

# 海德堡要理问答

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Heidelberg Catechism

2018 年 9 月  
(试用) 修订版



## 《海德堡要理问答》简介

### 历史背景

1517年10月31日，一位大肚翩翩的奥古斯丁修士马丁·路德（Martin Luther），在维滕堡大教堂门口铮铮钉上《九十五条论纲》，凿开了宗教改革运动的大门。从此路德宗便在德国兴起。然而，除了路德宗的运动之外，宗教改革运动里另一支神学运动在瑞士、法国等地区如火如荼的展开，他们被称为改革宗。这一支的宗教改革运动在16世纪中期，借着约翰·加尔文（John Calvin）以及他同事们的工作变得影响深远。当时苏黎世大学和日内瓦大学在宗教改革派国家的影响力日趋显赫。这样，改革宗神学也影响了许多路德宗基督徒，尤其是德国上层社会人士。

16世纪的神圣罗马帝国，诸侯各自封地，普法尔茨（Palatinate）是七大选侯国之一，这意味着这块封地的选侯拥有选举皇帝的权利。握有选举权的诸侯总共有七名，只有这七个人有权投票选出神圣罗马帝国皇帝。可以说，在政治上他们都是举足轻重的人物。1559年，西梅尔恩家族（Simmern）的腓特烈三世（Friedrich III），继承了无嗣的选侯奥托·亨利（Otto Henry），成为普法尔茨选侯国的统治者。腓特烈是一位敬畏上帝的人，人称“虔者”（the Pious）。腓特烈从小接受严格的罗马天主教教育长大，后娶了信奉路德宗的勃兰登堡的马利亚，便开始跟随宗教改革的信仰。他刚刚就任选侯不久，在1559年的夏天，路德宗和改革宗的神学家们就圣餐的问题展开了激烈的辩论。在深入学习了两方的观点之后，腓特烈站在了改革宗的立场。随后，一些改革宗神学家纷纷造访海德堡市。腓特烈在位期间，海德堡成了德国的日内瓦，为全欧洲流亡的改革宗基督徒提供庇护。



图 1 普法尔茨选侯，西梅尔恩家族的腓特烈三世（1515-1576）。

在1555年签订的《奥斯堡和约》（Peace of Augsburg）中设立了“教随君定”的原则，*cuius regio, eius religio*，即各诸侯都可在其封地内施行自己的宗教信仰。然而，腓特烈的改革宗教信仰却令他陷入困境。他是当时路德宗林立的贵族中唯一的改革宗基督徒，尽管他从未公开承认过自己是“加尔文主义者”（这个词是路德宗讽刺改革宗而造的），并否认自己曾经读过加尔文的作品。因为《奥斯堡和约》只承认两种合法的基督教宗教，即罗马天主教和路德宗，改革宗在16世纪并未在帝国获得正式合法的地位。要等到饱经战争的一个世纪后，在1648年所立的《威斯特伐利亚和约》才正式将改革宗列为帝国合法宗教之一。因此，在16世纪当时，腓特烈因奉行改革宗信仰，曾使海德堡一度面临被路德宗和天主教的联合势力入侵的危险。

在他所统治的普法尔茨这片土地上，不到二十年前还是罗马天主教，到了1553年变成路德宗，而现在又要变成改革宗的阵地。信仰的更迭使人们对宗教信仰产生混乱甚至怀疑。腓特烈上位不久，便开展了一次教会调查来评估教会属灵光景。结果十分令人沮丧，年轻人在一个“对上帝的敬畏，对上帝的言语毫无知识”的环境下成长。腓特烈意识到，如果想在这片土地上带来改革，教会最需要的是一份统一、清晰的要理教导材料来阐明基督教信仰和生活最重要的问题。

## 要理问答的作者



图 2 撒加利亚·乌尔西努  
(Zacharias Ursinus, 1534-1583)。

腓特烈起初本意要邀请德高望重的韦米利 (Peter Martyr Vermigli) 来海德堡协助改革。但韦米利无法离开苏黎世, 便举荐一位年轻的神学家乌西努。撒迦利亚·乌西努 (Zacharias Ursinus, 1534-1584) 曾就读于维滕堡大学, 师从墨兰顿 (Philipp Melancthon), 也曾斯特拉斯堡、巴塞尔、日内瓦和巴黎等地学习过。受选侯之邀, 乌西努于 1561 年九月来到海德堡市。加斯帕雷·俄利维 (Caspar Olevianus, 1536-1586) 曾在奥尔良和布尔日学习法律, 后投身于圣经与神学领域, 曾在加尔文、布林格、韦米利和贝扎等大师手下学习。他在家乡特里尔宣传宗教改革, 结果被捕入狱。1560 年一月, 腓特烈便把俄利维从狱中保释出来, 并把他招入海德堡的智慧大学 (Collegium Sapientiae)。乌西努和俄利维便是后来《海德堡要理问答》的二位主要作者。



图 3 加斯帕雷·俄利维  
(Caspar Olevianus, 1536-1586)。

从1562年的筹备工作到1563年的1月19日第一次出版, 短短一年的时间, 《海德堡要理问答》便写作出来, 并被委员会批准通过, 在整个普法尔茨地区使用。该地区的所有教牧人员都必须签署这份信仰文件。此外, 腓特烈也开始着手修订教会章程以及敬拜仪式。这一切都引起了当地路德宗人士的不满和敌意。他们声音达于皇帝马克西米利安二世 (Maximilian II) 的耳中。皇帝甚至在1566年召开的奥斯堡国会上, 勒令腓特烈废除之前的改革。然而, 腓特烈依旧勇敢持守自己的信仰。在皇帝马克西米利安和许多诸侯面前, 他坚定的辩护道: “在良心与信仰问题上我不能承认, 在主, 就是那位万主之主、万王之王之外还有其他的主。……所以, 在这方面, 我只服从我主耶稣基督的命令, 他叫我以敬虔之心护卫真宗教的纯净。因此, 我不能让皇帝陛下您在此问题上把持任何权威……我所得的安慰就在主救主耶稣基督给我的, 也是给所有信靠他之人的不可摇撼之确信中, 他应许在他得国降临时我因他的缘故所失去的一切将会成百倍的归还。”

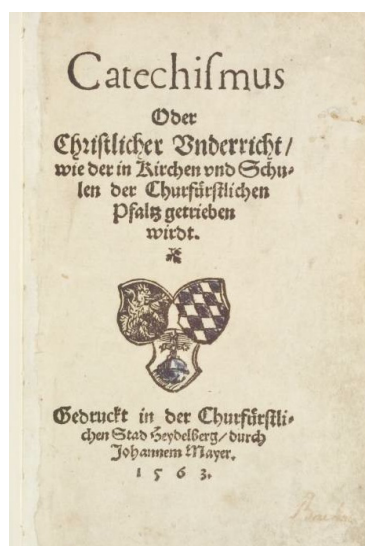


图 4 1563 年的德语版《海德堡要理问答》封面。

## 要理问答

“要理问答”这个词源自于希腊文的动词κατηχέω (katēkhēō), 意思是口头问答的形式来进行教导。把教导的内容写下来就是κατήχησμος (katēkhēsmos, 拉丁文为catechismus), 也就是我们所说的“要理问答”。而κατηχούμενος (katēkhōmenos) 指的就是那些正在用问答来学习基督教信仰的初信门徒。使用问答进行教义学习是圣经里的概念。在《路加福音》一章4节我们看到κατηχέω这个词: “有好些人提笔作书, 述说在我们中间所成就的事, 是照传道的人从起初亲眼看见又传给我们。这些事我既从起头都详细考察了, 就定意按着次序写给你, 使你知道所学之道 (κατήχηθης) 都是确实的。” (参考徒十八25; 林前十四19; 加六6)。要理问答的实行是有圣经之根据的 (参考创十八19; 出十二25-27; 申六4-9; 诗七十八5-7; 弗六4)。

起初, 基督徒们都恒心持守福音的教导 (参考徒二42; 犹1-4)。在初

代教会时期，被接纳进入教会的人通常都要和家人一同进行基督教要理的问答学习，学习内容主要包括主祷文，十诫，以及使徒信经等。然而，进入到中世纪之后，由于诸多因素，使得要理问答的使用逐渐削弱了。取而代之的是圣事制度和异教仪式的强制施行。而我们将不得不等到宗教改革运动到来之后才看到要理问答的开始恢复使用。改教家们切实有效地使用要理问答收效甚好，以至于罗马教廷也随后模仿改教家们采取要理问答这种方法。

## 神学特点与结构

《海德堡要理问答》最为著名的第一问，为整本问答定下基调：“无论是生是死，你唯一的安慰是什么？”而第一问的回答则把福音带给我们的安慰表述的淋漓尽致。作为基督徒，我们的安慰和盼望不在于我们自己和我们自己做了什么（即律法），而是在我们之外，在基督和他为我们成就的工作里（即福音）。《海德堡要理问答》之所以被称为“安慰之书”，是因为它首先是一部“福音之书”。我们唯一的安慰来自于福音，即基督为我们所做的。这一问也奠定了整本要理问答的划分。《海德堡要理问答》划分为三大部分：罪恶（guilt），恩典（grace）和感恩（gratitude）；或者用另外三个词来表达：律法（law），福音（gospel）和成圣（sanctification）。

《海德堡要理问答》具有大公性（catholic），宗教改革性（Reformational），和改革宗神学性（Reformed）三大特点。首先，《要理问答》有着古朴温和的大公性。在第二部分论福音时采用《使徒信经》，使宗教改革与古代大公教会相连，在基督教大公信仰的内容上不惜笔墨。其次，《要理问答》是宗教改革大传统的。其中包括了在宗教改革大传统中所强调的神学议题：律法与福音之间清晰的区分和平衡，借着真信心与基督的联合，律法在成圣中的第三重功用，对唯独圣经权威性的维护等。最后，《要理问答》在改革宗神学的独特性上也毫不隐晦：改革宗的基督论，改革宗的圣礼观，改革宗的敬拜观，特别是在圣餐礼的理解上，《要理问答》明确的宣告改革宗神学的立场。这是一份改革宗教会的《要理问答》。

要理问答对我们来说就像地图一样。在地理学家要先使用图纸，地图，平面图等等来做好准备工作。我们也是如此，要学会依靠前人们查考圣经真理的工作成果，而不是草率地靠着私意解释整本圣经。更恰当地说，在要理问答这个“地图”的帮助下，我们将会对圣经的疆域形成一个概念，理解其中各个主要的方面，这样我们就可以继续不断深入到细节，直接地了解圣经，并在某个领域有所研究。我们可以更详细的列出《要理问答》的结构：

- 问 1-2, 引言
- 问 3-11, 论罪恶
- 问 12-85, 论救赎
  - 12-18, 论中保和救赎之必要
  - 19-21, 论福音与信心
  - 22-58, 论使徒信经
  - 59-64, 论称义与成圣
  - 65-85, 论蒙恩管道
- 问 86-129, 论感恩
  - 86-91, 论善行
  - 92-115, 论十诫
  - 116-129, 论主祷文

## 要理问答在今天的适用性

在当今的时代中，福音派教会正在遗忘或已经遗忘了宗教改革的神学遗产。如同当年的普法尔茨，今天的教会神学教义混乱，人们对基督教的基本信仰不清。与此同时，许多在教会里从事教导工作的人，并没有以清晰而满有安慰的福音真理来教导上帝的子民，而是发明各样私意的教导，使人陷入混乱和恐惧。因此，在教会中教导福音的基本真理就显得极其重要。没有任何方式比《要理问答》的使用更能解决这一问题。《要理问答》里所呈现的信仰真理是超越时间、地域、民族、文化等限制的。时隔近500年的《海德堡要理问答》依旧适用于今天的教会语境。正因如此，那些愿意继承宗教改革的教会和个人，应当在教会、家庭和个人生活中，回归教会的认信根基，勤于使用《要理问答》。

## 具体使用方法

除了作为历代改革宗教会的认信文件之外，《海德堡要理问答》还非常适用于教会公共敬拜，家庭敬拜，个人灵修等多种场合。起初出版的目的是为了教导信徒和他们的儿女。整本问答被分为 52 个主日，在改革宗教会传统中，每个主日的晚间敬拜是讲解《要理问答》。此外，家庭敬拜中父母应当使用《要理问答》用问答的方式教导孩子，并进行个人灵修默想。

学习问答最有效的方法是背诵。这个版本为中英对照版。英文版总体采用北美联合改革宗教会(URCNA) 2018 年修订版，但在个别地方有修订。中文版是参考了之前多个中文译本，并对照英文、拉丁文、德文等多种译本重新修订而成，更加忠于原文，尽量避免增加或削减原文用词，并减少生造词。此外，这个版本为不同年龄阶段的读者设计了三种难度：初级适用于学前至五年级（即小学）；中级适用于六年级至八年级（即初中）；完整版则适用于九年级至成人（即高中及以上）。这样，一家人都可以选择自己适合的难度来共同背诵、学习。如果我们的年轻人勤于学习，在高中毕业进入大学时，他们将拥有坚固的教义与敬虔基础，以面对世界各样思潮的侵扰。

愿你们使用、研读、背诵并热爱这份古老而常新的《要理问答》。

王一  
2018 年 9 月  
于加州洛杉矶郡



## 主日1

一问：无论是生是死，你唯一的安慰是什么？

回答：无论是生是死，我——身体灵魂<sup>1</sup>——都不属于自己<sup>2</sup>，而属于我信实的救主耶稣基督<sup>3</sup>。他用宝血完全补偿了我一切的罪债<sup>4</sup>，并救我脱离魔鬼一切的权势<sup>5</sup>；他也保守我<sup>6</sup>，若非天父允许，我连一根头发也不会掉下<sup>7</sup>；诚然，万事必为我的救恩互相效力<sup>8</sup>。

因我属于基督，他藉着圣灵使我有永生的确据<sup>9</sup>，并且使我从今以后，甘心乐意为他而活<sup>10</sup>。

1 罗 14:7-9

2 林前 6:19-20

3 林前 3:23；多 2:14

4 彼前 1:18-19；约壹 1:7-9；2:2

5 约 8:34-36；来 2:14-15；约壹 3:1-11

6 约 6:39-40；10:27-30；帖后 3:3；彼前 1:5

7 太 10:29-31；路 21:16-18

8 罗 8:28

9 罗 8:15-16；林后 1:21-22；弗 1:13-14

10 罗 7:22；8:14

二问：你若要在这安慰的福乐中生与死，必须知道几件事？

回答：三件事：

第一，我的罪恶和悲惨有多大<sup>1</sup>；

第二，我怎样从自己一切罪恶和悲惨中被拯救<sup>2</sup>；

第三，我怎样为这样的拯救感谢上帝<sup>3</sup>。

1 罗 3:9-10；约壹 1:10

2 约 17:3；徒 4:12；10:43

3 太 5:16；罗 6:13；弗 5:8-10；提后 2:15；彼前 2:9-10

## LORD'S DAY 1

1 Q. What is your only comfort in life and in death?

A. That I am not my own,<sup>1</sup> but belong— body and soul, in life and in death<sup>2</sup>— to my faithful Savior, Jesus Christ.<sup>3</sup> He has fully paid for all my sins with his precious blood,<sup>4</sup> and has delivered me from the tyranny of the devil.<sup>5</sup> He also watches over me in such a way<sup>6</sup> that not a hair can fall from my head without the will of my Father in heaven;<sup>7</sup> in fact, all things must work together for my salvation.<sup>8</sup>

Because I belong to him, Christ, by his Holy Spirit, also assures me of eternal life<sup>9</sup> and makes me wholeheartedly willing and ready from now on to live for him.<sup>10</sup>

1 1 Cor. 6:19–20

2 Rom. 14:7–9

3 1 Cor. 3:23; Titus 2:14

4 1 Pet. 1:18–19; 1 John 1:7–9; 2:2

5 John 8:34–36; Heb. 2:14–15; 1 John 3:1–11

6 John 6:39–40; 10:27–30; 2 Thess. 3:3; 1 Pet. 1:5

7 Matt. 10:29–31; Luke 21:16–18

8 Rom. 8:28

9 Rom. 8:15–16; 2 Cor. 1:21–22; 5:5; Eph. 1:13–14 10 Rom. 8:1–17

2 Q. How many things must you know to live and die in the joy of this comfort?

A. Three:

first, how great my sin and misery are;<sup>1</sup>

second, how I am delivered from all my sins and misery;<sup>2</sup>

third, how I am to thank God for such deliverance.<sup>3</sup>

1 Rom. 3:9–10; 1 John 1:10

2 John 17:3; Acts 4:12; 10:43

3 Matt. 5:16; Rom. 6:13; Eph. 5:8–10; 2 Tim. 2:15; 1 Pet. 2:9–10



## 第一部分 论罪恶

### 主日2

三问：你从何处知道你的悲惨呢？

回答：从上帝的律法<sup>1</sup>。

1 罗 3:20

四问：上帝的律法对我们有什么要求？

回答：基督在《马太福音》二十二章 37 节至 40 节中总括地教训了我们：“你要尽心、尽性、尽力爱主你的上帝”<sup>1</sup>。这是诫命中的第一，且是最大的；其次也相仿，“你要爱邻舍如同自己”<sup>2</sup>。这两条诫命，是一切律法和先知的总纲。

1 申 6:5; 2 利 19:18

五问：你能完美遵守全部这些诫命吗？

回答：不能<sup>1</sup>。因为我的本性倾向于憎恨上帝和我的邻舍<sup>2</sup>。

1 罗 3:9-20;

2 创 6:5; 耶 17:9; 罗 7:23-24; 8:7; 弗 2:1-3; 多 3:3

### 主日3

六问：上帝造人原本就是如此邪恶悖逆吗？

回答：不。上帝造人原是好的<sup>1</sup>，是按照他自己的形象<sup>2</sup>，有公义和真实的圣洁<sup>3</sup>；好叫人正确认识他的创造主上帝<sup>4</sup>，尽心爱他，与他同住在永远的福乐中，来赞美荣耀他<sup>5</sup>。

1 创 1:31; 2 创 1:26-27; 3 弗 4:24; 4 西 3:10; 5 诗 8

七问：那么这种败坏的人性是从何而来的呢？

回答：从始祖亚当夏娃在乐园中的堕落和悖逆而来<sup>1</sup>，因此我们的本性变得极其败坏<sup>2</sup>，以致于我们都是在罪里成孕出生的<sup>3</sup>。

1 创 3; 2 罗 5:12, 18-19; 3 诗 51:5

八问：是否我们都如此败坏，完全无法行任何善并倾向于一切罪恶呢？

回答：是的<sup>1</sup>。除非我们被上帝的灵重生<sup>2</sup>。

1 创 6:5; 8:21; 伯 14:4; 赛 53:6

2 约 3:3-5

## PART I: MISERY

### LORD'S DAY 2

3 Q. How do you come to know your misery?

A. The law of God tells me.<sup>1</sup>

1 Rom. 3:20; 7:7-25

4 Q. What does God's law require of us?

A. Christ teaches us this in summary in Matthew 22:37-40: "You shall love the Lord your God with all your heart and with all your soul, and with all your mind, and with all your strength."<sup>1</sup> This is the greatest and first commandment. And a second is like it: "You shall love your neighbor as yourself."<sup>2</sup> On these two commandments hang all the Law and the Prophets.

