

Jesus For Muslims

耶稣,穆斯林唯一的拯救者

A Book For People From A Muslim Background
本书为那些生活在穆斯林环境中的人而写

**The converts to Christ who made me realize that preaching
to Muslims was worth it**
那些从穆斯林转变成为基督徒的人使我认识到在穆斯
林中宣传福音的重要性。

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Preface

前言

我要感谢一些生活在圭亚那、波斯尼亚、科索沃、哈萨克斯坦、乌兹别克斯坦、塞尔维亚、土耳其、叙利亚、约旦、黎巴嫩、巴勒斯坦等国家和地区的穆斯林。我曾经一他们进行过信仰方面的生动的讨论。我还与数以百计的生活在非洲的穆斯林通过信。这些讨论与交流对于形成本文的观点与研究是至关重要的。在以上的国家和地区中都有从穆斯林转变成为我们基督弟兄会成员的人。

These thoughts and researches have been necessitated by many live discussions amongst Muslim people in Guyana, Bosnia, Kosovo, Kazakhstan, Uzbekistan, Kyrgyzstan, Tatarstan, Serbia, Albania, Turkey, Syria, Jordan, Lebanon and Palestine...as well as correspondence with hundreds of contacts throughout the Islamic world and parts of Africa. In nearly all the above countries there are now Christadelphians who were once Muslims.

所以,我从内心赞同一些人试图让穆斯林接受耶稣基督的尝试。在我同穆斯林谈论的过程中,我不得不将我的信仰以及对基督的理解强烈却又耐心地表达出来。由于穆斯林对耶稣基督存在着一种激烈的、根深蒂固的排斥,基督徒总是不得不把耶稣基督描绘得更加详细、更加深入。我充满激情地却不得不耐心地表达我对耶稣基督的看法。误解使得每一次沟通都成为耐心的测试。而我则将我所遇到的每一个困难都看成为真理做见证的机会;这本书的每一个上下文中都包含着那些信仰耶稣基督的所人要遵守的教义。这就是说,这本书不是准备劝说那些对伊斯兰教深信不疑的人改变信仰,而是帮助那些在内心已经远离了伊斯兰教,正在思考转向耶稣基督寻求真理的人。在伊斯兰教的社会背景当中,这样的人的数量似乎不在一个小数。我向John Thorpe弟兄表示感谢,他允许我在这本小册子中引用他的一些评论,使我能够完整地利用、评论他所写的书“伊斯兰教与圣经”(Islam and the Bible)。我还要感谢Ashraf Ali弟兄,他来自圭亚那,曾经是一位穆斯林,我们曾经有过数小时的相互理解的讨论,我要感谢他曾经与其他穆斯林所作的热心的争论与谈讨。我还要感谢在约旦、黎巴嫩、土耳其的Bassam, Mehmet, Mohammad, Ramazan, .Said等弟兄,他们都曾经勇敢地同狂热的伊斯兰教决裂。

Through all this, I can heartily agree with the finding of many others who have sought to take Christ to Islam: these discussions with Muslims have forced me to a radical and patient expression of my faith and understanding in Christ. By the very vigour and cruciality of its objections, Islam compels the Christian to delineate Christ more deeply and more finely. Their misunderstandings have to be made the theme of more patient exposition. Every difficulty has to be made an opportunity for witness to the Truth; and in this there is good discipline for every servant of Christ in whatever context. That said, this book is not intended to convince committed Muslims to leave their faith. It is to help those who in their hearts have already left Islam, and are looking to Jesus. And it seems there are many of them about, underneath the veneer of Islamic society and culture. I am grateful to brother John Thorpe for allowing me to quote from his own writings at some length, and for his comments on the text. I can thoroughly recommend his book “Islam and the Bible”. I also must record my thanks to brother Ashraf Ali, a former Muslim originally from Guyana, for many hours of perceptive discussion, and for his zealous example of debating and discussing with Muslims; and to brethren Bassam, Mehmet, Mohammad, Ramazan, .Said [and many others] in Jordan, Lebanon and Turkey for their zealous examples and brave breaking free from Islam. Heat.

很显然，我们对伊斯兰教与真正的基督教学习的越多、思考的越多，就越能体会到二者是不相容的。差别是根本性的。但是这两种宗教的差异也并不是不可跨越的。我并不是因为过于敏敢才决定写这一本小册子，我是感到在我的内心中有一种召唤，我为那些已经对伊斯兰教感到困惑，正在寻求耶稣、寻求真理的人而写。在这本小册子中我多次自由地引用了“基督教”的观点，如“天父”的概念，在本手册中还有一个附录，记载了所引用的重要的圣经旧约、新约经文，读者可以判断这些经文是否真的像伊斯兰教受所说的那样是不可靠的、被人篡改过的。我已经说过，我写这本小册子是为那些已经打算寻找真理的人而写。我呼吁你们，就像当年的大卫王所呼吁的：“你们要尝尝主恩的滋味，便知道他是美善。” 我试图告诉大家的是：那位曾被称为“拿撒勒人”的耶稣真的是上帝的儿子。他被钉上了十字架，担当我们的罪孽，上帝已经使他从死亡中复活。这件事真的能够改变人类的生活。这种改变法会发生在现在，也在永恒的将来。是否相信福音真的是一件生死攸关的大事。

Duncan Heaster

It becomes apparent the more one studies and reflects, that Islam and true Christianity are incompatible. This raises the stakes. The outcome is either deeper entrenchment, or a deep and heart rending conversion. I have not written this book very sensitively, because I am appealing emotionally, from the heart...to those who already have major doubts about Islam, and are looking to Jesus. I have used 'Christian' ideas such as the Fatherhood of God very freely. And I have relegated to an Appendix the apparently crucial question of whether the Old and New Testaments which I quote are corrupted or not, as Islam claims. As I say, I write for those who will give me a hearing without having to be persuaded to. My appeal is, with David: "Taste and see, that the Lord is good". And this is the unashamed challenge of the final and longest chapter. There I have sought to draw out the practical implications of the fact that Jesus of Nazareth was indeed the Son of God, who was crucified, bearing our sins, and rose again for our justification. These realities can and do transform human life in practice, both now and eternally. It really is a case of "believe or perish".

This book is available in English, Albanian, Arabic, Kurdish and Turkish. It is viewable at www.bbie.org

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Prologue: What Abraham / Ibrahim believed about Jesus

序言:亚伯拉罕所信仰的耶稣

我首先想找出关于基督教与伊斯兰教的共同点。请打开新约圣经马太福音第一章、第一节（简称马太福音1: 1，以下同），马太福音说耶稣基督是大卫和亚伯拉罕/亚伯兰的后裔，并以此为福音的开始。使徒保罗在加拉太书3: 8中也说：“并且圣经既然预先看明，上帝要叫外邦人因信称义，就早已传福音给亚伯拉罕，说，万国都必因你得福。”保罗还说，他的、基督徒的希望，就是上帝对他们的祖先亚伯拉罕、以撒、雅各的应许。“上帝叫死人复活，你们为什么看作不可信的呢？”（使徒行传26: 8）所以，如果我们明白了亚伯拉罕的生活和信心，我们就能够明白真正的基督教福音。亚伯拉罕是“一切未受割礼而信之人的父”（罗马书4: 11, 16）。

我们在第二部分将谈到，许多号称基督徒的人根本没有意识到这一点。他们的教义与亚伯拉罕和耶稣基督相距甚远。本书著者宣布与这些团体毫无关系。古兰经4.125中说：“真主曾把易卜拉欣(亚伯拉罕)当做至交。”但是你是否知道在圣经旧约(历代志下 20:7; 以赛亚书 41:8)、新约（雅各书2: 23）中都同样有这样一句话？古兰经的翻译版本还有这样一个注脚：“英语单词friend(朋友)没能表达阿拉伯语言 *khalil* 意思里面的最亲爱的、最真诚的含意”

I want to begin on common ground. If you open the New Testament, Matthew 1:1, you find that Matthew begins his account of the Gospel by saying that Jesus was the son of Abraham / Ibrahim. And later, Paul says the same: the Gospel was preached to Abraham / Ibrahim, in that the promises made to him are the essence of the Christian Gospel (Gal. 3:8). He says that his hope, the Christian hope, was the hope of receiving the promises made to the fathers: Abraham / Ibrahim, Isaac and Jacob (Acts 26:8). The whole of the *true* Christian Gospel can be understood from the life and faith of Abraham / Ibrahim. He is “the father of the [Christian] faithful” (Rom. 4:11,16). As we shall show in section 2, many bearing the name ‘Christian’ sadly have no appreciation of this at all. Their doctrines and religion is far from Abraham / Ibrahim and the real Jesus. The writer and publishers of this book have no connection at all with these groups. When 4.125 says that “God did take Abraham / Ibrahim for a friend”- did you know, this is exactly what both the Old Testament (2 Chron. 20:7; Is. 41:8) *and* New Testament (James 2:23) say? A footnote in Daryabadi’s translation of the Qur’an says: “The English word

‘friend’ does scant justice to the idea of *khalil* which in Arabic denotes the dearest or most sincere friend who has no rival”.

那么，上帝为什么会如此喜悦亚伯拉罕？
Why, then, was God *so* fond of Abraham / Ibrahim?

答案并不仅仅在于亚伯拉罕的行为以及他对上帝的顺服。上帝喜欢亚伯拉罕，是因为他的“信”。“信”是人的心灵内在的某种东西。并不仅仅是指因为自己是亚伯拉罕肉体上的子孙就被上帝特别的照顾。“也不因为是亚伯拉罕的后裔，就都作他的儿女。”（罗马书9：7）。否则就不公平：因为没有考虑到一个人是否有罪和是否顺服，一些人蒙福仅仅是依靠他们的祖先。因此：“所以你们要知道那以信为本的人，就是亚伯拉罕的子孙。可见那以信为本的人，和有信心的亚伯拉罕一同得福。”（加拉太书3：7，9）

如果我们有亚伯拉罕的“信”的品质，我们也可以称为亚伯拉罕的后裔。“叫应许定然归给一切后裔。不但归给那属乎律法的，也归给那效法亚伯拉罕之信的。”（罗马书4：16）。古兰经2.124中也有意思相近的说法，说亚伯拉罕是所有民族的榜样。22.78中说真正的信仰者将跟随他们的信心之父——亚伯拉罕/亚伯兰。因此，无论是伊斯兰教还是基督教都承认亚伯拉罕的信心。古兰经3.67,95还强调亚伯拉罕信仰只有一个上帝，不是三位一体的上帝，也不是有多个神。这个观点是正确的。如果我们真的是亚伯拉罕的信仰上的子孙，我们也应该拒绝三位一体的理论，相信只有一位上帝。

It was not only because of what he did, his submission to God. It was because of his faith. And faith is something which occurs within the human heart. It can't be that just by being literal sons of Abraham / Ibrahim we have any special standing with God: “Not all are children of Abraham / Ibrahim because they are his descendants” (Rom. 9:7). That wouldn't be fair- that regardless of sin or submission / obedience, some would be blessed because of their ancestry. So: “It is *men of faith* who are the sons of Abraham / Ibrahim...So then, those who are men of faith are blessed with Abraham / Ibrahim who had faith” (Gal. 3:7,9) We must have the characteristics and faith of Abraham / Ibrahim if we are to be his true children: “Those who share the faith of Abraham / Ibrahim, who is the father of us all [who are true Christians]” (Rom. 4:16). And 2.124 says just the same, in saying that Abraham / Ibrahim was to be a model / pattern to all nations. 22.78 says all true believers will follow “the faith of your father Abraham / Ibrahim”. With this we are in agreement as Christians of the Abrahamic faith. 3.67,95

stresses that Abraham / Ibrahim believed in one God, not a trinity or plurality of Gods. And this is indeed so- if we are to be true children of Abraham / Ibrahim, we too must reject the trinity and believe in but one God.

但我们怎样才能和亚伯拉罕/亚伯兰一样能够“因信称义”？什么是“信”？“信”就是要确信某种事情。“信”并不仅仅是一种狂热的宗教情绪。福音是传给亚伯拉罕的。（加拉太书3:8）如果我们能够明白上帝对亚伯拉罕的应许，我们就能够明白福音。让我们来看看上帝对亚伯拉罕的应许：

But how can we “share the faith of Ibrahim”? What was that faith? For it must have been faith *in* something. Faith isn't just a religious emotion. The Gospel was preached to Ibrahim (Gal. 3:8). If we can understand what God promised to him, then we know the Gospel. And God promised him that:

1. 创世纪17: 8中说：“我要将你现在寄居的地，就是迦南全地，赐给你和你的后裔永远为业。”因此上帝告诉亚伯拉罕和他的子孙将永远继承这片土地，请注意“永远”二字，因此永生的观点在旧约时代就有。请注意这是一条重要的信息，它贯穿了整个圣经之中。这个应许是怎么做到的呢？

1. Genesis 17:8 “And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God”. So Abraham was told that he and his children would live for ever on this earth. So, eternal life is an idea that comes up in the Old Testament. Note that- because the essential message of the Bible is the same all the way through. How could this be?

2. 现在让我们来阅读创世纪22：17、18，上帝对亚伯拉罕说：“论福，我必赐大福给你。论子孙，我必叫你的子孙多起来，如同天上的星，海边的沙。你子孙必得着仇敌的城门，并且地上万国都必因你的后裔得福，因为你听从了我的话。”上帝说亚伯拉罕将要有一个后裔，这个后裔将是万国得福的源泉。那么这个后裔是谁？我们知道要明白圣经经文的最好方法就是看看圣经本身是怎样引用这一节经文的，因为圣经本身就是自己最好的翻译师。我们刚才学习的这一段经文的解释还出现在新约圣经使徒行传3：25，26中。让我们看看这一段经文：“你们是先知的子孙，也承受上帝与你们祖宗所立的约，就是对亚伯拉罕说，地上万族，都要因你的后裔得福。上帝既兴起他的儿子，就先差他到你们这里来，赐福给你们，叫你

们各人回转，离开罪恶。”因此，谁是前面提到的亚伯拉罕的后裔？是耶稣。

3. Turn on to Genesis 22:17,18 “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice”. Abraham was to have a son who would be the source of blessing for the whole world. Now the way to understand the Bible is to see how the Bible itself quotes itself and gives us the interpretation. Now these words we have just read are quoted in the New Testament- in Acts 3:25,26. Let's go there and find the interpretation: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities”. So, who is the seed of Abraham? Jesus.

耶稣给这个世界的芸芸众生带来什么祝福？他带来的是对我们罪的宽恕和拯救。让我们再看得远一点。保罗在加拉太书3：16在中说：“所应许的原是向亚伯拉罕和他子孙说的。上帝并不是说众子孙，指着许多人，乃是说你那一个子孙，指着一个人，就是基督。”因此，亚伯拉罕的后裔仅仅是指一个人，耶稣基督。但是一个人又怎么变成了许多，就像天上的星星那么多？让我们来阅读加拉太书3：27-29，“你们受洗归入基督的，都是披戴基督了。并不分犹太人，希利尼人，自主的，为奴的，或男或女。因为你们在基督耶稣里都成为一了。你们既属乎基督，就是亚伯拉罕的后裔，是照着应许承受产业的了。”所以，只有那些受洗归于基督的人才能有可能享受上帝的应许——在地球上获得永生。这就是为什么要得救必须受洗的原因。那种仅仅因为有亚伯拉罕做自己的祖宗就能得救的看法是不正确的。

And what are the blessings he would enable for men and women of the whole world? The blessings of forgiveness of sins and salvation. Let's go further. To Galatians 3:16 “ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ”. So, the seed of Abraham was one man, singular, Jesus. But how could that one man become so many, as many as the stars in the sky? Let's read Galatians 3:27-29 “ For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor

free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". So, only those who have been baptized into Christ have a part in these promises- the promises of eternal life here on earth. This is why we must be baptized if we are going to be saved! It's not enough to reason that we are the literal children of Ibrahim.

那么什么是受洗？受洗不是洒水在头上。新约圣经是用希腊语写成的，在希腊语中受洗的意思是完全沉浸在水中。这个词被用来形容沉浸在水中、或者把一块要染色的布浸泡在染色缸中。请看马太福音3:13-16, “当下，耶稣从加利利来到约但河，见了约翰，要受他的洗。约翰想要拦住他，说，我当受你的洗，你反倒上我这里来吗？耶稣回答说，你暂且许我。因为我们理当这样尽诸般的义。于是约翰许了他。耶稣受了洗，随即从水里上来。天忽然为他开了，他就看见上帝的灵，仿佛鸽子降下，落在他身上。” “耶稣起身进入水中随即从水里上来”，可见耶稣是作为一个成年人受洗，不是小孩，仅仅洒水或者是喷水在头上或者身体的其它部位。受洗需要完全沉浸在水中，这就是耶稣在河里受洗的原因。我们要受洗也应该这样做。完全沉浸在水中象征着耶稣的死亡，从水中起来象征着耶稣的复活。这就是受洗应该是完全浸泡在水中而不是仅仅洒水在身上的原因。

再来看看罗马书6: 3-5, “岂不知我们这受洗归入基督耶稣的人，是受洗归入他的死吗？所以，我们借着洗礼归入死，和他一同埋葬，原是叫我们一举一动有新生的样式，像基督借着父的荣耀从死里复活一样。我们若在他死的形状上与他联合，也要在他复活的形状上与他联合。” 因此我们呼吁您接受洗礼，制定您生活的目标，接受耶稣基督。

What is baptism, then? It isn't sprinkling. The New Testament is written in Greek, and the word translated 'baptism' means really to dip. It was used about a ship sinking, being submerged, or a piece of cloth being dyed from one colour to another by immersing it. Have a look at Mathew 3:13-16 "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him". Jesus went "down into" the water and came "up out of it". He was baptized as an adult, not as a baby; by dipping, not

sprinkling. That's why it was done in a river. And if He was baptized, so should we be. This dipping and rising up signifies the death and resurrection of Jesus, and that we have decided to make His death and resurrection our own. This is why it has to be by immersion, not by sprinkling. Have a look at Romans 6:3-5 “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection”. This is why we appeal to you to be baptized-make it your aim in life, to accept Jesus Christ!

通过受洗归于基督，我们成为耶稣基督的一部分，因此上帝永生的应许也会适用于我们。当耶稣基督第二次降临时，我们将会复活，并接受耶稣基督的审判。如果我们忠诚地遵守上帝的话语，我们就会像耶稣基督一样得到永生。当上帝的王国在地球上建立时，我们会永远地生活在那里。如果我们相信这一点，生命就会有新的意义。我们会认识到：我们在物质方面要遇的任何问题都将是暂时的。当耶稣基督再次降临时，我们会得到新的、永恒的生命。在我们前面的希望是这样伟大，我们遇到的问题又算得上什么？

By being baptized into Jesus, we become part of Him, and therefore the promises to Ibrahim about his special son apply to us. Therefore when He returns, we will be resurrected, judged and then, if we have lived lives which maintained faith in God's grace, we will be given the eternal life which He now has. Then we will live for ever in God's Kingdom here on earth. If you believe this, then life has a new meaning. Whatever material problems we have, we will realize that they are only temporary, and when Christ returns He will give us a new and eternal life. This is why in the Bible and in Christ there is real HOPE. The hope ahead is so wonderful that our present problems do not seem so great.

伊斯兰教尽管在对亚伯拉罕/亚伯兰的认识上有着正确的观点：亚伯拉罕一直信服上帝，所以被称为义人。他一直都在作好的事情。但这并不是事情的全部。新约圣经指出：尽管亚伯拉罕因为“献上自己的独生子以撒”被上帝称为义，但在创世记15：6中说，“亚伯兰因为信上帝，耶和华就以此为他的义。”因此上帝称亚伯拉罕/亚伯兰为义的原因并不是他做了那么多好的事情。他被称为义是出于上帝的恩惠。正是因为如此亚伯拉罕才能被称为我们伟大的榜样。上帝视亚伯拉罕为义

是因为他的信。让我们来看看罗马书4：18-22：“他在无可指望的时候，因信仍有指望，就得以作多国的父，正如先前所说，你的后裔将要如此。他将近百岁的时候，虽然想到自己的身体如同已死，撒拉的生育已经断绝，他的信心还是不软弱。并且仰望上帝的应许，总没有因不信，心里起疑惑。反倒因信，心里得坚固，将荣耀归给上帝。且满心相信，上帝所应许的必能作成。所以这就算为他的义。”

亚伯拉罕/亚伯兰对上帝的信并不是盲从。亚伯拉罕的信是鲜活的、生动的，所以上帝喜悦他。亚伯拉罕是信心之父，我们也可因信称义：“算为他义的这句话，不是单为他写的，也是为我们将来得算为义之人写的。就是我们这信上帝使我们的主耶稣从死里复活的人。耶稣被交给别人，是为我们的过犯，复活是为叫我们称义。”（罗马书4：23-25）

Yet Islam sees the righteousness of Abraham / Ibrahim consisting in that he submitted to God: that he did good works. But this is not the complete picture. The New Testament points out that although he was “justified by works when he offered Isaac”(1) he was also justified by faith in the promises which God had made to him. Genesis 15:6 says that his faith “was counted to him as righteousness”. His righteousness was thus counted to him- it wasn't in that he did a long list of things. And God by grace reckoned, counted, this man as righteous. It was in this that Ibrahim was our great example. God saw him as righteous because he believed. Romans 4:18-22: “Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed to him for righteousness”. This was not blind resignation to the will of God. It was an active faith in what was not then visible. And this is what so pleased God. Abraham / Ibrahim is our father in the sense that we too have righteousness imputed / counted to us: “Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification” (Rom. 4:23-25).

亚伯拉罕拿自己的儿子以撒献祭来显示他对上帝的“信”。他“信”什么？他说：“上帝必自己预备作燔祭的羊羔。”（创世纪22：8）。

他相信上帝会预备祭物。因此他在被称为耶和華以勒（意思就是耶和華必预备）的地方，建立了一座祭坛。谁作献祭的羔羊？是耶稣。正如以后的圣经上说：耶稣是“上帝的羔羊，除去世人罪孽的。”（约翰福音1：29，参考以赛亚书53：10）。希伯来书11：17-19中说：“亚伯拉罕因着信，被试验的时候，就把以撒献上。这便是那欢喜领受应许的，将自己独生的儿子献上。论到这儿子曾有话说，从以撒生的才要称为你的后裔。他以为上帝还能叫人从死里复活。他也仿佛从死中得回他的儿子来。”

Abraham / Ibrahim's offering of Isaac showed his *faith*- but in what? He said: "God will provide himself the lamb for a burnt offering" (Gen. 22:8). His faith was that God would provide a future sacrifice. Thus he built the altar Jehovah-Jireh: Jehovah / Allah will provide. And who was this lamb? It was Jesus, of whom it was said later: "Behold, the lamb of God, who takes away the sin of the world" (Jn. 1:29 cp. Is. 53:10). And so we read in Hebrews 11:17-19: "By faith Abraham / Ibrahim, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise *him* up, even from the dead; from whence also he received him in a figure".

亚伯拉罕的信并不是盲从，他向上帝展示了他的信，（表现在他信上帝的应许，信耶稣将会来，还相信复活。）他信还因为上帝关于以撒的应许已经实现。他信如果他拿以撒来献祭，上帝一定会让以撒复活。他把以撒的复活和“上帝的羔羊”联系在一起，因为他相信上帝一定会预备献祭的羔羊。他从以撒的复活中已经看到了将要降世的作为“上帝的羔羊”弥赛亚，通过弥赛亚的死亡，罪的权力将被打破。他明确地知道那个应许的“上帝的羔羊”不同于普通的先知。

。。。 It wasn't just blind obedience, he showed faith. [in the promises, in the future Jesus, in the resurrection]. He believed that because God's promises through Isaac would be fulfilled, therefore there must be a resurrection of Isaac if he killed him. And he associated the possibility of this resurrection with "the lamb of God", whom God would provide. He saw that Isaac's resurrection would somehow be enabled by this Messiah figure, who would die as a sacrifice and through that death enable resurrection, in that death and the power of sin behind it would be broken. He clearly didn't see this "lamb of God" as just another in a long line of prophets. 。。。。

耶稣说：“你们的祖宗亚伯拉罕欢欢喜喜地仰望我的日子。既看见了，就快乐。”（约翰福音8：56）。亚伯拉罕什么时候欢喜快乐过？创世纪中记载的唯一一次他感到快乐是上帝告诉他他将有一个自己的儿子时。（创世纪17：17）。亚伯拉罕相信这个应许。因为他从这个应许当中看到了耶稣。亚伯拉罕知道以撒的出生意味着弥赛亚将来——因为耶稣将是以后裔。这就完全否定了耶稣在他出生以前就已经在天堂存在的观点。耶稣不可能在他出生以前就存在，因为亚伯拉罕是预先看到了耶稣的日子。耶稣将是亚伯拉罕、以撒的后裔。

。。。 Jesus said: “Your father Abraham / Ibrahim rejoiced to see my day, and he saw it, and was glad” (Jn. 8:56). When was Abraham / Ibrahim glad? The only time when he laughed was when he was told that he would have a son (Gen. 17:17). He believed that promise, and saw in it the promise of Jesus. He knew that the birth of Isaac meant that the promised Messiah would therefore come- because he would be a descendant of Isaac. This totally disproves the idea that Jesus was already personally existing in Heaven at this time. He couldn't have been, for Ibrahim to look ahead to the day of Jesus, who would be a literal descendant of Ibrahim through Isaac.

因此我们能够明白保罗受圣灵的启示的话语中所包含的逻辑：“也不因为是亚伯拉罕的后裔，就都作他的儿女。惟独从以撒生的，才要称为你的后裔。这就是说，肉身所生的儿女，不是上帝的儿女。惟独那应许的儿女，才算是后裔。因为所应许的话是这样说，到明年这时候我要来，撒拉必生一个儿子。”（罗马书9：7-9，参考创世纪21：12）。。And so we can understand Paul's inspired logic: “Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son” (Rom. 9:7-9 cp. Gen. 21:12).

亚伯拉罕的信心还体现在其他方面：上帝对他说“我已经立你作多国的父。”（罗马书4：17）这也要求有信心。亚伯拉罕仰望着他的一个特别的后裔（指耶稣）的日子，他的后裔将和天上的星星一样多。在这里“后裔”用复数，表示很多国家的人民。这些国家的人民将把亚伯拉罕当成他们的精神上的父亲。因为他们接受了“亚伯拉罕的信心”。他们也将相信耶稣是亚伯拉罕的一个特别的后裔，也要明白耶稣并不是上帝，而是亚伯拉罕的后裔，是“上帝的羔羊”。是亚伯拉罕所相信的，是耶和華所预备的，他们盼望着通过他——耶稣，能够永远地承受地土，

因为这就是上帝对亚伯拉罕的应许。如果他们死去，上帝将通过复活实现自己的应许。

There was something else in which Ibrahim showed faith. “I *have made you the father of many nations*” (Rom. 4:17) required faith. Ibrahim had to look ahead to the day when his special descendant, Jesus, would have become as many as the stars in the sky. This plural ‘seed’ would not just be one nation; but of many nations. Men and women of all nations would come to see Ibrahim as their spiritual father, because they accept “the faith of Ibrahim”. They too would believe that Jesus was the special son of Ibrahim, knowing that He therefore hadn’t pre-existed, wasn’t God Himself; but was a real son of Ibrahim who was also “the lamb of God”, which Ibrahim believed would be provided by Jehovah. And they would be looking for that son, Jesus, to enable them to inherit the land promised to Ibrahim *for ever*. And they would believe that if they died, the promises of God would surely be fulfilled through their resurrection.

亚伯拉罕服从上帝，他并不是盲目地服从（见创世纪18：23-25）。他的“信”是经过思考过的“信”。其他有信心的人也曾经对上帝提出他们的问题，例如摩西在出埃及记32：11，12中，先知耶利米在耶利米书12：1-4中。亚伯拉罕考虑过他自己已经年迈，撒拉的生育已经断绝，“他的信心还是不软弱；”（罗马书4：19），因为他“以为上帝还能叫人从死里复活，”（希伯来书11：19）。古兰经2.260也承认亚伯拉罕/亚伯兰相信复活：“当时，易卜拉欣（亚伯拉罕，以下同）说：“我的主啊！求你昭示我你怎样使死人复活。””

Ibrahim didn’t just blindly submit to God (see Gen. 18:23-25). He had a reasoned faith. Indeed, other men of faith likewise questioned with God, and didn’t just submit (e.g. Moses, Ex. 32:11,12; Jeremiah, Jer. 12:1-4). Abraham / Ibrahim *considered* his infertility, Sarah’s barren womb; and yet despite this “without being weakened in faith” he believed still (Rom. 4:19 RV), just as he “*considered* that God was able to raise men even from the dead” (Heb. 11:19). And 2.260 admits too that at this time Abraham / Ibrahim had faith in resurrection: “Abraham / Ibrahim said, My Lord! Show me how thou givest life to the dead”.

古兰经也有有关的事情的记载：“信奉天经的人啊！你们为什么和我们辩论易卜拉欣（亚伯拉罕）呢？《讨拉特》（即律法书）和《引支勒》（即福音书）是在他弃世之后才降示的。” 3.65。但是，福音的精髓，正如使徒保罗说的那样，是上帝传给亚伯拉罕的应许。

And yet there is something the matter with Qur'an when we read: "Why dispute ye about Abraham / Ibrahim, when the Law and the Gospel were not revealed till after him?" 3.65. But, they were... The essence of the Gospel, as Paul says, was taught to Abraham.

Footnote

注脚:

(1). 穆斯林声称亚伯拉罕是拿以实玛利来献祭，而不是用以撒。他们声称亚伯拉罕献出自己的“独生子”，很显然那是指以实玛利，因为以实玛利出生在以撒以前。但是创世纪22: 2中记载，“上帝说，你带着你的儿子，就是你独生的儿子，你所爱的以撒，往摩利亚地去，”值得注意的是，古兰经自身并没有说亚伯拉罕要用以实玛利来献祭。古兰经中并没有给出亚伯拉罕是用来献祭的儿子的名字。（37.100-113）。

(1) Muslims claim that it was Ishmael, not Isaac who was offered in sacrifice. They claim that the command to sacrifice his "only son" meant that as Ishmael was born before Isaac, therefore it must refer to Ishmael. However, Genesis 22:2 states clearly that this was "thine only son, Isaac" (see too Heb. 11:17,18; James 2:21). Significantly, the Qur'an itself does not say that Ishmael was sacrificed- the name of the son isn't given (37.100-113). . . .

希伯来文圣经经文是这些争论的基础。穆斯林如果要引用圣经经文，那么也应该接受创世纪22: 2中的内容。不能只是断章取义地引用其中的一节。夏甲是以实玛利的母亲，在圣经中被称为亚伯拉罕的“使女”，而不是妻子。在创世纪16: 2, 3, 6, 8, 9中都是这么称呼的。以撒是亚伯拉罕唯一的正统的儿子，因为他是照着上帝的应许所生的。而且在他出生几年以后，夏甲和以实玛利就离开了亚伯拉罕。（创世纪21: 14）。如果古兰经真的是上帝所启示的话语，那么为什么上帝没有纠正亚伯拉罕拿以撒献祭的观点？而且以实玛利在古兰经中的其它地方还被提到过。（2.127）。值得注意的是古兰经中从来没有提到过夏甲。与伊斯兰教关于以实玛利的信仰相抵触的是古兰经中说被献祭的是亚伯拉罕被应许的儿子（37.101）。然而古兰经中说以撒是上帝应许给亚伯拉罕的儿子（37.112）。

The argument is based upon the Hebrew text of the Bible. But if the Bible is to be appealed to, then Genesis 22:2 must be also accepted. The Muslim cannot just quote some verses and not others. Hagar, Ishmael's mother, was not the wife of Abraham / Ibrahim but rather his "maid", as she is repeatedly

called (Gen. 16:2,3,6,8,9). Isaac was the only *legitimate* son of Abraham / Ibrahim. Ishmael had parted from Abraham / Ibrahim some years before, along with Hagar (Gen. 21:14). If indeed the Qur'an was inspired by God, why then did He not correct the idea that the sacrificed son was Isaac? Ishmael is mentioned in the Qur'an elsewhere (2.127). It is also significant that the Qur'an never mentions Hagar in any way. And the Qur'an really contradicts Islamic beliefs about Ishmael in that it says that the son to be sacrificed was the one promised to Abraham / Ibrahim (37.101) and yet it also says that Isaac was the son promised to Abraham / Ibrahim (37.112).

What the Bible says about Jesus

第一章. 圣经对耶稣的记载

1.1 The birth of Jesus

1.1 耶稣的出生

耶稣基督是上帝拯救计划的中心。上帝对夏娃、亚伯拉罕、大卫的应许中都说耶稣将是他们真正的后裔。事实上，整个圣经旧约都预先指向耶稣，所有的先知都有关于耶稣的预言。在基督以前犹太人要遵守的摩西律法，也经常指向耶稣：“这样律法是我们训蒙的师傅，引我们到基督那里，使我们因信称义。”（加拉太书3：24）。例如，在逾越节，犹太人每家要杀一只无残疾的公羊羔（出埃及记12：3-6），这其实是代表耶稣的牺牲：因为耶稣是“上帝的羔羊，除去世人罪孽的。”（约翰福音1：29。歌林多前书5：7）。上帝要求人们用没有缺陷的动物来献祭，没有缺陷实际上是预指耶稣的品质。（出埃及记12：5，参考彼得前书1：19）

God's purpose of salvation for men was centered around Jesus Christ. The promises which He made to Eve, Abraham and David all spoke of Jesus as their literal descendant. Indeed, the whole of the Old Testament points forward to, and prophesies about, Christ. The Law of Moses, which Israel had to obey before the time of Christ, constantly pointed forward to Jesus: "The law was our schoolmaster to bring us unto Christ" (Gal. 3:24). Thus at the feast of Passover, a lamb in perfect condition had to be killed (Ex. 12:3-6); this represented the sacrifice of Jesus, "the Lamb of God, which taketh away the sin of the world" (Jn. 1:29; 1 Cor. 5:7). The spotless condition which was required for all the animal sacrifices pointed forward to the perfect character of Jesus (Ex. 12:5 cp. 1 Peter 1:19).

有关耶稣基督将作为弥赛亚降世的预言贯穿于整个诗篇以及旧约圣经的众多先知书中。请注意古兰经承认诗篇是上帝灵示的作品(4.163)。诗篇特别地描绘了弥赛亚的将来，特别地描绘了耶稣怎样为人类的罪而死。古兰经承认耶稣是犹太人的弥赛亚。但是伊斯兰教拒绝接受圣经中记载的弥赛亚曾经死亡过，只能说是他们疏忽了圣经中一些预言，这些被忽视的细节包括：

Throughout the Psalms and prophets of the Old Testament there are countless prophecies about what Messiah would be like. Note that the Psalms are

recognized by the Quran to have been inspired by God (4.163). They particularly focus on describing how the Messiah would die. And the Quran recognizes that Jesus was the Jewish Messiah. Islam's refusal to accept the idea of a Messiah who dies can only be due to their inattention to these prophecies, a few of which are now presented:-

Old Testament prophecy

Fulfillment in Christ

"My God, my God, why hast thou forsaken me?" (Ps. 22:1).

These were the very words of Jesus on the cross (Mt. 27:46).

"I am despised of the people. All they that see me laugh me to scorn: they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him" (Ps. 22:6-8).

Israel despised Jesus and mocked him (Lk. 23:35; 8:53); they shook their heads (Mt. 27:39), and said this as He hung on the cross (Mt. 27:43).

"My tongue cleaveth to my jaws...they pierced my hands and my feet" (Ps. 22:15,16).

This was fulfilled in Christ's thirst on the cross (Jn. 19:28). The piercing of hands and feet refers to the physical method of crucifixion used.

"They part my garments among them, and cast lots upon my vesture" (Ps. 22:18).

The precise fulfillment of this is found in Matthew 27:35.

Note that Psalm 22:22 is specifically quoted as applying to Jesus in Hebrews 2:12.

"I am become a stranger unto my brethren, and am an alien unto my mother's children. For the zeal of thine house hath eaten me up" (Ps. 69:8,9).

This well describes Christ's feeling of estrangement from his Jewish brethren and his own family (Jn. 7:3-5, Mt. 12:47-49).

This is quoted in John 2:17.

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. 69:21).

This happened while Christ was on the cross (Mt. 27:34).

The whole of Isaiah 53 is a remarkable prophecy of Christ's death and resurrection, every verse of which had an unmistakable fulfillment. Just two examples will be given:-

"As a sheep before her shearers is dumb, so he openeth not his mouth" (Is. 53:7)

Christ, the Lamb of God, remained silent during his trial (Mt. 27:12,14).

"He made his grave with the wicked, and with the rich in his death" (Is. 53:9).

Jesus was crucified along with wicked criminals (Mt. 27:38), but was buried in the tomb of a rich man (Mt. 27:57-60).

旧约中的预言：	新约中的应验：
“我的上帝，我的上帝，为什么离弃我？”（诗篇22：1）。	这就是耶稣在十字架上所说的话（马太福音27：46）。
“但我是虫，不是人，被众人羞辱，被百姓藐视。凡看见我的都嗤笑我，他们撇嘴摇头，说：他把自己交托耶和华，耶和华可以救他吧！耶和华既喜悦他，可以搭救他吧！”（诗篇22：6…8）	以色列人轻视他，嘲笑他（路加福音23：35；8：53）； 他们摇着头（马太福音27：39） 当他被钉在十字架上时他们也说了这样的话（马太福音27：43）。
“我的舌头贴在我的牙床上，他们扎了我的手，我的脚”（诗篇22：15，16）。	这些话在耶稣在十字架上饥渴时得到了证实（约翰福音19：28）； 刺穿手和脚就是被钉十字架是刑罚的具体方式。
“他们分我的外衣，为我的里衣抓阄”（诗篇22：18）。	这些在马太福音（27：35）的记述中都确切地发生了。
诗篇22：22节	注意诗希伯来书2：12节有关耶稣的部分确切地引用了诗篇22：22节。
“我的兄弟看我为外路人，我的同胞看我为外邦人。因我为你殿心里焦急，如同火烧”（诗篇69：8，9）。	这些很好地描述了基督被他的犹太兄弟和家人疏远时的感受（约翰福音7：3…5，马太福音12：47…49）。这些在约翰福音2：17中被引用。
“他们拿苦胆给我当食物；我渴了，他们拿醋给我喝”（诗篇69：21）。	这些发生在当耶稣在十字架上时（马太福音27：34）。

还有整个以赛亚书53章是对耶稣的死和复活的明显的预言，其中的每一节都丝毫不差地发生了。以下是两个例子：

<p>“像羊在剪毛的人手下无声，他也是这样不开口”（以赛亚书53：7）。</p>	<p>基督，上帝的羔羊，在对他的审判中保持沉默(马太福音27：12,14)。</p>
<p>“人还使他与恶人同埋，谁知死的时候与财主同葬”（以赛亚书53：9）。</p>	<p>耶稣在十字架上与罪犯被一同被钉死(马太福音27：38)，但被埋葬在一个富人的墓穴中(马太福音27：57…60)。</p>

请特别注意以赛亚书53章中关于受难仆人的预言。这一篇预言当中多次描绘了一个人为了拯救人类而受苦。从以赛亚书52：13到以赛亚书53：12中展现了以下的观点：

Note particularly the prophecy of the suffering servant in Isaiah 53. This prophecy has several descriptions of a man who has to suffer greatly in order for salvation to be attained. The following points about Messiah emerge from Isaiah 52:13-53:12:

-他要遭受比世人更多的苦难：“他的面貌比别人憔悴，他的形容比世人枯槁。”（以赛亚书52:14).

He was to suffer physically more than any other human being will ever do (52:14).

-他必洗净许多的国民。(以赛亚书52:15).在这里，“洗净”的观点使我们回想起在旧约律法的时代，为了偿还罪孽，就必须有流血。弥赛亚拿自己献祭，使得多国的民的罪孽得以被赦免。

- His suffering would result in 'sprinkling' "many nations" (52:15). The idea of sprinkling recalls the sprinkling of the blood in order to atone for sins under the Law, perhaps specifically referring to the sprinkling of the water of separation for cleansing (Num.19). The blood of his sufferings would therefore enable people from many nations to have forgiveness of sins.

- 关于弥赛亚的消息将被广泛地传播，但是却被犹太人怀疑(以赛亚书52:15; 53:1-3)。

- The news about him would be widespread, but be disbelieved by the Jews (52:15; 53:1-3).

—可是他的国民却硬着心肠不他为弥赛亚：“他被藐视，……我们也不尊重他。”（以赛亚书53:3）如果能回忆起利未记13: 44,45中所记载的，以色列人本应该认识弥赛亚：因为他治愈了麻风病人。根据圣经新约的记载以及对犹太律法的解释，我们知道很多犹太人把耶稣看成是一个罪人，并把耶稣排斥在他们之外。

- Messiah's own people would deliberately stop themselves perceiving his Messiah-ship: "We hid as it were our faces from him...we esteemed him not" (53:3). This recalls the language of Leviticus 13: 44,45, suggesting that Israel would perceive Messiah as smitten with the leprosy of sin. The record of the New Testament, along with the commentaries of the Talmud, show that many Jews have branded Jesus as a sinner unfit for their association.

这种弥赛亚的特性——他的死让众人的罪得赦免，显然是指的是那位拿撒勒人耶稣。请注意，前面列举的那些先知的出生时间以及圣经死海手卷的抄写时间都在耶稣基督降生以前。

This Messiah figure, who would die and thereby enable forgiveness of sins, is clearly Jesus of Nazareth. Notice that all these prophecies were given before the time of Jesus, and the manuscripts exist in the Dead Sea scrolls- which were copied before Jesus was born.

难怪圣经新约提醒我们：旧约中的“律法书和先知书”是我们所理解的基督的基础。（使徒行传26:22; 28:23; 罗马书 1:2,3; 16:25,26）。耶稣本人也曾告诫我们，如果我们不能理解“摩西和先知”，我们就不能理解他。（路加福音16: 31，约翰福音5: 47，47）

It is little wonder that the New Testament reminds us that the "law and prophets" of the Old Testament is the basis of our understanding of Christ (Acts 26:22; 28:23; Rom. 1:2,3; 16:25,26). Jesus himself warned that if we do not properly understand "Moses and the prophets", we cannot understand him (Lk. 16:31; Jn. 5:46,47).

