

A Specimen of Divine Truths

真道初階

Chapter 1: Concerning the knowledge of God

第一章 關於認識神的知識

1. Q. Whence do we know that there is a God?

A. From nature, and from the Holy Scripture.

問 1：我們從哪裡知道有一位神？

答：從自然界與聖經中。

2. Q. Of how many kinds is the knowledge of God from nature?

A. Of two kinds: (1) an internal, or innate (2) an external or acquired knowledge.

問 2：從自然界有幾種認識神的知識？

答：有兩種：（1）內部的或與生俱來的；（2）外部的或得來的知識。

3. Q. What is the internal or innate knowledge?

A. That which is inborn in the hearts of all men by nature, Rom. 1:19. Because that which may be known of God, is manifest in them.

問 3：什麼是內部的或與生俱來的知識呢？

答：就是人生來就具有的天性亮光。羅一 19：「神的事情，人所能知道的，原顯明在人心裡。」

4. Q. How can there be such an innate knowledge, seeing there are fools, who say in their hearts, there is no God? Ps. 14:1.

A. That is rather a desire than an actual belief that there is no God.

問 4：既然有些無知的人，心裡說沒有神，又怎能有這樣內在的知識呢？詩十四 1：「愚頑人心裡說，沒有神。」

答：那只是人的一種空想，並非說他實際上不相信有位神。

5. Q. What is the external, or acquired knowledge?

A. That which is derived from the visible creation, Ps. 19:1. The heavens declare the glory of God, and the firmament showeth his handy work.

問 5：什麼是外部的或得來的知識呢？

答：就是從可見的受造之物所得來的。詩十九 1：「諸天述說神的榮耀，穹蒼傳揚祂的手段。」

6. Q. How can we conclude from created beings that there must be a God?

A. Because they cannot exist nor continue to be of themselves, but must necessarily be created, and still sustained by God himself, Job 12:9. Who knoweth not in all these that the hand of the Lord hath wrought this?

問 6：我們怎能說從創造之物就知道一定有位神呢？

答：因為世界萬物，除非為神所造，並為神所護理，否則不能存在，也不能繼續下去。伯十二 9：「看這一切，誰不知道是耶和華的手作成的呢？」

7. Q. Is the knowledge from nature sufficient to salvation?

A. No.

問 7：從自然界得來的知識，能叫人得救嗎？

答：不能。

8. Q. Why not?

問 8：為什麼不能呢？

<p>A. Because it does not teach the knowledge of Christ.</p> <p>9. Q. Is the knowledge of Christ absolutely necessary to salvation? A. Yes, John 17:3, And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.</p> <p>10. Q. Whence do we obtain this saving knowledge? A. From the Holy Scriptures. 2 Peter 1:19.</p>	<p>答：因為自然界並未教導有關基督的知識。</p> <p>問 9：有關基督的知識對於得救是絕對必須的嗎？ 答：是的；約十七 3：「認識你獨一的真神，並且認識你所差來的耶穌基督；這就是永生。」</p> <p>問 10：我們從哪裡得到這救恩的知識呢？ 答：從聖經中，彼後一 19：「我們並有先知更確的預言，如同燈照在暗處；你們在這預言上留意，直等到天發亮，晨星在你們心裡出現的時候，才是好的。」</p>
<p>Chapter 2: Of the Holy Scriptures</p> <p>1. Q. What do you understand by the Holy Scriptures? A. The written word of God. John 6:39; 2 Tim. 3:15.</p> <p>2. Q. Has there always been a written word? A. No: before the time of Moses there was no written word.</p> <p>3. Q. How did God then communicate his word? A. By verbal language and revelation to the fathers. Gen. 18:1; Gen. 28:12.</p> <p>4. Q. How did they preserve it among themselves? A. By tradition from the fathers to the children. Gen. 18:19.</p> <p>5. Q. How could that in those times be better performed? A. Because men then lived longer, and were fewer in number, God revealed</p>	<p>第二章 論聖經</p> <p>問 1：關於聖經你所瞭解的是什麼？ 答：是所記載下來神的話（道）。約五 39：「你們查考聖經，因你們以為內中有永生；給我作見證的就是這經。」提後三 15：「並且知道你是從小明白聖經；這聖經能使你因信基督耶穌，有得救的智慧。」</p> <p>問 2：總是有所記載下來的道嗎？ 答：不是的；在摩西時代之前並沒有所記載下來的道。</p> <p>問 3：那時神用什麼方法傳達祂的道呢？ 答：通過口頭上的言語啟示列祖。創十八 1：「耶和華在幔利橡樹那裡，向亞伯拉罕顯現出來。」創廿八 12：「夢見一個梯子立在地上，梯子的頭頂著天，有神的使者在梯子上，上去下來。」</p> <p>問 4：他們如何保守這啟示呢？ 答：從列祖口傳給眾子孫。創十八 19：「我眷顧他，為要叫他吩咐他的眾子和他的眷屬，遵守我的道，秉公行義，使我所應許亞伯拉罕的話都成就了。」</p> <p>問 5：在那時怎能完成這事呢？ 答：因為那時人活的比較長久，而且數目較少，神時常啟示他自己，而撒</p>

<p>himself more frequently and Satan's devices were less.</p> <p>6. Q. Who has ordered the Holy Scriptures to be written? A. God. II Tim. 3:16. All Scriptures is given by inspiration of God.</p> <p>7. Q. By whom hath He caused them to be written? A. The Old Testament by the Prophets, and the New Testament by the Evangelists and Apostles. Ex. 17:14; Rev. 1:19.</p> <p>8. Q. By whom were they inspired in writing? A. By the Holy Ghost. 2 Pet. 1:21. The holy men of God spake as they were moved by the Holy Ghost.</p> <p>9. Q. Could they not err in this writing? A. No: the Holy Spirit led them into all truth. John 16:13.</p> <p>10. Q. How many Testaments are there in the Holy Scriptures? A. Two, the Old and the New Testaments. II Cor. 3:14; Heb. 9:15.</p> <p>11. Q. In what language is the Old Testament written? A. In the Hebrew, and a small part in the Chaldean language.</p> <p>12. Q. In what language is the New Testament written? A. In the Greek language.</p> <p>13. Q. Is the whole Bible a divine book?</p>	<p>但的詭計又沒有那麼多。</p> <p>問 6：誰吩咐人寫下聖經？ 答：神。提後三 16：「聖經都是神所默示的。」</p> <p>問 7：神藉著誰寫下聖經？ 答：舊約是藉著先知，新約是藉著福音書作者與使徒。出十七 14：「耶和華對摩西說：『我要將亞瑪力的名號，從天下全然塗抹了，你要將這話寫在書上作記念，又唸給約書亞聽。』」啟一 19：「所以你要把所看見的，和現在的事，並將來必成的事，都寫出來。」</p> <p>問 8：他們寫聖經是受誰的感動？ 答：受聖靈的感動。彼後一 21：「乃是人被聖靈感動，說出神的話來。」</p> <p>問 9：他們在寫聖經時能不出錯嗎？ 答：能不出錯！因為聖靈引導他們進入真理。約十六 13：「只等真理的聖靈來了，他要引導你們明白一切的真理；因為他不是憑自己說的，乃是把他所聽見的都說出來，並要把將來的事告訴你們。」</p> <p>問 10：聖經中有幾個約？ 答：有兩個約：舊約與新約。林後三 14：「但他們的心地剛硬，直到今日誦讀舊約的時候，這帕子還沒有揭去；這帕子在基督裡已經廢去了。」來九 15：「為此，他作了新約的中保，既然受死贖了人在前約之時所犯的罪過，便叫蒙召之人得著所應許永遠的產業。」</p> <p>問 11：舊約是用什麼文字寫的？ 答：用希伯來文，有一小部分是迦勒底文。</p> <p>問 12：新約是用什麼文字寫的？ 答：用希臘文。</p> <p>問 13：整部聖經是神的書嗎？</p>
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<p>A. Yes: because it contains such things as can only proceed from God.</p> <p>14. Q. Which things are they? A. Mysteries: as the Triune God; the creation out of nothing in six days; that Jesus is God and Man, the Mediator, etc.; and prophecies: which are predictions of future events that were performed on the exact time and place.</p> <p>15. Q. Are the Apocryphal books the word of God? A. No: because they contain things fabulous and contrary to the Word of God: therefore were never acknowledged as divine by the Jewish Church, although the oracles of God were committed to them. Rom. 3:2.</p> <p>16. Q. Are the Holy Scriptures perfect or imperfect? A. Perfect. Ps. 19:7. The law of the Lord is perfect.</p> <p>17. Q. Is then no part of them lost or falsified? A. No, they are as entire and pure as ever they were. Matt. 5:18.</p> <p>18. Q. Are human traditions necessary besides the Holy Scriptures? A. By no means; the Holy Scriptures alone are sufficient. Matt. 15:9. In vain do they worship me, teaching for doctrines the commandments of men.</p> <p>19. Q. Are the Holy Scriptures plain, or obscure? A. Plain in the things necessary to salvation. Ps. 119:105. <i>Thy Word is a lamp unto my feet, and a light unto my path.</i></p> <p>20. Q. Yet Peter says, in the epistles of Paul are some things hard to be understood? 2 Peter 3:16. A. The truth of a thing may be clearly revealed, although the matter in itself may be hard to be understood, as is the case with all mysteries, as the trinity of God, etc.</p>	<p>答：是的；因為聖經中所包括的事都從神而來的。</p> <p>問 14：其中都是什麼事呢？ 答：奧秘的事，諸如：三一神；六日從無到有的創造；耶穌是神和人的中保等等；如精確的預言某事將會發生於某時某地。</p> <p>問 15：偽（次）經是神的話嗎？ 答：不是；因為偽經包含虛假的傳說，與聖經不符；猶太人有神言交託給他們，然而這些偽經從未被猶太會堂公認為屬神的。羅三 2：「凡事大有好處：第一是神的聖言交託他們。」</p> <p>問 16：聖經是全備的或不全備的？ 答：是全備的。詩十九 7：「耶和華的律法全備。」</p> <p>問 17：那麼聖經沒有部分遭丟失或被篡改了嗎？ 答：沒有，聖經是一貫的和純全的，如同它起初所是的。太五 18：「我實在告訴你們，就是到天地都廢去了，律法的一點一畫也不能廢去，都要成全。」</p> <p>問 18：除聖經之外還需要人的遺傳為同等的權威嗎？ 答：一點也不；單單聖經就已足夠了。太十五 9：「他們將人的吩咐當作道理教導人，所以拜我也是枉然。」</p> <p>問 19：聖經是清楚的呢，或模糊不明？ 答：有關救贖的事是清清楚楚的。詩一一九 105：「祢的話是我腳前的燈，是我路上的光。」</p> <p>問 20：那為什麼彼得還說在保羅的書信中，有些難明白的事呢？彼後三 16：「他一切的信上也都是講論這事；信中有些難明白的，那無學問、不堅固的人強解，如強解別的經書一樣，就自取沉淪。」 答：一般來說，所有奧秘事的真理可能已清楚啟示，然而該事的本身是難以明白的，如同神的三位一體等。</p>
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<p>21. Q. May and must we read the Holy Scriptures? A. Yes; John 5:39, Search the Scriptures, for in them ye thig ye have eternal life and they are they which testify of me.</p> <p>22. Q. How must we search the Scriptures? A. (1) In the fear of God, Ps. 111:10; (2) with a praying heart, Ps. 119:18; (3) reverently, Isa. 66:5; (4) attentively and with spiritual judgment, 1 Cor. 2:13.</p>	<p>問 21：我們一定要讀聖經嗎？ 答：是的；約五 39：「你們查考聖經，因你們以為內中有永生；給 我作見證的，就是這經。」</p> <p>問 22：我們必須如何查考聖經呢？ 答：（1）存敬畏的心，詩一一一 10：「敬畏耶和華是智慧的開端；凡遵行祂命令的，是聰明人。耶和華是永遠當讚美的。」（2）用禱告的心，詩一一九 18：「求祢開我的眼睛，使我看出祢律法中的奇妙。」（3）要虔誠地、恭敬地，賽六十六 5：「你們因耶和華言語戰兢的人，當聽祂的話：『你們的弟兄，就是恨惡你們，因我名趕出你們的，曾說：願耶和華得榮耀！使我們得見你們的喜樂！但蒙羞的究竟是他們。』」（4）要全心全意地用聖靈的判斷，林前二 13：「並且我們講說這些事，不是用人智慧所指教的言語，乃是用聖靈所指教的 言語，將屬靈的話解釋屬靈的事。」</p>
<p>Chapter 3: Of God.</p> <p>In general</p> <p>1. Q. What is God? A. A perfect and infinite spirit. John 4.24 God is a spirit, and they that worship him must worship him in spirit and in truth.</p> <p>2. Q. How can that be, since eyes, ears, hands, and other corporal members are ascribed to him in the Holy Scriptures? A. All this must be figuratively understood of such properties in God. as bear some resemblance to the use of those human members.</p> <p>3. Q. Wherein must God be known? A. (1) In His Essence; (2) in His Names, (3) in His Attributes; (4) in His Persons.</p>	<p>第三章 論神</p> <p>一般的論法</p> <p>問 1：神是什麼？ 答：神是完全的和無限的靈。約四 24：「神是個靈，所以拜祂的，必須用心靈和誠實拜他。」</p> <p>問 2：怎麼能夠呢？因為在聖經中描寫神有眼、有手、有耳以及其他身體的部位？ 答：用類似於人的部位來比喻，都是為了幫助我們瞭解神的特性。</p> <p>問 3：我們必須認識神的哪些方面呢？ 答：（1）祂的本質；（2）祂的名稱；（3）祂的屬性；（4）祂的位格。</p>
<p>In His Essence</p>	<p>一、神的本質</p>

<p>1. Q. May an essence be ascribed to God? A. Yes: although not in a corporal sense. Prov. 8:14. <i>Counsel is mine, and sound wisdom (or essence).</i></p> <p>2. Q. How many Gods are there? A. One God. 1 Tim. 2:5. <i>There is one God, and one Mediator between God and man, the man Christ Jesus.</i></p> <p>3. Q. Yet God himself speaks of other Gods in the first commandment. Ex. 20:3. A. Not because they in reality are Gods, but because men make and hold them as such. I Cor. 8:5,6. <i>For though there be that are called gods, to us there is but one God.</i></p>	<p>問 1：神有本質嗎？ 答：是的；但不能以肉體的意義來說。箴八 14：「我有謀略和真知識（或本質）。」</p> <p>問 2：有幾位神？ 答：只有一位神。提前二 5：「只有一位神，在神和人中間，只有一位中保，乃是降世為人的基督耶穌。」</p> <p>問 3：為什麼神還在第一條誡命中說到別的神呢？出二十 3：「除了我以外，你不可有別的神。」 答：並不是因為真有別的神，乃是因為人造了他們並讓他們成為神。林前八 5-6：「雖有稱為神的...然而我們只有一位神。」</p>
<p>Of God's Names</p> <p>1. Q. Doth God also stand in need of names as men do? A. No: because there are none like unto him. Gen. 32:29; Judges 13:18.</p> <p>2. Q. Why do men bear peculiar names? A. To distinguish them from others, who are like unto them.</p> <p>3. Q. Why are names then ascribed to God? A. (1) To distinguish him from idols; (2) thereby to make known something of himself unto us.</p> <p>4. Q. Are then all the names of God significant? A. Yes.</p> <p>5. Q. Which are his two most common names?</p>	<p>二、論神的名稱</p> <p>問 1：神也像人那樣需要名稱嗎？ 答：不；因為沒有人像祂那樣。創卅二 29：「雅各問他說：『請將祢的名告訴我。』那人說：『何必問我的名？』於是在那裡給雅各祝福。」士十三 18：「耶和華的使者對他說：『你何必問我的名，我名是奇妙的。』」</p> <p>問 2：人為什麼要有特殊的名字？ 答：為要分別他們與其他那些像他們的人。</p> <p>問 3：那為什麼要稱神的名呢？ 答：（1）為要分別祂與偶像；（2）從而叫我們知道一些有關他的事。</p> <p>問 4：那麼是不是所有神的名都有意義呢？ 答：是的。</p> <p>問 5：祂兩個最通用的名為何？</p>

<p>A. The name of God and the name of Lord.</p> <p>6. Q. Doth not the name of God merely signify an office? A. By no means, but it is a name of the divine essence itself; he is God by nature, in opposition to the idols. Gal. 4:8.</p> <p>7. Q. Yet the name of God is given to angels and magistrates. A. Then it is figuratively transferred.</p> <p>8. Q. Which is God's most significant name? A. The name of Jehovah or Lord.</p> <p>9. Q. May it be given to any created being? A. No. Isaiah 42:8. I am Jehovah, that is my name, and my glory will I not give to another, neither my praise to graven implies.</p> <p>10. Q. Is this name then so extensive in signification? A. Yes: it signifies the self-existence, immutability and faithfulness of God. Exodus 3:14. <i>And God said unto Moses, I am that I am.</i> Ex. 6:2.</p> <p>11. Q. May Christ be called Jehovah? A. Yes: because he is also very God. Jer. 23:6.</p>	<p>答：神的名與主（耶和華）的名。</p> <p>問 6：神的名不只是意味著祂的職分嗎？ 答：一點也不是，神的名稱乃意味著神的本質；在本性上說，祂是神，與偶像不同。加四 8：「但從前你們不認識神的時候，是給那些本來不是神的作奴僕。」</p> <p>問 7：可是為什麼還把神的名歸給天使與審判官呢？ 答：那只是修辭上的比喻說法。</p> <p>問 8：神最有意義的名是什麼？ 答：耶和華或主。</p> <p>問 9：受造之物可以用這名嗎？ 答：不可。賽四十二 8：「我是耶和華，這是我的名，我必不將我的榮耀歸給假神，也不將我的稱讚歸給雕刻的偶像。」</p> <p>問 10：那麼這是意義廣泛的名嗎？ 答：是的，這名表明祂的自存，不變與信實。出三 14：「神對摩西說，我是自有永有的（我是我所是）。」出六 2：「神曉諭摩西說：『我是耶和華。』」</p> <p>問 11：基督可以稱作耶和華嗎？ 答：可以，因為祂也是神。耶廿三 6：「在祂的日子，猶大必得救，以色列也安然居住。祂的名必稱為耶和華我們的義。」</p>
<p>Of God's Attributes</p> <p>1. Q. Are the attributes of God distinct from God himself? A. No: they are God himself; therefore He is said to be Light, 1 John 1:5; the Life, the Truth, the Love, 1 John 4:8. And holiness in the abstract; to swear by his holiness or by himself is the same. Amos 4:2 compared with Heb. 6:13.</p>	<p>三、論神的屬性</p> <p>問 1：神的屬性與祂自己有別嗎？ 答：不，神的屬性就是神自己；因此，祂是光，約壹一 5：「神就是光，在祂毫無黑暗。這是我們從主所聽見，又報給你們的信息。」祂是生命，真理，愛，約壹四 8：「沒有愛心的，就不認識神，因為神就是愛。」又理論上，祂是聖潔的；所以，祂指著自己的聖潔起誓，就是祂指著自己起</p>

2. Q. Are the attributes of God different and distinct from each other?

A. Not in God; for in him everything is simple infinite perfection; but only in our manner of comprehension, and in the several manifestations of God's perfections towards the creatures.

3. Q. How are God's attributes commonly distinguished?

A. Into incommunicable and communicable attributes. Gen. 1:26. 1 John 3:2. Peter 1:4.

4. Q. Which are the incommunicable?

A. The independence, simplicity, eternity, omnipresence, and the immutability of God.

5. Q. Why are they called incommunicable?

A. Because there is not the least resemblance of them in any creature.

6. Q. What is the independence of God?

A. That He is self-existent and self-sufficient. Job 41:11, Acts. 17:24-28.

誓的意思。請將摩四 2 與來六 13 比較。摩四 2：「主耶和華指著自己的聖潔起誓說：『日子快到，人必用鉤子將你們鉤去，用魚鉤將你們餘剩的鉤去。』」來六 13：「當初神應許亞伯拉罕的時候，因為沒有比自己更大可以指著起誓的，就指著自己起誓。」

問 2：神的屬性彼此有別且清楚區分嗎？

答：在神卻不是，因為在祂裡面凡事都是單純而無限的完全（彼此不可分割，是單一純全的）；但是為了我們的理解，以及對受造之物而言，神的完全是有不同的表現。

問 3：一般神的屬性分幾種？

答：分不可交通的與可交通的屬性。創一 26：「神說：『我們要照著我們的形象，按著我們的樣式造人，使他們管理海裡的魚、空中的鳥、地上的牲畜和全地，並地上所爬的一切昆蟲。』」約壹三 2：「親愛的弟兄啊，我們現在是神的兒女，將來如何，還未顯明；但我們知道，主若顯現，我們必要像他，因為必得見他的真體。」彼後一 4：「因此，他已將又寶貴又極大的應許賜給我們，叫我們既脫離世上從情慾來的敗壞，就得與神的性情有分。」

問 4：甚麼是不可交通的屬性？

答：神的獨立性（自主性），單純性，永恆性，無所不在，以及不變性。

問 5：為何稱之為不可交通的屬性？

答：因為任何受造之物都沒有一點一點這種類似的屬性。

問 6：何謂神的獨立性（自主性）？

答：就是祂是自存與自足的。伯四十一 11：「誰先給我什麼，使我償還呢？天下萬物都是我的。」徒十七 24-28：「創造宇宙和其中萬物的神，既是天地的主，就不住人手所造的殿，也不用人手服事，好像缺少什麼；自己倒將生命、氣息、萬物，賜給萬人。祂從一本造出萬族的人，住在全地上，並且預先定準他們的年限和所住的疆界，要叫他們尋求神，或者可以揣摩而得，其實祂離我們各人不遠；我們生活、動作、存留，都在乎

7. Q. What is the simplicity of God?

A. That all in God is one, without composition of different parts. Deut. 6:4. *Hear, o Israel; the Lord our God is one Lord.*

8. Q. What is the eternity of God?

A. That he is: (1) without any beginning; (2) without any succession or difference of time; (3) without end. Ps. 90:2. *Before the world was, from everlasting to everlasting thou art God.*

9. Q. Doth it belong to the eternity of God that there is no succession of time with him?

A. Yes. II Peter 3:8. For one day is with the Lord as a thousand years. and a thousand years as one day.

10. Q. Where is God?

A. Everywhere present. Jer. 23:23, 24. Am I a God at hand, saith the Lord, and not a God afar off? do I not fill heaven and earth? saith the Lord.

11. Q. Is this to be understood only of his operations, or also of his essence?

A. Also of His essence which cannot be separated from His operations, because he works by virtue of his essence.

12. Q. Why is God then so expressly said to be in heaven?

A. Because he there manifests his glory more than elsewhere. Isaiah 66:1.

13. Q. Is God changeable or unchangeable?

A. Unchangeable. Mal. 3:6. I am the Lord, I change not.

14. Q. Yet repentance is ascribed unto God. Gen. 6:6?

祂。就如你們作詩的，有人說：我們也是祂所生的。」

問 7：何謂神的單純性（純一性）？

答：就是神是獨一的，並非由不同部分的組合。申六 4：「以色列啊，你要聽，耶和華我們神是獨一的主。」

問 8：何謂神的永恆性？

答：因為祂是：（1）無始；（2）無任何時間上的承繼和差別；（3）無終。詩 九十 2：「地與世界祢未曾造成，從亙古到永遠，祢是神。」

問 9：在神無時間上的差別，這是屬神的永恆性嗎？

答：是的。彼後三 8：「主看一日如千年，千年如一日。」

問 10：神在哪裡？

答：神無所不在。耶廿三 23-24：「耶和華說，我豈為近處的神呢？不也為遠處的神嗎？…耶和華說，我豈不充滿天地嗎？」

問 11：這是指祂的工作或也指著祂的本質說的呢？

答：二者都是。這也是指著祂的本質，祂的本質離不開祂的工作說的，因為祂的工作是由於祂的本質。

問 12：為何特別說到神在天上呢？

答：因為沒有比天上更能彰顯祂的榮耀。賽六十六 1：「耶和華 如此說：『天是我的座位，地是我的腳凳。你們要為我造何等的殿宇，哪裡是我安息的地方呢？』」

問 13：神是改變的，還是不改變的？

答：神是不改變的。瑪三 6：「因我耶和華是不改變的。」

問 14：那麼為什麼還說神後悔呢（創六 6：「耶和華就後悔造人在地上，

<p>A. This repentance in God is only a change in his work, not in his will and essence itself. Num. 23:19.</p> <p>15. Q. Change of place is also ascribed unto him; that he descends, comes, and departs again. Gen. 11:5. A. That is only a change in the more or less manifestation of his presence, not in his essential presence itself.</p> <p>16. Q. Which are the communicable attributes of God? A. The following are generally enumerated: God's knowledge, will and power, His goodness, grace, mercy, and patience.</p> <p>17. Q. Why are they called communicable? A. Because there is a remote resemblance of them in men, although as they are in God, they are infinite, and thus incommunicable.</p> <p>18. Q. What is God's knowledge? A. That perfection in God whereby he from eternity knows everything by himself in the most perfect manner. Acts 15:18. <i>Known unto God are all His works from the beginning of the world.</i></p> <p>19. Q. To what doth God's knowledge extend itself? A. To all things; and thus he is omniscient. 1 John 3:20. For if our heart condemn us, God is greater than our heart, and knoweth all things. Ps. 147:4.</p> <p>20. Q. Doth God know all future and contingent things? A. Yes. Ps. 139:2. Thou knowest my down-sitting, and my up-rising, thou understandest my thoughts afar off.</p> <p>21. Q. Doth God know them by virtue of a preceding decree, or by a mediate knowledge, as some term it?</p>	<p>心中憂傷。」) ? 答：神這樣的後悔只是說到祂的工作，並非說到祂的旨意與祂的本質。民廿三 19：「神非人，必不至說謊；也非人子，必不至後悔。」</p> <p>問 15：那麼為何提到神在地點上的改變呢？如他上升，他來，又離去。創十一 5：「耶和華降臨，要看看世人所建造的城和塔。」 答：那改變只是要或多或少的彰顯祂的存在，而非說到祂的本質。</p> <p>問 16：神可交通的屬性是什麼呢？ 答：一般來說，舉例如下：神的知識、旨意、能力、善良、恩慈、憐憫與忍耐。</p> <p>問 17：為何稱之為可交通的呢？ 答：雖然這些在神裡面的屬性，在受造者裡面也有；不過神所有的卻是無限的，也是不可傳遞的。</p> <p>問 18：神的知識是什麼呢？ 答：對神而言，神的知識是完全的，祂從亙古裡就完全知道萬事。徒十五 18：「這話是從創世以來，顯明這事的主說的。」</p> <p>問 19：在何事上看出神的知識呢？ 答：在萬事上，都顯明祂是無所不知的（全知的）。約壹三 20：「我們的心若責備我們，神比我們的心大，一切事沒有不知道的。」詩一四七 4：「祂數點星宿的數目，一一稱它的名。」</p> <p>問 20：神知道一切未來及偶發的事嗎？ 答：是的。詩一三九 2：「我坐下，我起來，祢都曉得，祢從遠處知道我的意念。」</p> <p>問 21：神知道這一切是藉著所說事先的預旨呢？或是藉著立刻的知識？ 答：藉著祂的預旨，以及他們將來存在的絕對確實性。</p>
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A. By virtue of his decree, and with an absolute certainty of their future existence.

