

世界圣经学校

World Bible School

神已开口说话

God Has Spoken

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LESSON

TITLE

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| ONE | <p>GOD HAS SPOKEN THROUGH NATURE</p> <p>The world around us and within us has much to tell about the Creator's power—and His care for us. It calls forth our admiration. Yes, and our thanks!</p> |
| TWO | <p>GOD HAS SPOKEN THROUGH THE PROPHETS</p> <p>Man needs a clearer word from God than nature alone supplies. God has given us this clearer word through His messengers, the prophets.</p> |
| THREE | <p>GOD HAS SPOKEN THROUGH A PROPHET LIKE MOSES</p> <p>Prophecies, signs and eyewitnesses assure us that God has spoken most clearly through His greatest Prophet.</p> |
| FOUR | <p>ONLY ONE GOD HAS SPOKEN</p> <p>Although He is not limited by our idea of "one," God has clearly revealed that He is one. Only One created us; therefore, only One deserves our highest love.</p> |
| FIVE | <p>GOD HAS SPOKEN THROUGH HIS WRITINGS</p> <p>We live long after the prophets. How can we be sure of what God said through them, and what applies to us? God's answer is in the way He gave Scriptures and covenants.</p> |
| SIX | <p>GOD HAS SPOKEN OF HIS ENEMY</p> <p>"Who should be worshiped?" This question is at the heart of the struggle between God and Satan. Man's ability to worship and to choose has drawn him into this struggle.</p> |
| SEVEN | <p>GOD HAS SPOKEN OF JUDGEMENT</p> <p>God, as Maker of all creation, has the right to judge His creatures. As Judge, He passes sentence against His enemies...and all who side with them.</p> |
| EIGHT | <p>GOD HAS SPOKEN OF MERCY</p> <p>God spoke first of His love and mercy. Even the suffering in the world cannot hide this great truth: God has loved us from the beginning, and keeps on proving His love. He calls us to come home by turning to Him.</p> |

课次

标题

- 第一讲 神通过大自然对人说话
- 我们身边的事物以及内心的世界都在向我们述说造物主的大能以及他对我们的关爱。这一切呼唤着我们献上对神的崇敬以及我们的感恩！
- 第二讲 神曾通过众先知对人说话
- 除了大自然的启示之外，人需要从神那里得到更清楚的话语。神便通过他的使者——众先知将这些更为清楚的话语启示给了人们。
- 第三讲 神曾通过一位像摩西一样的先知对人说话
- 预言、神迹、见证让我们深信神已经藉着他那位最为伟大的先知给了我们最为明了的启示。
- 第四讲 只有一位神对人说话
- 虽然神存在的形式超出了我们对于“一”这个概念的理解范围，但神很明确地揭示了他的“独一”性。只有一位神创造了我们；因此只有一位神配得我们最深的爱。
- 第五讲 神通过圣经对人说话
- 我们生活的年代离当年先知的时代甚远。我们如何确定他们说的话是神藉着他们所说出的呢，我们又该如何运用这些话呢？通过了解神给予我们圣经以及圣约的方式可以得知神对此给出的答案。
- 第六讲 神说起过他的敌人
- “谁应当得敬拜？”这是神与撒但之间争斗的核心问题。人有着敬拜的能力以及选择向谁敬拜的权利，于是人也卷入了这场争战。
- 第七讲 神说起过审判
- 神即为世间万物的造主，他便有权审判他所造的万物。作为审判官，神定了他敌人们的罪……以及所有与这些敌人站在同一边的人们。
- 第八讲 神说起过怜悯
- 神首先说到的便是他的爱与怜悯。虽然这世间存在着各样的苦痛，但这并不能遮掩一个伟大的事实：神从创世之初就已经在爱着我们，并且一直在向我们证明着这份爱。他召唤我们回到他身边，他呼唤我们回家。

Lesson 1

God Has Spoken Through Nature

In the beginning God created the heavens and the earth
(Genesis 1:1)

With these words the Bible opens the history of our world. It does not try to prove that God exists. From the very beginning God already is, and He is already active. The writers of the Bible never doubt or question God's existence. Nor do they go into long arguments to show to others that God is real. Why is this?

God's Presence Is Well Known

"No one has ever seen God" (John 1:18). The fact that God is not directly seen does not have to lead to doubt.

The wind is unseen. Does anyone really doubt that wind exists? We are sure it exists because we see the results of its blowing. Though God is invisible, we know He is there because of the results of His powerful work. The world around us, called "nature," is one of those results (Genesis 1:1). With other results of God's work, nature speaks clearly of its Creator.

People through the ages, and all over the world, have come to the same conclusion: Creation points to an amazing Creator. Rulers who have tried to make people deny God have ended in failure. When those rulers fall, their people are seeking God more than ever.

Seeing The Creator Through Creation

The apostle Paul speaks of those who try to hide the truth about God. He shows why God is angry with them:

Since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—His eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse (Romans 1:19-20).

Realities about God can be "clearly seen!" How? "Being understood from what has been made." Just looking at the wonderful creation around us helps us to know about God!

We know of the wind's presence by its effect as it moves dust and leaves. In a far greater way, we know things about God by the effect of His work around us. God has made it clear to those who are willing to look. That is why people have "no excuse" when they twist the truth about God.

Creation By Accident?

Some want to live as if there is no God to whom they must answer. To avoid the need for God they teach that all we see came into being by accident.

第一讲

神通过大自然对人说话

起初，神创造天地
(创世记1:1)

圣经的开篇就是以这样的一句话展开了我们这个世界的历史。它没有刻意去证明神的存在。从一开始神就已经存在了，并且已经在做工了。圣经的作者们从未怀疑或者质疑过神的存在，他们也没有向读者长篇论证神的真实性。那么，这是什么原因呢？

神的存在是显然可知的

“从来没有人看见神”（约翰福音1:18）。我们虽然不能直接看到神，但这并不表示我们就必须怀疑他的存在。

我们看不见风的存在。可是真会有人去怀疑风的存在吗？我们确信风的存在，是因为我们看到了风吹后的结果。虽然我们看不见神，但是我们可以通过他满有能力的作为所产生的结果而知道他的存在。我们身边这个被称之为“大自然”的世界就是这众多结果中的其中之一（创世记1:1）。当人们看到了神各样事工的结果，就可以知道大自然正清清楚楚地向人述说着这位造物主。

古往今来，世界各地的人们都得出了一个相同的结论：万物的背后存在一位令人惊异的造物主。有些统治者试图使人们否认神的存在，但结果证明他们这样做是徒劳的。当这些统治者下台后，人们会更加热切地寻求神。

通过被造之物来看造物主

使徒保罗提到过那些企图将有关神的事实隐藏起来的人们。他指出神为什么会对这些人发怒：

神的事情，人所能知道的，原显明在人心里，因为神已经给他们显明。
自从造天地以来，神的永能和神性是明明可知的，虽是眼不能见，但藉着所造之物就可以晓得，叫人无可推诿（罗马书1:19-20）。

神存在的事实是“明明可知的！”怎样“明明可知”呢？“藉着所造之物就可以晓得。”我们只需看看身边奇妙的大自然就可以对神有所了解。

当风吹动尘土和树叶的时候我们知道风的存在。同理且更为奇妙的是，当神的作为在我们周围产生功效时，我们也能知道神的存在。神使所有愿意去观察的人们都可以清楚地看到他的存在。这就是为什么当人们扭曲有关神的事实时，他们是“无可推诿”的。

创造是偶然的吗？

有些人不承认自己的生活中存在神，这样他们就不用向神交代他们的所作所为。为了否认自己对神的需要，他们教导说我们所有见到的一切都是偶然产生的。

Matter has always existed, they say, but at some time long ago matter exploded. Some flying pieces from this “Big Bang” came together by chance. They formed our system of sun and planets, with our own wonderful world. Much smaller pieces later came together in such a way that they happened to form living things. Over ages these gradually changed their form in many ways—all by accident too—and we humans are the result. We have no spirit and no real purpose. From a long line of accidents, we are an accident on its way to its final accident! Does such a picture make sense?

How could so many accidents result in such order? What would happen if you caused a great explosion to scatter a pile of rocks and wood? Even if you repeated this many times over, would the millions of pieces ever have the chance of coming together in such a way as to form a normal house? Would the heavier rocks happen to come down first to make a perfect foundation? Would smaller pieces then fall in by chance to make straight walls on all sides, with doors and windows all in place? Would other pieces finally fall in such order as to make a roof that keeps rain out?

Every House Has A Builder

No one would dare say that a house came about by accident. Its order and design show beyond doubt that it had a builder. Notice the simple force of Hebrews 3:4,

For every house is built by someone, but God is the builder of everything.

Look closely at the simplest leaf in nature. It is far better planned than a house. It has tiny openings for the flow of gases. Its green coloring catches sunlight and uses it for energy. Its veins carry watery food from the soil. It is more like a highly ordered city! And that is just one leaf. We have not considered jungles and forests full of different plants. We have not pointed out the many, many kinds of land and sea animals, nor all that it takes to provide them life.

God covers the sky with clouds; He supplies the earth with rain and makes grass grow on the hills. He provides food for the cattle and for the young ravens when they call (Psalm 147:8-9).

Creation Tells The Glory Of God

What about the order of the stars and the planets? The nation of Israel once had a great king called David. He wrote many songs. Here are words from one song:

The heavens declare the glory of God; the skies proclaim the work of His hands (Psalm 19:1).

King David was right. If our sun (just one of billions of stars) is so powerful, how much more powerful is the One who made all suns! He is called “the Father of lights” (James 1:17).

Yet the sun’s strength is strictly controlled. If the sun changed its course even a little, all life on our planet would soon end. Everything is in perfect place for life to exist on this earth. Such careful design in every detail must have a Builder! But we have not yet mentioned the man and woman, with their children, who live in this amazing home. The brain of even the smallest child has many more active parts than all the stars the eye sees at night! Our minds work with great thoughts. Our eyes see beauty in living colors. The human spirit has power to choose and to love. Our hearts reach high in praise and

他们说物质是一直存在的，只不过在很早以前的某个时候物质发生了爆炸。在“大爆炸”产生的碎片中，有一些偶然地聚拢在了一起，形成了我们太阳系中的太阳以及行星，这其中包括我们美妙的地球。小得多的碎片则在后来偶然地形成了生命体。随着时间的推移，这些生命体以各种方式逐渐改变着它们的形式（仍然是偶然性地），而人类便是这变化的结果。我们没有灵魂，没有真正的意义。我们只是一系列偶然事件中偶然的产物，并且会继续偶然变化下去直至最终的偶然产生！这种说法能说得通吗？

这么多的偶然事件为什么会以这样的顺序发生呢？如果你制造一场极大的爆炸，将一堆石头和木头炸开来，结果会是什么？就算你不断重复去做这件事情，能偶然看到这无数的碎片最终形成了一座普通的房子吗？那些大块的石头会不会碰巧落下来成了完美的基石呢？那些小块的石头会不会碰巧笔直落下了成了四面的墙壁，并且还有门有窗呢？其它剩下的碎片会不会正好最后落下了成了屋顶好遮雨呢？

每座房屋都必有人建造

没有人敢说一座房子是偶然冒出来的。房子的式样以及设计无疑表明这房子的背后存在着建房子的人。请注意 希伯来书3:4中简单但有力的道理，

因为房屋都必有人建造，但建造万物的就是神。

去仔细看看大自然中最为简单的一片树叶吧。它的结构要比一座房子还要复杂。它有着细小的气孔以便气体的流动与交换，叶子中的叶绿素可以吸收太阳光并将其转化为能量，叶脉从土壤中汲取水分——这一切听起来更是一座高度秩序化的城市。一片树叶尚且如此，更何况那些生长着各种植物的丛林和森林，陆地以及海洋中各种各样的动物，以及供给这些生命所需的一切事物。

神用云遮天，为地降雨，使草生长在山上。他赐食给走兽和啼叫的小乌鸦（诗篇147:8-9）。

造物述说神的荣耀

让我们再来看看宇宙中的星辰吧。以色列民族曾经有过一位伟大的君王名叫大卫，他写过很多首诗歌。其中一首这样写道：

诸天述说神的荣耀；穹苍传扬他的手段（诗篇19:1）。

大卫王说得没错。如果仅仅一个太阳（它只是无数星体中的一颗而已）都有着如此强大的力量，更何况那位创造众星的神呢！要知道，神又被称为“众光之父”（雅各书1:17）。

然而太阳的能量强度是受到严格控制的。如果太阳的运行轨道稍微变动一点，我们这个地球上所有的生命将归于灭亡，地球上的万物都处于适合生命存在的最佳位置。每个细节都设计得如此精确，这背后一定有一位建造者！然而，我们甚至还没有提到住在这个奇妙“房子”中的男人、女人以及他们的子孙们。世上最小的婴儿大脑比我们在夜晚看到的群星有着更多更为活跃的组成部分！我们的头脑产生出伟大的想法。我们的眼睛从鲜活的色彩中看到了美。人的灵魂有着选择和爱的能力，

worship. King David thought about his own body and soul. He realized how well God had worked. So he praised God with this song:

I praise You because I am fearfully and wonderfully made; Your works are wonderful, I know that full well (Psalm 139:14).

David wrote in the Hebrew language. In that language he actually said, “My soul knows that full well.” The person who pretends there is no God and no soul is like a mouse eating bread in the dark. With its mouth full, the mouse announces, “I do not believe there is a baker. I do not believe there is such a thing as grain for making bread, for I have never seen these things.” We stand on the evidence! The proof is all around us and within us! The Bible describes those who refuse to see it:

For although they knew God, they neither glorified Him as God nor gave thanks to Him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools (Romans 1:21-22).

Give Glory And Thanks To God

Notice that Paul, in Romans 1:21, shows that it is only right that we should give to our Maker glory and thanks. The air we breathe is God’s good air—its gases mixed in just the right parts to give life and not death. When you eat, remember that the food and drink you enjoy are God’s good provisions for you.

God has not left Himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; He provides you with plenty of food and fills your hearts with joy (Acts 14:17).

That we exist and live at all is itself a wonderful gift. The truth is that we owe all that we are and have to our Maker! When we truly understand that, it is not hard to give to God the praise due to His name. It is not hard to give back in service to Him the life that He first gave to us. It is the right thing to do. And our lives are far better in every way when we respect, worship and serve our Creator. Such service takes time and effort. Yet isn’t that time actually the time He is giving to us? “Our” time on earth can and will end some day. Since it is really His gift of time, we can afford to take time for Him. Believing in God goes beyond simply knowing facts about God. It leads us to praise God and to seek Him. Even those who do not yet know how to come to God can begin to seek Him. A Roman soldier named Cornelius was one such person (Acts 10). Because he was truly seeking God, his prayers were heard. God helped him. Through this help Cornelius became a follower and friend of God. Prayer is an important part of this friendship. For that reason each lesson has an example of prayer. OUR PRAYER, at the end of the lesson, offers a suggested beginning to a prayer about the lesson. This start may lead to many other thoughts which should be given to God in prayer.

Summary:

We can briefly sum up the main points of the lesson in this way: God does not need to prove that He exists for it is already obvious. Just look around you! Look in the mirror at

当我们敬拜和赞美时，我们心潮澎湃。大卫王对于他自己的身体和灵魂曾有过思考。他意识到神的作为是何等的美妙。因此他写下了这样的诗歌来赞美神：

我要称谢你，因我受造奇妙可畏；你的作为奇妙，这是我心深知道的
(诗篇139:14)。

大卫当时是用希伯来文写的。按照原文的意思他实际上是在说：“我的灵魂完全深知。”一个人如果假装这世界没有神，不存在灵魂，就好比黑暗中一只正吃着面包的老鼠，它嘴塞得满满的，却说：“我不相信面包师的存在。我不相信要有面包就得有做面包的面粉这回事，因为我从来没见这些东西。”我们需要的证据是明摆着的！这证据就在我们身边，就在我们心里！圣经中是这样描述那些闭眼不看的人们：

因为，他们虽然知道神，却不当作神荣耀他，也不感谢他。他们的思念变为虚妄，无知的心就昏暗了。自称为聪明，反成了愚拙（罗马书1:21-22）。

归荣耀与赞美给神

请注意，在罗马书1:21中保罗指出，我们完全应该归荣耀与赞美给我们的造物主。我们呼吸的是神所造的好空气——这些气体以恰当的比例混合在一起供给我们的生命，而不是导致我们死亡。当我们吃东西的时候，要记得，我们所吃喝的东西都是神对我们的美好供给。

然而神为自己未尝不显出证据来，就如常施恩惠，从天降雨，赏赐丰年，叫你们饮食饱足，满心喜乐（使徒行传14:17）。

我们的存在以及生活本身，就是神赐给我们的美妙礼物。事实上我们一切的一切都来自于我们的造物主！当我们真正明白了这些后，因着神的名而赞美神将不再是一件难事，将神赐给我们的生命献回到对神的事奉中，也将不再是一件难事。这些是我们应该做的。并且，当我们尊敬、敬拜、事奉我们的造主时，我们生活的方方面面都会变得更好。如此的事奉虽说需要时间和努力，但事实上我们所拥有的时间不也是神赐给我们的吗？我们在这世上的时间终有一天会结束，既然时间实际上是神赐给我们的礼物，那我们也应该可以为神抽出“我们的”时间。信神绝不仅仅意味着知道神存在的事实，信神能引导着我们去赞美神，去寻求他。即便是那些还不知道该如何来到神面前的人们也可以去寻求他。圣经中记载的一个叫哥尼流的罗马士兵就是这样的一个人(使徒行传第10章)。由于他真心寻求神，他的祷告蒙了神的垂听，神帮助了他。借着神的帮助哥尼流成为了神的跟随者和朋友，祷告是他们关系中的重要部分。正是因着这个原因，在每一讲的最后我们都将看到一个祷告的范例——“我们的祷告。”该部分结合了每讲的学习内容为我们的祷告起了个头。希望这些话能引导着我们继续说出对神的祷告。

小结：

这一讲的内容可归纳为以下几点：神不需要证明他的存在，因为这是明显的事实。去看看你身边的世界吧！去看看镜子中的你，看看你的肢体是如何组合到一起的！

how you are put together! You know that this life and universe are far too orderly to be accidents. That means that behind all this there is a very wise, very powerful Creator. His work shows also that He really cares about what He made. It's time we cared enough to thank Him for the life He gave us.

Our prayer:

O God, Maker of all things, we are filled with wonder and awe when we look around us. How great is Your power and wisdom! Thank You for making us, and for supplying our needs. Help us as we seek to know You better. For we owe to You life itself....

After you have carefully studied this lesson, please turn to pages 80-82 to take the test for lesson one.

你所拥有的生命以及整个宇宙是多么井然有序，这一切怎么可能是偶然的結果呢？这就意味着在万物的背后有着一位极有智慧，极有能力的造物主。他的事工显明他的的确确在关心着他的造物。我们应该意识到这一切，为神赐给了我们生命而感谢他。

我们的祷告：

哦，神啊，万物的造物主，当我们看着身边的一切事物时，我们满怀惊奇与敬畏。你的力量与智慧是何等的伟大！感谢您造了我们，为我们提供所需。在我们寻求您、了解您的过程中求您能帮助我们。因为我们的生命原本来自于您……

请在仔细学习完第一讲的内容后，完成第80-82页上的相关测试。

God Has Spoken Through the Prophets

The heavens declare the glory of God....
The commands of the Lord are radiant giving light to the eyes
(Psalm 19:1,8)

King David's Psalm speaks of nature's message about God—and it also speaks of another message. We “see” not only by the lights God placed in the heavens. We see also by another light, a spiritual light, “the commands of God.” To know God, man needs more light than nature alone gives.

Nature Alone Is Not Enough

Nature has many valuable lessons for us. The amazing order in all things, living and nonliving, tells us of wisdom and power far, far higher than ours. Our hearts reach upward in praise. “Laws of nature” are always so steady, so dependable, that we are led to believe that the great Law-Giver can also be trusted.

Nature also raises many questions. For example, since God is so great does He care about us who are so small? Some have felt that He is too high and too distant to think about people on earth. Therefore, they have turned to things of this earth, or to other spirits, for help in times of need.

Others feel that God is against them. They say, “If plenty of food is a sign of God's kindness, then what does the lack of food mean? In our times of suffering and death, has God changed from His kind ways?” Nature by itself does not give us important details about God's character and thinking. It does not tell us how to approach Him. It raises the questions, but does not give the answers we need.

The God Who Speaks

Why do some think it so strange that God speaks or communicates in some manner? Surely plain reason tells us that He should be able to speak. Humans speak (some would say “too much”). Are they more able than their Maker? Is the great Creator of humans *less* able to speak? When people thought that God failed to notice their sins, the writer of Psalms reasoned with them in this way:

Does He who implanted the ear not hear? Does He who formed the eye not see? (Psalm 94:9).

That logical thinking can continue, “Does He who made the tongue not speak? Can He who gave language not use it? If God chooses to use special messengers, can He not provide His messengers with clear speech?”

The Bible tells about the time God sent Moses to lead His people out of Egypt. When Moses had doubts, God reasoned with him in this way:

Who gave man his mouth?...Is it not I, the Lord? Now go; I will help you speak and will teach you what to say (Exodus 4:11-12).

第二讲

神曾通过先知对人说话

诸天述说神的荣耀……
耶和華的命令清潔，能明亮人的眼目
(诗篇19:1, 8)

大卫王在诗篇中提到通过观看大自然我们得着神的信息，同时诗中还提到了另一个信息。我们之所以能“看见，”不仅仅因为神放置在天上的光，还因为另一种光，一种属灵的光——“神的命令。”人要想认识神，所需的光不仅仅是从大自然而来。

仅有大自然是不够的

大自然教给了我们很多有价值的东西。一切事物，包括有生命的和无生命的物质都是如此地井然有序，让我们看到了一种智慧和能力，比我们的要高得多。我们的心因此变得肃然起敬并献上赞美。正因为“自然规律”总是如此牢靠，可以信赖，我们得以相信那位伟大规律的制定者一定也是可信赖的。

大自然总是引发出很多的疑问。比如，既然神如此伟大，那他会在乎我们这些如此渺小的人吗？有人觉得神太高大，离我们太远，所以神不会思念在地上的人们。因此他们转向地上的事物，或者其它的灵，以便他们在需要帮助时可以有所求靠。

另一些人觉得神是与他们相对立的。他们说：“如果丰盛的食物显现着神的恩慈，那么缺乏食物又意味着什么呢？当我们受苦、面临死亡时，神就不再恩慈地待我们了，是吗？”对于神的特点和旨意，大自然并没有给出详尽的说明。它没有告诉我们该如何接近神，它仅仅引发我们提问，但并没有给出我们需要的答案。

神是对人说话的神

为什么当神以某种方式说话或与人交流时，有人会觉得不可思议？很简单的道理告诉我们神为什么应该会开口说话。那是因为人会说话(有些甚至说得太多了)。有什么事是人能做到但造人的神却做不到的吗？创造人类的伟大造物主在说话的能力方面会比人差吗？在诗篇中，作者为了告诉人们不要以为神没有注意到他们犯的罪，曾说过这样一个道理：

造耳朵的，难道自己不听见吗？造眼睛的，难道自己不看见吗？
(诗篇94:9)

这样的逻辑推理可以继续延伸。“造舌头的，难道自己不说话吗？”“造语言的，难道自己不使用吗？神若要派遣使者传话，难道不会将清楚的话语传给他们吗？”

圣经告诉我们，神曾差派摩西带领着神的百姓出埃及地，当时摩西有些疑虑，神是这样和他理论的：

谁造人的口呢？……岂不是我耶和華吗？现在去吧，我必赐你口才，
指教你所当说的话（出埃及记4:11-12）。

Moses, of course, could speak. He just worried that he could not speak well—his words might not be clear and well-chosen. God assured him that He, the Creator of the mouth and of speaking, could do what was needed for a clear message. If we have worried that God's message is poorly given or is unclear, we can stop worrying. God not only communicates, He communicates very well.

God Spoke By The Prophets

In the past God spoke to our forefathers through the prophets at many times and in various ways (Hebrews 1:1).

God's love for people is such that He did not remain silent. He did not leave us alone and ignorant. "GOD SPOKE." He could have communicated in any number of ways. "In the past," He chose to speak "through the prophets." Prophets were God's speakers (spokesmen), passing along God's message to the people.

The writer of the book of Hebrews had no doubt who those prophets were. He quoted often from them—prophets like Moses (Hebrews 4:4; 8:5), David (Hebrews 4:7), Nathan (Hebrews 1:5b), Isaiah (Hebrews 2:13), Jeremiah (Hebrews 8:8), Habakkuk (Hebrews 10:37), and Haggai (Hebrews 12:26). Hebrews chapter 11 also names many prophets. We call these the Old Testament prophets. The book of Hebrews shows that the words given through these prophets were not their own words, but God's words. When Hebrews quotes from Psalm 95, it recognizes that Psalm as written by King David. Yet look at how it is expressed: "God...spoke through David" (Hebrews 4:7). In Hebrews 3:7 the same words by David are said to be from God's Spirit: "So, as the Holy Spirit says...." Similarly, through Jeremiah's writing, "the Holy Spirit testifies to us...." (Hebrews 10:15).

Hebrews and other books of the Bible often speak like this. Nehemiah 9:20, 30 is an example from the Old Testament. It tells how God's Spirit was in His prophets, teaching and warning His people for many years. In the Bible there is no doubt about it. God has spoken by His prophets. He has spoken so clearly that people many, many years later could depend on their words. The books of Nehemiah and Hebrews were written hundreds of years after the old prophets died. Yet they still quoted and trusted those prophets' words as the true words of God.

How Were God's True Prophets Recognized?

But any person can claim to be a prophet speaking for God. People may do this to get money or power or fame. Some might even do it sincerely, for their own 'good' reasons. This was a problem in the past, and it is still a problem today. Many who now claim to speak for God argue against each other. Their messages do not agree. After speaking about God's true prophets of long ago, the apostle Peter warns,

But there were also false prophets among the people, just as there will be false teachers among you (2 Peter 2:1).

God knew there would be false prophets. He also knew that people might have trouble in knowing which speaker was true and which was false. So God made it clear which prophets were sent by Him.

