

The Westminster Shorter Catechism

With explanatory comments

威斯敏斯德小教理问答 —— 微型简释

comments by Roderick Lawson,
edited by David Higgs,
general editing by Linus Chua & JJ Lim

威斯敏斯德小教理问答：王志勇牧师/译
微型简释：罗德里克·劳森/著，大卫·希格斯/修订，
蔡林斯、林集章/校订；
华恩传媒翻译小组/译

English-Chinese Edition
英汉对照版

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注脚均由译者附上

* 本书采用“上帝”版，凡是称呼“上帝”的地方，可以称“神”。*

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Introductory

引言

I. MAN'S CHIEF END

一、人的首要目的

Q. 1: What is the chief end of man?

A: Man's chief end is to glorify God,¹ and to enjoy Him for ever.²
Proofs: ¹I Cor 10:31; Rom 11:36; ²Ps 73:25-28.

Comment: The *chief end* of a thing means the *main purpose* for which it is made. For example, the main purpose of a window is to let in light. Man's main purpose – his *chief end* – is to serve God; and if he does this faithfully on earth, he will be happy with Him on earth, and for ever in heaven.

1问： 人生¹的首要目的是什么？

答： 人生^A的首要目的就是荣耀上帝¹，以祂为乐，直到永远²。

经文： ¹林前10:31；罗11:36；²诗 73:25-28

注释： 一件事物的主要目的，在于它被造的主要用意，例如：窗子的主要目的是为要透光。人的主旨——即首要目的——是要服事上帝；人若在地上忠心地服事上帝，那么他不仅在地上会以上帝为喜乐，也会在天上永远以上帝为喜乐。

¹ “人生”原文为“Man”或直译作“人”。

II. THE WORD OF GOD

二、上帝的话语

Q. 2: What rule hath God given to direct us how we may glorify and enjoy Him?

A: The Word of God, which is contained in the Scriptures of the Old and New Testaments,¹ is the only rule to direct us how we may glorify and enjoy Him.²

Proofs: ¹ II Tim 3:16; Eph 2:20; ² I Jn 1:3-4.

Comment: The last answer tells us the *end*, or purpose, for which we are made; this answer tells us where to find directions for achieving that end. We could not know of ourselves how to serve God. But God has told us. He has told us in the Bible. To it, therefore, we must go in order to learn the way of our duty.

2问： 上帝赐给我们什么标准以指导我们荣耀祂，并以祂为乐呢？

答： 记载于旧新约圣经中的上帝的圣言¹，是指导我们荣耀祂，并以祂为乐的唯一标准²。

经文： ¹提后3:16；弗2:20；²约壹1:3-4

注释： 前一答案说明了我们被造的目的；这一答案告诉我们在哪里才能找到如何达成此目的的指示。我们根本就不知道如何侍奉上帝，但是上帝已经在圣经里告诉了我们，所以我们应当从圣经中学习人当尽的本分。

Q. 3: What do the Scriptures principally teach?

A: The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.¹

Proofs: ¹ II Tim 1:13; II Tim 3:16.

Comment: In order to attain the chief end of our life, the two things most important for us to know are: what we are to *believe*; and, what we are to *do*. These two things the Bible explains to us very fully. It tells us *what* God is, and what He has *done* for us, and also what He requires us to do, in order that it may be well with us now and for ever. It is *these* things that the Scriptures *principally* (chiefly, or mainly) teach us.

3问： 圣经主要教训什么？

答： 圣经主要教训：人对上帝当信什么，并且上帝要人当尽什么本分¹。

经文： ¹提后1:13； 提后3:16

注释： 为了达到人生的首要目的，有两件至关重要的事，是我们必须知道的：我们该信什么？我们该做什么？这两件事，圣经都为我们解释得非常全面。圣经告诉我们上帝是怎样的上帝，祂已经为我们做了什么，以及祂要求我们做什么，以便我们现在和永远都安好。这就是圣经对我们的主要教训。

Division I: What we are to believe

第一部分：我们该信什么

I. WHAT GOD IS

一、上帝是怎样的上帝

Q. 4: What is God?

A: God is a Spirit,¹ infinite,² eternal,³ and unchangeable,⁴ in His being,⁵ wisdom,⁶ power,⁷ holiness,⁸ justice, goodness, and truth.⁹

Proofs: ¹ John 4:24; ² Job 11:7-9; ³ Ps. 90:2; ⁴ James 1:17; ⁵ Ex 3:14; ⁶ Ps 147:5; ⁷ Rev 4:8; ⁸ Rev 15:4; ⁹ Ex 34:6.

Comment: The first thing we are here told, concerning God, is that He has no *body* as we have. The second thing is, that He is not limited like us by a lack of power, nor is He affected by time, nor does He ever change. And the third thing is, that in character He is wise, and holy, and just, and good, and true. All of this teaches us about the *nature* of God: we learn, here, of his *perfections* or *attributes*. This is our God: the greatest of all beings, and the best.

4问：上帝是怎样的上帝？

答：上帝是个灵¹，祂的存有²、智慧³、权能⁴、圣洁⁵、公义、良善和信实^{2 6}，都是无限⁷、永恒⁸、不变的⁹。

经文：¹约4:24；²出3:14；³诗147:5；⁴启4:8；⁵启15:4；⁶出34:6-7；⁷伯11:7-9；⁸诗90:2；⁹雅1:17

注释：首先，这里告诉我们，上帝不像我们有身体；其次，上帝不像我们因缺乏能力而受限制，祂既不受时间影响，也永远不会改变；最后，在特性上，上帝是智慧、圣洁、公义、良善和信实的。这一切都教导我们关于上帝的本质：即上帝的完美性或属性。这就是我们的上帝：祂是万有之中最伟大，最美好的。

² 原文“truth”指上帝是诚实的、信实的，所说的都是真理；和合本圣经一般译为“诚实”。

Q. 5: Are there more Gods than one?

A: There is but One only, the living and true God.¹

Proofs: ¹ Deut 6:4; Jer 10:10

Comment: We are taught here that there is only *one* God; and this one God is the source of all life, and the only true object of worship.

5问：上帝是独一的吗？

答：上帝是独一无二，又真又活的¹。

经文：¹申6:4；耶10:10

注释：这里教导我们，只有一位上帝，祂是一切生命的来源，唯有祂才是我们敬拜的真正对象。

Q. 6: How many Persons are there in the Godhead?

A: There are three Persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.¹

Proofs: ¹ I John 5:7; Matt. 28:19.

Comment: The Bible tells us that the Father is God, the Son is God, and the Holy Spirit is God. And yet it tells us that these three Persons form only *one* God, exist and act together as one Being, and must be honoured and worshipped alike. This is a subject on which we know nothing except what is revealed.

6问：上帝有几个位格？

答：上帝有三个位格：圣父，圣子，圣灵；这三个位格是同一上帝，同质，同权，同荣¹。

经文：¹约壹5:7³；太28:19

注释：圣经告诉我们，圣父是上帝，圣子是上帝，圣灵是上帝，然而这三个位格只是一位上帝，祂们作为一个存有，一起存在，一起行动，因此当归给祂们同等的尊荣和敬拜。关于这个主题，除了圣经的启示，我们对此一无所知。

³ “在天上做见证的有三者：就是父、道与圣灵，这三者本为一” — 根据《公认经文》(*Textus Receptus*)和英文《钦定本》新译。

II. THE WORKS OF GOD

二、上帝的工作

Q. 7: What are the decrees of God?

A: The decrees of God are, His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath foreordained.¹ whatsoever comes to pass.

Proofs: ¹ Eph 1:4,11; Rom 9:22,23

Comment: The *decrees* of God are His *purposes*, or what He has from eternity determined to do. This answer tells us that God has so appointed *everything* that comes to pass. Nothing happens by chance. Everything is arranged upon a plan, and that plan is the plan of God. He makes all things work together for good to them that love Him, and for evil to them that hate Him.

7问： 上帝的预旨是什么？

答： 上帝的预旨乃是祂按照自己旨意的计划所定的永恒目的。 为了祂自己的荣耀，上帝预定了将要发生的一切¹。

经文： ¹弗1:4， 11； 罗9:22-23

注释： 上帝的预旨就是祂的目的，即祂在永恒中就已定下所要作的事。这个答案告诉我们，上帝确是如此预定了每一件发生的事。任何事情的发生绝非出于偶然，都是经过计划安排的，这计划乃是上帝的计划。祂使万事互相效力，叫爱祂的人得益处，叫恨祂的人遭祸患。

Q. 8: How doth God execute His decrees?

A: God executeth His decrees in the works of creation and providence.¹

Proofs: ¹Rev 4:11; Dan 4:35.

Comment: We have been told *what* God is; we now begin to learn what He *has done*. We are told here that He created all things, and still sustains them, and that in creation and providence we see God executing His own decrees.

8问： 上帝怎样实施祂的预旨？

答： 上帝在创造之工和护理之工中实施祂的预旨¹。

经文： ¹启4:11；但4:35

注释： 从前面的问题我们已经知道，上帝是怎样的上帝；现在我们要来学习祂做了什么。这里告诉我们，祂创造了万有，并继续维系着万有，在创造之工与护理之工中，我们都看见上帝在施行自己的预旨。

1. CREATION

壹、创造

Q. 9: What is the work of creation?

A: The work of creation is, God's making all things of nothing, by the word of His power, in the space of six days, and all very good.¹

Proofs: ¹ Gen 1; Heb 11:3

Comment: The first thing that God did in relation to us was to make the world in which we live. Now, when we wish to make anything, we require materials. Thus, to make a chair, we need wood. But God made all things of *nothing*, by merely speaking the word. We are told here also of the *time* in which He made all things – six days; and of the *condition* in which they were made – very good.

9问：上帝的创造之工是什么？

答：创造之工乃是上帝用祂权能的话，六日之内从无中造出万有，并且都是很好的¹。

经文：¹创1；来11:3

注释：上帝所做的第一件与我们有关的事，就是创造了一个我们生活的世界。当我们想做任何东西的时候，一定需要材料。例如，做椅子需要木头。但是，上帝只凭祂的话，就从无中造出万有。这里也告诉我们，上帝创造万物所用的时间——六天；以及造成之后的情形——甚好。

Q. 10: How did God create man?

A: God created man male and female, after His Own image, in knowledge, righteousness, and holiness, with dominion over the creatures.¹

Proofs: ¹ Gen 1:26-28; Col 3:10; Eph 4:24.

Comment: We are told here that man was created in the likeness of God. His soul resembles God in being upright and holy, and of having righteous and holy knowledge. None of the other animals were so endowed, and they, accordingly, were placed under his rule.

10问： 上帝是怎样造人的？

答： 上帝照着祂自己的形象造人，乃是造男造女，有知识、公义和圣洁，并赋予他们治理万物的权柄¹。

经文： ¹创1:26-28；西3:10；弗4:24

注释： 这里告诉我们，人是上帝按着祂自己的形像被造，因此人的灵魂与上帝相似，是正直与圣洁的，并且拥有公义和圣洁的知识。其他动物都没有这样的天赋，因此上帝使它们伏在人的权柄之下。

2. PROVIDENCE

贰、护理

Q. 11: What are God's works of providence?

A: God's works of providence are, His most holy,¹ wise,² and powerful preserving³ and governing all His creatures, and all their actions.⁴

Proofs: ¹Ps 145:17; ²Ps 104:24; Is 28:29; ³Heb 1:3; ⁴Ps 103:19; Mat 10:29-31.

Comment: The power of God is just as necessary to *maintain* the world as to *make* it. We cannot live of ourselves. It is *in God* that all things live, and move and have their being. And so this answer informs us that God not only created everything, but that He cares for everything. He upholds all creation. He keeps all creatures in life, and overrules all their actions for His Own glory.

11问： 上帝的护理之工是什么？

答： 上帝的护理之工乃是：祂极其圣洁¹、智慧²、有权能地³保守、统管祂所创造的万有及其一切行动⁴。

经文： ¹诗145:17； ²诗104:24； 赛28:29； ³来1:3； ⁴诗103:19； 太10:29—31

注释： 维系世界与创造世界一样，都必需靠上帝的权能。人存活的能力不在于自己，万物的生活、动作、存留都在于上帝。所以这个答案告诉我们，上帝不仅创造万物，祂也眷顾万物。上帝托住万有，保守它们，使它们存活，统管它们的一切行动，为的是祂自己的荣耀。

Q. 12: What special act of providence did God exercise toward man in the estate wherein he was created?

A: When God had created man, He entered into a Covenant of Life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.¹

Proofs: ¹ Gal 3:12; Gen 2:16-17

Comment: When God made Adam and Eve, He told them that in the way of obedience was life; but if they broke His commands, they should die. This was the *Covenant of Life*. God then gave an explicit command, which was that they should not eat of a particular tree, called the tree of the knowledge of good and evil. Their response to this apparent arbitrary commandment would indicate whether they would obey God in all things.

12问：上帝对起初受造的人有什么特别的护理？

答：上帝创造了人，就与他立生命之约，以完全的顺服为条件；并用死为刑罚，禁止他吃分别善恶树上的果子¹。

经文：¹加3:12；创2:17

注释：上帝造了亚当与夏娃之后，祂告诉他们，顺服上帝就是得生的途径，但他们若违背祂的诫命，就必定死。这乃是生命之约。然后上帝颁布了一个明确的命令，就是他们不可吃一棵叫分别善恶树上的果子。他们对此诫命的反应，将表明他们是否愿意凡事都顺服上帝。

III. THE FALL OF MAN

三、人的墮落

Q. 13: Did our first parents continue in the estate wherein they were created?

A: Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.¹

Proofs: ¹ Gen 3:6-8, 13; Eccl 7:29

Comment: Adam and Eve did not keep God's command. They sought to please themselves instead of seeking to please God, and so they fell from a state of innocence into a state of sin.

13问： 我们的始祖守住起初受造的状况了吗？

答： 我们的始祖在当初意志自由的状况中，因犯罪干犯上帝，便从起初受造的状况中墮落了¹。

经文： ¹创3:6—8, 13；传7:29

注释： 亚当和夏娃并没有遵守上帝的诫命，他们不是力争讨上帝喜悦，而是只想取悦自己，所以他们就从无罪的状况墮落，进入了有罪的状况。

Q. 14: What is sin?

A: Sin is any want of conformity unto, or transgression of, the law of God.¹
Proofs: ¹ | John 3:4.

Comment: We are taught here that there are two kinds of sins. The *first* consists in not doing what God commands; the *second* consists in doing what God forbids. Our first parents committed the latter.

14问： 罪是什么？

答： 罪就是不遵行或违背上帝的律法¹。

经文： ¹约壹3:4

注释： 这里教我们明白，罪分为两种。第一种罪是，不遵行上帝的命令；第二种罪是，做上帝禁止的事。我们的始祖犯的是第二种性质的罪。

Q. 15: What was the sin whereby our first parents fell from the estate wherein they were created?

A: The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.¹

Proofs: ¹ Gen 3:6, 12

Comment: The particular sin which Adam and Eve committed, and which constituted their fall, consisted in their eating of the tree of the knowledge of good and evil, of which God had said they should not eat.

15问： 是什么罪使我们的始祖从原来受造的状况中堕落的？

答： 是吃禁果之罪使我们的始祖从原来受造的状况中堕落的¹。

经文： ¹创3:6，12

注释： 亚当夏娃所犯、造成他们堕落的罪，乃是，他们吃了上帝曾吩咐他们不可吃的、分别善恶树上的果子。

IV. THE CONSEQUENCES OF THE FALL

四、墮落的後果

Q. 16: Did all mankind fall in Adam's first transgression?

A: The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.¹

Proofs: ¹ Gen 2:16-17; Rom 5:12; I Cor 15:21-22.

