

改革宗教会教义准则

**The Doctrinal Standards
Of the Reformed Churches**

大公信经与三联合信条

**The Ecumenical Creeds
& Three Forms of Unity**

信经和信条简介

写作并宣告信经的做法（信经一词源自拉丁文 *credo*，意为“我信”），可以追溯到主的教会伊始。因此，我们在旧约圣经（申 6:4）和新约圣经（太 16:16；林前 15:3-4；弗 4:4-6；提前 3:16）都能找到上帝圣约子民信仰的总结表述。

古代的基督教信经（即《使徒信经》、《尼西亚信经》、《亚他那修信经》）以及三联合信条（即《比利时信条》、《海德堡要理问答》、《多特信经》）包含了北美联合改革宗教会的教义准则，或公开宣告的信仰内容。这些信仰文件不是我们独有的。古代信经把我们连结在古代基督教会，而三联合信条把我们连结在十六、十七世纪广大的改革宗传统中。

作为基督教会，我们的根基文件是圣经，是上帝默示无谬误的话语。圣经中基本的信念——即有且仅有一位上帝，祂永恒中以三位一体存在，并且耶稣基督我们的救主是真神真人——由早期基督教会在《使徒信经》、《尼西亚信经》、《亚他那修信经》中表达出来。

《比利时信条》说：“我们全心接受三大信经”（第9条），因为他们是普世的（ecumenical），已经被基督教大部分教会接受。

作为改革宗教会，我们属于跟随宗教改革的教会，承认耶稣基督是祂教会的元首。祂通过祂的圣道和圣灵统治、治理祂的教会，而不是通过人的独裁。因

The practice of writing and confessing creeds (from the Latin *credo*, “I believe”) is as old as the Lord’s church herself. Thus, we find in both the Old (Deut. 6:4) and New Testaments (Matt. 16:16; 1 Cor. 15:3-4; Eph. 4:4-6; 1 Tim. 3:16) of the Holy Scriptures summary statements of the faith of God’s covenant people.

The following ancient Christian creeds (Apostles’, Nicene, Athanasian) and the Three Forms of Unity (Belgic Confession, Heidelberg Catechism, Canons of Dort) contain the doctrinal standards, or publicly confessed faith, of the United Reformed Churches in North America. These forms are not peculiar to us. The creeds unite us to the ancient Christian church, and the Three Forms of Unity unite us to the broader Reformed tradition of the sixteenth and seventeenth centuries.

As Christian churches, our foundational text is the Bible, the inspired and infallible Word of God. The basic beliefs of the Bible—that there is only one God, who exists eternally as a Trinity, and that Jesus Christ our Savior is both God and man—were expressed by the early Christian church in the Apostles’, Nicene, and Athanasian Creeds. The Belgic Confession says that “we willingly receive” these three creeds (art. 9), since they are ecumenical (general, universal) and have been accepted by a large portion of the churches of Christendom.

As Reformed churches, we belong to those churches of the Protestant Reformation that acknowledge Jesus Christ as Head of his church. He rules and governs his church by his Word and his Spirit, not by the dictates of men. Therefore, the authority of the creeds

此，尽管我们全部圣职人员签署这些信经和信条承认它们与上帝的道完全一致，这些文件的权威永远服于圣经，上帝默示无谬无误的话。正是在这样的背景下，我们的属灵先辈写就了改革宗教会的三联合信条：《比利时信条》、《海德堡要理问答》、《多特信经》。各个教会的牧师、长老、执事要在《签署书》上签字，承诺他们必定竭尽全力维护并传扬这些教义准则中所包含的信仰。我们所用的这份《签署书》是从宗教改革时期流传下来，只有细微的修订。

大公信经

《使徒信经》、《尼西亚信经》、《亚他那修信经》写作于基督教会早期。信经，又被称为“信心的标志”，它们是信仰核心原则的简要权威的表述。信徒群体使用这些信经做见证、教导、敬拜——这包括阐述基督教真理的规范表达并用作神学研究的标准。尽管有许多不同的信经存在，但大公信经在基督教会里被最广泛的认可。他们被称为“大公”是因为他们被绝大部分基督教会承认接纳。

使徒信经

《使徒信经》被如此称呼，并不是因为它是由使徒们写作的，而是因为它包含了使徒教导的简要总结。其中一些主要原则可以追溯到新约圣经里的一些特定的经文，例如《马太福音》1:18；16:16；28:19；《路加福音》1:35；23:43；《哥林多前书》15:3-5；15:20。菲利普·沙佛（Philip Schaff）说得精彩，《使徒信经》以“崇高的简洁，无与

and confessions, to which all our office-bearers subscribe as fully agreeing with the Word of God, is always subordinate to the authority of his inspired and infallible Word, the Bible. It was in that context that our forefathers wrote the following Reformed confessions, also known as the Three Forms of Unity: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort. The ministers, elders, and deacons of each congregation sign the Form of Subscription as a promise to preserve and to propagate the faith contained in these doctrinal standards to the utmost of their abilities. With minor variations, this form has been used since the Reformation.

Ecumenical Creeds

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed date from the early centuries of the Christian church. Creeds, also called “symbols of faith,” are concise and authorized statements of the essential tenets of the faith. The believing community employs these creeds for testimony, instruction, and worship—including setting forth normative expressions of Christian truth and serving as the standard for theological inquiry. Although many kinds of creeds exist, the ecumenical creeds have the broadest recognition within the Christian church. They are called “ecumenical” because they have been approved and accepted by a large portion of the churches of Christendom.

The Apostles' Creed

The Apostles' Creed is so called, not because it was produced by the apostles themselves, but because it contains a concise summary of their teachings. Its chief tenets can be traced to specific New Testament texts, such as Matthew 1:18; 16:16; 28:19; Luke 1:35; 23:43; 1 Corinthians 15:3-5; 15:20. As has been well said, it sets forth biblical doctrine “in sublime

伦比的简洁，最美丽的次序，以及礼仪的庄严”阐述了圣经的教义。这份信经最初是用于受洗时的信仰告白，很可能始于第二世纪，经过几个世纪的沉淀，在第六、第七世纪发展成为今天的形式。《使徒信经》的结构是三一式的，强调上帝为我们的救恩所做的工作。它比其他任何信经都更配称为大公的信仰标志。

尼西亚信经

《尼西亚信经》，或者更准确的说《尼西亚-君士坦丁堡信经》，是早期基督教为对抗异端，特别是亚流主义异端，所发布的一份正统信仰的表述。这些在第四世纪扰乱教会的异端主要集中在三一论和基督位格的教义上。不论是希腊（东方）教会还是拉丁（西方）教会都尊崇这份信经，尽管双方有一重大分歧。西方教会坚持在谈论圣灵时加入“和圣子”这句短语（这被称为“和子”filioque），尽管这句短语一直被东方教会拒绝。按照现今的格式，这份信经最初写于尼西亚大会（325年），并在君士坦丁堡大会（381年）中被增订。它以现今的格式在迦克墩大会（451年）中被接纳，但“和子”短语直到589年才被加入。尽管如此，这份信经在本质上是尼西亚正统信仰精确庄严的总结。它包括三部分——每部分针对三位一体中的一个位格——并且以四句话确认了基督教福音的普世原则。在对抗亚流错误时，这份信经阐明清楚，圣子在地位上与圣父相等，因为圣子与圣父是同质的。的确，《尼西亚信经》依旧是三一正统

simplicity, in unsurpassable brevity, in the most beautiful order, and with liturgical solemnity.” This creed originated as a baptismal confession, probably in the second century, and developed into its present form by the sixth or seventh century, being the culmination of several centuries of reflection. The creed is Trinitarian in structure and accents God’s operations for our salvation. More than any other creed of Christendom, it may justly be called an ecumenical symbol of faith.

The Nicene Creed

The Nicene Creed, more precisely called the Niceno-Constantinopolitan Creed, is a statement of the orthodox faith of the early Christian church in opposition to certain heresies, especially Arianism. These heresies, which disturbed the church during the fourth century, concerned the doctrine of the Trinity and the person of Christ. Both the Greek (Eastern) and the Latin (Western) church held this creed in honor, though with one important difference. The Western church insisted on the inclusion of the phrase “and the Son” (known as the filioque clause) in the article on the procession of the Holy Spirit, though this phrase has always been repudiated by the Eastern church. In its present form, this creed goes back originally to the Council of Nicaea (325), with additions by the Council of Constantinople (381). It was accepted in its present form at the Council of Chalcedon in 451, but the filioque clause was not added until 589. Nonetheless, the creed is in substance an accurate and majestic formulation of the Nicene faith. It consists of three sections—one for each person of the Trinity—and concludes with four statements affirming the universal tenets of the Christian gospel. In combatting the Arian error, the creed makes it clear that the Son is equal in status with the Father, since the Son is of the

信仰的标准。

亚他那修信经

《亚他那修信经》是以那位捍卫三位一体教义、对抗亚流派攻击的正统派英雄，亚他那修（293-373年）的名字命名的。尽管亚他那修并没有亲自写作这份信经，这名字却保留下来，因为直到十七世纪这份信经一直都被归功于他。这份信经也被称为 *Quicumque vult*，从拉丁原文的开头一句而来。

学者们的普遍看法是，这份信经始于第五或第六世纪。起初，它并不是用来作为信经或信仰告白，而是作为教导工具以及对圣职人员正统性的测验。它第一次被引用是在第四次托莱多大会（633年）的法典中，并且很显然在欧坦大会（约670年）上获得信经的地位。到了十三世纪，它在西方被视为教会的三大主要信经之一，另外两个是《使徒信经》和《尼西亚信经》。

《亚他那修信经》的礼拜仪式功能受限于它的长度，但它依旧定义了西方教会三位一体教会的理解，并正面呈现了迦克墩大会的基督论。它是用来回应关于耶稣基督位格的后尼西亚争端，特别是关于道成肉身和基督的神性与人性之间关系的问题。它提及亚波里拿留主义，聂斯多留主义，也可能包括欧迪奇主义，这些异端分别在君士坦丁堡大会（381年），以弗所大会（431年）和迦克墩大会（451年）被定罪。除了开头和结尾的两句话，这份信经包括两大部分，每个部分都有一系列的宣告。第一部分阐述了关于三位一体的正统教义

same substance as the Father. Indeed, the Nicene Creed remains a standard of Trinitarian orthodoxy.

The Athanasian Creed

The Athanasian Creed is named after Athanasius (293 – 373), the champion of orthodoxy against Arian attacks on the doctrine of the Trinity. Although Athanasius did not write this creed, the name persists because it was commonly ascribed to him until the seventeenth century. It is also called the *Quicumque vult*, derived from the opening words in the Latin original.

The general consensus among scholars is that this creed was produced during the fifth or sixth century. Originally it seems to have been used, not as a creed or confession, but as a tool of instruction and test of orthodoxy for clergy. It is first quoted in the canons of the Fourth Synod of Toledo (633), and apparently gained creedal status at the Synod of Autun (ca. 670). By the thirteenth century, it was regarded in the West as one of the three principal creeds of the church, along with the Apostles' Creed and the Nicene Creed.

The Athanasian Creed's liturgical function is limited because of its length, but it continues to define a markedly Western understanding of the doctrine of the Trinity and presents positively the Christology of Chalcedon. It was formulated in response to the post-Nicene controversies regarding the person of Jesus Christ, specifically concerning the incarnation and the relationship between Christ's divine and human natures. It addresses Apollinarianism, Nestorianism, and perhaps also Eutychianism, which were condemned at the councils of Constantinople (381), Ephesus (431), and Chalcedon (451), respectively. Apart from the opening and closing sentences, this creed consists of two parts, each consisting of a series of

(3-28 条)，第二部分主要处理了道成肉身和基督二性的教义 (29-41 条)。在三位一体教义这部分，这份信经反映了奥古斯丁主义的三一论，提及了圣灵从圣父和圣子（“和子”短语）所出，并且强调了神性的合一。上帝的神性是一——一个神圣本质或本性——但每个位格在其中有一个独特的属性，每个人位格都于另外两位不同。这些属性是圣父不受生，圣子受生，圣灵出或被差遣。在基督论的部分，这份信经教导了基督完全的神性和完全的人性；基督位格的合一被确认，这一点反对聂斯多留派。基督的人性是由理性的灵魂和人类的身体组成。这份信经拒绝了耶稣基督两个本性的任何相混，确认了上帝儿子取的是完全的人性，这似乎是在处理欧迪奇主义和亚波里拿留主义。接下来，信经提到基督的死和复活，以及末日的大复活和最终审判。这份信经的开头和结尾宣告对这份信经教导的败坏或否认都不符合救恩。

比利时信条

《比利时信条》是三联合信条里最古老的文件。在十六世纪，这份信条写作的时期，“比利时”所指的是整个荷兰地区，包括北部和南部。这地区后来分成两个独立的国家：荷兰和比利时。信条的主要作者是古伊多·德·布利

(Guido de Brès)，荷兰地区改革宗教会的一位牧师。在十六世纪，这个国家的教会正在经历罗马天主教政府的逼迫。德·布利在 1561 年写作这份信条，是为了反抗这残酷的镇压，并向逼

declarations. The first part sets forth the orthodox doctrine of the Trinity (3-28), and the second treats chiefly the doctrines of the incarnation and the two natures of Christ (29 – 41). As for the doctrine of the Trinity, this creed accents the Augustinian teaching on the Trinity, with the procession of the Spirit from the Father and the Son (filioque) and an accent on the divine unity. The Godhead is altogether one—one divine substance or essence—yet each person in it has a particular property by virtue of which he differs and is distinct from the other two. Those properties are that the Father is not generated (or begotten), that the Son is generated (or begotten), and that the Holy Spirit proceeds (or is sent). As for the doctrine of Christ, this creed teaches the full deity and the full humanity of Christ; the unity and oneness of his person is also affirmed, contrary to Nestorianism. His humanity is constituted with a rational soul and a human body. Seemingly addressing Eutychianism as well as Apollinarianism, this creed denies any confusion of natures in Jesus Christ and affirms that the Son of God assumed a full human nature. Next follow statements about Christ’s death and resurrection and the general resurrection and last judgment. The creed’s introduction and conclusion assert that the corruption or denial of the teaching of this creed is inconsistent with salvation.

The Belgic Confession

The Belgic Confession of Faith is the oldest of the Three Forms of Unity. In the sixteenth century, when the confession was first composed, “Belgic” designated the entirety of the Netherlands, both north and south, which today is divided into distinct countries: the Netherlands and Belgium. The confession’s chief author was Guido de Brès, a preacher of the Reformed churches of the Netherlands. During the sixteenth century, the churches in

迫者证明改革宗信徒并非如被指控那样是暴徒，而是承认合乎圣经的基督教教义的、遵守法律的公民。第二年，这份信条被送到腓力二世国王（Philip II）手中。与信条一同呈上的还有一封请愿书，其中请愿者们表明，他们愿意在一切合法之事上顺服政府，但他们宁愿“背受鞭笞，舌被刀割，嘴遭封堵，身投火海”，也不会否认这份信条中表述的真理。然而结果是，政府下令，德·布利的信条几乎全部被毁（仅有两份存到今天）。1567年，古伊多·德·布利亲身经历了他所描述的殉道之死。

尽管保护改革宗教会免受逼迫的直接目的没有达到，以至于成千上万的人为了信仰失去自己的生命，但德·布利的这部作品却被存留下来。荷兰地区的政治情形很快发生了转变，改革宗信仰一跃成为主流，而《比利时信条》则成为荷兰教会的教义准则。在1566年，这份信条的文本被修订并在安特卫普（Antwerp）的总会采纳，随后各地纷纷跟随，1568年在韦瑟尔（Wessel），1571年在埃姆登（Emden），1574年在多特（Dort），1581年在米德尔堡（Middleburg）。在多特大会（1618-1619）上，信条的文本再次被修订，而修订后的文本被采纳成为荷兰改革宗各教会的教义准则之一，全体圣职人员必须签署。

在写作过程中，作者部分借鉴了两年前出版的，由约翰·加尔文主笔的法国改革宗教会的信条。然而，德·布利的作

this country were exposed to terrible persecution by the Roman Catholic government. To protest against this cruel oppression, and to prove to the persecutors that the adherents of the Reformed faith were not rebels, as they were accused, but rather were law-abiding citizens who professed the true Christian doctrine according to the Holy Scriptures, de Brès prepared this confession in 1561. The following year a copy was sent to King Philip II, together with an address in which the petitioners declared that they were ready to obey the government in all lawful things, but that they would “offer their backs to the stripes, their tongues to knives, their mouths to gags, and their whole bodies to the fire,” rather than deny the truth expressed in this confession. Nearly every copy of de Brès’s confession was destroyed by official order (only two copies still exist). In 1567, Guido de Brès suffered the kind of martyr’s death he had described.

Although the immediate purpose of securing freedom from persecution was not attained, and many thousands sealed their faith with their lives, de Brès’s work endured. The political situation soon changed in the Netherlands, leading to the ascendancy of the Reformed faith there, and the Belgic Confession became a doctrinal standard of the Dutch churches. In 1566, the text of this confession was revised and adopted at the local synod held at Antwerp, followed by Wessel (1568), Emden (1571), Dort (1574), and Middleburg (1581). Revisions to the text were made again at the Synod of Dort (1618 – 1619), and the revised text was adopted as one of the doctrinal standards to which all office-bearers in the Dutch Reformed churches were required to subscribe.

In its composition, the author availed himself to some extent of a confession of the Reformed churches in France, written chiefly

品并不是加尔文作品的翻版，而是一部独立写作的作品。

信条时常引用圣经，在文本的下方有许多经文出处。然而，在脚注中的经文引用并不属于多特大会上正式通过的信条文本。它们在这里被加入进来是为了帮助读者阅读。北美联合改革宗教会 2016 年总会修订了第 4 条，把圣经书卷名称统一成现代英文，并反映出《希伯来书》作者的不确定性。此英文译本是基于多特大会正式通过的法文文本。中文译本则是基于英文译本。

海德堡要理问答

《海德堡要理问答》(1563 年)是有史以来最受人珍爱的要理问答之一，它的第一问最为世人所津津乐道：“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——都不属于自己，而属于我信实的救主耶稣基督。”

从 1559 年至 1576 年间，奉当时在德国极具影响力、并统治着普法尔茨的腓特烈三世的命令，这份要理问答最终在海德堡成文。普法尔茨是当时德国路德宗和罗马天主教领土内少数几个信奉加尔文主义的地区之一。传统上认为，乌尔西努和奥利维亚努是这份新要理问答的共同作者。乌尔西努 (1534-83) 既师从加尔文，也在墨兰顿门下受业。他也是海德堡大学的神学教授，而海德堡要理问答的雏形也被认为是脱胎于他所著的《神学总纲》(*Summa Theologicae*，共 323 个问答)和该书的浓缩版，也就是他自己写的小要理问答 (Catechesis

by John Calvin, published two years earlier. The work of de Brès, however, is not a mere revision of Calvin's work, but an independent composition.

The confession's frequent use of Scripture is indicated with quotation marks in the text. The Scripture references in the footnotes, however, were not a part of the officially approved text of the confession as revised at the Synod of Dort. They are included here to assist the reader. Synod 2016 of the URCNA also revised Article 4 to modernize the names of the books of the Bible and to reflect the uncertain authorship of the letter to the Hebrews. The English translation of the Belgic Confession found below is based upon the official French text approved by the Synod of Dort.

The Heidelberg Catechism

The Heidelberg Catechism (1563) is among the most cherished catechisms ever written, and is perhaps best known for its first question and answer: "What is your only comfort in life and in death? That I am not my own, but belong—body and soul, in life and death—to my faithful Savior, Jesus Christ."

It was composed in Heidelberg at the request of Elector Frederick III, who ruled the Palatinate, an influential German province, from 1559 to 1576. The Palatinate was one of the few pockets of Calvinistic faith among the Lutheran and Roman Catholic territories of Germany at that time. Zacharias Ursinus and Caspar Olevianus are traditionally considered coauthors of the new catechism. Ursinus (1534 – 83), a student of both Calvin and Melancthon, and a professor of theology at the University of Heidelberg, is often credited with providing the initial drafts of the catechism by means of his *Summa Theologicae* (323 questions) and in the

Minor, 共 108 问)。至于奥列维亚努 (1536-87), 他也曾拜在加尔文和贝扎的门下, 后担任海德堡圣灵教会的牧师。虽然他在编写要理问答这件事上所扮演的角色可能并没有早期学者所认为的那么重要, 但他也确实参与了对海德堡要理问答最终定稿的审议。

值得注意的是, 据说选侯腓特烈三世在 1563 年 1 月 19 日亲自给《海德堡要理问答》作序。读者被告知, 选侯确保了要理问答的筹备工作是“在当地所有的神学家, 以及教会所有的监督和杰出牧师们的通力合作下进行的”。为此, 腓特烈三世任命了一个由众多神学家组成的委员会, 为《要理问答》的正式文本负责, 并动用了各种后来被证明为有用的资源。

《海德堡要理问答》于 1563 年 1 月在海德堡的普法尔茨交教区会议上被通过, 并于 2 月同前文提到的选侯腓特烈三世所著的序言一同被交付刊印。同年在海德堡出版了第二版和第三版德文版本, 每一版都有少量增订, 同时也有了拉丁文译本。不久, 《海德堡要理问答》就被划分成 52 问, 这样就可以在一年的时间里, 在主日的讲堂将整个要理问答讲解完毕。

1618-1619 年的多特总会通过了《海德堡要理问答》, 它很快成为改革宗众多要理问答和信条当中最能体现教会合一的一本。确实, 它是宗教改革时期使用最广泛、受到最热烈赞赏的要理问答。

《海德堡要理问答》, 在两个导论式的问答之后, 被划分为三个部分: (1) 人

condensed version of the *Summa*, his *Catechesis Minor* (108 questions). As for Caspar Olevianus (1536 – 87), he had been a student of Calvin and Beza and served as the pastor of the Holy Spirit Church at Heidelberg. Although he probably played a less prominent role than earlier scholarship has suggested, he certainly participated in the deliberations about the final form of the catechism.

It is worth noting what Elector Frederick III himself reported in his preface to the catechism, dated January 19, 1563. There readers are informed that the Elector secured the preparation of the catechism “with the advice and cooperation of our entire theological faculty in this place, and of all superintendents and distinguished servants of the church.” Therefore, a committee of theologians, appointed by Frederick III, was responsible for the official text of the catechism, drawing on resources that proved useful.

The Heidelberg Catechism was approved by a Palatinate synod in Heidelberg in January 1563 and printed with the above-mentioned preface by the Elector in February. Second and third German editions, each with small additions, as well as a Latin translation, were published the same year in Heidelberg. Soon the catechism was divided into fifty-two sections, so that on successive Lord’s Days a portion of it could be expounded from the pulpit, getting through the catechism in one year.

The Synod of Dort in 1618 – 19 approved the Heidelberg Catechism, and it soon became the most ecumenical of the Reformed catechisms and confessions. Indeed, it was the most widely used and most warmly praised catechism of the Reformation period.

的悲惨（问答 3-11）；(2) 神的救恩，包括对使徒信经的阐释，以及论称义、善行、蒙恩管道（问答 12-85）；(3) 基督徒的感恩，阐述为何十诫和主祷文是基督徒生活的主要组成部分（问答 86-129）。

这里提供的英文译本（是对 1976 年《诗篇赞美歌集》*Psalter Hymnal* 版本的彻底修订）是基于在《海德堡要理问答》德语译本的第三版。该德语版本被收录在 1563 年 11 月 15 日颁布的《普法尔茨教会敕令》当中，是全世界都使用的“公认文本”。

多特信经

“多特总会议对荷兰有争议的五项要点的决议”被普遍称为多特信经（*Canons of Dort*，或译为多特法典）。它由多特大会于 1618 年至 1619 年在多得勒支市（*City of Dordrecht*）召开的会议上通过的教义声明所组成。虽然这是荷兰改革宗教会的全国总会，但它也具有国际性质，因为它还包括来自 8 个国家的 26 名代表。

多特会议的召开是为了解决荷兰教会中因亚米念主义的兴起而引发的重大争议。莱顿大学教授雅各布·亚米念

(*Jacob Arminius*) 对加尔文和加尔文的追随者所教导的一些重要观点提出质疑。在亚米念死后，他的拥护者在 1610 年的《抗辩书》（*Remonstrance*）中提出了他们对其中五个论点的看法。在这份文献以及后来更加明确的著作当中，亚米念派教导拣选是基于上帝预先看见人有信心、普遍救赎、非完全的堕落、

The Heidelberg Catechism, after two introductory questions and answers, is divided into three parts: (1) human misery (Q&As 3 – 11); (2) divine deliverance, including an exposition of the Apostles’ Creed, as well as justification, good works, and the means of grace (Q&As 12 – 85); and (3) Christian gratitude, which expounds the Ten Commandments and the Lord’s Prayer as chief constituents of the Christian life (Q&As 86 – 129).

The English translation presented here (a thorough revision of the version that appeared in the 1976 *Psalter Hymnal*) follows the third German edition of the catechism.³ This is the German edition that was included in the Palatinate Church Order of November 15, 1563, and is the “received text” used throughout the world.

The Canons of Dort

The “Decision of the Synod of Dort on the Five Main Points of Doctrine in Dispute in the Netherlands” is popularly known as the *Canons of Dort*. It consists of statements of doctrine adopted by the great Synod of Dort, which met in the city of Dordrecht in 1618 – 19. Although this was a national synod of the Reformed churches of the Netherlands, it had an international character, since it included twenty-six delegates from eight foreign countries.

The Synod of Dort was held in order to settle a serious controversy in the Dutch churches occasioned by the rise of Arminianism. *Jacob Arminius*, a theology professor at Leiden University, questioned the teaching of Calvin and his followers on a number of important points. After *Arminius*’s death, his followers presented their views on five of these points in the *Remonstrance*, or “protest,” of 1610. In

可抗拒的恩典，以及人有失去救恩的可能性。在《信经》中，多特总会否决了这些观点，并针对这些观点提出了改革宗的教义。就严谨和准确性而言，信经与以下这些口号是格格不入的：无条件的选举、限定的代赎、全人的败坏、不可抗拒的恩典和圣徒的持守到底（译按：这就是所谓的“加尔文五要点”，缩略为 TULIP）。这些缩略的短语并没有捕捉到这些教义的长阔高深。

信经中五个“标题”（主题），分为四个部分，分别论述：(1)“神的拣选与遗弃”；(2)“基督的死与人类借此得救赎”；(3-4)“人的败坏、回转向神与回转之道”；(5)“圣徒的持守到底”。

第一项主题，关于无条件的拣选，从人类堕落的状态开始，他们在罪的咒诅下受到死亡的刑罚。然而上帝照著祂的慈爱，透过福音的宣讲，拯救一切信靠基督的人（第 3 条）。尽管人的罪只能怪自己，但救恩却是上帝白白赐予的礼物（第 5 条）。既是白白得来，那救恩就是建基在上帝照祂的美意，对罪人的恩典拣选上（第 7 条）。上帝的拣选是不变的、永恒的，它在信徒一生当中亲历这神恩的甘美果实，也就是信靠基督、为罪忧伤、饥渴慕义时，给他们确据（第 12 条）。《信经》简略地触及上帝对遗弃的谕旨，就是一种神圣的“越过”，一种不被拣选的状态，因此，上帝任凭这些人“陷入他们因自己的过犯所造成的普遍苦境中”（第 15 条）。如此，上帝对他们的评注就是任凭他们留在不信的状态中，并且上帝的作为就是

this document and in later, more explicit writings, the Arminians taught election based on foreseen faith, universal atonement, partial depravity, resistible grace, and the possibility of a lapse from grace. In the Canons, the Synod of Dort rejected these views and set forth the Reformed doctrine on these points. In terms of strict accuracy, the Canons fit uncomfortably under the slogans: unconditional election, limited atonement, total depravity, irresistible grace, and perseverance of the saints. These abbreviated phrases fail to capture the breadth of the Canons' teachings.

The five “heads” (topics) in the Canons, divided into four parts, treat (1) “Divine Election and Reprobation,” (2) “Christ’s Death and Human Redemption through It,” (3 – 4) “Human Corruption, Conversion to God, and the Way It Occurs,” and (5) “The Perseverance of the Saints.”

The first topic, in treating unconditional election, begins with the fallen condition of human beings, who are under the penalty of death as sin’s curse. However, God, according to his loving-kindness, saves all who believe in Christ through the preaching of the gospel. Although man has only himself to blame for his sin, salvation is the free gift of God. As a gift, salvation is grounded in God’s gracious election of sinners, which is according to his good pleasure. Being unchangeable and eternal, divine election provides assurance to believers as they experience its fruits in their lives, namely faith in Christ, sorrow over sin, and thirst for righteousness. The Canons briefly touch on the decree of reprobation as a divine passing over, a nonelection, so that God leaves such persons “in the common

因他们的罪而施以永刑。此外，这一主题旨在安慰那些孩童早夭的敬虔父母，这样，按照恩典之约的观点，他们“不应该怀疑上帝对这些孩子的拣选和救赎”（第 17 条）。

在第二项主题中，《信经》强调的是基督献祭的有效性，是对罪完全、完美的补赎，“具有无限的价值”，“足以补偿全世界的罪”（第 3 条）。这种充分性巩固了信经的教导，即福音必须向所有的人宣讲。因为罪人因他们的无法满足上帝公义，从而赚取到救恩，“上帝以祂无限的怜悯赐下祂的独生子作我们的中保，在十字架上代替我们成为罪、受咒诅，为的是还清我们的罪债。”（第 2 条）有些人留在不信的恶心中，要完全怪他们自己（第 6 条）。从永恒开始，恩典的根基就只在基督里，基督的死只对选民是有效的。因着祂永恒的爱，选民被召聚在一起，成为上帝的教会，“奠基在基督的宝血之上”（第 9 条）。

下一个主题将第三和第四项标题连在一起，讨论到之前提到的一个主题，“人类的败坏”。人类已经从原始公义圣洁的状态上堕落了，现在遭受着“瞎眼、可怕的黑暗、徒劳无益、判断错谬；他的心思意志尽都是邪恶、悖逆、顽梗；最后，他所有的情感也尽都不洁。”

（第 1 条）这种败坏已经传承到亚当所有的后代。因此，所有的人生来都是“可怒之子，一无良善，倾向于恶，且死在罪中，成为罪的奴仆”；若不经历重生和更新的恩典，他们既不愿、也不

miseria into which, by their own fault, they have plunged themselves.” Divine notation, then, leaves them in their unbelief, and divine action condemns them eternally for their sin. Moreover, this topic aims to console godly parents whose children die at a tender age, such that, in view of the covenant of grace, they “ought not to doubt the election and salvation” of such children.

The Canons, in the second topic, accent the efficacious character of Christ’s sacrifice as a full and perfect satisfaction for sin, “of infinite value and worth,” “sufficient to atone for the sins of the whole world.” This sufficiency undergirds the Canons’ teaching that the gospel must be preached to all people. Since sinners cannot satisfy for their own sins for salvation, “God in his boundless mercy has given us as a guarantee, his only begotten Son, who was made to be sin and a curse for us, in our place, on the cross, in order that he might give satisfaction for us.” The fault that some people remain in their unbelief resides in them. Grace is grounded in Christ from eternity, and Christ’s death is efficacious for the elect alone. According to his eternal love, the elect are gathered together as God’s church, “founded on Christ’s blood.”

The next topic, heads three and four together, takes up a subject touched on earlier, namely human corruption. Man has fallen from his original state, and now suffers “blindness, terrible darkness, futility, and distortion of judgment in his mind; perversity, defiance, and hardness in his heart and will; and finally impurity in all his emotions.” This corruption has spread to all of Adam’s progeny. As such, all people are “born children of wrath, unfit

能与上帝相交，也无力改正他们的破损（第3条）。他们甚至无法接受这样的归正。然而，上帝通过福音的宣讲，藉著圣灵的运行，施行医治。因此，福音的呼召对所有听见的人来说都是“认真地”（第8条）。而没有留心听从这呼召的，其罪过和责任都留在罪人身上。另一方面，悔改相信是上帝的工作，上帝有效地呼召选民，使他们相信和悔改，并依靠那“使人重生的圣灵的有效运作”（第11条）。所以我们要为失丧的人祷告，因为上帝能叫人从死里复活。

最后一个主题考察圣徒的持守到底。信徒从“罪的辖制和奴仆”境况中得自由，但他们在今生还没有从“肉体”和“罪身”中完全得释放。虽然信徒仍然与罪作斗争，但上帝并没有抛弃他们，以至于他们必须自己保守自己。相反，上帝继续以信心坚固并保守信徒，即使他们会经历许多偏离上帝旨意、陷入大罪的时期。上帝从来不离弃祂的选民。祂不会容许他们永久离弃恩典。祂总是带领他们悔改、有信心，好叫他们照著福音而行。与此同时，赦罪和永生的确信也和信心有关——以上帝的应许为基础，并通过信徒的顺服而得到加强。这种确据是对敬虔的激励。

《信经》之所以具有特殊性质，是因为它最初是在亚米念争端中对所争论的教义要点所作出的司法裁决。原始的序言称它为“一项判决，解释了关于上述五项教义要点之符合圣经的正确观点，而与圣经不符的错误观点，则予以否决。”但信经也有它的局限性，因为它

for any saving good, inclined to evil, dead in their sins, and slaves to sin”; without the gift of rebirth and renewal, they are neither willing nor able to fellowship with God or reform their brokenness. They cannot even dispose themselves to such reform. God, however, effects healing through the gospel, by the operation of the Holy Spirit. As such, the call of the gospel calls “seriously” all who hear it. The blame and responsibility for failing to heed this call resides with sinners. Conversion, on the other hand, is a divine work, wherein God effectually calls the elect to faith and repentance, and that by means of the “effective operation of the … regenerating Spirit.” Thus, we should pray for the lost, since God is wholly able to bring the dead to life.