1 Deut. 6:5; 2 Lev. 19:18

5 Q. Can you live up to all this perfectly?

A. No.<sup>1</sup> I am inclined by nature to hate God and my neighbor.<sup>2</sup>

1 Rom. 3:9-20, 23; 1 John 1:8, 10

2 Gen. 6:5; Jer. 17:9; Rom. 7:23-24; 8:7; Eph. 2:1-3; Titus 3:3

### LORD'S DAY 3

6 Q. Did God create man so wicked and perverse?

A. No. God created man good<sup>1</sup> and in his own image<sup>2</sup> that is, in true righteousness and holiness,<sup>3</sup> so that he might truly know God his creator,<sup>4</sup> love him with all his heart, and live with God in eternal happiness, for his praise and glory.<sup>5</sup>

1 Gen. 1:31; 2 Gen. 1:26-27 3 Eph. 4:24; 4 Col. 3:10; 5 Ps. 8

7 Q. Then where does man's corrupt nature come from?

A. From the fall and disobedience of our first parents, Adam and Eve, in Paradise.<sup>1</sup> This fall has so poisoned our nature<sup>2</sup> that we are all conceived and born in sin.<sup>3</sup>

1 Gen. 3; 2 Rom. 5:12, 18-19 3 Ps. 51:5

8 Q. But are we so corrupt that we are totally unable to do any good and inclined toward all evil?

A. Yes,<sup>1</sup> unless we are born again by the Spirit of God.<sup>2</sup>

1 Gen. 6:5; 8:21; Job 14:4; Isa. 53:6 2 John 3:3-5

#### 主日 4

九问：但上帝在律法中要求人做他做不到的事，岂不是待他不公吗？

回答：不。上帝创造人有能力遵行律法<sup>1</sup>。但是人，因魔鬼的怂恿<sup>2</sup>，自甘悖逆<sup>3</sup>，使自己和所有的后裔丧失了这些恩赐<sup>4</sup>。

1 创 1:31；弗 4:24

2 创 3:13；约 8:44

3 创 3:6

4 罗 5:12，18-19

十问：上帝会放任这种悖逆而不刑罚吗？

回答：绝不。他极其恼怒我们生来就有的原罪和我们自身所犯的本罪<sup>1</sup>，并要在今生和永世用公义的审判刑罚二者<sup>2</sup>，正如他宣告说：“凡不常照律法书上所记一切之事去行的，就被咒诅。”<sup>3</sup>

1 诗 5:5

2 罗 1:18；申 28:15；来 9:27

3 申 27:26；加 3:10

十一问：可是上帝不也是慈爱的吗？

回答：上帝的确是慈爱的<sup>1</sup>，但他也是公义的<sup>2</sup>；因此，他的公义要求，那干犯他至高威严的罪恶必须受到至重的刑罚，即身体和灵魂永远的刑罚<sup>3</sup>。

1 出 20:6；34:6，7；诗 103:8，9

2 出 20:5；34:7；申 7:9-11；诗 5:4-6；来 10:30，31

3 太 25:45，46

#### LORD'S DAY 4

9 Q. But doesn't God do man an injustice by requiring in his law what man is unable to do?

A. No, God created man with the ability to keep the law.<sup>1</sup> Man, however, at the instigation of the devil,<sup>2</sup> in willful disobedience,<sup>3</sup> robbed himself and all his descendants of these gifts.<sup>4</sup>

1 Gen. 1:31; Eph. 4:24; 2 Gen. 3:13; John 8:44; 3 Gen. 3:6; 4 Rom. 5:12, 18, 19.

10 Q. Will God permit such disobedience and rebellion to go unpunished?

A. Certainly not. He is terribly angry with the sin we are born with as well as our actual sins. God will punish them by a just judgment both now and in eternity,<sup>1</sup> having declared: "Cursed is everyone who does not observe and obey all the things written in the book of the law."<sup>2</sup>

1 Ex. 34:7; Ps. 5:4-6; Nah. 1:2; Rom. 1:18; Eph. 5:6; Heb. 9:27 2 Gal. 3:10; Deut. 27:26

11 Q. But isn't God also merciful?

A. God is certainly merciful,<sup>1</sup> but he is also just.<sup>2</sup> His justice demands that sin, committed against his supreme majesty, be punished with the supreme penalty—eternal punishment of body and soul.<sup>3</sup>

1 Ex. 34:6-7; Ps. 103:8-9

2 Ex. 34:7; Deut. 7:9-11; Ps. 5:4-6; Heb. 10:30-31 3 Matt. 25:35-46

## 第二部分 论救赎

### 主日5

十二问：既然根据上帝公义的审判，我们当受今生和永世的刑罚，那么，是否有逃避这刑罚，再次得蒙上帝喜悦的方法呢？

回答：上帝要求他的公义必须得到满足<sup>1</sup>；因此，要么是由我们自己，要么是由他人替我们，完全付清这公义的索求<sup>2</sup>。

1 出 20:5；23:7；罗 2:1-11；2 赛 53:11；罗 8:3，4

十三问：我们自己能够满足吗？

回答：绝对不能<sup>1</sup>；我们反而天天加增罪债<sup>2</sup>。

1 伯 9：2-3；15：14-16；2 诗 130:3；太 6:12；罗 2:4，5

十四问：在受造物中有能为我们满足的吗？

回答：没有。首先，上帝不会因人类所犯的罪而刑罚其他受造物<sup>1</sup>；其次，没有任何受造物能承担上帝对罪恶所发的永恒烈怒，并从中拯救他人<sup>2</sup>。

1 结 18:4，20；来 2:14-18；2 诗 130:3；鸿 1:6

十五问：那么，我们必须寻求一位怎样的中保和救主呢？

回答：他必须是一位真正的人<sup>1</sup>并且是义人<sup>2</sup>，同时又比一切受造物都更有能力，他也必须是真正的上帝<sup>3</sup>。

1 林前 15:21；来 2:17；2 赛 53:9；林后 5:21；来 7:26

3 赛 7:14；9:6；耶 23:5；约 1:1；罗 8:3，4

### 主日6

十六问：他为何必须是真正的人并且是义人呢？

回答：因为上帝的公义要求那犯了罪的人性本身必须为罪补偿<sup>1</sup>；但罪人无法为他人作出补偿<sup>2</sup>。

1 罗 5:12，15；林前 15:21；来 2:14-16；2 来 7:26，27；彼前 3:18

## PART II: DELIVERANCE

### LORD'S DAY 5

12 Q. According to God's righteous judgment we deserve punishment both now and in eternity: how then can we escape this punishment and return to God's favor?

A. God requires that his justice be satisfied.<sup>1</sup> Therefore the claims of this justice must be paid in full, either by ourselves or by another.<sup>2</sup>

1 Ex. 23:7; Rom. 2:1-11 2 Isa. 53:11; Rom. 8:3-4

13 Q. Can we make this payment ourselves?

A. Certainly not. Actually, we increase our debt every day.<sup>1</sup>

1 Matt. 6:12; Rom. 2:4-5

14 Q. Can another creature—any at all— pay this debt for us?

A. No. To begin with, God will not punish any other creature for what a human is guilty of.<sup>1</sup> Furthermore, no mere creature can bear the weight of God's eternal wrath against sin and deliver others from it.<sup>2</sup>

1 Ezek. 18:4, 20; Heb. 2:14-18 2 Pss. 49:7-9; 130:3

15 Q. What kind of mediator and deliverer should we look for then?

A. One who is a true<sup>1</sup> and righteous<sup>2</sup> man, yet more powerful than all creatures, that is, one who is also true God.<sup>3</sup>

1 Rom. 1:3; 1 Cor. 15:21; Heb. 2:17 2 Isa. 53:9; 2 Cor. 5:21; Heb. 7:26

3 Isa. 7:14; 9:6; Jer. 23:6; John 1:1

### LORD'S DAY 6

16 Q. Why must the mediator be a true and righteous man?

A. Because God's justice requires that human nature, which has sinned, must pay for its sin;<sup>1</sup> but a sinner could never pay for others.<sup>2</sup>

1 Rom. 5:12, 15; 1 Cor. 15:21; Heb. 2:14-16 2 Heb. 7:26-27; 1 Pet. 3:18

十七问：他为何必须同时又是真正的上帝呢？

回答：因为他必须藉着他神性的大能<sup>1</sup>，才能在他的人性中承担上帝忿怒的重负<sup>2</sup>，为我们赚得并使我们恢复公义和生命<sup>3</sup>。

1 赛 9:5; 2 申 4:24; 鸿 1:6; 诗 130:3; 3 赛 53:5, 11; 约 3:16; 林后 5:21

十八问：那么，谁是那位中保，既是真正的上帝又是真正的义人呢？

回答：我们的主耶稣基督<sup>1</sup>；上帝把他赐给我们做我们完全的救赎和公义<sup>2</sup>。

1 太 1:22-23; 路 2:11; 提前 2:5; 3:16

2 林前 1:30

十九问：你从哪里知道这事呢？

回答：从神圣的福音。上帝首先亲自在乐园里启示了这福音<sup>1</sup>，然后由族长<sup>2</sup>和先知<sup>3</sup>宣布，并由律法中的献祭和其他礼仪预表<sup>4</sup>，最后由他的独生爱子成就了<sup>5</sup>。

1 创 3:15; 2 创 12:3; 22:18; 49:10

3 赛 53; 耶 23:5, 6; 弥 7:18-20; 徒 10:43; 来 1:1

4 利 1:7; 约 5:46; 来 10:1-10

5 罗 10:4; 加 4:4, 5; 西 2:17

## 主日 7

二十问：因着亚当，所有人都灭亡了，是否因着基督，所有人就都得救呢？

回答：不。只有那些藉着真信心联于基督，并接受他一切恩惠的人才能得救<sup>1</sup>。

1 太 7:14; 约 1:12; 3:16, 18, 36; 罗 11:16-21

二十一问：什么是真信心？

回答：真信心不仅是一种确定的知识，使我认定上帝在圣经中向我们启示的一切都是真的<sup>1</sup>；更是一种全心的信靠<sup>2</sup>，由圣灵通过福音在我里面做成的<sup>3</sup>；使我确信，唯独出于上帝的恩典，唯独因着基督的功德<sup>4</sup>，上帝白白地将赦罪、永恒的公义以及救恩<sup>5</sup>，不仅赐给别人，也赐给了我<sup>6</sup>。

1 约 17:3, 17; 来 11:1-3; 雅 2:19

17 Q. Why must he also be true God?

A. So that, by the power of his divinity, he might bear in his humanity the weight of God's wrath, and earn for us and restore to us righteousness and life.<sup>1</sup>

1 Isa. 53; John 3:16; 2 Cor. 5:21

18 Q. Then who is this mediator— true God and at the same time a true and righteous man?

A. Our Lord Jesus Christ,<sup>1</sup> who was given to us for our complete deliverance and righteousness.<sup>2</sup>

1 Matt. 1:21–23; Luke 2:11; 1 Tim. 2:5 2 1 Cor. 1:30

19 Q. How do you come to know this?

A. The holy gospel tells me. God himself began to reveal the gospel already in Paradise;<sup>1</sup> later, he proclaimed it by the holy patriarchs<sup>2</sup> and prophets<sup>3</sup> and foreshadowed it by the sacrifices and other ceremonies of the law;<sup>4</sup> and finally he fulfilled it through his own beloved Son.<sup>5</sup>

1 Gen. 3:15

2 Gen. 22:18; 49:10

3 Isa. 53; Jer. 23:5–6; Mic. 7:18–20; Acts 10:43; Heb. 1:1–2 4 Lev. 1–7; John 5:46; Heb. 10:1–10

5 Rom. 10:4; Gal. 4:4–5; Col. 2:17

## LORD'S DAY 7

20 Q. Are all people then saved through Christ just as they were lost through Adam?

A. No. Only those are saved who through true faith are grafted into Christ and accept all his benefits.<sup>1</sup>

1 Matt. 7:14; John 3:16, 18, 36; Rom. 11:16–21

21 Q. What is true faith?

A. True faith is not only a sure knowledge by which I hold as true all that God has revealed to us in his Word;<sup>1</sup> it is also a wholehearted trust,<sup>2</sup> which the Holy Spirit works in me<sup>3</sup> by the gospel,<sup>4</sup> that God has freely granted, not only to others but to me also,<sup>5</sup> forgiveness of sins, eternal righteousness, and salvation.<sup>6</sup> These gifts are purely of grace, only because of Christ's merit.<sup>7</sup>

1 John 17:3, 17; Heb. 11:1–3; James 2:19

2 罗 4:18-21; 5:1; 10:10; 来 4:16

3 徒 16:14; 罗 1:16; 10:17; 林前 1:21

4 罗 3:20-26; 加 2:16; 弗 2:8-10

5 罗 1:17; 来 10:10

6 加 2:20

二十二问：什么是基督徒所必须相信的？

回答：在福音里所应许我们的一切<sup>1</sup>，就是我们基督教不容置疑的大公信条中总结并教导我们的。

<sup>1</sup> 太 28:19; 约 20:30, 31

二十三问：这些信条是什么？

回答：我信上帝，全能的父，创造天地的主。我信耶稣基督，上帝的独生子，我们的主；因圣灵感孕，由童贞女马利亚所生；在本丢彼拉多手下受难，被钉于十字架，受死，埋葬；降在阴间；第三天从死人中复活；升天，坐在全能父上帝的右边；将来必从那里降临，审判活人死人。

我信圣灵；

圣而公之教会；

圣徒相通；

罪得赦免；

身体复活；

永生。阿门。

主日 8

二十四问：怎样划分这些信条呢？

回答：三部分：

圣父上帝和我们的受造；

圣子上帝和我们的救赎；

圣灵上帝和我们的成圣。

二十五问：上帝既然只有一个<sup>1</sup>，你为何说有圣父、圣子、圣灵三位呢？

回答：因为上帝在圣经中是这样启示自己的<sup>2</sup>，这三位不同的位格是一个、真实、永恒上帝。

<sup>1</sup> 申 6:4; 赛 44:6; 45:5; 林前 8:4, 6

<sup>2</sup> 创 1:2, 3; 赛 61:1; 63:8-10; 太 3:16, 17; 28:18, 19; 路

2 罗 4:18-21; 5:1; 10:10; Heb. 4:14-16 3 太 16:15-17; John 3:5; Acts 16:14

4 罗 1:16; 10:17; 1 哥 1:21

5 加 2:20

6 罗 1:17; Heb. 10:10

7 罗 3:21-26; 加 2:16; Eph. 2:8-10

22 Q. What then must a Christian believe?

A. All that is promised us in the gospel,<sup>1</sup> a summary of which is taught us in the articles of our catholic and undoubted Christian faith.

<sup>1</sup> Matt. 28:18-20; John 20:30-31

23 Q. What are these articles?

A. I believe in God, the Father Almighty, Creator of heaven and earth.

I believe in Jesus Christ, his only begotten Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended to heaven, and sits at the right hand of God the Father Almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

LORD'S DAY 8

24 Q. How are these articles divided?

A. Into three parts:

God the Father and our creation;

God the Son and our deliverance;

and God the Holy Spirit and our sanctification.

25 Q. Since there is only one divine being,<sup>1</sup> why do you speak of three: Father, Son, and Holy Spirit?

A. Because that is how God has revealed himself in his Word:<sup>2</sup> these three distinct persons are one, true, eternal God.