Comment: The Covenant which God made with Adam did not affect himself alone, but all his descendants. When Adam sinned, therefore, the whole of the human race, except Christ, bore his punishment – the punishment of death: they "sinned in him and fell with him."

16问：全人类都在亚当的首次犯罪中墮落了吗？

答：上帝与亚当所立的约，不仅是为他，也是为他的后裔，所以那按常例而生由他传下的全人类，都在他里面犯了罪，并在他首次犯罪中与他一同墮落了¹。

经文：¹创2:16-17；罗5:12；林前 15:21—22

注释：上帝与亚当所立的约，不只影响亚当自己，也包括他所有的后裔。因此，亚当犯罪，全人类（除了基督之外）都和他一同受罚——乃是死的惩罚：他们“都在他里面犯罪，并与他一同墮落了。”

Q. 17: Into what estate did the fall bring mankind?

A: The fall brought mankind into an estate of sin and misery.¹
Proofs: ¹ Rom 5:12

Comment: Adam's first sin is commonly called the *fall*. We are told here that, in consequence of this fall, all men are now born in a sinful and unhappy condition.

17问： 堕落使人类处于什么状况之中？

答： 堕落使人类处于罪恶和愁苦的状况之中¹。

经文： ¹罗5:12

注释： 亚当的第一个罪，一般称之为“**堕落**”。这里告诉我们，由于此堕落，全人类生来就处于罪恶与不幸之中。

Q. 18: Wherein consists the sinfulness of that estate whereinto man fell?

A: The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.¹

Proofs: ¹ Rom 5:12, 19; Rom 5:10-20; Eph 2:1-3; James 1:14-15; Mat 15:19

Comment: This answer tells us of the extent of the sinfulness which has been brought upon us through Adam's fall. It tells us that this sinfulness consists of two parts: the sin of our *natures*, and the sin of our *lives*. The former is called Original Sin, and includes these three things for us: legal responsibility for punishment due to Adam's sin; the lack of desire to do right; and, a positive inclination to do wrong. The latter includes all the *actual* sins we commit. Original Sin springs directly from our connexion with Adam. Actual sin springs directly from our own evil hearts; but then these hearts were made evil at first through our connexion with Adam, so that all sin is really to be traced back to the first one.

18问： 人堕落后所处的有罪状况包括什么？

答： 人堕落后所处的有罪状况包括亚当第一次犯罪所负的罪债，原义的丧失，和整个人性的败坏，即所谓的原罪，以及由原罪所生发的本罪¹。

经文： ¹罗5:12, 19; 罗5:10-20; 弗2:1-3; 雅1:14-15;
太15:19

注释： 此答案告诉我们，亚当的堕落使我们所处的有罪状况的范围和程度。此罪性分为两部份——我们本性的罪，与我们生活中的罪。前者称为“原罪”，包括以下三点：承担亚当犯罪之刑罚的司法责任，缺乏行义的意愿，偏好行恶的倾向。后者包括我们一切实际犯的罪（本罪）。原罪直接来自我们与亚当的关联；而本罪则直接来自我们的恶心；但我们的心之所以一开始就是恶的，是因为我们与亚当的关联，追根究底，一切罪还是源自于原罪。

Q. 19: What is the misery of that estate whereinto man fell?

A: All mankind by their fall lost communion with God,¹ are under His wrath and curse,² and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever.³

Proofs: ¹ Gen 3:8, 10, 24; ² Eph 2:2-3; Gal 3:10; ³ Lam 3:39; Rom 6:23; Mat 25:41, 46

Comment: We are taught here the *extent* of the misery which has come upon us through Adam's sin. We are told that, as a consequence, we no longer have that fellowship with God which Adam enjoyed, but are living under His displeasure, and are, therefore, exposed to all the sorrows of this life, the pangs of death, and the pains of hell for ever. This is the condition in which we all are by nature; and, unless God had taken pity on us, this is the condition in which we should all have remained.

19问：人堕落后所带来的愁苦是什么？

答：全人类因堕落而丧失了与上帝的交通¹，并处于祂的忿怒和咒诅之下²，因此当受今生的一切痛苦、死亡和地狱永远的苦楚³。

经文：¹创3:8, 10, 24; ²弗2:2-3; 加3:10; ³哀3:39; 罗6:23; 太25:41, 46

注释：这里讲的是，亚当的堕落为我们所带来的愁苦的程度。堕落的后果就是不能再像亚当从前一样，享受与上帝相交的喜乐，而只能活在祂的不悦之下，因此要经历一切今生的悲苦，死亡的痛苦，与地狱永远的苦楚。这是我们所有人生来就有的光景，除非上帝怜悯我们，否则我们都将一直处在这样的光景之中。

V. GOD'S REDEMPTION PLAN

五、上帝的救赎计划

Q. 20: Did God leave all mankind to perish in the estate of sin and misery?

A: God having, out of His mere good pleasure, from all eternity, elected some to everlasting life,¹ did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.²

Proofs: ¹ Eph 1:4; ² Rom 3:20-22; Gal 3:21-22

Comment: Man did not obey God's law, and so he was condemned to death, both of body and of soul. But it was not the will of God that the world should perish, and so there was another covenant made, which was conceived in eternity. This covenant was with Christ, and is called the *Covenant of Grace*. Through it God undertook to deliver those whom He had elected from eternity, and give them everlasting life. This is the Gospel, or Good News of God to men; and it is called the Covenant of Grace, because it proceeded from God's free mercy, and not from our deservings.

20问：上帝任凭全人类在罪恶和愁苦的状况中灭亡吗？

答：上帝既然完全因着祂自己的美意，从永恒拣选了一些人得永生¹，就设立恩典之约，要藉着一位救赎主把他们从罪恶和愁苦中救出来，使他们进入得救的状况²。

经文： ¹弗1:4；²罗3:20-22；加3:21-22

注释：人既然违背了上帝的律法，所以被定了罪，必定要死，且是身体与灵魂两方面的死。但全世界灭亡并非上帝的旨意，所以上帝就另立了一个约，而这个约是在永恒中早已计划的。这个约是与基督立的，称为“恩典之约”。藉着这个约，上帝着手拯救那些祂在永恒中已拣选的人，并赐他们永生。这就是福音，是上帝给人的好消息；这个约称为“恩典之约”，因为它是出于上帝白白的怜悯，不是我们配得的。

Q. 21: Who is the Redeemer of Gods elect?

A: The only Redeemer of God's elect is the LORD JESUS CHRIST,¹ Who, being the eternal Son of God, became man,² and so was, and continueth to be, God and man in two distinct natures, and one Person, forever.³

Proofs: ¹I Tim 2:5-6; ²John 1:14; Gal 4:4; ³Rom 9:5; Luke 1:35; Col 2:9; Heb 7:24-25.

Comment: To *redeem* is to *buy back* something which has been owned before, but the ownership has been lost. Now, Jesus Christ redeemed us with His own blood. And of this Redeemer we are told here that, being God, He became man; so that the two natures in Him – Divine and human – remain henceforth and forever united in one Person. Jesus Christ, we must remember therefore, is not something *between* God and man, but is *both* God and man.

21问： 谁是上帝选民的救赎主？

答： 上帝选民唯一的救赎主乃是主耶稣基督¹，祂是上帝的永恒之子，成为人²，因此曾经是，并且继续是上帝与人，二性有别，一个位格，直到永远³。

经文： ¹提前2:5-6； ²约1:14； 加4:4； ³罗9:5； 路1:35； 西2:9； 来7:24—25

注释： “**赎**”就是买回以前拥有过、但后来失去的东西。如今，基督耶稣以祂自己的宝血救赎了我们。这里告诉我们，这位救赎主，祂是上帝，成为了人；所以此后，祂具有神人二性，永远联合于一个位格里。因此，我们必须记住，基督耶稣不是介乎上帝与人之间的居间体，祂既是上帝，也是人。

Q. 22: How did Christ, being the Son of God, become man?

A: Christ, the Son of God, became man, by taking to Himself a true body,¹ and a reasonable soul,² being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her,³ yet without sin.⁴

Proofs: ¹ Heb 2:14, 16; Heb 10:5; ² Matt 26:38; ³ Luke 1:27, 31, 35, 42; Gal 4:4; ⁴ Heb 4:15; Heb 7:26

Comment: The last answer told us the *fact* that the Son of God became man; this answer tells us *how* He did so. He did so by assuming a human body and soul: the *nature* of man. And this was assumed in a *miraculous* manner, through the power of the Holy Spirit. The purpose for which Christ assumed a human nature was that He might stand in our place and work out our redemption.

22问： 基督既是上帝之子，是怎样成为人的？

答： 上帝之子基督取了人实在的身体¹和有理性的灵魂²，成为人，藉着圣灵的权能，在童女马利亚腹中成胎，从她出生³，只是没有罪⁴。

经文： ¹来2:14, 16; 来10:5; ²太26:38; ³路1:27, 31, 35, 42; 加4:4; ⁴来4:15; 来7:26

注释： 上一问告诉我们上帝之子成为人的事实，这一问答告诉我们祂是如何成为人的。祂通过神迹的方式，藉着圣灵的大能，取了人的身体与灵魂——即人的本质。基督取人性的目的，是为要站在我们的地位上，来完成对我们的救赎。

VI. THE WORK OF CHRIST OUR REDEEMER

六、基督我们的救赎主的工作

Q. 23: What offices doth Christ execute as our Redeemer?

A: Christ, as our Redeemer, executeth the offices of a Prophet, of a Priest, and of a King, both in His estate of humiliation and exaltation.¹

Proofs: ¹Acts 3:12-22; Heb 12:25, cf 2 Cor 13:3; Heb 5:5-7; Heb 7:25; Ps 2:6; Is 9:6,7; Matt 21:5; Ps 2:8-11

Comment: In the last section we were taught the great truth that sinners may be saved. In this section we are taught the way in which our Redeemer saves His people. He does so, we are told, by carrying out the duties of a Prophet, a Priest, and a King, and thereby delivering us from our threefold misery of ignorance, guilt, and bondage. He performed these duties while He was here on earth, and He still continues to perform them in heaven.

23问： 作为我们的救赎主，基督执行什么职分？

答： 作为我们的救赎主，基督执行先知、祭司和君王的职分，祂在降卑和升高这两种状况中都是如此¹。

经文： ¹徒3:21-22；来12:25，参较 林后13:3；来5:5-7；7:25；诗2:6；赛9:6-7；太21:5；诗2:8-11

注释： 上一段教我们明白罪人能蒙拯救的伟大真理；这一段则讲，我们的救赎主拯救祂子民的方法。这里告诉我们，祂通过履行先知、祭司，与君王的职分完成救恩，将我们从无知、罪恶与捆绑这三重痛苦中解救出来。祂在地上的时候执行这些职份，现在祂在天上仍继续执行。

Q. 24: How doth Christ execute the office of a Prophet?

A: Christ executeth the office of a prophet, in revealing to us, by His Word and Spirit, the will of God for our salvation.¹

Proofs: ¹ John 1:18; I Pet 1:10-12; John 15:15; John 20:31

Comment: A prophet is a man who declares the will of God; and we are told here that this is what Christ, as our Prophet, does for us. He does so by His *Word*, for the whole Bible is His; but because the mere reading or preaching of the Word is not sufficient to make a man wise unto salvation, He likewise bestows His *Holy Spirit*, that so the Word may profit those who hear it.

24问： 基督怎样执行先知的职分呢？

答： 基督执行先知的职分，是藉祂的圣道和圣灵，向我们启示上帝拯救我们的旨意¹。

经文： ¹约1:18；彼前1:10-12；约15:15；约20:31

注释： 先知是宣扬上帝旨意的人；这里告诉我们，这也是基督作为我们的先知，为我们所做的。祂藉着祂的话语宣扬上帝的旨意，因为整本圣经都是祂的话；但是单单读圣经或传讲圣道，并不足以使人有智慧以至得救，所以祂也赐下祂的圣灵，使那些听见祂话语的人得益处。

Q. 25: How doth Christ execute the office of a Priest?

A: Christ executeth the office of a Priest, in His once offering up of Himself a sacrifice, to satisfy Divine justice,¹ and reconcile us to God;² and in making continual intercession for us.³

Proofs: ¹ Heb 9:14, 28; ² Heb 2:17; ³ Heb 7:24-25

Comment: The duties of a priest were to offer sacrifices and pray for the people; and this is what Christ, as our Priest, does for us. When He was here on earth, He offered Himself as a sacrifice; and now that He is in heaven, He intercedes for us with His Father. We are told here, also, that the purposes for which Christ offered Himself as a sacrifice were: 1. To satisfy the justice of God on account of our sin; and 2. To bring us back to God as His dear children.

25问： 基督怎样执行祭司的职分呢？

答： 基督执行祭司的职分，一次将祂自己献上为祭，满足了上帝的公义¹，使我们与上帝和好²，并为我们继续代求³。

经文： ¹来9:14, 28; ²来2:17; ³来7:24-25

注释： 祭司的职责是为百姓献祭与祷告；这也是基督作为我们的祭司为我们做的。祂在地上的时候，把自己献上为祭；如今祂在天上，为我们向天父代求。此外，这里也告诉我们，基督把自己献上为祭的目的是：（1）为我们的罪的缘故满足上帝的公义；（2）把我们带回上帝面前，作祂亲爱的儿女。

Q. 26: How doth Christ execute the office of a King?

A: Christ executeth the office of a King, in subduing us to Himself,¹ in ruling² and defending us,³ and in restraining and conquering all His and our enemies.⁴

Proofs: ¹ Acts 15:14-16; ² Is 33:22; ³ Is 32:1-2; ⁴ I Cor 15:25; Ps 110 throughout

Comment: A king is the ruler of a kingdom. Now there is a great Kingdom set up on earth, consisting of all God's people, and its Ruler is Christ. As such, His duties are here said to be threefold: 1. He makes us willing to obey Him. 2. He gives us laws for our guidance and safety. 3. He limits and finally puts down all who oppose us and Him.

26问： 基督怎样执行君王的职分呢？

答： 基督执行君王的职分，在于征服我们，使我们归向祂¹，统管²并保护我们³，抑制并战胜祂和我们所有的仇敌⁴。

经文： ¹徒15:14-16； ²赛33:22； ³赛32:1-2； ⁴林前15:25； 诗110

注释： 君王是国度的统治者。现今，一个伟大的国度正在地上建立，由上帝的一切儿女组成，统治者是基督。同样的，这里说祂有三重职责：（1）祂使我们心甘情愿服从祂；（2）祂赐下律法来引导与保护我们；（3）祂牵制并最终治服一切反对我们与反对祂的人。

Q. 27: Wherein did Christ's humiliation consist?

A: Christ's humiliation consisted in His being born, and that in a low condition,¹ made under the law,² undergoing the miseries of this life,³ the wrath of God,⁴ and the cursed death of the cross;⁵ in being buried,⁶ and continuing under the power of death for a time.⁷

Proofs: ¹ Luke 2: 7; ² Gal 4:4; ³ Heb 12:2,3; Is 53:2-3; ⁴ Luke 22:44; Mat 27:46; ⁵ Phil 2:8; ⁶ I Cor 15:3-4; ⁷ Acts 2:24-27, 31

Comment: *Humiliation* means coming down from a high position to a low one. Christ did so for us. He descended from His throne in heaven, and became a man of sorrows and acquainted with grief. In this answer we are told the various particulars in which His humiliation consisted. It consisted: 1. In being born; 2. In being born poor; 3. In being subject to the law; 4. In suffering the sorrows of life; 5. In suffering the hiding of God's face; 6. In being crucified; 7. In being buried; 8. In remaining in the grave for three days. All these things were borne by Christ on our behalf.