22. Q. How is the will of God distinguished?

A. Into the will of his decree, and the will of his command, or his secret and revealed will.

23. Q. What is the will of God's decree?

A. His eternal purpose, according to which he effect all things in time. Eph. 1:11. *Who worketh all things after the counsel of His own will.*

24. Q. What is the will of God's command, or his revealed will?

A. That which he prescribes in his word as a rule unto us and unto which he demands our obedience. Rom. 12:2. That ye may prove what is that good, and acceptable, and perfect will of God.

25. Q. By which of these two must we be regulated?

A. By the will of His command, for the will of His decree is unknown to us. Dent. 29:29. The secret things belong unto the Lord our God, but the things which are revealed belong unto us, and to our children forever, that we may do all the words of this law.

26. Q. What is the justice of God?

A. That divine perfection by which He doth hate and punish all sin.

27. Q. Must God of necessity punish all sin?

A. Yes. Rom. 1:32. This is the judgment of God, that they which commit such things are worthy of death.

28. Q. Is God then under compulsion?

A. No: for His necessity flows from the most perfect freedom of his will. Hab. 1:13.

問 22：如何分清神的旨意？

答：分為祂預定的旨意（預旨）與祂命令的旨意，或稱祂奧秘的旨意與祂已經啟示的旨意。

問 23：何為神預定的旨意？

答：就是神依據祂永恆的目的，按著時間適時地影響萬事。弗一 11：「這原是那位隨己意行作萬事的，照著祂旨意所預定的。」

問 24：神所命令的旨意或祂已經啟示的旨意是什麼？

答：就是神在祂話語中所規定並要求我們去遵守的。羅十二 2：「叫你們察驗何為神的善良，純全，可喜悅的旨意。」

問 25：我們必須遵守這兩項中的哪一項呢？

答：我們必須遵守祂的誠命和律例，因為祂的預旨是我們不知道的。申廿九 29：「隱秘的事，是屬耶和華我們神的；惟有明顯的事，是永遠屬我們和我們子孫的，好叫我們遵行這律法上的一切話。」

問 26：神的公義是什麼？

答：由於祂神聖的完全，祂恨惡罪惡，並刑罰諸罪。

問 27：神一定要刑罰諸罪嗎？

答：是的。羅一 32：「他們雖知道神判定行這樣事的人是當死的。」

問 28：那麼神是受什麼強迫嗎？

答：不是的，因祂的必然來自祂意志的完全自由。哈一 13：「祢眼目清潔不看邪僻，不看奸惡；行詭詐的，祢為何看著不理呢？惡人吞滅比自己公義的，祢為何靜默不語呢？」

29. Q. But cannot God in some measure dispense with his justice?
A. Not at all, for then he would deny himself; for his justice is essential to himself. Exodus 34:6, 7. *The Lord God will by no means clear the guilty.*

30. Q. Nevertheless God pardons believers in regard to both the guilt and punishment of sin.
A. There God's justice is satisfied in Christ, who endured the punishment of sin for them. Eph. 1:7.

31. Q. Of what kind is God's power?
A. A power of omnipotence. Matt. 19:26. *With God all things are possible.*

32. Q. Can God also die, sin, etc.?
A. No: for that would be impotence and not power.

33. Q. What is God's goodness?
A. In general His kindness toward all creatures, Ps. 4:7, 8; in particular the manifestations of His mercy and love towards all men; and above all to His saints. Ps. 36:7; John 3:16.

34. Q. What is God's grace?
A. That goodness of God whereby He shows mercy unto man irrespective of his worthiness.

35. Q. How many kinds of grace are there?
A. It is common, in regard to all men, Matth. 5:45, and particular and saving in regard to the elect only, Rom. 3:24. And this, again, preventing, accompanying, and following grace.

問 29：神豈不能多多少少不顧祂自己的公義？
答：絕對不能；若是那樣的話，祂就違背了自己；因為祂的公義對祂自己來說是不可少的。出卅四 6-7：「主耶和華萬不以有罪的為無罪。」

問 30：儘管如此，關於罪行與罪刑，神豈能饒恕信祂的人？
答：因有基督已經滿足了神的公義，祂替他們擔當了罪的刑罰。弗一 7：「我們借這愛子的血，得蒙救贖，過犯得以赦免，乃是照祂豐富的恩典。」

問 31：神的能力是哪一種的呢？
答：無所不能的能力。太十九 26：「在神凡事都能。」

問 32：神也會死和犯罪嗎？
答：不會的；若是那樣的話，祂就是無能了。

問 33：何為神的善良？
答：一般來說，就是祂對一切受造之物的恩慈，詩四 7-8：「祢使我心裡快樂，勝過那豐收五穀新酒的人。我必安然躺下睡覺，因為獨有祢耶和華使我安然居住。」特別是彰顯在祂對所有人類的憐憫與慈愛，最重要的是祂對所有的聖徒的憐愛。詩卅六 7：「神啊！祢的慈愛何其寶貴！世人投靠在祢翅膀的蔭下。」約三 16：「神愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的，不至滅亡，反得永生。」

問 34：何為神的恩典？
答：即神憑著自己的善良，對人恩慈，並不論人的配與不配。

問 35：神的恩典有幾種？
答：有普通恩典，是關乎萬人的，太五 45：「這樣，就可以作你們天父的兒子；因為祂叫日頭照好人，也照歹人；降雨給義人，也給不義的人」；有特殊的恩典，就是唯獨蒙揀選之人得拯救，羅三 24：「如今卻蒙神的恩典，因基督耶穌的救贖，就白白地稱義。」

<p>36. Q. What is God's mercy? A. God's goodness toward a miserable, elect sinner, by which He daily restores him in the state of grace through the Mediator Jesus. Eph. 2:4; Ex. 34:6.</p> <p>37. Q. What is God's long-suffering? A. That goodness of God whereby he delays the well-deserved punishment in order to bring the elect to repentance and to convince the reprobate. Rom. 2:4.</p> <p>38. Q. What is God's sovereignty? A. God's supreme authority above all creatures. Jer. 10:6, 7; 18:6; Rom. 9:18, 20.</p>	<p>問 36：何為神的憐憫？ 答：就是神對一個可憐、蒙揀選之罪人的善良，藉著中保耶穌在恩典中天天使 他更新復甦。弗二 4：「然而神既有豐富的憐憫，因祂愛我們的大愛。」出卅 四 6：「耶和華在他面前宣告說：『耶和華，耶和華，是有憐憫有恩典的神，不輕易發怒，並有豐盛的慈愛和誠實。』」</p> <p>問 37：何為神的忍耐？ 答：就是神因自己的良善，遲延那應受的刑罰，為的是引蒙揀選者悔改，並使被棄絕者心悅誠服。羅二 4：「還是你藐視祂豐富的恩慈、寬容、忍耐，不曉得他的恩慈是領你悔改呢？」</p> <p>問 38：何為神的主權？ 答：即神超於一切受造之物的至高權柄。耶十 6-7：「耶和華啊！沒有能比祢的！祢本為大，有大能大力的名。萬國的王啊！誰不敬畏祢？敬畏祢本是合宜的，因為在列國的智慧人中，雖有政權的尊榮，也不能比祢。」耶十八 6：「耶和華說：『以色列家啊！我待你們，豈不能照這窖匠弄泥嗎？以色列家啊！泥在窖匠的手中怎樣，你們在我的手中也怎樣。」羅九 18、20：「如此看來，神要憐憫誰，就憐憫誰；要叫誰剛硬，就叫誰剛硬。你這個人哪！你是誰，竟敢向神強嘴呢？受造之物豈能對造他的說：『祢為什麼這樣造我呢？』」</p>
<p>Of the Trinity</p> <p>1. Q. How many persons are there in the Godhead? A. Three: the Father, the Son, and the Holy Ghost.</p> <p>2. Q. May the word 'trinity' be used? A. Yes, it being scriptural. I John 5:7. <i>Three bear record, these three are one.</i></p> <p>3. Q. May the word 'persons' also be used? A. Yes: for it is scriptural. Heb. 1:3, <i>The express image of His person.</i></p>	<p>四、論神的三一</p> <p>問 1：神有幾個位格？ 答：三個位格：聖父、聖子、聖靈。</p> <p>問 2：這「三位一體」一詞可以用嗎？ 答：是的，它是合乎聖經的。約壹五 8：「作見證的原來有三，這三樣也都歸於一。」</p> <p>問 3：這「位格」一詞也可以用嗎？ 答：是的，它是合乎聖經的。來一 3：「是神本體（即位格）的真像。」</p>

4. Q. Can the doctrine of the holy trinity be proved from nature?

A. In no wise, but only from Holy Scripture, for it is a mystery, not indeed contrary to, but still above nature.

5. Q. How is the trinity proved from Holy Scripture?

A. (1) From the Old Testament, (2) from the New Testament.

6. Q. How from the Old Testament?

A. (1) From texts where God speaks of himself in the plural number. Gen. 1:26 - (2) From texts where God and God, Lord and Lord, are distinguished, as Ps. 45:7 - *God, thy God hath anointed thee*, and Ps. 110:1 - *The Lord said unto my Lord*. (3) From texts where the three persons are expressly mentioned and distinguished. Ps. 33:6 - *By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth*.

7. Q. How is the trinity proved from the New Testament?

A. From I John 5:7. For there are three that hear record in heaven the Father, the Word, and the Holy Ghost and these three are one. Also from our baptism. Matt. 28:19. Go ye, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, as also when Christ was baptised. Matt. 3: The Son was baptised, the Father spake from heaven, and the Spirit of God descended like a dove.

8. Q. Wherein are the three persons one?

A. In essence.

9. Q. Wherein are They three?

A. In person.

10. Q. Are They then personally distinct?

A. Yes, by Their personal properties, or manner of subsisting.

11. Q. Which is the personal attribute of the Father?

問 4：能從大自然中證明三位一體的教義嗎？

答：並不能，但能從聖經中找出線索來，為此是奧秘，雖不悖乎聖經，但仍超於大自然所能瞭解的。

問 5：聖經如何證明三位一體呢？

答：（1）從舊約中；（2）從新約中。

問 6：如何從舊約中證明？

答：（1）從神以複數稱他自己的經文中證明。創一 26：「神說，我們要照著我們的形象，按著我們的樣式造人。」（2）從神與主的區分經文上證明，如詩四十五 7：「所以神，就是你的神，用喜樂油膏祢。」又詩一一〇 1：「耶和華對我主說。」（3）從明顯提到三個位格的經文證明，詩卅三 6：「諸天借耶和華的命而造，萬象借他口中的氣而成。」

問 7：如何從新約中證明？

答：從約壹五 8：「在天上作見證的原來有三，即聖父，道，與聖靈，這三者都歸於一。」（照英雅各譯本中譯。）從我們的洗禮也能證明；太廿八 19：「你們要去，使萬民作我的門徒，奉父子聖靈的名，給他們施洗」。當聖子受洗時也證明了；太三 16：聖子受洗，聖父從天上說話，神的靈彷彿鴿子降下。

問 8：三位格在何處合而為一呢？

答：在本質上。

問 9：在什麼上又分三呢？

答：在位格上。

問 10：那麼祂們在位格上是有所不同的了？

答：是的，由於他們位格上的特性（屬性）或存在上的形式。

問 11：父的位格屬性為何？

<p>A. That He, as Father, is self-existent.</p> <p>12. Q. Which is the personal attribute of the Son? A. That He is begotten of the Father. Ps. 2:7. <i>Thou art my Son, this day have I begotten thee.</i></p> <p>13. Q. Which is the personal attribute of the Holy Ghost? A. That He proceeds from the Father and from the Son.</p> <p>14. Q. Why do you call these personal, and not essential attributes? A. Because they belong not to the whole essence, but each of them only to one person in particular.</p> <p>15. Q. When is the Son begotten of the Father? A. From all eternity. Prov. 8:24. When there were no depths or fountains, I was brought forth.</p> <p>16. Q. Why is it then said, Ps. 2:7, <i>This day have I begotten thee</i>? A. In God is only one eternal and unchangeable day.</p> <p>17. Q. Is He then the peculiar and natural Son of God? A. Most surely. John 1:18. The only begotten Son which is in the bosom of the Father.</p> <p>18. Q. Why is the second Person called God's Son? A. Because the Father from eternity to eternity communicates divine essence to the Son. John 5:26; Col. 7:15; Hebr. 1:3; Col. 2:9.</p> <p>19. Q. Is He not become the Son of God by being born of Mary. or by his</p>	<p>答：祂為父，是自存的。</p> <p>問 12：子的位格屬性是什麼？ 答：子為父所生。詩二 7：「祢是我的兒子，我今日生祢。」</p> <p>問 13：聖靈的位格屬性是什麼？ 答：由父和子所出。</p> <p>問 14：為何稱這些屬性為位格的，而不是本質上的屬性呢？ 答：因為他們並非屬於神整體的本質，乃是每一屬性只特別屬於一位格。</p> <p>問 15：子何時為父所生？ 答：從遠古裡所生。箴八 24：「沒有深淵，沒有大水的泉源，我已生出。」</p> <p>問 16：那麼為什麼在詩二 7 說：「我今日生祢」呢？ 答：在神來說只是一個永恆不變的日子。</p> <p>問 17：那麼祂是神特別的兒子了？ 答：非常肯定地。約一 18：「只有在父懷裡的獨生子。」</p> <p>問 18：為何第二位格稱之為神的兒子呢？ 答：因為神從亙古直到永遠就將神的本質傳遞給子。約五 26：「因為父怎樣在自己有生命，就賜給祂兒子也照樣在自己有生命。」西一 15：「愛子是那不能看見之神的象，是首生的，在一切被造的以先。」來一 13：「所有的天使，神從來對哪一個說：『祢坐在我的右邊，等我使你仇敵作祢的腳凳。』」西二 9：「因為神本性一切的豐盛，都有形有體地居住在基督裡面。」</p> <p>問 19：他豈不是藉著馬利亞所生，或藉著他為中保成為神的兒子嗎？</p>
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<p>mediatorship? A. In no wise, for He was the Son of God before. Gal. 4:4. But when the fullness of the time was come, God sent forth his Son made of a woman, made under the law.</p> <p>20. Q. Doth the Holy Ghost proceed from the Father only? A. No; but from the Son also, therefore He is called the Spirit of Christ. Rom. 8:9. <i>And the Spirit of the Son</i>, Gal. 4:6.</p> <p>21. Q. Is not the Holy Ghost only a power or attribute of God? A. No; but a real person, having understanding and will; for the Spirit searcheth all things, I Cor. 2:10, 12:11, dividing to every man severally as he will; he also appeared at the baptism of Christ. Matt. 3:16,17.</p> <p>22. Q. Is He also a distinct person? A. Yes; He is expressly termed another. John 14:16. I will pray the Father, and he shall give you another Comforter.</p> <p>23. Q. Whence do you prove that the Son and Holy Ghost are very God as well as the Father? A. (1) From their divine names; (2) from their divine attributes, (3) from their divine work; (4) from their divine honor.</p> <p>24. Q. Prove that divine names are ascribed to the Son. A. (1) The name Lord or Jehovah. Jer. 23:6, <i>The Lord our righteousness</i>. (2) The name of God. I John 6:20, <i>His Son Jesus Christ is the true God, and eternal life</i>.</p> <p>25. Q. Prove that the name of God is given to the Holy Ghost.</p>	<p>答：不是的，因為他以前就是神的兒子。加四 4：「及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下。」</p> <p>問 20：聖靈只從父而出嗎？ 答：不是的；也是從子而出，因此祂被稱為基督的靈，羅八 9：「如果神的靈住在你們心裡，你們就不屬肉體，乃屬聖靈了。人若沒有基督的靈，就不是屬基督的。」又稱為子的靈，加四 6：「你們既為兒子，神就差他兒子的靈進入你們的心，呼叫：『阿爸！父！』」</p> <p>問 21：聖靈豈不只是神的能力或屬性嗎？ 答：不是的；乃是一真正的位格，有悟性與意志；因為聖靈鑑察萬事，林前二 10：「只有神藉著聖靈向我們顯明了，因為聖靈參透萬事，就是神深奧的事也參透了。」十二 11：「這一切都是這位聖靈所運行，隨己意分給各人的」；基督受洗時，聖靈也出現，太三 16-17：「耶穌受了洗，隨即從水裡上來。天忽然為他開了，他就看見神的靈，彷彿鴿子降下，落在祂身上。從天上有聲音說：『這是我的愛子，我所喜悅的』」。</p> <p>問 22：聖靈也是一個不同的位格嗎？ 答：是的；祂明顯被稱為另一位。約十四 16：「我要求父，父就另外賜給你們一位保惠師。」</p> <p>問 23：你從何處證明聖子與聖靈像聖父一樣是神呢？ 答：（1）從他們的神的名；（2）從他們的神的屬性；（3）從他們的神的工作；（4）從他們的神的尊榮。</p> <p>問 24：證明神的名用來描述聖子。 答：（1）耶和華的名。耶廿三 6：「耶和華我們的義。」（2）神的名。約壹五 20：「在祂兒子耶穌基督裡面，祂是真神，也是永生。」</p> <p>問 25：證明神的名給予聖靈。</p>
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<p>A. Acts 5:3, 4. And Peter said: Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men but unto God.</p> <p>26. Q. Give an instance of a divine attribute of the Son. A. Eternity. Micah 5:2. Whose goings forth have been from of old, from everlasting.</p> <p>27. Q. Give an instance of a divine attribute of the Holy Ghost. A. Omnipresence. Ps. 139:7. Whither shall I go from thy Spirit?</p> <p>28. Q. What divine works are ascribed to Them? A. The creation and preservation of all things. Ps. 33:6. By the word of the Lord were the heavens made, and all the host of them: by the breath, or Spirit of His mouth.</p> <p>29. Q. To what divine honor are They entitled? A. To be baptized in their name, to believe in them, and to worship them. II Cor. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.</p> <p>30. Q. Is this doctrine necessary unto salvation? A. Yes, because we thereby receive true knowledge of God and learn to seek atonement with the Father as judge in the satisfaction of the Son, through the working of the Holy Spirit. John 6:44.</p>	<p>答：徒五 3-4：「彼得說，亞拿尼亞，為什麼撒但充滿了你的心，叫你欺哄聖靈…你不是欺哄人，是欺哄神了。」</p> <p>問 26：舉例說明聖子的神的屬性。 答：永恆性。彌五 2：「祂的根源從亙古，從太初就有。」</p> <p>問 27：舉例證明聖靈的神的屬性。 答：無所不在。詩一三九 7：「我往哪裡去躲避祢的靈？」</p> <p>問 28：哪一種神的工作用來描述祂們的同工？ 答：創造並保守萬物之工。詩卅三 6：「諸天借耶和華的命（話）而造，萬象借他口中的氣（或靈）而成。」</p> <p>問 29：祂們被給予哪一種神的尊榮？ 答：用祂們的名施洗，信祂們，並敬拜祂們。林後十三 14：「願主耶穌基督的恩惠，神的慈愛，聖靈的感動，常與你們眾人同在。阿們。」</p> <p>問 30：這教義對人的得救是必要的嗎？ 答：是的，因為我們借此真正的認識神，並藉著聖靈的工作，學習尋求在聖子的贖罪祭中神的審判得以滿足，以致我們的罪孽得贖，約六 44：「若不是差我來的父吸引人，就沒有能到我這裡來的；到我這裡來的，在末日我要叫他復活。」</p>
<p>Chapter 4: Of God's Decrees</p> <p>1. Q. Are God's decrees anything distinct from himself? A. No: they are the decreeing God Himself so as His understanding and will manifest themselves in determining matters without Him.</p> <p>2. Q. When hath God formed his decrees?</p>	<p>第四章 論神的預旨</p> <p>問 1：神的預旨與祂自己不同嗎？ 答：沒有；神的預旨就是發命令的神自己，所以也是祂在萬物萬事上顯明祂悟性與旨意的決定。</p> <p>問 2：神何時成就祂的預旨？</p>

<p>A. From eternity. Acts 16:18. Known unto God are all his works from the beginning of the world.</p> <p>3. Q. Are then the decrees of God formed freely? A. Yes. Matt. 11:26. Even so, Father, for so it seemed good in thy sight.</p> <p>4. Q. Are they wise decrees? A. Yes. Rom. 11:33. O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!</p> <p>5. Q. Are His decrees changeable? A. No, they are unchangeable. Isa. 46:10. My counsel shall stand, and I will do all my pleasure.</p> <p>6. Q. To what do the decrees of God extend? A. To all things. Eph. 1:11. He worketh all things after the counsel of His own will.</p> <p>7. Q. Are there also conditional decrees, which depend on the free will of man? A. Not at all: but only on a condition which God hath also decreed, and which He himself infallibly execute. Thus God had decreed to save Peter under condition of faith and repentance, but at the same time God had decreed to work faith and repentance in him and actually wrought it in him in due season.</p>	<p>答：從亙古。徒十五 18：「這話是從創世以來，顯明這事的主說的。」</p> <p>問 3：神的預旨是自由（不受它因影響）形成的嗎？ 答：是的。太十一 26：「父啊，是的，因為祢的美意本是如此。」</p> <p>問 4：這些是智慧的預旨嗎？ 答：是的。羅十一 33：「深哉，神豐富的和知識。祂的判斷，何其難測；祂的蹤跡，何其難尋！」</p> <p>問 5：祂的預旨會改變嗎？ 答：不能，神的預旨是不改變的。賽四十六 10：「我的籌算必立定，凡我所喜悅的，我必成就。」</p> <p>問 6：神的預旨擴及何事？ 答：達於萬事（小至原子，大至星雲）。弗一 11：「這原是那位隨己意行作萬事的，照著祂旨意所預定的。」</p> <p>問 7：這些也是有條件的預旨，它們會隨人的自由意志而改變嗎？ 答：一點也不會。神的預定只有一個條件，就是毫無錯謬地執行。就如同神預定在信而悔改的條件下拯救彼得，但同時神也預定在他裡面生發信心與悔改的心，並且在日子滿足的時候實際作成。</p>
<p>Of Predestination</p> <p>1. Q. Hath God also decreed who shall be saved and who not? A. Yes.</p> <p>2. Q. How is that decree termed? A. Predestination or fore-ordaining. Rom 8:30. Whom he did predestinate, them he also called.</p>	<p>論神的預定</p> <p>問 1：神也預定誰得救，誰不得救嗎？ 答：是的。</p> <p>問 2：怎麼稱呼這樣的預旨呢？ 答：稱為預定或預先的決定。羅八 30：「預先所定下的人又召他們來。」</p>