摩西当然会说话。他只是担心说不好话——他怕表达不清或者措辞有误。神让摩西放心，他既然造人口让人说话，就必能让摩西把当说的信息说清楚。如果我们担心所得到的神的信息不清楚或者没有被传达好，那么我们完全是多虑了。神不仅仅会交流，而且交流得很好。

神藉着众先知对人说话

神既在古时藉着众先知多次多方的晓谕列祖（希伯来书1:1）。

因为神非常爱人，所以他并不沉默不语。他并没有抛下我们不理睬我们。“神晓谕人。”神本可以用其它多种方式与人交流，然而“在古时”他选择了“藉着众先知”这种方式对人们说话。先知是代表神说话的人（发言人），将上帝的信息传达给百姓们。

希伯来书的作者非常清楚这些先知究竟是谁。该作者常引用这些先知的話——比如摩西（希伯来书4:4;8:5），大卫（希伯来书4:7），拿单（希伯来书1:5b），以赛亚（希伯来书2:13），耶利米（希伯来书8:8），哈巴谷（希伯来书10:37），以及哈该（希伯来书12:26）。《希伯来书》第11章同样也列出了很多先知的名字。我们称这些人为旧约先知。希伯来书指出这些先知所说的话不是出于他们自己，而是神的话。希伯来书中作者在引用《诗篇》第95篇中的词句时，虽然承认该诗篇是大卫所写，但我们来看一下书中是如何表达的：“神……就在大卫的书上说……”（希伯来书4:7）。在希伯来书3:7作者引用的同样是大卫所说的那句话，而书中指出这话是来自神的圣灵：“圣灵有话说……”与之相似的是，藉着耶利米所写的话“圣灵也对我们作见证……”（希伯来书10:15）。

希伯来书以及圣经中的其它书卷经常会出现上述类似的例子。尼西米记9:20, 30 是旧约中曾出现的例子。它告诉人们神的灵是如何藉着众先知多年地教导、劝诫神的百姓。神藉着他的众先知说话，这在圣经中是毋庸置疑的。神的话说得非常明晰，因此很多年之后的人们仍然能信靠这些先知的話。《尼西米记》和《希伯来书》的作者离古时的那些先知去世的时间相隔好几百年，然而这些作者仍然引用并信任这些先知们所说的话，认为这些话确实是神说的话。

如何判断谁是神的真先知

可是任何人都可能声称自己是代表神说话的先知。他们这样做可能是为了得着钱财或是权力和名气。有些甚至出于他们自己的“好意，”做得还非常虔诚。这样的问题在过去有，现在同样也存在。现如今有很多称自己是代表神说话的人，可他们却在彼此争论。他们的信息不一致使徒保罗曾在提到神的真先知时告诫人们：

从前在百姓中有假先知起来，将来在你们中间也必有假师傅（彼得后书2:1）。

神早已知道会出现假先知。他同样也知道人们可能会分不清哪个是真哪个是假。因此神让人们清楚知道哪些先知是他派来的。

Look again at the example of Moses when God made him a prophet to carry His message to Egypt. Moses had grown up in Egypt and had not been known as a prophet then. How could the people possibly know that now God had made him a prophet? The people might even think of him as a false prophet. Moses asked God,

What if they do not believe me or listen to me and say, “The Lord did not appear to you?” (Exodus 4:1).

In reply, God told Moses to throw his stick on the ground. By God’s power, the stick became a snake. Then He had Moses pick it up. By God’s power, it changed back into a stick.

This, said the Lord, “is so that they may believe that the Lord...has appeared to you” (Exodus 4:5).

God then gave Moses other miracles—just as amazing—also to prove that he was from God. God called these “signs” (Exodus 4:8, 30). For they were like signboards for the people, pointing out God’s true prophet.

We must be aware that God’s enemies also had some power. “By their secret arts” Egypt’s sorcerers and magicians copied a few things done by Moses (Exodus 7:11). But God has all power, so His miracles were always far greater. He showed the kind of power that only the Creator has over His creation. The power in Moses was so great that all could see that Moses was God’s prophet.

Test For Prophets

Once God had proved the authority of Moses it was not always necessary for true prophets after him to do all the miracles he did. But through Moses God gave tests for future prophets. At that time any “prophet” failing these tests was put to death. Deuteronomy 18:20-22 has one of these tests:

But a prophet who presumes to speak in My name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death. You may say to yourselves, “How can we know when a message has not been spoken by the Lord?” If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.

Yet God also knew that some dreamers and leaders might foretell events that actually happen. (This might be by luck, or by clever powers like the Egyptian magicians had.) So, in Deuteronomy 13, God told how to test such cases:

If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, “let us follow other gods”... you must not listen to the words of that prophet or dreamer. The Lord your God is testing you to find out whether you love Him with all your heart and with all your soul (Deuteronomy 13:1-3.)

我们再回过头来看一下摩西的例子，当时神让他成为一名先知将神的信息带到埃及。摩西是在埃及长大的，那时他还没有成为一名先知。那人们怎么能知道现在他已经成为神的先知了呢？人们甚至可能会认为他是一名假先知。所以摩西问神，

他们必不信我，也不听我的话，必说：“耶和华并没有向你显现”（出埃及记4:1）。

作为回答，神要摩西将他的手杖丢在地上。藉着神的力量，那杖变成了一条蛇。接着神要摩西把蛇捡起来。藉着神的力量，那蛇就变回了手杖。

如此好叫他们信耶和华他们祖宗的神……是向你显现了（出埃及记4:5）。

神让摩西做了另一些同样神奇的事，目的也是为了证明摩西是神差派来的。神称这些事为“神迹”（出埃及记4:8, 30）。因为这些神迹如同标记一样将神真正的先知指示出来。

我们必须意识到神的敌人们也有着一些能力。埃及的术士和行法术的人用“邪术”按着摩西所行的也照做了几件事（出埃及记7:11）。可是神拥有着所有的能力，所以他的神迹总是比那些行邪术的要伟大得多。神所显出的能力是只有造物主才拥有的能力，它超过了所有被造之物的能力。摩西得着的能力很大，使得所有人都知道他是神先知。

对先知的试验

神既已证明了摩西所拥有的权柄是来自于神，在摩西之后的真先知也就不必非得行出摩西所有行过的神迹才能证明他们是真的。然而藉着摩西，神告诉人们如何检验后来的先知。在当时，任何一位“先知”若不能通过这些检验便要处死。申命记18:20-22 记载了其中一个检验方法：

若有先知擅敢托我的名说我所未曾吩咐他说的话，或是奉别神的名说话，那先知就必治死。你心里若说：“耶和华所未曾吩咐的话，我们怎能知道呢？”先知托耶和华的名说话，所说的若不成就，也无效验，这就是耶和华所未曾吩咐的，是那先知擅自说的，你不要怕他。

可是神也知道有些做梦的人或者领袖也许会预告一些事，而这些事后来真的也发生了（可能是运气好，或者通过像埃及那些行法术之人所行的把戏）因此，在《申命记》第13章中，神告诉人们在这种情况下该如何检验：

你们中间若有先知或是做梦的起来，向你显个神迹奇事，对你说：“我们去随从你素来所不认识的别神”……他所显的神迹奇事虽有应验，你也不可听那先知或是那做梦之人的话；因为这是耶和华你们的神试验你们，要知道你们是尽心尽性爱耶和华你们的神不是（申命记13:1-3）。

We have seen three tests:

All true prophets after Moses were proved true by...

- “Signs”—if they had any—clearly showing the Creator’s power over creation. (The weaker power of magicians was no proof.)
- All that they foretold coming true. (God never lies or makes mistakes.)
- Agreeing with what God had revealed about Himself through Moses. (God does not deny Himself or deny His own teachings.)

Learning From The Prophets

False prophets did not have the power of God or the truth of God. At one point or another they all failed to pass these tests. In this way, through many centuries, God made clear who were His true prophets, and who were not. That is why the Bible not only says that “God spoke to our forefathers through the prophets” (Hebrews 1:1), but it actually names those true prophets. Their writings, called “Scriptures,” are God’s words through His proven prophets.

If we really seek God and His way, we will go to the Scriptures. In Lesson 5 we will see more about Scripture’s claim to be the truth given by God Himself (2 Timothy 3:16-17; 2 Peter 1:20-21).

Summary:

What great love God has shown us by choosing to speak to us. What great wisdom God showed when He chose to speak to people through people! For this means that He has spoken in human language—language we can understand! Here is a message much clearer than nature alone can give us. Above all, here are words from God that we can read for ourselves. For the message of the prophets has been passed on to us through the reliable record called “the Scriptures.” We should honor God by learning and following the Scriptures.

Our prayer:

Lord God, how dark life would be for us if You had kept silent! We are grateful that You spoke. Thank You for caring enough to speak through fellow-humans and in human language, so that we can understand....

After you have carefully studied this lesson, please turn to pages 84-86 to take the test for lesson two.

我们见过三种检验方式：

在摩西之后，所有的真先知都是通过下列方式证明自己是真先知——

- “神迹”——如果他们行出来的话——清楚显明造物主的能力超过一切被造之物（行法术的人没有这样的能力去给出证明）
- 他们预言的所有的事都成为了现实。（神从来不说谎，从来不会犯错。）
- 与神藉着摩西所显明的事相一致。（神不会否认自己或者否认自己的教导。）

听从先知的教导

假先知没有神的能力也没有神的真理。他们不可能通过所有这些检验。就是通过这种检验方式，穿越了数个世纪，神让人们清楚看到谁是真先知，谁不是。这就是为什么圣经不仅仅写道，“神在古时藉着众先知多次多方的晓谕列祖”（希伯来书 1:1），而且还列出了那些真先知的名字。他们所写的话语被成为“圣经”（Scriptures），是神藉着他们这些被证实是真先知的人们所说的话。

如果我们真正寻求神和他的道，我们回去看圣经。在第五讲中我们会进一步看到更多圣经中的话语在宣告圣经是由神亲自所赐（提摩太后书 3:16-17；彼得后书 1:20-21）。

小结：

神向我们显现出的爱是何等的伟大，他选择与我们开口说话。神显出的智慧是何等的伟大，他选择藉着人来向人说话，这意味着他曾开口用人类的语言说话——用我们能懂的语言说话！这些话语给出的信息比单纯的大自然给出的信息要明了得多。最重要的是，这些神的话语，是我们可以自己阅读的，因为先知们所说的信息已经通过可靠的记载传给了我们，它的名字叫“圣经。”我们应该通过学习并遵行圣经的教导来敬重我们的神。

我们的祷告：

我主上帝，若您保持缄默，那么我们的生命将是何等的黑暗！我们感谢您，感谢您给予我们启示。感谢您藉着我们的同胞用我们的语言来启示我们，让我们明白……

请在仔细学习完第二讲的内容后，完成第84-86页上的相关测试。

God Has Spoken Through a Prophet Like Moses

The Lord said to Moses, “What they say is good. I will raise up for them a Prophet like you from among their brothers; I will put My words in His mouth, and He will tell them everything I command Him” (Deuteronomy 18:17-18).

Deuteronomy 18, which gave a test for prophets, also gave this remarkable promise about another future Prophet. He would come from “among their brothers.” That is, He also would be an Israelite (also called Hebrew or Jew). Of greatest importance was that He would be like Moses—this is how He would stand out so that people could recognize Him.

God’s Glory Too Great For Man

Why was it so important to have this special Prophet like Moses? The same passage explained:

The Lord your God will raise up for you a Prophet like Me from among your own brothers. You must listen to Him. For this is what you asked of the Lord your God at Horeb...when you said, “Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die” (Deuteronomy 18:15-16).

Horeb is another name for Mount Sinai. God met the Israelites at this mountain, after they had left Egypt. He came down in terrible fire and smoke on the mountain. The whole mountain shook. Thunder boomed from mighty flashes of lightning. A trumpet call grew louder and louder, and then God Himself spoke!

His glory (described in Exodus 19 and Deuteronomy 5) was too great for them. The people trembled with fear. The fire and the voice of God were so awesome that the people thought they were going to die immediately. So they all begged Moses,

Speak to us yourself and we will listen. But do not have God speak to us or we will die (Exodus 20:19).

God replied,

What they say is good (Deuteronomy 18:17; also 5:28).

For the people had seen that God was far too great for them to deal with Him directly. He “lives in unapproachable light” (1 Timothy 6:16).

They needed someone to represent them before God, someone to go between them and God. The first such go-between, or mediator, was Moses. He went to the people, taking to them God’s messages. But a mediator works to bring both sides together. So Moses also went to God. He took the needs of the people to God. In this way Moses did much good for his people. Yet God knew that people in the future also would need a mediator. So He promised in Deuteronomy 18 to send another Prophet from among the Israelites, a Prophet like Moses.

第三讲

神曾通过一位像摩西一样的先知对人说话

耶和華就对摩西说：“他们所说的是。我必在他们弟兄中间给他们兴起一位先知，像你。我要将当说的话传给他；他要将我一切所吩咐的都传给他们”（申命记18:17-18）。

《申命记》第18章，除了讲到检验先知的一种方式之外，还给出了一个不同寻常的应许，关乎一位后来的“先知。”他将从“他们弟兄中间”兴起。也就是说他会是以色列人（又被成为希伯来人或犹太人）。最为重要的是他会像摩西一样——这就是他凸显的特点，以便人们能认出他来。

神的荣耀太过伟大令人惧怕

为什么一定要提到这位特别的先知会像摩西一样呢，这其中有什么重要意义吗？在同一章节中我们看到了对此的解释：

耶和華你的神要从你们弟兄中间给你兴起一位先知，像我，你们要听从他。正如你在何烈山……求耶和華你神一切的话，说：“求你不再叫我听见耶和華我神的声音，也不再叫我看见这大火，免得我死亡”（申命记18:15-16）。

何列山是西奈山的别名。在以色列人离开埃及后，神便是在这座山上与他们相见的。神在大火和浓烟中降于山上，遍山大大震动，有轰雷和闪电，还有越来越大的号角声，在那之后神亲自开口说话！

神的荣耀（《出埃及记》第19章以及《申命记》第5章曾有过描述）对人而言太过伟大，人们都吓得发抖。那火以及神的声音都非常可怕，以至于人们以为自己马上会死，于是他们恳求摩西说：

求你和我们说话，我们必听；不要神和我们说话，恐怕我们死亡（出埃及记20:19）。

神回答道，

他们所说的是（申命记18:17； 5:28）。

因为人们看到神实在是太过伟大了，他们无法直接与神接触。因神“住在人不能靠近的光里”（提摩太前书6:16）。

他们中的一个人作为他们的代表去到了神面前。一个处于他们和神之间的中间人。第一位这样的中间人，或者说是中保，就是摩西。他不仅将神的信息带到人们那里，而且作为拉近双方关系的中间人，摩西同样也去到神那里，他将百姓的需求带到神面前。摩西就是以这样的方式使他的百姓受益。然而，神知道将来的人们也需要一位中保。因此《申命记》第18章中说到神给出应许，要另差派一位“先知，”这人将从以色列人中兴起，是一位像摩西一样的先知。

We Need A Mediator, Not Mediums

Deuteronomy 18 shows another important reason for a mediator. God knows that people need answers for solving life's many problems. They need to make the best choices about how to live. God also knows that people often look for answers in the wrong places. For example, many turn to spirit mediums who claim to speak for the dead or for other spirits. Many also seek answers in witchcraft, spiritism, magic spells, omens, and other signs such as the stars. In Deuteronomy 18:9-14, God commanded His people not to use these methods (also Leviticus 19:31; 1 Chronicles 10:13; Isaiah 8:19; Acts 19:19; Revelation 21:8). Was He trying to keep them from finding spiritual answers? Actually, God was keeping them from these methods because they give false answers, which harm people (Isaiah 47:8-15; Jeremiah 27:9-10).

God's love went even further. Rather than stopping the search for answers, God opened the way for all the answers that all people need. For immediately after speaking against mediums, God promised to send the Prophet like Moses (Deuteronomy 18:15-19). People do not need "mediums" because God gives His Mediator! God assured them,

I will put My words in His mouth, and He will tell them everything I command Him (Deuteronomy 18:18).

Unlike messages from mediums, this message would be true. This message could be fully trusted and followed. For this message would be God's own words. "Everything" from God would be faithfully passed along to the people by the Prophet like Moses.

No Prophet Like Moses

Weren't all prophets "like Moses"? No. Even at the time of Moses there were other prophets, such as Miriam and Aaron. Yet God made it plain that Moses was quite different from them. God spoke to Moses in a more open, direct and personal way. This is what God said:

When a prophet of the Lord is among you, I reveal Myself to him in visions, I speak to him in dreams. But this is not true of My servant Moses.... With him I speak face to face, clearly and not in riddles; he sees the form of the Lord.... (Numbers 12:6-8).

Joshua came after Moses. Yet even in the passage which speaks of Joshua's greatness, Deuteronomy ends with these words,

Since then, no prophet has arisen in Israel like Moses, whom the Lord knew face to face, who did all the miraculous signs and wonders.... For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel (Deuteronomy 34:10-12).

Clearly, the other prophets were not like Moses. God was more direct with Moses. God used him as His special agent and lawgiver. Because of His unique authority, all other Israelite prophets, from Joshua on, taught their people to follow "the Law of Moses." The coming Prophet would serve, like Moses, as God's Mediator with special authority to give God's commandments to the people. God would speak directly with the new Mediator. And here is another important point: From Deuteronomy 34, we learn that being truly "like Moses" had to include showing miracles of mighty power.

我们需要一位中保，而不是交鬼的人

《申命记》18章还指出了需要中保的另一个重要原因。神知道人们需要神的答案去解决生活中存在的众多问题。他们需要选择最佳的方式来生活。神同样知道人在寻求答案时常常会找错地方。例如，许多人会去找那些声称可以与死人或其他鬼魂说话的交鬼的人。

还有很多人会找行邪术的，行巫术的，用迷术的，占卜的，观兆的人询问答案。在申命记18:9-14，神命令他的百姓摒弃这些做法（另见利未记19:31；历代志上10:13；以赛亚书8:19；使徒行传19:19；启示录21:8）。这是不是就意味着神在阻拦他们通过属灵的方式得到答案呢？事实上神是在禁止他们使用这些方式，因为这些做法给出的是错误的答案，是害人的（以赛亚书47:8-15；耶利米书27:9-10）。

神的爱远远不止这些。他不但不阻止人们寻求答案，而且还开辟了一条道路，使得所有人需要问的所有问题都能找到答案。因此神在提到不许交鬼之后，随即应许将派来一位像摩西一样的先知（申命记18:15-19）。人们不需要“交鬼的人，”因为神赐下了他的中保！神确切地告诉他们：

我要将当说的话传给他；他要将我一切所吩咐的都传给他们（申命记18:18）。

这些话不像交鬼之人所说的话，这些话将是真实的，是可以完全信靠和听从的。因为这些话是神讲的话。这位像摩西一样的先知会将神“一切”所吩咐的都忠实地传给百姓们。

没有像摩西一样的先知

是不是所有的先知都“像摩西一样”呢？不是的。即便是在摩西那个时代也有其他的先知，如米利暗和亚伦，但是神让人们清楚看到他们和摩西非常不一样。神与摩西的谈话是更为公开、直接，且更为亲近的。对此，神是这样说的：

你们中间若有先知，我耶和华必在异象中向他显现，在梦中与他说。我的仆人摩西不是这样……我要与他面对面说话，乃是明说，不用谜语，并且他必见我的形像……（民数记12:6-8）。

约书亚是摩西之后的先知，《申命记》中也提到了他的伟大，但是就在同一章节的末尾我们看到了这样的话：

以后以色列中再没有兴起先知象摩西的。他是耶和华面对面所认识的。耶和华打发他……行各样神迹奇事，又在以色列众人眼前显大能的手，行一切大而可畏的事（申命记34:10-12）。

很明显，其他的先知都不是“像摩西一样。”神与摩西的交往更为直接。神让摩西成为他的特别代言人和律法的颁布者。由于他拥有的独特权柄，以色列其他所有先知，从约书亚开始，都教导他们的百姓要遵守“摩西的律法。”那位将要到来的“先知”所起到的效果将像摩西一样。神的这位中保拥有着特殊的权柄，要将神的诫命吩咐给人们。神将直接与这位新的中保讲话。另外，还有一点也非常重要：从《申命记》第34章中我们得知要真正“像摩西一样”还必须显出大能的神迹来。

Promises Of “The Messiah”

After God’s promise in Deuteronomy 18, many years passed with no prophet arising who seemed to match Moses. Yet God was not silent. He carefully guided history in the direction He had chosen. Along the way, God used prophets to give the meaning of His actions and to point ahead to what He planned. Again and again these prophets told of One to come. He would be the great King from David’s family line (2 Samuel 7; Psalm 89; Isaiah 11). He would serve as “Priest forever” (Psalm 110). Psalm 110 also spoke of this eternal Priest as David’s “Lord.” This Priest and Lord would rule from the highest place, at God’s right hand. Similar prophecies showed that the coming Prophet, the coming Priest, and the coming King would be the same Person—the Messiah!

מָשִׁיחַ

The Hebrew letters for Messiah or Christ. This word may be pronounced Mashiach.

Χριστός

The Greek letters for Messiah or Christ. This word may be pronounced Christos.

Is Jesus That Messiah?

When an Israelite man was officially made a prophet or priest or king, oil was usually poured on his head. Such pouring was called “anointing,” and served as a sign of the authority to lead. The Hebrew word Messiah means “Anointed One” (Psalm 2). This same word from the Greek language is Christ. Today most people who know the word “Christ” think immediately of Jesus Christ. This is because so many proofs point to Jesus as the One promised by God. Jesus fits the descriptions of the Messiah or Christ as foretold by the Old Testament prophets. Jesus also did the miracles of mighty power that we would expect of the prophet like Moses. He healed the blind, deaf and lame. He stilled storms and walked on the water. He even gave life back to the dead! At the town of Nain, Jesus met a funeral group going to bury the only son of a widow. When He saw the widow’s great sorrow, He went to the coffin. He touched it and called out, “Young man, I say to you, get up!” Many were present. They saw the boy arise from death! Luke 7:16 reports,

They were all filled with awe and praised God. “A great prophet has appeared among us,” they said. “God has come to help His people.”

The people knew what they had seen. Jesus lived among them. Many were present to see His great works. Here were miraculous “signs” showing more clearly than ever the power that only the Creator has over His creation. Therefore Jesus really was “a great prophet.” The people who saw these things reasoned correctly,

When the Christ comes, will He do more miraculous signs than this man? (John 7:31).

Here were the greatest teachings ever heard, and the greatest miracles ever seen. If Jesus was not the Christ, who could possibly do greater things?

关于“弥赛亚”的应许

在《申命记》18章中，神给出了应许，可是在此之后很多年过去了却未见有一位像摩西一样的先知兴起。然而，神并没有闭口不言。他精心地引导着历史朝着他所定立的方向发展。在这个过程中，神藉着先知将他事工的意义告诉给人们，并将他所计划的事指示给人们。这些先知反复不断地说到那位将要到来的。他将出自大卫的族谱，成为伟大的君王（撒母耳记下第7章；诗篇第89篇；以赛亚书第11章）。他将“永远为祭司”（诗篇第110篇）。《诗篇》第110篇还提到这位永远的祭司是大卫的“主。”这位祭司，这位主将在至高之地掌管一切，并且坐在神的右边。类似的预言都表明那将要到来的先知，那将要到来的祭司，以及那将要到来的君王将是同一个人——弥赛亚！

מָשִׁיחַ

这是希伯来文字母
音译为弥赛亚（基督）

Χριστός

这是希腊文字母
音译为基督（弥赛亚）

耶稣就是那位弥赛亚吗？

当一个以色列人正式成为先知或祭司或君王时，通常要将油倒在他的头上。这种倒油的做法被称为“膏，”受膏便标志着接受权柄去领导人们。弥赛亚一词是根据希伯来文音译而成，就是“受膏者”的意思（诗篇第2篇）。这个词根据希腊文的读音被译为基督。今天大多数人在听到“基督”这个词的时候马上会想到耶稣基督。这是因为有太多的证据证明耶稣就是神所应许的那位基督。耶稣符合旧约中先知们关于弥赛亚或者基督的描述。耶稣也行出了一些大能的奇迹，这能力如同我们从摩西那里看到的一样。他医治盲人、聋子和瘸腿的人；他平息风浪，在水上行走；他甚至让死人复活！在拿因城，耶稣遇到了一队送葬的人，他们要去埋葬的是一位寡妇独生的儿子。当他看见那位寡妇极度悲伤时，便走到棺材前按住了它，并喊道：“少年人，我吩咐你，起来！”当时在场的人很多。他们都看到了那少年人从死里复活！路加福音7:16对此是这样记载的：

众人都惊奇，归荣耀与神，说：“有大先知在我们中间兴起来了！”又说：“神眷顾了他的百姓！”

人们知道他们看到的这一切意味着什么。耶稣就住在他们中间，而有很多人也都在这场，看到了他大能的作为。这些“神迹”比以往任何的神迹更为清楚地显明，行这些神迹的能力只可能从造物主那里而来。因此，耶稣的确就是那位“大先知。”看到这一切的人们理智地思考着这些事：

基督来的时候，他所行的神迹岂能比这人所行的更多吗？（约翰福音7:31）。

耶稣给出的是人们听到过的最为伟大的教导，他所行的是人们见到过的最伟大的神迹。如果耶稣不是基督，那么还有谁能行出更为伟大的神迹呢？

So even at that time many realized that He had to be the Prophet (John 7:40). If so, that also meant He was the Christ. When Jesus came into the city of Jerusalem for the last time they welcomed Him as “the Son of David,” “the King” and “the Prophet” (Matthew 21:8-11; Luke 19:37-38).

The Greatest Sign

Jesus often foretold that He would be killed by the Jewish and Roman leaders (Matthew 16:4; 17:12, 23; 20:18-19; 26:2). His death, He said, would be by crucifixion, in which a person was nailed to a wooden cross and left to die in great pain. He explained that His death would allow people to be forgiven of their sins (Matthew 20:28; 26:28). Yet, along with predictions of His death, Jesus promised that His greatest “sign” would be to return from death in just three days (Matthew 12:38-40; 17:23; John 2:19-22).