27问： 基督的降卑包括什么？

答： 基督的降卑包括降生为人，且生于卑微的状况中¹，处在律法之下²，受此生的苦楚³，上帝的忿怒⁴，和十字架上被咒诅的死⁵，又被埋葬⁶，一时处于死的权势之下⁷。

经文： ¹路2:7； ²加4:4； ³赛53:2-3； 来12:2-3； ⁴太27:46； 路22:44； ⁵腓2:8； ⁶林前15:3-4； ⁷徒2:24-27， 31

注释： “降卑”就是由高位降至低位；基督为我们降卑——祂从天上的宝座下来，成为一个多受痛苦，常常经历忧患的人。这个答案告诉我们，基督的降卑所包括的各个方面，就是：（1）出生；（2）出生贫寒；（3）服在律法之下；（4）常经忧患；（5）经受上帝掩面不看的痛苦；（6）被钉十字架；（7）被埋葬；（8）三日在坟墓里。这一切基督都承受了，且是为我们承受的。

Q. 28: Wherein consisteth Christ's exaltation?

A: Christ's exaltation consisteth in His rising again from the dead on the third day,¹ in ascending up into heaven,² in sitting at the right hand of God the Father,³ and in coming to judge the world at the last day.⁴

Proofs: ¹ I Cor 15:4; ² Mark 16:19; ³ Eph 1:20; ⁴ Acts 1:11; Acts 17:31

Comment: *Exaltation* means a rising from lowliness to greatness. Christ's exaltation consists in the following particulars: 1. In His rising from the dead; 2. In ascending up into heaven; 3. In sitting at God's right hand; 4. In being appointed to judge the world. This is the state in which our Saviour is now.

28问： 基督的升高包括什么？

答： 基督的升高包括祂第三天从死里复活¹，升天²，坐在父上帝的右边³，末日再来审判世界⁴。

经文： ¹林前15:4；²可16:19；³弗1:20；⁴徒1:11；17:31

注释： “升高”就是由卑微升至伟大。基督的升高包括以下几个方面：
（1）由死里复活；（2）升上高天；（3）坐在上帝的右边；（4）被任命审判世界。这是我们救主现今的状况。

VII. THE SPIRIT'S WORK IN REDEMPTION

七、救贖之工中聖靈的工作

Q. 29: How are we made partakers of the redemption purchased by Christ?

A: We are made partakers of the redemption purchased by Christ, by the effectual application of it to us ¹ by His Holy Spirit.²

Proofs: ¹ John 1:11-12; ² Titus 3:5-6

Comment: Having seen, in the previous section, how salvation has been purchased for the elect by Christ, we now come to learn the way in which we may partake of it. In this answer we are told, that while it is Christ who has purchased redemption for us, it is the Holy Spirit who puts us actually in possession of it.

29问： 我们怎样才能分享基督所买来的救赎呢？

答： 我们分享基督所买来的救赎，乃是基督的圣灵¹将它有效地落实到我们的身上²。

经文： ¹多3:5-6；²约1:11-12

注释： 我们已经从前一段明白，基督如何为选民买来了救恩，现在我们要学习如何才能享有救恩。此答案告诉我们，虽然基督已经为我们买来了救赎，然而圣灵使我们实际拥有这救赎之恩。

Q. 30: How doth the Spirit apply to us the redemption purchased by Christ?

A: The Spirit applieth to us the redemption purchased by Christ, by working faith in us,¹ and thereby uniting us to Christ in our effectual calling.²

Proofs: ¹ Eph 1:13-14; John 6:37, 39; Eph 2:8; ² Eph 3:17; I Cor 1:9

Comment: The last answer tells us by Whose *agency* we become possessed of salvation; this one tells us the *method* of it. It tells us that Christ's salvation becomes ours by union with Himself; that we are united to him by faith; and that this faith, by which we receive and rest upon Christ, is the effect of the working of God's Spirit in our hearts.

30问：圣灵怎样将基督所买来的救赎落实到我们身上呢？

答：圣灵将基督所买来的救赎落实到我们身上，乃是藉着祂在我们里面所生发的信心¹，这样便使我们藉着有效的恩召，从而与基督联合²。

经文：¹弗1:13-14；约6:37，39；弗2:8；²林前1:9；弗3:17

注释：前一问告诉我们，我们通过什么为媒介才能拥有救恩；这里告诉我们拥有救恩的方法。我们藉着与基督联合，祂的救恩就成为我们的。我们藉着信心与基督联合——这信心乃是上帝的灵在我们心里作工的果效，藉此信心，我们接受并信靠基督。

Q. 31: What is effectual calling?

A: Effectual calling is the work of God's Spirit,¹ whereby, convincing us of our sin and misery,² enlightening our minds in the knowledge of Christ,³ and renewing our wills,⁴ He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.⁵

Proofs: ¹ II Tim 1:9; II Thes 2:13-14; ² Acts 2:37; ³ Acts 26:18; ⁴ Ezek 36:26-27; ⁵ John 6:44-45; Phil 2:13

Comment: There are two ways by which God calls men to be saved: the *outward* call of His Word or His providence, and the *inward* call of His Spirit. The former of these, alone, is *always* ineffectual due to the evil nature of our hearts; the latter is *always* effectual. The steps or stages of the *inward, effectual* call of the Spirit are four: 1. *Conviction*, or giving us a sense our sin; 2. *Enlightenment*, or making the way of salvation plain to us; 3. *Renewal*, or inclining us to the love and practice of what is good and right; and, 4. *Faith*, or enabling us to receive and rest upon Jesus Christ as our Saviour.

31问： 什么是有效的恩召？

答： 有效的恩召是圣灵的工作¹，祂使我们确知自己有罪，并处于愁苦之中²，又光照我们的理性，使我们认识基督³，并且更新我们的意志⁴，从而说服我们，使我们能够接受在福音里白白呈现给我们的耶稣基督⁵

经文： ¹提后1:9；帖后2:13-14；²徒2:37；³徒26:18；
⁴结36:26—27；⁵约6:44-45；腓2:13

注释： 上帝通过两个途径呼召人得救：一是祂的话语或护理的“外在呼召”，二是圣灵的“内在呼召”。由于我们内心的邪恶本性，所以单靠前者总是无效；但后者总是有效。圣灵的内在有效呼召可分成四步或说四个阶段：（1）知罪，使我们感觉到自己的罪；（2）光照，明示我们救恩的道路；（3）更新，使我们重新倾向于喜爱并实践良善和公义；（4）信心，使我们能接受并信靠耶稣基督为我们的救主。

VIII. THE BENEFITS OF REDEMPTION IN THIS LIFE

八、救贖之工在今生的益處

Q. 32: What benefits do they that are effectually called partake of in this life?

A: They that are effectually called do in this life partake of justification,¹ adoption,² and sanctification, and the several benefits which, in this life, do either accompany or flow from them.³

Proofs: ¹Rom 8:30; ²Eph 1:5; ³I Cor 1:26, 30

Comment: Faith in Christ ensures certain blessings, some of which are enjoyed in this life, others in the world to come. Of those enjoyed *in this life*, justification, adoption, and sanctification are the chief, and are of such a nature as to hold within them, or bring along with them, every other blessing.

32问: 有效蒙召的人今生享有什么福分？

答: 有效蒙召的人今生享有称义¹、得儿子的名分²、成圣，以及随之而来的各样福分³。

经文: ¹罗8:30; ²弗1:5; ³林前1:26, 30

注释: 相信基督必得某些祝福，有些是在今生享受，其他则在来生享受。在今生享受的福分，主要是称义、得儿子的名分，与成圣。这些福分，就其性质，包含了也随之带来了其他一切的福分。

Q. 33: What is justification?

A: Justification is an act of God's free grace, wherein He pardoneth all our sins,¹ and accepteth us as righteous in His sight,² only for the righteousness of Christ imputed to us,³ and received by faith alone.⁴

Proofs: ¹Rom 3:24-25; Rom 4:6-8; ²II Cor 5:19, 21; ³Rom 5:17-19; ⁴Gal 2:16; Phil 3:9

Comment: Justification is declaring a person righteous; it is the opposite of condemnation. It is said to be an act, because it is done at once; and an act of God's *free grace*, because we can do nothing of ourselves to deserve it. Justification consists of two parts: *pardon* and *acceptance*; and we are taught also that the cause of it is not our own goodness, but Christ's, and that Christ's righteousness becomes ours through faith.

33问：什么是称义？

答：称义是上帝一次性的作为，出于祂白白的恩典，由此赦免我们一切的罪¹，并悦纳我们为义人²，这一切唯独因为基督的义归算在我们身上³，并且唯独藉着信心才能得到⁴。

经文：¹罗3:24-25；4:6—8；²林后5:19，21；³罗5:17-19；⁴加2:16；腓3:9

注释：“称义”的意思就是宣告某人为义，是定罪的反义词。它被说成是“一次性的作为”(an act)，因为它是立刻做成的；它是出于上帝白白恩典的行动，因为我们自己无法作什么来配得称义。称义包括两部分——饶恕和接纳；这里也教导我们，我们称义不是因为自己的良善，而是因为基督的良善，而藉着信心，基督的义就成了我们的义了。

Q. 34: What is adoption?

A: Adoption is an act of God's free grace,¹ whereby we are received into the number, and have a right to all the privileges of the sons of God.²

Proofs: ¹ I John 3:1; ² John 1:12; Rom 8:17

Comment: Adoption is the taking of a child, who is a stranger, into a family, and treating him as a member of it. Such is the adoption taught here. It too, like justification, is an act of pure favour on God's part, and bestows blessings to which we had lost all claim. It bestows upon us both the *rank* and *rights* of children, and makes us feel that we have both a *place* and a *portion* as sons and daughters in God's family.

34问：什么是得儿子的名分？

答：得儿子的名分是上帝一次性的作为，出于祂白白的恩典¹，使我们因此被纳入上帝众子的数目中，并享有作上帝儿子的一切特权²。

经文：¹约壹3:1；²约1:12；罗8:17

注释：“得儿子的名份”就是指接纳非亲生的儿女进入家中，待他如自己家里人一样。这正是此处“得儿子名份”的意思。它也跟“称义”一样，纯粹是上帝恩宠的行动，并赐给我们尽失且无分的福分。它赐给我们儿女的身份和权利，并且使我们觉得作为上帝的儿女，我们在上帝的家中有地位和权益。

Q. 35: What is sanctification?

A: Sanctification is the work of God's free grace,¹ whereby we are renewed in the whole man after the image of God,² and are enabled more and more to die unto sin, and live unto righteousness.³

Proofs: ¹ II Thes 2:13; ² Eph 4:23-24; ³ Rom 6:4, 6; Rom 8:1

Comment: Sanctification means making a person holy. It is here said to be a *work*, because it is done, not at once, but gradually; and a work of *grace* because it proceeds from God's undeserved goodness, and is worked in us from first to last by His Own Spirit. It consists in our being made *like to God*: that is, in gradually learning to hate and cease from sin, and to love and practise holiness; and this is called a *renewing*, because it is restoring us to the state in which we were at first. Justification, adoption and sanctification are thus seen to be all necessary to salvation. In justification, the sinner is pardoned; in adoption, he is brought into the family; in sanctification, he is cleansed from all sin.

35问：什么是成圣？

答：成圣是上帝持续性的工作，出于祂白白的恩典¹，使我们整个人照着上帝的形象被更新²，并得以越来越能向罪而死，向义而活³。

经文：¹帖后2:13；²弗4:23—24；³罗6:4，6；罗8:1

注释：“成圣”的意思就是使人成为圣洁，这里把它说成是一项“持续性的工作”(work)，因为它不是一次做完，而是逐渐完成的；它是上帝恩典的工作，因为它是出自于上帝的良善，是我们不配得的，并自始至终都是圣灵在我们里面作工。成圣就是使我们像上帝——即逐渐学会恨恶罪且不犯罪，喜爱并努力操练圣洁；它之所以被称为“更新”，是因为它使我们恢复到最初的状况。

由此可见，称义、得儿子名份和成圣，是得救所必须的。“称义”使罪人得赦；“得儿子名份”使他被收纳为家人；“成圣”使他从一切的罪中得以洗净。

Q. 36: What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A: The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience,¹ joy in the Holy Ghost,² increase of grace,³ and perseverance therein to the end.⁴

Proofs: ¹ Rom 5:1-2, 5; ² Rom 14:17; ³ Prov 4:18; ⁴ I John 5:13; I Pet 1:5

Comment: Here are five blessings listed for us, which, *in this life*, necessarily either accompany or flow from the three just described. They who are justified, adopted, and are being sanctified, enjoy for that reason: 1. Confidence that God loves them; 2. Freedom from the sense of guilt and fear of condemnation; 3. Gladness of heart that the Holy Spirit is dwelling in them; 4. A greater and greater increase of spiritual grace; 5. The power of persevering in the enjoyment of all these graces to the end.

36问： 今生与称义、得儿子的名分和成圣相伴而来的益处是什么呢？

答： 今生与称义、得儿子的名分和成圣相伴而来的益处乃是：对上帝慈爱的确信，良心的平安¹，在圣灵里的喜乐²，恩典的增多³，和在其中蒙保守，坚忍到底⁴ ⁴

经文： ¹罗5:1-2, 5; ²罗14:17; ³箴4:18; ⁴彼前1:5; 约壹5:13

注释： 这里列出五项，在今生与“称义、得儿子名分和成圣”必然相伴或随之而来的益处。凡称义、得儿子的名份，并在成圣过程中的人，因此享有：（1）确信上帝爱他们；（2）从罪咎感与对定罪的恐惧中得释放；（3）心中因感觉圣灵内住而喜乐；（4）属灵的恩德⁵越发增多；（5）得能力能享受这一切恩惠，一直到底。

⁴ 英文原文并没有“蒙保守”这些字，原文是“和在其中坚忍到底”。

⁵ 恩德：由恩典所生发的美德

IX. THE BENEFITS OF REDEMPTION AFTER THIS LIFE

九、救赎之工在今生之后的益处

Q. 37: What benefits do believers receive from Christ at death?

A: The souls of believers are at their death made perfect in holiness,¹ and do immediately pass into glory;² and their bodies, being still united to Christ,³ do rest in their graves,⁴ till the resurrection.⁵

Proofs: ¹ Heb 12:23; ² II Cor 5:1, 6, 8; Phil 1:23; Luke 23:43; ³ I Th 4:14;

⁴ Is 57:2; ⁵ Job 19:26-27

Comment: Having learned the blessings which true Christians receive from God in this life, we are now taught the blessings they receive when this life is ended. 1. The *soul* is then made perfectly holy, or free from all sinful tendencies, and taken at once to heaven; 2. The *body* rests in the grave in union with Christ till the last day.