<sup>1</sup> Deut. 6:4; 1 Cor. 8:4, 6

<sup>2</sup> Matt. 3:16-17; 28:18-19; Luke 4:18 (Isa. 61:1); John 14:26; 15:26; 2 Cor. 13:14; Gal. 4:6; Titus 3:5-6

4:18; 约 14:26; 15:26; 林后 13:14; 加 4:6; 多 3:5, 6

### 主日 9

二十六问：当你说“我信上帝，全能的父，创造天地的主”，你相信的是什么呢？

回答：我相信我们主耶稣基督的永恒之父，从无到有创造天地<sup>1</sup> 以及其中的一切，又以他永恒的旨意和护理，托住并治理它们<sup>2</sup>，因为他的儿子基督的缘故，他是我的上帝和天父<sup>3</sup>。我信靠他必供给我身体和灵魂一切的需要<sup>4</sup>，对此毫无怀疑；此外，在这流泪谷，凡他所降在我身上的灾难，都会变为对我有益的<sup>5</sup>；因为他是无所不能的上帝<sup>6</sup>，能如此行，并且他也是一位信实的天父，乐意如此行<sup>7</sup>。

1 创 1-2; 出 20:11; 伯 38-39; 诗 33:6; 赛 44:24; 徒 4:24; 14:15

2 诗 104:27-30; 太 6:30; 10:29; 弗 1:11

3 约 1:12, 13; 罗 8:15, 16; 加 4:4-7; 弗 1:5

4 诗 55:22; 太 6:25, 26; 路 12:22-31

5 罗 8:28

6 创 18:14; 罗 8:31-39

7 太 6:32, 33; 7:9-11

### 主日 10

二十七问：你如何理解上帝的护理？

回答：护理是上帝无所不能，无所不在的能力<sup>1</sup>，借此，他犹如用手一样，托住天地万物<sup>2</sup>，并且管理它们，以致一草一木，天晴下雨，丰年荒年，饮食起居，健康疾病，富足贫穷<sup>3</sup>，一切皆非偶然<sup>4</sup>，而是出于上帝父亲般的手<sup>5</sup>。

1 耶 23:23, 24; 徒 17:24-28

2 来 1:3

3 耶 5:24; 徒 14:15-17; 约 9:3; 箴 22:2

4 箴 16:33

5 太 10:29

二十八问：了解上帝创造与护理对我们有什么益处呢？

回答：我们可以在患难中忍耐<sup>1</sup>，在顺境中感恩<sup>2</sup>；对于未来的一切，坚定地信靠我们信实的天父上帝，任何受造物都不能使我们与他的爱隔

### LORD'S DAY 9

26 Q. What do you believe when you say, “I believe in God, the Father Almighty, Creator of heaven and earth”?

A. That the eternal Father of our Lord Jesus Christ, who out of nothing created heaven and earth and everything in them,<sup>1</sup> who still upholds and rules them by his eternal counsel and providence,<sup>2</sup> is my God and Father for the sake of Christ his Son.<sup>3</sup> I trust God so much that I do not doubt he will provide whatever I need for body and soul,<sup>4</sup> and will turn to my good whatever adversity he sends upon me in this vale of tears.<sup>5</sup> He is able to do this because he is almighty God;<sup>6</sup> he desires to do this because he is a faithful Father.<sup>7</sup>

1 Gen. 1-2; Ex. 20:11; Ps. 33:6; Isa. 44:24; Acts 4:24; 14:15 2 Ps. 104; Matt. 6:30; 10:29; Eph. 1:11

3 John 1:12 – 13; Rom. 8:15 – 16

4 Ps. 55:22; Matt. 6:25-26; Luke 12:22-31

5 Rom. 8:28

6 Gen. 18:14; Rom. 8:31-39 7 Matt. 7:9-11

### LORD'S DAY 10

27 Q. What do you understand by the providence of God?

A. Providence is the almighty and ever-present power of God<sup>1</sup> by which God upholds, as with his hand, heaven and earth and all creatures,<sup>2</sup> and so rules them that leaf and blade, rain and drought, fruitful and lean years, food and drink, health and sickness, prosperity and poverty<sup>3</sup> — all things, in fact, come to us not by chance<sup>4</sup> but by his fatherly hand.<sup>5</sup>

1 Jer. 23:23-24; Acts 17:24-28

2 Heb. 1:3

3 Jer. 5:24; Acts 14:15-17; John 9:3; Prov. 22:2 4 Prov. 16:33

5 Matt. 10:29

28 Q. How does the knowledge of God's creation and providence help us?

A. We can be patient in adversity,<sup>1</sup> thankful in prosperity,<sup>2</sup> and for the future we can have good confidence in our faithful God and Father that no creature will separate us from his love.<sup>3</sup> For all creatures are so completely in his hand that

绝<sup>3</sup>。因为万物都在他的手中，他若不许，它们动也不能动<sup>4</sup>。

1 伯 1:21, 22; 诗 39:10; 雅 1:3

2 申 8:10; 帖前 5:18

3 诗 55:22; 罗 5:3-5; 8:38-39

4 伯 1:12; 2:6; 箴 21:1; 徒 17:24-28

## 主日 11

二十九问：上帝的儿子为何起名叫耶稣，即救主呢？

回答：因为他把我们从罪恶里拯救出来<sup>1</sup>；我们不当向其他任何人寻求拯救，也无法从其他任何人得到拯救<sup>2</sup>。

1 太 1:21; 来 7:25

2 赛 43:11; 约 15:4, 5; 徒 4:11, 12; 提前 2:5

三十问：这样，那些向圣徒、自己、或其他地方寻求拯救和幸福的人，真是相信独一的救主耶稣吗？

回答：不。虽然他们在言语上自夸属他，但在行为上却否认唯一的救主耶稣<sup>1</sup>。要么耶稣不是完全的救主，要么凡用真信心接受这位救主的，就必定在他里面，拥有他们得救所必需的一切<sup>2</sup>。

1 林前 1:12, 13; 加 5:4

2 西 1:19, 20; 2:10; 约壹 1:7

## 主日 12

三十一问：为何他被称为“基督”，即受膏者呢？

回答：因为他被圣父上帝所立，又被圣灵所膏<sup>1</sup>，作我们的先知和教师<sup>2</sup>，他完全向我们启示上帝关乎我们救赎奥秘的预旨<sup>3</sup>；我们唯一的大祭司<sup>4</sup>，一次献上他的身体，救赎了我们<sup>5</sup>，并且永远活着，替我们向上帝不住地代求<sup>6</sup>；我们永远的君王<sup>7</sup>，用他的话语和圣灵统管我们，护卫并保守我们在他为我们所赚取的救赎之中<sup>8</sup>。

1 诗 45:7; 来 1:9; 赛 61:1; 路 4:18; 路 3:21, 22

2 申 18:15; 徒 3:22; 3 约 1:18; 15:15

without his will they can neither move nor be moved.<sup>4</sup>

1 Job 1:21-22; James 1:3

2 Deut. 8:10; 1 Thess. 5:18

3 Ps. 55:22; Rom. 5:3-5; 8:38-39

4 Job 1:12; 2:6; Prov. 21:1; Acts 17:24-28

## LORD'S DAY 11

29 Q. Why is the Son of God called “Jesus,” meaning “savior”?

A. Because he saves us from our sins<sup>1</sup>; and because salvation is not to be sought or found in anyone else.<sup>2</sup>

1 Matt. 1:21; Heb. 7:25

2 Isa. 43:11; John 15:5; Acts 4:11-12; 1 Tim. 2:5

30 Q. Do those who look for their salvation and security in saints, in themselves, or elsewhere really believe in the only savior Jesus?

A. No. Although they boast of being his, by their actions they deny the only savior, Jesus.<sup>1</sup> Either Jesus is not a perfect savior, or those who in true faith accept this savior have in him all they need for their salvation.<sup>2</sup>

1 1 Cor. 1:12-13; Gal. 5:4

2 Col. 1:19-20; 2:10; 1 John 1:7

## LORD'S DAY 12

31 Q. Why is he called “Christ,” meaning “anointed”?

A. Because he has been ordained by God the Father and has been anointed with the Holy Spirit<sup>1</sup> to be our chief prophet and teacher<sup>2</sup> who fully reveals to us the secret counsel and will of God concerning our deliverance;<sup>3</sup> our only high priest<sup>4</sup> who has delivered us by the one sacrifice of his body,<sup>5</sup> and who continually intercedes for us before the Father;<sup>6</sup> and our eternal king<sup>7</sup> who governs us by his Word and Spirit, and who guards us and keeps us in the deliverance he has won for us.<sup>8</sup>

1 Luke 3:21-22; 4:14-19 (Isa. 61:1); Heb. 1:9 (Ps. 45:7) 2 Acts 3:22 (Deut. 18:15)

3 John 1:18; 15:15; 4 Heb. 7:17 (Ps. 110:4)

4 诗 110:4; 来 7:17; 5 来 9:12; 10:11-14

6 罗 8:34; 来 9:24; 约壹 2:1; 7 亚 9:9; 太 21:5; 路 1:33

8 太 28:18-20; 约 10:28; 启 12:10, 11

**三十二问：你为何称为基督徒呢？**

回答：因为我藉着信心<sup>1</sup>是基督的肢体，因此在他的恩膏上有份<sup>2</sup>；以致于我可以承认他的名<sup>3</sup>，把自己作为感恩的活祭献给他<sup>4</sup>，并以无亏的良心，在今生与罪恶和魔鬼争战<sup>5</sup>，之后，在永恒中与基督一同统管万有，直到永远<sup>6</sup>。

1 林前 12:12-27

2 珥 2:28; 徒 2:17; 约壹 2:27

3 太 10:32; 罗 10:9, 10; 来 13:15

4 罗 12:1; 彼前 2:5, 9

5 加 5:16-17; 弗 6:11; 提前 1:18, 19

6 太 25:34; 提后 2:12; 罗 5:17; 启 5:10

### 主日 13

**三十三问：既然我们也是上帝的儿女，他却为何被称为上帝的“独生子”呢？**

回答：因为唯有基督是上帝永恒的、本身的儿子<sup>1</sup>；而我们都是因他的缘故，靠着恩典，被收纳为上帝的儿女。<sup>2</sup>

1 约 1:1-3, 14, 18; 3:16; 罗 8:32; 来 1; 约壹 4:9

2 约 1:12; 罗 8:14-17; 加 4:6; 弗 1:5, 6

**三十四问：你为何称他是“我们的主”呢？**

回答：因为他不是用金银，而是用他的宝血<sup>1</sup>，从罪恶和魔鬼一切的权势下，拯救并买赎了我们的身体和灵魂<sup>2</sup>，属于他自己<sup>3</sup>。

1 彼前 1:18, 19

2 林前 6:20; 提前 2:5, 6

3 西 1:13, 14; 来 2:14, 15

### 主日 14

**三十五问：“因圣灵感孕，由童贞女马利亚所生”，是什么意思？**

回答：上帝永恒的儿子——他现在并且永远是永恒上帝<sup>1</sup>——藉着圣灵的运行<sup>2</sup>，从童贞女马利亚的血肉给自己取了真实的人性<sup>3</sup>，好成为大卫真正的后裔<sup>4</sup>，凡事与他的弟兄们一样<sup>5</sup>，

5 来 9:12; 10:11-14; 6 罗 8:34; 来 9:24

7 太 21:5 (Zech. 9:9); 8 太 28:18-20; 约 10:28; 启 12:10-11

**32 Q. But why are you called a Christian?**

A. Because by faith I am a member of Christ<sup>1</sup> and so I share in his anointing.<sup>2</sup> I am anointed to confess his name,<sup>3</sup> to present myself to him as a living sacrifice of thanks,<sup>4</sup> to strive with a free conscience against sin and the devil in this life,<sup>5</sup> and afterward to reign with Christ over all creation for eternity.<sup>6</sup>

1 1 Cor. 12:12-27

2 Acts 2:17 (Joel 2:28); 1 John 2:27

3 Matt. 10:32; Rom. 10:9-10; Heb. 13:15 4 Rom. 12:1; 1 Pet. 2:5, 9

5 Gal. 5:16-17; Eph. 6:11; 1 Tim. 1:18-19 6 Matt. 25:34; 2 Tim. 2:12

### LORD'S DAY 13

**33 Q. Why is he called God's "only begotten Son" when we also are God's children?**

A. Because Christ alone is the eternal, natural Son of God.<sup>1</sup> We, however, are adopted children of God— adopted by grace for the sake of Christ.<sup>2</sup>

1 John 1:1-3, 14, 18; Heb. 1

2 John 1:12; Rom. 8:14-17; Eph. 1:5-6

**34 Q. Why do you call him "our Lord"?**

A. Because—not with gold or silver, but with his precious blood<sup>1</sup>— he has delivered and purchased us body and soul from sin and from the tyranny of the devil,<sup>2</sup> to be his very own.<sup>3</sup>

1 1 Pet. 1:18-19

2 Col. 1:13-14; Heb. 2:14-15 3 1 Cor. 6:20; 1 Tim. 2:5-6

### LORD'S DAY 14

**35 Q. What does it mean that he "was conceived by the Holy Spirit, born of the virgin Mary"?**

A. That the eternal Son of God, who is and remains true and eternal God,<sup>1</sup> took to himself, through the working of the Holy Spirit,<sup>2</sup> from the flesh and blood of the virgin Mary,<sup>3</sup> a true human nature so that he might also become David's true descendant,<sup>4</sup> like his brothers in all things<sup>5</sup> except for sin.<sup>6</sup>



只是没有罪<sup>6</sup>。

1 约 1:1; 10:30-36; 罗 1:3; 9:5; 西 1:15-17; 约壹 5:20

2 路 1:35

3 太 1:18-23; 约 1:14; 加 4:4; 来 2:14

4 撒下 7:12-16; 诗 132:11; 太 1:1; 路 1:32; 罗 1:3

5 腓 2:7; 来 2:17

6 来 4:15; 7:26, 27

三十六问：你从基督圣洁的成孕和出生得了什么益处呢？

回答：他是我们的中保<sup>1</sup>，在上帝面前，他用他的无罪和完美的圣洁遮盖了我的罪，我本是在罪中成胎的<sup>2</sup>。

1 提前 2:5, 6; 来 9:13-15

2 罗 8:3, 4; 林后 5:21; 加 4:4, 5; 彼前 1:18, 19

### 主日 15

三十七问：当你说他“受难”时，是什么意思呢？

回答：他在地上一生，特别是最后阶段，基督在身体和灵魂里，担当了上帝对全人类罪恶的忿怒<sup>1</sup>，好藉他的受难，作为唯一的赎罪祭<sup>2</sup>，救赎我们的身体和灵魂脱离永恒的惩罚<sup>3</sup>，并为我们取得上帝的恩典、公义和永生<sup>4</sup>。

1 赛 53; 提前 2:6; 彼前 2:24; 3:18

2 罗 3:25; 林前 5:7; 弗 5:2; 来 10:14; 约壹 2:2; 4:10

3 罗 8:1-4; 加 3:13; 西 1:13; 来 9:12; 彼前 1:18, 19

4 约 3:16; 罗 3:24-26; 林后 5:21; 来 9:15

三十八问：他为何在审判官“本丢彼拉多手下”受难呢？

回答：他虽无罪，却被世上的审判官定罪<sup>1</sup>，好拯救我们脱离上帝严厉的审判<sup>2</sup>。

1 路 23:13-24; 约 19:4, 12-16

2 赛 53:4, 5; 林后 5:21; 加 3:13

三十九问：他“被钉于十字架”，比起别样的死法，有什么特殊的意义吗？

回答：有。因为在十字架上的死是上帝所咒诅的，由此我确知他把那加于我身上的咒诅承担在自己身上<sup>1</sup>。

1 申 21:23; 加 3:13

1 John 1:1; 10:30-36; Acts 13:33 (Ps. 2:7); Col. 1:15-17; 1 John 5:20 2 Luke 1:35

3 Matt. 1:18-23; John 1:14; Gal. 4:4; Heb. 2:14

4 2 Sam. 7:12-16; Ps. 132:11; Matt. 1:1; Rom. 1:3

5 Phil. 2:7; Heb. 2:17 6 Heb. 4:15; 7:26-27

**36 Q. How does the holy conception and birth of Christ benefit you?**

A. He is our mediator<sup>1</sup> and, in God's sight, he covers with his innocence and perfect holiness my sin, in which I was conceived.<sup>2</sup>

1 1 Tim. 2:5-6; Heb. 9:13-15

2 Rom. 8:3-4; 2 Cor. 5:21; Gal. 4:4-5; 1 Pet. 1:18-19

### LORD'S DAY 15

**37 Q. What do you understand by the word “suffered”?**

A. That during his whole life on earth, but especially at the end, Christ sustained in body and soul the wrath of God against the sin of the whole human race.<sup>1</sup> This he did in order that, by his suffering as the only atoning sacrifice,<sup>2</sup> he might deliver us, body and soul, from eternal condemnation,<sup>3</sup> and gain for us God's grace, righteousness, and eternal life.<sup>4</sup>

1 Isa. 53; 1 Pet. 2:24; 3:18

2 Rom. 3:25; Heb. 10:14; 1 John 2:2; 4:10 3 Rom. 8:1-4; Gal. 3:13

4 John 3:16; Rom. 3:24-26

**38 Q. Why did he suffer “under Pontius Pilate” as judge?**

A. So that he, though innocent, might be condemned by an earthly judge,<sup>1</sup> and so free us from the severe judgment of God that was to fall on us.<sup>2</sup>

1 Luke 23:13-24; John 19:4, 12-16 2 Isa. 53:4-5; 2 Cor. 5:21; Gal. 3:13

**39 Q. Is it significant that he was “crucified” instead of dying some other way?**

A. Yes. By this death I am convinced that he shouldered the curse which lay on me, since death by crucifixion was cursed by God.<sup>1</sup>

1 Gal. 3:10-13 (Deut. 21:23)

## 主日16

四十问：基督为何必须受苦以至“死”呢？

回答：因为按照上帝的公义和真理<sup>1</sup>，除上帝儿子的死之外，没有别的办法能补偿我们的罪<sup>2</sup>。

1 创 2:17

2 罗 8:3；腓 2:8；来 2:9，14，15

四十一问：他为何被“埋葬”了？

回答：他被埋葬，证明他确实死了<sup>1</sup>。

1 赛 53:9；约 19:38-42；徒 13:29；林前 15:3-4

四十二问：既然基督已经为我们死了，为何我们还要死呢？

回答：我们的死不是补偿我们的罪，而是向罪而死，进入永生<sup>1</sup>。

1 约 5:24；腓 1:21-23；帖前 5:9-10

四十三问：我们从基督在十字架上的献祭和受死，另外还得到什么益处呢？

回答：藉着他的大能，我们的旧人与他同钉十字架，同死，同埋葬了<sup>1</sup>；以使肉体的情欲在我们里面不再作王<sup>2</sup>；相反，我们把自己献给基督，作感恩的祭<sup>3</sup>。

1 罗 6:5-11；西 2:11-12

2 罗 6:12-14

3 罗 12:1；弗 5:1，2

四十四问：为何加上“降在阴间”呢？

回答：为使我在极大的愁苦和试探中确信，我的主耶稣基督，藉他在十字架上所受无以言表的痛苦、疼痛和灵魂的恐惧，已经拯救我脱离了地狱的痛苦和折磨<sup>1</sup>。

1 赛 53；诗 18:5，6；116:3；太 26:36-46；27:45；来 5:7-10

## 主日17

四十五问：基督的复活如何使我们得益处呢？

回答：第一，藉着复活他战胜了死亡，好使我们分享他藉死为我们所取得的义<sup>1</sup>；第二，因他复活的大能，我们也已经得到新生命<sup>2</sup>。第三，基

## LORD'S DAY 16

40 Q. Why did Christ have to suffer death?

A. Because God's justice and truth require it:<sup>1</sup> nothing else could pay for our sins except the death of the Son of God.<sup>2</sup>

1 Gen. 2:17

2 Rom. 8:3-4; Phil. 2:8; Heb. 2:9

41 Q. Why was he "buried"?

A. His burial testifies that he really died.<sup>1</sup>

1 Isa. 53:9; John 19:38-42; Acts 13:29; 1 Cor. 15:3-4

42 Q. Since Christ has died for us, why do we still have to die?

A. Our death is not a payment for our sins,<sup>1</sup> but only a dying to sins and an entering into eternal life.<sup>2</sup>

1 Ps. 49:7

2 John 5:24; Phil. 1:21-23; 1 Thess. 5:9-10

43 Q. What further benefit do we receive from Christ's sacrifice and death on the cross?

A. By his power our old man is crucified, put to death, and buried with him,<sup>1</sup> so that the evil desires of the flesh may no longer rule us,<sup>2</sup> but that instead we may offer ourselves as a sacrifice of thanksgiving to him.<sup>3</sup>

