

**THE
"LIVING LOGOS"
INTERNATIONAL BIBLE COURSE**

BIBLE DOCTRINE

By Dale Starks

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“永活之道”國際聖經課程
聖經教義

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純正的教義（道理）

「我在 神面前、並在將來審判活人死人的基督耶穌面前、憑着他的顯現和他的國度囑咐你·務要傳道·無論得時不得時、總要專心、並用百般的忍耐、各樣的教訓、責備人、警戒人、勸勉人。因為時候要到、人必厭煩純正的道理·耳朵發癢、就隨從自己的情慾、增添好些師傅·並且掩耳不聽真道、偏向荒渺的言語。」（提摩太後書 4 章 1—4 節）

「但你所講的、總要合乎那純正的道理·」（提多書 2 章 1 節）

“教義”這詞語之定義：

這詞來自希臘文“didaskalia”，意思是訓令、資訊、教誨、學識、學說。韋氏英文字典（Websters Dictionary）說：一項被接納為有根據的（真實的）和可靠的主義，某一知識分科裏的原理，或信仰的體系。

「純正的教義（道理）」是甚麼意思？意思是所有的知識和教誨，只建基於 神的話語上，而不是建基於神話故事、幻想、想像和人的傳統上。

純正教義的重要性

1·純正的教義能建立（安頓，穩定）我們的心：（希伯來書 1 3 章 9 節）

「你們不要被那諸般怪異的教訓勾引了去·因為人心靠恩得堅固纔是好的·並不是靠飲食·那在飲食上專心的、從來沒有得着益處。」

保羅所指的「飲食」並不是進入體內實際的食物，而是進入心內精神上的食物。保羅是說，「不要以各類不符合 神話語的怪異教訓作食物」。我們可以從這節聖經學到，我們必須留心我們所閱讀的是甚麼書籍，我們所收聽的是甚麼錄音帶等。現今世界上有許多假先知，他們忙於欺騙群眾，就正如主耶穌和使徒警告過我們的：馬太福音 24:4,5,11;提摩太前書 1:3-7;提摩太前書 4:1-7;提摩太前書 4:16;提摩太前書 6:3-5;提摩太前書 6:20,21;提摩太後書 1:13,14;提摩太後書 2:15-18;提摩太後書 3:8,9;提摩太後書 3:13-17。

以上只是一些有關的經文，但這足以叫我們留意到，即使是在保羅的時代，偏離純正道理的也大有人在。

猶大的意見也值得我們注意：

「猶 3 親愛的弟兄阿、我想盡心寫信給你們、論我們同得救恩的時候、就不得不寫信勸你們、要為從前一次交付聖徒的真道、竭力的爭辯。」

猶 4 因為有些人偷着進來、就是自古被定受刑罰的、是不虔誠的、將我們神的恩變作放縱情慾的機會、並且不認獨一的主宰我們〔我們或作和我們〕主耶穌基督。

猶 8 這些作夢的人、也像他們污穢身體、輕慢主治的、毀謗在尊位的。

猶 12 這樣的人、在你們的愛席上、與你們同喫的時候、正是礁石、〔或作玷污〕他們作牧人、只知餽養自己、無所懼怕、是沒有雨的雲彩、被風飄蕩、是秋天沒有果子的樹、死而又死、連根被拔出來。

猶 16 這些人是私下議論、常發怨言的、隨從自己的情慾而行、口中說誇大的話、為得便宜諂媚人。

猶 19 這就是那些引人結黨、屬乎血氣、沒有聖靈的人。」(猶大書3,4,8,12,16,19節)

2 · 純正的道理永遠能使我們與耶穌基督有更親密的關係：

「使我們不再作小孩子、中了人的詭計、和欺騙的法術、被一切異教之風搖動、飄來飄去、就隨從各樣的異端、惟用愛心說誠實話、凡事長進、連於元首基督。」(以弗所書 4 章 1 4 — 1 5 節)

基督道理的開端

「所以我們應當離開基督道理的開端、竭力進到完全的地步、不必再立根基、就如那懊悔死行、信靠神、各樣洗禮、按手之禮、死人復活、以及永遠審判、各等教訓。」(希伯來書 6 章 1 — 2 節)

也許學員對以上的經文需要一些澄清；保羅不是要我們廢棄基督道理的開端，把這些教訓看成不重要。「道理的開端」意思是基要的真理，是其他真理的基礎。這就是保羅稱之為根基的原因，根基若是毀壞，一切就會倒塌。根基必須堅固，同時在根基之上亦必須有所建立的。

保羅是勸告已聽從了福音的基督徒，要在耶穌基督裏前進。在根基以上建造，以致進到完全的地步。在寫給較為成熟的基督徒的書信裏，保羅為我們列舉出甚麼是他所認為的基要真理，我們必須在這些基要真理之上與 神建立關係。

- (1) 懊悔死行
- (2) 信靠 神
- (3) 洗禮的教訓: 水的洗禮、聖靈的洗禮
- (4) 按手之禮(醫治等)
- (5) 死人復活
- (6) 永遠的審判

使徒約翰亦強烈地感到相信和教導耶穌基督教義的重要性：

「凡越過基督的教訓、不常守着的、就沒有神、常守這教訓的、就有父又有子。若有人到你們那裏、不是傳這教訓、不要接他到家裏、也不要問他的安、因為問他安的、就在他的惡行上有分。」(約翰貳書 9 — 1 1 節)

基督的教訓和使徒的教訓

「都恆心遵守使徒的教訓、彼此交接、擘餅、祈禱。」(使徒行傳 2 章 4 2 節)

「我們若忽畧這麼大的救恩、怎能逃罪呢、這救恩起先是主親自講的、後來是聽見的

人給我們證實了。」（希伯來書 2 章 3 節）

在耶穌基督和使徒的信息之間並沒有差別，基督的教訓和使徒的教訓完全相同。事實上，希伯來書 2 章 3 節告訴我們，使徒因着傳講相同的信息，從而證實了耶穌的教訓。

加拉太的教會因為有假弟兄試圖將教會帶到律法的網綁之下，包括行割禮，從而產生了一些問題。保羅不得不勸誡加拉太的教會：

「我希奇你們這麼快離開那藉着基督之恩召你們的、去從別的福音。那並不是福音、不過有些人攪擾你們、要把基督的福音更改了。但無論是我們、是天上來的使者、若傳福音給你們、與我們所傳給你們的不同、他就應當被咒詛。我們已經說了、現在又說、若有人傳福音給你們、與你們所領受的不同、他就應當被咒詛。我現在是要得人的心呢、還是要得神的心呢。我豈是討人的喜歡麼。若仍舊討人的喜歡、我就不是基督的僕人了。弟兄們、我告訴你們、我素來所傳的福音、不是出於人的意思。因為我不是從人領受的、也不是人教導我的、乃是從耶穌基督啓示來的。」（加拉太書 1 章 6—12 節）

合一與教義

現今許多教會都有聯合起來的強烈傾向，有人提出要忘記在教義上的分歧，要“彼此相愛”；傳講強硬教義的教會便會受到抨擊；熱心分享信仰立場和聖經教義的基督徒，便會被說成是沒有愛心，盜取別所教會會友和製造麻煩的人。我們應否爲了達致合一，而放棄我們的信念呢？我們應否爲了討好別的教會，而停止堅強地傳講教義呢？這又是否以聖經爲基礎的合一呢？神的話語必須是所有真正合一的基礎。許多人引用以弗所書 4 章 3 節“用和平彼此聯絡，竭力保守聖靈所賜合而爲一的心”，作爲廢除教義的聖經根據；然而，聖經裏沒有別的地方比以弗所書第四章更提倡“在真理裏合一”：

「身體只有一個、聖靈只有一個、正如你們蒙召、同有一個指望、一主、一信、一洗、一神、就是眾人的父、超乎眾人之上、貫乎眾人之中、也住在眾人之內。」（以弗所書 4 章 4—6 節）

「他所賜的有使徒、有先知、有傳福音的、有牧師和教師、爲要成全聖徒、各盡其職、建立基督的身體、直等到我們眾人在真道上同歸於一、認識神的兒子、得以長大成人、滿有基督長成的身量。」（以弗所書 4 章 11—13 節）

根據以上的經文，真正的合一是如何達致的呢？是忘記教義，圍圈坐下來唱些彼此相愛的歌嗎？不是，神已賜下解釋聖經的人，神的話語是我們的「標準音階」，我們必須與之和諧一致。

很多年前，音樂上是沒有國際標準音階的。舉例說，不同的國家對音樂的A調各有不同的觀念，這對音樂師構成一定的影響，因爲當到達某些國家時，他們必須爲樂器調校不同的音高；最後，他們一致同意採用一個固定的音高作爲世界的性的標準音階。A 440的意思是當樂器奏出A調的樂音，每秒鐘便有440次震動，而這震動產生了我們聽見的聲音或音樂。

聖經是我們的標準音高，因爲聖經不單對美國人或歐洲人說話，而是對所有地方

的所有人說話。我們可以批評和嘲笑聖經，甚至胡亂發表對聖經的意見，但假若我們想成為耶穌基督的肢體，我們就必須以聖經作為生活的標準。

在鼓勵合一的同一章聖經裏也包含以下的勸勉：

「惟用愛心說誠實話．．．」（以弗所書 4 章 15 節）

愛心不會使我們放棄 神話語裏的寶貴真理，相反是使我們分享真理。（讓我們常常確定，愛心是我們的動機）。百基拉和亞居拉聽到亞波羅在會堂裏講道；亞波羅是傑出的人才，傳講耶穌基督和悔改的信息。然而，他不曉得聖靈洗禮的真理，百基拉和亞居拉這對夫婦便把他帶到旁邊，暗地裏“將 神的道給他講解更加詳細”（使徒行傳 18 章 24—26 節）。保羅對以弗所的幾位信徒亦做了相同的事（使徒行傳 19 章 1—6 節）。願我們以基督的樣式，竭力與人分享 神所賜給我們的美好真理！

—完—

聖經教義 第一課測驗 姓名：_____

- 1 · “教義”的定義是甚麼？
 - 2 · “純正的道理”是甚麼意思？
 - 3 · 為甚麼純正的道理如此重要？
 - 4 · _____靠恩得堅固才是好的。
 - 5 · 舉出最小三節聖經，記載耶穌和使徒對提防假先知所發的警告。

 - 6 · 猶大告訴我們，我們應該為從前一次交付聖徒的真道_____。
 - 7 — 1 2 · 列舉出六項基督道理的開端：

 - 1 3 · 初期教會恆心遵守_____的教訓。
 - 1 4 · 耶穌和使徒的信息是_____的。
 - 1 5 · 使徒教訓相同的道理，_____了耶穌的教訓。
 - 1 6 · 真正的合一必須基於_____。
 - 1 7 · 神的話語是我們的_____，我們必須與之一致。
 - 1 8 · 我們要用_____說誠實話。
 - 1 9 · 愛心不會使我們_____。
 - 2 0 · 這一課有甚麼特別引起你的興趣？
-

神的啓示

「起初 神……」（創世記1章1節）

「……凡來到 神面前來的人，必須信有 神……」（希伯來書11：6）

「 神的事情、人所能知道的、原顯明在人心裏，因為 神已經給他們顯明。自從造天地以來、 神的永能和神性是明明可知的、雖是眼不能見、但藉着所造之物、就可以曉得、叫人無可推諉。因為他們雖然知道 神、卻不當作神榮耀他、也不感謝他。他們的思念變為虛妄、無知的心就昏暗了、自稱為聰明、反成了愚拙、將不能朽壞之 神的榮耀、變為偶像、彷彿必朽壞的人、和飛禽走獸昆蟲的樣式。」（羅馬書1章19—23節）

聖經開首的第一句話就宣告 神的存在。聖經並不是要證明 神的存在，聖經乃是假定和宣告，無論在何處人都應該知道 神的存在這事實。

在同年代的人中，使徒保羅是最有學識的人。他不單相信有 神，而且他也聲稱，沒有人可以有藉口說不相信有 神，以及不認識 神，因為 神已藉着祂手上的工作——宇宙萬物，啓示了祂部份的能力和榮耀。

「諸天述說 神的榮耀，穹蒼傳揚他的手段。這日到那日發出言語，這夜到那夜傳出知識。無言無語、也無聲音可聽。」（詩篇19篇1—3節）

無論在甚麼地方，只要舉目望天，甚至環顧四周的自然世界，人都可以領悟到有神的存在。

只是巧合？

總的來說，科學告訴我們的是，我們乃是宇宙中機緣巧合的結果。一聲假定的“隆隆巨響”，一塊原本巨大無比的物體發生爆炸，結果造成許多較細小的星星和行星，地球就是其中之一。即使這理論是真的，原本巨大無比的物體又是誰造的呢？這點科學家也沒有答案。

生物學博士Edward Conklin將生命的存在是由於一次機緣巧合的機會率，比做字典的出現是由於一次印刷廠爆炸而產生的一樣。

有一個故事是這樣的，一天晚上，有一個人坐在花園裏舉行派對；他用燃燒得十分明亮的日本燈籠來佈置天井。在場有個不相信有 神存在的人（不可知論者），他問主人燈籠是誰懸掛上去的呢？主人望着萬里無雲的夜空回答說：「請先告訴我，是誰把星星掛在天上的呢？」那位不信者想了一會，然後回答說：「我不知道，我想是它們自己掛在那裏吧！」

不知怎麼的，每一個人，不論他們承認與否，天生就察覺到世界上有一位能力更高的存在者，一位至尊者的存在。也許人給這位至尊者不同的名字，但在他們心內的深處卻知道，這樣的一位存在者是存在的。 神創造人的靈魂，給人的靈魂有 神的知覺，知道有 神的存在，而且有尋求 神的渴求。（參詩篇42篇1—2節）

由蓋洛普國際調查中心（Gallup Poll International）在六十個國家所做的一次普查中發現，全世界大多數人都承認有相信神的信仰，以下是其中一些百份比：

印度	98%
美國	94%
加拿大	89%
意大利	88%
澳洲	80%
英國	76%
法國和西德	72%

基督教與異教

幾乎世界上所有的宗教都是人尋找神，人憑着一些天賦的感覺來尋找神，或至少尋找生命的意義。印度教和佛教豈不是這樣嗎？

但在基督教裏，我們發現是神尋找人，神藉着舊約的先知，最後更藉着道成肉身的主耶穌基督將自己啓示出來。但我們仍不能用人的智慧或智能來找到祂：

「智慧人在那裏·文士在那裏·這世上的辯士在那裏·神豈不是叫這世上的智慧變成愚拙麼。世人憑自己的智慧、既不認識神、神就樂意用人所當作愚拙的道理、拯救那些信的人·這就是神的智慧了。」（哥林多前書1章20—21節）

沒有人要我們去理解神，也沒有人要我們去知道所有問題的答案，例如神從那裏來的等等。我們所要做的只是相信神的存在！（參希伯來書11章6節）

神的本性啓示給人

- 「...我耶和華你們的神是聖潔的。」（利未記19章2節）
- 「...神是靈...」（約翰福音4章24節）
- 「...神是光...」（約翰壹書1章5節）
- 「...神是愛...」（約翰壹書4章8，16節）

留心留意，這些經文告訴我們的是，什麼是神的本性，而不是告訴我們祂擁有什麼屬性。屬性是屬於一個人的特質或性格。神不是擁有聖潔，祂就是聖潔；神不是擁有愛，祂就是愛。這是神的本性裏的一部份！

爲了更進一步說明這點，讓我們考慮一下水。水的化學原素是H₂O，這意思是水是由兩份氫和一份氧所組合而成；水就是這樣的，但水的屬性之一是，水是濕的。

神聖潔的本性在聖經的頭幾章裏就向人啓示出來。神創造人可以和祂自己有相交——然而這交通必須基於自由抉擇。神給人一條命令——但人卻遺背這命令。因此，人與神的交通就受到破壞，因爲神是聖潔的，不可以和人心裏面的罪相交，因爲這是違反神的真本性的。

神是愛後來也啓示給人。亞當和夏娃因爲有了過犯，本應受到死亡的刑罰；神曾說「...你吃（分別善惡樹上的果子）的日子必定死。」（創世記2章17節）然而，神的愛向亞當和夏娃啓示出來，神只殺掉兩隻動物，而不是他們。動

物的血代替他們的血；神又從這兩隻動物做出兩件皮衣。如此，用祭物代罪的制度就生效，直到神親自以耶穌基督成爲肉身降世，爲人的過犯犧牲自己的身體爲止。這是神的愛最大的顯示。

「主爲我們捨命、我們從此就知道何爲愛，我們也當爲弟兄捨命。」（約翰壹書 3 章 1 6 節）

神是光在舊約和新約聖經也向人啓示出來。摩西祈禱：「求你顯出你的榮耀給我看。」（出埃及記 3 3 章 1 8 節）摩西這樣要求，神就給他看見小部份的榮耀。當他從西乃山下來時，他的面上卻如日頭一樣發出光輝；以色列人因此看不見他的面貌，摩西不得不用帕子遮蓋自己的面。（出埃及記 3 4 章 2 9—3 0 節）

使徒保羅還未認識神是愛之先，就認識神是光（使徒行傳 9 章 3—9 節）。經過三天禁食禱告尋求神之後，他亦認識到神的愛。神醫好他的眼睛，他的眼睛因看見神的榮耀而變瞎；同時，神也在當時將聖靈充滿給他。

神在舊約裏的顯現

在創世記 1 章 2 節，我們看見神以靈的形式在水面上運行。靈是無骨無肉的（路加福音 2 4 章 3 9 節），靈是看不見的（提摩太前書 1 章 1 7 節），那末，神是如何使人看見祂的呢？我們讀經時看到神於天起涼風的日子，在伊甸園內行走（創世記 3 章 8 節）。如果人看見神全部的榮耀，人就必定會死！（出埃及記 3 3 章 2 0 節）另一面，假若神保持看不見的狀態，人只會聽見不知從何而來的神祕聲音。

在舊約的日子，神通常會以天使的形狀來向人顯現；聖經裏的天使看似人的形狀，而只有某些天使才會有翅膀；在聖經裏天使常被錯認爲人。

以下是神以天使的形狀向人顯現的一些例子：

- 1) 神向夏甲顯現（創世記 1 6 章 7—1 3 節）
- 2) 神向亞伯拉罕顯現（創世記 1 7 章 1 節；1 8 章 1—3，2 2，3 3 節）
- 3) 神向雅各顯現（創世記 3 2 章 2 4—3 0 節）
- 4) 神向基甸顯現（士師記 6 章 1 2—1 4 節）
- 5) 神向瑪挪亞顯現（士師記 1 3 章 1 5—2 2 節）

留意聖經常常以耶和華的使者，而不是一般天使的身份來談及神的顯現。神的這種顯現方式也被稱爲“祂面前的使者。”（以賽亞書 6 3 章 9 節）

神向人的顯現是叫做“神的出現”。以下是神向人顯現的其他形式：

- 1) 以荆棘被火焰包圍的異象向摩西顯現。（出埃及記 3 章 2—3 節）
- 2) 以日間的雲柱，夜間的火柱向以色列人顯現。（出埃及記 1 3 章 2 1—2 2 節）
- 3) 在西乃山上以密雲、打雷、電光、火焰、有如火爐的濃煙、地震和號角的聲音向摩西和以色列人顯現。（出埃及記 1 9 章 1 6—1 9 節）