37问：信徒死时从基督领受什么益处？

答：信徒死时，他们的灵魂在圣洁上达于完全¹，并且立刻进入荣耀里²；他们的身体仍旧与基督联合³，安息在坟墓中⁴，直到复活之时⁵。

经文： ¹来12:23；²林后5:1，6，8；腓1:23；路23:43；³帖前4:14；
⁴赛57:2；⁵伯19:26-27

注释： 我们已经知道真正的基督徒在今生从上帝所得的益处，现在我们来学习今生结束后他们所得的益处：（1）灵魂完全成为圣洁，脱离一切犯罪的倾向，并立刻被接到天上；（2）身体仍旧与基督联合，安息在坟墓中，直到末日。

Q. 38: What benefits do believers receive from Christ at the resurrection?

A: At the resurrection, believers being raised up in glory,¹ shall be openly acknowledged and acquitted in the day of judgment,² and made perfectly blessed in the full enjoying of God³ to all eternity.⁴

Proofs: ¹ I Cor 15:43; ² Mat 25:23; Mat 10:32; ³ I John 3:2; I Cor 13:12;
⁴ I Thes 4:17-18

Comment: We are taught here that there will be a resurrection, and after the resurrection a judgment. At that judgment those who believe in Jesus will be blessed in the following ways: 1. They will be raised up with glorified bodies; 2. They will be acknowledged by Christ, the Judge, as His own people, and declared free from all guilt before an assembled world; 3. They will be taken to heaven, where they shall be happy with God for ever.

38问：在复活的时候，信徒从基督领受什么益处？

答：在复活的时候，信徒既然在荣耀中复活¹，就在审判日当众被主承认，判为无罪²，完全得蒙上帝赐福，完全以上帝为乐³，直到永远⁴。

经文：¹林前15:43；²太25:23；太10:32；³约壹3:2；林前13:12；
⁴帖前4:17-18

注释：这里教导的是，将会有复活，复活后将有审，在审判中，凡相信耶稣的人会在以下方面蒙福：（1）他们会复活，得到荣耀的身体；（2）审判主——基督将承认他们是祂自己的百姓，并且在集合的世人面前，宣告他们无罪；（3）他们被接升天，在那里与上帝同乐，直到永远。

Division II: What we are to do

第二部分：我们该做什么

I. THE MORAL LAW

一、道德律

Q. 39: What is the duty which God requireth of man?

A: The duty which God requireth of man, is obedience to His revealed will.¹

Proofs: ¹ Mic 6:8; I Sam 15:22

Comment: Having just learned what *God* has done, is doing, and means to do for us, we are now to be told what He requires *us* to do for Him. What He requires of us is obedience to all that He reveals. This is our duty, or what we ought to do.

39问：上帝要人尽什么本分？

答：上帝要人所尽的本分乃是顺服祂显明的旨意¹。

经文：¹弥6:8；撒下15:22

注释：我们已经学习了上帝做了什么、正在做什么，以及祂将要为我们做些什么，现在我们要来学习：祂要我们为祂做什么。祂要求我们顺服祂一切的启示，这是我们的本分，是我们应当做的。

Q. 40: What did God at first reveal to man for the rule of his obedience?

A: The rule which God at first revealed to man for his obedience, was the moral law.¹

Proofs: ¹ Rom 2:14-15; Rom 10:5

40问：上帝起初向人启示了什么作为顺服祂的标准呢？

答：上帝起初向人启示了道德律作为顺服祂的标准¹。

经文：¹罗2:14—15；罗10:5

Q. 41: Where is the Moral Law summarily comprehended?

A: The Moral Law is summarily comprehended in the Ten Commandments.¹

Proofs: ¹ Deut 10:4; Mat 19:17

Comment: The *moral law* is the law which teaches us how we ought to think and act with regard to God and man. When God created man, He set this moral law in his heart, so that he knew his duty without a Bible. But when man sinned, this knowledge was partly lost, and God therefore had to give it anew. He gave it fully in the Bible, and briefly in the Ten Commandments.

41问：道德律集中体现在什么里面？

答：道德律集中体现在十诫里面¹。

经文：¹申10:4；太19:17

注释：“道德律”就是教导我们对于上帝和他人应该如何思想和行动的律法。当上帝造人时，祂就把这道德律法放在他心里，使他虽没有圣经，依然知道自己的本份。但是，人在犯罪之后，就失去了一部分对自己本分的认识，因此上帝必须重新赐下这律法。祂把这律法完整地记录在圣经里，并简明扼要地总括在十诫里。

Q. 42: What is the sum of the Ten Commandments?

A: The sum of the Ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.¹

Proofs: ¹ Matt 22:37-40

Comment: All of God's commands to us are summed up here in one word – love. The man who, with his whole soul, loves God and his neighbour, fulfils the law. Neighbour here means not merely one who lives near us, but, as Christ teaches us (Luke 10:29-37), whoever God brings across our paths, in His providence.

42问：十诫的总纲是什么？

答：十诫的总纲就是：我们要尽心、尽性、尽力、尽意⁶爱主我们的上帝；又要爱人如己¹。

经文：¹太 22:37－40

注释：上帝给我们的全部诫命，在此总结于一个字，就是“爱”。凡全心全意爱上帝与邻舍的人，就完全了律法。“邻舍”不仅是指生活在我们周围的人，也指那些在上帝的护理之中我们遇见的人，正如基督教导我们的（路加福音10章29-37节）。

⁶ “尽心、尽性、尽力、尽意”原文直译作“全心、全灵、全力、全意”

Q. 43: What is the preface to the Ten Commandments?

A: The preface to the Ten Commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*¹

Proofs: ¹ Ex 20:2

Comment: These are the words which precede the Ten Commandments (Ex 20:2). They were spoken to the children of Israel at Mount Sinai, shortly after their deliverance from the bondage of the Egyptians. And they may be applied to us in that we are delivered from the bondage of our sin.

43问： 十诫的序言是什么？

答： 十诫的序言是：“我是耶和华你的上帝，曾将你从埃及地为奴之家领出来”¹。

经文： ¹出20:2

注释： 这是十诫的序言，是在西乃山向以色列子民说的，他们刚从埃及人的奴役下得到解放（出埃及记20章2节）。这些话也可以应用在我们身上，因为我们从罪恶的捆绑中得到释放。

Q. 44: What doth the preface to the Ten Commandments teach us?

A: The preface to the Ten Commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all His commandments.¹

Proofs: ¹ Luke 1:74-75. I Pet 1:15-19

Comment: The preface to the Ten Commandments sets forth God's absolute right to command obedience from us. This consists in: 1. God is our Sovereign – I am the Lord; 2. He is the Being Whom we worship – I am thy God; 3. He is the One Who has delivered us from bondage – I am thy Redeemer.

44问：十诫的序言教训我们什么？

答：十诫的序言教训我们，因为上帝是主、我们的上帝和救赎者，所以我们有责任遵守祂的一切诫命¹。

经文：¹路1:74—75；彼前1:15-19

注释：十诫的序言说明上帝为何绝对有权要求我们服从：（1）上帝是我们的君主——“我是耶和华”；（2）祂是我们敬拜的对象——“我是你们的上帝”；（3）是祂将我们从为奴之家领了出来——“我是你们的救赎者”。

FIRST TABLE OF THE LAW

律法的第一部分

1. THE FIRST COMMANDMENT

壹、第一条诫命

Q. 45: Which is the First Commandment?

A: The First Commandment is, *Thou shalt have no other gods before Me.*¹

Proofs: ¹ Exod 20:3

Comment: God wrote the Ten Commandments on two tables of stone. On the first table He wrote the first four commandments, which contain our duty to *God*; and on the second He wrote the remaining six commandments, which contain our duty to *man*. This First Commandment teaches us the only proper *object of worship*. It is God: and beside Him there is no other. This is the *simple* meaning of the commandment, but in the Shorter Catechism each commandment is explained and expanded, by showing first what it *bids* us to do, then what it *forbids* us to do; and, last, what special reasons, or *motives*, there may be for us to obey.

45问：第一条诫命是什么？

答：第一条诫命是：“在我面前（合和本译为“除了我以外”），你不可有别的神”¹。

经文：¹出20:3

注释：上帝把十诫写在两块石版上，祂在第一块石版上写下了前四诫，乃是我们对上帝的本分；第二块则写了其余六诫，乃是我们对人的本分。第一诫教导我们：上帝是人唯一正确的敬拜对象——除祂以外，不可有别神。这是此诫命的简明意思，但《小教理问答》对每条诫命都作了逐一的解释和扩充，其内容包括：首先，该诫吩咐我们当做什么；其次，该诫禁止我们做什么；最后，遵守该诫的具体理由或动机是什么。

Q. 46: What is required in the First Commandment?

A: The First Commandment requireth us to know and acknowledge God to be the only true God, and our God;¹ and to worship and glorify Him accordingly.²

Proofs: ¹ I Chron 28:9; Deut 26:17; ² Mat 4:10; Ps 29:2

Comment: The First Commandment directs us to: 1. Know the true God, and Him only for *our* God; 2. As such confess Him openly before men; 3. Worship Him; and, 4. Honour Him.

46问：第一条诫命吩咐什么？

答：第一条诫命吩咐我们要认识并承认上帝是独一的真上帝，是我们的上帝¹；并要如此崇拜祂，荣耀祂²。

经文：¹代上28:9；申26:17；²太4:10；诗29:2

注释：第一条诫命吩咐我们：1）要认识真神，并只认祂为我们的上帝；2）为此要在众人面前公开承认祂；3）要敬拜祂；4）要尊崇祂、荣耀祂。

Q. 47: What is forbidden in the First Commandment?

A: The First Commandment forbiddeth the denying,¹ or not worshipping and glorifying the true God as God,² and our God;³ and the giving of that worship and glory to any other, which is due to Him alone.⁴

Proofs: ¹ Ps 14:1; ² Rom 1:21; ³ Ps 81:10-11; ⁴ Rom 1:25-26

Comment: The First Commandment forbids us to: 1. Deny God, which is *atheism*; 2. Worship any other God, which is *idolatry*; 3. Glorify any other god, which is *blasphemy*; 4. To acknowledge or give place for any other god alongside the true God, which is *pluralism*.

47问：第一条诫命禁止什么？

答：第一条诫命禁止我们否认¹、不敬拜或不荣耀真上帝为上帝²、为我们的上帝³，又禁止我们将只当归于祂的敬拜和荣耀归于任何受造物⁴。

经文：¹诗14:1；²罗1:21；³诗81:10—11；⁴罗1:25-26

注释：第一条诫禁止我们：1) 否认上帝，即无神论；2) 敬拜别神，即拜偶像；3) 荣耀别神，即亵渎上帝；4) 除了真上帝以外承认别神或承认有别神，即多元论。

Q. 48: What are we specially taught by these words, “before me” in the First Commandment?

A: These words “*before Me*,” in the First Commandment, teach us, That God who seeth all things, *taketh notice of*, and is *much displeased with*, the sin of having any other god.¹

Proofs: ¹ Ezek 8:5-6 (To the end of the chapter); Ps 44:20-21.

Comment: The special reason, given here, as to why we should observe this commandment is, that God, who seeth all things, keeps an eye more especially on the breaking of *this* commandment, and punishes the offence with His sorest displeasure.

48问：第一条诫命中“在我面前”一语特别教训我们什么？

答：第一条诫命中“在我面前”一语教训我们，上帝无所不见，祂注意到人另有别神之罪，大为不悦¹。

经文：¹结8:5-6；诗44:20—21

注释：我们必须遵守此诫的具体理由是：那无所不见的上帝，特别注意违反此诫命之人，并以极度的不悦惩罚犯此罪的人。

2. THE SECOND COMMANDMENT

贰、第二条诫命

Q. 49: Which is the Second Commandment?

A: *The Second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.*¹

Proofs: ¹ Exod 20:4-6

Comment: The First Commandment tells us *Whom* we are to worship. The Second tells us *how* we are to worship Him. It tells us we must not represent God, even in our minds, by any image visible or even conceivable; nor will He accept such worship at our hands. We must worship God, Who is a Spirit, in spirit and in truth. We are also told here that God visits the iniquity of the fathers upon the children. This does not mean that the children have to bear the *guilt* of the fathers. Rather, it means that bad fathers are punished by seeing the evils of their misconduct learned, and copied, by their children; while good fathers are encouraged and rewarded by the opposite.

49问： 第二条诫命是什么？

答： 第二条诫命是：“你不可为自己雕刻偶像；也不可作什么形像，仿佛上天、下地和地底下、水中的百物。不可跪拜那些像；也不可事奉它，因为我耶和华你的上帝是忌邪的上帝。恨我的，我必追讨他的罪，自父及子，直到三四代；爱我守我诫命的，我必向他们发慈爱，直到千代”¹。

经文： ¹出20:4-6

注释： 第一诫告诉我们应该敬拜的对象，第二诫则告诉我们应该如何敬拜祂。这吩咐我们不可用任何可见、甚至可想象的形像来代表上帝，因为祂绝不会接受我们这样的敬拜。因为上帝是个灵，我们必须在灵里和真理中敬拜祂。这也告诉我们，上帝会在儿女身上追讨父亲的罪；但这并不是说儿女必须承担父亲的罪债，而只是说，坏父亲的惩罚是亲眼看见儿女学习并模仿自己的恶行；而好父亲所得的鼓励和报偿恰恰与此相反。

Q. 50: What is required in the Second Commandment?

A: The Second Commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word.¹

Proofs: ¹Deu 32:46; Mat 28:20; Acts 2:42

Comment: This commandment directs us to: 1. Adopt the way of worshipping God appointed by Himself; 2. Adhere to it; 3. Not add to it; 4. Not take from it. There must be no will-worship.

50问：第二条诫命吩咐什么？

答：第二条诫命吩咐我们对上帝在圣经中所指定的宗教敬拜和蒙恩之道，要接受遵守，保持纯全¹。

经文：¹申32:46；太28:20；徒2:42

注释：这一诫吩咐我们：（1）要用上帝自己指定的方式来敬拜；（2）要持守此敬拜方式；（3）不可加添；（4）不可删减。我们绝不可按己意敬拜上帝。

Q. 51: What is forbidden in the Second Commandment?

A: The Second Commandment forbiddeth the worshipping of God by images,¹ or any other way not appointed in His Word.²

Proofs: ¹Deut 4:15-19; Ex 32:5, 8; ²Deut 12:31,32

Comment: This commandment forbids us: 1. To make use of images in worship;
2. To make use of any other means than those God has appointed.

51问：第二条诫命禁止什么？

答：第二条诫命禁止人用任何形像¹，或用圣经中所未指定的其它任何方式敬拜上帝²。

经文：¹申4:15—19；出32:5，8；²申12:31-32

注释：这一诫禁止我们：（1）在敬拜中使用任何形象；（2）在敬拜中，使用任何不是上帝指定的方式。

Q. 52: What are the reasons annexed to the Second Commandment?

A: The reasons annexed to the Second Commandment are, God's sovereignty over us,¹ His propriety in us,² and the zeal He hath to His Own worship.³

Proofs: ¹ Ps 95:2-3, 6; ² Ps 45:11; ³ Ex 34:13, 14.

Comment: The special reasons added why we should observe this commandment are: 1. God is our Sovereign – *“I, the Lord”*; 2. God is our Owner – *“thy God”*; 3. God is zealous for His own worship – *“am a jealous God”*.