摩西律法书中已经预先指出了耶稣的存在，众多的先知预言了耶稣的到来。这也是耶稣在形体上并没有在他出身以前存在的根据。否则，耶稣基督就不可能是女人的后裔、亚伯拉罕的后裔、大卫的后裔。如果耶稣在出生以前就在天堂里生活，那么上帝对亚伯拉罕和大卫的应许就应该更改为他们将是弥赛亚的后裔。马太福音第1章与路加福音第3章都

记载了耶稣基督的家谱。通过这个家谱，我们可以看出上帝是怎样筛选他所应许的人的。

That the Law of Moses pointed forward to Christ, and the prophets prophesied of him, should be proof enough that Jesus did not exist physically before his birth. The false doctrine of the physical 'pre-existence' of Christ before birth makes a nonsense of the repeated promises that he would be the *seed* (descendant) of Eve, Abraham and David. If he were already existing up in heaven at the time of these promises, God would have been incorrect in promising these people a descendant who *would be* Messiah. The genealogies of Jesus, recorded in Matthew 1 and Luke 3, show how Jesus had a pedigree which stretched back to those people to whom God had made the promises.

上帝对大卫的应许中包含着否认耶稣基督在做出承诺时已经存在的内容。“我必使你的后裔接续你的位……我要作他的父，他要作我的子。”（撒母耳记下7：12，14）。请注意在这里用的是将来时。因为上帝将是基督的父亲，因此耶稣不可能在上帝对他们做出应许时就已经存在。“耶和華向大卫凭诚实起了誓……我要使你所生的坐在你的宝座上”（诗篇132：11）证实耶稣是大卫的后裔。

The promise to David concerning Christ disallows his physical existence at the time the promise was made: "I will set up thy seed *after* thee, which *shall* proceed out of thy bowels...I will be his father, and he *shall be* my son" (2 Sam. 7:12,14). Notice the future tense used here. Seeing that God *would be* Christ's Father, it is impossible that the Son of God could have already existed at that point in time when the promise was made. That this seed "*shall proceed out of thy bowels*" shows that he was to be a literal, physical descendant of David. "The Lord hath sworn in truth unto David...Of the fruit of thy body will I set upon thy throne" (Ps. 132:11).

所罗门王是上帝应许的第一个结果。但是当上帝做出这个应许时，所罗门已经出生。（撒母耳记下5：14）。因此，实现上帝对大卫应许的大卫的后裔也将是上帝的儿子，这个人一定是指耶稣。（路加福音1：31-33）“我要给大卫兴起一个公义的苗裔。”（耶利米书23：5）这个“公义的苗裔”也是指弥赛亚-耶稣。

Solomon was the primary fulfillment of the promise, but as he was already physically in existence at the time of this promise (2 Sam. 5:14), the main fulfillment of this promise about David having a physical descendant who would be God's son, must refer to Christ (Lk. 1:31-33). "I will raise unto David a righteous Branch" (Jer. 23:5) - i.e. Messiah.

与上面记载类似的，其它预言指向耶稣时也用了将来时态。“我必在他们弟兄中间，给他们兴起一位先知象你（摩西）。”（申命记18：18），这一句经文还被使徒行传3：22，23种引用，在这句经文中把耶稣比作先知。“必有童女怀孕生子，给他起名叫以马内利。”（以赛亚书7：14），很明显是在预言耶稣的出生。（马太福音1：23）

imilar future tenses are used in other prophecies concerning Christ. "I will raise (Israel) up a Prophet like unto (Moses)" (Dt. 18:18) is quoted in Acts 3:22,23, which defines the "Prophet" as Jesus. "A virgin (Mary) shall conceive, and bear a son, and shall call his name Immanuel" (Is. 7:14). This was clearly fulfilled in Christ's birth (Mt. 1:23).

The Virgin Birth

童女生子

基督的含义以及有关耶稣出生的记载的圣经经文否定了那种认为耶稣出生之前就已存在的看法。那些对三位一体有着错误看法的人被驱使着得出一种结论：即在某个时候，天堂中有三个人，但是突然有一个人消失了，成为了马利亚腹中的一个婴儿。留下了另外两个在天堂中。我们在经文中已经看到，所有存在的事物，包括上帝，都是实实在在地以有形的、物理的方式存在着。我们因此可以抛弃基督从天堂下来进入到马利亚的腹中结论。所有这些复杂的说法都极大地违背了基督教的教义。基督生命开始的纪录无论如何也不能让我们想到基督是从天上下来进到马利亚的腹中的。这种说法缺少证据，是三位一体教义中一个重大的“缺少的环节”。

The record of Christ's conception and birth does not allow for the idea that he physically existed beforehand. Those who hold the false doctrine of the 'Trinity' are driven to the conclusion that at one moment there were three persons in heaven, and then one of them disappeared and somehow turned into a foetus in Mary's womb, leaving just two in heaven. We have seen in Scripture that all existence - including that of God - is existence in a physical, bodily form. We are therefore left to conclude from the 'pre-existence' belief that Christ somehow physically came down from heaven and entered into Mary's womb. All this complex theology is quite outside the teaching of Scripture. The record of Christ's beginning gives no reason whatsoever to think that he physically left heaven and entered into Mary. The lack of evidence for this is a big 'missing link' in Trinitarian teaching.

天使加百列奉上帝的差遣，给马利亚带信：“你要怀孕生子，可以给他起名叫耶稣。他要为大，称为至高者的儿子...然后马利亚问天使说，我没有出嫁，怎么有这事呢？（即指她为童贞女）。天使回答说，圣灵要临到你身上，至高者的能力要荫庇你，因此所要生的圣者，必称为上帝的儿子”（路加福音1：31-35）。

The angel Gabriel appeared to Mary with the message that "thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest...Then said Mary unto the angel, How shall this be, seeing I know not a man? (i.e. she was a virgin). And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Lk. 1:31-35).

耶稣出生时将会成为上帝的儿子被两次加以强调，很明显，上帝的儿子在出生前并没有存在过。此外，我们应该注意到圣经中应用了许多将来时态，例如：“他要为大”。如果在天使对马利亚说这些话时耶稣已经存在了，他就早已应为大。耶稣是大卫的“后代”（启示录22：16），希腊语“Genos”是耶稣“嫡传于”大卫的意思。

Twice it is emphasized that Jesus would be the Son of God on his birth: evidently the Son of God did not exist before his birth. Again, the many future tenses need to be noted - e.g. "he shall be great". If Jesus were already physically in existence as the angel spoke those words to Mary, he would already have been great. Jesus was the "offspring" of David (Rev. 22:16); the Greek 'genos' implying Jesus was 'generated from' David.

诗篇2:6,7;89:26,27通过对大卫的弥赛亚后裔将是上帝所生的儿子的描写给出耶稣由童贞女所生暗示.因为他将是上帝的儿子,因此上帝的力量将发生在一个妇人的身上,而不是需要一个男人.这就是从第一世纪以来已经有数以百万记的人们相信那位拿撒勒人耶稣是怎样来到世上的.

Hints at a virgin birth are to be found in the description of David's Messiah-seed as the begotten son of God (Ps. 2:6,7; 89:26,27). For God to beget a son involves His action upon a woman to make her conceive His son, without the intervention of a man. This is exactly how millions of people believe and have believed since the first century that Jesus of Nazareth came into existence.

罪的代价就是死亡。这是一条不会改变的神圣的原则。上帝要使人类的救世主弥赛亚从死亡中复活，到天堂享受“永远的福乐”，（诗篇16：11），这个弥赛亚必须是无罪的。这一点已经被很多经文所证实。上帝还称呼弥赛亚为“我的牧人和我的同伴”，（撒迦利亚书13：7），一个人被称为上帝的“同伴”，这是因为他有无上的完美的品德。圣经还说“他是公义的，并且施行拯救”。（撒迦利亚书9：9）。因此他能够因着自己的公义而给其他人带来拯救。这位弥赛亚并不是如伊斯兰教所称的那样，仅仅是一位普通得先知。

It is a consistent Divine principle that sin must result in death. In order for Messiah to resurrect from death to eternal life and ascension to Heaven ("pleasures for evermore", Ps.16:11), he must therefore have been sinless. This is confirmed by a number of other scriptures. Thus Messiah is called by God "the man that is my fellow" (Zech. 13:7) - a man can only be called God's "fellow" due to his supreme righteousness. Messiah "is just (righteous), and (therefore) having salvation" (Zech. 9:9). Thus he was to bring salvation to others through his own righteousness. He wasn't just another prophet, as Islam claims.

耶利米书23：5，6中称呼弥赛亚为“公义的主”，告诉我们通过一个人的完美无缺的品行，上帝的公义将归于他的选民。他就是上帝对大卫所应许的后裔：“我要给大卫兴起一个公义的苗裔。他必掌王权，……他的名必称为耶和华我们的义。”

For this reason Jeremiah 23:5,6 calls Messiah "The Lord our righteousness", showing that through that one man's perfect character, God's righteousness would be imputed to His people. He was to be the promised seed of David: "I will raise unto David a righteous branch, and a king shall reign and prosper...he shall be called, the Lord our righteousness".

-这个应许是指耶稣，还有一个原因是耶稣为人类所做的牺牲：“他无佳形美容……他诚然担当我们的忧患，背负我们的痛苦。我们却以为他受责罚，被上帝击打苦待了。”（53：2，4）

- One of the reasons for this would be because of his sufferings. "There is no beauty that we should desire him...we did esteem him smitten of God" (53:2,4).

The Conception Of Jesus

耶稣这个名字的含义

通过圣灵(上帝的力量)作用在马利亚身上，马利亚能够怀上耶稣。因此约瑟并不是耶稣基督真正的父亲。我们应该明白圣灵并不是一个人，耶稣是上帝的儿子，耶稣不是圣灵的儿子。因为是圣灵临到马利亚的身上，“因此所要生的圣者”也必称为“上帝的儿子”（路加福音1:35）。“因此”一词的使用暗示没有圣灵对马利亚身体的作用，耶稣就不会来到世上。

Through the Holy Spirit (God's breath/power) acting upon her, Mary was able to conceive Jesus without having had intercourse with a man. Thus Joseph was not the true father of Jesus. It must be understood that the Holy Spirit is not a person; Jesus was the Son of God, not the Holy Spirit. Through God's use of His Spirit upon Mary, "therefore also that holy thing" which was born of her was "called the Son of God" (Lk. 1:35). The use of the word "therefore" implies that without the Holy Spirit acting upon the womb of Mary, Jesus, the Son of God, could not have come into existence.

耶稣是由马利亚所生（路加福音1:31）也证明了耶稣本人在他出生以前并不存在。如果我们“怀着”某种意念，就是说这种意念开始在我们的大脑里面产生。就像耶稣在马利亚的身体里面一样，和我们其他人没有区别。约翰福音3:16是圣经中最著名的章节之一，它说耶稣基督是上帝的“独生子”。我想有数百万计的人能够背诵这一著名的经文，但是却不能理解经文中的含义。

耶稣被“怀于”马利亚腹中（路加福音1:31）也可以作为他在此之前没有存在过的证据。如果我们的大脑中怀有一个想法，那么这个想法的起点是我们。同样地耶稣被怀于马利亚腹中，从那里作为婴儿开始他的生命，象其他的人类一样。约翰福音3:16是圣经中最著名的经节，记录了耶稣是上帝“独生子”。数百万默记这节经文的人都没有想过其中暗示了什么。如果耶稣是“儿子”，他在被怀于马利亚腹中时‘开始’（一个与儿子有关联的词）了他的生命。耶稣是从他的父亲——上帝所生，这就是一个明显的证据，上帝要比他久远——因为上帝没有开始（诗篇90:2），因此耶稣不可能是上帝本身。马太福音1:18谈到了“耶稣基督的降生”，其中用到“起源”这个词，是指耶稣基督的开始。

That Jesus was 'conceived' in Mary's womb (Lk. 1:31) is also proof that he could not have physically existed before this time. If we 'conceive' an idea, it begins within us. Likewise Jesus was conceived inside Mary's womb - he began there as a foetus, just like any other human being. John 3:16, the Bible's most famous verse, records that Jesus was the "only *begotten* Son" of God. Millions of people who recite this verse fail to meditate upon what it

implies. If Jesus was "begotten", he 'began' (a related word to "begotten") when he was conceived in Mary's womb. If Jesus was begotten by God as his Father, this is clear evidence that his Father is older than he - God has no beginning (Ps. 90:2) and therefore Jesus cannot be God Himself. Mt. 1:18 speaks of "the birth of Jesus Christ" using the word 'genesis'- the absolute beginning.

耶稣是由上帝所生而不是象亚当最初一样是被造出来的，这是有意义的一点。这解释了上帝和耶稣的紧密结合——“上帝在基督里叫世人与自己和好”（哥林多后书5：19）。基督由上帝所生，而不是由尘土所造也说明了他是因上帝——他的父亲，才有的天赋才智。

It is significant that Jesus was "begotten" by God rather than being created, as Adam was originally. This explains the closeness of God's association with Jesus - "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19). Christ being begotten by God, rather than just created from dust, also helps explain his natural aptitude for the ways of God his Father.

以赛亚书49:5,6中蕴藏着一个预言:基督将作外邦人的光,这个预言已经由耶稣来实现了(约翰福音8:12)。以赛亚书中说“耶和华从我(耶稣)出胎,造就我作他的仆人”。基督因此是通过上帝的圣灵由上帝在马利亚的腹中“造出”的。马利亚的身体很明显即是耶稣身体的起源。

Isaiah 49:5,6 contains a prophecy concerning Christ as the light of the world, which he fulfilled (Jn. 8:12). He is described as meditating on "the Lord that formed me from the womb to be his servant". Christ was therefore "formed" by God in Mary's womb, through the power of His Holy Spirit. Mary's womb was evidently the place of Christ's physical origin.

我们已经看到：诗篇第22篇中预言了基督在十字架思想的事情；“但你是叫我出母腹的...我自出母胎就被交在你手里；从我母亲生我，你就是我的上帝”（诗篇22：9，10）。在临死之际，基督回望自己的出生处——在他母亲马利亚的腹中，追忆他是上帝力量造就。福音书中对马利亚作为基督“母亲”的真实描述本身已经驳斥了基督在马利亚生他之前就已存在的观点。

We have seen that Psalm 22 prophesies Christ's thoughts on the cross. He reflected that God "took me out of the womb...I was cast upon thee from the womb: thou art my God from my mother's belly" (Ps. 22:9,10). In his time

of dying, Christ looked back to his origins - in the womb of his mother Mary, formed by the power of God. The very description of Mary in the Gospels as Christ's "mother" in itself destroys the idea that he existed before his birth of Mary.

马利亚是一个普通的人，有着很普通的人类的父母。这可以通过一个事实加以证明：她有一个表姐，就是生施洗约翰的那个。她是一个普通人（路加福音1: 36）。罗马天主教关于马利亚不属于普通人类的观点就是指基督不能既是“人子”，又是“上帝的儿子”。但这些称呼都是新约全书中频繁出现的。他是“人子”是因为他有一个完完全全的人类的母亲，耶稣是“上帝的儿子”是因为他是因为圣灵作用于马利亚而出生（路加福音1: 35），这意味着上帝是他的父亲。如果马利亚不是一个普通的妇女，这样完美的安排就没有效果了。

Mary was an ordinary human being, with normal human parents. This is proved by the fact that she had a cousin, who gave birth to John the Baptist, an ordinary man (Lk. 1:36). The Roman Catholic idea that Mary was not of ordinary human nature means that Christ could not have been both "son of man" and "son of God". These are his frequent titles throughout the New Testament. He was "son of man" by reason of having a totally human mother, and "son of God" because of God's action on Mary through the Holy Spirit (Lk. 1:35), meaning that God was his Father. This beautiful arrangement is nullified if Mary was not an ordinary woman.

“谁能使洁净之物出于污秽之中呢？无论谁也不能...人是什么，竟算为洁净呢？妇人所生的是什麼？竟算为义呢？...妇人所生的怎能洁净？”（约伯记14: 4, 15: 14, 25: 4）。这否定了任何关于可能的完美概念的想法，不论是马利亚，还是耶稣。

"Who can bring a clean thing out of an unclean? Not one...What is man, that he should be clean? and he which is born of a woman, that he should be righteous?...how can he be clean that is born of a woman?" (Job 14:4; 15:14; 25:4). This puts paid to any idea of an immaculate conception being possible, either of Mary or Jesus.

马利亚为“女人所生”，有着普通的属于人类的父母，一定已经有了不洁净的人类的天性，并将它传给了“女人所生”（加拉太书4: 4）的耶稣。加拉太书4: 4这句“为女子所生”进一步证明了没有马利亚做他的母亲，耶稣是不可能存在的。

Mary being "born of a woman", with ordinary human parents, must have had our unclean, human nature, which she passed on to Jesus, who was "made of a woman" (Gal. 4:4). The language of his being "made" through Mary's agency is further evidence that he could not have physically existed without his birth by her. The Diaglott renders Galatians 4:4: "Having been produced from a woman".

福音的记载指出马利亚所具有的人性。基督至少三次不得不责备她缺乏对上帝的领悟力（路加福音2：49；约翰福音2：4）；她不能理解耶稣所有的话（路加福音2：50）。我们所看到的马利亚是一个有人性的女人。她的儿子耶稣是上帝的儿子，因此也就比她自己有更多的对于上帝的领悟力，尽管他也拥有人类的本性。约瑟在耶稣出生之后与马利亚同过房（马太福音1：25），我们没有理由认为从那时起他们就没有了正常的婚姻关系。

The Gospel records frequently indicate Mary's humanity. Christ had to rebuke her at least thrice for a lack of spiritual perception (Lk. 2:49; Jn. 2:4); she failed to understand all his sayings (Lk. 2:50). This is exactly what we would expect of a woman who was of human nature, whose son was the son of God, and therefore more spiritually perceptive than herself, although he, too, shared human nature. Joseph had intercourse with Mary after Christ's birth (Mt. 1:25), and there is no reason to think that they did not have a normal marital relationship from then on.

在马太福音12：46，47中提到基督的“母亲和他的弟兄们”暗示了在耶稣之后马利亚又有了其他的孩子。耶稣只是她的“大儿子”。因此天主教教义说马利亚保持处女之身并升入天堂的说法绝对没有任何来自圣经的证据。作为拥有人类本性的人，马利亚会变老并死去；约翰福音3：13告诉我们除耶稣以外“没有人升过天”。耶稣具有血肉之体事实（见希伯来书2：14…18；罗马书8：3）说明了他的母亲也具有人的天性，尽管他的父亲没有。

The mention of Christ's "mother and his brethren" in Matthew 12:46,47 would therefore imply that Mary had other children after Jesus. Jesus was only "her first born" (Mt. 1:25; Lk. 2:7). The Catholic teachings that Mary remained a virgin and then ascended to heaven therefore have absolutely no Biblical support. As a human being of mortal nature, Mary would have grown old and died: apart from this we read in John 3:13, "no man hath ascended up to heaven". The fact that Christ had human nature (see Heb.

2:14-18; Rom. 8:3) means that his mother must have had it too, seeing his Father did not have it.

尽管有如此多的闪光的真理的叙述，但是古兰经却否认了耶稣是上帝的儿子：

“基督教徒说：“麦西哈（基督）是真主的儿子”。这是他们信口开河，仿效从前不信道者的口吻。愿真主诅咒他们。他们怎么如此放荡呢！”（9.30）

“他们说：‘真主以人为子。’……此事并无明证”（10.68）

And yet in contrast to these glorious truths, the Qur'an categorically denies that Jesus is the Son of God:

“The Christians call Christ the Son of God... in this they but imitate what the unbelievers of old used to say. God's curse be on them: how they are deluded away from the Truth!”（9.30）

“They say “God hath begotten a son!”...no warrant have ye for this!”（10.68）.

一些穆斯林声称上帝需要一个人类作配偶才能生下儿子的事实和伊斯兰教中上帝是无所不能的伟大原则相矛盾。如果穆斯林相信童女能够生育,为什么他们就不能够相信上帝不依靠一位妇女就能够有儿子呢?有人说因为上帝没有妻子所以上帝没有儿子,这种说法和认为上帝不是活着的因为上帝没有呼吸一样荒唐。

The objection that God would require a consort of wife to produce a son flatly contradicts the great Islamic tenet that God can do all things. If Muslims can believe that Mary became pregnant without a man's involvement, why can they not believe that God had a son without having a woman? To say that God had no son because He has no wife is as absurd as saying that God is not alive because He doesn't draw breath.

一些穆斯林曾经还声称耶稣从没有称自己是上帝的儿子，事实上众多的圣经章节都记载了这样的事实。（约翰福音3:16; 5:22,23,30; 10:36; 19:7; 马可福音. 14:61,62; 马太福音. 11:27; 17:5）。耶稣自己曾经用比喻来表示他是上帝的儿子，是产业的继承人，而不是像伊斯兰教声称的仅仅是上帝的另外一个仆人或者先知。（见马太福音21: 33-43，马克福音12: 1-12，路加福音20: 9-18，还可以参考使徒行传7: 52）。耶稣曾经问他的门徒:你们说我是谁, 西门彼得回答说, 你是基督, 是永生上帝的儿子（马太福音 16:15）。圣经新约是否可靠的问题我将在附录中予以讨论。

In passing, the claim made by some Muslims that Jesus never called Himself the Son of God is simply not so (Jn. 3:16; 5:22,23,30; 10:36; 19:7; Mk. 14:61,62; Mt. 11:27; 17:5). His own parable of the husbandmen showed that He saw Himself as the Son, the heir, rather than just another servant / prophet, as Islam claims He is (Mt. 21:33-43; Mk. 12:1-12; Lk. 20:9-18 cp. Acts 7:52). Jesus asked His followers who people thought He was. They replied that many considered Him to be one of the prophets. “But who do you say that I am?”, He asked them (Mt. 16:15). And He was clearly thrilled when Peter replied that Jesus was far more than a prophet; He was “the Christ, the Son of the living God”. We consider Islam’s claim that the New Testament is corrupted in an Appendix.

古兰经很明确地承认耶稣是童贞女马利亚的儿子，耶稣没有人类的父亲 (3.47; 19.20; 21.91)。因此古兰经就存在着一个根本的自相矛盾的地方：耶稣是由童贞女马利亚因着圣灵而产生的，但是耶稣却不是上帝的儿子。问题是：耶稣是谁的儿子？我们希望那些持这种观点的人自己问一问自己。古兰经说：“在真主看来，尔撒（耶稣）确是象阿丹（亚当）一样的。他用土创造阿丹（亚当），然后他对他来说：「有」，他就有了。” (3.59)这样一个答案很明显是错误的。亚当和耶稣之间有明显的区别：亚当是上帝用尘土造的，耶稣是被生出来的。古兰经不能够解释为什么耶稣会以这样的方式出生。从基督教对圣经的解释当中我们能够理解到上帝做工的奇妙。我们能够真正地感受到“上帝与我们同在”。这样并不是说耶稣就是上帝，而是说耶稣是上帝的儿子，也是人的儿子。我们能看到的是上帝在肉身中显现，看到的是上帝在我们中间。伊斯兰教一直都在强调上帝所做的任何事情都有目的的，如果是这样，上帝在耶稣由童贞女所生这件事情上的目的是什么呢？

And yet the Qur’an clearly states that Jesus was the son of Mary, without the intervention of a man. She was a virgin into whom God breathed His Spirit (3.47; 19.20; 21.91). There is a basic contradiction within the Qur’an: Jesus was the son of a virgin through the power of the Spirit, but not the Son of God. The question: So whose son was he? Begs itself to be asked. It cannot also be true that “the similitude of Jesus before God is as that of Adam; He created him from dust” (3.59). There is surely a difference: Adam was created, whereas Jesus was the begotten Son of God. The Qur’an fails to explain why Jesus was born in this way. The Christian understanding makes so much more sense of this wondrous miracle: that truly in Jesus we behold “God with us”. Not that He was God Himself, but as the Son of God and yet also Son of man, we see the manifestation of God in flesh: His coming down to us. Islam

frequently stresses that all God does is for a purpose: if so, then what was the purpose of the virgin birth, according to Islam?

还有，马利亚是古兰经中唯一的给出尊称的妇女的名字，那么，如果上帝没有特别的计划，为什么会给马利亚如此高的荣耀？“当时，天上帝说：「麦尔彦(马利亚)啊！真主确已拣选你，使你纯洁，使你超越全世界的妇女。」(3.42)。路加福音1: 42 中也说马利亚“在妇女中是有福的”。因为她所生的儿子将是人类的最高者，不仅仅是一位先知。耶稣由童贞女所生和他是上帝的儿子是联系在一起的。

Likewise why is Mary the only woman mentioned by name in the whole Qur'an, and why such honour given to her, if there is no particular significance in the virgin birth: “O Mary! God hath chosen thee...above the women of all nations” (3.42). Luke 1:42 says that Mary was “blessed among women” because her son would be the greatest amongst men: not just one in a line of prophets. The virgin birth and the Divine Son ship of Jesus go together.

在旧约圣经中众多先知已经明确地预言了弥赛亚将是大卫王的后裔。(耶利米书. 23:5; 以西结书34:24; 以赛亚书11:1-5,10; 弥迦书 5:2 参考约翰福音7:42; 马太福音22:42; 启示录. 22:16)。这样就准确地验证了上帝对大卫的应许：“他必为我建造殿宇。我必坚定他的国位直到永远。我要作他的父，他要作我的子。并不使我的慈爱离开他，像离开在你以前的扫罗一样。我却要将他永远坚立在我家里和我国里。他的国位也必坚定，直到永远。”（历代志上17:12-14）受圣灵的启示，大卫王对上帝的应许的解释出现在诗篇89:26-29,35,36:中：“他要称呼我说，你是我的父是我的上帝，是拯救我的磐石。我也要立他为长子，为世上最高的君王。我要为他存留我的慈爱，直到永远。我与他立的约，必要坚定。我也要使他的后裔，存到永远，使他的宝座，如天之久。..... 我一次指着自己的圣洁起誓。我决不向大卫说谎。他的后裔要存到永远，他的宝座在我面前，如日之恒一般。”从这些经文中我们看到上帝的儿子将对他的父亲呼喊，他将是上帝的长子。（那时候还不是，因为耶稣还没有降生。）

The Old Testament prophets make it clear that Messiah was to be the descendant of David (Jer. 23:5; Ez. 34:24; Is. 11:1-5,10; Mic. 5:2 cp. Jn. 7:42; Mt. 22:42; Rev. 22:16). This is exactly what was demanded by the promises to David: “He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away

from him, as I took it from him that was before thee: But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore” (1 Chron. 17:12-14). An inspired commentary upon these promises is to be found in Psalm 89:26-29,35,36: “He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to *endure* for ever, and his throne as the days of heaven...Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me”. The promised Son was to cry to God as His Father. He would be made the firstborn (He didn’t, therefore, exist beforehand).

穆斯林们必须回答：弥赛亚是谁的儿子？马大和彼得都说弥赛亚是上帝的儿子。（马太福音16：16，约翰福音11；27，参考马太福音26：63）。马可福音中说：“上帝的儿子，耶稣基督福音的起头，”因此我们接受“耶稣是基督，是上帝的儿子。”“你们信了他，就可以因他的名得生命。”（约翰福音20：31，参考路加福音4：41）

And so the question must be answered by Muslims: Whose son is *Al-Masih*, the Messiah? Martha and Peter both answered this question by saying that Messiah is the Son of God (Mt. 16:16; Jn. 11:27 cp. Mt. 26:63). Mark’s Gospel is a record of “Jesus the Messiah, the Son of God” (Mk. 1:1); and it is a feature of the Christian faith that we accept “that Jesus is the Messiah, the Son of God” (Jn. 20:31 cp. Lk. 4:41).

1.2 The nature of Jesus

1.2 耶稣的天性

古兰经(4.171)中说“你们当确信真主和他的众使者，你们不要说三位.....真主是独一无二的主宰”。对于这一点，我们完全赞同。

“Say not “trinity”: desist...for God is one God” (4.171). With this we would totally agree.

本文在前面的一些段落中勾画了“上帝在耶稣中显现”和耶稣有我们的天性之间的细致的平衡关系。因为耶稣有我们人类的天性，我们从圣经中就不难看出耶稣不可能是上帝。最早提出三位一体的时间是在公元325年，早期的基督徒并不知道这个教义，三位一体这个词也从来没有出现在圣经当中。

There is a fine balance to be drawn between those passages which emphasize the degree to which "God was in Christ", and those which highlight his humanity. The latter group of passages make it impossible to Biblically justify the idea that Jesus is God Himself, "very God of very God", as the doctrine of the Trinity wrongly states. (This phrase "very God of very God" was used at the Council of Nicea in 325 A.D., where the idea of God being a 'trinity' was first promulgated; it was unknown to the early Christians.) The word 'trinity' never occurs in the Bible.

关于耶稣基督与上帝之间紧密的关系的最清楚的总结之一是提摩太前书2: 5: “因为只有一位上帝，在上帝和人中间，只有一位中保，乃是降世为人的基督耶稣。”如果我们认真思考那些被强调的文字，我们就会得出下列结论:

One of the clearest summaries of the relationship between God and Jesus is found in 1 Timothy 2:5: "There is **one** God, **and** one **mediator** between God and men, the **man** Christ Jesus". Reflection upon the highlighted words leads to the following conclusions:-

- 因为只有一位上帝，因此耶稣不可能是上帝。如果天父是上帝，耶稣也是上帝，那么就有了两位上帝。“然而我们只有一位上帝，就是父”（哥林多前书8: 6）。因此天父是唯一的上帝。因此就不可能有'God the Son'这个概念出现。'God the Son'“圣子”是一个错误的三位一体的概念，意思是耶稣作为上帝的儿子也是上帝。

我们注意到就是在圣经旧约中也称耶和华为父。(如以赛亚书63:16, 64: 8)

- There being only *one* God, it is impossible that Jesus could be God; if the Father is God and Jesus is also God, then there are two Gods. "But to us there is but one God, the Father" (1 Cor. 8:6). 'God the Father' is therefore the only God. It is therefore impossible that there can be a separate being called 'God the Son', as the false doctrine of the trinity states. The Old Testament likewise portrays Yahweh, the one God, as the Father (e.g. Is. 63:16; 64:8).

-除了一位上帝以外，还有一位中保。“还有”一词是在暗示耶稣基督和上帝之间是有区别的。

- In addition to this one God, there is the mediator, the man Christ Jesus - "...and one mediator...". That word "and" indicates a difference between Christ and God.

- 耶稣基督是“中保”，意思是耶稣是在我们这些有罪的人和无罪的上帝之间，这个中保不可能是无罪的上帝，只能是一个无罪的人，是人就有我们人类的天性。圣经中用到“降世为人的耶稣基督，” ("The *man* Christ Jesus"), 这就毫无疑问地正确指出了耶稣基督是一个人。甚至在耶稣基督升天以后，保罗都没有说过“上帝耶稣基督”

- Christ being the "mediator" means that he is a go-between. A mediator between sinful man and sinless God cannot be sinless God Himself; it had to be a sinless man, of sinful human nature. "The *man* Christ Jesus" leaves us in no doubt as to the correctness of this explanation. Even though he was writing after the ascension of Jesus, Paul does not speak of "the God Christ Jesus".

圣经一直在告诫我们“上帝不是一个人”（民数记23:19,何西阿书11:9），基督本人很明显是“人子”，在圣经新约中多次称呼：“人基督耶稣”（"the *man* Christ Jesus"）。耶稣是“至高者的儿子”（路加福音1: 32），上帝是“至高者”，这告诉我们只有上帝才是至高者。耶稣是一个人，是至高者的儿子，不可能是上帝本身。用“父”和“子”来分别指上帝和耶稣，很显然他们是不同的。

Several times we are reminded that "God is not a man" (Num. 23:19; Hos. 11:9); yet Christ was clearly "the son of man", as he is often called in the New Testament, "the *man* Christ Jesus". He was "the Son of the Highest"

(Lk. 1:32). God being "*The Highest*" indicates that only He has ultimate highness; Jesus being "*the Son of the Highest*" shows that he cannot have been God Himself in person. The very language of Father and Son which is used about God and Jesus, makes it obvious that they are not the same. Whilst a son may have certain similarities to his father, he cannot be one and the same person, nor be as old as his father.

与此相符的是，在上帝和耶稣之间有着很多明显的不同，清楚地表明了耶稣不是上帝本身：

上帝	耶稣
“上帝不会被恶试探”（雅各书1:13）。	基督“他也曾凡事受过试探，与我们一样”（希伯来书4:15）。
上帝不会死…他天生不朽（诗篇90:2；提摩太前书6:16）。	基督死了三天（马太福音12:40；16:21）。
上帝是人不能看见的（提摩太前书6:16；出埃及记33:20）。	人们见过耶稣，并亲手摸过（约翰一书强调这一点）。

In line with this, there are a number of obvious differences between God and Jesus, which clearly show that Jesus was not God himself:-

GOD

JESUS

"God cannot be tempted" (James 1:13).

Christ "was in all points tempted like as we are" (Heb. 4:15).

God cannot die - He is immortal by nature (Ps. 90:2; 1 Tim. 6:16).

Christ died for three days (Mt.12:40; 16:21).

God cannot be seen by men (1 Tim. 6:16; Ex. 33:20).

Men saw Jesus and handled him (1 Jn. 1:1; Lk. 24:39 stress this).

当我们被试探，我们会在趋向罪恶和顺服上帝之间做出选择。我们经常选择违背上帝；基督也面临同样的选择，但他总是选择顺服上帝。尽管基督没有犯过罪，但在他身上仍有犯罪的可能性。说上帝有犯

罪的可能性是不可思议的。我们已经引用过，在撒母耳记下7：12-16中，大卫明确地被上帝应许他的后裔就是基督。其中第14节说基督有犯罪的可能性：“如果他犯了罪，我必用人的杖责打他”。

When we are tempted, we are forced with a choice between sin and obedience to God. Often we choose to disobey God; Christ had the same choices, but always chose to be obedient. He therefore had the possibility of sinning, although he never actually did. It is unthinkable that God has any possibility of sinning. We have shown that the seed of David promised in 2 Samuel 7:12-16 was definitely Christ. Verse 14 speaks of Christ's possibility of sinning: "*If* he commit iniquity, I will chasten him.

耶稣的本性

The nature Of Jesus

“本性”这个词是指我们自然的，根本的状态。圣经只说道有两种本性…上帝的本性和人的本性。由于本性，上帝不会死，不会被试探，等等。很明显，基督在他的生命里没有上帝的这种本性。他的本性是完全的人的本性。从我们对‘本性’这个词下的定义来说，基督耶稣很显然不可能同时有两种本性。基督像我们一样受到试探这一点是至关重要的（希伯来书4：15），因此，通过他对诱惑完美的征服，他能够为我们获得宽恕。那罪恶的欲望，作为我们诱惑的根本，是来自于我们自己（马可福音7：15…23），来自于我们人类本性的深处（雅各书1：13…15）。因此，这就是必然的，基督应该是人类的本性，所以他能够经历并且战胜这些诱惑。

The word 'nature' refers to what we naturally, fundamentally are. The Bible speaks of only two natures - that of God, and that of man. By nature God cannot die, be tempted etc. It is evident that Christ was not of God's nature during his life. He was therefore totally of human nature. From our definition of the word 'nature' it should be evident that Christ could not have had two natures simultaneously. It was vital that Christ was tempted like us (Heb. 4:15), so that through his perfect overcoming of temptation he could gain forgiveness for us. The wrong desires which are the basis of our temptations come from within us (Mk. 7:15-23), from within our human nature (James 1:13-15). It was necessary, therefore, that Christ should be of human nature so that he could experience and overcome these temptations.

希伯来书2: 14...18中很详细地讲到了这一点: ...
Hebrews 2:14-18 puts all this in so many words:-

“儿女（我们）即同有血肉之体，他（基督）也照样成了血肉之体（本性）；特要藉着死，败坏那掌死权的，就是魔鬼。他并不救拨天使；乃是救拨亚伯拉罕的后裔。所以，他凡事该与他的弟兄相同，为要在上帝的事上成为慈悲忠信的大祭司，为百姓的罪献上挽回祭。他自己既然被试探而受苦，就能搭救被试探的人”。

"As the children (us) are partakers of flesh and blood (human nature), he (Christ) also himself likewise took part (i.e. "partook", R.S.V.) of the same (nature); that through death he might destroy...the devil...For verily he took not on him the nature of angels; but he took on him the (nature of the) seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest... to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted".

这一段特别强调了耶稣有着人类本性的事实：“他也照样成了血肉之体”（希伯来书2: 14）。这个短语用了三个有同样意思的词，就是想让我们对这个观点有深刻的印象。他“照样”有了本性；经文本可以说‘他有了这种本性’，但是它强调道，“他也照样有了血肉之体”。希伯来书2: 16同样特意指出基督没有天使的本性，由于他是亚伯拉罕的后裔，他来拯救将会成为亚伯拉罕的后裔的众多的信徒们。因为这一点，基督必需要有人类的本性。在各个方面他“与他的兄弟相同”（希伯来书2: 17）因此上帝会通过基督的牺牲给予我们宽恕。说耶稣没有完全的人性就是对基督最基本的仁慈的言行的无知。

This passage places extraordinary emphasis upon the fact that Jesus had human nature: "He *also himself likewise*" partook of it (Heb. 2:14). This phrase uses three words all with the same meaning, just to drive the point home. He partook "of the *same*" nature; the record could have said 'he partook of IT too', but it stresses, "he partook of the *same*". Hebrews 2:16 similarly labours the point that Christ did not have angels' nature, seeing that he was the seed of Abraham, who had come to bring salvation for the

multitude of believers who would become Abraham's seed. Because of this, it was necessary for Christ to have human nature. In *every* way he had "to be made like unto his brethren" (Heb. 2:17) so that God could grant us forgiveness through Christ's sacrifice. To say that Jesus was not totally of human nature is therefore to be ignorant of the very basics of the good news of Christ.

受洗的信徒无论何时犯了罪，他们都可以通过耶稣基督向上帝祷告，忏悔他们的罪（约翰一书1：9）；上帝知道基督耶稣曾经像其他人一样受过罪恶的试探，但耶稣是无罪的，他战胜了其他人没有抗拒的诱惑。因为如此，“上帝在基督里”就宽恕我们的罪（以弗所书4：32）。因此，去了解基督如何像我们一样受到试探是事关重大的，而且需要我们的本性来使战胜试探成为可能。希伯来书2：14中清楚地陈述基督有“血肉之体”的人的本性使血肉之体战胜试探成为可能。由于本性，“上帝是一个灵”（约翰福音4：24），尽管上帝有物质上的形体，但是当上帝作为一个“灵”（或“魂”）存在时是无骨无肉的（路加福音24：39）。基督有“肉体”的本性意味着他在一生中无论如何也没有上帝的本性。

Whenever baptized believers sin, they can come to God, confessing their sin in prayer through Christ (1 Jn. 1:9); God is aware that Christ was tempted to sin exactly as they are, but that he was perfect, overcoming that very temptation which they fail. Because of this, "God for Christ's sake" can forgive us (Eph. 4:32). It is therefore vital to appreciate how Christ was tempted just like us, and needed to have our nature for this to be possible. Hebrews 2:14 clearly states that Christ had "flesh and blood" nature to make this possible. "God is Spirit" (Jn. 4:24) by nature and although He has a material body, as "Spirit" He does not have flesh and blood. Christ having "flesh" nature means that in no way did he have God's nature during his lifetime.

从前的人们为了信守上帝的道所做出的努力，即完全战胜诱惑，都以失败告终。因此“上帝就差遣自己的儿子成为罪身的形状，作了赎罪祭，在肉体中定了罪案”（罗马书8：3）。

Previous attempts by men to keep God's word, i.e. to totally overcome temptation, had all failed. Therefore "God sending his own Son in the

likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh" (Rom. 8:3 A.V. mg.).

“罪”是指我们天生就有的对罪恶的自然倾向性。上帝已经给我们指出了道路，并且自一条道路还继续存在，“罪的工价就是死亡”。为了走出这个困境，人们需要外界的帮助。人们自己看起来做不到尽善尽美；肉体不能救赎肉体，过去不能，现在也不能。上帝因此介入其中，派给我们他自己的儿子做榜样，因为耶稣有着我们的“罪身”，同我们一样受到犯罪的试探。与其他人不同的是，基督战胜了所有的试探，尽管他有着与我们同样多的失败和行恶的可能性。罗马书8：3中将基督的本性描述成“罪体”。在前几行的诗句中，保罗说道在肉体里是如何“没有良善”，肉体是如何自然地与顺从上帝作对（罗马书7：18…23）。在罗马书8：3这一段里读到基督有着“罪体”时非常非常令人惊讶的。正因为如此以及耶稣对肉体的胜利，我们才有了从肉体中逃脱罪的道路；耶稣强烈地意识到他自己本性中的罪恶。他曾被称作“良善的夫子”，含义是他是“良善的”并且有着完美的本性。耶稣回答道：“你为什么称我是良善的？除了上帝一位之外，再没有良善的”（马可福音10：17，18）。又有一次，人们看见他所行的神迹，就信了他的名。耶稣却并不利用这一点，因为“他知道万人，也用不着谁见证人怎样：因他知道人心里所存的”。（约翰福音2：23…25，希腊文）。因为他对人类本性的极大了解（“他知道万人”），基督不想让人们夸奖他自己，因为他知道他的本性中有着如何的罪恶。

"Sin" refers to the natural proneness to sin which we have by nature. We have given way to this already, and continue to do so, and "the wages of sin is death". To get out of this predicament, man needed outside help. He himself seemed incapable of perfection; it was and is not within flesh to redeem the flesh. God therefore intervened and gave us His own Son, who had our nature, with all the promptings to sin which we have. Unlike every other man, Christ overcame every temptation, although he had the possibility of failure and sinning just as much as we do. Romans 8:3 describes Christ's human nature as "sinful flesh". A few verses earlier, Paul spoke of how in the flesh "dwelleth no good thing", and how the flesh naturally militates against obedience to God (Rom. 7:18-23). In this context it is all the more marvellous to read that Christ had "sinful flesh" in Romans 8:3. It was because of this, and his overcoming of that flesh, that we have a way of escape from our flesh; Jesus was intensely aware of the sinfulness of his own nature. He was once addressed as "Good master", with the implication that

he was "good" and perfect by nature. He responded: "Why callest thou me good? There is none good but one, that is, God" (Mk. 10:17,18). On another occasion, men started to testify of Christ's greatness due to a series of outstanding miracles which he had performed. Jesus did not capitalize on this "because he knew all, and needed not that any should testify of man: for he knew what was in man" (Jn. 2:23-25, Greek text). Because of his great knowledge of human nature ("he knew *all*" about this), Christ did not want men to praise him personally in his own right, seeing that he knew how evil his own human nature was.