As is well-recorded by history, Jesus actually went on to fulfill that promise (Matthew 28; John 20; Acts 2)! Not even the greatest prophet, priest or king had ever dared to make such a promise for himself. And certainly none had been able to raise himself from the grave. Jesus, by God’s power, both predicted it and accomplished it. Could there be any doubt that the Prophet foretold by Moses had finally arrived?

Peter was one of the eyewitnesses of these things. He had once fled from the enemies who killed Jesus. But after Jesus had returned from death, Peter knew that death was not to be feared any longer. With the help of God’s Spirit, Peter stood before the same enemies and boldly declared,

Now, brothers, I know that you acted in ignorance, as did your leaders. But this is how God fulfilled what He had foretold through all the prophets, saying that this Christ should suffer.... For Moses said, “The Lord your God will raise up for you a Prophet like me from among your people; you must listen to everything He tells you. Anyone who does not listen to Him will be completely cut off from among His people.” Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days (Acts 3:17-24).

Peter quoted from the very passage we have studied—Deuteronomy 18. That passage, he said, looked ahead to Jesus Christ. “Indeed, all the prophets” had pointed forward to this one great Prophet! Since Jesus is the Prophet like Moses, He is now the Mediator between God and men (1 Timothy 2:5). That is why we are told, “listen to everything He tells you” (Acts 3:22).

What if we fail to listen to Jesus? We miss God’s most important message for life. We bring on ourselves this terrible result:

Anyone who does not listen to Him will be completely cut off from among His people (Acts 3:23).

Such a person can no longer belong with God and His people! This is a serious matter. Our lives depend on listening carefully to the Prophet like Moses.

因此，即便是在当时，就已有很多人意识到他一定就是神应许的那位“先知”（约翰福音7:40）。他即是那位先知，也就意味着他是基督。当耶稣最后一次进入耶路撒冷城的时候，人们高声欢迎他，称他为“大卫的子孙、” “君王、” “先知”（马太福音21:8-11；路加福音19:37-38）。

大神迹

耶稣经常预言他将被犹太人和罗马掌权者杀害（马太福音16:4；17:12, 23；20:18-19；26:2）。他说，他们将用十字架对他执行死刑，也就是把他钉在一个“十”字形状的木架上，然后让他在极度的疼痛中死去。他解释说他的死可以使人们的罪得到赦免（马太福音20:28；26:28）。然而，在预言这死亡的同时，耶稣还应许他将行的最大的“神迹”就是死后三日复活（马太福音12:38-40；17:23；约翰福音2:19-22）。

根据经上详尽的记载，我们看到，耶稣的确成就了这一应许（马太福音第28章；约翰福音第20章；使徒行传第2章）！从来没有哪位先知、祭司或者君王敢说出这样的承诺，而且可以肯定的是，他们中也从来没有人能让自己死而复活。而耶稣藉着神的能力，不仅预言了自己会死而复活，而且他也确实做到了。人们还有什么理由去怀疑摩西所预言的先知真的已经来了？

彼得是这些神迹的见证人之一。他曾在杀害耶稣的敌人面前逃跑过，但是当耶稣从死里复活后，彼得知道他再也不用害怕死亡了。藉着圣灵的帮助，彼得坚定地站在当初那些敌人面前，大胆地宣告：

弟兄们，我晓得你们作这事是出于不知，你们的官长也是如此。但神曾藉众先知的口，预言基督将要受害，就这样应验了……摩西曾说：“主神要从你们弟兄中间给你们兴起一位先知像我，凡他向你们所说的，你们都要听从。凡不听从那先知的，必要从民中全然灭绝。”从撒母耳以来的众先知，凡说预言的，也都说到这些日子（使徒行传3:17-24）。

彼得所引用的正是我们刚才学过的经文——《申命记》第18章。彼得说，那段经文是指着耶稣基督说的，“凡说预言的”都是指着这位伟大的先知而说的！既然耶稣就是“像摩西一样的先知，”那么现在他就是神和人之间的那位中保了（提摩太前书2:5）。这就是为什么我们被告知，“凡他向你们所说的，你们都要听从”（使徒行传3:22）。

如果我们不听从耶稣的话会怎样呢？我们就错过了神给我们的关于生命的最重要的信息，这样我们就为自己招来了可怕的下场：

凡不听从那先知的，必要从民中全然灭绝（使徒行传3:23）。

这样的人将不再属于神，不再是神的子民！那会是一个非常严重的问题，因为我们的生活依赖于仔细听从那位像摩西一样的先知所说的话。

Summary:

God's fiery presence is too great for us. We cannot bear to see and hear Him in a direct way. Therefore God speaks to us through a go-between (a mediator). For the Jews at Sinai that mediator was Moses. At that time God promised Another to come, a Prophet like Moses. The New Testament proves that this new Mediator is Jesus Christ. His message must be treated with full respect if we are to have life with God and His people.

Our prayer:

Lord Most High, You dwell in light far too bright and glorious for us. In Your love for us, You planned ahead to meet our need for a mediator. How we thank You for sending the greatest Prophet and Mediator, Jesus Christ! Help us to be open to the words You gave to Him for us....

After you have carefully studied this lesson, please turn to pages 88-90 to take the test for lesson three.

小结：

神如火一般的显现太过伟大，使我们不敢靠近。与神之间面对面，或者直接听神讲话，对于我们而言是无法承受的。因此 神通过一位中间人（中保）与我们讲话。对于那年在西奈山上的犹太人而言，这中保就是摩西。当时神应许说，另有一位中保要来，他是一位像摩西一样的先知。新约证明这位新的中保就是耶稣基督。如果我们希望与神在一起，成为神的子民，就必须完全敬重、听从耶稣的话。

我们的祷告：

至高的神啊，您住在光中，那光是何等的明亮耀眼，是我们所无法靠近的。因着您对我们的爱，您在我们开口以前就已为我们预备了一位中保。我们是何等感谢您，感谢您派来那位大先知、中保——耶稣基督！求您开启我们的心灵，接受他从您那里得来要传给我们的话……

请在仔细学习完第三讲的内容后，完成第88-90页上的相关测试。

Only One God Has Spoken

Hear, O Israel: the LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength (Deuteronomy 6:4-5).

When God revealed Himself through His prophet Moses, God described Himself. He said that He is one God, not many “gods.” The one and only God deserves all of our love, not just a part of it.

Confirmed By Jesus

When Jesus, the Prophet like Moses, came, He drew special attention to these verses from the sixth chapter of Deuteronomy. A leader asked Jesus about the most important command of the Law. Mark 12:29 reports Jesus’ reply:

The most important one, answered Jesus, is this: ‘Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart....’

Jesus continued then to quote from God’s message in Deuteronomy 6. This truth is the foundation for all God’s other commands. If many gods had made us, they might all have a right to our love. But the greatest fact of God is that He is one. One alone created us! One alone gives us life! One alone, therefore, has the right to our love. That leads to the greatest command, that our whole heart, soul, mind and strength should go to Him alone.

Can We Love Anyone Else?

If all our love goes to God, then it cannot be divided. Does this mean that we should never love anyone else? What about loving one’s own husband or wife or children? What about loving other people? Jesus went on immediately to say that the second most important command is this:

Love your neighbor as yourself (Mark 12:31, quoting Leviticus 19:18).

The Christian husband should love his wife (Ephesians 5:25). Neither Moses nor Jesus thought that these kinds of love took love away from God.

Why? Because it is God’s will that we so love others. The true way to show love for God is to obey God.

This is love for God: to obey His commands (1 John 5:3).

If God is truly “Lord,” He deserves our full obedience. We cannot claim to love Him while forgetting who He is and what He deserves. Real love treats Him as the real God He is. So, when we love others, as He commanded, that fits perfectly into true love and devotion to Him.

What, Then, Is Love Divided?

By this we mean: What kind of love takes away from the full love we owe to God? The prophets of the Old and New Testaments answered this question very clearly. We take

第四讲

只有一位神对人说话

以色列啊，你要听！耶和华我们神是独一的主。你要尽心、尽性、尽力爱耶和华你的神（申命记6:4-5）。

当神藉着他的先知摩西向人们显现时，神对自身进行了描述。神说他是独一的神，除他之外没有别的神。这位独一的真神值得我们献上全部的爱，而不是有所保留。

耶稣曾明确吩咐过

当耶稣——这位像摩西一样的先知降临后，他曾特别强调过《申命记》第6章中的几句话。当时一位首领问耶稣律法中最重要的诫命是什么，马可福音12:29记载了耶稣对此的回答：

耶稣回答说：第一要紧的就是说：‘以色列啊，你要听，主我们神是独一的主。你要尽心……爱主你的神。’

随后，耶稣继续引用《申命记》第6章中记载的神的话语。神其它所有的诫命都是建立在这一真理与诫命之上的。如果我们是由很多的神所造，那么或许我们还有理由去爱那些神。但是，在所有关乎神的事实中最重要的一点便是：上帝是独一的神。是他独自创造了我们！是他独自给予了我们生命。因此也只有他配得我们的爱。因而我们有了最大的诫命——我们要尽心、尽性、尽意、尽力爱神。

我们可以爱其他人吗？

如果我们要将爱献给神，那么这爱就应该是完全的、毫无保留的。这是否意味着我们就不应该爱其他人了呢？我们是不是就不应该爱自己的丈夫或妻子和孩子呢？是不是就不应该爱他人呢？紧接着耶稣说出了第二大诫命：

要爱人如己（马可福音12:31，引自利未记19:18）。

基督徒作丈夫的要爱自己的妻子（以弗所书5:25）。无论是摩西或是耶稣都不曾认为这种爱会夺走我们对神的爱。

为什么呢？因为神定意要我们爱人。要真正做到爱神就必须遵守神的诫命。

我们遵守神的诫命，这就是爱他了（约翰一书5:3）。

既然上帝是唯一的真神，那么我们就应该完全顺服于他。我们不能一边称自己爱神，一边又忘记神是谁，忘记应该如何对待他。要真正地爱神就要用对待真神的态度来对待神，遵守神的诫命。因此，当我们按照神所吩咐的诫命去爱他人时，就是在爱神，就是在将我们的爱全然献给神。

那么，何事会夺去我们对神的爱呢？

这样说的意思是指：什么样的爱会妨碍我们将我们全部的爱献给神呢？旧约的先知们对这个问题有着明确的回答：如果我们将神放在我们生命中“第二”的位置上；

love away from God by treating God as if He were “second best.” We do this when we follow another’s will instead of keeping God’s commandments. We do it when we trust people or things more than we trust the God who made us. We do it when we worship or pray to others. When an enemy tried to make Jesus divide His love in these ways, Jesus replied, “Worship the Lord your God, and serve Him only” (Matthew 4:10). God desires and demands first place in our hearts and lives. He cannot accept second place, for that would be a lie. Simple honesty requires that God alone be recognized and treated with the highest honor. No other can claim the kind of honor that should go to God.

I am the LORD; that is My name! I will not give My glory to another or My praise to idols (Isaiah 42:8).

The Name Of The One God

The prophet Isaiah, in the passage just mentioned, was very certain of the true God. He is the One named “the LORD.” Isaiah wrote in the Hebrew language, and in Hebrew that name is YHWH. (YHWH may be pronounced as Yahweh.) In many English Bibles, when you see the word LORD in large letters, it stands for this great name of God, YHWH.

When Eve gave birth to a child she said, “With the help of the LORD (YHWH) I have brought forth a man” (Genesis 4:1). She knew God’s name, for He had dealt personally with her and her husband, Adam. Later, her children who turned to God “began to call on the name of the LORD (YHWH)” (Genesis 4:26). So “the LORD” is the One known from the very beginning as man’s Creator. When God told Moses to go to Egypt, Moses asked what name to use for God. In answer (Exodus 3:14-15) God said to Moses,

I AM WHO I AM. This is what you are to say to the Israelites: “I AM has sent me to you.” God also said to Moses, Say to the Israelites, “The LORD (YHWH), the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.” This is My name forever, the name by which I am to be remembered from generation to generation.

The name YHWH shows that God is the “I AM,” that He continues TO BE. (The name YHWH sounds like the verb “to be” in the Hebrew language.) God is the self-existing One. God does not depend on anything else for His being. Instead, all others depend on Him for their being. It does not matter whether they are angels or spirits or humans or material things—they all exist only as long as God lets them.

I am He; I am the first and I am the last; apart from Me there is no God.... I am the LORD (YHWH), who made all things, who alone stretched out the heavens, who spread out the earth by Himself (Isaiah 44:6,24).
--

No Other Gods

The first of the Ten Commandments given at Mount Sinai was this:

You shall have no other gods before Me (Exodus 20:3).

如果我们去跟从他人的意思而不是遵守神的诫命；如果我们信任他人或其它事物胜过信任那位创造过我们的神；如果我们去拜除神之外的事物，向他们祷告；那么我们就不是在将全部的爱献给神。当耶稣的一个敌人试图让耶稣做这些事情，好叫他不将全部的爱献给神时，耶稣回答道：“当拜主你的神，单要事奉他”（马太福音4:10）。神希望并且命令我们要在心里、在生活中将他放在首位。人不可以将神放在第二的位置上，因为若是那样，他对神的爱就是虚假的。要诚实地爱神就要承认最高的敬意应该只归给神，并且也要用最高的敬意对待神。任何其他的人或事都不可置于神之上。

我是耶和華，这是我的名；我必不將我的榮耀歸給假神，也不將我的稱贊歸給雕刻的偶像（以賽亞書42:8）。

唯一真神的名字

我们刚看到的经文是由先知以赛亚所写，他对上帝真神深信不疑。上帝就是那位名叫“耶和華”的神。《以赛亚书》原文是用希伯来文写成的，在希伯来文中神的名字为YHWH。（音译为“耶和華”）。在中文圣经中当我们看到“耶和華”三个字时，它代表的就是神，它是神的名字——YHWH。

当夏娃生了个孩子时，她说：“耶和華使我得了一个男子”（创世记4:1）。她知道神的名字，因为神与她以及她的丈夫亚当有着直接的接触。后来，直到夏娃的孩子们归向神时，“人才求告耶和華的名”（创世记4:26）。因此“耶和華”这个名字是创世之初那位造男造女的造物主的名字。当神吩咐摩西去埃及时，摩西问应该怎样称呼神（出埃及记3:14-15），对此，神是这样回答摩西的：

我是自有永有的；”又说：“你要对以色列人这样说：‘那自有的打发我到你们这里来。’”神又对摩西说：“你要对以色列人这样说：‘耶和華你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，打发我到你们这里来。’耶和華是我的名，直到永远；这也是我的纪念，直到万代。

“耶和華”这个名字表明神是自有永有的神。（“耶和華”这个名字在希伯来文中与动词“存在”一词读音相似）。神是自我存在永远存在的神。神的存在不依赖于其它任何事物，相反，一切事物的存在都依赖于神。无论这些事物是天使或是鬼魂，是人或是物质——他们都只有在神让他们存在的情况下才能存在。

我是神；我是首先的，我是末后的；除我以外再没有真神……我耶和華是创造万物的，是独自铺张诸天、铺开大地的（以赛亚书44:6, 24）。

没有别的神

在西奈山上颁布的十诫中第一条诫命就是：

除了我以外，你不可有别的神（出埃及记20:3）。

When we understand who the LORD is, it is easy to see what is wrong with having other “gods.” No one else can compare with God! Yes, there are some beings who have power. But all their power simply points to the far, far greater power of the true God who made them. He made everything “by Himself” (Isaiah 44:24). He does not need or depend on anyone else. If God gave them power, He can also take it away from them. He who gave them life can just as easily end it. Before Him, they are powerless!

The apostle Paul helped people to leave their useless “gods.” He wrote letters to those who believed his message. Here is what Paul said about idols:

We know that an idol is nothing at all in the world and that there is no God but one (1 Corinthians 8:4).

You turned to God from idols to serve the living and true God (1 Thessalonians 1:9).

Formerly, when you did not know God, you were slaves to those who by nature are not gods (Galatians 4:8).

God Is Spirit

Why have people made up their own ideas of “god?” Perhaps they feel that they can more easily understand and control a “god” they have made for themselves. The true God is so great that He is beyond all that we can understand or imagine. When King Solomon (David’s son) built a temple for God, he prayed to God,

The heavens, even the highest heavens, cannot contain You. How much less this temple I have built! (1 Kings 8:27).

When we think of just that part of the heavens we see, this is truly amazing. How can one Person fill the whole universe, and even go beyond it? Yet the New Testament also says of God,

For in Him we live and move and have our being (Acts 17:28).

How can He be so far away, and yet also be all around us? If “He is not far from each one of us” (Acts 17:27), why do we not see Him?

The answer is in a basic truth of God’s nature. Jesus stated,

God is spirit (John 4:24).

How is “spirit” different from an earthly “body?” Jesus said that a spirit does not have flesh and bones (Luke 24:39). The normal human body is very limited by the weaknesses of its flesh. It is tied down to one time and place. It cannot see or be in two places at the same time. Such limits or weaknesses do not have to apply to spirit. They especially do not limit the One who is called the Father of spirits (Hebrews 12:9).

God, as spirit, is so great that He is always present at all places. He can hold all in His control. There is no way ever to hide from Him.

当我们知道“耶和華”是誰後，自然就明白了為什麼承認有別的“神”是不對的。沒有誰能與上帝相比！的確，這世上存在着一些事物，它們擁有着能力，但是它們所擁有的一切能力都只能說明那位造它們的神是多麼有能力，神的能力比它們的能力要大得多得多。神“獨自”創造萬物（以賽亞書 44:24），他不需要幫助，也不依靠任何其他事物。神能賦予它們能力，同樣就能將能力從它們那裡挪走。神既然可以給它們生命，就同樣可以終止這生命。在神的面前，它們是无力的！

使徒保羅曾幫助人們離棄他們那無用的“神。”他寫信給那些信從他話的人們。對於偶像保羅是這樣寫的：

我們知道偶像在世上算不得什麼，也知道神只有一位，再沒有別的神（哥林多前書8:4）。

你們離棄偶像，歸向神，要服事那又真又活的神（帖撒羅尼迦前書 1:9）。

但從前你們不認識神的時候，是給那些本來不是神的作奴仆（加拉太書 4:8）。

神是靈

為什麼人們會憑着自己的想法想象出各種各樣的“神”來呢？也許他們覺得這樣做就可以更加容易地了解並控制一個他們為自己造出來的“神。”那位真神太偉大了，他超乎了我們一切的理解和想象。當所羅門王（大衛的兒子）為神建造好一座聖殿時，他向神禱告：

看哪，天和天上的天尚且不足你居住的，何況我所建的這殿呢？（列王紀上8:27）。

哪怕只想想我們抬頭能看到的那一片天空，這句話也足以令人感到驚異。一個“個體”是如何充滿了整個宇宙，甚至连宇宙都裝不下呢？然而新約中對神还有着這樣的描述：

我們生活、動作、存留，都在乎他（使徒行傳17:28）。

神是如何離我們甚遠却又可以在我們身邊呢？如果“他離我們各人不遠”（使徒行傳17:27），為什麼我們看不見他呢？

答案直接涉及到一个有关神本质的基本事实。耶穌說過：

神是個靈（約翰福音4:24）。

“靈”和屬世的“身體”有什麼不同呢？耶穌說靈魂無骨無肉（路加福音24:39）。一個正常人的身體非常受限於肉體的弱點。身體會受到時間和空間的限制，它無法在同一時間看到或存在於兩個地點。然而，靈魂卻不受制於這樣的限制或弱點，這一點對於神而言就更是如此了，因為他又被稱為“萬靈之父”（希伯來書12:9）。

神是靈，而且他是那麼的偉大，因此神總是無處不在。他可以掌控一切，任何事物都不可能躲避开他的面。

Where can I go from Your Spirit? Where can I flee from Your presence? If I go up to the heavens, You are there; if I make my bed in the depths, You are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there Your hand will guide me, Your right hand will hold me fast (Psalm 139:7-10).

Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of Him to whom we must give account (Hebrews 4:13).

Does God Have Hands And Eyes?

If God is spirit, and not fleshly body, how can the Bible speak of His "hands," "arms," "eyes" and other parts? The following picture may help us to see the answer.

Imagine a man talking to an ant. He is trying to explain to the ant what a human city is like. The ant has never seen anything as large as our buildings and city streets. Yet the ant does have small paths and tunnels in its ants' nest in the ground. So the man speaks of his streets as if they were like those ant paths. He speaks of the human city as if it were like a very large ants' nest.

In the same way, God uses things that we can understand to talk of things much greater. He does not have our earthly kind of eyes and hands. But He uses "eyes" to speak of His seeing. He uses "hands" to speak of His power and action.

Though He uses these helpful words we should remember that we are still so very small beside Him. Like the ant with the man, some things about God will remain beyond our full understanding. We accept what God says in simple trust that He knows how best to tell us of things far greater than us.

The Holy Spirit

One of the things that may be difficult to understand is how God is one, and yet also be above our limited idea of one. For example, the Bible begins by speaking of both "God" and "the Spirit of God."

In the beginning God created the heavens and the earth...and the Spirit of God was hovering over the waters (Genesis 1:1-2).

Look again at the quotation from Psalm 139. The writer of that Psalm asks God, "Where can I go from your Spirit?" Then he says, "If I go up to the heavens, You are there." Why say "You" and "Your Spirit?" Why speak in two ways of God? We may not fully understand why. Yet God surely knows most about Himself. He knows how best to describe Himself, and He expects us to trust the words He chooses. Scripture talks often about the Holy Spirit. He is not just some tool or force of God. He is not a "thing." Instead He is Divine Person, described in ways that can only fit a person. Although He is sometimes spoken of as if He is part of God, yet the Holy Spirit is truly God, the only God.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom... which comes from the Lord, who is the Spirit (2 Corinthians 3:17-18).

我往哪里去躲避你的灵？我往哪里逃、躲避你的面？我若升到天上，你在那里；我若在阴间下榻，你也在那里。我若展开清晨的翅膀，飞到海极居住，就是在那里，你的手必引导我；你的右手也必扶持我。（诗篇139:7-10）。

被造的没有一样在他面前不显然的；原来万物在那与我们有关系的主眼前，都是赤露敞开的（希伯来书4:13）。

神有手和眼睛吗？

既然神是灵，不是血肉之体，那圣经中为什么会讲到他的“手、”“臂膀、”“眼”以及其它的部位呢？下面这幅画面也许可以帮助我们看到答案。

想象这样一幅画面：一个人在和一只蚂蚁对话。他试着向蚂蚁解释人住的城市是个什么样子。那只蚂蚁从来没有见过像我们的房子以及城市街道这么大的事物。但是那蚂蚁在地底下有自己的蚁穴，那里有着很小的路径和通道。因此当人谈到他的街道时仿佛就像在讲蚂蚁的通道一样，当他谈到人住的城市时仿佛就是在描述一个巨大的蚁穴。

同样的道理，神用那些我们可以理解的事物向我们讲述更为伟大的事物。他所拥有的并不是我们在世上所拥有的这种眼和手。当他用到“眼”这个词时，他指的是他的查看，当他用到“手”这个词时，他说的是他的力量和行动。

虽然神为了帮助我们理解用到了这些词，但是我们要记得，我们在神面前实在是非常渺小的。就好像蚂蚁在人面前一般。有些关于神的事情是超乎我们的理解范畴的。我们之所以接受神所用的这些词，就是因为我们相信神知道如何最恰当地将那些比我们伟大得多的事告诉给我们。

圣灵

有一件事可能令人非常不解，那就是神虽然是独一的，但是神存在的形式又超出了我们对于“一”这一概念的理解。圣经开篇便同时提到了“神”和“神的灵。”

起初，神创造天地……神的灵运行在水面上（创世记1:1-2）。

再来看看《诗篇》第139篇的语句。该诗篇的作者问神：“我往哪里去躲避你的灵？”接着他又说：“我若升到天上，你在那里。”他为什么说“你”和“你的灵”呢？为什么以两种方式来说神呢？我们可能无法完全明白其中的原因。但是神绝对是最了解他自己的。他知道如何最恰当地描述他自己，他也期望我们能信赖他所选用的词语。圣经中常常谈到圣灵这个词。他并不仅仅只是神所使用的器具或者威力。他并不是“一件东西，”而是一个神圣的个体，这一点我们可以从圣经在描述圣灵时所用的词语中看出来。虽然有时圣经上提到圣灵时仿佛他只是神的一个部分而已，但其实圣灵就是神，那位唯一的神。

主就是那灵；主的灵在哪里，那里就得以自由。我们众人既然敞着脸，得以看见主的荣光，好象从镜子里反照，就变成主的形状，荣上加荣，如同从主的灵变成的（哥林多后书3:17-18）。

God has revealed Himself as both “Lord” and “Spirit.” This in no way goes against the truth He also revealed, that He is one. This oneness is above our full understanding. Such mysteries should not surprise us, for God is so much greater, and we are so much smaller.

Summary:

We would know nothing of God if He had not chosen to speak to us through nature and the prophets. He has revealed that He is one, and that there is no other god besides Him. Yet His oneness includes the Holy Spirit. He knows best how to tell us about Himself. Since He alone made us and cares for us, our hearts and lives belong wholly to Him.

Our prayer:

Yahweh, great “I AM,” no one is like You. Who has fully understood You? Yet, You have said that we can know you in such a way as leads to eternal life. Help us to know You in this way

After you have carefully studied this lesson, please turn to pages 92-94 to take the test for lesson four.

神向人显明他即是“上主”又是“圣灵。”这与神揭示的“神是独一的神”这一事实是毫不相冲的。神的这种独一性超出了我们对于“一”这一概念的理解。对于这些奥秘，其实我们并不用感到惊讶，因为神实在是太伟大了，而我们又是那么的渺小。

小结：

如果神不曾决定藉着大自然和先知与我们讲话，那么我们对神只会一无所知。神已经向我们显明他是独一真神，除他以外再没有别的神。然而这“一”中又包含了圣灵。神知道如何最恰当地将他自己告诉给我们。神既然独自创造了我们，并且关心着我们，我们就应该将我们的心和我们的生命完全交给神。

我们的祷告：

耶和華，伟大的“自有永有的神，”无人能与您相比。谁能参透您的深奥？然而，您曾告诉您愿意让我们认识您，因为认识您便是通往永生。求您帮助我们认识您……

请在仔细学习完第四讲的内容后，完成第92-94页上的相关测试。

God Has Spoken Through His Writings

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit (2 Peter 1:20-21).