The last topic examines the perseverance of the saints. Believers are set free from “the reign and slavery of sin,” but they are not yet entirely free, in this life, from “the flesh” and “from the body of sin.” Although believers still struggle with sin, God does not abandon them, so that they must fend for themselves. Rather, God continues to strengthen and preserve believers in faith, even when they experience periods of straying from his will and fall into monstrous sins. God never forsakes his elect. He never allows them to permanently forfeit grace. He always brings them back to repentance and faith, so that they live according to the gospel. Meanwhile, assurance of the forgiveness of sins and eternal life is also a matter of faith—grounded in God’s promises and strengthened by the believer’s walk of obedience. Such assurance is an incentive to godliness.

们并未涵盖全部的教义，而是集中在有争议的⁵五项教义上。

每个要点都有其积极的一面和消极的一面，前者是对改革宗教义在这一问题上的阐述，后者是对相应错误的批判。在本文中，每项被拒绝的错误都用灰色表示。

这里所介绍的《信经》的译文是根据唯一现存的拉丁语手稿翻译而来的，这些手稿是在多特总会上被签署的。圣经的引文是从拉丁原文翻译过来的，因此与现行译本未必完全相符。虽然在原文中没有副标题，但在正面阐述的条文和结论中，增补了副标题，以促进对《信经》的研究。

The Canons have a special character because they were originally a judicial decision on the doctrinal points in dispute during the Arminian controversy. The original preface called them a “judgment, in which both the true view, agreeing with God’s Word, concerning the aforesaid five points of doctrine is explained, and the false view, disagreeing with God’s Word, is rejected.” The Canons also have a limited character in that they do not cover the whole range of doctrine, but focus on the five points of doctrine in dispute.

Each of the main points consists of a positive and a negative part, the former being an exposition of the Reformed doctrine on the subject, and the latter being a repudiation of the corresponding errors. In the text presented here, each of the errors being rejected is shaded in gray.

The translation of the Canons presented here is based on the only extant Latin manuscript among those signed at the Synod of Dort.⁴ The biblical quotations are translations from the original Latin, and so do not always correspond to current versions. Though not in the original text, subheadings have been added to the positive articles and to the conclusion in order to facilitate study of the Canons.

使徒信经 The Apostles' Creed

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；被钉在十字架上，受死，埋葬；降在阴间；第三天从死里复活；祂升天，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。阿们！

I believe in God the Father Almighty, Maker 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 into heaven, and sits at the right hand of God the Father Almighty; from there he shall 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.

尼西亚信经 The Nicene Creed

我信独一上帝，全能的父，创造天地，并一切可见、不可见之万物的主。

我信独一的主，耶稣基督，上帝的独生子，在万世以前为父所生，从上帝所出的上帝，从光所出的光，从真上帝所出的真上帝，受生、非被造、与父同质。万物都是借着他受造。为我们世人和我们的拯救，从天降临。因圣灵的大能，为童贞女马利亚所生，成为人，在本丢彼拉多手下，为我们钉在十字架上，被害，受死，埋葬。应验了经上的话，第三天复活，升天，坐在圣父的右边。将来必在荣耀中再临，审判活人死人，他的国永无穷尽。

我信圣灵，是主、是赐生命者，从圣父、圣子所出，与圣父、圣子，同受敬拜，同享尊荣；昔日藉众先知传话。我信独一圣洁、大公、使徒所立之教会。我承认独一洗礼使罪得赦。我盼望死人的复活，并来世的生命。阿们！

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and he shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. And I believe in one holy catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

亚他那修信经 The Athanasian Creed

1. 人要得到上帝的拯救，最重要的是：必须要持守大公教会的信仰。2. 人必需要笃信无疑的、完整的、纯洁的持守此信仰。

3. 大公教会信仰即是：我们敬拜三位一体的独一神；这独一神里的三位乃是合而为一的。4. 独一神里的三位彼此间不混乱，其本质也不分开。5. 此三位乃是：圣父、圣子、圣灵。6. 然而圣父、圣子、圣灵乃是在同一个神性本质内；祂们的荣耀及永恒中的威严也是相同的。7. 圣父是怎样的神，圣子也就是那样的神，圣灵亦是那样的神。8. 圣父并非受造的，圣子也是如此，圣灵亦是如此。9. 圣父是无限的，圣子也是无限的，圣灵亦是无限的。10. 圣父是永恒的，圣子也是永恒的，圣灵亦是永恒的。11. 然而祂们并不是三位永恒的神，而是独一的永恒神。12. 也不是三位非受造的无限之神，而是独一的非受造的无限之神。13. 相同的，圣父是全能的，圣子也是全能的，圣灵亦是全能的。14. 然而祂们并不是三位全能的神，而是独一的全能神。15. 圣父是神，圣子也是神，圣灵亦是神。16. 然而祂们并不是三位神，而是独一的神。17. 相同的，圣父是我们的主，圣子也是我们的主，圣灵亦是我们的主。18. 然而，我们并非有三位主，而是只有独一的主。19. 因此，我们受到基督真理的催促而承认：圣父、圣子、圣灵每一位都是神、都是我们的主。20. 大公基督教也禁止我们说：有三位神、或三位主。21. 圣父并非是由某物而产生的；并非受造的，也非被生的。22. 圣子是单单是由圣父而产生

[1] Whoever desires to be saved should above all hold to the catholic faith. [2] Anyone who does not keep it whole and unbroken will doubtless perish eternally.

[3] Now this is the catholic faith: that we worship one God in Trinity and the Trinity in unity, [4] neither confounding their persons nor dividing the essence. [5] For the person of the Father is a distinct person, the person of the Son is another, and that of the Holy Spirit still another. [6] But the divinity of the Father, Son, and Holy Spirit is one, the glory equal, the majesty coeternal. [7] Such as the Father is, such is the Son and such is the Holy Spirit. [8] The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. [9] The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable. [10] The Father is eternal, the Son is eternal, the Holy Spirit is eternal. [11] And yet there are not three eternal beings; there is but one eternal being. [12] So too there are not three uncreated or immeasurable beings; there is but one uncreated and immeasurable being. [13] Similarly, the Father is almighty, the Son is almighty, the Holy Spirit is almighty. [14] Yet there are not three almighty beings; there is but one almighty being. [15] Thus, the Father is God, the Son is God, the Holy Spirit is God. [16] Yet there are not three gods; there is but one God. [17] Thus, the Father is Lord, the Son is Lord, the Holy Spirit is Lord. [18] Yet there are not three lords; there is but one Lord. [19] Just as Christian truth compels us to confess each person individually as both God and Lord, [20] so catholic religion forbids us to say that there are three gods or lords. [21] The Father was neither made nor created nor begotten from anyone. [22] The Son was

的；但并不是被圣父所造，而是经由圣父所生出。23. 圣灵是经由圣父和圣子而产生的；但并不是被造，也不是被生出，而是从圣父和圣子而发出。24. 因此有一位圣父，而非三位圣父；有一位圣子，而非三位圣子；有一位圣灵，而非三位圣灵。25. 在此三位一体独一神中的三位之间，并无前后、尊卑、大小之分别。26. 三位乃是共同的永恒及同等。27. 因此，如前所述，这合一的三位一体神，或说是三位一体的合一神，当受我们敬拜。28. 所以人要得到上帝的拯救，必须要思想这位三位一体之神。

29. 此外，要得到上帝的救恩，也必须要笃信我们主耶稣基督的道成肉身。30. 因为纯正的信仰乃是我们宣告相信：上帝的儿子，我们的主耶稣基督是神、也是人。31. 祂是神，在诸世界存在之前被圣父生出，有着圣父的本质；祂也是人，生出现在这个世界之中，有着祂母亲的本质。32. 祂是完全的神，也是具有理性之灵魂及人类血肉实体之完全的人，33. 就祂的神性而论，祂与圣父同等；就祂的人性而论，祂低于圣父。34. 虽然祂同时是神、也是人，然而并非是两位，而是一位基督。35. 祂是将人性带进神之中的那一位，而不是将神性转变为血肉之躯的那一位。36. 祂完全是一位，但并非借着祂的神性和人性本质两者间互相混合成为一，而是借着位格的联合为一。37. 就如同祂的理性之灵魂和肉体之驱(两者)联合成为一位人；相同的，神和人也是联合为一位基督。38. 祂为了拯救我们而受难，并下到阴间，但在第三天从死里复活。39. 祂升到天上，坐在全能父神的右边。40. 将来

neither made nor created; he was begotten from the Father alone. [23] The Holy Spirit was neither made nor created nor begotten; he proceeds from the Father and the Son. [24] Accordingly, there is one Father, not three fathers; there is one Son, not three sons; there is one Holy Spirit, not three holy spirits. [25] None in this Trinity is before or after, none is greater or smaller; [26] in their entirety the three persons are coeternal and coequal with each other. [27] So in everything, as was said earlier, the unity in Trinity, and the Trinity in unity, is to be worshipped. [28] Anyone then who desires to be saved should think thus about the Trinity.

[29] But it is necessary for eternal salvation that one also believe in the incarnation of our Lord Jesus Christ faithfully. [30] Now this is the true faith: that we believe and confess that our Lord Jesus Christ, God's Son, is both God and man, equally. [31] He is God from the essence of the Father, begotten before time; and he is man from the essence of his mother, born in time; [32] completely God, completely man, with a rational soul and human flesh; [33] equal to the Father as regards divinity, less than the Father as regards humanity. [34] Although he is God and man, yet Christ is not two, but one. [35] He is one, however, not by his divinity being turned into flesh, but by God's taking humanity to himself. [36] He is one, certainly not by the blending of his essence, but by the unity of his person. [37] For just as one man is both rational soul and flesh, so too the one Christ is both God and man. [38] He suffered for our salvation; he descended to hell; he arose from the dead on the third day; [39] he ascended to heaven; he is seated at the Father's right hand; [40] from there he will come to judge the living and the dead. [41] At his coming all people will arise bodily [42] and give an

要从那里降临，来审判活人和死人。41. 当祂降临时，所有的人必然会从肉身中复活。42. 所有的人必要供认他们自己所做过的事。43. 那些行善的人必要进入永生，为恶的人必要进入永火中。

44. 以上乃是大公教会的信仰，除非人虔诚笃信，否则便无法得到拯救。阿们。

accounting of their own deeds. [43] Those who have done good will enter eternal life, and those who have done evil will enter eternal fire.

[44] This is the catholic faith: that one cannot be saved without believing it firmly and faithfully.

比利时信条 The Belgic Confession (1561)

第一条 独一上帝

我们都心里相信，口里承认，只有一位独一单纯的灵，我们称祂为上帝，祂永恒、不可透知、眼不可见、永不改变、无限、全能，完全智慧、公义、良善，是一切美善的源头。

第二条 认识上帝的途径

我们通过两种途径认识祂：

第一，通过祂对宇宙的创造、保存、管理，因为这宇宙摆在我们眼前，好像一部绝妙奇书，一切受造之物，无论大小，都如同书中字句，引我们思考上帝那“眼不能见”之事，即祂的永能和神性，正如使徒保罗在罗马书一章 20 节中所说的。

这一切都足以叫人信服、无可推诿。

第二，通过祂圣洁、神圣的道，祂将自己更清楚、更完全地启示给我们；我们在今生所需要了解的、为祂荣耀和我们救恩的事，都记在其中了。

第三条 上帝书成之道

我们承认，神的圣道不是出于人意，乃是属神的人被圣灵感动，说出神的话来，正如使徒彼得所说。¹

后来，我们的上帝，因为祂特别眷顾我们和我们的拯救，就吩咐祂的仆人，即众先知与使徒，将祂所启示的

Article 1: *The Only God*

We all believe in our hearts and confess with our mouths that there is a single and simple spiritual being, whom we call God—eternal, incomprehensible, invisible, unchangeable, infinite, almighty; completely wise, just, and good, and the overflowing source of all good.

Article 2: *The Means by Which We Know God*

We know him by two means:

First, by the creation, preservation, and government of the universe, since that universe is before our eyes like a beautiful book in which all creatures, great and small, are as letters to make us ponder the invisible things of God: his eternal power and his divinity, as the apostle Paul says in Romans 1:20.

All these things are enough to convict men and to leave them without excuse.

Second, he makes himself known to us more openly by his holy and divine Word, as much as we need in this life, for his glory and for the salvation of his own.

Article 3: *The Written Word of God*

We confess that this Word of God was not sent nor delivered by the will of men, but that holy men of God spoke, being moved by the Holy Spirit, as Peter says.¹

Afterwards our God—because of the special care he has for us and our salvation—commanded his servants, the prophets and apostles, to commit this revealed Word to

道书写下来；祂也亲自用手指写下两块法版。

因此，我们称这作品为圣经。

¹ 彼后 1:21.

第四条 圣经正典

我们相信，圣经包含两部分，即旧约与新约。它们是正典书卷，无可争议。

在上帝的教会中，圣经正典的清单如下：

在旧约圣经里，摩西五经：创世记、出埃及记、利未记、民数记、申命记；约书亚记、士师记、路得记；两卷撒母耳记，两卷列王纪，两卷历代志；以斯拉记、尼希米记、以斯帖记；约伯记，诗篇，三卷所罗门的书卷：箴言、传道书、雅歌；四大先知的五卷书：以赛亚书、耶利米书、耶利米哀歌、以西结书、但以理书；十二小先知书：何西阿书、约珥书、阿摩司书、俄巴底亚书、约拿书、弥迦书、那鸿书、哈巴谷书、西番雅书、哈该书、撒迦利亚书、玛拉基书。

在新约圣经里，四卷福音书：马太福音、马可福音、路加福音、约翰福音；使徒行传；十三卷保罗书信：罗马书、两封哥林多书信；加拉太书、以弗所书、腓立比书、歌罗西书；两封帖撒罗尼迦书信；两封提摩太书信；提多书、腓利门书；希伯来书；七封其他使徒的书信：一封雅各书；

writing. He himself wrote with his own finger the two tables of the law.

Therefore we call such writings holy and divine Scriptures.

¹ 2 Pet 1:21.

Article 4: *The Canonical Books*

We include in the Holy Scripture the two volumes of the Old and New Testaments. They are canonical books with which there can be no quarrel at all.

In the church of God the list is as follows:

In the Old Testament, the five books of Moses—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the books of Joshua, Judges, Ruth; the two books of Samuel, the two books of Kings, the two books of Chronicles; the books of Ezra, Nehemiah, Esther; the book of Job, the Psalms, the three books of Solomon—Proverbs, Ecclesiastes, the Song of Songs; the five books of the four major prophets—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel; the books of the twelve minor prophets—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

In the New Testament, the four Gospels—Matthew, Mark, Luke, John; the Acts of the Apostles; the thirteen letters of Paul—to the Romans; the two letters to the Corinthians; to the Galatians, Ephesians, Philippians, Colossians; the two letters to the Thessalonians; the two letters to Timothy; to Titus, Philemon; the letter to the Hebrews; the seven letters of the other apostles—one of James; two of Peter; three of John; one of Jude; and the Revelation of the apostle John.

两封彼得书信；三封约翰书信；一封犹太书信；以及使徒约翰的启示录。

第五条 圣经的权威

我们接受，且只接受这六十六卷书为神圣的正典，来规范、建立并巩固我们的信仰。

我们毫不怀疑地相信这些书卷中的一切内容，不只是因为教会接受并认可它们，更是因为圣灵在我们心中见证它们是从上帝来的，并因为它们本身也证明自己是出自上帝。因为就连瞎眼的人也能看出，这六十六卷书中的预言确实应验。

第六条 圣经正典与次经之间的差异

我们区分圣经正典有别于次经，所谓的次经就是：

第三、第四卷以斯拉记，多比传，犹滴传，所罗门智训，便西拉智训，巴录书，以斯帖补篇，火窑中三圣童诗歌集，苏撒拿传，彼勒与大龙传，玛拿西祷词与马加比传上下。

教会当然可以读这些次经；只要其中内容与正典书卷一致，也可以从其中汲取教训；但次经绝无此等能力与价值，以至于我们可以从它们的见证来确认基督教信仰的任何内容，更不能夺取其他圣典的权威。

Article 5: *The Authority of Scripture*

We receive all these books and these only as holy and canonical, for the regulating, founding, and establishing of our faith.

And we believe without a doubt all things contained in them— not so much because the church receives and approves them as such but above all because the Holy Spirit testifies in our hearts that they are from God, and also because they prove themselves to be from God. For even the blind themselves are able to see that the things predicted in them do happen.

Article 6: *The Difference between Canonical and Apocryphal Books*

We distinguish between these holy books and the apocryphal ones, which are:

the third and fourth books of Esdras; the books of Tobit, Judith, Wisdom, Jesus Sirach, Baruch; what was added to the Story of Esther; the Song of the Three Children in the Furnace; the Story of Susannah; the Story of Bell and the Dragon; the Prayer of Manasseh; and the two books of Maccabees.

The church may certainly read these books and learn from them as far as they agree with the canonical books. But they do not have such power and virtue that one could confirm from their testimony any point of faith or of the Christian religion. Much less can they detract from the authority of the other holy books.

第七条 圣经的充足性

我们相信，圣经包括上帝全部的旨意，圣经也充分地教导了人要得救所必须相信的事。

既然上帝要求人敬拜祂的方式，都已经详细记载在圣经里，因此任何人，甚至使徒，或如保罗所说“天上的使者”，也不能越过圣经的教导。¹

既然神吩咐祂的话不可添加，也不可删减，²这就证明圣经的教导在各方面都是完全的。

因此，我们不可把人的作品与上帝的作品相提并论，不论它们的作者有多么圣洁；我们更不可把人的风俗、多数人的意见、古老的传统、世人的传承，或教会议会的决议、法规等放在上帝的真理之上，因为上帝的真理超过一切。

因为人生来都是说谎的，比虚空还要虚空。

因此，我们全心拒绝任何违反这不会错误的信仰准则的教导，就如使徒叮嘱，“总要试验那些灵是否出于上帝。”³ 以及，“若有人到你们那里，不是传这教训，不要接他到家里。”⁴

¹ 加 1:8. ² 申 12:32；启 22:18-19. ³ 约壹 4:1. ⁴ 约贰 10.

第八条 三位一体

根据这真理和上帝的道，我们相信只有一个上帝，祂是一个独一本质，其

Article 7: *The Sufficiency of Scripture*

We believe that this Holy Scripture contains the will of God completely and that everything one must believe to be saved is sufficiently taught in it.

For since the entire manner of service which God requires of us is described in it at great length, no one—even an apostle or an angel from heaven, as Paul says²—ought to teach other than what the Holy Scriptures have already taught us.

For since it is forbidden to add to or subtract from the Word of God,³ this plainly demonstrates that the teaching is perfect and complete in all respects.

Therefore we must not consider human writings—no matter how holy their authors may have been—equal to the divine writings; nor may we put custom, nor the majority, nor age, nor the passage of time or persons, nor councils, decrees, or official decisions above the truth of God, for truth is above everything else.

For all human beings are liars by nature and more vain than vanity itself.

Therefore we reject with all our hearts everything that does not agree with this infallible rule, as we are taught to do by the apostles when they say, “Test the spirits to see if they are of God,”⁴ and also, “If anyone comes to you and does not bring this teaching, do not receive him into your house.”⁵

² Gal. 1:8. ³ Deut. 12:32; Rev. 22:18-19.

⁴ 1 John 4:1. ⁵ 2 John 10.

Article 8: *The Trinity*

In keeping with this truth and Word of God we believe in one God, who is one single essence, in whom there are three persons,

中是三位格，按照各位格不可传递的属性，真实且永远彼此不同，即圣父、圣子与圣灵。

圣父为一切可见与不可见之事物的原因、来源与起始。

圣子是圣父的道、智慧与形像。

圣灵是由父与子发出，永恒的力量与能力。

虽然如此，上帝并不因此分为三个，因为圣经教导我们，圣父、圣子、圣灵各自都有自己的实存主体，由祂们的属性来区分；然而这三位格却是一个上帝。

由此证明圣父非圣子，圣子亦非圣父；照样，圣灵既非圣父，亦非圣子。

这些位格虽然如此有别，却不分开，也不相混相合；因为圣父并未取了肉身，圣灵亦未如此，只有圣子取了肉身。

圣父未曾离开圣子或圣灵独存，因为祂们在永恒就同等，在同一本质中。

三位无先后，因为三位在真理、能力、良善与恩慈上都是一。

第九条 圣经对三位一体的见证

我们从圣经的见证得知，尤其是从我们自己的见证得知这一切。

旧约中许多地方都记载了圣经所教导的，要我们相信三位一体的许多见

really, truly, and eternally distinct according to their incommunicable properties— namely, Father, Son, and Holy Spirit.

The Father is the cause, origin, and source of all things, visible as well as invisible.

The Son is the Word, the Wisdom, and the image of the Father. The Holy Spirit is the eternal power and might, proceeding from the Father and the Son.

Nevertheless, this distinction does not divide God into three, since Scripture teaches us that the Father, the Son, and the Holy Spirit each has his own subsistence distinguished by characteristics— yet in such a way that these three persons are only one God.

It is evident then that the Father is not the Son and that the Son is not the Father, and that likewise the Holy Spirit is neither the Father nor the Son.

Nevertheless, these persons, thus distinct, are neither divided nor fused or mixed together. For the Father did not take on flesh, nor did the Spirit, but only the Son.

The Father was never without his Son, nor without his Holy Spirit, since all these are equal from eternity, in one and the same essence.

There is neither a first nor a last, for all three are one in truth and power, in goodness and mercy.

Article 9: *The Scriptural Witness on the Trinity*

All these things we know from the testimonies of Holy Scripture as well as from the effects of the persons, especially from those we feel within ourselves.

The testimonies of the Holy Scriptures, which teach us to believe in this Holy Trinity, are

证；我们不必列举这些见证，只需要谨慎筛选。

在创世记里，上帝说：“我们要照着自己的形像、按着我们的样式造人……”，因此上帝“照着祂的形象造男造女”。¹又说：“看哪，那人已经与我们相似”。²

当上帝说“我们要照着自己的形象造人”时，这表明了有多个位格；之后，当祂说“上帝就造人”时，就表明了合一。

确实，祂在这里并未指明有几位，但是在旧约中不清楚的地方，在新约中却非常清楚。

因为主在约旦河受洗时，听到圣父的声音说：“这是我的爱子”，³ 圣子站在水中，圣灵以鸽子的形状显现。

基督吩咐门徒为万民施洗时，也规定了形式：“奉父、子、圣灵的名给他们施洗”。⁴

在路加福音中，天使迦百列对主的母亲马利亚如此说话：“圣灵要临到你身上，至高者的能力要荫庇你，因此所要生的圣者必称为上帝的儿子”。⁵

照样，在另一处也说：“愿主耶稣的恩惠，上帝的慈爱，圣灵的感动，常与你们众人同在。”⁶

“（在天上）作见证的原来有三：圣父、圣子、圣灵，此三者乃为一”。⁷

在这些经文中，圣经充分教导我们在一个神圣本质中有三个位格。虽然此教义远超过人的理解之上，但是我们

written in many places of the Old Testament, which need not be enumerated but only chosen with discretion.

In the book of Genesis God says, “Let us make man in our image, according to our likeness.” So “God created man in his own image”—indeed, “male and female he created them.”⁶ “Behold, man has become like one of us.”⁷

It appears from this that there is a plurality of persons within the Deity, when he says, “Let us make man in our image”—and afterwards he indicates the unity when he says, “God created.”⁷

It is true that he does not say here how many persons there are—but what is somewhat obscure to us in the Old Testament is very clear in the New.

For when our Lord was baptized in the Jordan, the voice of the Father was heard saying, “This is my dear Son”,⁸ the Son was seen in the water; and the Holy Spirit appeared in the form of a dove.

So, in the baptism of all believers this form was prescribed by Christ: “Baptize all people in the name of the Father, and of the Son, and of the Holy Spirit.”⁹

In the Gospel according to Luke the angel Gabriel says to Mary, the mother of our Lord: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and therefore that holy one to be born of you shall be called the Son of God.”¹⁰

And in another place it says: “The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you.”¹¹

“There are three who bear witness in heaven—the Father, the Word, and the Holy Spirit—and these three are one.”¹²

因上帝的话而相信，等候在天上能够完全的了解并享受它。

此外，我们必须注意这三位各自具体工作和活动。圣父因祂的能力是我们的创造者；圣子因其宝血是我们的救赎主；圣灵因其住在我们心中，是我们的成圣主。

三位一体的教义自从使徒时代以来直到今天，向来为真教会所辩护持守，以抵挡犹太人、穆斯林，以及一些假基督徒与异端份子，如马吉安、摩尼、普克西亚、撒伯流、萨摩萨塔的保罗、亚流等人，他们都被圣教父们正确的定为异端。

因此，在这一点上，我们全心接受三大信经，即《使徒信经》、《尼西亚信经》与《亚他拿修信经》，这些信经都是被古代教父所认可的。

¹创 1:26-27 ²创 3:22 ³太 3:17 ⁴太 28:19 ⁵路 1:35 ⁶林后 13:14 ⁷约壹 5:7

第十条 论耶稣基督的神性

我们相信，耶稣基督，按照祂的神性，是上帝的独生子，从永恒而生，非受造、亦非被造，否则祂就是个受造者。

祂与圣父同本质、同永恒的；是圣父位格的形像，是祂“荣耀的光辉”，¹在凡事上与圣父同等。

祂是上帝的儿子，不但是从祂取了我们人性时起，而是从永恒起，正如圣

In all these passages we are fully taught that there are three persons in the one and only divine essence. And although this doctrine surpasses human understanding, we nevertheless believe it now, through the Word, waiting to know and enjoy it fully in heaven.

Furthermore, we must note the particular works and activities of these three persons in relation to us. The Father is called our Creator, by reason of his power. The Son is our Savior and Redeemer, by his blood. The Holy Spirit is our Sanctifier, by his living in our hearts.

This doctrine of the holy Trinity has always been maintained in the true church, from the time of the apostles until the present, against Jews, Muslims, and certain false Christians and heretics, such as Marcion, Mani, Praxeas, Sabellius, Paul of Samosata, Arius, and others like them, who were rightly condemned by the holy fathers.

And so, in this matter we willingly accept the three ecumenical creeds—the Apostles', Nicene, and Athanasian—as well as what the ancient fathers decided in agreement with them.

⁶ Gen. 1:26-27 ⁷ Gen. 3:22 ⁸ Matt. 3:17 ⁹ Matt. 28:19 ¹⁰ Luke 1:35 ¹¹ 2 Cor. 13:14 ¹² 1 John 5:7 (kjv)

Article 10: *The Deity of Christ*

We believe that Jesus Christ, according to his divine nature, is the only Son of God—eternally begotten, not made nor created, for then he would be a creature.

He is one in essence with the Father; coeternal; the exact image of the person of the Father and the “reflection of his glory,”¹³ being in all things like him.

经所教导我们的。

摩西说：“上帝创造天地”；² 约翰说：“万物都是借着道所造的”，他称这“道”为上帝。³ 希伯来书说，上帝“曾借着祂创造诸世界”；⁴ 保罗说，“万有都是靠祂造的”。⁵

因此，我们必须说那称为上帝、称为道，称为子，和耶稣基督的，当万物靠祂所造时，就已经存在了。因此先知弥迦说，祂的根源从亘古、从太初就有。⁶ 而希伯来书说，祂“无生之始，无命之终”。⁷

因此祂是真实的、永恒的上帝，是全能者，是我们所祈求、所敬拜、所事奉的上帝。

¹ 西 1:15；来 1:3 ² 创 1:1 ³ 约 1:3
⁴ 来 1:2 ⁵ 西 1:16 ⁶ 弥 5:2 ⁷ 来 7:3

第十一条 论圣灵的神性

我们相信并承认，圣灵从永恒由父与子发出，因此圣灵既非受造，亦非受生，乃只由圣父、圣子所出；在次序上说，圣灵是三位一体的第三位，与圣父、圣子有同一本质、尊严与荣耀。

因此，正如圣经所教导的，圣灵乃是真实、永恒的上帝。

第十二条 论创造

我们相信，圣父借着道，就是祂的儿子，从无到有创造了天地万有，并且

He is the Son of God not only from the time he assumed our nature but from all eternity, as the following testimonies teach us when they are taken together.

Moses says that God “created the world”,¹⁴ and John says that “all things were created by the Word,”¹⁵ which he calls God. The letter to the Hebrews says that “God made the world by his Son.”¹⁶ Paul says that “God created all things by Jesus Christ.”¹⁷

And so it must follow that he who is called God, the Word, the Son, and Jesus Christ already existed when all things were created by him. Therefore the prophet Micah says that his origin is “from ancient times, from eternity.”¹⁸ And Hebrews says that he has “neither beginning of days nor end of life.”¹⁹

So then, he is the true eternal God, the Almighty, whom we invoke, worship, and serve.

¹³ Col. 1:15; Heb. 1:3 ¹⁴ Gen. 1:1 ¹⁵ John 1:3
¹⁶ Heb. 1:2 ¹⁷ Col. 1:16 ¹⁸ Mic. 5:2 ¹⁹ Heb. 7:3

Article 11: *The Deity of the Holy Spirit*

We believe and confess also that the Holy Spirit proceeds eternally from the Father and the Son—neither made, nor created, nor begotten, but only proceeding from the two of them. In regard to order, he is the third person of the Trinity—of one and the same essence, and majesty, and glory, with the Father and the Son.

He is true and eternal God, as the Holy Scriptures teach us.

Article 12: *The Creation of All Things*

We believe that the Father created heaven and earth and all other creatures from

祂看着都甚好。

祂将存有、形状、样式，以及各样功能赐给一切受造之物，以服事他们的创造主。

甚至如今，祂仍按照永恆的护理与无限的能力来托住并管理万有，让它们服侍人，好叫人可以服侍上帝。

祂也创造了善良的天使，作为祂的使者，并为选民效力。

有些天使从上帝所造优越的地位上堕落到永远的灭亡中；其余的天使，靠着上帝的恩慈，仍然继续坚守，居于本位。魔鬼及恶灵如此败坏，以至于成为上帝与众善的仇敌。他们像贼一样埋伏等候教会及一切信徒，使用他们的权势，透过各样诡计来败坏一切。

所以，因着他们自己的邪恶，应受永远的刑罚，天天等候可怕的苦刑临到。

因此我们反对并恨恶撒督该人的错谬，他们拒绝承认诸灵与天使的存在；我们也拒绝摩尼教派，他们说魔鬼是自存的，牠们的邪恶是出于牠们的本性，并非出于堕落。

第十三条 论神的护理

我们相信，这位良善的上帝，在创造万物之后，并没有把它们弃之命运或机遇，而是按照祂圣洁的旨意，带领、治理它们，以至于若没有祂秩序

nothing, when it seemed good to him, by his Word— that is to say, by his Son.

He has given all creatures their being, form, and appearance, and their various functions for serving their Creator.

Even now he also sustains and governs them all, according to his eternal providence, and by his infinite power, that they may serve man, in order that man may serve God.

He has also created the angels good, that they might be his messengers and serve his elect.

Some of them have fallen from the excellence in which God created them into eternal perdition; and the others have persisted and remained in their original state, by the grace of God. The devils and evil spirits are so corrupt that they are enemies of God and of everything good. They lie in wait for the church and every member of it like thieves, with all their power, to destroy and spoil everything by their deceptions.

So then, by their own wickedness they are condemned to everlasting damnation, daily awaiting their torments.

For that reason we detest the error of the Sadducees, who deny that there are spirits and angels, and also the error of the Manicheans, who say that the devils originated by themselves, being evil by nature, without having been corrupted.

Article 13: *The Doctrine of God's Providence*

We believe that this good God, after he created all things, did not abandon them to chance or fortune but leads and governs them according to his holy will, in such a way that nothing happens in this world without his orderly arrangement.

的安排，世上没有什么事会发生。

虽然如此，上帝并非罪恶之源，也不需要为各种罪恶的发生受攻击或责难。因为祂的能力与善良是如此伟大与不可测度，以至于即使当魔鬼与恶人行不义时，祂仍然以最优越与最公正的方式，来安排并执行祂的工作。

我们不以过分的好奇去探究祂所作的，这超越人类的理解，在我们所能明白的限度之外。反而用最谦虚、敬畏的心去赞扬神公义的判断。这些事对我们是隐藏的，我们当以身为基督的门徒为满足，只学习上帝在祂话语中向我们所启示的那些事情，不越过其界限。

这教义给了我们不可言喻的安慰，因为它教导我们，没有任何事临到我们。是出于偶然，一切都是出于我们恩慈的天父的安排。祂以慈父般的关怀照顾我们，使一切受造之物都在其全能掌管之下，若没有天父的允许，没有一根头发（我们的头发都被数过），或一只麻雀会落在地上。¹

在这思想中我们得安息，知道上帝控制那恶者和我们所有的仇敌，若没有祂的许可和旨意，牠们断不能伤害我们。

因此我们拒绝伊比鸠鲁派的危险错误，他们说上帝什么都不管，将凡事归诸机遇。

¹太 10:29-30

Yet God is not the author of, nor can he be charged with, the sin that occurs. For his power and goodness are so great and incomprehensible that he arranges and does his work very well and justly even when the devils and wicked men act unjustly.

We do not wish to inquire with undue curiosity into what he does that surpasses human understanding and is beyond our ability to comprehend. But in all humility and reverence we adore the just judgments of God, which are hidden from us, being content to be Christ's disciples, so as to learn only what he shows us in his Word, without going beyond those limits.

This doctrine gives us unspeakable comfort since it teaches us that nothing can happen to us by chance but only by the arrangement of our gracious heavenly Father. He watches over us with fatherly care, keeping all creatures under his control, so that not one of the hairs on our heads (for they are all numbered) nor even a little bird can fall to the ground without the will of our Father.²⁰

In this thought we rest, knowing that he holds in check the devils and all our enemies, who cannot hurt us without his permission and will.