耶稣的人性

The Humanity Of Jesus

福音的记载提供了很多例子，它们说明了耶稣具有多么完整的人性。据记载他曾经非常疲劳，不得不坐下来饮井中的水（约翰福音4：6）。看到拉撒路死的时候“耶稣哭了”（约翰福音11：35）。最重要的是，他最后的受难可以为他人性的足够证据：“我现在心里忧愁”，在他向上帝恳求脱离在十字架上的死时，他承认这一点（约翰福音12：27）。他“祷告说，我的父啊，倘若可行，求你叫这杯（受苦和死亡）离开我；然而，不要照我的意思，只要照你的意思”（马太福音26：39）。这表明在某些方面耶稣基督自己的“意愿”，或者愿望，与上帝的有所不同。The Gospel records provide many examples of how completely Jesus had human nature. It is recorded that he was weary, and had to sit down to drink from a well (Jn. 4:6). "Jesus wept" at the death of Lazarus (Jn. 11:35). Most supremely, the record of his final sufferings should be proof enough of his humanity: "Now is my soul troubled", he admitted as he prayed for God to save him from having to go through with his death on the cross (Jn. 12:27). He "prayed, saying, O my Father, if it be possible, let this cup (of suffering and death) pass from me; nevertheless not as I will, but as thou wilt" (Mt. 26:39). This indicates that in some ways Christ's 'will', or desires, was different from that of God.

在基督的整个生命中，为了准备这最后的十字架上的审判，他一直将自己的意愿服从于上帝的意愿：“我凭着自己不能做什么，我怎么听见，就怎么审判。我的审判也是公平的，因为我不求自己的意思，只求那差我来者的意思”（约翰福音5：30）。基督和上帝的意愿之间的区别，可以作为耶稣不是上帝的充分的证据。

During his whole life Christ had submitted his will to that of God in preparation for this final trial of the cross: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (Jn. 5:30). This difference between Christ's will and that of God is proof enough that Jesus was not God.

我们期望一生中都能在学习上帝的知识中成长，从我们生活中所经历的试探中不断学习。在这一点上，耶稣是我们伟大的榜样。并不是上帝的光辉照耀在他的身上，他就有了关于上帝的全部的知识，不用学习就能比我们更了解上帝。孩提时代“耶稣的智慧和身量（即精神上的成熟，参考以弗所书4：13），并上帝和人喜爱他的心，都一齐增长”（路加福音2：52）。“孩子渐渐长大，强健起来，充满智慧（路加福音2：40）。这两段诗句描绘了他身体上和精神上的同时发展；是在自然和精神上的成长过程。如果“上帝的儿子”，像阿森希安信条中关于‘三位一体’所说的也是上帝的话，这是不可能的。甚至在他生命即将结束之前，基督承认了他不知道他第二次到来的确切时间，尽管他的父知道（马可福音13：32）。

Throughout our lives we are expected to grow in our knowledge of God, learning from the trials which we experience in life. In this, Jesus was our great example. He did not have complete knowledge of God beamed into him any more than we have. From childhood "Jesus increased in wisdom and stature (i.e. spiritual maturity, cp. Eph. 4:13), and in favour with God and man" (Lk. 2:52). "The child grew, and waxed (became) strong in spirit" (Lk. 2:40). These two verses portray Christ's physical growth as being parallel to his spiritual development; the growth process occurred in him both naturally and spiritually. If "The Son is God", as the Athanasian Creed states concerning the 'Trinity', this would not have been possible. Even at the end of his life, Christ admitted that he did not know the exact time of his second coming, although the Father did (Mk. 13:32).

服从上帝的意愿是需要我们经过一段时间来领悟的。基督也曾经经历这一过程来领悟对他的父的服从，如每个儿子对自己的父亲所做的一样。“他虽然为儿子，还是因所受的苦难学了顺从（顺从上帝）；他既得以完全（即精神上的成熟），就为凡顺从他的人成了永远得救的根源”，是他精神上完全、彻底成熟的结果（希伯来书5：8，9）。腓立比书2：7，8节（话题27中进一步解释）记录了耶稣精神成长的同样过程，在他死于十字架时达到顶点。他“反倒虚己，取了奴仆的形像（行为，举止），成为人的样式...他自己卑微，存心顺从...且死在十字架上”。

这里用到的语言阐明了耶稣如何有意识地事先塑造他精神上的发展，使他自己更加卑微，因此最后他“顺从了”上帝让他死在十字架上的意愿。这样，作为他受难的回应而是“得以完全”。

Obedience to God's will is something which we all have to learn over a period of time. Christ also had to go through this process of learning obedience to his Father, as any son has to. "Though he were a Son, yet learned he obedience (i.e. obedience to God) by the things which he suffered; and being *made* perfect (i.e. spiritually mature), he became the author of eternal salvation" as a result of his completed and total spiritual growth (Heb. 5:8,9). Philippians 2:7,8 (further commented on in Digression 27) records this same process of spiritual growth in Jesus, culminating in his death on the cross. He "*made* himself of no reputation, and *took upon him* the form (demeanour) of a servant...he *humbled himself* and *became* obedient unto...the death of the cross." The language used here illustrates how Jesus consciously forged ahead in his spiritual development, making himself more and more humble, so that finally he "*became* obedient" to God's desire that he should die on the cross. Thus he was "*made* perfect" by correctly responding to his sufferings.

由此显而易见，为求正义耶稣做出了有意识的个人的努力；他绝不是被上帝强迫才这样做的，如果那样他只是一个傀儡。耶稣真的爱我们，正因为爱他在十字架上献出了自己的生命。如果是上帝强迫他死在十字架上的，那么不断强调基督对我们的爱就变得很虚伪（以弗所书5：2，25；启示录1：5；加拉太书2：20）。如果耶稣是上帝，那么他就没有选择，只能做到完美、然后死在十字架上。可耶稣的**确有**这些选择，他让我们体会到他的爱，我们因此能够和他发展某种联系。

It is evident from this that Jesus had to make a conscious, personal effort to be righteous; in no way was he forced to be so by God, which would have resulted in him being a mere puppet. Jesus truly loved us, and gave his life on the cross from this motive. The constant emphasis upon the love of Christ for us would be hollow if God forced him to die on the cross (Eph. 5:2,25; Rev. 1:5; Gal. 2:20). If Jesus was God, then he would have had no option but to be perfect and then die on the cross. That Jesus *did* have these options, makes us able to appreciate his love, and to form a personal relationship with him.

因为基督自愿地献出他的生命，所以上帝喜悦他：“我父爱我，因我将命舍去...没有人夺我的命去，是我自己舍的”（约翰福音10: 17, 18）。上帝对基督自愿的顺从是如此的喜悦，这很难让人相信耶稣就是上帝，并且以这种与罪人有着某种象征性关联的形体生活过（马太福音3: 17; 12: 18; 17: 5）。上帝对儿子这种顺从的喜悦的记录，足以证明耶稣基督是有违背上帝的意愿的可能性，但是他自觉地选择了顺从。

It was because of Christ's willingness to voluntarily give his life, that God was so delighted with him: "Therefore doth my Father love me, because I lay down my life...No man taketh it from me, but I lay it down of myself" (Jn. 10:17,18). God being so pleased with Christ's willing obedience is hard to understand if Jesus was God, living out a life in human form as some kind of tokenistic association with sinful man (Mt. 3:17; 12:18; 17:5). These records of the Father's delight in the Son's obedience, is proof enough that Christ had the possibility of disobedience, but consciously chose to be obedient.

基督对拯救的必要性

CHRIST'S NEED OF SALVATION

因为他的人性，耶稣像我们有的一样体验了疾病和疲劳等等。如果没有死在十字架上，他也会因为其它原因死去，比如说年老。从这一点来看，耶稣需要上帝将其从死亡中拯救出来。耶稣强烈地承认这一点：他“大声哀哭，流泪祷告，恳求那能救他免死的主，就因他的虔诚蒙了应允”（希伯来书5: 7）。基督恳求上帝救他免死的事实也排除了任何他就是上帝的可能性。在基督复活以后，死也就“不在作他的主了”（罗马书6: 9），表明死曾经做过他的主。

Because of his human nature, Jesus experienced minor illnesses, tiredness etc. just as we do. It therefore follows that if he had not died on the cross, he would have died any way, e.g. of old age. In view of this, Jesus needed to be saved from death by God. Intensely recognizing this, Jesus "offered up prayers and supplications with strong crying and tears unto him (God) that was able to save him from death, and was heard for his piety" (Heb. 5:7 A.V. mg.). The fact that Christ had to plead with God to save him from death rules out any possibility of him being God in person. After Christ's resurrection,

death had "no more dominion over him" (Rom. 6:9), implying that beforehand it did.

诗篇中很多章节都预见了耶稣的存在；当新约全书中引用了一些诗篇中关于基督的诗句时，可以合理地假设诗篇中很多其他的诗句也是关于他的。在很多基督需要上帝拯救的场合都被加以强调：

Many of the Psalms are prophetic of Jesus: when some verses from a Psalm are quoted about Christ in the New Testament, it is reasonable to assume that many of the other verses in the Psalm are about him too. There are a number of occasions where Christ's need for salvation by God is emphasized:-

- 诗篇第91：11, 12后来被马太福音4:6中引用。诗篇第91章第16节预言上帝如何给予耶稣拯救：“我要使他足享长寿（永生），将我的救恩显明给他”。诗篇69：21谈到耶稣基督的受难，（马太福音27：34）。诗篇69章整章都在描绘耶稣基督在十字架上的思想：“上帝啊，求你救我，.. 求你因我的仇敌把我赎回.....愿你的救恩将我安置在高处。”（诗篇69：1，18，29）

- **Psalm 91:11,12** is quoted about Jesus in Matthew 4:6. Psalm 91:16 prophesies how God would give Jesus salvation: "With long life (i.e. eternal life) will I satisfy him, and shew him my salvation."- **Psalm 69:21** refers to Christ's crucifixion (Mt. 27:34); the whole Psalm describes Christ's thoughts on the cross: "Save me, O God...Draw nigh unto my soul, and redeem it...Let thy salvation, O God, set me up on high" (vs. 1,18,29).

- 诗篇第89章是对上帝关于基督对大卫的承诺的解释。关于耶稣，诗篇第89:26预言：“他要称呼我（上帝）说，你是我的父，是我的上帝，是拯救我的磐石”。

- **Psalm 89** is a commentary upon God's promise to David concerning Christ. Concerning Jesus, Psalm 89:26 prophesies: "He shall cry unto me (God), Thou art my father, my God, and the rock of my *salvation*."

基督恳求能救他免死的主并蒙了应允；他被应允是因为他的虔诚，不是因为他在‘三位一体’中的地位（希伯来书5：7）。上帝使耶稣复活并荣耀他永生，这是新约全书主题中的重点：

Christ's prayers to God for salvation were heard: he was heard because of his **personal spirituality**, not because of his place in a 'trinity' (Heb. 5:7). That *God* resurrected Jesus and glorified him with immortality is a major New Testament theme:-

- “上帝...已经叫耶稣复活且用右手将他高举，叫他作君王、作救主”（使徒行传5：30，31）。
 - "*God...raised up Jesus...Him hath God exalted with his right hand to be a Prince and a Saviour*" (Acts 5:30,31).
- “上帝...已经荣耀了他的儿子耶稣...上帝叫他从死里复活了”（使徒行传3：13，15）。
 - "*God...hath glorified his Son Jesus...whom God hath raised from the dead*" (Acts 3:13,15).
- “这耶稣，上帝已经叫他复活了”（使徒行传2：24，32，33）。
 - "*This Jesus hath God raised up*" (Acts 2:24,32,33).
- 当耶稣向上帝要求荣耀他时，自己承认了所有这些（约翰福音17：5参考13：32；8：54）。
 - *Jesus himself recognized all this when he asked God to glorify him* (Jn. 17:5 cp. 13:32; 8:54).

如果耶稣就是上帝，鉴于上帝不会死，所有这些强调就很不适宜。耶稣如果是上帝，那么他就不需要被拯救。是上帝使耶稣荣耀，证明了上帝的荣耀高于耶稣和他们之间的区别。无论如何基督也不会是像英国大教堂39条款第一条所说的，是“绝对的、永生的上帝，耶稣（有着）两种本性...神性和人性”。这条教义是错误的，因为一个人只能有一种本性。我们服从这些充分的证据：基督有着我们的人性。

If Jesus was God Himself, then all this emphasis would be out of place, seeing that God cannot die. Jesus would not have needed saving if he were God. That it was God who exalted Jesus demonstrates God's superiority over him, and the separateness of God and Jesus. In no way could Christ have been "very and eternal God (with) two...natures...Godhead and **manhood**", as the first of the 39 Articles of the [apostate] Church of England states. By the very meaning of the word, a being can only have one nature. We submit that the evidence is overwhelming that Christ was of our human nature.

因此你也能够明白穆斯林的信仰中也包含着一些真正的基督教的教义。只有一位上帝，耶稣不是上帝。耶稣的母亲也不是上帝的母亲。尽管真正的基督教与伊斯兰教存在着根本的不同，但是二者之间还是有着共同点的。就像保罗在对他的听众讲话时总是寻找共同点一样，他看见雅典人所崇拜的“未识之神”（使徒行传17：23），保罗借用这个词来告诉雅典人没有另一位上帝，我也告诉你：上帝只有一位，就是你们正在崇拜但是还没有理解的那一位。古兰经已经告诉你们耶稣由童贞女马利亚所生，从不犯罪，他已经升天，还将第二次降临，其实这些知识已经足够使你们明白关于耶稣基督的正确答案。

And so you can see that there are certain similarities between what Muslims believe and the true message of real Christianity. There *is* one God; and Jesus was *not* God. Nor was his mother Mary the mother of God. Whilst true Christianity and Islam *are* fundamentally different, there is here some common ground. I feel rather like Paul, who also sought common ground with his audiences: "What you worship as unknown, this I declare to you" (Acts 17:23). It isn't another God I put to you: but rather the same God which you have been worshipping in ignorance. The Qur'an acknowledges the virgin birth, sinless-ness, ascension and second coming of Jesus; these are actually the springboard for appreciating the real answer which God has given in Jesus to man's need.

The death of Jesus

1.3 耶稣的死亡

穆罕默德承认耶稣是弥赛亚，在古兰经中有11次这样称呼耶稣。但是在圣经旧约中非常明确地预言了弥赛亚将怎样去死。弥赛亚从本性来说是一个人，并不是上帝，尽管他不是一个人。然而在古兰经的其它场合却说弥赛亚只不过是上帝的一个仆人或者先知(43.59; 5.78)。闪族人（指犹太人、阿拉伯人、古代的巴比伦人和亚述人）很明白弥赛亚是一个尊称，与其他的任何一位先知是不同的（在马可福音8：28，29中可以看到二者的不同。）。。。。。

Muhammad accepted Jesus as the Messiah and 11 times in the Qur'an calls Him this [*Al-Masih*]. And yet the Old Testament prophecies of Messiah make it clear that He was to die; and that although He would be human, and not God Himself, He would be somehow more than man. Yet in other places the Qur'an claims He was no more than a servant or messenger (43.59; 5.78). Semitic peoples understood clear enough that Messiah was and is a title far different to that of any other prophet (see the difference between the two in Mk. 8:28,29)。。。

因此，在古兰经(5.75)中说：“弥赛亚，麦尔彦（马利亚）之子麦西哈（耶稣），只是一个使者，”这句话是存在着自相矛盾的地方的。耶稣本人也指出大卫王也认为弥赛亚将要比自己伟大。“耶稣说，这样，大卫被圣灵感动，怎么还称他为主。说，主对我主说，你坐在我的右边，等我把你仇敌，放在你的脚下。大卫既称他为主，他怎么又是大卫的子孙呢？”（马太福音22：43-45）。请注意古兰经中的弥赛亚并不是一个阿拉伯词汇，这个词汇在古兰经中只用在耶稣身上。“那些伟大的穆斯林学者也承认弥赛亚是一个外来词汇”（古兰经中的外语词汇第265页。作者：Jeffrey）。

弥赛亚这样一个词汇产生于旧约但以理书9：25，26中：“你当知道，当明白，从出令重新建造耶路撒冷，直到有受膏君(即弥赛亚)的时候，必有七个七和六十二个七。正在艰难的时候，耶路撒冷城连街带濠都必重新建造。过了六十二个七，那受膏者必被剪除，一无所有。必有一王的民来毁灭这城和圣所，至终必如洪水冲没。必有争战，一直到底，荒凉的事已经定了。”

。。。It is a contradiction in terms to say that “The Messiah, Son of Mary, was no more than an apostle” (5.78). Jesus Himself pointed out that David

thought that the Messiah would be greater than him: “ He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?” (Mt. 22:43-45). Note that *Masih* is not an Arabic word; it is a word imported into the Qur’an and used solely of Jesus. “The greatest Muslim scholars such as Zamakhshari and Baidawi... admitted that it was a borrowed word” (Jeffrey, *The Foreign Vocabulary Of The Qur’an* p. 265). Yet the idea of *Messiah* in the Old Testament is based on Daniel 9:25,26: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined”. The Messiah was to die (“be cut off”). Yet He was to come before God Himself, and be given an eternal Kingdom on earth : “I saw in the night visions, and, behold, one like unto the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is and everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7:13,14).

这些经文说，弥赛亚会死去(“be cut off”)。但是他将会复活并出现在上帝的面前，上帝将把在地上建立的永恒的王国交给他：“我在夜间的异象中观看，见有一位像人子的，驾着天云而来，被领到亘古常在者面前，得了权柄，荣耀，国度，使各方，各国，各族的人都事奉他。他的权柄是永远的，不能废去。他的国必不败坏。”（但以理书7：13，14）

而古兰经却说：“他们说：「我们确已杀死麦尔彦(玛丽亚)之子麦西哈·尔撒(耶稣)，真主的使者。」他们没有杀死他，也没有把他钉死在十字架上.....他们没能确实地杀死他。” (4.157)

“They [the Jews] said in boast “We killed Christ Jesus the son of Mary”. But they killed him not, nor crucified him, but so it was made to appear to them...for a surety they killed him not” (4.157).

古兰经否认了上帝献出的耶稣为我们而死，这样就不能看到上帝显示给人类的崇高的爱。因为耶稣为我们所作的牺牲是我们所能体会到的

最崇高的爱的精髓：“上帝爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生，.....上帝差他独生子到世间来，使我们借着祂得生，上帝爱我们的心，在此就显明了。不是我们爱上帝，乃是上帝爱我们，差他的儿子，为我们的罪作了挽回祭，这就是爱了。”（约翰福音3：16，约翰1书4：9，10）。

To deny that God gave Jesus to die for us is to turn away from the height of love which God showed. In the sacrifice of Jesus we see the very essence of love: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life...In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (Jn. 3:16; 1 Jn. 4:9,10).

穆斯林似乎认为上帝是通过给我们某些东西例如健康、财富来显示他的爱。但是这是一种迷失方向的观点。上帝显示他的爱的最精粹之处是献上了他的独生子。我们可能疾病缠身、也不富裕，但是上帝让他的独生子为我们罪而死是我们生命体验中最能感受到快乐和恩典的所在。因为上帝是如此的深爱着耶稣，这就是我们能够得到拯救的保证。（罗马书8:32,38,39）。伊斯兰教在评论亚伯拉罕/亚伯兰自愿献出自己的儿子时，认为这是一个人能够显示爱的最高形式。因此，上帝献出自己的独生子，这该是多么伟大崇高的爱！而伊斯兰教却否认二者之间的联系，否认上帝的儿子为我们的拯救而死。

Muslims seem to think that the love of God is shown by giving us *things* like health, wealth etc. But this is missing the point. The quintessence of the love of God is that He gave His Son. We may not be wealthy nor healthy; but the gift of God's Son to die for our sins is what imparts a joy and grace to the whole experience of life and living. And there is an assurance that because God *so* gave Jesus, we will be granted “all things” of salvation: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?...For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:32,38,39). Islamic commentary on Abraham / Ibrahim's willingness to offer his son is that a man could show no greater love than to offer his son. So, what greater love could God show than to offer *His* Son for us, whom He so

loved? And yet Islam refuses to make this connection: they deny that God would be prepared to offer His Son to die.

以赛亚书第53章预言到耶稣的受难。耶稣引用这一节经文告诉他的门徒们他将遭受的苦难：“我告诉你们，经上写着说，他被列在罪犯之中。这话必应验在我身上，因为那关系我的事，必然成就。”（路加福音22：37）。耶稣很清楚地预言到他的死亡：“我是从天上降下来生命的粮。人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人之生命所赐的。（约翰福音6：51）耶稣还对门徒说，“人子将要被交在人手里。他们要杀害他，第三日他要复活……看哪，我们上耶路撒冷去，人子要被交给祭司长和文士。他们要定他死罪。”（马太福音17:22,23; 20：18, 19, 28）。并且耶稣也准备去死。（马太福音26：39）。耶稣知道将要发生的事情，但是他还是继续走他的路，耶稣没有逃避。（约翰福音18：4）

Isaiah 53 is a prophecy of the crucifixion. Jesus applied Isaiah 53 to His own sufferings: “I tell you that this scripture must be fulfilled in me, ‘And he was numbered with transgressors’; for what is written about me has its fulfilment” (Lk. 22:37). He clearly predicted His own death: “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world...The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again...Behold, we go up to Jerusalem: and the Son of man shall be betrayed unto the chief priests and unto the scribes and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again...Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Jn. 6:51; Mt. 17:22,23; 20:18,19,28). And He was willing to die (Mt. 26:39). He knew all that was going to happen, and yet He went along with it; He didn’t run away (Jn. 18:4).

这是一整套的连贯的真理，一件事情导致另外一件事情的发生。耶稣是上帝的独生子，上帝献上自己的独生子来显示他对我们的爱。约翰把这些事情联系在一起。这些记录和伊斯兰教形成了鲜明的对比。伊斯兰教认为上帝对人的爱就是给我们物质上的满足，就像一个好的主人总是会奖励一个忠心的仆人一样。然而上帝对人的爱却是献上了自己的独生子，这让我们感到充满了热情，受感动，我们无论如何都不能够无动

于衷。这就解释了为什么在古兰经中有99处称呼上帝的地方，但是却没有任何一处称呼上帝为“父”。

在新约圣经中我们经常称呼上帝为“天父”。我们是上帝的儿女（罗马书8：14-16）。耶稣神圣的出生，为我们打开了一扇神奇的大门，从这一扇门进去，我们也能够成为永生的上帝的儿子：“凡接待他的，就是信他名的人，他就赐他们权柄，作上帝的儿女。”（约翰福音1：12）。因为伊斯兰教拒绝接受耶稣是上帝的儿子，他们也不接受上帝是他们在天上的父亲的观点，他们把上帝当成是一个遥远的存在，上帝只是毫不徇情地审判罪恶的人，奖励那些顺服的人。他们把上帝看成一个主人，人只是上帝的奴仆。

基督教认为上帝爱我们就像父亲热爱自己的孩子一样，伊斯兰教却没有这样的观点。因此很容易明白：为什么伊斯兰教会否定上帝的无尽的爱。伊斯兰教关上了那些想成为永生上帝儿女的大门。约翰1书3：1中表达的很清楚：“你看父赐给我们是何等的慈爱，使我们得称为上帝的儿女。我们也真是他的儿女。世人所以不认识我们，是因未曾认识他。”

There is a system of truth whereby one true thing leads to another. The fact that Jesus was the begotten Son of God shows His love. These ideas are often linked in John's writings. The love of God is expressed to us in that He gave that only begotten Son to die for us. This makes a sharp contrast with Islam, which understands the love of God to be shown to us through His material gifts to us in this life, as a kind master may reward an obedient slave. Yet the love of God in giving His Son is so infinitely more passionate, gripping, tragic, and thereby the more demanding of response. This explains why in the 99 titles of God found in the Qur'an, never do we read of Him as "Father". And yet this is the most common title for God in the New Testament. We can now become the Sons of God, His very own dear children (Rom. 8:14-16). The Divine parentage of Jesus, that God Himself had a son, opened up the wonderful possibility that we might become the Sons of this same God: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jn. 1:12). Because Islam has rejected the Divine parentage of Jesus, they have rejected the concept of God as their Father, and instead leave God as a distant being who mechanically judges sin and rewards the obedient. They see God as a master who owns a human servant: not as a Father who has a precious child. Quite simply, Islam denies the extent of the love of God; it shies away from a God who offers a close, constant, passionate relationship with those who wish to become His children. 1 John 3:1 says it all: "Behold, what manner of love the

Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not”.

请注意上帝是我们在天上的父亲，这一身份是一项在圣经旧约中就有一项法则。（见诗篇103: 13, 雅歌3: 12, 以赛亚书64: 8, 玛拉基书2: 10）。父亲/儿子关系与主人/奴仆关系的差别在于前者之间存在着爱、恩典、关心。而主人/奴仆之间只是一种权利和义务的关系。我们进入拯救的大门，因为“因为你们的父，乐意把国赐给你们。”（路加福音12: 32）。人与上帝之间的这种奇妙的约定将给人类带来一种充满爱与恩典、富于同情心的生活，这种生活场景是在伊斯兰教里面是看不到的。马太福音17: 25, 26中耶稣曾经描绘了两种制度之间的差别：“有收丁税的人来见彼得说，你们的先生不纳丁税吗？彼得说，纳。他进了屋子，耶稣先向他说，西门，你的意思如何。世上的君王，向谁征收关税丁税。是向自己的儿子呢？是向外人呢？彼得说，是向外人。耶稣说，既然如此，儿子就可以免税了。”因为我们是上帝的子女，我们也被免除了债务……当然我们时刻要怀着感恩的心情。在感恩中将我们欠上帝和他的儿子的债变成在传福音上欠其他人的债。（罗马书1:14）

Note that the Fatherhood of God was in principle taught in the Old Testament too (Ps. 103:13; Prov. 3:12; Is. 64:8; Mal. 2:10). The difference between a father / child relationship and a master/ servant one is that the basis of relationship is in the first one, love, grace, and care exist simply for reason of the fact that the child exists. The master / servant one is on the basis of duty and payment. We enter salvation only because it is our Father’s good pleasure to grant it to us (Lk. 12:32). This wonderful covenant relationship will result in a far more loving, grace-filled, compassionate life than that found in Islam. Jesus drew out the essential difference between the two systems in Matthew 17:25,26: “...What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free”. We as God’s children are free, under no obligation...apart from the endless obligation of gratitude and gracious response. Our debt to the Father and His Son becomes transmuted into a debt to all men (Rom. 1:14).

所以我们基督徒只需要简单地祷告说：“天父……”（马太福音6: 9），而穆斯林则必须在祷告时称呼上帝的名说：“奉至仁至慈的真主之名一切赞颂，全归真主，全世界的主，至仁至慈的主，报应日的主。”（1.2-4).我们称上帝是我们的父亲并不是降低了上帝的

身份，实际上是上帝提高了我们的身份，使我们向他更加地靠近。那些受洗归于耶稣基督的人，他们也是上帝的儿女。“既是儿女，便是后嗣，就是上帝的后嗣，和基督同作后嗣。如果我们和他一同受苦，也必和他一同得荣耀。”（罗马书8：17）

All this is why the Christian prays simply: “Our Father” (Mt. 6:9); whereas the Muslim must pray: “Praise be to God, the Lord of the worlds, the Compassionate, the Merciful, Master of the Day of Reckoning” (1.2-4). We do not demean God by speaking of Him as Father; He has instead elevated us up nearer to His level, in that for those baptized into Christ, they too are Sons of God, joint heirs with His only begotten Son: “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together ” (Rom. 8:17).

上帝的爱已经展现给我们，上帝的爱要求我们向我们的主耶稣那样，因为耶稣是上帝的儿子，他为我们而死，我们能够像他那样：“亲爱的弟兄阿，我们应当彼此相爱。因为爱是从上帝来的。凡有爱心的，都是由上帝而生，并且认识上帝。没有爱心的，就不认识上帝。因为上帝就是爱。上帝差他独生子到世间来，使我们借着祂得生，上帝爱我们的心，在此就显明了。不是我们爱上帝的，乃是上帝爱我们，差他的儿子，为我们的罪作了挽回祭，这就是爱了。亲爱的弟兄阿，上帝既是这样爱我们，我们也当彼此相爱。……上帝爱我们的心，我们也知道也信。上帝就是爱。住在爱里面的，就是住在上帝里面，上帝也住在他里面。”

（约翰1书4：7-11，16）耶稣是上帝的儿子的身份为我们打开了一扇被上帝接纳成为上帝的儿女的大门：“及至时候满足，上帝就差遣他的儿子，为女子所生，且生在律法以下，要把律法以下的人赎出来，叫我们得着儿子的名分。你们既为儿子，上帝就差他儿子的灵，进入你们（原文作我们）的心，呼叫阿爸，父”（加拉太书4：4-6）我们“既是儿女，便是后嗣，就是上帝的后嗣，和基督同作后嗣。”（罗马书8：17），就像耶稣对上帝呼叫“阿爸，父”一样。因此我们也能在上帝里面。（马可福音14：36，参考罗马书8：15，16）

。。。。 The love of God was revealed and is required of us, simply because Jesus was the Son of God, given to die to enable us to reach up to the level where He was and is: “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God

so loved us, we ought also to love one another...And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him”(1 Jn. 4:7-11,16). The Sonship of Jesus opened the way for us to become adopted sons of God: “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father “ (Gal. 4:4-6). We are “heirs of God and fellow heirs with Christ” (Rom. 8:17). As Jesus cried “Abba, Father”, so can we who are in Him (Mk. 14:36 cp. Rom. 8:15,16). The love of God is revealed in that He sent His son to die for us (1 Jn. 4:9,10; Rom. 5:8).

上帝的爱通过他派遣自己的独生子耶稣为我们而死显现出来。（约翰1书4：9，罗马书5：8）。耶稣的爱同样通过他的死亡为我们显示出来：“人为朋友舍命，人的爱心没有比这个大的。...逾越节以前，耶稣知道自己离世归父的时候到了。他既然爱世间属自己的人，就爱他们到底。”（约翰福音15：13；13：1）否认耶稣的死亡就是否认他的爱，就会阻止我们就不会被他的牺牲所感动以致让自己的生命发生改变。The love of Jesus likewise was crystallized in His death: “Greater love hath no man than this, that a man lay down his life for his friends...now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end” (Jn. 15:13; 13:1). To deny that He died is to deny this love, and to preclude ourselves from being touched and transformed by its very existence.

“惟有基督在我们还作罪人的时候为我们死，上帝的爱就在此向我们显明了。”（罗马书5：8）圣经里的上帝同伊斯兰教中的真主相距甚远：伊斯兰教认为真主通过赐给他们足够的财富来爱那些顺服他的人。在圣经中的浪子的比喻之中，父亲是跑出去欢迎那位曾经犯错、还在疑惑当中的儿子。（路加福音15：20）。这种观点和古兰经 ；:的看法正好相反“真主的确不喜爱浪子（过分的人）。6. 141” “真主确是不喜欢浪子（过分者）7. 31。”

上帝是我们的上帝，上帝是可以寻找的、与我们“相近的”，距离并不遥远。（以赛亚书55：6）。上帝也不是像古兰经中所说的那样和我们是完全不同的。我们是照着上帝的形像造的。（创世记1：27，雅

各书 3: 9) 我们是照着上帝的样式造的, 就像孩子和父亲相似一样。
(以弗所书 5: 1) 我们能够成为圣洁的, 因为上帝是圣洁的。(利未记 19: 2), 我们“要完全, 象……天父完全一样。”(马太福音 5: 48)。我们“既是儿女, 便是后嗣, 就是上帝的后嗣, 和基督同作后嗣。”(罗马书 8: 17), 我们希望“得与上帝的性情有份。”(彼得后书 1: 4)。

“愿你裂天而降, 愿山在你面前震动, ”(以赛亚书 64: 1) 到那个时候, 耶稣将参与人类的事务, 这就是我大声呼吁你接受上帝、接近上帝的原因。如果你接受上帝的儿子, 他的牺牲就是为了你, (也为了我们), 耶稣已经为你开创了一条道路: 你可以摆脱人性的罪恶, 通过受洗归于他, 你的罪恶将被赦免并获得新的生命。

The love of God and Jesus was shown therefore in that while we were yet sinners, Christ died (Rom. 5:8). This is a far cry from the Islamic God who 'loves' those obedient to Him by giving them material blessings. In the parable of the prodigal son, the Divine Father runs out to welcome the doubting son (Lk. 15:20). This stands in direct contrast to 6.141; 7.31: "God loves not the prodigal...the wasters". The story of the prodigal son being welcomed by the Father running out to meet him is just so powerful. This God is our God. He is not a God far away, but a God who is near (Is. 55:6). He is not a God who is totally different to us, as the Qur'an claims. He created us in His image (Gen. 1:27; James 3:9). We are to be imitators (Greek 'mimickers') of Him, as beloved children (Eph. 5:1). We are to be holy, because He is holy (Lev. 19:2); perfect, because He is perfect (Mt. 5:48). We are "heirs of God and fellow heirs with Christ" (Rom. 8:17), hoping to "become partakers of the divine nature" (2 Pet. 1:4). In the cross, God rent the heavens and came down to be involved in the tragedy of humanity (Is. 64:1). 参与tent and passion of His involvement with us; and this is why I unashamedly appeal to you, to not keep God afar off. But let Him come near to you, in accepting that He had a Son, whom He gave to die to you, to make that way of escape for you from your own humanity...and appropriate that death and resurrection to yourself through the act of baptism.

在耶稣的死亡这个主题上伊斯兰教和基督教是存在分歧的。古兰经上说: “他们没有杀死他, 也没有把他钉死在十字架上, ”(4.157)。但是圣经中记载的正和古兰经相反: “你们就借着无法之人的手, 把他(耶稣)钉在十字架上杀了。”(使徒行传 2: 23) 古兰经并没有记载耶稣后来的事情。仅仅说: “事情就是这样”, 我们要得到答案: 耶稣到底

最后怎样了？为什么会这样？古兰经却没有给出答案。古兰经自己说耶稣当时还在地上，犹太人来逮捕了他，他们想杀死他，最终是一个长得很像耶稣的人被杀死了，因此犹太人也相信耶稣死了。如果穆斯林相信这些记载的全部，那么为什么他们不去相信那些更可靠、更符合逻辑的事实：是耶稣本人被钉死在十字架上？

It is on this subject that Islam and Christianity are mutually exclusive. The Qur'an says: "They neither crucified nor killed him" (4.157). Acts 2:23 says the opposite: "This Jesus...you crucified and killed". The Qur'an gives no explanation of what happened to Jesus. To say that "so it was made to appear to them" begs the questions: How and why? To which no answers can be given. The Qur'an itself says that Jesus was on earth at the time, the Jews came to arrest Jesus, they wanted to have Him killed, and that someone was crucified that day looking like Jesus. For the Jews were convinced He was dead. If Muslims believe all this, then why not accept what is surely the more probable and logical- that Jesus Himself was the one crucified?

耶稣当时不可能在天上，因为肉身是不能见上帝的。耶稣是一个人，有我们人类的天性。因此耶稣需要被赋予上帝的天性nature，那就是永生，但是穆斯林却声称耶稣从天上回来然后死亡埋葬在穆罕默德的旁边。一个肉身的人怎么会在天上呢？穆斯林应该回答这个问题。

It is impossible for Him to have been snatched away to God's presence in Heaven- for mortal flesh cannot see God. He was a man, of our nature [not of God's nature]. So He would need to be granted God's nature, which is immortal, if He were to be in Heaven. And yet Muslims believe Jesus will return and then die and be buried next to Muhammad. A mortal man can't exist in Heaven, and yet the Muslim contention requires this.

否认耶稣的死亡就是否认新约记载事实的正确性。如果新约真的是完全不可信，穆斯林为什么不自己给出答案？请记住在古兰经中穆罕默德曾经被告知：“他降示你这部包含真理的经典，以证实以前的一切天经；他曾降示《讨拉特》和《引支勒》” (3.3)。约翰福音 19: 25-27 中记载了耶稣在十字架上对他的母亲所说的话：如果上十字架的不是耶稣，他的母亲怎么会在那里呢？又该如何看待那些耶稣自己评论的关于他的死亡和复活的事情呢？(这些评论记载于马太福音. 17:9,22-23; 20:18-19; 马可福音. 8:31; 9:31; 10:33-34; 路家福音 9:22; 22:22; 约翰福音 8:28; 12:34)?

To deny that Jesus died is to deny the New Testament as any kind of true record. And yet Muslims do refer to it- why, if it is so totally unreliable?

Remember that Muhammad was told: “He sent down to you the Scripture [the Qur’an]...and He sent down the Torah and the Gospel” (3.3). John 19:25-27 records how Jesus on the cross speaks to Mary as his mother; why would Mary have been at the foot of the cross if it wasn’t Jesus there? And what about all the references by Jesus Himself to His upcoming death and resurrection (Mt. 17:9,22-23; 20:18-19; Mk. 8:31; 9:31; 10:33-34; Lk. 9:22; 22:22; Jn. 8:28; 12:34)?

如果耶稣没有死的话，这些记载都是谎言。古兰经声称耶稣曾经说：“我在出生日、死亡日、复活日，都享受和平。”(19.33)这句同样的话还用在施洗约翰身上。(19.15)。古兰经 3.55 中记载：上帝曾经对耶稣说：“我必定要使你寿终，要把你擢升到我那里，”同样的，这样一句话还出现在古兰经 4.158 中，这节古兰经还说，上帝让耶稣升天来逃避死亡。但是我们看到古兰经 3.55 中却是说耶稣死后升到了天上。这是古兰经经文要面对的一个很严肃的错误。

These would all be nonsense if He Himself never died. The Qur’an claims that Jesus said: “Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life again” (19.33)- and the same words are recorded of John the baptist (19.15). God said of Jesus, according to 3.55: “O Jesus! I will cause you to die and raise you to myself” (translation confirmed by Muhammed Asad, *The Message Of The Qur’an* p. 75). The same Arabic phrase translated “raise you to myself” occurs in 4.158, where it is said that God raised Jesus up to Heaven to escape death; but in 3.55 we are told that this raising up occurs *after* His death. The serious contradictions within the Qur’an have to be faced up to.

我们还有充分的历史证据证明新约上所说的：有一个名叫耶稣的人被钉死在十字架上。我对一些人不顾事实简单地否认耶稣的死亡感到失望；也没有必要找一个人来代替耶稣的死。因为耶稣是上帝的儿子，上帝可以轻松地把耶稣从死亡解救出来，没有必要用一个无辜的旁观者的痛苦死亡来欺骗世界。

And also it has to be noted that there is strong historical evidence that a man called Jesus was crucified as the New Testament says He was. To simply deny this is desperate indeed. And there was no *need* for a human substitute to have hung there instead of Jesus: for, as in His babyhood, God could easily have saved His Son from death without deceiving the world and causing an innocent bystander to die a painful death by torture.

Footnote:

脚注:

作者曾经在新阿姆斯特丹参加一个辩论会，讨论的题目是：“耶稣曾经上过十字架吗？”有关这方面的资料和录像带可供参考

The author was privileged to participate in a public debate with Immam Kalam Azad in New Amsterdam, Guyana on Easter Sunday, 2001 on the subject: “Did Jesus die on the cross?”. Videos and transcripts of the debate are available.

The resurrection of Jesus

1.4 耶稣的复活

保罗写到：“基督若没有复活，你们的信便是徒然。”（哥林多前书17：17）。这就意味着我们“我们若靠基督，只在今生有指望，就算比众人更可怜。”（哥林多前书15：19）。我们的宗教信仰只是一个支撑，帮助我们度过我们生命的岁月。这就是全部。耶稣就是我们的希望。然而在我们的主耶稣基督里面我们还有希望，这个希望就是“为盼望死人复活。”（使徒行传23：6）。我们还记得亚伯拉罕相信上帝将在他的后裔中兴起一位子孙来作为献祭的羔羊的预备的应许。这个羔羊是为我们所有人预备的。我们能够复活是因为耶稣是我们的代表，（注意，不是来代替我们），我们通过基督里面，就是“披戴基督”，那么耶稣的复活也为我们开辟了一条复活的道路：“因为我活着，你们也要活着。”（约翰福音14：19）。耶稣自己也证实：“我曾死过，现在又活了，直活到永永远远。并且拿着死亡和阴间的钥匙。”（启示录1：18）。因为耶稣的复活，当耶稣再次降临时，那些在基督里的人也将有机会分享耶稣的复活。让我们来思考罗马书6：3-5中的话：“岂不知我们这受洗归入基督耶稣的人，是受洗归入他的死吗？所以，我们借着洗礼归入死，和他一同埋葬，原是叫我们一举一动有新生的样式，像基督借着父的荣耀从死里复活一样。我们若在他死的形状上与他联合，也要在他复活的形状上与他联合。”因为主耶稣活着，我们现在要活着一一种“新样式的生活”。

“If Christ be not raised, your faith is vain” (1 Cor. 15:17), wrote Paul. It would mean that we have “hope in this life only” (1 Cor. 15:19). Our religion would just be a crutch to help us cough and hack our way through our years, and that would be all. Yet in Jesus there is *hope*. And the hope is the “the hope of the resurrection from the dead” (Acts 23:6). Remember how Ibrahim believed his son would be resurrected as a result of God’s provision of a sacrificial lamb. And likewise for all of us, our resurrection is a result of the fact that Jesus was our representative [not our substitute], one of us, yet who overcame sin. Through being “in Him”, His resurrection opens the way for ours. For all that is true of Him becomes in some way true of us. “Because I live, ye shall live also” (Jn. 14:19). Jesus Himself testified to His own death and resurrection: “I am he that lives, and was dead...I [therefore] have the keys of the grave” (Rev. 1:18). Because of His resurrection, those who are “in Christ” have the hope of sharing in that resurrection when He returns. Consider the force of Romans 6:3-5: “Know ye not, that so many of us as

were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*". **Because He lives, therefore the lives** we live now are lived out "in newness of life".