1 Rom. 6:5-11; Col. 2:11-12 2 Rom. 6:12-14

3 Rom. 12:1; Eph. 5:1-2

44 Q. Why does the creed add, "He descended into hell"?

A. To assure me during attacks of deepest dread and temptation that Christ my Lord, by suffering unspeakable anguish, pain, and terror of soul, on the cross but also earlier, has delivered me from hellish anguish and torment.<sup>1</sup>

1 Isa. 53; Matt. 26:36-46; 27:45-46; Luke 22:44; Heb. 5:7-10

## LORD'S DAY 17

45 Q. How does Christ's resurrection benefit us?

A. First, by his resurrection he has overcome death, so that he might make us share in the righteousness he obtained for us by his death.<sup>1</sup> Second, by his power we too are already raised to a new life.<sup>2</sup> Third, Christ's resurrection is a sure

督的复活是我们将来荣耀复活的确实保证<sup>3</sup>。

1 罗 4:25; 林前 15:16-20; 彼前 1:3-5

2 罗 6:5-11; 弗 2:4-6; 西 3:1-4

3 罗 8:11; 林前 15:12-23; 腓 3:20, 21

## 主日 18

四十六问：你怎样理解他“升天”呢？

回答：基督在门徒眼前从地上被接到天上<sup>1</sup>，并为我们<sup>2</sup> 继续留在那里，直到再来审判活人死人<sup>3</sup>。

1 可 16:19; 路 24:50, 51; 徒 1:9-11

2 罗 8:34; 来 4:14; 7:23-25; 9:24

3 太 24:30; 徒 1:11

四十七问：难道基督不是应许要与我们同在，直到世界的末了吗？

回答：基督是真人，也是真上帝。按他的人性，他现在不在地上<sup>1</sup>；但按他的神性、威严、恩典和圣灵而言，他从未离开过我们<sup>2</sup>。

1 太 26:11; 约 16:28; 17:11; 徒 3:19-21; 来 8:4

2 太 28:18-20; 约 14:16-19; 16:13

四十八问：若说基督的人性不在其神性所到之处，这岂不是说他的二性是彼此分开的吗？

回答：绝不。因为神性是不受限制的，而是无所不在的<sup>1</sup>，显然，基督的神性必超越其所取人性的范围，但同时他的神性却与他的人性在位格里联合<sup>2</sup>。

1 耶 23:23, 24; 徒 7:48, 49

2 约 1:14; 3:13; 西 2:9

四十九问：我们从基督升天得了什么益处？

回答：第一，他在父面前是我们天上的辩护者<sup>1</sup>；第二，我们有自己的肉身天上作确实保证，就是说基督我们的头，必要把我们，即他的肢体，带到他那里去<sup>2</sup>；第三，他差遣圣灵给在地上的我们作为保证<sup>3</sup>。藉着圣灵的能力，我们不求地上的事，但求天上的事，那里有基督坐在上帝的右边<sup>4</sup>。

1 罗 8:34; 约壹 2:1

pledge to us of our blessed resurrection.<sup>3</sup>

1 Rom. 4:25; 1 Cor. 15:16-20; 1 Pet. 1:3-5

2 Rom. 6:5-11; Eph. 2:4-6; Col. 3:1-4

3 Rom. 8:11; 1 Cor. 15:12-23; Phil. 3:20-21

## LORD'S DAY 18

46 Q. What do you mean by saying, “He ascended to heaven”?

A. That Christ, while his disciples watched, was taken up from the earth into heaven<sup>1</sup> and remains there on our behalf<sup>2</sup> until he comes again to judge the living and the dead.<sup>3</sup>

1 Luke 24:50-51; Acts 1:9-11

2 Rom. 8:34; Eph. 4:8-10; Heb. 7:23-25; 9:24 3 Acts 1:11

47 Q. But isn't Christ with us until the end of the world as he promised us?<sup>1</sup>

A. Christ is true man and true God. In his human nature Christ is not now on earth,<sup>2</sup> but in his divinity, majesty, grace, and Spirit he is never absent from us.<sup>3</sup>

1 Matt. 28:20

2 Acts 1:9-11; 3:19-21

3 Matt. 28:18-20; John 14:16-19

48 Q. If his humanity is not present wherever his divinity is, then aren't the two natures of Christ separated from each other?

A. Certainly not. Since divinity is not limited and is present everywhere,<sup>1</sup> it is evident that Christ's divinity is surely beyond the bounds of the humanity that has been taken on, but at the same time his divinity is in and remains personally united to his humanity.<sup>2</sup>

1 Jer. 23:23-24; Acts 7:48-49 (Isa. 66:1) 2 John 1:14; 3:13; Col. 2:9

49 Q. How does Christ's ascension to heaven benefit us?

A. First, he is our advocate in heaven in the presence of his Father.<sup>1</sup> Second, we have our own flesh in heaven as a sure pledge that Christ our head will also take us, his members, up to himself.<sup>2</sup> Third, he sends his Spirit to us on earth as a corresponding pledge.<sup>3</sup> By the Spirit's power we seek not earthly things but the things above, where Christ is, sitting at God's right hand.<sup>4</sup>

2 约 14:2; 17:24; 弗 2:4-6

3 约 14:16; 徒 2:33 林后 1:21, 22; 5:5

4 西 3:1-4

### 主日 19

五十问：为何加上“坐在上帝的右边”呢？

回答：因为基督升到天上，为了显明他是教会的头<sup>1</sup>，父藉他统管万有<sup>2</sup>。

1 弗 1:20-23; 西 1:18

2 太 28:18; 约 5:22, 23

五十一问：我们从元首基督的这种荣耀得着什么益处呢？

回答：第一，藉着他的圣灵，他从天上把恩赐浇灌给我们这些作为他的肢体的人<sup>1</sup>；第二，藉着他的大能，他护卫并保守我们，抵挡一切仇敌<sup>2</sup>。

1 徒 2:33; 弗 4:7-12

2 诗 2:9; 110:1, 2; 约 10:27-30; 启 19:11-16

五十二问：基督“将来必从那里降临，审判活人死人”，这对你有什么安慰？

回答：使我在诸般的苦难和逼迫之中，昂首仰望，充满信心等候那一位审判者，他曾在上帝的审判台前，代我献上了自己，除去了我的一切咒诅<sup>1</sup>；那时，基督要把他和我的一切仇敌永远定罪，却要把我和一切选民都带到他自己那里，进入天上的喜乐和荣耀里<sup>2</sup>。

1 路 21:28; 罗 8:22-25; 腓 3:20, 21; 多 2:13, 14

2 太 25:31-46; 帖前 4:16, 17; 帖后 1:6-10

### 主日 20

五十三问：论到“圣灵”，你相信什么呢？

回答：第一，圣灵与圣父、圣子同为永恒的上帝<sup>1</sup>；第二，他是赐给我的<sup>2</sup>，通过真信心使我与基督以及他一切益处有份<sup>3</sup>，安慰我<sup>4</sup>，永远与我同在<sup>5</sup>。

1 创 1:1, 2; 太 28:19; 徒 5:3, 4; 林前 3:16

2 林前 6:19; 林后 1:21, 22; 加 4:6; 弗 1:13

3 加 3:14; 彼前 1:2; 4 约 15:26; 徒 9:31

1 Rom. 8:34; 1 John 2:1

2 John 14:2; 17:24; Eph. 2:4-6

3 John 14:16; 2 Cor. 1:21-22; 5:5 4 Col. 3:1-4

### LORD'S DAY 19

50 Q. Why the next words: “and sits at the right hand of God”?

A. Christ ascended to heaven, there to show that he is head of his church,<sup>1</sup> the one through whom the Father governs all things.<sup>2</sup>

1 Eph. 1:20-23; Col. 1:18

2 Matt. 28:18; John 5:22-23

51 Q. How does this glory of Christ our head benefit us?

A. First, through his Holy Spirit he pours out gifts from heaven upon us his members.<sup>1</sup> Second, by his power he defends us and preserves us from all enemies.<sup>2</sup>

1 Acts 2:33; Eph. 4:7-12

2 Ps. 110:1-2; John 10:27-30; Rev. 19:11-16

52 Q. How does Christ's return “to judge the living and the dead” comfort you?

A. In all distress and persecution, with uplifted head, I confidently await the very judge who has already offered himself to the judgment of God in my place and removed the whole curse from me.<sup>1</sup> Christ will cast all his enemies and mine into everlasting condemnation, but will take me and all his chosen ones to himself into the joy and glory of heaven.<sup>2</sup>

1 Luke 21:28; Rom. 8:22-25; Phil. 3:20-21; Titus 2:13-14 2 Matt. 25:31-46; 2 Thess. 1:6-10

### LORD'S DAY 20

53 Q. What do you believe concerning “the Holy Spirit”?

A. First, that the Spirit, with the Father and the Son, is eternal God.<sup>1</sup> Second, that he is given also to me,<sup>2</sup> so that, through true faith, he makes me share in Christ and all his benefits,<sup>3</sup> comforts me,<sup>4</sup> and will remain with me forever.<sup>5</sup>

1 Gen. 1:1-2; Matt. 28:19; Acts 5:3-4 2 1 Cor. 6:19; 2 Cor. 1:21-22; Gal. 4:6 3 Gal. 3:14

4 John 15:26; Acts 9:31

5 John 14:16-17; 1 Pet. 4:14

5 约 14:16, 17; 彼前 4:14

## 主日 21

五十四问：论到“圣而公之教会”，你相信什么呢？

回答：我相信上帝的儿子<sup>1</sup>，从全人类当中<sup>2</sup>，自世界之始至世界之末<sup>3</sup>，藉着他的圣灵和圣言<sup>4</sup>，为自己聚集、护卫并保守了一群选民<sup>5</sup>，叫他们得享永生<sup>6</sup>，使他们在真信心上合一<sup>7</sup>；并且我现在是<sup>8</sup>，也将永远是这团体里活泼的肢体<sup>9</sup>。

1 约 10:11；徒 20:28；弗 4:11-13；西 1:18

2 创 26:4；启 5:9 3 赛 59:21；林前 11:26

4 罗 1:16；10:14-17；弗 5:26

5 诗 129:1-5；太 16:18；约 10:28-30

6 罗 8:29；弗 1:3-14 7 徒 2:42-47；弗 4:1-6

8 约壹 3:14，19-21

9 诗 23:6；约 10:27，28；林前 1:4-9；彼前 1:3-5

五十五问：你如何理解“圣徒相通”？

回答：第一，所有信徒都是基督的肢体，与他和他一切的丰富和恩赐有份<sup>1</sup>；第二，每个信徒都应自觉并乐意，为其他肢体的益处，使用自己的恩赐<sup>2</sup>。

1 罗 8:32；林前 6:17；12:4-7，12，13；约壹 1:3

2 罗 12:4-8；林前 12:20-27；13:1-7；腓 2:4-8

五十六问：论到“罪得赦免”，你相信什么呢？

回答：我相信上帝因基督补罪的缘故，不再記念我任何的罪<sup>1</sup>，也不記念我必须一生与之挣扎的罪性<sup>2</sup>；反而，因他的恩典，他将基督的义归于我，使我永远不在上帝的审判台前被定罪<sup>3</sup>。

1 诗 103:3，4，10，12；弥 7:18，19；林后 5:18-21；约壹 1:7；

2:2

2 罗 7:21-25

3 约 3:17，18；5:24；罗 8:1，2

## 主日 22

五十七问：“身体复活”带给你什么安慰呢？

回答：不仅我的灵魂在今生结束后会立刻被带

## LORD'S DAY 21

54 Q. What do you believe concerning “the holy catholic church”?

A. I believe that the Son of God through his Spirit and Word,<sup>1</sup> out of the entire human race,<sup>2</sup> from the beginning of the world to its end,<sup>3</sup> gathers, protects, and preserves for himself a community chosen for eternal life<sup>4</sup> and united in true faith.<sup>5</sup> And of this community I am<sup>6</sup> and always will be<sup>7</sup> a living member.

1 John 10:14–16; Acts 20:28; Rom. 10:14–17; Col. 1:18

2 Gen. 26:3b–4; Rev. 5:9

3 Isa. 59:21; 1 Cor. 11:26

4 Matt. 16:18; John 10:28–30; Rom. 8:28–30; Eph. 1:3–14 5 Acts 2:42–47; Eph. 4:1–6

6 1 John 3:14, 19–21

7 John 10:27–28; 1 Cor. 1:4–9; 1 Pet. 1:3–5

55 Q. What do you understand by “the communion of saints”?

A. First, that believers one and all, as members of Christ the Lord, have communion with him and share in all his treasures and gifts.<sup>1</sup> Second, that each member should consider it a duty to use these gifts readily and joyfully for the service and enrichment of the other members.<sup>2</sup>

1 Rom. 8:32; 1 Cor. 6:17; 12:4–7, 12–13; 1 John 1:3 2 Rom. 12:4–8; 1 Cor. 12:20–27; 13:1–7; Phil. 2:4–8

56 Q. What do you believe concerning “the forgiveness of sins”?

A. I believe that God, because of Christ's satisfaction, will no longer remember any of my sins<sup>1</sup> or my sinful nature which I need to struggle against all my life.<sup>2</sup> Rather, by his grace God grants me the righteousness of Christ that I may never come into judgment.<sup>3</sup>

1 Ps. 103:3–4, 10, 12; Mic. 7:18–19; 2 Cor. 5:18–21; 1 John 1:7; 2:2 2 Rom. 7:21–25; 3 John 3:17–18; Rom. 8:1–2

## LORD'S DAY 22

57 Q. How does “the resurrection of the body” comfort you?

A. Not only will my soul be taken immediately after this life

到我的头基督那里<sup>1</sup>，我的身体也会因基督的大能复活，与我的灵魂再次联合，并被造得与基督荣耀的身体相似<sup>2</sup>。

1 路 16:22; 23:43; 腓 1:21-23

2 伯 19:25, 26; 林前 15:20, 42-46, 54; 腓 3:21; 约壹 3:2

**五十八问：“永生”带给你什么安慰呢？**

回答：既然我现在从心里就已经开始经历到那永恒的喜乐<sup>1</sup>，此生之后我会得到那眼睛未曾看见，耳朵未曾听见，人心也未曾想到的完全的福乐，并在其中永远赞美上帝<sup>2</sup>。

1 约 17:3; 罗 14:17; 林后 5:2, 3

2 约 17:24; 林前 2:9

## 主日 23

**五十九问：你相信以上这些信条，对你有何帮助呢？**

回答：这使我在上帝面前，在基督里称义，并且承受永生<sup>1</sup>。

1 哈 2:4; 约 3:36; 罗 1:17; 5:1, 2

**六十问：你怎样在上帝面前称义呢？**

回答：唯独藉着对耶稣基督的真信心<sup>1</sup>。尽管我的良心控告我严重干犯了上帝的一切诫命，从来没有遵守其中任何一条<sup>2</sup>，并且仍然倾向于各样的罪恶<sup>3</sup>，然而，出于白白的恩典<sup>4</sup>，并非出于我的任何功德<sup>5</sup>，上帝将基督完全的补罪、公义和圣洁归算于我<sup>6</sup>，好像我本来就没有罪，也从来没有犯过罪，又好像我自己作成了基督为我所作成的一切完美的顺服<sup>7</sup>。只要我用相信的心接受这恩赐就够了<sup>8</sup>。

1 罗 3:21-28; 加 2:16; 弗 2:8, 9; 腓 3:8-11

2 罗 3:9, 10

3 罗 7:23

4 罗 3:24; 弗 2:8

5 申 9:6; 结 36:22; 多 3:4, 5

6 罗 4:3-5; 林后 5:17-19; 约壹 2:1, 2

7 罗 4:24, 25; 林后 5:21

to Christ its head,<sup>1</sup> but also my very flesh, raised by the power of Christ, will be reunited with my soul, and made like Christ's glorious body.<sup>2</sup>

1 Luke 23:43; Phil. 1:21-23

2 1 Cor. 15:20, 42-46, 54; Phil. 3:21; 1 John 3:2

**58 Q. How does the article concerning “life everlasting” comfort you?**

A. Even as I already now experience in my heart the beginning of eternal joy,<sup>1</sup> so after this life I will have perfect blessedness such as no eye has seen, no ear has heard, no heart has ever imagined: a blessedness in which to praise God eternally.<sup>2</sup>

1 Rom. 14:17

2 John 17:3; 1 Cor. 2:9

## LORD'S DAY 23

**59 Q. But how does it help you now that you believe all this? A. That I am righteous in Christ before God and an heir to life everlasting.<sup>1</sup>**

1 John 3:36; Rom. 1:17 (Hab. 2:4); Rom. 5:1-2

**60 Q. How are you righteous before God?**

A. Only by true faith in Jesus Christ.<sup>1</sup> Even though my conscience accuses me of having grievously sinned against all God's commandments, of never having kept any of them,<sup>2</sup> and of still being inclined toward all evil,<sup>3</sup> nevertheless, without any merit of my own,<sup>4</sup> out of sheer grace,<sup>5</sup> God grants and credits to me the perfect satisfaction, righteousness, and holiness of Christ,<sup>6</sup> as if I had never sinned nor been a sinner, and as if I had been as perfectly obedient as Christ was obedient for me.<sup>7</sup> —if only I accept this gift with a believing heart.<sup>8</sup>

1 Rom. 3:21-28; Gal. 2:16; Eph. 2:8-9; Phil 3:8-11 2 Rom. 3:9-10

3 Rom. 7:23

4 Titus 3:4-5

5 Rom. 3:24; Eph. 2:8

6 Rom. 4:3-5 (Gen. 15:6); 2 Cor. 5:17-19; 1 John 2:1-2 7 Rom. 4:24-25; 2 Cor. 5:21

8 John 3:18; Acts 16:30-31

8 约 3:18; 徒 16:30, 31; 罗 3:22

**六十一问：你为何说唯独因信心而称义呢？**

回答：我在上帝面前得蒙悦纳，不是因为我的信心本身的价值；而是因为基督的补罪、公义和圣洁是我在上帝面前的义<sup>1</sup>。并且，没有其他方法，只有藉着信心，我才能接受这个义，并使它成为我自己的义<sup>2</sup>。

1 林前 1:30, 31; 2:2

2 罗 10:10; 约壹 5:10-12

### 主日 24

**六十二问：为什么我们的善行不能作为我们在上帝面前的义，或者至少是其中一部分呢？**

回答：因为能通过上帝审判的义，必须是绝对完美的义，完全合乎上帝的律法<sup>1</sup>。然而，即使我们今生那最好的善行，也是不完美的，被罪玷污的<sup>2</sup>。