One of the greatest works of the Holy Spirit has been the giving of God's truth to people through the prophets. Notice that phrase, "prophecy of Scripture." This simply means God's prophetic message as written in the Scriptures. The prophets not only spoke from God, they also wrote from God! What they prophesied was not their own "interpretation." It was not their personal opinion or guess about truth. True prophecy never came from human will. It came from God Himself as His Holy Spirit moved them to tell just what He planned.

All Scripture Is Inspired

The Holy Spirit did not have to change the prophets into machines to do this. They still wrote in the language and manner of their time. This passage in 2 Peter is about the Old Testament prophets. They usually used the Hebrew language. (The New Testament used the Greek language.) We can often see in the writing what kind of person the writer was. The Holy Spirit used all of this—the place and time, the language, and the person himself—to write exactly what God wanted. That is why Paul could be so confident in describing all Scripture in this way:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Timothy 3:16-17).

Are you looking for "teaching" that is truly from God? Go to Scripture! Do you need "training in righteousness?" Go to Scripture! If you have strayed and need "correcting," go to Scripture! There God Himself guides you, so that you can return to Him. In fact Scripture is so dependable in every part that all of it is useful. It completely ("thoroughly") prepares us for every good work.

God gave the New Testament in much the same way as He had given the Old Testament. As we shall see later in this lesson, the Holy Spirit worked in the apostles and their fellow-prophets in the early church. Their writings are also called "Scripture" (2 Peter 3:16; 1 Timothy 5:18).

The statements of the Bible itself leave no doubt. God has spoken fully and clearly through the Scriptures! Many great thinkers have written their own books. But not one of their books is like the Bible. The Bible is like a great library of 66 books. God used 40 different writers to pen these 66 books during a period of over 1,500 years.

Yet all these writings agree. They tell one story—the greatest theme of all history. Yes, this Book is "breathed" or "inspired" by the one true God Himself. The Bible is the LORD's own book!

神通过圣经对人说话

第一要紧的，该知道经上所有的预言没有可随私意解说的；因为预言从来没有出于人意的，乃是人被圣灵感动，说出神的话来（彼得后书1:20-21）。

圣灵所做的最伟大的事工之一便是将神的真理藉着众先知传递给人们。请注意这样一个词：“经上的预言，”它的意思很好理解，就是指神藉着先知写在圣经中的预言。先知不仅仅代表神说话，他们还代表神来写作！他们所预言的不是随私意“解说”的。这些预言不是他们的个人观点或者对真理的猜测。真正的预言从不是出于人的意思而写的，而是从神那里而来，通过圣灵感动先知写下神定意要做的事情。

圣经都是神所默示的

圣灵在默示先知时并不需要将他们变成机器一样，机械地记录神的话。先知们可以用自己那个年代的语言以及自己的写作风格写下神的话。《彼得后书》中的这个章节讲的是旧约先知的事。他们通常使用希伯来文。（新约原文是用希腊文写的。）我们常常可以通过读文章看出文章的作者是一位什么样的人。而圣灵就利用了这一切——写作的地点和时间，使用的语言，以及圣灵本身——将神要说的话准确地写了下来。这就是为什么保罗会如此充满信心地描述着圣经的特点，他说：

圣经都是神所默示的，于教训、督责、使人归正、教导人学义都是有益的，叫属神的人得以完全，预备行各样的善事（提摩太后书3:16-17）。

你在寻找真正从神那里来的“教训”吗？去看圣经吧！你需要“学义”吗？去看圣经吧！如果你偏离正道需要“归正，”去看圣经吧！在圣经中神亲自引导你，使你归向他。事实上由于圣经的每一个部分的内容都是可靠的，整本圣经都是与人有益的。它完全地（彻底地）预备我们，使我们去行各样的善事。

神给出新约的方式与给出旧约的方式相同。我们在这一讲稍后的部分就会了解到，圣灵运行在众使徒、以及早期教会中与使徒同作先知的人身上，他们所写的内容也被称作为“经”（Scripture）（彼得后书3:16；提摩太前书5:18）。

圣经所写的内容本身是没有可怀疑之处的。神已经藉着圣经将他说出的话完完全全且清楚明了地写了出来！许多伟大的思想家也曾自己写过书。但是这些书中任何一本都无法与圣经相比。圣经更像是一套大型的丛书，它其中包含了66卷书。神让40位不同的作者，在跨度长达1500年的时间里，执笔写下了这66卷书。

然而所有这些这些书的内容都是统一的。它们讲的是同一个故事——从古到今说到的最为伟大的主题。这本书是由真神亲自“默示”而写成的。圣经是耶和華亲自所著的书！

God's Main Way Of Speaking

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son (Hebrews 1:1-2).

In a previous lesson we noted from Hebrews 1:1 that God spoke through the prophets. But the writer of Hebrews had an even more important lesson to teach. He wished to show how God has spoken to us today. He did not mean that the old prophets have nothing to say to us. Hebrews itself has many quotes and lessons from Old Testament prophets. So the writer clearly means that God's *main* way of speaking to us today is "by His Son." According to the book of Hebrews, "His Son" is Jesus Christ (Hebrews 3:1-6).

God Has Spoken In Two Parts

Hebrews 1:1-2 places God's speaking into two different parts. Look at each of these:

TIME HAS TWO PARTS

"In the past" (1:1)

"in these last days" (1:2)

GOD'S PEOPLE ARE IN TWO GROUPS

"God spoke to our forefathers" (1:1)

"He has spoken to us" (1:2)

GOD HAS USED TWO METHODS

"through the prophets" (1:1)

"by His Son" (1:2)

In the past God used the prophets as His main method of speaking. He used them "at many times and in various ways." Yet all along God planned to use a better method for the last part of history. "In these last days" He has spoken "by His Son."

The verses which come next in Hebrews show why the Son is far better. He is so much like God that He can represent God in the most clear and exact way. "The Son is the radiance of God's glory and [His] exact representation" (Hebrews 1:3).

The old prophets give us much of the basic knowledge that we need. What they said is still true. Yet God wants us to know more fully what He is like. God has much to say especially "to us." That is why we should learn from God's Son, Jesus Christ.

The Bible becomes much easier to understand when we realize that God has dealt with two major groups in two major ways. This is especially important when we try to obey the commands of the Bible. Should we have the priests of the Old Testament or the priests of the New Testament? Should we be circumcised or baptized? Should we keep the Sabbaths? Should we still worship in the ways given by the Law of Moses? Hebrews chapter 7 helps us to find the answer.

There Has Been A Change Of The Law

Remember that Psalm 110 promised that God would send the special "Priest forever." Hebrews 7 shows us that Priest. He is Jesus Christ! Jesus came from the family line of Judah and King David. But the Law of Moses was very strict about such matters. It said that its priests should come only from the family line of Levi and Aaron. How could Jesus have become our High Priest when He did not belong to the right family? Remember that it was God's prophet who foretold that the Christ would come from Judah

神对人说话的主要方式

神既在古时藉着众先知多次多方的晓谕列祖，就在这末世藉着他儿子晓谕我们（希伯来书1:1-2）。

在上一讲中我们曾提到，希伯来书1:1中说神藉着先知晓谕人。不仅如此，《希伯来书》的作者还有更重要的话要教导给我们。他希望让我们看到神在今天是如何对我们说话的，当然他并不是在说旧约先知们所说的话与我们无关。《希伯来书》本身也引用了很多旧约先知的话语以及教导。因此该书的作者是让我们清楚地看到神在今天和我们说话的“主要”方式是“藉着他儿子。”从《希伯来书》中我们可以知道，“他儿子”指的就是耶稣基督（希伯来书3:1-6）。

神的启示分两个部分

希伯来书 1:1-2 将神的启示划分为两个不同的部分。我们一起来看看：

两个时间段

“在古时”（1:1）

“在这末世”（1:2）

两群神的百姓

“神晓谕列祖”（1:1）

“神晓谕我们”（1:2）

两种采取的方式

“藉着众先知”（1:1）

“藉着他儿子”（1:2）

在过去神主要是藉着先知来讲话，并且“多次多方（方式）”藉着他们说话。可是在此之后神计划用一种更好的方式对处于历史尽头的人们说话。“在末世”神藉着“他儿子”说话。

在《希伯来书》接下来的经节中我们看到为什么说“藉着神的儿子”是一种好得多的方式。因为神子与神极为相似，他最能够清楚确切地将神的话告诉人们。“他是神荣耀所发的光辉，是神本体的真像”（希伯来书1:3）。

古时的先知告诉我们的都是我们需要知道的基本知识。他们说的话对于现在的我们而言仍是真实的。但是神希望我们能更加透彻地知道他是个什么样子。神有很多话要说，尤其是要对“我们”说。这就是为什么我们需要听从神儿子，耶稣基督的教导。

当我们意识到神以两种不同的方式与两个大的群体交往时，我们就更容易理解圣经中的话语了。在我们试着去遵行经上的诫命时明白这一点尤为重要。我们应该拥有旧约中的祭司还是新约中的牧师？我们应该受割礼还是受洗？我们应该仍按照摩西律法中教导的方式敬拜神吗？《希伯来书》第7章帮助我们找到了答案。

律法已被更改了

还记得吗，《诗篇》第110篇中曾应许神将派来一位特别的“永远的祭司。”《希伯来书》第7章告诉我们诗篇中说的那位祭司就是耶稣基督！耶稣是犹太的后裔，是大卫王的子孙。可是摩西律法对祭司这个职位有着严格的规定，只有利未和亚伦家的子孙才可以作祭司。耶稣并不是出于当祭司所规定的家族，那他如何又能成为我们的大祭司呢？要记得这一点，预言基督将出自犹太和大卫的后裔，这话是

and David (Genesis 49:10; Psalm 89). It was also God's prophet who said that this Christ would be "Priest forever" (Psalm 110). Therefore God must have planned some change. God planned a change of law, so that the King from Judah and David could become Priest. This conclusion is exactly what we find in Hebrews 7:12.

For when there is a change of the priesthood, there must also be a change of the law.

Hebrews 7:18 goes on to say that "the former regulation is set aside."

Other Laws Of Moses

God spoke through the great prophet Moses when He gave that old rule about priests coming only from Levi and Aaron. What about the other laws given through Moses? Are they also "set aside?" The very same words are used in Hebrews chapter 10.

He sets aside the first to establish the second (Hebrews 10:9).

This passage teaches that Christ's new sacrifice replaces the old sacrifices. The two kinds of sacrifice could not continue together. The book of Hebrews uses the word "better" thirteen times to show how Jesus' way is greater than any other way.

The new way of Christ is so much better that there is no longer any need for the old way given through Moses. Moses was the first mediator. But just as Moses himself promised, God sent a second Mediator. Now we must listen to the new Mediator, Jesus Christ.

That is why the New Testament tells us that Moses' laws about circumcision no longer rule us (Acts 15). Anyone trying to put us under those laws again will have serious trouble from God (Galatians 5:1-6). For the same reason, no one can judge us now about Moses' special days and Sabbaths (Colossians 2:16). Colossians 2:17 describes those old days as "a shadow of the things that were to come." Hebrews 8:5 and Hebrews 10:1 also describe matters of the Law as "a copy" and "shadow." Imagine a man walking along behind a hanging sheet. People on the other side of the sheet see his shadow. They know he is coming. But they only have a little idea of what he might look like. In the same way, the Law was a "shadow" that came first so that people could get an idea of what was to come. The shadow helped to picture the coming reality. As Colossians 2:17 says, "the reality is found in Christ."

Even the Ten Commandments were a part of that old shadow. Romans 7 shows this because it quotes from "the Law." Using the very words of the Ten Commandments (Romans 7:7), it plainly says we "died to the Law" and "we have been released from the Law."

So, my brothers, you also died to the Law through the body of Christ, that you might belong to Another, to Him who was raised from the dead, in order that we might bear fruit for God.... But now, by dying to what once bound us, we have been released from the Law so that we serve in the new way of the Spirit, and not in the old way of the written code (Romans 7:4, 6).

神的先知说的（创世记49:10；诗篇第89篇）。预言基督将“永远为祭司，”这话也是神的先知说的（诗篇第110篇）。既然如此，那么神一定早已计划过要做出一些改变。神曾计划要更改律法，这样一来从犹太和大卫的后裔中出来的这位王就可以成为祭司了。我们在希伯来书7:12中看到的正是我们刚才得出的结论。

祭司的职任既已更改，律法也必须更改。

希伯来书7:18继续写道，“先前的条例……废掉了。”

摩西的其它律法规条

旧时关于祭司必须出自于利未和亚伦家的规定是神藉着伟大的先知摩西给出的。那么藉着摩西给出的其它律例又将如何呢？也应该“废掉了”吗？《希伯来书》第10章的内容正是这样说的：

可见他是除去在先的，为要立定在后的（希伯来书10:9）。

这段经文教导我们基督献上的新的祭已经取代了旧时的献祭。旧的祭不可能继续与新的祭同时存在。《希伯来书》中多次用到了“强过……”、“更美的”、“更美”这几个词，这表明耶稣的方式要比其它任何做法更为伟大。

由于基督的方式甚好，人们不再需要旧时的方式，即神通过摩西所说的方式。摩西是第一位中保。但正如摩西亲口预言的那样，神又派来了一位中保。现在我们必须听从这位新中保，耶稣基督。

这就是为什么新约圣经告诉我们摩西律法中关于割礼的规定对我们已经不再适用了（使徒行传第15章）。任何人若试图将我们拉回到那些律法之下，这个人在神面前必会有很大的麻烦（加拉太书5:1-6）。正是因为这个原因，当我们不再守摩西规定的特别日子以及守安息日时，没有人可以论断我们（歌罗西书2:16）。歌罗西书2:17将从前的那些事形容为“后事的影儿。”希伯来书8:5以及希伯来书10:1中也将律法的事形容成“形状和影像。”想象一下这样一幅画面，在一幅悬挂的床单背后有一个人正朝床单走来，站在床单另一面的人们看到了这人的影子。他们知道这人就要走过来了。但是他们对于这人的长相只有一个模糊的概念。同样的道理，律法就是“影子，”人们先看到了影子就能对那将要到来的有所知晓。那影子帮助人们勾勒出将要到来的本体的轮廓。正如歌罗西书2:17所说“那形体却是基督。”

事实上连十诫都属于那影子的一部分。因为我们看到在《罗马书》第7章中当提到“律法”一词时其后所引用的律法规定恰是十诫中的原话（罗马书7:7），即十诫也属于律法，而我们“在律法上是死了的”并且我们已经“脱离了律法。”

我的弟兄们，这样说来，你们藉着基督的身体，在律法上也是死了，叫你们归于别人，就是归于那从死里复活的，叫我们结果子给神……但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们服事主，要按着心灵（心灵：或作圣灵）的新样，不按着仪文的旧样（罗马书7:4,6）。

We see the same teaching in many other passages (Romans 3-4; 6:15; 10:4; Galatians 2-3; 5:1-4; Hebrews 9:15-17; 12:18-24). Perhaps the passage that sums them up best is Galatians 3:25:

Now that faith has come, we are no longer under the supervision of the Law.

The Covenant With Israel

When God has chosen people to belong to Him, He has usually made a special agreement with them. This agreement ties or binds those people to God. Since the agreement is so strong it is called a covenant. Covenants are like contracts. They help people to know where they stand with each other. For example, when a man and woman marry they enter a marriage covenant. They know they belong to each other. They should feel sure about their relationship. They know what each should give and receive. They go forward in life with more certainty about the right direction.

One of the most famous covenants God made was with Abraham and his family (Genesis 17). The Israelites were Abraham's children through his son, Isaac.

When the Israelites had grown large enough to become a nation, God sent Moses to them. When God brought them out of Egypt, He made His special covenant with all Israelites (1 Kings 8:9, 21). The Ten Commandments were an important part of this covenant.

Then the Lord said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel." Moses...wrote on the tablets the words of the covenant—the Ten Commandments (Exodus 34:27-28).

Many people have misunderstood this covenant. They have thought that it was meant for all people. But God Himself spoke of it as the special agreement between Him and the Israelites (Exodus 34:27; Leviticus 20:23-26; 26:46; Malachi 4:4).

Many have thought that it would continue after Christ. Yet even the Old Testament pointed ahead to a great change. The Old Covenant would be replaced by a New Covenant.

'The time is coming,' declares the Lord, 'when I will make a New Covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt...' (Jeremiah 31:31-32).

Notice that the New Covenant would be quite different. It would "not be like" the covenant that God had made with them when they came from Egypt. Scripture is very clear on this point. The New Covenant would not be the old one continued or repeated. The two covenants would be different in important ways.

The New Covenant Replaced The Old

Hebrews 8 proves that the promise of Jeremiah 31 has come true. It declares that Christ is now the Mediator of the New Covenant (Hebrews 8:6). It quotes from Jeremiah 31, and then concludes,

我们可以从其它的章节看到同样的教导（罗马书3-4；6:15；10:4；加拉太书2-3；5:1-4；希伯来书9:15-17；12:18-24）。或许最能归纳这些教导的要算加拉太书3:25：

但这因信得救的理既然来到，我们从此就不在律法的手下了。

与以色列人立的约

神拣选人成为他的子民时，通常都要与他们订立一份特殊的合约。这合约将人与神联系在了一起。这合约非常神圣，因此被称为圣约。圣约就好比合同，帮助人们知道他们彼此所处的位置。例如当一位男士和一位女士结婚时他们便进入了一种婚约关系中。这两个人知道他们是属于彼此。他们确信彼此之间的关系。他们知道双方的权利和义务。他们共同生活，并且有了更为明确的前进方向。

人们最为熟悉的一个圣约是神与亚伯拉罕以及他的后裔所立的(创世记第17章)。以色列人是亚伯拉罕的子孙，是他儿子以撒的后代。

当这些以色列人发展成为一个大的民族时，神将摩西派到他们那里。当神将他们带出埃及后，他与所有的以色列人立了一个特别的圣约（列王纪上8:9, 21）。十诫就是这圣约的一个重要部分。

于是耶和华吩咐摩西说：“你要将这些话写上，因为我是按这话与你和以色列人立约。”“摩西……将这约的话，就是十条诫，写在两块版上”（出埃及记34:27-28）。

很多人对这份圣约有着错误的理解。他们以为这约是与世上所有的人订立的。可是神亲口说到这份特殊的合约是他与以色列人订立的（出埃及记34:27；利未记20:23-26；26:46；玛拉基书4:4）。

很多人以为这约在基督来了之后将继续有效。但是就连旧约圣经中都已指出将有一个巨大的改变——旧的圣约将被新的圣约取代。

耶和华说：‘日子将到，我要与以色列家和犹大家另立新约，不象我拉着他们祖宗的手，领他们出埃及地的时候，与他们所立的约……’（耶利米书31:31-32）

请注意，新的圣约和旧的圣约相比将有很大的不同。它“不像”神带着以色列人从埃及出来时与他们所立的约。新的圣约并不是对旧约的继续补充或者重申。两份圣约有着很多重要的不同之处。

新的约取代旧的约

希伯来书》第8章的内容证明《耶利米书》第31章所说的应许已经实现了。第8章说现在基督就是那新圣约的中保（希伯来书8:6），该章节引用了《耶利米书》第31章，然后作出了这样的总结：

By calling this covenant “new,” He has made the first one obsolete; and what is obsolete and aging will soon disappear (Hebrews 8:13).

“Obsolete” means “no longer in full use” or “out of date.” We can still learn many important things from the old covenant (as we have already done in this course). But the Old Covenant is “obsolete” in that it does not rule over us as it once ruled over the Israelites. God’s people are no longer part of that covenant written on stone tablets at Sinai (2 Corinthians 3:6-11; Galatians 4:21-31).

Many people worry about this change. They ask, “If we are not under the Ten Commandments, does that mean we can steal, commit adultery, and murder now?” The answer is that God has replaced the Law with something far better.

Take the question of murder, for example. Jesus, our Mediator, teaches us not to murder. But He goes much further. He warns us against anger and calling people bad names (Matthew 5:21-22). What keeps us from becoming murderers? Is it old ties to the Law of Moses? No, for Romans 7 tells us that we died to that Law. Now we do not even want to murder, for we follow Jesus and He trains us how to love.

The same can be said for nearly all of the Ten Commandments. Jesus not only repeated them in His New Covenant, He gave them greater meaning. The only command not repeated for Christians was the Sabbath. Indeed, as already noted, no one can force Sabbaths on us today.

Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ (Colossians 2:16-17).

The shadows were important for their purpose, which was to point toward Christ. But that purpose has been served. Christ has come. We now have the reality. Hebrews 8:11 assures that all in the New Covenant “know the Lord.” They all have His “laws” written on their hearts (Hebrews 8:10).

Which “laws?” The full will of God now given through Jesus! For Jesus is the Mediator of the New Covenant (Hebrews 8:6). He is the main way that God speaks to us now (Hebrews 1:2). He is the Prophet like Moses. He is the One of whom God said,

You must listen to everything He tells you. Anyone who does not listen to Him will be completely cut off from among His people (Acts 3:22-23).

Jesus emphasized that all His teachings and commands should be obeyed (Matthew 7:21-23; 28:18-20).

The New Foundation

In Matthew 7, Jesus pictured His teachings as a rock. Wise people build on that rock by following His teachings (Matthew 7:24-27). Ephesians 2:19-20 also draws a picture of building.

[You are] God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone.

既说新约。就以前约为旧了；但那渐旧渐衰的，就必快归无有了（希伯来书8:13）。

这里“渐旧渐衰”是指“不再能被充分使用，”“过时了。”虽然我们仍可以从旧的圣约中学到很多重要的东西（比如我们在这一讲中就学到了不少），但是旧的圣约已经“渐旧渐衰”了，它不再像以前管制以色列人那样可以管制我们了。神的子民已经脱离了旧的约，就是那份在西奈山写在石版上的圣约（哥林多后书3:6-11；加拉太书4:21-31）。

很多人为这一改变感到担心。他们问：“如果我们不在十诫之下，是不是就意味着我们可以偷盗、犯奸淫、可以杀人了呢？”对此的答案是：神已经用更好的东西来取代律法了。

就拿杀人这个问题来说，耶稣，我们的中保，教导我们不可杀人。但是他对此还有更深远的教导。他告诫我们不可动怒或者骂别人（马太福音5:21-22）。是什么原因让我们不去杀人呢？是因为摩西的律法束缚我们不可这样做吗？不是的，《罗马书》第7章告诉我们，我们在律法上已经死了。现在我们连杀人的想法都不会有，因为我们跟从耶稣，而耶稣训练我们如何去爱人。

这个道理几乎适用于十诫中的其它所有诫命。耶稣并不是在他新的圣约中仅仅重复这些诫命，而是赋予它们更伟大的含义。对于十诫，耶稣唯一没有向基督徒重申的就是守安息日这一条。今天没有人可以强迫我们守安息日。

所以，不拘在饮食上，或节期、月朔、安息日，都不可让人论断你们。这些原是后事的影儿；那形体却是基督（歌罗西书2:16-17）。

这些“影子”有着重要的意义，它们的目的是用来指向基督的。现在这个目的已经实现了。基督已经来了。我们现在看到了本体。希伯来书8:11 确切地告诉我们凡在新约之下的都“认识主。”神的“律法”写在他们心上（希伯来书8:10）。

这是指哪个“律法”呢？就是神完全的旨意，是如今藉着耶稣传给我们的！因为耶稣就是新圣约的中保（希伯来书8:6）。如今神与我们说话的主要方式便是藉着耶稣（希伯来书1:2）。他就是那位像摩西一样的先知。他就是神所说的那一位：

凡他向你们所说的，你们都要听从。凡不听从那先知的，必要从民中全然灭绝（使徒行传3:22-23）。

耶稣强调说凡他所教导的以及所吩咐的我们都必须遵循（马太福音7:21-23；28:18-20）。

新的根基

在《马太福音》第7章中，耶稣将他的教导比喻为磐石。聪明人把房子建在磐石上，也就是要遵循他的教导（马太福音7:24-27）。以弗所书2:19-20 同样打了一个建房的比喻。

你们……是与圣徒同国，是神家里的人了，并且被建造在使徒和先知的根基上，有基督耶稣自己为房角石。

Jesus chose special apostles and prophets to serve as the “foundation” with Him. Since that time, all others who follow Jesus should build on that firm foundation. In what sense were the apostles and prophets of the New Testament the foundation? They passed on the teachings of Jesus. He gave His very words to them (John 17:8). Jesus used the Holy Spirit to keep His teachings safe (John 14:26; 16:12-15; 1 Corinthians 2:10-16). Jesus promised the apostles,

When He, the Spirit of truth, comes, He will guide you into all truth (John 16:13).

When these teachings were written down they were respected as words from the Lord Himself.

If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord’s command (1 Corinthians 14:37).

So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter (2 Thessalonians 2:15).

Today we no longer hear the apostles speak in a direct way (“by word of mouth”). But we do have their letters. So we must continue to “stand firm and hold to the teachings” given in these letters.

The holy writings of the apostles and their helpers are called the New Testament. “Testament” means a will or a covenant. When we call these writings the “New Testament,” we reflect the fact that the “New Covenant” has now come. When we call the writings of the Hebrew prophets the “Old Testament,” we reflect the fact that it included the Old Covenant. By calling that first covenant an “Old Covenant,” we imply that a New Covenant has come. (See a similar thought in Hebrews 8:13.)

The best news of this new covenant is that Christ brought something that Moses’ Law could never bring. Laws can only show us what sin is and tell the punishment for sin. But laws and animal sacrifices do not provide forgiveness for us (Hebrews 10:1-18). We needed God’s kindness and mercy, which the Bible also calls God’s “grace.”

For the Law was given through Moses; grace and truth came through Jesus Christ (John 1:17).

In this new agreement God forgives and forgets our sins because of Jesus.

For I will forgive their wickedness and will remember their sins no more (Hebrews 8:12; 10:17).

Do you need God to forgive your sins? Do you need God to forget the bad things in your past? Do you need God’s kindness and mercy? Then you need the New Covenant! Even we who are non-Jews are welcomed into it and share in its blessings (Ephesians 2:11-3:7). All who truly want to belong to God today must enter into this New Covenant with Him.