For that reason we reject the damnable error of the Epicureans, who say that God involves himself in nothing and leaves everything to chance.

²⁰ Matt. 10:29-30

第十四条 论人的受造与堕落

我们相信，上帝用地上的尘土造人，并按照祂自己的形像而造，是善良、公义、圣洁的，在凡事上能行合乎上帝旨意的事。

然而，人虽在尊荣的地位中却不自知，也不知道其优越性。¹反而自愿受罪的辖制，听从魔鬼的话，以至于受咒诅而死。

他干犯了从上帝领受的生命诫命，因着他的罪与上帝隔离，上帝就是他真正的生命，于是败坏了他的整个本性。

因此，他使自己陷在罪中，承受身体、灵魂的死亡，在他所行的一切事上成为邪恶、歪曲、败坏，丧失了他从上帝所领受优越的恩赐；虽只残存一小部份而已，但这就足以叫人无可推诿。

因为在我们里面的光已经变为黑暗，正如圣经所教导我们的：“光照在黑暗中，黑暗却不接受光。”²使徒约翰在这里称人为黑暗。

因此我们拒绝与圣经相违背的自由意志说，因为人已经成为罪的奴仆；若不是从天上赐的，人就不能得什么。³

谁敢夸口，说他能靠自己行什么善事呢？因为基督说：“若不是差我来的父吸引人，就没有人能到我这里来。”⁴

当人明白“凡体贴肉体的就是与上帝为敌”，⁵有谁还能夸自己的意志？人既然知道“属血气的人不领会上帝圣灵的

Article 14: *The Creation and Fall of Man*

We believe that God created man from the dust of the earth and made and formed him in his image and likeness— good, just, and holy; able by his own will to conform in all things to the will of God.

But when he was in honor he did not understand it²¹ and did not recognize his excellence. But he subjected himself willingly to sin and consequently to death and the curse, lending his ear to the word of the devil.

For he transgressed the commandment of life, which he had received, and by his sin he separated himself from God, who was his true life, having corrupted his entire nature.

So he made himself guilty and subject to physical and spiritual death, having become wicked, perverse, and corrupt in all his ways. He lost all his excellent gifts which he had received from God, and he retained none of them except for small traces which are enough to make him inexcusable.

Moreover, all the light in us is turned to darkness, as the Scripture teaches us: “The light shone in the darkness, and the darkness did not receive it.”²² Here John calls men “darkness.”

Therefore we reject everything taught to the contrary concerning man’s free will, since man is nothing but the slave of sin and cannot do a thing unless it is “given him from heaven.”²³

For who can boast of being able to do anything good by himself, since Christ says, “No one can come to me unless my Father who sent me draws him”²⁴

Who can glory in his own will when he understands that “the mind of the flesh is enmity against God”²⁵ Who can speak of his own knowledge in view of the fact that “the

事”，⁶ 还有谁敢夸口自己的知识呢？简言之，有谁能自己产生片刻的思想，因为他知道“我们凭自己配不得把什么算做出于自己”，“我们的能力乃是出于上帝”。⁷

因此使徒说的对，“你们立志行事，都是上帝在你们心里运行，为要成就祂的美意。”⁸

因为没有人的意志或人的悟性，是与上帝的旨意相符合的，乃是基督在人心运行；正如祂所教导我们的：“离了我，你们就不能作什么。”⁹

¹ 诗 49:20 ² 约 1:5 ³ 约 3:27 ⁴ 约 6:44 ⁵ 罗 8:7 ⁶ 林前 2:14 ⁷ 林后 3:5 ⁸ 腓 2:13 ⁹ 约 15:5

第十五条 论原罪

我们相信，由于亚当的悖逆，原罪就蔓延遍及全人类。¹

这是整个人性的败坏，是一种遗传的堕落，连母腹中的婴孩也受到了感染，它是在人心中产生各种罪的毒根。因此，在神面前它更显得邪恶与可憎，以至于它足以使全人类都被定罪，并且它无法被消灭或完全根除，甚至连洗礼也不能；众罪就是从这被污染的源头不断涌出。

然而，它却没有被归算在上帝的儿女身上来定罪，而是借着上帝的恩慈与怜悯，被赦免了。这并不是让他们要安于罪中，而是要让他们意识到这败坏，使他们时常悲伤叹息，盼望脱离

natural man does not understand the things of the Spirit of God”²⁶ In short, who can produce a single thought, since he knows that we are “not able to think a thing” about ourselves, by ourselves, but that “our ability is from God”²⁷

And therefore, what the apostle says ought rightly to stand fixed and firm: “God works within us both to will and to do according to his good pleasure.”²⁸

For there is no understanding nor will conforming to God’s understanding and will apart from Christ’s work, as he teaches us when he says, “Without me you can do nothing.”²⁹

²¹ Ps. 49:20 ²² John 1:5 ²³ John 3:27 ²⁴ John 6:44 ²⁵ Rom. 8:7 ²⁶ 1 Cor. 2:14 ²⁷ 2 Cor. 3:5 ²⁸ Phil. 2:13 ²⁹ John 15:5

Article 15: *The Doctrine of Original Sin*

We believe that by the disobedience of Adam original sin has been spread through the whole human race.³⁰

It is a corruption of all nature—an inherited depravity which even infects small infants in their mother’s womb, and the root which produces in man every sort of sin. It is therefore so vile and enormous in God’s sight that it is enough to condemn the human race, and it is not abolished or wholly uprooted even by baptism, seeing that sin constantly boils forth as though from a contaminated spring.

Nevertheless, it is not imputed to God’s children for their condemnation but is forgiven by his grace and mercy—not to put them to sleep but so that the awareness of this corruption might often make believers groan as they long to be set free from the

这“取死的身體”。²

因此我们拒绝伯拉纠派的错误，他们认为罪只是从模仿而来的。

¹ 罗 5:12-13 ² 罗 7:24

第十六条 论永远的拣选

我们相信，亚当所有的后裔，既由始祖的犯罪而堕落到败坏与灭亡中，上帝就借此来彰显祂的本性：仁慈与公义。

祂是仁慈的，因为祂按照祂永恒不变的旨意，从这永劫中救援了那些在我们的主耶稣基督里所拣选、选择的人，这是照着祂自己纯粹的良善，不考虑他们任何的行为。

祂是公义的，因为祂把其余的人留在自取的灭亡与堕落之中。

第十七条 论堕落之人的恢复

我们相信：我们良善的上帝，以祂的智慧与良善，看到人把自己陷入身体与灵魂的死亡和悲惨之中，就来寻找他，尽管人战兢，躲避祂的面。

并且祂安慰他，应许要赐下祂儿子，“为女子所生”，¹ 祂要打碎蛇的头，² 使人蒙福。

¹ 加 4:4 ² 创 3:15

第十八条 论耶稣基督的道成肉身

“body of this death.”³¹

Therefore we reject the error of the Pelagians who say that this sin is nothing else than a matter of imitation.

³⁰ Rom 5:12-13 ³¹ Rom. 7:24

Article 16: *The Doctrine of Election*

We believe that—all Adam’s descendants having thus fallen into perdition and ruin by the sin of the first man— God showed himself to be as he is: merciful and just.

He is merciful in withdrawing and saving from this perdition those whom he, in his eternal and unchangeable counsel, has elected and chosen in Jesus Christ our Lord by his pure goodness, without any consideration of their works.

He is just in leaving the others in their ruin and fall into which they plunged themselves.

Article 17: *The Recovery of Fallen Man*

We believe that our good God, by his marvelous wisdom and goodness, seeing that man had plunged himself in this manner into both physical and spiritual death and made himself completely miserable, set out to find him, though man, trembling all over, was fleeing from him.

And he comforted him, promising to give him his Son, “born of a woman,”³² to crush the head of the serpent,³³ and to make him blessed.

³² Gal. 4:4 ³³ Gen. 3:15

Article 18: *The Incarnation*

因此我们承认，上帝的确成就了祂借着先知的口对列祖所应许的，当祂在所定的时候，差遣祂独生的、永恒的儿子到世上来。

圣子“取了奴仆的形状，成为人的样式”；¹真的取了真实的人性，连同其一切的软弱，只是没有罪；借着圣灵的大能，而不是借着任何人为的方法，在蒙大恩的童女马利亚腹中受孕。

祂不但取了人的身体，也取了人真正的灵魂，成为真正的人。因为既然人的灵魂与身体都已丧失，祂就必须取这二者，好拯救二者。因此我们反对那拒绝基督从祂的母亲马利亚取了人的肉身的重洗派，承认基督成了儿女血肉之体；²按肉体说，是大卫腰间的果子，³从大卫后裔生的；⁴在童贞女马利亚腹中怀胎；⁵为女子所生，⁶是大卫的后裔，⁷从耶西的根生出的嫩芽；⁸从犹太支派所出；⁹按肉体说，是从犹太人所出；亚伯拉罕的后裔；祂既为亚伯拉罕的后裔，就在凡事上与祂的弟兄相似，只是没有犯罪。¹⁰

这样，祂实在是我们的以马内利，就是与我们同在的上帝。¹¹

¹ 腓 2:7 ² 来 2:14 ³ 徒 2:30 ⁴ 罗 1:3
⁵ 路 1:42 ⁶ 加 4:4 ⁷ 提后 2:8 ⁸ 罗 15:12 ⁹ 来 7:14 ¹⁰ 来 2:17, 4:15 ¹¹ 太 1:23

第十九条 论基督的二性

So then we confess that God fulfilled the promise which he had made to the early fathers by the mouth of his holy prophets when he sent his only and eternal Son into the world at the time set by him.

The Son took the “form of a servant” and was made in the “likeness of man,”³⁴ truly assuming a real human nature, with all its weaknesses, except for sin; being conceived in the womb of the blessed virgin Mary by the power of the Holy Spirit, without male participation.

And he not only assumed human nature as far as the body is concerned but also a real human soul, in order that he might be a real human being. For since the soul had been lost as well as the body he had to assume them both to save them both together. Therefore we confess, against the heresy of the Anabaptists who deny that Christ assumed human flesh from his mother, that he “shared the very flesh and blood of children”;³⁵ that he is “fruit of the loins of David” according to the flesh;³⁶ “born of the seed of David” according to the flesh;³⁷ “fruit of the womb of the virgin Mary”;³⁸ “born of a woman”;³⁹ “the seed of David”;⁴⁰ “a shoot from the root of Jesse”;⁴¹ “the offspring of Judah,”⁴² having descended from the Jews according to the flesh; “from the seed of Abraham”—for he “assumed Abraham’s seed” and was “made like his brothers except for sin.”⁴³

In this way he is truly our Immanuel— that is: “God with us.”⁴⁴

³⁴ Phil. 2:7 ³⁵ Heb. 2:14 ³⁶ Acts 2:30 ³⁷ Rom. 1:3 ³⁸ Luke 1:42 ³⁹ Gal. 4:4 ⁴⁰ 2 Tim. 2:8 ⁴¹ Rom. 15:12 ⁴² Heb. 7:14 ⁴³ Heb. 2:17; 4:15 ⁴⁴ Matt. 1:23

Article 19: *The Two Natures of Christ*

We believe that by being thus conceived the

我们相信，如此成孕的圣子，其位格与祂的人性联合不分；所以没有两个上帝的儿子，也不是两个位格，乃是二个本性联合于一个位格里，然而二性各自保留其独特的属性。

因此，祂的神性永远为非被造，无生之始，无命之终，¹充满天地；

照样，祂的人性也未失去其属性，继续保有受造物的性质——有生之始，有限，并保留真实肉体的一切属性。虽然，祂的复活使身体有了不朽之性，然而，祂仍未改变祂人性的真实性；因为我们的救恩与复活，也必须倚靠祂真实的肉身。

但这两个本性是如此紧密地联于一个位格，甚至死亡也无法使这二者分开。

因此，当祂死的时候，祂交在父神手中的是真实的、离开肉体的人的灵魂。但与此同时，当祂躺卧在坟墓中的时候，祂的神性仍然与其人性联合；祂的神性从未离开祂，正如祂在婴儿时期，虽然一时不能显明，但祂仍是上帝。这就是我们承认基督是真上帝与真人的原因——祂是真上帝，好以祂的大能胜过死亡；也是真人，好叫祂在肉体的软弱中为我们受死。

¹ 来 7:3

第二十条 论神在基督里的公义与怜悯

我们相信，上帝既完全怜悯，又十分公义，祂差遣祂的儿子取了那犯悖逆

person of the Son has been inseparably united and joined together with human nature, in such a way that there are not two Sons of God, nor two persons, but two natures united in a single person, with each nature retaining its own distinct properties.

Thus his divine nature has always remained uncreated, “without beginning of days or end of life,”⁴⁵ filling heaven and earth.

His human nature has not lost its properties but continues to have those of a creature—it has a beginning of days; it is of a finite nature and retains all that belongs to a real body. And even though he, by his resurrection, gave it immortality, that nonetheless did not change the reality of his human nature; for our salvation and resurrection depend also on the reality of his body.

But these two natures are so united together in one person that they are not even separated by his death.

So then, what he committed to his Father when he died was a real human spirit which left his body. But meanwhile his divine nature remained united with his human nature even when he was lying in the grave; and his deity never ceased to be in him, just as it was in him when he was a little child, though for a while it did not show itself as such. These are the reasons why we confess him to be true God and true man— true God in order to conquer death by his power, and true man that he might die for us in the weakness of his flesh.

⁴⁵ Heb. 7:3

Article 20: *The Justice and Mercy of God in Christ*

We believe that God—who is perfectly merciful and also very just—sent his Son to

之罪的人性，好在人性中借着最悲惨的痛苦与死亡担当罪的刑罚。

因此，上帝在祂儿子身上彰显了祂的公义，祂为我们的罪受罚，却在我们身上倾出祂的怜悯与仁慈，我们是有罪的，应受咒诅，但上帝出于祂完全的爱，把祂的爱子为我们舍了；又叫祂复活，使我们称义；好叫我们可以借着祂得到不朽和永生。

第二十一条 论赎罪祭

我们相信，耶稣基督是上帝以誓言，按照麦基洗德的等次被立为永远的大祭司；并为我们的缘故，在上帝面前献上自己，用完全的补赎挽回上帝的忿怒，借着在十字架上把自己奉献，倾出祂那洁净我们罪恶的宝血，正如先知所预言的。

因为经上记着说：“他为我们的过犯受害，为我们的罪孽压伤；因他受的刑罚我们得平安，因他受的鞭伤我们得医治。他如羊被带到宰杀之地，被列在罪犯之中。”¹ 彼拉多虽然先是声明祂是无辜的，但后来还是定祂为罪犯。

因此祂偿还了祂没有抢夺的，² 祂也为我们受苦，以“义的代替不义的”³，身体、灵魂都受了我们犯罪所应受的可怕刑罚；因此祂汗珠“如大血点滴在地上”。⁴ 祂喊着说：“我的神，我的神，为什么离弃我？”⁵

祂忍受这一切的苦，完全是为了要使

assume the nature in which the disobedience had been committed, in order to bear in it the punishment of sin by his most bitter passion and death.

So God made known his justice toward his Son, who was charged with our sin, and he poured out his goodness and mercy on us, who are guilty and worthy of damnation, giving to us his Son to die, by a most perfect love, and raising him to life for our justification, in order that by him we might have immortality and eternal life.

Article 21: *The Atonement*

We believe that Jesus Christ is a high priest forever according to the order of Melchizedek—made such by an oath—and that he presented himself in our name before his Father, to appease his wrath with full satisfaction by offering himself on the tree of the cross and pouring out his precious blood for the cleansing of our sins, as the prophets had predicted.

For it is written that “the chastisement of our peace” was placed on the Son of God and that “we are healed by his wounds.” He was “led to death as a lamb”; he was “numbered among sinners”⁴⁶ and condemned as a criminal by Pontius Pilate, though Pilate had declared that he was innocent.

So he paid back what he had not stolen,⁴⁷ and he suffered—the “just for the unjust,”⁴⁸ in both his body and his soul—in such a way that when he sensed the horrible punishment required by our sins his sweat became like “big drops of blood falling on the ground.”⁴⁹ He cried, “My God, my God, why have you abandoned me?”⁵⁰

And he endured all this for the forgiveness of our sins.

我们的罪得赦免。

因此，我们应当跟保罗一起说，我们“……不知道别的，只知道耶稣基督并祂钉十字架⁶⁹”；我们把万事“看作粪土，为要得着基督为至宝⁷⁰”。因祂受的创伤，我们得到安慰。我们无须去寻求或发明其他任何方法来与上帝和好；只靠基督一次献上的赎罪祭，信徒就得以永远完全。

这就是天使称祂为耶稣的缘故了，因祂要将祂的百姓从罪恶里救出来⁸。

1 赛 53:4-12 2 诗 69:4 3 彼前 3:18 4 路 22:44 5 太 27:46 6 林前 2:2 7 腓 3:8 8 太 1:21

第二十二条 论信心的义

我们相信，为要得着这伟大奥秘的知识，圣灵在我们心中生发真正的信心，这信心拥抱耶稣基督并祂一切的功德，接受祂成为自己的，并且除祂以外别无所求。

因为这是必然的推论，要么我们救恩所需要的一切都不在基督里，要么，如果都在基督里，那么，凡通过信心得着基督的，就有完整的救恩。

因此，若说基督是不够的，在祂以外还需要一些其他东西，那就是最大的亵渎；因为这也等于说基督只是半个的救主。因此我们要如同保罗说：我们唯独因信心称义，靠信心而不靠行为。¹

不过，我们的意思不是说使我们称义

Therefore we rightly say with Paul that we “know nothing but Jesus and him crucified”;⁵¹ we consider all things as “dung for the excellence of the knowledge of our Lord Jesus Christ.”⁵² We find all comforts in his wounds and have no need to seek or invent any other means to reconcile ourselves with God than this one and only sacrifice, once made, which renders believers perfect forever.

This is also why the angel of God called him Jesus—that is, “Savior”—because he would save his people from their sins.⁵³

46 Isa. 53:4-12 47 Ps. 69:4 48 1 Pet. 3:18 49 Luke 22:44 50 Matt. 27:46 51 1 Cor. 2:2 52 Phil. 3:8 53 Matt. 1:21

Article 22: *The Righteousness of Faith*

We believe that for us to acquire the true knowledge of this great mystery the Holy Spirit kindles in our hearts a true faith that embraces Jesus Christ, with all his merits, and makes him its own, and no longer looks for anything apart from him.

For it must necessarily follow that either all that is required for our salvation is not in Christ or, if all is in him, then he who has Christ by faith has his salvation entirely.

Therefore, to say that Christ is not enough but that something else is needed as well is a most enormous blasphemy against God—for it then would follow that Jesus Christ is only half a Savior. And therefore we justly say with Paul that we are justified “by faith alone” or by faith “apart from works.”⁵⁴

However, we do not mean, properly speaking, that it is faith itself that justifies us—for faith is only the instrument by which we

的是信心本身，因为信心只是工具，我们用来拥抱基督，我们的义。

而是说，耶稣基督是我们的义，祂将一切的功德以及祂为我们所作、替我们所作的一切圣工，归算给我们。而且信心也是保守我们与基督和祂一切益处联合的工具。

当这一切益处成为我们的，它们就足以赦免我们的罪。

¹ 罗 3:28

第二十三条 论罪人的称义

我们相信，我们的福分就是我们的罪因着耶稣基督得以赦免，并且其中包含了我们在上帝面的义；正如大卫与保罗教导我们的，在上帝面前不凭行为被算为义的人是有福的。¹

保罗又说，我们被称为义是“白白的”，或说是“靠着恩典”，藉着基督耶稣的救赎。² 因此我们总是抓紧这永恒、稳固的根基，将一切荣耀归给上帝，在祂面前谦卑自己，承认自己的本相；不依仗自己或自己的功德来索取什么，单单依靠、安息在钉十字架的基督的顺服中；当我们信靠祂时，祂的顺服就成为我们的。

这足以遮盖我们一切罪孽，叫我们有信心坦然来到上帝面前，解除良心的恐惧、威胁与惧怕，不再效法始祖亚当的恐惧，想用无花果树的叶子来遮掩自己。

实际上，如果我们要靠自己或靠其他

embrace Christ, our righteousness.

But Jesus Christ is our righteousness crediting to us all his merits and all the holy works he has done for us and in our place. And faith is the instrument that keeps us in communion with him and with all his benefits.

When those benefits are made ours they are more than enough to absolve us of our sins.

⁵⁴ Rom. 3:28

Article 23: *The Justification of Sinners*

We believe that our blessedness lies in the forgiveness of our sins because of Jesus Christ, and that in it our righteousness before God is contained, as David and Paul teach us when they declare that man blessed to whom God grants righteousness apart from works.⁵⁵

And the same apostle says that we are justified “freely” or “by grace” through redemption in Jesus Christ.⁵⁶ And therefore we cling to this foundation, which is firm forever, giving all glory to God, humbling ourselves, and recognizing ourselves as we are; not claiming a thing for ourselves or our merits and leaning and resting only on the obedience of Christ crucified, which is ours when we believe in him.

That is enough to cover all our sins and to make us confident, freeing the conscience from the fear, dread, and terror of God’s approach, without doing what our first father, Adam, did, who trembled as he tried to cover himself with fig leaves.

In fact, if we had to appear before God relying—no matter how little—on ourselves or some other creature, then, alas, we would

任何受造物来到上帝面前，我们早就灭亡了。

因此，每个人必须像大卫一样祈祷：“求祢不要审问仆人，因为在祢面前凡活着的人，没有一个是义的。”³

¹ 诗 32:1；罗 4:6 ² 罗 3:24 ³ 诗 143:2

第二十四条 论罪人的成圣

我们相信，这真信心，由听上帝的道和圣灵的工作而生发，它重生我们，使我们成为“新造的人”，¹使我们过“新生命的生活”，²释放我们脱离罪恶的辖制。

因此，这使人称义的信心，绝不会使人疏于过敬虔、圣洁的生活；相反，若没有这使人称义的信心，我们所做的任何事就不是出于爱上帝的心，而是出于自爱或出于惧怕刑罚。

因此，这圣洁的信心，在人里面不可能不结果子，因为我们所说的不是虚空信心，而是圣经所说：“发出仁爱的信心”，³能使人遵行上帝在圣经中命令的行为。

这些行为乃是由信心的善根所发出的，在上帝面前是好的、可蒙悦纳的，因为它们都被上帝的恩典圣化了。

但它们在我国的称义上都算不得什么，因为我们是通过信靠基督而称义，甚至在我们有好行为之前；否则，那就不是好行为，正如树不是好

be swallowed up.

Therefore everyone must say with David: “Lord, do not enter into judgment with your servants, for before you no living person shall be justified.”⁵⁷

⁵⁵ Ps. 32:1; Rom. 4:6 ⁵⁶ Rom. 3:24 ⁵⁷ Ps. 143:2

Article 24: *The Sanctification of Sinners*

We believe that this true faith, produced in man by the hearing of God’s Word and by the work of the Holy Spirit, regenerates him and makes him a “new man,”⁵⁸ causing him to live the “new life”⁵⁹ and freeing him from the slavery of sin.

Therefore, far from making people cold toward living in a pious and holy way, this justifying faith, quite to the contrary, so works within them that apart from it they will never do a thing out of love for God but only out of love for themselves and fear of being condemned.

So then, it is impossible for this holy faith to be unfruitful in a human being, seeing that we do not speak of an empty faith but of what Scripture calls “faith working through love,”⁶⁰ which leads a man to do of himself the works that God has commanded in his Word.

These works, proceeding from the good root of faith, are good and acceptable to God, since they are all sanctified by his grace.

Yet they do not count toward our justification— for by faith in Christ we are justified, even before we do good works. Otherwise they could not be good, any more than the fruit of a tree could be good if the tree is not good in the first place.

的，所结的果子也不可能是好的。

因此，我们行善，不是为赚取功德，我们能配得什么呢？我们所做的善行都是出于上帝，是我们欠上帝的债，而不是祂欠我们，“因为你们立志行事，都是上帝在你们心里运行，为要成就祂的美意。”⁴ 因此，我们当留心圣经上的话，“你们做完了一切所吩咐的，只当说，我们是无用的仆人，所做的本是我们应分做的。”⁵ 虽然这样，我们也不否认上帝赏赐我们的善行，但那是祂的恩典。

此外，虽然我们行善，但是我们无法依靠善行得救；因为我们没有任何善行是不受肉体污染而理应受罚的；哪怕我们能指出一项善行，只要上帝想起我们一桩罪恶，就足以使上帝拒绝这项善行了。

这样，我们只能一直在疑惑中飘来飘去，毫无把握，我们微弱的良心也只能不断地受折磨，除非我们的良心安息在我们救主受苦和受死的功德之中。

¹ 林后 5:17 ² 罗 6:4 ³ 加 5:6 ⁴ 腓 2:13 ⁵ 路 17:10

第二十五条 论律法的应验

我们相信，律法的礼仪和象征在基督降世时就已经废止了，一切的预表都已经结束，所以在基督徒中间不应再被使用。但 these 事的真理与本质仍保留在耶稣基督里，已在祂身上应验

So then, we do good works, but not for merit—for what would we merit? Rather, we are indebted to God for the good works we do, and not he to us, since it is he who “works in us both to will and do according to his good pleasure”⁶¹—thus keeping in mind what is written: “When you have done all that is commanded you, then you shall say, ‘We are unworthy servants; we have done what it was our duty to do.’”⁶² Yet we do not wish to deny that God rewards good works— but it is by his grace that he crowns his gifts.

Moreover, although we do good works we do not base our salvation on them; for we cannot do any work that is not defiled by our flesh and also worthy of punishment. And even if we could point to one, memory of a single sin is enough for God to reject that work.

So we would always be in doubt, tossed back and forth without any certainty, and our poor consciences would be tormented constantly if they did not rest on the merit of the suffering and death of our Savior.

⁵⁸ 2 Cor. 5:17 ⁵⁹ Rom. 6:4 ⁶⁰ Gal. 5:6 ⁶¹ Phil. 2:13 ⁶² Luke 17:10

Article 25: *The Fulfillment of the Law*

We believe that the ceremonies and symbols of the law have ended with the coming of Christ, and that all foreshadowings have come to an end, so that the use of them ought to be abolished among Christians. Yet the truth and substance of these things remain for us in Jesus Christ, in whom they have been

了。

然而，我们仍然继续使用律法和先知里的见证，好在福音真道上坚固自己，并约束我们完全正直的生活，按照上帝的旨意荣耀祂。

第二十六条 论基督的代求

我们相信，我们无法接近上帝，除非靠着我们的唯一的中保，义者耶稣基督。¹

因此祂降世为人，联合神人二性于一身，好叫我们人可以通过祂与上帝亲近。否则，我们就无法接近。

但是父所立的这位神人之间的中保，绝不因其威严而令我们恐惧，以至于我们必须按照自己的幻想去寻求其他中保。因为无论是在天上还是在地上的受造物中，无一人比耶稣基督更爱我们。“祂本有上帝的形像，反倒虚己，取了奴仆的形像；²凡事与祂的弟兄相同。”³

假如我们必须另寻一位中保，有谁会像祂这样爱我们呢？甚至“当我们还作祂仇敌的时候”，祂就为我们舍命了。⁴假如我们必须寻找一位有能力尊贵的，有谁能比得上那位“坐在天父右边”，⁵拥有“天上地下一切权柄”的呢？⁶还有谁能比上帝的爱子更蒙上帝垂听呢？

因此，这种不信基督而信圣徒为中保的习惯，完全是由于不信的恶心，这不是尊敬圣徒，而是羞辱他们。因为

fulfilled.

Nevertheless, we continue to use the witnesses drawn from the law and prophets to confirm us in the gospel and to regulate our lives with full integrity for the glory of God, according to his will.

Article 26: The Intercession of Christ

We believe that we have no access to God except through the one and only Mediator and Intercessor: Jesus Christ the Righteous.⁶³

He therefore was made man, uniting together the divine and human natures, so that we human beings might have access to the divine Majesty. Otherwise we would have no access.

But this Mediator, whom the Father has appointed between himself and us, ought not terrify us by his greatness, so that we have to look for another one, according to our fancy. For neither in heaven nor among the creatures on earth is there anyone who loves us more than Jesus Christ does. Although he was “in the form of God,” he nevertheless “emptied himself,” taking the form of “a man” and “a servant” for us;⁶⁴ and he made himself “completely like his brothers.”⁶⁵

Suppose we had to find another intercessor. Who would love us more than he who gave his life for us, even though “we were his enemies”?⁶⁶ And suppose we had to find one who has prestige and power. Who has as much of these as he who is seated “at the right hand of the Father,”⁶⁷ and who has all power “in heaven and on earth”?⁶⁸ And who will be heard more readily than God’s own dearly beloved Son?

So then, sheer unbelief has led to the practice of dishonoring the saints, instead of honoring them. That was something the saints never did nor asked for, but which in keeping with

从他们的著作可以看出，他们不但自己从未这样做也未要求别人这样做，按照他们的职责更是坚决拒绝这种做法。

我们不应以为自己不配祈祷，因为我们向上帝祈祷不是靠自己的价值，乃是完全靠着主耶稣基督的卓越与价值，而祂的义通过信心已经成为我们的了。

既然使徒有充分的理由要我们除去这愚昧的恐惧，或者更准确的说是不信，他就对我们说：“耶稣基督在凡事上与祂的弟兄相同，为要在上帝的事上成为慈悲忠信的大祭司，为百姓的罪献上挽回祭。⁷祂自己既然被试探而受苦，就能搭救被试探的人。”⁸

使徒又鼓励我们说：“我们既然有一位已经进入高天的大祭司，就是上帝的儿子耶稣，便当持定所承认的道。因我们的大祭司并非不能体恤我们的软弱，祂也曾凡事受过试探，与我们一样，只是祂没有犯罪。所以我们只管坦然无惧地来到施恩的宝座前，为要得怜恤，蒙恩惠，作随时的帮助。”⁹写这封书信的同一位使徒又说：“我们既因耶稣的血得以坦然进入至圣所…就当存着诚心和充足的信心来到上帝面前。”¹⁰

照样，基督“既是永远常存的，祂祭司的职任就长久不更换。凡靠着祂进到上帝面前的人，祂都能拯救到底；因为祂是长远活着，替他们祈求。”¹¹我们还需要什么呢？因为基督自己说：“我就是道路、真理、生命，若不借着

their duty, as appears from their writings, they consistently refused.

We should not plead here that we are unworthy—for it is not a question of offering our prayers on the basis of our own dignity but only on the basis of the excellence and dignity of Jesus Christ, whose righteousness is ours by faith.

Since the apostle for good reason wants us to get rid of this foolish fear—or rather, this unbelief—he says to us that Jesus Christ was “made like his brothers in all things,” that he might be a high priest who is merciful and faithful to purify the sins of the people.⁶⁹ For since he suffered, being tempted, he is also able to help those who are tempted.⁷⁰

And further, to encourage us more to approach him he says, “Since we have a high priest, Jesus the Son of God, who has entered into heaven, we maintain our confession. For we do not have a high priest who is unable to have compassion for our weaknesses, but one who was tempted in all things, just as we are, except for sin. Let us go then with confidence to the throne of grace that we may obtain mercy and find grace, in order to be helped.”⁷¹ The same apostle says that we “have liberty to enter into the holy place by the blood of Jesus. Let us go, then, in the assurance of faith.”⁷²

Likewise, “Christ’s priesthood is forever. By this he is able to save completely those who draw near to God through him who always lives to intercede for them.”⁷³ What more do we need? For Christ himself declares: “I am the way, the truth, and the life; no one comes to my Father but by me.”⁷⁴ Why should we seek another intercessor?

Since it has pleased God to give us his Son as our Intercessor, let us not leave him for another—or rather seek, without ever finding. For when God gave him to us he knew well

我，没有人能到父那里去。”¹² 为什么我们还要寻找另一位中保呢？

上帝既喜悦赐下祂的儿子作我们的中保，我们为什么还要找另一位中保呢？我们不应舍弃祂再去寻找另一位，我们找也找不到。因为上帝赐下中保时，祂非常明白我们乃是罪人。

因此，按着基督的吩咐，我们借着基督我们唯一的中保，求告在天上的父，正如主祷文所教导的；并确信我们奉祂的名向父所求，无不得着。

¹ 约壹 2:1 ² 腓 2:6-8 ³ 来 2:17 ⁴ 罗 5:10 ⁵ 罗 8:34; 来 1:3 ⁶ 太 28:18 ⁷ 来 2:17 ⁸ 来 2:18 ⁹ 来 4:14-16 ¹⁰ 来 10:19, 22 ¹¹ 来 7:24-25 ¹² 约 14:6

第二十七条 论圣而公之教会

我们相信并承认，一个单一的大公或普世教会，圣洁的会众，真基督信徒的聚集，等候他们在耶稣基督里完全的拯救，被祂的血洗净，并由圣灵圣化、印记。

这教会从世界之始就存在，并且要一直存到世界之末，因为基督既是永恒的王，祂便不能没有子民。

这圣洁的教会蒙上帝保守，抵抗全世界的怒潮，虽然有时她在人的眼中显得非常渺小——彷彿已经被消灭。

例如，在亚哈作王的危险时期，主耶和華保守七千人未向巴力屈膝¹。

因此，这圣洁的教会并不限于某个地

that we were sinners.

Therefore, in following the command of Christ we call on the heavenly Father through Christ, our only Mediator, as we are taught by the Lord's Prayer, being assured that we shall obtain all we ask of the Father in his name.