<p>3. Q. How many parts or acts of God must we therein distinguish? A. Two: election and reprobation. I Thess. 5:9. God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.</p> <p>4. Q. When was this decree of election formed? A. From eternity. Eph. 1:4. As He hath chosen us in Him before the foundation of the world.</p> <p>5. Q. Is this universal? Are all men elected? A. No: the smaller number. Matt. 20:16. <i>Many are called, but few chosen.</i></p> <p>6. Q. Has it respect to individual persons known to God by name? A. Yes. Rom. 9:13. Jacob have I loved but Esau have I hated.</p> <p>7. Q. For what reason hath God elected the one and not the other? A. Only for his free and sovereign pleasure. Rom. 9:18. He hath merely on whom He will have mercy, and whom He will He hardeneth.</p> <p>8. Q. Is it not then by reason of foreseen faith or good works? A. No. Rom. 9:16. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.</p> <p>9. Q. Is there no severity or injustice in this? A. No: for God might justly have suffered all men to perish in sin.</p> <p>10. Q. Is this election changeable? A. No; it is unchangeable. Rom. 9:11. That the purpose of God according to election might stand: not by work but by Him who call.</p> <p>11. Q. Will it hence follow that it is a matter of indifference how we live and act? A. No; for God hath decreed the means as well as the end to be obtained by them. Rom. 8:29, 30.</p>	<p>問 3：神在此的作為分幾部分？ 答：兩部分：揀選與棄絕。帖前五 9：「神不是預定我們受刑，乃是預定我們藉著我們主耶穌基督得救。」</p> <p>問 4：這揀選的預旨何時作成的？ 答：從亙古。弗一 4：「神從創立世界以前，在基督裡揀選了我們。」</p> <p>問 5：這是普世的嗎？所有的人類都蒙揀選嗎？ 答：否，只是少數。太二十 16：「被召的人多，選上的人少。」</p> <p>問 6：神也藉著名字知道每一個人嗎？ 答：是的。羅九 13：「雅各是我所愛的，以掃是我所惡的。」</p> <p>問 7：神揀選某些個人並棄絕另一個人的理由何在？ 答：只隨祂的自由與主權的喜悅。羅九 18：「神要憐憫誰，就憐憫誰，要叫誰剛硬，就叫誰剛硬。」</p> <p>問 8：這不是由於事先見到人的信心與善行嗎？ 答：否。羅九 16：「這不在乎那定意的，也不在乎那奔跑的，只在乎發憐憫的神。」</p> <p>問 9：這不是太嚴厲或不公平嗎？ 答：不是的，因為神本可以叫所有的人都在罪中滅亡。</p> <p>問 10：這揀選是可以改變的嗎？ 答：否；是不可以改變的。羅九 11：「要顯明神揀選人的旨意，不在乎人的行為，乃在乎召人的主。」</p> <p>問 11：因此，這豈不是說它並不在乎我們如何生活或行動了嗎？ 答：不；因為神不但預定了達於揀選的方法，也預定了藉著它們達到揀選的目的。羅八 29-30：「因為祂預先所知道的人，就預先定下做法祂兒子的模樣，使祂兒子在許多弟兄中作長子。預先所定下的人又召他們來；所</p>
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<p>12. Q. But if an elect person should refuse to use the means, what then? A. God gives him a heart and desire to use the means. Phil. 2:13.</p> <p>13. Q. What are the signs of election? A. Faith, hope and love. I Thess. 1:3, 4.</p> <p>14. Q. Whereunto doth the doctrine of predestination serve? A. (1) It serves to glorify God in his supreme power, independence, wisdom, grace, righteousness, and truth. Rom. 11:33. (2) To humble man before God. Rom. 9:20, 21; I Cor. 4:7.</p>	<p>召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。」</p> <p>問 12：如果蒙選之人拒絕使用這些方法怎麼辦？ 答：神給他一顆使用這些方法的心與意願。腓二 13：「因為你們立志行事，都是神在你們心裡運行，為要成就祂的美意。」</p> <p>問 13：蒙揀選的標記是什麼？ 答：信、望、愛。帖前一 3-4：「在神我們的父面前，不住地記念你們因信心所作的工夫，因愛心所受的勞苦，因盼望我們主耶穌基督所存的忍耐。被神所愛的弟兄啊，我知道你們是蒙揀選的。」</p> <p>問 14：預定的教義作用（目的）在哪裡？ 答：（1）透過神至高權能、獨立自主、智慧、恩典、公義與真理的彰顯來榮耀神。羅十一 33：「深哉！神豐富的和知識。祂的判斷何其難測！祂的蹤跡何其難尋！」（2）叫人在神面前謙卑。羅九 20-21：「你這個人哪！你是誰，竟敢向神強嘴呢？受造之物豈能對造他的說：『祢為什麼這樣造我呢？』」匠難道沒有權柄，從一團泥裡拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿嗎？」林前四 7：「使你與人不同的是誰呢？你有什麼不是領受的呢？若是領受的，為何自誇，彷彿不是領受的呢？」</p>
<p>Chapter 5: Of the Counsel of Peace</p> <p>1. Q. How could God predestinate to salvation a portion of fallen mankind, since He can have no communication with sinners? A. In order for God to be consistent with His holiness and righteousness, Christ intervened with His ransom, from eternity. This is usually called "The Covenant of Redemption, or The Counsel of Peace."</p> <p>2. Q. What do you understand by the counsel of peace? A. The eternal will of the Father to redeem the elect through Christ's suffering, and the will of the Son to offer Himself as the Surety for the elect.</p>	<p>第五章 論和平的協議</p> <p>問 1：神既與人沒有交通，祂如何預定部分墮落人類得拯救呢？ 答：為了使神與祂的聖潔和公義不互相矛盾，基督從亙古就以祂的贖價干預其間。此往往稱為「救贖之約」或「和平的協定（籌定）」。撒六 12-13：「對他說，萬軍之耶和華如此說：『看哪，那名稱為大衛苗裔的，他要在本處長起來，並要建造耶和華的殿。他要建造耶和華的殿，並擔負尊榮，坐在位上掌王權；又必在位上作祭司，使兩職之間籌定和平。』」</p> <p>問 2：所謂「和平的協定」，你所瞭解的是什麼？ 答：這就是神永遠的旨意，藉基督的受苦來救贖選民；以及聖子的旨意，祂甘願獻上自己作選民之中保。</p>

3. Q. Has such an agreement existed between the Father and the Son from eternity?

A. Yes, theologians quote Ps. 2:7, 8. *I will declare the decree, the Lord hath said unto Me. Thou art My Son, this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, arm the uttermost parts of the earth for Thy possession. Luke 22:29. And I appoint unto you a kingdom, as my Father hath appointed unto Me."*

4. Q. How many things must be considered in this counsel of peace?

A. Two things. (1) The agreeing parties (2) the work of the respective parties.

5. Q. In what respect does the Father reveal himself therein?

A. As a sovereign Lord, who deals with His Son concerning the ransom for the elect, which He was not bound to permit.

6. Q. In what respect does the Son reveal himself therein?

A. As Redeemer and Mediator who obliged himself to pay the debts of the elect.

7. Q. What was the work of the Father in the counsel of peace.

A. The Father demanded that the Son fulfill all the requirements necessary for the redemption of the elect, which is the eternal will of the Father. John 6:89. *And this is the Father's will, which had sent He, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day.*

8. Q. Did the Father also make a promise to the Son?

A. Yes. He promised Him a certain seed over which He would be Head and King. John 17:9. *I pray not for the world, but for them which Thou hast given Me.*

9. Q. Is there anything else the Father has done?

A. Yes: God the Father has confirmed the promise to His Son by oath. Ps. 110:4. *The Lord hath sworn and will not repent. Thou art a Priest forever after the order of Melchizedek.*

問 3：在聖父與聖子之間，從亙古就有這樣同意嗎？

答：是的，神學家引詩二 7-8：「我要傳聖旨；耶和華曾對我說，祢是我的兒子，我今日生祢。祢求我，我就將列國賜祢為基業，將地極賜祢為田產。」路廿二 29：「我將國賜給你們，正如我父賜給我一樣。」

問 4：在此「和平的協定」中，我們必須思考幾件事？

答：兩件事。（1）同意的雙方；（2）雙方的工作。

問 5：聖父在哪一方面啟示祂自己？

答：聖父身為權能的主宰，在處理關乎聖子為選民付上贖價的事上，聖子有權不受約束。

問 6：聖子在哪一方面啟示他自己？

答：聖子身為救贖主與中保，甘願為選民付上代價。

問 7：在「和平的協定」中聖父的工作為何？

答：聖父要求聖子履行贖回選民所必須的一切要求，那就是聖父永遠的旨意。約六 39：「差我來者的意思，就是祂所賜給我的，叫我一個也不失落，在末日卻叫祂復活。」

問 8：聖父也對聖子有所應許嗎？

答：是的。父應許子要作祂子民的元首與君王。約十七 9：「我不為世人祈求，卻為祢所賜給我的人祈求。」

問 9：父神又作了其他別的事嗎？

答：是的。父神用起誓確認祂給祂兒子的應許。詩一一〇4：「耶和華起了誓，決不後悔。說，祢是照著麥基洗德的等次，永遠為祭司。」

<p>10. Q. What was the work of the Son in this agreement? A. Christ accepted the demand of the Father, and assumed complete responsibility to fulfill this demand for the elect. Ps. 40:7, 8. <i>Then said I, Lo, I come, in the volume of the Book, it is written of Me, I delight to do Thy will, O my God: yea, Thy law is written within my heart.</i></p> <p>11. Q. Is there anything else the Son of God hast done? A. Yes. He now required in return that the elect be His inheritance. Ps. 2:8. Ask of Me and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.</p>	<p>問 10：在此合同中，聖子的工作是什麼？ 答：基督接受了聖父的要求，承當了選民所應履行的完全責任。詩四十七-8：「看哪，我來了，我的事在經卷上已經記載了。我是神啊，我樂意照祢的旨意行，祢的律法在我心裡。」</p> <p>問 11：神的兒子還作了甚麼其他的事嗎？ 答：是的。現在祂反要求選民作祂的產業以此為回報。詩二 8：「祢求我，我就將列國 賜祢為基業，將地極賜祢為田產。」</p>
<p>Chapter 6: Of the Creation</p> <p>1. Q. Doth God also execute his decrees? A. Yes, in time by his works.</p> <p>2. Q. Of how many kinds are the works of God in time? A. Of two kinds; His works of nature and of grace.</p> <p>3. Q. Of how many kinds are His works of nature? A. Also of two kinds, the work of creation and of providence.</p> <p>4. Q. What is it to create? A. To produce or give existence to something, by an omnipotent act of a simple will. Rev. 4:11. <i>For thy pleasure they are and were created.</i></p> <p>5. Q. Who is the Creator of all things? A. The triune God. Gen. 1:1. In the beginning God created the heaven and the earth.</p> <p>6. Q. When did He create all things? A. In the beginning.</p>	<p>第六章 論創造</p> <p>問 1：神也執行祂的預旨嗎？ 答：是的，在時間上來說是由於祂的工作。</p> <p>問 2：神的工作有幾種？ 答：有兩種；祂在大自然的工作與恩典的工作。</p> <p>問 3：祂在大自然的工作有幾種？ 答：也有兩種，創造之工與護理之工。</p> <p>問 4：祂為什麼要創造？ 答：藉著祂單純的旨意之無所不能的作為創造萬物。啟四 11：「萬物是因祢的旨意被 創造而有的。」</p> <p>問 5：萬物的創造主是誰？ 答：三一真神。創一 1：「起初神創造天地。」</p> <p>問 6：神何時創造萬物？ 答：起初。</p>

7. Q. Of what are all things created?

A. Out of nothing. Rom. 4:17. He calleth those things which be not as though they were.

8. Q. Where do we read the history of the creation?

A. In Genesis 1.

9. Q. In what space of time did God create all things?

A. Respecting the matter, in a moment, and respecting the farther disposition of them, in six days.

10. Q. Are the angels also created?

A. Yes. Ps. 104:4. *Who maketh his angels spirits, his ministers a flaming fire.*

11. Q. What are angels?

A. Heb. 1:14. Ministering spirits, sent forth to minister for the heirs of salvation.

12. Q. When were they created?

A. Probably on the first day; for when the earth was founded, then the morning stars sang together and all the sons of God shouted for joy. Job 38:6, 7.

13. Q. How did God create the angels, good or bad?

A. Good; Gen. 1:31. for God saw everything that He had made, and behold it was very good.

14. Q. Did they all continue good?

A. No; some of them apostatized, and became devils in hell. Jude 5, 6.

問 7：萬物是用什麼創造的？

答：從無中造出。羅四 17：「使無變為有的神。」

問 8：我們在哪裡可以讀到創造的歷史？

答：在創世記第一章中。

問 9：神創造萬物佔用多少時間？

答：關於創造的事，乃在片刻之間，且是按著次序，用了六天創造萬物。

問 10：神也造天使嗎？

答：是的。詩一〇四 4：「以風為使者，以火焰為僕役。」

問 11：天使是什麼？

答：來一 14：「天使是服役的靈，奉差遣為那將要承受救恩的人效力」。

問 12：他們何時被造？

答：或許是在頭一日；因為當地的根基被安放，晨星一同歌唱時，神的眾子也一同歡呼。伯卅八 6-7：「地的根基安置在何處？地的角石是誰安放的？那時晨星一同歌唱，神的眾子也都歡呼。」

問 13：神造的天使是好的呢？還是壞的呢？

答：是好的；創一 31：「神看著一切所造的都甚好。」

問 14：他們都一直好下去嗎？

答：不是的；其中有的變節了，並成為在地獄的惡魔。猶 5-6：「從前主救了祂的百姓出埃及地，後來就把那些不信的滅絕了。這一切的事，你們雖然都知道，我卻仍要提醒你們。又有不守本位，離開自己住處的天使，主用鎖鏈把他們永遠拘留在黑暗裡，等候大日的審判。」

<p>15. Q. Who were the first of mankind? A. Adam and Eve.</p> <p>16. Q. Of what did God create Adam? A. Of the dust of the earth. Gen. 2:7.</p> <p>17. Q. Of what did He create Eve? A. Of a rib of Adam's body. Gen. 2.</p> <p>18. Q. Of how many parts doth man consist? A. Of two: soul and body.</p> <p>19. Q. Was the soul created of the same matter with the body? A. No: the soul proceeded immediately from God, for He breathed a living soul into them. Gen. 2.</p> <p>20. Q. What is the soul? A. An immortal spirit, whereby we live and exercise reason.</p> <p>21. Q. What did God do on the seventh day? A. He rested on it, and sanctified the same. Gen. 2.</p> <p>22. Q. Was God then wearied by creating? A. No. Isa. 40:28. The Creator of the ends of the earth fainteth not, neither is weary.</p> <p>23. Q. What then doth it signify that He rested? A. That He ceased to create.</p>	<p>問 15：誰是人類的始祖？ 答：亞當與夏娃。</p> <p>問 16：神用什麼造亞當？ 答：用地上的塵土。創二 7：「耶和華神用地上的塵土造人，將生氣吹在他鼻孔裡，他就成了有靈的活人，名叫亞當。」</p> <p>問 17：神用什麼造夏娃？ 答：用亞當身上的一根肋骨。創二 21：「耶和華神使他沉睡，他就睡了。於是取下他的一條 肋骨，又把肉合起來。」</p> <p>問 18：人有幾部分？ 答：兩部分：靈魂和身體。</p> <p>問 19：靈魂是用和身體同樣的東西被造的嗎？ 答：不是的；靈魂是直接由神吹氣在他們裡面，他們就成了有靈的活人。創二 7：「耶和華神用地上的塵土造人，將生氣吹在他鼻孔裡，他就成了有靈的活人，名叫亞當。」</p> <p>問 20：靈魂是什麼？ 答：是不朽的靈，借此我們生活和運用理性。</p> <p>問 21：神在第七日作什麼？ 答：祂安息了，並以此日為聖日。創二 3：「神賜福給第七日，定為聖日，因為在這日 神歇了祂一切創造的工，就安息了。」</p> <p>問 22：那麼神是因為創造而疲倦了嗎？ 答：不是的。賽四十 28：「創造地極的主，並不疲乏，也不暈倦。」詩一二一 4：「保護以色列的，也不打盹，也不睡覺。」</p> <p>問 23：那麼祂的安息意味著什麼呢？ 答：祂停止創造了。</p>
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<p>24. Q. For what reason did God create the world? A. The Lord hath made all things for Himself that is to His glory. Prov. 16:4.</p>	<p>問 24：神為什麼創造世界？ 答：箴十六 4：「耶和華所造的，各適其用（各有目的）」，就是為了祂的榮耀，賽四三 7：「就是凡稱為我名下的人，是我為自己的榮耀創造的，是我所做成，所造作的。」</p>
<p>Chapter 7: Of Providence</p> <p>1. Q. Doth God now cease to operate with respect to his creatures? A. No; there is still a continual operation of divine providence. John 5:17. <i>My Father worketh hitherto, and I work.</i></p> <p>2. Q. Of how many acts doth the providence of God consist? A. Three: preservation, co-operation, and government.</p> <p>3. Q. What is preservation? A. The almighty power of God, whereby He continueth all things in being. Heb. 1:3. <i>Who upholdeth all things by the word of his power.</i></p> <p>4. Q. What is the co-operation of God? A. God's almighty power, whereby He influences all the motions and operations of His creatures. I Cor. 12:6. But it is the same God that, worketh all in all.</p> <p>5. Q. What is the government of God? A. That mighty power whereby He directs every thing to a certain determinate end. Ps. 93:1. <i>The Lord reigneth.</i></p> <p>6. Q. Unto what doth the providence of God extend? A. Unto all things. Eph. 1:11. <i>He worketh all things of after the counsel of His own will.</i></p> <p>7. Q. Doth it extend even to small things? A. Yes. Matt. 10:30. <i>Yea, the hairs of your head are all numbered.</i></p>	<p>第七章 論護理</p> <p>問 1：神創造了萬物之後就不理了嗎？ 答：不是的，他還繼續的護理。約五 17：「我父作事直到如今，我也作事。」</p> <p>問 2：神的護理之工包括哪幾種？ 答：三種：保守、合作與治理。</p> <p>問 3：何謂保守？ 答：神用祂的全能，使萬有繼續存在。來一 3：「用祂權能的命令托住萬有。」</p> <p>問 4：何謂神的合作？ 答：神藉著祂的全能感化祂受造之物的動作與活動。林前十二 6：「神在眾人裡面運行一切的事。」</p> <p>問 5：何謂神的治理？ 答：神藉著祂的大能指揮萬事萬物達於確定的目標。詩九十三 1：「耶和華作王。」</p> <p>問 6：神的護理達於何事？ 答：達於萬事萬物。弗一 11：「這原是一位隨己意行作萬事的。」</p> <p>問 7：甚至達於至微的事嗎？ 答：是的。太十 30：「就是你們的頭髮，也都被數過了。」</p>

8. Q. Is it no disgrace to God to extend His care to such trifling things?

A. No, (1) since it was no disgrace to Him to create them; (2) since He thereby need not neglect greater matters; (3) and He by them frequently effects great things.

9. Q. Doth the Providence of God extend to things contingent to us?

A. Yes. Prov. 16:33. The lot is cast into the lap, but the whole disposing thereof is of the Lord.

10. Q. Is there any such thing as contingency?

A. Not with respect to God, but only with respect to us.

11. Q. Doth the providence of God also extend to our life and death?

A. Yes, the time thereof is also determined by Him. Job 14:6. Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass.

12. Q. Can a man then neither prolong nor shorten his life?

A. Not with respect to God, but only with respect to man.

13. Q. Is it not then in vain to use means for preserving life?

A. No: God hath decreed these means to that end, and He giveth man a willing mind to use them.

14. Q. Doth the providence of God direct the most voluntary things?

A. Yes, even our very thoughts. Prov. 21:1. The king's heart is in the hand of the Lord, as the rivers of water, He turneth it whithersoever He will.

15. Q. Doth not that destroy the free will of man?

A. No, for that direction is no compulsion, but inclining to a ready willingness.

16. Q. Does God's providence extend to sin also?

A. Yes. He permits it, limits it, and directs it to a certain end. Gen. 50-20. *Ye*

問 8：神關心這些瑣碎小事豈不有辱他嗎？

答：不，（1）神既然造了他們，就代表這並不會羞辱祂；（2）祂因此也不忽略大事；（3）祂常常藉著他們影響大事。

問 9：神的護理也擴及那些偶然發生在我們身上的事嗎？

答：是的。箴十六 33：「籤放在懷裡，定事由耶和華。」

問 10：有所謂偶然或意外嗎？

答：在神並沒有，只在人才有偶然或意外。

問 11：神的護理也擴及我們的生死嗎？

答：是的；生死之時間也由神決定。伯十四 5：「人的日子既然限定，他的月數在祢那裡，祢也派定他的界限，使他不能越過。」

問 12：一個人既不能延長，也不能縮短他的生命嗎？

答：這與神無關，只對人才這樣。

問 13：這樣，用方法來保守生命也是無用的了？

答：不是的；神已預定了達到目的的方法，他又賜給人願意使用它們的心。

問 14：神的護理指引最自願的事嗎？

答：是的，我們的思想都受神的指引。箴廿一 1：「王的心在耶和華手中，好像隴溝的水，隨意流轉。」

問 15：這豈不破壞人的自由意志嗎？

答：不是的；因為這個指引不是強迫的，乃傾向人的心甘情願。

問 16：神的護理也達於罪嗎？

答：是的。神允許罪，限制罪，並指引罪達到某種目的。創五十 20：「從

<p><i>thought evil but God meant it unto good.</i></p> <p>17. Q. Doth not God cause sin Himself? A. No, a holy God cannot be the cause of anything that is sinful: He hates and punishes sin.</p> <p>18. Q. Doth God then work that which is good? A. Yes. II Cor. 3:5. <i>Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God.</i></p> <p>19. Q. Doth God once for all grant inherent power thereto, or must He influence every particular act? A. He must influence every particular act, exciting thereto, and co-operating therein. Phil. 2:13. <i>For it is God which worketh in you both to will and to do of His good pleasure.</i></p> <p>20. Q. What benefit is derived by the doctrine of God's Providence? A. That God's children may be patient in adversity, thankful in prosperity, and to trust in God in all future things. Job 1:21, 22; Gen. 32:10; Job 13:15.</p>	<p>前你們的意思是要害我，但神的意思原是好的。」</p> <p>問 17：這樣神豈不是罪惡之根源嗎？ 答：不是的。聖潔的神決不是任何罪惡之事的根源；祂恨惡並刑罰罪惡。</p> <p>問 18：這麼說，神所作的都是好的了？ 答：是的。林後三 5：「並不是我們憑自己能承擔什麼事，我們所能承擔的，乃是出於神。」</p> <p>問 19：神是一勞永逸地賜下祂的能力呢？抑或祂必須影響每一特殊作為呢？ 答：祂必須影響每一特殊作為，喚醒它，並在其中合作。腓二 13：「因為你們立志行事，都是神在你們心裡運行，為要成就祂的美意。」</p> <p>問 20：從神護理的教義得什麼益處？ 答：神的兒女在患難中忍耐，在順利時感恩，在未來的一切未定之事上要信靠神。伯一 21-22：「說：『我赤身出於母胎，也必赤身歸回。賞賜的是耶和華，收取的也是耶和華；耶和華的名是應當稱頌的。』在这一切的事上，約伯並不犯罪，也不以神為愚妄。」創卅二 10：「你向僕人所施的一切慈愛和誠實，我一點也不配得；我先前只拿著我的杖過這約但河，如今我卻成了兩隊了。」伯十三 15：「他必殺我，我雖無指望，然而我在他面前還要辯明我所行的。」</p>
<p>Chapter 8: Of the Covenant of Works</p> <p>1. Q. Hath God any other particular direction respecting man? A. Yes; He governs him in a covenant-way.</p> <p>2. Q. How many covenants are there? A. Two, the covenant of works, and the covenant of grace.</p>	<p>第八章 論行為之約</p> <p>問 1：關於人，神有什麼特別的指導嗎？ 答：有；他用盟約的方式治理他。</p> <p>問 2：神與人定了幾個約？ 答：兩個，行為之約（工作之約）與恩典之約（救贖之約）。</p>

<p>3. Q. When was the covenant of works? A. Before the fall.</p> <p>4. Q. With whom did God make this covenant? A. With Adam, and in him as the head of the covenant, with all his posterity.</p> <p>5. Q. What did God require in the covenant of works? A. Perfect obedience to the law.</p> <p>6. Q. What law? A. The law of love, to love God with all his might and his neighbor as himself.</p> <p>7. Q. How did Adam get knowledge of this law? A. God implanted it in his nature by creation.</p> <p>8. Q. What did God promise in the covenant of works? A. Eternal life.</p> <p>9. Q. Was this promise confirmed by any sacrament? Yes; by the tree of life.</p> <p>10. Q. What did God threaten in this covenant? A. Death.</p> <p>11. Q. Did God also add a probationary command? A. Yes; not to eat of the tree of knowledge of good and evil. Gen. 2:17.</p>	<p>問 3：何時立行為之約（工作之約）？ 答：在墮落之前。</p> <p>問 4：神與誰立了此約？ 答：與亞當，他為此約之首，也是與他所有的後裔。</p> <p>問 5：在此行為之約（工作之約）中神所要求的是什麼？ 答：完全順服律法。</p> <p>問 6：什麼律法？ 答：愛的律法：全心全意愛神，並愛鄰舍如同自己。</p> <p>問 7：亞當從哪裡得到此律的知識？ 答：在受造時，神就將此栽植在他的天性裡面。</p> <p>問 8：在此行為之約中，神應許了什麼？ 答：永生。</p> <p>問 9：這應許是藉著什麼事物來確認？ 答：是的；藉著生命樹。</p> <p>問 10：在此約中，神以什麼威嚇？ 答：死亡。</p> <p>問 11：神也附加一個命令試驗嗎？ 答：是的；不可吃分別善惡樹上的果子。創二 17：「只是分別善惡樹上的果子，你不可吃，因為你吃的日子必定死！」</p>
<p>Chapter 9: Of the image of God</p> <p>1. Q. Was man capable to keep that covenant? A. Yes; God had created him capable to keep it.</p>	<p>第九章 論神的形象</p> <p>問 1：人能守住這約嗎？ 答：是的；神造他時就給了他守此約的能力。</p>

2. Q. How did God create man?

A. Good and upright.

3. Q. Was he not created in a simple state of nature between good and evil?

A. No, but in an actual moral uprightness. Eccles. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

4. Q. Wherein did God create man?

A. In His image. Gen. 1:27.

5. Q. Wherein did the image of God consist?

A. In knowledge, righteousness, and holiness.

6. Q. Not in the external form of the body?

A. No; because God hath no body.

7. Q. Not in dominion over the animals?

A. No. for that is a consequence of this image, and will not be in heaven, where nevertheless the image of God will be most perfect.