耶稣拣选了一批特殊的使徒和先知与他一同作“根基。”从那以后，凡跟从耶稣的人都必须建立在这坚固的根基上。那么这些使徒和先知是如何作新约圣经的根基呢？耶稣将神的话都传给了他们（约翰福音17:8），他们又将耶稣的教导传给人们，并且耶稣让圣灵确保他所教导的话能准确地传给他们（约翰福音14:26；16:12-15；哥林多前书2:10-16）。耶稣对众使徒应许道：

等真理的圣灵来了，他要引导你们明白一切的真理（约翰福音16:13）。

当这些道理被写下来后，它们被视同为神亲口所说的话。

若有人以为自己是先知，或是属灵的，就该知道，我所写给你们的是主的命令（哥林多前书14:37）。

所以，弟兄们，你们要站立得稳，凡所领受的教训，不拘是我们口传的，是信上写的，都要坚守（帖撒罗尼迦后书2:15）。

虽然今天我们不在能直接听到使徒们讲话（即通过“口传”），但是我们有他们写的信。因此我们必须继续“站稳，”“坚守”这些信中的教训。

使徒和同工们写下的神圣的话语被称为新约。这里的约就是旨意、圣约的意思。当我们看到新约圣经时，我们便知道新的圣约已经来到了。当我们称希伯来先知们所写的话语为“旧约圣经”时，我们便知道它包含着旧的圣约。既然我们将第一份圣约称为“旧约，”那也就是说新约已经到来了（另见希伯来书8:13.）。

新约带来的最好的消息就是基督为我们带来了一些摩西律法从未给过我们的东西。律法只是让我们看到什么是罪，并且告诉我们犯罪的惩罚是什么。但是律法以及献动物为祭的做法并不能使我们得赦免（希伯来书10:1-18）。我们需要神的恩慈和怜悯，圣经中称其为“恩典。”

律法本是藉着摩西传的；恩典和真理都是由耶稣基督来的（约翰福音1:17）。

在新的约中神因为耶稣基督而宽恕并且抹去了我们的罪。

我要宽恕他们的不义，不再记念他们的罪愆（希伯来书8:12;10:17）。

你需要宽恕你的罪吗？你需要神抹去你以前做过的坏事吗？你需要神的恩慈和怜悯吗？那么你就需要新约！尽管我们不是犹太人，但神也欢迎我们进入新约中，并且分享它的祝福（以弗所书2:11-3:7）。如今，所有真正希望属神的人们都必须进入到神的这个新的圣约中。

Summary:

We have already seen how important it is to listen carefully to God's prophets, and especially to the Prophet like Moses. But how can we today listen carefully when they spoke so long ago? God knows our need for clear words from Him. Therefore He has also worked carefully. His Holy Spirit worked in the writers of the Bible. Through them He gives us His pure words that can be fully trusted. God also knew that people who read the Bible might be confused about which rules apply to them. Therefore He has made clear that we today are not under the Old Covenant that was given at Sinai for the Israelites. We are under the far better covenant, the New Covenant, given through Christ for all people. In the New Covenant, we know God and enjoy His full forgiveness.

Our prayer:

LORD, how you have blessed us by your prophets and the written record they left for us! Thank You for showing so clearly how the old prophecies were fulfilled. Help us to enter Your New Covenant through Jesus Christ....

After you have carefully studied this lesson, please turn to pages 96-98 to take the test for lesson five.

小结：

我们已经看到听从神先知的教导是多么的重要，尤其是听从那位像摩西一样的先知。可是他们教导的话离我们那么久远，我们该如何细细听从呢？神知道我们需要从他那里得到更为清楚的话语。因此他早已在精心做着事工。他的圣灵运行在圣经的作者身上，藉着他们神将他纯全的话语给了我们，这话语是完全值得信靠的。神还知道人们在读圣经时可能会弄不明白到底该遵守哪些规条。因此神清楚地告诉我们，今天我们不再是在旧约之下，就是在西奈山神和以色列人立的约，我们生活在一个更好的圣约之下，是神藉着基督给所有人的约——新约。在新的圣约中，我们认识神，享受着祂全然的赦免。

我们的祷告：

主啊，您藉着众先知以及他们所写的话深深地赐福着我们。感谢您如此明了地让我们看到旧时的预言是如何得以应验的。求您帮助我们藉着耶稣基督进入您新的圣约中……

请在仔细学习完第五讲的内容后，完成第96-98页上的相关测试。

God Has Spoken of His Enemy

Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their splendor. “All this I will give You,” he said, “if you will bow down and worship me.” Jesus said to him, “Away from Me, Satan! For it is written, ‘Worship the Lord your God, and serve Him only’” (Matthew 4:8-10).

In the same passage where Jesus speaks of worshipping God alone, we see a great spiritual struggle. There is another person who wants to have the worship that belongs to God. He is called “Satan,” which means “Enemy.” What sort of enemy is this? How does he work? And why does the all-powerful God even let such an enemy continue to fight against Him?

The Father Of Lies

Though the Bible speaks often of this enemy, it does not say much about how he began. Since God created all things, Satan must also have been made by God. However, the Bible clearly shows that God is good (Mark 10:18). All that God makes is good (Genesis 1:31; James 1:17). Therefore, it would seem that Satan, like any other creation, had a good beginning. If so, he turned from good to bad, from truth to lies. Jesus said,

The devil...was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies (John 8:44).

The description “father of lies” suggests that Satan was the first to lie. He did not “hold to the truth.” Satan tries to make himself look like an angel of light (2 Corinthians 11:14). But he is the leader of the angels who rebelled against God (2 Peter 2:4; Jude 6). They are part of his “kingdom” (Matthew 12:26). His rebellion can be clearly seen when he tries to take God’s place, seeking worship that belongs to God alone (Matthew 4:9).

War In Heaven...Woe To The Earth!

Satan, of course, cannot get God to make a mistake. “God cannot be tempted by evil, nor does He tempt anyone” (James 1:13). It has always been fully in God’s power to destroy Satan at any time. Indeed, the complete defeat of Satan has been foretold in passages like Revelation 20:10. But God has allowed Satan to continue to rebel for a while. Why does God allow this struggle? The reasons are not all clearly revealed. However, God has revealed that the struggle is very serious.

An example of this can be found in Revelation 12, which describes “war in heaven.” God’s angels, led by the angel Michael, fought against Satan and his angels. God’s angels were much stronger. They threw their enemies out of heaven. Then the struggle continued on the earth.

The great dragon was hurled down – that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled down to the earth, and his angels with him.... But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short (Revelation 12:9, 12).

神说起过他的敌人

魔鬼又带他上了一座最高的山，将世上的万国与万国的荣华都指给他看，对他说：“你若俯伏拜我，我就把这一切都赐给你。”耶稣说：“撒但，退去吧！因为经上记着说：当拜主你的神，单要事奉他”（马太福音4:8-10）。

在耶稣讲到“单要事奉神”的这个章节中，我们同时也看到了一场属灵的大战。有一个“人”也想得着只有神才配得的敬拜。他的名字叫“撒但，”意思是“敌人。”这是怎样的一个敌人呢？他是如何行事的呢？为什么全能的神会允许这样一位敌人与他作对呢？

说谎之人的父

虽然圣经常常提到这个敌人，但并没有多说他是何时开始成为神的敌人的。既然万物由神所造，那么撒但必然也是神造的。然而，圣经清楚地表明神是良善的（马可福音10:18）。神所造的一切都是好的（创世记1:31；雅各书1:17）。因此，很可能撒但和其他被造之物一样，在被造之初是良善的。若真如此，他后来一定是由善变恶，从真理变成谎话。耶稣曾说：

……魔鬼……从起初是杀人的，不守真理，因他心里没有真理。他说谎是出于自己；因他本来是说谎的，也是说谎之人的父（约翰福音8:44）。

“说谎人之父”一词表明撒但是最先说谎的那一个。他“不守真理。”撒但把自己假装成光明的天使（哥林多后书11:14），但其实他却在带领着天使反叛神（彼得后书2:4；犹大书第6节）。这些天使属于撒但的“国”（马太福音12:26）。他们的行为让我们看清了他们的叛逆，他们试图夺取神的位置，妄想得着只属于神的敬拜（马太福音4:9）。

天上的争战……地有祸了！

当然，撒但根本不可能让神犯错。“神不能被恶试探，他也不试探人”（雅各书1:13）。神随时可以完全毁灭掉撒但。事实上，经上已经预言了撒但的彻底失败，比如启示录20:10，但是神还是允许撒但继续叛逆一时。神为什么会允许这样的争战发生呢？神没有将这其中的原因完全清晰地揭示给我们。但是，神已揭示这争战是非常激烈的。

在《启示录》第12章就给出了这样一个例子，它描述的是“天上的争战。”天使米迦勒带领神的众天使与撒但以及他的天使们争战。由于神的众天使要强大得多，因此他们将敌人们从天上摔到了地上，于是这场争战便在地上继续进行着。

大龙就是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的。它被摔在地上，它的使者也一同被摔下去……只是地与海有祸了！因为魔鬼知道自己的时候不多，就气忿忿的下到你们那里去了（启示录12:9, 12）。

“Woe” means “trouble.” This is a warning to us that the earth has become the battleground.

A Struggle That Calls For Choices

Yet man does not have to be a victim, trapped and crushed between these two powerful armies of angels. For God has made us “in the image of God” (Genesis 1:27; James 3:9). Each of us has a spirit or soul which lives beyond the death of the body (Matthew 10:28). We can also make real choices about which side we serve.

Joshua told his people that they had to make a choice between the true God and false gods.

Choose for yourselves this day whom you will serve (Joshua 24:15).

Much later, Jesus said,

If anyone chooses to do God’s will, he will find out whether My teaching comes from God... (John 7:17).

Mary was one person who chose the good (Luke 10:42). Pressure—called “temptation”—to do wrong is a necessary part of this world (Matthew 18:7). But 1 Corinthians 10:13 shows that the follower of God does not have to give in to temptation. These Scriptures show that people must make a choice between God and Satan, good and evil.

It is true that God commands us to worship Him. He demands our full love. But He does not force this love from us. Notice how the book of Deuteronomy, which commanded love for God (6:5), also makes it part of a choice (for our good):

I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the LORD your God, listen to His voice, and hold fast to Him (Deuteronomy 30:19-20).

God is not interested in pretended love or in forced love from us. He could have made a machine for such kinds of “love.” Instead He made people with spirits and hearts that can love Him freely and willingly. Jesus said that God actually “seeks” such “true worshipers,” who “will worship the Father in spirit and truth” (John 4:23-24).

A Struggle Over Worship

When we compare Matthew 4 with John 4, we understand that the struggle is about worship. God—because He is the true God—deserves and rightfully seeks true worshipers (John 4:23-24). The enemy, Satan, seeks to take that worship away from God. Satan wants such worship for himself (Matthew 4:8-10).

The Old Testament story of Job is about worship. The devil could not accept the fact that Job was a true worshiper of God. The word devil means “accuser.” Satan again earned that name. He accused Job of false, selfish reasons for worshiping God. Satan also accused God of protecting Job from any hard tests. Because the struggle is a serious one, with real choices, God allowed Satan to test Job (Job 1:12; 2:6). However, God stayed in control, always limiting Satan’s power to do harm. Satan took away Job’s wealth and family. Yet still Job “fell to the ground in worship saying, ‘May the name of the LORD be praised’” (Job 1:20-21). Even painful illness could not change Job’s mind. Nothing could force him away from the choice to do right. Nothing could stop him from worshiping the true God.

“祸”的意思就是“大麻烦。”这是在警告我们地已成了战场。

一场需要选择立场的争战

人不一定非要成为这场争战的受害者，夹在两队力量强大的天使们中间被他们挤垮。因为人是“照着神的形象”被造的（创世记1:27；雅各书3:9）。我们每个人都有着灵魂，这灵魂在肉体死后还要继续活着（马太福音10:28）。我们也有能力自己选择到底要站在哪一边。

约书亚曾告诉他的百姓们，要他们必须在真神和假神之间做出选择。

你们……今日就可以选择所要事奉的（约书亚记24:15）。

多年之后，耶稣也说：

人若立志遵着他的旨意行，就必晓得这教训是否出于神……（约翰福音7:17）。

马利亚就是这样一位选择那上好的福分的人（路加福音10:42）。人在世上面对着压力（又称为“试探”）去做错误的事，这是免不了的（马太福音18:7）。但是哥林多前书10:13 告诉我们跟从神的人不必向试探投降。这些经文告诉我们人必须在神和撒但之间，在善与恶之间做出选择。

的确，神命令我们要敬拜他。他要求我们要全心爱他。但是他没有强迫我们给出这样的爱。要注意的是，《申命记》一方面命令人们要爱神（6:5），同时，这爱也是一种选择（为了我们得益处）：

我将生死祸福陈明在你面前，所以你要拣选生命，使你和你后裔都得存活；且爱耶和华你的神，听从他的话，专靠他（申命记 30:19-20）。

神不喜欢我们对他的爱有虚假，或者出于被迫。要是那样的话，他完全可以造一个机器专门制造这样的“爱。”然而，神给了人灵魂和心，好叫人心甘乐意地爱他。耶稣说神是在“寻找”那些“真正敬拜神的人，”就是“用心灵和诚实拜父”的人（约翰福音4:23-24）。

一场争夺敬拜的争战

当我们比较《马太福音》第4章与《约翰福音》第4章时，便可以明白这场争战是因为敬拜的问题。神——因为他是真神——配得着敬拜，也有权寻找真正的敬拜的人（约翰福音4:23-24）。敌人撒但企图将这敬拜从神那里夺走。撒但想要这些敬拜神的人去拜他（马太福音4:8-10）。

旧约圣经中约伯的故事就是关于敬拜的。约伯是一个真正敬拜神的人，而魔鬼无法接受这一事实。魔鬼一词的意思就是“控告者，”这是撒但的另一个名字，且也是名副其实。他在神面前告约伯，说他敬拜神是出于虚伪和自私的理由。撒但还说神的不是，说神袒护约伯不让约伯受到任何严厉的考验。因为这次的争斗非常严重，需要约伯自己做出抉择，因此神允许撒但试探约伯（约伯记1:12；2:6）。然而，神仍然掌控着一切，他总是限制撒但的力量免得伤害到约伯。撒但夺去了约伯的健康和家庭，但是约伯仍旧“伏在地上拜，说：‘耶和华的名是应当称颂的’”（约伯记1:20-21）。就算是痛苦的疾病也改变不了约伯的心志。没有什么事能逼得他做出错误的选择。没有什么事能阻挡他敬拜真神。

Satan Attacks The Word Of God

Since Satan is not permitted to force us into wrong worship, he tries to fool us into it. He tries to deceive and mislead us. He knows that God is truly honored and loved when we obey God. For obedience treats God as the King He is. So Satan first attacks the word of God.

Notice how he lied to the first people. The snake told Eve that God was mistaken in saying that death would come to those eating the wrong fruit (Genesis 3:4). He also used Eve's natural desires. The fruit looked "good for food and pleasing to the eye, and also desirable for gaining wisdom" (Genesis 3:6). Eve, and then Adam, followed Satan into disobedience. As God had warned, their sin brought death into the good world, and with it much suffering (Genesis 2:17; 3:16-19).

"Death" for sin means more than the end of the body's life. It means the end of the human spirit's closeness and life with God. Thus Romans 5:12 says,

Sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.

Why did death spread to all people? "Because all sinned!" Clearly, Satan's lies have done terrible damage to all of us. As Revelation 12:9 says, he "leads the whole world astray." Among his many tools are leaders who claim to speak for God and for truth, but who mislead the people.

Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world (1 John 4:1).

Though God has spoken very clearly, these false teachers turn people away from God's word. Some try to stop the people from learning God's word for themselves. Others pretend to teach it, but they "distort" or twist its meaning (2 Peter 3:16).

They do this so that they can follow "what their itching ears want to hear" (2 Timothy 4:3-4). This reminds us that we should test every teaching by what the Bible actually says.

Why would anyone teach things that are against God's word? Some may do it selfishly—for money and power. Others may be holding to old, respected "traditions" of their people. Whatever the reason, most do not fully realize the harm they are doing. As Proverbs 21:2 says, "All a man's ways seem right to him." Satan can so blind us that we think we are right, when we are quite wrong. Jesus warned His apostles of just how far Satan would go.

A time is coming when anyone who kills you will think he is offering a service to God (John 16:2).

This shows how fully Satan deceives, and how fierce the spiritual fight is.

The Good News Of Jesus Christ

What hope do humans have against such a clever enemy? Our fleshly eyes cannot even see these spirits that hate us.

撒但攻击神的道

既然撒但无法逼着我们去进行错误的敬拜，他就试图用欺哄的方式让我们去拜他。他试着欺骗我们，误导我们。他知道当我们遵行神的教导时我们就是在真正地敬重神、爱神，因为人若顺服神就表明人待神如君王，承认神是王。因此撒但首先攻击的就是神的话语。

注意他第一次欺骗人时是怎么做的。蛇告诉夏娃，你当初听神说不可吃那棵树上的果子，因为吃了必死，其实你弄错神的意思了(创世记3:4)。他还利用夏娃本性的欲望。那果子看起来“好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧”(创世记3:6)。于是首先是夏娃然后是亚当都纷纷跟着撒但不去顺服神。正如神警告过的那样，他们的罪将死亡带到了原来那个美好的世界，并带来了众多的苦难(创世记2:17；3:16-19)。

因为罪而“死”不仅仅只是身体的死亡。它意味着人的灵魂和灵命不再与神紧密相连。因此罗马书5:12说道：

罪是从一人入了世界，死又是从罪来的；于是死就临到众人，因为众人都犯了罪。

为什么死亡会遍及到所有的人呢？“因为所有的人都犯了罪！”很明显，撒但的谎话已经对我们所有的人造成了极大的损害。如启示录12:9所说，他“迷惑普天下。”在他众多的伎俩中，他利用一些首领，这些人声称是为神说话，为真理说话，实际上确实在误导人们。

亲爱的弟兄啊，一切的灵，你们不可都信，总要试验那些灵是出于神的不是，因为世上有许多假先知已经出来了(约翰一书4:1)。

虽然神的话说得很清楚，但这些假教师还是使人背离了神的话。有些人试图阻拦人们学习神的话语，还有一些假装在教导神的话，但是他们“强解”或扭曲这些话的含义(彼得后书3:16)。

他们这样做是为了让人们听从那些“他们发痒的耳朵想听的话”(提摩太后书4:3-4)。这就提醒我们应该察验每一个教导，看看是不是完全按照圣经所说。

为什么会有人教导一些与神的话相违背的道理呢？有些可能是出于私利——为了金钱和权力。还有一些可能是因为持守旧习惯，尊重族人的“传统。”无论是什么原因，他们当中绝大多数人没有完全意识到他们这样做所造成的损害有多大。如箴言21:2所说，“人所行的，在自己眼中都看为正。”撒但会蒙蔽我们，让我们即便在犯下大错的时候，还以为自己是对的。耶稣曾告诫使徒们，撒但蒙蔽人可以达到怎样的程度：

时候将到，凡杀你们的就以为是事奉神(约翰福音16:2)。

这就表明撒但用尽所有欺骗的手段，而这场属灵的战斗也是极为激烈。

关于耶稣基督的好消息

要战胜这样一个狡猾的敌人，我们有什么可以指望的吗？我们的肉眼甚至连看都看不见这些恨我们的灵魂。

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms (Ephesians 6:12).

Satan and his angels are powerful spirits. The truth of the matter is that, even with our power of choice, we would have no hope if God did not help us. In Ephesians 6:10, Paul says that the way to win the fight is to “be strong in the Lord and in His mighty power.” In the same passage where the apostle John warned about false prophets, he went on to comfort and assure followers of Jesus:

The One who is in you is greater than the one who is in the world (1 John 4:4).

Satan cannot beat God. When God uses His great strength in us and for us, then Satan cannot defeat us either! Jesus came for this purpose.

The reason the Son of God appeared was to destroy the devil’s work (1 John 3:8).

Jesus sent His apostles as special messengers to tell this Good News. As He sent the apostle Paul, Jesus said to Him,

I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those that are sanctified by faith in Me (Acts 26:17-18).

Summary:

Our world has become the scene of a great spiritual war between God and Satan. Because man is made in God’s image, he may choose whom he will worship and serve. Satan uses lies, deception, and our own desires. Through these he gets us to choose his own evil way—rebellion against God. However, God’s power is far greater than Satan’s. Through Christ God has made the way for us to join Him in victory over this enemy.

Our prayer:

Our worship, and our full obedience, belong only to You, eternal King. Yet often we have failed to honor You. Turn us from Satan’s darkness to Your light. Help us to find forgiveness, and a place among Your own special people, through Jesus Christ....

After you have carefully studied this lesson, please turn to pages 100-102 to take the test for lesson six.

因我们并不是与属血气的争战，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔争战（以弗所书6:12）。

撒但和他的天使们都是有能力的灵魂。虽然我们有选择的能力，可是如果上帝不帮我们，我们就不会有得胜的指望。在以弗所书6:10中，保罗说要打赢这场仗就“要靠着主，倚赖他的大能大力，作刚强的人。”在使徒约翰写下警告人们要当心假教师的那段经文后，他随即安慰并确告那些跟随耶稣的人们：

那在你们里面的，比那在世界上的更大（约翰一书4:4）。

撒但不可能打败神。当神的大能运行在我们里面为我们而战时，撒但同样也打败不了我们！耶稣来就是为了这个目的：

神的儿子显现出来，为要除灭魔鬼的作为（约翰一书3:8）。

耶稣派遣他的众使徒作为特别的使者将这好消息告诉给我们。当耶稣差派使徒保罗时，耶稣对他说：

我差你到他们那里去，要叫他们的眼睛得开，从黑暗中归向光明，从撒但权下归向神；又因信我，得蒙赦罪，和一切成圣的人同得基业（使徒行传26:17-18）。

小结：

我们所处的世界已经成为神与撒但之间属灵大战的战场。由于人是照着神的形象被造，所以人可以选择愿意敬拜和事奉的对象。撒但却在利用着谎言、欺骗以及人自身的欲望来蒙蔽人，他凭借这些手段让我们选择他自己那条邪恶的道路——反抗神。然而，神的能力远比撒但的要强大得多。藉着基督，神已经为我们铺好了道路让我们与他一同战胜那敌人。

我们的祷告：

我们要将敬拜和完全的顺服全都归于您，且只归于您——我们永恒的王。可是，我们常常未能敬重您。求您让我们从撒但的黑暗中归向您的光明。求您藉着耶稣基督赦免我们，让我们成为您的子民……

请在仔细学习完第六讲的内容后，完成第100-102页上的相关测试。

God Has Spoken of Judgment

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness (Romans 1:18).

You may remember that Romans 1:19-20 told us that God reveals Himself through nature. We see in verse 18 that something else is also “being revealed”—the wrath or anger of God. This anger is against all of man’s sinful ways. Some, of course, doubt that God is really angry. They do not see or feel all His anger right now. Paul goes on in the second chapter of Romans to explain that there will come “the day of God’s wrath” when God’s anger and judgment will be fully revealed. Until then, it is being stored up (Romans 2:5).

“The Day Of Judgment”

Many of God’s prophets gave this same warning. Jesus spoke often of “the day of judgment” (Matthew 11:22, 24; 12:36; etc.). He spoke often of the unending pain and fire of “hell” (Matthew 5:22, 29; 25:41, 46; Mark 9:43-49; etc.).

In fact, every time this “hell” is mentioned in the New Testament (except for James 3:6), it is from the lips of Jesus Himself.

He knew that terrible punishment was waiting for sinful people. That is why He gave such strong warning—even to His own followers.

I tell you, My friends, do not be afraid of those who kill the body and after that can do no more. But I will show you Whom you should fear: Fear Him who, after the killing of the body, has the power to throw you into hell. Yes, I tell you, fear Him (Luke 12:4-5).

Jesus Himself will have a part in judging us (John 5:22, 27; 2 Corinthians 5:10).

God has set a day when He will judge the world with justice by the man He has appointed. He has given proof of this to all men by raising Him from the dead (Acts 17:31).

How can we be sure that the day of judgment is coming? This verse says that the proof is Christ’s resurrection! There were many eyewitnesses who saw Jesus alive after His death. His victory over death is well known, proving to all people that death is not the end. All will one day be resurrected from death (John 5:29). And if all will be raised, they all will meet God. Then they will answer to God for the choices they made on earth!

Why God Is Angry

Looking closely again at Romans chapter one, we find these reasons for God’s anger:

For although they knew God, they neither glorified Him as God nor gave thanks to Him... (1:21).

They exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles (1:23).

第七讲

神说起过审判

神的忿怒从天上显明在一切不虔不义的人身上，就是那些行不义阻挡真理的人（罗马书1:18）。

你可能还记得罗马书1:19-20曾告诉我们神藉着大自然将他显明给人们。在18节中我们看到显明给人们的还有另外的一件事——神的忿怒。这忿怒是因为人类所有罪恶的行径。当然，有的人不相信神真的会发怒，因为他们没有立即看到或感到神全然的忿怒。在随后《罗马书》第2章中保罗继续解释说“神震怒的日子”将要到来，那时神的忿怒和审判将完全显明出来。在此之前神的忿怒一直在积蓄着（罗马书2:5）。

“审判之日”

神的许多先知都给出过这样的警告。耶稣经常提到“审判的日子”（马太福音11:22, 24; 12:36等）。他也经常讲到“地狱”的永火和永无止境的痛苦（马太福音5:22, 29; 25:41, 46; 马可福音9:43-49等）。

事实上，新约中每次提到“地狱”这个词（除了雅各书3:6），都是从耶稣的嘴里亲口说出的。

他知道等待着罪人的是那可怕的惩罚。所以他才如此严厉警告——甚至对他自己的门徒也是这样警告的：

我的朋友，我对你们说，那杀身体以后不能再做什么的，不要怕他们。我要指示你们当怕的是谁：当怕那杀了以后又有权柄丢在地狱里的。我实在告诉你们，正要怕他（路加福音12:4-5）。

耶稣也要亲自参与对我们的审判（约翰福音5:22, 27; 哥林多后书5:10）。

神已经定了日子，要藉着他所设立的人按公义审判天下，并且叫他从死里复活，给万人作可信的凭据（使徒行传17:31）。

我们如何能确信审判的日子即将到来呢？刚才这句经文告诉我们基督的复活就是证明的凭据！有很多的人亲眼见到耶稣死后又活了过来。他战胜了死亡的事实已经被众人所知，他向所有的人证明死亡并不是终点。在将来的某一天，所有的人都将从死里复活（约翰福音5:29），所有复活的人都必见到神。那时他们必须向神交代他们在世间所做的每一个选择！

神为何忿怒

当我们再回过头来仔细看看《罗马书》第1章，我们会发现神忿怒的原因：

因为，他们虽然知道神，却不当作神荣耀他，也不感谢他……（1:21）。

他们将不能朽坏之神的荣耀变为偶像，彷彿必朽坏的人和飞禽、走兽、昆虫的样式（1:23）。

They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator... (1:25).