-完-

聖經教義 第二課測驗 姓名：_____

- 1) 聖經開首幾句說話宣告_____。
- 2) 人將不能朽壞的榮耀，變為_____。
- 3) 無論在何處，人只要看一看 神的_____，就可以相信有 神的存在。
- 4) 甚麼是“不可知論”？
- 5) 所有人與生俱來便有_____的意識。
- 6) 是否世界大部份的人均相信有神？
- 7) 基督教和異教其中一項分別是甚麼？
- 8) 我們不能用人的_____或_____找到 神。
- 9-12) 列出四段告訴我們有關 神是怎樣的經文：
 - 13) 神聖潔的本性最初是如何向人啓示的？
 - 14) 神愛的本性是如何向人啓示出來的？
 - 15) 甚麼是 神的愛最大的顯示？
 - 16) 神容許那兩個人物看見祂的榮耀（榮光）？
 - 17) 爲甚麼 神要用天使的形象向人顯現？
 - 18) 舉出另外兩個 神用來向人啓示自己的方式？
 - 19) 神的顯現又叫做甚麼？
 - 20) 在這一課甚麼令你特別感興趣的？

神是獨一的

「以色列阿、你要聽。耶和華我們 神是獨一的主。你要盡心、盡性、盡力、愛耶和華你的 神。我今日所吩咐你的話、都要記在心上、也要殷勤教訓你的兒女、無論你坐在家裏、行在路上、躺下、起來、都要談論。」（申命記 6 章 4—7 節）

猶太人認為這些經文是全聖經最重要的部份之一。事實上，現今正統的猶太人在他們的經文盒上（經文盒是由羊皮紙所做成的帶，當猶太人禱告時會將它帶在手或手臂上），仍然懷有申命記 6 章 4 節，與其他三節經文一起。

神吩咐以色列人要殷勤地教導他們的兒女認識只有一位主，並且必須教導他們的兒女要盡心愛主。

聖經沒有三位一體的教訓

聖經裏沒有三位一體，也沒有聖神的家庭或聖三一之類的說話。相反我們在聖經裏讀到很多提及聖者（英文譯聖一）的經文。以賽亞書 4 1 章 1 4，1 6，2 0 節；4 3 章 3 節；4 7 章 4 節，只不過是其中一些例子。

三位一體的教義

我們學習獨一真神的聖經教義之前，讓我們看一下現今大部份教會都相信的三位一體的教義。

三位一體的教義聲稱：

- 1) 有一位聖父，有一位聖子，另外又有一位聖靈，他們的位格是互相分割，各有區別的。
- 2) 在無所不知、無所不能和無所不在的屬性上，他們是同等的。這意思是他們三位各自在能力、知識和遍佈宇宙的存在上是同等的。
- 3) 他們是同永恆的。這意思是自古就有聖父、自古就有聖子和自古就有了聖靈的存在。

現在讓我們照著 神話語的亮光看一下這教義。

- 1) 假若我們將 神分做三位，不論我們用甚麼表達方式，我們不再擁有一位 神，而是三位。位格的定義是人物、個性、個人、自身。按 神的話語所下的定義， 神只是一位，不是三位。假若真的有三位互相分割的位格，聖經為甚麼不清楚明說呢？
- 2) 假若聖父和聖靈是兩個互相分割的位格，那末那一位才是耶穌的生父呢？（參馬太福音 1 章 1 8—2 0 節）繼而請參讀以賽亞書對耶穌的形容（以賽亞書 9 章 6 節），這裏說耶穌被稱為“...永在的父...”是否有三位天父存在呢？

「我們豈不都是一位父麼，豈不是一位 神所造的麼...」（瑪拉基書 2 章 1 0 節）

「一神、就是眾人的父、超乎眾人之上、貫乎眾人之中、也住在眾人之內。」（以弗所書 4 章 6 節）

- 3) 假若聖父和聖子是兩個互相分割的位格，聖父就比聖子擁有更多的知識。（馬太福音 24 章 36 節；馬可福音 13 章 32 節）
- 4) 假若聖父和聖子是兩個互相分割的位格，那末聖父就比聖子擁有更多的能力。（約翰福音 14 章 10 節）
- 5) 假若聖父和聖子在能力上是同等的，為甚麼聖子向聖父禱告呢？同等的一位會向同等的另一位禱告嗎？（要記得三位一體的教義聲稱的是，三位在任何方面全都同等的）
- 6) 三位一體的教義聲稱，聖父和聖子是同永恆的；兒子的年齡如何可以和父親的年齡相同呢？那末他為甚麼要被稱為聖子呢？若果兩者都是自古就存在的，是甚麼使到一位成為另一位父親呢？
- 7) 當相信三位一體的信徒被問到這些問題時，他們標準的答案是，這是我們解釋不到的奧祕。但是聖經告訴我們說，神的神性應該要清楚地被了解。只有我們試圖將神分開為三個互相分割的位格，「奧祕」才會出現。

三位一體的教義從那裏來的？

既然在聖經裏找不到三位一體，三位一體又是從那裏來的呢？三位一體的教義源自第二世紀，但在公元 325 年被羅馬天主教的尼西亞大公會議採納之後，才正式成為教義。三位一體的教義是在非常激烈的辯論，甚至是打鬥之後才被採納；三位一體並非在屬靈的氣氛下產生，而是出自肉體。這教義受人歡迎的其中一個原因是，教導三位神或多位神比較容易使敬拜偶像的人皈依基督教。

有關自己 神說什麼？

重要的不是我對神的說法或想法，也不是你的說法或想法；而是有關自己 神說什麼。

「耶和華以色列的君、以色列的救贖主萬軍之耶和華如此說、我是首先的、我是末後的、除我以外、再沒有真神。」（以賽亞書 44 章 6 節）

「我是耶和華、在我以外並沒有別神、除了我以外再沒有 神。你雖不認識我、我必給你束腰、從日出之地到日落之處、使人都知道除了我以外、沒有別神、我是耶和華、在我以外並沒有別神。」（以賽亞書 45 章 5—6 節）

（自行參讀以賽亞書 43 章 10—12 節）

耶穌基督是舊約的 神的顯現

學習基督生平時，這題目已有全面的探討，故此這裏只有簡單的大綱：

- 1) 聖子是指 神所居住的肉身（路加福音 1 章 35 節）。出生的肉體被稱為 神的

兒子。

- 2) 耶和華 神住在那生出來的肉身內（馬太福音 1 章 23 節，提摩太前書 3 章 16 節，約翰福音 1 章 1，14 節，希伯來書 2 章 14—17 節）
- 3) 由於所生的肉身是從 神而來的， 神是他的生父。因此出生的肉身，及生他和住在他裏面的聖靈，他們的關係是聖父與聖子。然而 神自己住在所出生的肉身裏。（約翰福音 1 章 8—9 節；約翰福音 10：30—33 節）
- 4) 耶穌是 神，也是人。作為人，他飢餓，疲倦，甚至須要禱告。作為 神，他將魚和餅增加，而且應允人的禱告。
- 5) 以賽亞稱他是 “. . . 奇妙、策士、全能的 神、永在的父、和平之君。”（以賽亞書 9 章 6 節）
- 6) 耶穌在啓示錄 1 章 8 節被稱為 “. . . 全能者 . . .”。全能者只有以得一位。

一位 神，三種顯示

更加正確的觀念是， 神有三種顯示，而不是 神以三個互相分割的位格存在。

神在創造的過程中，以聖父的身份顯示自己； 神在救贖的過程中，以聖子的身份顯示自己；而現今 神在教會裏，以聖靈的身份顯示自己。我們也可以將 神的這些顯示方式，看成是 神的三個官職。

人可以在同一時間內同是一位父親，丈夫和兒子，然而他只是一個人。他在不同時間，行使不同職責。他和妻子的關係，肯定和他兒子的關係不同。他和父親的關係，也不同於他和妻子與兒子的關係。

水在自然狀態下可以被人使用；水也可以被凍結成冰塊，又或者可以放在水罐內被加熱，最後形成蒸氣。三種顯示，但相同的水。

神的顯示也是這樣，假若我們把 神分開三個位格，我們就很有困難，因為這樣我們自動地擁有一位 神，而這是完全遺背聖經的。

-完-

聖經教義 第三課測驗 姓名：_____

- 1) 有幾多位 神存在？
- 2) 神吩咐以色列人要教導他們的兒女什麼？
- 3) 「三位一體」可以在聖經上找到嗎？
- 4) 「聖三一」可以在聖經上找到嗎？
- 5) 我們可以在聖經上找到「聖一（或譯聖者）」嗎？若可以，試舉出一些經文？
- 6—8) 試寫出有關三位一體教義的宣稱。

- 9) 「位格」的定義是什麼？
- 10) 我們若將 神分為三個位格，我們會得出什麼結果？
- 11) 根據馬太福音1章18—20節，誰是兒子的父親？
- 12) 在以賽亞書9章6節中，耶穌是否被稱為「永在的父」？
- 13) 在 神的神性中，有幾多位天父存在？
- 14—16) 舉出另外三個理由，說明三位一體的教義有許多錯誤的地方。

- 17) 三位一體的教義是從那裏來的？
- 18) 用一句說話，寫出有關自己 神說什麼？
- 19) 舉出一節聖經，證明耶和華 神是住在 神的兒子的肉身裏面。
- 20) 這課裏有什麼地方令你最感興趣？

神兒子的身份

「因為只有一位 神、在 神和人中間、只有一位中保、乃是降世為人的基督耶穌。他捨自己作萬人的贖價、到了時候、這事必證明出來。」（提摩太前書 2 章 5-6 節）

以上經文要留意的鑰字是“人子”。這些經節並非支持 神有兩個位格。第 5 節仔細地說出，只有一位 神。若將 神分成幾個位格，就會有幾位 神。我們在第 5 節所發現的是， 神以中保的身份來顯示自己。

中保是結束兩黨或兩者之間的爭端或糾紛的人。人的過犯使他成為 神的敵人：

「原來體貼肉體的、就是與神為仇、因為不服神的律法、也是不能服。」（羅馬書 8 章 7 節）

罪使我們與 神分離（以賽亞書 59 章 1-2 節），然而罪是宇宙性的問題（羅馬書 3 章 23 節），除非罪的問題得到解決，否則所有人在本質上都是可怒之子（以弗所書 2 章 3 節）

這就是道成肉身的目的。在舊約中以不同的出現形式向人啓示自己的耶和華神，必須以耶穌基督的身份來到世間，為人的救恩而犧牲，從而叫我們和祂可以恢復和好的關係。

神這獨特的顯現被稱為“ 神的兒子”，或“人子基督耶穌”。幾乎所有包含這兩個片語的經文，所指的都是永恆的 神所居住的肉身。

「．．． 神在基督裏，叫世人與自己和好．．．」（哥林多後書 5 章 19 節）

天使向馬利亞顯現說：「．．．所要生的聖者必稱為 神的兒子。」馬利亞並非 神的母親，她乃是 神所居住的肉身的母親，這人子成了人的贖價和中保，是使我們和聖父（造成和住在人子裏的聖靈）恢復和好關係的中介者。

“和好”意思是“再次做朋友，或解決糾紛”。有些人將耶穌描繪成“不間斷的中保”，坐在天父的右邊，不間斷地為我們代禱。他們這樣描繪耶穌是因為以下的話：

「凡靠着祂進到神面前的人、他都能拯救到底、因為他是長遠活着、替他們祈求。」（希伯來書 7 章 25 節）

“替他們祈求”有幾個意思，一方面可以是指禱告，另一面也可以指為別人作中保。基督是藉禱告，抑或藉十字架的工作作我們的中保呢？請再看這課開始時的經文，尤其看第 6 節；贖價是使奴僕重獲自由所要付的代價。耶穌基督為我們付上贖價，叫我們從罪的綑綁中獲得釋放，以及使我們與 神進入健全的關係。

「你們從前遠離神的人、如今卻在基督耶穌裏、靠着他的血、已經得親近了。因他使我們和睦、〔原文作因他是我們的和睦〕將兩下合而為一、拆毀了中間隔斷的牆、而且以自己的身體、廢掉冤仇、就是那記在律法上的規條、為要將兩下、藉着自己造成

一個新人、如此便成就了和睦·既在十字架上滅了冤仇、便藉這十字架、使兩下歸為一體、與神和好了。」（以弗所書 2 章 13—16 節）

神的靈所不能作的，祂藉著自己肉身去作。這就是 神以 神的兒子的身份顯示自己的基本理由。在伯利恆之前，沒有 神的兒子的存在。直到聖嬰在馬槽躺臥，神才以這形式顯示自己。

再一次，這是另一點三位一體教義錯誤之處。三位一體論者相信聖父和聖子是互相分割，但是同永恆的；聖父自古就存在，而聖子也是自古就存在；但請留意以下經文：

「因有一嬰孩為我們而生、有一子賜給我們·政權必擔在他的肩頭上·他名稱為奇妙、策士、全能的 神、永在的父、和平的君。」（以賽亞書 9 章 6 節）

「 神愛世人、甚至將他的獨生子賜給他們、叫一切信他的、不至滅亡、反得永生。」（約翰福音 3 章 16 節）

「及至時候滿足、 神就差遣他的兒子、為女子所生、且生在律法以下、」（加拉太書 4 章 4 節）

聖子是生出來的，因此，聖子只是在 神的計劃和意念中存在，並非自永恆時間中就與 神同在。以上加拉太書的經文給我們看見出生的時間，“生在律法之下”。律法是 神賜給摩西的，但藉耶穌基督的死亡已被廢除。思想以下經文：

「論到他兒子我主耶穌基督·按肉體說、是從大衛後裔生的、按聖善的靈說、因從死裏復活、以大能顯明是 神的兒子。」（羅馬書 1 章 3—4 節）

大衛在天父之前肯定是不存在的，而 神的兒子“按着肉體”是大衛的後裔。同時留意馬利亞所生的孩子要被稱為 神的兒子。這是 神向人特定的顯示的稱謂或名稱。

到了新約時代才有 神的兒子存在的其中之一項最有力的證明，就是整本舊約都沒有提及 神兒子的存在。在但以理書 3 章 25 節記載的“ 神子”並不是耶穌基督，而是 神的使者。事實上，你的聖經頁邊若有參考資料，你可能會看見有這樣的註解：「一位像 神的兒子的使者」。

猶太人擁有舊約聖經達二千年之上，從來沒有發現一節經文提及， 神宣稱自己是三位一體的。基督徒發現要猶太人相信“ 神有三個位格，聖三位一體”，幾乎是沒有可能的。 神呼召亞伯拉罕離開多神的環境，要從他的後裔中興起只相信獨一真神的民族；亞伯拉罕被算為第一位猶太人。

再一次，讓我們記得“ 神的兒子”這名稱，是用來指明 神的顯現，藉此救贖祂的子民。另外一個名稱是“ 神的羔羊”。

耶穌為什麼要禱告？

耶穌是 神也是人，是 神在肉身的顯現。作為人，他會飢餓；但作為 神，祂可以增加魚和餅的數目。作為人，他會疲倦而睡覺；但作為 神，祂可以行在水面

上。作為人，他要禱告；但作為 神，祂答允人的禱告。因此，肉身（ 神的兒子）向住在裏頭的靈（天父）禱告。

耶穌是我們的模範和榜樣。聖經勸我們在凡事上跟從他。（彼得前書 2 章 2 1 節，約翰壹書 2 章 6 節）在禱告的生活上，耶穌為我們立下美好的榜樣。

耶穌禱告這事實，並不排斥 神的獨一性，相反是排斥三位一體教義裏的其中一點。三位一體論者教導，聖父和聖子兩個分割的位格是同等的。若他們是兩個分割的位格，聖父就比聖子擁有更大的能力，因為同等的一位不會向同等的另一位禱告。我不會向你禱，你也不會向我禱告，因為我們是同等的。

創世記 1 章 2 6 節又如何解釋？

這是三位一體論者所用來支持他們教義的主要經文之一。再一次，猶太人擁有這部份的經文達二千年以上，除了看見是耶和華 神在說話之外，他們便沒有發現什麼了。

神在向誰說話？我們知道不是向 神的兒子，因為我們清楚看見在舊約的日子，並沒有 神的兒子存在。對這問題有兩個可能的答案：

我們讀約伯記 3 8 章 4—7 節時發現，天使在創造的過程中是在場的：

「我立大地根基的時候、你在那裏呢。你若有聰明只管說罷。你若曉得就說、是誰定地的尺度。是誰把準繩拉在其上。地的根基安置在何處。地的角石是誰安放的。那時晨星一同歌唱、 神的眾子也都歡呼。」（約伯記 3 8 章 4—7 節）

在 神創造天地時，這些在場的 神的眾子是誰呢？讓學員仔細地讀約伯記 1 章 6—7 節在天上所發生的事，這些 神的眾子就是天使。

克拉克聖經註釋書（最受敬重的聖經註釋書之一）寫道：「．．． 神的眾子和晨星是指天使，因為即使他們不是為首的，也是最先受造的。」

因此， 神在創世時向着天使們說「．．．我們要照着我們的形像，按着我們的樣式造人．．．」（創世記 1 章 2 6 節），這也不足為奇。

假若在人被創造的過程中有兩個分割的創造者，那末 2 7 節便不會這樣記載：

「 神就照着自己的形像造人、乃是照着他的形像造男造女。」（創世記 1 章 2 7 節）

另外一個可能性是 神向自己說話，這也不無可能，正如我們（包括本文作者在內）很多時會自己和自己商議，說些這樣的話：“讓我們看看．．．”

讀者，最緊要記得的是，三位一體論者只得這一節舊約經文，作為三位一體論的支持；而我們卻看見有許許多多的聖經經文著重地宣告 神是獨一的。

-完-

聖經教義 第四課測驗 姓名：_____

- 1) 在提摩太前書 2 章 5 節我們看見 神以是我們_____的身份來顯示自己。
- 2) _____的目的是為供給必須的祭牲，使我們從罪中獲得拯救。
- 3) 神這特定的顯示稱為_____。
- 4) 神____基督裏，叫世人與自己和好。
- 5) 基督作我們的中保是憑著他的禱告，還是他的死亡？
- 6) 神的靈不能作的， 神以_____作成。
- 7) 耶穌基督被稱為 神的_____兒子。
- 8) 聖子除了_____之外，沒有在永恆的時間中與聖父同在。
- 9) 在但以理書 3 章 2 5 節中提及的神子是誰？
- 10) 基督徒傳講_____，以致猶太人難於接受基督。
- 11) 亞伯拉罕是第一位_____人。
- 12) 神從多神信仰的社會呼召他，興起他的後裔成為_____的民族。
- 13) 施洗約翰介紹耶穌說_____。
- 14—15) 舉出兩個耶穌須要禱告的理由。
- 16) “我們要．．．造人” 神的這句說話有可能是對誰說的？
- 17) 在創造的過程中有誰與 神在一起呢？
- 18) 改正以下經文：「 神就照着他們的形像造人，乃是照着他們的形像造男造女。」（創世記 1 章 2 7 節）
- 19) 有許許多多的聖經經文宣告_____。
- 20) 在這課中有那些地方令你特別感興趣。

神格的象徵

象徵是一樣東西代表另一樣東西。例如，白鴿是和平的象徵。象徵的使用就是用象徵代表一些事。

聖經充滿象徵性的文字，尤其（但不限於）在預言書裏。人試圖按照字面意思來解釋象徵性的文字時，要明白 神的話語就有很大的難阻。

例如，看以下大衛對 神的描寫：

「他必用自己的翎毛遮蔽你·你要投靠在他的翅膀底下·他的誠實、是大小的盾牌。」（詩篇 91 章 4 節）

約翰對耶穌基督的描寫又怎樣：

「燈臺中間、有一位好像人子、身穿長衣、直垂到腳、胸間束着金帶。他的頭與髮皆白、如白羊毛、如雪·眼目如同火焰·腳好像在爐中煅煉光明的銅·聲音如同眾水的聲音。他右手拿着七星·從他口中出來一把兩刃的利劍·面貌如同烈日放光。」（啓示錄 1 章 13-16 節）