1 申 27:26; 加 3:10

2 赛 64:6

**六十三问：我们的善行既然算不了什么，上帝为何要在今生和来世加以奖赏呢？**

回答：奖赏并不是由善行赚取的<sup>1</sup>，而是恩典的赐予<sup>2</sup>。

1 太 5:12; 来 11:6

2 路 17:10; 提后 4:7, 8

**六十四问：这教义岂非使人怠慢不敬吗？**

回答：不。因为凡是藉着真信心被接在基督里的人，不可能不结出感恩的果子<sup>1</sup>。

1 太 7:18; 路 6:43-45; 约 15:5

### 主日 25

**六十五问：我们既然唯独藉着信心与基督和他一切益处有份，这信心是从何而来的呢？**

回答：圣灵藉着福音的宣讲在我们心里<sup>1</sup> 生发信心<sup>2</sup>，并藉着圣礼的施行来坚固它<sup>3</sup>。

1 约 3:5; 林前 2:10-14; 弗 2:8; 腓 1:29

2 罗 10:17; 彼前 1:23-25

**61 Q. Why do you say that through faith alone you are righteous?**

A. Not because I please God by the worthiness of my faith, for only Christ's satisfaction, righteousness, and holiness are my righteousness before God,<sup>1</sup> and I can receive this righteousness and make it mine in no other way than by faith alone.<sup>2</sup>

1 1 Cor. 1:30-31

2 Rom. 10:10; 1 John 5:10-12

### LORD'S DAY 24

**62 Q. Why can't our good works be our righteousness before God, or at least a part of our righteousness?**

A. Because the righteousness which can pass God's judgment must be entirely perfect and must in every way measure up to the divine law.<sup>1</sup> But even our best works in this life are all imperfect and stained with sin.<sup>2</sup>

1 Rom. 3:20; Gal. 3:10 (Deut. 27:26) 2 Isa. 64:6

**63 Q. How can our good works be said to merit nothing when God promises to reward them in this life and the next?<sup>1</sup>**

A. This reward is not merited; it is a gift of grace.<sup>2</sup>

1 Matt. 5:12; Heb. 11:6

2 Luke 17:10; 2 Tim. 4:7-8

**64 Q. But doesn't this teaching make people indifferent and wicked?**

A. No. It is impossible for those grafted into Christ by true faith not to produce fruits of gratitude.<sup>1</sup>

1 Luke 6:43-45; John 15:5

### LORD'S DAY 25

**65 Q. It is by faith alone that we share in Christ and all his benefits: where then does that faith come from?**

A. The Holy Spirit works it in our hearts<sup>1</sup> by the preaching of the holy gospel,<sup>2</sup> and confirms it by the use of the holy sacraments.<sup>3</sup>

1 John 3:5; 1 Cor. 2:10-14; Eph. 2:8 2 Rom. 10:17; 1 Pet. 1:23-25

3 Matt. 28:19-20; 1 Cor. 10:16

3 太 28:19, 20; 林前 10:16

**六十六问：圣礼是什么？**

回答：圣礼是可见的神圣标记和印证。圣礼由上帝设立，通过使用它们，他更清楚地向我们宣告并印证福音的应许<sup>1</sup>。这应许就是：他出于恩典，因基督一次在十字架上所完成的献祭，把赦罪和永生赐给我们<sup>2</sup>。

1 创 17:11; 申 30:6; 罗 4:11

2 太 26:27, 28; 徒 2:38; 来 10:10

**六十七问：那么，圣言与圣礼的目的都是为了把我们的信心聚焦在耶稣基督在十字架上的献祭作为我们得救的唯一根基吗？**

回答：诚然如此；因为圣灵在福音里教导我们，又藉着圣礼向我们确认，我们的救恩全靠基督在十字架上一次献上的祭<sup>1</sup>。

1 罗 6:3; 林前 11:26; 加 3:27

**六十八问：基督在新约中设立了多少圣礼？**

回答：两个：圣洗礼和圣餐<sup>1</sup>。

1 太 28:19, 20; 林前 11:23-26

## 主日 26

**六十九问：洗礼怎样提醒你并使你确信，基督在十字架上一切的献祭使你得益处呢？**

回答：乃是这样：基督设立了这外在的水洗<sup>1</sup>，并加上他的应许，正如我的确受外在水洗，洗去身体的污秽，他的宝血和圣灵也的确洗净了我灵魂的污秽，即我的一切罪恶<sup>2</sup>。

1 太 28:19

2 太 3:11; 可 16:16; 约 1:33; 徒 2:38; 罗 6:3, 4; 彼前 3:21

**七十问：被基督的宝血与圣灵洗净，是什么意思呢？**

回答：被基督的宝血洗净的意思是，上帝出于恩典，因着基督在十字架上为我们献祭所流出的宝血，已经白白赦免我们的罪<sup>1</sup>；被圣灵洗净，就是圣灵已经把我们更新、圣化，成为基督的肢体，叫我们越来越向罪而死，过圣洁无暇的

**66 Q. What are sacraments?**

A. Sacraments are visible, holy signs and seals. They were instituted by God so that by our use of them he might make us understand more clearly the promise of the gospel, and seal that promise.<sup>1</sup> And this is God's gospel promise: he grants us forgiveness of sins and eternal life by grace because of Christ's one sacrifice accomplished on the cross.<sup>2</sup>

1 Gen. 17:11; Deut. 30:6; Rom. 4:11

2 Matt. 26:27-28; Acts 2:38; Heb. 10:10

**67 Q. Are both the word and the sacraments then intended to focus our faith on the sacrifice of Jesus Christ on the cross as the only ground of our salvation?**

A. Yes indeed! The Holy Spirit teaches us in the gospel and confirms by the holy sacraments that our entire salvation rests on Christ's one sacrifice for us on the cross.<sup>1</sup>

1 Rom. 6:3; 1 Cor. 11:26; Gal. 3:27

**68 Q. How many sacraments did Christ institute in the New Testament?**

A. Two: holy baptism and the holy supper.<sup>1</sup>

1 Matt. 28:19-20; 1 Cor. 11:23-26

## LORD'S DAY 26

**69 Q. How does holy baptism remind and assure you that Christ's one sacrifice on the cross benefits you personally?**

A. In this way: Christ instituted this outward washing<sup>1</sup> and with it promised that, as surely as I am washed outwardly by water, which washes away the dirt from the body, so certainly his blood and his Spirit wash away my soul's impurity, that is, all my sins.<sup>2</sup>

1 Acts 2:38

2 Matt. 3:11; Rom. 6:3-10; 1 Pet. 3:21

**70 Q. What does it mean to be washed with Christ's blood and Spirit?**

A. To be washed with Christ's blood means that God, by grace, has forgiven our sins because of Christ's blood poured out for us in his sacrifice on the cross.<sup>1</sup> To be washed with Christ's Spirit means that the Holy Spirit has renewed and sanctified us to be members of Christ, so that more and more we die to sin and live holy and blameless lives.<sup>2</sup>



生活<sup>2</sup>。

1 结 36:25; 亚 13:1; 弗 1:7; 来 12:24; 彼前 1:2; 启 1:5; 7:14  
2 约 3:5-8; 罗 6:4; 林前 6:11; 西 2:11, 12

**七十一问：基督在哪里应许他要用他的宝血与圣灵洗净我们，正如洗礼的水洗净我们呢？**

回答：在设立洗礼的命令中，他说：“所以你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗”<sup>1</sup>。“信而受洗的必然得救；不信的必被定罪。”<sup>2</sup>圣经称洗礼为“重生的洗”和除去罪恶的洗，也是在重述这一应许<sup>3</sup>。

1 太 28:19 2 可 16:16 3 多 3:5; 徒 22:16

## 主日 27

**七十二问：外在的水洗能洗去罪恶吗？**

回答：不能。只有耶稣基督的宝血和圣灵才能洗净我们一切的罪<sup>1</sup>。

1 太 3:11; 彼前 3:21; 约壹 1:7

**七十三问：圣灵为何称洗礼是重生的洗和除去罪恶的洗呢？**

回答：上帝如此说并非没有重大原因。首先，他藉此教训我们，正如身体的污秽用水洗去一般，我们的罪也用基督的宝血与圣灵洗去<sup>1</sup>；更重要的是，藉着这个神圣的保证和标记，他要使我们确信，我们灵魂的罪恶真的被洗净，正如我们的身体用水洗净一样<sup>2</sup>。

1 林前 6:11; 启 1:5; 7:14

2 可 16:16; 徒 2:38; 罗 6:3, 4; 加 3:27

**七十四问：婴孩也要受洗吗？**

回答：是的。因为婴孩与父母同属于上帝的圣约和子民<sup>1</sup>，并且上帝的应许，即藉基督宝血罪得赦免以及生发信心的圣灵，赐给他们正如赐给他们父母的一样<sup>2</sup>；因此，他们也藉那作为圣约标记的洗礼，被纳入基督教会中，有别于不信者的儿女<sup>3</sup>。正如在旧约中藉着割礼所达成的

1 Zech. 13:1; Eph. 1:7-8; Heb. 12:24; 1 Pet. 1:2; Rev. 1:5

2 Ezek. 36:25-27; John 3:5-8; Rom. 6:4; 1 Cor. 6:11; Col. 2:11-12

**71 Q. Where does Christ promise that we are washed with his blood and Spirit as surely as we are washed with the water of baptism?**

A. In the institution of baptism, where he says: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”<sup>1</sup> “Whoever believes and is baptized will be saved; but whoever does not believe will be condemned.”<sup>2</sup> This promise is repeated when Scripture calls baptism “the washing of regeneration”<sup>3</sup> and the washing away of sins.<sup>4</sup>

1 Matt. 28:19 2 Mark 16:16 3 Titus 3:5

4 Acts 22:16

## LORD'S DAY 27

**72 Q. Does this outward washing with water itself wash away sins?**

A. No, only Jesus Christ's blood and the Holy Spirit cleanse us from all sins.<sup>1</sup>

1 Matt. 3:11; 1 Pet. 3:21; 1 John 1:7

**73 Q. Why then does the Holy Spirit call baptism the water of rebirth and the washing away of sins?**

A. God has good reason for these words. To begin with, he wants to teach us that the blood and Spirit of Christ take away our sins just as water removes dirt from the body.<sup>1</sup> But more importantly, he wants to assure us, by this divine pledge and sign, that we are as truly washed of our sins spiritually as our bodies are washed with water physically.<sup>2</sup>

1 1 Cor. 6:11; Rev. 1:5; 7:14

2 Acts 2:38; Rom. 6:3-4; Gal. 3:27

**74 Q. Should infants also be baptized?**

A. Yes. Infants as well as adults are included in God's covenant and people,<sup>1</sup> and they, no less than adults, are promised deliverance from sin through Christ's blood and the Holy Spirit who works faith.<sup>2</sup> Therefore, by baptism, the sign of the covenant, they too should be incorporated into the Christian church and distinguished from the children of unbelievers.<sup>3</sup> This was done in the Old Testament by circumcision,<sup>4</sup> which was replaced in the New Testament by

<sup>4</sup>，这割礼已由新约的洗礼代替<sup>5</sup>。

1 创 17:7；太 19:14

2 诗 22:11；赛 44:1-3；徒 2:38，39；16:31

3 徒 10:47；林前 7:14

4 创 17:9-14

5 西 2:11-13

## 主日 28

七十五问：圣餐礼怎样提醒你并使你确信，你与基督在十字架上的一次献祭和他一切益处有份呢？

回答：乃是这样：基督已经吩咐我和众信徒吃这擘开的饼，喝这杯，来纪念他；并且赐给以下的应许<sup>1</sup>：首先，正如我的确亲眼看见主的饼为我擘开，主的杯递给我，他的身体在十字架上也的确为我而舍，他的宝血为我而流；其次，正如我的确从牧师的手里接受，并亲口尝了主的饼和杯，作为基督的身体和宝血的确实标记，他那被钉的身体和流出的宝血，也的确喂养我的灵魂，直到永生。

1 太 26:26-28；可 14:22-24；路 22:19，20；林前 11:23-25

七十六问：吃基督被钉的身体，喝他所流的宝血，这是什么意思呢？

回答：这不仅是指我们用信心领受基督的一切受苦和受死，藉此获得赦罪和永生<sup>1</sup>，更是指藉着居于基督和我们里面的圣灵，我们越来越联于他荣耀的身体<sup>2</sup>。这样，虽然他在天上<sup>3</sup>，我们在地，但我们却是他肉中的肉，骨中的骨<sup>4</sup>，并且永远靠着同一位圣灵活着，由同一位圣灵掌管，正如身上的肢体靠着一个灵魂生存，由一个灵魂掌管一样<sup>5</sup>。

1 约 6:35，40，50-54

2 约 6:55，56；林前 12:13

3 徒 1:9-11；3:21；林前 11:26；西 3:1

4 林前 6:15，17；弗 5:29，30；约壹 4:13

5 约 6:56-58；15:1-6；弗 4:15，16；约壹 3:24

baptism.<sup>5</sup>

1 Gen. 17:7；Matt. 19:14

2 Isa. 44:1-3；Acts 2:38-39；16:31 3 Acts 10:47；1 Cor. 7:14

4 Gen. 17:9-14

5 Col. 2:11-13

## LORD'S DAY 28

**75 Q. How does the holy supper remind and assure you that you share in Christ's one sacrifice on the cross and in all his benefits?**

A. In this way: Christ has commanded me and all believers to eat this broken bread and to drink this cup in remembrance of him. With this command come these promises:<sup>1</sup> First, as surely as I see with my eyes the bread of the Lord broken for me and the cup shared with me, so surely his body was offered and broken for me and his blood poured out for me on the cross. Second, as surely as I receive from the hand of him who serves, and taste with my mouth the bread and cup of the Lord, given me as sure signs of Christ's body and blood, so surely he nourishes and refreshes my soul for eternal life with his crucified body and poured-out blood.

1 Matt. 26:26-28；Mark 14:22-24；Luke 22:19-20；1 Cor. 11:23-25

**76 Q. What does it mean to eat the crucified body of Christ and to drink his poured-out blood?**

A. It means to accept with a believing heart the entire suffering and death of Christ and in this way to receive forgiveness of sins and eternal life.<sup>1</sup> But it means more. Through the Holy Spirit, who lives both in Christ and in us, we are united more and more to Christ's blessed body.<sup>2</sup> And so, although he is in heaven<sup>3</sup> and we are on earth, we are flesh of his flesh and bone of his bone.<sup>4</sup> And we forever live on and are governed by one Spirit, as the members of our body are by one soul.<sup>5</sup>

1 John 6:35，40，50-54；2 John 6:55-56；1 Cor. 12:13；3 Acts 1:9-11；1 Cor. 11:26；Col. 3:1；4 1 Cor. 6:15-17；Eph. 5:29-30；1 John 4:13

5 John 6:56-58；15:1-6；Eph. 4:15-16；1 John 3:24

七十七问：基督在何处应许信徒吃这擘开的饼，喝这杯的时候，他就这样用自己的身体和宝血喂养他们呢？

回答：在圣餐的设立中：“主耶稣被卖的那一夜，拿起饼来，祝谢了，就擘开说：‘这是我的身体，为你们舍的；你们应当如此行，为的是纪念我。’饭后，也照样拿起杯来，说：‘这杯是用我的血所立的新约；你们每逢喝的时候，要如此行，为的是纪念我。’你们每逢吃这饼，喝这杯，是表明主的死，直等到他来。”<sup>1</sup>使徒保罗反复重申这一应许，说：“我们所祝福的杯，岂不是同领基督的血吗？我们所擘开的饼，岂不是同领基督的身体吗？我们虽多，仍是一个饼，一个身体；因为我们都是分受这一个饼。”<sup>2</sup>

1 林前 11:23-26; 2 林前十 16-17

## 主日 29

七十八问：饼和酒变成基督真正的身体和血吗？

回答：没有。就如洗礼中的水并未变为基督的血，水本身也无法洗净罪恶，只是上帝所设立的标记和保证<sup>1</sup>；同样，圣餐中的饼本身也没有变为基督真正的身体<sup>2</sup>，而是照圣礼的性质和惯用语<sup>3</sup>，称为基督的身体<sup>4</sup>。

1 弗 5:26；多 3:5；2 太 26:26-29

3 创 17:10，11；出 12:11，13；林前 10:3，4；彼前 3:21

4 林前 10:16，17；11:26-28

七十九问：那么，基督为何称饼为他的身体，杯为他的血，或用血所立的新约；并且使徒保罗也说同领基督的身体和血呢？

回答：基督这样说，并非没有重大的原因：他不仅藉此教导我们，正如饼和酒供养今世生命，他被钉的身体和流出来的宝血，也是那维持我们灵魂直到永生的真正饮食<sup>1</sup>；更重要的是，用这可见的标记和保证，他要使我们确信，藉着圣灵的运行，我们的确分享他真正的身体和血，

**77 Q. Where does Christ promise to nourish and refresh believers with his body and blood as surely as they eat this broken bread and drink this cup?**

A. In the institution of the Lord's Supper: "The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'Take, eat, this is my body which is broken for you. Do this in remembrance of me.' In the same way also he took the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."<sup>1</sup> This promise is repeated by Paul in these words: "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread."<sup>2</sup>

1 1 Cor. 11:23-26 2 1 Cor. 10:16-17

## LORD'S DAY 29

**78 Q. Do the bread and wine become the real body and blood of Christ?**

A. No. Just as the water of baptism is not changed into Christ's blood and does not itself wash away sins but is simply a divine sign and assurance<sup>1</sup> of these things, so too the holy bread of the Lord's Supper does not become the body of Christ itself,<sup>2</sup> even though it is called the body of Christ<sup>3</sup> in keeping with the nature and language of sacraments.<sup>4</sup>

1 Eph. 5:26; Titus 3:5; 2 Matt. 26:26-29 1 Cor. 10:16-17; 11:26-28; 4 Gen. 17:10-11; Ex. 12:11, 13; 1 Cor. 10:1-4

**79 Q. Why then does Christ call the bread his body and the cup his blood, or the new covenant in his blood, and Paul use the words, a participation in Christ's body and blood?**

A. Christ has good reason for these words. He wants to teach us that just as bread and wine nourish the temporal life, so too his crucified body and poured-out blood are the true food and drink of our souls for eternal life.<sup>1</sup> But more important, he wants to assure us, by this visible sign and pledge, that

正如我们的确用口领受这些神圣标记来纪念他<sup>2</sup>；而且，他一切的苦难和顺服也的确是我們自己的，如同我們亲自受苦，为罪向上帝作出了补偿<sup>3</sup>。

1 约 6:51, 55

2 林前 10:16, 17; 11:26

3 罗 6:5-11

### 主日 30

**八十问：圣餐礼与罗马天主教的弥撒有何不同？**

回答：圣餐向我们宣告，藉着耶稣基督一次在十字架上所献的祭，我们的罪完全得赦免<sup>1</sup>；并且，我们被圣灵接入基督里<sup>2</sup>。他真正的身体，现今不在地上，乃在天上，在父的右边<sup>3</sup>，在那里接受我们的敬拜<sup>4</sup>。

但弥撒教导说，除非神父天天不断为人献上基督，活人死人都不能因基督的受苦而得赦罪；它还教导人说，基督的肉身 在饼和酒里，因此基督应在里面受敬拜。

因此，弥撒在本质上否定了耶稣基督一次完成的献祭和受苦，是可咒诅的拜偶像。

1 太 26:28; 约 19:30; 来 7:27; 9:12, 25, 26; 10:10-18

2 林前 6:17; 10:16, 17

3 约 20:17; 徒 7:55, 56; 来 1:3; 8:1

4 约 4:21-24; 腓 3:20; 西 3:1; 帖前 1:10

**八十一问：谁可来到主的桌前？**

回答：那些因自己的罪而厌恶自己，但相信因基督自己的罪得赦免，自己的软弱也藉着基督的受苦和受死而得蒙遮盖的人；他们也渴望越来越坚固自己的信心，修正自己的生活。但是，假冒为善的和拒不悔改的人，乃是在吃喝自己的罪<sup>1</sup>。

1 林前 10:19-22; 11:26-32

we, through the Holy Spirit's work, share in his true body and blood as surely as our mouths receive these holy signs in his remembrance,<sup>2</sup> and that all of his suffering and obedience are as definitely ours as if we personally had suffered and made satisfaction for our sins.<sup>3</sup>

1 John 6:51, 55

2 1 Cor. 10:16-17; 11:26 3 Rom. 6:5-11

### LORD'S DAY 30

**80 Q. How does the Lord's Supper differ from the Roman Catholic Mass?**

A. The Lord's Supper declares to us that all our sins are completely forgiven through the one sacrifice of Jesus Christ, which he himself accomplished on the cross once for all.<sup>1</sup> It also declares to us that the Holy Spirit grafts us into Christ,<sup>2</sup> who with his true body is now in heaven at the right hand of the Father<sup>3</sup> where he wants us to worship him.<sup>4</sup>

But the Mass teaches that the living and the dead do not have their sins forgiven through the suffering of Christ unless Christ is still offered for them daily by the priests. It also teaches that Christ is bodily present under the form of bread and wine where Christ is therefore to be worshiped.