52问： 第二条诫命所附加的理由是什么？

答： 第二条诫命所附加的理由乃是： 上帝对我们拥有主权¹，我们是属祂的²，并且祂是忌邪的，要我们专心敬拜祂³。

经文： ¹诗95:2—3, 6; ²诗45:11; ³出34:13-14

注释： 这里附加了我们应该遵守此诫的具体理由：（1）上帝在我们身上有主权（我是耶和华）；（2）我们是属上帝的（你们的上帝）；（3）上帝对于自己的敬拜极其热心重视（是忌邪的上帝）。

3. THE THIRD COMMANDMENT

叁、第三条诫命

Q. 53: Which is the Third Commandment?

A: The Third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.*¹

Proofs: ¹ Exod 20:7

Comment: This commandment tells how to treat the Name of God; and by His Name is meant everything by which He is named to us, or is especially made known. To take God's name in vain is to use it for a vain or frivolous purpose; and we break this command by profane swearing, or by irreverently using God's Name. We recognise the command when we pray: "*Hallowed be Thy Name.*"

53问：第三条诫命是什么？

答：第三条诫命是：“你不可妄称耶和华你上帝的名，因为妄称祂名的，耶和华必不以他为无罪”¹。

经文：¹出20:7

注释：这一诫告诉我们，应该如何对待上帝的名。祂的名是指我们对祂的一切称呼，或特别启示给我们关于祂的一切。妄称上帝的名，就是无意义地或轻率地使用上帝的名；无论是亵渎上帝的咒誓，或不敬地使用上帝的名，都是触犯此诫。当我们祷告“愿人都尊祂的名为圣”的时候，就是表明承认此诫命。

Q. 54: What is required in the Third Commandment?

A: The Third Commandment requireth the holy and reverent use of God's names,¹ titles,² attributes,³ ordinances,⁴ Word,⁵ and works.⁶

Proofs: ¹ Mat 6:9; Deut 28:58; ² Ps 68:4; ³ Rev 15:3-4; ⁴ Mal 1:11, 14;
⁵ Ps 138:1-2; ⁶ Job 36:24

Comment: The Third Commandment directs us to use in reverent manner: 1. God's names, as *the Lord*; 2. His titles, as *King of Kings*; 3. His attributes, such as *holiness*; 4. His ordinances, such as *prayer*; 5. His Word, or *the Bible*; and, 6. His works.

54问：第三条诫命吩咐什么？

答：第三条诫命吩咐人当圣洁恭敬地使用上帝的名字¹、尊称²、属性³、蒙恩之道⁴、圣言⁵和作为⁶。

经文：¹太6:9；申25:28；²诗68:4；³启15:3—4；⁴玛1:11，14；
⁵诗138:1-2；⁶伯36:24

注释：第三诫吩咐我们，要以十分虔诚的态度称呼：（1）上帝的名，例如：耶和華；（2）祂的尊称，例如：万王之王；（3）祂的属性，例如：圣洁；（4）祂的蒙恩之道，例如：祷告；（5）祂的圣言，即圣经；（6）祂的作为。

Q. 55: What is forbidden in the Third Commandment?

A: The Third Commandment forbiddeth all profaning or abusing of anything whereby God maketh Himself known.¹

Proofs: ¹ Mal 1:6-7, 12; Mal 2:2; Mal 3:14

Comment: The Third Commandment forbids us to use irreverently or wrongly any of the names or things which more especially express and declare God. Everything connected with Him should be sacred.

55问：第三条诫命禁止什么？

答：第三条诫命禁止人亵渎或滥用凡上帝用以显明祂自己的一切¹。

经文：¹玛1:6-7，12；玛2:2；玛3:14

注释：第三诫禁止我们，不敬和错误地使用任何特别用来表示与宣扬上帝的名和物。任何与上帝有关的事物都理应是神圣的。

Q. 56: What is the reason annexed to the Third Commandment?

A: The reason annexed to the Third Commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgment.¹

Proofs: ¹ I Sam 12, 17, 22, 29; I Sam 3:13; Deut 28:58, 59

Comment: The special warning here held out to us is, that although *men* may permit us to break this commandment with impunity, yet *God* will assuredly not do so. *He* will not fail to judge us.

56问：第三条诫命所附加的理由是什么？

答：第三条诫命所附加的理由乃是：虽然干犯这条诫命的人可以逃避人的刑罚，但是主我们的上帝绝不容他逃避祂公义的审判¹。

经文：¹撒下2:12, 17, 22, 29；撒下3:13；申28:58-59

注释：这里特别警告我们，虽然人会容许我们犯此诫而不受罚，但上帝绝不容许，祂必定会审判我们。

4. THE FOURTH COMMANDMENT

肆、第四条诫命

Q. 57: Which is the Fourth Commandment?

A: The Fourth Commandment is, *Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*¹

Proofs: ¹ Exod 20:8-11

Comment: This commandment fixes the *portion of our time* which God requires us and our households to give exclusively to His worship: namely, one day in seven. Six days are for *work*, and one for *worship*. Such is the division of our time appointed for us by God, and required by the nature He has given us. The word *remember* is used in this commandment as implying that the Sabbath was not instituted here for the first time, and, that it is something we very easily forget.

57问：第四条诫命是什么？

答：第四条诫命是：“当記念安息日，守为圣日。六日要劳碌作你一切的工；但第七日是向耶和华你上帝当守的安息日；这一日你和你的儿女、仆婢、牲畜，并你城里寄居的客旅，无论何工都不可作，因为六日之内，耶和华造天、地、海和其中的万物，第七日便安息，所以耶和华赐福与安息日，定为圣日”¹。

经文：¹出20:8-11

注释：此诫命规定了我们敬拜的时间，上帝要我们和家人在七天中的一天，卸下一切事务来专心敬拜祂。六天工作，一天敬拜；这是上帝规定我们要分别出来的时间，而且，祂赋予我们的本质也需要有安息日。此诫命使用了“記念”一词，说明安息日并非在此第一次设立，这一点是我们轻易忘记的。

Q. 58: What is required in the Fourth Commandment?

A: The Fourth Commandment requireth the keeping holy to God such set times as He hath appointed in His Word; expressly one whole day in seven, to be a holy Sabbath to Himself.¹

Proofs: ¹ Deut 5:12-14

Comment: The Sabbath is a picture and reminder of heaven, and a pattern and example for all days. Every day should be holy unto the Lord. Inasmuch, however, as in this world we must engage in worldly business, the Sabbath was instituted by God to prevent our thoughts from dwelling too much on worldly matters. It is intended for man's good, and it is our own loss if we disregard it.

58问：第四条诫命吩咐什么？

答：第四条诫命吩咐人当将圣经所规定的时日都向上帝守为圣；祂特意指定七日内一整天叫人向祂守为圣安息日¹。

经文：¹申5:12-14

注释：安息日是天堂的象征，提醒我们有关天堂，安息日也是所有日子的模式与范例。每一天都应该向主守为圣，然而，我们在世上必须从事世务，所以安息日的设立，是防止我们的思想尽被世事所占据。安息日是为了人的益处而设立的，如果我们忽视这一天，遭受损失的将是我们自己。

Q. 59: Which day of the seven hath God appointed to be the weekly Sabbath.

A: From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.¹

Proofs: ¹ Gen 2:2-3; I Cor 16:1-2; Acts 20:7; Rev 1:10

Comment: The Patriarchal and Jewish Sabbath was held on the *Saturday*, because that was the day on which God rested from creation. The Christian Sabbath is held on the *Sunday*, because that is the day on which our Saviour arose from the grave, and so, is called the Lord's Day. The change was made in accordance with the principles of the Word, and the practice of the Apostles and the early Church.

59问：上帝指定七日的哪一日为安息日？

答：上帝从世界的开始到基督复活，指定一周的第七日为安息日；此后直到世界的末了，指定一周的第一日为基督徒的安息日¹。

经文：¹创2:2-3；徒20:7；林前16:1-2

注释：先祖与犹太人的安息日是设在星期六，因为在这天，上帝歇了祂一切创造的工。基督教的安息日则设在星期天，因为这一天是我们救主从死里复活的日子，所以也称之为主日；教会依据圣经的原则，以及使徒与早期教会的惯例，而作了这个改变。

Q. 60: How is the Sabbath to be sanctified?

A: The Sabbath is to be sanctified by a holy resting all that day,¹ even from such worldly employments and recreations as are lawful on other days;² and spending the whole time in the public and private exercises of God's worship,³ except so much as is to be taken up in the works of necessity and mercy.⁴

Proofs: ¹ Ex 20:8,10; Ex 16:25-28; ² Neh 13:15-19, 21-22; ³ Luke 4:16; Acts 20:7; Ps 92 (title); Isa 66:23; ⁴ Mat 12:1-31

Comment: This answer teaches us that the proper way of observing the Sabbath is by: 1. Resting from all secular work; 2. Ceasing from worldly entertainment; 3. Engaging in public worship; 4. Engaging in private worship. The only kinds of work allowable on the Sabbath are works of *necessity* – that is, such as cannot be done on the Saturday, nor can they be left over till the Monday; and works of *mercy* – that is, such as it would be cruel to omit.

60问：怎样才是守安息日为圣？

答：守安息日为圣，乃是整日合乎圣洁地安息¹，甚至停止平日那些合乎上帝律法的属世职务和娱乐²；并用全部时间与众人一起或在私下敬拜上帝³，只有为着必要的工作和施行怜悯所占的时间才是例外⁴。

经文：¹出20:8, 10; 16:25-28; ²尼13:15-19, 21—22;
³路4:16; 徒20:7; 诗92 标题; 赛66:23; ⁴太12:1—31。

注释：这个答案教导我们，守安息日的适当方法是：（1）卸下一切世俗的工作；（2）停止属世的娱乐；（3）参与公众礼拜；（4）进行私下敬拜。在安息日，仅有以下工作是允许做的：1）必要的工作，就是不能在星期六先做，又不能拖到星期一的工作；2）怜悯的工作，如果不做，便是残忍无情。

Q. 61: What is forbidden in the Fourth Commandment?

A: The Fourth Commandment forbiddeth the omission or careless performance of the duties required,¹ and the profaning the day by idleness,² or doing that which is in itself sinful,³ or by unnecessary thoughts, words, or works, about our worldly employments or recreations.⁴

Proofs: ¹ Ezek 22:26; Amos 8:5; Mal 1:13; ² Acts 20:7, 9; ³ Ezek 23:38; ⁴ Jer 17:24-26; Is 58:13

Comment: This commandment forbids: 1. Failing to perform Sabbath duties; 2. The careless performance of them; 3. Being idle; 4. Committing sin; 5. Being engaged, without proper reason, in worldly matters.

61问：第四条诫命禁止什么？

答：第四条诫命禁止人对那当尽的本分忽略不行或敷衍了事¹，并禁止人懒惰闲散²，或行本来有罪的事情³，或对俗务或娱乐发生不必需的心思、言语或行为，以致亵渎此日⁴。

经文：¹结22:26；摩8:5；玛1:13；²徒20:7，9；³结23:38；⁴赛58:13；耶17:24-26

注释：这条诫命禁止我们：（1）没有尽安息日的本分；（2）对本分漫不经心；（3）懒惰闲散；（4）犯罪作恶；（5）在无正当理由下，从事世俗。

Q. 62: What are the reasons annexed to the Fourth Commandment?

A: The reasons annexed to the Fourth Commandment are, God's allowing us six days of the week for our own employments,¹ His challenging a special propriety in the seventh, His own example, and His blessing the Sabbath day.²

Proofs: ¹ Ex 20:9; ² Ex 20:11

Comment: The special reasons given here for the observance of the Sabbath are: 1. Our being allowed six days for work; 2. God's claim of the seventh day as specially His Own; 3. God resting on the seventh day; and, 4. God blessing it.

62问：第四条诫命所附加的理由是什么？

答：第四条诫命所附加的理由乃是：上帝让我们一周之内有六日做自己的工¹，祂挑战我们特别保留第七日为祂的日子⁷，祂自己也作了榜样，并且赐福与安息日²。

经文：¹出20:9；²出20:11

注释：这里给出的守安息日的特别理由是：（1）上帝允许我们六日工作；（2）上帝声明第七日是特别属于祂自己的；（3）上帝在第七日安息了；（4）上帝赐福这一日。

⁷ “祂挑战我们特别保留第七日为祂的日子”，更正确译作“祂认领第七日为特别属于祂的日子”。

SECOND TABLE OF THE LAW

律法的第二部分

5. THE FIFTH COMMANDMENT

伍、第五条诫命

Q. 63: Which is the Fifth Commandment?

A: The Fifth Commandment is, *Honour they father and they mother; that thy days may be long upon the land which the Lord thy God giveth thee.*¹

Proofs: ¹ Exod 20:12

63问： 第五条诫是什么？

答： 第五条诫是：“当孝敬父母，使你的日子在耶和华你上帝所赐你的地上，得以长久”¹。

经文： ¹出20:12

Q. 64: What is required in the Fifth Commandment?

A: The Fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors,¹ inferiors,² or equals.³

Proofs: ¹ Eph 5:21; ² I Pet 2:17; ³ Rom 12:10

64问： 第五条诫命吩咐什么？

答： 第五条诫命吩咐人在其所处的地位和关系中，当按照各自的尊卑长幼¹，履行自己的本分，并给予对方当受的尊重²。

经文： ¹弗5:21；彼前2:17；²罗12:10

Q. 65: What is forbidden in the Fifth Commandment?

A: The Fifth Commandment forbiddeth the *neglecting of*, or *doing anything against*, the honour and duty which belongeth to every one in their several places and relations.¹

Proofs: ¹ Mat 15:4-6; Ezek 34:2-4; Rom 13:8

65问： 第五条诫命禁止什么？

答： 第五条诫命禁止人忽略或违反各人按其地位和身份当受的尊重和当得的侍奉¹。

经文： ¹太15:4—6； 结34:2-4； 罗13:8

Q. 66: What is the reason annexed to the Fifth Commandment?

A: The reason annexed to the Fifth Commandment is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.¹

Proofs: ¹ Eph 6:2-3

Comment: The Fifth Commandment stands at the beginning of the second table of the law. It requires us to honour our parents, to render due respect and obedience to all who are superior to us, and, in a word, to give attention to the demands of those who are connected with us in any way.

This commandment directs us always to show a certain respect to those above us in position, status or reputation, and requires certain duties to be discharged to all, whether above, beneath, or equal to us. It forbids us to refuse to pay honour to whom honour is due, or to neglect to carry out any of the duties we owe to our friends or neighbours. The special reason it gives for its observance is that God has promised to lengthen the days of those who keep it.

66问： 第五条诫命所附加的理由是什么？

答： 第五条诫命所附加的理由乃是：有长寿和兴盛的应许（只要是为了荣耀上帝，造福自己）赐给凡遵守此诫命的人¹。

经文： ¹申5:16；弗6:2—3

注释： 第五诫是第二块法版上的头一诫，它要求我们尊敬父母，并尊敬、服从一切尊长于我们的人；总之，就是在任何方面与我们有联系的人所讲的话，都要留心听。

一方面，这条诫命吩咐我们，总是要尊敬在地位上、在辈分上或在名誉上比我们高的人，并且无论是对尊长、卑幼、或平辈，都要向他们尽本分。另一方面，它不许我们不给人当受的尊敬，或者忽略向朋友、邻舍履行当尽的本分。遵守此诫命的特别理由是：上帝应许凡遵守此诫的人，在世得享长寿。

6. THE SIXTH COMMANDMENT

陆、第六条诫命

Q. 67: Which is the Sixth Commandment?

A: The Sixth Commandment is, *Thou shalt not kill.*¹
Proofs: ¹ Exod 20:13

67问： 第六条诫命是什么？

答： 第六条诫是：“不可杀人”¹。
经文： ¹出20:13

Q. 68: What is required in the Sixth Commandment?

A: The Sixth Commandment requireth all lawful endeavours to preserve our own life,¹ and the life of others.²
Proofs: ¹ Eph 5:28-29; ² I Kings 18:4

68问： 第六条诫命吩咐什么？

答： 第六条诫命吩咐人当运用合乎上帝律法的各种方法，竭力保全自己¹和他人的生命²。
经文： ¹弗5:28-29; ²王上18:4

Q. 69: What is forbidden in the Sixth Commandment?

A: The Sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.¹

Proofs: ¹Acts 16:28; Gen 9:6

Comment: This commandment respects *life*. It acknowledges that God is its Giver, and that therefore no one has a right to take it away without just reason.