我們可以接受這些對 神的描述是照字面解釋的嗎？所有聖經學者皆同意，這些是象徵性的文字？現在讓我們更深入地探索聖經上象徵性文字的使用，因為與 神的神格有關聯。

神的右手

「你必將生命的道路指示我·在你面前有滿足的喜樂·在你右手中有永遠的福樂。」（詩篇 16 篇 1 1 節）

「耶和華阿、你的右手施展能力、顯出榮耀·耶和華阿、你的右手摔碎仇敵。」（出埃及記 15 章 6 節）

「於是王要向那右邊的說、你們這蒙我父賜福的、可來承受那創世以來為你們所豫備的國。」（馬太福音 25 章 34 節）

「耶和華的右手高舉·耶和華的右手施展大能。」（詩篇 118 篇 16 節）

「我雖行在患難中、你必將我救活·我的仇敵發怒、你必伸手抵擋他們、你的右手也必救我。」（詩篇 138 篇 7 節）

這樣的經文聖經裏有很多，但以上的經節就足以給學員顯示，“右手”這措辭在整本聖經中是代表能力、得勝、榮耀和受尊重的地位。現在讓我們思考以下的經文，持三位一體論的朋友很喜歡用以下的經文來證明，聖父和聖子是兩個分割的位格：

「主耶穌和他們說完了話、後來被接到天上、坐在 神的右邊。」（馬可福音 16 章 19 節）

「耶穌已經進入天堂、在神的右邊。眾天使和有權柄的、並有能力的、都服從了他。」（彼得前書 3 章 2 2 節）

「就說、我看見天開了、人子站在神的右邊。」（使徒行傳 7 章 5 6 節）

學員如果不熟識聖經上的象徵性文字，以上的經文看來像是描繪神格裏的一位，坐在另一位旁邊。然而，你已經明白“右手”這措辭是代表能力、權柄、得勝等的地位。以上的經文不是描寫一個位格坐在另一個位格的旁邊，而是給我們看見 神的兒子在職權上的擢升。

請留意以上最後一節經文的“人子”，這是被擢升了的人子基督耶穌。現在讓我們思考多些經文：

「但基督獻了一次永遠的贖罪祭、就在神的右邊坐下了。從此等候他仇敵成了他的腳凳。因為他一次獻祭、便叫那得以成聖的人永遠完全。」（希伯來書 1 0 章 1 2-1 4 節）

正如我們曾詳細研習過的， 神的兒子的設立是為叫我們得救贖——罪得赦免，以及從罪的權勢中得釋放。 神的兒子的職責會持續，正到最後一位罪人藉羔羊的血得拯救為止。

「萬物既服了他、那時、子也要自己服那叫萬物服他的、叫神在萬物之上、為萬物之主。」（哥林多前書 1 5 章 2 8 節）

這經文只告訴我們，在教會得以完全，以及撒但和死亡被永遠打敗後， 神的兒子的職責將會被廢除。到時再不須要寶血的能力。我們會擁有一個新的身體，在耶穌基督面前永遠居住。不要攪亂，耶穌基督是耶和華 神在肉身中顯現，以上的經文不是描繪耶穌將來在教會中，會失去他的地位。這是人子， 神的兒子， 神用以顯示自己的肉身，在天上不再擁有高升的地位。

現在讓我們看另一些經文：

「所以你們若真與基督一同復活、就當求在上面的事。那裏有基督坐在 神的右邊。」（歌羅西書 3 章 1 節）

保羅所說的說話“你們若真與基督一同復活……”又怎樣呢？這句話是按字面意義解釋的嗎？基督從死裏復活，我們是否真的和他一起，在同一個墳墓中？我們的肉身是否在基督復活的當天從死裏復活？抑或保羅是用象徵性的語言，說明我們將生命獻與耶穌基督時，在我們身上所要發生的一些屬靈的事。當然，後者才是對的。

假若這節經文的第一部份是象徵性文字，那末為何第二部份又變成不是象徵性文字呢？許多人的問題是不明白什麼是象徵性文字，什麼不是象徵性文字。

現在讓我們看多一些有關這題目的經文：

「耶穌對他說、你說的是。然而我告訴你們、後來你們要看見人子、坐在那權能者的右邊、駕着天上的雲降臨。」（馬太福音 2 6 章 6 4 節）

「耶穌說、我是、你們必看見人子、坐在那權能者的右邊、駕着天上的雲降臨。」
(馬可福音 14 章 62 節)

「從今以後、人子要坐在 神的權能的右邊。」(路加福音 22 章 69 節)

我們一直處理的題目是“神的右手”，讓我們從“神的右手”轉到“神的指頭”。

「我若靠着 神的能力(英譯指頭)趕鬼、這就是 神的國臨到你們了。」(路加福音 11 章 20 節)

學員不應有理解上的困難，“神的指頭”是象徵性文字。不是神格裏的一個位格向天伸手，將神格裏另一位格的指頭拉脫下來。事實上，天父(祂是靈---約翰福音 4 章 24 節)並沒有摸得到的肉身。

約翰看見救贖的異象

啓示錄是一本高度象徵性的書卷，假若我們清楚明白其內容甚少照字面意義解釋，這卷書是一卷美妙的書。啓示錄充滿了很多美妙真理，是聖靈很想我們明白的。第五章是約翰看見救贖的一個異象：

「我看見坐寶座的右手中持有書卷、裏外都寫着字、用七印封嚴了。我又看見一位大力的天使、大聲宣傳說、有誰配展開那書卷、揭開那七印呢。在天上、地上、地底下、沒有能展開能觀看那書卷的。因為沒有配展開、配觀看那書卷的、我就大哭。長老中有一位對我說、不要哭、看哪、猶大支派中的獅子、大衛的根、他已得勝、能以展開那書卷、揭開那七印。我又看見寶座與四活物並長老之中、有羔羊站立、像是被殺過的、有七角七眼、就是 神的七靈、奉差遣往普天下去的。這羔羊前來、從坐寶座的右手裏拿了書卷。」(啓示錄 5 章 1-7 節)

我們可以看見，以上的經文是充滿了象徵性的語言的，不可以照字面意義解釋。我們在這些經文中看見什麼？

1. 神尋找一位調停人，一位中保，但一個也找不到(以賽亞書 59 章 16)。無人付上救贖的代價，因此，祂自己的膀臂(神的兒子或 神的羔羊的顯現)帶來救贖。
2. 我們不可以肯定的知道書卷是什麼，但這書卷是與救贖有關的，因為當羔羊拿取書卷，二十四位長老(代表舊約和新約的教會)在羔羊面前俯伏，而且敬拜他，唱新歌：

「他既拿了書卷、四活物和二十四位長老、就俯伏在羔羊面前、各拿着琴、和盛滿了香的金爐、這香就是眾聖徒的祈禱。他們唱新歌、說、你配拿書卷、配揭開七印、因為你曾被殺、用自己的血從各族各方、各民各國中買了人來、叫他們歸於 神、又叫他們成爲國民、作祭司、歸於 神、在地上執掌王權。」(啓示錄 5 章 8-10 節)

再一次，我們了解這異象並不是說有兩個位格，而是在救贖我們的過程中， 神的兒子的職責是重要的。

約翰看見天上另一個異象：

「我立刻被聖靈感動、見有一個寶座安置在天上、又有一位坐在寶座上。」（啓示錄 4章2節）

-完-

聖經教義 第五課 姓名：_____

- 1) 象徵是什麼？
- 2) 象徵性文字是什麼意思？
- 3) 當人試圖以_____解釋_____時，要明白 神的話語就有很大的難阻。
- 4) 神有羽毛嗎？抑或詩篇 9 1 篇 4 節是象徵性語言？
- 5) 你認為耶穌的口裏會有兩刃的利劍嗎？抑或你相信約翰在啓示錄 1 章 1 3-1 6 節對耶穌的描述是象徵性的語言？
- 6) 「右手」這辭有什麼意思？
- 7) 神兒子的身份在何時會被廢除？
- 8) 在_____裏耶穌永不失去祂被高舉地位？
- 9) 在天上是_____的身份職責將會失去崇高的地位，而不是其本身。
- 1 0) 許多人的問題是分不清甚麼是_____，甚麼不是_____。
- 1 1) 耶穌是否要向天伸手並取下天父的指頭來趕鬼？
- 1 2) 啓示錄是一本高度_____的書。
- 1 3) 約翰在啓示錄第 5 章看見的是_____的異象。
- 1 4) 誰配揭開書卷？
- 1 5) 二十四位長老代表什麼？
- 1 6) 當羔羊拿取了書卷後，二十四位長老怎樣做？
- 1 7) 由於剛付上救贖的代價，他們便唱_____歌。
- 1 8) 「 . . . 你曾被殺，用自己的_____從_____中買了人來，叫他們歸於 神。」
- 1 9) 約翰在異象中看見幾多位坐在寶座上？（啓示錄 4 章 2 節）
- 2 0) 這課有甚麼特別使你感興趣的地方？

悔改

我們在第一課學過，耶穌基督道理的開端計有：（希伯來書 6 章 1-2 節）

- 1) 信靠 神
- 2) 懊悔死行（悔改）
- 3) 水的洗禮
- 4) 聖靈的洗禮
- 5) 按手之禮
- 6) 死人復活
- 7) 永遠審判

上四課的題目主要集中在 神身上，現在我們準備好進入更透徹的研究，人是怎樣與 神建立健全的關係的。

神恨惡罪惡

「耶和華所恨惡的有六樣、連他心所憎惡的共有七樣·就是高傲的眼、撒謊的舌、流無辜人血的手、圖謀惡計的心、飛跑行惡的腳、吐謊言的假見證、並弟兄中布散紛爭的人。」（箴言 6 章 16-19 節）

「敬畏耶和華、在乎恨惡邪惡·那驕傲、狂妄、並惡道、以及乖謬的口、都為我所恨惡。」（箴言 8 章 13 節）

神恨惡罪惡的原因，純粹是因為祂特有的本性。

「你曉諭以色列全會眾說、你們要聖潔、因為我耶和華你們的 神是聖潔的。」（利未記 19 章 2 節）

「 神就是光、在他毫無黑暗·這是我們從主所聽見、又報給你們的信息。」（約翰壹書 1 章 5 節）

神甚至擁有專門宣告祂聖潔的天使（撒拉弗）；人只要瞥見 神的聖潔，就馬上認識自己有罪（以賽亞書 6 章 1-5 節）。

由於 神的本性，祂不可以與有罪的心靈交通。祂甚至不會聽有罪的人的祈禱，除非是悔改的禱告。

「耶和華的膀臂、並非縮短不能拯救·耳朵、並非發沉不能聽見·但你們的罪孽使你們與 神隔絕、你們的罪惡使他掩面不聽你們。」（以賽亞書 59 章 1-2 節）

「我若心裏注重罪孽、主必不聽。」（詩篇 66 篇 18 節）

亞當和夏娃在伊甸園時與 神有美好的交通。 神在天涼的日子會以天使的形像下到地上，在園中遊行（創世記 3 章 8 節）。但他們的罪惡將這美好的交通破壞，使他們的心充滿恐懼。

神對亞當和夏娃說，他們吃禁果的日子必定死亡（創世記2章17節）。事實上，他們吃禁果的日子開始，死亡的過程已在他們身上發生（他們開始衰老）。但由於神的恩慈，神殺了兩隻動物代替亞當和夏娃，而且還做兩件皮衣給他們穿上。就在這時候，神設立用祭物代替人的制度。當人犯罪，他可以向神獻上動物為祭物，藉以表示他的悔意。由於罪的工價乃是死（羅馬書6章23節），人本身是應受死亡的刑罰，但藉獻祭的制度，祭物就代替了人的位置。流的是動物的血，而不是人的血。

獻祭的人知道，動物的血不能使他的罪得到赦免。他知道有一天，拯救他的彌賽亞會來獻上真正和蒙悅納的祭物。他相信的不是動物的血，而是一位將會到來為他的罪受死的血。這是保羅寫及有關亞當的兒子亞伯的原因：

「亞伯因着信獻祭與神、比該隱所獻的更美、因此便得了稱義的見證、就是神指他禮物作的見證、他雖然死了、卻因這信仍舊說話。」（希伯來書11章4節）

因此，在舊約時代裏，悔改是意味著為罪懊悔，同時獻上合適的祭牲，藉以承認所犯的罪。真正的悔改也包括轉離所犯過的罪。

「遮掩自己罪過的、必不亨通、承認離棄罪過的、必蒙憐恤。」（箴言28章13節）

以上是大衛的兒子，所羅門的說話。也許這是他從父親身上學習得來的教訓；他的父親大衛為了遮掩他與拔示巴所犯的罪，就殺了拔示巴的丈夫（在拔示巴把她懷孕的消息告訴大衛以後）。

正如大衛所知道的，要遮掩罪過，可以有兩個方法。一個是隱藏它，不讓神及其他人獲悉。但這是沒有用的。另一個方法是真真正正向神承認，讓耶穌基督的寶血把罪完全掩蓋。

「得赦免其過、遮蓋其罪的、這人是有福的。凡心裏沒有詭詐、耶和華不算為有罪的、這人是有福的。我閉口不認罪的時候、因終日唉哼、而骨頭枯乾。黑夜白日、你的手在我身上沉重、我的精液耗盡、如同夏天的乾旱。我向你陳明我的罪、不隱瞞我的惡、我說、我要向耶和華承認我的過犯、你就赦免我的罪惡。」（詩篇32篇1-5節）

真正的悔改是預備心靈接受聖靈

施洗約翰的事工是「預備主的道」。聖靈不能住在充滿罪惡的心靈裏，然而約翰向前來聽道的群眾傳講悔改的道。（馬太福音三章）

以賽亞對於施洗約翰的事工的描述，清楚向我們解釋，悔改對於預備心靈接受神的效用。

「有人聲喊着說、在曠野預備耶和華的路、〔或作在曠野有人聲喊着說當預備耶和華的路〕在沙漠地修平我們神的道。一切山窪都要填滿、大小山岡都要削平、高高低低的要改為平坦、崎嶇嶇嶇的必成為平原。耶和華的榮耀必然顯現、凡有血氣的、必一同看見、因為這是耶和華親口說的。」（以賽亞書40章3-5節）

以賽亞把 神與人之間的道路描繪成崎嶇難行的山徑。罪惡使 神不能臨到人那裏。但悔改卻「修平我們 神的道」。

悔改—第一步

施洗約翰開始傳道時，留意他口裏的第一句說話：

「那時、有施洗的約翰出來、在猶太的曠野傳道、說、天國近了、你們應當悔改。」
(馬太福音 3 章 1-2 節)

耶穌開始傳道時，也一樣：

「從那時候耶穌就傳起道來、說、天國近了、你們應當悔改。」(馬太福音 4 章 17 節)

在五旬節教會誕生的日子，群眾詢問他們要作什麼才可得救時，彼得回答說：

「你們各人要悔改，奉耶穌基督的名受洗，叫你們的罪得赦，就必領受所賜的聖靈。」(使徒行傳 2 章 38 節)

到耶穌面前來的人首先必須悔改。他和主的關係，全視乎他的悔改是否徹底。悔改這命令不單只要我們為過去的罪感到懊悔，還要我們回轉離棄所有的罪，並開始遵行 神的旨意。一個真正悔改的人，會像他的主一樣，恨惡一切罪惡。

「你們愛耶和華的、都當恨惡罪惡。他保護聖民的性命、搭救他們脫離惡人的手。」
(詩篇 97 篇 10 節)

-完-

聖經教義 第六課測驗 姓名：_____

1-7) 舉出七樣 神恨惡的東西：

8) 神恨惡罪的原因，純粹是因為祂的_____。

9) 人了解 神的_____，同時會了解自己的_____。

10) _____破壞亞當和夏娃與 神美好的交通。

11) 真實的悔改包括_____。

12-13) 人可以用那兩種方法來掩蓋他們的罪。

14) 真實的悔改是預備人的心接受_____。

15) 悔改修直_____。

16) 施洗約翰初出來傳道時第一句說話是_____。

17) 耶穌初出來傳道時第一句說話是_____。

18) 人與 神的關係基於_____。

19) 真實悔改的人，會像他的主一樣_____。

20) 這課有什麼地方令你最感興趣？

水的洗禮

正如我們在前幾課看見的，水的洗禮是耶穌基督道理開端之一；與主建立關係所必須的基礎之一。時間越接近末世，人越將水的洗禮看成不重要，但我們在這課中將看見，水的洗禮是救恩必須的部份。

水的洗禮是救恩必須的

一·耶穌：

「耶穌說、我實實在在的告訴你、人若不是從水和聖靈生的、就不能進神的國。」
(約翰福音 3 章 5 節)

「信而受洗的必然得救·不信的必被定罪。」(馬可福音 1 6 章 1 6 節)

耶穌基督自己受洗，為我們留下美好的榜樣(馬太福音 3 章 1 3-1 7 節)。

二·彼得：

為了順服主的吩咐(路加福音 2 4 章 4 5-4 7 節) --

「彼得說、你們各人要悔改、奉耶穌基督的名受洗、叫你們的罪得赦、就必領受所賜的聖靈。」(使徒行傳 2 章 3 8 節)

彼得用挪亞時代的洪水來作為救恩的例子：

「就是那從前在挪亞豫備方舟、神容忍等待的時候、不信從的人·當時進入方舟、藉着水得救的不多、只有八個人·這水所表明的洗禮、現在藉着耶穌基督復活、也拯救你們·這洗禮本不在乎除掉肉體的污穢、只求在神面前有無虧的良心。」(彼得前書 3 章 2 0-2 1 節)

三·保羅：

亞拿尼亞對他的吩咐--(使徒行傳 2 2 章 1 6 節)

「現在你為甚麼耽延呢、起來、求告他的名受洗、洗去你的罪。」(使徒行傳 2 2 章 1 6 節)

因此，我們可以清楚看見，是藉著悔改和水的洗禮我們的罪才得洗脫或赦免。

水的洗禮必須是浸水禮

- 1·洗禮來自希臘文“baptizo”意思是浸下或浸入。
- 2·灑水禮絕對得不到聖經經文的支持。
- 3·施洗約翰施行浸水禮為人施洗。(約翰福音 3 章 2 3 節)

- 4 · 耶穌基督是受浸水洗禮。（馬太福音 3 章 13-16 節）
- 5 · 使徒也是施行浸水禮為人施洗。（羅馬書 6 章 3-4 節；歌羅西書 2 章 12 節）
- 6 · 歷史記載浸水禮是聖經和使徒施洗的方法：

Schaff-Herzog 宗教百科全書（第一冊，第 451 頁）：洗禮是埋葬，受洗的命令就是浸入水裏的命令。

天主教聖經百科全書（第 61 頁，第二段）：浸水禮是最古老的受洗方法。「藉受洗與他一同埋葬」（羅馬書 6 章 4 節）

聖經百科全書字典（第 202 頁）：明顯的受洗是以浸水禮的形式進行。

Word Book 百科全書（第二冊，第 70 頁）：早期教會施行浸禮或浸於水下的儀式。

路德會百科全書（第一冊，第 188 頁）：馬丁路德認為浸禮更加合乎原來的方式。

水的洗禮必須奉耶穌基督的名施行

1 · 耶穌在加利利升天前數天吩咐門徒：

「所以你們要去、使萬民作我的門徒、奉父子聖靈的名、給他們施洗。」（馬太福音 28 章 19 節）

1) 留意耶穌基督並非告訴門徒：“你們為人施洗時，複述這些話說：『我現在奉父子聖靈的名為你施洗』”。

2) 耶穌告訴門徒的是，當他們為人施洗時，他們必須奉聖父聖子聖靈的名（不是三個名，而是一個名）

3) 耶穌說：『我奉我父的名來』（約翰福音 5 章 43 節）耶穌這名實際意思是耶和華救主。

4) 耶穌應許，聖靈會奉他名被差遣來（約翰福音 14 章 26 節）。

5) 聖父聖子和聖靈不是名字，而是稱謂。一個人也許是一位父親，一位兒子和丈夫，但當他在支票上簽署時，他必須簽上自己的名字，否則支票便告無效。

2 · 留意耶穌開啓門徒心竅，他最後的吩咐：

「於是耶穌開他們的心竅、使他們能明白聖經、又對他們說、照經上所寫的、基督必受害、第三日從死裏復活、並且人要奉他的名傳悔改赦罪的道、從耶路撒冷起直傳到萬邦。」（路加福音 24 章 45-47 節）