We humans treat the very things made by God as if those things can take God's place! So the things that were meant to help us know and honor God (1:20), are used against God. They become weapons to destroy knowledge about God. Instead of honoring God, people try to cover up and hide ("suppress") the truth about God (1:18). They turn from God's truth and accept the lie (1:25).

Making A More Pleasing God

This lie, of course, comes from Satan. Remember that the spiritual struggle is about who should be worshiped (Matthew 4 and John 4). People, following Satan's lie, take their love away from God. They give their worship to His enemy, the devil. Consider what happened at Sinai. God Himself spoke His Ten Commandments to the whole nation. The second commandment was this:

You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God... (Exodus 20:4).

However, the people grew tired of waiting at Mount Sinai. A God who could not be seen, and who took as much time as He wanted, did not please them. So they made a statue in the shape of a calf. They called it the 'god' who brought them out of Egypt. Aaron made an altar for offering gifts to it. He then announced,

Tomorrow will be a festival to the LORD (YHWH) (Exodus 32:5).

They thought this worship would be for the true God, YHWH. But they wanted Him in a form that they could see and feel. (Such a god would also let them worship and live as they pleased.) They would worship the LORD through this image.

The Worship Of Demons

Look at the result. They showed disrespect for God by breaking His commandments. They had seen the awesome power of God on Sinai. Yet they made the almighty Spirit seem like a brute beast.

They exchanged their Glory for an image of a bull, which eats grass (Psalm 106:20).

Far from worshiping God, they dishonored Him and insulted Him! In His anger, He had 3000 of the rebels killed and to the rest He made this promise:

When the time comes for Me to punish, I will punish them for their sin (Exodus 32:34).

If their worship failed to honor the LORD, then who actually was honored by it? God gave the answer in Moses' song (Deuteronomy 32).

They made Him jealous with their foreign gods and angered Him with their detestable idols. They sacrificed to demons, which are not God.... They made Me jealous by what is no god (Deuteronomy 32:16-17, 21).

他们将神的真实变为虚谎，去敬拜事奉受造之物，不敬奉那造物的主……(1:25)。

我们人类在对待这些原本由神创造出来的事物时，就好像它们可以取代神的位置一样！因此本来是要帮助我们认识并敬重神的事物(1:20)，反倒成了与神相对立的了。它们成了攻击神的武器，破坏了人们对神的认识。人们不但不敬重神，反而试图掩藏（阻挡）神的真理(1:18)。他们背离神的真理，接受了谎言(1:25)。

造一个更能讨人喜欢的神

这谎言自然是来自撒但的。还记得吗，这场属灵的大战所争的是谁应该得着敬拜（《马太福音》第4章以及《约翰福音》第4章）。人们若听从了撒但的谎话，便是把对神的爱给挪走了，是将敬拜给了神的敌人——魔鬼。想想西奈山上曾发生过的事吧。神亲自将他的十诫吩咐给整个以色列民族，其中第二条诫命说的是：

不可为自己雕刻偶像，也不可做什么形像仿佛上天、下地，和地底下、水中的百物。不可跪拜那些像，也不可事奉它，因为我耶和华你的神是忌邪的神……(出埃及记20:4)。

然而，人们在西奈山等待神的时候失去了耐心。这样一个看不见的神，一个按着自己定的时间行事的神，他们是看不中的。于是他们造了一个牛的铜像，并且称它是带领他们出埃及的“神。”亚伦还建了一座祭坛为之献祭，然后宣布：

明日要向耶和华守节（出埃及记32:5）

他们以为这样的敬拜是给真神耶和华的。他们想要给神一个外形，这样一来，他们就可以看见并且感觉到神了，（这样的“神”也会让他们按着自己的意思去拜神、去过生活。）这样一来，他们就可以通过拜这样一个形象来拜耶和华。

拜鬼神

看看结果吧。他们违背了神的诫命，显出了他们对神的不敬。他们在西奈山曾见到过神大能，但他们却把全能的神铸成禽兽的样子。

如此将他们荣耀的主换为吃草之牛的像（诗篇106:20）。

他们根本没有敬拜神，而是对神大为不敬，是在亵渎神！神忿怒了，他杀了3000个叛逆的人，并且对剩下的人说：

到我追讨的日子，我必追讨他们的罪（出埃及记32:34）。

如果他们当时那样的做法并不是在拜耶和华，那么他们拜的又是什么呢？对此，神在摩西的歌中给出了答案（《申命记》第32章）。

他们敬拜别神，触动神的愤恨，行可憎恶的事，惹了他的怒气。所祭祀的鬼魔并非真神……他们以那“不算为神”的触动我的愤恨(申命记 32:16-17, 21)。

Here God showed what really happened in the worship of idols. The idol itself was “no god” at all. It was a lie. Standing behind that lie was Satan and his helpers, the evil spirits called “demons.” Therefore, sacrifices given to the false gods actually went to demons.

The New Testament also spoke of this fact in 1 Corinthians 10:19-20.

Do I mean that a sacrifice offered to an idol is anything, or that an idol is anything? No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons.

It is wrong to think that God accepts all kinds of worship. Without knowing it, many give their worship to demons. They become partners (“participants”) with demons.

1 Timothy 4:1 reveals that those who leave the true teachings of Christ are following false teachings from demons. Peter foretold that “many” would be fooled by false leaders who had once been Christians (2 Peter 2:1-2). Sadly, much of this has already come true. It explains why there are so many divided groups, and differing teachings, among those using the Lord’s name. Jesus warned that “many” use His name but disobey what He commanded. “On that Day” (the Judgment Day), Jesus will say to them,

I never knew you. Away from Me, you evildoers! (Matthew 7:15-23).

Man As His Own God

Are we to think that the only idols Satan uses are carved images? Scripture says that he offers many other kinds of “gods” to us. He will even put us and our desires into the place of God, if we let him! It is quite simple. Just get us to think mainly of what we can see.

Man’s fleshly eye sees that, among all the animals, he is the highest and wisest. That seems to make man the most important. What can compare with man’s great mind? What is to hold man back from fulfilling his own desires? As Paul said of some, “their god is their stomach” (Philippians 3:19). They are “lovers of pleasure rather than lovers of God” (2 Timothy 3:4). Who can doubt that the idols of many today include pleasures, sex, money, careers, security, success and fame? They seek these things far more seriously than they seek the true God.

(This person) boasts of the cravings of his heart.... In his pride the wicked does not seek God; in all his thoughts there is no room for God (Psalm 10:3-4).

Selfish desires (“cravings”) and “pride” take the place God should have in their hearts. As Colossians 3:5 says, “Greed...is idolatry.” Selfish people want more and more. They do not care when they hurt others. They think there is no Judge to punish them, so they take advantage of others. They are like the Babylonians of old, “guilty men, whose own strength is their god” (Habakkuk 1:11). To such proud people God says,

You will be but a man, not a god, in the hands of those who slay you (Ezekiel 28:9).

在这里神告诉了我们，人拜偶像其实是怎么回事。偶像本身根本就不是神。它是一个假相。站在这假相背后的是撒但和他的帮凶们，这些邪灵被称为“鬼魔。”因此，给假神献祭其实是在祭鬼魔。

新约圣经在哥林多前书10:19-20中也提到过这一事实。

我是怎么说呢？岂是说祭偶像之物算得什么呢？或说偶像算得什么呢？我乃是说，外邦人所献的祭是祭鬼，不是祭神。我不愿意你们与鬼相交。

若以为神对各种各样的敬拜都会接受，那就大错特错了。很多人就是因为不知道这点结果将敬拜给了鬼魔，自己也成了鬼魔的同伙。

提摩太前书4:1揭示说，人若离开基督真理的教导，便是在听从鬼魔虚假的教导。彼得曾预言“许多人”都将受到迷惑，而误导他们的人以前也曾是基督徒（彼得后书 2:1-2）。可悲的是，这预言已经在很大程度上得到应验了。这就是为什么虽然很多人都说是奉主的名，却又分成许多派别，有着各自不同的教导。耶稣曾警告过，“许多人”都称是以主耶稣的名义却不遵守主的命令。“到了那一日”（审判的日子），耶稣将对他们说：

我从来不认识你们，你们这些作恶的人，离开我去吧！（马太福音 7:15-23）

人把自己当作神

撒但所用的偶像是否就只是那些刻出来的形象呢？圣经告诉我们撒但给我们的偶像还有很多种。他甚至会让我们将个人以及自身的欲望摆在神的位置上——如果我们允许他这样做的话！他需要做的非常简单，就是让我们只考虑能看到的東西。

人的肉眼看到的是，在所有动物中，人是最高级的、最有智慧的，所以人似乎应该是最重要的。还有什么可以和人伟大的思想相比呢？有什么理由可以阻拦人满足自己的欲望呢？正如保罗曾说过的那些人“他们的神就是自己的肚腹”（腓立比书 3:19）。他们“爱宴乐、不爱神”（提摩太后书3:4）。谁会怀疑如今众多的偶像中也包括着宴乐、性、金钱、事业、安全感、成功、名气？人追求起这些东西来要比寻求神时认真得多。

恶人以心愿自夸……恶人面带骄傲，说：耶和华必不追究；他一切所想的都以为没有神（诗篇10:3-4）。

自私的欲望（“贪婪”）和“骄傲”占据了他们心中本属于神的位置。歌罗西书 3:5 曾说过，“贪婪就与拜偶像一样。”自私的人有了还想要。他们不在乎是否会伤害他人。他们以为不会有人来审判他们，惩罚他们，因此他们就去侵犯他人的利益。他们就像是古时候的巴比伦人，“他们以自己的势力为神……显为有罪”（哈巴谷书1:11）。对这些骄傲的人，神说：

你在杀害你的人手中，不过是人，并不是神（以西结书28:9）。

God Made In Man's Image

Satan finds it hard to trick most of us into thinking that there is no God above us. The evidence for God is just too strong. So Satan works on changing truth about God. Satan wants God to be made in the image or likeness of man (instead of man being “in the image of God”). Some feel that God may be as weak as they are. They think God has little power to help them or make their lives better. Others, having been treated badly, view God as that kind of person. They think that God hates them and seeks their ruin. Others want a God who will never punish anyone. They make God out to be only soft and gentle, without any anger. Then there are those who think that God shares their dishonest ways. They do not keep their promises, and they feel that God may not keep His word. Although He has promised terrible punishment for sins (Revelation 21:8), they think He may let them off. Many on earth escape justice by hiding or by using gifts and bribes. They think they can also bargain with God, or hide from Him. To such people God has made these replies:

For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes (Deuteronomy 10:17).

God is not a man, that He should lie, nor a son of man, that He should change His mind (Numbers 23:19).

You thought that I was altogether like you. But I will rebuke you and accuse you to your face (Psalm 50:21).

When we make God seem like us, we open the way for false worship. The “God” we claim to worship may become quite different from the *true* God who has revealed Himself. Our “God” turns into a lie. Worship given to this lie goes to “the father of lies.”

Seriously Seeking God

The prophet Isaiah spoke out against lies about God. He could do this because God had shown His glory to Isaiah (Isaiah 6:1-4).

I saw the Lord seated on a throne, high and exalted.... [Seraph angels] were calling one to another, “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory” (Isaiah 6:1, 3).

God is “holy”—so pure that He is far above all that is wrong or false. God’s eyes are “too pure to look at evil” (Habakkuk 1:13). Seeing God’s power and purity, Isaiah realized that he and his people would be destroyed (Isaiah 6:5). Isaiah himself stayed alive there only because God acted quickly to save him, taking his sins away (Isaiah 6:7). Only those whom God makes holy can live with Him.

Without holiness no one will see the Lord (Hebrews 12:14).

All of us fall short of God’s holiness and glory (Romans 3:10, 23). So many tell lies, live lies, and follow lies that the Bible now calls Satan “the god of this age” (2 Corinthians 4:4).

The whole world is under the control of the evil one (1 John 5:19).

All who love worldly things above God make themselves enemies of God (James 4:4; 1 John 2:15). Thus most people—whether they realize it or not—are on Satan’s side and must share the defeat and punishment that God plans for all His enemies.

照着人的样式造出的神

撒但发现若要骗众人相信在人之上没有神，是很难办到的，因为神存在的证据简直是再确凿不过了。因此撒但就竭力改变有关神的事实。撒但想让人们把神想象成各种形象或者和按着人的形象来造神(而不是“人按照神的形象”)。有些人觉得神也许和他们一样软弱，他们以为神无力帮助他们或者使他们生活得更好。另有一些人，由于遭到过他人的虐待，于是会把神也想象成那种人。他们认为神恨他们并且想毁掉他们。还有一些人，他们想要一个永远不会惩罚任何人的神。他们觉得神只应该温柔和善，不能发怒。甚至还有人认为神会和他们一样的不诚实。他们不遵守承诺，于是觉得神可能也不会守信。虽然神说到过罪人将受到可怕的惩罚(启示录21:8)，但是他们认为神也许会放过他们。这世上有很多人通过躲藏、送礼、行贿来逃脱应有的惩罚。因此他们以为也可以和神做笔交易，或者躲避神。对于这样的人，神已经给出了这样的答复：

因为耶和华你们的神他是万神之神，万主之主，至大的神，大有能力，大而可畏，不以貌取人，也不受贿赂（申命记10:17）。

神非人，必不至说谎，也非人子，必不至后悔（民数记23:19）。

你想我恰和你一样；其实我要责备你，将这些事摆在你眼前（诗篇50:21）。

当我们把神想成和我们一样的人，我们便是为虚假的敬拜开了一条路。我们拜的那个“神”可能会与那位已亲自向我们显明过的真神相差甚远。我们的“神”成了一个谎言。对着这样一个谎言下拜就是在拜那“说谎之人的父。”

认真寻求神

先知以赛亚曾大声反对过这些关于神的谎话。他之所以会这样做，是因为神已将自己的荣光显现给了他（以赛亚书6:1-4）。

我见主坐在高高的宝座上……（天使撒拉弗）彼此呼喊说：圣哉！圣哉！圣哉！万军之耶和华；他的荣光充满全地！（以赛亚书6:1,3）

神是神圣圣洁的，他远远位于一切错误虚假之上。神的眼目“清洁不看邪僻”（哈巴谷书1:13）。当以赛亚看到神的力量和圣洁时，他意识到他和他的百姓必将遭到毁灭（以赛亚书6:5）。他之所以还能存活完全是因为神很快地搭救了他，将他的罪除掉（以赛亚书6:7）。只有那些神使之圣洁的人才能和神住在一起。

非圣洁没有人能见主（希伯来书12:14）。

我们所有的人都欠缺了神的圣洁和荣耀（罗马书3:10, 23）。有太多的人在撒谎，行谎言，并且听从谎话，所以圣经把撒但称作“这世界的神”（哥林多后书4:4）。

全世界都卧在那恶者手下（约翰一书5:19）。

所有爱世界胜过爱神的人就是在与神为敌（雅各书4:4；约翰一书2:15）。因此绝大多数人（无论他们是否意识到这一点）都是站在撒但一边的，他们也必须接受神为他的敌人定下的失败与惩罚。

That is why Jesus warns us:

Enter by the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it (Matthew 7:13-14).

How foolish to think that we cannot be among the “many” on the wide road to ruin! How foolish to think that we will enter that small gate by chance or by accident! There must be “every effort,” that is, serious seeking for God’s way:

Make every effort to enter through the narrow door, because many, I tell you, will try to enter and not be able (Luke 13:24).

Make every effort to...be holy; without holiness no one will see the Lord (Hebrews 12:14).

This explains why the Bereans eagerly searched the Scriptures every day to learn God’s truth (Acts 17:11). We too should seek God’s way to holiness just as seriously. For God has spoken, showing that each of us must answer to Him, the Judge over all creation.

Man is destined to die once, and after that to face judgment (Hebrews 9:27).

Summary:

The book of Hebrews sums up this subject best:

Our God is a consuming fire (Hebrews 12:29; quoting Deuteronomy 4:24).
The Lord will judge His people.

It is a dreadful thing to fall into the hands of the living God (Hebrews 10:30-31).

God cannot stand lies, for He is completely honest, pure and holy. God’s majesty rejects all false worship. False worship and service ends up going to demons. God’s firm justice cannot let rebellion go on unpunished. He has spoken clearly of His anger. He has given warning that there will be final and full judgment against all His enemies. That is not an empty threat. It is time for us to take the coming judgment very seriously.

Our prayer:

Almighty God and Judge of all, You have every right to be angry when we choose to follow your enemies. Teach us to have healthy fear of your just anger. Help us to respect You, to believe your warnings, and to find your “narrow door” that leads to life...

After you have carefully studied this lesson, please turn to pages 104-106 to take the test for lesson seven.

这就是为什么耶稣要告诫我们：

你们要进窄门。因为引到灭亡，那门是宽的，路是大的，进去的人也多；引到永生，那门是窄的，路是小的，找着的人也少（马太福音7:13-14）。

不要愚昧地认为我们一定不会在那“许多人”之列，一定不在那条通往毁灭的路上！不要愚昧地认为我们可以碰巧恰好进入那窄门！我们必须付出全部的“努力，”认真寻求神的道路：

你们要努力进窄门。我告诉你们，将来有许多人想要进去，却是不能（路加福音13:24）。

……要追求圣洁；非圣洁没有人能见主（希伯来书12:14）。

这就是为什么那些庇哩亚人每天都会如此追寻圣经，渴望从中学习神的真理（使徒行传 17:11）。我们也应该像他们一样认真地寻求神的道路，就是那条通往圣洁的路，因为审判一切被造之物的神曾说过，我们每一个人都必须接受神的审判。

按着定命，人人都有一死，死后且有审判（希伯来书9:27）。

小结：

《希伯来书》最好地归纳了神的审判：

我们的神乃是烈火（希伯来书12:29；引自申命记4:24）。神将审判他的百姓。

落在永生神的手里，真是可怕的（希伯来书10:30-31）。

神不能容忍谎言的存在，因为他是完完全全信实、圣洁、神圣的神。神的威严拒不接受一切虚假的敬拜。虚假的敬拜和事奉最终都归给了鬼神。神公正严明不可能让反叛之人逃之夭夭。神已经清楚地说过他的忿怒。他已经警告过人们凡是与神为敌的最终都将受到完全的审判。这不是一个空洞的威胁。我们真是应该严肃认真地看待这即将到来的审判了。

我们的祷告：

全能的神，万物的审判者，当我们选择跟从您的敌人时，您的忿怒是公义的。求您教我们敬畏您的义愤，帮助我们尊敬您，留心您的告诫，找到那条通往生命的“窄路”……

请在仔细学习完第七讲的内容后，完成第104-106页上的相关测试。

God Has Spoken of Mercy

And He passed in front of Moses, proclaiming, “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. . . ” (Exodus 34:6-7).

God showed a part of His glory to Moses on the mountain of Sinai. While doing so, God spoke these words of love to describe Himself. According to Exodus 34:7 God then went on to speak about His just punishment for all who remained guilty. He was not denying the fact that He is angry with sin. But it is important for us to see what God, in revealing Himself, chose to speak of first. He spoke of His “love” before He spoke of His anger. Is this love only for very good people? No. This love is “forgiving” toward those who have rebelled against Him. Here is hope for all of us who have fallen into sin. The God who has spoken has spoken first of how much His mercy and compassion reach out to us even in our sin!

Love From The Beginning

It was not only in words that God spoke first of love. He has done so in actions from the very beginning. The creation itself was an act of pure love! When God saw all that He had made, He knew that it was “very good” (Genesis 1:31). God’s making of the world reminds us of a man building a home in preparation for the coming of his beloved family. Instead of leaving it in darkness, He gave it light. Instead of leaving it shapeless, He formed it with strong building materials. He gave it the firmness of dry land, and the lively freshness of water. Instead of emptiness, He filled it with all kinds of living things. Instead of dullness, He gave each thing its own beauty and wonder. Instead of want and hunger, He provided all that life needed, including enjoyable food.

When all was ready, God created the people to live in this beautiful home (Genesis 1:26-28). He gave to man breath and a fleshly body, as He had given the animals. But the gift of life for man went far beyond animal life. The Creator made man in His own “image” or “likeness” (Genesis 1:26-27). Man’s heart can respond to God and to others in a far higher way than animals can. In keeping with this high position, God appointed man ruler over all the earth and its creatures (Genesis 1:26).

God was not forced to do any of this. It was because of His own loving nature that He created people and “blessed them” (Genesis 1:27-28).

Love’s Gifts Of Family And Friendship

In all the creation of the world there was only one thing said to be “not good.” At first the man was alone (Genesis 2:18). Yet there was a loving reason even in letting the man know loneliness. For the man would then treasure his wife and family to come. In answer to the man’s need, God used a part from the side of the man to make a woman. She became his wife, his friend and his helper (Genesis 2:18-25). God made each as a living gift to the other!

神说过怜悯

耶和华在摩西面前宣告说：“耶和华，耶和华，是有怜悯有恩典的神，不轻易发怒，并有丰盛的慈爱和诚实，为千万人存留慈爱，赦免罪孽、过犯，和罪恶……”（出埃及记34:6-7）。

在西奈山上神将他部分的荣光显现给摩西。上面这些满怀爱意的话语正是当时神在描述自己时所说的。根据出埃及记34:7的记载，在此之后神讲到了他要对活在罪中的人进行公正的审判。神并没有否认他愤恨罪的事实。但是我们应该看到当神显明自己的时候首先说的是什么。神在说到他的忿怒之前首先说的是他的“爱。”这爱是不是只给非常好的人呢？不是的。这爱是神对所有曾反叛过他的人给出的“宽恕。”这爱使得我们所有这些身陷在罪中的人有了指望。这位说话的神一开口首先说到的就是他对我们的无限慈爱和怜悯，尽管那时我们都还是罪人！

从起初开始的爱

神不仅仅一开口就说到了他的爱，神从创世以来就在用行动彰显着这份爱。创造本身就是一种完全出于爱的行动！当神看到他所造的一切，他知道这一切都“甚好”（创世记1:31）。当我们看到神对于这个世界的创造时，不禁会联想到一个人在为他即将到来的亲爱的家人建造一个家。神没有让世界处于黑暗而是给了它光明。神没有让它混沌无形而是用坚固的物质使它成形。神给了它坚固的陆地，以及流淌的活水。神没有让它空虚无物，而是让各样的生物充满了它。神的每一个造物都不单调乏味，而是有着各自的美和神奇。神没有让生命有所缺乏，而是提供了一切生命所需，包括可以享用的食物。

当一切准备就绪，神创造了人，让人生活在这个美丽的家中（创世记1:26-28）。他给了人呼吸和有血有肉的身体，就像他给所有动物的那样。但是他赐给人的生命远比动物的要好得多。这位造物主是按照他自己的“形象”“样式”造的人（创世记1:26-27）。人的心可以回应神以及他人，这是动物无法达到的。为了让人保持这样高的位置，神指派他掌管全地以及其间所有的被造之物（创世记1:26）。

神做这一切并没有出于任何的被迫，这全是因为他爱人的本质，因此神创造了人并且“赐福给他们”（创世记1:27-28）。

爱的礼物：家人和朋友

神所有的创造都是好的，只有一件事神曾说是“不好”的，那是因为起初神造的那人是独居的（创世记2:18）。然而，尽管神让那人知道了孤独的滋味，但是这样做也是出于爱的原因。这样一来那人便会珍惜他的妻子和他们将来组建的家庭。为了满足那人的需要，神从那人的肋旁取了一根骨头造了一个女人。她成为了那人的妻子、朋友以及帮手（创世记2:18-25）。神将他们彼此作为活的礼物送给了对方！

Added to that, God gave to the couple a share in giving new life. From the joy of their unity would come the gift of children. Say a special prayer of thanks to God the next time your heart is moved by a lovely wedding. When you next hold a new born baby in your arms, remember who gave the priceless gift of life!

Adding blessing upon blessing, God gave to the human family His own personal friendship. He spoke with them. He came to their garden in the cool of the day to be with them (Genesis 3:8).

The universe and earth are much larger than these tiny creatures—these humans. Yet God chose to give His special attention to them. Like King David, we can only wonder at such love for humans.

What is man that You are mindful of him, the son of man that You care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor (Psalm 8:4-5).

Anger Could Not Hide Love

Some might think that God's love ended when the man and woman sinned. It is true that sin has turned this world into a place of hardship and suffering. It is not true that these things ended God's love. Think back to each time when God showed His just anger against sin. You will find in each case that God made sure His continuing care for people was known.

In Genesis 3, God was about to punish Adam and Eve for their sin. First, though, He gave the promise of hope. He assured them that the woman's offspring would crush their enemy (3:15). Before the couple were driven out of their garden home, God Himself made clothes for them (3:21). Later God helped Eve to give birth to her child (4:1). When that child had grown God spoke to him to help him overcome sin (4:6).

The next great example of judgment was the flood (Genesis 6). Wickedness had almost completely taken over the earth. Only one God-fearing family was left! It actually became necessary to wash the earth clean. Yet even this was an act of love. It was a fresh start, so that good could again be known on earth. God removed that evil generation to warn future generations (2 Peter 3). Even those wicked people of that time received warning. For years God used Noah as "a preacher of righteousness" (2 Peter 2:5). They refused to listen. So, in the words of Jesus Christ, "the flood came and took them all away" (Matthew 24:39). The rainbow that God set in the clouds immediately after this reminded the world of His mercy. It assured the earth that no such flood would happen again. The seasons would remain steady (Genesis 8:22; 9:8-17). Many centuries later the apostle Paul pointed at the dependable seasons and regular crops. He said that these were God's "testimony" proving that "He has shown kindness" (Acts 14:17).