Thus the Mass is basically nothing but a denial of the one sacrifice and suffering of Jesus Christ and a condemnable idolatry.

1 John 19:30; Heb. 7:27; 9:12, 25-26; 10:10-18

2 1 Cor. 6:17; 10:16-17

3 Acts 7:55-56; Heb. 1:3; 8:1

4 Matt. 6:20-21; John 4:21-24; Phil. 3:20; Col. 3:1-3

**81 Q. Who should come to the Lord's table?**

A. Those who are displeased with themselves because of their sins, but who nevertheless trust that their sins are pardoned and that their remaining weakness is covered by the suffering and death of Christ, and who also desire more and more to strengthen their faith and to lead a better life. Hypocrites and those who are unrepentant, however, eat and drink judgment on themselves.<sup>1</sup>

1 1 Cor. 10:19-22; 11:26-32

八十二问：那些在言语和行为上，显出自己的不信和不敬的，也可以领受圣餐吗？

回答：不。因为如此行，乃是亵渎上帝的圣约，招惹他的忿怒降在全会众身上<sup>1</sup>；所以，按照基督和使徒的吩咐，基督教会会有责任使用天国钥匙的权柄，摒除这种人，直到他们在生活上显明已经改正为止。

<sup>1</sup> 诗 50:16；赛 1:11-17；林前 11:17-34

### 主日 31

八十三问：天国的钥匙是什么？

回答：神圣福音的宣讲以及教会惩戒；这两把钥匙把天国向信的人开放，向不信的人关闭<sup>1</sup>。

<sup>1</sup> 太 16:19；约 20:21-23

八十四问：天国是怎样藉着圣洁福音的宣讲开放或关闭呢？

回答：照着基督的吩咐，天国向一切信的人开放，通过宣讲并公开宣告，只要他们用真信心接受福音的应许，上帝就因基督的功德真的赦免他们一切的罪；但是，天国向一切不信的人和假冒为善的人关闭，通过宣讲并公开宣告，只要他们仍不悔改，上帝的忿怒和永远的定罪就一直在他们身上。上帝的审判，不论是今生还是来世的，是基于这福音的见证<sup>1</sup>。

<sup>1</sup> 太 16:19；约 3:31-36；20:21-23

八十五问：天国怎样由教会的惩戒开放或关闭呢？

回答：照基督的吩咐，若有人自称是基督徒，却坚持异端教义或过罪恶生活，经过弟兄多次劝告，仍然拒绝离弃自己的错误和恶行，便要报告给教会，即报告给那些被按立来治理教会的人；若他们仍然藐视教会的劝诫，教会应对他们禁用圣礼，来把他们摒除在教会之外，同时上帝也把他们摒除于基督的国度之外<sup>1</sup>；若他们

**82 Q. Should those be admitted to the Lord's Supper who show by what they profess and how they live that they are unbelieving and ungodly?**

A. No, that would dishonor God's covenant and bring down God's wrath upon the entire congregation.<sup>1</sup> Therefore, according to the instruction of Christ and his apostles, the Christian church is duty-bound to exclude such people, by the official use of the keys of the kingdom, until they reform their lives.

<sup>1</sup> 1 Cor. 11:17–32; Ps. 50:14–16; Isa. 1:11–17

### LORD'S DAY 31

**83 Q. What are the keys of the kingdom?**

A. The preaching of the holy gospel and Christian discipline toward repentance. Both of them open the kingdom of heaven to believers and close it to unbelievers.<sup>1</sup>

<sup>1</sup> Matt. 16:19; John 20:22–23

**84 Q. How does preaching the holy gospel open and close the kingdom of heaven?**

A. According to the command of Christ: The kingdom of heaven is opened by proclaiming and publicly declaring to all believers, each and every one, that, as often as they accept the gospel promise in true faith, God, because of Christ's merit, truly forgives all their sins. The kingdom of heaven is closed, however, by proclaiming and publicly declaring to unbelievers and hypocrites that, as long as they do not repent, the wrath of God and eternal condemnation rest on them. God's judgment, both in this life and in the life to come, is based on this gospel testimony.<sup>1</sup>

<sup>1</sup> Matt. 16:19; John 3:31–36; 20:21–23

**85 Q. How is the kingdom of heaven closed and opened by Christian discipline?**

A. According to the command of Christ: Those who, though called Christians, profess unchristian teachings or live unchristian lives, and who, after repeated personal and loving admonitions, refuse to abandon their errors and evil ways, and who, after being reported to the church, that is, to those ordained by the church for that purpose, fail to respond also to the church's admonitions—such persons the church

承诺并表现出真悔改，方可重新接纳作为基督及其教会的肢体<sup>2</sup>。

1 太 18:15-20；林前 5:3-5；11-13；帖后 3:14，15

2 路 15:20-24；林后 2:6-11

excludes from the Christian community by withholding the sacraments from them, and God also excludes them from the kingdom of Christ.<sup>1</sup> Such persons, when promising and demonstrating genuine reform, are received again as members of Christ and of his church.<sup>2</sup>

1 Matt. 18:15-20; 1 Cor. 5:3-5, 11-13; 2 Thess. 3:14-15 2 Luke 15:20-24; 2 Cor. 2:6-11

### 第三部分 论感恩

#### 主日 32

八十六问：既然我们不靠自己的任何功德，唯独藉着由基督而来的恩典，从悲惨中被拯救出来，那么，为何还须行善呢？

回答：因为基督既用他的宝血救赎了我们，也照他自己的形象，藉着圣灵更新我们，好使我们用整个的生命，表达对上帝赐福的感恩<sup>1</sup>，而他自己也可因我们得称赞<sup>2</sup>；此外，我们自己也藉着信心的果子<sup>3</sup> 确定自己的信心，并通过我们敬虔的生活，赢得他人归向基督<sup>4</sup>。

1 罗 6:13；12:1,2；彼前 2:5-10

2 太 5:16；林前 6:19，20

3 太 7:17，18；加 5:22-24；彼后 1:10，11

4 太 5:14-16；罗 14:17-19；彼前 2:12；3:1，2

八十七问：那些不感恩的和那些拒不悔改转向上帝的人，能否得救呢？

回答：绝对不能。因为圣经说，不贞的、拜偶像的、淫乱的、偷窃的、贪婪的、醉酒的、诽谤人的、抢劫人的，或诸如此类的人，都不能承受上帝的国<sup>1</sup>。

1 林前 6:9，10；加 5:19-21；弗 5:5，6；约壹 3:14

### PART III: GRATITUDE

#### LORD'S DAY 32

**86 Q. Since we have been delivered from our misery by grace through Christ without any merit of our own, why then should we do good works?**

A. Because Christ, having redeemed us by his blood, is also renewing us by his Spirit into his image, so that with our whole lives we may show that we are thankful to God for his benefits,<sup>1</sup> and that he may be praised through us,<sup>2</sup> and further, so that we may be assured of our faith by its fruits,<sup>3</sup> and by our godly living our neighbors may be won over to Christ.<sup>4</sup>

1 Rom. 6:13; 12:1-2; 1 Pet. 2:5-10

2 Matt. 5:16; 1 Cor. 6:19-20

3 Matt. 7:17-18; Gal. 5:22-24; 2 Pet. 1:10-11

4 Matt. 5:14-16; Rom. 14:17-19; 1 Pet. 2:12; 3:1-2

**87 Q. Can those be saved who do not turn to God from their ungrateful and unrepentant ways?**

A. By no means. Scripture tells us that no unchaste person, no idolater, adulterer, thief, no covetous person, no drunkard, slanderer, robber, or the like will inherit the kingdom of God.<sup>1</sup>

1 1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:1-20; 1 John 3:14

### 主日 33

八十八问：真悔改包含多少事呢？

回答：两件事：治死旧人，活出新人<sup>1</sup>。

1 罗 6:1-11；林前 5:7；林后 5:17；弗 4:22-24；西 3:5-10

八十九问：什么是治死旧人？

回答：真心为罪忧伤；并且越来越恨恶并远离罪<sup>1</sup>。

1 诗 51:3, 4, 17；珥 2:12, 13；罗 8:12, 13；林后 7:10

九十问：什么是活出新人？

回答：藉着基督，真心以上帝为乐<sup>1</sup>，爱慕并喜悦照着上帝的旨意，作各样的善行<sup>2</sup>。

1 诗 51:8, 12；赛 57:15；罗 5:1；14:17

2 罗 6:10, 11；加 2:20

九十一问：什么是善行呢？

回答：唯独那些出于真信心<sup>1</sup>，照着上帝的律法<sup>2</sup>，为了上帝的荣耀<sup>3</sup>，并非基于我们自己的观点或人的规条而行的，才是善行<sup>4</sup>。

1 约 15:5；罗 14:23；来 11:6

2 利 18:4；撒下 15:22；弗 2:10

3 林前 10:31

4 申 12:32；赛 29:13；结 20:18, 19；太 15:7-9

### 主日 34

九十二问：什么是上帝的律法？

回答：上帝说了以下的话<sup>1</sup>：

第一条诫命：我是耶和华你的上帝，曾将你从埃及地为奴之家领出来。除了我以外，你不可有别的神。

第二条诫命：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，也不可事奉他，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。

### LORD'S DAY 33

88 Q. What is involved in genuine repentance or conversion?

A. Two things: the dying-away of the old self, and the rising-to-life of the new.<sup>1</sup>

1 Rom. 6:1-11; 2 Cor. 5:17; Eph. 4:22-24; Col. 3:5-10

89 Q. What is the dying-away of the old self?

A. To be genuinely sorry for sin and more and more to hate and run away from it.<sup>1</sup>

1 Ps. 51:3-4, 17; Joel 2:12-13; Rom. 8:12-13; 2 Cor. 7:10

90 Q. What is the rising-to-life of the new self?

A. Wholehearted joy in God through Christ<sup>1</sup> and a love and delight to live according to the will of God by doing every kind of good work.<sup>2</sup>

1 Ps. 51:8, 12; Isa. 57:15; Rom. 5:1; 14:17 2 Rom. 6:10-11; Gal. 2:20

91 Q. But what are good works?

A. Only those which are done out of true faith,<sup>1</sup> conform to God's law,<sup>2</sup> and are done for his glory;<sup>3</sup> and not those based on our own opinion or human tradition.<sup>4</sup>

1 John 15:5; Heb. 11:6

2 Lev. 18:4; 1 Sam. 15:22; Eph. 2:10

3 1 Cor. 10:31

4 Deut. 12:32; Isa. 29:13; Ezek. 20:18-19; Matt. 15:7-9

### LORD'S DAY 34

92 Q. What is God's law?

A. God spoke all these words:

1. I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

2. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, but showing love to the thousandth generation of those who love me and keep my

第三条诫命：不可妄称耶和华你上帝的名，因为妄称耶和华名的，耶和华必不以他为无罪。

第四条诫命：当記念安息日，守为圣日。六日要劳碌做你一切的工；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。

第五条诫命：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。

第六条诫命：不可杀人。

第七条诫命：不可奸淫。

第八条诫命：不可偷盗。

第九条诫命：不可作假见证陷害人。

第十条诫命：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 出 20:1-17；申 5:6-21

九十三问：怎样划分这些诫命？

回答：划分为两块法版：第一块有四条诫命，教导我们对上帝的责任；第二块有六条诫命，教导我们对邻舍的责任<sup>1</sup>。

1 太 22:37-40

九十四问：在第一条诫命里，上帝吩咐什么？

回答：上帝吩咐我，不要危害我自己的救恩，应当逃避一切偶像崇拜<sup>1</sup>、邪术、迷信<sup>2</sup>，以及对圣徒或其他受造物的求告<sup>3</sup>；并且，我应当正确地认识独一的真上帝<sup>4</sup>，唯独信靠他<sup>5</sup>，谦卑<sup>6</sup>、忍耐地<sup>7</sup>仰望他，从他得一切美善<sup>8</sup>，并且全心爱他<sup>9</sup>，敬畏他<sup>10</sup>，荣耀他<sup>11</sup>。简言之，我应当宁愿舍弃一切受造之物，也不愿以任何方式违背他的旨意<sup>12</sup>。

1 林前 6:9，10；10:5-14；约壹 5:21；2 利 19:31；申 18:9-12

3 太 4:10；启 19:10；22:8，9；4 约 17:3

commandments.

3. You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

4. Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female servant, your livestock, or the alien resident in your towns. For in six days the Lord made the heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

5. Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving to you.

6. You shall not murder.

7. You shall not commit adultery.

8. You shall not steal.

9. You shall not bear false witness against your neighbor.

10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female servant, or ox, or donkey, or anything that belongs to your neighbor.<sup>1</sup>

1 Ex. 20:1-17; Deut. 5:6-21

**93 Q. How are these commandments divided?**

A. Into two tables. The first has four commandments, teaching us how we should live in relation to God. The second has six commandments, teaching us what we owe our neighbor.<sup>1</sup>

1 Matt. 22:37-39

**94 Q. What does the Lord require in the first commandment?**

A. That I, not wanting to endanger my own salvation, avoid and shun all idolatry,<sup>1</sup> sorcery,<sup>2</sup> superstitious rites, and prayer to saints or to other creatures.<sup>3</sup> That I rightly know the only true God,<sup>4</sup> trust him alone,<sup>5</sup> and look to God for every good thing<sup>6</sup> humbly<sup>7</sup> and patiently,<sup>8</sup> and love,<sup>9</sup> fear,<sup>10</sup> and honor<sup>11</sup> him with all my heart. In short, that I renounce all created things rather than go against God's will in any way.<sup>12</sup>

1 1 Cor. 6:9-10; 10:5-14; 1 John 5:21 2 Lev. 19:31; Deut. 18:9-12

3 Matt. 4:10; Rev. 19:10; 22:8-9



5 耶 17:5, 7; 6 彼前 5:5, 6

7 罗 5:3, 4; 林前 10:10; 腓 2:14; 西 1:11; 来 10:36

8 诗 104:27, 28; 赛 45:7; 雅 1:17

9 申 6:5; 太 22:37

10 申 6:2; 诗 111:10; 箴 1:7; 9:10; 太 10:28; 彼前 1:17

11 申 6:13; 太 4:10; 申 10:20

12 太 5:29, 30; 10:37-39; 徒 5:29

### 九十五问：什么是偶像崇拜？

回答：偶像崇拜就是拥有或发明其他事物来取代或并存于那位在圣经中自我启示的独一真上帝<sup>1</sup>。

1 代上 16:26; 加 4:8, 9; 弗 5:5; 腓 3:19

### 主日 35

九十六问：在第二条诫命里，上帝吩咐什么？

回答：我们绝不可以任何方式制造任何上帝的形象<sup>1</sup>，也不可用圣经中所吩咐之外的其他任何方式敬拜他<sup>2</sup>。

1 申 4:15-19; 赛 4:18-25; 徒 17:29; 罗 1:23

2 利 10:1-7; 申 12:30; 撒下 15:22, 23; 太 15:9; 约 4:23, 24

九十七问：那么，我们不可造任何像吗？

回答：上帝不可也不能以有形的形式被描摹；至于受造物，虽可描摹，但上帝禁止我们制造或拥有这些形象来敬拜它们或透过它们敬拜上帝<sup>1</sup>。

1 出 34:13, 14, 17; 民 33:52; 王下 18:4, 5; 赛 40:25

九十八问：难道不可把像放在教堂里，作为教导的工具吗？

回答：不可以，我们不应自以为比上帝更聪明。他要他的百姓受教于圣道的活泼宣讲<sup>1</sup>，而不是哑巴偶像<sup>2</sup>。

1 罗 10:14, 15, 17; 提后 3:16, 17, 彼后 1:19

2 耶 10:8; 哈 2:18-20

### 主日 36

九十九问：在第三条诫命里，上帝吩咐什么？

回答：我们不可用咒骂<sup>1</sup>、假誓<sup>2</sup>或不必要的宣誓<sup>3</sup>，亵渎并滥用上帝的圣名；也不可因缄默和

4 John 17:3; 5 Jer. 17:5, 7; 6 Ps. 104:27-28; James 1:17 7 1 Pet. 5:5-6

8 Col. 1:11; Heb. 10:36; 9 Matt. 22:37 (Deut. 6:5)

10 Prov. 9:10; 1 Pet. 1:17

11 Matt. 4:10 (Deut. 6:13) 12 Matt. 5:29-30; 10:37-39

### 95 Q. What is idolatry?

A. Idolatry is having or inventing something in which one trusts in place of or alongside of the only true God, who has revealed himself in his Word.<sup>1</sup>