因此，彼得在五旬節，順服主的吩咐，在耶路撒冷勸勉群眾：

「彼得說、你們各人要悔改、奉耶穌基督的名受洗、叫你們的罪得赦、就必領受所賜

的聖靈。」（使徒行傳2章38節）

3．這成了使徒的模式，沒有一位使徒替人施洗是奉“父子聖靈”的句語。他們全都奉主耶穌基督的名為人施洗，事實上，當使徒傳福音時，耶穌的名是他們主要的題目。（使徒行傳4章12節）

1)腓利奉耶穌的名為初信者施洗（使徒行傳8章16節）

2)彼得奉耶穌的名為初信者施洗（使徒行傳10章48節）

3)保羅奉耶穌的名為人施洗（使徒行傳19章5節；羅馬書6章3—4節；哥林多前書1章12-13節；加拉太書3章27節；歌羅西書2章12節，3章17節）

歷史資料

BRITANICA 百科全書（第十一版，第三冊，第365頁）：水的洗禮在第二世紀改為使用父子聖靈的名。

CANNEY 宗教百科全書（第53頁）：早期教會奉主耶穌的名施洗，直至第二世紀。

HASTINGS 宗教百科全書：基督教水的洗禮是以“奉耶穌的名”的字句施行（第377頁）。“水的洗禮總是奉耶穌的名，至直殉道者猶斯丁時代。”（第389頁）

SCHAFF-HERZOG 宗教百科全書（第一冊，第435頁）：新約聖經只知道奉耶穌的名的洗禮。

HASTINGS 聖經字典（第88頁）：馬太福音28章19節的三重名稱似乎沒有被原始教會所使用，所使用的卻是耶穌、耶穌基督或主耶穌的名。

傳統或是真理，你會選擇那一個？

-完-

聖經教義 第七課測驗 姓名：_____

- 1) 水的洗禮對於救恩是_____的。
- 2) 要進入 神的國，人必須從_____和聖靈而生。
- 3) 信而_____的必然得救。
- 4) 在彼得前書 3 章 2 1 節裏，彼得說：「 . . . 洗禮現在也_____我們 . . . 」
- 5) 亞拿尼亞吩咐保羅什麼？
- 6) 「洗禮」是什麼意思？
- 7) 我們從聖經中找到幾多節支持灑水禮的經文？
- 8) 施洗約翰以什麼方式為人施洗？
- 9) 主耶穌以什麼方式受洗？
- 10) 你如何得知使徒受的是浸水禮（讀羅馬書 6 章 3-4 節）？
- 11) 歷史有否記載浸禮的資料？
- 12) 耶穌基督是否告訴門徒，他們替人施洗時應複述“父子聖靈”作為施洗時的用語？
- 13) 聖父聖子聖靈是名字，還是稱謂？
- 14) 假若你開出一支一萬元的支票，而你的簽署是父親、兒子或丈夫，銀行會兌現這支票嗎？為什麼？
- 15) “耶穌”這名實際意思是什麼？
- 16) 耶穌開啓門徒的心竅後，又吩咐他們要奉_____的名傳悔改赦罪的道，從耶路撒冷起直傳到萬邦。
- 17) 在五旬節，彼得有否遵行這命令呢？
- 18) 使徒向群眾傳道時，主要的題目什麼？
- 19) 聖經中沒有任何經文提到人們受洗時，有人在旁邊說「聖父聖子聖靈的名」。
(對或錯) _____
- 20) 在這一課裏，有什麼令你特別感興趣的地方？

接手

「耶穌滿有聖靈的能力回到加利利、他的名聲就傳遍了四方。」（路加福音 4 章 1 4 節）

「主的靈在我身上、因為他用膏膏我、叫我傳福音給貧窮的人、差遣我報告被擄的得釋放、瞎眼的得看見、叫那受壓制的得自由、」（路加福音 4 章 1 8 節）

「日落的時候、凡有病人的、不論害甚麼病、都帶到耶穌那裏、耶穌接手在他們各人身上、醫好他們。又有鬼從好些人身上出來、喊着說、你是神的兒子。耶穌斥責他們、不許他們說話、因為他們知道他是基督。」（路加福音 4 章 4 0-4 1 節）

學員到現時會記得“接手之禮”是七項基督道理開端之一，因此我們細心研究“接手”是值得的。（由於聖靈的洗禮已在“教會歷史”中已有透徹的涵蓋，因此在這聖經教義的課程裏並不包括聖靈的洗禮。）

在新約聖經裏有幾次“接手”的例子：

- 1．醫病
- 2．幫助別人接受聖靈
- 3．聖職的任命，或差派有呼召的人履行牧師的職務

我們從以上的經文看見“接手”不單只是肉體的行動。從耶穌基督的例子可以清楚看見，有“接手”職事的人是有 神特別恩膏的人。

主耶穌禁食禱告四十天後，才有特別的恩膏在他身上。那些被 神大大使用為病人禱告、趕鬼和專為人接受聖靈禱告的人，是多多禁食禱告的人。他們也是大有信心的人。

在主耶穌身上的恩膏使他能夠：

- 1．傳福音（帶著恩膏）
- 2．醫治傷心的人（醫治人情緒上的疾病）
- 3．宣告被擄的人得釋放（得勝罪惡的信息）
- 4．使瞎眼的看見（醫治人肉體上的疾病）
- 5．受壓制的得自由（趕鬼）

在以上的經文中，我們看見耶穌基督接手在凡到他面前來的人，他們全都得了醫治。主耶穌也趕鬼，但這職事並不限於耶穌一人：

「耶穌叫齊了十二個門徒、給他們能力權柄、制伏一切的鬼、醫治各樣的病。又差遣他們去宣傳神國的道、醫治病人。」（路加福音 9 章 1-2 節）

「門徒就出去、走遍各鄉、宣傳福音、到處治病。」（路加福音 9 章 6 節）

我們從以上的經文看見，耶穌基督將能力和權柄賜給十二門徒，叫他們醫病趕鬼。後來，主耶穌也將同樣的權柄和能力賜給另外七十個門徒，差遣他們「兩個兩個

的，在他前面往自己所要到的各城各地方去。」（路加福音10章1，8，9，17節）

但“按手”並不限於特別的幾個人，正如我們在以下的經文會看到的：

「信而受洗的必然得救，不信的必被定罪。信的人必有神蹟隨着他們，就是奉我的名趕鬼，說新方言，手能拿蛇，若喝了甚麼毒物，也必不受害，手按病人，病人就必好了。」（馬可福音16章16-18節）

根據以上的經文，每一位真信徒按著聖經都有權柄按手在病人身上，以及趕鬼。然而，按本人的經驗，按手的果效還是在於按手者身上的恩膏，以及接受祝福的人的信心。

當研習聖靈在撒瑪利亞澆灌的事蹟時，我們發現某些人似乎特別有幫助人接受聖靈的恩膏。（使徒行傳8章1-24節）

腓利是大有信心的人，他有恩膏傳福音、醫病和趕鬼。（使徒行傳8章5-7節）他奉耶穌基督的名為許多人施了洗，但當中無一人接受聖靈。因此耶路撒冷的使徒便差遣彼得和約翰到撒瑪利亞去。

「於是使徒按手在他們頭上，他們就受了聖靈。」（使徒行傳8章17節）

使徒保羅也有這種特別的恩膏：

「保羅按手在他們頭上，聖靈便降在他們身上，他們就說方言、又說豫言。」（使徒行傳19章6節）

這意思並不是只有使徒才有這種恩膏。當亞拿尼亞為保羅按手禱告時，保羅便得到肉體的醫治和聖靈的充滿。（使徒行傳9章17-18節）亞拿尼亞並不是使徒，聖經別處也沒有提及他；明顯地，他是一位好人和屬靈的人，主可以透過異象向他說話，並且將一項重責托付他。

我們不要以為人必須靠有恩膏的人的按手，才可以從神得著甚麼。耶穌基督宣稱，我們信靠的應該是神（馬可福音11章22節），而不是人和方法。耶穌通常醫病，都沒有按手在病人身上。例如：

1. 耶穌只有吩咐癱子起來，並沒有接觸他的身體。（馬太福音9章1-6節）
2. 耶穌吩咐枯乾了手的人伸出手來，那人便得醫治。（馬太福音12章10-13節）
3. 耶穌雖然不在現場，但只說一句話，百夫長的僕人就得醫治。（路加福音7章1-10節）
4. 耶穌只對瞎子巴底買說，「你去罷，你的信救了你」。耶穌甚至沒有觸摸他。（馬可福音10章46-52節）

然而，使徒教會正常的行事方式是：

「你們中間有病了的呢，他就該請教會的長老來，他們可以奉主的名用油抹他，為他

禱告·出於信心的祈禱、要救那病人、主必叫他起來·他若犯了罪、也必蒙赦免。」
(雅各書 5 章 14-15 節)

“爲他禱告”意味著“按手”，這也與馬可福音 16 章 18 節一致：「……手按病人，病人就必好了。」

我們也要了解，接受聖靈也不一定需要“按手”。在五旬節當天，並沒有人按手。大約一百二十名門徒同心合意讚美感謝主，聖靈便降在他們身上。(使徒行傳 2 章 1-4 節)

同樣，哥尼流和他的家人在沒有按手的情況下接受聖靈：

「彼得還說這話的時候、聖靈降在一切聽道的人身上。」(使徒行傳 10 章 44 節)

按手任命聖職

「他們事奉主、禁食的時候、聖靈說、要爲我分派巴拿巴和掃羅、去作我召他們所作的工。於是禁食禱告、按手在他們頭上、就打發他們去了。」(使徒行傳 13 章 2-3 節)

假若“按手”沒有給人任何屬靈的好處，那末按手之前便無須禁食和禱告。“任命”意思是“揀選、挑選或指派”。首先聖靈揀選人，然後教會以按手來確認聖靈的揀選。

這也可以在保羅對提摩太的勸告中看到：

「你不要輕忽所得的恩賜、就是從前藉着豫言、在眾長老按手的時候、賜給你的。」
(提摩太前書 4 章 14 節)

再一次，我們看見聖靈與教會(基督的身體)同工揀選年青的工人作 神的工作。

-完-

聖經教義 第八課測驗 姓名：_____

1-3) 在新約聖經中“按手”的三個例子計有：

4) “按手”不單只是_____。

5) 擁有“按手”職事的人，有神特別的_____。

6) 耶穌禁食禱告_____天，我們跟著才讀到他有特別的恩膏。

7-1 1) 在耶穌身上的恩膏使他可以：

1 2) 耶穌基督賜給使徒_____和_____醫治病人和趕鬼。

1 3) 每一位_____按著聖經都有按手醫病和趕鬼的權柄。

1 4) 誰按手在保羅頭上使他得醫治和被聖靈充滿？

1 5) 我們應信靠 _____，而不是人和方法。

1 6) 耶穌醫病時 常常／不常 按手在病人身上。

1 7) 然而，教會正常的行徑是：

1 8) 人接受聖靈_____要按手。

1 9) 聖靈揀選人，教會以_____確認聖靈的揀選。

2 0) 這一課裏有什麼地方令你特別感興趣？

死人復活

這題目是使徒保羅所列舉六項耶穌基督道理開端之一——耶穌基督教會不可或缺的根基的一部份。（希伯來書 6 章 2 節）

猶太人信仰的一部份

舊約裏有許多經文證明，舊約時代的猶太人對將來的復活有着強烈的信仰。（在耶穌時代的撒都該人並不相信復活）

保羅提及亞伯拉罕和他後裔的信心時說：

「這些人都是存着信心死的、並沒有得着所應許的、卻從遠處望見、且歡喜迎接、又承認自己在世上是客旅、是寄居的。說這樣話的人、是表明自己要找一個家鄉。他們若想念所離開的家鄉、還有可以回去的機會。他們卻羨慕一個更美的家鄉、就是在天上的、所以神被稱為他們的神、並不以為恥、因為他已經給他們豫備了一座城。」（希伯來書 11 章 13-16 節）

約伯忍受少數人能忍受的試煉而不離開 神：

- 1 · 他失去財富（約伯記 1 章 13-17 節）
- 2 · 他失去健康（約伯記 2 章 7-8 節）
- 3 · 他失去兒女（約伯記 1 章 18 節）
- 4 · 他的妻子叫他咒詛 神，死掉去（約伯記 2 章 9 節）
- 5 · 他的朋友錯誤地指責他（約伯記 2 章 11-13 節）（約伯記的大部分篇幅記載了他幾位朋友的講論，告訴他之所以受盡這許多的苦難，是因為他犯了罪。）

是什麼保守約伯使他向 神堅貞不屈呢？毫無疑問，他相信將來的死人復活是他力量的主要來源：

「我知道我的救贖主活着、未了必站立在地上、我這皮肉滅絕之後、我必在肉體之外得見 神。我自己要見他、親眼要看他、並不像外人、我的心腸在我裏面消滅了。」（約伯記 19 章 25-27 節）

大衛想要救活自己的兒子而禁食了七天，可是孩子結果死了。然而，大衛期待有一天與稚子重逢：

「孩子死了我何必禁食、我豈能使他返回呢。我必往他那裏去、他卻不能回我這裏來。」（撒母耳記下 12 章 23 節）

這不單是承認說所有人均會死亡，大衛的信心超越這點：

「至於我、我必在義中見你的面、我醒來的時候、得見你的形像、就心滿意足了。」（詩篇 17 篇 15 節）

其他談及將來死人復活的舊約經文計有：

以賽亞書 26：19

詩篇 16：9-10

詩篇 49：15

但以理書 12：2

耶穌教導將來死人會復活

撒都該人是否定所有超自然的事的猶太人的宗教團體，他們來到耶穌那裏，提出他們認為是證明不可能有復活的論據。根據猶太律法，人若死了，沒有後嗣（沒有孩子），他的兄弟便可娶他的妻子，兩人生下的長子必歸已死的兄長名下（申命記 25 章 5 節）。撒都該人企圖以這難題難倒耶穌：

「夫子、摩西說、人若死了、沒有孩子、他兄弟當娶他的妻、為哥哥生子立後。從前在我們這裏、有弟兄七人、第一個娶了妻、死了、沒有孩子、撇下妻子給兄弟。第二第三直到第七個、都是如此。末後、婦人也死了。這樣、當復活的時候、他是七個人中、那一個的妻子呢、因為他們都娶過他。耶穌回答說、你們錯了、因為不明白聖經、也不曉得神的大能。當復活的時候、人也不娶也不嫁、乃像天上的使者一樣。」（馬太福音 22 章 24-30 節）

撒都該人誤以為相信死人復活的，就是相信將來復活後的生活，也會和現在一般——如夫妻關係等。耶穌責備他們的不信和對聖經知識的缺乏。然後，繼續教訓他們：

「論到死人復活、神在經上向你們所說的、你們沒有念過麼。他說、『我是亞伯拉罕的神、以撒的神、雅各的神。』神不是死人的神、乃是活人的神。」（馬太福音 22 章 31-32 節）

主耶穌教導有關死人復活的其他經文有：

約翰福音 5 章 28-29 節

路加福音第十一章

正如我們在希伯來書 6 章 2 節所看過的，死人復活是初期教會的基礎教義之一。而將來死人復活的盼望是保羅的極大安慰：

「我們若靠基督、只在今生有指望、就算比眾人更可憐。」（哥林多前書 15 章 19 節）

保羅寫出哥林多前書第十五章全章來證明將來死人會復活。在頭九節裏，他指出耶穌基督的復活是確實的。其後，他繼續說明假若耶穌基督從死裏復活，那末我們也有一天從死裏復活。

使徒保羅對死人復活的其他著述有：

帖撒羅尼迦前書 4 章 13-18 節

腓立比書 3 章 21 節

約翰也提及死人復活：
約翰壹書 3 章 2 節
啓示錄 20 章 11-15 節

神的兒女無須害怕死亡，正如使徒保羅一樣，我們可以說：
「因我活著就是基督，死了就有益處。」（腓立比書 1 章 21 節）

-完-

聖經教義 第九課測驗 姓名：_____

- 1) 在舊約時代的猶太人對將來_____有着強烈的信仰。
- 2) 是什麼保守約伯使他對 神堅貞不屈呢？
- 3) 他說了什麼表示他相信將來有死人復活呢？
- 4) 有關將來與自己的孩子重聚，大衛說過什麼？
- 5) 大衛也說：_____，就心滿意足了。
- 6) 舉出說及死人復活的四節舊約經文。
- 7) _____人是猶太人的宗教團體，他們不相信死人復活。
- 8) 記載在申命記 2 5 章 5 節的是什麼律法？（用你自己聖經作答）
- 9) 有關這律法，撒都該人問主耶穌什麼問題？
- 10) 主耶穌回答：「你們錯了，是因為不曉得_____」
- 11) 當復活的時候，人也不_____也不_____，乃像_____一樣。」
- 12) 主耶穌也引述舊約經文，證明復活的真理：「我_____亞伯拉罕的 神……」
- 13) 神不是死人的 神，乃是_____的 神。
- 14) 舉出主耶穌教導死人復活的另外兩節經文。
- 15) 死人復活是初期教會的_____教義。
- 16) 保羅說：「我們若只在今生有指望_____」
- 17) 保羅在哥林多前書十五章指出基督若從死裏復活，_____
- 18) 舉出使徒保羅論及死人復活的另外兩節經文。
- 19) 神的兒女無須害怕死亡，正如使徒保羅，他可以說：_____
- 20) 在這一課裏有什麼特別令你感興趣？

永遠審判

「所以我們應當離開基督道理的開端、竭力進到完全的地步·不必再立根基、就如那懊悔死行、信靠神、各樣洗禮、按手之禮、死人復活、以及永遠審判、各等教訓。」
(希伯來書 6 章 1-2 節)

在聖經教義的這最後一課裏，正如我們目睹的，我們的題目內容是耶穌基督道理開端之一的“永遠審判”。在以上的經節及其他大多數新約聖經裏，「審判」這字詞是由希臘文"krisis"繙譯過來，實際的意思是“判決，有罪或無罪”。以上之經文不一定指將來對國家、信徒和罪人的審判。事實上，本文作者相信保羅是說及人死了之後的即時的審判。

「按着定命、人人都有一死、死後且有審判。」(希伯來書 9 章 27 節)

希臘文"meta"在以上的經文被繙成“(死)後”，照常規是用來表示“短時間”或甚至“隨之而發生”的意思。這使本文作者更確實的相信，保羅所指的不是將來“白色大寶座”的審判。

死亡臨到眾人

我們每一個與死亡都有次約會。人在地上的日子是短促的：

「其實明天如何、你們還不知道。你們的生命是甚麼呢·你們原來是一片雲霧、出現少時就不見了。」(雅各書 4 章 14 節)

若不是耶穌基督再來的打岔(所有活著和在基督裏死了的聖徒會被提與主同在)，我們所有人都必須準時面對死亡。但死後又怎樣？

1. 肉體歸於塵土

「因為世人遭遇的、獸也遭遇·所遭遇的都是一樣·這個怎樣死、那個也怎樣死、氣息都是一樣·人不能強於獸·都是虛空·都歸一處·都是出於塵土、也都歸於塵土。」(傳道書 3 章 19-20 節)

所羅門在這兩節經文中絕對是說及肉體。塵土是所有人共享的墳墓。隨後，他說到靈的方面：

「誰知道人的靈是往上昇、獸的魂是下入地呢。」(傳道書 3 章 21 節)

「塵土仍歸於地、靈仍歸於賜靈的神。」(傳道書 12 章 7 節)

根據最後一節經文，肉體要回歸塵土，而靈魂卻回歸神。為什麼靈魂要回歸神呢？因為神要審判和處分。有一個即時的審判，因為神必須決定將人的靈魂送往何處去。(實際上，人靈魂的歸宿是取決於其個人，他或她在世時的生活方式。)