Why Do We Suffer In This World?

There are, of course, times when crops do fail for a while. Jobs become hard to find. Families lack what they need. How are we to understand these in the light of God's love? First, let us remember that the world God made was not a world of want, disease or death. He made it a place of plenty, health and life. Man's sin, and Satan's rule through that sin, brought into the world the suffering we see. Even for God's own people, this is a place of "groaning" (Romans 8:22-23).

不仅如此，神还让他们一同繁衍新的生命。在他们合为一体体会欢乐的同时他们得到了新的礼物——孩子。下次当你的心因为一场充满爱意的婚礼而感动时，请你向神说一段特别的祷告，向神献上感恩。下次当你将一个新生的婴儿抱在怀里时，记得想想是谁赐给了这孩子无价的生命！

神的赐福绵绵不断，他甚至与那人的家庭有着亲密的友谊。神与他们说话。他在天起了凉风的日子时来到他们的园子要和他们在一起（创世记3:8）。

整个宇宙和地球要比这些微小的生物（人）大得多。然而神要特别地关照他们。当我们看到神如此关爱人时，我们的反应和大卫王一样，都甚感惊奇：

人算什么，你竟顾念他？世人算什么，你竟眷顾他？你叫他比天使微小一点，并赐他荣耀尊贵为冠冕（诗篇8:4-5）。

愤怒不能隐藏的爱

有些人可能以为当那男人和女人犯罪之后，神的爱就终止了。的确，罪使得这个世界变成了一个充满痛苦和折磨的地方，但是这些事并不能终止神的爱。回想一下每次当神显明他对于罪的愤恨时的情景，你会发现每次这样的事情发生之后神必定会让人们清楚知道他仍在继续关爱着人们。

在《创世记》第3章中，神因为亚当和夏娃所犯下的罪而惩罚他们。但是，在此之前神首先给了他们充满希望的应许。神让他们放心，那女人的后裔必击溃他们的敌人（3:15）。在这对夫妻被赶出他们的家园之前，神亲自为他们做了衣服（3:21）。之后神帮助夏娃生下了她的孩子（4:1）。当那孩子长大成人后，神与他说话帮助他战胜罪恶（4:6）。

接下来一个关于审判的极好的例子是大洪水（《创世记》第6章）。当时全地几乎都是邪恶的人，仅有一家人敬畏神！非常有必要将全地清洗干净。其实神这样做也是出于爱。洪水后将是一个全新的开始，这样人们才会再次认识到什么是良善。神将邪恶的世代除掉为的是要警戒后来的世代（《彼得后书》第3章）。事实上就连当时那些邪恶的人们也接到过神的警告。多年以来，神一直让挪亚作“传义道的”人（彼得后书2:5）。可是人们拒绝听从他的话。结果，用耶稣的话说，“洪水来了，把他们全都冲去”（马太福音24:39）。洪水过后神立即在云中放置了一道彩虹让世人记住他的怜悯，让人们放心，再也不会这样的洪水发生了。四季仍要继续不断更替（创世记8:22；9:8-17）。数个世纪之后，使徒保罗提醒人们看到四季变更多么可靠，作物生长多么有序。他说这些都是神的“证词，”证明神是“常施恩惠”的神（使徒行传14:17）。

我们为什么会在这世上受苦？

当然，有时种了庄稼却得不到收获，工作变得难找，家里少了需用。我们该如何解释这是也是神的爱呢？首先，我们要记得，在神起初创造的世界里没有缺需、疾病和死亡，有的只是丰足、健康和生命。因为人的罪，因为撒但藉着这罪统治世界，所以这世界才出现了我们现在看到的苦痛。即使对于神的百姓而言，这个世界也成了令人“叹息”的地方（罗马书8:22-23）。

The question this world should really be asking is this: “Why should we expect anything except pain and death?” For this world is full of rebellion against its Creator.

To reject the Giver of all life should mean the loss of all life. Yet the God of great mercy keeps on letting people live on His earth. He gives them many blessings.

He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous (Matthew 5:45).

He gives us time to learn and to turn to Him, before it is too late. Yet many are so thoughtless and so thankless that they use this time to continue sinning. They “show contempt for the riches of His kindness, tolerance and patience.” They fail to see that “God’s kindness leads you toward repentance” (Romans 2:4).

God Uses Good Times And Bad Times

When many blessings do not turn people back to God, He may try another way. He may use even the curses and sorrows that are already at work in the earth because of sin. An example of this was given by the prophet Jeremiah. His people enjoyed seasons of plenty. Yet these good times did not turn their hearts to God (Jeremiah 5:24). Later came their times of great trouble, war and famine. God tried through these to show His people the result of their sin.

Your sins have deprived you of good (Jeremiah 5:25).

Still they would not listen. Finally their capital city, Jerusalem, was destroyed. Many of them were killed or made slaves.

In the book called Lamentations, Jeremiah tells of his tears as he watched his people starve and die in Jerusalem. Yet he knew how much God had tried to win them back. God had tried by means of both good times and bad times.

So, even in great sorrow, Jeremiah could still say,

The LORD’s compassions never fail. They are new every morning; great is Your faithfulness” (Lamentations 3:22-23).

The Lord Disciplines Those He Loves

According to Matthew 5:22, 29-30 and Luke 12:4-5, the suffering in our earthly bodies is small compared to “the fire of hell.” Therefore God’s feelings of mercy (“compassions”) may at times move Him even to use earthly pain to try to keep us from far greater eternal pain.

God does not have to make up special pain just for us. In this world, which has left God, pain is already with us! But God can sometimes use that pain to help us. When a doctor cuts into the body to remove a diseased part, does this mean that the doctor is uncaring and unwise? Just the opposite is true. He cuts because he cares and wishes to heal. He knows that the pain of this cut is far better than the suffering and death of the spreading disease.

In the same way, God sends “judgments” even before the final judgment. Is this because He is uncaring? It is because He cares so much! As the prophet Isaiah said,

When Your judgments come upon the earth, the people of the world learn righteousness (Isaiah 26:9b).

既然这世界充斥着对其造物主的反叛，世人真正该问的一个问题是：“除了痛苦和死亡，我们凭什么指望得着其它的事呢？”

既然要弃绝那位赐下一切生命的神，那又凭什么得着这一切的生命呢？然而神是怜悯的神，他让人继续在他造的地球上活着。他给了人众多的赐福：

他叫日头照好人，也照歹人；降雨给义人，也给不义的人（马太福音5:45）。

神给了我们时间，让我们在还来得及的时候去学习他的话语并且归向他。但是很多人都不在意，也不为此感恩，而是用这时间继续犯罪。他们“藐视他丰富的恩慈、宽容、忍耐。”他们没能看出“神的恩慈是领你悔改”（罗马书2:4）。

神利用好时节也利用坏时节

当人得着了诸多的赐福却仍不归转向神时，神可能会使用另一种方式。他甚至会利用这世界中因着罪而产生且正在发生的诅咒和痛苦。先知耶利米就让我们看到了这样一个例子。他的百姓享受了丰收的季节，但是这些好的时节并没有使他们的心转向神（耶利米书5:24）。后来灾祸来临了，那时出现了战争和饥荒。神试着借助这些灾祸使他的百姓看到他们犯罪的结果。

你们的罪恶使你们不能得福（耶利米书5:25）。

可是他们仍然不听。最后他们的首府耶路撒冷被毁，他们中的很多人被杀，有的成了奴隶。

在《耶利米哀歌》这卷书中，耶利米含泪看着耶路撒冷的百姓挨饿死去。但同时他也知道神已经用了太多的方式召唤他们回转。无论是好时节或是坏时节神都会利用它们来召唤人们。

因此在极大的痛苦中，耶利米仍要说

神的怜悯不至断绝。每早晨，这都是新的；你的诚实极其广大！（耶利米哀歌3:22-23）。

神管教他所爱的人

根据马太福音5:22, 29-30以及路加福音12:4-5的内容我们知道，我们肉体受到的苦痛比起“地狱的火”实在是微不足道。因此，由于神对人的怜悯（“慈爱”），他有时甚至可能利用世上的痛苦来让我们远离那永远的苦痛。

神不需要专门为我们再制造出一些特别的痛苦。在这个离弃神的世界里，我们的痛苦已经够多了！然而，有时候神可以用我们的痛苦来帮助我们。当一位医生切除病人身体上患病的部位时，是不是就意味着这位医生不关心人，不明智呢？事实恰好相反。他做切除是因为他的关心，他希望治愈病人。他知道这样的切除是痛苦的，但是比起因疾病扩散而死的痛苦，这种痛苦要小得多。

同样的道理，神在行最后的审判之前已经给出了一些“审判。”这是不是因为神不关心人呢？不，这正是因为神非常关心人！如先知以赛亚所说，

你在世上行审判的时候，地上的居民就学习公义（以赛亚书26:9b）。

In fact, it can be said that the more God cares, the more He corrects us. The Lord disciplines those He loves....

Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in His holiness (Hebrews 12:6, 10).

Life's trials tend to make unbelievers more bitter and hard-hearted. But believers keep trusting in the great truth that "His love endures forever" (Psalm 136). Therefore they let themselves be "trained" by the pain of correction. In this way they reap the "harvest of righteousness and peace" (Hebrews 12:11).

Is Hell Part Of God's Plan Of Love?

Hell is clearly described in the Bible. If we reject the teaching about hell, we must reject the teaching about heaven. For we learn of both from the same place—God's word. However we must also believe God's word when it reveals that hell was not actually made for man. Matthew 25:41 calls it "the eternal fire prepared for the devil and his angels." It was made for the terrible and powerful enemies of God (Revelation 20:10). The same passages show that condemned people will go there. But they will go there against God's wish. God has spoken very clearly on this matter:

I take no pleasure in the death of anyone, declares the Sovereign LORD.
"Repent and live!" (Ezekiel 18:32).

God our Savior...wants all men to be saved and to come to a knowledge of the truth (1 Timothy 2:3-4).

He is patient with you, not wanting anyone to perish, but everyone to come to repentance (2 Peter 3:9).

So in a sense we may answer, "No, hell is not part of God's plan of love for man." God's love wants to keep people away from hell. Yes, God's mercy has even planned for all to be able to come back to Him. The cost of that plan is greater than we can measure! But those who reject God's plan have chosen God's enemy. They must then go to the place God prepared for that enemy. So in another sense we may say that even hell comes from the loving God.

Love for justice, love for truth, love for His own people—this is the love which causes God finally to remove all His enemies. If these enemies continue to have their way creation will forever remain a place of disorder, suffering and death. It is the God of love who has set hell as the end to all active rebellion. Ending all rebellion will allow the return of complete order, peace and goodness for saved humans. This is what God had planned from before the creation—that people should live with Him in the joy-filled, perfect, eternal Home (Ephesians 1; Revelation 21, 22).

God's Greatest Gift Of Love

The most famous passage in the Bible is John 3:16:

For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.

事实上可以这样说，神越是在乎我们就越要管教我们。神管教他所爱的人——

生身的父都是暂随己意管教我们；惟有万灵的父管教我们，是要我们得益处，使我们在他的圣洁上有分（希伯来书12:6, 10）。

生活中的试炼会让不信神的人更加痛苦，会使他们的心更加坚硬。但是信神的人则信靠那伟大的真理，即“他的慈爱永远长存”（《诗篇》第136篇）。因此他们用改过时所受的痛苦来磨炼自己，这样他们便能结出“平安和义的果子”（希伯来书12:11）。

地狱是神爱的计划中的一部分？

圣经对于地狱有着清楚的描述。如果我们接受关于天堂的教导，那么我们就不能拒绝接受关于地狱的教导，因为这些教导同出一处——神的话语。可是我们也要知道其实地狱本不是为人准备的，因为这也是神曾说过的。马太福音25:41称地狱为“那为魔鬼和他的使者所预备的永火。”地狱本是为神的那些可憎的、有能力的敌人而准备的（启示录20:10）。这段经文中也告诉我们被定罪的人必要去到那里。但他们到那里并不是神原本所希望看到的。对此，神说得非常清楚：

主耶和華說：我不喜悅那死人之死，所以你們當回頭而存活（以西結書18:32）。

神我們的救主……願意萬人得救，明白真道（提摩太前書2:3-4）。

主乃是寬容你們，不願有一人沉淪，乃願人人都悔改（彼得後書3:9）。

因此从某种意义上来讲我们可以回答：“不，地狱不是神爱的计划中的一个部分。”神的爱希望所有的人都远离地狱。神的慈爱怜悯早已计划让所有的人都可以回到神那里。为了这一计划神所付出的代价是我们无法去衡量的！可是，那些弃绝神计划的人们执意选择跟从神的敌人，那么他们就必须去到神原本只为敌人准备的地方。因此，从某种意义上来说，就连地狱的存在也是出于神的爱。

爱公义，爱真理，爱自己的子民——正是因为这样的爱使得神最终要将他所有的敌人除掉。如果这些敌人继续为所欲为，那么神所创造的一切将永远呆在一个充满着混乱、苦痛以及死亡的地方。是爱人的神设立了地狱，好终止一切现行的反叛。只有一切反叛都终止了，才能让那些得救的人们重新回到创世之初的全然有序，回到平安与良善中。这是神在创世之前就定好的计划——人要和神一同住完美的、永恒的、充满喜乐的家中（《以弗所书》第1章；《启示录》第21, 22章）。

神最伟大的爱的礼物

圣经中最著名的章节就是约翰福音3:16：

神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。

Jesus Christ is not only God's best way of speaking to us. He is also God's greatest gift of love! We have mentioned God's plan of love for man. What is that plan? The Bible reveals that Jesus Christ is, Himself, the way to come back to God. Shortly before His death for all people, Jesus said,

I am the way and the truth and the life. No one comes to the Father except through Me (John 14:6).

In His prayer to the Father He said,

This is eternal life: that they may know You, the only true God, and Jesus Christ, whom You have sent (John 17:3).

Summary:

This study of the Bible has led us closer to knowing "the only true God." The apostle John summed up God's nature in the simplest and best way:

God is love (1 John 4:8).

The proof of God's continuing love fills all the creation, all of history, and all of our lives. Yes, there is suffering in the world. But never forget that it came when man rejected the One who alone gives life, peace, joy and purpose. Because of the lies of God's enemy, we left what God's great love had planned for us. Yet that is not the end of the story, praise God! For God's compassion still calls us back to enjoy all the fullest blessings of eternal life.

God calls us through His prophets, and especially through His own Son. We take their warnings of judgment seriously, and we "turn to God in repentance" (Acts 20:21). We know that the way to life is through faith in Jesus Christ (John 3:16; 14:6; 17:2; Acts 20:21). Who is this Jesus? When He is called "the Son of God," what does this really mean? What has He done that makes the way to God so open for us? The next course is about knowing the One sent by God, Jesus Christ. We look forward to hearing from you, and continuing our studies of Scripture together as soon as possible. May God bless and keep you in His loving care!

Our prayer:

How our hearts praise You for your goodness, O LORD! Thank You for being so merciful toward us. Thank you for life that You continue to give, including the time You have given us for this study together. As You so freely give to us, may we freely share with others the things that we receive and learn. Our request is that You will allow us to continue our studies of Your word, so that we can truly know Your greatest gift of love, Jesus Christ.

After you have carefully studied this lesson, please turn to pages 108-110 to take the test for lesson eight.

耶稣基督不仅仅是神与我们交流的最好桥梁，他也是神最伟大的“爱的礼物！”我们已经提到了神为人制定了爱的计划，那么这计划是什么呢？圣经显明耶稣基督就是通往神那里的道路。在耶稣即将为众人受死之前，他说道，

我就是道路、真理、生命；若不藉着我，没有人能到父那里去。
(约翰福音14:6)。

在向父的祷告中他说道：

认识你独一的真神，并且认识你所差来的耶稣基督，这就是永生
(约翰福音17:3)。

小结：

此次圣经学习带领着我们更进一步地认识了那位“独一真神。”使徒约翰在概括神的本质时用了一句最为简单却也是最为贴切的话：

神就是爱 (约翰一书4:8)。

从古到今世间的万物以及每个人所拥有的生命都无不在证明着神的那份源远流长的爱。的确，这世上存在着苦痛，但是请永远不要忘记苦痛之所以会来到这个世上是因为当初人弃绝了神，弃绝了那位独自赐人生命、平安、喜乐，赋予生命意义的神。神原本用他那伟大的爱为人所计划的一切，可是人却去听从神敌人所说的谎话。然而，感谢神，这并不是故事的结局。神的怜悯仍在召唤着我们，让我们重新去享受一切全备的福分，享受永生。

神藉着他的众先知，尤其藉着他自己的儿子，召唤着我们。我们要认真听取他们关于审判的警告，并且要“向神悔改”(使徒行传20:21)。我们知道通往生命的道路就是凭着信心在耶稣基督里(约翰福音3:16；14:6；17:2；使徒行传20:21)。这耶稣基督是谁？当我们称他为“神的儿子”时，到底意味着什么呢？他做过了什么事使得通往神的路为我们敞开？我们下一个课程的内容就是要去认识这位由神派来的——耶稣基督。我们期待着你的消息，希望能尽快继续与你一同学习圣经。愿神赐福于你、看顾你、爱你！

我们的祷告：

主啊，我们的心因您的良善而赞美您！感谢您如此怜悯我们。感谢您从未停止赐予我们生命，感谢您让我们有时间聚在一起学习。您是如此慷慨地赐福着我们。希望我们能慷慨地与他人分享我们学到的信息。我们请求您让我们继续学习您的话语，让我们真正认识您最伟大的、爱的礼物——耶稣基督。

请在仔细学习完第八讲的内容后，完成第108-110页上的相关测试。

NOTES

第一讲选择题

Questions Lesson 1

CHOICE QUESTIONS

Each question offers three ways to complete a sentence about a Scripture. Only one of these ways is the correct answer. In this example, the Scripture is Genesis 1:1. The only answer that correctly completes this Scripture's statement is (C), "God created."

[Genesis 1:1] In the beginning... (A) was the Word, (B) the angels sang, (C) God Created.

CHOICE QUESTIONS FOR LESSON ONE

1. [John 1:18] No one has ever...
(A) known God, (B) pleased God, (C) seen God.
2. [Romans 1:19-20] What may be known about God is...
(A) not yet revealed, (B) plain, clear, (C) unclear.
3. [Romans 1:19-20] We understand about God from what...
(A) has been made, (B) we have always believed, (C) we wish for.
4. [Hebrews 3:4] The Builder of everything is...
(A) Accident, (B) God, (C) Nature.
5. [Psalm 147:6-9] Rain comes from...
(A) the Lord, (B) Nature, (C) Spirits.
6. [Psalm 19:1] The heavens tell about the glory of...
(A) God, (B) Nature, (C) Science.
7. [James 1:17] God is the Father of...
(A) angels, (B) children, (C) lights.
8. [Psalm 139:14] When David thought of how God made him, David...
(A) became proud, (B) blamed God, (C) praised God.
9. [Romans 1:21-22] The hearts of those who do NOT thank God become...
(A) wiser, (B) darkened, (C) no better and no worse.
10. [Acts 14:17] Rains, crops and food show God's...
(A) kindness, (B) power, (C) wisdom.

选择题

下列各题均给出三个选项，用以将圣经中的句子或句子含义补充完整，每题仅有一个选项与原文相符。以创世记 1:1 为例。

[创世记 1:1] 起初…… (A) 有道, (B) 天使歌唱, (C) 上帝创造 三个选项中只有一个符合圣经原文, 正确答案选 (C)。

第一讲选择题

1. [约翰福音1:18] 从来没有人……
(A) 认识上帝, (B) 取悦上帝, (C) 看见上帝。
2. [罗马书1:19-20] 上帝的事情, 人所能知道的, ……
(A) 尚没有显明, (B) 原显明在人心里, (C) 并不明了。
3. [罗马书1:19-20] 我们藉着……就可以晓得上帝。
(A) 所造之物, (B) 我们一贯相信的, (C) 我们的期望。
4. [希伯来书3:4] 建造万物的就是……
(A) 偶然, (B) 上帝, (C) 大自然。
5. [诗篇147:6-9] 雨从……那里降下来
(A) 上帝, (B) 大自然, (C) 灵魂。
6. [诗篇19:1] 诸天述说……的荣耀
(A) 上帝, (B) 大自然, (C) 科学。
7. [雅各书1:17] 上帝是……之父
(A) 众天使, (B) 众孩童, (C) 众光。
8. [诗篇139:14] 当大卫想到上帝如何造他时, 他……
(A) 变得骄傲, (B) 责备上帝, (C) 感谢上帝。
9. [罗马书1:21-22] 那些不感谢上帝的人们, 他们的心就……
(A) 更有智慧了, (B) 昏暗了, (C) 既没变好也没变坏。
10. [使徒行传14:17] 雨水、庄稼、食物显出上帝的……
(A) 恩惠, (B) 力量, (C) 智慧。

NOTES

第二讲选择题

Questions Lesson 2

CHOICE QUESTIONS

Each question offers three ways to complete a sentence about a Scripture. Only one of these ways is the correct answer. In this example, the Scripture is Genesis 1:1. The only answer that correctly completes this Scripture's statement is (C), "God created."

[Genesis 1:1] In the beginning... (A) was the Word, (B) the angels sang, (C) God Created.

CHOICE QUESTIONS FOR LESSON TWO

1. [Psalm 19:8] "Light to the eyes" is given by...
(A) fire and flame, (B) holy teachers, (C) the Lord's commands.
2. [Exodus 4:11-12] God said to Moses, "I will teach you what to..."
(A) do, (B) make, (C) say.
3. [Hebrews 1:1] God spoke in the past through the...
(A) priests, (B) prophets, (C) spirits.
4. Hebrews 3:7 shows that David's words came from...
(A) an unknown writer, (B) his own ideas, (C) the Holy Spirit.
5. [2 Peter 2:1] Peter foretold that there would be...
(A) a new Spirit, (B) false teachers, (C) great trouble.
6. [Exodus 4:5] God gave Moses power to do miracles so that the people would...
(A) believe him, (B) pay him, (C) leave him.
7. [Exodus 4:8, 30] God called these miracles...
(A) marvels, (B) tests, (C) signs.
8. [Exodus 7:11] Egypt's magicians did a few miracles by...
(A) God's power, (B) secret arts, tricks, (C) spirits, demons.
9. [Deuteronomy 13:1-3] Some prophets who do miracles say...
(A) "here is proof," (B) "let us follow other gods," (C) "my way is right."
10. [2 Peter 1:20-21] The writings of the true prophets are called...
(A) Prayer Books, (B) Rule Books, (C) Scripture.

选择题

下列各题均给出三个选项，用以将圣经中的句子或句子含义补充完整，每题仅有一个选项与原文相符。以创世记 1:1 为例。

[创世记 1:1] 起初…… (A) 有道, (B) 天使歌唱, (C) 上帝创造 三个选项中只有一个符合圣经原文, 正确答案选 (C)。

第二讲选择题

1. [诗篇19:8] ……能明亮人的眼目
(A) 火焰, (B) 圣洁的教师, (C) 耶和華的命令。
2. [出埃及记4:11-12] 上帝对摩西说: “我必指教你……”
(A) 所当行的事, (B) 所当做的东西, (C) 所当说的话。
3. [希伯来书1:1] 上帝在古时藉着……晓谕列祖
(A) 祭司, (B) 先知, (C) 灵魂。
4. 希伯来书3:7指出大卫的话语出自于……
(A) 以为不知名的作家, (B) 他自己的想法, (C) 圣灵。
5. [彼得后书2:1] 彼得预言将有……出现
(A) 一个新的圣灵, (B) 假教师, (C) 大患难。
6. [出埃及记4:5] 上帝给了摩西行神奇之事的能力以便百姓会……
(A) 相信他, (B) 给他钱, (C) 离开他。
7. [出埃及记4:8, 30] 上帝称这些神奇之事为
(A) 奇迹, (B) 试炼, (C) 神迹。
8. [出埃及记7:11] 埃及的术士们用……行了几件奇异的事
(A) 上帝的力量, (B) 邪术, (C) 灵和鬼。
9. [申命记13:1-3] 有一些行神迹奇事的先知说: ……
(A) “这就是证据,” (B) “我们去随从别神吧,” (C) “我的道是正确的。”
10. [彼得后书1:20-21] 真正的先知所写的话语被称为……
(A) 祷告丛书, (B) 规条丛书, (C) 圣经。

NOTES

第三讲选择题

Questions Lesson 3

CHOICE QUESTIONS

Each question offers three ways to complete a sentence about a Scripture. Only one of these ways is the correct answer. In this example, the Scripture is Genesis 1:1. The only answer that correctly completes this Scripture's statement is (C), "God created."

[Genesis 1:1] In the beginning... (A) was the Word, (B) the angels sang, (C) God Created.

CHOICE QUESTIONS FOR LESSON THREE

1. [Deuteronomy 18:17-18] The people asked for a mediator. God replied, "What they say is..." (A) good, (B) foolish, (C) wrong.
2. [Deuteronomy 18:17-18] The future Prophet would come from...
(A) the ends of the earth, (B) among the brothers, (C) Nazareth.
3. [Exodus 20:18-19] Those who heard God's voice thought they would...
(A) die, (B) become deaf, (C) live forever.
4. 1 Timothy 6:14-16 says that God lives in...
(A) hearts, (B) heaven, (C) unapproachable light.
5. [Deuteronomy 18:9-14] God told the people not to use...
(A) idols, images, (B) mediums and magic, (C) their own wisdom.
6. [Deuteronomy 18:18] The Prophet like Moses would tell...
(A) all God commanded, (B) the future, (C) what pleased them.
7. [Numbers 12:6-8] God spoke to Moses...
(A) face to face, (B) from a distance, (C) through a mediator (a go-between).
8. [Deuteronomy 34:10-12] No one had arisen like Moses, who showed the...
(A) mighty power, (B) courage, (C) shining face.
9. [Psalm 110] David's Lord would come, and would serve as...
(A) priest forever, (B) good shepherd, (C) healer.
10. [Luke 7:14-16] When Jesus raised a dead boy, the people called Jesus a...
(A) great prophet, (B) king, (C) son of David.
11. [Matthew 12:38-40; John 2:19-22] Jesus' special "sign" was...
(A) feeding 5000, (B) rising from death, (C) walking on water.
12. [Acts 3:17-24] "All the prophets" pointed ahead to...
(A) Christ, (B) Elijah, (C) Moses.
13. [Acts 3:17-24] Anyone not listening to the Prophet like Moses...
(A) is an unbeliever, (B) is a fool, (C) will be cut off.
14. [1 Timothy 2:5] Jesus is the only mediator between...
(A) spirits and men, (B) God and men, (C) men and men.