⁶³ 1 John 2:1 ⁶⁴ Phil. 2:6-8 ⁶⁵ Heb. 2:17 ⁶⁶ Rom. 5:10 ⁶⁷ Rom. 8:34; Heb. 1:3 ⁶⁸ Matt. 28:18 ⁶⁹ Heb. 2:17 ⁷⁰ Heb. 2:18 ⁷¹ Heb. 4:14-16 ⁷² Heb. 10:19, 22 ⁷³ Heb. 7:24-25 ⁷⁴ John 14:6

Article 27: *The Holy Catholic Church*

We believe and confess One single catholic or universal church—a holy congregation and gathering of true Christian believers, awaiting their entire salvation in Jesus Christ being washed by his blood, and sanctified and sealed by the Holy Spirit.

This church has existed from the beginning of the world and will last until the end, as appears from the fact that Christ is eternal King who cannot be without subjects.

And this holy church is preserved by God against the rage of the whole world, even though for a time it may appear very small in the eyes of men—as though it were snuffed out.

For example, during the very dangerous time of Ahab the Lord preserved for himself seven thousand men who did not bend their knees to Baal.⁷⁵

And so this holy church is not confined, bound, or limited to a certain place or certain

区或某些人，而是遍及分散在全世界；但在同一个圣灵里，靠着信心的能力，仍然同心合意彼此连接、联合。

¹ 王上 19:18

第二十八条 教会成员的责任

我们相信，这圣洁的会众既然是那些得救之人的聚集，并且在她之外并无救恩，因此在任何境况下，没有人应当离开她，自以为满足。所有人都有责任加入她、与她联合，维护教会的合一，藉着服从她的教导与管教，藉着俯首在耶稣基督的轭下，藉着在同一个身体上的互为肢体，接着上帝所给的恩赐彼此服事、建造。

为了更有效地保守这合一，按照上帝的话，所有信徒都有责任与那些不属教会的人分别，加入真教会，不论上帝在哪里设立她，即便执政者和皇家法令禁止如此行，即便以死亡与身体刑罚为代价。

因此，凡离开这真教会，或不加入她的人，都是违反上帝旨意而行事。

第二十九条 论真教会的标记

我们相信，我们应当非常谨慎、殷勤地接着上帝的话来分辨什么是真教会，因为世上一切教派都自称“教会”之名。

但我们所说的，并不是那些在教会中

persons. But it is spread and dispersed throughout the entire world, though still joined and united in heart and will, in one and the same Spirit, by the power of faith.

⁷⁵ 1 Kings 19:18

Article 28: *The Obligations of Church Members*

We believe that since this holy assembly and congregation is the gathering of those who are saved and there is no salvation apart from it, no one ought to withdraw from it, content to be by himself, regardless of his status or condition.

But all people are obliged to join and unite with it, keeping the unity of the church by submitting to its instruction and discipline, by bending their necks under the yoke of Jesus Christ, and by serving to build up one another, according to the gifts God has given them as members of each other in the same body.

And to preserve this unity more effectively, it is the duty of all believers, according to God's Word, to separate themselves from those who do not belong to the church, in order to join this assembly wherever God has established it, even if civil authorities and royal decrees forbid and death and physical punishment result.

And so, all who withdraw from the church or do not join it act contrary to God's ordinance.

Article 29: *The Marks of the True Church*

We believe that we ought to discern diligently and very carefully, by the Word of God, what is the true church—for all sects in the world today claim for themselves the name of “the church.”

与真信徒混杂在一起的假信徒。从表面上看来，他们在教会中，但其实他们不属于教会。我们所说的是区分真教会的身体和团契，与一切自称为“教会”的教派。

辨别真教会的标记为：这教会有纯正的福音宣讲；有纯正的圣礼执行，正如基督所设立的；有执行教会管教以纠正错误。简言之，这教会凡事按照上帝纯正的话语来治理，凡与上帝话语相悖的都予以拒绝，并承认耶稣基督为教会唯一的元首。透过这些标记就可以确知认出真教会，无人可以与这教会分离。

论到那些属于真教会的人，我们可以靠真基督徒的独特标记来认出他们：通过信心，通过他们在接受耶稣基督为唯一的救主之后，远离罪、追求义。他们爱真上帝和他们的邻舍，不偏左右，把肉体及邪情私欲钉在十字架上。

尽管他们里面依旧留有极大的软弱，但他们一生靠圣灵对抗自己的软弱，不断诉诸主耶稣基督的宝血、死亡、受苦与顺服，在祂里面藉着对祂的信心，罪得赦免。

至于假教会，自诩自己和自己规条的权威超过上帝的话语；不愿服从基督的轭下；也不按照基督在祂话语中命令的方式施行圣礼，反而，随自己的意思在上帝的话上有所增减；她依靠人过于依靠耶稣基督；她逼迫那些按上帝的话而过圣洁生活，并那些斥责

We are not speaking here of the company of hypocrites who are mixed among the good in the church and who nonetheless are not part of it, even though they are physically there. But we are speaking of distinguishing the body and fellowship of the true church from all sects that call themselves “the church.”

The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head. By these marks one can be assured of recognizing the true church—and no one ought to be separated from it.

As for those who are of the church, we can recognize them by the distinguishing marks of Christians: namely by faith, and by their fleeing from sin and pursuing righteousness, once they have received the one and only Savior, Jesus Christ. They love the true God and their neighbors, without turning to the right or left, and they crucify the flesh and its works.

Though great weakness remains in them, they fight against it by the Spirit all the days of their lives, appealing constantly to the blood, suffering, death, and obedience of the Lord Jesus, in whom they have forgiveness of their sins, through faith in him.

As for the false church, it assigns more authority to itself and its ordinances than to the Word of God; it does not want to subject itself to the yoke of Christ; it does not administer the sacraments as Christ commanded in his Word; it rather adds to them or subtracts from them as it pleases; it bases itself on men, more than on Jesus

她的过错、贪心与拜偶像的人。

这两个教会容易辨认，因此也很容易区分开来。

第三十条 论教会的治理

我们相信，这个真教会必须以我们的主在祂话语中所教导我们的属灵原则来治理，也就是说必须有上帝的仆人或牧师传讲上帝的道并施行圣礼，也必须有长老和执事与牧师共同组成教会会议。

借着这种方法，真教会得到保守，真道得以在各地传扬，犯罪者在属灵上受到矫正与监督，以至于贫困者也得以按其需要得到救济与安慰。

通过这种方法，当忠信的人按着使徒保罗在他写给提摩太的书信中所规定的方式被选举出来时，凡事在教会中就能规规矩矩地按着次序行了。¹

¹ 提前 3

第三十一条 论教会的职分

我们相信，上帝圣道的仆人、长老、执事应当由教会奉主的名祈祷，按着次序，经合法的选举，选出来担任各职，正如圣经所吩咐的。

因此，每个人都必须谨慎，不可不恰当的贸然自荐，必须忍耐等候上帝的呼召，这样他可以确信他的呼召，并确知他是主所拣选的。

Christ; it persecutes those who live holy lives according to the Word of God and who rebuke it for its faults, greed, and idolatry.

These two churches are easy to recognize and thus to distinguish from each other.

Article 30: *The Government of the Church*

We believe that this true church ought to be governed according to the spiritual order that our Lord has taught us in his Word. There should be ministers or pastors to preach the Word of God and administer the sacraments. There should also be elders and deacons, along with the pastors, to make up the council of the church.

By this means true religion is preserved; true doctrine is able to take its course; and evil men are corrected spiritually and held in check, so that also the poor and all the afflicted may be helped and comforted according to their need.

By this means everything will be done well and in good order in the church, when such men are elected who are faithful and are chosen according to the rule that Paul gave to Timothy.⁷⁶

⁷⁶ 1 Tim. 3

Article 31: *The Officers of the Church*

We believe that ministers of the Word of God, elders, and deacons ought to be chosen to their offices by a legitimate election of the church, with prayer in the name of the Lord, and in good order, as the Word of God teaches.

So everyone must be careful not to push himself forward improperly, but he must wait for God's call, so that he may be assured of his calling and be certain and sure that he is

至于传上帝话语的牧师，不拘他们在哪里，因为他们都有同等的权柄和权威，他们都是基督的使者，基督是唯一的普世监督，教会唯一的元首。

此外，为了保护上帝圣洁的秩序不受侵犯或藐视，我们说每个人都应当格外敬重教会中的圣道的仆人和长老，为着他们所做的工的缘故，尽量与他们和平相处，没有埋怨、口角、或纷争。

第三十二条 论教会的秩序与管教

我们也相信，虽然那些治理教会的人制定教会法规来维持教会是好的、有益的，但他们必须注意，不可要离开我们独一无二的主基督所设立的那些事情。

因此我们反对一切人的发明，以及在我们敬拜上帝的事上，强加在我们身上的以任何形式捆绑、强迫我们良心的一切律法。

因此我们只接纳那些正当维护和睦与合一，并使众人顺服上帝的事。

为这个目的，逐罚以及与此相关的一切事宜，根据上帝的道，都是必须的。

第三十三条 论圣礼

我们相信，慈爱的上帝顾念我们的刚硬与软弱，为我们设立了圣礼，来印证祂的应许，来保证祂对我们的美意

chosen by the Lord.

As for the ministers of the Word, they all have the same power and authority, no matter where they may be, since they are all servants of Jesus Christ, the only universal bishop, and the only head of the church.

Moreover, to keep God's holy order from being violated or despised, we say that everyone ought, as much as possible, to hold the ministers of the Word and elders of the church in special esteem, because of the work they do, and be at peace with them, without grumbling, quarreling, or fighting.

Article 32: The Order and Discipline of the Church

We also believe that although it is useful and good for those who govern the churches to establish and set up a certain order among themselves for maintaining the body of the church, they ought always to guard against deviating from what Christ, our only Master, has ordained for us.

Therefore we reject all human innovations and all laws imposed on us, in our worship of God, which bind and force our consciences in any way.

So we accept only what is proper to maintain harmony and unity and to keep all in obedience to God.

To that end excommunication, with all it involves, according to the Word of God, is required.

Article 33: The Sacraments

We believe that our good God, mindful of our crudeness and weakness, has ordained sacraments for us to seal his promises in us, to pledge his good will and grace toward us,

和恩典，并且来喂养和坚固我们的信心。

祂将这些圣礼加在福音圣道上，更好地向我们的外在感官呈现了祂通过圣道使我们明白的事，和祂在我们心中内在所做的事，在我们里面坚固祂所赐给我们的救恩。

因为这些圣礼是内在、不可见之事的可见标记与印证，借此上帝透过圣灵的能力在我们里面作工。因此，它们并非空洞、虚伪的标记，愚弄欺骗我们，因为它们真正的实体是耶稣基督，没有基督它们就一文不值。

此外，我们以基督我们的主人所设立的圣礼数目为满足。只有两个圣礼：圣洗礼与主耶稣基督的圣餐礼。

第三十四条 论圣洗礼

我们相信并承认，那成全律法的耶稣基督，藉着祂流出的宝血，已经终止了一切其他为赎罪能做或想做的流血。

基督既除去了用血所立的割礼，就设立了洗礼；借此我们被接纳进上帝的教会，与其他人、一切异教隔离，分别为圣，完全属祂，身上带着祂的印记与记号。洗礼也向我们作见证，祂要永远作我们的上帝，因祂是我们恩慈的父神。

因此祂吩咐一切属祂的人，要“奉圣父、圣子、圣灵的名”¹用清水接受洗礼，借此说明，就如水洗除我们身体

and also to nourish and sustain our faith.

He has added these to the Word of the gospel to represent better to our external senses both what he enables us to understand by his Word and what he does inwardly in our hearts, confirming in us the salvation he imparts to us.

For they are visible signs and seals of something internal and invisible, by means of which God works in us through the power of the Holy Spirit. So they are not empty and hollow signs to fool and deceive us, for their truth is Jesus Christ, without whom they would be nothing.

Moreover, we are satisfied with the number of sacraments that Christ our Master has ordained for us. There are only two: the sacrament of baptism and the Holy Supper of Jesus Christ.

Article 34: *The Sacrament of Baptism*

We believe and confess that Jesus Christ, in whom the law is fulfilled, has by his shed blood put an end to every other shedding of blood, which anyone might do or wish to do in order to atone or satisfy for sins.

Having abolished circumcision, which was done with blood, he established in its place the sacrament of baptism. By it we are received into God's church and set apart from all other people and alien religions, that we may be dedicated entirely to him, bearing his mark and sign. It also witnesses to us that he will be our God forever, since he is our gracious Father.

Therefore he has commanded that all those who belong to him be baptized with pure water “in the name of the Father, and the Son, and the Holy Spirit.”⁷⁷ In this way he signifies to us that just as water washes away

的污秽，照样基督的血借着圣灵的能力，浇灌我们里面的灵魂，洗净我们灵魂的罪，重生我们，脱离可恶之子的身分，成为上帝的儿女。

这并不在于外在水的功效，乃在于上帝儿子所洒的宝血；祂是我们的红海，我们必须经过，才能逃离法老的暴政（法老就是魔鬼），进入属灵的迦南美地。因此，牧师们，就他们的工作而言，给予我们的是圣礼，是可见的，但主赐给我们的是圣礼所标记的，就是不可见的恩赐与恩典：清洗、洗净、洗除我们灵魂的一切污秽与不义；更新我们的心，并且用各样安慰来充满它们；赐给我们真正的确据，保证父神的慈爱；叫我们披戴新人，脱去旧人的一切行为。²

因此，我们相信，任何真心寻求永生的人，应当只受洗一次，不必再重覆，因为我们不能生两次。这洗礼不仅在受洗时对我们有益，而是在我们一生中都有益。

因此我们憎恶重洗派的错误，他们认为受洗一次不够；他们也定罪信徒孩童的洗礼。但我们相信，我们的孩童应当受洗，印上恩约的记号，正如以色列人的孩童也要受割礼一样，因为上帝向我们的孩童作了同样的应许。

诚然，基督流血洗净成人的罪，也照样洗净孩童的罪。

因此他们应当接受这记号和基督为他们所成就的圣礼，正如主在律法中所吩咐的，在他们出生后，借着为他们

the dirt of the body when it is poured on us and also is seen on the body of the baptized when it is sprinkled on him, so too the blood of Christ does the same thing internally, in the soul, by the Holy Spirit. It washes and cleanses it from its sins and transforms us from being the children of wrath into the children of God.

This does not happen by the physical water but by the sprinkling of the precious blood of the Son of God, who is our Red Sea, through which we must pass to escape the tyranny of Pharaoh, who is the devil, and to enter the spiritual land of Canaan. So ministers, as far as their work is concerned, give us the sacrament and what is visible, but our Lord gives what the sacrament signifies—namely the invisible gifts and graces; washing, purifying, and cleansing our souls of all filth and unrighteousness; renewing our hearts and filling them with all comfort; giving us true assurance of his fatherly goodness; clothing us with the “new man” and stripping off the “old,” with all its works.⁷⁸

For this reason we believe that anyone who aspires to reach eternal life ought to be baptized only once without ever repeating it—for we cannot be born twice. Yet this baptism is profitable not only when the water is on us and when we receive it but throughout our entire lives.

For that reason we detest the error of the Anabaptists who are not content with a single baptism once received and also condemn the baptism of the children of believers. We believe our children ought to be baptized and sealed with the sign of the covenant, as little children were circumcised in Israel on the basis of the same promises made to our children.

And truly, Christ has shed his blood no less for washing the little children of believers

献上一只羊羔，就是耶稣基督的献祭，他们应当有分于基督的受苦与受死的圣礼。

此外，洗礼也为我们的孩童作了割礼为以色列人所作的。为此缘故，保罗称洗礼为“基督的割礼”。³

¹ 太 28:19 ² 西 3:9-10 ³ 西 2:11

第三十五条 论主的圣餐

我们相信并承认，我们的救主耶稣基督的确设立了圣餐的圣礼，为要喂养并维持那些祂所重生的人，将他们纳入祂的家中，就是祂的教会。

如今那些重生的人有两个生命，一是属肉体暂时的生命，就是从头一次生所得来的，是众人所共有的；另外就是属灵的、属天的生命，是从第二次的生所得来的，是由福音的真理所产生的，与基督的身体联合；这生命是只有上帝的选民才共有的。

因此，为了维持我们肉身属世的生命，上帝曾赐给我们适当的属世的粮食，和生命本身一样，是众人共有的；但是为了维持我们属灵的、属天的生命，祂曾赐给我们从天上来的生命粮，就是耶稣基督。当我们吃喝祂，也就是在灵里相信、接受祂的时候，祂就喂养并坚固信徒属灵的生命。

为了向我们描绘这属灵的、属天的生命之粮，基督就设立了属地的、可见的饼，当作祂身体的圣礼，酒当作祂

than he did for adults.

Therefore they ought to receive the sign and sacrament of what Christ has done for them, just as the Lord commanded in the law that by offering a lamb for them the sacrament of the suffering and death of Christ would be granted them shortly after their birth. This was the sacrament of Jesus Christ.

Furthermore, baptism does for our children what circumcision did for the Jewish people. That is why Paul calls baptism the “circumcision of Christ.”⁷⁹

⁷⁷ Matt. 28:19 ⁷⁸ Col. 3:9-10 ⁷⁹ Col. 2:11

Article 35: *The Sacrament of the Lord's Supper*

We believe and confess that our Savior Jesus Christ has ordained and instituted the sacrament of the Holy Supper to nourish and sustain those who are already born again and ingrafted into his family: his church.

Now those who are born again have two lives in them. The one is physical and temporal—they have it from the moment of their first birth, and it is common to all. The other is spiritual and heavenly, and is given them in their second birth; it comes through the Word of the gospel in the communion of the body of Christ; and this life is common to God's elect only.

Thus, to support the physical and earthly life God has prescribed for us an appropriate earthly and material bread, which is as common to all as life itself also is. But to maintain the spiritual and heavenly life that belongs to believers he has sent a living bread that came down from heaven: namely Jesus Christ, who nourishes and maintains the spiritual life of believers when eaten—that is, when appropriated and received spiritually by

宝血的圣礼。祂这样做是向我们证明，正如当我们在手中接受这些圣礼，用口吃喝时，我们的生命真的借此得到喂养，同样我们也真的在灵魂中领受了我们唯一救主基督的真身体与血，来支持我们属灵的生命。我们乃是凭信心领受这些的，因为信心是我们灵魂的手和口。

现在我们确实知道，耶稣基督并没有徒然设立祂的圣餐，祂借着这些圣洁的标记在我们心中作工，尽管祂工作的方式超乎我们的理解，我们无法测透，正如圣灵的运行是隐藏的、无法测透。

但是当我们说我们所吃喝的就是基督自己自然的身体与血，我们并没有说错，我们并不是用我们的口，乃是借着信心、靠着圣灵来吃喝祂自己。

这样，基督一直坐在天父上帝的右边，然而祂从未因此不把自己通过信心赐给我们。这是属灵的筵席，其中基督把祂自己和祂一切的益处赐与我们。在这筵席上，祂叫我们享受祂自己，和祂受苦、受死的功德，借着吃祂的肉，祂来喂养、坚固并安慰我们可怜、孤寂的灵魂，借着喝祂的血，祂来复苏、更新我们的灵魂。

此外，虽然这些圣礼与所标记的事物乃是结合在一起的，但并非所有的人都同时领受到它们。邪恶的人领受这圣礼，是吃喝自己的罪，因他们未领受圣餐的实体。正如犹太与行邪术的西门都领受了圣餐，但未领受到基督，就是圣礼所代表的。基督只把自

faith.

To represent to us this spiritual and heavenly bread Christ has instituted an earthly and visible bread as the sacrament of his body and wine as the sacrament of his blood. He did this to testify to us that just as truly as we take and hold the sacraments in our hands and eat and drink it in our mouths, by which our life is then sustained, so truly we receive into our souls, for our spiritual life, the true body and true blood of Christ, our only Savior. We receive these by faith, which is the hand and mouth of our souls.

Now it is certain that Jesus Christ did not prescribe his sacraments for us in vain, since he works in us all he represents by these holy signs, although the manner in which he does it goes beyond our understanding and is incomprehensible to us, just as the operation of God's Spirit is hidden and incomprehensible.

Yet we do not go wrong when we say that what is eaten is Christ's own natural body and what is drunk is his own blood—but the manner in which we eat it is not by the mouth but by the Spirit, through faith.

In that way Jesus Christ remains always seated at the right hand of God the Father in heaven—but he never refrains on that account to communicate himself to us through faith. This banquet is a spiritual table at which Christ communicates himself to us with all his benefits. At that table he makes us enjoy himself as much as the merits of his suffering and death, as he nourishes, strengthens, and comforts our poor, desolate souls by the eating of his flesh, and relieves and renews them by the drinking of his blood.

Moreover, though the sacraments and the thing signified are joined together, not all receive both of them. The wicked person certainly takes the sacrament, to his

已给了信徒。

最后，我们用谦虚与恭敬的心，在上帝子民的聚集时领受此圣礼，当我们用感谢的心来纪念我们救主基督的死，并承认我们的信心和我们的基督信仰。因此，人不可不先仔细省察自己而来到主的桌前，免得“吃这饼、喝这杯是吃喝自己的罪”。¹

简言之，借着使用此圣礼我们得到鼓励，对上帝、对人激发爱心。

因此我们拒绝一切混杂与可恶的发明，就是人所加添并搀杂其他褻渎的礼节；乃要坚称我们应当以基督的命令及使徒所教导我们的为满足，而且一定要以他们所说的来论及有关圣礼的事。

¹ 林前 11:27

第三十六条 论政府

我们相信，由于人类的败坏，我们恩慈的上帝设立了君王、诸侯与官员。祂要借着律法与政策来治理世界，好约束人类的不法之事，使凡事在人类中间能按着良好的次序进行。

为此缘故，上帝把刀剑的权柄交给政府手中，以刑罚作恶的、保护行善的。

他们如此蒙召来促进社会的进步，这是上帝所喜悦的，同时顺服上帝的律法，除去一切宣讲福音和敬拜上帝的障碍。

condemnation, but does not receive the truth of the sacrament, just as Judas and Simon the Sorcerer both indeed received the sacrament, but not Christ, who was signified by it. He is communicated only to believers.

Finally, with humility and reverence we receive the holy sacrament in the gathering of God's people, as we engage together, with thanksgiving, in a holy remembrance of the death of Christ our Savior, and as we thus confess our faith and Christian religion. Therefore no one should come to this table without examining himself carefully, lest "by eating this bread and drinking this cup he eat and drink to his own judgment."⁸⁰

In short, by the use of this holy sacrament we are moved to a fervent love of God and our neighbors.

Therefore we reject as desecrations of the sacraments all the muddled ideas and damnable inventions that men have added and mixed in with them. And we say that we should be content with the procedure that Christ and the apostles have taught us and speak of these things as they have spoken of them.

⁸⁰ 1 Cor. 11:27

Article 36: *The Civil Government*

We believe that because of the depravity of the human race our good God has ordained kings, princes, and civil officers. He wants the world to be governed by laws and policies so that human lawlessness may be restrained and that everything may be conducted in good order among human beings.

For that purpose he has placed the sword in the hands of the government, to punish evil people and protect the good.

And being called in this manner to contribute

他们这样做时，必须完全限制自己施行绝对权柄的倾向，只用赋予他们的工具，在交托给他们的领域里行事。

他们这样做，是为了上帝的道不受阻拦、基督的国得到进展，敌对基督的势力受到抵制。^{*}

此外，每个人不拘在什么身份、境况或阶层，都当顺服政府，向他们纳税，尊重他们，在一切不违反上帝话语的事上顺服他们，为他们祷告，求主在他们一切的行事上乐意引导他们，好叫我们可以敬虔端正，和平安静的度日。

因此我们谴责重洗派和其他无政府主义者，并一切反对在上掌权者和政府官员的、以财产共有制颠倒公义的、破坏上帝在世人中间所设立良好秩序的人。

^{*}以上三段取代了以下由各改革宗总会判定为不合圣经的段落：“政府的职责不仅限于照管公共领域，也延伸至保护神圣事工，除去并拆毁一切偶像敬拜和对敌基督者的虚假敬拜；拓展基督的国度；在各处赞助福音的传扬；使上帝的名得荣耀、在各处受敬拜，正如祂的圣经中所吩咐的。”

第三十七条 论末日审判

最后，我们相信，根据上帝的道，当主所定的时候来到（一切受造物都不知道），选民的数目完全时，我们的主耶稣基督将有体的、可见的从天降

to the advancement of a society that is pleasing to God, the civil rulers have the task, subject to God's law, of removing every obstacle to the preaching of the gospel and to every aspect of divine worship.

They should do this while completely refraining from every tendency toward exercising absolute authority, and while functioning in the sphere entrusted to them, with the means belonging to them.

They should do it in order that the Word of God may have free course; the kingdom of Jesus Christ may make progress; and every anti-Christian power may be resisted.*

Moreover everyone, regardless of status, condition, or rank, must be subject to the government, and pay taxes, and hold its representatives in honor and respect, and obey them in all things that are not in conflict with God's Word, praying for them that the Lord may be willing to lead them in all their ways and that we may live a peaceful and quiet life in all piety and decency.

And on this matter we denounce the Anabaptists, other anarchists, and in general all those who want to reject the authorities and civil officers and to subvert justice by introducing common ownership of goods and corrupting the moral order that God has established among human beings.

*The preceding three paragraphs are a substitution for the original paragraph below, which various Reformed Synods have judged to be unbiblical: *“And the government's task is not limited to caring for and watching over the public domain but extends also to upholding the sacred ministry, with a view to removing and destroying all idolatry and false worship of the Antichrist; to promoting the kingdom of Jesus Christ; and to furthering the preaching of the gospel everywhere; to the end that God may be honored and served by everyone, as he requires*

临，正如祂升天时一样，用伟大的荣耀与威严，来宣告祂自己就是审判活人死人的审判者。祂要用火焚烧这个旧世界，洁净它。

那时全人类都要亲身来到这位大审判官面前，从世界之始到世界的末了，所有的男人、女人、儿童。他们都要被天使长的声音和上帝的号角声召唤。¹

所有在这以先死去的人都要从死里复活，他们的灵魂要与自己曾经的身体联合。而那些还活着的人则不会像其他人那样死去，而是在眨眼之间改变，从朽坏的变为不朽坏的。²

然后，“案卷”（就是良心）展开了，死了的人要接着他们在世上所行的，或善或恶受报。³的确，每个人所说的闲话，世人认为只是玩笑而已，在审判的日子必要句句供出来。⁴人的秘密和伪善都要被揭发，在众人面前赤露敞开。

因此，这个审判对作恶的人真是可怕的，但对蒙拣选的义人却是最欢喜的，是极大的安慰，因为到那时他们完全的救赎将会成就。他们要得到自己劳苦的果实；众人要知道他们是无辜的；而且他们要看见恶人遭受上帝极其可怕的报应，就是那些在世上极其残酷地逼迫他们、压迫他们、虐待他们的人。

那些作恶的人要因自己良心的见证而自责，他们要成为不朽，但却在为魔鬼及其使者所预备的永远的火湖中受

in his Word.”

Article 37: *The Last Judgment*

Finally, we believe, according to God's Word, that when the time appointed by the Lord is come (which is unknown to all creatures) and the number of the elect is complete, our Lord Jesus Christ will come from heaven, bodily and visibly, as he ascended, with great glory and majesty, to declare himself the judge of the living and the dead. He will burn this old world, in fire and flame, in order to cleanse it.

Then all human creatures will appear in person before that great judge—men, women, and children, who have lived from the beginning until the end of the world. They will be summoned there by the voice of the archangel and by the sound of the divine trumpet.⁸¹

For all those who died before that time will be raised from the earth, their spirits being joined and united with their own bodies in which they lived. And as for those who are still alive, they will not die like the others but will be changed “in the twinkling of an eye” from “corruptible to incorruptible.”⁸²

Then “the books” (that is, the consciences) will be opened, and the dead will be judged according to the things they did in the world,⁸³ whether good or evil. Indeed, all people will give account of all the idle words they have spoken,⁸⁴ which the world regards as only playing games. And then the secrets and hypocrisies of men will be publicly uncovered in the sight of all.

Therefore, with good reason the thought of this judgment is horrible and dreadful to wicked and evil people. But it is very pleasant and a great comfort to the righteous and elect, since their total redemption will then be accomplished. They will then

折磨。⁵

相反地，那些忠信的选民则要得荣耀和尊贵的冠冕。上帝的儿子要在父神以及蒙拣选的圣天使面前，承认他们的名字；⁶ 他们一切的眼泪都要被擦去；⁷ 他们在地上时，被许多审判官与官长定为异端与恶者的原因，到时都要显明是“为了上帝儿子的缘故”。

作为主恩慈的赏赐，祂要使他们拥有那人心未曾想到过的荣耀。

因此，我们极其盼望那伟大的日子来到，好完全享受上帝在我们的主耶稣基督里所赐给我们的应许。阿们！

¹帖前 4:16 ²林前 15:51-53 ³启 20:12
⁴太 12:36 ⁵太 25:14. ⁶太 10:32 ⁷启 7:17

receive the fruits of their labor and of the trouble they have suffered; their innocence will be openly recognized by all; and they will see the terrible vengeance that God will bring on the evil ones who tyrannized, oppressed, and tormented them in this world.

The evil ones will be convicted by the witness of their own consciences, and shall be made immortal— but only to be tormented in the everlasting fire prepared for the devil and his angels.⁸⁵

In contrast, the faithful and elect will be crowned with glory and honor. The Son of God will “confess their names”⁸⁶ before God his Father and the holy and elect angels; all tears will be “wiped from their eyes”;⁸⁷ and their cause—at present condemned as heretical and evil by many judges and civil officers—will be acknowledged as the “cause of the Son of God.”

And as a gracious reward the Lord will make them possess a glory such as the heart of man could never imagine.

So we look forward to that great day with longing in order to enjoy fully the promises of God in Christ Jesus, our Lord.

⁸¹ 1 Thess. 4:16 ⁸² 1 Cor. 15:51-53 ⁸³ Rev. 20:12 ⁸⁴ Matt. 12:36 ⁸⁵ Matt. 25:14 ⁸⁶ Matt. 10:32 ⁸⁷ Rev. 7:17

海德堡要理问答 Heidelberg Catechism (1563)

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¹——都不属于自己²，而属于我信实的救主耶稣基督³。

他用宝血完全补偿了我一切的罪债⁴，并救我脱离魔鬼一切的权势⁵；他也保守我⁶，若非天父允许，我连一根头发也不会掉下⁷；诚然，万事必为我的救恩互相效力⁸。

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

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¹；第二，我怎样从自己一切罪恶和悲惨中被拯救²；第三，我怎样为这样的拯救感谢上帝³。

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

LORD'S DAY 1

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

A. That I am not my own,¹ but belong— body and soul, in life and in death²— to my faithful Savior, Jesus Christ.³

He has fully paid for all my sins with his precious blood,⁴ and has delivered me from the tyranny of the devil.⁵ He also watches over me in such a way⁶ that not a hair can fall from my head without the will of my Father in heaven;⁷ in fact, all things must work together for my salvation.⁸

Because I belong to him, Christ, by his Holy Spirit, also assures me of eternal life⁹ and makes me wholeheartedly willing and ready from now on to live for him.¹⁰

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;¹ second, how I am delivered from all my sins and misery;² third, how I am to thank God for such deliverance.³

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.

后 2:15; 彼前 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¹。

¹ 罗 3:20; 7:7-25.

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、尽意、尽力爱主你的上帝”¹。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”²。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¹。因为我的本性倾向于憎恨上帝和我的邻舍²。

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

PART I: MISERY

LORD'S DAY 2

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

A. The law of God tells me.¹

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."¹ This is the greatest and first commandment. And a second is like it: "You shall love your neighbor as yourself."² 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.¹ I am inclined by nature to hate God and my neighbor.²

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

逆吗？

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

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¹，因此我们的本性变得极其败坏²，以致于我们都是罪里成孕出生的³。

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¹。除非我们被上帝的灵重生²。

¹创 6:5; 8:21 ; 伯 14:4; 赛 53:6 ²约 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¹。但是人，因魔鬼的怂恿²，自甘悖逆³，使自己 and 所有的后裔丧失了

perverse?

A. No. God created man good¹ and in his own image,² that is, in true righteousness and holiness,³ so that he might truly know God his creator,⁴ love him with all his heart, and live with God in eternal happiness, for his praise and glory.⁵

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.¹ This fall has so poisoned our nature² that we are all conceived and born in sin.³

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,¹ unless we are born again by the Spirit of God.²

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

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.¹ Man, however, at the instigation of the devil,² in willful disobedience,³ robbed himself and all his

这些恩赐⁴。

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¹，并要在今生和永世用公义的审判刑罚二者²，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。”³

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¹，但他也是公义的²；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³。

¹出 34:6-7；诗 103:8-9 ²出 34:7；申 7:9-11；诗 5:4-6；来 10:30-31 ³太 25:45-46

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，

descendants of these gifts.⁴

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,¹ having declared: “Cursed is everyone who does not observe and obey all the things written in the book of the law.”²

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

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

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

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¹；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²。

¹ 出 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。我们反而天天加增罪债²。

¹ 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¹；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²。

¹ 结 18:4, 20; 来 2:14-18 ² 诗 49:7-9; 130:3

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¹并且是义人²，同时又比一切受造物都更有能力，他也必须是真正的上帝³。

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

punishment and return to God's favor?