因为耶稣有我们的天性，他不得不死亡。耶稣是马利亚所生的亚当的后裔，因着亚当的罪，所有的人都必死。（哥林多前书15：22）。不管人的地位怎样，“然而从亚当到摩西，死就作了王，连那些不与亚当犯一样罪过的，也在他的权下。亚当乃是那以后要来之人的预像。……因一人的悖逆，众人成为罪人，”（罗马书5：14-19，参考6：23）。作为亚当的后裔，耶稣也必须死亡，因为耶稣通过他的母亲马利亚从亚当那里继承了人必死的天性。

Because he had our nature, Christ had to die. He was a descendant of Adam through Mary, and all of Adam's children have to die (1 Cor. 15:22). All Adam's descendants had to die because of his, Adam's, sin, regardless of their personal situation. "Death reigned...through the offence of one (Adam) many be dead...the judgment was (on account of) one (Adam) to condemnation (to death)...by one man's disobedience many were *made* sinners", and therefore had to die (Rom. 5:14-19 cf. 6:23). As a descendant of Adam, Jesus had to die, he inherited mortal nature from Adam through Mary, his mother.

除了耶稣以外，亚当所有的后裔都犯罪，因此也都应该死亡。耶稣也有一死，因为他有我们人类的天性，并不是因为他的犯罪，所以“上帝却将死的痛苦解释了，叫他复活。因为他原不能被死拘禁。”（使徒行传2：24）。耶稣“按圣善的灵说，因从死里复活，以大能显明是神的儿子。”（罗马书1：4）。因着耶稣完美无缺的品行、他“圣洁的灵”，因此上帝让耶稣复活。

Apart from Jesus, all of Adam's descendants deserve this punishment, for we have all sinned personally. Jesus had to die because he was of our nature, sharing in the curse which came upon Adam's descendants. Yet, because he personally had done nothing worthy of death "God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him" (Acts 2:24 N.I.V.). Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection

from the dead” (Rom. 1:4). Thus it was due to Christ’s perfect character, his “spirit of holiness”, that he was raised.

基督死在十字架上不仅仅是因为他有我们人类的天性，还因为他自愿为我们献出他的生命，他通过为我们的罪而死来表示他的爱。（哥林多前书15：3）耶稣知道通过他的死我们将能够从罪里拯救出来。（以弗所书5：2，25，启示录1：5，加拉太书2：20）。因为耶稣从不犯罪，他能够战胜罪，是第一个从死亡中复活并得到永恒生命的人。那些通过受洗将自己归于耶稣并过着像基督那样的生活的人也有复活并得到永生的希望。

Christ did not die on the cross *only* because he was of human nature. He willingly gave his perfect life as a gift for us; he showed his love for us by dying “for our sins” (1 Cor. 15:3), knowing that through his death he would gain salvation from sin and death for us (Eph. 5:2,25; Rev. 1:5; Gal. 2:20). Because Jesus was perfect in character he was able to overcome the result of sin by being the first person to rise from the dead and be given immortal life. All those who identify themselves with Christ through baptism and a Christ-like way of life therefore have hope of a similar resurrection and reward.

耶稣基督的复活的意义体现他的荣耀。耶稣从死里复活是给万人作复活和审判的“凭据”（使徒行传17：31），如果我们真正的在生活上追随他，就会得到永生的奖励，“知道那叫主耶稣复活的，也必叫我们与耶稣一同复活。”（哥林多后书4：14，哥林多前书6：14，罗马书6：3-5）。我们是罪人，罪的工价乃是死。（罗马书6：23）。尽管因着我们的主耶稣的义，他的顺服以及他的复活，上帝根据他的原则给了我们永恒的生命作礼物。

In this lies the glorious significance of Christ’s resurrection. It is the “assurance” that we will be resurrected and judged (Acts 17:31), and if we have truly followed him in this life, share his reward of immortal life, “*knowing* (confidently) that he which raised up the Lord Jesus shall raise up us also by Jesus” (2 Cor. 4:14; 1 Cor. 6:14; Rom. 6:3-5). As sinners, we deserve eternal death (Rom. 6:23). Yet, on account of Christ’s perfect life, obedient death and his resurrection, God offers us the *gift* of eternal life, completely in accord with all His principles.

为了转移我们的罪，我们被“上帝算为义”（罗马书4：6）我们相信上帝拯救的应许。我们知道罪的工价就是死，我们也真

的相信上帝将把我们从罪中拯救出来。耶稣基督从来没有犯罪，尽管我们都是罪人，但是只要我们在基督里面，上帝也会将我们算成义人。上帝“使那无罪的替我们成为罪。好叫我们在他里面成为神的义。”（哥林多后书5：21），通过我们受洗过着基督徒的生活。对于那些在基督里的人，“你们得在基督耶稣里，是本乎神，神又使他成为我们的智慧，公义，圣洁，救赎。如经上所记，夸口的当指着主夸口。”（哥林多前书1：30，31）。我们应该用耶稣基督的胜利来激励自己战胜罪恶：“因为上帝的义，正在这福音上显明出来。这义是本于信以致于信。如经上所记，义人必因信得生。”（罗马书1：17）。这些道理是理解福音所必要的。To displace the effects of our sins, God “imputeth righteousness” (Rom. 4:6) to us through our faith in His promises of salvation. We know that sin brings death, therefore if we truly believe that God will save us from it, we must believe that He will count us as if we are righteous, although we are not. Christ was perfect; by being truly *in* Christ, God will count us as if we are perfect, although personally we are not. God made Christ “to be sin for us, who knew no sin; that we might be made the righteousness of God *in* him” (2 Cor. 5:21), i.e. being *in* Christ through baptism and a Christ-like life. Thus for those “in Christ Jesus”, he is “made unto us...righteousness, and sanctification, and redemption” (1 Cor. 1:30,31); the following verse therefore encourages us to praise Christ for the great things he has achieved. “In the Gospel a righteousness from God is revealed, a righteousness that is by faith” (Rom. 1:17, N.I.V.). Understanding these things is therefore a necessary part of knowing the true Gospel.

以上所有方面的原因都使得耶稣的复活称为可能。耶稣基督“成为睡了之人初熟的果子。”（哥林多前书15：20），是第一个复活得到永生的人，还是第一个被给予上帝的本性的人，（哥罗西书1：18，参考以弗所书3：15）。因为耶稣已经复活，只有那些在基督里的人才可能被上帝算成“义”。“耶稣被交给人，是为我们的过犯，复活是为叫我们称义。”（罗马书4：25）

All this was made possible through Christ’s resurrection. He was the “firstfruits” of a whole harvest of people who will be made immortal through his achievement (1 Cor. 15:20), “the firstborn” of a new spiritual family who will be given God’s nature (Col. 1:18 cf. Eph. 3:15). Christ’s resurrection therefore made it possible for God to count believers in Christ as if they are righteous, seeing that they are covered by his righteousness. Christ “was

delivered for our offences, and was raised again for our justification (a word meaning 'to be righteous')" (Rom. 4:25).

毫不奇怪，旧约圣经旧已经预言了弥赛亚将复活。根据上帝对大卫的应许：“我必使你的后裔接续你的位。我也必坚定他的国。”（撒耳母记下7：12）（接续）"set up"这个词的希腊语在别的地方可以翻译成复活。那位伟大的大卫的后裔将是上帝的儿子。“我要作他的父，他要作我的子。”（撒耳母记下7：14），也是大卫真正的后裔。因此弥赛亚一定是上帝的后裔，也有人类的父亲或者母亲。以赛亚书7：14中预言：“必有童女怀孕生子，给他起名叫以马内利。”这个孩子的名字的意思和他的出生有关，“童女”的意思不仅仅是年轻妇女，还指从未有过性行为。因此弥赛亚是由童女生子的预言表明耶稣的出生是因着圣灵而不是因着一位男人。

It's no wonder, then that the Old Testament predicted that Messiah would be resurrected. It was hinted at right back in the promises to David: "I will set up thy seed after thee...I will establish His kingdom" (2 Sam. 7:12). For the phrase "set up" the Septuagint uses a Greek word elsewhere translated 'resurrect'. This great seed of David was to be the Son of God (2 Sam. 7:14) and also a literal descendant of David (v.12). Thus Messiah was to have one Divine and one human parent, as prophesied in Isaiah 7:14 "A virgin shall conceive, and bear a son, and shall call his name Immanuel" - God with us. The meaning of the child's name being related to the means by which he was born, it follows that a 'virgin' here does not just mean a young woman. The Septuagint translation of the Bible, made by Egyptian Jews 200 years B.C., uses the word 'parthenos' for "Virgin", which definitely means a virgin in the sexual sense. Thus we have here a prophecy of a virgin birth of Messiah, by the direct activity of God upon the virgin rather than that of a man.

诗篇16：10描绘了弥赛亚的死亡与复活：“因为你必不将我的灵魂撇在阴间。也不叫你的圣者见朽坏。”这个人将在他的身体腐烂之前复活，他将升天：“你必将生命的道路指示我。在你面前有满足的喜乐。在你右手中有永远的福乐。”（诗篇16：11）请注意这一句经文并不是指大卫，因为大卫当时已经死亡并且埋葬了很多年

Psalms 16:10 describes Messiah's brief death and resurrection: "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption" - i.e. he would be raised before decomposition of the body set in. And after this, he was to ascend to Heaven: "In thy presence is fullness of joy;

at Thy right hand are pleasures for evermore" (Ps.16:11). This cannot apply to David, seeing he died and has been buried many years.

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Summary of Evidence for the Resurrection

耶稣复活的证据的归纳

作者： John Thorpe

by John Thorpe

耶稣复活的证据有很多，现在有关的证据可以分成两类：曾经埋葬过耶稣的空坟墓，这是耶稣复活的物质证据，以及那些在耶稣复活以后看见过耶稣的人所作的见证。

The evidence for the resurrection is considerable, and belief in the resurrection does not need to rely directly on belief in the inspiration of the Bible. Essentially the evidence available can be broken down into two types, physical evidence of the empty tomb and witness evidence of meetings with the risen Jesus.

a)The Empty Tomb

1. 空坟墓

圣经福音书中提到过空坟墓，除了圣经以外也有证据间接地证明空坟墓的存在。基于以下三方面的原因空坟墓一定存在过：

The empty tomb is mentioned in the gospels in passing. It is also attested, indirectly, by sources outside the Bible. It must have existed for three reasons:-

-耶稣的尸体在耶稣死亡以后并没有消失在云烟当中；一定是被放在某个地方。然而，没有人声称能够制造一具尸体，即使是犹太人和罗马人也没有这样做，（这样做对他们有好处）。尸体不在以前的坟墓里面，那么坟墓当然是空的。

- The body of the crucifixion victim did not disappear in a cloud of smoke or self destruct after death; it must have been placed somewhere. However, no one managed to produce the body after the claim of the resurrection, even though it was in the interests of both Jews and Romans to do so. Therefore the body was not available and the tomb in which it had been placed was empty.

-耶稣的坟墓距离耶路撒冷很近。任何一个想从耶路撒冷参观它的人都非常容易做到这一点。事实上有很多耶路撒冷人都相信复活是真的，并且记录下来证明空坟墓确实存在过。

-The tomb was near Jerusalem. Anyone who wished to visit it from Jerusalem would have been able to do so easily. The fact that so many people

in Jerusalem were convinced of the truth of the resurrection with its account of an empty tomb shows that the empty tomb really existed.

-犹太人费尽心机地宣布是耶稣的门徒们乘守卫睡觉的机会偷走了耶稣的尸体，如果耶稣的尸体还在坟墓的话，他们就不会编造这样一个可笑的、荒唐的故事。

-The Jews spent considerable effort in proclaiming that the disciples stole the body from the tomb while the guards were asleep. This would have been a ludicrous story to distribute if the tomb still had the body of Jesus inside it.

b) 目击者的证词 **The Witnesses**

这些目击者在耶稣复活以后见到过耶稣。福音书中记载了他们中间几个人的名字，但是我们可以很方便地在使徒保罗所写的哥林多前书中找到一份名单：

The witnesses are people who saw Jesus alive after his resurrection. Several of these are noted in the gospels, but a convenient list of them is given in 1 Corinthians where Paul writes:-

“并且显给矶法看。然后显给十二使徒看。后来一时显给五百多弟兄看，其中一大半到如今还在，却也有已经睡了的。以后显给雅各看。再显给众使徒看。末了也显给我看。我如同未到产期而生的人一般”（哥林多前书15：5-8）

And that he was seen by Cephas, then by the twelve: After that, he was seen by more than five hundred brethren at once; of whom the greater part remain to this present, but some have fallen asleep. After that, he was seen by James; then by all the apostles. And last of all he was seen by me also, as by one born out of due time (1 Cor 15:5-8).

这份名单中包含了超过500人的名字。名单还提示他们中间的大多数人在保罗叙述这件事时（这是指公元55年---耶稣复活以后25年）还活着。

This list contains more than 500 people. The readers of the letter are reminded that most of these were still alive in their day (55 AD - 25 years after the events described in the resurrection narratives). This would mean that the witnesses were available for questioning. Had they not existed it would have been easy for the opponents of Paul (of whom there were many)

to have stated this and hence to have shown his letter false and destroyed his case.

存在着这么多的证人意味着他们所证明的-一个复活的耶稣确实存在。

The existence of so many witnesses means that what they testified to - a solid and living Jesus - must also have existed.

c)间接证明

Secondary Witnesses

耶稣复活最早的见证者是那些生活在公元1世纪的人,他们如果是为了自己的利益来考虑,他们就会否认耶稣的复活,这样就证明了这些证据的可靠性。塔西佗(古罗马元老院议员,历史学家)曾经在他所著的编年史15章44节(Tacitus, Annals 15:44)中描写了那些见证耶稣复活的人们的命运:“他们要面对嘲笑、甚至死亡。他们被披上动物的皮,有野狗追赶他们把他们咬死。夜晚降临时他们的尸体被用来点灯照亮黑暗的道路”

The testimony of the earliest witnesses of the first century was backed up by the lengths that these witnesses would go to rather than deny their faith that Jesus had died and been raised again. The fate of many of these is described by Tacitus in the following words: “Mockery of all sorts accompanied their deaths. They were covered with the skins of wild animals and torn to death by dogs, or they were fastened to crosses and, when daylight failed, were burned to illuminate the night”. (Tacitus, Annals 15:44)

在罗马皇帝的统治下,许多的基督徒被这样迫害致死,这种迫害持续了一个世纪,直到所有的见证者都死亡。根据当时的一位基督徒Pliny所写的一封信来看,要想摆脱死亡唯一的道路就是放弃做见证,但是没有人这样做。这就非常明确地告诉我们早期的基督徒完全相信耶稣基督的死亡和复活。

Large numbers of Christians died in this way in the persecution of Nero; similar persecutions continued on and off for more than a century afterwards before they gradually died out. According to letters published by Pliny a Christian could avoid the death penalty by recanting, but no one ever did. It is painfully clear that the early Christians had complete confidence in their belief in the death and resurrection of Jesus.

Summary

总结

关于耶稣上十字架以及以后所发生的事情的记载必须要有根据。这些记载必须能够解释为什么坟墓是空的，还有众多证人关于耶稣基督复活以后向他们显现的见证。我们应该认真思考为什么当时那些人坚信耶稣已经复活，他们宁愿死亡也不放弃自己的信仰。

Any theory about what happened to Jesus at the crucifixion and subsequent events must account for all this evidence. It must explain both an empty tomb and the post-resurrection appearances of Jesus. It must account for why everyone involved, including all the disciples, was so convinced of the resurrection of Jesus that they were prepared to allow themselves to be killed rather than to declare a lack of belief in it.

The Swoon Theory

昏晕理论

这种理论认为尽管耶稣被送上了十字架，但是耶稣并没有在十字架上死亡。罗马士兵一位耶稣已经死亡，就把耶稣从十字架上放下来放到一座坟墓里面。耶稣在坟墓里苏醒过来。然后耶稣走出坟墓。他的门徒看到耶稣就认为耶稣从死亡中复活了。只有少数穆斯林赞成这一种观点，但是大多数伊斯兰辩护者经常引用这种观点。

The "Swoon" Theory of the resurrection of Jesus is the theory that although Jesus was crucified he did not die on the cross. Instead he seemed to die, was taken down from the cross and placed in the tomb, where he revived. He then went out of the tomb and showed himself to his disciples who jumped to the conclusion that he had been raised from the dead by God. This theory is espoused by only a small number of Moslems, but as it appears in the works of the main Islamic polemicists it is likely to be met with fairly frequently in the future.

可是这种理论有怎么能解释耶稣时怎样在十字架上到坟墓以后并没有死亡。一个人在被送上十字架6小时以后如果一直保持清醒的话还是有可能苏醒过来，但是一旦昏迷20分钟 就不可能。据记载耶稣在十字架上已经死亡了9个小时（马太福音27：50）。耶稣在9个小时当中至少要打一个盹，不可能一直保持清醒。而且耶稣的尸体野不是马上就被安置在坟墓里面。（马可福音15：43，约翰福音19：38）而且为了确

信耶稣已经死亡还延误了一些时间。（马可福音15：46）。耶稣不可能从十字架上活着下来。

This theory hangs on the question of whether Jesus could have survived the crucifixion and then escaped the tomb in which he had been laid. In fact it is impossible that Jesus could have survived the crucifixion. It is possible for a victim to survive a crucifixion for six hours, provided that they remain conscious throughout and are prepared to support themselves on their legs. However, once anyone lapses into unconsciousness they will die in about 20 minutes from the accumulation of fluid in the lungs. Jesus is reported as having died at about the ninth hour (Mt. 27:50). He must at least have slipped into unconsciousness at this point. However, he was not brought down from the cross immediately. Instead there was time for Joseph of Arimathea to go to Pilate and beg the body of Jesus from him (Mk. 15:43; Jn. 19:38). There was then a further delay while Pilate sent someone out to make certain that the body was dead. (Mk. 15:44,45) Even then Jesus was not removed immediately; Joseph first went to buy some fine linen to act as grave clothes (Mk. 15:46). It is highly unlikely that this set of events could be completed in the twenty minutes that would be needed for Jesus to remain alive on the cross.

耶稣在十字架上时，罗马士兵还用枪扎他，来出很多的血和水。水只能从肺或者是心包膜中出来，因此耶稣所受的伤是很深的。因为耶稣是在十字架上，罗马士兵的枪一定是从下面向上扎，穿透了横隔膜以及脾脏肝脏，即使耶稣是一位很健康的人也会死亡。

A further problem for the swoon theory is the spear thrust. This brought forth blood and water. The water can only have been from the lungs or pericardium. Thus the spear thrust was a deep one. As Jesus was lifted up on a cross at the time this thrust must have come from below as well as to the side. Because of this it would need to pass through the diaphragm to reach the lungs, and through either the spleen or the liver. This would have been enough to ensure the death of Jesus even if he had been in full health. If the spear pierced the pericardium then this would also have killed Jesus. Incidentally both the spleen and the liver bleed after death (look in any butcher's shop).

如果我们假设耶稣还是奇迹般地没有死亡，那么耶稣因着这些伤也会死亡。被关在一个冰冷的坟墓中，没有水、没有食物，耶稣不会活着超过48小时。因为耶稣被扎伤了手和脚，他将在坟墓里不能动弹，直到死亡带走他的生命。

Supposing that by some miracle (and it would need to be a real miracle) Jesus had managed to survive this. He would be dying from his wounds. Being shut up in a cold tomb without food or water for 48 hours or more would certainly kill him. Apart from the loss of blood caused by his scourging, the wounds in his hands and feet and the spear thrust in his side would almost certainly become infected. He would be unable to move until death took him.

The swoon theory now requires Jesus to remain immobile from the Friday evening to early Sunday morning and then to suddenly get up and feel better. He managed to open the stone from the wrong side. The stone would have been large, at least two tonnes, and it was sealed. The women going to the tomb felt unable to move it without help (Mk. 16:3). In spite of Jesus' wounds (which would have been severe) he manages to push the stone aside and then tackles a guard of the most efficient soldiers in the ancient world. This isn't a real person: this is superman! For an encore he walks seven miles on feet pierced with nails to Emmaus (Lk. 24:13). Here he manages to convince two disciples that he has been supernaturally raised from the dead and now enjoys eternal life.

这是不可能的。我们还能提出耶稣后来发生在耶稣身上的事情。一个普通的人能够升天吗？如果他在地上已经死了，那么他的坟墓在哪里呢？有一派穆斯林相信耶稣的坟墓在克什米尔(南亚一地区)，但是那里的坟墓并不是很旧，不像真的是耶稣的。（有一位基督弟兄会的弟兄曾经到那里调查过，他说那里有一个据传是耶稣脚印的弹坑，但是圣经告诉我们耶稣的身高体重和其他人没有区别。我们还能够从著者那里得到更多的信息。如果穆罕默德真的是耶稣预言的“安慰者”，是带领人类走向真理的先知，那么为什么穆斯林会四分五裂？直到今天的穆斯林国家之间还在互相战斗？

This is not within the realms of possibility. Even more problematical is what happened to Jesus afterwards. Was an ordinary man raised up to heaven? If he died on earth, where is the tomb? There is a Moslem sect which believes that Jesus is now buried in Kashmir, but the tomb they show is not nearly old enough to be genuine. [There is a Christadelphian in Guyana whose brother journeyed specially to Kashmir to investigate. He says that there is a large crater which is claimed to be a footprint of Jesus- although all Biblical evidence is that He was a man of normal size. More information about this is available from the author. If Muhammed was indeed "the comforter" who Jesus prophesied would lead into all Truth, it is significant that Muslim

groups have such major differences of agreement; and Muslim nations fight each other to this day].

The Substitute Theory

替代推测

这种理论说，耶稣根本就没有上过十字架，而是一个人代替他上了十字架。这是一个比昏却的说法更加流行的说法。但是这种说法中有好几个是来代替耶稣上十字架的候选人，穆斯林门却没能提出任何一个候选人代替耶稣上十字架的足够的证据。例如，有人猜测是犹大，这种说法的根据是从一本称为Gospel of Barnabas,的福音书里来的。但是这一本所谓的福音书是伪造的，根本就不能当作是依据，更不能指望它能够提供耶稣受难的细节了。还有人提出是别的什么人代替耶稣上十字架，但是这种说法也是一样的没有证据。

The theory that Jesus was never placed on the cross at all, but that some substitute was crucified instead is a more popular theory than the swoon theory. There are a number of candidates for the person substituted but there is particularly convincing evidence for none of them. For example, consider the possibility that the person crucified was Judas. The evidence for this is from the Gospel of Barnabas, but this is a late medieval forgery and cannot be relied on even to get the geography of Israel correct, let alone the details of the crucifixion. All the candidates for a substitute suffer this same problem of lack of evidence.

有件事情是可以肯定的，那就是在公元30年时有一个犹太人被定死在十字架上。有很明显的证据来支持者以观点。不仅仅是福音书说有一个犹太人被绞死（耶稣），而且从犹太人记载的线索、罗马历史学家都证实了这一死亡。

One thing that is certain about the events of Passover 30 AD is that someone whom the authorities believed to be Jesus was crucified. The evidence for this is very strong. Not only do all four gospels mention the death of someone on the cross (identifying the person as Jesus) but Jewish sources and Roman historians also give witness to the death.

One of the Barioth says:

——一位见证人说：

在一个逾越节的黄昏，他们吊死了耶稣。(E Baraitha, Sanhedrin 43a)

On the Eve of the Passover they hanged Jesus (E Baraitha, Sanhedrin 43a)

Tacitus says:

塔西佗（古罗马元老院议员，历史学家）说：

“基督，以他的名字命名的宗教的创建者，被彼拉多处死。一种有害的迷信在一些团体中散布，然后又迅速蔓延。”（见塔西佗所著编年史15:44）

“Christos, the founder of the name [Christian] suffered the death penalty in the reign of Tiberius by sentence of the procurator Pontius Pilate and this pernicious superstition was checked for a while, only to break out again” (Tacitus, Annals 15:44)

另外还有一件无可争议的事实：耶稣受难后的那个星期天埋葬耶稣的坟墓在耶是空的。事实真相也是毫无疑问的。坟墓在耶路撒冷附近，任何人都可以进去调查一下。至今犹太人坚持声称是耶稣的门徒们偷走了耶稣的尸体，如果耶稣的坟墓不是空的话，这将是一个可笑申明。罗马人或者是犹太人都没有制造出一具尸体，尽管这样做符合自己的利益，因为这样做将是对早期基督教的一个严重打击。

Another indisputable fact is that the tomb in which this person was buried was empty on the Sunday following the crucifixion. Again, this is without any doubt. The tomb was near Jerusalem and anyone who wished could examine it. The Jews consistently proclaimed that the disciples had stolen the body, a ludicrous claim if the tomb was not empty. Neither the Jews nor the Romans were ever able to produce a body, something that it would have been very much in their interests to do as it would have put an end to Christianity very early on.

代替理论不能够解释为什么坟墓是空的。任何人死后都要埋葬在某一个地方，而耶稣的坟墓三天之内却成了空的。尸体在哪里？难道是上帝让那个代替耶稣上十字架的人复活了吗？为什么上帝要让那个代替耶稣上十字架的人复活呢？代替理论无法回答这些问题。

The substitute theory fails to explain the empty tomb. Whoever was crucified must have been buried afterwards. Within three days the tomb where they were buried was empty. Where had they gone? Had God raised the substitute from the dead? Why should God raise the substitute from the dead when he was not prepared to raise his own Son? The substitution theory provides no answer to any of these questions.

The ascension of Jesus

1.5 耶稣的升天

古兰经声称耶稣上天去逃避死亡（4.157,158）。但是新约圣经告诉我们耶稣上天是因为上帝使他上升为尊贵，耶稣上天是因为上帝对他受难的奖赏。因为他“自己卑微，存心顺服，以至于死，且死在十字架上。所以上帝将他升为至高，又赐给他那超乎万名之上的名”（腓立比书2：8，9）。谦卑这个词对于我们是没有吸引力的，至少对穆斯林是这样。他们认为耶稣的荣耀是被上帝从耻辱中被拯救出来。但是圣经告诉我们耶稣是自己卑微，耶稣被上帝荣耀是因为他遭受耻辱的结果。如果我们要效法耶稣，就应该效仿他的生活。（约翰福音13：31-33，希伯来书5：7-9，哥罗西书3：1，彼得前书1：19-21；启示录5：12）

The Qur'an claims that Jesus ascended to Heaven in order to escape death (4.157,158). Yet the New Testament teaches that He ascended to Heaven as part of His exaltation, the reward and result of His sufferings. Because He humbled Himself to the death of the cross, therefore He was highly exalted (Phil. 2: 8-9). This idea of humility is not attractive to any of us, not least Muslims. Their perception of Jesus is of a man who was saved from being humiliated by being glorified. Yet the Bible teaches that Jesus was humbled and as a result of this humiliation, was glorified: and this must be our pattern too in the life of following Him (Jn. 13:31-33; Heb. 5:7-9; Col. 3:1; 1 Pet. 1:19-21; 4:13; Rev. 5:12).

穆斯林声称耶稣只是上升到一个较低的天堂，但是圣经旧约告诉我们弥赛亚是在天堂的最高处，坐在上帝的右边。（诗篇16：11，但以理书7：13）他“远升诸天之上充满万有”（以弗所书4：9），坐在上帝的王位上（启示录3：21）上帝让耶稣升天不是仅仅让耶稣暂时地脱离死亡，否则，耶稣什么会在天上已经2000多年呢？当耶稣面临死亡的威胁时，上帝派天使叫他们到埃及去，（马太福音2：13，20），我们再次提问：如果耶稣只是一位普通的先知，根据古兰经的记载，为什么耶稣是唯一的在天堂的停留时间最长的人？为什么会有这样的待遇？并且根据古兰经，耶稣是唯一的一个决不会死亡的人。（4.156,157），如果罪的代价就是死亡，那么耶稣就是唯一的一个决不会犯罪的人，也是唯一的一位从来没有犯罪的人。这就和其他的任何一位先知都不同。古兰经自身对于耶稣的天性有很严重的扭曲。一方面有对耶稣的赞美，（可

能是古兰经中的许多文字是从圣经中照搬过来的吧)一方面有找机会贬低耶稣。

Muslims claim that Jesus only ascended to a lesser heaven; whereas the Old Testament teaches that Messiah is to sit on the right hand of the throne of God Himself (Ps. 16:11; Dan. 7:13). He “ascended far above all heavens” (Eph. 4:9), to the throne of God Himself (Rev. 3:21). The purpose of the ascension of Jesus was not to save Him from temporary death - if so, why has He remained there for 20 centuries? When the Son of God was under threat earlier, God sent Him away into Egypt (Mt. 2:13,20). Again, we ask *why* is it that Jesus alone of all men, according to the Qur’an, was taken to Heaven for so long? If He is just another of many prophets, why this special treatment? And why was He, according to the Qur’an, the only man who never died (4.156,157)? If the wages of sin is death, this would mean that He never sinned, and was the only man never to have sinned. This makes Him far more than just another prophet. There is a serious tension within the Qur’an relating to the nature of Jesus. He is spoken of in very exalted terms [probably because much of the Qur’an text is merely borrowed from the New Testament]; and yet on the other hand, seeks to downplay Him.

1.6 The return of Jesus

耶稣的再次降临

伊斯兰教声称耶稣基督将要从天上返回地球，摧毁那些抵挡基督的人，然后带领他的信仰者们进入和平的时代，他将统治整个地球，然后，耶稣将会死去，埋葬在穆罕默德的旁边，上帝再一次宣布了对世人应对耶稣的崇拜，是的，耶稣将返回地球，耶稣将做那些事情，但是，耶稣将永远不会死亡！他的王国也将不会有穷尽。因为如果耶稣没有犯罪，（如果耶稣犯罪的话，耶稣怎么会出现在上帝面前已经多达2000年的时间？耶稣为什么会死亡呢？）圣经旧约告诉我们：“耶和華起了誓，决不后悔，说，你是照着麦基洗德的等次，永远为祭司。”（诗篇110：4）

Islam teaches that Jesus will return from Heaven, destroy the Antichrist, and lead believers into an era of peace, ruling over all the earth- and then, He will die and be buried next to Muhammad. Again, the God who is ignorantly worshipped must be declared... this is all true, in that Jesus Christ *will* return and do these things: but He will not die! The Kingdom He will establish will be eternal. If He didn't sin - and He can scarcely be in the presence of God for 2000 years if He did sin - then why should He have to die? The Old Testament prophets speak of Messiah reigning eternally; and His priesthood, after the order of Melchizedek, being eternal, in that he ever lives to make intercession for His people (Ps. 110:4).

耶稣将在光荣中返回地球：“那些日子的灾难一过去，日头就变黑了，月亮也不放光，众星要从天上坠落，天势都要震动。那时，人子的兆头要显在天上，地上的万族都要哀哭。他们要看见人子，有能力，有大荣耀，驾着天上的云降临。他要差遣使者，用号筒的大声，将他的选民，从四方，从天这边到天那边，都招聚了来”（马太福音24：29-31）。现在，他的脸就像太阳一样放光明。（使徒行传26：13，启示录1：16）。因此，耶稣怎么可能像其他的先知一样，会返回地球然后死去？当耶稣降临时，“我们必要像他。因为必得见他的真体。”（约翰1书3：2），耶稣降临是为了给我们生命，使我们像他一样不会犯罪，我们在这个生命中因为曾经受洗归于他，也能够分享他的死亡与复活。因此耶稣不可能再次有死亡。“那属土的怎样，凡属土的也就怎样。属天的怎样，凡属天的也就怎样。我们既有属土的形状，将来也必有属天的形状。”（哥林多前书15：48，49）

Jesus will return in glory: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other” (Mt. 24:29-31). Right now, His face shines as the sun (Acts 26:13; Rev. 1:16). How can this be, if He is just another of many prophets, who will return to earth and die? When Jesus appears, “we shall be made like him; for we shall see him as he is” (1 Jn. 3:2). He comes to give us life, to make us like Him, in that in this life we shared through baptism His death and resurrection. It cannot be that He then dies. “Just as we have borne the image of the man of dust, we shall also bear the image of the man from heaven” (1 Cor. 15:48,49).

古兰经3.49 以及 5.113中说，耶稣从上帝哪里得到了让死人复活的权利。新约圣经也是这么说的。但是这样就产生了一个问题：为什么耶稣有这个权力，而其他的先知却没有？很明显耶稣和其他的先知有不同。只有正确的基督教福音才有可能解释为什么耶稣有这样的权柄。这是因为耶稣是我们的代表，他死亡又复活过，因此耶稣能够将他复活以后的生命与那些通过受洗归于他的人一同分享。 ，因此耶稣有战胜死亡的权柄，唯一的原因是耶稣是上帝的儿子：“父怎样叫死人起来，使他们活着，子也照样随自己的意思使人活着……因为父怎样在自己有生命，就赐给他儿子也照样在自己有生命。”（约翰福音5：21，26）

The Qur'an in 3.49 and 5.113 says that Jesus has the power to raise the dead given to Him by God. This is what the New Testament teaches too. However, the question arises: Why should Jesus have this power rather than any other prophet? Clearly there was something unique about Him. It is only the true Christian Gospel which can give an answer to the question *why* only Jesus has this power. It was because He was our representative, He died and rose again, and therefore He can share that life and resurrection with those who associate themselves with His death and life through baptism, and through living out in their lives “in Christ” what these things demand. Only because He was the Son of God could Jesus have such power over death: “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will...For as the Father hath life in himself; so hath he given to the Son to have life in himself” (Jn. 5:21,26)

The need for the death and resurrection of Jesus

第2章 耶稣的死亡与复活对拯救人类的必要性

Man's need

2. 1耶稣的死亡与复活是拯救人类的需要

古兰经和圣经都告诉我们说，由于亚当在伊甸园里的犯罪，整个人类都被诅咒(2.36)。问题是，我们怎么才能脱离这诅咒？在谈论这个问题时，古兰经没有给出任何拯救的希望,也没有给出救赎的概念。

我们不得不再一次悲伤地说，读古兰经的感觉就是在读一位读过了圣经但是记忆力不好的人写的书。古兰经(20.120)中说，亚当吃的是生命树上的果子，如果是这样，亚当现在应该还活着。圣经的记载有力地证明了这一种说法的错误性。上帝告诉亚当不要吃智慧树上的果子，但是亚当还是吃了，因此上帝惩罚亚当不许他吃生命树上的果子。古兰经倡议由于亚当的犯罪，每个人都要悔改，要求上帝的宽恕。但是上帝是不会更改他的原则的。上帝已经说过吃智慧果的代价就是死亡，亚当就不得不面对死亡。单单是悔改是不够的，因为罪的工价就是死亡。上帝不可能因为感情因素而放弃自己的原则。

但是上帝是富于怜悯的上帝，上帝是拯救众人的上帝。上帝已经告诉亚当和夏娃拯救的道路，那就是将有一位女人的后裔将摧毁蛇的权力（罪），通过击打蛇的头。在这场斗争中，尽管女人的后裔被暂时的送进了坟墓，受到了脚跟的伤（创世纪3：15）。我们明白女人的后裔是指耶稣。耶稣是由女人马利亚所生，耶稣在与蛇的斗争中，为了永久地摧毁罪的权力，只是暂时地受了脚跟的伤（指的是耶稣死亡以后又复活）：The Qur'an teaches as does the Bible that due to Adam's sin in Eden, the whole of humanity were cursed (2.36). The question is, how to escape from this? Again, the Qur'an seems to identify the problem without giving any hope of salvation or concept of redemption. Sadly we have to say that the Qur'an reads as if someone wrote it having poorly remembered the Biblical text. Thus the tree which Adam ate is called "the tree of eternity" (20.120). If this were so, then Adam should still be alive. The Biblical record makes so much more sense: Adam was told not to eat of the tree of knowledge; he ate of it; and was punished by not being allowed to eat of the tree of eternal life. The Qur'an suggests that all man has to do as a result of Adam's sin is to

repent and ask forgiveness. But God would not change His principles: He had said that eating of the fruit meant they must die. And so they had to. Repentance alone is not enough; for the wages of sin is death. It cannot be that God would simply waive His principles on emotional grounds. But He is compassionate, and He is a saviour God, and He went straight on to tell Adam and Eve of the way to salvation. There was to be a descendant of the woman who would destroy the power of the snake [i.e. sin] with a fatal blow to the head. During this conflict, the descendant of the woman would be bruised temporarily in the heel (Gen. 3:15). This we understand to mean that Jesus, the descendant of the woman through Mary, would suffer temporarily [in that He died and then resurrected] in order to permanently destroy the power of sin.

“你们的罪孽使你们与上帝隔绝”（以赛亚书59：2）。我非常严肃地关注着伊斯兰教关于罪的概念；因为他们没有意识到罪是真正地冒犯了上帝。因此他们也体会不到宽恕所带来的快乐、恩典带来的感受。他们所理解的上帝的本质是一位严肃而威严的。他们认为认识上帝的宽恕恩典的品质是无关紧要的。

Sin separates a man from God (Is. 59:2). I seriously wonder to what extent Islam has a concept of sin; and because they do not perceive sin as a real and felt offence against God, there is no joy in forgiveness, no appreciation of grace; and their understanding of the nature of God as cold and indifferent fails to inspire them to show these things to others.

宽恕、恩惠以及原谅冒犯自己的人，这些词汇对于穆斯林来说是陌生的，因为他们眼里的真主就是这样。反过来说，我们也是和我们所崇拜的相像。整本圣经所记载的都是罪的历史以及我们和罪的斗争。众多的先知-如大卫、耶利米、亚伯拉罕/亚伯兰、以撒、雅各等等都有罪的记录，大卫王曾经自己写下他在 的事情上的犯罪。就在拔示巴，这些事情激励着其他人相信上帝的恩惠和宽容。我们需要的不仅仅是一系列的先知来告诉、教导我们什么是上帝所指示的道路。我们需要一位拯救者，把我们从对上帝的不顺服从拯救出来。

Forgiveness, grace, forgiving somebody whilst they are still sinning against you [as God did to mankind on the cross]- these are foreign to Muslims; because this is their view of God. And we become like what we worship. The whole of the Bible is about sin and our personal struggle with it. “The prophets”- David, Jeremiah, Abraham / Ibrahim, Isaac, Jacob etc. - all have their sins and struggles recorded, and as David often wrote in his reflections

upon his sin with Bathsheba, these things are an inspiration to others to believe in the gracious forgiveness and mercy of a loving Heavenly Father. We need not just a succession of prophets to teach us God's way. We need a Saviour, to save us from the results of our disobedience.

摩西律法为人们带来一系列戒命、典章，这些规范在大体上和伊斯兰教的要求很类似。信仰者们被要求遵守特别的众多的律法。但是人们是不能在这一套制度面前做到尽善尽美的。这样一套制度使得人们成为制度的奴隶，仍没有得到拯救的自由。在基督里面，律法已经被废除。我们在罗马书中读到律法已经被耶稣废除，律法这个希腊语词汇经常和“墨守成规”联系在一起。

The Law of Moses presented mankind with something similar in outline to the requirements of Islam - in that believers were required to follow specific laws. But man was and is incapable of perfect obedience to such a system. It becomes slavery rather than giving the freedom of salvation. In Christ, the whole concept of legality has been done away. When we read in Romans of "the law" having been done away, the Greek often carries the idea of 'law / legality' (see RV). . . .

真正的基督徒是在恩典下，不是在律法下。事实上，对上帝的真正崇拜已经废除了那些表面上的仪式、形式。没有要求特别的穿着、惯例、仪式来表示崇拜，没有要求每天的例行公式似的祈祷，我们寻求的是让我们的生活、思考方面折射出耶稣基督的样子来。新约圣经说道“耶稣的精神”，我们知道那就是我们要达到一致的要求。我们努力要达到象我们的主耶稣那样圣洁、充满恒久的爱心、宽容的品质。我们向耶稣靠近就是在想全世界为耶稣做见证。这就是为什么有那么多的穆斯林皈依向基督教的原因。并不仅仅是靠辩论，而更多的是靠一个个鲜明的榜样。真正的基督徒（世上有许多假基督徒）不仅仅是福音的传递者，教义的倡导者，更是在生活中活出耶稣式样的人。罪的代价就是死亡。（罗马书6：23）我们都犯罪。因此我们都会死亡。通过自己的行为被上帝称义是不可能的。我们的拯救需要上帝的恩典。

The true Christian is under grace, not law. Virtually all ritual, ceremony and form has been stripped away from the true worship of God. No code of dress, rites or ceremonies for worship; no daily exercises or routines of piety. Instead, we seek for the reflection of the man Jesus Christ in our lives, thinking and being. The New Testament speaks of "the spirit of Jesus", which we understand to be a spirit / way of life in conformity to His. All the time we are seeking to act and speak as He would have done in our situation. We

strive for a holy, loving, patient character like His. And insofar as we achieve this, we are witnessing Him to this world. This is why so many Muslims have been converted to Christianity - not so much by debate, as by the living example of those truly “in Christ”. True Christianity [and there is much false Christianity in this world] isn’t just a religious message, comprised of propositions. It is above all a *life* to be received, a living out of the doctrines of Jesus. The wages of sin is death (Rom. 6:23). We all sin. So, we must all die. Therefore any attempt at justification with God through *doing* things is simply doomed. We are thrown upon our desperate need for His grace.

对于伊斯兰教信仰者来说，罪的概念以及他们对罪的理解使得十字架对于他们毫无必要。他们相信上帝会宽恕那些上帝想宽恕的人，只要上帝想这么做。他们并不认为是罪使人类与上帝隔绝，而是因为上帝所创改造的人类天性软弱。这实际上把人的犯罪的责任推在上帝身上，这样的说法是不正确的。他们还认为上帝已经将我们的命运安排好了，因此我们向上帝悔改、顺从都没有意义。也难怪很多穆斯林都是宿命论者，缺乏精神支柱和动力。

伊斯兰教的教义中没有真正的冒犯上帝的概念，也没有从上帝那里得到宽恕的概念，仅有通过遵守一些戒律，罪就被一笔勾销的观点。圣经告诉我们：“但在你有赦免之恩，要教人敬畏你。”（诗篇130：4）圣经还告诉我们上帝曾经在挪亚的时代对世人的罪孽感到伤心。（创世纪6：6）。当我最初看到这一点时，我感到很惊讶：无论是你还是我，我们在地球上的每个人，都能够感受到那位全能者的心：我们的罪孽是如此地伤害了上帝，他确容忍我们对他的伤害。我们对正义的追求也会使全能者感到欣慰。我们生命的尽头并不是命中注定的，我们的前途在自己的掌握之中。

The whole Islamic concept of sin is what makes the cross unnecessary to them. They believe that God forgives who He wants, as He wants; and that sin isn’t really a separation from God, but rather it is a slip made because God created man with a weak nature. This effectively makes God responsible for sin, which can’t be right. Because God predestinates our fate, there is no need for atonement or reconciliation with Him. And this explains the fatalism and lack of spiritual energy found in many Islamic people. There is no real concept of having offended God; there is no real forgiveness from Him, although there is the idea that sin can be cancelled out by keeping certain commandments. Yet the Bible reveals that there *is* forgiveness with God, that He may be feared (Ps. 130:4). David reflected on his sin against Uriah and Bathsheba: “Against you, you only have I sinned” (51:4). God was grieved at

His heart that man sinned at the time of Noah (Gen. 6: 6). It's an amazing idea, when we first grasp it: that you and I, down here on earth, can really touch the heart of Almighty God. That our sins so hurt Him, He allows Himself to get personally hurt and offended by us; and our attempts at righteousness can touch the heart of God Almighty. We aren't just predestined: our destiny is in our hands.