选择题

下列各题均给出三个选项，用以将圣经中的句子或句子含义补充完整，每题仅有一个选项与原文相符。以创世记 1:1 为例。

[创世记 1:1] 起初…… (A) 有道, (B) 天使歌唱, (C) 上帝创造 三个选项中只有一个符合圣经原文, 正确答案选 (C)。

第三讲选择题

1. [申命记18:17-18] 百姓求上帝赐给他们一位中保。上帝回答说：“他们所说的……” (A) 好, (B) 愚蠢, (C) 不对。
2. [申命记18:17-18] 那位后来的先知将在……兴起
(A) 世界的末了, (B) 弟兄中间, (C) 拿撒勒。
3. [出埃及记20:18-19] 那些听到上帝声音的人们以为他们会……
(A) 死亡, (B) 变聋, (C) 永远存活。
4. 提摩太前书6:14-16 说上帝住在……
(A) 人们心里, (B) 天上, (C) 人不能靠近的光里。
5. [申命记 18:9-14] 上帝告诉百姓们不可用……
(A) 偶像, 各种样式, (B) 交鬼的, 行邪术的, (C) 他们自己的智慧。
6. [申命记18:18] 那位像摩西一样的大先知要将……教给他们
(A) 上帝一切所吩咐的, (B) 未来, (C) 令他们高兴的事。
7. [民数记12:6-8] 上帝与摩西……地交谈
(A) 面对面, (B) 相隔一段距离, (C) 藉着一位中保 (中间人)。
8. [申命记34:10-12] 以后再没有兴起先知像摩西的, 他显出……
(A) 大能, (B) 勇气, (C) 发光的脸。
9. [诗篇110] 大卫的主要来当……
(A) 永远的祭司, (B) 好牧人, (C) 医治者。
10. [路加福音7:14-16] 当耶稣使一个已死的少年人活过来时, 人们称耶稣是……
(A) 大先知, (B) 君王, (C) 大卫的子孙。
11. [马太福音12:38-40; 约翰福音 2:19-22] 耶稣所行特别的“神迹”是……
(A) 喂饱 5000人, (B) 从死里复活, (C) 在水上行走。
12. [使徒行传3:17-24] “所有的先知”都是预先指着……而讲的
(A) 基督, (B) 以利亚, (C) 摩西。
13. [使徒行传3:17-24] 凡不听从那位像摩西一样的先知的……
(A) 就是不信的人, (B) 就是愚昧的人, (C) 必灭绝。
14. [提摩太前书2:5] 耶稣是……之间唯一的中保
(A) 灵魂和人, (B) 上帝和人, (C) 人和人。

NOTES

第四讲选择题

Questions Lesson 4

CHOICE QUESTIONS

Each question offers three ways to complete a sentence about a Scripture. Only one of these ways is the correct answer. In this example, the Scripture is Genesis 1:1. The only answer that correctly completes this Scripture's statement is (C), "God created."

[Genesis 1:1] In the beginning... (A) was the Word, (B) the angels sang, (C) God Created.

CHOICE QUESTIONS FOR LESSON FOUR

1. [Mark 12:29-31] "Love the Lord your God" is the...
(A) 10th Commandment, (B) Golden Rule, (C) most important command.
2. [Mark 12:29-31] "Love your neighbor" is the...
(A) 9th Commandment, (B) Silver Rule, (C) second most important rule.
3. [1 John 5:3] "This is love for God: to obey..."
(A) His commands, (B) our promises, (C) praying.
4. Matthew 4:10 says, "Worship the Lord and serve Him..."
(A) in spirit, (B) in truth, (C) only.
5. [Isaiah 42:8] God said, "I will not give My glory..."
(A) to another, (B) to those who change it, (C) to you.
6. [Deuteronomy 6:4-5] The Lord is...
(A) great, (B) holy, (C) one.
7. [Exodus 3:14-15] Moses asked what name to use for God. God called Himself...
(A) GREAT SPIRIT, (B) ABBA, (C) I AM.
8. [Isaiah 44:24] The LORD made all things and stretched out the heavens...
(A) alone, (B) with nature's help, (C) with our help.
9. 1 Corinthians 8:4 says that an idol is...
(A) real, (B) full of meaning, (C) nothing at all.
10. [John 4:24] Jesus taught that God is...
(A) far away, (B) Spirit, (C) well known.
11. [Genesis 1:1-2] The first verses of the Bible speak of both God and...
(A) angels, (B) the Spirit of God, (C) wisdom.
12. [2 Corinthians 3:17-18] "Now the Lord is..."
(A) everywhere, (B) not seen, (C) the Spirit.

选择题

下列各题均给出三个选项，用以将圣经中的句子或句子含义补充完整，每题仅有一个选项与原文相符。以创世记 1:1 为例。

[创世记 1:1] 起初…… (A) 有道, (B) 天使歌唱, (C) 上帝创造 三个选项中只有一个符合圣经原文, 正确答案选 (C)。

第四讲选择题

1. [马可福音12:29-31] “要爱主你的上帝”是……
(A) 第十条诫命, (B) 金规, (C) 第一要紧的诫命。
2. [马可福音12:29-31] “要爱人如己”是……
(A) 第九条诫命, (B) 玉律, (C) 第二要紧的诫命。
3. [约翰一书5:3] “我们……, 这就是爱上帝了。”
(A) 遵守上帝的诫命, (B) 遵守我们的承诺, (C) 祷告。
4. 马太福音4:10说, “当拜主你的上帝, ……事奉他”
(A) 用心灵, (B) 用真理, (C) 单要。
5. [以赛亚书42:8] 上帝说: “我必不将我的荣耀……”
(A) 归给假神, (B) 归给那些更改我荣耀的人, (C) 归给你。
6. [申命记6:4-5] 上帝是……
(A) 伟大的, (B) 圣洁的, (C) 独一的。
7. [出埃及记3:14-15] 摩西问应该如何称呼上帝的名。上帝说: “我是……”
(A) 伟大的灵, (B) 阿爸, (C) 自有永有的。
8. [以赛亚书44:24] 上帝……创造万物, 铺张诸天
(A) 独自, (B) 借助大自然, (C) 凭借我们的帮助。
9. 哥林多前书8:4 说, 偶像……
(A) 是真的, (B) 充满意义, (C) 算不得什么。
10. [约翰福音4:24] 耶稣教导说, 上帝是……
(A) 遥远的, (B) 灵, (C) 为人们熟知的。
11. [创世记1:1-2] 圣经开篇的第一节同时提到了上帝和……
(A) 众天使, (B) 上帝的灵, (C) 智慧。
12. [哥林多后书3:17-18] “主就是……”
(A) 无处不在, (B) 看不见的, (C) 那灵。

NOTES

第五讲选择题

Questions Lesson 5

CHOICE QUESTIONS

Each question offers three ways to complete a sentence about a Scripture. Only one of these ways is the correct answer. In this example, the Scripture is Genesis 1:1. The only answer that correctly completes this Scripture's statement is (C), "God created."

[Genesis 1:1] In the beginning... (A) was the Word, (B) the angels sang, (C) God Created.

CHOICE QUESTIONS FOR LESSON FIVE

1. [2 Peter 1:20-21] No prophecy of Scripture ever came from...
(A) mediums, (B) outside Israel, (C) the will of man.
2. [2 Peter 1:20-21] Men spoke from God as they were carried along by...
(A) exciting feelings, (B) the holy Spirit, (C) their faith.
3. [2 Timothy 3:16-17] All Scripture is...
(A) from man's own mind, (B) God-breathed, inspired, (C) hard to understand.
4. [2 Timothy 3:16-17] Scripture completely prepares us for...
(A) every good work, (B) heaven, (C) the judgement.
5. 1 Timothy 5:18 and 2 Peter 3:16 show that New Testament writings also are called...
(A) Law, (B) Holy, (C) Scripture.
6. [Hebrews 1:2] In these last days God has spoken by...
(A) His Angels, (B) His people, (C) His Son.
7. [Hebrews 7:12] A change of the priesthood points to a change of...
(A) the law, (B) the mind, (C) the times.
8. Colossians 2:17 explains that the old rules were a...
(A) door, (B) light, (C) shadow.
9. Galatians 3:23-25 shows that we are no longer...
(A) alone, (B) hopeless, (C) under the law.
10. [Romans 7:6] We have been released (freed) from...
(A) all suffering, (B) the world, (C) the law.
11. Exodus 34:27-28 calls "the words of the covenant"...
(A) the Bible, (B) the Sign of Israel, (C) the 10 Commandments.
12. [Jeremiah 31:31-32] The new covenant would NOT be...
(A) for Jews only, (B) like a shadow, (C) like the old covenant.
13. [Hebrews 8:13] God has made the first covenant...
(A) light to the nations, (B) obsolete, out of date, (C) rule forever.
14. [Hebrews 8:10-11] All people in the new covenant will...
(A) come to Zion, (B) offer sacrifice, (C) know the Lord.

选择题

下列各题均给出三个选项，用以将圣经中的句子或句子含义补充完整，每题仅有一个选项与原文相符。以创世记 1:1 为例。

[创世记 1:1] 起初…… (A) 有道, (B) 天使歌唱, (C) 上帝创造 三个选项中只有一个符合圣经原文, 正确答案选 (C)。

第五讲选择题

1. [彼得后书1:20-21] 经上的预言从来没有出于……的
(A) 交鬼, (B) 以色列以外, (C) 人意。
2. [彼得后书1:20-21] 人被……感动, 说出上帝的话来
(A) 兴奋的感觉, (B) 圣灵, (C) 他们的信心。
3. [提摩太后书3:16-17] 圣经都是……
(A) 出于人们自己的想法, (B) 上帝所默示的, (C) 难懂的。
4. [提摩太后书 3:16-17] 圣经叫我们得以完全, 预备……
(A) 行各样的善事, (B) 天堂, (C) 行审判。
5. 提摩太前书 5:18 和彼得后书 3:16 指出新约 (New Testament) 又被称作 ……
(A) 律法 (Law), (B) 圣洁 (Holy), (C) 经 (Scripture)。
6. [希伯来书 1:2] 在末世上帝藉着……晓谕我们
(A) 他的天使, (B) 他的百姓, (C) 他的儿子。
7. [希伯来书 7:12] 祭司的职任既已更改, ……也必须更改
(A) 律法, (B) 思想, (C) 时代。
8. 歌罗西书 2:17 解释说旧的律例是……
(A) 门, (B) 光, (C) 影。
9. 加拉太书 3:23-25 指出我们不再是……
(A) 孤单的, (B) 没有指望的, (C) 在律法之下。
10. [罗马书 7:6] 我们已经脱离了……
(A) 所有的苦难, (B) 这个世界, (C) 律法。
11. 出埃及记 34:27-28 说, “这约中的话” 就是……
(A) 圣经, (B) 以色列的标志, (C) 十条诫。
12. [耶利米书 31:31-32] 新约不……
(A) 仅仅给犹太人, (B) 像影儿, (C) 像旧的约。
13. [希伯来书 8:13] 上帝已经使旧的约……
(A) 成为万族的光, (B) 渐旧渐衰, (C) 永远管治下去。
14. [希伯来书 8:10-11] 所有在新约中的人们都必……
(A) 来到锡安, (B) 献上祭品, (C) 认识上帝。

NOTES

第六讲选择题

Questions Lesson 6

CHOICE QUESTIONS

Each question offers three ways to complete a sentence about a Scripture. Only one of these ways is the correct answer. In this example, the Scripture is Genesis 1:1. The only answer that correctly completes this Scripture's statement is (C), "God created."

[Genesis 1:1] In the beginning... (A) was the Word, (B) the angels sang, (C) God Created.

CHOICE QUESTIONS FOR LESSON SIX

1. [Matthew 4:8-10] The devil offered all his kingdoms if Jesus would...
(A) join him, (B) stop healing, (C) worship him.
2. [John 8:44] Jesus said that the devil was the father of...
(A) lies, (B) pride, (C) theft.
3. [James 1:13] God does not...
(A) force us to love Him, (B) talk to Satan, (C) tempt anyone.
4. [Joshua 24:15] God, through Joshua, told His people to...
(A) choose, (B) teach, (C) pray.
5. [John 4:23-24] God seeks...
(A) leaders for His people, (B) true worshippers, (C) wise thinkers.
6. Revelation 12:12 shows that the devil knows that his...
(A) home is hell, (B) time is short, (C) angels will win.
7. [Job 1:20-21] Hearing of his great losses, Job fell to the ground in...
(A) defeat, (B) a dead faint, (C) worship to God.
8. [Romans 5:12] "Death spread to all men because..."
(A) all sinned, (B) children were born, (C) of the angel of death.
9. [1 John 4:1] Do not believe everyone, because there are many...
(A) anti-Christ, (B) false prophets, (C) roads to heaven.
10. [John 16:2] Those who killed apostles thought they were serving...
(A) God, (B) kings, (C) Satan
11. [Ephesians 6:12] Our struggle is against...
(A) flesh and blood, (B) high taxes, (C) spiritual forces.
12. [Acts 26:17-18] Paul was sent to turn people from...
(A) darkness to light, (B) flesh to spirit, (C) past to future.
13. [1 John 3:8] The reason the Son of God appeared was to destroy the...
(A) darkness, (B) devil's work, (C) sting of death.

选择题

下列各题均给出三个选项，用以将圣经中的句子或句子含义补充完整，每题仅有一个选项与原文相符。以创世记 1:1 为例。

[创世记 1:1] 起初…… (A) 有道，(B) 天使歌唱，(C) 上帝创造 三个选项中只有一个符合圣经原文，正确答案选 (C)。

第六讲选择题

1. [马太福音 4:8-10] 如果耶稣……，魔鬼会将它在世上的万国赐给他
(A) 与魔鬼为伍，(B) 停止医治，(C) 拜魔鬼。
2. [约翰福音 8:44] 耶稣说魔鬼是……之人的父
(A) 说谎，(B) 骄傲，(C) 偷盗。
3. [雅各书 1:13] 上帝不……
(A) 逼我们爱他，(B) 和撒但说话，(C) 试探任何人。
4. [约书亚记 24:15] 上帝藉着约书亚告诉人们要……
(A) 选择，(B) 教导，(C) 祷告。
5. [约翰福音 4:23-24] 上帝寻找的是……
(A) 领导他百姓的人，(B) 真正敬拜的人，(C) 有智慧的思想家。
6. 启示录 12:12 指出魔鬼知道自己的……
(A) 家是地狱，(B) 时候不多，(C) 使者们必胜。
7. [约伯记 1:20-21] 约伯得知自己受到重创后，他伏在地上……
(A) 被打败了，(B) 晕了过去，(C) 拜上帝。
8. [罗马书 5:12] “死临到众人，因为……”
(A) 众人都犯了罪，(B) 孩子的出生，(C) 死亡的使者。
9. [约翰一书 4:1] 一切的灵不可都信，因为有很多……
(A) 敌基督的，(B) 假先知，(C) 通往天国的路。
10. [约翰福音 16:2] 那些杀使徒的，以为是在事奉……
(A) 上帝，(B) 君王，(C) 撒但。
11. [以弗所书 6:12] 我们是与……争战。
(A) 属肉体 and 血气的，(B) 高额税收，(C) 属灵气的势力。
12. [使徒行传 26:17-18] 保罗被派去使人们从……
(A) 黑暗中归向光明，(B) 肉体中归向灵魂，(C) 从过去中归向未来。
13. [约翰一书 3:8] 上帝的儿子显现出来为要除灭……
(A) 黑暗，(B) 魔鬼的作为，(C) 死亡的苦痛。

NOTES

第七讲选择题

Questions Lesson 7

CHOICE QUESTIONS

Each question offers three ways to complete a sentence about a Scripture. Only one of these ways is the correct answer. In this example, the Scripture is Genesis 1:1. The only answer that correctly completes this Scripture's statement is (C), "God created."

[Genesis 1:1] In the beginning... (A) was the Word, (B) the angels sang, (C) God Created.

CHOICE QUESTIONS FOR LESSON SEVEN

1. Romans 1:18 shows that God is revealing His...
(A) grace, kindness, (B) true followers, (C) wrath, anger.
2. [Luke 12:4-5] Fear the One who has power to...
(A) imprison, (B) see thoughts, (C) throw into hell.
3. [Acts 17:31] God will judge the world by the ...
(A) Book of Life, (B) Law, (C) Man He raised from death.
4. [Romans 1:25] People exchanged (changed) the truth of God for...
(A) a lie, (B) money, (C) power.
5. [Romans 2:5] Until the day of judgment comes, God's anger is being...
(A) forgotten, (B) fully poured out, (C) stored up.
6. [Exodus 20:4-5] You should not make or worship idols because God is...
(A) jealous, (B) one, (C) able to judge.
7. [Deuteronomy 32:16-21] Those who worshipped idols actually sacrificed to...
(A) God, (B) demons, (C) their priests.
8. [1 Corinthians 10:19-20] "I do not want you to participate (share) with..."
(A) demons, (B) non-Jews, (C) sinners.
9. In 2 Corinthians 4:4 Satan is called the...
(A) god of this age or world, (B) greatest enemy, (C) old serpent or snake.
10. [Matthew 7:13-14] Most people are on the broad road leading to...
(A) better understanding, (B) destruction, (C) life.
11. [Hebrews 9:27] "Man is destined to die once, and after that to face..."
(A) another life, (B) judgment, (C) nothing.
12. [Hebrews 10:30-31] Falling into the hands of God, when he judges, is...
(A) wonderful, (B) dreadful, terrible, (C) hopeful.
13. [Deuteronomy 4:24; Hebrews 12:29] Our God is...
(A) able to see everything, (B) a consuming fire, (C) Lord of lords.

选择题

下列各题均给出三个选项，用以将圣经中的句子或句子含义补充完整，每题仅有一个选项与原文相符。以创世记 1:1 为例。

[创世记 1:1] 起初…… (A) 有道, (B) 天使歌唱, (C) 上帝创造 三个选项中只有一个符合圣经原文, 正确答案选 (C)。

第七讲选择题

1. 罗马书 1:18 指出上帝显明他的……
(A) 恩惠, 恩慈, (B) 真正的跟随者, (C) 忿怒。
2. [路加福音 12:4-5] 当怕那有权柄……的
(A) 囚禁, (B) 看透人心, (C) 丢进地狱。
3. [使徒行传 17:31] 上帝必藉着……审判天下
(A) 生命册, (B) 律法, (C) 他使之从死里复活的那位。
4. [罗马书 1:25] 人们将上帝的真实变为……
(A) 虚谎, (B) 金钱, (C) 能力。
5. [罗马书 2:5] 在审判之日到来之前, 上帝……他的忿怒
(A) 忘记了, (B) 完全倾倒出, (C) 积蓄。
6. [出埃及记 20:4-5] 你不可制作或跪拜偶像, 因为上帝是……
(A) 忌邪的, (B) 独一的, (C) 有权审判的。
7. [申命记 32:16-21] 那些拜偶像的实际上是在祭祀……
(A) 上帝, (B) 鬼, (C) 他们的祭司。
8. [哥林多前书 10:19-20] “我不愿意你们与……相交”
(A) 鬼, (B) 非犹太人, (C) 罪人。
9. 在哥林多后书 4:4 中, 撒但被称为……
(A) 这世界的神, (B) 最大的敌人, (C) 古蛇。
10. [马太福音 7:13-14] 大多数人走的是那条……的宽的路
(A) 增强认识, (B) 通向灭亡, (C) 通向生命。
11. [希伯来书 9:27] “按着定命, 人人都有一死, 死后……”
(A) 有另一个生命, (B) 有审判, (C) 什么都没有。
12. [希伯来书 10:30-31] 当上帝审判时, 落在他手里是……
(A) 美妙的, (B) 可怕的, (C) 有盼望的。
13. [申命记 4:24; 希伯来书 12:29] 我们的上帝是……
(A) 能看清一切的, (B) 烈火, (C) 万主之主。

NOTES

第八讲选择题

Questions Lesson 8

CHOICE QUESTIONS

Each question offers three ways to complete a sentence about a Scripture. Only one of these ways is the correct answer. In this example, the Scripture is Genesis 1:1. The only answer that correctly completes this Scripture's statement is (C), "God created."

[Genesis 1:1] In the beginning... (A) was the Word, (B) the angels sang, (C) God Created.

CHOICE QUESTIONS FOR LESSON EIGHT

1. In Exodus 34:6-7 God spoke first about His...
(A) laws and justice, (B) compassion and love, (C) purity and holiness.
2. [Genesis 1:31] God saw that everything that He made was...
(A) destroyed by flood, (B) not complete, (C) very good.
3. [Genesis 1:26-27] Man was made...
(A) before the animals, (B) in God's image, likeness, (C) lower than angels.
4. [Psalm 8:4-5] God crowned man with...
(A) loving families, (B) glory and honor, (C) gold and silver.
5. [Romans 2:4] God's kindness leads us toward...
(A) better health, (B) happiness, (C) repentance, change of heart.
6. [Hebrews 12:6] The Lord disciplines and punishes those whom He...
(A) hates, (B) judges, (C) loves.
7. [Matthew 25:41] The eternal fire (hell) was prepared for...
(A) all sinful things, (B) people, (C) the devil and his angels.
8. [1 Timothy 2:3-4] God wants all people to be saved and to know...
(A) higher purposes, (B) each other, (C) the truth.
9. [2 Peter 3:9] God does NOT want any person to...
(A) choose sin, (B) perish, be destroyed, (C) worship false gods.
10. [John 3:16] Those who believe in God's Son can have...
(A) riches and honor, (B) eternal life, (C) strength to succeed.
11. [John 14:6] Jesus said, "I am the way and the truth and the..."
(A) life, (B) light, (C) love.
12. [Acts 20:21] In repentance, we should turn to...
(A) our fathers, (B) God, (C) priests.
13. [John 17:3] To know God and Jesus Christ is...
(A) a higher honor, (B) eternal life, (C) joy and peace.
14. [1 John 4:8] God is...
(A) life, (B) light, (C) love.

选择题

下列各题均给出三个选项，用以将圣经中的句子或句子含义补充完整，每题仅有一个选项与原文相符。以创世记 1:1 为例。

[创世记 1:1] 起初…… (A) 有道，(B) 天使歌唱，(C) 上帝创造 三个选项中只有一个符合圣经原文，正确答案选 (C)。

第八讲选择题

1. 在出埃及记34:6-7中上帝第一次提到他的……
(A) 律法和公正，(B) 怜悯和爱，(C) 纯全和圣洁。
2. [创世记1:31] 上帝看着一切所造的都……
(A) 被洪水毁灭，(B) 不完整，(C) 甚好。
3. [创世记1:26-27] 人……被造
(A) 在动物之前，(B) 照着上帝的形象、样式，(C) 按比天使低的等级。
4. [诗篇8:4-5] 上帝赐给人……为冠冕
(A) 相亲相爱的家人，(B) 荣耀与尊贵，(C) 金银。
5. [罗马书2:4] 上帝的恩慈领我们……
(A) 变得更健康，(B) 找到幸福，(C) 悔改，改变内心。
6. [希伯来书12:6] 上帝必管教、责罚他所……的
(A) 恨，(B) 审判，(C) 爱。
7. [马太福音25:41] 永火（地狱）是为……所预备的
(A) 一切有罪的事物，(B) 人，(C) 魔鬼和他的使者。
8. [提摩太前书2:3-4] 上帝希望所有的人得救，明白……
(A) 更高的旨意，(B) 彼此，(C) 真道。
9. [彼得后书3:9] 上帝不愿有一个人……
(A) 选择犯罪，(B) 灭亡，(C) 拜假神。
10. [约翰福音3:16] 一切信上帝之子的人都可以得到……
(A) 财富和荣誉，(B) 永生，(C) 成功的力量。
11. [约翰福音14:6] 耶稣说：“我就是道路、真理、……”
(A) 生命，(B) 光，(C) 爱。
12. [使徒行传20:21] 我们应当向……悔改
(A) 我们在世上的父亲，(B) 上帝，(C) 祭司。
13. [约翰福音17:3] 认识上帝，并且认识耶稣基督，就是……
(A) 更高的荣誉，(B) 永生，(C) 喜乐与平安。
14. [约翰一书 4:8] 上帝就是……
(A) 生命，(B) 光，(C) 爱。

NOTES

讨论题

DISCUSSION QUESTIONS

1. Has the WORLD always existed? Or did it have a beginning? If it began, what is your belief about HOW it began?
2. What do you think the Bible means when it claims to be “inspired” or “God-breathed” (2 Timothy 3:16)? Is this claim true?
3. How do you feel about your own relationship with GOD? Do you feel close to God?
4. How would you answer a friend who asks you, “Should we follow the laws of MOSES or the commands of CHRIST?”
5. Do you think that you will LIVE WITH GOD after you die?
6. Why do you think that God should ACCEPT you? Or, if you do not think God accepts you, why do you think that God REJECTS you?
7. What is the most important NEW thing you have learned in this course about God?

1. 这个世界是一直就存在的吗？还是存在一个开始呢？如果存在开始，那么你相信这个世界是如何开始的？
2. 圣经称经上所写的话语都是上帝所“默示的”（提摩太后书 3:16），对于“默示”这个词你是如何理解的？这话真实吗？
3. 你觉得自己和上帝之间的关系如何？你觉得与上帝很亲近吗？
4. 如果你的朋友问你，“我们应该遵行摩西的律法还是基督的命令？”你会如何回答呢？
5. 你认为死后你会与上帝“同在”吗？
6. 你认为上帝为什么应该“接纳”你？或者，如果你觉得上帝不会接纳你，那么你认为上帝为什么“拒绝”你？
7. 在本课程中你对上帝有了哪些新的且重要的了解？