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

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.¹

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.¹ Furthermore, no mere creature can bear the weight of God's eternal wrath against sin and deliver others from it.²

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 true¹ and righteous² man, yet more powerful than all creatures, that is, one who is also true God.³

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

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¹；但罪人无法为他人作出补偿²。

¹ 罗 5:12, 15; 林前 15:21; 来 2:14-16; 2 来 7:26, 27; 彼前 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¹，才能在他的人性中承担上帝忿怒的重负²，为我们赚得并使我们恢复公义和生命³。

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¹；上帝把他赐给我们做我们完全的救赎和公义²。

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

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;¹ but a sinner could never pay for others.²

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

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.¹

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,¹ who was given to us for our complete deliverance and righteousness.²

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

在乐园里启示了这福音¹，然后由族长²和先知³宣布，并由律法中的献祭和其他礼仪预表⁴，最后由他的独生子爱子成就了⁵。

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
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¹。

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¹；更是一种全心的信靠²，由圣灵通过福音在我里面做成的³；使我确信，唯独出于上帝的恩典，唯独因着基督的功德⁴，上帝白白地将赦罪、永恒的公义以及救恩⁵，不仅赐给别人，也赐给了我⁶。

¹约 17:3, 17; 来 11:1-3; 雅 2:19 ²罗 4:18-21; 5:1; 10:10; 来 4:14-16 ³太 16:15-17; 约 3:5; 徒 16:14; 罗 1:16; 10:17;

Paradise;¹ later, he proclaimed it by the holy patriarchs² and prophets³ and foreshadowed it by the sacrifices and other ceremonies of the law;⁴ and finally he fulfilled it through his own beloved Son.⁵

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.¹

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;¹ it is also a wholehearted trust,² which the Holy Spirit works in me³ by the gospel,⁴ that God has freely granted, not only to others but to me also,⁵ forgiveness of sins, eternal righteousness, and salvation.⁶ These gifts are purely of grace, only because of Christ's merit.⁷

¹ John 17:3, 17; Heb. 11:1-3; James 2:19 ² Rom. 4:18-21; 5:1; 10:10; Heb. 4:14-16 ³ Matt. 16:15-17; John 3:5; Acts 16:14 ⁴ Rom. 1:16; 10:17; 1 Cor. 1:21 ⁵ Gal. 2:20 ⁶ Rom. 1:17; Heb. 10:10 ⁷ Rom. 3:21-26; Gal. 2:16; Eph.

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¹，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。

¹ 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。阿们。

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¹，你

2:8-10

22 Q. What then must a Christian believe?

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

¹ 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,¹

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²，这三位不同的位格是一个、真实、永恒上帝。

¹ 申 6:4; 林前 8:4-6 ² 太 3:16-17; 28:18-19; 路 4:18 (赛 61:1) ; 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¹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²，因为他的儿子基督的缘故，他是我的上帝和天父³。我信靠他必供给我身体和灵魂一切的需要⁴，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⁵；因为他是无所不能的上帝⁶，能如此行，并且他也是一位信实的天父，乐意如此行⁷。

¹ 创 1-2; 出 20:11; 诗 33:6; 赛 44:24; 徒 4:24; 14:15 ² 诗 104; 太 6:30; 10:29; 弗 1:11 ³ 约 1:12-13; 罗 8:15-16 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 7:9-11

主日 10

why do you speak of three: Father, Son, and Holy Spirit?

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

¹ Deut. 6:4; 1 Cor. 8:4, 6 ² 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

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,¹ who still upholds and rules them by his eternal counsel and providence,² is my God and Father for the sake of Christ his Son.³ I trust God so much that I do not doubt he will provide whatever I need for body and soul,⁴ and will turn to my good whatever adversity he sends upon me in this vale of tears.⁵ He is able to do this because he is almighty God;⁶ he desires to do this because he is a faithful Father.⁷

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

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¹，借此，他犹如用手一样，托住天地万物²，并且治理它们，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³，一切皆非偶然⁴，而是出于上帝父亲般的手⁵。

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¹，在顺境中感恩²；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绝³。因为万物都在他的手中，他若不许，它们动也不能动⁴。

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¹；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²。

providence of God?

A. Providence is the almighty and ever-present power of God¹ by which God upholds, as with his hand, heaven and earth and all creatures,² and so rules them that leaf and blade, rain and drought, fruitful and lean years, food and drink, health and sickness, prosperity and poverty³— all things, in fact, come to us not by chance⁴ but by his fatherly hand.⁵

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,¹ thankful in prosperity,² and for the future we can have good confidence in our faithful God and Father that no creature will separate us from his love.³ For all creatures are so completely in his hand that without his will they can neither move nor be moved.⁴

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;¹ and because salvation is not to be sought or found in anyone else.²

¹ Matt. 1:21; Heb. 7:25 ² Isa. 43:11; John 15:5; Acts 4:11-12; 1 Tim. 2:5

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，真是相信唯一的救主耶稣吗？

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¹。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²。

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¹，作我们的先知和教师²，他完全向我们启示上帝关乎我们救赎奥秘的预旨³；我们唯一的大祭司⁴，一次献上他的身体，救赎了我们⁵，并且永远活着，替我们向上帝不住地代求⁶；我们永远的君王⁷，用他的圣道和圣灵统管我们，护卫并保守我们在他为我们所赚取的救赎之中⁸。

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 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;

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.¹ 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.²

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 Spirit¹ to be our chief prophet and teacher² who fully reveals to us the secret counsel and will of God concerning our deliverance;³ our only high priest⁴ who has delivered us by the one sacrifice of his body,⁵ and who continually intercedes for us before the Father;⁶ and our eternal king⁷ who governs us by his Word and Spirit, and who guards us and keeps us in the deliverance he has won for us.⁸

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) ⁵ Heb. 9:12; 10:11-14 ⁶ Rom. 8:34; Heb. 9:24 ⁷ Matt. 21:5 (Zech. 9:9) ⁸ Matt. 28:18-20; John 10:28; Rev. 12:10-11.

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

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、本身儿子¹；而我们都是因他的缘故，靠着恩典，被收纳为上帝的儿女。²

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¹，从罪恶和魔鬼一切的权势

32 Q. But why are you called a Christian?

A. Because by faith I am a member of Christ¹ and so I share in his anointing.² I am anointed to confess his name,³ to present myself to him as a living sacrifice of thanks,⁴ to strive with a free conscience against sin and the devil in this life,⁵ and afterward to reign with Christ over all creation for eternity.⁶

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.¹ We, however, are adopted children of God—adopted by grace for the sake of Christ.²

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 blood¹—he has delivered and purchased us body and soul from sin and from the tyranny of the devil,² to be his very own.³

下，拯救并买赎了我们的身体和灵魂²，属于他自己³。

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——他现在是并且永远是永恒上帝¹——藉着圣灵的运行²，从童贞女马利亚的血肉给自己取了真实的人性³，好成为大卫真正的后裔⁴，凡事与他的弟兄们一样⁵，只是没有罪⁶。

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¹，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²。

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

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,¹ took to himself, through the working of the Holy Spirit,² from the flesh and blood of the virgin Mary,³ a true human nature so that he might also become David's true descendant,⁴ like his brothers in all things⁵ except for sin.⁶

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 mediator¹ and, in God's sight, he covers with his innocence and perfect holiness my sin, in which I was conceived.²

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

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¹，好藉他的受难，作为唯一的赎罪祭²，救赎我们的身体和灵魂脱离永恒的惩罚³，并为我们取得上帝的恩典、公义和永生⁴。

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¹，好拯救我们脱离上帝严厉的审判²。

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¹。

¹ 申 21:23; 加 3:13

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.¹ This he did in order that, by his suffering as the only atoning sacrifice,² he might deliver us, body and soul, from eternal condemnation,³ and gain for us God's grace, righteousness, and eternal life.⁴

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,¹ and so free us from the severe judgment of God that was to fall on us.²

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.¹

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¹，除上帝儿子的死之外，没有别的办法能补偿我们的罪²。

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¹。

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¹，而是向罪而死，进入永生²。

¹诗 49:7 ²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¹；以使肉体的情欲在我们里面不再作王²；相反，我们把自己献给基督，作感恩的祭³。

LORD'S DAY 16

40 Q. Why did Christ have to suffer death?

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

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.¹

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,¹ but only a dying to sins and an entering into eternal life.²

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,¹ so that the evil desires of the flesh may no longer rule us,² but that instead we may offer ourselves as a sacrifice of thanksgiving to him.³

¹ Rom. 6:5-11; Col. 2:11-12 ² Rom. 6:12-14
³ Rom. 12:1; Eph. 5:1-2

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¹。

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¹；第二，因他复活的大能，我们也已经得到新生命²。第三，基督的复活是我们将来荣耀复活的确实保证³。

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¹，并为我们²继续留在那里，直到再来审判活人死人³。

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.¹

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.¹ Second, by his power we too are already raised to a new life.² Third, Christ's resurrection is a sure pledge to us of our blessed resurrection.³

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 heaven¹ and remains there on our behalf² until he comes

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？¹

回答：基督是真人，也是真上帝。按他的人性，他现在不在地上²；但按他的神性、威严、恩典和圣灵而言，他从未离开过我们³。

¹太 28:20 ²徒 1:9-11; 3:19-21 ³太 28:18-20; 约 14:16-19

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¹，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²。

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¹；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²；第三，他差遣圣灵

again to judge the living and the dead.³

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?¹

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

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,¹ 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.²

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.¹ 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.² Third, he sends his Spirit to us on earth as a corresponding pledge.³ By the Spirit's power we seek not earthly things but the things above, where

给在地上的我们作为保证³。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⁴。

¹ 罗 8:34; 约壹 2:1 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，显明他是教会的头¹，父藉他统管万有²。

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¹；第二，藉着他的大能，他护卫并保守我们，抵挡一切仇敌²。

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

Christ is, sitting at God's right hand.⁴

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,¹ the one through whom the Father governs all things.²

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.¹ Second, by his power he defends us and preserves us from all enemies.²

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.¹ Christ will cast all his enemies and mine into everlasting condemnation, but will take me and all his

我献上了自己，除去了我的一切咒诅¹；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²。

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¹；第二，他也是赐给我的²，通过真信心使我与基督以及他一切益处有份³，安慰我⁴，永远与我同在⁵。

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 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¹，从全人类当中²，自世界之始至世界之末³，藉着他的圣灵和圣言⁴，为自己召聚、护卫并保守了一群选民⁵，叫他们得享永生⁶，使他们在真信心上合一⁷；并且我现在是⁸，也将永远是这

chosen ones to himself into the joy and glory of heaven.²

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.¹ Second, that he is given also to me,² so that, through true faith, he makes me share in Christ and all his benefits,³ comforts me,⁴ and will remain with me forever.⁵

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

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,¹ out of the entire human race,² from the beginning of the world to its end,³ gathers, protects, and preserves for himself a community chosen for eternal life⁴ and united in true faith.⁵ And of this community I am⁶ and always will be⁷ a living member.

¹ John 10:14-16; Acts 20:28; Rom. 10:14-17;

团体里活泼的肢体⁹。

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，与他和祂一切的丰富和恩赐有份¹；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²。

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，不再记念我任何的罪¹，也不记念我必须一生与之挣扎的罪性²；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³。

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

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.¹ 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.²

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 sins¹ or my sinful nature which I need to struggle against all my life.² Rather, by his grace God grants me the righteousness of Christ that I may never come into judgment.³

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

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到我的头基督那里¹，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²。

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¹，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²。

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¹。

¹哈 2:4; 约 3:36; 罗 1:17; 5:1,2

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

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,¹ 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.²

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.¹

¹ John 3:36; Rom. 1:17 (Hab. 2:4); Rom. 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¹。尽管我的良心控告我严重于犯了上帝的一切诫命，从来没有遵守其中任何一条²，并且仍然倾向于各样的罪恶³，然而，出于白白的恩典⁴，并非出于我的任何功德⁵，上帝将基督完全的补罪、公义和圣洁归算于我⁶，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⁷。只要我用相信的心接受这恩赐就够了⁸。

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 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¹。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²。

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

60 Q. How are you righteous before God?

A. Only by true faith in Jesus Christ.¹ Even though my conscience accuses me of having grievously sinned against all God's commandments, of never having kept any of them,² and of still being inclined toward all evil,³ nevertheless, without any merit of my own,⁴ out of sheer grace,⁵ God grants and credits to me the perfect satisfaction, righteousness, and holiness of Christ,⁶ 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.⁷ —if only I accept this gift with a believing heart.⁸

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

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,¹ and I can receive this righteousness and make it mine in no other way than by faith alone.²

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

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¹。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²。

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¹，而是恩典的赐予²。

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¹。

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关，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¹生发信心²，并藉着圣礼的施行来

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.¹ But even our best works in this life are all imperfect and stained with sin.²

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?¹

A. This reward is not merited; it is a gift of grace.²

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.¹

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 hearts¹ by the preaching of the holy gospel,² and confirms it by the use of the holy sacraments.³

¹ John 3:5; 1 Cor. 2:10-14; Eph. 2:8 ² Rom.

坚固它³。

¹约 3:5; 林前 2:10-14; 弗 2:8; 腓 1:29²
罗 10:17; 彼前 1:23-25³ 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¹。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²。

¹创 17:11; 申 30:6; 罗 4:11² 太
26:27,28; 徒 2:38; 来 10:10

六十七问：那么，圣道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¹。

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¹。

¹太 28:19,20; 林前 11:23-26

10:17; 1 Pet. 1:23-25³ Matt. 28:19-20; 1 Cor.
10:16

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.¹ 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.²

¹ Gen. 17:11; Deut. 30:6; Rom. 4:11² 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.¹

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.¹

¹ Matt. 28:19-20; 1 Cor. 11:23-26

六十九问：洗礼怎样提醒你并使你确定，基督在十架上一次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¹，并加上他的应许，正如我真的受外在水洗，洗去身体的污秽，他的宝血和圣灵也真的洗净了我灵魂的污秽，即我的一切罪恶²。

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，出于恩典，因着基督在十字架上为我们献祭所流出的宝血，上帝已经白白赦免我们的罪¹；

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，过圣洁无暇的生活²。

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，

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 washing¹ 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.²

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.¹

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.²

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."¹ "Whoever believes and is baptized

奉父、子、圣灵的名给他们施洗¹。“信而受洗的必然得救；不信的必被定罪。”²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³。

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¹。

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。¹

更重要的是，藉着这个神圣的保证和标记，他要使我们确定，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²。

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？

will be saved; but whoever does not believe will be condemned.”² This promise is repeated when Scripture calls baptism “the washing of regeneration”³ and the washing away of sins.⁴

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.¹

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.¹

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.²

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

回答：是的。因为婴孩与父母同属于上帝的圣约和子民¹，并且靠基督宝血赦罪和生发信心的圣灵被应许赐给他们，正如赐给他们父母的一样²；因此，他们也通过圣约标记的洗礼，被纳入基督教会中，有别于不信者的儿女³。

正如这在旧约中是通过割礼达成的⁴，在新约中割礼由洗礼代替⁵。

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定，你与基督在十架上一次的献祭以及他一切益处有份呢？

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¹：

首先，正如我真的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真的为我而舍，他的宝血为我而流；

其次，正如我真的从牧师的手里接受，并亲口尝了主的饼和杯，作为基督身体和宝血的真实标记，他那被钉的身体和流出的宝血，也真的喂养我的灵魂，直到永生。

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

in God's covenant and people,¹ and they, no less than adults, are promised deliverance from sin through Christ's blood and the Holy Spirit who works faith.²

Therefore, by baptism, the sign of the covenant, they too should be incorporated into the Christian church and distinguished from the children of unbelievers.³

This was done in the Old Testament by circumcision,⁴ which was replaced in the New Testament by baptism.⁵

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:¹

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

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¹；

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²。这样，虽然他在天上³，我们在地上，但我们却是他肉中的肉，骨中的骨⁴，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⁵。

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

七十七问：基督在何处应当信徒吃这擘开的饼、喝这杯时，他就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，为的是記念我。’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，为的是記念我。’你们每逢吃这饼，喝这杯，是表明主的死，直等到他来。”¹

使徒保罗反复重申这一应许，说：“我们所祝福的杯，岂不是有份与基督的

]

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.¹

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.² And so, although he is in heaven³ and we are on earth, we are flesh of his flesh and bone of his bone.⁴ And we forever live on and are governed by one Spirit, as the members of our body are by one soul.⁵

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

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."¹

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?

血吗？我们所擘开的饼，岂不是有份与基督的身体吗？我们虽多，仍是一个饼，一个身体；因为我们都是同领这一个饼。²²

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¹；同样，圣餐中的饼本身也没有变为基督真正的身体²，而是照圣礼的性质和用语³，称为基督的身体⁴。

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；并且使徒保罗也说有份与基督的身体和血呢？

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¹；

更重要的是，用这可见的标记和保证，他要使我们确定，藉着圣灵的运行，我们真的有份与他真正的身体和

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."²²

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 assurance¹ of these things, so too the holy bread of the Lord's Supper does not become the body of Christ itself,² even though it is called the body of Christ³ in keeping with the nature and language of sacraments.⁴

¹ Eph. 5:26; Titus 3:5 ² Matt. 26:26-29 ³ 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.¹

But more important, he wants to assure us, by this visible sign and pledge, that 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,² and

血，正如我们真的用口领受这些神圣标记来纪念他²；而且，他一切的苦难和顺服也真是我们的，如同我们亲自受苦，为罪向上帝作出了补偿³。

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¹；并且，我们被圣灵接入基督里²。他真正的身体，现今不在地上，乃在天上，在父的右边³，在那里接受我们的敬拜⁴。

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；而且，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

that all of his suffering and obedience are as definitely ours as if we personally had suffered and made satisfaction for our sins.³

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.¹ It also declares to us that the Holy Spirit grafts us into Christ,² who with his true body is now in heaven at the right hand of the Father³ where he wants us to worship him.⁴

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

的软弱也藉着基督的受苦和死得蒙遮盖的人；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¹。

¹ 林前 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¹；所以，按照基督和使徒的吩咐，基督教会负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。

¹ 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¹。

¹ 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，只要他们用真心接受福音的应许，

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.¹

¹ 1 Cor. 10:19-22; 11:26-32

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.¹ 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.

¹ 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.¹

¹ 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

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¹。

¹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，仍然拒绝离开自己的错误和恶行，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¹；若他们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²。

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

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

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.¹

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

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

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

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¹，而他自己也可因我们得称赞²；此外，我们自己也藉着信心的果子³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⁴。

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¹。

¹ 林前 6:9,10; 加 5:19-21; 弗 5:5,6; 约壹 3:14

主日 33

八十八问：真悔改或回转包含多少事呢？

回答：两件事：治死旧人，活出新人¹。

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,¹ and that he may be praised through us,² and further, so that we may be assured of our faith by its fruits,³ and by our godly living our neighbors may be won over to Christ.⁴

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.¹

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

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.¹

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

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

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¹。

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

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.¹

¹ Ps. 51:3-4, 17; Joel 2:12-13; Rom. 8:12-13; 2 Cor. 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¹，爱慕并喜悦照着上帝的旨意，作各样的善行²。

¹ 诗 51:8,12; 赛 57:15; 罗 5:1; 14:17 ² 罗 6:10,11; 加 2:20

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

A. Wholehearted joy in God through Christ¹ and a love and delight to live according to the will of God by doing every kind of good work.²

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

九十一问：什么是善行呢？

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

¹ 约 15:5; 罗 14:23; 来 11:6 ² 利 18:4; 撒上 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

91 Q. But what are good works?

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

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

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¹：

LORD'S DAY 34

92 Q. What is God's law?

A. God spoke all these words:

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。

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

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 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

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¹。

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¹、邪术²、迷信，以及对圣徒或其他受造物的求告³；并且，我应当正确地认识独一的真上帝⁴，唯独信靠他⁵，谦卑⁶、忍耐地⁷仰望他，从他得一切美善⁸，并且全心爱他⁹，敬畏他¹⁰，荣耀他¹¹。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¹²。

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 ⁵ 耶 17:5,7 ⁶ 彼前 5:5,6 ⁷ 西 1:11; 来 10:36 ⁸ 诗

104:27,28; 雅 1:17 ⁹ 申 6:5; 太 22:37

¹⁰ 箴 9:10; 彼前 1:17 ¹¹ 申 6:13; 太 4:10

¹² 太 5:29,30; 10:37-39

anything that belongs to your neighbor.¹

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.¹

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,¹ sorcery,² superstitious rites, and prayer to saints or to other creatures.³ That I rightly know the only true God,⁴ trust him alone,⁵ and look to God for every good thing⁶ humbly⁷ and patiently,⁸ and love,⁹ fear,¹⁰ and honor¹¹ him with all my heart. In short, that I renounce all created things rather than go against God's will in any way.¹²

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 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

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无二上帝¹。

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¹，也不可借用圣经中所吩咐之外的其他任何方式敬拜他²。

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

²利 10:1-7; 申 12:30; 撒上 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¹。

¹出 34:13,14,17; 王下 18:4,5

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¹，而不是哑巴偶像²。

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.¹

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 God¹ nor worship him in any other way than has been commanded in God's Word.²

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.¹

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 Word¹— not by idols that cannot even talk.²

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¹、假誓²或不必要的宣誓³，褻渎并濫用上帝的圣名；也不可因緘默和怙惡，在這些可怕的罪上有份⁴；總而言之，我們只當用敬畏、恭敬的心使用上帝的圣名⁵，好叫我們能够合宜的承认他⁶，求告他⁷，并在一切言行上赞美他⁸。

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; 耶 4:2 ⁶ 太 10:32,33; 罗 10:9,10 ⁷ 诗 50:14-15; 提前 2:8 ⁸ 西 3:17

一百问：由发誓和咒诅而褻渎上帝的圣名，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¹。因为再没有什么罪比褻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²。

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

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,¹ perjury,² or unnecessary oaths,³ nor share in such horrible sins by being silent bystanders.⁴ In summary, we must use the holy name of God only with reverence and awe,⁵ so that we may properly confess him,⁶ call upon him,⁷ and praise him in everything we do and say.⁸

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.¹ 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.²

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?

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¹，因此，旧约圣经和新约圣经中的圣徒都曾正当使用过²。

¹ 申 6:13; 10:20; 耶 4:1,2; 来 6:16 ² 创 21:24; 31:53; 书 9:15; 撒上 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¹。这种尊荣是不能归于任何受造物²。

¹ 罗 9:1; 林后 1:23 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¹；特别是在安息日的时候，我更当殷勤参加上帝的教会²，来学习上帝的话语³，领受圣礼⁴，与会众一起公开求告上帝⁵，并奉献帮助穷人⁶。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

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 Word¹ and was rightly used by the saints in the Old and New Testaments.²

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.¹ No created thing is worthy of such honor.²

¹ Rom. 9:1; 2 Cor. 1:23 ² Matt. 5:34-37; 23:16-22; James 5:12

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,¹ and that, especially on the festive day of rest, I diligently attend the assembly of God's people² to learn what God's Word teaches,³ to participate in the sacraments,⁴ to pray to the Lord publicly,⁵ and to bring Christian offerings for the poor.⁶ 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.⁷

工，这样今生便开始了那永恒的安息⁷。

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¹，并以忍耐的心包容他们的软弱²，因为上帝乐意借着他们的手来管理我们³。

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¹；倒要放弃一

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;¹ and also that I be patient with their failings²— for by their hand God wills to rule us.³

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;¹ rather, I am to put away all desire for revenge.² I am not to harm or recklessly

切报复之心²；再者，我也不可伤害自己³，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⁴。

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
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¹；这一切在他眼中是变相的杀人²。

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¹，以忍耐、和睦、温柔、怜悯、友善对待他人²，并尽我们的能力保护他不受伤害；甚至要善待我们的仇敌³。

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

endanger myself either.³ Prevention of murder is also why government is armed with the sword.⁴

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. 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.¹ In God's sight all such are disguised forms of murder.²

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,¹ to be patient, peace-loving, gentle, merciful, and friendly toward them,² to protect them from harm as much as we can, and to do good even to our enemies.³

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)

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¹；所以，我们必须全心憎恶淫乱²，无论未婚已婚，都要过贞洁、节制的生活³。

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¹，和一切足以诱导淫乱之事²。

¹太 5:27-29; 林前 6:18-20; 弗 5:3-4 ²林前 15:33; 弗 5:18

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¹，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²，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³；此外，一切贪婪⁴，以及对上帝恩赐的浪费和滥用，也是偷窃⁵。

LORD'S DAY 41

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

A. That God condemns all unchastity,¹ and that we should therefore detest it wholeheartedly² and live decent and chaste lives,³ 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,¹ and whatever may incite someone to them.²

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

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

A. He forbids not only outright theft and robbery, which governing authorities punish,¹ 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,² such as inaccurate measurements of weight, size, or volume; fraudulent merchandising; counterfeit money; excessive interest; or any other means forbidden by God.³ In addition God forbids all greed⁴ and pointless squandering of his gifts.⁵

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¹。

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：我绝不做假见证陷害任何人，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¹；反之，不招惹上帝的忿怒²，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³，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⁴。

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 ⁴ 彼前 3:8-9; 4:8

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.¹

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.¹ Rather, I should avoid, under penalty of God's wrath,² 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.³ And I should do what I can to defend and advance my neighbor's honor and reputation.⁴

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

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¹。

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¹；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²。

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¹；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²。

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

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.¹

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.¹ Nevertheless, with all seriousness of purpose, they do begin to live according to all, not only some, of God's commandments.²

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.¹ 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.²

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

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¹。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²。

¹ 诗 50:14,15; 116:12-19; 帖前 5:16-18 ² 太 7:7,8; 路 11:9-13

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¹;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²;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³。

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 4³ 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

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.¹ 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.²

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 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.¹ Second, we must fully recognize our need and misery, so that we humble ourselves in God's majestic presence.² 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.³

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?

求什么呢？

回答：向他祈求我们身体和灵魂所需要的一切¹，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，阿们¹。

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，凡我们藉着真心向他所祈求的，他比我们肉身的父母更不会拒绝我们¹。

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？

A. Everything we need, spiritually and physically,¹ 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.¹

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.¹

¹ Matt. 7:9-11; Luke 11:11-13

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

A. These words teach us not to think of God's

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¹，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²。

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¹，在你一切彰显权能、智慧、善良、公义、慈爱和真理的作为中，都尊崇你，荣耀你，赞美你²。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³。

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¹；求你保守并拓展你的教会²；求你败坏魔鬼的作为，和一切悖逆你的权势，以及一切

heavenly majesty in an earthly way,¹ and to expect from his almighty power everything needed for body and soul.²

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,¹ 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.² 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.³

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.¹ Preserve and increase your church.² Destroy the devil’s work; destroy every force which revolts against you and every conspiracy against your holy Word.³ Do all this until your kingdom

抵挡你圣道的诡计³，直到你的国度完全降临，那时你将充满万有⁴。

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¹；求你帮助每个人履行自己的本分和天职²，甘心情愿，忠诚不渝，如同天上的使者那样³。

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¹，好使我们认识到唯独你是一切美善的源头²。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³。因此，愿我们不再依靠任何

fully comes, when you will be all in all.⁴

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.¹ Help everyone carry out his office and calling,² as willingly and faithfully as the angels in heaven.³

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 needs¹ so that we may recognize that you are the only source of everything good,² and that neither our care and work nor your gifts can do us any good without your blessing.³ Therefore may we withdraw our trust from all creatures and place it in you alone.⁴

¹ Ps. 104:27-30; 145:15-16; Matt. 6:25-34 ²

受造之物，而唯独依靠你⁴。

¹ 诗 104:27-30; 145:15,16; 太 6:25-34²
徒 14:17; 17:25; 雅 1:17³ 申 8:3; 诗
37:16; 127:1,2; 林前 15:58⁴ 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¹；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²。

¹ 诗 51:1-7; 143:2; 罗 8:1; 约壹 2:1,2²
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¹，此外，我们的仇敌，就是魔鬼²，世界³和我们自己的情欲⁴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⁵不致被仇敌胜过，反而坚定抵挡仇敌，直到最终完全得胜⁶。

Acts 14:17; 17:25; James 1:17³ Deut. 8:3; Ps.
37:16; 127:1-2; 1 Cor. 15:58⁴ 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.¹ Forgive us just as we are fully determined, as evidence of your grace in us, wholeheartedly to forgive our neighbors.²

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,¹ and our sworn enemies—the devil,² the world,³ and our own flesh⁴—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,⁵ but may firmly resist our enemies until we finally win the complete victory.⁶

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，因为作为我们全能的君王，你不但愿意，而且也能够将一切的美善赐给我们¹；并且因为你的圣名，而非我们自己，必得着一切赞美，直到永远²。

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：“阿们”的意思是什么？

回答：“阿们”的意思是：这确实必要成就！因为上帝听了我的祈祷，要比我内心感觉我渴望得到这些东西更确定。

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,¹ and because your holy name, and not we ourselves, should receive all the praise, forever.²

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.¹

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

多特信经 *Canons of Dort* (1619)

第一项教义

上帝的拣选与遗弃

有关上帝预定的判定，本总会宣布与上帝的话语相符，且直到今日被各地改革宗教会所接纳，在下列条款中阐述。

第一条、上帝有权审判全人类

因为众人在亚当里都犯了罪、受咒诅、当受永死，所以如果上帝让众人灭亡，因罪恶而被定罪，上帝没有什么不公义的地方，因为使徒保罗说：“好塞住各人的口，叫普世的人都伏在上帝审判之下”（罗三 19），“因为世人都犯了罪，亏缺了上帝的荣耀”（罗三 23），“因为罪的工价乃是死”（罗六 23）。

第二条、上帝慈爱的彰显

但上帝显明祂的爱：祂差祂独生子到世间来，叫一切信祂的，不至灭亡，反得永生（约壹四 9；约三 16）。

第三条、福音的宣讲

为了使人产生信心，上帝便按着祂的怜悯，差遣众使者向祂所指定的人，按祂所指定的时间，传这大喜信息。通过这传道事工，人们被呼召悔改、信靠钉十字架的基督。“然而人未曾信他，怎能求祂呢？未曾听见祂，怎

The First Main Point of Doctrine Divine Election and Reprobation

The Judgment concerning Divine Predestination Which the Synod Declares to Be in Agreement with the Word of God and Accepted till Now in the Reformed Churches, Set Forth in Several Articles

Article 1: God's Right to Condemn All People

Since all people have sinned in Adam and have come under the sentence of the curse and eternal death, God would have done no one an injustice if it had been his will to leave the entire human race in sin and under the curse, and to condemn them on account of their sin. As the apostle says: "The whole world is liable to the condemnation of God" (Rom. 3:19), "All have sinned and are deprived of the glory of God" (Rom. 3:23), and "The wages of sin is death" (Rom. 6:23).

Article 2: The Manifestation of God's Love

But this is how God showed his love: he sent his only begotten Son into the world, so that whoever believes in him should not perish but have eternal life (1 John 4:9; John 3:16).

Article 3: The Preaching of the Gospel

In order that people may be brought to faith, God mercifully sends proclaimers of this very joyful message to the people he wishes and at the time he wishes. By this ministry people are called to repentance and faith in Christ crucified. For "how shall they believe in him of whom they have not heard? And how shall they hear without someone preaching? And how

能信祂呢？没有传道的，怎能听见呢？若没有奉差遣，怎能传道呢？”
(罗十 14-15)

第四条、对福音的两种回应

上帝的忿怒依旧在那些不信这福音的人身上。但那些真的接受福音、以真实活泼的信心投靠救主耶稣的人，则藉着他被拯救脱离上帝的忿怒和灭亡，领受永生。

第五条、不信与信心的原因

这不信的原因或责任，以及其他所有罪的原因或责任，绝不在上帝，而在人自己。但是，对耶稣基督的信心，以及因祂得到的拯救，则是上帝白白所赐的，因为经上记着说：“你们得救是本乎恩，也因着信，这并不是出于自己，乃是上帝所赐的”（弗二 8），同样，“上帝赐恩给你们…使你们信基督”（腓一 29，新译本）。

第六条、上帝的永恒的旨意

有些人在时间中领受上帝所赐的信心的礼物，有些人则否，这都是出于上帝的永恒的旨意。“上帝从起初就知道祂一切的工”（徒十五 18；弗一 11）。按照这旨意，上帝以恩典软化祂所拣选之人的心，无论怎样刚硬，使他们愿意相信；但按照祂的公义判断，祂将那些没有拣选的人，留在他们内心的那僻刚硬之中。我们从这件事可以特别看出上帝深奥莫测、既怜悯又公义的工作，他把同样失丧的人分别出来。这就是圣经启示的上帝拣

shall they preach unless they have been sent?”
(Rom. 10:14-15).

Article 4: A Twofold Response to the Gospel

God's anger remains on those who do not believe this gospel. But those who do receive it and embrace Jesus the Savior with a true and living faith are delivered through him from God's anger and from destruction, and receive the gift of eternal life.

Article 5: The Sources of Unbelief and of Faith

The cause or blame for this unbelief, as well as for all other sins, is not at all in God, but in man. Faith in Jesus Christ, however, and salvation through him is a free gift of God. As Scripture says, "It is by grace you have been saved, through faith, and this not from yourselves; it is a gift of God" (Eph. 2:8). Likewise: "It has been freely given to you to believe in Christ" (Phil. 1:29).