8. Q. Prove that the image of God consisted in knowledge?

A. Col. 3:10. And have put on the new man, which is renewed in knowledge, after the image of Him that created him.

9. Q. Prove also that it consists in righteousness and true holiness?

A. Eph. 4:24. And that ye put on the new man which after God is created in righteousness and true holiness.

10. Q. Was Adam mortal with that image?

A. No; immortal, for death was first threatened as the punishment of sin, Gen. 2:17. *In the day thou eatest thereof thou shalt surely die.*

問 2：神如何造人？

答：良善、正直。

問 3：他豈不是在善惡之間單純的自然情況中受造嗎？

答：不是的；乃是在實際且道德的正直中受造。傳七 29：「我所找到的，只有一件，就是 神造人原是正直，但他們尋出許多巧計。」

問 4：神按著什麼造人？

答：按著祂自己的形象，創一 27：「神就照著自己的形象造人，乃是照著祂的形象造男 造女。」

問 5：神的形象包括什麼？

答：真理、仁義和聖潔。

問 6：不是按著身體外在的樣式嗎？

答：不是的；因為神沒有形體。

問 7：不支配動物嗎？

答：否；因為那是此形象的結果，但並不在天上；在那裡，神的形象最是 完全。

問 8：證明神的形象包括知識（真理）。

答：西三 10：「穿上了新人；這新人在知識（真理）上漸漸更新，正如造 他主的形象。」

問 9：也證明神的形象包括仁義和真理的聖潔。

答：弗四 24：「並且穿上新人，這新人是照著神的形象造的，有真理的仁 義和聖潔。」

問 10：亞當有了那形象仍終有一死的嗎？

答：不是的；是不朽的，因死亡是頭一次的威嚇，就是罪的刑罰，創二 17：「因為你吃的 日子必定死。」

Chapter 10: Of Sin.

Of Adam's Fall

1. Q. Doth man still possess that image?

A. No, he lost it by sin.

2. Q. What was the first sin of man?

A. Eating of the tree of knowledge of good and evil.

3. Q. Where did that tree stand?

A. In Paradise.

4. Q. Which fruit did it bear?

A. That is unknown.

5. Q. Who ate of it first, Adam or Eve?

A. Eve.

6. Q. By whom was she deceived?

A. By the devil, through means of a serpent. Gen. 3:1-7.

7. Q. What did he make her believe?

A. That she should not die, but be like unto God; knowing good and evil.

8. Q. By whom was Adam deluded?

A. By his wife: she gave him, and he did eat.

9. Q. Where do we read the history of the fall?

A. Gen. 3.

10. Q. What consequences had this sin on Adam and Eve?

A. (1) The loss of God's image. (2) Sensibility of nakedness. (3) Horror of

第十章 論罪

論亞當的墮落

問 1：人仍有那形象嗎？

答：否，他因罪而喪失。

問 2：人的初罪是什麼？

答：吃分別善惡樹的果子。

問 3：那樹在哪裡？

答：在樂園裡。

問 4：所結的是什麼樣的果子？

答：我們不知道。

問 5：誰先吃的，是亞當呢，抑或夏娃？

答：夏娃。

問 6：她受誰的欺騙？

答：藉由蛇，受魔鬼的欺騙。創三 1-7。

問 7：魔鬼使她相信什麼呢？

答：說她不一定死，但會像神，能知道善惡。

問 8：亞當輕信了誰？

答：受了他妻子的迷惑；她給了他，他便吃了。

問 9：我們在哪裡能讀到人墮落的歷史？

答：創世記第三章。

問 10：亞當夏娃犯了這罪，帶來什麼後果？

答：（1）失去了神的形象；（2）覺得羞恥；（3）良心上的恐懼；（4）

<p>conscience. (4) Expulsion out of Paradise. (5) Death itself.</p>	<p>被逐出樂園；（5）有了死亡。</p>
<p>Of Original Sin</p> <p>1. Q. Doth Adam's sin also affect us? A. Yes; it is imputed to us.</p> <p>2. Q. Why? A. Because Adam was the head of the covenant, and therein considered as representing all his posterity. Rom. 5:12. <i>Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.</i></p> <p>3. Q. What kind of sin do we derive from Adam? A. Original sin. Ps. 51:5. <i>Behold, I was shaped in iniquity, and in sin did my mother conceive me.</i></p> <p>4. Q. How many kinds of sin are there? A. Two kinds, original and actual sin.</p> <p>5. Q. How does original sin become ours? A. By imputation and heredity.</p> <p>6. Q. Who imputes Adam's sin to us? A. God.</p> <p>7. Q. What doth he impute to us? A. The guilt of sin. Rom. 5:19. <i>For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.</i></p> <p>8. Q. What do we inherit? A. The pollution of sin. Job 14:4. <i>Who can bring a clean thing out of an unclean? Not one.</i></p>	<p>論原罪</p> <p>問 1：亞當的罪也影響到我們嗎？ 答：是的；亞當的罪也歸給我們。</p> <p>問 2：為什麼呢？ 答：因為亞當是行為之約（工作之約）的元首；他是他所有後裔的代表者。羅五 12：「這就如罪是從一人入了世界，死又是從罪來的，…因為眾人都犯了罪。」</p> <p>問 3：我們從亞當得了什麼罪？ 答：原罪。詩五十一 5：「我是在罪孽裡生的，在我母親懷胎的時候，就有了罪。」</p> <p>問 4：有幾種罪？ 答：有兩種：即「原罪」與「本罪」。</p> <p>問 5：原罪如何臨到我們？ 答：藉著「歸罪」與和「遺傳」。</p> <p>問 6：誰把亞當的罪歸與我們？ 答：神。</p> <p>問 7：所歸給我們的是什麼？ 答：罪咎。羅五 19：「因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。」</p> <p>問 8：我們所承受的是什麼？ 答：罪的污染。伯十四 4：「誰能使潔淨之物出於污穢之中呢？無論誰也不能！」</p>

<p>9. Q. From whom? A. From our parents.</p> <p>10. Q. What is the guilt of sin? A. A subjection to punishment for Adam's sin. Rom. 5:18.</p> <p>11. Q. What is the pollution of sin? A. The inherent corruption which is extended over the whole man.</p> <p>12. Q. Have all men original sin? A. Yes; all except Christ. John 3:5. For that which is born of the flesh is flesh.</p> <p>18. Q. Why had Christ no original sin? A. Because he was conceived by the Holy Ghost.</p>	<p>問 9：從誰承受？ 答：我們的父母。</p> <p>問 10：罪咎是什麼？ 答：因亞當的罪而連帶的受刑罰。羅五 18：「如此說來，因一次的過犯，眾人都被定罪；照樣，因一次的義行，眾人也就被稱義得生命了。」</p> <p>問 11：罪的污染是什麼？ 答：達於全人類之「與生俱來的敗壞」。</p> <p>問 12：所有的人都有原罪嗎？ 答：是的；除了基督以外，無一人倖免。約三 6：「從肉身生的，就是肉身。」</p> <p>問 13：為何基督沒有原罪？ 答：因為他是從聖靈感孕的。</p>
<p>Of Actual Sin and the Punishment of Sin</p> <p>1. Q. Have all men actual sin? A. Yes. James 8:2. We all offend in many things.</p> <p>2. Q. In how many ways are they committed? A. In thoughts, in words, and in actions.</p> <p>3. Q. Are all men by nature in a state of misery? A. Yes.</p> <p>4. Q. In how many things doth the misery of man consist? A. In three: in sin, in impotence under it, and in punishment.</p> <p>5. Q. Is man under sin, then also spiritually impotent?</p>	<p>論本罪與罪的刑罰</p> <p>問 1：所有的人都有本罪嗎？ 答：是的。雅三 2：「我們在許多事上都有過失。」</p> <p>問 2：本罪都在哪方面犯的？ 答：在思想，言語和行為上。</p> <p>問 3：人天生都處於愁苦的狀況中嗎？ 答：是的。</p> <p>問 4：人的愁苦都包括哪幾件事？ 答：三件事：在罪中，在罪中的無能為力，受刑罰。</p> <p>問 5：人因在罪中，以致在屬靈的事上無能為力嗎？</p>

<p>A. Yes, with respect to all spiritual good. Rom. 8:7. The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.</p> <p>6. Q. Hath man then no free will, or inherent natural powers to spiritual good? A. No. Eph. 2:1. And you hath He quickened who were dead in trespasses and sins.</p> <p>7. Q. Are then all commands, as well as threatenings and promises of God, in vain? A. No; for these are means whereby God will operate upon man as a rational creature to the discharge of his duty.</p> <p>8. Q. What is the punishment of sin? A. Death. Rom. 6:23. <i>The wages of sin is death.</i></p> <p>9. Q. How many kinds of death are there? A. Three: corporal, spiritual and eternal.</p> <p>10. Q. Wherein doth the corporal death consist? A. In a separation between soul and body.</p> <p>11. Q. What is the spiritual death? A. (1) A separation from God's favour, (2) an impotence in sin.</p> <p>12. Q. What do you understand by eternal death? A. Suffering eternal punishment in hell.</p> <p>13. Q. Do all sins deserve this punishment? A. Yes, even the least. Gal. 3:10. Cursed is every one that continueth not in all things written in the book of the law to do them.</p> <p>14. Q. Are there then no pardonable sins?</p>	<p>答：是的，論到一切屬靈的善行，人都不能作。羅八 7：「原來體貼肉體的，就是與神為仇；因為不服神的律法，也是不能服。」</p> <p>問 6：這樣，人就沒有自由意志，或說天生的能力作屬靈的善事嗎？ 答：沒有。弗二 1：「你們死在過犯罪惡之中，祂叫你們活過來。」</p> <p>問 7：這樣，一切的命令，以及所有神的應許與威嚇也沒有用了？ 答：不是的；因為這些都是神用以叫人—有理性的受造物—盡本分。</p> <p>問 8：罪的刑罰是什麼？ 答：死。羅六 23：「罪的工價乃是死。」</p> <p>問 9：死有幾種？ 答：有三種：肉體的死，屬靈的死，與永遠的死。</p> <p>問 10：肉體的死包括什麼？ 答：身體與靈魂的分離。</p> <p>問 11：靈魂的死是什麼？ 答：（1）離開神的恩寵；（2）在罪中無能。</p> <p>問 12：你對永死的瞭解是什麼？ 答：在地獄中受永遠的刑罰。</p> <p>問 13：所有的罪都該受這樣的刑罰嗎？ 答：是的，即使最小的罪。加三 10：「凡以行律法為本的，都是被咒詛的，因為經上記著：『凡不常照律法書上所記一切之事去行的，就被咒詛。』」</p> <p>問 14：這樣就沒有可赦免的罪嗎？</p>
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<p>A. All indeed in Christ (the sin against the Holy Ghost only excepted) but none so in their own nature. Jas. 2:10.</p> <p>15. Q. Is the covenant of works abolished by sin? A. Yes: respecting its power to justify.</p> <p>16. Q. What conclusion do you draw from the misery of man? A. That (excepting Satan) there is not a more unfortunate creature than natural man.</p>	<p>答：除了抵擋聖靈的罪以外，一切的罪在基督裡都可得赦免，但無一個在他們本性上可得赦免。雅二 10：「因為凡遵守全律法的，只在一條上跌倒，他就是犯了眾條。」</p> <p>問 15：行為之約（工作之約）因罪而廢棄了嗎？ 答：是的，因無力執行。</p> <p>問 16：從人的愁苦你得到什麼結論？ 答：（撒但除外，）再無受造物比屬血氣之人更不幸的了。</p>
<p>Chapter 11: Of the Covenant of Grace</p> <p>1. Q. Is there another covenant made instead of the covenant of works? A. Yes; the covenant of grace.</p> <p>2. Q. When was that covenant established? A. Immediately after the fall. Genesis 3:15. <i>I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.</i></p> <p>3. Q. What is the covenant of grace? A. The covenant of grace is the way by which God through Christ becomes the property of the sinner and by which he in turn becomes the property of God. Jer. 31:33.</p> <p>4. Q. With whom is it established? A. With the elect only.</p> <p>5. Q. What doth God require in this covenant? A. That which God requires in it is also a promise of the covenant, namely, faith in Jesus Christ.</p>	<p>第十一章 論恩典之約</p> <p>問 1：還另立一約替代行為之約（工作之約）嗎？ 答：是的，恩典之約。</p> <p>問 2：恩典之約是何時立的？ 答：就在亞當墮落之後。創三 15：「我又要叫你和女人彼此為仇；你的後裔和女人的後裔，也彼此為仇。女人的後裔要傷你的頭，你要傷他的腳跟。」</p> <p>問 3：恩典之約是什麼？ 答：恩典之約即罪人借基督得著神的方法，也借此罪人成為神的產業。耶卅一 33：「我要作他們的神，他們要作我的子民。」</p> <p>問 4：這約是和誰立的？ 答：惟獨和蒙揀選之人立的。</p> <p>問 5：在此約中神所要求的是什麼？ 答：神在此約中所要求的，就是相信耶穌基督。</p>

6. Q. What doth God promise therein?

A. Grace here, and eternal life hereafter. Acts 16:31. Believe on the Lord Jesus Christ, and thou shalt be saved.

7. Q. Is this covenant in all ages essentially the same?

A. Yes.

8. Q. Did believers under the Old Testament also partake of all the essential benefits of the covenant of grace?

A. Yes. Heb. 13:8. Jesus Christ is the same yesterday, and today, and forever.

9. Q. How does the sinner enter this covenant?

A. God first comes to him when He kindly and beseechingly invites him. II Cor. 6:20. With much earnestness and uprightness, Ezek. 33:11; and solves all his difficulties, Isa. 55:2.

10. Q. What is the result of such an invitation?

A. *I drew them with cords of a man, with bands of love.* Hosea 11:4.

11. Q. What does the called sinner do from his side?

A. He accepts the Lord as his God and surrenders himself to God. Songs of Solomon 2:16.

12. Q. What are the characteristics of this consent?

A. The sinner does it calmly, willingly, humbly, faithfully, uprightly, with a full assenting of the demands as well as the promises of the covenant. Ps. 61:8.

問 6：神所應許的是什麼？

答：在今世得恩典，在以後得永生。徒十六 31：「當信主耶穌，你和你一家都必得救。」

問 7：這約在各世代都是一樣嗎？

答：是的。

問 8：舊約時代的信徒也能得到恩典之約的一切益處嗎？

答：是的（預先支取基督的恩典）。來十三 8：「耶穌基督，昨日，今日，一直到永遠是一樣的。」

問 9：罪人如何進入此約中？

答：是神首先，神以恩慈與懇切邀請他，林後五 20：「所以，我們作基督的使者，就好像神借我們勸你們一般；我們替基督求你們與神和好。」以誠摯正直的心，結卅三 11：「你對他們說，主耶和華說：我指著我的永生起誓，我斷不喜悅惡人死亡，惟喜悅惡人轉離所行的道而活。以色列家啊！你們轉回，轉回吧！離開惡道，何必死亡呢？」並解決他所有的困難，賽五十五 2：「你們為何花錢買那不足為食物的，用勞碌得來的買那不使人飽足的呢？你們要留意聽我的話，就能吃那美物，得享肥甘，心中喜樂。」

問 10：此邀請有何結果？

答：「我用慈繩愛索牽引他們」，何十一 4。

問 11：蒙召的罪人這方作什麼？

答：他接受主為他的神，並降服自己於神。歌二 16：「良人屬我，我也屬他；他在百合花中牧放群羊。」

問 12：此同意有何特性？

答：罪人都安靜的、樂意的、謙卑的、誠實的完全同意此約的要求以及應許。詩五十一 8：「求祢使我得聽歡喜快樂的聲音，使祢所壓傷的骨頭可以踴躍。」

<p>18. Q. What are the consequences of this consenting? A. God remembers His covenant forever. Ps. 105:8. And the covenant-people have the right to require everything necessary unto life and eternal salvation. Ps. 74:19-21.</p>	<p>問 13：此同意的結果是什麼？ 答：神永遠記念祂的約，詩一〇五 8：「祂記念祂的約，直到永遠；祂所吩咐的話，直到千代。」立約的百姓有權利要求今生所需的一切以及得永生的救贖，詩七十四 19-21：「不要將祢斑鳩的性命交給野獸，不要永遠忘記祢困苦人的性命。求祢顧念所立的約；因為地上黑暗之處，都滿了強暴的居所。不要叫受欺壓的人蒙羞回去，要叫困苦窮乏的人讚美祢的名。」</p>
<p>Chapter 12: Of the Mediator of this Covenant</p> <p>1. Q. Who is the mediator of this covenant? A. The Lord Jesus Christ. I Tim. 2:5. <i>For there is one God, and one Mediator between God and men, the man Christ Jesus.</i></p> <p>2. Q. Is he a mediator of intercession only or also of reconciliation? A. Also of reconciliation; for thus it follows in the same text: <i>Who gave himself a ransom for all.</i> I Tim. 2:5, 6.</p> <p>3. Q. Is our Jesus the right mediator, or Messiah, who was to come? A. Yes; because all is fulfilled in Him that was prophesied of the Messiah.</p> <p>4. Q. Did He come at the proper time? A. Yes; before the sceptre was departed from Judah, and the lawgiver from between his feet. Gen. 49:10. While the second temple was yet standing. Hag. 2:9. And when the seventy weeks were expired. Dan. 9.</p> <p>5. Q. Wherein must the Mediator be known? A. (1) In His names. (2) In His offices. (3) In His natures. (4) In His states. (6) In His benefits.</p>	<p>第十二章 論恩約的中保</p> <p>問 1：此約的中保是誰？ 答：是主耶穌基督。提前二 5：「因為只有一位神，在神和人中間，只有一位中保，乃是降世為人的基督耶穌。」</p> <p>問 2：祂只是代求的中保呢？抑或也是和好的中保？ 答：祂也是和好的中保；因為在同段經文的下一節就說：「祂捨自己作萬人的贖價」，提前二 5-6。</p> <p>問 3：我們的耶穌是那位要來的「真正的中保」或「彌賽亞」嗎？ 答：是的；因為所有彌賽亞的預言都完全應驗在祂身上。</p> <p>問 4：祂真在適當的時候來到了嗎？ 答：是的；「圭必不離猶大，杖必不離祂兩腳之間」，創四十九 10。當第二聖殿還在的時候，該二 9：「這殿後來的榮耀，必大過先前的榮耀。在這地方我必賜平安。這是萬軍之耶和華說的。」當七十個七要完了的時候，但九章。</p> <p>問 5：從哪方面瞭解彌賽亞呢？ 答：（1）祂的名稱；（2）祂的職分；（3）祂的屬性；（4）祂的境況；（5）祂所賜的益處。</p>
<p>Of the name Jesus</p>	<p>一、祂的名稱</p>

<p>1. Q. Which are His most common names? A. These two: Jesus and Christ; the first a Hebrew and the second a Greek name.</p> <p>2. Q. What doth the name Jesus signify? A. Savior. Matt. 1: 21. Thou shalt call His name Jesus, for He shall save His people from their sins.</p> <p>3. Q. What is it to save? A. To deliver a person from the greatest evil, and make him a partaker of the supreme good.</p> <p>4. Q. Whereby doth He effect that? A. By acquiring. and actually applying salvation.</p> <p>5. Q. Hath Christ merited the salvation? A. Yes. Heb. 5:9. He became the author of eternal salvation.</p> <p>6. Q. Doth he also actually apply it unto his people? A. Yes. John 10:28. I give unto them eternal life.</p> <p>7. Q. Cannot this meriting and applying be separated? A. No, He surely applies it to all those for whom He hath merited it. Isa. 53:11. By His knowledge shall my righteous servant justify many, for He shall bear their iniquities.</p> <p>8. Q. Does not this application depend on ourselves? A. No, but on the powerful operation of divine grace.</p>	<p>問 1：祂最通用的名稱是什麼？ 答：有兩個：耶穌和基督；頭一個是希伯來文，第二個是希臘文。</p> <p>問 2：這「耶穌的名稱」意味何意？ 答：救世主。太一 21：「你要給他起名叫耶穌；因他要將自己的百姓從罪惡裡救出來。」</p> <p>問 3：什麼是拯救？ 答：拯救一個人脫離最大的罪惡，並有分於至高的良善。</p> <p>問 4：祂藉著什麼成就這事呢？ 答：藉著獲得救恩並實際將救恩賜給人。</p> <p>問 5：基督已經獲得救恩了嗎？ 答：是的。來五 9：「就為凡順從祂的人，成了永遠得救的根源。」</p> <p>問 6：祂也實際將救恩賜給祂的百姓嗎？ 答：是的。約十 28：「我又賜給他們永生。」</p> <p>問 7：這救恩的獲得與應用不能分開嗎？ 答：不能；祂的確將救恩應用在一切應得的人身上。賽五十三 11：「因認識我的義僕得稱為義，並且祂要擔當他們的罪孽。」</p> <p>問 8：這救恩的應用也在乎我們自己嗎？ 答：不是的；乃靠祂神聖的恩典之大能的運行。</p>
<p>Of the name Christ</p> <p>1. Q. What doth the name Christ signify? A. Anointed.</p>	<p>二、基督的名稱</p> <p>問 1：這「基督的名稱」意味何意？ 答：受膏者。</p>

<p>2. Q. How is that name in Hebrew? A. Messiah. John 1:41. We have found the Messiah, which is, being interpreted, the Christ.</p> <p>3. Q. Of how many parts doth this anointing consist? A. Of two parts: His appointment, and qualification to His mediatorial office.</p> <p>4. Q. Who hath appointed and qualified Him? A. God the Father.</p> <p>5. Q. When was this appointment made? A. From eternity. Prov. 8:23. I was set up, or anointed, from eternity</p> <p>6. Q. According to which nature was He appointed? A. According to both His divine and human nature.</p> <p>7. Q. When was He qualified? A. In the fullness of time.</p> <p>8. Q. In which nature? A. In his human, for in the divine nature no qualification could take place.</p> <p>9. Q. Why is His appointment called an anointing? A. Because under the Old Testament men were by anointing ordained and installed to certain offices.</p> <p>10. Q. Why is this qualification called an anointing? A. Because God by His anointing infused into such persons the qualifications necessary for those offices.</p> <p>11. Q. Wherewith is Christ anointed or qualified? A. With the Holy Ghost. Acts 10:38. <i>How God anointed Jesus of Nazareth with</i></p>	<p>問 2：這名稱在希伯來文是什麼？ 答：彌賽亞。約一 41：「我們遇見彌賽亞了。」（彌賽亞翻出來就是基督。）」</p> <p>問 3：這受膏包括幾部分？ 答：兩部分：祂的任命，以及祂中保職分的資格。</p> <p>問 4：誰膏祂並使祂有這資格呢？ 答：父神。</p> <p>問 5：祂何時受膏？ 答：從亙古。箴八 23：「從太初，未有世界以前，我已被立（受膏）。」</p> <p>問 6：祂受膏是根據祂哪個天性呢？ 答：根據祂的神性與人性。</p> <p>問 7：祂何時有此資格？ 答：在日期滿足的時候。</p> <p>問 8：這是就祂哪個天性而言？ 答：就祂的人性而言，因為就神性上來說無須資格。</p> <p>問 9：為何此任命稱之為受膏呢？ 答：因為在舊約時代，人藉著受膏被任命某職分。</p> <p>問 10：為何此資格稱為受膏？ 答：因為神借此受膏，澆灌（注入…使充滿）這人職分上所需要的資格。</p> <p>問 11：用什麼來膏基督或使祂有資格？ 答：用聖靈。徒十 38：「神怎樣以聖靈和能力，膏拿撒勒人耶穌。」</p>
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<p><i>the Holy Ghost and with power.</i></p> <p>12. Q. What gifts of that Spirit are peculiarly communicated to Him? A. Wisdom, power, and holiness.</p> <p>13. Q. Wherein did He manifest His wisdom? A. In His teachings. Matt. 7:28, 29.</p> <p>14. Q. Wherein did His power appear? A. In His miracles. Luke 24:19. <i>A prophet mighty in deed and in word.</i></p> <p>15. Wherein did His holiness consist? A. In that He had no sin.</p> <p>16. Q. Had He no original sin? A. No. Luke 1:36. That holy thing which shall be born of thee.</p> <p>17. Q. Had He no actual sins? A. No. John 8:46. Which of you convinceth Me of sin?</p> <p>18. Q. Should He not have any sin? A. No, for one who is himself a sinner cannot satisfy for others. Heb. 7:26. <i>For such an high-priest became us, who is holy, harmless, undefiled, separate from sincere.</i></p>	<p>問 12：聖靈將什麼特殊的恩賜分給基督？ 答：智慧、能力，與聖潔。</p> <p>問 13：祂在何處彰顯祂的智慧？ 答：在祂的教訓上。太七 28-29：「耶穌講完了這些話，眾人都希奇祂的教訓；因為祂教訓他們，正像有權柄的人，不像他們的文士。」</p> <p>問 14：祂在何處彰顯祂的能力？ 答：在祂所行的神蹟上。路廿四 19：「祂是個先知，在神和眾百姓面前，說話行事都有大能。」</p> <p>問 15：祂在何處彰顯祂的聖潔？ 答：在祂的無罪上。</p> <p>問 16：祂沒有原罪嗎？ 答：沒有。路一 35：「所要生的聖者。」</p> <p>問 17：祂沒有本罪嗎？ 答：沒有。約八 46：「你們中間誰能指證我有罪呢？」</p> <p>問 18：祂不能犯任何罪嗎？ 答：不能；因為一個自己有罪的人，不能替別人贖罪。來七 26：「像這樣聖潔，無邪惡，無玷污，遠離罪人，高過諸天的大祭司，原是與我們合宜的。」</p>
<p>Of Christ's Offices</p> <p>1. Q. Unto how many offices was He anointed? A. Unto three, prophet, priest, and king.</p> <p>2. Q. Was He in those offices typified under the Old Testament?</p>	<p>三、論祂的職分</p> <p>問 1：祂被膏了幾個職分？ 答：三個：先知、祭司，與君王。</p> <p>問 2：祂的這些職分是舊約就預表的嗎？</p>