1 Chron. 16:26; Gal. 4:8-9; Eph. 5:5; Phil. 3:19

### LORD'S DAY 35

96 Q. What is God's will for us in the second commandment?

A. That we in no way make any image of God<sup>1</sup> nor worship him in any other way than has been commanded in God's Word.<sup>2</sup>

1 Deut. 4:15-19; Isa. 40:18-25; Acts 17:29; Rom. 1:22-23 2 Lev. 10:1-7; 1

Sam. 15:22-23; John 4:23-24

97 Q. May we then not make any image at all?

A. God cannot and may not be visibly portrayed in any way. Although creatures may be portrayed, yet God forbids making or having such images in order to worship them or serve God through them.<sup>1</sup>

1 Ex. 34:13-14, 17; 2 Kings 18:4-5

98 Q. But may not images, as books for the unlearned, be permitted in churches?

A. No, we should not try to be wiser than God. He wants the Christian community instructed by the living preaching of his Word<sup>1</sup>— not by idols that cannot even talk.<sup>2</sup>

1 Rom. 10:14-15, 17; 2 Tim. 3:16-17; 2 Pet. 1:19 2 Jer. 10:8; Hab. 2:18-20

### LORD'S DAY 36

99 Q. What is God's will for us in the third commandment?

A. That we neither blaspheme nor misuse the name of God by cursing,<sup>1</sup> perjury,<sup>2</sup> or unnecessary oaths,<sup>3</sup> nor share in

怂恿，在这些可怕的罪上有份<sup>4</sup>；总而言之，我们只当用敬畏、恭敬的心使用上帝的圣名<sup>5</sup>，好叫我们能够合宜的承认他<sup>6</sup>，求告他<sup>7</sup>，并在一切言行上赞美他<sup>8</sup>。

1 利 24:10-17

2 利 19:12

3 太 5:37；雅 5:12

4 利 5:1；箴 29:24

5 诗 99:1-5；赛 45:23；耶 4:2

6 太 10:32，33；罗 10:9，10

7 诗 50:14，15；提前 2:8

8 罗 2:24；西 3:17；提前 6:1

一百问：由发誓和咒诅而亵渎上帝的圣名，是否真的是如此严重的罪，以致上帝的忿怒也要降在那些对此不尽力加以阻拦和禁止的人身上吗？

回答：确实如此<sup>1</sup>。因为再没有什么罪比亵渎上帝之名更激怒上帝了。所以，他曾命令对触犯此罪的人处以死刑<sup>2</sup>。

1 利 5:1

2 利 24:16

### 主日 37

一百零一问：那么，我们可以庄重地奉上帝的名起誓吗？

回答：可以。当执政掌权者要求起誓，或为维持并促进忠信和真理，荣耀上帝，造福邻舍，确有必要时，可以起誓。这种起誓基于上帝的话语<sup>1</sup>，因此，旧约圣经和新约圣经中的圣徒都曾正当使用过<sup>2</sup>。

1 申 6:13；10:20；耶 4:1，2；来 6:16

2 创 21:24；31:53；书 9:15；撒下 24:22；王上 1:29，30；罗 1:9；林后 1:23

一百零二问：我们可以指着圣徒或其他受造物起誓吗？

回答：不可以。因为合乎上帝律法的起誓乃是求告监察人心的上帝，来见证真理，若我起假誓，求他来惩罚我<sup>1</sup>。这种尊荣是不能归于任何受造物<sup>2</sup>。

1 罗 9:1；林后 1:23

such horrible sins by being silent bystanders.<sup>4</sup> In summary, we must use the holy name of God only with reverence and awe,<sup>5</sup> so that we may properly confess him,<sup>6</sup> call upon him,<sup>7</sup> and praise him in everything we do and say.<sup>8</sup>

1 Lev. 24:10-17

2 Lev. 19:12

3 Matt. 5:37；James 5:12

4 Lev. 5:1；Prov. 29:24

5 Ps. 99:1-5；Jer. 4:2

6 Matt. 10:32-33；Rom. 10:9-10 7 Ps. 50:14-15；1 Tim. 2:8

8 Col. 3:17

**100 Q. Is blasphemy of God's name by swearing and cursing really such serious sin that God is angry also with those who do not do all they can to help prevent and forbid it?**

A. Yes, indeed.<sup>1</sup> No sin is greater or provokes God's wrath more than blaspheming his name. That is why he commanded it to be punished with death.<sup>2</sup>

1 Lev. 5:1

2 Lev. 24:10-17

### LORD'S DAY 37

**101 Q. But may we swear an oath in God's name if we do it reverently?**

A. Yes, when the government demands it, or when necessity requires it, in order to maintain and promote truth and trustworthiness for God's glory and our neighbor's good. Such oath-taking is grounded in God's Word<sup>1</sup> and was rightly used by the saints in the Old and New Testaments.<sup>2</sup>

1 Deut. 6:13；10:20；Jer. 4:1-2；Heb. 6:16

2 Gen. 21:24；Josh. 9:15；1 Kings 1:29-30；Rom. 1:9；2 Cor. 1:23

**102 Q. May we also swear by saints or other created things?**

A. No. A legitimate oath is calling upon God as the one who knows my heart to witness to the truth and to punish me if I swear falsely.<sup>1</sup> No created thing is worthy of such honor.<sup>2</sup>

1 Rom. 9:1；2 Cor. 1:23

2 Matt. 5:34-37；23:16-22；James 5:12

2 太 5:34-37; 23:16-22; 雅 5:12

### 主日 38

一百零三问：在第四条诫命里，上帝吩咐什么？

回答：第一，福音和教育的事工必须坚持<sup>1</sup>；特别是在安息日的时候，我更当殷勤参加上帝的教会<sup>2</sup>，来学习上帝的话语<sup>3</sup>，领受圣礼<sup>4</sup>，与会众一起公开求告上帝<sup>5</sup>，并奉献帮助穷人<sup>6</sup>。第二，我一生的日子要止息我一切恶行，让主藉着他的圣灵在我里面作工，这样今生便开始了那永恒的安息<sup>7</sup>。

1 申 6:4-9; 20-25; 林前 9:13, 14; 提后 2:2; 3:13-17; 多 1:5

2 申 5:5-12; 诗 40:9, 10; 68:26; 徒 2:42-47; 来 10:23-25

3 罗 10:14-17; 林前 14:26-33; 提前 4:13

4 林前 11:23, 24

5 西 3:16; 提前 2:1

6 诗 50:14; 林前 16:2; 林后 8-9

7 赛 66:23; 来 4:9-11

### 主日 39

一百零四问：在第五条诫命里，上帝吩咐什么？

回答：我应对父母和一切有权柄在我之上的尊长表示尊敬、爱心和忠诚；以合宜的顺服服从于他们好的教导和管教<sup>1</sup>，并以忍耐的心包容他们的软弱<sup>2</sup>，因为上帝乐意借着他们的手来管理我们<sup>3</sup>。

1 出 21:17; 箴 1:8; 4:1; 罗 13:1, 2; 弗 5:21, 22; 6:1-9; 西 3:18-4:1

2 箴 20:20; 23:22; 彼前 2:18

3 太 22:21; 罗 13:1-8; 弗 6:1-9; 西 3:18-21

### 主日 40

一百零五问：在第六条诫命里，上帝吩咐什么？

回答：我不可通过思想、言语、神情或手势，更不可通过行为，不论是我自己还是假借他人，来贬低、仇恨、侮辱或杀害我的邻舍<sup>1</sup>；倒要放弃一切报复之心<sup>2</sup>；再者，我也不可伤害自己<sup>3</sup>，也不可故意自陷于危险之中。故此，为了遏制谋杀之事，上帝赋予掌权者佩带刀剑的权柄<sup>4</sup>。

1 创 9:6; 利 19:17, 18; 太 5:21, 22; 26:52

2 箴 25:21, 22; 太 18:35; 罗 12:19; 弗 4:26

### LORD'S DAY 38

103 Q. What is God's will for you in the fourth commandment?

A. First, that the gospel ministry and schools for it be maintained,<sup>1</sup> and that, especially on the festive day of rest, I diligently attend the assembly of God's people<sup>2</sup> to learn what God's Word teaches,<sup>3</sup> to participate in the sacraments,<sup>4</sup> to pray to the Lord publicly,<sup>5</sup> and to bring Christian offerings for the poor.<sup>6</sup> Second, that every day of my life I rest from my evil ways, let the Lord work in me through his Spirit, and so begin in this life the eternal Sabbath.<sup>7</sup>

1 Deut. 6:4-9, 20-25; 1 Cor. 9:13-14; 2 Tim. 2:2; 3:13-17; Titus 1:5

2 Deut. 12:5-12; Ps. 40:9-10; 68:26; Acts 2:42-47; Heb. 10:23-25

3 Rom. 10:14-17; 1 Cor. 14:31-32; 1 Tim. 4:13

4 1 Cor. 11:23-25; 5 Col. 3:16; 1 Tim. 2:1

6 Ps. 50:14; 1 Cor. 16:2; 2 Cor. 8 & 9; 7 Isa. 66:23; Heb. 4:9-11

### LORD'S DAY 39

104 Q. What is God's will for you in the fifth commandment?

A. That I show honor, love, and faithfulness to my father and mother and all those in authority over me; submit myself with proper obedience to all their good teaching and discipline;<sup>1</sup> and also that I be patient with their failings<sup>2</sup>—for by their hand God wills to rule us.<sup>3</sup>

1 Ex. 21:17; Prov. 1:8; 4:1; Rom. 13:1-2; Eph. 5:21-22; 6:1-9; Col. 3:18-4:1

2 Prov. 20:20; 23:22; 1 Pet. 2:18

3 Matt. 22:21; Rom. 13:1-8; Eph. 6:1-9; Col. 3:18-21

### LORD'S DAY 40

105 Q. What is God's will for you in the sixth commandment?

A. I am not to belittle, hate, insult, or kill my neighbor— not by my thoughts, my words, my look or gesture, and certainly not by actual deeds— and I am not to be party to this in others;<sup>1</sup> rather, I am to put away all desire for revenge.<sup>2</sup> I am not to harm or recklessly endanger myself either.<sup>3</sup> Prevention of murder is also why government is armed with the sword.<sup>4</sup>

1 Gen. 9:6; Lev. 19:17-18; Matt. 5:21-22; 26:52

2 Prov. 25:21-22; Matt. 18:35; Rom. 12:19; Eph. 4:26 3 Matt. 4:7; 26:52; Rom.

3 太 4:7; 26:52; 罗 13:11-14

4 创 9:6; 出 21:24; 罗 13:4

一百零六问：这诫命仅仅是讲不可杀人吗？

回答：上帝禁止杀人时，也教训我们，他憎恶那杀人的根源，如嫉妒、仇恨、恼怒、报复之心<sup>1</sup>；这一切在他眼中是变相的杀人<sup>2</sup>。

1 箴 14:30; 罗 1:29; 12:19; 加 5:19-21; 雅 1:20; 约壹 2:9-11

2 约壹 3:15

一百零七问：我们不这样杀人就够了吗？

回答：不。因为上帝禁止我们嫉妒、仇恨和恼怒时，就是吩咐我们爱人如己<sup>1</sup>，以忍耐、和睦、温柔、怜悯、友善对待他人<sup>2</sup>，并尽我们的能力保护他不受伤害；甚至要善待我们的仇敌<sup>3</sup>。

1 太 7:12; 22:39; 罗 12:10

2 太 5:5; 路 6:36; 罗 12:10, 18; 加 6:1, 2; 弗 4:2; 西 3:12; 彼前 3:8

3 出 23:4, 5; 太 5:44, 45; 罗 12:20

## 主日 41

一百零八问：第七条诫命教训我们什么？

回答：上帝咒诅一切淫乱<sup>1</sup>；所以，我们必须全心憎恶淫乱<sup>2</sup>，无论未婚已婚，都要过贞洁、节制的生活<sup>3</sup>。

1 利 18:30; 弗 5:3-5

2 犹 22, 23

3 林前 7:1-9; 帖前 4:3-8; 来 13:4

一百零九问：在这条诫命里，上帝只是禁戒淫乱等类严重的罪吗？

回答：我们的身体和灵魂是圣灵的殿，上帝便吩咐我们保守二者纯净圣洁；因此，他禁戒一切淫乱的行为、姿态、言语、思想、欲望<sup>1</sup>，和一切足以诱导淫乱之事<sup>2</sup>。

1 太 5:27-29; 林前 6:18-20; 弗 5:3, 4

2 林前 15:33; 弗 5:18

13:11-14

4 Gen. 9:6; Ex. 21:14; Rom. 13:4

**106 Q. Does this commandment refer only to murder?**

A. By forbidding murder God teaches us that he hates the root of murder: envy, hatred, anger, vengefulness.<sup>1</sup> In God's sight all such are disguised forms of murder.<sup>2</sup>

1 Prov. 14:30; Rom. 1:29; 12:19; Gal. 5:19-21; 1 John 2:9-11 2 1 John 3:15

**107 Q. Is it enough then that we do not murder our neighbor in any such way?**

A. No. By condemning envy, hatred, and anger God wants us to love our neighbors as ourselves,<sup>1</sup> to be patient, peace-loving, gentle, merciful, and friendly toward them,<sup>2</sup> to protect them from harm as much as we can, and to do good even to our enemies.<sup>3</sup>

1 Matt. 7:12; 22:39; Rom. 12:10

2 Matt. 5:3-12; Luke 6:36; Rom. 12:10, 18; Gal. 6:1-2; Eph. 4:2; Col. 3:12; 1 Pet. 3:8 3 Ex. 23:4-5; Matt. 5:44-45; Rom. 12:20-21 (Prov. 25:21-22)

## LORD'S DAY 41

**108 Q. What is God's will for us in the seventh commandment?**

A. That God condemns all unchastity,<sup>1</sup> and that we should therefore detest it wholeheartedly<sup>2</sup> and live decent and chaste lives,<sup>3</sup> within or outside of the holy state of marriage.

1 Lev. 18:30; Eph. 5:3-5

2 Jude 22-23

3 1 Cor. 7:1-9; 1 Thess. 4:3-8; Heb. 13:4

**109 Q. Does God, in this commandment, forbid only such scandalous sins as adultery?**

A. We are temples of the Holy Spirit, body and soul, and God wants both to be kept clean and holy. That is why God forbids all unchaste actions, looks, talk, thoughts, or desires,<sup>1</sup> and whatever may incite someone to them.<sup>2</sup>

1 Matt. 5:27-29; 1 Cor. 6:18-20; Eph. 5:3-4 2 1 Cor. 15:33; Eph. 5:18

## LORD'S DAY 42

## 主日 42

一百一十问：在第八条诫命里，上帝禁止什么？

回答：上帝禁止的不仅是掌权者所处罚的偷窃和抢劫<sup>1</sup>，而且，在上帝眼中，凡以暴力或欺诈，例如不公平的度量衡、货物、钱币、高利贷<sup>2</sup>，或任何被上帝所禁止的方法，来诈取他人财物的所有邪恶手段和计谋，都是偷窃<sup>3</sup>；此外，一切贪婪<sup>4</sup>，以及对上帝恩赐的浪费和滥用，也是偷窃<sup>5</sup>。

1 出 22:1；林前 5:9，10；6:9，10

2 申 25:13-16；诗 15:5；箴 11:1；12:22；结 45:9-12；路 6:35

3 弥 6:9-11；路 3:14；雅 5:1-6

4 路 12:15；弗 5:5

5 箴 21:20；23:20，21；路 16:10-13

一百一十一问：在这条诫命里，上帝对你的要求是什么呢？

回答：在各样事情上，我要尽力为他人的益处着想，正如我愿意人家怎样待我，我也要怎样待人，并且忠心工作，使我能够帮助那些有需要的人<sup>1</sup>。

1 赛 58:5-10；太 7:12；加 6:9，10；弗 4:28

## 主日 43

一百一十二问：在第九条诫命里，上帝吩咐什么？

回答：我绝不作假见证陷害任何人，不歪曲他人的话，不谗言，不诽谤，不未经对证就对人轻率定罪<sup>1</sup>；反之，不招惹上帝的忿怒<sup>2</sup>，我应当避免各样的谎言和欺诈，视之为魔鬼的作为；另外，在法庭上和其他所有地方，都爱慕真理<sup>3</sup>，坦诚布公，承认真相；又要竭尽所能地保护并促进邻舍的荣誉和名声<sup>4</sup>。

1 诗 15；箴 19:5，9；21:28；太 7:1；路 6:37；罗 1:28-32

2 利 19:11，12；箴 12:22；13:5；约 8:44；启 21:8

3 林前 13:6；弗 4:25

110 Q. What does God forbid in the eighth commandment?

A. He forbids not only outright theft and robbery, which governing authorities punish,<sup>1</sup> but in God's sight theft also includes all evil tricks and schemes designed to get our neighbor's goods for ourselves, whether by force or means that appear legitimate,<sup>2</sup> such as inaccurate measurements of weight, size, or volume; fraudulent merchandising; counterfeit money; excessive interest; or any other means forbidden by God.<sup>3</sup> In addition God forbids all greed<sup>4</sup> and pointless squandering of his gifts.<sup>5</sup>

1 Ex. 22:1; 1 Cor. 5:9-10; 6:9-10

2 Mic. 6:9-11; Luke 3:14; James 5:1-6

3 Deut. 25:13-16; Ps. 15:5; Prov. 11:1; 12:22; Ezek. 45:9-12; Luke 6:35 4 Luke 12:15; Eph. 5:5

5 Prov. 21:20; 23:20-21; Luke 16:10-13

111 Q. What does God require of you in this commandment?

A. That I do whatever I can and may for my neighbor's good, that I treat others as I would like them to treat me, and that I work faithfully so that I may help the needy in their hardship.<sup>1</sup>