Article 6: God's Eternal Decision

The fact that some receive from God the gift of faith within time, and that others do not, stems from his eternal decision. For "all his works are known to God from eternity" (Acts 15:18; Eph. 1:11). In accordance with this decision he graciously softens the hearts, however hard, of his chosen ones and inclines them to believe, but by his just judgment he leaves in their wickedness and hardness of heart those who have not been chosen. And in this especially is disclosed to us his act—unfathomable, and as merciful as it is just—of distinguishing between people equally lost. This is the well-known decision of election and reprobation revealed in God's Word. This decision the wicked, impure, and unstable distort to their own ruin, but it

选与遗弃的旨意。虽然悖谬、不洁和不坚固的人曲解这旨意自取沉沦，但圣洁敬虔的人却从这旨意得到无比的安慰。

第七条、拣选

拣选是上帝不变的心意，借此上帝在创立世界以前，纯粹因为祂的恩典，按着祂至高旨意所喜悦的，从那因自己的过错从原本无罪中堕入罪与灭亡的全人类中，拣选一些数目确定的、具体的人，使他们在基督里得蒙救赎。这些蒙拣选的人，虽然原本并不比别人强，也不比别人配，而与别人一样，都在同样的悲惨中。但是上帝在基督成就这一切，祂从永恒中立基督为所有选民的中保与元首，作他们拯救的根基。如此，祂决定把选民归给基督，被祂拯救，用祂的圣道和圣灵有效的呼召、吸引他们与基督相交，赐给他们真实的信心，称他们为义，使他们成圣，并用大能保守他们与祂儿子相交，最终使他们得荣耀。上帝做这一切是为了彰显祂的怜悯，使祂荣耀的恩典得著称赞。如经上所记：“就如上帝从创立世界以前，在基督里拣选了我们，使我们在祂面前成为圣洁，无有瑕疵；又因爱我们，就按着自己的旨意所喜悦的，预定我们借着耶稣基督得儿子的名分，使他荣耀的恩典得著称赞；这恩典是祂在祂爱子里所赐给我们的”（弗一4-6），又说：“预先所定下的人又召他们来；所召来的人又称他们为义；所称为义的人又叫他们得荣耀”（罗八30）。

provides holy and godly souls with comfort beyond words.

Article 7: Election

Election [or choosing] is God's unchangeable purpose by which he did the following: Before the foundation of the world, by sheer grace, according to the free good pleasure of his will, he chose in Christ to salvation a definite number of particular people out of the entire human race, which had fallen by its own fault from its original innocence into sin and ruin. Those chosen were neither better nor more deserving than the others, but lay with them in the common misery. He did this in Christ, whom he also appointed from eternity to be the mediator, the head of all those chosen, and the foundation of their salvation. And so he decided to give the chosen ones to Christ to be saved, and to call and draw them effectively into Christ's fellowship through his Word and Spirit. In other words, he decided to grant them true faith in Christ, to justify them, to sanctify them, and finally, after powerfully preserving them in the fellowship of his Son, to glorify them. God did all this in order to demonstrate his mercy, to the praise of the riches of his glorious grace. As Scripture says, "God chose us in Christ, before the foundation of the world, so that we should be holy and blameless before him with love; he predestined us whom he adopted as his children through Jesus Christ, in himself, according to the good pleasure of his will, to the praise of his glorious grace, by which he freely made us pleasing to himself in his beloved" (Eph. 1:4-6). And elsewhere, "Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified" (Rom. 8:30).

第八条、拣选的独一无二旨意

上帝拣选的旨意没有许多种；这是同一个旨意，给一切得救之人，不论是在旧约或新约圣经中。因为圣经宣告：上帝旨意的美意、目的、计划只有一个，按照这个旨意，祂从万古之先拣选我们，既蒙恩典、又得荣耀，既蒙救赎、又走上救恩之路，就是祂预定我们要行在其中的。

第九条、拣选不是基于预知的信心

上帝的拣选，并不是基于上帝预先看见人的信心，或因信顺服，或圣洁，或人里面有任何其他美好的品质与性情，仿佛这些是拣选的先决条件或原因；而是人蒙了上帝拣选，才有信心、才因信顺服、才圣洁等。因此，拣选是救赎果效的根源。信心、圣洁以及其他随着救恩而来的恩赐，最后还包括永生，这些都是拣选产生的果效，正如使徒保罗所说：“在基督里拣选了我们，使我们在祂面前成为圣洁，无有瑕疵（而不是因为我们圣洁，无有瑕疵）”（弗一4）。

第十条、拣选基于上帝的美意

这不配得的拣选的唯一原因是上帝的美意。这不是祂从所有人类可能的行为中，选择一些人类品质或行为当做得救的条件；而是祂从同为罪人的群体中，收养一些特定的人做自己的产业。如经上所记：“双子还没有生下来，善恶还没有作出来……上帝就对利百加说：‘将来大的要服事小的。’”

Article 8: A Single Decision of Election

This election is not of many kinds; it is one and the same election for all who were to be saved in the Old and the New Testament. For Scripture declares that there is a single good pleasure, purpose, and plan of God's will, by which he chose us from eternity both to grace and to glory, both to salvation and to the way of salvation, which he prepared in advance for us to walk in.

Article 9: Election Not Based on Foreseen Faith

This same election took place, not on the basis of foreseen faith, of the obedience of faith, of holiness, or of any other good quality and disposition, as though it were based on a prerequisite cause or condition in the person to be chosen, but rather for the purpose of faith, of the obedience of faith, of holiness, and so on. Accordingly, election is the source of each of the benefits of salvation. Faith, holiness, and the other saving gifts, and at last eternal life itself, flow forth from election as its fruits and effects. As the apostle says, "He chose us" (not because we were, but) "so that we should be holy and blameless before him in love" (Eph. 1:4).

Article 10: Election Based on God's Good Pleasure

But the cause of this undeserved election is exclusively the good pleasure of God. This does not involve his choosing certain human qualities or actions from among all those possible as a condition of salvation, but rather involves his adopting certain particular persons from among the common mass of sinners as his own possession. As Scripture says, "When the children were not yet born, and had done nothing either good or bad ..., she [Rebecca] was told, 'The older will serve the younger.' As it is

正如经上所记：‘雅各是我所爱的，以扫是我所恶的。’（罗九 11-13）；‘凡预定得永生的人都信了’（徒十三 48）。

第十一条、拣选不能改变

上帝既然是全智、不变、全知、全能，所以祂的拣选既不能中断，也不能改变；既不能收回，也不能作废；选民既不能被遗弃，数目也不能减少。

第十二条、拣选的确据

这永恒不变蒙拣选得救的确据会在适当的时候赐给选民，尽管不同的人有不同的阶段和程度。这个确据不是由好奇窥探上帝隐秘深奥之事而来，而是通过以圣灵的喜乐和圣洁的欢喜，看到自己里面有圣经所指示明确的蒙拣选的果子，如在基督里的真信心，孩童般对上帝的敬畏，按照神的意思为罪忧伤，饥渴慕义等。

第十三条、此确据的果子

上帝的儿女意识到并确定自己蒙上帝拣选，会使他们每日在上帝面前有更大的理由谦卑自己、赞美祂的敞阔高深的怜悯、洁净自己、以热切的爱回报那先如此爱他们的上帝。关于拣选的教导，以及思想这教义，决不会使上帝的儿女怠惰不遵行上帝的命令，或使他沉缅于属肉体的自我安全感。按照上帝的公正审判来看，这情况通常发生在那些随意轻看拣选恩典的人或那些放肆空谈这教义却不愿行在选

written, ‘Jacob I loved, but Esau I hated’” (Rom. 9:11-13). Also, “All who were appointed for eternal life believed” (Acts 13:48).

Article 11: Election Unchangeable

Just as God himself is most wise, unchangeable, all-knowing, and almighty, so the election made by him can neither be suspended nor altered, revoked, or annulled; neither can his chosen ones be cast of, nor their number reduced.

Article 12: The Assurance of Election

Assurance of this their eternal and unchangeable election to salvation is given to the chosen in due time, though by various stages and in differing measure. Such assurance comes not by inquisitive searching into the hidden and deep things of God, but by noticing within themselves, with spiritual joy and holy delight, the unmistakable fruits of election pointed out in God’s Word — such as a true faith in Christ, a childlike fear of God, a godly sorrow for their sins, a hunger and thirst for righteousness, and so on.

Article 13: The Fruit of This Assurance

In their awareness and assurance of this election God’s children daily find greater cause to humble themselves before God, to adore the fathomless depth of his mercies, to cleanse themselves, and to give fervent love in return to him who first so greatly loved them. This is far from saying that this teaching concerning election, and reflection upon it, make God’s children lax in observing his commandments or carnally self-assured. By God’s just judgment this does usually happen to those who casually take for granted the grace of election or engage in idle and brazen talk about it but are unwilling to walk in the ways of the chosen.

民道路上的人。

第十四条、合宜教导拣选

正如在上帝智慧的安排下，这拣选的教义曾在新旧约圣经时期，藉着众先知、基督自己与众使徒宣讲，并随后书写在圣经中，也在今天保存在上帝的教会中，这教义也特别为了教会流传下来的，因此这教义必须被教导阐述——以谨慎的态度、以敬虔圣洁的方式、在适当时机地点、不以好奇窥探至高者的道路。教导这教义必须是为了上帝至圣之名的荣耀，和祂百姓活泼的安慰来进行。

第十五条、遗弃

此外，圣经特别强调我们的拣选这一永恒、不配得的恩典，并且更加清楚向我们表明它，因为圣经进一步证实，并不是每个人都被拣选，而是有一些人没有被拣选，或者说有一些人在上帝永恒的拣选中被越过——对于这些人，上帝基于祂完全自由、完全公义、无可指摘、不可改变的美意，做出了以下决定：把他们留在普遍的悲惨中，这原是他们因自己的过犯自陷其中；不把得救的信心与回转的恩典赐给他们；而是按着祂公正的判断，让他们偏行己路，最终彰显祂的公义，定罪并永远刑罚他们，不仅因为他们的不信，也因为他们所犯的其他各样罪。这就是遗弃的旨意，它绝不使上帝成为罪的始作者（这种念头本是亵渎），相反这表明上帝是大而可畏、无可指摘、绝对公义的审判

Article 14: Teaching Election Properly

Just as, by God's wise plan, this teaching concerning divine election has been proclaimed through the prophets, Christ himself, and the apostles, in Old and New Testament times, and has subsequently been committed to writing in the Holy Scriptures, so also today in God's church, for which it was specifically intended, this teaching must be set forth — with a spirit of discretion, in a godly and holy manner, at the appropriate time and place, without inquisitive searching into the ways of the Most High. This must be done for the glory of God's most holy name, and for the lively comfort of his people.

Article 15: Reprobation

Moreover, Holy Scripture most especially highlights this eternal and undeserved grace of our election and brings it out more clearly for us, in that it further bears witness that not all people have been chosen but that some have not been chosen or have been passed by in God's eternal election — those, that is, concerning whom God, on the basis of his entirely free, most just, irreproachable, and unchangeable good pleasure, made the following decision: to leave them in the common misery into which, by their own fault, they have plunged themselves; not to grant them saving faith and the grace of conversion; but finally to condemn and eternally punish them (having been left in their own ways and under his just judgment), not only for their unbelief but also for all their other sins, in order to display his justice. And this is the decision of reprobation, which does not at all make God the author of sin (a blasphemous thought!) but rather its fearful, irreproachable, just judge and avenger.

官，按着公义报应各人。

第十六条、对遗弃教义的回应

有些人还没有经历基督里的活泼信心、心里还没有确切的把握、良心还不得平安、还没有殷勤顺服上帝如同儿子顺服父亲、也还没有借着基督以上帝为乐，但他们仍旧持续使用蒙恩之道，其中上帝应许将这些事做成在我们里面——这些人不应听到遗弃的教义而感到惊慌，也不应算自己是被上帝遗弃的；相反，他们应该继续殷勤的使用这些蒙恩之道，热切渴望更丰盛恩典的日子，并以敬虔、谦卑等候。至于有些人虽然诚心渴望归向上帝，单求上帝的喜悦，脱离取死的身體，但还没有到达所盼望的圣洁与信心程度——这些人更不必因遗弃的教义而害怕，因为慈悲怜悯的上帝已经应许，将残的灯火裯不吹灭，压伤的芦苇裯不折断。然而，有些人忘记上帝和他们的救主耶稣基督，自甘沉溺于今生的思虑和肉体的享乐——这些人才理应害怕这教义，只要他们尚未诚心归向上帝。

第十七条、信徒夭折婴孩的救恩

既然我们必须从圣经来判断上帝的旨意，而圣经说信徒的儿女是圣洁的，并不是因为他们的本性，而是因为他们与父母一同被纳入恩典之约，那么敬虔父母应毫不怀疑，他们那些在婴孩时期被上帝呼召离世的儿女是蒙拣

Article 16: Responses to the Teaching of Reprobation

Those who do not yet actively experience within themselves a living faith in Christ or an assured confidence of heart, peace of conscience, a zeal for childlike obedience, and a glorying in God through Christ, but who nevertheless use the means by which God has promised to work these things in us — such people ought not to be alarmed at the mention of reprobation, nor to count themselves among the reprobate; rather they ought to continue diligently in the use of the means, to desire fervently a time of more abundant grace, and to wait for it in reverence and humility. On the other hand, those who seriously desire to turn to God, to be pleasing to him alone, and to be delivered from the body of death, but are not yet able to make such progress along the way of godliness and faith as they would like — such people ought much less to stand in fear of the teaching concerning reprobation, since our merciful God has promised that he will not snuff out a smoldering wick and that he will not break a bruised reed. However, those who have forgotten God and their Savior Jesus Christ and have abandoned themselves wholly to the cares of the world and the pleasures of the flesh — such people have every reason to stand in fear of this teaching, as long as they do not seriously turn to God.

Article 17: The Salvation of the Infants of Believers

Since we must make judgments about God's will from his Word, which testifies that the children of believers are holy, not by nature but by virtue of the gracious covenant in which they together with their parents are included, godly parents ought not to doubt the election and salvation of their children whom God calls out of this life in infancy.

选得救的。

第十八条、对拣选和遗弃教义合宜的态度

有些人抱怨这不配得的拣选恩典和公义的遗弃的严厉，我们要按照使徒保罗的话回答：“你这个人哪！你是谁，竟敢向上帝强嘴呢？”（罗九 20）又引用主耶稣所说的：“我的东西难道不可随我的意思用吗？”（太二十 15）但是，我们却以敬虔之心景仰这奥秘，与使徒保罗一同惊叹：“深哉！上帝丰富的智能和知识。祂的判断何其难测！祂的踪迹何其难寻！谁知道主的心，谁作过祂的谋士呢？谁是先给了祂，使祂后来偿还呢？因为万有都是本于祂，依靠祂，归于祂。愿荣耀归给祂，直到永远。阿们！”（罗十一 33-36）

反对困扰荷兰教会的错误教导

在阐明关于拣选与遗弃的正统教义之后，本总会反对以下的错误教导：

错误教导之一

上帝的旨意是拯救那些将会相信、会保守信心、会因信心而顺服的人。这是上帝拣选的全部旨意，除此之外圣经对这旨意没有别的启示。

反对理由：因为他们欺骗大众，显然违反圣经。圣经见证上帝不仅是希望拯救那些会相信的人，而是上帝从万古之先就拣选一些特定的人，而不是

Article 18: The Proper Attitude Toward Election and Reprobation

To those who complain about this grace of an undeserved election and about the severity of a just reprobation, we reply with the words of the apostle, “Who are you, O man, to talk back to God?” (Rom. 9:20), and with the words of our Savior, “Have I no right to do what I want with my own?” (Matt. 20:15) We, however, with reverent adoration of these secret things, cry out with the apostle: “Oh, the depths of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond tracing out! For who has known the mind of the Lord? Or who has been his counselor? Or who has first given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen” (Rom. 11:33-36).

Rejection of the Errors by Which the Dutch Churches Have for Some Time Been Disturbed

Having set forth the orthodox teaching concerning election and reprobation, the Synod rejects the errors of those

I. Who teach that the will of God to save those who would believe and persevere in faith and in the obedience of faith is the whole and entire decision of election to salvation, and that nothing else concerning this decision has been revealed in God’s Word.

For they deceive the simple and plainly contradict Holy Scripture in its testimony that God does not only wish to save those who would believe, but that he has also from eternity chosen certain particular people to whom, rather than to others, he would within

其他人，在时间中赐给他们在基督里的信心和保守。如经上所记：“你从世上赐给我的人，我已将你的名显明与他们”（约十七 6）。同样，“凡预定得永生的人都信了”（徒十三 48）；“就如上帝从创立世界以前，在基督里拣选了我们，使我们在他面前成为圣洁”（弗一 4）。

错误教导之二

上帝有许多种不同的拣选：有些是一般、没有特定对象的拣选，有些是特别的、有特定对象的拣选；而后者又可以分成不完全的、可反悔的、非决定性（或称有条件的）拣选，和完全的、不可反悔、决定性（或称绝对的）拣选。同样，还有人教导一种拣选是使人相信，另一种拣选是使人得救，这样就可以有一种拣选只使人有被称义的信心，而不需要决定性拣选使人得救。

反对理由：这是人的头脑离开圣经而产生的发明，它扭曲了拣选的教义，打碎了救赎的金链：“预先所定下的人又召他们来；所召来的人又称他们为义；所称为义的人又叫他们得荣耀”（罗八 30）

错误教导之三

当圣经教导拣选时，提到的上帝的“美意”与“安排”，并不是指上帝拣选一些特定的人而没有拣选其他人，而是指上帝从各种可能条件（包括行律法），或各种事物中，选择了本身不

time grant faith in Christ and perseverance. As Scripture says, “I have revealed your name to those whom you gave me” (John 17:6). Likewise, “All who were appointed for eternal life believed” (Acts 13:48), and “He chose us before the foundation of the world so that we should be holy...” (Eph. 1:4).

II. Who teach that God’s election to eternal life is of many kinds: one general and indefinite, the other particular and definite; and the latter in turn either incomplete, revocable, nonperemptory (or conditional), or else complete, irrevocable, and peremptory (or absolute). Likewise, who teach that there is one election to faith and another to salvation, so that there can be an election to justifying faith apart from a peremptory election to salvation.

For this is an invention of the human brain, devised apart from the Scriptures, which distorts the teaching concerning election and breaks up this golden chain of salvation: “Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified” ([Rom. 8:30](#)).

III. Who teach that God’s good pleasure and purpose, which Scripture mentions in its teaching of election, does not involve God’s choosing certain particular people rather than others, but involves God’s choosing, out of all possible conditions (including the works of the law) or out of the whole order of things, the intrinsically unworthy act of faith, as well as the imperfect obedience of faith, to be a condition

配得奖赏的信心的举动，以及信心带来的不完美的顺服，作为得救的条件；这指的是上帝愿意按着他的恩典把这些不完全的顺服看成完全，算这种不完全的顺服配得永生奖赏。

反对理由：这有害无益错误教导，把上帝的美意与基督的功劳变得一文不值，又用无益的问题引人离开人不配得的称义的真理以及圣经的纯全。假如这教导是对的，那么保罗所说的就成了谎言：“上帝救了我们，以圣召召我们，不是按我们的行为，乃是按他的旨意和恩典。这恩典是万古之先，在基督耶稣里赐给我们的。”（提后一9）

错误教导之四

在使人得信心的拣选里，有一个前提条件，就是人必须正确使用自然的光、正直、温柔、谦卑，并且适合承受永生，仿佛拣选从某种程度上依靠这些因素。

反对理由：这听起来很像伯拉纠的教导，很明显不符合使徒的话：“我们从前也都在他们中间，放纵肉体的私欲，随着肉体 and 心中所喜好的去行，本为可怒之子，和别人一样。然而上帝既有丰富的怜悯，因他爱我们的大爱，当我们死在过犯中的时候，便叫我们与基督一同活过来（你们得救是本乎恩）。他又叫我们与基督耶稣一同复活，一同坐在天上，要将他极丰富的恩典，就是他在基督耶稣里向我

of salvation; and it involves his graciously wishing to count this as perfect obedience and to look upon it as worthy of the reward of eternal life.

For by this pernicious error the good pleasure of God and the merit of Christ are robbed of their effectiveness and people are drawn away, by unprofitable inquiries, from the truth of undeserved justification and from the simplicity of the Scriptures. It also gives the lie to these words of the apostle: “God called us with a holy calling, not in virtue of works, but in virtue of his own purpose and the grace which was given to us in Christ Jesus before the beginning of time” (2 Tim. 1:9).

IV. Who teach that in election to faith a prerequisite condition is that man should rightly use the light of nature, be upright, unassuming, humble, and disposed to eternal life, as though election depended to some extent on these factors.

For this smacks of Pelagius, and it clearly calls into question the words of the apostle: “We lived at one time in the passions of our flesh, following the will of our flesh and thoughts, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead in transgressions, made us alive with Christ, by whose grace you have been saved. And God raised us up with him and seated us with him in heaven in Christ Jesus, in order that in the coming ages we might show the surpassing riches of his grace, according to his kindness toward us in Christ Jesus. For it is by grace you have been saved, through faith (and this not from yourselves; it is the gift of God) not by works, so that no one

们所施的恩慈，显明给后来的世代看。你们得救是本乎恩，也因着信，这并不是出于自己，乃是上帝所赐的；也不是出于行为，免得有人自夸”（弗二 3-9）。

错误教导之五

上帝不完全、非决定性拣选特定的人使他们得救，是基于上帝预先看见他们的信心、悔改、圣洁、敬虔，或是已经刚刚开始或是持续一段时间；但上帝完全、决定性拣选则是基于上帝预先看见他们的信心、悔改、圣洁、敬虔一直持守到底。这是恩典和福音性的功德，在这个基础上，被拣选的人比没有被拣选的人更配得。因此，信心、由信心带来的顺服、圣洁、敬虔、持守到底，这些都不是那不改变、使人得荣耀的拣选所产生的果子或果效，而是那使人得荣耀的拣选不可缺少的条件和原因，是那些被完全拣选的人的预先条件，必须在他们身上预先看见。

反对理由：这抵触整本圣经的教导。圣经到处不断对我们的耳朵和心教导说，“拣选不在乎人的行为，乃在乎召人的主”（罗久 11-12）；“凡预定得永生的人都信了”（徒十三 48）；“上帝……在基督里拣选了我们，使我们在祂面前成为圣洁”（弗一 4）；“不是你们拣选了我，是我拣选了你们”（约十五 16）；“既是出于恩典，就不在乎行为”（罗十一 6）；“不是我们爱上帝，乃是上帝爱我们，差他的儿子为

can boast”（Eph. 2:3-9）。

V. Who teach that the incomplete and nonperemptory election of particular persons to salvation occurred on the basis of a foreseen faith, repentance, holiness, and godliness, which has just begun or continued for some time; but that complete and peremptory election occurred on the basis of a foreseen perseverance to the end in faith, repentance, holiness, and godliness. And that this is the gracious and evangelical worthiness, on account of which the one who is chosen is more worthy than the one who is not chosen. And therefore that faith, the obedience of faith, holiness, godliness, and perseverance are not fruits or effects of an unchangeable election to glory, but indispensable conditions and causes, which are prerequisite in those who are to be chosen in the complete election, and which are foreseen as achieved in them.

This runs counter to the entire Scripture, which throughout impresses upon our ears and hearts these sayings among others: “Election is not by works, but by him who calls” (Rom. 9:11-12); “All who were appointed for eternal life believed” (Acts 13:48); “He chose us in himself so that we should be holy” (Eph. 1:4); “You did not choose me, but I chose you” (John 15:16); “If by grace, not by works” (Rom. 11:6); “In this is love, not that we loved God, but that he loved us and sent his Son” (1 John 4:10).

我们的罪作了挽回祭，这就是爱了”
(约壹四 10)。

错误教导之六

不是每一个使人得救的拣选都不可改变，而是有些选民可能灭亡，而且也真的实际上永远灭亡，上帝没有用任何旨意阻止这事发生。

反对理由：这严重的错误把上帝说成是改变的，摧毁了敬虔之人因他们坚定不移的拣选而产生的安慰，并且不符合圣经，因为圣经说：选民不可能偏离正道（参太二十四 24）；基督不会失去天父赐给祂的人（约六 39）；上帝所预定、呼召、称义的人，上帝也荣耀（罗八 30）。

错误教导之七

不可改变的、得荣耀的拣选在今生是没有果子、无从知道、也无法确定的；除非在可以改变、不确定的条件下，才能确定。

反对理由：这种教导不仅荒谬的说“不确定的确定”，而且也与圣徒的经历相反，正因为他们知道自己蒙拣选，才与使徒一同快乐，赞美上帝这恩典。基督也吩咐他们要因名字记载在天上，而与他的门徒一同欢喜：“要因你们的名记录在天上欢喜”（路十 20）；他们也因为知道自己蒙拣选，所以能抵挡魔鬼的火箭，说“谁能控告上帝所拣选的人呢？”（罗八 33）

VI. Who teach that not every election to salvation is unchangeable, but that some of the chosen can perish and do in fact perish eternally, with no decision of God to prevent it.

By this gross error they make God changeable, destroy the comfort of the godly concerning the steadfastness of their election, and contradict the Holy Scriptures, which teach that “the elect cannot be led astray” (Matt. 24:24), that “Christ does not lose those given to him by the Father” (John 6:39), and that “those whom God predestined, called, and justified, he also glorifies” (Rom. 8:30).

VII. Who teach that in this life there is no fruit, no awareness, and no assurance of one’s unchangeable election to glory, except as conditional upon something changeable and contingent.

For not only is it absurd to speak of an uncertain assurance, but these things also militate against the experience of the saints, who with the apostle rejoice from an awareness of their election and sing the praises of this gift of God; who, as Christ urged, “rejoice” with his disciples “that their names have been written in heaven” (Luke 10:20); and finally who hold up against the flaming arrows of the devil’s temptations the awareness of their election, with the question “Who will bring any charge against those whom God has chosen?” ([Rom. 8:33](#)).

错误教导之八

上帝没有基于祂公义的旨意决定让任何人陷在亚当的堕落里，一同在罪和审判中；也没有遗弃任何人使他得不到恩典，以致没有信心，无法回转。

反对理由：因为这些话很明确：“上帝要怜悯谁，就怜悯谁；要叫谁刚硬，就叫谁刚硬”（罗九 18）；“因为天国的奥秘，只叫你们知道，不叫别人知道”（太十三 11）；“父啊，天地的主，我感谢你！因为你将这些事向聪明通达人就藏起来，向婴孩就显出来”（太十一 25-26）。

错误教导之九

上帝把福音传给甲，而没有传给乙的原因不完全是上帝的美意，而是因为甲比乙更好、更配得这恩典。

反对理由：摩西反对这种说法，所以对以色列说：“看哪！天和天上的天，地和地上所有的，都属耶和华你的上帝。耶和华但喜悦你的列祖，爱他们，从万民中拣选他们的后裔，就是你们，像今日一样”（申十 14-15）；基督也说：“哥拉汛哪，你有祸了！伯赛大啊，你有祸了！因为在你们中间所行的异能，若行在推罗、西顿，他们早已披麻蒙灰悔改了”（太十一 21）。

VIII. Who teach that it was not on the basis of his just will alone that God decided to leave anyone in the fall of Adam and in the common state of sin and condemnation or to pass anyone by in the imparting of grace necessary for faith and .

For these words stand fast: “He has mercy on whom he wishes, and he hardens whom he wishes” (Rom. 9:18). And also: “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given” (Matt. 13:11). Likewise: “I give glory to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and have revealed them to little children; yes, Father, because that was your pleasure” (Matt. 11:25-26).

IX. Who teach that the cause for God’s sending the gospel to one people rather than to another is not merely and solely God’s good pleasure, but rather that one people is better and worthier than the other to whom the gospel is not communicated.

For Moses contradicts this when he addresses the people of Israel as follows: “Behold, to Jehovah your God belong the heavens and the highest heavens, the earth and whatever is in it. But Jehovah was inclined in his affection to love your ancestors alone, and chose out their descendants after them, you above all peoples, as at this day” (Deut. 10:14-15). And also Christ: “Woe to you, Korazin! Woe to you, Bethsaida! for if those mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” (Matt. 11:21).

**The Second Main Point of Doctrine
Christ's Death and Human Redemption
Through It**

第二项教义

论基督的死，和人藉此所得的救赎

第一条、上帝的公义所要求的刑罚

上帝不但无限慈爱，也无限公义。正如圣经所启示的，祂的公义要求，我们所犯的罪，冒犯了祂无限的威严，必须受到现世和永远、灵魂和身体上的刑罚。除非上帝的公义得到满足，否则我们不能逃脱这刑罚。

第二条、基督满足了上帝的公义

尽管我们自己不能满足上帝的公义，也不能救自己脱离上帝的忿怒，但是上帝在他丰富的怜悯中把他的独生子赐给我们作为中保，使他在十字架上为我们、代替我们成为罪和咒诅，好使他为我们满足上帝的公义。

第三条、基督的死具有无限价值

上帝儿子的死，是唯一的、最完全的赎罪祭，能满足公义对罪的要求；这赎罪祭有无限的价值，足以赎全世界的罪。

第四条、无限价值的原因

基督的死具有无限的价值与尊严是因为这位受死的人——必须如此才能作我们的救主——不但是一个真实且完全圣洁的人，更是上帝的独生子，与圣父、圣灵拥有同样永恒而无限的本质。另一个原因是，这死伴随着经历上帝的忿怒与咒诅，这本是我们因着自己的罪所配得的。

Article 1: The Punishment Which God's Justice Requires

God is not only supremely merciful, but also supremely just. His justice requires (as he has revealed himself in the Word) that the sins we have committed against his infinite majesty be punished with both temporal and eternal punishments, of soul as well as body. We cannot escape these punishments unless satisfaction is given to God's justice.

Article 2: The Satisfaction Made by Christ

Since, however, we ourselves cannot give this satisfaction or deliver ourselves from God's anger, God in his boundless mercy has given us as a guarantee his only begotten Son, who was made to be sin and a curse for us, in our place, on the cross, in order that he might give satisfaction for us.

Article 3: The Infinite Value of Christ's Death

This death of God's Son is the only and entirely complete sacrifice and satisfaction for sins; it is of infinite value and worth, more than sufficient to atone for the sins of the whole world.

Article 4: Reasons for This Infinite Value

This death is of such great value and worth for the reason that the person who suffered it is — as was necessary to be our Savior — not only a true and perfectly holy man, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit. Another reason is that this death was accompanied by the experience of God's anger and curse, which we by our sins had fully deserved.

第五条、向所有人宣讲福音的命令

除此之外，福音的应许是，任何人相信这位钉十字架的基督，就不至灭亡，反得永生。这应许，要与悔改和相信的命令一起，向万国万民宣告传扬，不作区分、没有差别，上帝在祂的美意中把这福音传给他们。

第六条、不信是人的责任

但是，许多人被福音呼召，却不悔改，也不相信基督，而是在不信中灭亡。但这不是因为基督在十字架上所献的祭有任何缺点，或是不足够，而是他们自己的过错。

第七条、信心是上帝的礼物

但那些真正相信的人，就因基督受死而得救，脱离罪恶，不致灭亡。他们领受这好处，完全是出于上帝的恩典——祂不欠任何人——从永恒中在基督里赐给他们。

第八条、基督之死的功效

父上帝完全自由的计划，无比恩典的旨意和安排，就是祂儿子宝贵的死，所产生的重生和拯救的功效要在所有选民身上工作，好把称义的信心唯独赐给他们，借此带领他们不至失落，必定得救。换句话说，上帝的旨意是，基督要通过在十字架上的宝血（借此祂确立了新约），有效的从各民、各族、各国、各方中买赎且仅买赎那些上帝从永恒中拣选以致得救的人，是圣父赐祂的那些人；基督要赐

Article 5: The Mandate to Proclaim the Gospel to All

Moreover, it is the promise of the gospel that whoever believes in Christ crucified shall not perish but have eternal life. This promise, together with the command to repent and believe, ought to be announced and declared without differentiation or discrimination to all nations and people, to whom God in his good pleasure sends the gospel.

Article 6: Unbelief Man's Responsibility

However, that many who have been called through the gospel do not repent or believe in Christ but perish in unbelief is not because the sacrifice of Christ offered on the cross is deficient or insufficient, but because they themselves are at fault.

Article 7: Faith God's Gift

But all who genuinely believe and are delivered and saved by Christ's death from their sins and from destruction receive this favor solely from God's grace — which he owes to no one — given to them in Christ from eternity.

Article 8: The Saving Effectiveness of Christ's Death

For it was the entirely free plan and very gracious will and intention of God the Father that the enlivening and saving effectiveness of his Son's costly death should work itself out in all his chosen ones, in order that he might grant justifying faith to them only and thereby lead them without fail to salvation. In other words, it was God's will that Christ through the blood of the cross (by which he confirmed the new covenant) should effectively redeem from every people, tribe, nation, and language all those and only those who were chosen from eternity to salvation and given to him by the Father; that he should grant them faith (which, like the Holy Spirit's other saving gifts, he acquired for

他们信心（这信心，连同其他圣灵其他拯救的礼物，都是祂用自己的死买来给他们的）；基督要用祂的血洗净他们一切的罪，包括原罪与本罪，不论是他们有信心之前还是之后所犯的一切罪；基督要信实的保守他们到底；基督要最终把他们献给自己，做荣耀的子民，无有瑕疵。

第九条、上帝的计划应验

这计划，是出于上帝对选民永恒的爱，从创立世界直到今天，祂一直都在以大能成全这计划，并且还要在未来一直继续成全，阴间的权柄要拦阻这计划本是虚妄。这计划的最终结果是选民都按照自己的时间聚合一，而且任何时候都一定有信徒组成的教会，建立在基督的宝血上，坚定爱祂，忠心敬拜祂，并且——从今世直到永远——称颂赞美祂，祂是教会的救主，曾在十字架上为她舍命，如同新郎为新娘一样。

反对错误教导

在阐明正统教义之后，本总会反对以下的错误教导：

错误教导之一

父上帝已经预定祂的儿子要死在十字架上，但没有颁布特定的计划，要拯救任何人；这样，即使基督成就的救赎从来没有施行在任何人身上成为现实，基督的死成就的必要性、有效性和价值，仍旧完整如常、完美无缺。

them by his death); that he should cleanse them by his blood from all their sins, both original and actual, whether committed before or after their coming to faith; that he should faithfully preserve them to the very end; and that he should finally present them to himself, a glorious people, without spot or wrinkle.