<p>A. Yes; by anointed prophets, priests and kings.</p> <p>3. Q. Were those three offices all necessary in Him? A. Yes.</p> <p>4. Q. Why must He be a prophet? A. To enlighten our ignorance.</p> <p>5. Q. Why a priest? A. To expiate our guilt.</p> <p>6. Q. Why a king? A. To deliver us from the servitude of the devil and sin.</p>	<p>答：是的；被膏為先知、祭司與君王。</p> <p>問 3：這三個職分對祂都是必須的嗎？ 答：是的。</p> <p>問 4：為什麼祂必須為先知？ 答：光照我們的無知。</p> <p>問 5：為何為祭司？ 答：為贖我們的罪。</p> <p>問 6：為何為君王？ 答：救我們脫離罪的捆綁。</p>
<p>Of Christ's Prophetic Office</p> <p>1. Q. Was He promised as a prophet? A. Yes. Deut. 18:15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.</p> <p>2. Q. Wherein doth He execute the office of a prophet? A. He teaches us.</p> <p>3. Q. What doth He teach us? A. The way of salvation. Isa. 61:1, 2, 3.</p> <p>4. Q. Whereby doth He teach us? A. Externally by His Word, and internally by His Spirit. Acts 16:14.</p>	<p>1、祂先知的職分</p> <p>問 1：祂被應許為先知嗎？ 答：是的。申十八 15：「耶和華你的神要從你們弟兄中間，給你興起一位先知像我，你們要聽從祂。」</p> <p>問 2：祂在何處執行祂先知的職分呢？ 答：祂教導我們。</p> <p>問 3：祂教導我們什麼？ 答：救恩之道。賽六十一 1-3：「主耶和華的靈在我身上；因為耶和華用膏膏我，叫我傳好信息給謙卑的人，差遣我醫好傷心的人，報告被擄的得釋放，被囚的出監牢；報告耶和華的恩年，和我們神報仇的日子；安慰一切悲哀的人。賜華冠與錫安悲哀的人，代替灰塵；喜樂油，代替悲哀；讚美衣，代替憂傷之靈；使他們稱為公義樹，是耶和華所栽的，叫祂得榮耀。」</p> <p>問 4：祂憑什麼教導我們？ 答：外在藉著祂的話，內在藉著祂的靈。徒十六 14：「有一個賣紫色布匹</p>

<p>5. Q. Was Christ a prophet in the times of the Old Testament? A. Yes; the prophets of those times have also spoken by the Spirit of Christ which was in them. I Peter 1:11.</p> <p>6. Q. Hath He also taught in His own person? A. Yes; when He was in the flesh on earth. John 17:6; Acts 1:3.</p> <p>7. Q. Doth He after His ascension continue to be a prophet? A. Yes; He now teacheth by pastors and teachers whom He hath given. Eph. 4:11.</p> <p>8. Q. Doth He himself now cease to teach? A. By His spirit He alone, always hash, and doth still continue to teach. Isa. 59:21.</p>	<p>的婦人，名叫呂底亞，是推雅推喇城的人，素來敬拜神。她聽見了，主就開導她的心，叫她留心聽保羅所講的話。」</p> <p>問 5：在舊約時基督是先知嗎？ 答：是的；在那時的先知也藉著在他們裡面基督的靈說話。彼前一 11：「就是考察在他們心裡基督的靈，預先證明基督受苦難，後來得榮耀，是指著什麼時候，並怎樣的時候。」</p> <p>問 6：祂本身也教導嗎？ 答：是的；當祂在世為肉身的時候。約十七 6：「你從世上賜給我的人，我已將祢的名顯明與他們。他們本是祢的，祢將他們賜給我，他們也遵守了祢的道。」徒一 3：「祂受害之後，用許多的憑據將自己活活地顯給使徒看，四十天之久向他們顯現，講說神國的事。」</p> <p>問 7：祂升天之後還繼續為先知嗎？ 答：是的；如今藉著祂所賜的牧師與教師教導人。弗四 11：「祂所賜的，有使徒，有先知，有傳福音的，有牧師和教師。」</p> <p>問 8：現今祂停止教導了嗎？ 答：祂藉著祂的靈仍在繼續教導。賽五十九 21：「耶和華說：『至於與他們所立的約，乃是這樣：我加給你的靈，傳給你的話，必不離你的口，也不離你後裔與你後裔之後裔的口，從今直到永遠。這是耶和華說的。』」</p>
<p>Of Christ's Priestly Office</p> <p>1. Q. Was He also promised as a priest? A. Yes. Ps. 110:4. <i>Thou art a priest for ever after the order of Melchizedek.</i></p> <p>2. Q. What doth this intimate? A. (1) That He alone is a priest. (2) An everlasting priest.</p> <p>3. Q. How doth He execute the office of a priest?</p>	<p>2、祂祭司的職分</p> <p>問 1：祂也被應許為祭司嗎？ 答：是的。詩一一〇4：「祢是照著麥基洗德的等次永遠為祭司。」</p> <p>問 2：這暗示什麼？ 答：（1）唯獨祂是祭司；（2）為永遠的祭司。</p> <p>問 3：祂如何執行祂祭司的職分？</p>

<p>A. By offering and making intercession.</p> <p>4. Q. What hath He offered? A. Himself. Heb. 9:14. Who through the eternal Spirit offered Himself without spot to God.</p> <p>5. Q. When was this offering made? A. During His whole sufferings, but especially on the cross. I Peter 2:24. <i>Who His own self bare our sins in His own body on the tree.</i></p> <p>6. Q. To whom hath He offered himself? A. To His Father.</p> <p>7. Q. For whom did He sacrifice Himself? A. For all the elect.</p> <p>8. Q. Was His offering a real sacrifice of atonement? A. Yes. Heb. 10:14. For by one offering He has perfected for ever them that are sanctified.</p> <p>9. Q. What is His intercession? A. That He continually presents His merits unto His Father, and demands thereon the salvation of His people. John 17:24. <i>Father I will that they also whom thou hast given me be with me where I am.</i></p> <p>10. Q. Where doth He thus intercede? A. In heaven. Rom. 8:34. Who is even at the right hand of God, who also maketh intercession for us.</p> <p>11. Q. For whom? A. Only for the elect. John 17:9. I pray not for the world, but for them which Thou hast given Me.</p>	<p>答：藉著獻祭與代求。</p> <p>問 4：祂獻上什麼？ 答：祂獻上祂自己。來九 14：「基督藉著永遠的靈，將自己無瑕無疵獻給神。」</p> <p>問 5：祂何時獻上祂自己？ 答：當祂在世上受苦時期，尤其是在十字架上時。彼前二 24：「祂被掛在木頭上親身擔當了我們的罪。」</p> <p>問 6：祂向誰獻上自己？ 答：向祂的父。</p> <p>問 7：祂為誰獻上祂自己？ 答：為一切蒙揀選的人。</p> <p>問 8：祂所獻的是真正的贖罪祭嗎？ 答：是的。來十 14：「因為祂一次獻祭，便叫那得以成聖的人永遠完全。」</p> <p>問 9：祂的代求是什麼？ 答：祂不斷地提供祂的功勞在父神面前，並替祂百姓的救贖祈求神。約十七 24：「父啊，我在哪裡，願祢賜給我的人，也同我在哪裡。」</p> <p>問 10：祂在哪裡作如此的代求？ 答：在天上。羅八 34：「現今在神的右邊，也替我們祈求。」</p> <p>問 11：祂替誰祈求？ 答：只為蒙揀選的人。約十七 9：「不為世人祈求，卻為祢所賜給我的人祈求。」</p>
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<p>12. Q. Is there more than one mediator of intercession? A. No. I John 2:1. <i>We have an advocate with the Father. Jesus Christ the righteous and He is the propitiation for our sins.</i></p> <p>13. Q. Are not the angels or saints our intercessors in heaven? A. No, for (1) they know not our necessities; (2) cannot hear our prayers; (3) nor have they made satisfaction for us, whereupon they might demand.</p>	<p>問 12：只有一位代求的中保嗎？ 答：是的。約壹二 1：「在父那裡我們有一位中保，就是那義者耶穌基督。」</p> <p>問 13：天上的使者或聖徒不也是我們的代求者嗎？ 答：不是的，因為（1）他們不知道我們的需要；（2）他們不能聽到我們的祈禱；（3）他們既不能替我們贖罪，也不能替我們祈求神。</p>
<p>Of Christ's Kingly Office</p> <p>1. Q. Was Christ also promised as a king? A. Yes. Ps. 2:6. I have set my king upon my holy hill of Zion.</p> <p>2. Q. Wherein doth He execute the office of a king? A. By governing and protecting His people.</p> <p>3. Q. Whereby doth He govern them? A. By His Word and Spirit. Ps. 43:3. Send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles.</p> <p>4. Q. Against whom doth He defend them? A. Against their spiritual and corporal enemies. John 10:28, 29.</p> <p>5. Q. Is He an earthly king? A. No, a spiritual and heavenly King. John 18:36. <i>My kingdom is not of this world.</i></p> <p>6. Q. Was He King also under the Old Testament? A. Yes; even then as King he gave laws unto, and protected His church.</p> <p>7. Q. How long is He to continue a King?</p>	<p>3、祂君王的職分</p> <p>問 1：基督也被應許為君王嗎？ 答：是的。詩二 6：「我已經立我的君在錫安我的聖山上了。」</p> <p>問 2：祂在什麼事上執行祂君王的職分？ 答：在治理與保護祂的百姓上。</p> <p>問 3：祂藉著什麼治理百姓？ 答：藉著祂的道與靈。詩四十三 3：「求祢發出祢的亮光和真實，好引導我，帶我到祢的聖山，到祢的居所。」</p> <p>問 4：祂替他們抵擋誰？ 答：抵擋他們屬靈的與屬肉體的仇敵。約十 28-29：「我又賜給他們永生；他們永不滅亡，誰也不能從我手裡把他們奪去。我父把羊賜給我，他比萬有都大，誰也不能從我父手裡把他們奪去。」</p> <p>問 5：祂是屬世的君王嗎？ 答：不是的；祂是屬靈的與屬天的君王。約十八 36：「我的國不屬這世界。」</p> <p>問 6：祂在舊約時代也是王嗎？ 答：是的；即使在那時，祂也是王，祂賜律法，並且保護祂的教會。</p> <p>問 7：祂繼續作王有多久？</p>

<p>A. To eternity. Luke 1:33. He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.</p> <p>8. Q. Why are the believers called Christians? A. Because they are partakers of Christ's unction. I John 2:20, 27; I Peter 2:9.</p>	<p>答：到永遠。路一 33：「祂要作雅各家的王，直到永遠；祂的國也沒有窮盡。」</p> <p>問 8：為什麼信祂的人被稱為基督徒？ 答：因為他們與基督的恩膏有分。約壹二 20、27：「你們從那聖者受了恩膏，並且知道這一切的事。你們從主所受的恩膏常存在你們心裡，並不用人教訓你們，自有主的恩膏在凡事上教訓你們。這恩膏是真的，不是假的；你們要按這恩膏的教訓住在主裡面。」彼前二 9：「惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。」</p>
<p>Of Christ's Natures</p> <p>1. Q. How many natures hath Christ? A. Two natures; a divine and a human nature. I Tim. 3:16. <i>God was manifest in the flesh.</i></p> <p>2. Q. Was this also foretold? A. Yes. Isa. 9: 6. For unto us a child is born unto us a son is given, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.</p> <p>3. Q. Is He very God? A. Yes. I John 5:20. This is the true God and eternal life.</p> <p>4. Q. Which of the three persons is He according to His godhead? A. The second person, the Son. Gal. 4:4. But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law.</p> <p>5. Q. Is He also very man? A. Yes. I Tim. 2:5. <i>The man Christ Jesus.</i></p> <p>6. Q. Of how many parts doth His human nature consist?</p>	<p>四、論祂的屬性</p> <p>問 1：基督有幾個天性？ 答：有兩個；神性與人性。提前三 16：「神在肉身顯現。」</p> <p>問 2：這曾預言過嗎？ 答：是的。賽九 6：「因有一嬰孩為我們而生，有一子賜給我們，政權必擔在祂的肩頭上。祂名稱為奇妙策士，全能的神，永在的父，和平的君。」</p> <p>問 3：祂是「完全的神」嗎？ 答：是的。約壹五 20：「這是真神，也是永生。」</p> <p>問 4：按神性來說，祂是三位中的哪一位呢？ 答：第二位，聖子。加四 4：「及至時候滿足，神就差遣祂的兒子，為女子所生，且生在律法以下。」</p> <p>問 5：祂也是「完全的人」嗎？ 答：是的。提前二 5：「降世為人的基督耶穌。」</p> <p>問 6：祂的人性包括幾部分？</p>

<p>A. Of two parts, soul and body.</p> <p>7. Q. Was not His godhead instead of His soul? A. No; for He suffered in His soul. Matt. 26:38. My soul is exceeding sorrowful, even unto death.</p> <p>8. Q. Why was it necessary that He should be God? A. (1) To support the human nature in bearing the infinite wrath of God. (2) To give an infinite value to His merits. Isa. 63: 1-3.</p> <p>9. Q. Why should He be man? A. To be capable of suffering and dying.</p> <p>10. Q. Are the two natures in Christ united? A. Yes, in unity of person.</p> <p>11. Q. How is this unity effected? A. By the divine person assuming the human nature. Phil. 2:7. <i>He took upon Him the form of a servant.</i></p> <p>12. Q. Is then His Godhead not changed into his human nature? A. No, He continueth to be God.</p> <p>13. Q. But it is said, John 1:14, <i>The word was made flesh?</i> A. All making is not a change of essence, Gal. 3:13. Christ is made a curse, but not changed into a curse.</p> <p>14. Q. Are not the two natures intermixed, so as to become one nature? A. No; they remain two, even after their union.</p>	<p>答：兩部分，靈魂與身體。</p> <p>問 7：祂的神性不就是祂的靈魂嗎？ 答：不是的；因為祂在祂的靈魂中受苦。太廿六 38：「我心（靈魂）裡甚是憂傷，幾乎要死。」</p> <p>問 8：為何祂必須是神？ 答：（1）使祂的人性能擔當神無限的忿怒。（2）使祂的功勞有無限的價值。賽六十三 1-3：「這從以東的波斯拉來，穿紅衣服，裝扮華美，能力廣大，大步行走的是誰呢？就是我，是憑公義說話，以大能施行拯救。你的裝扮為何有紅色？你的衣服為何象踹酒榨的呢？我獨自踹酒榨，眾民中無一人與我同在；我發怒將他們踹下，發烈怒將他們踐踏。他們的血濺在我衣服上，並且污染了我一切的衣裳。」</p> <p>問 9：為何祂必須是人？ 答：能夠受苦與受死。</p> <p>問 10：這兩個天性在基督裡聯合嗎？ 答：是的，在一個位格內聯合（實存的聯合，hypostatic union）。</p> <p>問 11：此聯合如何產生？ 答：藉著神性取了人性。腓二 7：「祂本有神的形象，不以自己與神同等為強奪的，反倒虛己，取了奴僕的形象，成為人的樣式。」</p> <p>問 12：那麼祂的神性豈不變成了人性嗎？ 答：不是的，祂還是神。</p> <p>問 13：聖經上豈不是說，約一 14：「道成了肉身」嗎？ 答：祂的虛己，並非在本質上（實質屬性上）的改變，加三 13：「基督既為我們受了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：『凡掛在木頭上都是被咒詛的。』」基督為我們受了咒詛，並非變成了咒詛。</p> <p>問 14：這兩個天性豈不是混合了，以致成為一個天性嗎？</p>
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<p>15. Q. Will these two natures constitute two persons? A. No; there is but one person.</p> <p>16. Q. Are any divine attributes transferred to the human nature? A. No; each nature retains its distinct properties.</p>	<p>答：不是的；在聯合之後，兩個天性仍然分得一清二楚。</p> <p>問 15：這兩個天性構成兩個位格嗎？ 答：不是的；仍是一個位格。</p> <p>問 16：是否任何神的屬性都轉移到人性？ 答：不是的；每個天性仍保留它各自的本質。</p>
<p>Of Christ's States</p> <p>1. Q. How many states must we distinguish in Christ? A. Two, a state of humiliation, and a state of exaltation. Ps. 110:7. <i>He shall drink of the brook in the way, therefore shall He lift up the head.</i> Compare Phil. 2:5-11.</p> <p>2. Q. Were both these states necessary? A. Yes; in the state of humiliation He must purchase, and in the state of exaltation He must apply salvation.</p> <p>3. Q. Which are the degrees of His humiliation? A. (1) His humble birth. (2) His sufferings. (3) His death. (4) His burial. (5) His descending into hell.</p> <p>4. Q. Which are the degrees of his exaltation? A. (1) His resurrection. (2) His ascension. (3) His sitting at the right hand of God. (4) His coming again to judgment.</p>	<p>五、論祂的境況</p> <p>問 1：在基督裡分為幾個景況？ 答：兩個；「降卑」的境況與「升高」的境況。詩一一〇7：「祂要喝路旁的河水，因此必抬起頭來。」比較腓二 5-11：「你們當以基督耶穌的心為心。祂本有神的形象，不以自己與神同等為強奪的；反倒虛己，取了奴僕的形象，成為人的樣子；既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。所以神將祂升為至高，又賜給祂那超乎萬名之上的名，叫一切在天上的，地上的，和地底下的，因耶穌的名，無不屈膝，無不口稱耶穌基督為主，使榮耀歸與父神。」</p> <p>問 2：這兩個景況都是必須的嗎？ 答：是的；在降卑的境況中，祂必須付價買贖；在升高的境況中，祂必須請求赦免。</p> <p>問 3：祂降卑的程序為何？ 答：（1）祂卑微的降生；（2）祂的受苦；（3）祂的受死；（4）祂的埋葬；（5）祂的下到陰間。</p> <p>問 4：祂升高的程序是什麼？ 答：（1）祂的復活；（2）祂的升天；（3）祂坐父神的右邊；（4）祂要再來審判。</p>
<p>Of the Decrees of Christ's Humiliation.</p>	<p>（一）論基督降卑的程序</p>

<p>Of His Humble Birth</p> <p>1. Q. Of whom was He born? A. Of the Virgin Mary. Isa. 7:14. Behold a Virgin shall conceive and bear a Son and shall call His name Immanuel.</p> <p>2. Q. By whom was He conceived? A. By the power of the Holy Ghost. Luke 1:35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also, that holy thing which shall be born of thee, shall be called the Son of God.</p> <p>3. Q. Was He also born of her flesh and blood? A. Yes. Gal. 4:4. <i>Made of a woman.</i></p> <p>4. Q. Did He not then bring His human substance or flesh and blood with Him from heaven? A. No! He first assumed it from the Virgin Mary.</p> <p>5. Q. But it is said, He that ascended, is the same that descended. Eph. 4:9, 10? A. The same person, but not the same nature; according to His human nature, He ascended, but according to His divine nature He descended; manifesting Himself in the flesh.</p> <p>6. Q. Where was Christ born? A. At Bethlehem. Micah 5:2. 2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. The fulfilment of this we read in the history of His birth. Luke 2.</p>	<p>1、論祂卑微的降生</p> <p>問 1：祂從誰而生？ 答：祂由童女馬利亞而生。賽七 14：「必有童女懷孕生子，給祂起名叫以馬內利。」</p> <p>問 2：祂由誰感孕？ 答：由聖靈的大能。路一 35：「聖靈要臨到妳身上，至高者的能力要蔭庇妳，因此所要生的聖者，必稱為神的兒子。」</p> <p>問 3：祂也是由她的血肉而生的嗎？ 答：是的，加四 4：「為女子所生。」</p> <p>問 4：那麼祂豈不是由天上帶來祂人性的本質或血肉之體嗎？ 答：不是的！祂先由童貞女馬利亞獲得。</p> <p>問 5：以弗所書四章 9、10 節怎麼說祂升上去，豈不是先降在地下嗎？ 答：是同一個位格，但並不屬同一個天性；根據祂的神性，祂是降卑，使自己顯現在肉身之中。</p> <p>問 6：基督生於何處？ 答：生在伯利恆。彌五 2：「伯利恆以法他啊，你在猶大諸城中為小，將來必有一位從你那裡出來，在以色列中為我作掌權的；祂的根源從亙古，從太初就有。」這預言已經應驗祂降生的記載中，路二章。</p>
<p>Of Christ's Sufferings</p> <p>1. Q. Was it necessary that Christ should suffer? A. Yes, it being foretold. Ps. 8; Ps. 22; Isa. 53; Dan. 9.</p>	<p>2、論他的受苦</p> <p>問 1：基督必須受苦嗎？ 答：是的，這早預言了。詩八篇，二十二篇；賽五十三章；但九章。</p>

<p>2. Q. How long did His sufferings continue? A. From the beginning to the end of His life. II Cor. 8:9; Phil. 2:8.</p> <p>3. Q. Wherein did He suffer? A. Both in soul and body. Matt. 26:38; I Pet. 2:24.</p> <p>4. Q. Did He suffer immediately after His birth? A. Yes, a painful circumcision on the eighth day.</p> <p>5. Q. Why was Christ circumcised? A. Among other reasons, that He might have the sign of Abraham's seed.</p> <p>6. Q. Did any other sufferings follow? A. Yes, a poor and humble bringing up, and finally a life full of hatred, contempt, and persecution by his enemies.</p> <p>7. Q. When were His sufferings most aggravated? A. Towards the end of His life, the circumstances whereof we may read Matt. 26 and 27.</p> <p>8. Q. Under what judge did He suffer death? A. Under Pontius Pilate.</p>	<p>問 2：祂的受苦持續了多久呢？ 答：在祂一生中從起始到末。林後八 9：「你們知道我們主耶穌基督的恩典：祂本來富足，卻為你們成了貧窮，叫你們因他的貧窮，可以成為富足。」腓二 8：「既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。」</p> <p>問 3：祂在哪裡受苦？ 答：在祂的靈魂與肉身中。太廿六 38：「便對他們說：『我心裡甚是憂傷，幾乎要死；你們在這裡等候，和我一同警醒。』」彼前二 24：「祂被掛在木頭上，親身擔當了我們的罪，使我們既然在罪上死，就得以在義上活。因祂受的鞭傷，你們便得了醫治。」</p> <p>問 4：在祂出生後立刻就受苦了嗎？ 答：是的，第八天受割禮之痛。</p> <p>問 5：為何基督要受割禮？ 答：這表明祂是亞伯拉罕的後裔。</p> <p>問 6：以後還有其他的受苦嗎？ 答：是的，生長於貧微，後來的人生更是充滿了敵意、藐視，被仇敵所逼迫。</p> <p>問 7：祂受最厲害痛苦是在什麼時候？ 答：是在祂一生最末了的時候，其中情形，我們可以看馬太福音二十六至二十七章。</p> <p>問 8：祂在誰的審判下被處死？ 答：在本丟彼拉多手下。</p>
<p>Of Christ's Death</p>	<p>3、論祂的死</p>