所以上帝通过摩西和约书亚晓喻他的百姓：“我将生死祸福陈明在你面前，所以你要拣选生命，使你和你的后裔都得存活。”（申命记30:19, 约书亚记23:8,11; 24:14）。这个呼吁后面包含着激情。每个人都有接受和不接受的权力。如果他们不接受上帝所提供的机会，那样也没有别人可以指责。约伯在经受试验之后感到欣慰，因为在“这皮肉灭绝之后，我（约伯）必在肉体之外得见上帝。”而且“我自己要见他，亲眼要看他，并不像外人(其他人)。”（约伯记19: 26, 27）

This is why God through Moses and Joshua told His people: “Choose life, that you may live...” (Dt. 30:19; Josh. 23:8,11; 24:14). This is the passion and urgency behind those appeals. To obey or disobey was in the power of those individual people. They had nobody else to blame for their rejection of God's offers; and for those who accepted, nobody could or will take their joy from them. Thus Job rejoiced that he would see Jehovah [Allah] for himself, and nobody else would see their maker in quite the same way as Job would (Job 19:26-27).

罪是确实存在的。有时候我们发现我们无法指责别人，并没有一个“魔鬼”在天堂或地狱里该为我们的罪负责，应该百分之百地对我们的罪负责只有我们自己。因此我们需要赎罪。

上帝已经宣判罪的代价就是死亡。我们已经犯罪，因此我们必定死亡。但是上帝要拯救我们。但是上帝并不是简单地对我们说：“好了，一切都OK，因为我并不是很严肃地对待我的命令。”上帝是严肃地，因为上帝是公义的、永恒的上帝，完全不是伊斯兰教中真主的概念。在旧约时代，他让人们通过用动物的血来献祭的方法来获得对自己罪的宽恕，用动物的流血来代表自己作为一个罪人的死亡。但是那些拿来献祭的动物并不能完全代表我们的罪。它们仅仅是动物，不是人，但是上帝还是给人们指出了一条得到宽恕的道路。因为，他们用血来预指将来一位没有犯罪的人的牺牲，这个人将是我们的代表。（希伯来书9:28; 10:4-6,10-12）。我们被算成“在他里面”，这个人就是耶稣，耶稣有我们人类的天性，尽管耶稣是上帝的儿子，耶稣是我们的代

表尽管他也曾经受到过试探，但是他从来没有犯罪。我们进入耶稣的约中，我们在耶稣里面，我们受洗是完全浸在水中象征我们罪的死亡，我们从水中起来象征我们将来也要和他一样复活。这个拯救者不可能是穆罕默德，因为穆罕默德曾经犯罪过，他也曾经要求宽恕。(33.37; 47.19; 48.2)。没有人（罪人）能够赎自己的弟兄。（诗篇49：7），我们能够得到拯救是因着上帝的恩典。（哥林多前书13：5）。我们感受到的我们的自由意志越多，我们就越能感受到我们的精神动力。相信命中注定就是相信上帝在强迫人们的行为违背上帝的意愿。

Because sin exists as a reality, something we can blame nobody else for, not a 'devil' up in the sky or beneath us, but we alone are 100% responsible for our sins...therefore we need atonement. God has decreed that sin must result in death. We have already sinned; therefore we must die. But God wants to save us. And He doesn't do that by saying 'Well OK, I wasn't serious about all that stuff about commandments'. He is serious, deadly serious. Because He is a just and moral God, therefore there must be a basis for forgiveness. This basis for forgiveness is totally un-provided by Islam. In the Old Testament, He offered forgiveness on the basis of animal blood being shed, as representative of the death of the sinner. But the animal wasn't a full representative of the sinner. It was an animal, not a man. And yet, God provided forgiveness through their blood. Why, seeing they weren't truly representative of the sinner? Because, they pointed forward to the blood of a future sacrifice, of a representative man, who would never sin (Heb. 9:28; 10:4-6,10-12). Through being counted as "in him", all that was true of Him would become true of the person who became in covenant relationship with Him. That person was Jesus - a man like us, although the Son of God. Our representative, with our nature and temptations, but who never once sinned. And we enter that covenant with Him, we become "in him", so that all that is true of him becomes true of us...by being baptized [immersed] into His death and resurrection. This Saviour couldn't have been Muhammad - for Muhammad sinned and asked for forgiveness (33.37; 47.19; 48.2). No man [who has sinned] can redeem his brother (Ps. 49:7). The wonder of it all is that we are saved by pure grace. The more that sinks into us, the more we are inspired to live lives of grace, of imputing the best to others, of having the love that thinks no evil (1 Cor. 13:5). And the more we realize that we do have genuine freewill, the more we will live lives of spiritual energy and dynamic service. To believe in complete predestination is to believe that God forces human beings to act against His own will.

God's provision

2.2 上帝的预备

我们已经知道要脱离罪和死亡，只能靠耶稣的死亡与复活。耶稣和我们一样也是人，耶稣是亚伯拉罕的后裔，但是却从来没有犯罪，这从另一方面印证了耶稣是上帝的儿子。将人类从罪中解救出来是贯穿了整个圣经旧约预言的始终：“我必使我仆人大卫的苗裔发出，（很明显是指弥赛亚）...我要在一日之间除掉这地的罪孽。”（撒迦利亚书 3：8，9）。我们还记得，古兰经是承认耶稣是犹太人的弥赛亚的。

We have shown earlier that the way of escape is through the death and resurrection of Jesus: a man like us, the descendant of Ibrahim, yet who never sinned, strengthened in this by His being the Son of God. And this saviour from sin was prophesied all through the Old Testament: “I will bring my servant the Branch [a clear reference to Messiah]...I will remove the guilt of this land in a single day” (Zech. 3:8,9). And remember, the Quran recognizes Jesus as the Jewish Messiah.

穆斯林否认耶稣上十字架，说是彼得上了十字架掩护耶稣脱离死亡。耶稣上十字架前告诉彼得：“”（马太福音16：23）。十字架是上帝安排的道路—但是当耶稣告诉他的门徒这些事情时，门徒总是转移话题。伊斯兰教也是这么做的。伊斯兰教根据人的天性抗拒十字架的道路，尽管从神学理论上，从智慧上这样作有值得尊敬的地方。但它是站在人的立场上而不是站在上帝的立场上来看待问题。“这就是上帝在基督里叫世人与自己和好，不将他们的过犯归到他们身上。并且将这和好的道理托付了我们。”（哥林多后书5：19）。上帝从他儿子的死亡中显明他是唯一的上帝。上帝让耶稣成为罪的祭品，尽管耶稣从来没有犯罪。“上帝使那无罪的，替我们成为罪。好叫我们在他里面成为神的义。”（哥林多后书5：21）。这真的是一件绝妙的、神奇的事情。难道你不想通过受洗归于耶稣基督，通过赎罪归于你所爱的上帝，从此与罪隔绝？

To reject the cross, as Muslims do, is to act like Peter did when he tried to dissuade Jesus from dying on it. Jesus told him: “Get behind me Satan! You are not on the side of God but of men” (Mt. 16:23). The cross was God's way. There is something repulsive about the cross - whenever Jesus started talking to His followers about it, they always changed the conversation onto another topic. And so this is what Islam has done. It has tried to make this rejection of the cross which is rooted in our natures, something theologically and

intellectually respectable. But it is taking the side of men and not that of God. “God was in Christ, reconciling the world unto himself, not imputing their iniquities unto them” (2 Cor. 5:19). He was manifested in the death of His Son. God made Jesus to be a sin offering, even though Jesus Himself never sinned, “that we might become the righteousness of God in him” (2 Cor. 5:21). These are wonderful, marvellous things! Don’t *you* want to become “in him” by baptism, so that *you* can really share in this wondrous process of atonement and reconciliation with the God you love, but are separated from...?

上帝知道我们的天性，告诉我们要顺服，但仅仅顺服是不够的。我们的天性是不顺服的。尽管主耶稣已经为我们而死，我们不仅通过耶稣的宝血得到了对我们罪的宽恕，我们还获得了在生活中奉献的灵感。“他被挂在木头上亲身担当了我们的罪，使我们既然在罪上死，就得以在义上活。”（彼得前书2：24）

God knew that just telling us to be submissive [‘Muslim’] and obedient wouldn’t be enough. Our natures are so biased towards disobedience. Yet in the fact Christ died, we not only have forgiveness through His blood (1 Jn. 1:7); we have an inspiration to a life of dedication. “He himself bore our sins in his body on the tree, *that* we might die to sin and live to righteousness” (1 Pet. 2:24).

我们知道我们将会犯罪---并且“因为凡遵守全律法的，只在一条上跌倒，他就是犯了众条。”（雅各书2：10）我们要逃离这条犯罪的道路不能靠着发誓以后永远不在犯罪。从这样的意义上说，整套的律法系统“那本来叫人活的诫命，反倒叫我死。”（罗马书7：10）。不管怎么说，我们都犯过罪，哪怕犯罪的次受只有一次，我们也难逃死亡。亚当在伊甸园中犯罪的例子就是一个很明显的、充分的例子。

We know we will sin - and “whoever keeps the whole law but fails in one point has become guilty of all of it” (James 2:10). The way of escape cannot be through vowing never to sin again. In this sense the system of commandments “which promised life proved to be death to me” (Rom. 7:10). And in any case, the fact we have sinned already, even once, requires we die. Adam’s sin in Eden is a clear enough example.

The need for baptism

2.3 受洗的需要

综合以上的所有理由都揭示了我们必须有意识的把我们从死亡的道路脱离，走向一条归于通过受洗归于耶稣基督复活的道路。通过完全地浸泡在水中，我们受洗归于基督的死亡和复活。我知道一些基督教团体喜欢夸耀他们给多少位穆斯林受洗。我们不会这样做。真正的基督徒不会仅仅在乎他们受洗的人数。他会爱那些受洗的人，希望的是那些受洗的人能够改变生活。耶稣本人曾经说过一些事情，

And all this is the reason why we must make a conscious decision to identify ourselves with the death and resurrection of Jesus through baptism: a dipping in water, into His death and resurrection. I am aware that many false Christian groups seek to glory in the numbers of Muslims they have baptized. We are not like this. No true Christian is merely interested in numbers they baptize. They will love people, and will want the lives of people to be transformed. Jesus Himself said some hard things, and they were nearly all in the context of encouraging people to weigh up carefully their commitment to Him. When a man wanted to follow Him wherever He went, He replied that He had nowhere to lay His head - even though it seems that most nights of His ministry, He probably did have somewhere to sleep (Mt. 8:19,20). This kind of hyperbole [exaggerated statement] is common on the lips of Jesus. He spoke of how a man must sit down and count the cost *first*; and when “many believed in him”, He tested the sincerity of their faith until they finally tried to stone Him (Jn. 8:30,48,59). When “many believed in his name” one Passover, “Jesus did not trust himself to them, because he knew all men...he himself knew what was in man” (Jn. 2:23-25).

Where to from here?

今后的道路——你应该何处何从？

是的，你需要受洗，但是不能随便到一所谓的“基督教”教堂就去受洗。耶稣说，首先最重要的是我们要明白福音——真正的福音，这个福音是在数千年以前传给雅伯拉罕的，在我们明白福音以后，我们就可以受洗。主耶稣曾经告诫我们：“因为将来有好些人冒我的名来，说，我是基督，并且要迷惑许多人。”（马太福音24：5）当耶稣第二次降临是将有“许多的人”说：“主阿，主阿，我们不是奉你的名传道，奉你的名赶鬼，奉你的名行许多异能吗？我就明明地告诉他们说，我从来不认识你们，”（马太福音7：22，23）。在这里所说的许多，很可能

是大多数，是指那些声称是基督教但是却没有正确的掌握圣经的教堂。我在本书中想告诉大家：基督教世界对圣经有很多的曲解。但这并不意味着就没有所有的基督教团体都是如此。本书将寻求探索圣经的真正含义。

You need to be baptized. But don't just go to any 'Christian' church and get baptized. Jesus said that first of all, we must understand the Gospel- the *real* Gospel, that which was preached to Abraham / Ibrahim so many years ago - and then, once we properly believe, be baptized. And Jesus Himself warned us that "many shall come in my name, saying, I am Christ" (Mt. 24:5); that "many" will say to Him when He returns "Lord, Lord, didn't we do many miracles in your name...?". And He will tell them that He never knew them (Mt. 7:22,23). This means that "many", perhaps even the majority, of those claiming to be Christians aren't the genuine thing. There is a huge apostasy amongst Christians. Now this doesn't mean that there is no such thing as true Christianity in existence. It *is* there, as this book has sought to show.

如果你手头上还没有一本完整的圣经，（包括旧约和新约），我建议你先当务之急是找到一本并且每天阅读。我自己使用一本“圣经良伴”的阅读计划，那里给出了每天要阅读的章节。我们遍布世界各地的基督教弟兄会成员每天都用它，共同地阅读上帝的话语把我们奇妙地联系在一起。使用这一本圣经阅读计划，你每年就可以阅读1遍旧约、2遍新约，系统地投身于圣经学习当中。我们还为您准备了一些圣经学习课程，周围没有教堂、听不到圣经讲座，你都可以在家里面就可学习圣经。在已经完成了这些课程的学习并明白其中的道理以后，我们将乐意安排人员到你那里去和你交谈，如果你已经准备好的话还将乐意为你受洗。我们关心你，我们的心和你在一起。我们想帮助你。如果你遇到了你无法克服的经济上的困难使得你无法集中精力阅读上帝的话语，把自己献身于上帝的儿子耶稣基督的话，请写信告诉我们。我们可能作一些对您有帮助的事情。但最重要的是，要向上帝祷告，上帝会指导你归于基督，你将生活在上帝的王国当中，应该像上帝祈祷，让上帝张开你的眼目，当你学习、阅读圣经时使你能够明白他的话。

I suggest you need to get yourself a Bible, both Old and New Testaments, if you don't already have one. And read it daily. I use a plan called 'The Bible Companion', which gives certain chapters to read every day. Tens of thousands of Christadelphians world-wide read every day according to that plan, and it binds us together wonderfully. By using the plan, you'll read the Old Testament once and the New Testament twice in the course of a year. And devote yourself to a systematic study of the basic doctrines of the Bible. We have a Bible study course which you can do on your own, with no need to

attend churches or listen to pastors or priests. And when you have finished this and understand it, we'd be so happy to arrange for someone to come and have a chat with you and baptize you if you are ready. We care for you; we are with you. We want to help you. If there is some overwhelming material problem in your life or community that stops you from being able to concentrate on what is most important - studying God's word and committing yourself to His Son, Jesus - then write and tell us about it. We might be able to do something to help. But above all, pray to God, and ask Him to guide you to His Son, to His Kingdom; ask Him to open your eyes to understand His word as you read and study it.

I so hope to hear from you!

我盼望能够得到你的消息。 Duncan Heaster

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欢迎参观我们的网址:home page: www.bbie.org

Please send me, free of charge:

A Bible

The *Bible Companion* reading plan YES / NO

The *Bible Basics* systematic study course YES / NO

请您送给我下面的免费书籍:

一本圣经 是/否

圣经阅读计划 是/否

圣经系统学习课程 是/否

Please can your brothers and sisters pray for me / my family about

请你的地兄弟姐妹为我/我的家人祷告: 祷告的事项如下:

I would like to be baptized some time YES / NO / NOT SURE

是否打算在将来某个时间里受洗： 是/不是/不确定

Delete the words that don't apply

您的姓名： Name: _____

您的地址： Address: _____

您的电子邮件： e-mail: _____

电话： Telephone: _____

语言： Preferred language: _____

请将表格寄到下面的地址： Send to::

C.A.T.

P.O. Box 3034

South Croydon

Surrey CR2 0ZA

ENGLAND

The Practical Power Of The Doctrine Of Jesus

3. 耶稣的教义在现实生活中的意义

The Lord Jesus shared all our temptations; He was a man of our nature, He didn't pre-exist.

主耶稣基督和我们一样也受到试探，他曾经和我们一样也有人的天性，耶稣在他出身以前在形体上并不存在。

因此在我们的日常生活到中，耶稣是我们的榜样。我们要真正地认识到通过耶稣这样一位我们的代表的工作我们的罪将得到宽恕。我们的祷告也会被上帝所接纳：“”（以弗所书3：12）。希伯来书中保罗经常用到“因此”一词，因为，“因此”“”（希伯来书4：16）这里“”（哥林多后书3：12，7：4）（使徒行传4：13,29,31；以弗所书. 3:12; 腓利比书. 1:20; 1 提摩太前书. 3:13; 希伯来书. 10:19; 1 约翰1书. 4:17）。司提反（圣经中第一个殉道的基督徒）深信耶稣是他的代表，在他受到犹太人的法庭审判时，

Therefore in the daily round of life, He will be a living reality, like David we will behold the Lord Jesus before our face all the day. We will really believe that forgiveness is possible through the work of such a representative; and the reality of his example will mean the more to us, as a living inspiration to rise above our lower nature. Appreciating the doctrines of the atonement enables us to pray acceptably; "we have boldness and access with confidence by *the Faith*"- not just 'by faith', but as a result of *the Faith* (Eph. 3:12). Hebrews so often uses the word "therefore"; *because of* the facts of the atonement, we can *therefore* come boldly before God's throne in prayer, with a true heart and clear conscience (Heb. 4:16). This "boldness" which the atonement has enabled will be reflected in our being 'bold' in our witness (2 Cor. 3:12; 7:4); our experience of imputed righteousness will lead us to have a confidence exuding through our whole being. This is surely why 'boldness' was such a characteristic and watchword of the early church (Acts 4:13,29,31; Eph. 3:12; Phil. 1:20; 1 Tim. 3:13; Heb. 10:19; 1 Jn. 4:17). Stephen truly believed that the Lord Jesus stood as his representative and his advocate before the throne of grace. Although condemned by an earthly court, he confidently makes his appeal before the court of Heaven (Acts 7:56). Doubtless he was further inspired by the basic truth that whoever confesses the Lord Jesus before men, He will confess Him before the angels in the court of Heaven (Lk. 12:8).

哥林多后书1: 20谈到了赎罪与祷告时的信心的问题：“上帝的应许，不论有多少，在基督都是是的，所以借着他也都是实在的，（实在原文作阿们）。”上帝已经通过献出自己的独生子耶稣来表明他的应许不可更改。而且耶稣是亚伯拉罕/亚伯兰的后裔，就“要证实所应许列祖的话。”（罗马书15：8，9）。因为我们在基督里面，“在基督都是是的，所以借着他也都是实在的，”在我们相信并且理解耶稣所作的赎罪的工作以后，我们能够充满热诚地说“阿门”。

The connection between the atonement and faith in prayer is also brought out in 2 Corinthians 1:20 RSV: “For all the promises of God in him are yea. That is why we utter the Amen through him”. The promises of God were confirmed through the death of Jesus, and the fact that He died as the seed of Abraham / Ibrahim, having taken upon Him Abraham / Ibrahim’s plural seed in representation (Rom. 15:8,9). Because of this, “we utter the Amen through [on account of being in] Him”. We can heartily say ‘Amen’, so be it, to our prayers on account of our faith and understanding of His atoning work.

我们应该认真思考耶稣在他出生以前是否已经存在的问题。上帝在创造天地以前似乎已经有了创造，如创造天使等等。因为上帝是自有永有的，然而仅仅是在4000年以前才有了他的独生子耶稣。耶稣降世为人的目的就是为了拯救人——其数量只是人口总数的极小部分，总共的历史只有6,000年。在无限广大的宇宙时空当中，这真是一个奇迹。上帝的独生子只为了拯救我们当中的一部分人而死，我们只是在浩瀚的宇宙当中极小的一个星球里的一个微小生物。耶稣为我们死亡，因此上帝能够完成他的拯救工作。上帝对我们的爱就像“新郎怎样喜悦新妇，你的上帝也照样喜悦你。”（以赛亚书62：5）。永在的、永恒的、全能的上帝，

The fact the Lord Jesus didn't personally pre-exist needs some meditation. It seems evident that there must have been some kind of previous creation(s), e.g. for the creation of the Angels. God existed from infinity, and yet only 4,000 years ago did He have His only and His *begotten* Son. And that Son was a human being in order to save humans - only a few million of us (if that), who lived in a 6,000 year time span. In the spectre of infinite time and space, this is wondrous. That the Only Son of God should die for a very few of us here, we who crawled on the surface of this tiny planet for such a fleeting moment of time. He died so that God could work out our salvation; and the love of God for us is likened to a young man marrying a virgin (Is. 62:5). Almighty God, who existed from eternity, is likened to a first timer, with all the intensity and joyful expectation and lack of disillusion. And more than

this. He died for *me*, in the shameful way that He did. Our hearts and minds, with all their powers, are in the boundless prospect lost.

Jesus Christ is the Son of God.

耶稣基督是上帝的儿子

约翰1书把相信耶稣基督是上帝的儿子与过着真正的爱的生活强烈地联系在一起。他们所听见的福音的起头就是耶稣基督是上帝的儿子；还需要爱其他人，约翰1书2:24告诫我们“务要将那从起初所听见的常存在心里”，这个“从起初所听见的”就是基督是上帝的儿子。还需要“彼此相爱。这就是你们从起初所听见的命令。”(约翰1书. 3:11)。这就是。约翰还告诫人们抵制那些否认耶稣作为上帝的儿子是成了肉身的教义。(约翰一书 2:22,23; 4:1-4; 2 Jn. 7-11)。约翰福音1: 1-3中“太初有道”的“道”就是上帝在创世之初就有的关于耶稣基督的意念。(道来源于希腊词汇logo, 意思是意念。) 约翰1书中说：“我们应当彼此相爱。这就是你们从起初所听见的命令。”(约翰1书. 2:7; 3:11)。这就是我们在基督里的信的本质：彼此相爱。这就是基督带领我们走的道路。正是因为如此，保罗宣告那些人应该受到诅咒。(加拉太书 1: 8, 9)，也包括那些自己不爱主耶稣基督的人。(哥林多前书16: 22) “ ” (3: 23) “ ”, “ ” (4: 12, 15)。但是为什么会有爱与相信耶稣是上帝的儿子之间的联系？

1 John strongly links belief in Christ as the Son of God with a life of true love. They had heard from “the beginning” of their contact with the Gospel that Christ was the Son of God: and yet also the need to love one another. The “message” which they had heard from the beginning was that Christ was the Son of God (2:24); and yet it was also that we should love one another (3:11). This is why in the context of teaching the need for love, John warns against false teaching regarding the nature of Christ as Son of God (2:22,23; 4:1-4; 2 Jn. 7-11). “The word...from the beginning” was the ‘logos’ of Christ (Jn. 1:1-3); and yet in John’s letters, the word from the beginning was that we should love each other (2:7; 3:11). This is the essence of belief in Christ: love for each other. This is where the doctrine of Christ leads. And for this reason, Paul pronounces an ‘anathema’ upon both those who teach another doctrinal Gospel, “another Jesus” (Gal. 1:8,9); as well as those who do not love the Lord Jesus personally (1 Cor. 16:22). “This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another” (3:23). “Whosoever believeth that Jesus is the Christ is born of God: and

every one that loveth him that begat loveth him also that is begotten of him” [i.e. your brother]. “If we love one another, God dwelleth in us...whosoever shall confess that Jesus is the Son of God, God dwelleth in him” (4:12,15). But why is there this link between love, and belief in Jesus of Nazareth being the begotten Son of God?

从神学的理论来说，我们接受耶稣是上帝的儿子，那么我们还应该接受上帝的其他儿女。因为他们也是因着圣灵而获得新生的。上帝有了他唯一的爱子，并且将他的儿子自愿地、痛苦地献给我们世人。但是在现实生活中，没有人教导我们其中的奇妙之处。这个奇妙之处还表现在他的爱子有我们的天性，也是由儿童成长为一个成年人，他也受到试探，最后上帝把他献给我们。如果我们明白了这一点，我们就会很自然地爱我们的弟兄。这个问题并不是想当然，我们相信耶稣是上帝的儿子，不是上帝，如果我们认真思考、相信、理解其中的爱，我们会落泪，人们之间的隔阂将会消失，彼此提供生活中真实的、自我牺牲的爱。这种爱会成长，繁殖。就如一颗种子会长大成为参天大树一样。

。 Theologically, it could be said that if we accept Him as God’s Son, then we must likewise accept all God’s other sons, begotten as they are by His Spirit. But practically, are we not being taught to see the *pure wonder* of the way in which *Almighty God had a Son* and gave that Son, so freely and so painfully, for us...? The *pure wonder* of God having a Son of our nature, a child and then a man who showed us the essence of God displayed in human flesh and temptation; and then giving Him to us... If we see this, we will naturally show love to our brethren. So it isn’t just a case of thinking yes, we believe Jesus was Son of God, not God the Son – and period. No. There’s infinitely more to it than this. This faith and understanding can tear down every barrier between men, and provide the inspiration for a life of true, self-sacrificial love. The true *wonder* of it all simply must be meditated upon. That God’s very own son should begin so small, as an ovum, “a single fertilized egg barely visible to the naked eye, an egg that would divide and re-divide until a fetus took shape, enlarging cell by cell inside a nervous teenager”.

因为耶稣基督是上帝唯一的儿子，因此他充满了他父亲的恩典和真理。约翰福音1:14将二者联系起来。因为耶稣是上帝的儿子，是上帝所拣选的，所以我们要听耶稣的话。（路加福音9: 35）道理很简单，因为我们相信耶稣是上帝的儿子，我们就有得到永生的希望（马太福音16: 16，参考18）

Because Jesus was the *only* Son of God, therefore He is *full* of the Father's grace and truth. John 1:14 makes this connection between fullness and only Son-ship. Because of the wonder of this, we should therefore hear Him, respecting and thereby obeying His word simply because of our appreciation of who He is and was- the Son of God (Lk. 9:35). Quite simply, to *truly* believe in Jesus as Son of God means that we will have a sure Hope of passing beyond the gates of the grave into the Kingdom (Mt. 16:16 cp. 18).

Jesus never sinned

耶稣从不犯罪

那个拿撒勒人耶稣和我们一样也会犯困，也需要睡眠，还会感到口渴，但是他真的是上帝的道在肉身上向我们显现（“道”在英语为word，意思是话语，上帝的话语就是真理，即“道”。——译者注）..... 这需要我们自己认真思考这个问题。从他口中所说出来的话就是上帝的话，从来没有人能够这样说。他自己曾经说过：天地都要废去，我的话不能废去。请把这些经文与诗篇102：25，27，希伯来书1：10-12对照。这个人

The extent to which this man from Nazareth, who sneezed and slept and thirsted as we do, was really God manifest in the flesh...this needs sustained personal meditation. That from the larynx of a Palestinian Jew really came forth the words of Almighty God; to the extent that it had to be said that never man spake like this man; and He Himself could assure us that heaven and earth would pass, but not His words (note the links with Ps. 102:25-27; Heb. 1:10-12)...that this man died for us...rose again, ascended...and now works His saving work for us, hour by hour. Mark records how a man once in an offhand way addressed the Lord Jesus as “good master”. The Lord Jesus' response was to say that if the man *really* accepted Him as ‘good’ he ought to share His cross, and sell what he had and give to the poor. The real extent of Jesus' goodness will move us to deep personal response, if we truly perceive it.

Jesus is the Christ

认识耶稣基督

如果我们“不认耶稣为基督”，我们“就是敌基督的。”（约翰1书2：22）。耶稣说：“凡在人面前不认我的，在我天上的父面前，也必不认他。”（马太福音10：33），如果我们相信耶稣并不仅仅是那

位出生在拿撒勒的犹太人,他是上帝所立的基督,我们就不会否认他的名,我们要向天下传扬他的名。这就是承认耶稣是基督与传扬他的名之间的联系。(约翰福音·9:22;使徒行传18:5;腓利比书·2:11)(希伯来书2:1)“你们就是为义受苦,也是有福的。不要怕人的威吓,也不要惊慌。只要心里尊主基督为圣。有人问你们心中盼望的缘由,就要常作准备,以温柔敬畏的心回答各人。”(彼得前书3:14,15)在我们的心里面知道并且有耶稣基督做我们的主将使我们能够战胜任何磨难,我们会为主谦卑地做见证。福音就是耶稣荣耀的福音(哥林多后书4:4)。哥林多后书2:14-17中让我们看到主得胜(战胜死亡)以后的荣耀。

If we deny Christ, we deny that Jesus is the Christ (1 Jn. 2:22); and yet we deny Christ if we don't preach Him (Mt. 10:33). It follows that if we really believe that Jesus was not just Jesus of Nazareth but the Christ of God, therefore we won't deny Him but will preach Him. This is why there is connection between confessing Jesus as Christ and preaching Him (Jn. 9:22; Acts 18:5; Phil. 2:11). A grasp of who the Lord Jesus really is and the height of His present exaltation will naturally result in a confession of Him to the world, as well as a deep personal obedience to His word and will (Heb. 2:1). "But and if ye should suffer for righteousness sake...fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: being ready always to give answer to every man" (1 Pet. 3:14,15). *Knowing and having* Christ as Lord of our hearts will practically enable us to overcome tribulation, and will lead to a suitably humble witness in response. The Gospel is "the gospel of the glory of Christ" (2 Cor. 4:4 RSV). 2 Cor. 2:14-17 invites us to see the Lord Jesus after His victory - which can only refer to His victorious death on the cross - leading a victory parade, in which we are the triumphant soldiers, carrying with us burning incense. This represents our preaching of the Gospel, as part of our participation in the joyful glory of the Lord Jesus' victory on the cross. And yet that incense is used as a double symbol - both of us the preachers, who hold the aroma, and yet we are also the aroma itself. We are the witness. But the motivation for it all is our part in the victory procession of the Lord Jesus, going on as it does down through the ages, as He as it were comes home from the cross.

The Lord Jesus died and rose again, and was made Lord and Christ (Acts 2:36)

主耶稣曾经死亡,现在已经复活。上帝已经立他做我们的主,成为基督(使徒行传2:36)

耶稣的复活是我们信仰的基础。尽管我们在感情上很难接受死亡本身，我们相信复活的根基在于我们相信主已从死亡中复活。在安慰那些失去亲人的爱主的人时，保罗并没有简单地告诉他们主耶稣再来时他们的亲人将复活。保罗强调“我们若信耶稣死而复活了，那已经在耶稣里睡了的人，上帝也必将他与耶稣一同带来。”（帖撒罗尼迦前书4: 14）。

复活意味着我们曾经面对过死亡。耶稣以及新约的记述者在我看来似乎都漠视死亡。保罗说耶稣已经“把死废去”。（提摩太后书1: 10）因此，整个世界都要面对的死亡不会发生在那些归于基督的人身上。这就是那些真正跟随基督的人将永远不会品尝死亡的味道。（约翰福音8:51,52）；每一个（约翰福音11: 26）。死亡仅仅是睡眠。但是道最后，因为耶稣已经在自己身上废除了死亡，那些归于他的人也要如此。His resurrection is the basis for ours. Despite the emotion and hardness of death itself, our belief in resurrection is rooted in our faith that our Lord died and rose. When comforting those who had lost loved ones in the Lord Jesus, Paul doesn't simply remind them of the doctrine of the resurrection at the return of Jesus. His focus instead is on the fact that “if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him” (1 Thess. 4:14).

接受耶稣做我们的主对我们也是很重要的。罗马书14: 7-9中，保罗说我们为什么？“”。因为耶稣是我们的主，我们当然不能为了自己而活。我们为耶稣基督和那些在基督里的人而活。保罗称耶稣基督为万王之王，万主之主，耶稣住在光明之中，没有人能企及，这些话并不是文学上的修饰。这些深刻的话语告诉我们摆脱唯物主义的影响，摆脱物质对人的诱惑。提摩太前书6: 6-14中也谈到这个问题。在15, 16节又谈到耶稣的荣耀，在节下来的17-19节接着谈到要甘心施舍，不要依靠无定的钱财。因为耶稣是万有的主，我们应该，因为我们是属于耶稣的，我们所拥有的也都是为了主的。耶稣是我们的主，这一原则应该体现我们在精神上的每一个方面。Dennis Gillet在他的“真正的教徒”一书中说：“”

The fact Jesus is Lord has vital practical import for us. In Romans 14:7-9, Paul speaks of the need not to live unto ourselves, but to rather live in a way which is sensitive to the conscience and needs of others. Why? “For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living”. Because He is our Lord we therefore don't live for ourselves, but for Christ our Lord and all those in Him. When Paul exalts that

Christ is King of Kings and Lord of Lords, dwelling in light which no man can approach unto, this isn't just some literary flourish. It is embedded within a context of telling the believers to quit materialism, indeed to flee from its snare. 1 Timothy 6:6-14 concern this; and then there is the passage about Christ's exaltation (6:15,16), and then a continued plea to share riches rather than build them up (6:17-19). Because He is Lord of all, we should quit our materialism and sense of self-ownership. For we are His, and all we have is for His service too. And the principle of His being Lord affects every aspect of our spirituality. Dennis Gillet truly observed [in *The Genius Of Discipleship*]: "Mastery is gained by crowning the Master as Lord and King". And Peter likewise says that those who reject the Lordship of Jesus (2 Pet. 2:10) indulge in sexual immorality. The height of His Lordship ought to mean self-control in our lives; because He, rather than our own passions, is Jesus and Master of our soul. Joseph's amazing exaltation in Egypt was clearly typical of that of the Lord Jesus after His resurrection. As a result of Joseph's exaltation, no man could lift up even his hand or foot without exception within the sphere of Joseph's power. And the Lord Jesus' exaltation has the same effect and imperative over us.

耶稣是我们的主，还是我们在每一个方面的代表，他的行为就是我们要追随的榜样。“你们称呼我夫子，称呼我主，你们说的不错。我本来是。我是你们的主，你们的夫子，尚且洗你们的脚，你们也当彼此洗脚。”（约翰福音13：13，14）。门徒们都称呼耶稣为“主”，但是他们没有给他的弟兄洗脚。就像我们现在也是经常如此。有正确的理论知识并不意味着一定能在实践中正确运用。认识主耶稣与相互之间洗脚之间

“”（腓利比书2：12）

Because Jesus is Lord and Master, and because He is our representative in every way, therefore all that He did and was becomes an imperative for us to follow. Thus: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (Jn. 13:13,14). They called Him "Lord and Master", but *wouldn't* wash each other's feet. Like us so often, they had the right doctrinal knowledge, but it meant nothing to them in practice. To know Him as Lord is to wash each other's feet, naked but for a loincloth, with all the subtle anticipations of the cross which there are in this incident. "Wherefore [because of the exaltation of Jesus] [be obedient and] work out your own salvation with fear and trembling [i.e. in humility]" (Phil. 2:12). And so it is with appreciating God's greatness: the deeper our realization of it, the higher our response. Thus Solomon built a "great" house for Yahweh, "for great is our God above all gods" (2 Chron. 2:5). Israel prayed to God but

without meaning, “though they called them to the most High, none at all would exalt him” (Hos. 11:7). They theoretically knew Him as “the most High” but in their hearts they failed to exalt Him. And so their prayers remained as empty words.

雅各书2: 1中称耶稣为“荣耀的主”（参考路加福音2: 32, 以弗所书1: 17）。雅各说我们信奉主耶稣，我们便不可以不尊重人。这两种事情发生联系好像显得很奇怪。我想是因为如果我们看到过主耶稣基督的荣耀，在他面前其他所有的人都是苍白的、黯淡无光的，我们就不应该带着偏见来看人。RVmg.的提问把这种观点表达得更清楚：“要问问自己接待他人时，是否也有基督般的信心来荣耀立的主？”这个问题也解释了为什么当保罗写信给那些被世俗、道德沦丧、和错误教义所困扰的信徒时，他反复强调了主耶稣基督的崇高和伟大。挑拨离间的人并不是在服侍我们的主基督。（罗马书16: 17,18）如果他们看到了主耶稣基督的高贵，他们就不会以貌待人，而是谦卑地、满怀爱心地与他的弟兄们合作。

James 2:1 (Gk.) gives the Lord Jesus the title of “the glory” (as also in Lk. 2:32; Eph. 1:17). And James makes the point that we cannot believe in the Lord Jesus as the Lord of glory and have respect of persons. This may seem a strange connection at first sight. But perhaps the sense is that if we see the *height* and surpassing extent of *His* glory, all others will pale into insignificance, and therefore we will be biased for or against nobody and nothing because of the way they are all as nothing before the brightness of the glory of the Lord Jesus we follow. **The RV mg.** Makes the point clearer: “Do ye, in accepting persons, hold the faith of the Lord of glory?”. This explains why when Paul sat down to write to churches (we call them ‘ecclesias’) riddled with worldliness, immorality and false doctrine, he takes as his repeated opening theme the greatness and exaltation of the Lord Jesus.

还有一件事情值得我们注意：如果我们 我们就会：“所以上帝将他升为至高，又赐给他那超乎万名之上的名，……因耶稣的名，无不屈膝，无不口称耶稣基督为主，使荣耀归与父上帝。这样看来，我亲爱的弟兄你们既是常顺服的，不但我在你们那里，就是我如今不在你们那里，更是顺服的，就当恐惧战兢，作成你们得救的工夫。”（腓立比书2: 9-12）这些文字在以赛亚书中45: 23-24还间接地被提到：“我指着自已起誓，我口所出的话是凭公义，并不反回，万膝必向我跪拜，万口必凭我起誓。人论我说，公义，能力，惟独在乎耶和华。人都必归向他，凡向他发怒的，必至蒙羞。”我们都会觉得谦卑是一件困难的事情，但

是在主耶稣面前，我们应该认识我们是一个罪人，我们在耶稣面前要屈膝下拜，新春感激，因为我们是通过耶稣才被上帝称为义人。

There's one more especially noteworthy thing which the sheer *height* of the Lord Jesus' exaltation leads us to. "Wherefore God also hath highly exalted Him...that at the name of Jesus every knee should bow...and that every tongue should confess that Jesus Christ is Lord...wherefore...work out your own salvation with fear and trembling" (Phil. 2:9-12). These words are alluding to Isaiah 45:23,24: "...unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord [Jesus] have I righteousness and strength". We all find humility difficult. But before the height of His exaltation, a height which came as a result of the depth of the degradation of the cross, we should bow our knees in an unfeigned humility and realization of our sinfulness, and thankful recognition of the fact that through Him we are counted righteous.

我们常常感到困难去理解承认耶稣为主会导致公元1世纪的一场革命性的改变。David Bosch写道：“基督徒承认耶稣是万王之王，竟会导致在罗马帝国发生一场你能想象的革命政治运动”。Philip Yancey也写道：“在遍布罗马帝国的教堂里面，他们的口号是耶稣是我们的主”。这个口号公开蔑视罗马帝国要求他们的臣民宣誓凯撒是他们的主。(*The Jesus I Never Knew*, p. 246)，承认耶稣是主，在当时是要被伤害、要付出代价的。我们也会如此，特别是那些生活在当今伊斯兰教社会环境当中的人。有人还为此牺牲了生命。

As with many aspects of doctrine, it is often difficult for us to appreciate how radically revolutionary they were in the first century context; and in essence they should lose none of their radical-ness with us. David Bosch observes: "Christians confessed Jesus as Lord of all lords - the most revolutionary political demonstration imaginable in the Roman Empire". Philip Yancey likewise: "As the church spread throughout the Roman empire, its followers took up the slogan "Christ is Lord", a direct affront to Roman authorities who required all citizens to take the oath 'Caesar [the state] is Lord'" (*The Jesus I Never Knew*, p. 246). It hurt, it cost, to recognize Him as Lord. And so it should with us, especially those who live in Islamic societies. Men and women died for this; and we likewise give our lives in response to that very same knowledge. There is a tendency, which the Lord Jesus Himself brought to our attention, of calling Him Lord but not doing what He says. To know Him as Lord in truth is axiomatically to be obedient to Him (Lk. 6:46).

上帝使耶稣升为至高，我们对上帝的信心也应该加强。天上和地上的权柄都归于我们的主耶稣基督了，因此我们应该大胆地向主耶稣祷告，

盼望着当耶稣降临时对我们的拯救。看见耶稣就是看到了上帝在肉身上向我们的显现。马可福音1: 40中的那个长大麻疯的人在他的生活中也显示出信心来。他说：“你若肯，必能叫我洁净了”。

Faith is also inculcated by an appreciation of the height of His exaltation. He now has all power in Heaven and in earth, and this in itself should inspire us with faith in prayer and hope in His coming salvation. On the basis of passages like Exodus 4:7; Numbers 12:10-15; 2 Kings 5:7,8, “leprosy was regarded as a “stroke” only to be removed by the Divine hand which had imposed it” (L.G. Sargent, *The Gospel Of The Son Of God*, p. 28). The leper of Mark 1:40 lived with this understanding, and yet he saw in Jesus nothing less than God manifest. Inspired by the height of the position which he gave Jesus in his heart, he could ask him in faith for a cure: “If thou wilt, *thou canst* [as only God was understood to be able to] make me clean”.

因为基督是万有的主，我们也应该到普天下传扬他的名，而不是其他人（即使是使徒彼得）的名。（使徒行传10: 36）在腓利比书2: 10和彼得前书3: 15都包含着承认耶稣是我们的主与奉他的名传教之间的联系。以赛亚书8: 13中

Because Christ is Lord of all, we must preach Him to all, even if like Peter we would rather not preach to them. This was the motivational power and reality of Christ’s universal Lordship for Peter (Acts 10:36). The same link between Christ’s Lordship and witness is found in Philippians 2:10 and 1 Peter 3:15 (which alludes to Is. 8:13 - Yahweh of Hosts, of many ones, becomes manifest now in the Lord Jesus).