地獄的真實

“地獄”這字詞來自幾個不同的希伯來文和希臘文。在舊約聖經裏，受苦之地和安息之地在字詞上是沒有分別的。“Sheol”被繙成“陰間”，這是死人的世界，包括附屬這世界之事物，和住在其中的陰魂。只有透過經文的內容，我們才可以知道是那一意思，例如：

- 1．大衛說：「我若升到天上、你在那裏·我若在陰間下榻、你也在那裏。」（詩篇 139:8）他指的不是一個受苦的地方，而是地的心臟。
- 2．大衛說：「因為你必不將我的靈魂撇在陰間·也不叫你的聖者見朽壞。」（詩篇 16:10）這是有關耶穌基督的預言。再一次，這裏說的不是受苦的地方，而是死人靈魂所到的地方。
- 3．以賽亞詢問一個嚴厲的問題：「錫安中的罪人都懼怕·不敬虔的人被戰兢抓住·我們中間誰能與吞滅的火同住。我們中間誰能與永火同住呢·」（以賽亞書 33 章 1 4 節）肯定的，他在這裏指及的是受苦的地方。
- 4．雖然「陰間」一詞可解作墳墓或受苦之地，但用作後者時，間中會以“極深的陰間”表示之

「因為在我怒中有火燒起、直燒到極深的陰間、把地和地的出產、盡都焚燒、山的根基也燒燬了。」（申命記 32 章 22 節）

「因為你向我發的慈愛是大的·你救了我的靈魂、免入極深的陰間。」（詩篇 86 篇 1 3 節）

- 5．其他明顯地將「陰間」指作受苦之地的經文還有：以賽亞書 5 章 1 4 節，14 章 1 5 節；詩篇 9 章 1 7 節。

在新約聖經裏，「地獄」一詞是從兩個希臘字詞翻譯過來的。“Hades”與“Sheol”相似，通常解作墳墓和受苦之地。耶穌提到施行永刑的地方時，便用了“Gehenna”這名詞十一次。它是耶路撒冷西面及西南面的一個山谷，用來堆存和焚燒垃圾，因而得名。以下是其中一些有關的經文：

「倘若你一隻手叫你跌倒、就把他砍下來·你缺了肢體進入永生、強如有兩隻手落到地獄、入那不滅的火裏去。倘若你一隻腳叫你跌倒、就把他砍下來·你瘸腿進入永生、強如有兩隻腳被丟在地獄裏。倘若你一隻眼叫你跌倒、就去掉他·你只有一隻眼進入神的國、強如有兩隻眼被丟在地獄裏。在那裏蟲是不死的、火是不滅的。」（馬可福音 9 章 43-48 節）

「王又要向那左邊的說、你們這被咒詛的人、離開我、進入那為魔鬼和他的使者所豫備的永火裏去。」（馬太福音 25 章 41 節）

「這些人要往永刑裏去·那些義人要往永生裏去。」（馬太福音 25 章 46 節）

我們從上列經文中，可以看見地獄---受苦之地---是怎樣的呢？

- 1．靈魂永不死亡
- 2．那火是不滅的

- 3 · 我們最好放棄我們看為寶貴（卻阻礙我們與 神的關係的東西）
- 4 · 地獄是施行永刑的地方

財主和拉撒路

請學員先讀路加福音 16 章 19-26 節，並留意下列各點：

- 1 · 這不是一個比喻。耶穌說比喻時，從不加上名字。他說：「有一個財主．．．」（19 節）
- 2 · 那乞丐死了，連適當的埋葬似乎也沒有。他的靈魂被帶到安息之處。猶太人稱這地方為「亞伯拉罕的懷裏」；耶穌卻稱之為「樂園」（路加福音 23 章 43 節）
- 3 · 財主死了，而且好好埋葬了。（22 節）
- 4 · 他在陰間裏受苦時，舉目遠望。當他望見拉撒路身處安息的地方，他更加感到痛苦。（23 節）
- 5 · 他呼喊求援，懇求拉撒路用指頭尖蘸點水，滴在他的舌頭上，「．．．因為我在這火焰裏，極其痛苦。」（24 節）
- 6 · 財主仍不忘過往，亞伯拉罕也提醒他生前享過許多的福。（25 節）
- 7 · 亞伯拉罕告訴他：「．．．在你我之間，有深淵限定，以致人要從這邊過到你們那邊，是不能的；要從那邊過到我們這邊，也是不能的。」（26 節）

真信徒的將來

「誰能數點雅各的塵土、誰能計算以色列的四分之一。我願如義人之死而死、我願如義人之終而終。」（民數記 23 章 10 節）

「你要細察那完全人、觀看那正直人。因為和平人有好結局。」（詩篇 37 篇 37 節）

耶穌對釘在十字架上的強盜說：「．．．今日你要同我在樂園裏了。」當人「在基督裏」死了，他的身體便埋在墳墓中，但他的靈魂卻去到一處安息之所，等候審判的大日子。正如我們所見，猶太人已把它描繪為他們屬靈之父亞伯拉罕的懷裏。另一方面，保羅稱那些在基督裏死了的人為「在耶穌裏睡了的人」。

「論到睡了的人、我們不願意弟兄們不知道、恐怕你們憂傷、像那些沒有指望的人一樣。我們若信耶穌死而復活了、那已經在耶穌裏睡了的人、神也必將他與耶穌一同帶來。我們現在照主的話告訴你們一件事。我們這活着還存留到主降臨的人、斷不能在那已經睡了的人之先。因為主必親自從天降臨、有呼叫的聲音、和天使長的聲音、又有神的號吹響。那在基督裏死了的人必先復活。以後我們這活着還存留的人、必和他們一同被提到雲裏、在空中與主相遇。這樣、我們就要和主永遠同在。所以你們當用這些話彼此勸慰。」（帖撒羅尼迦前書 4 章 13-18 節）

財主死後，便立刻進到地獄裏---受苦之地。而那蒙赦免的強盜死後，卻立刻進入樂園---安息之所。因此，人死後就隨即面對審判。（記著希臘原文"krisis"的意思是「判決，有罪或無罪」。）

假如但以理書 7 章 9-10 節，哥林多後書 5 章 10 節及啓示錄 20 章 11-15 節是論到將來的審判（或像許多人所相信的兩次審判），這亦不會抹煞一個事實，就

是人死時若是得救的，他便是得救的；若死時是失喪的，他便是失喪的。他不會從安息之所來到寶座前接受審判後，便被掉進地獄裏。同樣地，他也不會從地獄中來到寶座前接受審判後，便獲准進入天堂裏。

約翰和但以理都有同一的異像，看見寶座的審判，書卷打開後，按內中所記載的審判死了的人。這些書卷就是聖經的六十六卷書。現在我們必須按著 神的話而活，以致我們將來可以照著 神的話而死。我們的心若對 神無虧，我們便沒有甚麼可懼怕了。當死亡快要臨到使徒保羅時，他寫信給他福音的兒子提摩太，說道：

「我現在被澆奠、我離世的時候到了。那美好的仗我已經打過了，當跑的路我已經跑盡了，所信的道我已經守住了，從此以後、有公義的冠冕為我存留、就是按着公義審判的主到了那日要賜給我的，不但賜給我、也賜給凡愛慕他顯現的人。」（提摩太後書 4 章 6-8 節）

耶穌基督應許祂的門徒：

「在我父的家裏、有許多住處，若是沒有、我就早已告訴你們了，我去原是為你們豫備地方去。我若去為你們豫備了地方、就必再來接你們到我那裏去，我在那裏、叫你們也在那裏。」（約翰福音 14 章 2-3 節）

我們在上可能面對許多試煉和苦難，但我們明白到「．．．我們這至暫至輕的苦楚，要為我們成就極重無比永遠的榮耀。」（哥林多後書 4 章 17 節）

「我們原知道、我們這地上的帳棚若拆毀了、必得神所造、不是人手所造、在天上永存的房屋。」（哥林多後書 5 章 1 節）

「所以我們時常坦然無懼、並且曉得我們住在身內、便與主相離。因我們行事為人、是憑着信心、不是憑着眼見。我們坦然無懼、是更願意離開身體與主同住。」（哥林多後書 5 章 6-8 節）

基督徒的盼望就是耶穌基督的再來，那時我們在榮耀的身體裏與祂一起。我們也永遠與主同在。（約翰壹書 3 章 2 節，腓立比書 3 章 20-21 節）

對那些作好準備的人來說，永遠的審判就是永遠的蒙福、永遠的生命，並且永遠與耶穌基督在一起。

-完-

聖經教義 第十課測驗 姓名：_____

- 1) 這課的主題內容是基督_____之一的“永遠審判”。
- 2) 人人都有一_____，死後且有_____。
- 3) 保羅指的不一定是白色大寶座的審判，而是_____的審判。
- 4) 我們的生命被比喻作：
- 5) 我們的身體和普通動物有甚麼相同之經歷？
- 6) _____歸回塵土，_____歸回賜靈的 神。
- 7) “_____”是指受苦之地。
- 8) 以賽亞問及甚麼嚴厲的問題？
- 9-1 2) 從耶穌的說話裏，寫出四樣有關地獄的事情。

- 1 3) 從耶穌所說拉撒路和財主的故事中，額外寫出兩樣有關地獄的事。
- 1 4) 我願如_____而死，我願如_____而終。
- 1 5) 當人在基督裏死去時：
- 1 6) 保羅害怕死亡嗎？試解釋。
- 1 7) 耶穌曾應許我們一個天家嗎？
- 1 8) 我們這_____至輕的苦楚，要為我們成就極重無比_____。
- 1 9) 對於那些已預備好自己人來說，永遠的審判有甚麼不同？
- 2 0) 這課有甚麼特別使你感興趣的地方？

SOUND DOCTRINE

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and DOCTRINE.

For the time will come when they will not endure SOUND DOCTRINE; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:1-4

"But speak thou the things which become SOUND DOCTRINE:" Titus 2:1

DEFINITION OF THE WORD "DOCTRINE":

It comes from the Greek word "didaskalia" which means: instruction, information, doctrine, learning, teaching.

Websters Dictionary: A principle accepted as valid (true) and authoritative, a body of principles in a branch of knowledge, or system of beliefs.

What is meant by SOUND DOCTRINE? It means knowledge and instruction based on the Word of God, not on fairy tales, fantasies, fiction, and the traditions of men.

THE IMPORTANCE OF SOUND DOCTRINE

1. Sound doctrine will establish (settle, make stable) our hearts: (Hebrews 13:9)

"Be not carried about with divers and strange doctrines. For it is a good thing that the HEART BE ESTABLISHED with grace; not with meats (food), which have not profited them that have been occupied therein."

The "food" Paul has reference to is not actual food that goes into the body, but mental food that goes into the mind. Paul is saying, "Don't feed your mind all kinds of strange doctrines that are not in accordance with the Word of God. We can learn from this scripture that we must be careful what kind of books we read, what kind of cassette tapes we listen to, etc. There are many false prophets in the world today who are busy deceiving the multitudes, just as Jesus and the apostles warned us: Matthew 24:4, 5, 11; I Timothy 1:3-7; I Timothy 4:1-7; I Timothy 4:16; I Timothy 6:3-5; I Timothy 6:20, 21; 2 Timothy 1:13, 14; 2 Timothy 2:15-18; 2 Timothy 3:8, 9; 2 Timothy 3:13-17

The above are only a few of the scriptures, but they are sufficient for us to take notice that even in Paul's time people were straying from SOUND DOCTRINE!

Jude's comments are also worthy of note here:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Likewise also these filthy dreamers defile the flesh, despise dominion (authority), and speak evil of dignities.

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

These be they who separate themselves, sensual, having not the Spirit." Jude 3, 4, 8, 12, 16, 19

2. Sound doctrine will always bring us to a closer relationship with Jesus Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:" Ephesians 4:14, 15

THE PRINCIPLES OF THE DOCTRINE OF CHRIST

"Therefore leaving the PRINCIPLES OF THE DOCTRINE OF CHRIST, let us go on unto perfection; not laying again the FOUNDATION of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Hebrews 6:1, 2

The student may need some clarification of the above verses. Paul is not telling us to do away with the principles of the doctrine of Christ and count them as an unimportant thing. The word "principle" means a fundamental truth upon which others are based. That is why Paul calls them the "foundation." If you tear down the foundation, you have nothing else left. The foundation must be strong, but something must be built upon it.

Paul was exhorting Christians who had been obedient to the gospel to go further in Jesus Christ. Build upon the foundation and go on unto perfection. In writing to the more mature Christians, he has given us a list of what he considers to be the very fundamental truths upon which we must build our walk with God:

- | | |
|-------------------------------|---|
| 1) repentance from dead works | 4) laying on of hands (for healing, etc.) |
| 2) faith toward God | 5) resurrection of the dead |
| 3) the doctrine of baptisms: | 6) eternal judgment |
| water baptism | |
| Spirit baptism | |

The apostle John also felt very strongly the importance of believing and teaching the doctrine of Jesus Christ:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring NOT THIS DOCTRINE, receive him not into your house, neither bid him God speed:

For he that biddeth him God speed is partaker of his evil deeds."

2 John 9-11

THE DOCTRINE OF CHRIST AND THE APOSTLES' DOCTRINE

"And they continued stedfastly in the APOSTLES' DOCTRINE and fellowship, and in breaking of bread, and in prayers." Acts 2:42

"How shall we escape, if we neglect so great salvation; which at the first BEGAN TO BE SPOKEN BY THE LORD, AND WAS CONFIRMED UNTO US BY THEM THAT HEARD HIM;" Hebrews 2:3

There was NO DIFFERENCE between what Jesus Christ preached and that of the apostles. The doctrine of Christ and the apostles' doctrine are identical. In fact, Hebrews 2:3 tells us that the apostles by preaching the same doctrines CONFIRMED the teaching of Jesus.

The church at Galatia experienced some problems because of false brethren who tried to bring the church under the bondage of the law, including circumcision. Paul had to exhort the church at Galatia:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

But I certify you, brethren, that the gospel which was preached of me IS NOT AFTER MAN.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galatians 1:6-12

UNITY AND DOCTRINE

There is a strong move among many churches today to unite all Christians. We are told to forget our doctrinal differences and "love one another." Churches that preach strong doctrine are criticized. Christians who share their faith and Bible doctrine are told that they do not have love and are sheep stealers and troublemakers. Should we compromise our convictions for the sake of unity? Should we cease to preach doctrine strongly to please other churches? Is this real Bible-based unity?

The Word of God must be the basis for all TRUE unity. Many people quote Ephesians 4:3 "Endeavoring to keep the unity of the Spirit in the bond of peace" as the Biblical principle for doing away with doctrine. However, there is not a stronger chapter in the Bible that promotes UNITY BY OBEDIENCE TO THE TRUTH than Ephesians, Chapter 4.

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

TILL WE ALL COME IN THE UNITY OF THE FAITH..." Ephesians 4:4-6, 11-13

How is true unity to be achieved, according to the above scriptures? By forgetting our doctrinal differences and sitting around in a circle singing love songs? NO! God has given men to expound the WORD! The Word of God is our "standard pitch" that we all have to tune up to.

Years ago there was no international standard pitch for music. Different nations each had their own idea as to what pitch the musical "A" really was, for instance. This affected the musicians, because in some countries they had to tune their instruments differently. Finally, they all agreed on a certain pitch as being the standard pitch for the whole world. A440 This means that when a certain A is played on an instrument there will be 440 vibrations per second, and it is these vibrations that produce the noise or music that we hear.

The Bible is our standard pitch. It was not written for just Americans, or Europeans. It is for all men, everywhere. We can criticize, ridicule it, and say what we want about it, but if we want to be a part of the true body of Jesus Christ--WE MUST TUNE OUR LIVES BY IT!

The same chapter that encourages unity also contains this exhortation:

"But speaking THE TRUTH IN LOVE..." Ephesians 4:15

Love does not cause us to compromise the precious truths of God's Word. It causes us to share them. (But let us always make sure that love IS our motive). Priscilla and Aquila heard Apollos preaching in the synagogue. This was a fine man who was preaching about Jesus Christ, and also the message of repentance. However, he knew nothing about the Holy Spirit baptism. This fine couple took Apollos aside privately and "expounded unto him the way of God more perfectly." Acts 18:24-26 Paul did the same to certain disciples he found at Ephesus. Acts 19:1-6 May we ever strive to share the beautiful truths that God has given unto us in a truly Christ-like way!

* * * * *

VOCABULARY:

- fables a story that is not true, a lie, or fiction
- pervert lead away from what is right or good
- endeavoring making an earnest attempt

1. Give a definition of the word "doctrine."
2. What is meant by "sound doctrine?"
3. Why is sound doctrine important?
4. It is a good thing that the _____ be established with grace.
5. Give at least three scriptures where Jesus and the apostles warned about false prophets. (Don't write the scriptures out).
6. Jude tells us that we should earnestly _____ that was once delivered unto the saints.
- 7-12. List the six principles of the doctrine of Christ:
13. The early church continued steadfastly in the _____ doctrine.
14. There was _____ between what Jesus preached and that of the apostles.
15. The apostles _____ the teaching of Jesus, by teaching the same thing.
16. True unity must be based upon _____.
17. The Word of God is our _____ that we all have to tune up to.
18. We need to speak the _____ in love.
19. Love does not cause us to _____

20. What was of special interest to you in this lesson?

(NAME AND ADDRESS)

THE REVELATION OF GOD

"In the beginning God..." Genesis 1:1

"...He that cometh to God must believe that HE IS..." Hebrews 11:6

"For that which is known about God is evident to them and made plain in their inner consciousness, because God Himself has shown it to them.

For ever since the creation of the world His invisible nature and attributes, that is, His eternal power and divinity have been made intelligible and clearly discernible in and through the things that have been made--His handiworks. So (men) are without excuse--altogether without any defence or justification.

Because when they knew and recognized Him as the God, they did not honor and glorify Him as God, or give Him thanks. But instead they became futile and godless in their thinking--with vain imaginings, foolish reasoning and stupid speculations--and their senseless minds were darkened.

Claiming to be wise, they became fools--professing to be smart, they made simpletons of themselves.

And by them the glory and majesty and excellence of the immortal God were exchanged for and represented by images, resembling mortal man and birds and beasts and reptiles." Romans 1:19-23 (Amplified Bible)

The opening words of the Bible announce the existence of God. The Bible does not seek to prove God's existence, but assumes and declares that all men everywhere ought to know that God does exist.

The Apostle Paul was one of the most learned men of his day. He not only believed in God, but he also made the statement that all men are without excuse if they, too, do not believe in God and have some knowledge of Him because He has revealed some of His power and glory through His handiwork--the universe!

"The heavens declare the glory of God; and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech (words) nor language, where their voice is not heard. Psalms 19:1-3

All men, everywhere, should be able to look up into the heavens--and even at the world of nature around them--and realize that GOD IS!

AN ACCIDENT?

Science, at large, tells us that we are the result of a cosmic accident. There was supposedly a "big bang," an explosion of an original large mass of matter that resulted in the creation of many smaller stars and planets, such as the earth. Even if this theory were true, who made the original mass of matter? This they cannot answer.

Edward Conklin, a professor of biology, compared the probability of life existing by accident to the probability of a dictionary being produced by an explosion in a print shop.

There is a story of a man who gave a garden party one evening. The patio was decorated with brightly burning Japanese lanterns. A man was present who was known for his agnosticism (disbelief in God). This particular man asked his host who hung the lanterns. Looking up into the sky on a cloudless night the host replied, "Tell me first, who hung the stars?" The unbeliever thought a little while, and then answered, "I don't know--I guess they just got hung up there by themselves."