Article 9: The Fulfillment of God's Plan

This plan, arising out of God's eternal love for his chosen ones, from the beginning of the world to the present time has been powerfully carried out and will also be carried out in the future, the gates of hell seeking vainly to prevail against it. As a result the chosen are gathered into one, all in their own time, and there is always a church of believers founded on Christ's blood, a church which steadfastly loves, persistently worships, and — here and in all eternity — praises him as her Savior who laid down his life for her on the cross, as a bridegroom for his bride.

Rejection of the Errors

Having set forth the orthodox teaching, the Synod rejects the errors of those

I. Who teach that God the Father appointed his Son to death on the cross without a fixed and definite plan to save anyone by name, so that the necessity, usefulness, and worth of what Christ's death obtained could have stood intact and altogether perfect, complete and whole, even if the redemption that was obtained had never in actual fact been applied to any individual.

反对理由：这种教导是对上帝的智慧和耶稣的功劳的一种侮辱，并且违反圣经。因为救主曾说：“我为羊舍命...我也认识他们”（约十15、27）。先知以赛亚论到救主也说：“耶和華以他为赎罪祭。他必看见后裔，并且延长年日，耶和華所喜悦的事，必在他手中亨通”（赛五十三10）。最后，而这教导违反我们在大公信经中所宣告、相信的关于教会的真理。

错误教导之二

基督受死的目的不是要借着祂的血建立新的恩典之约，而只是为父上帝获得重新与人立约的权利，不论这个约是恩典之约还是行为之约。

反对理由：这教导违反圣经，因为圣经教导说，基督“已成为更美之约的中保”，这更美之约就是“新约”（来七22；九15），“人死了，遗命才有效力”（或译作：“只有当祭物死了，约才生效”，来九17）。

错误教导之三

基督通过祂对公义的满足，并没有为任何人赚得拯救，也没有为任何人赚得信心，借此将基督对公义的满足有效的施行在身上以致得救。而是说，基督通过对公义的满足，只是让祂使父上帝有权或有意再次与人相交，并让父上帝按祂所喜悦的制定新的条件，而人是否能满足这些条件取决于人的自由选择；结果是，可能没有任

For this assertion is an insult to the wisdom of God the Father and to the merit of Jesus Christ, and it is contrary to Scripture. For the Savior speaks as follows: “I lay down my life for the sheep, and I know them” (John 10:15, 27). And Isaiah the prophet says concerning the Savior: “When he shall make himself an offering for sin, he shall see his offspring, he shall prolong his days, and the will of Jehovah shall prosper in his hand” (Isa. 53:10). Finally, this undermines the article of the creed in which we confess what we believe concerning the Church.

II. Who teach that the purpose of Christ's death was not to establish in actual fact a new covenant of grace by his blood, but only to acquire for the Father the mere right to enter once more into a covenant with men, whether of grace or of works.

For this conflicts with Scripture, which teaches that Christ “has become the guarantee and mediator of a better — “that is, “a new-covenant” (Heb. 7:22; 9:15), “and that a will is in force only when someone has died” (Heb. 9:17).

III. Who teach that Christ, by the satisfaction which he gave, did not certainly merit for anyone salvation itself and the faith by which this satisfaction of Christ is effectively applied to salvation, but only acquired for the Father the authority or plenary will to relate in a new way with men and to impose such new conditions as he chose, and that the satisfying of these conditions depends on the free choice of man; consequently, that it was possible that either all or none would fulfill them.

For they have too low an opinion of the death

何人能履行这条件，或是每个人都能履行这条件。

反对理由：这种教导太轻视基督的死，完全不承认基督因祂的死得到的最重要的果效与益处，并从地狱里召唤回来伯拉纠主义的错误。

错误教导之四

父上帝透过基督的死与人所立的新的恩典之约，不在于我们因信心接受基督的功德，而在上帝面前称义而得救，而是在于上帝不再要求人完全顺服律法，而是把我们不完全的信心和顺服算是完全顺服律法，并且上帝按着祂的恩典认定这种不完全的信心和顺服配得永生的赏赐。

反对理由：这违反圣经所说：“如今却蒙上帝的恩典，因基督耶稣的救赎，就白白的称义。上帝设立耶稣作挽回祭，是凭着耶稣的血，借着人的信”（罗三 24-25）。这种教导和不敬虔的苏西尼一样，都在宣扬一种在上帝面前的新奇的称义，不符全体教会的共识。

错误教导之五

全人类都被上帝接纳到与上帝和好的地位，进入恩典之约的恩典中，所以没有人应该因为原罪而被定罪，所以每个人都脱离原罪的罪责。

反对理由：这种教导与圣经冲突。圣经说：我们「本为可怒之子」（弗二

of Christ, do not at all acknowledge the foremost fruit or benefit which it brings forth, and summon back from hell the Pelagian error.

IV. Who teach that what is involved in the new covenant of grace which God the Father made with men through the intervening of Christ's death is not that we are justified before God and saved through faith, insofar as it accepts Christ's merit, but rather that God, having withdrawn his demand for perfect obedience to the law, counts faith itself, and the imperfect obedience of faith, as perfect obedience to the law, and graciously looks upon this as worthy of the reward of eternal life.

For they contradict Scripture: "They are justified freely by his grace through the redemption that came by Jesus Christ, whom God presented as a sacrifice of atonement, through faith in his blood" (Rom. 3:24-25). And along with the ungodly Socinus, they introduce a new and foreign justification of man before God, against the consensus of the whole church.

V. Who teach that all people have been received into the state of reconciliation and into the grace of the covenant, so that no one on account of original sin is liable to condemnation, or is to be condemned, but that all are free from the guilt of this sin.

For this opinion conflicts with Scripture which asserts that we are by nature children of wrath.

3)。

错误教导之六

有人利用“获取”与“施行”上的区分，想灌输给粗心大意，没有经验之人这样的思想，就上帝本身而言，祂已经决定要把基督的死所带来的益处，一律平等地施行在每个人身上；至于有人罪得赦免得永生，有人则否，原因在于他们自己的自由选择（恩典是毫无分别给了每个人，而人有自由选择把恩典应用在身上），而不在于上帝怜悯的独特礼物，以大能运行在他们心中，使得他们，而不是别人，把恩典应用自己身上。

反对理由：这种教导假装提出一个可以接受的区分，其实是企图将伯拉纠主义错误教导的毒素放在人们心中。

错误教导之七

基督既不能死，也不必死，也没有真的为那些上帝极其所爱并拣选得永生的人死，因为他们不需要基督的死。

反对理由：这种教导违反使徒保罗所说：“基督爱我，为我舍己”（加二20），“谁能控告上帝所拣选的人呢？有上帝称他们为义了。谁能定他们的罪呢？有基督耶稣已经死了”（罗八33-34），就是“已经为他们死了”；也违反救主所说：“我为羊舍命”（约十15）、“你们要彼此相爱，像我爱你们一样，这就是我的命令。人为朋友舍命，人的爱心没有比这个大的”（约十

VI. Who make use of the distinction between obtaining and applying in order to instill in the unwary and inexperienced the opinion that God, as far as he is concerned, wished to bestow equally upon all people the benefits which are gained by Christ's death; but that the distinction by which some rather than others come to share in the forgiveness of sins and eternal life depends on their own free choice (which applies itself to the grace offered indiscriminately) but does not depend on the unique gift of mercy which effectively works in them, so that they, rather than others, apply that grace to themselves.

For, while pretending to set forth this distinction in an acceptable sense, they attempt to give the people the deadly poison of Pelagianism.

VII. Who teach that Christ neither could die, nor had to die, nor did die for those whom God so dearly loved and chose to eternal life, since such people do not need the death of Christ.

For they contradict the apostle, who says: "Christ loved me and gave himself up for me" (Gal. 2:20), and likewise: "Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ who died," that is, for them (Rom. 8:33-34). They also contradict the Savior, who asserts: "I lay down my life for the sheep" (John 10:15), and "My command is this: Love one another as I loved you. Greater love has no one than this, that one lay down his life for his friends" (John 15:12-13).

五 12-13)。

第三与第四项教义

论人的败坏、回转向上帝，以及回
转的途径

第一条、堕落在人性上的影响

人原是照上帝的形像造的，在他的思想充满对他的创造主和属灵的事真实有益的知识，在他的意志和内心公义，在他一切的情感纯洁，诚然，整个人是圣洁的。但是，他受到魔鬼的试探用自己的自由意志背叛了上帝，使自己丧失了这些美好的恩赐。反使自己陷入可怕的光景：心眼盲目、黑暗虚空、虚空错谬，他的思想判断扭曲；他的内心和意志邪恶、叛逆、顽梗；他一切的情感充满不洁。

第二条、败坏的散布

堕落后，人生育的儿女与自己有相同本性。人本身既是败坏的，所生的儿女也是败坏的。按照上帝公义的审判，这败坏从亚当散布到他的每个后裔——唯有基督除外——不是通过模仿（这是古时的伯拉纠主义的观点），而是通过邪恶本性的繁衍。

第三条、全然无能

因此，所有人都在罪中成孕，生下来便是可怒之子，不能行任何善事使自己得救，倾向邪恶，死在罪中，是罪的奴仆；如果没有圣灵重生的恩典，他们就既不愿也不能归向上帝，改正自己扭曲的本性，甚至也不想改正。

The Third and Fourth Main Points of Doctrine Human Corruption to God, and the Way It Occurs

Article 1: The Effect of the Fall on Human Nature

Man was originally created in the image of God and was furnished in his mind with a true and salutary knowledge of his Creator and things spiritual, in his will and heart with righteousness, and in all his emotions with purity; indeed, the whole man was holy. However, rebelling against God at the devil's instigation and by his own free will, he deprived himself of these outstanding gifts. Rather, in their place he brought upon himself blindness, terrible darkness, futility, and distortion of judgment in his mind; perversity, defiance, and hardness in his heart and will; and finally impurity in all his emotions.

Article 2: The Spread of Corruption

Man brought forth children of the same nature as himself after the fall. That is to say, being corrupt he brought forth corrupt children. The corruption spread, by God's just judgment, from Adam to all his descendants — except for Christ alone — not by way of imitation (as in former times the Pelagians would have it) but by way of the propagation of his perverted nature.

Article 3: Total Inability

Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin; without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.

第四条、自然之光的不足

当然，人堕落之后，依旧有一些自然之光在他里面还留下，使他保留了对上帝、自然之事、善恶之别的一些知识，表现出对美德、外表善行的一些热心。但是这自然之光远不足使人对上帝产生得救的知识并回转向祂——甚至人在自然和社会事务上也不能正确使用这自然之光。相反，人用各种办法全力扭曲这光，用不义抵挡它。这样做，人便在上帝面没有任何脱罪的借口。

第五条、律法的不足

对于自然之光是如此，同样，对于上帝藉摩西之手赐给犹太人的十诫也是如此。因为人无法通过十诫获得得救的恩典，因为尽管律法的确显明人的罪何等重大，使人更加知罪，但是它既没有提供拯救的办法，也没有赐人能力脱离罪恶的苦境；律法既然因着肉体而软弱有所不能行，就使犯罪者落在咒诅之下。

第六条、福音拯救的大能

因此，那自然之光和律法所不能行的事，上帝则藉圣灵的大能，透过圣道或者和好的消息成就了。这就是关于弥赛亚的福音，上帝乐意用它拯救一切相信的人，不论在旧约或新约时期。

第七条、上帝在显明福音时的自由

Article 4: The Inadequacy of the Light of Nature

There is, to be sure, a certain light of nature remaining in man after the fall, by virtue of which he retains some notions about God, natural things, and the difference between what is moral and immoral, and demonstrates a certain eagerness for virtue and for good outward behavior. But this light of nature is far from enabling man to come to a saving knowledge of God and to him — so far, in fact, that man does not use it rightly even in matters of nature and society. Instead, in various ways he completely distorts this light, whatever its precise character, and suppresses it in unrighteousness. In doing so he renders himself without excuse before God.

Article 5: The Inadequacy of the Law

In this respect, what is true of the light of nature is true also of the Ten Commandments given by God through Moses specifically to the Jews. For man cannot obtain saving grace through the Decalogue, because, although it does expose the magnitude of his sin and increasingly convict him of his guilt, yet it does not offer a remedy or enable him to escape from his misery, and, indeed, weakened as it is by the flesh, leaves the offender under the curse.

Article 6: The Saving Power of the Gospel

What, therefore, neither the light of nature nor the law can do, God accomplishes by the power of the Holy Spirit, through the Word or the ministry of reconciliation. This is the gospel about the Messiah, through which it has pleased God to save believers, in both the Old and the New Testament.

Article 7: God's Freedom in Revealing the Gospel

In the Old Testament, God revealed this secret of his will to a small number; in the New

在旧约时，上帝这旨意的奥秘只向少数人显明；在新约时，祂将自己启示给许多人，不分种族，没有区别。上帝这样安排，不是因为这民族比那民族更优越，也不是因为这民族比那民族更善用自然之光，而是完全因为上帝自由的美意，和那我们原本不配得的爱。因此，那些领受如此大恩典的人，远超过他们所配得的，就应当存心谦卑感恩；与使徒一同敬爱上帝，而不要心存好奇，窥探上帝审判那些未蒙恩典之人的严厉和公义。

第八条、福音真诚的呼召

然而，一切透过福音被召的人，都是真诚的被召。因为上帝在祂的话语中，严肃且极其真诚的表明祂所喜悦的事：一切蒙召的人都到祂这里来。此外，祂也真诚的应许将灵魂的安息和永生赐给一切来到祂面前、相信祂的人。

第九条、拒绝福音是人自己的责任

事实是许多通过福音被呼召的人，拒绝来到上帝面前，没有回转归回，但错不在于福音，也不在于透过福音赐给他们的基督，也不在于那位用福音呼召人、赐给他们诸般恩典的上帝，而在于他们自己。有些人在自我安全中不领受生命之道；有些人虽然接受这道，但不认真对待，只是暂时相信、当下欢喜，很快就失去信心而跌倒；还有些人用各样的思虑烦扰和今生享乐，把这道的种子给挤住了，不能结实。这是我们的救主在撒种的比

Testament (now without any distinction between peoples) he discloses it to a large number. The reason for this difference must not be ascribed to the greater worth of one nation over another, or to a better use of the light of nature, but to the free good pleasure and undeserved love of God. Therefore, those who receive so much grace, beyond and in spite of all they deserve, ought to acknowledge it with humble and thankful hearts; on the other hand, with the apostle they ought to adore (but certainly not inquisitively search into) the severity and justice of God's judgments on the others, who do not receive this grace.

Article 8: The Serious Call of the Gospel

Nevertheless, all who are called through the gospel are called seriously. For seriously and most genuinely God makes known in his Word what is pleasing to him: that those who are called should come to him. Seriously he also promises rest for their souls and eternal life to all who come to him and believe.

Article 9: Human Responsibility for Rejecting the Gospel

The fact that many who are called through the ministry of the gospel do not come and are not brought to conversion must not be blamed on the gospel, nor on Christ, who is offered through the gospel, nor on God, who calls them through the gospel and even bestows various gifts on them, but on the people themselves who are called. Some in self-assurance do not even entertain the Word of life; others do entertain it but do not take it to heart, and for that reason, after the fleeting joy of a temporary faith, they relapse; others choke the seed of the Word with the thorns of life's cares and with the pleasures of the world and bring forth no fruits. This our Savior teaches in the parable of the sower (Matt. 13).

喻中教导的（太十三）。

第十条、人的回转是上帝的工作

有人蒙福音呼召就来到上帝面前回转，这并不归功于人，仿佛是因为他们善用自由选择，与其他同样蒙受信心和归主的恩典的人不同（这是骄傲的伯拉纠主义异端教导的）。不，这必须归功于上帝：正如上帝从万古之先，就在基督里拣选属祂的人，又在时间中有效地呼召他们，赐给他们信心和悔改的心，拯救他们脱离黑暗的权势，把他们迁到祂爱子的国度里，使他们可以宣扬那召他们出黑暗入奇妙光明者的美德，不以自己夸口，而是指着主夸口，正如使徒常常在圣经各处所见证的。

第十一条、圣灵在人回转中的工作

此外，当上帝在祂选民身上成就祂的美意时，或说在他们内心里生发真回转时，上帝不但使他们经由外界管道听到福音，使他们的思想被圣灵大大光照，可以明白并分辨上帝属灵的事；而且，通过那同一位使人重生的圣灵的有效工作，祂还进入人内心最深处，使封闭的心敞开、刚硬的心软化，未受割礼的心受割礼。祂把新的属性注入到意志中，使死去的意志活过来，使邪恶的变良善，悖逆的变顺服，顽固的变温柔；祂激活并坚固意志，使它像一棵好树，结出好行为的果子。

第十二条、重生是超自然工作

Article 10: Conversion as the Work of God

The fact that others who are called through the ministry of the gospel do come and are brought to conversion must not be credited to man, as though one distinguishes himself by free choice from others who are furnished with equal or sufficient grace for faith and conversion (as the proud heresy of Pelagius maintains). No, it must be credited to God: just as from eternity he chose his own in Christ, so within time he effectively calls them, grants them faith and repentance, and, having rescued them from the dominion of darkness, brings them into the kingdom of his Son, in order that they may declare the wonderful deeds of him who called them out of darkness into this marvelous light, and may boast not in themselves, but in the Lord, as apostolic words frequently testify in Scripture.

Article 11: The Holy Spirit's Work in Conversion

Moreover, when God carries out this good pleasure in his chosen ones, or works true conversion in them, he not only sees to it that the gospel is proclaimed to them outwardly, and enlightens their minds powerfully by the Holy Spirit so that they may rightly understand and discern the things of the Spirit of God, but, by the effective operation of the same regenerating Spirit, he also penetrates into the inmost being of man, opens the closed heart, softens the hard heart, and circumcises the heart that is uncircumcised. He infuses new qualities into the will, making the dead will alive, the evil one good, the unwilling one willing, and the stubborn one compliant; he activates and strengthens the will so that, like a good tree, it may be enabled to produce the fruits of good deeds.

Article 12: Regeneration a Supernatural Work

And this is the regeneration, the new creation, the raising from the dead, and the making alive

这就是重生，新创造，从死里复活，这在圣经中是如此清晰的教导，这是上帝在我们里面工作，不用我们的帮助。这决不是单单通过外在的教导，或道德劝勉就能完成的，也不是上帝做完祂的部份之后，还要看人的能力能否使他自己重生回转。这是一件完全超自然的工作，极有能力、极为奥秘、令人极其惊喜、无法述说；从所需要的能力而言绝不亚于创造万物与从死里复活，正如行这事的上帝所默示的圣经教导的那样。因此，每个心中蒙上帝如此奇妙动工的人都重生了并且真的产生了信心，这重生是确实的、不会失败的、有效的。因此，这更新的意志不但被上帝激活、推动，也因为被上帝激活，它自己也是主动活跃的了。因此，人领受了上帝这恩典，也可以正确的说是他自己相信和悔改。

第十三条、重生不可透知的方式

在今生，信徒不能完全领悟这工作发生的方式。虽然如此，他们知道并经历到，自己是蒙上帝这样的恩典，才能真心相信、爱主的。

第十四条、上帝赐信心的方式

因此，信心是上帝的礼物，不是说上帝把信心提供给人，让人自己来选择，而是说上帝真的赐人信心，将它吹进、注入到人里面。这信心是礼物也不是说上帝仅将相信的能力赐给人，然后期待人自己选择同意，就是相信的行动；说信心是礼物，意思是

so clearly proclaimed in the Scriptures, which God works in us without our help. But this certainly does not happen only by outward teaching, by moral persuasion, or by such a way of working that, after God has done his work, it remains in man's power whether or not to be reborn or converted. Rather, it is an entirely supernatural work, one that is at the same time most powerful and most pleasing, a marvelous, hidden, and inexpressible work, which is not lesser than or inferior in power to that of creation or of raising the dead, as Scripture (inspired by the author of this work) teaches. As a result, all those in whose hearts God works in this marvelous way are certainly, unfailingly, and effectively reborn and do actually believe. And then the will, now renewed, is not only activated and motivated by God but in being activated by God is also itself active. For this reason, man himself, by that grace which he has received, is also rightly said to believe and to repent.

Article 13: The Incomprehensible Way of Regeneration

In this life believers cannot fully understand the way this work occurs; meanwhile, they rest content with knowing and experiencing that by this grace of God they do believe with the heart and love their Savior.

Article 14: The Way God Gives Faith

In this way, therefore, faith is a gift of God, not in the sense that it is offered by God for man to choose, but that it is in actual fact bestowed on man, breathed and infused into him. Nor is it a gift in the sense that God bestows only the potential to believe, but then awaits assent — the act of believing — from man's choice; rather, it is a gift in the sense that he who works both willing and acting and, indeed, works all things in all people produces in man both the will to believe and the belief itself.

说，那使人立志行事，甚至在众人里面行作万事的主，不但在人里面生发想要相信的意志，也产生相信本身的行动。

第十五条、对上帝恩典的回应

上帝不欠这恩典给任何人。人既然没有先给祂什么，祂为何会亏欠呢？对于除了罪恶和虚伪之外一无所有的人，上帝有什么亏欠他的呢？因此，领受上帝恩典的人是亏欠了上帝，并永远单单感谢祂。那些不领受这恩典的人，要么完全不重视这些属灵之事，满足于自己的现况，要么是在自我安全感中愚昧的夸口自己所没有的。此外，那些外表承认信仰、改进生命的人，我们必须遵照使徒的榜样，当我们提到他们的时候要用最大的善意，因为我们不知道人内心深处的隐秘。至于其他尚未蒙福音呼召的人，我们要为他们向上帝祷告，因为祂是使无变有的上帝。但是，我们绝不自傲比他们强，好像我们与别人不同是我们自己的功劳一样。

第十六条、重生的果效

但是，正如人并未因着堕落停止为人，而依旧拥有智力与意志；正如罪虽然散布全人类，但并未废除人性，而是使其败坏，在灵性上杀死它；同样，这重生的恩典在人里面工作并非仿佛人是石头，也没有废除人的意志和他各种属性，也没有强迫不甘愿的意志屈服，而是在灵里复苏、医治、改正，并且甘甜的、却有大能的折服

Article 15: Responses to God's Grace

God does not owe this grace to anyone. For what could God owe to one who has nothing to give that can be paid back? Indeed, what could God owe to one who has nothing of his own to give but sin and falsehood? Therefore the person who receives this grace owes and gives eternal thanks to God alone; the person who does not receive it either does not care at all about these spiritual things and is satisfied with himself in his condition, or else in self-assurance foolishly boasts about having something which he lacks. Furthermore, following the example of the apostles, we are to think and to speak in the most favorable way about those who outwardly profess their faith and better their lives, for the inner chambers of the heart are unknown to us. But for others who have not yet been called, we are to pray to the God who calls things that do not exist as though they did. In no way, however, are we to pride ourselves as better than they, as though we had distinguished ourselves from them.

Article 16: Regeneration's Effect

However, just as by the fall man did not cease to be man, endowed with intellect and will, and just as sin, which has spread through the whole human race, did not abolish the nature of the human race but distorted and spiritually killed it, so also this divine grace of regeneration does not act in people as if they were blocks and stones; nor does it abolish the will and its properties or coerce a reluctant will by force, but spiritually revives, heals, reforms, and — in a manner at once pleasing and powerful — bends it back. As a result, a ready and sincere obedience of the Spirit now begins to prevail where before the rebellion and resistance of the flesh were completely dominant. It is in this that the true and spiritual restoration and

人的意志。因此，过去那肉体的悖逆和抵挡完全掌权的地方，现在则是圣灵生发的真诚的顺服开始掌权。这才是我们的意志真正的、属灵的恢复和自由。因此，除非主在我们里面动工，人不能指望靠自己的自由选择脱离堕落的败坏，就是人当初从无罪的状态自甘陷入的败坏。

第十七条、上帝在重生中使用媒介

正如上帝藉着大能的工作，生发并维持我们自然的肉身生命，但这并不排除，反而需要使用媒介，上帝以祂无限的恩慈与善良，希望用这些媒介来运用祂的大能。同样，前面提到的上帝重生我们的超自然工作，也决不排除或取消使用福音，这福音在上帝伟大的智慧中被定为重生的种子、灵魂的食粮。因此，使徒们以及之后的教师们以敬虔的方式教导人们上帝的这个恩典，使上帝得荣耀，使一切自高的降卑，又不忽略同时通过福音中圣洁的劝诫，用圣道、圣礼、和纪律管教保守上帝的子民。照样，即使是今天，上帝按着祂的美意紧密联合的，在教会里的教师或受教者，都决不可以将它们分开。既然恩典是通过劝诫被赐下，那么我们越甘心乐意履行责任时，通常上帝在我们里面工作的益处就越明显，他的工作也更好的进展。愿一切救恩媒介和果效的荣耀都归给上帝，直到永远，阿们。

反对错误教导

freedom of our will consists. Thus, if the marvelous Maker of every good thing were not dealing with us, man would have no hope of getting up from his fall by his free choice, by which he plunged himself into ruin when still standing upright.

Article 17: God's Use of Means in Regeneration

Just as the almighty work of God by which he brings forth and sustains our natural life does not rule out but requires the use of means, by which God, according to his infinite wisdom and goodness, has wished to exercise his power, so also the aforementioned supernatural work of God by which he regenerates us in no way rules out or cancels the use of the gospel, which God in his great wisdom has appointed to be the seed of regeneration and the food of the soul. For this reason, the apostles and the teachers who followed them taught the people in a godly manner about this grace of God, to give him the glory and to humble all pride, and yet did not neglect meanwhile to keep the people, by means of the holy admonitions of the gospel, under the administration of the Word, the sacraments, and discipline. So even today it is out of the question that the teachers or those taught in the church should presume to test God by separating what he in his good pleasure has wished to be closely joined together. For grace is bestowed through admonitions, and the more readily we perform our duty, the more lustrous the benefit of God working in us usually is and the better his work advances. To him alone, both for the means and for their saving fruit and effectiveness, all glory is owed forever. Amen.

Rejection of the Errors

Having set forth the orthodox teaching, the Synod rejects the errors of those

在阐明正统教义之后，本总会反对以下的错误教导：

错误教导之一

不应该说原罪本身就足以定罪全体人类，或足以使全体人类当受今世与永远的刑罚。

反对理由：这与使徒保罗的教导相反：“罪是从一人入了世界，死又是从罪来的；于是死就临到众人，因为众人都犯了罪”（罗五 12）；“原来审判是由一人而定罪”（罗五 16）；“罪的工价乃是死”（罗六 23）。

错误教导之二

人起初第一次受造时，属灵的恩赐或美好的本性与美德，如善良、圣洁、公义等，都不在人的意志里，所以当人堕落时，这些也没有与人的意志分离。

反对理由：这教导与保罗的描述冲突，使徒在《以弗所书》四章 24 节用公义和圣洁来描述上帝的形像。这些当然在意志里。

错误教导之三

当人在属灵上死亡时，属灵的恩赐并没有与人的意志分离，因为意志本身从未被败坏，只是被思想的昏暗和情感的放荡所阻碍；一旦这些阻碍被挪去，意志就可以按照它原来的自由能力运行，即当各样的善摆在它面前时，意志本身就可以决定、选择，或

I. Who teach that, properly speaking, it cannot be said that original sin in itself is enough to condemn the whole human race or to warrant temporal and eternal punishments.

For they contradict the apostle when he says: “Sin entered the world through one man, and death through sin, and in this way death passed on to all men because all sinned” (Rom. 5:12); also: “The guilt followed one sin and brought condemnation” (Rom. 5:16); likewise: “The wages of sin is death” (Rom. 6:23).

II. Who teach that the spiritual gifts or the good dispositions and virtues such as goodness, holiness, and righteousness could not have resided in man’s will when he was first created, and therefore could not have been separated from the will at the fall.

For this conflicts with the apostle’s description of the image of God in Ephesians 4:24, where he portrays the image in terms of righteousness and holiness, which definitely reside in the will.

III. Who teach that in spiritual death the spiritual gifts have not been separated from man’s will, since the will in itself has never been corrupted but only hindered by the darkness of the mind and the unruliness of the emotions, and since the will is able to exercise its innate free capacity once these hindrances are removed, which is to say, it is able of itself to will or choose whatever good is set before it — or else not to will or choose it.

This is a novel idea and an error and has the

是不决定、不选择。

反对理由：这是人的发明，也是错误的教导，企图高举自由选择的能力，违反先知耶立米的话：“人心比万物都诡诈，坏到极处”（耶十七 9）；和保罗的话：“我们从前也都在他们中间，放纵肉体的私欲，随着肉体 and 心中所喜好的去行”（弗二 3）。

错误教导之四

未重生之人并没有真正或完全死在罪中，也没有完全失去寻求属灵之善的能力，而是还能饥渴慕义，追求生命，还能献上上帝喜悦的忧伤痛悔之心的祭。

反对理由：这违反圣经清楚的见证：“你们死在过犯罪恶之中”（弗二 1, 5）；“人终日所思想的尽都是恶”（创六 5；八 21）。

此外，只有那些重生的、被上帝称为有福的人，才会渴望脱离罪恶的愁苦、寻求生命，以痛悔的心为祭物献上上帝（诗五十一 17；太五 6）。

错误教导之五

败坏的自然，能善用普通恩典（他们用这个词表示自然之光）或是那些堕落后仍保留在他里面的恩赐，而能逐渐得到更大的恩典——就是福音或得救的恩典——和拯救本身。这样看来，上帝表明祂愿意将基督启示给每个人，因为祂已经将得到基督、信心、悔改的必经方法充份而有效地提

effect of elevating the power of free choice, contrary to the words of Jeremiah the prophet: “The heart itself is deceitful above all things and wicked” (Jer. 17:9); and of the words of the apostle: “All of us also lived among them” (the sons of disobedience) “at one time in the passions of our flesh, following the will of our flesh and thoughts” (Eph. 2:3).

IV. Who teach that unregenerate man is not strictly or totally dead in his sins or deprived of all capacity for spiritual good but is able to hunger and thirst for righteousness or life and to offer the sacrifice of a broken and contrite spirit which is pleasing to God.

For these views are opposed to the plain testimonies of Scripture: “You were dead in your transgressions and sins” (Eph. 2:1, 5); “The imagination of the thoughts of man’s heart is only evil all the time” (Gen. 6:5; 8:21). Besides, to hunger and thirst for deliverance from misery and for life, and to offer God the sacrifice of a broken spirit is characteristic only of the regenerate and of those called blessed (Ps. 51:17; Matt. 5:6).

V. Who teach that corrupt and natural man can make such good use of common grace (by which they mean the light of nature) or of the gifts remaining after the fall that he is able thereby gradually to obtain a greater grace — evangelical or saving grace — as well as salvation itself; and that in this way God, for his part, shows himself ready to reveal Christ to all people, since he provides to all, to a sufficient extent and in an effective manner, the means necessary for the revealing of Christ, for faith, and for repentance.

供给每个人。

反对理由：因为圣经和历史的经验都证明，这种说法不是事实：“他将他的道指示雅各，将他的律例典章指示以色列。别国他都没有这样待过；至于他的典章，他们向来没有知道”（诗一四七 19-20）；“他在从前的世代，任凭万国各行其道”（徒十四 16）；“圣灵既然禁止他们（保罗和他的同工）在亚西亚讲道，他们就经过弗吕家，加拉太一带地方。到了每西亚的边界，他们想要往庇推尼去，耶稣的灵却不许”（徒十六 6-7）。

错误教导之六

在人真正的回转中，上帝并没有把新的品质、性情或恩赐放在人的意志里；因此，使我们回转并被称为“信徒”的信心（或相信的行动）并不是上帝注入的一种品质或恩赐，而只是人的行动，它不能被称为礼物或恩赐，除非我们讲的使我们获得信心的能力。

反对理由：这与圣经相反，因为圣经说，上帝的确把信心、顺服的新品质以及对祂爱的经历放到我们的心里：“我要将我的律法放在他们里面，写在他们心上”（耶三十一 33）；“我要将水浇灌口渴的人，将河浇灌干旱之地，我要将我的灵浇灌你的后裔”（赛四四 3）；“所赐给我们的圣灵，将上帝的爱浇灌在我们心里”（罗五 5）。这也与教会一贯的作法相反，就是用

For Scripture, not to mention the experience of all ages, testifies that this is false: “He makes known his words to Jacob, his statutes and his laws to Israel; he has done this for no other nation, and they do not know his laws” (Ps. 147:19-20); “In the past God let all nations go their own way” (Acts 14:16); “They” (Paul and his companions) “were kept by the Holy Spirit from speaking God’s word in Asia;” and “When they had come to Mysia, they tried to go to Bithynia, but the Spirit would not allow them to” (Acts 16:6-7).

VI. Who teach that in the true conversion of man new qualities, dispositions, or gifts cannot be infused or poured into his will by God, and indeed that the faith [or believing] by which we first come to conversion and from which we receive the name “believers” is not a quality or gift infused by God, but only an act of man, and that it cannot be called a gift except in respect to the power of attaining faith.

For these views contradict the Holy Scriptures, which testify that God does infuse or pour into our hearts the new qualities of faith, obedience, and the experiencing of his love: “I will put my law in their minds, and write it on their hearts” (Jer. 31:33); “I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring” (Isa. 44:3); “The love of God has been poured out in our hearts by the Holy Spirit, who has been given to us” (Rom. 5:5). They also conflict with the continuous practice of the Church, which prays with the prophet: “Convert me, Lord, and I shall be converted” (Jer. 31:18).