It commands us to take all proper care of our health, as well as of the health of others. And it forbids us to take away our own life—which is *suicide*; or the life of another—which is *murder*.

69问：第六条诫命禁止什么？

答：第六条诫命禁止我们自杀，或不义地夺去邻舍的生命，或有任何这样的倾向¹。

经文：¹徒16:28；创9:6

注释：这条诫命重视生命，承认上帝是生命的赐予者，因此无正当理由，无人有权夺去人的生命。

此诫命一方面吩咐我们总是要恰当地照顾自己的健康，以及别人的健康；另一方面，它禁止我们夺去自己的生命（自杀），与别人的生命（谋杀）。

7. THE SEVENTH COMMANDMENT

柒、第七条诫命

Q. 70: Which is the Seventh Commandment?

A: The Seventh Commandment is, *Thou shalt not commit adultery.*¹
Proofs: ¹ Exod 20:14

70问： 第七条诫命是什么？

答： 第七条诫命是：“不可奸淫”¹。

经文： ¹出 20:14

Q. 71: What is required in the Seventh Commandment?

A: The Seventh Commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.¹
Proofs: ¹ I Cor 7:2-3, 5, 34, 36; Col 4:6; I Pet 3:2

71问： 第七条诫命吩咐什么？

答： 第七条诫命吩咐我们在心思、言语和行为上，保守自己和邻舍的贞洁¹。

经文： ¹林前7:2—3, 5, 34, 36；西4:6；彼前3:2

Q. 72: What is forbidden in the Seventh Commandment?

A: The Seventh Commandment forbiddeth all unchaste thoughts, words, and actions.¹

Proofs: ¹Mat 15:19; Mat 5:28; Eph 5:3-4

Comment: This commandment respects *purity*. It commands us to be pure in thought, word and deed. It forbids all unchastity and immodesty. It acknowledges God as the owner of the body as well as of the soul, and the right He has to command that both of them should be kept pure and holy for Himself.

72问：第七条诫命禁止什么？

答：第七条诫命禁止一切不洁的心思、言语和行为¹。

经文：¹太15:19；太5:28；弗5:3-4

注释：这条诫命重视纯洁，吩咐我们在思想、言语和行为上都要纯洁；严禁一切不贞与淫秽。这条诫命承认上帝是人身体与灵魂的主人，并且有权吩咐人为祂而保守身体和灵魂纯洁并圣洁。

8. THE EIGHTH COMMANDMENT

捌、第八条诫命

Q. 73: Which is the Eighth Commandment?

A: The Eighth Commandment is, *Thou shalt not steal.*¹
Proofs: ¹Exod 20:15

73问： 第八条诫命是什么？

答： 第八条诫命是：“不可偷盗”¹。

经文： ¹出20:15

Q. 74: What is required in the Eighth Commandment?

A: The Eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.¹
Proofs: ¹Gen 30:30; I Tim 5:8; Lev 25:35; Deut 22:1-5; Ex 23:4-5; Gen 47:14,20

74问： 第八条诫命吩咐什么？

答： 第八条诫命吩咐我们，当以合乎上帝律法的方式，取得并增加自己与别人的财富和外部产业¹。

经文： ¹创30:30；提前5:8；利25:35；申22:1-5；出23:4-5，创47:14，20

Q. 75: What is forbidden in the Eighth Commandment?

A: The Eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.¹

Proofs: ¹ Prov 21:17; Prov 23:20-21; Prov 28:19; Eph 4:28

Comment: This commandment refers to *money* and *property*. It acknowledges that it is right and proper to gain money, and, that it is wrong in a man to squander his own property, or to plunder another's. It commands us to work for the supply of our own needs, and to help others as well as ourselves to increase in wealth. And it forbids aught that would tend to hinder these ends.

75问：第八条诫命禁止什么？

答：第八条诫命禁止一切实际上或可能会不正当地损害我们自己和邻舍的财富或外部产业的言行¹。

经文：¹箴21:17；箴23:20-21；箴28:19；弗4:28

注释：这条诫命论及金钱与产业。它承认获取钱财是对的；浪费自己的钱财，或抢夺他人的钱财是错的。这条诫命一方面吩咐我们要工作，以供应自己的需要，并帮助别人和自己增加财富；另一方面，它禁止任何有损这些目的的行为。

9. THE NINTH COMMANDMENT

玖、第九条诫命

Q. 76: Which is the Ninth Commandment?

A: The Ninth Commandment is, *Thou shalt not bear false witness against thy neighbour.*¹

Proofs: ¹ Exod 20:16

76问： 第九条诫命是什么？

答： 第九条诫命是：“不可作假见证陷害人”¹。

经文： ¹出20:16

Q. 77: What is required in the Ninth Commandment?

A: The Ninth Commandment requireth the maintaining and promoting of truth between man and man,¹ and of our own and our neighbour's good name,² especially in witness-bearing.³

Proofs: ¹ Zech 8:16; ² Ill John 12; ³ Prov 14:5, 25

77问： 第九条诫命吩咐什么？

答： 第九条诫命吩咐人当维护并促进人与人之间的诚实¹，以及我们自己和邻舍的名誉²，尤其是在作见证时更当如此³。

经文： ¹亚8:16; ²约叁12; ³箴14:5, 25

Q. 78: What is forbidden in the Ninth Commandment?

A: The Ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.¹

Proofs: I Sam 17:28; Lev 19:16; Ps 15:3

Comment: This commandment concerns our *words*. It commands us to be careful to speak *the truth* at all times, to stand up for it when it is attacked, and to seek to promote it by all means in our power. And it forbids us to do anything which might make others believe what is not true – which is *lying*; and especially where anyone's character is concerned – which is *slander*. In ordinary communication the rule is, "Speak the truth in love". In witness-bearing the rule is, "Speak the truth, the whole truth, and nothing but the truth".

78问：第九条诫命禁止什么？

答：第九条诫命禁止有损诚实，有害我们自己或邻舍名誉的一切言行¹。

经文：¹撒下17:28；利19:16；诗15:3

注释：这条诫命是关于我们的言语，它吩咐我们：每时每刻都要留心说**实话**；一旦有人攻击真理，就要挺身而出；无论如何总要尽力使真理得以伸张。它禁止我们做任何使人误以假为真的事（**撒谎**）；特别是关于他人品行的事（**诽谤**）。与人交往的一般原则是：用爱心说**诚实话**。作见证的原则是要说**实话**，要说**全部事实**，而且只说**事实**。

10. THE TENTH COMMANDMENT

拾、第十条诫命

Q. 79: Which is the Tenth Commandment?

A: The Tenth Commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.*¹

Proofs: ¹ Exod 20:17

79问： 第十条诫命是什么？

答： 第十条诫命是：“不可贪恋人的房屋；也不可贪恋人的妻子、仆婢、牛驴，并他一切所有的”¹。

经文： ¹出20:17

Q. 80: What is required in the Tenth Commandment?

A: The Tenth Commandment requireth full contentment with our own condition,¹ with a right and charitable frame of spirit toward our neighbour, and all that is his.²

Proofs: ¹ Heb 13:5; I Tim 6:6; ² Job 31:29; Rom 12:15; I Tim 1:5; I Cor 13:4-7

80问： 第十条诫命吩咐什么？

答： 第十条诫命吩咐我们当对自己的境况完全知足¹，用正直仁爱的精神对待邻舍及其所拥有的一切²。

经文： ¹提前6:6；来13:5；²伯31:29；罗12:15；提前1:5；林前13:4—7

Q. 81: What is forbidden in the Tenth Commandment?

A: The Tenth Commandment forbiddeth all discontentment with our own estate,¹ envying or grieving at the good of our neighbour,² and all inordinate motions and affections to any thing that is his.³

Proofs: ¹ I Kings 21:4; Esther 5:13; 1 Cor 10:10; ² Gal 5:26; James 3:14, 16;
³ Rom 7:7-8; Rom 13:9; Deut 5:21

Comment: This commandment concerns the *desires* of our heart. It tells us that we ought not to *covet* that is, to hold dear an improper desire for anything belonging to another. It shows us that the law of God is *spiritual*, and is broken by a wrong *thought* as well as by a wrong act. It commands us to be content with our position in life, whatever that may be. And it forbids us to be fretful over our own lack of success, or envious at the good success of others. To cherish a spirit of compassion and generosity is the best safe-guard of this command.

81问： 第十条诫命禁止什么？

答： 第十条诫命禁止我们对自己的现况不满¹，对邻舍的善况嫉妒、难受²，并对他所拥有的表现出非分的举动和感受³。

经文： ¹王上21:4； 斯5:13； 林前10:10； ²加5:26； 雅3:14， 16；
³罗7:7-8； 罗13:9； 申5:21

注释： 这条诫命是关于我们心中的欲望。它告诉我们不应该贪恋，即对属于别人的东西心存不法的欲望。这里也表明上帝的律法是属灵的，在思想上犯错与在行为上犯错一样都是违反律法。一方面，它吩咐我们对自己生活的现状要知足，无论贫富均能安处；另一方面，它禁止我们不成功就急躁抱怨，或看见别人成功就心怀妒嫉。常存一颗怜悯的心和慷慨大方的精神，是遵守此诫命的最佳保障。

II. THE LAW OF GOD AND SIN

二、上帝的律法与罪恶

Q. 82: Is any man able perfectly to keep the commandments of God?

A: No mere man since the fall is able, in this life, perfectly to keep the commandments of God,¹ but doth daily break them in thought, word, and deed.²

Proofs: ¹ Eccl 7:20; I John 1:8, 10; Gal 5:17; ² Gen 6:5; Gen 8:21; Rom 3:9-21; Jas 3:2-13

Comment: The Law of God being thus laid before us, briefly, in the Ten Commandments, the question arises: Is any person able to keep the Law. This answer declares to us that there is *none*. It says that every person breaks the Law daily in thought, word, and act. The only exceptions to this general rule are, Jesus Christ, Adam before the fall, and the saints now in heaven.

82问： 人能完全遵守上帝的诫命吗？

答： 自从堕落以来，无人能在今生完全遵守上帝的诫命¹；反倒天天在心思、言语和行为上，违背上帝的诫命²。

经文： ¹传7:20；约壹1:8，10；加5:17；²创6:5；8:21；罗3:9-21；雅3:2-13

注释： 上帝的律法简明扼要地概括在十诫里，但问题是：谁能完全遵守这律法呢？答案是——**没人能够**。每个人每天在思想、言语和行为上都触犯律法。对此一般规律，唯一的例外是——耶稣基督，堕落之前的亚当以及现今在天上的圣徒。

Q. 83: Are all transgressions of the law equally heinous?

A: Some sins, in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.¹

Proofs: ¹ Ezek 8:6, 13, 15; I John 5:16; Ps 78:17, 32 and 56

Comment: This answer tells us that some sins are worse than others. It says that some sins are worse by reason of their own nature, so that, for example, it is worse to sin against God than against man. And some sins are worse by reason of certain circumstances, so that, for example, it is worse to sin deliberately than when hurried by passion.

83问： 一切违反上帝律法的罪都同等可憎吗？

答： 在上帝眼中，有些罪因其本身，或因诸般加重情节，比别的罪更是可憎¹。

经文： ¹结8:6, 13, 15；约壹5:16；诗78:17, 32, 56

注释： 此答案告诉我们，有些罪比别的罪可憎，有些罪因为它们本身性质的缘故，比较可憎，例如：向上帝犯罪总是比向人犯罪更可憎；有些罪由于某些犯罪的特定背景而更可憎，例如：蓄意犯罪比一时情绪冲动而犯罪更可憎。

Q. 84: What doth every sin deserve?

A: Every sin deserveth God's wrath and curse, both in this life, and that which is to come.¹

Proofs: ¹ Eph 5:6; Gal 3:10; Lam 3:39; Matt 25:41

Comment: The *wrath* of God means His holy displeasure against sin; and His *curse* is the righteous judgment of doom which He has pronounced against it. This wrath and this doom, we are told, are the desert of every sin, and stretch over both this life and the life to come.

84问： 每个罪当受什么处罚？

答： 每个罪在今生和来生都当遭受上帝的忿怒和咒诅¹。

经文： ¹弗5:6；加3:10；哀3:39；太25:41

注释： 上帝的“忿怒”是指祂对罪的神圣烈怒；祂的“咒诅”是指祂对罪所宣告的公义判决。这里告诉我们，这忿怒与咒诅是每一项罪所应得的报应，延及今生与来生。

III. THE WAY TO BE SAVED

三、得救之道

Q. 85: What doth God require of us, that we may escape His wrath and curse due to us for sin?

A: To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,¹ with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.²

Proofs: ¹ Acts 20:21; ² Prov 2:1-5; Prov 8:33-36; Is 55:3

Comment: The law of God says, Obey, or die. And man cannot obey. He breaks the law daily in spite of his best efforts. But God is merciful, and has provided a way by which we may be saved. That way is explained to us here. It consists in faith and repentance, which are *inward* means of salvation, with the diligent use of all the *outward* means, hereafter to be explained.

85问：上帝为叫我们逃避因罪所当受的祂的烈怒和咒诅，对我们有什么吩咐呢？

答：上帝为叫我们逃避因罪所当受的祂的烈怒和咒诅，吩咐我们信耶稣基督，悔改得生¹，并殷勤使用基督藉以将救赎恩惠赐给我们的一切外在工具²。

经文：¹徒20:21；²箴2:1-5；箴8:33-36；赛55:3

注释：上帝的律法说：“顺服则生，悖逆则死。”然而人却无法遵守，虽然他竭尽全力，还是天天触犯律法。但上帝是慈爱的，祂提供了一个我们可以得救的方法。这个答案向我们说明，方法就是相信与悔改，这是救恩的内在工具，同时还要殷勤使用一切外在工具，就是后面的问答所要教导的。

Q. 86: What is faith in Jesus Christ?

A: Faith in Jesus Christ is a saving grace,¹ whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel.²

Proofs: ¹ Heb 10:39; ² John 1:12; Is 26:3-4; Phil 3:9; Gal 2:16

Comment: Grace means undeserved and unmerited favour or kindness. A saving grace means an act of God's favour ending in salvation. Faith is such a grace. And it is here said to consist in: 1. *Receiving* Christ – that is, in believing what is said of Him in the Bible, and being united to Him; and, 2. *Resting* upon Him – that is, trusting in Him as our Saviour. We rest on Him *alone*, and not in anything we may or can do. Our cry is, *Christ only!*

86问：什么是信耶稣基督？

答：信耶稣基督是一种救赎性美德⁸，¹藉此使我们照福音所显明的基督接受祂，并且唯独靠祂得救²。

经文：¹来10:39；²约1:12；赛26:3-4；腓3:9；加2:16

注释：恩典的意思就是不配得、无功受禄的宠爱或慈爱。一种“救赎性恩德⁹”表示这乃是上帝恩宠的行动，为要达到拯救的目的。“信心”正是一种这样的恩德。这里讲“信心”包括了：1) 接受基督，即相信圣经里所说关于祂的话，并且与祂联合；以及2) 依靠祂，即将信靠祂为我们的救主。我们唯独依靠祂，而不是依靠任何我们可能做或可以胜任的事。我们的辩诉是：“唯有基督”。

⁸ “一种救赎性美德”原文为“a saving grace”，意思是一种上帝赐给、使人领受救恩的美德。英语“Grace”有双重含义，一是恩典（即我们所不配得的恩宠），一是由恩典所生发的美德（gracious virtue 即上帝所赐给的美德，圣灵的果子）。信心和悔改之心都是上帝所恩赐的，是上帝使人重生后，人的回应。87问同此。

⁹ 这里根据上下文需要，把grace译作“恩德”来包含由恩典所生发的美德之意思。

Q. 87: What is repentance unto life?

A: Repentance unto life is a saving grace,¹ whereby a sinner, out of a true sense of his sin,² and apprehension of the mercy of God in Christ,³ doth, with grief and hatred of his sin, turn from it unto God,⁴ with full purpose of, and endeavour after, new obedience.⁵

Proofs: ¹ Acts 11:18; ² Acts 2:37-38; ³ Joel 2:12; Jer 3:22; ⁴ Jer 31:18-19; Ezek 36:31; ⁵ II Cor 7:11; Isa 1:16-17

Comment: Repentance has been called “the tear of faith”. It springs from a true understanding of the sinfulness of sin, and a keen perception of God's mercy in forgiving sin. It consists of two parts: turning *from* sinful ways with sorrow; and turning *to* God with an anxious desire to love and serve Him. It is called repentance *unto life*, because it leads to eternal life.