Somehow, every human being, whether they acknowledge it or not, is born with the awareness that there is a higher power, a Supreme Being. They may give this Supreme Being a different name, but they know deep inside of them that such a being does exist. God created the soul of man with a God-consciousness, an awareness of the existence of God, and a desire to seek after God. Read Psalms 42:1, 2

In a sixty-nation survey by Gallup Poll International, it was discovered that the majority of people all over the world DO acknowledge a belief in God or as some call Him "a universal spirit." Some of these percentages are given here:

India	98%
United States	94%
Canada	89%
Italy	88%
Australia	80%
United Kingdom	76%
France and West Germany	72%

THE DIFFERENCE BETWEEN CHRISTIANITY AND HEATHENISM

In almost all of the world's religions MEN SEEK AFTER GOD. By some inborn sense man seeks God, or at least a purpose in life. Is this not true in Hinduism and in Buddhism?

But in Christianity, we discover that GOD IS SEEKING MAN, revealing Himself through the Old Testament prophets, and finally in the person of the Lord Jesus Christ! Still we can never find Him by our own wisdom or intelligence:

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
For after that in the wisdom of God THE WORLD BY WISDOM KNEW NOT GOD..." I Corinthians 1:20, 21

We are not asked to UNDERSTAND God. We are not asked to know all of the answers--where He came from, etc. All we are asked to do is BELIEVE THAT HE IS! Read Hebrews 11:6

THE NATURE OF GOD REVEALED TO MANKIND

"...I the LORD your God AM holy." Leviticus 19:2
 "...God IS a Spirit..." John 4:24
 "...God IS light..." I John 1:5
 "...God IS love..." I John 4:8, 16

Notice carefully that these scriptures tell us what the NATURE of God is, not what attributes He possesses. An attribute is that which belongs to a person, the quality or character of his being. God does not have holiness. He IS holy. God does not possess love, He IS love. It is a part of HIS VERY NATURE!

To further illustrate this, let us consider water. Water IS H₂O. This means that water is made up of 2 parts of hydrogen and one part of oxygen. That is what water IS. One of the attributes of water is that it is wet!

God's nature of holiness is revealed to man in the first few chapters of the Bible. God created man to have fellowship with Himself--yet that fellowship had to be based upon free choice. God gave man ONE commandment--and he broke it! Thus, man's communion with God was also broken, for God IS holy and cannot fellowship where sin abides in the human heart. This is against the very nature of God!

God's love was then revealed to man. Adam and Eve should have died because of their sins. God had promised "...in the day that thou eatest thereof (of the tree of knowledge of good and evil) thou shalt surely die." Genesis 2:17 Yet the love of God was revealed to Adam and Eve when God killed two animals instead of them. Blood was shed instead of their blood. From the animals God made two coats of skin. Thus was the substitutionary sacrifice system put into effect, until the day that God Himself would come into the world in the person of Jesus Christ and give His own flesh and blood body for the sins of mankind. This would be the greatest demonstration of God's love!

"Hereby perceive we the love of God because He laid down His life for us..." I John 3:16

God's light was also revealed to mankind, both in the Old and New Testaments. Moses prayed, "I beseech thee, shew me thy glory." Exodus 33:18 Because of this request he was able to see a little of the glory of God. When he came down from Mount Sinai, his face shone like the sun, and he was required to wear a veil over his face because the people could not look on him. Exodus 34:29, 30

Before the Apostle Paul was introduced to the "love nature" of God, he experienced the "light nature" of God. Acts 9:3-9 After three days of seeking God through fasting and prayer he also came to know God's love. God healed his eyes, which had been blinded by the glory of God, and he was also filled with the Holy Ghost at that time!

OLD TESTAMENT MANIFESTATIONS OF GOD

In Genesis 1:2, we see Him as the spirit of God moving upon the face of the waters. A spirit does not have flesh and bones. Luke 24:39 A spirit is invisible. I Timothy 1:17 How then could God make Himself visible to man? We read of Him walking in the garden of Eden in the cool of the day. Genesis 3:8 If man looked upon God in the fullness of His glory, he would die! Exodus 33:20 On the other hand, if God remained invisible, there would always be only a mysterious voice coming from an unknown source.

In Old Testament days, God often appeared to men in angelic form. Biblical angels looked like men, and only a certain class of angels had wings. Angels were often mistaken for men in the Bible.

The following are examples of God appearing to people in angelic form:

- 1) God appears to Hagar. Genesis 16:7-13
- 2) God appears to Abraham. Genesis 17:1, 18:1-3, 22, 33
- 3) God appears to Jacob. Genesis 32:24-30
- 4) God appears to Gideon. Judges 6:12-14
- 5) God appears to Manoah. Judges 13:15-22

Notice that the Bible always refers to this manifestation of God as THE angel of the Lord, not AN angel. This manifestation of God is also called "the angel of his presence." Isaiah 63:9

A manifestation of God unto men is called a theophany. Other ways in which God manifested Himself to mankind are:

- 1) As a burning bush to Moses. Exodus 3:2, 3
- 2) As a pillar of a cloud by day, and a pillar of fire by night.
Exodus 13:21, 22
- 3) To Moses and Israel at Mount Sinai by a thick cloud, thunder, lightnings, fire, smoke as of a furnace, earthquake, and the sound of a trumpet. Exodus 19:16-19

* * * * *

VOCABULARY:

intelligible	. . . . .	can be understood
discernible	. . . . .	can be perceived or recognized
futile	. . . . .	useless, vain, hopeless
speculations	. . . . .	guesses

1. The opening words of the Bible announce _____.
2. Men have taken the glory and majesty of the immortal God and represented it by _____.
3. All men everywhere should be able to believe in God just by looking at His _____.
4. What is agnosticism?
5. Every human being is born with an awareness _____.
6. Do the majority of the people in the world believe in God?
7. What is one difference between Christianity and heathenism?
8. We can never find God by our own _____ or _____.
- 9-12. Give the four scriptures that tell us what GOD IS?

13. How was God's nature of holiness first revealed to man?
14. How was His nature of love revealed to man?
15. What was the greatest demonstration of God's love?
16. What two men were allowed to see the glory of God (His light)?
17. Why did God appear to men in angelic form?
18. Name two other ways in which God chose to reveal Himself to mankind?
19. What is a manifestation of God called?
20. What was of special interest to you in this lesson?

(NAME AND ADDRESS)

GOD IS ONE!

"Hear, O Israel: The LORD our God is one LORD:

And thou shalt love the LORD thy God with all thine heart,
and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be
in thine heart:

And thou shalt teach them diligently unto thy children, and
shalt talk of them when thou sittest in thine house, and
when thou walkest by the way, and when thou liest down, and
when thou risest up." Deuteronomy 6:4-7

These verses were considered by the Jews to be among the most important in the entire Bible. In fact orthodox Jews still today have Deuteronomy 6:4, along with three other verses, written on their phylacteries. (Phylacteries are strips of parchment that Jews wore on a hand or arm band when they pray).

Israel was commanded to diligently teach their children that there was ONE LORD. They must also teach their children to love that LORD with their total being!

THE BIBLE DOES NOT TEACH A TRINITY

The word "trinity" is not in the Bible, nor are the words "holy family" or "Holy Three." But we do read many scriptures in the Bible that refer to the "Holy One."

Isaiah 41:14, 16, 20; 43:3; 47:4, are just a few of them.

THE DOCTRINE OF THE TRINITY

Before we study the Bible doctrine concerning the ONENESS of God, let us take a look at the doctrine of the trinity, which most churches today accept as being true.

The doctrine of the trinity states:

- 1) There is one person of the Father, another of the Son, and another of the Holy Spirit. These are separate and distinct persons.
- 2) They are co-equal in omniscience, omnipotence and omnipresence. This means that each of the three persons are equal in power and knowledge, and the presence of each fills the universe.
- 3) They are co-eternal. This means that there has always been a Father, there has always been a Son, and there has always been a Holy Ghost.

Now let us look at this doctrine in the light of God's Word!

1. If we divide God into three persons, regardless of what language we use, we don't have ONE God, we have three! The definition of the word person is "a being, personality, individual, self." (Websters Dictionary) God is defined by His Word as being ONE, not THREE! If there were indeed three separate persons, why would the Bible not make this clear by saying so?

2. If the Father and Holy Spirit are two separate persons, which one is the father of Jesus? Read Matthew 1:18-20. Then read Isaiah's description of Jesus (Isaiah 9:6) where JESUS is called "...the everlasting Father..." Are there three fathers?

"Have we not all ONE father? hath not ONE God created us?
Malachi 2:10

"ONE God and Father of all, who is above all, and through
all, and in you all." Ephesians 4:6

3. If the Father and the Son are two separate persons, the Father has more knowledge than the Son. Matthew 24:36; Mark 13:32
4. If the Father and the Son are two separate persons, then the Father has more power than the Son. John 14:10
5. If the Father and the Son are equal in power, why did the Son pray to the Father? Would one equal pray to another equal? (Remember that the doctrine of the trinity states that all three persons are equal in all things).
6. The doctrine of the trinity states that the Father is co-eternal with the Son. How can a son be the same age as his father? Why is he then called the Son? What makes one the father over the other, if both have always existed?
7. If trinitarians are asked about some of these things, their standard reply is, "It's a mystery that we cannot explain." But the Bible tells us that the Godhead should be clearly understood. It becomes a mystery only when we try to divide God up into three separate persons.

WHERE DID THE DOCTRINE OF THE TRINITY COME FROM?

Since the doctrine of the trinity is not found in the Bible, where did it come from? The doctrine of the trinity originated in the second century, but was not accepted as an official doctrine until the Roman Catholic Church adopted it at the Nicene Council held in 325 A. D. This took place only after much heated discussion, and even physical fighting. It was born out of carnality, and not in a spiritual atmosphere. One of the reasons it found popularity is because it was easier to convert the idol worshippers to Christianity by teaching "three persons," or in other words a plurality of gods.

WHAT DOES GOD SAY ABOUT HIMSELF?

It is not really what I say or think about Him, or what you say or think about Him that counts! But what does God say about Himself?

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts: I am the first, and I am the last; AND BESIDE ME THERE IS NO GOD." Isaiah 44:6

"I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me.

That THEY MAY KNOW from the rising of the sun, and from the west, that THERE IS NONE BESIDE ME. I am the LORD, and there is none else." Isaiah 45:5, 6

Read also Isaiah 43:10-12.

JESUS CHRIST IS THE GOD OF THE OLD TESTAMENT REVEALED

In your study of the life of Christ this subject is dealt with thoroughly, so included in this lesson is simply a brief outline:

- 1) The Son was the body that God dwelt in. Luke 1:35 Note: "holy thing," not "holy person." The BODY was to be called the Son of God.
- 2) Jehovah God dwelt in that body: Matthew 1:23, I Timothy 3:16, John 1:1, 14, Hebrews 2:14-17
- 3) Since God created the body, He was the Father of it. Thus the relationship between the body and the Spirit who created it and dwelt in it was that of Father and Son. Yet it was God Himself who dwelt in the body. John 14:8, 9; John 10:30-33
- 4) Jesus was God, and yet man. As a man he got hungry, tired--and prayed. As God he multiplied fishes and loaves--and answered prayers.
- 5) Isaiah called Him "...Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6
- 6) Jesus is called "...the Almighty..." in Revelations 1:8. There can be only ONE with that title.

ONE GOD, WITH THREE MANIFESTATIONS

It is much more correct to think of God as having three manifestations, rather than existing as three separate persons. God manifested Himself as Father in creation, Son in redemption, and now abundantly manifests Himself as Holy Spirit in the church. We may also wish to think of these manifestations as the OFFICES of God.

A man may be a father, husband, and son all at the same time, yet he is one person. At different times he functions in different offices. His relationship with his wife is definitely different than that with his son. His relationship with his father is different than that which he has with his wife and son.

Water is used in its natural form--or it can be frozen into ice, or boiled in a pot, which forms steam. Three manifestations--but the same water!

That is how it is with God. If we make three persons out of Him, we have a real problem, because then we automatically have three Gods, and this is completely contrary to the Bible.

* * * * *

VOCABULARY:

orthodox	. . . . .	strictly observing the rites and traditions of Judaism
omniscience	. . . . .	the state or quality of knowing all things
omnipresence	. . . . .	the state or quality of being in all places at the same time
omnipotence	. . . . .	the state or quality of having unlimited power
trinitarian	. . . . .	one who accepts the doctrine of the trinity

1. How many Gods are there?
2. What was Israel commanded to teach their children?
3. Is the word "trinity" found in the Bible?
4. Is the phrase "Holy Three" found in the Bible?
5. Do we find the words "Holy One" in the Bible? If so, give some of the scriptures where they are found.
- 6-8. Give three statements concerning the doctrine of the trinity.

9. What is the definition of the word "person."
10. If we divide God into three persons, what do we have?
11. According to Matthew 1:18-20, who is the father of the Son?
12. Is Jesus called the "everlasting Father" in Isaiah 9:6?
13. How many fathers do we have in the Godhead?
- 14-16. Give three other reasons why the doctrine of the trinity has many errors in it:

17. Where did the doctrine of the trinity come from?
18. In one sentence, what does God say about Himself?
19. Give one scripture to prove that Jehovah God dwelt in the body of the Son of God.
20. What was of special interest to you in this lesson?

THE SONSHIP OF GOD

"For there is one God, and one MEDIATOR between God and men, the MAN Christ Jesus;

Who gave himself a ransom for all, to be testified in due time." I Timothy 2:5, 6

The key word to note in the above scripture is MAN. These verses do not identify God as two separate persons. Verse 5 is careful to state that there is ONE GOD--and if you divide God up into several persons, you have several Gods. What we DO find in verse five is the manifestation of God as our mediator.

A mediator is one who settles a dispute or a disagreement between two parties or persons. A man's sins put him in a position of being God's enemy:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Romans 8:7

Sin separates us from God. Isaiah 59:1, 2 Yet sin is a universal problem. Romans 3:23 We are all by nature children upon whom the wrath of God will come unless this problem is taken care of. Ephesians 2:3

That was the purpose of the incarnation. JEHOVAH God who revealed Himself to mankind in the Old Testament in various theophanies, manifested Himself in the person of Jesus Christ to provide the sacrifice necessary to save us from our sins and bring us to a peaceful relationship with Himself.

This particular manifestation is called "the Son of God," or "the man Christ Jesus." In almost every scripture where you read these two phrases, it is referring to the BODY that the eternal God dwelt in.

The angel that appeared unto Mary, informed her "...that holy THING (not person) which shall be born of thee shall be called the Son of God." Mary is NOT the mother of God! She was the mother of God's body that became the ransom AND the mediator, the go-between, bringing us to a peaceful relationship with the Father (the Spirit that created and dwelt in that body):

"...God was IN Christ, reconciling the world unto himself..."
2 Corinthians 5:19

The word "reconciling" means "the act of making friendly again, or settling a disagreement." Some people have pictured Jesus Christ as the "continual mediator," sitting at the Father's right hand, constantly making intercessory prayer on our behalf. They get their theory from these words:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25

The word "intercession" has several meanings. It CAN refer to prayer, but it also means mediation on behalf of others. Was Christ our mediator by His prayers, or by what He did on the cross for us? Look at the scripture on the top of the page again, this time especially at verse 6. A ransom is a price that is paid to free a captive. Jesus Christ paid the price to set us free from the bondage of sin, and bring us into a right relationship with God.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Having abolished IN HIS FLESH the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

And that he might RECONCILE both unto God in one body BY THE CROSS..."
Ephesians 2:13-16

What God could NOT do by His Spirit, He did IN HIS FLESH. That was the primary reason that God manifested Himself as the Son of God. Before Bethlehem, there WAS no Son of God! Not until that little babe was laid in a manger, did God manifest Himself in this manner.

Once again, this is another point at which the doctrine of the trinity is erroneous. Trinitarians believe that the Father and the Son are two separate persons who are co-eternal. There has always been a Father, and there has always been a Son. Please note the below scriptures:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6

"For God so loved the world, that he gave his only begotten (born) Son..." John 3:16

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law." Galatians 4:4

The Son was begotten or born; therefore, the Son did not exist with the Father in eternity, except in the mind and plan of God. The above scripture from Galatians gives the time of the birth, "made under the law." The law was given to Moses, and was done away with by the death of Jesus Christ.

Consider the following scripture:

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Romans 1:3, 4

David certainly did not exist before the Father, and the Son of God was of the seed of David "according to the flesh." Notice also that the child that was born unto Mary was DECLARED to be the Son of God. That is the title or name of that particular manifestation of God to mankind.

One of the strongest proofs that no Son of God existed until the New Testament is the fact that there is no mention in the entire Old Testament of a Son of God being in existence. The "son of God" mentioned in Daniel 3:25 was not Jesus Christ, but an angel of God. In fact, if you have a Bible with marginal references, you will probably find this notation: "one like unto a son of the gods."

The Jews, who have had the Old Testament scriptures for over two thousand years, have never found a verse where God claimed to be a trinity of persons. Christians have made it almost impossible to convert Jews by introducing them to a "God in three persons, blessed trinity." God called Abraham out of a multi-god

environment to raise up of his seed a ONE TRUE GOD people. Abraham is counted as being the first Jew.

Once again, let us remember that the term "Son of God" is a term used to designate that manifestation of God that was to redeem a people unto Himself. Another term that is used is "the Lamb of God."

"The next day John seeth Jesus coming unto him, and saith,
Behold the Lamb of God, which taketh away the sin of the
world."
John 1:29

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot." I Peter 1:18, 19

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

In burnt offerings and sacrifices for sin thou hast had no pleasure.

...we are sanctified through the offering of the BODY of Jesus Christ once for all. Hebrews 10:5, 6, 10

WHY DID JESUS PRAY?

Jesus was the God-man, God manifested in the flesh. As a man He got hungry, but as God He could multiply fishes and bread. As a man He got tired and slept, but as God He could walk upon the waters. As a man He prayed, but as God, He answered prayers. Thus, the flesh (Son of God) prayed to the Spirit (Father) within.

Jesus is also our pattern and example. We are exhorted to follow Him in all things. I Peter 2:21, I John 2:6 He set a beautiful example for us in His prayer life.

The fact that He did pray does not disprove the ONENESS OF GOD, but it does disprove one of the points of the trinitarian doctrine. Trinitarians teach that the Father and Son were two separate persons equal in power. If they are two separate persons, the Father has more power than the Son, because an equal will not pray to another who is his equal. I will not pray to you. You will not pray to me. We are equals.

WHAT ABOUT GENESIS 1:26?

This is one of the major scriptures the trinitarians use to support their doctrine. Once again, the Jews have had this portion of scripture for over two thousand years and never saw anything more in it than Jehovah God speaking.

Who was He speaking to? We know it was NOT to the Son of God, for we have plainly seen that there was no Son of God in Old Testament days. There are two possible answers to this question:

Angels were present in creation, as we read in Job 38:4-7:

"Where wast thou when I laid the foundations of the earth?
declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy?"

Who were these sons of God who were present when God created the heavens and the earth? Let the student carefully read Job 1:6, 7 which was an event that took place in heaven. These sons of God were angels!

In Adam Clarke's "Commentary on the Holy Bible" (one of the most respected of all Bible Commentaries) he wrote:

"...by the sons of God and the morning stars , the angelic host is meant, as they are supposed to be first, if not chief, of creation."

So it would not be strange that God was referring to these special beings of His when He spoke and said:

"...let us make man in our image, after our likeness:..." Gen. 1:26

If two persons were involved in the creating of man, than verse 27 would not read as it does:

"So God created man in HIS own image, in the image of God created he him; male and female created he them." Gen. 1:27

The other possibility is that God was speaking to Himself. That is really not so impossible either, as many of us (including this writer) consult with our own thoughts and say things like, "Let us see now..."

Reader, the important thing to remember is that the trinitarians rely on this ONE scripture as their lone Old Testament proof of the trinitarian doctrine. We have seen that the bulk of Biblical scriptures emphatically declare THE ONENESS OF GOD!