耶稣的名在启示录中被提到过。（启示录19: 12, 16）。因者主耶稣基督的名激励着那些在基督里的弟兄继续无所畏惧地面对迫害。耶稣是地球之王，他有能力控制整个世界，因此如果没有主耶稣基督的许可，不是处于他的旨意，没有人能够伤害到我们。诗篇110章的训词是强有力的：“”（诗篇110: 1, 3, 4）

The reality of the Lordship of Jesus is used in Revelation (19:12, 16) to encourage the brethren to continue fearless in their witness despite persecution. Jesus is Lord of the kings of the earth; He has control over the world; therefore, no human power can harm us without His express permission and purpose. The exhortation of Psalm 110 is powerful: because Jesus is now seated at the Father’s right hand, His people offer themselves as freewill offerings in this, the day of His power. They are arrayed in “holy attire” because *He* has been made the Priest after the order of Melchizedek-

they share in the work which His exaltation has enabled (Ps. 110:1,3,4 RV mg.).

上帝给予耶稣超乎万名之上的名，那些信仰上帝的人，他们将在主耶稣的名下拜。彼得一直强调他自己是以耶稣的名传福音的。在使徒行传2:31,38; 3:6,16; 4:10,12,17,18,30; 5:28,40,41; 10:43中多次强调这一点。上帝将耶稣升为至高，又赐给他那超乎万名之上的名，是因为他的无上的品德（腓立比书2: 9; 启示录3: 12）。因为我们在众人的面前承认耶稣，也将我们内心的盼望的缘由告诉别人；（彼得前书3: 15）我们不能对我们的主耶稣基督的保持沉默。约翰3书7节告诉我们在传教的过程中：“因他们是为主的名出外，对于外邦人（外邦人中的信仰者）一无所取（在物质上）。”要忍耐，为主的名劳苦，并不乏倦。（启示录2: 3）

The ascended Christ was highly exalted and given the Name above every Name, so that for those who believed this, they would bow in service at the Name of Jesus. Peter preached in and about the name of Jesus - this is emphasized (Acts 2:31,38; 3:6,16; 4:10,12,17,18,30; 5:28,40,41; 10:43). The excellence of knowing Him and His character and the wonder of the exalted Name given on His ascension (Phil. 2:9; Rev. 3:12) lead Peter to witness. Because of His exaltation, we confess Jesus as Lord to men, as we later will to God at judgment (Phil. 2:9). According as we confess Him before men, so our judgment will reflect this. Lifting up Jesus as Lord is to be the basis of giving a witness to every man of the hope that lies within us (1 Pet. 3:15 RSV). The knowledge and experience of His exaltation can only be witnessed to; it can't be kept quiet. 3 John 7 refers to how the great preaching commission was obeyed: "For his name's sake they went forth, taking nothing (material help) from the Gentiles" (Gentile believers). For the excellence of knowing His Name they went forth in witness, and moreover were generous spirited, not taking material help to enable this. The knowledge of the Name of itself should inspire to active service: for the sake of the Lord Jesus' Name the Ephesians laboured (Rev. 2:3).

因为“天上地下所有的权柄都赐给我了。所以你们要去使天下万民作我的门徒”（马太福音28: 18, 19），传福音不完全是因为主耶稣的上升我们所领受的一条命令，知道所有的权柄都赐给主耶稣了，我们自己不能消极地坐着等待。

Because "all power is given unto me...go ye *therefore* and teach all nations" (Mt. 28:18,19). The great preaching commission is therefore not so much a

commandment as an inevitable corollary of the Lord Jesus' exaltation. We will not be able to sit passively in the knowledge of the universal extent of His authority / power. We will have to spread the knowledge of it to all (see "Into all the world" for more on this, especially the way 1 Timothy 3:16 alludes to the preaching commission as having already been fulfilled the moment it was uttered, so strong is the imperative). There may be some similarity with the way in which the exaltation of Israel / God's people was so that all men would be witnessed to (Dt. 4:6).

基督的伟大影响着马可的见证，马可开始传福音的历程。他所写的福音书是一个抄本，引用了以赛亚书上记着说，“看哪，我要差遣我的使者在您前面，预备道路。”由施洗约翰到主耶稣基督，耶稣就是上帝的话语“道成了肉身”。保罗等人在当时严酷的环境下“违背凯萨的命令，说另有一个王耶稣。”（使徒行传17：7）。耶稣不仅仅是未来在耶路撒冷的王，他现在就是我们的王，坐在上帝的右边，要求我们全心全意地为他尽忠。

The greatness of Christ clearly influenced Mark's witness; he began his preachings of the Gospel (of which his Gospel is but a transcript) by quoting Isaiah's words about how a highway was to be prepared "for our God" and applying them to the Lord Jesus, whom he saw as God manifest in flesh. Appreciating the height of who Jesus was and is, clearly motivated his preaching. And it should ours too. This is why Paul in the face of every discouragement could preach that "there is another king, one Jesus" (Acts 17:7). This was the core of his message; not so much that there *will be* a coming King in Jerusalem, but that there *is* right now a King at God's right hand, who demands our total allegiance.

The Lord Jesus' blood was shed for our redemption.

Christ died the dreadful death He did for us

主耶稣流血为我们赎罪

基督的死为我们换来永生

如果我们明白赎罪的“机理”，并且能领会到是靠一个真实的历史性的人物来为赎罪扫清道路，当耶稣基督再次降临时，我们终将明白十字架的赎罪的成果。在用了几章的篇幅详细地解释耶稣上十字架的故事以后，保罗总结说：“象这样，基督既然一次被献，担当了多人的罪，将来要向那等候他的人第二次显现，并与罪无关，乃是为拯救他们。”（希伯来书9：28）。从这里面我们可以看到两条互相联系着的根本原则：

如果我们明白为什么我们的罪被清洗干净，我们会急切地盼望耶稣的再次降临。因为在那个时候十字架的救恩将会临到我们身上。（参考彼得前书1：13）我们急切地盼望耶稣的再次降临，明白十字架所带来的拯救，还知道那时我们在那时将生活中的一切困苦中解脱出来。

If we understand something of the ‘mechanics’ of the atonement, and grasp something of the fact that they were outworked in a real, historical man, we will see that the final realization of the redemption **achieved at the cross** will be when Christ comes back. Having expounded the Lord Jesus’ cross for several chapters, Paul concludes: “So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation” (Heb. 9:28). Here we see two fundamental first principles linked: If we understand something of the atonement, we will earnestly look for the second coming, when the redemption achieved on the cross will be brought unto us (cp. 1 Pet. 1:13). An enthusiasm for the second coming, spurred by a realization that the bringing of salvation then is an outworking of the cross, will lead to a loose hold on the things of this life.

保罗觉得自己在传道上欠所有人的债（罗马书1：14）。但是欠债就是因为别人给过你什么东西。这些东西不是从人那里欠下来的，是保罗觉得他欠耶稣基督的债。因为耶稣基督已经给我们自我牺牲的精神，这就是我们的财富。我们也欠耶稣基督的债。我们要用传福音的方式来还债。

Paul had a debt to preach to all men (Rom. 1:14). But a debt implies he had been given something; and it was not from “all men”, but rather from Christ. Because the Lord Jesus gave us the riches of His self-sacrifice, we thereby are indebted *to Him*; and yet this debt has been transmuted into a debt to preach to all humanity. Our obligation to the Lord Jesus for His death for us issues in an obligation to preach that message to others.

让我们来思考哥林多后书5：20，21中的含义：“所以我们作基督的使者，就好像上帝借我们劝你们一般。我们替基督求你们与上帝和好。上帝使那无罪的，替我们成为罪。好叫我们在他里面成为上帝的义。”因这十字架，通过耶稣为我们赎罪，我们才得以与上帝和好。我们向他人传道的基础是十字架与赎罪。实际上，他是上帝在呼唤我们芸芸众生，靠着耶稣在十字架上为我们赎罪。“上帝在基督里叫世人与自己和好，”认识十字架的道路和赎罪的性质是我们向您发出呼吁的基础。实际上，这个呼吁应该是上帝向世人发出的“叫世人与自己和好”的信息。我们所传的是上帝的呼吁。

Consider the implications of 2 Corinthians 5:20,21: “On behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ: be ye reconciled to God [because] him who knew no sin he made to be a sin [a sin offering?] on our behalf; that we might become the righteousness of God in him”. *Because* of the cross, the atonement which God wrought in Christ’s offering, we beseech men to be reconciled to God. Appreciating the cross and the nature of the atonement should be the basis of our appeal to men. And indeed, such an appeal is *God* appealing to men and women, in that there on the cross “God was in Christ, reconciling the world unto Himself”. The blood and spittle covered body of the Lord **Jesus lifted up was and is the appeal, the beseeching of God Himself to men. And this is the message that we** are honoured to preach on His behalf; we preach the appeal of God through the cross.

耶稣基督受难的真实性是彼得呼吁人们悔改的基础：“所以你们当悔改归正，使你们的罪得以涂抹，”（使徒行传3：17-19）。再请您思考使徒保罗的推理：“基督是分开的吗？保罗为你们钉了十字架吗？你们是奉保罗的名受了洗吗？”（哥林多前书1：13）是耶稣为我们上十字架，因此我们受洗要归于耶稣的名下，因此是不能分开的。

The reality of the Lord Jesus’ crucifixion was the basis of Peter’s appeal for men to repent: “Repent ye therefore [and he spoke not only to those who had crucified the Lord Jesus], and be converted, that your sins may be blotted out” (Acts 3:17-19). And think through the reasoning of 1 Corinthians 1:13: “Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?”. The fact Jesus was crucified for us means that we should be baptized into that Name, and also be undivided.

因此，“你们作丈夫的，要爱你们的妻子，正如基督爱教会，为教会舍己。”（以弗所书5：25）。希腊词汇“舍己”在这里主要表示主耶稣基督将自己的全部灵魂奉献给他的父。耶稣的死是自愿的，耶稣献出自己的生命，并不是上帝拿去了他的生命。耶稣自我牺牲、自我奉献的精神达到了无可匹敌的最高峰。我们单调、乏味的人际关系中应该有这种精神的模仿。耶稣担当我们的罪孽，“使我们既然在罪上死，就得以在义上活。因他受的鞭伤（彼得曾经亲眼看到过），你们便得了医治。”（彼得前书2：24）

Therefore, “Husbands love your wives, even as Christ also loved the church and gave himself for it...so ought men to love their wives” (Eph. 5:25). The Greek for “gave himself” is mainly used of the Lord Jesus giving up the spirit

to the Father. His death was as an act of the will, He gave up His life rather than it being taken away from Him. This matchless peak of self-control and self-giving for us must somehow be replicated in the humdrum of daily domestic relationships. He carried our sins “*that we, being dead to sin, should live unto righteousness: by whose stripes (Gk. Weals- Peter saw them) ye were healed*” (1 Pet. 2:24).

Because of the suffering entailed in the putting to death of our sins by the Lord Jesus’ cross, we should respond in likewise mortifying them.

耶稣基督十字架上的受难使我们的罪死亡，我们应该以改变我们的生活作回映。

上面的表达也可以说，我们经历了他为我们所经受的死亡以后，我们应该在灵性上的所有方面都更加慷慨。为了解救贫困的弟兄，保罗曾经用耶稣基督来激励哥林多的人：“你们知道我们主耶稣基督的恩典。他本来富足，却为你们成了贫穷（希腊语是乞丐的意思），叫你们因他的贫穷，可以成为富足。”（哥林多后书8：9）。根据这样一段经文，我们不应该只将自己所有的富余的上面慷慨，我们还应该更大方的给予哪怕我们变成乞丐。因为主耶稣基督为人们提供的不仅仅是物质上的，还有感情上的和精神上的。使徒保罗也曾经说过，我们在物质上以及在精神上帮助我们贫穷的弟兄，是因为有“基督的爱激励我们。”（哥林多后书5：14）

To put it mildly, our experience of His death for us should lead us to be generous spirited in all ways. In appealing for financial generosity to poorer brethren, Paul sought to inspire the Corinthians with the picture of Christ crucified: “For ye know the grace [gift / giving] of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor [Gk. a pauper], that ye through his poverty might be rich” (2 Cor. 8:9). In the light of this, we should not just be generous from the abundance of what we have; we should become as paupers in our giving. The Lord Jesus’ giving wasn’t financial; it was emotional and spiritual. And so, Paul says, both materially and in these ways, we should likewise respond to our brethren, poorer materially or spiritually than we are. “The very spring of our actions is the love of Christ” (2 Cor. 5:14 Philips; it “urges us on”, NRSV).

因为上帝的恩惠，主耶稣为我们每个人尝到了死亡的滋味，他是我们的代表，“一人既替众人死，众人就都死了。”在他的死亡过程中，主耶稣也经历了我们每个人都要经历的生命本质，就是和死亡争斗，

主耶稣为我们而死意味着我们要对他的召唤做出回应：“因为你们蒙恩，不但得以信服基督，并要为他受苦。”（腓利比书1：29），耶稣代表我们受苦，我们也应该回应为主耶稣做出牺牲。耶稣是我们的代表，从两方面来说有迫切性：“他替众人死，是叫那些活着的人，不再为自己活，乃为替他们死而复活的主活。”（哥林多后书5：14，15）。“他被挂在木头上亲身担当了我们的罪，使我们既然在罪上死，就得以在义上活。因他受的鞭伤，你们便得了医治。你们从前好像迷路的羊。如今却归到你们灵魂的牧人监督了。”（彼得前书2：24，25）。我们和耶稣一起死亡，在耶稣的十字架上。因此主耶稣的生命的复活也是我们的。他现在所做的一切都是为了我们。主耶稣他的生命是为了我们，因为我们过着他的生命，因此我们的生命也应该完全为了他。耶稣为我们舍命，我们从此就知道何为爱。我们也当为弟兄舍命。（约翰1书3：16）。在新约圣经中有大约130处“在基督里”，（基督弟兄会的含意是在基督里的弟兄），但是如果一个人是真正的在基督里，他就应该是一个新的生命，是新造的人，和旧的生命彻底决裂。那时可以说“基督在你里面”了。如果我们在基督里面，那么基督也在我们里面，我们所作所为将以耶稣为榜样。耶稣的灵也将是我们的灵。

By God's grace, the Lord Jesus tasted death *for* (Gk. *huper*) every 0 man, as our representative: "in tasting death he should stand for all" (NEB). In His death He experienced the essence of the life-struggle and death of every man. The fact the Lord Jesus did this *for us* means that we respond *for Him*. "To you it is given *in the behalf of* (Gk. *huper*) Christ, not only to believe on Him [in theory], but to suffer *for his sake* (Gk. *huper*)" (Phil. 1:29). He suffered *for us* as our representative, and we suffer *for Him* in response. **This was and is the two-way imperative** of the fact the Lord Jesus was our representative. He died *for all* that we should die to self and live *for Him* (2 Cor. 5:14,15). "His own self bare our sins [as our representative] in his own body [note the link "our sins" and "his own body"] that we being dead to sin, should live unto righteousness" (1 Pet. 2:24,25). **We died with Him**, there on His cross; and so His resurrection life is now ours. He is totally active for us now; His life now is *for us*, and as we live His life, we should be 100% *for Him* in our living. He gave His life *for us*, and we must lay down our lives *for Him* (1 Jn. 3:16). There are about 130 reference to being "in Christ" in the New Testament (hence 'Christadelphian' is a real good name for the true community of believers). But if any man is truly in Christ, he is a new creature, and the old things pass away; it must equally be true that "Christ [is] in you". If we are in Him, He must be in us, in that we live lives around the principle of "what would Jesus do?". His spirit becomes ours.

哥林多后书5: 14-21敦促我们把在耶稣里得救的消息传给每个人，因为耶稣为我们而死，耶稣是我们的代表，他为众人而死（哥林多后书5: 14, 15），耶稣基督因为我们的缘故出生在律法以下（哥林多后书5: 21），因此我们是他的使者。（哥林多后书5: 20）。因为耶稣基督是我们的代表，所以我们应该成为耶稣基督的代表和他在世界上的见证。这就是为什么耶稣基督的死亡一直激励着传道者的原因。通过受洗归于耶稣基督的名下，人们能够承认耶稣基督作他们的主，这就荣耀了上帝——我们的天父。任何人都不能奉别的名来得救，过去是这样，现在还是这样。所以使徒行传将耶稣的高举（使徒行传2: 33; 5: 31）和耶稣的名（使徒行传2:21,38; 3:6,16; 4:10,12,18,30; 5:40）联系在一起，召唤着世界上的无数的人不分男女受洗归到主的名下。这就是早期的使徒们传福音的动力。我们从使徒行传中可以看出，保罗的传教活动主要是在外帮人的面前传扬主耶稣基督的名。（使徒行传9: 15）

2 Corinthians 5:14-21 urges us to preach the salvation in Christ to all men, because He died for us, as our representative. He died *for* [the sake of] all (5:14,15), He was made sin *for* our sake (5:21); and therefore we are ambassadors *for* [same word] His sake (5:20). Because He was our representative, so we must be His representatives in witnessing Him to the world. This is why the preaching of Acts was consistently motivated by the Lord Jesus' death and resurrection for the preachers. By baptism into the name of Jesus, men confess that Jesus Christ is Lord, to the glory of God the Father. There was and is no other name given under Heaven by which men can be saved; "every name" under the whole Heaven must take on the name of Jesus in baptism. This is why Acts associates His exaltation (Acts 2:33; 5:31) and His new name (Acts 2:21,38; 3:6,16; 4:10,12,18,30; 5:40) with an appeal for men and women to be baptized into that Name. Realizing the meaning of the Name of Jesus and the height of His exaltation meant that they realized how "all men" could have their part in a sacrifice which represented "all men". And thus they were motivated to preach to "all men". And thus Paul's whole preaching ministry was a bearing of the Name of Jesus before the Gentiles (Acts 9:15).

Human nature / the flesh cannot be atoned for, or a sacrifice offered for it; it must be cut off.

人的天性/肉体不能弥补所犯的罪。只有死亡才能使我们脱离罪的权柄

因此我们不能够一直过着属于肉体的生活,认为我们的罪总是能够被赎回,我们至少寻找让肉体身亡,不要老是想着我们的罪能够被赦免却不停地重复犯同样的错误。不能够让肉体来主宰我们,应该将我们看成是在肉体上已经死亡。我们应该这样做,因为基督不愿意看到我们犯罪,他在十字架的胜利已经是能我们战胜了我们的精神上的软弱,使我们能够在罪上死就得以在义上活。(彼得前书2: 24)

So we can't keep living the fleshly life thinking that somehow we will be atoned for. We must at least seek to put to death the flesh: not just get forgiveness for the same sins and carry on doing them. Even if this is in practice our experience, there must be a dominant desire to cut off the flesh and a counting of ourselves as dead to sin. We should do this because Christ bore our sins and by the cross healed our spiritual weakness in prospect; we respond to the death of sin which He achieved by cutting off our flesh (1 Pet. 2:24).

保罗在希伯来书前面10章详细地描绘了基督耶稣宝血的意义,第10章19-25节中连续地用“得以”“要”来叙述了十字架上的胜利:

In the light of ten chapters of detailed exposition of the meaning of the blood of Christ, *therefore let us...* Paul triumphantly drives home (Heb. 10:19-25):

-我们“得以因耶稣的血坦然进入至圣所”。只有在我们深入了解为什么罪被赦免的知识以后才有可能。我们的祷告应该是一种积极的、高屋建瓴的经历:“并我们心中天良的亏欠已经洒去,身体用清水洗净了,就当存着诚心,和充足的信心,来到上帝面前。”

Let us enter boldly “into the holiest by the blood of Jesus”. This is only possible through a deep knowledge of sin forgiven. Our prayer life should be a positive and up building experience: “Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience”. Reflection on the atonement, believing it all, will result in a positive and unashamed faith.

- “也要坚守我们所承认的指望, 不至摇动。” 如果相信十字架已经在我们的脑中留下烙印, 不是一个只在星期天才有的短暂的印象, 而是每天都留在我们大脑中的信念, 我们就不会动摇。我们就会征服我们天性中的那种精神上的冷热病。

—“Let us hold fast...without wavering”. If the belief of the cross is imprinted upon our minds, reflected upon not for a few fleeting minutes on Sundays but often throughout each day, we won't waver. The natural tendency to blow hot

and cold in our spiritual endeavours will be vanquished beneath an unceasing wonder at what was achieved. It is only sustained reflection upon the cross which can, in an almost mystical way, impart an unceasing verve of inspiration.

- “又要彼此相顾，激发爱心，勉励行善。你们不可停止聚会……倒要彼此劝勉。既知道那日子临近，就更当如此。”赎罪的原理和耶稣基督的再次降临又联系在一起。我们认识到的越清晰，那就是十字架上的工作最终将会结出果实，那就是我们将会被赎回，因此我们将被激励着为我们的弟兄们做工。如果我们相信赎罪，我们就会很自然地想道要进行掰饼仪式。我们会被十字架上的永恒真理所激发而采取行动。

- “Let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together...but exhorting one another: and so much the more, as ye see the day approaching”. Again the doctrine of the atonement and that of the second coming are linked. As we realize more and more clearly that very soon the final outworking of the cross will be achieved in the actual physical granting of redemption to us, so we will be inspired to more and more earnestly seek the welfare of our brethren. If we believe in the atonement, we will naturally seek to break bread. Whether it means summoning the courage to meet with those we naturally would rather not meet with, bringing the wine to the meeting, we will be motivated to rise up and serve in these ways by the eternal and personal truth of the cross.

我们知道在摩西时代献祭时，摩西曾将公绵羊的血抹在亚伦的耳朵、大拇指和脚趾头上。（利未记8：23），对此我们可以理解为耶稣基督为我们赎罪的宝血应该指导我们生活的每一个方面：我们的行为、我们的理解，乃至我们的步伐。

As the blood of the ram had to be put on the ear, thumb and toe (Lev. 8:23), so the blood of Christ's atonement should affect every aspect of our lives; our hearing [i.e. our perception], our doing and walking...

The basis of our salvation is that we are justified, counted by righteous, by our faith and baptism into the representative sacrifice of the Lord Jesus. His righteousness is thereby counted to us.

Throughout Romans, the point is made that the Lord Jesus counts as righteous those that believe; righteousness is imputed to us the unrighteous (Rom. 2:26; 4:3,4,5,6,8,9,10,11,22,23,24; 8:36; 9:8).

我们被拯救的基础在于我们是公义的，被算成是义人，通过我们的信心和我们受洗归于耶稣为我们所作的牺牲，

耶稣基督将那些称信他的人看成是义人，尽管我们都犯了罪。这一重要的原则贯穿于整个罗马书中。

“如果上帝称我们为义，谁能够控告上帝所拣选的人呢？谁能够定他们的罪呢？”（罗马书8：33，34）尽管在家庭生活当中，在我们与其他人的联系当中.....我们是那么的容易被其他人的嘲讽所伤害。我们寻求为我们自己辩护，消除那些谣言和误解，为自己正名。我们容易对别人所议论我们的过于敏感。这些现象折射出我们缺乏认识：我们在上帝的眼中被称为义人——而上帝的判断才是最最重要的，那就是要在上帝的施恩宝座面前没有缺陷，因为我们的罪孽已经被我们的主耶稣基督的完全正直所遮盖。我们知道使徒保罗曾经迫害过自己的弟兄，他最后给出结论：“我被你们论断，或被别人论断，我都以为极小的事。连我自己也不论断自己。我虽不觉得自己有错，却也不能因此得以称义。但判断我的乃是主。”（哥林多前书4：3-4）。上帝的审判是公正的，如果根据保罗自己或者是其他人的观点来审判，保罗是有罪的。事实是唯有上帝通过耶稣基督才有权审判我们，从最终意义上说，没有人能够判断我们是否公义，也没有人认定我们的罪。一些人的错误声音从最终意义上来说是不能够伤害到我们的。我们自己为自己辩护的努力实际上是在否认只有耶稣基督能够根据自己的意愿审判我们。

If God is our justifier, where is he that condemns us, or lays any guilt to our charge (Rom. 8:33,34)? And yet in family life, in relationships with others...we are so so quick to feel and hurt from the possible insinuations of others against us. We seek to justify ourselves, to correct gossip and misrepresentation, to “take up” an issue to clear our name. We all tend to be far too sensitive about what others may be implying about us. All this reflects a sad lack of appreciation of the wonder of the fact that we are justified by God, and in His eyes - which is surely the ultimately important perspective - we are without fault before the throne of grace, covered in the imputed and peerless righteousness of the Lord Jesus. Paul, misrepresented and slandered more than most brethren, came to conclude: “But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me [right now] is the Lord” (1 Cor. 4:3-4). The judge is the justifier, according to this argument. Paul is not justified by himself or by other men, because they are not his judge. The fact that God alone is judge through Christ [another first principle] means that nobody can ultimately justify us or condemn us. The false claims of others can do nothing to ultimately damage us, and our own efforts at self-justification are in effect a

denial of the fact that the Lord Jesus is the judge, not us, and therefore He alone can and will justify.

这些思想和约翰福音5: 44中的其他一些重要原则相吻合，耶稣基督曾经指责犹太人他们是在互相受荣耀，却不求从独一之上帝那里来的荣耀。因为只有一位上帝，所以荣耀只有一个；只有一位上帝的名，因此只有唯一的精神标准，唯一的判断标准，唯一的义。当人们从其他人那里寻找荣耀、寻求认可，他们实际上就是在否认只有一位上帝的原则。如果只有一位上帝，我们就寻求他的荣耀，他的判断，完全排除人的荣耀，人的判断。先知何西阿已经向我们展现了其中的真理：“”（何西阿书13: 4, 14: 3）。因为只有上帝能够给与我们拯救和恩惠，因此我们就不再崇拜其它，因为只有上帝能够给与我们真正所需要的，我们唯一寻求的是上帝的接纳。

These thoughts are meshed with another first principle in John 5:44, where the RV mg. has the Lord Jesus telling the Jews that they sought glory “one of another” because they didn’t seek the glory that comes from the one God. Because there is only one God, there is only one glory, one Name of God, one standard of spirituality, one judge, one justifier. Whilst men seek glory and approbation and acceptance and justification from other men, they are denying the principle of one God. If there is only one God, we should seek His honour and justification, to the *total* exclusion of that of men. Hosea had revealed this truth earlier: “I am the Lord thy God...and thou shalt know no god but me: for there is no saviour beside me...neither will we say any more to the work of our hands, Ye are our gods: for in thee [i.e. thee alone] the fatherless findeth mercy” (Hos. 13:4; 14:3). Because God alone can give salvation and mercy, therefore there is no space for worshipping or seeking for the approbation of anything or anyone else; for the receipt of mercy and salvation are the only ultimate things worth seeking. There is only one God who can give them, and therefore we should seek for His acceptance alone.

这个希腊语在罗马书中还用作自我省查。我们应该将自己看成义人，也应该根据其他人的信心而不是根据他们所作的工作将他们也看成义人：“人称义是因着信，不在乎遵行律法。……这样，你们向罪也当看自己是死的。向上帝在基督耶稣里却当看自己是活的。”（罗马书3: 28, 6: 11）。我们应该感受到洁净和公义，并且在我们的行为以及对他人的感受上照着洁净和公义而行。爱使我们“不计算人的恶”，就像上帝宽恕我们的罪一样。（哥林多前书13: 5）。保罗在哥林多后书3: 5中还说：“并不是我们凭自己能承担什么事，我们所能承担的，乃是

出于上帝。”我们能够被算成义人，我们能够感觉自己是一个义人，是因为上帝已经将我们算成是义人。真正地将我们其他弟兄看成是公义的是困难的，如果我们能够相信这一点，我们就能够做到，因为我们对人的爱能够使我们仅仅看到他人的最好的方面。

But the very same Greek word is used in Romans of *our* self-perception. We must count / impute ourselves as righteous men and women, and count each other as righteous on the basis of recognizing each others' faith rather than works: "Therefore we conclude [we count / impute / consider] that a man is justified by faith without the deeds of the law... Likewise reckon [impute] ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord". (Rom. 3:28; 6:11). We should *feel* clean and righteous, and act accordingly, both in our own behaviour and in our feelings towards each other. The mind of love imputes no evil to others, as God doesn't to us (1 Cor. 13:5; AV "thinketh no evil", [same word] to count / impute in Romans). And again the word occurs in 2 Corinthians 3:5: "Not that we are sufficient of ourselves to *think* [same word impute] any thing as of ourselves; but our sufficiency is of God". We *are* able to count / feel to ourselves as righteous: for God has counted us righteous. And if we can believe this, we will overcome that difficulty which there is within every one of us of truly counting our brother to be righteous, of having the love that truly believes and sees only the best in others.

Despite being saddled with our nature, the Lord Jesus Christ died and rose again for me, for my justification and salvation. His life and death were a surrender of all to the cause of my redemption, to God's glory.

尽管耶稣基督被我们人类的天性所约束，主耶稣基督已经为了我们而死，也为了我们复活。他的死亡与复活都是为了我们的拯救。他的生命和死亡都是因为上帝的恩惠为了我们的拯救

我愿意放弃一切，自愿地为了拯救而努力。知道有一个人为了拯救我而死是一件充满光荣的奇妙的事情。基督死了，又活了，为要作死人并活人的主。（罗马书14：9），如果我们相信耶稣基督的复活，并且认同他作我们的主，那么耶稣就是我们生命的主，是我们心灵的主。基督若没有复活，我们的信便是徒然。我们仍在罪里。（哥林多前书15：17），，因为耶稣已经复活，我们不再被我们肉体的软弱所主宰。因为受洗将我们和耶稣基督的复活联系在一起，我们从前在过犯，和未受割礼的肉体中死了，上帝赦免了我们的一切过犯，便叫你们与基督一同活

过来。（哥罗西书2：13）。如果那些已经受洗的人真的明白，就不会仍在罪中。（参考罗马书6：1以及上下文）。

And so I too must surrender all, I will willingly strive to do this, for the glorious wonder of knowing this Man who died for me to enable such great salvation. He died and rose so that He might be made Lord of His people (Rom. 14:9); if we believe in His resurrection and subsequent Lordship, He will be the Lord Jesus of our lives, Lord of every motion of our hearts. We are yet in our sins, if Christ be not risen (1 Cor. 15:17). But He has risen, and therefore we are no longer dominated by our moral weakness. Because baptism united us with His resurrection, we are no longer in our sins (Col. 2:13). Therefore the baptized believer will not “continue in sin” if he really understand and believes this (Rom. 6:1 and context). Ours is the life of freedom with Him, for He was and is our representative [note that He represents us now, in His freedom and eternal life, just as much as He did in His death].

如果我们相信耶稣是我们的代表,并通过受洗使我们和他联系在一起,我们也能够在基督里死亡,在基督里复活。那时耶稣对死亡的胜利也就是我们的胜利,因为我们这些犯罪之人的血已经在我们的大祭司身上看见了,通过他的死亡以及做我们的代表。我们因此能够从逃城中出来。

（参考民数记35：32，33）。因为耶稣真的已复活，我们必须从罪中脱离出来。不再和那些不敬虔的人在一起，要常常在那已经复活、升天的主里作工。（哥林多前书15：34，58）。主耶稣有我们人类的天性，他是我们的代表，他的天性的死亡意味着我们也应该根从他尽可能地背起自己的十字架跟随他，感受救恩的奇妙。“原来基督的爱激励我们。因我们想一人既替众人死，众人就都死了。”（哥林多后书5：14）。W.F. Barling在*The Letters To Corinth*一书中已经作了有力的说明：“知道耶稣的流血牺牲是与自己的拯救有关,因为耶稣是我们的代表,我们就会被激励自己过勇于牺牲的生活,” 这就是一个真正的、活生生的受洗的力量。如果我们要从死亡中复活，我们就不应该在世俗中活着。（哥罗西书2：20；3：1）。使徒保罗说：耶稣基督复活的最伟大的一个例子就是他自己从一个罪魁到作耶稣基督的使徒给相信永生的人作榜样的转变。（使徒行传26：8，参考提摩太前书1：15，16）。这就是“复活的力量”，这种力量至今还在对我们作工。耶稣的死亡和复活并不仅仅是那些我们已经知道的事实，如果他们真的相信，在他们身上就有发生转变的力量，这种力量最终会使他们发生改变。

We died and rose with Christ, if we truly believe in His representation of us and our connection with Him, then His freedom and sense of conquest will be ours; as the man guilty of blood was to see in the death of the High Priest a representation of his own necessary death, and thereafter was freed from the limitations of the city of refuge (Num. 35:32,33). Because Christ really did rise again, and we have a part in that, we must *therefore* abstain from sin, quit bad company and labour with the risen, active Lord (1 Cor. 15:34,58). The representative nature of the Lord Jesus' death means that we are pledged to live out His self-crucifixion as far as we can; to re-live the crucifixion process in our imagination, to come to that point where we *know* we wouldn't have gone through with it, and to grasp with real wonder and gratitude the salvation of the cross. "As one has died for all, then all have died, and that He died for all in order to have the living live no longer for themselves but for Him who died and rose for them" (2 Cor. 5:14,15 Moffatt). It has been powerfully commented: "To know oneself to have been involved in the sacrificial death of Christ, on account of its representational character, is to see oneself committed to a sacrificial life, to a re-enactment in oneself of the cross" (W.F. Barling, *The Letters To Corinth*). Such is the power of a true, lived-out baptism. If we have really died and resurrected with the Lord Jesus, we will be dead unto the things of this world (Col. 2:20; 3:1). This is why Paul could say that the greatest proof that Christ had risen from the dead was the change in character which had occurred within him (Acts 26:8 cp. 1 Tim. 1:15-16.). This was "the power of his resurrection"; and it works within us too. The death and resurrection of Jesus of Nazareth aren't just facts we know; if they are truly believed, there is within them the power of ultimate transformation.

APPENDIX 1 The Qur'an Or The Bible?

附录1 真理：在古兰经里还是在圣经当中？

Problems with the Qur'an 1.1古兰经中存在的问题

古兰经自身中存在很多的自相矛盾、抵触的地方。但是这些矛盾被穆斯林仅仅视为“误差”，就是说最好应该用其它词汇来替换。穆斯林自己承认在古兰经中大约有200处“误差”。然而古兰经4.82中指出了古兰经中明显的概念错误：“难道他们没有研究《古兰经》吗？假如它不是真主所启示的，他们必定发现其中有许多差别。”但是这些“误差”决不仅仅是前后差异，它们也和主要事实相抵触。

There are many contradictions within the Qur'an, but these are considered to be “abrogation’s”, i.e. something better being substituted (2.106). Muslims themselves admit there are around 200 such abrogation’s within the book. And yet this whole concept surely contradicts 4.82: “Had the Qur’an been from other than God, they would surely have found therein much discrepancy”. But these “abrogation’s” are discrepancies... And there are major contradictions of fact, too.

穆斯林们过于急切地想找到圣经自相矛盾的地方。但是这些被认为是错误的地方绝大多数是可以得到完美解释的。有一些是因为希伯来文中的一个字母变化的问题。相反古兰经中自相矛盾的地方很多：例如“the great day of God”在32.5中被称为1000年，而在70.4中却被称为有50,000年。这种差别并不是一个字母的问题，而是完全不同的一个词汇。古兰经50.38中说上帝用6天创造天地，但是在41.9-12中说用了8天。古兰经2.136,285中说所有的使徒的地位都是同等的，但是在10.90-92中说一些使徒被赋予更高的权力。古兰经17.103中说埃及的法老被淹死在红海里，但是在10.90-92却说法老悔罪了，从红海被救了出来。7.124中法老说要将他的巫师送上十字架，但是十字架是1300年以后由罗马人的发明。古兰经19.33 与 4.157之间在关于耶稣死亡的问题上也存在矛盾。(30.26)中说明，“天地万物，只是他的；一切都服从他。”但是(7.11)中说，“唯独易卜劣厮没有叩头。”就是说没有服从上帝。(4.48,116)中说拜偶像、邪神是一种不可宽恕的罪行，但是在(4.153)，有些拜邪

教者的罪却被原谅了。通奸者要受鞭刑100下(24.2)，但是在(4.15)中却说要遭到终身监禁，根据后面古兰经的推测甚至可能会遭到死刑。古兰经2.62说,犹太人和基督徒将会得到上帝的拯救，但是在3.85中说只有伊斯兰教信仰者才有可能得到拯救。我们难道真的能够相信 (37.6-10; 67.5; 72.6-9)中的“灿烂的流星”就是追赶撒旦的导弹？(古兰经说话真主用流星击杀撒旦)

Muslims are quick to point out contradictions of numbers within the Bible text. Many of these are perfectly explicable. Some [not all] are caused by variant readings of *one letter* of the Hebrew text. But the Qur'an has many such contradictions too. Thus the time period of "the great day of God" is said to be 1000 years in 32.5; and 50,000 years in 70.4. This isn't a difference of one letter - a whole word is inserted (*Khamsiina*- 50). Likewise 50.38 says that the entire creation took 6 days; whilst 41.9-12 says it took 8 days. 2.136,285 say that all apostles are equal; but 2.253 says that the apostles were endowed with gifts "some above others". 17.103 says that Pharaoh was drowned in the sea; whereas 10.90-92 says that he was converted and saved alive from the Red Sea. 7.124 has Pharaoh telling his magicians that he will crucify them - but crucifixion was not invented until about 1300 years later. And then there is the contradiction between 19.33 and 4.157 over whether or not Jesus died. Everything is supposed to be obedient to God, hence the idea of predestination (30.26); but some are disobedient (7.11). The sin of idolatry is supposedly unforgivable (4.48,116). But some idolaters are forgiven (4.153). Fasting can be avoided by feeding the very poor; and yet, fasting is an inescapable Muslim duty (2.184,185). Adultery is punishable by 100 lashes (24.2), life imprisonment (4.15), or death - according to a verse of the Qur'an which was supposedly later discovered. According to 2.62, Jews and Christians will be saved; yet 3.85 says that any other religion than Islam cannot give salvation. And are we to really believe that shooting stars are missiles being thrown at Satan (37.6-10; 67.5; 72.6-9)?

穆斯林声称古兰经是用阿拉伯语所写的最完美的作品，但是这是一种主观的判断。整本书记的材料随意罗列,提出问题却没有给出答案,断章取义，而且还有语法上的错误:如

The claim that the Qur'an is written so perfectly, in ideal Arabic, and is unsurpassed for its literary beauty is all very subjective. The material is very haphazard in its presentation, issues are raised and left without conclusion, only to reappear later in a garbled form. And it has been observed that there are in fact grammatical errors in the Qur'an :

Incorrect plural (2.177)

在(2.177)中存在着不正确的复数形式

Feminine plurals where masculine should be used (4.162; 7.160)

(4.162; 7.160) 中的“她们”应该改成“他们”

Wrong person used (3rd rather than 1st) (63.10)

(63.10)中的第一人称应该改为第三人称

穆斯林也很难解释为什么古兰经总是几乎是一个单词接着一个单词地重复Jewish Midrash, 尽管这些书所写的时间远远早于古兰经。

And it is hard for Muslims to explain why the Qur'an repeats parts of Jewish Midrash [commentaries] almost word for word, even though they were evidently written well before the Qur'an. Thus Sura 21 about Abraham / Ibrahim in Babylon is almost verbatim out of the words of Jonathan Ben-Uziel in the Midrash Rabbah on Genesis 15:7.

1.2 Problems in the Ahadith

穆罕默德言行录 (Ahadith) 一书中存在的问题

by John Thorpe: 作者: John Thorpe

穆罕默德言行录 (Ahadith) 一书(现已成为古兰经的一个补充)被声称是一本专门记载穆罕默德和他的同伴的言行的可靠的书。因此根据这种说法我们从中能够找到穆罕默德是一位先知的证据。其中的一个证据就是将这些记载在古兰经与事实之间互相比较。可是我们这样做了以后,相反的是书中存在的问题显现出来了。下面就是一些例子:

The Ahadith purport to be reliable accounts of the words and actions of Muhammad and his companions. It is therefore reasonable to look at these accounts and to see what light they throw on the prophet-hood of Muhammad. One test is to compare them against each other, the Qur'an and known fact. When this is done, several problems immediately appear. Here are a few examples from Sahih Bukhari.

遗传学: 根据穆罕默德言行录 第4章(SB 4.55.546), Abdullah bin Salam问穆罕默德回答上个问题来证实他是一个先知。其中的两个问题是不合逻辑的,但是第三个问题是:“为什么孩子会像自己的父亲?为什么孩子还会像自己的舅舅?”据说穆罕默德对这个问题的回答可以证明自己是上帝的先知,是上帝通过天使加百利派来的。真主的天使说:“天使加百利已经告诉这些答案”,但是这些答案却令我们这些现代人

大吃一惊：如果在性交的过程中是丈夫首先射精，那么生下来的孩子会像父亲。如果是妻子首先达到高潮，那么生下来的孩子会像自己的母亲。这种说法完全不符合现代基因学和现代遗传学知识。尽管“Abdullah bin Salam认为这个回答很有说服力”

Inheritance: According to one hadith in volume 4 (SB 4.55.546), Abdullah bin Salam asked Muhammad to answer three questions in order to prove his prophet-hood. Two of these are inconsequential, but the third was: “Why does a child resemble its father, and why does it resemble its maternal uncle?”. The answer to this question (and the other questions) was claimed by Muhammad to have come from God via the angel Gabriel: Allah’s Apostle said, “Gabriel has just now told me of their answers.”. The answer given is, however, somewhat unexpected to modern ears: As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her. This is completely contradicted by modern genetics and our knowledge of inheritance, although 'Abdullah bin Salam seems to have found it convincing.

亚当的身高: 根据SB 4.55.543, 真主阿拉创造了亚当。亚当身高60肘。这个高度大约为90英尺（30米）。但是没有一种这个身高的陆地动物能够生存。陆地上的动物心脏能够供给鲜血给躯体的高度是32英尺，（9.81米）。身高超过这个极限会使得循环系统出现故障。

The height of Adam: According to SB 4.55.543 Allah created Adam, making him 60 cubits tall. This would be a height of 90 feet (27½ metres). No animal body can function at this height. The highest that the heart could pump blood from the feet would be less than 32 feet (9.81 metres); any greater height than this would cause a vacuum lock to develop in the circulation system. In fact the height at which the circulation system breaks down would be considerably less than this due to friction between the blood and the walls of the blood vessels

撒旦在鼻子里? 这位先知说：“如果有人早晨起来清洗，他应该用水清洗鼻子并且向外吹气三次，因为撒旦会整个晚上停留在他的鼻子上头。” (SB 4.54.516)。难道撒旦在夜晚生活在人的鼻子里面吗？这个撒旦有多大？撒旦一次可以进到多少人的鼻子里面？

Satan in the Nose One hadith from Sahih Bukhari is: The Prophet said, “If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night.” (SB 4.54.516).

Does Satan live in people's noses at night? How big is he? How many people's nose does he manage to live in at once?