87问：什么是悔改得生？

答：悔改得生是一种救赎性美德¹，藉此一个罪人，由于确实觉知自己有罪²，并领悟到上帝在基督里的怜悯³，就对自己的罪忧伤恨恶，从而离弃罪，归向上帝⁴，并真心致力于顺服上帝⁵。

经文：¹徒11:18；²徒2:37-38；³珥2:12；耶3:22；⁴耶31:18-19；结36:31；⁵林后7:11；赛1:16-17

注释：“悔改”也称为“信心之泪”，这是源自于对罪之可恶的真正认识，以及对上帝赦罪之慈爱的清晰洞察。它包含两个部份：1）为罪忧伤，转离罪恶的道路；2）转向上帝，迫切盼望爱祂与服事祂。它之所以称为：“悔改得生”，是因为悔改导致永生。

IV. THE MEANS OF GRACE

四、蒙恩之道

Q. 88: What are the outward means whereby Christ communicateth to us the benefits of redemption?

A: The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are His ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.¹

Proofs: ¹ Mat 28:19-20; Acts 2:42, 46-47

Comment: In order that we may be saved, God demands of us not only faith and repentance, but the diligent use of the outward means of grace as well. These outward means are here called *ordinances*, or things which God has *ordained*. They consist mainly in: 1. The preaching of the Word; 2. The administration of the sacraments; 3. The use of prayer.

88问：基督藉着什么外在的工具将救赎的益处赐给我们呢？

答：基督藉以将救赎的益处赐给我们的外在的、通常的工具，就是祂的赐恩之道，特别是圣经、圣礼和祷告，祂使这一切在选民身上生效，使他们得救¹。

经文：¹太28:19-20；徒2:42，46-47

注释：为了使我们得救，上帝要求我们不仅要相信与悔改，而且还要殷勤使用外在的施恩工具。这些外在工具，在这里称为“赐恩之道”，也就是上帝所设立规定的事物，主要包括：（1）讲道；（2）施行圣礼；（3）祷告。

1. THE WORD AS A MEANS OF GRACE

壹、圣经为蒙恩之道

Q. 89: How is the Word made effectual to salvation?

A: The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.¹

Proofs: ¹ Neh 8:8; 1 Cor 14:24,25; Acts 26:18; Ps 19:8; Acts 20:32; Rom 15:4; II Tim 3:15-17; Rom 10:13-17; Rom 1:16

Comment: In order that the Scriptures may make us wise unto salvation, two things are necessary: 1. The Holy Spirit's influence, on God's part; and, 2. A diligent attendance upon it, on ours. When these two things go together, men are convinced of their sin and brought to Christ. They are made holier in their lives, and happier in their hearts.

89问： 圣经怎样对人有拯救的效力呢？

答： 上帝的灵使读经，尤其是讲道，成为有效的工具，使罪人藉着信心知罪归正，并在圣洁和安慰上得到建造，以至得救¹。

经文： ¹尼8:8；林前14:24-25；徒26:18，诗19:8；徒20:32；罗15:4；提后3:15-17，罗10:13-17；罗1:16；徒20:32

注释： 若要让圣经使我们有得救的智慧，有两件事是必需的：1）在上帝方面，圣灵要在我们心中动工，2）在我们方面，则是要殷勤用心读经听道。有了这两件事，人们就知罪悔改，并被领到基督那里，他们因此生活就越来越圣洁，内心也越来越喜乐。

Q. 90: How is the Word to be read and heard, that it may become effectual to salvation?

A: That the Word may become effectual to salvation, we must attend thereunto with diligence,¹ preparation,² and prayer,³ receive it with faith and love,⁴ lay it up in our hearts,⁵ and practise it in our lives.⁶

Proofs: ¹ Prov 8:34; ² I Pet 2:1-2; ³ Ps 119:18; ⁴ Heb 4:2; II Thes 2:10;
⁵ Ps 119:11; ⁶ Luke 8:15; Jas 1:25

Comment: We are taught here the proper way to attend unto the Word. We must give attention to it carefully, reverently, and prayerfully. We must believe what it tells us, and do what it commands us. And we must receive the truth in the love of it, else the Word will not profit our souls.

90问： 怎样读经听道，才能使上帝的圣言对人有拯救的效力呢？

答： 要使上帝的圣言对人生发拯救的效力，我们必须用勤勉¹、预备²和祷告³来读经听道，用信心与爱心⁴去领受真道，存在心里⁵，并在生活中实行出来⁶。

经文： ¹箴8:34；²彼前2:1-2；³诗119:18；⁴来4:2；帖后2:10；
⁵诗119:11；⁶路8:15；雅1:25

注释： 这里教导我们正确读经听道的方法。我们必须以谨慎、恭敬、祷告的心来读经听道。我们必须相信上帝的话语所告诉我们的，遵行上帝的话语所吩咐我们的，并且必须用爱真理的心来领受真理；否则，我们所读的经、所听的道是不会造就我们的灵命，使我们得益的。

2. THE SACRAMENT AS A MEANS OF GRACE

贰、圣礼为蒙恩之道

Q. 91: How do the sacraments become effectual means of salvation?

A: The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ,¹ and the working of His Spirit in them that by faith receive them.²

Proofs: ¹ I Pet 3:21; Mat 3:11; I Cor 3:6-7; ² I Cor 12:13

Comment: We are taught here the proper way of using the sacraments. We must pray for the blessing of Christ on them. It was He who appointed them, and it is He alone who can make them of benefit to our souls. In themselves the sacraments are of no value, nor can the minister (notwithstanding what the Roman Catholic church says) give them any power whatever apart from Christ.

91问： 圣礼怎样成为使人得救的有效工具？

答： 圣礼成为使人得救的有效工具，并非因其本身有什么功效，或施行者本人有什么功德，而只是由于基督所赐的祝福¹，和圣灵在那些以信心领受圣礼之人心中的运行²。

经文： ¹彼前3:21，太3:11；林前3:6-7；²林前12:13

注释： 这里教导我们使用圣礼的正确方法。我们必须祈求基督赐福于圣礼，因为是基督设立了它们，也唯有祂能使它们对我们的灵命有益处。离开基督，圣礼本身是没有价值的，没有任何牧师能让它们具有任何能力（尽管罗马天主教的说法并非如此）。

Q. 92: What is a sacrament?

A: A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.¹

Proofs: ¹ Gen 17:7 and 10; Ex 12 throughout; Rom. 4: 11; I Cor 11:23 and 26

Comment: We are taught here that the marks of a sacrament are: 1. That it is appointed by Christ; 2. That it is a way of teaching the Gospel by outward signs. A sacrament has three uses: 1. To represent the Gospel to us, or teach it through pictures or symbols; 2. To seal the Gospel to us, or confirm our faith in it; 3. To apply the Gospel to us, or bring it home to our hearts. The word sacrament is derived from a Latin word, which signified the sacred oath of loyalty to his commander, which the soldier took on entering the army for the service of his country. In a Christian sense, it means the vow of fidelity and obedience to Christ which is taken when we enter the Church. This vow was taken for us in Baptism, when we were infants. In the Lord's Supper, we take it upon ourselves.

92问：什么是圣礼？

答：圣礼是基督所设立的神圣的蒙恩之道，这有形的记号代表基督和新约的恩惠，并向信徒印证、施与¹。

经文：¹创17:7，10；出12；林前11:23，26

注释：这里教导我们，圣礼的标记是：（1）基督所设立的；（2）以外的记号来教导福音。圣礼的用处有三：1）把福音形象地向我们表现出来，即用形象或符号来教导福音；2）向我们印证福音，坚定我们对福音的信心；3）把福音施与我们身上，使福音在我们心里扎根。

“圣礼”一词乃是从拉丁文演变来的，原表示士兵在服兵役入伍时，向长官郑重宣誓效忠。按基督教的意义，“圣礼”就是我们在加入教会时，宣誓要效忠顺服基督。当我们是婴孩时，这个誓言是家长在“洗礼”中替我们说的；在“圣餐”中，则是我们自己作出此誓言。

Q. 93: Which are the sacraments of the New Testament?

A: The sacraments of the New Testament are, baptism, and the Lord's supper.¹

Proofs: ¹ Mat 28:19; Mat 26:26-28

Comment: The two sacraments of the Old Testament were circumcision and the passover. The two sacraments of the New Testament are baptism and the Lord's supper. These sacraments answer the one to the other: baptism coming in place of circumcision, and the Lord's supper in place of the passover. They teach essentially the same truths: circumcision and baptism teaching the blessing of our regeneration, and our promise to be the Lord's; and the passover and the Lord's supper teaching the blessing of the death of our Saviour, for our sins.

93问： 什么是新约的圣礼？

答： 新约的圣礼是洗礼¹和圣餐²。

经文： ¹太28:19； ²太26:26-28

注释： 旧约中的两个圣礼是“割礼”与“逾越节”，新约的两个圣礼是“洗礼”与“圣餐”。这些圣礼彼此对应——“洗礼”取代“割礼”，“圣餐”取代“逾越节”。在本质上，它们所教导的是同样的真理：“割礼”与“洗礼”教导的是上帝重生我们的福分，以及我们承诺做主的子民；“逾越节”与“圣餐”教导的是救主为我们的罪受死而带来的福分。

A. Baptism

甲、洗礼

Q. 94: What is baptism?

A: Baptism is a sacrament, wherein the washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost,¹ doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.²

Proofs: ¹ Mat 28:19; ² Rom 6:4; Gal 3:27

Comment: The *outward act* in baptism is washing with water in the Name of the Father, and of the Son, and of the Holy Ghost. The *inward meaning* of this is the removal of our sin. We are all, by nature, born in sin, and we need to be *born again* before we can be admitted into heaven. Now, Baptism is a picture of this new birth. And the sprinkling of water is a picture of the shedding of Christ's blood to cleanse us from all sin and uncleanness. Baptism also confirms our union with Christ, and promises that we will partake of the blessing of the covenant of grace.

94问：什么是洗礼？

答：洗礼是圣礼，我们在其中奉圣父、圣子、圣灵¹⁰的名受水洗¹，代表并印证我们与基督联合，承受恩典之约的恩惠，并且归属主²。

经文：¹太28:19；²罗6:4；加3:27

注释：洗礼的外在行动是奉父、子、圣灵的名受水洗，其内在意义则是我们罪的被除去。我们按本性全都生在罪里，我们需要重生，才能被许可进入天国。洗礼正象征这个新生。洒水象征基督所流出的宝血洗净我们一切的罪孽和污秽。洗礼也肯定我们与基督的联合，并且应许我们与恩典之约的福祉有分。

¹⁰ “圣父、圣子、圣灵”或译作“父、子、圣灵”

Q. 95: To whom is baptism to be administered?

A: Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to Him;¹ but the infants of such as are members of the visible Church are to be baptized.²

Proofs: ¹ Acts 8:36-37; Acts 2:38; ² Acts 2:38-39; Gen 17:10; cf Col 2:11-12; I Cor 7:14

Comment: We are taught here the persons who must be baptized. They consist of two sorts: adults who are Christians, but who have not been baptized already; and, the infants of Church members. The former are baptized because the meaning of the ordinance is to declare that they profess themselves to be Christians; and the latter are baptized because the promises of God to His people extend to their children as well as to themselves.

95问： 应为何人施洗呢？

答： 对有形教会以外的人，要到他们认信基督，并且愿意顺服祂时¹，才给他们施洗；但有形教会之成员的婴孩都应受洗²。

经文： ¹徒8:36-37；徒2:38； ²徒2:38—39；创17:10，参较西2:11-12；林前7:14

注释： 这里教导我们什么人应当受洗礼。有两种人应当受洗：成人基督徒但尚未受洗者；与教会会友的婴孩。前者受洗是因为洗礼的意义就是，受洗者藉此表白自己是基督徒；后者受洗是因为上帝对祂子民的应许也延伸到他们儿女的身上，如同在他们自己身上一样。

B. The Lord's Supper

乙、圣餐

Q. 96: What is the Lord's supper?

A: The Lord's supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace.¹

Proofs: ¹I Cor 11:23-26; I Cor 10:16

Comment: The Lord's supper is so called because it is a feast instituted by our Lord Jesus Christ. It is also called Communion. The outward act of the supper is eating bread and drinking wine, according to Christ's appointment. This is a picture to us of the sacrifice of Christ: the broken bread tells us of His broken body; and the poured-out wine tells us of His shed blood. In and of itself, the Lord's supper is of no value whatsoever, but when received in faith, then we eat and drink of Christ, spiritually. And this means that partaking of the supper quickens our love to God, deepens our faith in Christ, and promotes the welfare of our souls. The Roman Catholic Church teaches that the bread in the Communion is changed into the actual flesh of our Lord; but this is an error. We can only receive Christ, spiritually, by faith.

96问：什么是圣餐？

答：圣餐是圣礼，我们在其中照基督的吩咐分发并领受饼和酒，以表明祂的死；配领受者并非属物质地或属肉体地，而是藉着信心领受祂的身体和宝血，以及其一切恩惠，使他们的灵命得滋养，在恩典里有长进¹。

经文： ¹林前11:23-26；10:16

注释：“圣餐”又称为“主的晚餐”，因为这是我们的主耶稣基督所设立的宴席，也称作“相通”。其外在行动是按照基督所设立的，吃饼喝杯，对我们而言这象征基督的牺牲：掰开的饼表示祂受伤的身体；倒出来的酒表示祂所流的宝血。这饼和酒本身是没有价值的，但是一旦藉着信心领受，我们就在属灵上吃喝基督了。这意味领受圣餐能复兴我们对上帝的爱，加强我们对基督的信心，并且增进我们灵命的福益。罗马天主教却错误地教导，谬称圣餐中的饼会变成我们主的实际身体。事实上，我们只能藉着信心，在属灵上领受基督。

Q. 97: What is required to the worthy receiving of the Lord's supper?

A: It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body,¹ of their faith to feed upon Him,² of their repentance,³ love,⁴ and new obedience;⁵ lest, coming unworthily, they eat and drink judgment to themselves.⁶

Proofs: ¹ I Cor 11:28-29; ² II Cor 13:5; ³ I Cor 11:31; ⁴ I Cor 10:16-17;
⁵ I Cor 5:7-8; ⁶ I Cor 11:28-29

Comment: We are here taught the proper qualifications for receiving the Lord's supper. They are: 1. *Knowledge* sufficient to understand what is represented by it; 2. *Faith* sufficient to believe that as the bread which we eat sustains our bodies, so the Bread of Life which it represents will sustain our souls; 3. *Repentance* from all known sin; 4. *Love* to God and man; 5. A resolution henceforth to perform every known *duty*.