* * * * *

VOCABULARY:

universal	. . . . .	present, or occurring everywhere, among all people
theophanies	. . . . .	manifestations of God
incarnation	. . . . .	the taking on of human form and nature by God
environment	. . . . .	surroundings
tradition	. . . . .	a belief or custom handed down by word of mouth from generation to generation
bulk	. . . . .	main mass or body, largest part

1. In I Timothy 2:5 we see the manifestation of God as our _____.
2. The purpose of the _____ was to provide the sacrifice necessary to save us from our sins.
3. This particular manifestation of God is called _____.
4. God was _____ Christ, reconciling the world unto himself.
5. Was Christ our mediator by His prayers, or by His death?
6. What God could not do by His Spirit _____.
7. Jesus Christ is called the only _____ Son.
8. The Son did not exist with the Father in eternity, except _____.
9. Who was the son of God mentioned in Daniel 3:25? (Remember that the translators are the ones who capitalize words, not the Holy Spirit).
10. Christians have made it very difficult to convert Jews by introducing them to _____.
11. Abraham was the first _____.
12. God called him out of a multi-god society to raise up of his seed a _____.
13. John the Baptist introduced Jesus as _____.
- 14-15. Give two reasons why Jesus prayed.

16. Who could God have been speaking to when He said, "Let us make man...?"
17. Who was present with God in creation?
18. Correct this verse: (their and they would have to be used if two persons are meant)
So God created man in their own image, in the image of God
created they him. Gen. 1:27
19. The bulk of Biblical scriptures declare _____.
20. What was of special interest to you in this lesson?

GODHEAD SYMBOLISM

A symbol is something that stands for another thing. For instance, the dove is a symbol of peace. The word "symbolism" means the use of symbols to stand for things.

The Bible is rich in symbolism, especially (but not limited to) the prophetic books. When men try to take literally (the actual words in their ordinary meaning) that which is symbolic, they greatly hinder their understanding of God's Word.

For instance, look at this description of God by David:

"He shall cover thee with his feathers, and under his wings shalt thou trust..." Psalms 91:4

What about this description of Jesus Christ by John:

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." Revelation 1:13-16

Can we accept these descriptions of God as being literal, or are they symbolic? All Bible scholars agree that they are symbolic! Let us now explore symbolism further, as it is used connected with the Godhead.

THE RIGHT HAND OF GOD

"...at thy right hand there are pleasures for evermore." Psalms 16:11

"Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. Exodus 15:6

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34

"The right hand of the LORD is exalted:..." Psalms 118:16

"...thy right hand shall save me." Psalms 138:7

The Bible contains dozens of such scriptures, but the above is enough to show the student that the term "right hand" as used throughout the Bible symbolizes a place of power, victory, glory and honor. Now let us consider the following scriptures that our trinitarian friends like to quote as being proof that the Father and the Son are two separate persons:

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark 16:19

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." I Peter 3:22

"...Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:56

If the student of the Bible was not familiar with Bible symbolism, it would appear that the above scriptures picture one person of the Godhead sitting beside the other. However, you have seen that the term "right hand" symbolizes a place of power, authority, victory, etc. The above scriptures do not depict one PERSON sitting beside another. They DO show the exaltation of the OFFICE of the SONSHIP of God.

Take note of the words "the Son of MAN" in the last scripture above. It is the MAN Christ Jesus that has been exalted. Now let us consider some more scriptures:

"But this MAN, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

From henceforth expecting (waiting) till his enemies be made his footstool.

For by one offering he hath perfected for ever them that are sanctified." Hebrews 10:12-14

As we have studied in some detail, the purpose for the office of the Son of God was our redemption--forgiveness of our sins, and deliverance from the power of sin. The office of God's Sonship will remain exalted until the last sinner has been saved by the blood of "the Lamb."

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." I Corinthians 15:28

This scripture simply tells us that the office of the Sonship shall be done away with when God's church is complete, and Satan and death have been conquered forevermore! There will no longer be any need for the power of the blood. We will have a new body, and will dwell in the presence of Jesus Christ forever! Do not be confused. Jesus Christ is JEHOVAH GOD manifested in the flesh. The above scripture does not depict a time when JESUS will lose His exalted place in the church. It is the MAN, the Son of God, God's fleshly manifestation that will no longer have an exalted place in the heavens.

Now let us look at another scripture:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Colossians 3:1

What about the words Paul used "If ye then be risen with Christ...?" Are they to be taken literally. Were we literally present, sharing the same tomb with Jesus Christ when he rose from the dead? Did we physically rise from the dead on that great day? Or is Paul using symbolic language to illustrate something of a spiritual nature that took place when we gave our life to Jesus Christ. The latter, of course, is true.

If the first part of this verse is symbolic, then why not the second part? The whole problem that many people have is not understanding what IS symbolic, and what is NOT symbolic.

Now let us look at some more scriptures that deal with this subject:

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the RIGHT HAND OF POWER, and coming in the clouds of heaven." Matthew 26:64

"And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
Mark 14:62

"Hereafter shall the Son of man sit on the right hand of the power of God."
Luke 22:69

We have been dealing with the subject of "the right hand of God." Let us go from "the hand" to "the finger":

"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luke 11:20

The student should not have any difficulty realizing that the term "finger of God" is symbolic in this verse! One person of the Godhead did not reach up to heaven and pull off the finger of another person of the Godhead. In fact, the Father (who is a Spirit--John 4:24) does not have a physical body.

JOHN'S VISION OF REDEMPTION

The book of Revelation is a highly symbolic book, but a beautiful one if we clearly understand that little of it is to be taken literally. It is filled with many beautiful truths that the Holy Spirit would like us to understand. Chapter 5 contains a vision which John had of redemption.

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne." Revelation 5:1-7

We are able to see that the above verses are filled with symbolism, and not to be taken literally. What do we see in these verses?

- 1) God looked for an intercessor, a mediator, and found none. Isaiah 59:16 Nobody to pay the price of redemption. Therefore his own arm (the manifestation of the Son of God or Lamb of God) brought redemption.

2) We cannot know for sure what the book was, but it was connected with our redemption, because when the Lamb took the book, the four and twenty elders (which represents both the Old Testament church and the New Testament church) fell down before the Lamb, and worshipped Him, singing a NEW song:

"...Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth." Revelation 5:8-10

Once again, we see that this was not a vision of two separate persons, but a vision of the importance of the OFFICE of the SONSHIP in our redemption.

John had another vision of a throne in heaven:

"And immediately I was in the spirit; and, behold, a throne was set in heaven, and ONE sat on the throne." Revelation 4:2

* * * * *

VOCABULARY:

depict to picture in words, describe

1. What is a symbol?
2. What does the word symbolism mean?
3. When men try to take _____ that which is _____ they greatly hinder their understanding of God's Word.
4. Does God have feathers, or is Psalms 91:4 symbolic?
5. Do you think Jesus has a two-edge sword sticking out of His mouth, or do you believe John's description of Him in Revelation 1:13-16 is symbolic?
6. What is the meaning of the term "right hand?"
7. The office of the Sonship of God will be done away with when:
8. Jesus will never lose His exalted position _____.
9. It is the _____ that will no longer have an exalted place in the heavens, the office, not the person!
10. The problem many people have in comprehending the Bible is not understanding what is _____ and what is not _____.
11. Did Jesus reach up to heaven and grab the Father's finger so that he could cast out devils with it?
12. The book of Revelation is a highly _____ book.
13. The vision which John had in Chapter 5 is a vision of _____.
14. Who was worthy to open the book?
15. Who do the twenty-four elders represent?
16. What did they do when the Lamb took the book?
17. Because the price for their redemption had just been paid, they sang a _____ song.
18. "...thou was slain, and hast redeemed us to God by thy _____ out of every _____ and _____ and _____."
19. John saw how many persons on the throne in his vision (Revelation 4:2)?
20. What was of special interest to you in this lesson?

(NAME AND ADDRESS)

REPENTANCE

We learned in Lesson One that the principles of the doctrine of Jesus Christ are: (Hebrews 6:1, 2)

- 1) faith toward God
- 2) repentance from dead works
- 3) water baptism
- 4) Spirit baptism
- 5) laying on of hands
- 6) resurrection of the dead
- 7) eternal judgment

The subject of our last four lessons has been God Himself. Now we are ready to go into a thorough study of how MAN can have a right relationship with GOD.

GOD'S HATRED OF SIN

"These six things doth the LORD hate: yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations, feet that be swift in running to mischief.

A false witness that speaketh lies, and he that soweth discord among brethren." Proverbs 6:16-19

"The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." Proverbs 8:13

The simple reason why God hates sin so much is because of His very nature:

"...Ye shall be holy: for I the LORD your God am holy." Leviticus 19:2

"...God is light, and in him is no darkness at all." I John 1:5

God even has special angels that proclaim His holiness (the seraphims), and when man somehow catches a glimpse of the holiness of God, he realizes his own sinfulness. (Isaiah 6:1-5)

Because of God's nature, he cannot fellowship where there is sin in the heart. He will not even hear the prayers of those in this condition--except prayers of repentance.

"Behold the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Isaiah 59:1, 2

"If I regard iniquity in my heart, the Lord will not hear me:"

Psalms 66:18

Adam and Eve had beautiful fellowship with God in the garden of Eden. God in angelic form would come walking through the garden in the cool of the day. Genesis 3:8 But their sins destroyed this beautiful fellowship and filled their heart with fear.

God had promised Adam and Eve that the very day they ate of the forbidden fruit, they would die. Genesis 2:17 In fact, death did begin to work in their body from that day (they began to grow older). But in God's mercy, God killed two animals instead of Adam and Eve, and made coats of skins out of them to clothe them. It was at this time that He established the substitute sacrifice system. When a man sinned, he was to show his sorrow for his sin by offering unto God an animal sacrifice. Since the "wages of sin is death" (Romans 6:23) the man himself deserved to die, but through the sacrifice system, the sacrificed animal took the place of the man. The animal's blood is shed, instead of the blood of the man.

The one who offered such sacrifices knew that there was no remission of sins in the blood of the animal. He knew that some day his Messiah would come and offer the TRUE and ACCEPTABLE sacrifice. His faith was not in the blood of the animal, but in the blood of the ONE who would come some day and die for his sins. That is why Paul wrote to us about Abel, the son of Adam:

"BY FAITH Abel offered unto God a more excellent sacrifice than Cain..." Hebrews 11:4

Thus, repentance in Old Testament times involved a sorrow for sin, and an acknowledgement of that sin by the offering of the proper sacrifice. True repentance also involved a TURNING AWAY FROM THAT SIN:

"He that COVERETH his sins shall not prosper: but whoso CONFESSETH and FORSAKETH them shall have mercy." Proverbs 28:13

These were the words of Solomon, David's son. Perhaps that was one lesson that he had learned from his father who had sought to cover up his sin with Bathsheba by having Bathsheba's husband killed (after Bathsheba came to David with the news that she was pregnant).

As David knew, there are two ways to cover your sins. One way, is to try to hide them from God and others. That does not work! The other way is to truly confess them to God, and let them be covered by the blood of Jesus Christ!

"Blessed is he whose transgression is forgiven, whose sin is covered.

When I kept silence, my bones waxed old through my roaring (groaning) all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah." Psalms 32:1, 3-5

TRUE REPENTANCE PREPARES THE HEART FOR THE HOLY SPIRIT!

The ministry of John the Baptist was to "prepare the way of the LORD." The Holy Spirit cannot abide in a heart filled with sin, but John preached repentance to the throngs of people who came to hear him. Matthew 3

Isaiah's description of the ministry of the John the Baptist clearly defines to us the effectiveness of repentance in preparing our heart for the presence of God:

"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the LORD shall be revealed..." Isaiah 40:3-5

Isaiah pictures the path between God and man as being difficult and rough. Sin makes it impossible for God to come to man. But repentance "makes straight a highway for our God."

REPENTANCE - THE FIRST WORKS

When John the Baptist began his ministry, notice the first word that came from his lips:

"In those days came John the Baptist, preaching in the wilderness of Judaea,

And saying, REPENT YE: for the kingdom of heaven is at hand."

Matthew 3:1, 2

When Jesus began His ministry, it is the same:

"From that time Jesus began to preach, and to say, REPENT: for the kingdom of heaven is at hand." Matthew 4:17

On the day of Pentecost, the birthday of the church, when a crowd of people questioned the apostles as to what they must do to be saved, Peter gave this answer:

"...REPENT, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38

A man who comes to Jesus Christ must FIRST repent. His experience with the Lord is dependent upon how thorough his repentance is. The command to repent is a command not only to be sorry for past sins. It is a command to turn away from ALL sin and begin to do the will of God. A truly repented man will, like his Lord, hate all sin!

"Ye that love the LORD, hate evil..." Psalms 97:10

* * * * *

VOCABULARY:

abomination	. . . . .	anything hateful and disgusting
arrogancy	. . . . .	the condition of feeling too important
froward	. . . . .	not easily controlled, stubborn in having one's own way
defines	. . . . .	describes the extent and nature of

1-7. List seven things that God hates:

8. The simple reason why God hates sin so much is because God is _____.

9. When man understands the _____ of God, he realizes his own _____.

10. _____ destroyed Adam and Eve's beautiful relationship with God.

11. True repentance involves _____.

12-13. What are the two ways in which men may seek to cover their sins?

14. True repentance prepares the heart for _____.

15. Repentance makes straight _____.

16. The first word that came from the lips of John the Baptist, when he began his ministry is _____.

17. The first word that came from the lips of Jesus, when He began His ministry is _____.

18. A man's experience with the Lord is dependent upon:

19. A truly repented man will, like his Lord, _____.

20. What did you find of interest in this lesson?

(NAME AND ADDRESS)

WATER BAPTISM

As we have seen in previous lessons, water baptism is one of the principle doctrines of Jesus Christ--a part of the very foundation upon which we must build our relationship with Him. As we draw closer and closer to the end time, men seek to make water baptism an act of little importance, but we shall see in this lesson that it is a necessary part of our salvation!

WATER BAPTISM IS ESSENTIAL TO SALVATION

I. Jesus:

"...Verily, verily, I say unto thee, Except a man be born of WATER and of the Spirit, he cannot enter into the kingdom of God."

John 3:5

"He that believeth AND IS BAPTIZED shall be saved..." Mark 16:16

Jesus Christ Himself left us a beautiful example by being baptized. Matthew 3:13-17.

II. Peter:

In obedience to the Lords instructions (Luke 24:45-47)--

"...Repent, and be baptized EVERY ONE OF YOU in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost." Acts 2:38

Peter uses the flood of Noah's time for an example of salvation:

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls were SAVED BY WATER.

THE LIKE FIGURE WHEREUNTO EVEN BAPTISM DOTHS ALSO NOW SAVE US (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"

I Peter 3:20, 21

III. Paul:

Ananias' instructions to him--(Acts 22:16)

And now why tarriest thou? arise, and be baptized, and WASH AWAY THY SINS, calling on the name of the Lord."

Therefore, we can plainly see that it is through repentance and water baptism that our sins are washed away, or remitted.

WATER BAPTISM MUST BE BY IMMERSION

1. The word "baptize" comes from the Greek word "baptizo" which means to dip under, or immerse.
2. There are absolutely no scriptures in the Bible to support the method of sprinkling.

3. John the Baptist practiced baptism by immersion. John 3:23
4. Jesus Christ was baptized by immersion. Matthew 3:13-16
5. The apostles also baptized by immersion. Romans 6:3,4, Colossians 2:12
6. History records that immersion was the Biblical and apostolic method:

SCHAFF-HERZOG RELIGIOUS ENCYCLOPEDIA: Baptism was always a burial. The command to baptize was a command to immerse. Volume 1, page 451

CATHOLIC BIBLICAL ENCYCLOPEDIA: Immersion was the oldest method employed. "Buried with him in baptism." Romans 6:4, page 61, paragraph 2

ENCYCLOPEDIA DICTIONARY OF THE BIBLE: It is evident that the action performed in baptizing was immersion. page 202

WORD BOOK OF ENCYCLOPEDIA: The early church practiced immersion or submerging under the water. Volume 2, page 70

ENCYCLOPEDIA OF LUTHERAN CHURCH: Martin Luther preferred immersion as more true to the original practice. Volume 1, page 188

BAPTISM MUST BE IN THE NAME OF THE LORD JESUS CHRIST

1. Jesus command to His disciples when He was in Galilee, several days before His ascension into heaven:

"Go ye therefore, and teach all nations, baptizing them in the NAME (singular) of the Father, and of the Son, and of the Holy Ghost:" Matthew 28:19

a. Notice that Jesus Christ DID NOT tell His disciples, "When you baptize people, repeat these words: I now therefore baptize you in the name of the Father, etc."

b. He DID tell them that when they baptized people, they must baptize them in the NAME (not names, therefore ONE NAME) of the Father, and of the Son, and of the Holy Ghost.

c. Jesus said, "I come in my Father's name." John 5:43 The name "Jesus" actually means "Jehovah-Saviour."

d. Jesus promised that the Holy Ghost would be sent in His name. John 14:26

e. Father, Son, and Holy Ghost are titles, not names. A man may be a father, son, and husband, but when he signs the check he must write "John Doe" or whatever his name is, or the check is no good!

2. Note the LAST command of Jesus, AFTER He had opened their understanding:

"Then opened he their understanding, that they might understand the scriptures,

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem.

Luke 24:45-47

Thus, Peter on the day of Pentecost, being in Jerusalem, obeyed the command of His Lord by exhorting the people:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38

3. This became the apostolic pattern. None of the apostles ever baptized people using the words "Father, Son and Holy Ghost." All of them baptized in the name of the Lord Jesus Christ. In fact, the "name of Jesus" was their primary theme as they reached out to the multitudes of unbelievers. Acts 4:12

- 1) Philip baptized his converts in the name of Jesus. Acts 8:16
- 2) Peter baptized his converts in the name of Jesus. Acts 10:48
- 3) Paul baptized in the name of Jesus. Acts 19:5; Romans 6:3, 4; I Corinthians 1:12, 13; Galatians 3:27, Colossians 2:12, 3:17

HISTORICAL REFERENCES

BRITANICA ENCYCLOPEDIA, 11th Edition: Baptism was changed from the name of Jesus to Father, Son and Holy Ghost in the second century. Volume 3, page 365

CANNEY ENCYCLOPEDIA OF RELIGION: The early church baptized in the name of the Lord Jesus until the second century. page 53

HASTINGS ENCYCLOPEDIA OF RELIGION: Christian baptism was administered using the words "in the name of Jesus." page 377 "Baptism was always in the name of Jesus until the time of Justin Martyr." page 389

SCHAFF-HERZOG RELIGIOUS ENCYCLOPEDIA: The New Testament knows only the baptism in the name of Jesus. Volume 1, page 435

HASTINGS DICTIONARY OF THE BIBLE: It must be acknowledged that the three-fold name of Matthew 28:19 does not appear to have been used by the primitive church, but rather in the name of Jesus, Jesus Christ, or Lord Jesus. page 88

WHICH WILL YOU CHOOSE, TRADITION OR TRUTH?

* * * * *

VOCABULARY:

primitive	. . . . .	of, or existing in the earliest times, the original
ascension	. . . . .	the act of moving upward, rising
essential	. . . . .	necessary

1. Water baptism is _____ to salvation.
2. To enter into the kingdom of God, a man must be born of the _____ and the Spirit.
3. He that believeth and is _____ shall be saved.
4. In I Peter 3:21, Peter says, "...baptism doth also now _____ us..."
5. What instructions did Ananias give to Paul:
6. What is the meaning of the word "baptize?"
7. How many scriptures do we find in the Bible that support the method of sprinkling?
8. What method did John the Baptist use?
9. How was Jesus baptized?
10. How do you know that the apostles baptized by immersion. (Read Romans 6:3, 4)
11. History also records that immersion:
12. Did Jesus Christ tell his disciples that when they baptized people they should repeat the words "Father, Son, and Holy Ghost" as a part of the baptismal formula?
13. Are Father, Son, and Holy Ghost names, or titles?
4. If a check was made out in your name for the sum of ONE THOUSAND DOLLARS, and you signed it SON or FATHER or HUSBAND, would the bank cash it for you? Why?
15. The name "Jesus" actually means:
16. After Jesus opened their understanding he gave them the command that repentance and remission of sins should be preached in _____ name among all nations, beginning at Jerusalem.
17. Did Peter obey this command on the day of Pentecost?
18. What was the primary theme of the apostles as they reached out to the multitudes?
19. There are not any scriptures in the Bible where people were baptized with the words "Father, Son and Holy Ghost" spoken over them. (True or False) _____
20. What was of special interest to you in this lesson?