老鼠是犹太人？ 先知说：“有一些犹太人迷失了方向。没有人知道他们都干了些什么。我不会看见他们，除非他们受到诅咒，变成了老鼠。因为如果你将骆驼奶放在一只老鼠面前，老鼠不会喝它，但是如果你将羊奶放在老鼠面前，它就会把它喝得一干二净。”我将这些话告诉Ka'b, Ka'b问我：“你读过律法书吗？”我回答：“是的。”(SB 4.54.524)。

书中的教义：老鼠曾经是犹太人，证据：因为老鼠不喝骆驼奶。

Rats are Jewish. The Prophet said, “A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it.” I told this to Ka'b who asked me, “Did you hear it from the Prophet?” I said, “Yes.” Ka'b asked me the same question several times.; I said to Ka'b. “Do I read the Torah? [i.e. I tell you this from the Prophet.]” (SB 4.54.524). The teaching here is that rats were once Jews and the evidence given is because they will not drink camel's milk. As this is a general argument it must be taken to refer to all rats (possibly Jereboas).

苍蝇的翅膀能治病？ 这位先知说：“如果一只屋里的苍蝇掉在你们正在喝的水里面，你们应该用苍蝇蘸一下水，因为苍蝇的一只翅膀会带有疾病，另一只翅膀会医治这种疾病。” (SB 4.54.537)。这种说法告诉我们疾病是由苍蝇传播的，因为苍蝇的一只翅膀有毒，而另外一只翅膀中含有解毒剂。这一种解释在现代的标准面前是苍白无力的，尽管许多伊斯兰学者有许多关于疾病与苍蝇翅膀的联系观察。

The Wings of the House Fly: The Prophet said “If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.” (SB 4.54.537). This tells us that disease is spread by house flies because one wing contains poison. The other wing contains the antidote to that poison. This explanation is very poor by modern standards, although it speaks much for the powers of observations of Islamic scholars that they connected disease with house flies.

对付发烧的新办法： 这位先知还说：“发烧的热度来自地狱之火，因此要用水来对付发烧。” (SB 4.54.486)。在SB 4.54.483.中也有类似的

说法。现代医学证明发烧只是人体的一种抵抗外来微生物体侵的防御机能。

Fever: The Prophet said, "Fever is from the heat of the [Hell] Fire; so abate fever with water." (SB 4.54.486). A very similar statement is found in SB 4.54.483. Modern medicine has shown that a fever is a defence mechanism against invasion by foreign micro-organisms.

害怕狗：穆罕默德很迷信地惧怕狗：这位先知曾经说：“天使使不会进到养狗的、有画的房子里。” (SB 4.54.539).还说真主阿拉的使者下令要杀掉所有的狗。(SB 4.54.540).接下来的两个章节里暗示那些养狗的人将会失去对他们的赏赐。

Dogs: Muhammad had a superstitious fear of dogs: The Prophet said, "Angels do not enter a house which has either a dog or a picture in it." (SB 4.54.539). Allah's Apostle ordered that the dogs should be killed. (SB 4.54.540). The next two sections indicate that anyone keeping a dog as a pet will lose some of their reward.

消化食物的肠 这条教义穆罕默德言行录来自 派穆斯林，但也是一个很特别的、有说服力的例子。真主的使者曾经告诉他（有和平降临在他的身上）：相信真主的人吃饭用一根大肠来消化，而那些不相信真主的人用7根肠用于消化功能(SM 3.22.5118)。但是现代解剖学告诉我们这种说法是不正确的。

Intestines: This hadith is from Sahih Muslim, but it is a particularly powerful example: Allah's messenger [peace be upon him] said: A believer eats in one intestine, whereas a non-believer eats in seven intestines (SM 3.22.5118). Modern anatomy shows that this is not true!

对大风和日蚀的恐惧：SB 2.17.告诉我们：只要一刮大风，这位先知就会感到不安，（这位先知害怕因为他认为风是真主安拉生气的迹象。SB 2.18.167中还告诉我们这位先知还害怕日蚀。在这里的问题是一个先知应该知道这一类事情的真相，大风和日蚀仅仅是自然的现象，不应该莫名其妙地害怕。

Fear of Wind and Eclipses SB 2.17.144 tells us that: Whenever a strong wind blew, anxiety appeared on the face of the Prophet [fearing that the wind might be a sign of Allah's wrath]. SB 2.18.167 tells us a similar thing about solar eclipses. The problem here is that a prophet should know the truth about such things, that they are natural phenomena which should not cause fear in the righteous.

在巫术影响下的穆罕默德：更糟糕的是，穆罕默德言行录中还告诉我们一些事实，穆罕默德曾经对巫术着迷，有时候会陷于幻觉当中，他说的话是靠想像，而不是事实。SB 4.54.490 还给我们另外一个例子：有一次这位先知曾经被巫术所控制，他开始想象那些他没有干过的事情。这个事实对穆斯林来说应该是一个大问题：如果穆罕默德有时候思考问题是靠想象，那么他就失去了作为一个先知的价值。

Muhammad under the Influence of Magic: Even worse, there are several hadith which tell us that Muhammad was sometimes under an enchantment which made him imagine things that were not so and tell untruths. SB 4.53.400 says: Once the prophet was bewitched so that he began to imagine that he had done a thing which in fact he had not done... SB 4.54.490 gives another version of the tradition which starts: Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing. The hadith then goes on to say who bewitched him ('Lubaid bin Al-A'sam) and how Muhammad was cured. A similar account appears in SB 7.71.660. This causes a serious problem for Moslems. If Muhammad sometimes imagined things, then he is of no value as a prophet.

上面列举的这些事实以及在穆罕默德言行录一书种存在的其它矛盾告诉我们：要么穆罕默德言行录这本书 真实性以及 Sahih诚实度值得怀疑，所记载的并不来源于穆罕默德，要么穆罕默德根本就不是一位先知，也有可能两者都是。他害怕狗的特征，恐惧大风和日蚀使人感到迷惑，也降低了他是先知的可能性，因为先知应该知道大风和日蚀是自然现象，而不是上帝发怒的迹象。

These and other inconsistencies in the Ahadith lead to one of the following conclusions: either even Ahadith with the status Sahih are suspect and never came from Muhammad at all, or Muhammad was no prophet (or both). The idiosyncrasies he showed in terms of dogs, eclipses and wind suggest a man with strange obsessions, and also weaken the case that Muhammad was a prophet; a prophet would know that winds and eclipses are natural phenomena and not signs of God's wrath.

穆罕默德言行录中的还有一些严重的错误，这些错误超过人最初的想象。伊斯兰教的另外一个缺陷是没有直接确定古兰经记载的事实是否属实的方法，实际情况是古兰经中有些话是穆罕默德所说的，其理由是有伊斯兰教的传统作证。穆罕默德言行中应该记载这些证据。

The failure of the Ahadith is a more serious problem than one might, at first, realise. One of the weaknesses of Islam is that there is no direct method of validating the Qur'an. The reason that the Qur'an is taken to contain the words of Muhammad is because there is a witness of tradition that this is the case. This witness should be enshrined in the Ahadith.

如果穆罕默德言行录这本书都不能作为古兰经最原始的证明，因此在穆罕默德死亡以后由其他人所写的其它书籍就更不能看成是永不更改的上帝的话语。

If the Ahadith are found to be wanting then the most useful witness to the origin of the Qur'an has failed and there is no reason to treat it as a book written in the early period after the death of Muhammad or to treat it as the unaltered word of God.

如果，在另外一方面，某人能够确定穆罕默德言行录之类的书籍（如 Sahih Bukhari）是可靠的，真的准确地记载了穆罕默德的言行，那么我们就应该承认这些书真的是穆罕默德的生活记载。可是，如果一个人相信穆罕默德言行录中的记载是准确的，那么他就会得出结论：穆罕默德并不是先知。

If, on the other hand, one can show that the Isnad method of establishing the truth of a hadith is valid, and that the Ahadith in books like Sahih Bukhari really are accurate accounts of the sayings of Muhammad, then we must accept that the sayings above were really made by Muhammad. As some of these sayings are known to be factually incorrect we know that the person who originally made them was not a prophet from God. A belief in the accuracy of the Ahadith must lead one to reject the claim that Muhammad was a prophet.

如果穆罕默德有时候陷于巫术之中，他欺骗了其他人，这对于穆斯林来说是一件非常尴尬的难题。我们怎么相信他说的话？我们怎么能够地相信古兰经，因为这本书（完全或者是一部分）是在穆罕默德陷于妄念的时候吩咐其他人写的？

The tradition that Muhammad was sometimes under a spell during which time he did not speak the truth is a very awkward one for Moslems. If Muhammad sometimes deceived others, how can we trust any of his words? Why should we not believe that part (or all) of the Qur'an was delivered while he was under a delusion?

Moslem criticisms of the Bible considered

1.3 穆斯林对圣经的批评

圣经与古兰经有很多相抵触的地方，特别是在记录耶稣的死亡的事情上。穆斯林只是很简单地假定古兰经是正确的，而圣经是错误的，他们就以此假设位前提开始寻找证据。比如说犹太人修改了圣经——但是这种说法是站不住脚的，因为无论是旧约还是新约圣经都充满了对犹太人的批评和犹太人犯罪的记录。而且犹太人和基督徒都有旧约和新约，如果要修改，必须是犹太人和基督徒都一起来修改。在耶稣出生200年前，旧约圣经是用希伯来文写成的，当时也被翻译成了希腊文，名称是Septuagint，如果希伯来文圣经旧约被人改变的话，那么他的希腊文翻译版本也必须改变。穆斯林对圣经的批评者找不到丝毫证据：是谁、在什么地方、什么时候改变了圣经原文，他们的假设毫无疑问是错误的。

死海圣经手卷给我们展示了：尽管圣经经过了数十代人的抄写，其内容并没有发生实质性的变化。要知道死海圣经手卷是公元前2世纪的圣经旧约手抄本，竟能与后来的手稿相吻合：这些手稿中有亚历山大版本，包含着圣经旧约希腊文全文以及新约圣经，Siniaticus版本包含着至少是公元3世纪圣经新约的手抄本，Vaticanus版本则至少存在于公元4世纪以前。请注意这些手抄本都产生于穆罕默德出生以前。而且这些手抄本在内容上竟是惊人的相同。这些手稿中，前面2种珍藏在伦敦大英博物馆，Vaticanus版本现在保存在梵蒂冈，因此不可能说圣经新约已经被改变了17个世纪。目前有24,000本圣经新约手稿可以供研究，远比古兰经经文手稿多，排在第二位的是一本叫Homer's Iliad的书，现存643本手稿。现存的约翰福音手稿片断时间可以追索到公元120年，此外还有公元65年马太福音的手稿片断。不同手稿之间仅仅有少数抄写不同，教义上毫无抵触之处。

There are flat contradictions between the Bible and the Qur'an, especially relating to the records of the crucifixion of Jesus. The Muslim simply assumes that the Qur'an is right and the Bible wrong; but this is to start with a presupposition, and then seek evidence to support it. To say that the Bible has been changed by the Jews hardly seems likely - both Old and New Testaments are full of criticisms of the Jews. The texts of both Testaments have been in the possession of both Jews and Christians, so they would both have had to agree if the texts were indeed to be tampered with. For 200 years

before the time of Jesus, the Hebrew Old Testament existed in Greek translation as the Septuagint, and this would have had to be changed along with the Hebrew texts, if indeed the Old Testament was changed by Christians as Islam requires. Muslims can give no dates, no places, no names, responsible for the changing of the Bible texts which they assume happened. Their presupposition that the Bible *must* be wrong because it disproves the Qur'an therefore drives them to make assumptions and claims which totally lack evidence. The Dead Sea Scrolls reveal how the texts have lost virtually nothing through the generations of recopying - these manuscripts were of the Old Testament, dating from the 2nd century BC. Their correspondence with later manuscripts is exact! The Codex Alexandrinus contains the entire Septuagint and also New Testament, written on vellum dating back to at least the 4th century AD; and the Codex Sinaiticus contains the New Testament written in at least the 3rd century. The Codex Vaticanus dates from the 4th century. Note this is all before the times of Muhammad. And yet these three different manuscripts are all in substantial agreement! The first two are housed in the British Museum, London; and the third in the Vatican. So there is no way that it can be said that the text of the New Testament has been changed over at least 17 centuries! It is therefore no argument to say that over time, a manuscript must inevitably change. On this basis, we could expect the Qur'an to have changed too. There are at least 24,000 ancient New Testament manuscripts available for analysis - far more than for the Qur'an. The next most well supported book, Homer's *Iliad*, has only 643. And there are original fragments of John dating back to 120 AD, and of Matthew to 65 AD. The few variant readings do not affect in any way the sense of the text; and none of the variant readings contradicts anything written elsewhere in the New Testament. There were many many variant readings in the Qur'an text - for Muhammad was illiterate and what he said was written down by various people - and these were only ended when Caliph Uthman ordered all other copies of the Qur'an in existence to be destroyed apart from that compiled by Zaid-ibn-Thabit (see John Gilchrist, *Muhammad And The Religion Of Islam* pp. 176-199). If this had been done to the Bible, one would be left wondering whether we did have the original text, and whether it hadn't been tampered with. And this question must afflict every intellectually honest Muslim. For where is there any evidence that God inspired Caliph Uthman to do this?

因为穆罕默德是文盲，他不能写作，他说的话由好几个人分别记载，所以古兰经曾经留传许多版本。直到Caliph Uthman下令统一古兰经的版本，除了由Zaid-ibn-Thabit所编辑的版本以外，其它的版本全部被

销毁, 这种情形才得以结束。(参考, *Muhammad And The Religion Of Islam* 第. 176-199页, 作者John Gilchrist)。如果这种情形发生在圣经上, 人们肯定会质疑我们拥有的是不是真实的原始经文。有智慧的、诚实的穆斯林们应该思考这个问题, 尽管这个问题会折磨他们。从那里能找到证据能够证明是上帝启示Caliph Uthman这样做?

古兰经中说上帝告诉穆罕默德: “他送给你古兰经”, (3.3) 耶稣被赐给“福音”(5.46)。伊斯兰教承认律法书和福音是从上帝那里来的, 但是他们假定这些律法书和福音与我们现在拥有的旧约和新约不是一回事。但是这种假设是一种缺乏证据的。他们声称上帝启示给摩西的律法和传给耶稣的福音已经失传, 在任何地方也找不到了, 而且还没有证据显示这些书籍以前存在过。

Muhammad was told: “He sent down to you the Scripture [the Qur’an]...and He sent down the Torah and the Gospel” (3.3) And Jesus was “sent the Gospel” (5.46). Islam assumes that the Torah and the Gospel were sent from God, but the Old and New Testaments which we now have are not the same thing. Yet this claim is just lacking in any evidence at all. The books which they claim were revealed to Moses [Torah- *Tawraat*] and Jesus [the Gospel-*Injil*] just don’t exist anywhere, nor is there any evidence for them ever having existed.

古兰经把问题进一步加深, 声称他们所认可律法书和福音就是在穆罕默德时代在犹太人和基督徒手中的律法书和福音书 (5.44,50)。犹太人和基督徒分别得到旧约圣经和福音书, 它们都是上帝显示的。(5.71)。据说古兰经就是判断在穆罕默德时代所拥有的律法书和福音书真伪的标准。(2.91; 10.94)。但是我们知道在穆罕默德生活的时代犹太人和基督徒所拥有的律法书和福音书就是今天的圣经旧约和新约。除此以外没有任何证据表明还有其它的书是上帝所启示的。如果真的是像伊斯兰教所声称的那样, 上帝保护了古兰经的准确性, 为什么没有保存其它的由上帝启发的书籍呢? 并且如果律法书和福音书真的被篡改的话, 为什么古兰经还要告诉犹太人要遵守这些书中的教义? 为什么当书中的人没有遵守律法书和福音书的教义时, 古兰经就诅咒他们?(5.47)如果这些书真的是被彻底地被篡改了, 人们又怎样去遵守他们所不知道的律法和福音? 事实上从公元9世纪到公元10世纪就有穆斯林学者认为被普遍接受的圣经旧约和新约就是犹太人和外邦人的律法书和福音书。Al-Ghazzali, 一位生活在10世纪的杰出的穆斯林学者, 就引用圣经为根据, 从来没有怀疑圣经的真伪。“Al-Ghazali从来没有指责基督徒篡改了圣

经经文，尽管他认为基督徒曲解了这些经文”。 Fakhruddin Razi,死于1209年，“证实圣经经文从来没有被篡改过。”(Ananikian, *The Alteration of The Bible According To the Moslems*, The Muslim World, Vol. 14 p. 77).
。 The Qur’an deepens the problem by stating that these books were those in the hands of Jews and Christians at the time of Muhammad (5.44,50). Jews and Christians are told that the Law and Gospel have come to them as revelation from the Lord (5.71). And the Qur’an is said to be a confirmation of what was in the Scriptures which the Jews of Medina were reading at the time of Muhammad (2.91; 10.94). But the books which they possessed at his time were the Old and New Testaments as we now know them. There is *no* evidence that any other books existed! If God, as Muslims claim, preserved the exact text of the Qur’an, why could He not preserve these other books as well? And why does the Qur’an tell Jews and Christians to follow the precepts of their respective Scriptures, speaking of them with great reverence - if they are so utterly corrupted? How can it be that the Quran calls down curses on “the people of the book” if they do not obey the Torah and Gospel (5.47)- if these documents are hopelessly corrupted. How can we obey a Law and Gospel which is unknown? There are a number of Muslim writers from the 9th and 10th centuries who insist that the commonly accepted Old and New Testaments were in fact what was in the hands of “the people of the book” (as the Qur’an calls Jews and Gentiles) at that time. Al-Ghazzali, one of the greatest Muslim theologians ever, lived in the 10th century and quoted the Bible without ever doubting the trustworthiness of the text. “Al-Ghazali did not accuse the Christians of altering the texts, but rather of misinterpreting them” (Wisner, *The Islamic Jesus* p. 165). Fakhruddin Razi, who died in 1209 “...confirming categorically that the Biblical text has not been changed...” (Ananikian, *The Alteration of The Bible According To the Moslems*, The Muslim World, Vol. 14 p. 77).

很有意味的是是那些后来的穆斯林辩护者，并不是古兰经本身说是犹太人改变了圣经的经文。他们引用古兰经经文（例如：5.14,44）说是在麦地那[沙特阿拉伯西部城市]的犹太人歪曲了圣经的经文，并不是圣经的抄写者在抄写希伯来文圣经过程中出现了偏差。

It is significant that it is later generations of Muslim apologists, not the Qur’an itself, who say that the Jews corrupted the Bible text. The passages in the Qur’an (e.g. 5.14,44) which are quoted by them speak of the Jews of Medina twisting words and distorting the verbal recitation of the Qur’an - not of scribes corrupting Hebrew manuscripts.

那些对圣经提出批评的穆斯林提出的问题是如此的狭隘，以至人们要问他们是什么动机在驱使他们这样做。许多被认为是圣经中自相矛盾的地方是那么的容易回答，让人感到奇怪，如果圣经真的是经不起批评，他们却为什么要起劲地批评。例如他们说马太福音是用第三人称写成的，因此马太福音就不可能是马太本人所写。但是，穆斯林所认为的古兰经的作者真主阿拉，也用到第三人称：“他是真主，除他外，绝无应受崇拜的。”(59.22)但是穆斯林并没有否认阿拉就是古兰经的作者。还有，穆斯林声称圣经中的错误是如此之大，Ahmed Deedat在他的著作《圣经真的是上帝的话语吗？》(Is The Bible God's Word?)中竟然声称圣经中有50,000处错误——就是说每页有40处。但是没有一本书会在每页有40处错误。为什么会如此夸大？他在写这本书的时候真的数过？

The sheer intellectual desperation of Muslim critics makes one wonder what is driving them. Many of the supposed contradictions in the Bible are so easily answerable that one wonders why they have to resort to them if the Bible is so fundamentally flawed. Thus they claim that because Matthew writes in the 3rd person, his Gospel couldn't have been written by him. But Allah, whom Muslims suppose wrote the Qur'an, writes in the same 3rd person: "He is Allah, there is no god except Him" (59.22)- and they don't think that this disproves that Allah is the author. Likewise, Muslim claims about the Bible's errancy are so wildly exaggerated. Ahmed Deedat in *Is The Bible God's Word?* Claims there are 50,000 errors in it- 40 / page! But no book written would have 40 errors / page. Why such gross exaggeration? Has he ever actually listed them all...?

对圣经最主要的批评有：

1. 耶稣的家谱

马太福音和路加福音都记载了耶稣基督的家谱，都同意耶稣是亚伯拉罕和大卫的后裔。但是马太福音说耶稣是大卫的儿子所罗门的后裔，路加福音记载耶稣是大卫的儿子拿单的后裔。马太福音记载的是约瑟的家谱，约瑟是耶稣的法定监护人。但是路加福音记载的是耶稣的母亲马利亚的家谱。因为家谱中的名字都是男性，实际上是用约瑟取代了马利亚的位置。

The most commonly raised criticisms are:

1. The Genealogies Of Jesus

Both Matthew and Luke agree on the genealogy from Abraham / Ibrahim to

David. From there, Matthew traces the genealogy of Jesus through Solomon, and Luke through Nathan. Matthew takes us to Joseph, the legal guardian of Jesus: and Luke to Mary. He speaks of Jesus as the “supposed” son of Joseph. He doesn’t mention any women in his genealogy - and for the sake of sustaining a masculine genealogy, Joseph is named in her place. The early chapters of Matthew focus on Joseph’s role, whereas those of Luke focus on Mary.

2. 很多被猜测是自相矛盾矛盾的地方与数字有关，例如有的地方记载的是“数以百计”，有的地方是“数以千计”。认为存在这种差别是因为没有意识到翻译者用这些数字表示的是军事单位，并不是指具体的数量。如罗马军队的“百夫长”管理的是80个士兵而不是100个士兵。

2. Many of the supposed contradictions relating to numbers – e.g. one record saying “hundreds” another “thousands”- are understandable once it is recognized that the words translated with these terms refer to military units, not exact numbers. Likewise a Roman ‘century’ contained not 100 but 80 soldiers.

The Bible: Written by inspiration

1.4 圣经：由圣灵启示而写成

上帝的灵就是上帝的力量、思想和部署，上帝通过圣灵的工作来展现自己。我们曾经提到上帝的灵是如何在创造世界中做工的：“藉他的灵使天有装饰”（约伯记26：13）-创造天地时，上帝的灵运行在水面上。（创世纪1：2），我们还阅读过“诸天藉耶和华的命而造，”（诗篇33：6），就像在创世纪中上帝怎么说，事情就怎么成了。上帝的灵当然反映了他所说的话（就是道），就像我们自己的话语反映了我们内心的想法和愿望。耶稣曾经指出：“因为心里所充满的，嘴里就说出来。”（马太福音12：34）因此如果我们要控制我们的嘴，我们就首先要认识自己的思想。上帝的话语是他的灵，或者是思想的反映。我们是如此的有福，因为我们拥有圣经记载上帝的话语，我们也能够理解上帝的灵或者是上帝的思想。大卫曾经将上帝所“应许的话”和上帝的“心意”等同起来。（撒母耳记下7：21）上帝的思想/灵反映在他的话语里面。

God's spirit is His power, thoughts and disposition, which He reveals through the actions which His spirit performs. We mentioned in the previous section how God's spirit was seen at work in the creation: "By his spirit he hath garnished the heavens" (Job 26:13) - the spirit of God moving upon the face of the waters to bring about the present creation (Gen. 1:2). Yet we also read that "by the word of the Lord" the world was made (Ps. 33:6), as exemplified by the Genesis narrative recording that "God said" things were to be created, and it happened. God's spirit, therefore, is very much reflected in His word. Likewise our words express our inner thoughts and desires - the real 'us' - very accurately. Jesus wisely pointed out: "Out of the abundance of the heart (the mind) the mouth speaketh" (Mt. 12:34). So if we would control our words, we must firstly work on our thoughts. God's Word, then, is a reflection of His spirit, or thoughts. It is such a blessing that in the Bible we have God's words written down so that we might understand God's spirit or mind. David spoke of how God's word and "own heart" are parallel (2 Sam. 7:21); God's mind/spirit is expressed in His Word. God achieved this miracle of expressing His spirit in written words by the process of *INSPIRATION*. This term is based around the word "spirit":

IN-SPIRIT-ATION.

圣灵的启示

“灵”意味着“呼吸”或者是“气息”，圣灵的启示是指那些书写圣经的人他们是在上帝的圣灵的直接指导下完成圣灵要他们做的工。保罗曾经鼓励提摩太：

“并且知道你是从小明白圣经。这圣经能使你因信基督耶稣有得救的智慧。圣经都是神所默示的（或作凡神所默示的圣经），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3：15-17）

“Spirit” means “breath” or breathing, “Inspiration” means “in-breathing”. This means that the words which men wrote while under “inspiration” from God were the words of God’s spirit. Paul encouraged Timothy not to let his familiarity with the Bible lead him to forget the wonder of the fact that it is the words of God’s spirit, and therefore provides all that we need in order to have a true knowledge of God.

“From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (complete), throughly furnished (‘thoroughly equipped’, N.I.V.) unto all good works” (2 Tim. 3:15-17).

如果这些经过上帝启示的话语能够提供关于上帝的全面的知识，那么一些其它的“光辉”就不是真正的告诉我们关于上帝的真理。没有必要求助其它的“光辉”来告诉我们关于上帝的知识。但是有多少次人们说到他们自己的感受和体会，他们把这些感受和体会当成是他们了解上帝的源泉！如果一个人能够真心的相信圣经是上帝所启示的话语，他（她）就已经足够的知识能使自己过着真正的基督徒的生活，因此在我们的生活中除了上帝的话语以外就不应该有其它的权威。如果我们还需要其他的圣经以外的权威或者是“光辉”来作我们生活的指导，那么上帝的话语就是还没有完全地武装我们的头脑。保罗曾经说只要我们相信圣经是上帝的话语，我们就会用圣经来过着完全的基督徒的生活。手里拿着圣经，心里承认圣经是上帝的话语，这需要我们有很大信心。以色列人曾经“合情合理地”而不是全心全意地对待上帝的话语感兴趣，就像今天的许多基督徒那样。我们要牢记希伯来书4：2中的告诫：

“因为有福音传给我们，像传给他们一样。只是所听见的道与他们无益，因为他们没有信心与所听见的道调和。”

If the inspired Scriptures can provide such a totality of knowledge, then there is no need for some ‘inner light’ to show us the truth about God. But how many times do people speak of their personal feelings and experiences as being the source of their knowledge of God! If an acceptance in faith of God’s inspired Word is enough to equip completely someone in the Christian life, there is no need for any other power of righteousness in our lives. If there is such a need, then God’s Word has not completely equipped us, as Paul promises it will. To hold the Bible in our hands and believe that it really is the Word of God’s spirit takes quite some faith. The Israelites were reasonably interested in what God’s Word had to say, as are many “Christians” today. We all need to carefully reflect on Hebrews 4:2.

“Unto us was the gospel preached, as well as unto them (Israel in the wilderness): but the word preached did not profit them, not being mixed with faith in them that heard it”.

有一些人不是完全地相信上帝的话语的力量，对他们来说在心理上走捷径更有吸引力。他们设想会有一股正义的力量突然临到他们，这种力量会使他们归向上帝，而不是经过痛苦的经历使他们有意识地生活在遵守上帝的话语当中，让圣灵正确地影响他们的心灵。

Instead of growing to have total faith in the power of God’s spirit-word, it is far more attractive to take a spiritual short-cut: to reason that a power of righteousness suddenly comes upon us, which will make us acceptable to God, rather than having to experience the pain of consciously bringing our lives into obedience to God’s word, and thereby letting God’s spirit truly influence our hearts.

不愿意完全地接受上帝的话语为自己精神上的权威导致许多基督徒对所有的圣经经文都是上帝的话语存在疑问。有些人还提出圣经中的一部分是圣经书写者自己的看法。使徒彼得曾经驳斥这种观点：

“我们并有先知更确的预言，如同灯照在暗处。你们在这预言上留意，直等到天发亮晨星在你们心里出现的时候，才是好的。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1：19，21）

This unwillingness to accept the huge spiritual power which is in God’s word has led many Christians to question whether all the Scriptures are fully inspired by God. They have suggested that much of what we read in the Bible

was just the personal opinions of the writers. But Peter effectively disposes of such woolly reasoning.

“We have the word of the prophets made more certain, and you will do well to pay attention to it...above all, you must understand (this is vital!) 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 Pet. 1:19-21 N.I.V.).

我们首先应相信圣经是上帝启示的上帝自己的话语。这正是我们基督弟兄会信仰的基础。圣经经文多次强调圣经是受上帝启示写成的。

（如：马太福音15：4，马可福音12：36，使徒行传1：16，希伯来书3：7，9：8，109：15）

We must “above all” believe that the Bible is inspired. For this reason we have made this the foundation clause of the Christadelphian Statement of Faith. The doctrine of inspiration is so often emphasized in the Bible text (e.g. Mt. 15:4; Mk. 12:36; Acts 1:16; 28:25; Heb. 3:7; 9:8; 10:15).

THE WRITERS OF THE BIBLE

圣经的著叙

坚定地相信圣经完全地由上帝的启示而写成是一件至关重要的事情。众多的圣经的书写者众口一词地声称圣经是上帝的灵启示他们写成，因此他们所写的话语不是他们自己的。上帝的道（话语）就是真理（约翰福音17：17），因此“于教训、督责……学义都是有益的，”（提摩太后书3：16，17）因此也毫不奇怪有很多人不喜欢上帝的话语，因为真理是不留情面的。先知耶利米因为说出了上帝启示要他说出的话就被众多的人所反对，因此他起初自己决定不去纪录或者不去宣扬上帝启示给他的话，但是上帝的话就是上帝的意志而非人的意志，他除了服从以外没有别的选择。因为他“”，。（耶利米书20：7，9）。彼得形容圣经的著述者是“飘来飘去”（失去控制），这个希腊词汇，还在使徒行传27：17，27中用到，是用来形容大海中一艘失去控制的被狂风所左右轮船。

A solid belief in the total inspiration of the Scriptures is therefore vital. The men who wrote the Bible were irresistibly carried along by the spirit which inspired them, so that their words were not their own. The Word of God being the truth (Jn. 17:17) and providing rebuke and correction (2 Tim. 3:16,17), it is not surprising that with many people it is unpopular - for truth hurts. The prophet Jeremiah suffered much opposition for speaking forth the words God

inspired him with, and so he determined not to record or publicize the words which he was given. But because the writing of God's Word is a result of God's will rather than human desire, he was "carried along by the Holy Spirit" so that he had no choice in the matter. "I am in derision daily, every one mocketh me...Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:7,9). Peter describes this idea of the Bible writers being 'carried along' with the same Greek word used in Acts 27:17,27 about a ship being 'driven' by the wind, out of control.

还有当先知巴兰决定诅咒以色列，圣灵告诉他要为以色列祝福（民数记24：1-13，参考申命记23：5）。他不能够“从上帝的话语中逃脱”（民数记22：12，希伯来书1：1）

Likewise when Balaam was determined to curse Israel, the spirit of God made him speak out a blessing on them instead (Num. 24:1-13 cf. Dt. 23:5). He could not 'escape from' God's word (Num. 22:12 Heb. 1:1).

当上帝启示先知说出上帝的话语时，很多先知一开始还并不情愿这样做。令人惊奇的这些人的数量还不少，以下的例子具有代表性：
A surprising number of the men whom God inspired to speak His word went through periods of reluctance to do so. The list is impressive.

- 摩西（出埃及记4：10）
- 耶利米（耶利米书1：6）
- 以西结书3：14
- 约拿（约拿书1：2，3）
- 保罗（使徒行传18：9）
- 提摩太（提摩太前书4：6-14）
- 巴兰（民数记22-24）
- Moses (Ex. 4:10)
- Jeremiah (Jer. 1:6)
- Ezekiel (Ez. 3:14)
- Jonah (Jonah 1:2,3)
- Paul (Acts 18:9)
- Timothy (1 Tim. 4:6-14)
- Balaam (Num. 22-24)

这些事实都证实了我们曾经学过的彼得所说的话：“”（彼得后书 1: 19-21）。先知阿摩司说：“”（阿摩司书3: 8）曾经有数次摩西被上帝的灵强烈地感动，以至摩西丧失了他自己的个人特点：“”（民数记15:22,23）；这些话真的是摩西所说出来的。

This all confirms what we learnt in 2 Peter 1:19-21 - that God's Word is not the personal opinion of men, but the result of men being inspired to write down what was revealed to them. The prophet Amos reflected: "The Lord God hath spoken, who can but prophesy?" (Am. 3:8). At times Moses lost the sense of his own personality, so strong was his inspiration by God: "All these commandments, which the Lord hath spoken unto Moses.." (Num. 15:22,23); these words were actually said by Moses (v. 17). Jeremiah spoke "from the mouth of the Lord" and yet Yahweh spoke "by the mouth of Jeremiah" (2 Chron. 36:12,22) - this is how close was the relationship between God and the men He spoke through. Their mouth was His mouth. There are many times in the writings of the prophets where it is hard to determine whether the personal pronouns refer to God or the prophet (e.g. Jer. 17:13-15) - so close was the manifestation of God through them. "The beginning of the word of the Lord by Hosea" (Hos. 1:2) prefaces His command to tell Hosea to go and show God's love towards faithless Israel by marrying and living with a worthless woman. Hosea was God's Word to men, as supremely the Lord Jesus was "the word made flesh", and we likewise must put into practice the spirit which is in God's word.

还有另外一种类型的证据能证明圣经是上帝所启示的话语，就是那些圣经的书写者并不能完全地明白他们所写的。他们自己也在“寻求考察”对自己所写的话语的正确解释，“他们所传讲的一切事，不是为自己，乃是为你。”（彼得前书1: 9, 12）。他们记录下来的话语不是他们自己想写下的，而是上帝的，所以他们也弄明白。但以理书12: 8-10，撒迦利亚书4: 4-13；使徒行传10: 17中都留下了这样的例子。撒母尔在小时候并不知道上帝耶和华，但也说出上帝指示他的话。（撒母尔记上3: 7）

Another strand of evidence for this is that the writers of the Bible realized that they did not fully understand the things which they wrote. They "searched" for the correct interpretation - "unto whom it was revealed, that not unto themselves, but unto us they did minister the things" which they wrote (1 Pet. 1:9-12). The actual words they recorded were not their own but God's and they wished to understand better the things they recorded for Him. The following provide obvious examples: Daniel (Dan. 12:8-10); Zechariah

(Zech. 4:4-13); Peter (Acts 10:17). The child Samuel likewise didn't know Yahweh but still spoke His word (1 Sam. 3:7).

如果那些人只是部分地被上帝的灵所感动，我们就得不到真正的由上帝说启发的话语。如果他们所写的真的是上帝的话，那么在被上帝的灵所充满的期间里，他们的心智必须完全是由上帝所掌握。否则他们所写的就不是纯粹的上帝的话。如果我们承认圣经是完全的上帝的话语，我们就会有更高的动机去阅读、去遵守。“你的话语极其精炼，所以你的仆人喜欢。”（诗篇119：140）

If these men were only partly inspired, we do not have access to the true Word or spirit of God. If what they wrote really was the Word of God, then it follows that they had to be completely taken over by God's spirit during the period of inspiration - otherwise the product would not have been God's Word in purity. An acceptance that God's Word is completely His, provides us with more motivation to read and obey it. "Thy word is very pure: therefore thy servant loveth it" (Ps. 119:140).

因此圣经是上帝通过圣灵所做的工，而不是人的意思的表达。这个真理可以从圣经的新约引用旧约中的经文表现出来：

Thus the books of the Bible are the work of God through His spirit, rather than the literature of men. The truth of this is shown by considering how the New Testament refers to the Old Testament writings.

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- Matthew 2:5 (R.V. mg.) speaks of how it was "written through the prophets" - God was writing through them. The R.V. margin always uses the word "through" when describing how God wrote by the prophets.
- 马太福音2：15引用了先知密迦书中的话，却说：“这是要应验主藉先知所说的话”，还有希伯来书2：6中：“但有人（这个人实际上是大卫）在经上某处证明说，”相比较而言，是上帝说出他自己的话语，与先知无关。的和上帝的话语相比较起来是相对的没有关联。圣经中还有其它的例子，先知的名字并没有被强调，好像这些话语与先知无关。如马太福音1：22，2：23，21：4。
- Matthew 2:15 quotes from Micah, but says: "[that] which was spoken of the Lord by the prophet..." Likewise Hebrews 2:6: "one [actually David] in a certain place testified..." The personality of the prophet is irrelevant compared to the fact that it is God's word which He spake. There are

other examples of where the name of the prophet is suppressed as if to show it is not so relevant (Mt. 1:22; 2:23; 21:4).

- “ ”（使徒行传1: 16，这是保罗引用以赛亚的话），路加福音3: 4说“ ”，而不是“ ”。
- “The Holy Spirit by the mouth of David spake...” (Acts 1:16). This is how Peter quoted from the Psalms (cf. Heb. 3:7).
- “圣灵藉先知以赛亚向你们祖宗所说的话”，（使徒行传28: 25-这是保罗引用以赛亚书中的）。路加福音3: 4说“正如先知以赛亚书上所记的话”，而不是说“以赛亚的书”。
- “Well spake the Holy Spirit by Esaias” (Acts 28:25 - this was how Paul quoted Isaiah). Luke 3:4 speaks of “the book of *the words of Esaias*” rather than just, ‘the book of Isaiah’.

圣经的那些人类的书写者对于早期的基督徒来说就相对地不是那么的重要，重要的是上帝通过圣灵启示给他们的话。我们将通过下面的例子来说明：

The human authors of the Bible were therefore relatively unimportant to the early Christians; it was the fact that their words had been inspired with the spirit of God which was important.

We will conclude this section with a list of verses which show that God’s spirit is revealed to us through His written word.

- 耶稣很清楚地声明：“我对你们所说的话就是灵”（约翰福音6: 63），耶稣说“因为你赐给我的道，我已经赐给了他们。”，耶稣说出上帝的话也是在圣灵的指导下（约翰福音17: 8, 14: 10）
- Jesus plainly stated, “The words that I speak...are spirit” (Jn. 6:63); He spoke under inspiration from God (Jn. 17:8; 14:10).
- 我们被描绘成 “ ” (约翰福音3: 3-5)和 （彼得前书1: 23）
- We are described as being re-born by both the spirit (Jn. 3:3-5) and the word of God (1 Pet. 1:23).
- “The words which the Lord of hosts hath sent in his spirit by the...prophets” (Zech. 7:12).
- “耶和華藉以前的先知所宣告的話”（撒迦利亞書7: 12）
- 我要將我的靈澆灌你們，將我的話指示你們”（箴言1: 23），

- “I will pour out my spirit unto you, I will make known my words unto you” (Prov. 1:23) associates a true understanding of God’s word with the action of His spirit upon us - reading the Book without understanding is of no avail, seeing that the spirit/mind of God is not being revealed to us.
- There are parallels between God’s spirit and His word in many passages: “My spirit that is upon thee, and my words which I have put in thy mouth...” (Is. 59:21); “For Thy word’s sake, and according to thine own heart (spirit)” (2 Sam. 7:21); “I will put my spirit within you (your heart - see context)...”; “I will put my law... in their hearts” (Ez. 36:27; Jer. 31:33).
- 有许多的经文将上帝的话和圣灵联系在一起:“”(以赛亚书59: 21), “”(撒母耳记下7: 21), “”, “”(以西结书36: 27, 耶利米书31: 33)

“上帝是个灵”（约翰福音4: 24），并且“道就是上帝”，很显然是上帝的话语（“道”）反映了上帝的灵。我们对上帝的话语（道）的态度就是我们对上帝的态度。“”（诗篇119: 140），当我们违背了上帝的命令，我们就是（阿摩司书2: 4）

God is His spirit (Jn. 4:24), and God is His Word (“the word was God”); it evidently follows that His words therefore reflect His spirit. Our attitude to God’s Word is our attitude to Him. Because that word is pure, therefore we love it (Ps. 119:140); when we break commandments, we are despising God’s Word (Am. 2:4). This is where belief in inspiration has a powerful practical effect.

The Power Of God’s Word

上帝的话语的力量

因为上帝的灵不仅仅指上帝的思想/部署，还指上帝的力量，通过这种力量上帝表达他的旨意，因此上帝的话不仅仅是指上帝的旨意的发布，还指上帝的话语所带有的能力。

As God’s spirit refers not only to His mind/disposition but also to the power by which He expresses those thoughts, it is to be expected that His spirit-word is not just a statement of His mind; there is also a dynamic power in that word.

正确地理解这种力量，我们就迫切地想用到它， 保罗写道：
“我不以福音为耻，这福音本是上帝的大能，要救一切相信的，”
(罗马书1: 16)

A true appreciation of that power should make us eager to make use of it; any feelings of embarrassment associated with doing so should be overcome by our knowledge that obedience to God's word will give us the power which we need to accelerate out of the small things of this life, towards salvation. Out of much experience of this, Paul wrote:-

“I am not ashamed of the Gospel (the word) of Christ: for it is the power of God unto salvation” (Rom. 1:16).

路加福音1: 37也说：“出于上帝的话,没有一句不带能力的”。学习圣经并应用到我们的生活中是使我们变化的道德动力。这种学习并不是那种枯燥的、教条式的空头神学理论家以及那些自我感觉良好的教堂里面进行。他们只是引用一些常用的圣经章节,却不努力去理解、运用。

“上帝的道是活泼的,是有功效的, ”是“他权能的命令。”(希伯来书4: 12, 1: 3)。“上帝的道.....运行在你们信主的人心中。”(帖撒罗尼迦前书2: 13)。通过他的道(话语),上帝每时每刻都在信仰他的人的心理做工。

Luke 1:37 (R.V.) harps on the same theme: “No word of God shall be void of power (spirit)”.

Bible study and applying it to our lives is therefore a dynamic process. It is quite unrelated to the cold, academic approach of theologians and also to the ‘feel-good’ Christianity of many churches, whereby a few passages are briefly quoted, but no effort made to understand or apply them. “The word of God is quick (living) and powerful”; “the word of His (God's) power” (Heb. 4:12; 1:3). “The word of God...effectually worketh also in you that believe” (1 Thes. 2:13). Through the Word, God is actively at work in the minds of true believers, every hour of the day.