<p>1. Q. What death did He die? A. The death of the cross. Phil. 2:8. <i>He became obedient unto death, even the death of the cross.</i> See Matt. 27:31-50 and the other Evangelists.</p> <p>2. Q. Was His crucifixion also foretold? A. Yes. Ps. 22:16. They pierced My hands and My feet.</p> <p>3. Q. Was that death attended with any aggravating circumstances? A. Yes. It was (1) a contemptible, (2) a painful, and (3) an accursed death.</p> <p>4. Q. Why did He die such an accursed death? A. To redeem us from the curse. Gal. 3:13. Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, cursed is every one that hangeth on a tree.</p> <p>5. Q. Where was Christ crucified? A. On Mount Calvary, between two malefactors.</p> <p>6. Q. Was His death also a necessary part of His sufferings? A. Yes, because death was threatened as a punishment for sin, and He must take away all punishment.</p>	<p>問 1：祂是怎麼死的？ 答：死在十字架上。腓二 8：「存心順服，以至於死，且死在十字架上。」參看太廿七 31-50，以及其它福音書。</p> <p>問 2：祂的被釘十字架也是預言嗎？ 答：是的，詩廿二 16：「他們紮了我的手，我的腳。」</p> <p>問 3：祂的死伴隨著什麼嚴重的情況嗎？ 答：是的，（1）是一個被藐視的，（2）痛苦的，與（3）被咒詛的死。</p> <p>問 4：祂為何要受這被咒詛的死？ 答：為要贖我們脫離咒詛。加三 13：「基督既為我們受了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：『凡掛在木頭上都是被咒詛的。』」</p> <p>問 5：基督在哪裡被釘十字架？ 答：在加略山，被釘於二個惡人之間。</p> <p>問 6：祂的死也是祂受苦的必要部分嗎？ 答：是的；因為死亡是受到罪惡刑罰的威脅，祂必須除去一切的刑罰。</p>
<p>Of Christ's Burial</p> <p>1. Q. Who buried Christ? A. Joseph of Arimathea and Nicodemus.</p> <p>2. Q. Where? A. In a new tomb hewn out of a rock.</p> <p>3. Q. Why was He buried? A. To assure us that He had really died.</p>	<p>4、論祂的埋葬</p> <p>問 1：誰埋葬了基督？ 答：亞利馬太的約瑟與尼哥底母。</p> <p>問 2：葬於何處？ 答：一塊岩石鑿出的新墳墓裡。</p> <p>問 3：為何祂被埋葬？ 答：要我們確實知道祂真的死了。</p>

<p>4. Q. Was His burial also foretold? A. Yes. Isa. 53:9. He made His grave with the wicked, and with the rich in His death.</p>	<p>問 4：祂的埋葬也曾預言了嗎？ 答：是的。賽五十三 9：「祂與惡人同埋，...與財主同葬。」</p>
<p>Of Christ's Descending into Hell</p> <p>1. Q. What is meant by His descending into hell? A. That He suffered the agonies of hell in His soul.</p> <p>2. Q. When did He suffer them? A. Particularly in the garden of Gethsemane, and on the cross.</p> <p>3. Q. What was His complaint in Gethsemane? A. Matt. 26:38. My soul is exceeding sorrowful, even unto death.</p> <p>4. Q. What on the cross? A. Matt. 27:46. My God, my God, why hast thou forsaken Me?</p> <p>5. Q. Did He then not descend into hell itself? A. No, for while He was dead, His body was in the grave, and His soul in heaven. Luke 23:43-54. <i>Verily I say unto thee, this day shalt thou be with Me in paradise.</i></p> <p>6. Q. Did His descending into hell take place before His death? A. Yes; during the suffering of His body.</p> <p>7. Q. Was that suffering of His soul also necessary? A. Yes; because we also sinned in our soul.</p>	<p>5、論基督下陰間</p> <p>問 1：祂下陰間是什麼意思？ 答：在祂的靈魂中受了陰間的痛苦。</p> <p>問 2：祂在何時受這痛苦？ 答：特別是在客西馬尼園與十字架上。</p> <p>問 3：祂在客西馬尼園中的訴苦是什麼？ 答：太廿六 38：「我心（靈魂）裡甚是憂傷，幾乎要死。」</p> <p>問 4：在十字架上祂訴什麼苦呢？ 答：太廿七 46：「我的神，我的神，為什麼離棄我？」</p> <p>問 5：那麼祂並沒有下到陰間？ 答：沒有；因為祂死了，祂的肉身墳墓裡，祂的靈魂在天上。路廿三 43-54：我實在告訴你，今日你要同我在樂園裡了。</p> <p>問 6：祂的下陰間是在他死之前嗎？ 答：是的；是在祂的肉身受苦期間。</p> <p>問 7：祂靈魂的受苦也是必須的嗎？ 答：是的；因為我們也在靈魂裡犯罪。</p>
<p>Of the End of Christ's Humiliation. His Satisfaction</p> <p>1. Q. Hath Christ by his humiliation also satisfied divine justice? A. Yes. Isa. 53:4.</p>	<p>6、論基督降卑的目的—祂的代贖</p> <p>問 1：基督藉著祂的降卑也滿足了神的公義嗎？ 答：是的。賽五十三 4：「祂誠然擔當我們的憂患，背負我們的痛苦；我</p>

2. Q. Wherein doth His satisfaction consist?
A. It consists in two parts: (1) In obeying the law; (2) In suffering punishment.

3. Q. Doth actual obedience to the law belong to His satisfaction?
A. Yes. Rom. 6:19. By the obedience of one many shall be made righteous.

4. Q. Doth suffering punishment also belong to His satisfaction?
A. Yes. Isa. 63:5. The chastisement of our peace was upon Him.

5. Q. Was suffering the punishment only not sufficient to merit or satisfy for us?
A. No; suffering punishment might indeed free from punishment, but could give no right to eternal life; that was promised only on the obedience of the law. Luke 10:28. *Do this and thou shalt live.*

6. Q. Was satisfaction necessary?
A. Yes. (1) By reason of God's justice, which admits of no remission of sins without punishment, or satisfaction, (2) by reason of his truth, having thus expressly declared Himself.

7. Q. Is there an absolute atonement made by this satisfaction, or only a possibility of salvation merited?
A. There is an actual, absolute, and personal atonement made. I John 2:2. *And He is a propitiation for our sins.* Compare Luke 18:12.

8. Q. For whom hath made this satisfaction?
A. Only for the elect.

9. Q. Did He not then die for all men?
A. No, but only for His people. Matt. 1:21. For His sheep John 10:11. For His church. Acts 20:28.

們卻以為祂受責罰，被神擊打苦待了。」

問 2：祂的代贖在乎什麼？

答：包括兩部分：（1）藉著順服律法；（2）受刑罰。

問 3：實際上順服律法是屬於代贖的嗎？

答：是的。羅五 19：「因一人的順從，眾人也成為義了。」

問 4：受刑罰也屬於代贖的嗎？

答：是的。賽五十三 5：「因祂受的刑罰我們得平安。」

問 5：只靠受刑罰不夠滿足我們的代贖嗎？

答：不夠；受刑罰當然能免去刑罰，但不能得到永生的權利，那只是根據順從律法的應許。路十 28：「你這樣行，就必得永生。」

問 6：代贖是必須的嗎？

答：是的。（1）因為神的公義要求不受刑罰，或得到補贖，罪是不能得赦免的；（2）由於祂的真理是如此清楚宣佈的。

問 7：由此代贖而得到一個絕對的贖罪，或只是賺得救恩的可能性？

答：得到一實際的、絕對的，與個人的贖罪。約壹二 2：「他為我們的罪作了挽回祭。」比較路十八 12：「我一個禮拜禁食兩次，凡我所得的，都捐上十分之一。」

問 8：基督為誰作此代贖？

答：只為祂所揀選的人。

問 9：基督的死是為所有的人嗎？

答：不是的；乃是為祂的百姓。太一 21：「她將要生一個兒子，你要給祂起名叫耶穌，因祂要將自己的百姓從罪惡裡救出來。」為祂的羊，約十 11：「我是好牧人，好牧人為羊捨命。」為祂的教會，徒二十 28：「聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎，牧養神的

<p>10. Q. How then must it be understood, where Christ is said to have died for the world, and for all men? A. Thereby must be understood, either all the elect in the world, or the Gentile world together with the Jews under the New Testament, or all kinds of people.</p> <p>11. Q. What is the result of this satisfaction? A. (1) God is now reconciled with the elect sinner. (2) He receives the right to life. Gal. 4:4, 5.</p> <p>12. Q. Has everyone ground to believe that Christ has satisfied for him? A. No; but only those who accept Christ as the meriting, working, effecting, and exemplary cause of their spiritual life. Tit. 2:14. John 12:24. II Cor. 5:14, 15 and Rom. 6:5.</p>	<p>教會，就是祂用自己血所買來的。」</p> <p>問 10：基督說祂死是為世人，為所有的人，這又當如何解釋呢？ 答：我們必須知道，這是指著在世界上，或新約時的外邦人與猶太人，或萬國萬民中，所有蒙揀選的人說的。</p> <p>問 11：此代贖的結果為何？ 答：（1）神與蒙揀選的罪人和好。（2）他得到生命的權利。加四 4-5：「及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，要把律法以下的人贖出來，叫我們得著兒子的名分。」</p> <p>問 12：每個人都可以相信基督是為祂作了代贖嗎？ 答：不是的；只有那些接受基督作他們屬靈生命的功勞，行為（工作）、果效與模範的人。多二 14：「祂為我們捨了自己，要贖我們脫離一切罪惡，又潔淨我們，特作自己的子民，熱心為善。」約十二 24：「我實實在在地告訴你們，一粒麥子不落在地裡死了，仍舊是一粒；若是死了，就結出許多子粒來。」林後五 14-15：「原來基督的愛激勵我們；因我們想一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活著的人不再為自己活，乃為替他們死而復活的主活。」羅六 5：「我們若在祂死的形狀上與祂聯合，也要在祂復活的形狀上與祂聯合。」</p>
<p>Of the State and Degree of Christ's Exaltation.</p> <p>Of His Resurrection</p> <p>1. Q. Was the resurrection of Christ necessary? A. Yes. Ps. 16:10. Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Compare Acts 2:25-31.</p> <p>2. Q. What certainty have we that He is risen? A. (1) The testimony of angels and the watchmen; (2) the manifold appearances of the Lord Jesus to the women and the disciples.</p>	<p>(二) 論基督升高的境況與程序</p> <p>1、論祂的復活</p> <p>問 1：基督的復活是必須的嗎？ 答：是的。詩十六 10：「因為祢必不將我的靈魂撇在陰間，也不叫祢的聖者見朽壞。」比較徒二 25-31。</p> <p>問 2：祂復活我們有什麼確據？ 答：（1）天使與看守的人的見證；（2）主耶穌向婦女與門徒多次的顯現。</p>

3. Q. Is there any benefit in His resurrection?

A. Yes our spiritual and corporal resurrection, and an assurance that He in all things hath fully satisfied. Rom. 4:25. Who was delivered for our offences, and was raised again for our justification.

4. Q. By whose power did He rise?

A. By His Father's power and by His own divine power, being quickened by His Father, He arose of Himself. Acts 2:24; John 2:19.

5. Q. On what day did He arise?

A. On the third day after His death.

6. Q. By whom was that prefigured?

A. By Jonas; For as Jonas was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth. Matt. 12:40.

7. Q. On what day of the week was He buried, and on what day did He arise?

A. He was buried on Friday evening, and arose on the morning of the Lord's day.

8. Q. But these were not the three whole days and nights.

A. The parts of days must be taken for the whole. Compare Luke 24:21.

9. Q. Who are the partakers of Christ's resurrection?

A. Those who know Christ and the power of His resurrection. Phil. 3:10.

問 3：祂的復活對我們有什麼好處嗎？

答：有的，我們得到屬靈的與肉身的復活，並祂在凡事上完全代贖的確證。羅四 25：「耶穌被交給人，是為我們的過犯；復活，是為叫我們稱義。」

問 4：祂復活是靠誰的能力？

答：靠著父神的大能，並靠祂自己屬神的能力。既然父神使祂復活，祂就自己復活起來。徒二 24：「神卻將死的痛苦解釋了，叫祂復活，因為祂原不能被死拘禁。」約二 19：「耶穌回答說：『你們拆毀這殿，我三日內要再建立起來。』」

問 5：在什麼日子祂從死裡復活？

答：在祂死後第三天。

問 6：有誰預表了這件事？

答：約拿；「約拿三日三夜在大魚肚腹中，人子也要這樣三日三夜在地裡頭」太十二 40。

問 7：祂在禮拜幾被埋的，又在禮拜幾復活的？

答：祂在禮拜五晚上被埋葬，然後在主日清早復活了（那天是七日的第一日）。

問 8：但這並不是整整三日三夜？

答：不足的一日必須按一整天計算。比較路廿四 21：「但我們素來所盼望要贖以色列民的，就是祂。不但如此，而且這事成就，現在已經三天了。」

問 9：誰參予基督的復活？

答：凡認識基督，曉得祂復活大能的人。腓三 10：「使我認識基督，曉得祂復活的大能，並且曉得和祂一同受苦，儗法祂的死。」

Of Christ's Ascension

1. Q. How many days did Christ remain on earth after His resurrection?

A. Forty days. Acts 1:3.

2. Q. To what end?

A. (1) More fully to manifest the certainty of His resurrection. (2) To instruct His disciples still farther in some things.

3. Q. What degree of exaltation did then follow?

A. His ascension into heaven.

4. Q. Was that also foretold?

A. Yes. Ps. 68:18. Thou hast ascended on high.

5. Q. Did any witnesses attend His ascension?

A. Yes, angels, and the disciples of the Savior. Acts 1.

6. Q. Was His ascension also necessary?

A. Yes. (1) There to rule as King, (2) there to pray as intercessor; (3) there to receive His people unto Himself.

7. Q. From where did Christ ascend?

A. From the Mount of Olives, outside of Jerusalem.

8. Q. Whither did Christ ascend?

A. Into the third heaven. Eph. 4:10. He ascended up far above the heavens.

9. Q. In what manner did He ascend?

A. Actually, visibly, and locally. John 16: 28; Acts 3:21.

2、論祂的升天

問 1：基督復活之後在地上停留了多少日？

答：四十日。徒一 3：「祂受害之後，用許多的憑據將自己活活地顯給使徒看，四十天之久向他們顯現，講說神國的事。」

問 2：為了什麼目的？

答：（1）為了更顯明祂復活的真確性。（2）在更多的事上教導祂的門徒。

問 3：祂升高到什麼程度呢？

答：祂升上高天。

問 4：聖經上也有預言嗎？

答：是的，詩六十八 18：「祂已經升上高天。」

問 5：有什麼見證人看見祂升天嗎？

答：是的，有天使，與救主的門徒。徒一章。

問 6：祂的升天也是必須的嗎？

答：是的。（1）在那裡為主治理祂的百姓；（2）為門徒代求；（3）接祂的百姓到祂那裡。

問 7：基督從哪裡升天？

答：從耶路撒冷城外的橄欖山。

問 8：基督升往哪裡？

答：進入第三層天。弗四 10：「遠升諸天之上。」

問 9：祂怎樣升天的？

答：實際地、可見地、在地上地。約十六 28：「我從父出來，到了世界；我又離開世界，往父那裡去。」徒三 21：「天必留祂，等到萬物復興的時候，就是神從創世以來，藉著聖先知的口所說的。」

<p>10. Q. Is not His human nature become omnipresent by His ascension? A. No; Matt. 26:11, Ye have the poor always with you, but Me ye have not always.</p> <p>11. Q. Who can comfort themselves with Christ's ascension? A. Those who are risen with Christ, etc. Col. 3:1.</p>	<p>問 10：祂的人性豈不是在升天時成為無所不在的嗎？ 答：不是的；太廿六 11：「因為常有窮人和你們同在，只是你們不常有我。」</p> <p>問 11：基督的復活能使誰得著安慰？ 答：與基督一同復活的人，西三 1：「所以，你們若真與基督一同復活，就當求在上面的事；那裡有基督坐在神的右邊。」</p>
<p>Of Christ's Sitting at the Right Hand of God</p> <p>1. Q. Was Christ's sitting at God's right hand also foretold? A. Yes. Ps. 110:1. The Lord said unto my Lord, Sit thou at My right hand.</p> <p>2. Q. Is that accomplished in Jesus? A. Yes. Stephen saw Him standing at God's right hand. Acts 7:65.</p> <p>3. Q. What is sitting at God's right hand? A. His exaltation to all power and glory. Heb. 1:3. He sat down at the right hand of the majesty on high.</p> <p>4. Q. Must not that be literally understood? A. No; for God, who is a spirit, has, properly speaking, no right hand.</p> <p>5. Q. What are the benefits of this glorification? A. Ps. 68:18. Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellions also, that the Lord God might dwell among there.</p>	<p>3、論祂坐在神的右邊</p> <p>問 1：基督坐在神的右邊也曾預言過嗎？ 答：是的。詩一一〇 1：「耶和華對我主說，祢坐在我的右邊。」</p> <p>問 2：這在耶穌身上應驗了嗎？ 答：是的。司提反看見祂站在神的右邊。徒七 55：「但司提反被聖靈充滿，定睛望天，看見神的榮耀，又看見耶穌站在神的右邊。」</p> <p>問 3：坐在神的右邊是什麼意思？ 答：祂升高得到一切的能力與榮耀頌讚。來一 3：「坐在高天至大者的右邊。」</p> <p>問 4：這決不可以按字面解釋嗎？ 答：不可以；因為神是靈，實在說來祂並沒有右手。（右邊代表權柄。）</p> <p>問 5：這種榮耀的益處是什麼？ 答：詩六十八 18：「祢已經升上高天，擄掠仇敵；祢在人間，就是在悖逆的人間，受了供獻，叫耶和華神可以與他們同住。」</p>
<p>Chapter 13: Of Effectual Calling</p> <p>1. Q. To what end is Christ thus exalted? A. To apply His benefits unto us.</p>	<p>第十三章 論有效的恩召</p> <p>問 1：基督升高的目的是什麼？ 答：叫我們得益處。</p>

2. Q. How may the benefits of Christ be distinguished?
 A. Into two kinds: (1) benefits in this life; (2) benefits after this life.

3. Q. What are the benefits bestowed in this life?
 A. These are principally: calling, justification and sanctification.

4. Q. Which are those conferred in the life to come?
 A. Resurrection, final judgment, and eternal life.

5. Q. How manifold is this calling?
 A. Twofold, an external, and an internal calling.

6. Q. Whereby is the external calling effected?
 A. By the Word of God. Prov. 9:3ff.

7. Q. Whereby the internal calling?
 A. By the Spirit of God. Jer. 31:33.

8. Q. Who are externally called?
 A. All sorts of men, even such as are not elected. Matt. 20:16. *Many are called, but few chosen.*

9. Q. Is then the external calling universal?
 A. In Christendom, but not through the whole world.

10. Q. Is it not however more general now than it was under the Old Testament?
 A. Yes, for then it respected the Jews only, but now also the Gentiles.

問 2：基督給我們的益處可分幾種？

答：分兩種：（1）今生的益處；（2）來世的益處。

問 3：所給我們今生的益處是什麼？

答：主要的有：蒙召、稱義，與成聖。

問 4：在來世所給我們的益處是什麼？

答：復活，最後審判，與永生。

問 5：蒙召分幾部分？

答：兩部分，內在的呼召（內召）與外在的呼召（外召）。

問 6：外在的呼召如何產生？

答：藉著神的道，箴九 3-6：「打發使女出去，自己在城中至高處呼叫，說：『誰是愚蒙人，可以轉到這裡來！』又對那無知的人說：『你們來，吃我的餅，喝我調和的酒。你們愚蒙人，要捨棄愚蒙，就得存活，並要走光明的道。』」

問 7：內在的呼召如何產生？

答：藉著神的靈，耶卅一 33：「耶和華說：『那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裡面，寫在他們心上。我要作他們的神，他們要作我的子民。』」

問 8：誰蒙外在的呼召？

答：所有人，即使是未蒙揀選的人。太二十 16：「被召的人多，選上的人少。」

問 9：這麼說外在的呼召是普遍的嗎？

答：只在基督教世界，而不是全世界。

問 10：比較舊約來說，現今豈不是更普遍了嗎？

答：是的，因為從前只關乎猶太人，但如今也關係到外邦人。

<p>11. Q. Is there not a calling in nature that leads to salvation? A. No, nature knows nothing of Christ, without whom there is no salvation.</p> <p>12. Q. Is the external calling sufficient to conversion? A. No. I Cor. 3:7. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase.</p> <p>13. Q. What must then be added to it? A. The internal calling as in Lydia. Acts 16:14. Whose heart the Lord opened, that she attended unto the things which were spoken by Paul.</p> <p>14. Q. Who then are internally called? A. The elect only. Rom. 8:30. Whom He did predestinate, them He also called.</p> <p>15. Q. What is the internal calling? A. An efficacious change of the whole man.</p> <p>16. Q. Is there then anything to be changed in man? A. Yes, the understanding, will, affections, and conversation.</p> <p>17. Q. How are these then by nature? A. The understanding is darkened, the will is perverse, the affections irregular, and the conversation is sinful. Eph. 4:18. Rom. 8:7.</p> <p>18. Q. What do they become by effectual calling? A. The understanding is enlightened to know God in His all-sufficiency; Jesus in His preciousness; and himself in his damnable condition, I Cor. 2:2, 13. The will to serve and glorify God. Rom. 7:16. The affections purified to hate sin and on the other hand to love God as the supreme good, and a desire to holiness, etc. Rom.</p>	<p>問 11：大自然沒有呼召人得救恩嗎？ 答：沒有，大自然不能叫人認識基督，沒有基督就沒有得救的。</p> <p>問 12：外在的呼召足以叫人歸向神嗎？ 答：不能。林前三 7：「可見栽種的算不得什麼，澆灌的也算不得什麼；只在那叫他生長的神。」</p> <p>問 13：除此之外還需要什麼呢？ 答：還需要內在的呼召，像在呂底亞身上一樣。徒十六 14：「主就開導她的心，叫她留心聽保羅所講的話。」</p> <p>問 14：那麼有誰得蒙內在的呼召呢？ 答：只有被主揀選的人。羅八 30：「預先所定下的人又召他們來；所召來的人，又稱他們為義。」</p> <p>問 15：內在的呼召是什麼？ 答：使整個人有效的更新變化。</p> <p>問 16：在人裡面有需要改變的嗎？ 答：是的，人的悟性、意志、情感，與言行都要改變。</p> <p>問 17：從前屬血氣之人這些都怎樣呢？ 答：悟性是黑暗的，意志是墮落的，情感是不規律的，行為是犯罪的。弗四 18：「他們心地昏昧，與神所賜的生命隔絕了，都因自己無知，心裡剛硬。」羅八 7：「原來體貼肉體的，就是與神為仇；因為不服神的律法，也是不能服。」</p> <p>問 18：得蒙有效恩召之後，這些又如何呢？ 答：悟性得蒙光照，認識神的全能；認識耶穌的寶貴；並認識自己是在被定罪的情形中，林前二 2、13：「因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督並祂釘十字架。並且我們講說這些事，不是用人智慧所指教的言語，乃是用聖靈所指教的言語，將屬靈的話解釋屬靈的</p>
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<p>6:19. And the conversation sanctified.</p> <p>19. Q. Is this internal calling efficacious? A. Yes, it hath an irresistible power. Eph. 1:19, 20.</p> <p>20. Q. Is there any thing more in it than external persuasion? A. Yes, an inward inclining of the will. Phil. 2:13.</p> <p>21. Q. Doth God then compel man? A. No, He makes him willing. Songs of Solomon 1:4.</p> <p>22. Q. How is the efficacy of the internal calling expressed in Scripture? A. It is called a creating, II Cor. 5:17, <i>Therefore, if anyone is in Christ, he is a new creation. The old has gone, the new has come!</i> Eph. 2:10, <i>For we are His workmanship created in Christ Jesus unto good works. Also a drawing.</i> John 6:44, <i>No man can come unto Me, except the Father, which hath sent Me draw him.</i></p>	<p>事。」在意志上要服事神、榮耀神，羅七 15：「因為我所作的，我自己不明白；我所願意的，我並不作；我所恨惡的，我倒去作。」情感得到潔淨去恨惡罪惡，另一方面以愛神為至善，渴慕聖潔等等，羅六 19：「我因你們肉體的軟弱，就照人的常話對你們說：你們從前怎樣將肢體獻給不潔不法作奴僕，以至於不法；現今也要照樣將肢體獻給義作奴僕，以至於成聖。」並且言行分別為聖。</p> <p>問 19：這內在的呼召是有效的嗎？ 答：是的，內在的呼召有不可抵抗的能力。弗一 19-20：「並知道他向我們這信的人所顯的能力，是何等浩大，就是照他在基督身上所運行的大能大力，使他從死裡復活，叫他在天上坐在自己的右邊。」</p> <p>問 20：這內在的呼召比外部的勸勉更有力嗎？ 答：是的，有意志的內在傾向。腓二 13：「因為你們立志行事，都是神在你們心裡運行，為要成就祂的美意。」</p> <p>問 21：神強迫人嗎？ 答：不，神使人自己甘願。歌一 4：「願祢吸引我，我們就快跑跟隨祢。王帶我進了內室，我們必因祢歡喜快樂；眾人：我們要稱讚祢的愛情，勝似稱讚美酒。佳偶：他們愛祢是理所當然的。」</p> <p>問 22：有效的內在的恩召在聖經中如何記載？ 答：稱為新造，林後五 17，「若有人在基督裡，他就是新造的人，舊事已過，都變成新的了。」弗二 10：「我們原是祂的工作，在基督耶穌裡造成的，為要叫我們行善。」也是吸引，約六 44：「若不是差我來的父吸引人，就沒有能到我這裡來的。」</p>
<p>Chapter 14: Of the Church</p> <p>1. Q. Doth Christ also gather a church by this calling? A. Yes.</p> <p>2. Q. Where is the church?</p>	<p>第十四章 論教會</p> <p>問 1：基督也借此呼召聚集一個教會嗎？ 答：是的。</p> <p>問 2：教會在這裡？</p>