LAYING ON OF HANDS

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," Luke 4:14, 18

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

And devils also came out of many, crying out, and saying, Thou art Christ the Son of God..." Luke 4:40, 41

The student will remember by now that the "laying on of hands" is listed as one of the seven principles of the doctrine of Christ, so it is worthy of our careful study. (The baptism of the Holy Ghost is covered thoroughly in Church History, so it is not included in this Bible Doctrine course).

There are several examples of the use of "laying on of hands" in the New Testament:

- 1) Healing the sick.
- 2) Helping people to receive the Holy Ghost.
- 3) Ordination, or a sending forth of people to perform a ministry to which they have been called.

By the above scriptures, we see that the "laying on of hands" involves far more than a physical act. A person who has a ministry of "laying on of hands" has a special anointing from God. This is clearly seen by the example of Jesus Christ.

It was not until Jesus had fasted and prayed for forty days that we read of that special anointing being upon Him. Those men who are used greatly of God in praying for the sick, casting out demons, and ministering the Holy Ghost are men of MUCH prayer and fasting. They are also men of much faith.

The anointing that was upon Jesus enabled Him to:

- 1) preach the gospel (with anointing)
- 2) heal the brokenhearted (bring emotional healing to people)
- 3) preach deliverance to the captives (a message of victory over sin)
- 4) recover the sight of the blind (bring physical healing to people)
- 5) set at liberty them that are bruised (cast out devils)

In the above scriptures, we see that when people were brought to Jesus Christ, He laid His hands upon them and everyone of them were healed. He also cast out demons. But this ministry was not to be limited to Himself:

"Then he called his twelve disciples together, and gave them POWER AND AUTHORITY over ALL devils, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick.

And they departed, and went through the towns, preaching the gospel, and healing every where." Hebrews 9:1, 2, 6

By the above scriptures we see that Jesus Christ gave both POWER AND AUTHORITY to his twelve disciples to heal the sick and cast out devils. Later, he also conveyed this same power and authority to seventy other disciples that He sent "two by two before his face into every city and place, whither he himself would come." Luke 10:1, 8, 9, 17

But the "laying on of hands" was not to be limited to a special few, as we will see in the following scriptures:

"He that BELIEVETH and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow THEM THAT BELIEVE; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark 16:16-18

According to the above verses, everyone that is a true believer has a scriptural right to lay hands on the sick, and also cast out devils. However, it is the writer's experience that the results will still depend upon the anointing that is upon the person who is doing the laying on of hands, and the faith of those who are being ministered to.

That there are those who are especially anointed to help people receive the Holy Ghost seems also very possible when we study the events of the outpouring of the Holy Spirit in Samaria. Acts 8:1-24

Philip was a man of great faith who had an anointed ministry to preach the gospel, heal the sick, and cast out devils. Acts 8:5-7 He baptized many believers in the name of Jesus Christ, but NONE received the Holy Ghost. Peter and John were then sent by the apostles which were at Jerusalem.

"Then laid they their hands on them, and they received the Holy Ghost." Acts 8:17

This special anointing was also present in the ministry of the apostle Paul:

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:6

This does not mean that one must be an apostle to have this anointing. Paul himself received both physical healing and the baptism of the Holy Ghost when Ananias entered into his house and laying both hands on him, prayed for him. Acts 9:17, 18 Ananias was not an apostle. There is no mention of him anywhere else in the scriptures. Evidently he was a good, spiritual man that the Lord was able to speak to through a vision and give him the one great commission of his life.

We are not to understand that people cannot receive anything from God unless an "anointed man" lays his hands upon them. Jesus Christ declared that our faith should be in God (Mark 11:22), and not in men and methods. Jesus often healed the

sick WITHOUT laying his hands upon them. For example:

- 1) Jesus did not touch the paralyzed man (Matthew 9:1-6), he merely commanded him to take up his bed and walk.
- 2) To the man who had a withered hand, Jesus commanded, "Stretch forth thine hand," and the man was healed. Matthew 12:10-13
- 3) Jesus just "spoke the word" and the centurion's servant was healed, though he was not even present. Luke 7:1-10
- 4) To blind Bartimaeus, Jesus simply said, "Go thy way; thy faith hath made thee whole." He did not even touch him. Mark 10:46-52

Nevertheless, the normal practice of the apostolic church was:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15

"Let them pray over him" suggests the "laying on of hands," and this would also be in keeping with Mark 16:18: "...they shall lay hands on the sick, and they shall recover."

Let us also understand that "laying on of hands" is not REQUIRED in order to receive the Holy Ghost. On the day of Pentecost, there was no laying on of hands. The approximately 120 were in one mind and one accord, praising and blessing the Lord when the Holy Ghost fell upon them. Acts 2:1-4

Also, Cornelius and his household received the Holy Ghost without the "laying on of hands."

"While Peter yet spake these words, the Holy Ghost FELL on all them which heard the word." Acts 10:44

LAYING ON OF HANDS FOR ORDINATION

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:2, 3

If the "laying on of hands" did not involve some spiritual impartation, the fasting and pray that took place preceding it would not have been necessary. The word "ordained" means "chosen, selected, or appointed." The Holy Ghost first makes the selection, and then the church confirms this by the "laying on of hands."

This is also seen in Paul's exhortation to Timothy:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the prebytery (elders)."

I Timothy 4:14

Once again we see the Holy Ghost working together with the church (the body of Christ) in choosing a young man for the service of God.

* * * * *

VOCABULARY:

• conveyed	. . . . .	here it means: transferred
impartation	. . . . .	the act of giving or sharing something

- 1-3. The three examples of the use of "laying on of hands" in the New Testament are:
4. "Laying on of hands" involves more than just a _____.
5. A person who has a ministry of "laying on of hands" has a special _____ from God.
6. Jesus fasted and prayed for _____ before we read of His special anointing.
1. The anointing that was upon Jesus enabled Him to:
12. Jesus Christ gave the apostles _____ and _____ to heal the sick and cast out devils.
13. Every _____ has a scriptural right to lay hands on the sick and cast out devils.
14. Who laid his hands upon Paul that he might be healed and receive the Holy Ghost?
15. Our faith is to be in _____, not in men and methods.
16. Jesus (tick one) did not always _____ always _____ lay/laid His hands upon people when He healed them.
17. Nevertheless, the normal practice of the church was:
18. Laying on of hands _____ for people to receive the Holy Ghost.
19. The Holy Ghost first chooses people for a ministry, and then the church confirms this calling by _____.
20. What was of special interest to you in this lesson?

(NAME AND ADDRESS)

THE RESURRECTION OF THE DEAD

This subject was listed by the Apostle Paul as one of the six principles of the doctrine of Jesus Christ--a part of the very foundation of the church of Jesus Christ. Hebrews 6:2

A PART OF THE JEWISH FAITH

It is evident by many scriptures in the Old Testament that the Jews in Old Testament days had a strong belief in a future resurrection. (The Saducees of Jesus' day did NOT believe in the resurrection).

Paul tells of the faith of Abraham and his seed, and says of them:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Hebrews 11:13-16

Job endured trials such as few men could endure and keep their walk with God:

1. He lost his wealth. Job 1:13-17
2. He lost his health. Job 2:7, 8
3. He lost his children. Job 1:18
4. His wife told him to curse God and die. Job 2:9
5. His friends accused him wrongly. Job 2:11-13. (Much of the book of Job is long discourses by his friends, telling him that it was because of his sins that he had suffered so many bad things).

What kept Job faithful to His God? His main source of strength was no doubt his belief in a future resurrection:

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh I shall see God:

Whom I shall see for myself, and mine eyes shall behold, and not another..." Job 19:25-27

David fasted for seven days for his child to be spared from death. Yet the child died. Nevertheless, David looked forward to the day that he would be reunited with the infant:

"I shall go to him, but he shall not return to me." 2 Samuel 12:23

This was not just a confession that all men will die. David's faith went beyond that:

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalms 17:15

Other Old Testament Scriptures that speak of a future resurrection are:

Isaiah 26:19

Psalms 16:9, 10

Psalms 49:15

Daniel 12:2

JESUS TAUGHT A FUTURE RESURRECTION

The Saducees, a Jewish religious group who denied all things that were supernatural, came to Jesus with what they thought was proof that there could be no resurrection. Under the Jewish law, if a man dies, having left no seed (no children), the next brother can marry his wife and raise up seed unto his brother. (Deuteronomy 25:5) The Saducees came up with what they considered a hard problem for Jesus:

"...Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:

Likewise the second also, and the third, unto the seventh.

And last of all the woman died also.

Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Matthew 22:24-30

The Saducees had wrongly assumed that those who believed in a resurrection also believed that in the future life we would function as we do now--husband and wife, etc. Jesus rebuked them for their unbelief and lack of knowledge of the Scriptures. He then went on to teach them further:

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matthew 22:31, 32

Other scriptures where Jesus taught concerning the resurrection:

John 5:28, 29

Luke, Chapter 11

As we have seen in Hebrews 6:2, the resurrection of the dead was one of the principle doctrines of the early church. The hope that Paul had of a future resurrection was of great comfort to him:

"If in this life only we have hope in Christ, we are of all men most miserable." I Corinthians 15:19

Paul wrote the entire 15th Chapter of I Corinthians to prove that there was a future resurrection. In the first nine verses, he showed how certain was the resurrection of Jesus Christ. Then he went on from there to show that if Jesus Christ was raised from the dead, then we, too, shall some day rise from the dead.

Other writings of the Apostle Paul concerning the resurrection of the dead:

I Thessalonians 4:13-18

Philippians 3:21

John also wrote of the resurrection of the dead:

I John 3:2

Revelation 20:11-15

The child of God need not fear death. Like the Apostle Paul, we can say:

"For me to live is Christ, and to die is GAIN." Philippians 1:21

* * * * *

VOCABULARY:

resurrection	. . . . .	a rising from the dead, or coming back to life
deceased	. . . . .	died
issue	. . . . .	offspring

1. The Jews in Old Testament days had a strong belief in a future _____.
2. What kept Job faithful to God?
3. What statement did he make that shows he believed in a future resurrection
4. What did David say concerning the reuniting of himself with his child?
5. David also said, "I shall be satisfied _____."
6. Give four other scriptures from the Old Testament that speak of a future resurrection:
7. The _____ were a Jewish religious group who did not believe in the resurrection.
8. What is the law stated in Deuteronomy 25:5 (Use your Bible).
9. What question did the Saducees ask Jesus, in relation to this law?
10. Jesus answered, "Ye do err, not knowing: _____."
11. "In the resurrection they neither _____ nor are given in _____, but are as the _____."
12. Jesus also quoted an Old Testament scripture to prove the resurrection: "I _____ the God of Abraham..Isaac...Jacob"
13. God is not the God of the dead, but:
14. Give two other scriptures where Jesus taught concerning the resurrection.
15. The resurrection of the dead was one of the _____ doctrines of the early church.
16. Paul said, "If in this life only we have hope in Christ, _____"
17. Paul showed in I Corinthians, Chapter 15, how that if Christ was raised from the dead _____.
18. Give two other scriptures written by the Apostle Paul concerning the resurrection.
19. The child of God need not fear death. Like the Apostle Paul, he can say:
20. What was of special interest to you in this lesson?

(NAME AND ADDRESS)

ETERNAL JUDGMENT

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Hebrews 6:1, 2

As we can see, our subject matter for this final lesson in Bible Doctrine, is one of the principle doctrines of Jesus Christ--eternal judgment. The word "judgment" as found in this scripture, and most other New Testament scriptures, is translated from the Greek word "krisis," and its literal meaning is "a decision, for or against." The above scripture does not necessarily refer to a future time of judgment for nations, believers, and sinners. In fact, this writer believes that Paul is referring to an immediate judgment that takes place upon the death of the individual.

"And as it is appointed unto men once to die, but after this the judgment..." Hebrews 9:27

The Greek word "meta" which was translated "after" in the above verse is normally used to denote "a short time" or even "accompanying." This adds strength to the writer's belief that Paul is not referring to a future "white throne judgment."

DEATH COMES TO ALL

Each of us have an appointment with death. Man's days on earth are short:

"...For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James 4:14

Unless the second coming of Jesus Christ interrupts (when all of the living saints will be caught up to be with the Lord, as well as the dead in Christ), we must all keep the appointed hour of death. But after that, what?

1. The body returns to the ground:

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3:19, 20

Solomon is speaking strictly of the body in these two verses. All share the common grave of the earth. Next he speaks of the spirit:

"Who knoweth the spirit of man THAT GOETH UPWARD, and the spirit of the beast THAT GOETH DOWNWARD to the earth?" Verse 21

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecclesiastes 12:7

According to the last verse of scripture, the earth reclaims the body, and God reclaims the spirit. For what reason does the spirit return to God? For judgment and disposition. There is an immediate judgment, because God must decide where to send the soul-spirit. (In all reality, this was really decided by the individual by the way he or she lived their life on earth).

THE REALITY OF HELL

The word "hell" comes to us from several different Hebrew and Greek words. In the Old Testament, there was no difference made between the place of torment and the place of rest. "Sheol," which was translated "hell" was the world of the dead, including its accessories and inmates. Only by the scripture content, can the reader know which is meant. For example:

1. David said, "...if I make my bed in hell, behold, thou art there." Psalms 138:8 He was not referring to a place of torment. He was referring to the heart of the earth.

2. David said, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalm 16:10 This was a prophecy of Jesus Christ. Once gain, the place of departed spirits is the subject matter, and not a place of torment.

3. Isaiah asks the searching question, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Surely here he was referring to the place of torment. Isaiah 33:14

4. Although the term "hell" can be either the grave or the place of torment, it seems that the term "lowest hell" was used at times when referring to the latter.

"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Deuteronomy 32:22

"For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell." Psalm 86:13

5. Other scriptures where "hell" (sheol) evidently refers to the place of torment are: Isaiah 5:14 Isaiah 14:15 Psalm 9:17

In the New Testament, there are two Greek words that were translated "hell." "Hades" is similar to "Sheol" in that it is a general term used for both the grave, and the place of torment. "Gehenna" was a term that Jesus used eleven times when speaking about the place of eternal torment. There was a valley to the west and southwest of Jerusalem that was used for a place of dumping and burning refuse that had this name. Below are a few of these scriptures:

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Where their worm (soul) dieth not, and the fire is not quenched.

"And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched."

And if thine eye offend thee, pluck it out: for it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Where their worm dieth not, and the fire is not quenched."
Mark 9:43-48

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

And these shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25:41, 46

What do we learn about hell, the place of torment, from the preceding verses?

1. The soul shall never die.
2. The fire shall never be quenched.
3. It is better to give up things that are dear to us (that hinder our walk with God) than to allow these things to send us to hell.
4. Hell is a place of "everlasting punishment."

THE RICH MAN AND LAZARUS

Let the student read from his Bible Luke 16:19-26 and take note of the following:

1. This is not a parable. Jesus never used names when he told a parable. He said, "There WAS a certain rich man..." Verse 19
2. The beggar died, and seemingly had no proper burial. His soul was carried to the place of rest. The Jews called this place "Abraham's bosom." Jesus called it "paradise." Luke 23:43
3. The rich man died and had a proper burial. Verse 22
4. In hell, he lift up his eyes, being in TORMENTS. A part of that torment would be to see Lazarus in a place of rest. Verse 23
5. He cried out for mercy, that Lazarus would come and dip the tip of his finger in water, and put it on his tongue, "...for I am tormented in this flame." Verse 24
6. The rich man had a memory, and Abraham reminded him that he had been given proper opportunities. Verse 25
7. Abraham told him that there was "...a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Verse 26

THE FUTURE FOR THE TRUE BELIEVER

"...Let me die the death of the righteous, and let my last end be like his!" Numbers 23:10

"Mark the perfect man, and behold the upright: for the end of that man is peace." Psalms 37:37

Jesus told the thief on the cross, "...To-day shalt thou be with me in paradise." When a person dies "in Christ," his body goes to the grave, but his spirit-soul is dispatched to a place of rest to await the great day of resurrection. As we have seen, the Jews have pictured this as being in the bosom of Abraham, their spiritual father. Paul, on the other hand, refers to those "...which sleep in Jesus..."

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which SLEEP IN JESUS will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are live and remain shall be caught up together with them in the clouds, to meet the Lord in the air: AND SO SHALL WE EVER BE WITH THE LORD.

Wherefore comfort one another with these words."

I Thessalonians 4:13-18

The rich man died and went immediately to hell--to the place of torment. The thief that had been forgiven died and went immediately to paradise, the place of rest. Therefore, there is an immediate judgment that takes place upon a person's death. (Remember that the meaning of the original Greek word "krisis" is: a decision, for or against).

If Daniel 7:9, 10, 2 Corinthians 5:10, and Revelations 20:11-15 are relating to us a future judgment (or as many believe, two future judgments), this does not take away from the fact that if a man dies saved, he IS saved. If he dies lost, he IS lost. He will not be taken out of a place of rest, placed before a throne of judgment, and then thrown into hell! Neither will he be taken out of hell, placed before a throne of judgment, and admitted to heaven.

Both John and Daniel had visions of a throne of judgment AND books that were opened, out of which the dead were judged. These books are the sixty-six books of the Bible. Now is the time we must LIVE BY THE WORD--so that we can DIE BY THE WORD. If our heart is right with God, we having nothing to fear. As death approached the Apostle Paul, he wrote to Timothy, his son in the gospel:

"...I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Timothy 4:6-8

Jesus Christ promised his disciples:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3

We may have many trials and afflictions down here, but we have the understanding that "...our light affliction, which is but for a moment, worketh for us a far more exceeding and ETERNAL weight of glory;"
2 Corinthians 4:17

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, ETERNAL in the heavens.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight:)

We are confident, I say, and willing rather to be absent from the body, and be present with the Lord."

2 Corinthians 5:1, 6-8

The hope of the Christian is the second coming of Jesus Christ, when we shall be in his presence in our glorified body. And so shall we EVER be with the Lord. I John 3:2, Philippians 3:20, 21

ETERNAL JUDGMENT means to those who have prepared themselves ETERNAL BLISS, ETERNAL LIFE, AND ETERNALLY IN THE PRESENCE OF JESUS CHRIST.

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VOCABULARY:

vapour	visible particles of moisture, floating in the air
preeminence	to be outstanding in worth or rank
disposition	. . . . .	giving away, sending forth, or disposing of something
accessories	. . . . .	that which is added to something; the accessories of hell, for example, would be the fire
inmates	. . . . .	those who are imprisoned in a place

1. Our subject matter for this lesson is one of the _____.
2. It is appointed unto men once to _____, and after this _____.
3. Paul is not necessarily referring to a white throne judgment, but an _____ judgment.
4. Our life is compared to:
5. How do our bodies share the same experience as the beasts?
6. The earth reclaims the _____; God reclaims the _____.
7. The term _____ seems to refer to the place of torment. (Old Testament)
8. What searching question did Isaiah ask?

- 9-12. Name the four things we learn about hell from the words of Jesus.

13. Name two additional things about hell that you learned from Jesus story of Lazarus and the rich man.
14. Let me die _____ and let my last end be like his!
15. When a person dies in Christ:
16. Was Paul afraid of death? Explain.

17. Has Jesus promised a home for us?
18. Our light afflictions are but for a _____, and work for us a far more _____.
19. Eternal judgment means to those who have prepared themselves:
20. What was of special interest to you in this lesson?

(NAME AND ADDRESS)