你现在所学的福音是上帝的力量,如果你接受并照着去做,你将改变自己的生活,将成为上帝的儿女。你将“与上帝的性情有份。”(彼得后书1: 4)。保罗说他讲的道是“圣灵和大能的明证。”(哥林多前书2: 4)

The Gospel which you are learning is therefore the true power of God; if you allow it to do so, it can work in your life to change you into a child of God, showing the spirit/mind of God to some degree in this life, preparing you for

the change to God's spiritual nature which will come at Christ's return (2 Pet. 1:4). Paul's preaching was "in demonstration of the spirit and of power" (1 Cor. 2:4).

我们被那些对上帝的話半信半疑的人所包围，尽管这些人也声称自己献身于基督。他们也声称信仰上帝，但是却不能接受上帝是一个真正的有人性的存在。他们否认圣经完全上帝所启示的话语，超过人类的感情，他们这样做是在否认上帝的大能（力量）。正如提摩太后书3：5所言：这些人“有敬虔的外貌，却背了敬虔的实意。”

We are surrounded by those who have a semi-faith in the Bible as God's Word, despite their claims of commitment to Christ. Similarly they claim to believe in God, and yet fail to accept that He is a real person. By denying the total inspiration of Scripture and its supremacy over our personal feelings and convictions, they are denying God's power. The words of 2 Timothy 3:5 come to mind: "having a form of godliness, but denying the power thereof", i.e. the power of the word of the Gospel.

我们信仰的根基被这个世界所嘲笑（他们说：“我们不相信”）保罗和他同期的传教者曾经有过这样的遭遇：“因为十字架的道理，在那灭亡的人为愚拙，在我们得救的人却为上帝的大能。”（哥林多前书1：18）。

Our fundamentalism is mocked by the world ("You don't believe it like that, do you?!"), and so was that of Paul and his band of preachers: "The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God" (1 Cor. 1:18).

明白了这些道理的意义以后，难道我们不应该手拿圣经急切地阅读明白其中的含义并且遵循它的教训？

Bearing all this in mind, can't we each hold the Bible in our hands with an ever greater measure of respect, and read it with ever more eagerness to understand and obey?

The Attitude of God's People to His Word

上帝的子民如何对待上帝的话

我们在阅读圣经时可以看出：圣经的书写着不仅将自己所写的看成是圣灵所启示的，他们也将其他的圣经书写者也看成是经受上帝的启示的。主耶稣预先显明了这一点，耶稣在引用大卫所作的诗篇是，他的

开场白是：“大卫被圣灵感动，”（马太福音22：43），告诉我们耶稣承认大卫所写的话是经过上帝的启示的。耶稣同样也说到“摩西的书上”（约翰福音5：45-47），显示耶稣相信摩西写过摩西五经。（马可福音7：8，9）。还有很多人声称旧约圣经的内容是神话，但是耶稣和保罗从来没有这样认为。耶稣谈到示巴女王，是将示巴女王看成一个真实存在的历史人物（马太福音12：42），耶稣并没有说：“是关于一个与示巴女王的故事”。

A sensitive reading of the Biblical record indicates that the Bible writers not only recognized that they were inspired, but they also treated other Bible writers as inspired. The Lord Jesus is pre-eminent in this. When Jesus quoted from the Psalms of David, he prefaced this with the words, “David in spirit...” (Mt. 22:43), showing his recognition of the fact that David’s words were inspired. Jesus also spoke of Moses’ “writings” (Jn. 5:45-47), showing that he believed Moses to have literally written the Pentateuch. Some Bible critics have doubted whether Moses could write, but the attitude of Christ clearly contradicts their approach. He called Moses’ writings “the commandment of God” (Mk. 7:8,9). It is also claimed that much of the Old Testament is myth, but Jesus and Paul never treat them as such. Jesus spoke of the Queen of Sheba as an accepted historical fact (Mt. 12:42); he did not say, ‘As the story goes about the Queen of Sheba...’.

使徒们对待旧约圣经的态度和耶稣是一样的。彼得说当他亲耳听见基督的话语是“先知更确的预言。”（彼得后书1：19-21），彼得相信使徒保罗的书信和其它的手稿一样和旧约一样是“经文”，这个词通常用来指圣经旧约，他因此认为保罗的书信和圣经旧约一样具有权威性。The attitude of the Apostles was identical to that of their Lord. It is epitomized by Peter who said that his personal experience of hearing Christ’s words with his own ears was eclipsed by the “more sure word of prophecy” (2 Pet. 1:19-21). Peter believed that Paul’s letters were “Scripture” as much as the “other Scriptures”, a phrase normally used about the Old Testament writings. Thus Peter saw Paul’s letters as being as authoritative as the Old Testament.

使徒行传、使徒书信、启示录中都含有许多关于福音的暗示或典故，（如使徒行传13：51，马太福音10：14），启示我们这些经文的书写者是被同一个“灵”所启示。保罗在提摩太前书5：18中引用了申命记25：4和路加福音10：7中的内容作为经文，保罗强调他所写的来自耶稣基督，不是他自己。（加纳太书1：11，12；哥林多前书2：13；11：23；15：

3)，这一观点也被其他使徒所接受，雅各书4：5引用了保罗在加纳太书5：17中的话作为“经文”。

There are many allusions in Acts, the Epistles and Revelation to the Gospels (e.g. cf. Acts 13:51; Mt. 10:14), indicating not only that they were all inspired by the same spirit, but that the Gospel records were treated as inspired by the New Testament writers. Paul in 1 Timothy 5:18 quotes both Deuteronomy 25:4 (in the Old Testament) and Luke 10:7 as “Scripture”. Paul hammers home the point that his message was from Christ, not himself (Gal. 1:11,12; 1 Cor. 2:13; 11:23; 15:3). This was recognized by the other apostles; thus James 4:5 quotes Paul’s words of Galatians 5:17 as “Scripture”.

上帝已经藉着他的儿子耶稣基督晓谕我们（希伯来书1：2），就不在有其他的关于上帝的更深刻的启示。我们还可以看到，圣经也暗示圣经著述者写下的其他作品没有放在圣经里保存，如the book of Jasher, 拿单的一些书籍，保罗写的其它书信。约翰3书中也暗示了约翰还写给教会写过书信没有包含在圣经当中。这些书信也没有被保存下来。为什么没有被保存下来？很显然是因为他们与我们无关，我们可以相信是上帝保存了那些与我们有关的整本圣经。

God “has spoken” to us in Christ; there is therefore no need for any further revelation (Heb. 1:2). It can be observed that the Bible alludes to other writings which are now not available (e.g. the book of Jasher, the writings of Nathan, Elijah, Paul to Corinth), and John’s third Epistle implies that John had written an unpreserved letter to the church which Diotrephes had refused to obey. Why have these writings not been preserved for us? Evidently because they were not relevant to us. We can therefore rest assured that God has preserved all that is relevant for us.

曾经还有人声称新约圣经是逐步被作为上帝的话语来接受的，但是使徒们相互之间将对方的书信看成上帝启示的话语，这就否认了这一说法。是有令人深感奇妙的“灵”在使徒书信中来检验它们是否真的是上帝所启示的话语。（哥林多前书14：37，约翰1书4：1，启示录2：2）。这就意味着圣经里的书信是立即就被作为上帝启示的话语来接受的。如果其中有人为的选择标准来判断那些书信应该放到圣经中，那么圣经就没有权威性了。

It is sometimes claimed that the New Testament books were gradually accepted as being inspired, but the fact that the Apostles treated each other’s writings as inspired surely disproves this. There was a miraculous spirit gift available to test whether letters and words which claimed to be inspired

really were so (1 Cor. 14:37; 1 Jn. 4:1; Rev. 2:2). This means that the inspired letters were immediately accepted as inspired. If there was any unguided human selection of what went into our Bible, then the book would have no authority.

Summing up:

总结:

古兰经上说，旧约和新约都是上帝告诉人类的上帝灵示的话语

The Qur'an says that the Old and New Testaments were given to men as inspired by God

The texts we now use clearly contradict the Qur'an

我们归纳刚引用的这一则经文与古兰经存在很明显的矛盾。

Muslims therefore say that the texts were corrupted.

穆斯林因此说圣经经文是后来编造的

Seeing the manuscript evidence for the Old and New Testaments goes back well before the birth of Islam, it follows that this must have happened before the 1st century AD

Islam claims the original Old and New Testament Scriptures were lost long ago.

And yet the Qur'an says that they were in existence in the 1st century and at the time of Muhammad.

伊斯兰教声称圣经的旧约和新约的原始手稿已经失传了很长时间。

然而古兰经却说这些手稿在公元1世纪就存在，在穆罕默德生活的年代（公元6世纪）也存在。

How can this be, if they were lost or corrupted? Where are the original, inspired texts?

There is *no* evidence any such radically alternative text of Old and New Testaments ever existed.

If the true, inspired Old and New Testaments existed at the time of Muhammad and were read by “the people of the book” [i.e. Jews and Christians]...then this would mean that from the 1st up to at least the 7th centuries there were false and true Old and New Testaments circulating. But there is no evidence of this. And yet there is evidence e.g. from the Dead Sea Scrolls that the early manuscripts were faithfully transcribed over the ages. Where did these other ‘uncorrupted’ texts come from? Who copied them out

over the centuries? There are too many fundamental questions that remain unanswered.

圣经没有失传，也没有被人修改。否则，上帝启示给我们的原始的经文在那里呢？

没有任何证据显示旧约圣经以及新约圣经被修改过。

如果圣经被修改过，那么穆罕默德读过的圣经就应该是“人写的书”，如由基督徒与犹太人写的书，也意味着从公元1世纪到公元7世纪流通的既有真正的圣经旧约和新约，也有被修改的、假的圣经新约和旧约。但是没有证据支持这一观点。死海圣经羊皮手卷告诉我们，尽管跨越的时代久远，圣经旧约被如实地保存下来。

如果圣经被修改，穆斯林必须回答：那些被修改的圣经经文是从那里来的？是谁将这些经文抄写下来？对于穆斯林来说，这些问题是没有答案的。

关于耶稣死亡问题的争论

伊斯兰教承认耶稣是一位伟大的先知，但认为他没有从死里复活。这种论点至少有2个根本性的问题：

1. 耶稣的教义建立在他对自己的死亡与复活的预言的基础上。如果耶稣没有复活，耶稣怎样成为一位“伟大的先知”？

2. 如果我们接受耶稣为先知，我们当然应该肯定记下耶稣的话语来证明他的话是正确的。如果真的是想伊斯兰教所声称的那样，新约圣经是完全不可信的，那么我们在那里能找到正确记录耶稣的话语的记录？

Islam considers Jesus to be a great prophet, but says he didn't die nor rise from the dead. This raises at least two fundamental questions:

- The teachings of Jesus were based around His predictions of His forthcoming death and resurrection. If these didn't come true, then how can He be a "great prophet"? For the whole thrust of His message was falsified if He neither died nor resurrected. He promised life to His followers conditional upon His own resurrection. "Because I live, ye shall live also" (Jn. 14:19). He surely isn't worth accepting as a prophet if His teaching was so fundamentally deluded.
- If we are to accept Jesus as a prophet, surely His words must be written down somewhere for this claim to be true? If the New Testament is so hopelessly corrupt, as Islam claims, then where is the true record of His words?

如果穆斯林接受记载在新约圣经中的耶稣所说的话语是正确的，那么他们就应该接受圣经的全部内容。因为他们不能证明只有四本福音是上帝所启示的，而其他部分不是。如果圣经新约真的是上帝启示的话语，就像基督徒认为的那样，那么在新约中反复强调的耶稣的死亡复活应该给与重视。耶稣本人也声明自己死亡过，后来复活了：“我曾死过，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”（启示录 1：18）这些经文告诉我们耶稣的复活是他为我们人类准备的复活道路的基础。使徒保罗受圣灵的启示也写下了一下与基督所说的完全一致的话：“但基督已经从死里复活，成为睡了之人初熟的果子.....在亚当里众人都死了。照样，在基督里众人也都要复活。但各人是按着自己的次序复活。初熟的果子是基督。以后在他来的时候，是那些属基督的。”（哥林多前书15：20-23）

If Muslims accept that the words of Jesus as recorded in the New Testament are true, then they really have to accept the rest of the book. For they would be hard pushed to prove that the four Gospels are inspired by God but the rest of the New Testament isn't. If the New Testament is indeed the inspired record, as Christians believe it to be, then the repeated stress it gives to the death and resurrection of Jesus must be given its' full weight. The words of Jesus Himself state in crystal clarity that He died and resurrected: "I am he that liveth and was dead; and behold, I am alive for ever more, Amen; and I have the keys of hell and of death" (Rev. 1:18). These words teach that His resurrection is the basis of the Hope He offers to mankind. And Paul was inspired to write in perfect harmony with this: "Now is Christ risen from the dead, and become the firstfruits of them that slept...For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits, afterward they that are Christ's at his coming" (1 Cor. 15:20-23).

保罗更进一步深刻地说：“基督若没有复活，你们的信便是徒然。你们仍在罪里.....我们若靠基督，只在今生有指望，就算比众人更可怜。”（哥林多前书15：17，19）。这些话与伊斯兰教的信仰者们关系重大。如果耶稣仅仅是一位普通的先知，耶稣的话语仅仅对于我们的“今生”有关系，那么我们仅仅是在听从一位迷惑人的在讲道，而且“我们也是那些迷惑人的”。但是耶稣的门徒与早期的基督徒所做的榜样告诉我们：他们不是“那些迷惑人的”。他们愿意牺牲他们受拥有的一切来传福音，告诉大家耶稣已经复活。传福音给他们没有带来任何的物质上的利益，

只有损失和牺牲。他们心理欢喜，“因被算是为配这名受辱。”（使徒行传4：18-20，5：41）。他们还被看成是“那搅乱天下的。”（使徒行传17：6）。圣经以外的历史事实证实了罗马帝国时期到处可听到基督徒所传的福音。问题是：他们为什么这么做？A.D. Norris经过正确的观察，他认为

“他们这样做是可能是下列三个原因中的一个：

And perhaps most piercingly, Paul extended this logic : “If Christ be not raised, your faith is vain; ye are yet in your sins....if in this life only we have hope in Christ, we are of all men most miserable” (1 Cor. 15:17). These words are so relevant to Islam. If Jesus Christ is merely a prophet whose words are helpful for “this life”, then not only are we listening to a deluded man, but “we are of all men most miserable”. But the example of the disciples and early Christians shows that they were not in this case at all. They were willing to suffer the loss of all things for preaching the good news of the resurrection of Jesus. They felt impelled by the reality of the resurrection to preach this, with no prospect of personal gain but only loss. They smiled at their sufferings (Acts 4:18-20; 5:41), and turned the world upside down by their witness (Acts 17:6). Extra-Biblical history confirms that the Roman world was indeed overrun by the Christian preaching of the resurrected Jesus. And the question inevitably arises: why did they do this? A.D. Norris has correctly observed:

“They did it

- (1) 因为他们将耶稣的尸体偷走，但是尸体在其它某地腐烂，
- (2) 耶稣并没有在十字架死亡，
- (3) 因为耶稣从死亡里复活。

这并不是三个选择，我们只能做一个简单的决定：是对此深信不疑，还是在精神上自杀。” 那些认为耶稣的尸体被偷走、耶稣没有死在十字架上的理论不会激励像保罗那样的人的生活发生巨大的变化,他们也不会因为被耶稣从死亡中复活激励而得到的巨大动力,因着这种动力他们开始了改变世界的传道工作。

都是那些人出于不同的动机编造出来的。

（*The Resurrection Of Jesus Christ* p. 13, 耶稣基督的复活第13章）

- (i) Because they had stolen the body and let it corrupt somewhere else, and had the ability (for no purpose) to elaborate a vast framework of deceit from Scripture and invented appearances;

(ii) Because a Jesus not quite dead had struggled inexplicably from the tomb and gasped an agonized greeting in their terrified ears

(iii) Because Jesus rose from the dead.

These are not three choices. We have a simple decision to make: conviction, or mental suicide” (*The Resurrection Of Jesus Christ* p. 13). Theories of stolen bodies and swoons would not have motivated men like Paul to make the dramatic changes which they did, nor would they have been enough to motivate the world-changing evangelism which was inspired by the resurrection of Jesus.

APPENDIX 2. Muhammad: An analysis

附录：对穆罕默德的分析

在穆斯林的传统里面对穆罕默德的个人人格做了很大的修饰。但是穆斯林印象中的穆罕默德与古兰经文字所实际表达的穆罕默德是不同的。例如：“穆罕默德之光”（*nur-I-Muhammadi*, “the light of Muhammad”）一词从来没有出现在古兰经中。它纯粹是一个伊斯兰教的传统或者是惯例。只有在圣经新约中很明确地宣布耶稣是世界的光（约翰福音8：12）

There are many embellishments around the personality of Muhammad which have been made in Muslim tradition; but there is a difference between the image which many Muslims have of Muhammad, and the actual information which is contained within the text of the Qur'an. For example, the idea that there is *nur-I-Muhammadi*, “the light of Muhammad”, is not found in the Qur'an. It is purely an Islamic tradition. The New Testament clearly states that Jesus is the light of the world (Jn. 8:12).

如果穆罕默德真的是上帝的最后一位先知，他的话在古兰经中是不可以改变的，那么穆斯林就不应该只依靠伊斯兰教的传统或者是其他的穆斯林所写的或者记录下来话作为他们生活和信仰的唯一准则。因为古兰经是在穆罕默德死亡以后过了一段时间才写成的，那么接下来写古兰经的人就不是上帝的先知，那们所写的也不是在圣灵的启示下写成的。圣经上记载的上帝的启示远远不是指呼吁、启发，而是上帝直接告诉人他的话语。圣经上的每一句话虽然都是通过人的笔记记载下来的，但都是在圣灵的亲自指导下完成的。所纪录下来的每一句话都不是人的话，不是、也不能够通过那些没有被上帝所启示的人来回忆、传达。**The Ahadith**, 这本书是记载穆罕默德生平的一些小故事，是靠人写成的，他的权威性取决于写这些书的人是否诚实。我们没有发现能够确保这本书的记载完全正确的机制，因为存在众多各不相同的伊斯兰教的信仰和实践。（例如

If Muhammad was indeed the last prophet, whose word in the Qur'an is unalterable, then there should be no need for a Muslim to rely upon the traditions or sayings of other Muslims as the basis for faith and living. Seeing that the Qur'an was written down some time after Muhammad died, it follows that those who wrote down the oral traditions were not prophets; they were not inspired by God's spirit to write. The Biblical account of inspiration is far more appealing, and brings God that much closer to His word. Every word is as if it were the breathing of God Himself to us, albeit through the pens of men.

Those words aren't just the writing down of a man's words, remembered and passed on by uninspired men, written down by fallible people who lacked the Spirit of God guiding them. The Ahadith, or short stories about Muhammad, rest for their authority upon the good reputation of those who passed them on. There is no mechanism to show whether or not the stories were passed on accurately or not. Because of this there are variations in Islamic belief and practice, resulting in the divided state of Islam (Shi'ite, subdivided into the Twelvers and the Seveners; Alawites; Druze; Sunni etc.).

穆斯林声称旧约圣经已经预言了穆罕默德的出生，那么旧约圣经就不是象他们所说的那样已经失传。穆斯林一方面引用圣经旧约上的内容，另一方面却又声称上帝传给摩西的律法书已经失传，我们现在拥有的旧约圣经是伪造的。不可能两种情况都存在。穆斯林引用了申命记18: 18作为穆罕默德存在的依据：“我必在他们弟兄中间，给他们兴起一位先知象你。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。”这个先知是耶稣的可能性远远大于穆罕默德：

Muslim claims that the Old Testament predicts the coming of Muhammad raises the question of whether the Old Testament is corrupt or not. Muslims quote from the Old Testament; and yet they claim that the original Old Testament given to Moses has been lost, and that the Old Testament text which we now have has been corrupted. They can't have it both ways. Their quotation of Deuteronomy 18:18 as relevant to Muhammad is an example: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him". The similarities with Jesus are far greater than with Muhammad:

- Moses and Jesus both left Egypt to do God's work (Mt. 2:15)- Muhammad was never in Egypt.
- 摩西和耶稣都离开埃及做上帝的工。（马太福音2：15）但是穆罕默德从来没有到过埃及。
- 犹太人相信耶稣就是在申命记18：18中所指的先知：“众人看见耶稣所行的神迹。就说，这真是那要到世间来的先知……众人听见这话，有的说，这真是那先知。”（约翰福音6：14，7：40）使徒行传3：22中也特别地指出：“摩西曾说，主上帝要从你们弟兄中间，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。”
- 当犹太人要求耶稣给他们显示一个上帝迹给他们看时，耶稣离开了。（约翰福音6：30）摩西在旷野时上帝赐给以色列人玛拉，耶稣用面包来代表他的肉体做精神食粮。耶稣向人们显示了他和摩西的相似性，并且他比摩西的优越之处：“”（约翰福音6：48-51）

- Both forsook riches (Heb. 11:25,26 cp. 2 Cor. 8:9). Muhammad never did this.
- 摩西和耶稣都放弃钱财。(希伯来书11: 25, 26, 参考哥林多后书8: 9)。穆罕默德却并不是如此。
- Deuteronomy 18:15-18 makes it clear that the similarity between Moses and the later prophet would be in that like Moses, the coming One would be a mediator between God and His people. As Moses sprinkled the people with blood under the old covenant, so Jesus “is the mediator of a new covenant” through His own blood (Heb. 9:15).
- The Jews who believed thought that Jesus fulfilled Deuteronomy 18:18: “Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world...Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet” (Jn. 6:14; 7:40). Acts 3:22 specifically says that this is indeed so: “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you”.
- When the Jews asked Jesus to give them a sign, just as Moses had done (Jn. 6:30), He created bread in the same way as Moses gave manna in the wilderness; and then He discoursed about the similarities and superiorities between Him and Moses: “I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (Jn. 6:48-51).
- 穆罕默德很难说是在“弟兄中间”的一个先知，因为他不是一位犹太人。请注意申命记18: 2中的弟兄是指除了利未支派以外的犹太人。（见士师记20: 13），在申命记17: 15中明确地告诉犹太人“”
- Muhammad was hardly a prophet “from among their brethren”, as he was not a Jew. The phrase “their brethren” is used in the context (Dt. 18:2) to refer to the other tribes of Israel apart from Levi (as Judges 20:13). Earlier in Deuteronomy 17:15 the Jews were told they could only have a king “from among your brethren...you may not put a foreigner over you”.
- “我要将当说的话传给他。”这句经文并不是（单独）指穆罕默德，则句话还用来指先知耶利米（耶利米书1: 9），也指耶稣：“因为

我没有凭着自己讲。惟有差我来的父，已经给我命令，叫我说什么，讲什么。我也知道他的命令就是永生。故此我所讲的话，正是照着父对我所说的。”（约翰福音12：49，50）

- “I will put my words in his mouth” was not uniquely true of Muhammad . The same words are used of Jeremiah (Jer. 1:9) and also Jesus: “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak” (Jn. 12:49,50).

一些穆斯林会在绝望之中提出这样的问题：如果真理真的是在其中的话，为什么要采取这种层次。因此古兰经声称耶稣曾经预言有一位先知将要来，他的名字是 Ahmad(61.6)，尽管 Ahmad 与 ‘Muhammad’ 之间存在着一些相似的字母，但是它们是两个不同的单词。在今天这两个名字也是不相同的人的名字。穆斯林声称在约翰福音中的 *parakletos* 实际上是 *periklutos*，这个单词与 Ahmad 的意思是相同的，都是应该称颂的意思。但是新约是用希腊文写的，这两个单词在希腊文中的意思可是完全不同的。如果真的像穆斯林声称圣经新约被修改过，那么它的原始的未经过修改的手稿有在什么地方呢？难道不是伊斯兰教被迫去创造证据去迎合古兰经的错误记载？无论是什么情况，*parakletos* 是一“永远”，是耶稣对门徒们的一种安慰，来代替即将他们因为升天而在也看不见的耶稣，而不是指几百年以后出现的一个名叫穆罕默德的人，*parakletos* 很显然是指圣灵（约翰福音14：26），门徒们曾经在耶路撒冷等待并且接受了圣灵。（路加福音24：49，使徒行传1：4，5）

Again, the desperation of Muslim claims raises questions as to why they have to resort to this level of appeal if truth is really behind them. Thus the Qur’an claims that Jesus prophesied the coming of a prophet called Ahmad (61.6). But although there are some similar letters to ‘Muhammad’, these are two different words. The two names exist to the present day as quite different personal names. Muslims claim that the *parakletos* of John’s Gospel is really *periklutos*, a word with a similar meaning [“one who is praised”] to Ahmad. But these are two totally different words in the Greek text. If as Muslims claim the New Testament was corrupted, then the question is, where are the original uncorrupted manuscripts? Is it not that Islam has been driven to create evidence for the erroneous claims of the Qur’an? In any case, the *parakletos* was to abide “for ever”, as a comfort to the disciples, as a replacement and substitute for the personal presence of Jesus which they

were now losing - not to appear hundreds of years later as a person called Muhammad . The *parakletos* is clearly defined as the Holy Spirit (Jn. 14:26), which they were to wait in Jerusalem until they received (Lk. 24:49; Acts 1:4,5).

还有一些人绝望地声称一本叫Gospel Of Barnabas的所谓福音书也应该被包含在圣经当中。尽管这本所谓的福音书（以下简称Barnabas）是在1907年印刷，似乎写成的时间远远早于这个年代，后来被穆斯林印刷成书。Barnabas和新约的福音书以及新约的其它部分相矛盾，也与旧约圣经相抵触。尽管这本书声称每100年又一次Jubilee年，但是旧约圣经告诉我们应该是每50年一次。（利未记25：11）。这本书进一步还说：

“Jubilee年现在是每100年一次，”好像是在暗示教皇Pope Boniface在公元14世纪登基才规定Jubilee年是在每100年一次。这其中的所谓“福音”是从中所引用的。古兰经声称天堂有7重，但是在Barnabas福音中第223页却说天堂有10重。古兰经中还谈到“蔬菜的灵魂”，这其实是从亚里斯多德(古希腊大哲学家,科学家)那里借用的概念。拿撒勒城是加利利的一个穷人居住的内陆城市（），古兰经中却说马利亚经历了生孩子的剧痛。而在Barnabas一书中却照搬了罗马天主教会的观点，认为马利亚在生耶稣时没有痛苦。Barnabas说耶稣曾经说：“我不是弥赛亚，” (pp. 54,104)，但是古兰经中经常提到耶稣就是弥赛亚。

A similar desperation is found in claims that the Gospel Of Barnabas ought to be included in the Bible, and it denies the crucifixion and prophecies of Muhammad. Yet this ‘Gospel’ was first published in 1907, although it seems to have been written some time before that, and was subsequently reprinted by Muslims. It totally contradicts the other Gospels and the rest of the New Testament - as well as the Old Testament. Thus it claims that the Jubilee year came every 100 years (*The Gospel of Barnabas* p. 104), whereas the Old Testament teaches this was to be every fiftieth year (Lev. 25:11). Further the text says: “The year of Jubilee, which now cometh every hundred years”, as if alluding to the way that Pope Boniface in the 14th century decreed that the year of Jubilee should be observed every 100 years. Parts of the ‘Gospel’ quote from Dante’s *Divina Comedia* and *Inferno*. And the Qur’an claims there are seven heavens (2.29), whereas the Gospel of **Barnabas** says there are 10 Heavens (p. 223). It speaks of “the vegetative soul”, quoting from Aristotle. And Nazareth is presented as a harbour city on Galilee (p. 23), when it was inland. The Qur’an says that Mary experienced “the pangs of childbirth” and pain (19.23), whereas ‘Barnabas’ repeats the Roman Catholic idea that she brought forth Jesus without pain (p. 5). ‘**Barnabas**’ says that

Jesus said “I am not the Messiah” (pp. 54,104), whereas the Qur’an often says He was the Messiah (3.45 etc.).

APPENDIX 3: Islam And Women

附录3: 伊斯兰教和妇女

作者: John Thorpe:

by John Thorpe:

尽管有穆斯林在不断地宣传,很多穆斯林妇女还是知道她们得不到男人的保护。在他们的婚姻中,她们没有权利要求自己的丈夫保持忠诚。他们的丈夫能够非常方便地离婚,但是妇女却没有类似的权利。去了在离婚之初得很短一段时间,他们的丈夫没有义务在经济上赡养她们。她们也经常被丈夫们殴打。

In spite of current Moslem propaganda, many Moslem women know that they lack protection from men. In their marriage they have no right to demand that their husband remains faithful to them. The husband can divorce them very easily for any reason, without their being able to prevent it, but they have no similar right themselves. On divorce their ex husbands do not need to support them beyond a limited period of time. They can be deserted sexually for no particular reason and they may be required to accept the presence of another woman. They can also be beaten by their husbands.

真正的基督教为妇女们提供了保障,圣经要求(加拉太书3: 28),丈夫必须爱护并且照顾自己的妻子,(以弗所书5: 25, 哥罗西书3: 19)丈夫不能够抛弃自己的妻子(马太福音5: 32),甚至不能放弃他们的性生活。(哥林多前书7: 5)。还不能另外娶妻(马太福音19: 5, 提摩太前书3: 2, 12)。这些教义为妇女们提供了伊斯兰教所没有的安全保障。

Real Christianity provides guarantees for women on all these points as well as on all other points claimed by Moslems. The Bible requires that women are to be treated equally with men (Gal. 3:28), excepting for the duties of speaking during meetings (1 Cor. 14:34), although in any family it is the husband who is to be the leader (Eph. 5:22; Col. 3:18; 1 Pet. 3:1). The problems listed above are all met in the Bible. Husbands must love their wives and look after them (Eph. 5:25; Col. 3:19). They must remain faithful (18 verses in the New Testament, including Mt. 5:27,28). They may not leave their wives (Mt. 5:32), or even abandon them sexually (1 Cor. 7:5). They may not add another wife to the family (Mt. 19:5; 1 Tim. 3:2,12). This provides a level of security for women which is simply not available to Islamic women.

APPENDIX 4: A SUMMARY OF THE CHRISTIAN GOSPEL

附录4：圣经基本教义的总结

1. 上帝

- 1.1. 有一个有人性的存在，他的名叫上帝。
- 1.2. 上帝在天上有一个特定的居所。
- 1.3. 上帝有一个真实的、有形的存在。
- 1.4. 我们拥有类似他的形象。
- 1.5. 天使们是他的使者。
- 1.6. 天使们不会有罪。
- 1.7. 他们享有上帝的本性。
- 1.8. 圣经的教导中，只有唯一的存在形式以身体的形式。上帝和天使都以有形的形式存在。
- 1.9. 基督徒的希望是，在基督返回时以身体的形式被赋予神的性质。

2. 上帝的灵

- 2.1. 上帝的灵是指他的力量，气息和思想。
- 2.2. 通过他的灵他可以完成一切事。
- 2.3. 上帝的灵到处都存在。
- 2.4. 圣灵是指上帝的精神中被用来达到特定事的力量。
- 2.5. 在过去的不同时间，人曾拥有过神奇的圣灵的恩赐。
- 2.6. 这些恩赐现在已被收回。
- 2.7. 现在，上帝的力量通过他的话语向我们揭示。
- 2.8. 圣灵并不强迫人们违背他们自己的意愿而成为圣洁。
- 2.9. 圣经完全是由圣灵的感动写成的。
- 2.10. 圣经是我们与上帝的关系中唯一的权威。

3. 上帝的应许

- 3.1. 福音是以上帝对犹太人的祖先的应许的形式被传播的。
- 3.2. 在创世记3:15中提到的女人的后裔是指基督和正义的人，他们暂时被蛇的后裔一罪挫伤。
- 3.3. 在上帝的允诺实现的时候，地球将绝不会被摧毁。
- 3.4. 亚伯拉罕和大卫的子是基督。
- 3.5. 我们通过信仰和受洗归入基督。
- 3.6. 从而这些允诺与真正的信徒们有了联系。

4. 上帝和死亡

- 4.1. 人的本性是必死的，被罪控制的。
- 4.2. 这始于亚当的罪。
- 4.3. 基督有此人类的本性。
- 4.4. “灵魂”（soul）指“我们”，我们的身体，我们的思想或人。
- 4.5. 灵魂是指我们的生命力量/气息。
- 4.6. 没有人能够在没有躯体的情况下以精神的形式单独存在。
- 4.7. 死亡是一种无意识的状态。
- 4.8. 在基督返回时，那些知晓真正福音的人以形体的形式复活。
- 4.9. 对上帝的话语的了解和领会将是审判的基础。
永恒的生命将被授予将出现在审判席上。
- 4.10. 对那些了解却不领会上帝的话语的人的惩罚将是永久的死亡。
- 4.11. “阴间”是指坟墓。
- 4.12. “地狱” — “哥和拿（Gehenna）”是在耶路撒冷城郊的一个地方，在那里垃圾和罪犯被焚烧。

5. 上帝的国

- 5.1. 在过去，以色列人曾经建立了上帝的王国。
- 5.2. 这个王国已经结束，但是将会在基督返回时重建。
- 5.3. 新的上帝的王国将是世界范围的，在地球上，基督将代表上帝统治这个王国。
- 5.4. 这个王国的第一个1000年，将有不同年龄的真正的信徒们管理着那些在基督回来时活着的普通人。
- 5.5. 所以，上帝王国现在还没有在政治上建立。
- 5.6. 我们通过我们的信仰，而不是我们的工作被上帝的恩惠拯救。

6. 上帝与罪恶

- 6.1. “魔鬼（devil）”作为一个词，意思是“错误的指控者”或者“诽谤者”。
- 6.2. “撒旦（Satan）”作为一个词，意思是“敌手”，
- 6.3. “撒旦（Satan）”可以指好人也可以指坏人。
- 6.4. 通过拟人的手法，魔鬼和撒旦可以指罪和肉体。
- 6.5. 在伊甸园中的蛇是一个真实意义上的动物。
- 6.6. 创世记中对人的创造和堕落的记录应该被作为真实发生的事来理解，而不是作为纯粹的象征性的事件来理解。

- 6.7. “魔鬼 (demons)” 作为一个有罪的灵，离散的精神或者罪恶的力量，并不存在。
- 6.8. 基督“驱逐魔鬼”可以被理解为一种语言，更形象地表达基督治好了病。
- 6.9. “明亮之星”并不指有罪的天使。
- 6.10. 上帝是力量强大的；他不与任何有罪的存在分享他的力量。
- 6.11. 一个信徒的生活中的艰难/考验是出自于上帝，而不是“运气不好”或者魔鬼。

7. 耶稣基督

- 7.1. 在基督教界被广泛接受的“三位一体”的教义并不是圣经所教导的真理。
- 7.2. 基督是处女马利亚所生。
- 7.3. 马利亚是一个具有人类本性的普通女人。
- 7.4. 耶稣具有人的本性。
- 7.5. 但是却有完美的无罪的特性。
- 7.6. 尽管上帝没有强迫耶稣不犯罪；耶稣仍然自愿地以一个完美的赎罪奉献物去死了。
- 7.7. 耶稣在十字架上死后，又复活了。
- 7.8. 耶稣在他出生前并没有以身体的形式存在过。
- 7.9. 尽管自从上帝创世起，他就一直在上帝的思想/意图里。
- 7.10. 耶稣是为我们的罪牺牲的。
- 7.11. 他是为了给我们和他自己带来拯救而死的。
- 7.12. 耶稣是代表我们死的。
- 7.13. 而不是象基督界广泛相信的，替我们而死。
- 7.14. 摩西的律法在耶稣死后就结束了。
- 7.15. 所以，我们不必遵循这律法，包括安息日。

8. 受洗

- 8.1. 不经过受洗，就没有获救的希望。
- 8.2. 相信福音和受洗使得我们能够分享上帝对亚伯拉罕的应许。
- 8.3. 也使我们的罪得以被宽容。
- 8.4. 受洗必须是完全浸入水中。
- 8.5. 受洗的人必须是一个懂得福音的成人。
- 8.6. 那些已经浸入水中却不完全理解真正福音的人必须再适当地受洗。

8.7. 懂得真正福音是有效受洗所要求的。

9. 归入基督的生活

9.1. 受洗之后，信徒必须尽到合理的努力与罪恶的俗世分离。

9.2. 并发展象基督一样的性格。

9.3. 那些使得我们违反上帝的指令的职业或娱乐，例如武力的使用，过渡的饮酒等，与真正基督教徒的生活是不相符合的。

9.4. 受了洗的信徒们有义务在可能的情况下相互聚会。

9.5. 受了洗的信徒们应该经常性地分饼和喝葡萄酒以纪念基督的牺牲。

9.6. 对于已受了洗的信徒，常规的祷告和圣经阅读是必要的。

9.7. 受了洗的信徒只与那些信守真理并努力实践真理的人交朋友。

9.8. 所以，那些停止相信或实践真理的人，停止与真正信徒的组织的交往。

注意：一份被用了100多年的正式的“真理申明”可以从本书的出版商得到。

APPENDIX 4: A SUMMARY OF THE CHRISTIAN GOSPEL

1. GOD

1.1 There is a personal being called God

1.2 whose character is a perfect blend of righteousness and mercy

1.3 having a real, personal existence,

1.4 whose image we bear.

1.5 The angels are His messengers

1.6 who cannot sin,

1.7 sharing God's nature.

1.8 The Christian hope is to be given God's nature in a bodily form at Christ's return.

2. THE SPIRIT OF GOD

2.1 God's spirit refers to His power, breath and mind,

2.2 through which He achieves all things

2.3 and is everywhere present.

2.4 The Holy Spirit refers to this power used to achieve certain ends.

2.5 At various times in the past, men possessed the miraculous gifts of the spirit.

2.6 These are not at present available,

- 2.7 God's power now being revealed to us through His Word.
- 2.8 The Holy Spirit does not force people to be spiritual against their own will.
- 2.9 The Bible was completely inspired by God's spirit.
- 2.10 The Bible is our only authority in our relationship with God.

3. THE PROMISES OF GOD

- 3.1 The Gospel was preached in the form of the promises made to the Jewish fathers.
- 3.2 The seed of the woman in Genesis 3:15 refers to Christ who was temporarily 'bruised' by sin, the seed of the serpent.
- 3.3 In fulfillment of God's promises, planet earth will never be destroyed.
- 3.4 Abraham's and David's seed is Christ;
- 3.5 we can be in Christ by belief and baptism,
- 3.6 so that these promises have relation to the true believers.

4. GOD AND DEATH

- 4.1 By nature man is mortal, prone to sin, and
- 4.2 cursed as a result of Adam's sin.
- 4.3 Christ had this human nature.
- 4.4 The soul refers to 'us', our body, thinking or person. There is no such thing as an 'immortal soul'.
- 4.5 The spirit refers to our life force/breath and disposition.
- 4.6 Death is a state of unconsciousness.
- 4.7 At Christ's return there will be a bodily resurrection only of those who have heard the true Gospel and are accountable for their response.
- 4.8 Knowledge and appreciation of God's word will be the basis of the judgment.
- 4.9 The full granting of immortality will occur at the judgment seat.
- 4.10 The punishment of the responsible wicked will be eternal death.
- 4.11 'Hell' refers to the grave. It is not a place of torture for the wicked.
- 4.12 'Gehenna' was an area outside Jerusalem where rubbish and criminals were burnt.

5. THE KINGDOM OF GOD

- 5.1 The people of Israel were the Kingdom of God in the past.
- 5.2 This has now been ended, but will be re-established at Christ's return,
- 5.3 in the form of a world-wide Kingdom on earth, ruled over by Christ on God's behalf.

- 5.4 The first 1000 years (or 'Millennium') of this Kingdom will see the true believers of all ages ruling over the ordinary mortal people who are alive at Christ's return.
- 5.5 The Kingdom is therefore not now established politically.
- 5.6 We are saved by grace through our faith, rather than by our works.

6. GOD AND EVIL

- 6.1 The 'devil' as a word means 'false accuser' or 'slanderer'.
- 6.2 'Satan' as a word means 'adversary',
- 6.3 and can refer to both good and bad people.
- 6.4 Figuratively, the devil and satan can refer to sin and the flesh.
- 6.5 The serpent in Eden was a literal animal;
- 6.6 the Genesis record of man's creation and fall is to be understood literally rather than in symbolic terms.
- 6.7 'Demons' as sinful spirits, departed spirits or forces of sin do not exist.
- 6.8 Christ 'casting out demons' means that he cured sicknesses.
- 6.9 Lucifer does not refer to a sinful angel.
- 6.10 God is all powerful; He does not share His power with any sinful being who is opposed to His ways.
- 6.11 Trials in the life of a believer ultimately come from God rather than being the result of 'bad luck' or a sinful being called 'the devil'.

7. JESUS CHRIST

- 7.1 The 'trinity' as widely understood in Christendom is a doctrine which is not taught in the Bible.
- 7.2 Christ was born of the virgin Mary
- 7.3 who was an ordinary woman of human nature.
- 7.4 Jesus had human nature,
- 7.5 but had a perfect, sinless character,
- 7.6 Jesus died as a perfect sin offering of his own free will.
- 7.7 Jesus was raised after his death on the cross.
- 7.8 Jesus did not physically exist before his birth;
- 7.9 although he was in God's mind/purpose from the beginning.
- 7.10 Jesus died as a sacrifice for our sins
- 7.11 in order to gain salvation both for us and himself.
- 7.12 Jesus died as our representative,
- 7.13 not as a substitute as widely believed in Christendom.
- 7.14 The Law of Moses was ended by Christ's death,
- 7.15 therefore we do not have to keep it now, including the Sabbath.

8. BAPTISM

- 8.1 Without baptism, there can be no hope of salvation;
- 8.2 belief and baptism allow us to share in the Abrahamic promises,
- 8.3 and is for the forgiveness of sins.
- 8.4 Baptism is by complete immersion in water
- 8.5 of an adult who knows the Gospel.
- 8.6 Those immersed without a full knowledge of the true Gospel must be baptized again, properly.
- 8.7 Understanding the true Gospel is required for baptism to be valid.

9. LIFE IN CHRIST

- 9.1 After baptism, a believer must seek to be separate from the ways of this sinful world,
- 9.2 and develop Christ-like characteristics.
- 9.3 Participation in occupations and pleasures which lead us to break the commandments of God are incompatible with a truly Christian life.
- 9.4 Baptized believers should meet with and have fellowship each other, whenever and wherever humanly possible.
- 9.5 Baptized believers should regularly break bread and drink wine in memory of Christ's sacrifice.
- 9.6 Regular prayer and Bible reading are necessary for the baptized believer.
- 9.7 A baptized believer only has fellowship with those who hold true doctrine and seek to practice it.
- 9.8 Therefore those who cease to believe or practice the Truth cease to be in fellowship with the body of true believers.