<p>A. Here on earth, and in heaven.</p> <p>3. Q. What name is given to the church on earth? A. The church militant, because it is in a continual warfare. Rom. 7:23.</p> <p>4. Q. With whom? A. With the world, the devil, and our own flesh.</p> <p>5. Q. What name is given to the church in heaven? A. The church triumphant, because she hath then overcome all things. Rev. 7:9.</p> <p>6. Q. Are these then two different churches? A. No; but two distinct parts of the same church. Eph. 1:10.</p> <p>7. Q. Is there more than one church? A. No. Songs of Solomon 6:9. <i>My dove, my undefiled, is but one.</i> The church is everywhere and in all ages the same church. Compare John 10:16.</p> <p>8. Q. Is there always a church? A. Yes. Matt. 16:18. The gates of hell shall not prevail against it.</p> <p>9. Q. Is she always equally visible? A. No: she may be invisible under persecution.</p> <p>10. Q. Doth the church then still exist? A. Yes; as in the days of Elijah, who supposed he was left alone although there</p>	<p>答：在世上，也在天上。</p> <p>問 3：在世上的教會叫什麼？ 答：爭戰的教會，因為教會在不斷的戰鬥之中。羅七 23：「但我覺得肢體中另有個律和我心中的律交戰，把我擄去，叫我附從那肢體中犯罪的律。」</p> <p>問 4：與誰相爭交戰？ 答：與世界，魔鬼和我們自己的肉體。</p> <p>問 5：教會在天上的名稱是什麼？ 答：得勝的教會，因為教會那時已經得勝了一切。啟七 9：「此後，我觀看，見有許多人，沒有人能數過來，是從各國、各族、各民、各方來的，站在寶座和羔羊面前，身穿白衣，手拿棕樹枝。」</p> <p>問 6：那麼就有這兩種不同的教會了嗎？ 答：不是的；乃是同一教會兩個不同的部分。弗一 10：「要照所安排的，在日期滿足的時候，使天上地上一切所有的，都在基督裡面同歸於一。」</p> <p>問 7：此外還有教會嗎？ 答：沒有。歌六 9：「我的鴿子，我的完全人，只有這一個。」各處都有教會，而且各世代都是同一個教會。比較約十 16：「我另外有羊，不是這圈裡的；我必須領他們來，他們也要聽我的聲音，並且要合成一群，歸一個牧人了。」</p> <p>問 8：總是有教會的嗎？ 答：是的。太十六 18：「陰間的權柄，不能勝過她。」</p> <p>問 9：教會總是外部可見的嗎？ 答：不一定；在受逼迫下，她可能隱而未現。</p> <p>問 10：那時教會仍然存在嗎？ 答：是的；如同在以利亞時代，他以為只剩下他一人，其實還有七千人未</p>
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<p>were seven thousand who had not bent their knees to Baal. I Kings 19:14-18.</p> <p>11. Q. Who is at the head of the church? A. Jesus Christ. Eph. 5:23. Christ is the head of the church.</p> <p>12. Q. Is not the Pope of Rome the head of the church? A. No; he is the Antichrist.</p> <p>13. Q. Why so? A. Because everything is fulfilled in him that was foretold of the Antichrist.</p> <p>14. Q. What are marks of the true church? A. The pure preaching of God's Word, and the proper administration of the sacraments.</p> <p>15. Q. Is not antiquity a mark of the church? A. No; for Satan's kingdom is also old.</p> <p>16. Q. Is multitude of men a mark? A. No: Christ's church is a little flock. Luke 12:32.</p> <p>17. Q. Is not prosperity in this world a mark? A. No. John 16:33. In the world ye shall have tribulation.</p> <p>18. Q. Wherein doth the authority of the church consist? A. In exercising the keys of the kingdom of heaven.</p> <p>19. Q. How many keys are there? A. Two, the preaching of the gospel, and Christian discipline.</p> <p>20. Q. Is it enough to be an outward member of the church? A. No, we must examine ourselves whether we are a living member thereof.</p>	<p>向巴力屈膝。王上十九 14-18。</p> <p>問 11：誰是教會的頭？ 答：耶穌基督。弗五 23：「基督是教會的頭。」</p> <p>問 12：天主教的教皇不是教會的頭嗎？ 答：不是的；他是敵基督者。</p> <p>問 13：為什麼這樣？ 答：因為預言敵基督的一切都應驗在他身上。</p> <p>問 14：真教會的標識是什麼？ 答：真實傳揚神的道，並適當執行聖禮。</p> <p>問 15：歷史悠久不是教會的標識嗎？ 答：不是的；撒但的國也是歷史悠久的。</p> <p>問 16：人數眾多不是教會的標識嗎？ 答：不是的。基督的教會乃是一小群。路十二 32：「你們這小群，不要懼怕，因為你們的父，樂意把國賜給你們。」</p> <p>問 17：在這世界上的繁盛也不是教會的標識嗎？ 答：不是的。約十六 33：「在世上你們有苦難。」</p> <p>問 18：教會的權柄在哪裡？ 答：執掌天國的鑰匙。</p> <p>問 19：有幾把鑰匙？ 答：兩把，傳揚福音，訓練基督門徒。</p> <p>問 20：只作教會外表的基督徒（虛有其表、山寨版、名義上的基督徒）就夠了嗎？</p>
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	<p>答：不夠，我們必須檢驗自己，我們是否是真基督徒（有實質內在的基督徒）。</p>
<p>Chapter 15: Justification</p> <p>1. Q. Are the internally called also justified? A. Yes. Rom. 8:30. Whom he called, them he also justified.</p> <p>2. Q. What is it to be justified? A. It is to be acquitted from guilt and punishment, and to be entitled to eternal life.</p> <p>3. Q. Is there any difference between justification and sanctification? A. Yes: (1) Justification is an act without, but sanctification within us. (2) Justification removes the guilt, and sanctification the pollution of sin. (3) The act of justification is complete, but sanctification, during this life, is not complete.</p> <p>4. Q. Are we then not changed inwardly by justification? A. No, this is effected by sanctification.</p> <p>5. Q. Is not justification an infusion of righteousness? A. No; it is but a sentencing, or acquitting of man, such as judges pronounce in courts of justice.</p> <p>6. Q. Is it used in this sense in Scripture? A. Yes, thus it is opposed to condemnation. Prov. 17:15. <i>He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.</i></p> <p>7. Q. Is it used so in reference to this justification? A. Yes. Rom. 8:33, 34. <i>It is God that justifieth, logo is he that condemneth?</i></p> <p>8. Q. Who is it then that justifieth or acquits us?</p>	<p>第十五章 論因信稱義</p> <p>問 1：蒙內在呼召的人也被稱義嗎？ 答：是的。羅八 30：「所召來的人，又稱他們為義。」</p> <p>問 2：稱義是什麼意思？ 答：就是不算為有罪，不受最的刑罰，並且獲得永生。</p> <p>問 3：稱義與成聖有什麼分別？ 答：有：（1）稱義是一個外在的作為，但成聖是我們內在的更新。（2）稱義除去罪孽，成聖除去罪污（罪的污染、玷污）。（3）稱義的作為已經完成，但成聖在今生是可經驗但未完成的。</p> <p>問 4：這樣說來，稱義是不能改變我們的內部了？ 答：不能，這是成聖的工作。</p> <p>問 5：稱義豈不是義的注入嗎？ 答：不是的；那只是一個判決，或宣判人無罪，正如在法庭上法官宣判一樣。</p> <p>問 6：聖經中有這個意思的引用嗎？ 答：是的；與被定罪相反。箴十七 15：「定惡人為義的，定義人為惡的，這都為耶和華所憎惡。」</p> <p>問 7：這種用法與稱義有關嗎？ 答：是的。羅八 33：「誰能控告神所揀選的人呢？有神稱他們為義了。」</p> <p>問 8：稱我們為義的是誰？</p>

<p>A. God, the Father, representing the person of a judge.</p> <p>9. Q. In what character doth the Son appear in this matter? A. As intercessor and mediator, for whose sake we are justified.</p> <p>10. Q. How doth the Holy Ghost appear? A. As one who giveth us knowledge of our justification, and sealeth it unto us.</p> <p>11. Q. Can we be assured of our justification? A. Yes. Rom. 5:1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.</p> <p>12. Q. From what are we justified? A. From all sins without exception.</p> <p>13. Q. For whose sake are we justified? A. Only for the sake of Christ. Rom. 3:24. Being justified freely by His grace, through the redemption that is in Christ Jesus.</p> <p>14. Q. Are we not justified on account of our own works? A. No. Rom. 3:28. Therefore we conclude that a man is justified by faith without the deeds of the law.</p> <p>15. Q. Why can we not be justified by our own works? A. Because the best of them are imperfect, and therefore cannot satisfy the justice of God. Jas. 3:2; Isa. 64:6. Rom. 3:10</p> <p>16. Q. But in order to our being justified by the merits of Christ, must they not become ours? A. Certainly they must.</p>	<p>答：是父神，代表審判官的地位。</p> <p>問 9：在這件事上，聖子扮演甚麼樣的角色呢？ 答：為代求者與中保，因祂的緣故我們得稱為義。</p> <p>問 10：聖靈作什麼呢？ 答：賜給我們得稱為義的真理，並作我們因信稱義的印證。</p> <p>問 11：我們能確知我們得稱為義了嗎？ 答：能。羅五 1：「我們既因信稱義，就藉著我們的主耶穌基督，得與神相和。」</p> <p>問 12：我們從什麼得稱為義？ 答：從一切的罪得稱為義，無一例外。</p> <p>問 13：因誰的緣故我們得稱為義？ 答：只因基督的緣故。羅三 24：「如今卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義。」</p> <p>問 14：我們不是因自己的行為得稱為義嗎？ 答：不是的。羅三 28：「所以我們看定了，人稱義是因著信，不在乎遵行律法。」</p> <p>問 15：為什麼我們不能靠著我們的行為稱義呢？ 答：因為我們最好的行為也是不完全的，因此不能滿足神的公義。雅三 2：「原來我們在許多事上都有過失；若有人在話語上沒有過失，他就是完全人，也能勒住自己的全身。」賽六十四 6：「我們都像不潔淨的人，所有的義都像污穢的衣服。我們都像葉子漸漸枯乾，我們的罪孽好像風把我們吹去。」羅三 10：「就如經上所記：沒有義人，連一個也沒有。」</p> <p>問 16：我們是靠基督的功勞稱義，為此，基督的功勞不一定成為我們的嗎？ 答：無疑地，一定要成為我們的。</p>
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<p>17. How do they become ours? A. By being imputed to us and received by us.</p> <p>18. Q. Who imputes them to us? A. God, by a gracious gift.</p> <p>19. Q. How do we receive them? A. By faith.</p> <p>20. Q. Are we then justified on account of our faith? A. No; the Scripture saith, by faith, and through faith, but never on account of faith.</p> <p>21. Q. How then doth faith operate in this matter? A. As a hand or instrument, whereby we receive the merits of Christ.</p>	<p>問 17：如何成為我們的？ 答：是歸給（算作）我們的，並且是領受的。</p> <p>問 18：誰將這義歸給我們？ 答：是神借祂恩慈的賜予。</p> <p>問 19：我們如何領受的？ 答：藉著信。</p> <p>問 20：那麼我們是因信得稱為義了？ 答：不是的；聖經說，是藉著信，但決不是因著信。</p> <p>問 21：那麼信在這件事上有何功用呢？ 答：是一隻手或一個器具，借此我們得以領受基督的功勞。</p>
<p>Chapter 16: Of Faith</p> <p>1. Q. How many kinds of faith are there? A. Four kinds: historical, temporary, miraculous, and a saving faith.</p> <p>2. Q. What is an historical faith? A. A bare assent to known truth.</p> <p>3. Q. Is this not a good faith? A. Yes, it is necessary, but not sufficient. James 2:19. Thou believest that there is one God: thou dost well, the devils also believe and tremble.</p> <p>4. Q. What is a temporary faith? A. An assent to and profession of the truth for a time with some external satisfaction. Matt. 13:20, 21. <i>He heareth the word, and anon with joy receiveth it, yet hath he not any root in himself, but dureth for a while; for when tribulation or</i></p>	<p>第十六章 論信心</p> <p>問 1：信心有幾種？ 答：有四種：歷史上的信心，暫時的信心，神蹟的信心，與得救的信心。</p> <p>問 2：「歷史上的信心」是什麼？ 答：對已知的事實予以同意。</p> <p>問 3：這不是一個很好的信心嗎？ 答：是很好的，也是必須的，但還是不夠。雅二 19：「你信神祇有一位，你信的不錯；鬼魔也信，卻是戰驚。」</p> <p>問 4：「暫時的信心」是什麼？ 答：是對真理一時之間之同意或表白，只是得到一些外部的滿足。太十三 20-21：「就是人聽了道，當下歡喜領受；只因心裡沒有根，不過是暫時的；及至為道遭了患難，或是受了逼迫，立刻就跌倒了。」</p>

persecution ariseth, because of the word, by and by he is offended.

5. Q. What is the faith of miracles?

A. A strong persuasion that a miracle will be performed either by, or on us.

6. Q. When doth that take place?

A. When the working of miracles takes place.

7. Q. Is not then this faith of miracles saving?

A. No. I Cor. 13:2. Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

8. Q. In how many things does saving faith consist?

A. In three: knowledge, assent and trust.

9. Q. Is not an implicit faith without knowledge sufficient?

A. No. John 17:3. This is life eternal that they might know thee.

10. Q. What is the principal and true justifying deed of faith?

A. It is that deed of the soul whereby she heartily wills and desires, not alone that the promises of the Gospel be true in themselves, but whereby she also, with submissive affection longs for an actually accepts the Lord Jesus as the only cause of her salvation, accompanied with a denial of herself and all other things or persons.

11. Q. What is the fruit of the justifying deed of faith?

A. The special and certain application of the promises of the Gospel and the Lord Jesus personally to every believer. Which is not always present in all believers, because of the temptations of Satan and the accusation of the Law, and the allurements of the flesh, for which however all should strive who have truly accepted Jesus.

問 5：「神蹟的信心」是什麼？

答：是一種很強的說服，就是藉著我們本身所行，或行在我們身上的神蹟。

問 6：這事何時發生？

答：當神蹟發生時。

問 7：這「神蹟的信心」不能叫人得救嗎？

答：不能。林前十三 2：「有全備的信，叫我能夠移山，卻沒有愛，我就算不得什麼。」

問 8：「得救的信心」包含什麼？

答：三件事：真理，同意與信靠。

問 9：沒有真理之「盲從的信」是不夠的嗎？

答：不夠。約十七 3：「認識你獨一的真神，並且認識你所差來的耶穌基督，這就是永生。」

問 10：最重要與真正因信稱義的表現是什麼？

答：乃由衷的，甘心樂意地接受福音的應許，而且也有服從的情感，渴望接受主耶穌為唯一的救主，並且否認自己以及其他事或人為自己的主。

問 11：真正因信稱義的果實是什麼？

答：叫相信的人確實接受福音的應許與主耶穌。這在一切信的人身上不是常常有的，因為撒但的試探、律法的控告，以及肉體的引誘，凡真正接受耶穌的人都應當與之抗爭，才能結出真正的果實。

<p>12. Q. Can and ought believers be assured of the uprightness of their faith? A. They can. II Tim. 1:12b. <i>For I know whom I have believed. They must also strive thereafter;</i> II Cor. 13:5. <i>Examine yourselves, whether ye be in the faith, prove your own selves.</i></p> <p>13. Q. By whom is this faith wrought in us? A. By the Holy Ghost. I Cor. 12:3. <i>And that no man can say that Jesus is the Lord but by the Holy Ghost.</i> Compare Phil. 1:19, 29, and Gal. 5:22.</p> <p>14. Q. Whereby doth he work faith? A. By the Word of God. Rom. 10:17. So then faith cometh by hearing, and hearing by the Word of God.</p> <p>15. Q. Have we not self-sufficiency to believe? A. No. Eph. 2:8. For by grace ye are saved through faith, and that not of yourselves, it is the gift of God.</p>	<p>問 12：信徒能夠且應當確知他們信心是正確嗎？ 答：他們能。提後一 12：「因為知道我所信的是誰。」他們也必須努力追求；林後十三 5：「你們總要自己省察有信心沒有，也要自己試驗。」</p> <p>問 13：有誰在我們裡面生發此信心？ 答：藉著聖靈。林前十二 3：「若不是被聖靈感動的，也沒有能說耶穌是主的。」比較腓一 19、29：「因為我知道，這事藉著你們的祈禱和耶穌基督之靈的幫助，終必叫我得救。因為你們蒙恩，不但得以信服基督，並要為他受苦。」與加五 22：「聖靈所結的果子就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實。」</p> <p>問 14：聖靈藉著什麼生發信心？ 答：藉著神的道。羅十 17：「可見信道是從聽道來的，聽道是從基督的話來的。」</p> <p>問 15：我們沒有自足的能力去相信嗎？ 答：沒有。弗二 8：「你們得救是本乎恩，也因著信，這並不是出於自己，乃是神所賜的。」</p>
<p>Chapter 17: Of Sanctification</p> <p>1. Q. Are those who are justified also sanctified? A. Yes: both go together. I Cor. 1:30. But of him ye are in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. Compare Ps. 130:4.</p> <p>2. Q. What is sanctification? A. A renewing of the whole man.</p> <p>3. Q. Is it not only a change in the outward actions? A. No: but also of the inward man. Rom. 12:2. <i>Be ye transformed by the renewing of your mind.</i></p>	<p>第十七章 論成聖</p> <p>問 1：那些被稱義的人也成聖嗎？ 答：是的，二者是並行的。林前一 30：「但你們得在基督耶穌裡，是本乎神，神又使祂成為我們的智慧、公義、聖潔（成聖）、救贖。」對比詩一三〇 4：「但在祢有赦免之恩，要叫人敬畏祢。」</p> <p>問 2：成聖是什麼？ 答：全人的更新。</p> <p>問 3：只是外在的改變嗎？ 答：不是的，也是人內心的改變。羅十二 2：「只要心意更新而變化。」</p>

4. Q. Doth an external change also flow from it?
Q. Yes; in all the conduct. I Thess. 6:23. The very God of peace sanctify you wholly; and, I pray God, your whole spirit and soul and body, be preserved blameless.

5. Q. Who worketh that sanctification in us?
A. God by His Spirit. I Cor. 6:11.

6. Q. Is sanctification necessary?
A. Yes. Heb. 12:14. *Follow peace with all men, and holiness, without which no man shall see the Lord.*

7. Q. Is sanctification perfect in this life?
A. No, but in part and imperfect. Phil. 3:12. *Not as though I had already attained either were already perfect.*

8. Q. Is it equal in all believers?
A. No, in one more, and in another less, it has its various degrees.

9. Q. Is it also changeable?
A. Yes; it is subject to increase and decrease in the same person.

10. Q. Can it be totally lost?
A. No; the grace of God once begun continues to be.

11. Q. Is there then no apostasy of saints?
A. No; they may fall, but cannot fall away. I Peter 1:5. Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

12. Q. How do God's people advance in sanctification?

問 4：外在的改變也隨之而出嗎？

答：是的，在一切的行為上。帖前五 23：「願賜平安的神，親自使你們全然成聖！又願你們的靈與魂與身子，得蒙保守，在我主耶穌基督降臨的時候，完全無可指摘。」

問 5：有誰在我們裡面作此成聖工作？

答：神藉著祂的靈。林前六 11：「你們中間也有人從前是這樣；但如今你們奉主耶穌基督的名，並藉著我們神的靈，已經洗淨、成聖、稱義了。」

問 6：成聖是必須的嗎？

答：是的。來十二 14：「你們要追求與眾人和睦，並要追求聖潔；非聖潔沒有人能見主。」

問 7：成聖在今生能完全嗎？

答：不能；只是部分，不能完全的。腓三 12：「這不是說，我已經得著了，已經完全了。」

問 8：所有的信徒都是一樣嗎？

答：不是的；有的人多，有的人少，在程度上各有不同。

問 9：也有改變嗎？

答：是的；在人裡面也受成聖多少的影響。

問 10：能完全失去嗎？

答：不能；一旦神的恩開始，就會繼續下去。

問 11：那麼就沒有背道的聖徒了嗎？

答：不是的；他們可能跌倒，但不能全身撲倒不起。彼前一 5：「你們這因信蒙神能力保守的人，必能得著所預備，到末世要顯現的救恩。」

問 12：神的百姓如何在成聖上有進步？

<p>A. By removing all inward and outward hindrances through the grace of the Holy Spirit, depending upon Jesus' power in using all means toward advancement.</p>	<p>答：藉聖靈的恩典除去內裡與外在的一切障礙，倚靠耶穌的能力用一切的方法更進一步。</p>
<p>Chapter 18: Of Good Works</p> <p>1. Q. What are the fruits of faith and sanctification? A. Good works. James 2:18. Show me thy faith, by thy works.</p> <p>2. Q. What are good works? A. Deeds that are performed: (1) of faith; (2) according to the law of God, (3) to the glory of God.</p> <p>3. Q. Prove that they must proceed from faith. A. Heb. 11:6. Without faith it is impossible to please God.</p> <p>4. Q. Prove that they must be performed according to the law of God. A. Matt. 15:9. <i>In vain they do worship Me, teaching for doctrines the commandments of men.</i></p> <p>5. Q. Prove that they must be directed to God's glory. A. I Cor. 10:31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.</p> <p>6. Q. Must we do good works? A. Yes. Matt. 5:16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.</p> <p>7. Q. Can such good works merit heaven? A. No. Christ alone hath merited that for us.</p> <p>8. Q. Why not? A. Because they are imperfect. Isa. 64:6. And all our righteousness are as filthy rags.</p>	<p>第十八章 論善行</p> <p>問 1：信心與成聖的果實是什麼？ 答：善行。雅二 18：藉著你的行為，將你的信心，指給我看。</p> <p>問 2：善行是什麼？ 答：所作出來的事：（1）出於信心的；（2）按著神律法的；（3）榮耀神的。</p> <p>問 3：證明他們必須出自信心的行為。 答：來十一 6：「人非有信，就不能得神的喜悅。」</p> <p>問 4：證明他們必須按著神的律法行。 答：太十五 9：「他們將人的吩咐，當作道理教導人，所以拜我也是枉然。」</p> <p>問 5：證明他們必須榮耀神。 答：林前十 31：「所以你們或吃或喝，無論作什麼，都要為榮耀神而行。」</p> <p>問 6：我們必須有善行嗎？ 答：是的。太五 16：「你們的光也當這樣照在人前，叫他們看見你們的好行為，便將榮耀歸給你們在天上的父。」</p> <p>問 7：這樣的善行能賺得天堂嗎？ 答：不能。唯有基督能為我們賺到這種功勞。</p> <p>問 8：為何不能？ 答：因為我們的善行是不完全的。賽六十四 6：「我們都像不潔淨的人，所有的義都像污穢的衣服。」</p>

<p>9. Q. Why must we then yet perform good works? A. (1) To glorify God thereby; (2) to edify our neighbours; (3) to assure ourselves of our faith.</p>	<p>問 9：那麼我們為什麼還必須有善行呢？ 答：（1）借此榮耀神；（2）造就我們的鄰舍；（3）證明我們有信心。</p>
<p>Chapter 19: Of the Law of God</p> <p>1. Q. How manifold are the laws which God gave to Israel? A. Threefold: (1) the moral; (2) the civil; and (3) the ceremonial law.</p> <p>2. Q. Which of these three is still in force? A. The moral law, which is an everlasting law.</p> <p>3. Q. When were the others abolished? A. When the new dispensation began.</p> <p>4. Q. How many commandments hath the moral law? A. Ten commandments.</p> <p>5. Q. How many tables? A. Two tables.</p> <p>6. Q. What doth the first table require? A. To love God above all.</p> <p>7. Q. What doth the second table require? A. To love our neighbour as ourselves.</p> <p>8. Q. How many commandments are there in the first table? A. Four.</p> <p>9. Q. How many in the second table? A. Six.</p>	<p>第十九章 論神的律法</p> <p>問 1：神給以色列人幾種律法？ 答：三種：（1）道德律；（2）民事律；（3）禮儀律。</p> <p>問 2：這三種律當中有哪一種現在仍然有效力？ 答：道德律，就是永遠的律。</p> <p>問 3：那麼其他幾個律何時廢除的？ 答：當新約開始時。</p> <p>問 4：道德律有幾條誡命？ 答：十條誡命。</p> <p>問 5：幾塊法版？ 答：兩塊。</p> <p>問 6：頭塊法版所要求的是什麼？ 答：愛神超過一切。</p> <p>問 7：第二塊法版要求什麼？ 答：愛鄰舍如同自己。</p> <p>問 8：頭塊法版有幾條誡命？ 答：四條。</p> <p>問 9：第二塊法版有幾條誡命？ 答：六條。</p>