97问：为了配领圣餐，应当怎样行？

答：为了配领圣餐，应当自己省察，是否有分辨主的身体的知识¹，是否用信心吃喝基督²，是否有悔改³、爱心⁴和新的顺服之心⁵，免得按不理吃喝，自己招惹上帝的审判⁶。

经文：¹林前11:28—29；²林后13:5；³林前11:31；⁴林前10:16-17；
⁵林前5:7-8；⁶林前11:28-29

注释：这里教导我们领受圣餐的基要条件：（1）足够的知识，明白圣餐所代表的含义；（2）足够的信心，相信所代表的生命之粮能滋养我们的灵命，正如我们所吃的粮食能滋养身体一样；（3）悔改，承认并懊悔一切我们所知道的罪；（4）爱上帝和他人；（5）决心今后履行各样已知的本分。

3. PRAYER AS A MEANS OF GRACE

叁、祷告为蒙恩之道

Q. 98: What is prayer?

A: Prayer is an offering up of our desires unto God,¹ for things agreeable to His will,² in the Name of Christ,³ with confession of our sins,⁴ and thankful acknowledgement of His mercies.⁵

Proofs: ¹ Ps 62:8; ² I John 5:14; ³ John 16:23; ⁴ Ps 32:5-6; Dan 9:4; ⁵ Phil 4:6.

Comment: Prayer means *asking* of God; and we are here told the following three things respecting it: 1. As to its *form*, it should be offered to God in the Name of Christ; 2. As to its *substance*, it should be for things agreeable to God's will; 3. As to its *manner*, it should be made with humble acknowledgement of our sins, and grateful acknowledgment of God's mercy.

98问：什么是祷告？

答：祷告是奉基督的名¹，向上帝表明我们的心愿²，祈求合乎祂旨意的事³，承认我们的罪⁴，并感谢祂的怜悯⁵。

经文： ¹约16:23; ²诗62:8; ³约壹5:14; ⁴诗32:5-6; 但9:4; ⁵腓4:6

注释： 祷告的意思是“求告上帝”；这里告诉我们关于“祷告”的三件事：（1）在形式上，应该奉基督的名向上帝祷告；（2）在内容上，应该祷告合乎上帝旨意的事；（3）在态度上，应该谦卑认罪，并感谢上帝的怜悯。

Q. 99: What rule hath God given for our direction in prayer?

A: The whole Word of God is of use to direct us in prayer;¹ but the special rule of direction is that form of prayer which Christ taught His disciples, commonly called the Lord's prayer.²

Proofs: ¹ I John 5: 14; ² Mat 6:9-13 of Luke 11:2-4.

Comment: We are taught here that in praying to God we have the whole Bible as a guide. But specially we have a pattern or example set us in the prayer which Christ taught His disciples. This is usually called the Lord's prayer – that is, the prayer of the Lord Jesus Christ.

99问：上帝赐给什么标准，指导我们祷告呢？

答：全部圣经是指导我们祷告的标准¹；但指导我们祷告的特别标准是基督教训祂的门徒如何祷告的模式，通常称为主祷文²。

经文：¹约壹5:14；²太6:9-13，参较路11:2-4

注释：这里告诉我们，如何向上帝祷告要以全本圣经为指导。但是我们特别有主耶稣教门徒的祷告，作为我们祷告的典范和榜样，一般称之为“主祷文”——即主耶稣基督的祷告。

— The Lord's Prayer

— 主祷文

Q. 100: What doth the preface of the Lord's prayer teach us?

A: The preface of the Lord's prayer (which is, *Our Father which art in heaven*¹) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us;² and that we should pray with and for others.³

Proofs: ¹ Mat 6:9; ² Rom 8:15; Luke 11:13; ³ Acts 12:5; I Tim 2:1-2

Comment: Preface means *introduction* or *beginning*. And we learn here that the preface of the Lord's prayer teaches us three things: 1. That we should draw near to God *reverently*, seeing He is in heaven; 2. That we should draw near to Him *confidently*, seeing He is our Father; 3. That we should pray along with others, and for them, seeing He is *our* Father.

100问： 主祷文的序言教训我们什么？

答：主祷文的序言是：“我们在天上的父”¹。这是教训我们要用敬畏和信靠的心就近上帝，如同儿女就近一个随时能够和乐意帮助他们的父亲一般²；同时，又教训我们应当与别人一同祷告，并为他们祷告³。

经文：¹太6:9；²路11:13；罗8:15；³徒12:5；提前2:1—2

注释：“序言”是指介绍或前言。在这里，主祷文的序言教导我们三件事：（1）因为上帝在天上，所以我们要用恭敬的心就近祂；（2）因为祂是我们的父，所以我们要坦然无惧地就近祂；（3）因为祂是我们的父，所以我们应该和别人一同祷告，并为他们祷告。

Q. 101: What do we pray for in the first petition?

A: In the first petition (which is, *Hallowed be Thy Name* ¹) we pray, That God would enable us and others to glorify Him in all that whereby He maketh Himself known;² and that He would dispose all things to His own glory.³

Proofs: ¹ Mat 6:9; ² Ps 67:2-3; ³ Ps 83 throughout.

Comment: A petition means something asked. In the Lord's prayer there are six petitions: the first three being about God, and the last three about ourselves. In the first of these petitions we ask two things: that God's Name be hallowed or glorified by all men, and that it be hallowed or glorified by all events.

101问：我们在第一个祈求中求什么？

答：我们在第一个祈求“愿人都尊祢的名为圣”¹中，求上帝帮助我们和别人，在凡为祂用以显明自身的一切事上荣耀祂²，并求祂行作万事，使祂自己得荣耀³。

经文：¹太6:9；²诗67:2—3；³诗83

注释：“祈求”的意思是指所恳求的事。主祷文里有六个祈求——前三个关于上帝，后三个关于我们自己。在第一个祈求中，我们求两件事：（1）所有人都尊上帝的名为圣，或所有人都荣耀祂的名；（2）在万事中，愿上帝的名被尊为圣或得荣耀。

Q. 102: What do we pray for in the second petition?

A: In the second petition (which is, *Thy kingdom come*¹) we pray, That Satan's kingdom may be destroyed;² and that the kingdom of grace may be advanced,³ ourselves and others brought into it, and kept in it;⁴ and that the kingdom of glory may be hastened.⁵

Proofs: ¹ Mat 6:10; ² Ps 68:1, 18; ³ Rev 12:10-11; ⁴ II Thes 3:1; Rom 10:1; John 17:9, 20; ⁵ Rev 22:20

Comment: A kingdom means a people who are ruled by a king. Now, there are three kingdoms mentioned here: the kingdom of Satan, or those who obey Satan; the kingdom of grace, or those who obey God; and the kingdom of glory, or those who will reign with Christ in glory. In this petition we ask that the first of these be destroyed, that the second may prosper, and that the time of the third may speedily arrive.

102问：我们在第二个祈求中求什么？

答：我们在第二个祈求“愿祢的国降临”¹中，求上帝使撒但的国灭亡²，使祂恩典的国得以进展³，使我们和别人都被带进这个国度，且蒙保守在此国中⁴，并使祂荣耀的国速速临到⁵。

经文：¹太6:10；²诗68:1, 18；³启12:10-11；⁴约17:9, 20；
罗10:1；帖后3:1；⁵启22:20

注释：“国”指受君王统治的一群子民。这里提到三个国度：“撒但的国度”，即顺服撒但的人；“恩典的国度”，即顺服上帝的人；“荣耀的国度”，即将在荣耀里与基督一同作王的人。我们在这个祈求中，求上帝使撒但的国度衰败，恩典的国度兴旺，以及荣耀的国度早日降临。

Q. 103: What do we pray for in the third petition?

A: In the third petition (which is, *Thy will be done in earth, as it is in heaven* ¹) we pray, That God, by His grace, would make us able and willing to know, obey, and submit to His will in all things,² as the angels do in heaven.³

Proofs: ¹ Mat 6:10; ² Ps 67 throughout; Ps 119:36; Mat 26:39; II Sam 15:25; Job 1:21; ³ Ps 103:20-21

Comment: God's *will* means what He commands to be done, or makes known to us by His Word and providence. This will is obeyed perfectly in heaven, and in this petition we pray that it may be obeyed as perfectly on earth. This can never be done of our own strength, and therefore we ask that God would help us to know perfectly what His will is, and having learned it, to do and acquiesce with it.

103问：我们在第三个祈求中求什么？

答：我们在第三个祈求“愿祢的旨意行在地上，如同行在天上”¹中，求上帝藉着祢的恩典，使我们能够并且愿意在凡事上知道、遵守并顺服祢的旨意²，如同天使在天上所行的一般³。

经文：¹太6:10；²诗67；诗119:36；太26:39；撒下15:25；伯1:21；³诗103:20—21

注释：“上帝的旨意”是指上帝命令要做成的事，或藉着祢的话语和护理，表明给我们知道的事。在天上，这个旨意得以完全遵从；我们在这个祈求中，求其在地上也能如此被完全遵从。靠我们自己的力量，这是永远办不到的，因此我们求上帝帮助我们完全明白祢的旨意为何，且在认识后，帮助我们遵行并顺服。

Q. 104: What do we pray for in the fourth petition?

A: In the fourth petition (which is, *Give us this day our daily bread* ¹) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy His blessing with them.²

Proofs: ¹ Mat 6:11; ² Prov 30:8-9; Gen 28:20; I Tim 4:4-5

Comment: We now come to the petitions concerning ourselves – the order of the prayer being God first, and ourselves afterwards. In this petition we pray for the supply of our bodily wants. We ask for two things: a sufficient portion for the day, and God's blessing with it.

104问：我们在第四个祈求中求什么？

答：我们在第四个祈求“我们日用的饮食，今日赐给我们”¹中，求上帝出于祂白白的恩赐，使我们领受今生所需用的好东西，并且求祂赐福，使我们得以享用²。

经文：¹太6:11；²箴30:8-9；创28:20；提前4:4—5

注释：这个祈求是关于我们自己的——祷告的顺序是上帝为先，然后才是我们自己。在这个祈求中，我们求上帝供应我们身体的需要，包括两件事：今日够用和上帝的赐福。

Q. 105: What do we pray for in the fifth petition?

A: In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*¹) we pray, That God, for Christ's sake, would freely pardon all our sins;² which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others.³

Proofs: ¹ Mat 6:12; ² Ps 51:1-2, 7, 9; Dan 9:17-19; ³ Luke 11:4; Mat 18:35

Comment: In the fifth and sixth petitions we pray for the supply of our spiritual wants. We ask first for the pardon of our sins. It is only on the basis of the obedience and sacrificial death of Christ – for His sake – that we can be assured of forgiveness. And, forgiveness is promised, in Scripture, in the way of us forgiving others. If God, for Christ's sake, has enabled us to forgive all who have offended us, we may confidently trust that He will hear our own prayer for forgiveness. Sins are here called debts, because in sinning we become debtors to the law; and the law demands either obedience, or the penalty of disobedience.

105问：我们在第五个祈求中求什么？

答：我们在第五个祈求“免我们的债，如同我们免了人的债”¹中，求上帝因基督的缘故，白白饶恕我们一切的罪²；并且我们也受鼓励去如此求，因为藉着祂的恩典，我们能够发自内心地饶恕别人³。

经文：¹太6:12；²诗51:1—2，7，9；但9:17—19；³太18:35；路11:4

注释：在第五和第六个祈求中，我们求上帝供应我们属灵的需要。首先，我们祈求上帝饶恕我们的罪。上帝只基于基督的顺服和受死作为献祭——因基督的缘故，饶恕我们的罪，这是我们能确信的。圣经应许我们，我们若饶恕他人，上帝也会饶恕我们。那么，如果上帝为了基督的缘故，使我们能饶恕一切得罪我们的人，我们就可确信，祂也会垂听我们祈求饶恕的祷告。“罪”在此称为“债”，因为一犯罪，我们就亏欠了律法；律法不仅要求顺服，也要求对悖逆施行惩罚。

Q. 106: What do we pray for in the sixth petition?

A: In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil* ¹) we pray, That God would either keep us from being tempted to sin,² or support and deliver us when we are tempted.³

Proofs: ¹ Mat 6:13; ² Mat 26:41; ³ II Cor 12:7-8

Comment: *Temptation* means anything that would induce us to sin. And in this petition we ask one of two things from God: either that He would take all temptation away from us; or, that He would enable us to resist and overcome it.

106问：我们在第六个祈求中求什么？

答：我们在第六个祈求“不叫我们遇见试探，救我们脱离凶恶”¹中，求上帝保守我们不受试探，以致犯罪²，或是当我们受试探时，扶助我们，拯救我们³。

经文：¹太6:13；²太26:41；³林后12:7—8

注释：“试探”就是任何引诱我们犯罪的事物。在这个祈求中，我们祷告上帝做以下两件事中的一件：求上帝不是除去我们周围的一切试探，就是使我们能抵挡并胜过试探。

Q. 107: What doth the conclusion of the Lord's prayer teach us?

A: The conclusion of the Lord's prayer (which is, *For Thine is the kingdom, and the power, and the glory, forever, Amen* ¹) teacheth us to take our encouragement in prayer from God only,² and in our prayers to praise Him, ascribing kingdom, power and glory to Him.³ And, in testimony of our desire, and assurance to be heard, we say, Amen.⁴

Proofs: ¹ Mat 6:13; ² Dan 9:4, 7-9, 16-19; ³ I Chron 24:10-13; ⁴ I Cor 14:16; Rev 22:20-21

Comment: The conclusion means the *end*. And the concluding part of the Lord's prayer teaches us three things: 1. That we should look to God alone for help; 2. That we should give all praise to Him Who alone can answer our prayers; and, 3. That we should end all our prayers with some such word as *Amen*, which means, *Let it be so*, or, *May our prayers be heard*.

107: 主祷文的结语教训我们什么？

答：主祷文的结语说：“因为国度，权柄，荣耀，全是祢的，直到永远，阿们”¹。这教训我们唯独因着上帝而得祷告的鼓励²，并在我们的祷告中赞美祂，将国度、权柄、荣耀归与祂³；最后为了表明我们希望祂垂听我们的祈求，又深信必蒙垂听，就说阿们⁴。

经文：¹太6:13；²但9:4，7—9，16—19；³代上29:10-13；
⁴林前14:16；启22:20—21

注释：“结语”就是结束语。主祷文的结语教导我们三件事：（1）应该单单仰望上帝的帮助；（2）应该将一切颂赞归于上帝，唯独祂能应允我们的祷告；（3）应该以“阿们”之类的话结束我们的祷告。“阿门”的意思就是：“诚心所愿”或“诚愿我们的祷告蒙垂听”。

— END 完 —