先知的话祷告：“求你使我回转，我便回转”（耶三十一 18）。

错误教导之七

我们藉以回转的恩典只不过是一种温和的劝说，或者像有人解释的，上帝在人回转中的行动方式是最高尚、最符合人性的，是在于劝说，并且单靠这种道德劝说的恩典，就足以使属血气的人变为属灵的人；上帝只通过这种道德劝说，产生意志上同意。上帝这样工作的功效超过撒旦的工作在于上帝应许的是永恒的益处，而撒旦只承诺暂时的益处。

反对理由：这完全是伯拉纠主义的思想，与整本圣经冲突。圣经在承认劝说之外，在《以西结书》告诉我们，圣灵在人回转时还有一种更有力、更神圣的行动方式：“我也要赐给你们一个新心，将新灵放在你们里面。又从你们的肉体中除掉石心，赐给你们肉心”（结三十六 26）。

错误教导之八

上帝在使人重生时，并不是说用祂无所不能的力量，强而有力、万无一失地折服人的意志，使人相信而回转，而是说上帝用来使人回转的一切恩典都运行完毕之后，人还是可以，并且的确时常抵挡上帝与圣灵重生他的计划和旨意，以至于他可以完全阻止他自己的重生。所以一个人得重生与否，还是在于人的能力。

VII. Who teach that the grace by which we are converted to God is nothing but a gentle persuasion, or (as others explain it) that the way of God's acting in man's conversion that is most noble and suited to human nature is that which happens by persuasion, and that nothing prevents this grace of moral suasion even by itself from making natural men spiritual; indeed, that God does not produce the assent of the will except in this manner of moral suasion, and that the effectiveness of God's work by which it surpasses the work of Satan consists in the fact that God promises eternal benefits while Satan promises temporal ones.

For this teaching is entirely Pelagian and contrary to the whole of Scripture, which recognizes besides this persuasion also another, far more effective and divine way in which the Holy Spirit acts in man's conversion. As Ezekiel 36:26 puts it: "I will give you a new heart and put a new spirit in you; and I will remove your heart of stone and give you a heart of flesh..."

VIII. Who teach that God in regenerating man does not bring to bear that power of his omnipotence whereby he may powerfully and unflinchingly bend man's will to faith and conversion, but that even when God has accomplished all the works of grace which he uses for man's conversion, man nevertheless can, and in actual fact often does, so resist God and the Spirit in their intent and will to regenerate him, that man completely thwarts his own rebirth; and, indeed, that it remains in his own power whether or not to be reborn.

For this does away with all effective functioning of God's grace in our conversion and subjects the activity of Almighty God to the will of man;

反对理由：这种说法无异于否认上帝的恩典在我们回转时有效，又使全能上帝的工作听命于人的意志，与使徒的教导相反：“知道他向我们这信的人所显的能力，是何等浩大”（弗一 19）；“又用大能成就你们一切所羡慕的良善”（帖后一 11）；“上帝的上帝能已将一切关乎生命和虔敬的事赐给我们”（彼后一 3）。

错误教导之九

恩典与自由选择都是一部份的原因，二者合作才使人开始回转。并且从因果关系的次序来讲，恩典不在意志有效行动以先；换句话说，上帝不会在人的意志本身主动推动、决定自身之前有效地帮助人的意志进行回转。

反对理由：古代教会很早以前就定罪伯拉纠主义这种教导，根据是使徒保罗的话：“不在乎那定意的，也不在乎那奔跑的，只在乎发怜悯的上帝”（罗九 16）；“使你与人不同的是谁呢？你有什么不是领受的呢”（林前四 7）；“因为你们立志行事，都是上帝在你们心里运行，为要成就的美意”（腓二 13）。

第五项教义

圣徒的持守到底

第一条、重生的人并未完全摆脱罪。凡是上帝按照祂的安排呼召，与祂的儿子、我们的主耶稣基督相交、又蒙

祂是，是与使徒的教导相反，使徒教导说：“我们相信，藉着上帝有效的工作，上帝的大能”（弗 1:19），以及“上帝以祂的仁慈和我们在祂里面的信心工作”（2 帖 1:11），以及“祂的神圣大能已经给了我们一切我们所需要的生活和虔诚”（2 彼 1:3）。

IX. Who teach that grace and free choice are concurrent partial causes which cooperate to initiate conversion, and that grace does not precede — in the order of causality — the effective influence of the will; that is to say, that God does not effectively help man's will to come to conversion before man's will itself motivates and determines itself.

For the early church already condemned this doctrine long ago in the Pelagians, on the basis of the words of the apostle: “It does not depend on man's willing or running but on God's mercy” (Rom. 9:16); also: “Who makes you different from anyone else?” and “What do you have that you did not receive?” (1 Cor. 4:7); likewise: “It is God who works in you to will and act according to his good pleasure” (Phil. 2:13).

The Fifth Main Point of Doctrine The Perseverance of the Saints

Article 1: The Regenerate Not Entirely Free from Sin

Those people whom God according to his purpose calls into fellowship with his Son Jesus Christ our Lord and regenerates by the Holy Spirit, he also sets free from the reign and

圣灵重生的人，上帝也拯救他们脱离今世罪恶的辖治与奴役，尽管他们在今生，还没有完全脱离肉体的软弱和有罪的身体。

第二条、信徒对软弱之罪的回应

因此，罪会因软弱而每天出现，即使上帝子民最好的善行也都会有污点；这会让他们一直在上帝面前谦卑自己、逃奔到钉十字架的基督那里寻求庇护、更加通过祈求的圣灵和敬虔的操练来治死肉体，向着完全的标竿直跑，直到他们至终脱离这取死的身體，与上帝的羔羊在天上一同作王。

第三条、上帝对回转之人的保守

因为仍有罪残留在人里面，加上世界和撒旦的试探，那些已经回转的人如果只靠自己的力量，无法留在这恩典中。但上帝是信实的，祂以怜悯在赐给他们的恩典中坚固他们，以大能保守他们在其中，直到末了。

第四条、真信徒陷入大罪的危险

虽然肉体远不能胜过上帝坚定保守真信徒在恩典中的大能，但是回转的人并不是一直被上帝影响并推动，有时在特殊情况下因自己的过犯，离开上帝恩典的引导，受肉体私欲引诱偏离，顺从肉体。因此，他们必须持续警醒祷告，免得入了试探。他们如果忽略这些事，不但有可能会被肉体、世界与撒旦诱入罪中，甚至是严重可怕的罪，而且上帝有时候会按着祂公

slavery of sin, though in this life not entirely from the flesh and from the body of sin.

Article 2: The Believer's Reaction to Sins of Weakness

Hence daily sins of weakness arise, and blemishes cling to even the best works of God's people, giving them continual cause to humble themselves before God, to flee for refuge to Christ crucified, to put the flesh to death more and more by the Spirit of supplication and by holy exercises of godliness, and to strain toward the goal of perfection, until they are freed from this body of death and reign with the Lamb of God in heaven.

Article 3: God's Preservation of the Converted

Because of these remnants of sin dwelling in them and also because of the temptations of the world and Satan, those who have been converted could not remain standing in this grace if left to their own resources. But God is faithful, mercifully strengthening them in the grace once conferred on them and powerfully preserving them in it to the end.

Article 4: The Danger of True Believers' Falling into Serious Sins

Although that power of God strengthening and preserving true believers in grace is more than a match for the flesh, yet those converted are not always so activated and motivated by God that in certain specific actions they cannot by their own fault depart from the leading of grace, be led astray by the desires of the flesh, and give in to them. For this reason they must constantly watch and pray that they may not be led into temptations. When they fail to do this, not only can they be carried away by the flesh, the world, and Satan into sins, even serious and outrageous ones, but also by God's just

义的许可，真的让他们陷入这些大罪——例如圣经里见证的可悲的例子，如大卫、彼得和圣经中其他圣徒陷入罪中。

第五条、这些大罪的结果

他们犯下如此大罪，大大冒犯了上帝，配得死亡的判决，使圣灵担忧，使自己无法发挥信心，严重伤害自己的良心，有时会失去对上帝恩典的意识一段时间——直到他们真心悔改，归回正道，上帝慈父的面光就会再照在他们身上。

第六条、上帝的拯救干涉

但是上帝有丰盛的怜悯，按照祂永不改变的拣选旨意，并不从祂子民那里收回圣灵，即使他们严重的堕落跌倒。祂既不会让他们堕落太深，以致丧失收养的恩典和称义的地位，也不会让他们犯下至死的罪（即抵挡圣灵的罪），自甘堕落，完全被祂遗弃，陷入永远的灭亡中。

第七条、重新悔改

因为首先，他们这样堕落时，祂仍然保守他们里面那不能朽坏的重生子，使这种子不致消失，或完全丧失。其次，上帝必然会借着祂的道和祂的灵有效地更新他们，使他们真心按着上帝的意思为罪忧伤；通过信心和忧伤的心，寻求并获得中保之血带来的赦罪；再次经历上帝的眷爱、与上帝和好；凭信心赞美祂的怜悯；并且从此以后更加殷勤、恐惧战兢作成

permission they sometimes are so carried away — witness the sad cases, described in Scripture, of David, Peter, and other saints falling into sins.

Article 5: The Effects of Such Serious Sins

By such monstrous sins, however, they greatly offend God, deserve the sentence of death, grieve the Holy Spirit, suspend the exercise of faith, severely wound the conscience, and sometimes lose the awareness of grace for a time — until, after they have returned to the way by genuine repentance, God's fatherly face again shines upon them.

Article 6: God's Saving Intervention

For God, who is rich in mercy, according to his unchangeable purpose of election does not take his Holy Spirit from his own completely, even when they fall grievously. Neither does he let them fall down so far that they forfeit the grace of adoption and the state of justification, or commit the sin which leads to death (the sin against the Holy Spirit), and plunge themselves, entirely forsaken by him, into eternal ruin.

Article 7: Renewal to Repentance

For, in the first place, God preserves in those saints when they fall his imperishable seed from which they have been born again, lest it perish or be dislodged. Secondly, by his Word and Spirit he certainly and effectively renews them to repentance so that they have a heartfelt and godly sorrow for the sins they have committed; seek and obtain, through faith and with a contrite heart, forgiveness in the blood of the Mediator; experience again the grace of a reconciled God; through faith adore his mercies; and from then on more eagerly work out their own salvation with fear and trembling.

自己得救的工夫。

第八条、上帝保守的确定性

这样看来，他们之所以没有完全失去信心和恩典，也没有继续背道至终灭亡，并不在于他们自己的功德或力量，而在于上帝白白的怜悯。如果只从他们自己来看，他们不但可能灭亡，更是必然灭亡；但是从上帝来看，他们完全不可能灭亡，因为祂的旨意不能改变，祂的应许不能落空，祂选召的心意不能撤回，基督的功劳、代求与保守不能失效，圣灵的印记也不能失效作废。

第九条、这保守带来的确据

关于选民蒙保守得救，真信徒持守信心的事，信徒按照自己信心的程度，可以得到，也确实得到确据，借此他们就坚定相信自己是且永远是教会里真实活泼的肢体，并且自己的罪得赦免和拥有永生。

第十条、这确据的根据

然而，这个确据并不是出于任何圣经之外的私下启示，而是出于我们对上帝应许的信心，这应许是上帝为了安慰我们，而在祂话语中丰富启示的；并且出于圣灵的见证，圣灵与我们的灵同证，我们是上帝的儿女（罗八16）；最后，出于我们的对清洁良心和善行切慕追求。如果上帝的选民在这世上失去这种坚实的安慰，不确定自己至终会得胜，失去对永恒荣耀的

Article 8: The Certainty of This Preservation

So it is not by their own merits or strength but by God's undeserved mercy that they neither forfeit faith and grace totally nor remain in their downfalls to the end and are lost. With respect to themselves this not only easily could happen, but also undoubtedly would happen; but with respect to God it cannot possibly happen, since his plan cannot be changed, his promise cannot fail, the calling according to his purpose cannot be revoked, the merit of Christ as well as his interceding and preserving cannot be nullified, and the sealing of the Holy Spirit can neither be invalidated nor wiped out.

Article 9: The Assurance of This Preservation

Concerning this preservation of those chosen to salvation and concerning the perseverance of true believers in faith, believers themselves can and do become assured in accordance with the measure of their faith, by which they firmly believe that they are and always will remain true and living members of the church, and that they have the forgiveness of sins and eternal life.

Article 10: The Ground of This Assurance

Accordingly, this assurance does not derive from some private revelation beyond or outside the Word, but from faith in the promises of God which he has very plentifully revealed in his Word for our comfort, from the testimony of "the Holy Spirit testifying with our spirit that we are God's children and heirs" (Rom. 8:16-17), and finally from a serious and holy pursuit of a clear conscience and of good works. And if God's chosen ones in this world did not have this well-founded comfort that the victory will be theirs and this reliable guarantee of eternal glory, they would be of all people most miserable.

确实把握，就比众人更可怜。

第十一条、对这确据的怀疑

圣经见证，信徒在今生一定会遇见各种属肉体的疑惑，经过极大的试探，以至于他们未必能一直体会到信心完全的确据和持守到底的确定性。但是上帝，赐诸般安慰的父，必不叫他们受试探过于他们所能受的，在受试探的时候，总要给他们开一条出路（林前十13）；并会藉圣灵在他们里面生发持守到底的确据。

第十二条、这确据是对敬虔的鼓励

然而，这种对持守到底的确据，决不使真信徒骄傲，有属肉体的自我安全感，反而使他们有真谦卑、对上帝孩童般的敬畏、真正虔诚、在各类患难中忍耐、竭力祷告、在苦难和见证真理中坚定不移，确实以上帝为乐。所以，思想这确据鼓励我们认真持续操练感恩和善行，正如圣经的见证和众圣徒的榜样所表现的。

第十三条、确据不会使人大意

那些背道的人回转之后，持守的信心得以更新，这不会使人放荡，忽略敬虔，反倒使他们更留心谨慎遵行主预备的道路。他们如此遵行主的道路，就可以一直拥有持守到底的确据，恐怕当他们滥用天父的慈爱时，上帝会收回祂面上的荣光，使他们的良心受更痛苦的折磨，因为对属上帝的人来说，瞻仰上帝面上的荣光比生命更宝贵，这荣光如果收回，就比死更痛苦。

Article 11: Doubts Concerning This Assurance

Meanwhile, Scripture testifies that believers have to contend in this life with various doubts of the flesh and that under severe temptation they do not always experience this full assurance of faith and certainty of perseverance. But God, the Father of all comfort, “does not let them be tempted beyond what they can bear, but with the temptation he also provides a way out” (1 Cor. 10:13), and by the Holy Spirit revives in them the assurance of their perseverance.

Article 12: This Assurance as an Incentive to Godliness

This assurance of perseverance, however, so far from making true believers proud and carnally self-assured, is rather the true root of humility, of childlike respect, of genuine godliness, of endurance in every conflict, of fervent prayers, of steadfastness in cross-bearing and in confessing the truth, and of well-founded joy in God. Reflecting on this benefit provides an incentive to a serious and continual practice of thanksgiving and good works, as is evident from the testimonies of Scripture and the examples of the saints.

Article 13: Assurance No Inducement to Carelessness

Neither does the renewed confidence of perseverance produce immorality or lack of concern for godliness in those put back on their feet after a fall, but it produces a much greater concern to observe carefully the ways of the Lord which he prepared in advance. They observe these ways in order that by walking in them they may maintain the assurance of their perseverance, lest, by their abuse of his fatherly goodness, the face of the gracious God (for the godly, looking upon his face is sweeter than life, but its withdrawal is more bitter than death) turn away from them again, with the result that they fall into greater anguish of spirit.

第十四条、在持守中上帝使用媒介
就如上帝乐意通过福音的宣讲在我们
里面开始这恩典的工作，祂也照样通
过福音的聆听和阅读、默想、劝勉、
警戒、应许，以及圣礼的使用，保
守、持续、并最终完成祂的工作。

第十五条、对持守到底教义的不同回
应

这个圣徒持守到底的教义和确据，上
帝已经为了荣耀祂的名、安慰敬虔人
的心，在圣经中多次启示它，上帝也
把这教义印在信徒心中。但属肉体的
心思不能明白这教义，撒但痛恨它，
世界也嘲笑它，无知之人、假冒为善
之辈妄用它，异端反对它。然而，基
督的新妇却一直热爱这教义，视为无
价珍宝不断护卫它。而且上帝也定意
要确保教会继续这样坚持到底，没有
任何计谋权势能胜过祂。愿尊贵、荣
耀唯独归给这样一位上帝，圣父、圣
子与圣灵，直到永远。阿们。

反对错误教导

在阐明正统教义之后，本总会反对以
下的错误教导：

错误教导之一

真信徒的持守到底并非拣选的功效，
也不是上帝因基督的死而给真信徒的
礼物，而是新约的条件，这条件是人

Article 14: God's Use of Means in Perseverance

And, just as it has pleased God to begin this work of grace in us by the proclamation of the gospel, so he preserves, continues, and completes his work by the hearing and reading of the gospel, by meditation on it, by its exhortations, threats, and promises, and also by the use of the sacraments.

Article 15: Contrasting Reactions to the Teaching of Perseverance

This teaching about the perseverance of true believers and saints, and about their assurance of it — a teaching which God has very richly revealed in his Word for the glory of his name and for the comfort of the godly and which he impresses on the hearts of believers — is something which the flesh does not understand, Satan hates, the world ridicules, the ignorant and the hypocrites abuse, and the spirits of error attack. The bride of Christ, on the other hand, has always loved this teaching very tenderly and defended it steadfastly as a priceless treasure; and God, against whom no plan can avail and no strength can prevail, will ensure that she will continue to do this. To this God alone, Father, Son, and Holy Spirit, be honor and glory forever. Amen.

Rejection of the Errors

Having set forth the orthodox teaching, the Synod rejects the errors of those

I. Who teach that the perseverance of true believers is not an effect of election or a gift of God produced by Christ's death, but a condition of the new covenant which man, before what they call his "peremptory" election and justification, must fulfill by his free will.

在上帝（如他们自己宣称的）“决定性”拣选、称义之前，人必须藉他的自由意志满足的。

反对理由：圣经见证这持守是出于拣选，也是因为基督的死、复活与代求而赐给选民的：“唯有蒙拣选的人得着了，其余的就成了顽梗不化的”（罗十一7）；“上帝既不爱惜自己的儿子，为我们众人舍了，岂不也把万物和他一同白白的赐给我们吗？谁能控告上帝所拣选的人呢？有上帝称他们为义了。谁能定他们的罪呢？有基督耶稣已经死了，而且从死里复活，现今在上帝的右边，也替我们祈求。谁能使我们与基督的爱隔绝呢”（罗八32-35）。

错误教导之二

上帝确实赐给信徒充份的能力持守，并且愿意在信徒里面保守这能力，只要他们履行自己的责任，但是即使人拥有上帝想用来持守信心所需的一切，他们最终是否持守到底，还是要看人的意志选择。

反对理由：这种观念是明显的伯拉纠主义；虽然它本意使人自由，但却使人褻渎了上帝的尊荣。它违反福音一致的教导，福音的教导使人没有任何理由夸口，而将一切颂赞单单归给上帝的恩典。这种观念也与使徒保罗的见证相反，因为他说：“他也必坚固你们到底，叫你们在我们主耶稣基督的日子无可责备”（林前一8）。

For Holy Scripture testifies that perseverance follows from election and is granted to the chosen by virtue of Christ's death, resurrection, and intercession: "The chosen obtained it; the others were hardened" (Rom. 11:7); likewise, "He who did not spare his own son, but gave him up for us all — how will he not, along with him, grant us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ Jesus who died — more than that, who was raised — who also sits at the right hand of God, and is also interceding for us. Who shall separate us from the love of Christ?" (Rom. 8:32-35).

II. Who teach that God does provide the believer with sufficient strength to persevere and is ready to preserve this strength in him if he performs his duty, but that even with all those things in place which are necessary to persevere in faith and which God is pleased to use to preserve faith, it still always depends on the choice of man's will whether or not he perseveres.

For this view is obviously Pelagian; and though it intends to make men free it makes them sacrilegious. It is against the enduring consensus of evangelical teaching which takes from man all cause for boasting and ascribes the praise for this benefit only to God's grace. It is also against the testimony of the apostle: "It is God who keeps us strong to the end, so that we will be blameless on the day of our Lord Jesus Christ" (1 Cor. 1:8).

错误教导之三

真信徒即使重生，不但有可能最终完全失去称义的信心、恩典与拯救；而且真的常常失去，并永远灭亡。

反对理由：这种观念使称义和重生的恩典以及基督持续的保守变得无效，违反使徒保罗清楚说的：“唯有基督在我们还作罪人的时候为我们死……我们既靠着他的血称义，就更要借着祂免去上帝的忿怒”（罗五 8-9）；也违反使徒约翰说的：“凡从上帝生的，就不犯罪，因上帝的道存在他心里；他也不能犯罪，因他是从上帝生的”（约壹 3:9）；更违反耶稣基督说的：“我又赐给他们永生；他们永不灭亡，谁也不能从我手里把他们夺去。我父把羊赐给我，他比万有都大，谁也不能从我父手里把他们夺去”（约十 28-29）。

错误教导之四

真信徒即使重生，仍能犯那至于死的罪，就是抵挡圣灵的罪。

反对理由：使徒约翰在《约翰壹书》第五章 16-17 节刚说到有“至于死的罪”，不可为他们祈求之后，立刻在 18 节说：“我们知道凡从上帝生的，必不犯罪（意思是上面说的那种罪），从上帝生的，必保守自己，那恶者也就无法害他”（约壹五 18）。

错误教导之五

除非我们有特别的启示，否则就不能

III. Who teach that those who truly believe and have been born again not only can forfeit justifying faith as well as grace and salvation totally and to the end, but also in actual fact do often forfeit them and are lost forever.

For this opinion nullifies the very grace of justification and regeneration as well as the continual preservation by Christ, contrary to the plain words of the apostle Paul: “If Christ died for us while we were still sinners, we will therefore much more be saved from God’s wrath through him, since we have now been justified by his blood” (Rom. 5:8-9); and contrary to the apostle John: “No one who is born of God is intent on sin, because God’s seed remains in him, nor can he sin, because he has been born of God” (1 John 3:9); also contrary to the words of Jesus Christ: “I give eternal life to my sheep, and they shall never perish; no one can them out of my hand. My Father, who has given them to me, is greater than all; no one can them out of my Father’s hand” (John 10: 28-29).

IV. Who teach that those who truly believe and have been born again can commit the sin that leads to death (the sin against the Holy Spirit).

For the same apostle John, after making mention of those who commit the sin that leads to death and forbidding prayer for them (1 John 5: 16-17), immediately adds: “We know that anyone born of God does not commit sin” (that is, that kind of sin), “but the one who was born of God keeps himself safe, and the evil one does not touch him” (v. 18).

V. Who teach that apart from a special revelation no one can have the assurance of future perseverance in this life.

确定今后这一生能持守到底。

反对理由：因为这种教导使真信徒在今生失去真正的安慰，又引进罗马天主教的怀疑到教会中。但圣经论到这种确据，不是出于特殊非常的启示，而是根据上帝儿女特有的记号，和上帝绝对可靠的应许。所以使徒保罗特别说：“受造之物，都不能叫我们与上帝的爱隔绝，这爱是在我们的主基督耶稣里的”（罗八 39）；使徒约翰说：“遵守上帝命令的，就住在上帝里面，上帝也住在他里面。我们所以知道上帝住在我们里面，是因他所赐给我们的圣灵”（约壹三 24）。

错误教导之六

持守到底的确据与得救确据的教导，因其本质和性质会是肉体的鸦片，有害于敬虔、良好道德、祈祷等敬虔操练；反而，对这些事的怀疑是值得称许的。

反对理由：这些人表示他们不知道上帝的恩典有效的运行，圣灵内住在圣徒里面的工作；他们也违反使徒约翰的教导，因为《约翰壹书》明说：“亲爱的弟兄啊，我们现在是上帝的儿女，将来如何，还未显明；但我们知道，主若显现，我们必要像他，因为必得见他的真体。凡向他有这指望的，就洁净自己，像他洁净一样”（约壹三 2-3）。此外，这也不符新约或旧约中的圣徒的榜样，他们虽然知道上帝保证他们必持守到底而得救，但是

For by this teaching the well-founded consolation of true believers in this life is taken away and the doubting of the Romanists is reintroduced into the church. Holy Scripture, however, in many places derives the assurance not from a special and extraordinary revelation but from the marks peculiar to God's children and from God's completely reliable promises. So especially the apostle Paul: "Nothing in all creation can separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:39); and John: "They who obey his commands remain in him and he in them. And this is how we know that he remains in us: by the Spirit he gave us" (1 John 3:24).

VI. Who teach that the teaching of the assurance of perseverance and of salvation is by its very nature and character an opiate of the flesh and is harmful to godliness, good morals, prayer, and other holy exercises, but that, on the contrary, to have doubt about this is praiseworthy.

For these people show that they do not know the effective operation of God's grace and the work of the indwelling Holy Spirit, and they contradict the apostle John, who asserts the opposite in plain words: "Dear friends, now we are children of God, but what we will be has not yet been made known. But we know that when he is made known, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure" (1 John 3:2-3). Moreover, they are refuted by the examples of the saints in both the Old and the New Testament, who though assured of their perseverance and salvation yet were constant in prayer and other exercises of godliness.

仍然恒切祷告，操练敬虔。

错误教导之七

那些暂时相信之人的信心，并非不同于称义和得救的信心，只是维持时间长短的问题而已。

反对理由：基督在马太福音十三章 20 节、路加福音八章 13 节，和其他地方亲自讲论这事，明显提到暂时相信之人的信心，和真信徒的信心的不同：他说前者是种子落在土浅石头地上，后者是种子落在好土里；前者无根，后者扎根稳固；前者无果，后者持续到底结出各种果子。

错误教导之八

一个人重生之后又失落，还能再次重生，甚至能常常反复重生，这并不荒谬。

反对理由：这种教义否认我们藉以重生的种子是不能朽坏的，这违反使徒彼得的见证：“你们蒙了重生，不是由于能坏的种子，乃是由于不能坏的种子”（彼前一 23）。

错误教导之九

圣经从未提到基督为信徒成功持守信心到底而祷告。

反对理由：这与基督自己说的相反，因为基督说：“我已经为你祈求，叫你不至于失了信心”（路二十二 32）；也与使徒约翰说的相反，因为约翰说基

VII. Who teach that the faith of those who believe only temporarily does not differ from justifying and saving faith except in duration alone.

For Christ himself in Matthew 13:20ff. and Luke 8:13ff. clearly defines these further differences between temporary and true believers: he says that the former receive the seed on rocky ground, and the latter receive it in good ground, or a good heart; the former have no root, and the latter are firmly rooted; the former have no fruit, and the latter produce fruit in varying measure, with steadfastness, or perseverance.

VIII. Who teach that it is not absurd that a person, after losing his former regeneration, should once again, indeed quite often, be reborn.

For by this teaching they deny the imperishable nature of God's seed by which we are born again, contrary to the testimony of the apostle Peter: "Born again, not of perishable seed, but of imperishable" (1 Pet. 1:23).

IX. Who teach that Christ nowhere prayed for an unfailing perseverance of believers in faith. For they contradict Christ himself when he says: "I have prayed for you, Peter, that your faith may not fail" (Luke 22:32); and John the gospel writer when he testifies in John 17 that it was not only for the apostles, but also for all those who were to believe by their message that Christ prayed: "Holy Father, preserve them in your name" (v. 11); and "My prayer is not that you take them out of the world, but that you

督不但为众使徒祈求，也为那些因使徒的话而相信的人祈求说：“圣父啊，求你因你所赐给我的名保守他们”（约十七 11）；又说：“我不求你叫他们离开世界，只求你保守他们脱离那恶者”（15 节）。

结论

拒绝错误的指控

这是针对荷兰教会内引起争议的五条教义最明确、直接的正统解释，以及对困扰教会许久的错误教导的反驳。总会宣布这解释和反驳均源自上帝的道，又与改革宗教会各信条一致。因此可以清楚表明，那些企图教唆大众相信以下观点的人，违背真理、公平与爱心（他们说）：

- 改革宗教会关于预定的教义，以及附带的各点，由其本质和必然的走向看来，会诱使人心偏离一切敬虔和信仰，是肉体 and 魔鬼的鸦片，撒但的堡垒，牠在里面埋伏，要攻击众人，伤害他们，用绝望与自我安全感的火箭穿透杀死他们。
- 这教义使上帝成为罪恶的作者、不公义、暴虐、假冒伪善。这教义其实是化装的斯多葛哲学、摩尼教、放纵派、穆哈穆德派。
- 这教义使人有属肉体的自我安全感，因为这教义劝人说没有任何事可以拦阻选民得救，不论他们

preserve them from the evil one” (v. 15).

Conclusion

Rejection of False Accusations

And so this is the clear, simple, and straightforward explanation of the orthodox teaching on the five articles in dispute in the Netherlands, as well as the rejection of the errors by which the Dutch churches have for some time been disturbed. This explanation and rejection the Synod declares to be derived from God’s Word and in agreement with the confessions of the Reformed churches. Hence it clearly appears that those of whom one could hardly expect it have shown no truth, equity, and charity at all in wishing to make the public believe:

- that the teaching of the Reformed churches on predestination and on the points associated with it by its very nature and tendency draws the minds of people away from all godliness and religion, is an opiate of the flesh and the devil, and is a stronghold of Satan where he lies in wait for all people, wounds most of them, and fatally pierces many of them with the arrows of both despair and self-assurance;
- that this teaching makes God the author of sin, unjust, a tyrant, and a hypocrite; and is nothing but a refurbished Stoicism, Manicheism, Libertinism, and Mohammedanism;
- that this teaching makes people carnally self-assured, since it persuades them that nothing endangers the salvation of the

如何任意而行；因此，他们可以犯各样恐怖的大罪而安然不惧；然而那些被遗弃之人，即使真正行出各样圣徒的作为，他们的顺服也丝毫无法使他们得救；

- 这教导意味着上帝以祂专断的旨意，还没有丝毫考虑任何罪，就已经预定并创造大多数世人要永远灭亡；这教导意味着拣选怎样是信心和善行的源头，照样遗弃是不信与邪恶的原因；这教导意味着许多信徒的子女虽然无罪，仍从母亲怀中被夺去，被残暴地抛到地狱里，就连基督的宝血，或他们的洗礼，或教会在他们受洗时为他们所做的祷告，对他们毫无益处。

还有许多其他类似的指控，改革宗教会不但不承认，反而全心憎恶。

因此，本次多特总会奉主的名邀请一切求告救主耶稣基督之名的人，来判断改革宗教会的信仰，不要根据零星散乱的错误指控，甚至也不要根据古今的权威教师所发表的个人表述——这些表述往往脱离语境被引用，或根本出处不实，或被扭曲与原意不合——但是请根据教会本身公开的各信条以及目前这份对正统教导的解释，这份解释是经由总会全体与会成员一致同意确认的。

此外，本次总会也郑重警告那些错误指控的毁谤者，他们对众多教会和他

chosen, no matter how they live, so that they may commit the most outrageous crimes with self-assurance; and that on the other hand nothing is of use to the reprobate for salvation even if they have truly performed all the works of the saints;

- that this teaching means that God predestined and created, by the bare and unqualified choice of his will, without the least regard or consideration of any sin, the greatest part of the world to eternal condemnation; that in the same manner in which election is the source and cause of faith and good works, reprobation is the cause of unbelief and ungodliness; that many infant children of believers are snatched in their innocence from their mothers' breasts and cruelly cast into hell so that neither the blood of Christ nor their baptism nor the prayers of the church at their baptism can be of any use to them;

and very many other slanderous accusations of this kind which the Reformed churches not only disavow but even denounce with their whole heart.

Therefore this Synod of Dordt in the name of the Lord pleads with all who devoutly call on the name of our Savior Jesus Christ to form their judgment about the faith of the Reformed churches, not on the basis of false accusations gathered from here or there, or even on the basis of the personal statements of a number of ancient and modern authorities — statements which are also often either quoted out of context or misquoted and twisted to convey a different meaning — but on the basis of the churches' own official confessions and of the present explanation of the orthodox teaching which has been endorsed by the unanimous consent of the members of the whole Synod, one and all.

们的信条作假见证，伤害软弱弟兄的良心，又竭力使人对真信徒们有偏见，会有上帝可怕的刑罚等着他们。

最后，本次总会劝勉基督福音中的众牧者仆人们，无论在学术机构里或是在教会，在要以敬虔真诚的方式对待这教导；无论是讲论或著述，都要为了上帝之名的荣耀，信徒生命的圣洁，以及苦难灵魂的安慰；要按照信心的程度，用圣经来思考、说话；最后，要避免一切超过圣经真意的表达方式，这会成为傲慢的诡辩者嘲笑甚至毁谤改革宗教会教导的把柄。

愿那位坐在天父右边、赐下诸般恩赐给人的上帝的儿子耶稣基督，用真理使我们成圣，把那些错谬的人带到真理面前，封住那些毁谤真道之人的口，以智慧和分辨的灵坚固那些忠心的圣道仆人，使他们一切的讲论都荣耀上帝，造就听他们的人。阿们。

Moreover, the Synod earnestly warns the false accusers themselves to consider how heavy a judgment of God awaits those who give false testimony against so many churches and their confessions, trouble the consciences of the weak, and seek to prejudice the minds of many against the fellowship of true believers.

Finally, this Synod urges all fellow ministers in the gospel of Christ to deal with this teaching in a godly and reverent manner, in the academic institutions as well as in the churches; to do so, both in their speaking and writing, with a view to the glory of God's name, holiness of life, and the comfort of anxious souls; to think and also speak with Scripture according to the analogy of faith; and, finally, to refrain from all those ways of speaking which go beyond the bounds set for us by the genuine sense of the Holy Scriptures and which could give impertinent sophists a just occasion to scoff at the teaching of the Reformed churches or even to bring false accusations against it.

May God's Son Jesus Christ, who sits at the right hand of God and gives gifts to men, sanctify us in the truth, lead to the truth those who err, silence the mouths of those who lay false accusations against sound teaching, and equip faithful ministers of his Word with a spirit of wisdom and discretion, that all they say may be to the glory of God and the building up of their hearers. Amen.