<p>10. Q. Where was this law given? A. On Mount Sinai. Gal. 4:26.</p> <p>11. Q. When? A. Soon after Israel's departure out of Egypt.</p> <p>12. Q. Hath Christ not enlarged this law under the New Testament? A. No, it is so perfect that nothing can be added thereto.</p> <p>13. Q. Can we keep this law perfectly? A. No. James 3:2. <i>We all offend in many things.</i></p> <p>14. Q. Repeat the law of God. A. I am the Lord thy God, etc. Exod. 20: 1-17 inclusive.</p> <p>15. Q. When we see our impotence out of the law, to what must it excite us? A. To prayer. Ps. 119:4, 5. <i>Lord, thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes.</i></p>	<p>問 10：此律於何處頒佈？ 答：西乃山上。加四 25：「這夏甲二字是指著亞拉伯的西乃山，與現在的耶路撒冷同類，因耶路撒冷和她的兒女都是為奴的。」</p> <p>問 11：何時？ 答：在以色列人出離埃及不久。</p> <p>問 12：基督在新約時代沒有增加此律嗎？ 答：沒有，因此律已經完全，不需要再加什麼。</p> <p>問 13：我們能完全遵守此律嗎？ 答：不能。雅三 2：「我們在許多事上都有過失。」</p> <p>問 14：背誦神的律法。 答：「我是耶和華你的神。」等等，出二十 1-17 全部。</p> <p>問 15：當我們看見自己無力遵守誡命時，我們要作什麼？ 答：要禱告。詩一一九 4-5：「耶和華啊，祢曾將祢的訓詞吩咐我們，為要我們懇勤遵守。但願我行事堅定，得以遵守祢的律例。」</p>
<p>Chapter 20: Of Prayer</p> <p>1. Q. Is prayer necessary? A. Yes, it is a means of obtaining, which God hath commanded. Ps. 50:15. <i>Call upon me in the day of trouble; I will deliver thee.</i></p> <p>2. Q. Unto whom must we pray? A. Unto God only. Matt. 4.10. Thou shalt worship the Lord thy God; and Him only shalt thou serve.</p> <p>3. Q. May we not pray unto angels or saints? A. No; they are not entitled to that honour, and are ignorant of our condition. Isa.</p>	<p>第二十章 論祈禱</p> <p>問 1：禱告是必要的嗎？ 答：是的，是神吩咐我們得福的媒介。詩五十 15：「在患難之日求告我，我必搭救你，你也要榮耀我。」</p> <p>問 2：我們必須向誰禱告？ 答：只有向神禱告。太四 10：「當拜主你的神，單要事奉祂。」</p> <p>問 3：我們不能向天使和聖徒祈禱嗎？ 答：不能；他們不配得此尊榮，而且也不知道我們的情況。賽四十二 8：</p>

<p>42:8; Col. 2:18.</p> <p>4. Q. In what manner must we pray? A. With an holy frame of heart, and modest gestures of body.</p> <p>5. Q. For what are we to pray? A. For spiritual and corporal necessities.</p> <p>6. Q. Hath Christ given us a form of prayer? A. Yes, in the Lord's Prayer. Matt. 6.</p> <p>7. Q. How doth the Lord's Prayer read? A. Our Father, which art in heaven, etc. See. Matt. 6:9-13.</p>	<p>「我是耶和華，這是我的名，我必不將我的榮耀歸給假神，也不將我的稱讚歸給雕刻的偶像。」西二 18：「不可讓人因著故意謙虛，和敬拜天使，就奪去你們的獎賞。這等人拘泥在所見過的，隨著自己的欲心，無故地自高自大。」</p> <p>問 4：我們必須怎樣禱告呢？ 答：用聖潔的心境，以及身體適當的姿勢。</p> <p>問 5：我們禱告什麼？ 答：為屬靈的與肉身上的需要禱告。</p> <p>問 6：基督曾給我們禱告的模範嗎？ 答：是的，就是馬太福音第六章中所記載的主禱文。</p> <p>問 7：主禱文的內容是什麼？ 答：「我們在天上的父：願人都尊祢的名為聖。願祢的國降臨；願祢的旨意行在地上，如同行在天上。我們日用的飲食，今日賜給我們。免我們的債，如同我們免了人的債。不叫我們遇見試探；救我們脫離兇殘。因為國度、權柄、榮耀，全是祢的，直到永遠。阿們。」，參看太六 9-13。</p>
<p>Chapter 21: Of the Sacraments</p> <p>1. Q. What means hath God instituted to promote the work of sanctification? A. The word and sacraments.</p> <p>2. Q. What are the sacraments? A. Signs and seals of God's grace. Rom. 4:11. <i>And he received the sign of circumcision, a seal of the righteousness of faith.</i></p> <p>3. Q. Which were the principal sacraments of the Old Testament? A. Circumcision and the Passover.</p> <p>4. Q. On which day were the children circumcised?</p>	<p>第二十一章 論聖禮</p> <p>問 1：為了增進成聖的工作，神設立了什麼蒙恩之道？ 答：聖道與聖禮。</p> <p>問 2：聖禮是什麼？ 答：神恩典的標記與印證。羅四 11：「他受了割禮的記號，作他未受割禮的時候因信稱義的印證。」</p> <p>問 3：舊約的主要聖禮是什麼？ 答：割禮與逾越節。</p> <p>問 4：在第幾天男孩要受割禮？</p>

<p>A. On the eighth day.</p> <p>5. Q. In whose time was circumcision instituted? A. In Abraham's time, Gen. 17.</p> <p>6. Q. In whose time was the Passover instituted? A. In the time of Moses: the same night in which Israel departed out of Egypt. Exod. 12.</p> <p>7. Q. What did they eat in the Passover? A. A lamb.</p> <p>8. Q. Of whom was it a type? A. Of Christ. I Cor. 5:7. For even Christ our Passover is sacrificed for us.</p> <p>9. Q. How long did these sacraments continue? A. Unto the time of the New Testament.</p> <p>10. Q. How many sacraments are there under the New Testament? A. Two; Baptism, and the Lord's Supper.</p> <p>11. Q. By whom were they instituted? A. By Christ.</p>	<p>答：在第八天。</p> <p>問 5：在誰的時候設立割禮？ 答：在亞伯拉罕的時候，創十七章。</p> <p>問 6：在誰的時候設立了逾越節？ 答：在摩西的時候，即以色列人出埃及的當夜。出十二章。</p> <p>問 7：在逾越節時他們吃什麼？ 答：羔羊。</p> <p>問 8：羔羊預表誰？ 答：預表基督。林前五 7：「我們逾越節的羔羊基督，已經被殺獻祭了。」</p> <p>問 9：這些聖禮繼續多久？ 答：直到新約的時代。</p> <p>問 10：在新約時代有幾個聖禮？ 答：兩個；洗禮與主的晚餐。</p> <p>問 11：這聖禮是誰設立的？ 答：基督。</p>
<p>Of Holy Baptism</p> <p>1. Q. What do we baptise with? A. With water.</p> <p>2. Q. Must this water not be mixed with something else? A. No, it must only be pure, unmixed water.</p> <p>3. Q. What is signified by this water?</p>	<p>一、論洗禮</p> <p>問 1：我們用什麼施洗？ 答：用水。</p> <p>問 2：此水不可滲雜別的東西嗎？ 答：不可，必須是清潔，毫無滲雜的水。</p> <p>問 3：此水所表明的是什麼？</p>

<p>A. The blood and the Spirit of Christ.</p> <p>4. Q. How must that water be applied? A. By dipping in, or sprinkling with it.</p> <p>5. Q. What doth dipping in, or sprinkling with this water signify? A. The washing away of sin by the blood and Spirit of Christ.</p> <p>6. Q. How many benefits are sealed by baptism? A. Two: justification by the blood of Christ, and sanctification by His Spirit.</p> <p>7. Q. Can water itself wash away sin? A. No. I John 1:7. The blood of Jesus Christ His Son cleanseth us from an sin.</p> <p>8. Q. In whose name must baptism be administered? A. In the name of the Father, Son, and Holy Ghost. Matt. 28:19.</p> <p>9. Q. May any one baptise in time of need? A. No, only those who are sent to teach. Matt. 28:19. <i>Go ye therefore and teach all nations, baptising them.</i></p> <p>10. Q. May infants also be baptised? A. Yes. Acts 2:29. <i>The promise in to you and to your children.</i></p> <p>11. Q. Is baptism necessary? A. Yes; by virtue of the command of Christ.</p> <p>12. Q. Doth salvation absolutely depend thereon? A. No; God never connects His grace with a sacrament.</p> <p>13. Q. How often must we be baptized? A. Only once, even as we are born but once, for baptism is a sacrament of our</p>	<p>答：表明基督的血與靈。</p> <p>問 4：這水怎樣用法？ 答：點或澆。</p> <p>問 5：點水或澆水表明什麼？ 答：藉著基督的血與靈洗淨罪惡。</p> <p>問 6：洗禮印證多少好處？ 答：兩個：藉基督的血而稱義，並靠祂的靈而成聖。</p> <p>問 7：水本身能除去罪嗎？ 答：不能。約壹一 7：「祂兒子耶穌的血也洗淨我們一切的罪。」</p> <p>問 8：要奉誰的名施洗？ 答：要奉聖父、聖子與聖靈的名施洗。太廿八 19：「所以，你們要去 使萬民作我的門徒，奉父子聖靈的名，給他們施洗。」</p> <p>問 9：任何人在需要的時候都可給人施洗嗎？ 答：不是的，只要那些被差遣教導人的人。太廿八 19。</p> <p>問 10：嬰兒也可以受洗嗎？ 答：是的。使徒行傳 2:39，因為這應許是給你們和你們的兒女，並一切在遠方的人，就是主—我們神所召來的。</p> <p>問 11：受洗是必須的嗎？ 答：是的，是基督的命令。</p> <p>問 12：得救要完全依靠這個嗎？ 答：不，神沒有將祂的恩典與聖禮連在一起。</p> <p>問 13：我們必須受洗幾次？ 答：只要一次，因為受洗是我們重生加入教會的聖禮，正如我們出生只一</p>
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<p>being born and incorporated into the church, which can be but once effected.</p> <p>14. Q. What have the baptised to perform? A. They have to examine whether they have with their whole heart recommended themselves to the Triune God.</p>	<p>次就夠了。</p> <p>問 14：受洗的人應當作甚麼？ 答：必須檢討自己是否全心全意歸向三一真神。</p>
<p>Of the Lord's Supper</p> <p>1. Q. Why do we then receive the Lord's Supper often? A. Because it is a sacrament of continual strengthening in faith.</p> <p>2. Q. Why is it called a supper? A. Because Christ instituted it in the night.</p> <p>3. Q. When did he institute it? A. The night in which he was betrayed. Matt. 26.</p> <p>4. Q. What are the visible signs in the Lord's Supper? A. Bread and wine.</p> <p>5. Q. What kind of bread? A. Common and nourishing bread.</p> <p>6. Q. May we not use wafers in the Lord's Supper? A. No; they do not fully signify the spiritual nourishment.</p> <p>7. Q. What doth the bread signify in this supper? A. The body of Christ: I Cor. 11:20. <i>Take eat, this is My body which is broken for Con, this do in remembrance of Me.</i></p> <p>8. Q. Ought not the bread to be broken? A. Yes; to signify the breaking of Christ's body for us.</p>	<p>論主的晚餐</p> <p>問 1：為什麼我們時常守主的晚餐？ 答：因為守主的晚餐能不斷地增加信心。</p> <p>問 2：為何稱作晚餐？ 答：因為基督設立主餐是在夜裡。</p> <p>問 3：祂何時設立此晚餐？ 答：是祂被賣的那一夜。太二十六章。</p> <p>問 4：在主的晚餐中有形的標記是什麼？ 答：餅與酒。</p> <p>問 5：是什麼樣的餅？ 答：普通具有營養的餅。</p> <p>問 6：在主的晚餐中我們不可用薄餅乾嗎？ 答：不可以；因為不能完全表明屬靈的營養。</p> <p>問 7：在此主餐中餅是代表什麼？ 答：基督的身體；林前十一 24：「這是我的身體，為你們捨的，你們應當如此行，為的是記念我。」</p> <p>問 8：餅一定要掰開嗎？ 答：是的；表明基督的身體為我們破碎。</p>

<p>9. Q. What sort of wine is to be used? A. That is indifferent.</p> <p>10. Q. Must the wine be mixed with water? A. No; there is no command for that.</p> <p>11. Q. What doth the wine signify? A. The blood of Christ. I Cor. 11:26. This cup is the New Testament in my blood.</p> <p>12. Q. What doth the pouring out of the wine signify? A. That the blood of Christ is shed for us.</p> <p>13. Q. Is not bread alone sufficient in the Lord's Supper? A. No, Christ says: Matt. 14, <i>Drink ye all of it.</i></p> <p>14. Q. Is that also to be understood of all common believers? A. Yes. I Cor. 11:28. Let a man examine himself, and so let him eat of this bread and drink of this cup.</p> <p>15. Q. Is Christ bodily present in the signs of this supper? A. No; His human nature is only in heaven. Acts 3:21. Whom the heavens must receive until the time of restitution of all things.</p> <p>16. Q. Is not this bread and wine changed into His flesh and blood? A. No; it remains bread and wine even after the consecration.</p> <p>17. Q. How then can Christ say, <i>This is my body</i>? A. The meaning is, this signifies my body.</p> <p>18. Q. Do other passages of Scripture speak in this manner? A. Yes often, as appears in I Cor. 10:4. <i>The rock was Christ; that is, it signified Christ.</i></p>	<p>問 9：主餐時用什麼樣的酒？ 答：那倒沒有什麼重要。</p> <p>問 10：酒要滲水嗎？ 答：不必；因為沒有這吩咐。</p> <p>問 11：酒表明什麼？ 答：基督的血。林前十一 25：「這杯是用我的血所立的新約。」</p> <p>問 12：酒的倒出表明什麼？ 答：表明基督的血為我們而流。</p> <p>問 13：在主的晚餐中，只有餅不是已經夠了嗎？ 答：不夠；太廿六 27：「你們都喝這個。」</p> <p>問 14：所有的信徒都必須瞭解這個嗎？ 答：是的。林前十一 28：「人應當自己省察，然後吃這餅，喝這杯。」</p> <p>問 15：在此晚餐中，基督的身體真的臨在嗎？ 答：不是的；祂的人性在天上。徒三 21：「天必留祂，等到萬物復興的時候。」</p> <p>問 16：這餅與酒不是變成主的肉與血（天主教的說法）嗎？ 答：不是的；在祝謝了以後，仍然是餅與酒。</p> <p>問 17：那為什麼基督說：「這是我的身體」呢？ 答：這意思是，這代表我的身體。</p> <p>問 18：別處聖經也是這樣說的嗎？ 答：是的，常這樣說，如林前十 4：「那磐石就是基督；」那是表明基督。</p>
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<p>19. Q. Can we then not eat and drink Christ himself? A. Not corporally, but spiritually.</p> <p>20. Q. What doth it denote to eat Christ spiritually? A. To receive Him by faith.</p> <p>21. Q. For whom is the Lord's supper instituted? A. For believers only.</p> <p>22. Q. Is it not for children? A. No, because they cannot examine themselves.</p> <p>23. Q. How must we examine ourselves? A. (1) Whether we sincerely repent of our sins; (2) whether we believe in Christ; (3) whether we express this faith by a holy conduct.</p>	<p>問 19：這樣我們就不能吃喝基督了嗎？ 答：不是在肉體方面，乃是在屬靈方面。</p> <p>問 20：在屬靈方面吃基督是指什麼？ 答：用信心接受祂。</p> <p>問 21：基督為誰設立此晚餐？ 答：只為信徒設立的。</p> <p>問 22：不是為孩童設立的嗎？ 答：不是的，因為他們不能省察自己。</p> <p>問 23：我們如何省察自己？ 答：（1）是否我們由衷地為罪悔改；（2）是否我們相信基督；（3）是否我們在聖潔的行為上表明這信心。</p>
<p>Chapter 22: Of Man's Latter End</p> <p>1. Q. Is man to live forever? A. No. Heb. 9:27. It is appointed unto men once to die, but after this the judgment.</p> <p>2. Q. Doth every part of man die? A. No, the soul is immortal. Matt. 10:28. Fear not them which kill the body, but are not able to kill the soul.</p> <p>3. Q. How many places of abode are there for souls after death? A. Only two, hell or heaven. Matt. 7:13 14. Wide is the gate, and broad is the wall that leadeth unto destruction, and many there be which go in thereat; but strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.</p> <p>4. Q. Do souls depart hither immediately after death?</p>	<p>第二十二章 論人末後的結局</p> <p>問 1：人要活到永遠嗎？ 答：不，來九 27：「按著定命，人人都有一死，死後且有審判。」</p> <p>問 2：人的每一部分都要死嗎？ 答：不，靈魂是不死的。太十 28：「那殺身體，不能殺靈魂的，不要怕他們。」</p> <p>問 3：人死後靈魂要去哪裡？ 答：只有兩個地方，天堂或地獄。太七 13-14：「你們要進窄門；因為引到滅亡，那門是寬的，路是大的，進去的人也多。引到永生，那門是窄的，路是小的，找著的人也少。」</p> <p>問 4：人死後靈魂立刻就離開了嗎？ 答：是的，正如拉撒路與財主一樣。路十六 22-23：「後來那討飯的死了，被天使帶去放在亞伯拉罕的懷裡；財主也死了，並且埋葬了。他在陰</p>

<p>A. Yes as appears in Lazarus and the rich man. Luke 16:22, 23. <i>The rich man immediately lifted up his eyes in hell, and Lazarus was carried into Abraham's bosom.</i></p> <p>5. Q. Is there no purgatory? A. No. Rev. 14:13. <i>Blessed are the dead which die in the Lord, from henceforth. The penitent thief went immediately into heaven without passing through purgatory.</i> Luke 23: 43. <i>Verily I say unto thee, today shalt thou be with Me in paradise.</i></p>	<p>間受痛苦，舉目遠遠的望見亞伯拉罕，望見拉撒路在他懷裡。」</p> <p>問 5：沒有煉獄嗎？ 答：沒有。啟十四 13：「從今以後，在主裡面而死的人有福了。」在十字架上那悔改的強盜，未經過煉獄，直接就到天堂去了。路廿三 43：「我實在告訴你，今日你要同我在樂園裡了。」</p>
<p>Of the Resurrection</p> <p>1. Q. Will there be a resurrection? A. Yes. Acts 24:15. <i>Of both the just and the unjust.</i></p> <p>2. Q. When? A. At the last day.</p> <p>3. Q. By whom shall they be raised? A. By God.</p> <p>4. Q. Will the wicked also be raised? A. Yes. John 6:2S, 29. The hour is coming in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.</p> <p>5. Q. With what bodies will the dead arise? A. With the same bodies; otherwise it would be no resurrection, but a new creation: this was the expectation of Job. Job 19:25, 26, 27. <i>I know that nay redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another.</i></p>	<p>一、論復活</p> <p>問 1：將要有復活嗎？ 答：是的；徒廿四 15：「盼望死人，無論善惡，都要復活。」</p> <p>問 2：何時？ 答：在末日。</p> <p>問 3：他們靠誰復活？ 答：靠神。</p> <p>問 4：惡人也要復活嗎？ 答：是的。約五 28-29：「時候要到，凡在墳墓裡的，都要聽見祂的聲音，就出來；行善的，復活得生；作惡的，復活定罪。」</p> <p>問 5：死人復活帶著什麼身體呢？ 答：帶著同一個身體，否則就不叫復活了；但乃是新造，這就是約伯所盼望的；伯十九 25-27：「我知道我的救贖主活著，末了必站立在地上。我這皮肉滅絕之後，我必在肉體之外得見神。我自己要見祂，親眼要看祂，並不像外人。」</p>

<p>6. Q. But is this possible? A. Yes. With God all things are possible; it would seem still more impossible to create the world out of nothing.</p> <p>7. Q. Will not those bodies be changed? A. Not in essence, but only in their qualities.</p> <p>8. Q. In what qualities will they be changed? A. I Cor. 15:53. This corruptible must put on incorruption, and this mortal must put on immortality.</p>	<p>問 6：這可能嗎？ 答：在神凡事都能；似乎要比從無中創造世界更不可能了。</p> <p>問 7：身體不也要改變嗎？ 答：並不是在本質上，乃是在性質上。</p> <p>問 8：在什麼性質上要改變呢？ 答：林前十五 53：「這必朽壞的，總要變成不朽壞的；這必死的，總要變成不死的。」</p>
<p>Of the Last Judgment</p> <p>1. Q. What will follow the resurrection of the body? A. The final judgment.</p> <p>2. Q. Will there be a final judgment? A. Yes. Acts 17:31. <i>God hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained.</i></p> <p>3. Q. Who is to be the judge? A. Christ our Savior, who will appear visible in his human nature.</p> <p>4. Q. Where will that judgment be held? A. In the clouds of heaven. Matt. 26:64. Nevertheless I say unto you, hereafter shall ye see the Son of man, sitting on the right hand of power, and coming in the clouds of heaven.</p> <p>5. Q. When is this to be? A. That day and hour no man knows. Mark 13:32.</p> <p>6. Q. Who are the persons to be judged?</p>	<p>二、論末後的審判</p> <p>問 1：緊跟著身體復活之後是什麼？ 答：末後的審判。</p> <p>問 2：將有末後的審判嗎？ 答：是的。徒十七 31：「因為祂已經定了日子，要藉著祂所設立的人，按公義審判天下。」</p> <p>問 3：由誰來審判呢？ 答：我們的救主基督，祂要以祂的人性顯現。</p> <p>問 4：審判要在哪裡進行？ 答：在天上的云，太廿六 64：「然而我告訴你們，後來你們要看見人子，坐在那權能者的右邊，駕著天上的云降臨。」</p> <p>問 5：這要在什麼時候？ 答：那日子，那時辰沒有人知道。可十三 32：「但那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟有父知道。」</p> <p>問 6：是誰要受審判？</p>

<p>A. All mankind. II Cor. 6:10. <i>We must all appear before the judgement-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bout.</i></p> <p>7. Q. How will mankind there be divided? A. Into two classes, the wicked and the righteous.</p> <p>8. Q. Where will Christ place them? A. The wicked on his left and the righteous on his right hand.</p> <p>9. Q. What sentence will He pass on the wicked? A. Matt. 25:41. <i>Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.</i></p> <p>10. Q. What will he pronounce on the righteous? A. Matt. 25:34. <i>Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.</i></p>	<p>答：所有的人類。林後五 10：「因為我們眾人，必要在基督台前顯露出來，叫各人按著本身所行的，或善或惡受報。」</p> <p>問 7：人類要如何分開？ 答：要分為兩等，惡人與善人。</p> <p>問 8：基督要把他們放在哪裡？ 答：把惡人放在他左邊，把義人放在他右邊。</p> <p>問 9：對惡人要宣判什麼？ 答：太廿五 41：「你們這被咒詛的人，離開我，進入那為魔鬼和它的使者所預備的永火裡去。」</p> <p>問 10：對義人要宣佈什麼？ 答：太廿五 34：「你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國。」</p>
<p>Of Everlasting Life</p> <p>1. Q. What will follow the final judgment? A. Eternal life, or eternal damnation.</p> <p>2. Where will this damnation be? A. In hell. Luke 16:22, 28. <i>And the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.</i></p> <p>3. Q. How long will this torment continued? A. Forever. Matt. 25:46. And these shall go away into everlasting punishment.</p> <p>4. Q. Will not this damnation consist in a total annihilation of man or end with time?</p>	<p>三、論永生</p> <p>問 1：在末後的審判之後還有什麼？ 答：永生或永死。</p> <p>問 2：那被定罪的人要到哪裡去？ 答：在地獄裡。路十六 22-23：「財主也死了，並且埋葬了。祂在陰間受痛苦，舉目遠遠的望見亞伯拉罕，又望見拉撒路在他懷裡。」</p> <p>問 3：這痛苦要繼續多久？ 答：永永遠遠。太廿五 46：「這些人要往永刑裡去。」</p> <p>問 4：這定罪豈不是人的完全消滅或時間的終了嗎？ 答：不是的；那乃是毫無止境的感覺上的刑罰。可九 48：「那裡蟲是不</p>

<p>A. No; it will be a punishment of feeling and without end. Mark 9:44. <i>Where their worm dieth not, and the fire is not quenched.</i></p> <p>5. Q. Where will eternal life be enjoyed? A. In heaven. Luke 6:23. <i>Your reward is great in heaven.</i></p> <p>6. Q. How long will this continue? A. Also forever. Matt. 25:46. <i>The righteous go into everlasting life.</i></p> <p>7. Wherein will this consist? A. In eternal enjoyment of God, with perfection of joy. Ps. 16:11. <i>Thou wilt show me the path of life: In that presence is fullness of joy, at thy right hand there is pleasure for evermore.</i></p>	<p>死的，火是不滅的。」</p> <p>問 5：在哪裡享受永生？ 答：在天堂。路六 23：「你們在天上的賞賜是大的。」</p> <p>問 6：這要繼續多久？ 答：也是永永遠遠。太廿五 46：「義人要往永生裡去。」</p> <p>問 7：這都包括些什麼？ 答：永遠與神同在，有完全的快樂。詩十六 11：「祢必將生命的道路指示我，在祢面前有滿足的喜樂，在祢右手中好有永遠的福樂。」</p>
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End.