1 Isa. 58:5-10; Matt. 7:12; Gal. 6:9-10; Eph. 4:28

## LORD'S DAY 43

112 Q. What is God's will for you in the ninth commandment?

A. That I never give false testimony against anyone, twist no one's words, not gossip or slander, nor join in condemning anyone rashly or without a hearing.<sup>1</sup> Rather, I should avoid, under penalty of God's wrath,<sup>2</sup> every kind of lying and deceit as the very works of the devil; and, in court and everywhere else, I should love the truth, speak it candidly, and openly acknowledge it.<sup>3</sup> And I should do what I can to defend and advance my neighbor's honor and reputation.<sup>4</sup>

1 Ps. 15; Prov. 19:5; Matt. 7:1; Luke 6:37; Rom. 1:28-32 2 Lev. 19:11-12; Prov. 12:22; 13:5; John 8:44; Rev. 21:8a 3 1 Cor. 13:6; Eph. 4:25

4 1 Pet. 3:8-9; 4:8

## LORD'S DAY 44

4 彼前 3:8, 9; 4:8

#### 主日 44

一百一十三问：在第十条诫命里，上帝吩咐什么？

回答：不可让那违背上帝任何诫命的倾向或思想，哪怕是一丝一毫，在心中生发；总要尽心竭力，恨恶罪恶，喜爱公义<sup>1</sup>。

1 诗 19:7-14; 139:23, 24; 罗 7:7, 8

一百一十四问：那些归向上帝的人能完全遵守这些诫命吗？

回答：不能。即使最圣洁的人，今生在这种顺服上也不过是刚刚起步，微不足道<sup>1</sup>；不过，他们确实定意，不仅照着上帝的某些诫命，而是照着上帝所有的诫命开始生活<sup>2</sup>。

1 传 7:20; 罗 7:14, 15; 林前 13:9; 约壹 1:8

2 诗 1:1, 2; 罗 7:22-25; 腓 3:12-16

一百一十五问：既然今生无人能完全遵守十诫，上帝为何仍然命令我们严格地宣讲呢？

回答：第一，好叫我们一生一世越来越认识我们的罪性，从而更迫切地寻求在基督里的赦罪和公义<sup>1</sup>；第二，好叫我们持续不断地努力，并不住地祈求上帝赐下圣灵的恩典，从而使我们越来越按照上帝的形象被更新，直到此生之后达至完全<sup>2</sup>。

1 诗 32:5; 罗 3:19-26; 7:7, 24, 25; 约壹 1:9

2 林前 9:24; 腓 3:12-14; 约壹 3:1-3

#### 主日 45

一百一十六问：为何祷告是基督徒所必须的呢？

回答：因为祷告是上帝要求我们感恩的最主要的部分<sup>1</sup>。而且，上帝只将他的恩典和圣灵赐给那些不住地诚恳向他祈求，并为此而感恩的人<sup>2</sup>。

1 诗 50:14, 15; 116:12-19; 帖前 5:16-18

2 太 7:7, 8; 路 11:9-13

**113 Q. What is God's will for you in the tenth commandment?**

A. That not even the slightest desire or thought contrary to any one of God's commandments should ever arise in our hearts. Rather, with all our hearts we should always hate sin and delight in all righteousness.<sup>1</sup>

1 Ps. 19:7-14; 139:23-24; Rom. 7:7-8

**114 Q. But can those converted to God keep these commandments perfectly?**

A. No. In this life even the holiest have only a small beginning of this obedience.<sup>1</sup> Nevertheless, with all seriousness of purpose, they do begin to live according to all, not only some, of God's commandments.<sup>2</sup>

1 Eccles. 7:20; Rom. 7:14-15; 1 Cor. 13:9; 1 John 1:8-10 2 Ps. 1:1-2; Rom. 7:22-25; Phil. 3:12-16

**115 Q. Since no one in this life can keep the Ten Commandments perfectly, why does God want them preached so pointedly?**

A. First, so that all our life long we may more and more come to know our sinful nature and thus more eagerly seek the forgiveness of sins and righteousness in Christ.<sup>1</sup>

Second, so that we may never stop striving and never stop praying to God for the grace of the Holy Spirit, so that we may be renewed more and more after God's image, until after this life we reach our goal: perfection.<sup>2</sup>

1 Ps. 32:5; Rom. 3:19-26; 7:7, 24-25; 1 John 1:9 2 1 Cor. 9:24; Phil. 3:12-14; 1 John 3:1-3

#### LORD'S DAY 45

**116 Q. Why do Christians need to pray?**

A. Because prayer is the most important part of the thankfulness God requires of us.<sup>1</sup> And also because God will give his grace and Holy Spirit only to those who continually and with heartfelt longing ask God for these gifts and thank him for them.<sup>2</sup>

1 Ps. 50:14-15; 116:12-19; 1 Thess. 5:16-18 2 Matt. 7:7-8; Luke 11:9-13

**117 Q. How does God want us to pray so that he will listen**

一百一十七问：上帝悦纳什么样的祷告呢？

回答：第一，我们必须发自内心地只向在圣经中启示他自己的独一真上帝祈求，为了他吩咐我们祈求的一切祷告<sup>1</sup>；第二，我们必须真正彻底认识我们的需要和悲惨，好在他神圣威严面前深深地谦卑自己<sup>2</sup>；第三，我们必须确信，虽然我们不配，他必因我们的主基督的缘故，听允我们的祷告，正如他在圣经中所应许我们的<sup>3</sup>。

1 诗 145:18-20；约 4:22-24；罗 8:26，27；雅 1:5；约壹 5:14，15；启 19:10

2 代下 7:14；20:12；诗 2:11；34:18；62:8；赛 66:2；启 4

3 但 9:17-19；太 7:8；约 14:13，14；16:23；罗 10:13；雅 1:6

一百一十八问：上帝吩咐我们向他祈求什么呢？

回答：向他祈求我们身体和灵魂所需要的一切<sup>1</sup>，就是我们的主基督亲自教导我们的主祷文中所包含的。

1 太 6:33；雅 1:17

一百一十九问：什么是主祷文？

回答：我们在天上的父，愿人都尊你的名为圣。愿你的国降临。愿你的旨意行在地上，如同行在天上。我们日用的饮食，今日赐给我们。免我们的债，如同我们免了人的债。不叫我们遇见试探；救我们脱离凶恶。因为国度、权柄、荣耀，全是你的，直到永远，阿门<sup>1</sup>。

1 太 6:9-13；路 11:2-4

## 主日 46

一百二十问：为何基督吩咐我们称上帝为“我们的父”呢？

回答：在我们祷告的开始，就提醒我们祷告的根基是我们对上帝要有孩童般的敬畏和信靠；相信因为基督上帝已经成为我们的父，凡我们藉着真信心向他所祈求的，他比我们肉身的父母更不会拒绝我们<sup>1</sup>。

to us?

A. First, we must pray from the heart to no other than the one true God, who has revealed himself to us in his Word, asking for everything he has commanded us to ask of him.<sup>1</sup> Second, we must fully recognize our need and misery, so that we humble ourselves in God's majestic presence.<sup>2</sup> Third, we must rest on this unshakable foundation: even though we do not deserve it, God will surely listen to our prayer because of Christ our Lord, as he has promised us in his Word.<sup>3</sup>

1 Ps. 145:18–20; John 4:22–24; Rom. 8:26–27; James 1:5; 1 John 5:14–15 2 2 Chron. 7:14; Ps. 2:11; 34:18; 62:8; Isa. 66:2; Rev. 4

3 Dan. 9:17–19; Matt. 7:8; John 14:13–14; 16:23; Rom. 10:13; James 1:6

118 Q. What has God commanded us to ask of him?

A. Everything we need, spiritually and physically,<sup>1</sup> as embraced in the prayer Christ our Lord himself taught us.

1 James 1:17; Matt. 6:33

119 Q. What is this prayer?

A. Our Father who is in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For yours is the kingdom and the power and the glory, forever. Amen.<sup>1</sup>

1 Matt. 6:9–13; Luke 11:2–4

## LORD'S DAY 46

120 Q. Why has Christ commanded us to address God as “our Father”?

A. To awaken in us at the very beginning of our prayer what should be basic to our prayer—a childlike reverence and trust that through Christ God has become our Father, and will much less refuse to give us what we ask in faith than will our parents refuse us the things of this life.<sup>1</sup>

1 Matt. 7:9–11; Luke 11:11–13

121 Q. Why the words “who is in heaven”?

1 太 7:9-11; 路 11:11-13

一百二十一问：为何在这里加上“在天上的”呢？

回答：为的是叫我们不以属地的方式来思考上帝属天的威严<sup>1</sup>，并且使我们期望从他的全能，获得身体和灵魂所需要的一切<sup>2</sup>。

1 耶 23:23, 24; 徒 17:24, 25

2 太 6:25-34; 罗 8:31, 32

### 主日 47

一百二十二问：第一祈求的意思是什么？

回答：“愿人都尊你的名为圣”的意思是：求主帮助我们真正认识你<sup>1</sup>，在你一切彰显权能、智慧、善良、公义、慈爱 and 真理的作为中，都尊崇你，荣耀你，赞美你<sup>2</sup>。另外，求你管理我们的生活，我们的思想、言语和行为，不让你的名因我们而受辱，反而被尊崇赞美<sup>3</sup>。

1 耶 9:23, 24; 31:33, 34; 太 16:17; 约 17:3

2 出 34:5-8; 诗 145; 耶 32:16-20; 路 1:46-55, 68-75; 罗 11:33-36

3 诗 115:1; 太 5:16

### 主日 48

一百二十三问：第二祈求的意思是什么？

回答：“愿你的国降临”的意思是：求你藉着你的圣道和圣灵掌管我们，好叫我们越来越顺服你<sup>1</sup>；求你保守并拓展你的教会<sup>2</sup>；求你败坏魔鬼的作为，和一切悖逆你的权势，以及一切抵挡你圣道的诡计<sup>3</sup>，直到你的国度完全降临，那时你将充满万有<sup>4</sup>。

1 诗 119:5, 105; 143:10; 太 6:33

2 诗 51:18; 122:6-9; 太 16:18; 徒 2:42-47

3 罗 16:20; 约壹 3:8

4 罗 8:22, 23; 林前 15:28; 启 22:17, 20

### 主日 49

一百二十四问：第三祈求的意思是什么？

回答：“愿你的旨意行在地上，如同行在天上”的意思是：求你帮助我们和众人舍弃自己的意

A. These words teach us not to think of God's heavenly majesty in an earthly way,<sup>1</sup> and to expect from his almighty power everything needed for body and soul.<sup>2</sup>

1 Jer. 23:23-24; Acts 17:24-25 2 Matt. 6:25-34; Rom. 8:31-32

### LORD'S DAY 47

122 Q. What does the first petition mean?

A. “Hallowed be your name” means: Help us to truly know you,<sup>1</sup> to honor, glorify, and praise you for all your works and for all that shines forth from them: your almighty power, wisdom, kindness, justice, mercy, and truth.<sup>2</sup>

And it means, Help us to direct all our living— what we think, say, and do— so that your name will never be blasphemed because of us but always honored and praised.<sup>3</sup>

1 Jer. 9:23-24; 31:33-34; Matt. 16:17; John 17:3

2 Ex. 34:5-8; Ps. 145; Jer. 32:16-20; Luke 1:46-55, 68-75; Rom. 11:33-36 3 Ps. 115:1; Matt. 5:16

### LORD'S DAY 48

123 Q. What does the second petition mean?

A. “Your kingdom come” means: Rule us by your Word and Spirit in such a way that more and more we submit to you.<sup>1</sup> Preserve and increase your church.<sup>2</sup> Destroy the devil's work; destroy every force which revolts against you and every conspiracy against your holy Word.<sup>3</sup> Do all this until your kingdom fully comes, when you will be all in all.<sup>4</sup>

1 Ps. 119:5, 105; 143:10; Matt. 6:33

2 Ps. 122:6-9; Matt. 16:18; Acts 2:42-47

3 Rom. 16:20; 1 John 3:8

4 Rom. 8:22-23; 1 Cor. 15:28; Rev. 22:17, 20

### LORD'S DAY 49

124 Q. What does the third petition mean?

A. “Your will be done on earth as it is in heaven” means: Help us and all people to renounce our own wills and without any back talk to obey your will, for it alone is good.<sup>1</sup> Help everyone carry out his office and calling,<sup>2</sup> as willingly and



志，并且毫无怨言地顺服你的旨意，因为唯独你的旨意是美好的<sup>1</sup>；求你帮助每个人履行自己的本分和天职<sup>2</sup>，甘心情愿，忠诚不渝，如同天上的使者那样<sup>3</sup>。

1 太 7:21；16:24-26；路 22:42；罗 12:1，2；多 2:11，12

2 林前 7:17-24；弗 6:5-9

3 诗 103:20，21

## 主日 50

一百二十五问：第四祈求的意思是什么？

回答：“我们日用的饮食，今日赐给我们”的意思是：求你供应我们身体一切的需要<sup>1</sup>，好使我们认识到唯独你是一切美善的源头<sup>2</sup>。并且，若没有你的赐福，不论是我们的管理和劳作，还是你所赐的恩赐本身，都不与我们有益<sup>3</sup>。因此，愿我们不再依靠任何受造之物，而唯独依靠你<sup>4</sup>。

1 诗 104:27-30；145:15，16；太 6:25-34

2 徒 14:17；17:25；雅 1:17

3 申 8:3；诗 37:16；127:1，2；林前 15:58

4 诗 55:22；62；146；耶 17:5-8；来 13:5，6

## 主日 51

一百二十六问：第五祈求的意思是什么？

回答：“免我们的债，如同我们免了人的债”的意思是：因基督宝血的缘故，求你不将我们的许多过犯和仍旧沾在我们身上的邪恶，归算给我们这些可怜罪人<sup>1</sup>；赦免我们，如同我们已经立定心志饶恕我们的邻舍，表明你的恩典在我们里面<sup>2</sup>。

1 诗 51:1-7；143:2；罗 8:1；约壹 2:1，2

2 太 6:14，15；18:21-35

## 主日 52

一百二十七问：第六祈求的意思是什么？

回答：“不叫我们遇见试探，救我们脱离凶恶”的意思是：我们如此软弱，甚至一刻也不能靠自己站稳<sup>1</sup>，此外，我们的仇敌，就是魔鬼<sup>2</sup>，世界<sup>3</sup>和我们自己的情欲<sup>4</sup>不断向我们进攻。因此，主啊，求你用圣灵的大能托住我们，刚强我们，好叫我们在这场属灵争战中<sup>5</sup>不致被仇敌

faithfully as the angels in heaven.<sup>3</sup>

1 Matt. 7:21；16:24-26；Luke 22:42；Rom. 12:1-2；Titus 2:11-12 2 1 Cor. 7:17-24；Eph. 6:5-9

3 Ps. 103:20-21

## LORD'S DAY 50

125 Q. What does the fourth petition mean?

A. “Give us this day our daily bread” means: Provide for all our physical needs<sup>1</sup> so that we may recognize that you are the only source of everything good<sup>2</sup> and that neither our care and work nor your gifts can do us any good without your blessing.<sup>3</sup> Therefore may we withdraw our trust from all creatures and place it in you alone.<sup>4</sup>

1 Ps. 104:27-30；145:15-16；Matt. 6:25-34

2 Acts 14:17；17:25；James 1:17

3 Deut. 8:3；Ps. 37:16；127:1-2；1 Cor. 15:58 4 Ps. 55:22；62；146；Jer. 17:5-8；Heb. 13:5-6

## LORD'S DAY 51

126 Q. What does the fifth petition mean?

A. “Forgive us our debts, as we forgive our debtors” means: Because of Christ's blood, do not impute to us, poor sinners that we are, any of the transgressions we do or the evil that constantly clings to us.<sup>1</sup> Forgive us just as we are fully determined, as evidence of your grace in us, wholeheartedly to forgive our neighbors.<sup>2</sup>

1 Ps. 51:1-7；143:2；Rom. 8:1；1 John 2:1-2 2 Matt. 6:14-15；18:21-35

## LORD'S DAY 52

127 Q. What does the sixth petition mean?

A. “And lead us not into temptation, but deliver us from evil” means: We are so weak that we cannot stand on our own for a moment,<sup>1</sup> and our sworn enemies—the devil,<sup>2</sup> the world,<sup>3</sup> and our own flesh<sup>4</sup>—never stop attacking us. And so, Lord, uphold us and make us strong by the power of your Holy Spirit, so that we may not be defeated in this spiritual fight,<sup>5</sup> but may firmly resist our enemies until we finally win the complete victory.<sup>6</sup>

胜过，反而坚定抵挡仇敌，直到最终完全得胜<sup>6</sup>。

1 诗 103:14-16；约 15:1-5

2 林后 11:14；弗 6:10-13；彼前 5:8

3 约 15:18-21

4 罗 7:23；加 5:17

5 太 10:19，20；26:41；可 13:33；罗 5:3-5

6 林前 10:13；帖前 3:13；5:23

一百二十八问：你怎样结束主祷文？

回答：“因为国度、权柄、荣耀，全是你的，直到永远。”意思是：我们向你祈求这一切，因为你是我们全能的君王，你不但愿意，而且也能够将一切的美善赐给我们<sup>1</sup>；因为你的圣名，而非我们自己，必得着一切荣耀，直到永远<sup>2</sup>。

1 罗 10:11-13；彼后 2:9

2 诗 115:1；耶 33:8，9；约 14:13

一百二十九问：“阿门”的意思是什么？

回答：“阿门”的意思是：这些祈求确实必要成就。因为上帝已经垂听我祈求的确定性，胜过我心里愿意为这些事向他祈求时所感觉到的<sup>1</sup>。

1 赛 65:24；林后 1:20；提后 2:13

1 Ps. 103:14–16; John 15:1–5

2 2 Cor. 11:14; Eph. 6:10–13; 1 Pet. 5:8

3 John 15:18–21

4 Rom. 7:23; Gal. 5:17

5 Matt. 10:19–20; 26:41; Mark 13:33; Rom. 5:3–5 6 1 Cor. 10:13; 1 Thess.

3:13; 5:23

## 128 Q. How do you conclude this prayer?

A. “For yours is the kingdom and the power and the glory forever.” This means we have made all these petitions of you because, as our all-powerful king, you are both willing and able to give us all that is good;<sup>1</sup> and because your holy name, and not we ourselves, should receive all the praise, forever.<sup>2</sup>

1 Rom. 10:11–13; 2 Pet. 2:9 2 Ps. 115:1; John 14:13

## 129 Q. What does that little word “Amen” express? A.

“Amen” means:

This shall truly and surely be! For it is much more certain that God has heard my prayer than I feel in my heart that I desire such things from him.<sup>1</sup>

1 Isa. 65:24; 2 Cor. 1:20; 2 Tim. 2:13

