



傳福音手冊

你們豈不說『到收割的時候還有四個月』嗎？我告訴你們，舉目向田觀看，莊稼已經熟了，可以收割了。

收割的人得工價，積蓄五穀到永生，

叫撒種的和收割的一同快樂。

約4:35-36

Written & Compiled by John T. Tolbert

約翰·托爾伯特編纂

Practical Evangelism

傳福音實踐手冊

**A Handbook of Helpful Verses, Illustrations, Hints, and
Suggestions for the workers of Christ, to enable them to
effectively witness for Christ and answer the most frequent
questions of unbelievers.**

這個手冊包含有益的經文、解釋、提示和給基督同工的建議，可以幫助他們更有效的為主做見證，更自如的回答非信徒最常見的問題。

**“...always being be prepared to make a defense to anyone
who asks you for a reason for the hope that us in you...with
gentleness and respect.”**

(1 Pet 3:15).

「...有人問你們心中盼望的緣由，就要常作準備，以溫柔、敬畏的心回答各人。」（彼前3:15）

“Go therefore and make disciples of *all* the nations...”

(Matt 28:19)

「所以，你們要去，使萬民作我的門徒...」（太28:19）

**“Go into all the world and preach the gospel to *all*
creation...”**

(Mark 16:15)

「你們往普天下去，傳福音給萬民聽...」（可16:15）

“...and you shall be witnesses to Me...*to the end of the earth*”

(Acts 1:8)

「...直到地極，作我的見證。」（徒1:8）

**“Him we preach, warning *every* man and teaching *every* man
in all wisdom, that we may present *every* man perfect in
Christ Jesus”**

(Col 1:28)

「我們傳揚他，是用諸般的智慧，勸戒各人，教導各人，
要把各人在基督裡完完全全地引到 神面前。」

（西1:28）

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Acknowledgements

聲明

The English Standard Version of the Bible (ESV) is used throughout this text except where it may be noted otherwise. All of the questions contained in this book are questions which I have actually been asked while sharing the message of the Bible in over seven countries. The answers are mine, and I believe them to be Biblically true.

除了特別聲明，本書所使用的經文是新標點和合本（原文為英文標準本 ESV）。本書所提到的問題都是我在七個以上的國家分享福音時經常被問到的問題。這裡的答案是我自己思索出來的，我相信它們是合乎聖經原則的。

I wish to thank my wife Beverly who in 2005, back in Viet Nam, urged me to “put on paper” how I trained those who came to Christ through my ministry. As was my experience in the US, I found many Vietnamese Christians to be afraid of “witnessing” because they did not know how to answer the questions they knew they would be asked. The Vietnamese version of this book has been used in Vietnam since around 2007 and a Burmese version in Myanmar since 2011. As of this writing, a Spanish version is almost done.

我要感謝我的妻子貝利（Beverly），她在2005年回到了越南，鼓勵我「寫下」如何在事工當中訓練基督徒的方式。正如我在美國的經歷一樣，我發現很多越南的基督徒也很害怕做見證，因為他們不知道如何回答那些不信主之人的問題。本書越南語版在2007年翻譯完成，緬甸語版本在2011年翻譯完成。在我寫此份聲明的同時，西班牙語版本也近乎完成了。

I would also like to thank Beverly, (and other brothers and sisters in the ABWE family) for proofreading the text. Any remaining errors, mistakes, or blunders are solely my responsibility.

我還要感謝貝利，還有在 ABWE（萬國宣道浸信差會，The Association of Baptists for World Evangelism）大家庭的弟兄姊妹校對本書。本書任何的錯誤、問題或失誤都完全由我負責。

Both Beverly and I wish to acknowledge and thank Ron Berrus, Lead Pastor of Bible Baptist Church, Shiremanstown, Pennsylvania for the idea of the cover of this Handbook, and for his inspiration and influence on our lives when our paths crossed at ABWE years ago. We once heard Ron say “The greatest tool you have for evangelism, outside of the Bible, is your kitchen table”. The idea stuck. Thanks Ron!

貝利和我都很感謝羅恩（Ron Berrus），他是美國賓州希爾曼斯敦（Shiremanstown,

Pennsylvania) 聖經浸信會的主任牧師，感謝羅恩設計了本書的封面，他也鼓勵和影響了我們在 ABWE 的生活。有一次我聽羅恩說：「聖經之外，你所擁有最好傳福音的工具就是你的餐桌了。」這個想法真的很棒。感謝羅恩！

約翰·托爾伯特 (John T. Tolbert)

Author's Note: Questions and Answers, and all Bible studies like “What about those who have never heard?” and “The Greatest Work in the World” are mine. All anecdotes, stories and illustrations from others are given full attribution.

作者註記：問題及答案和書中的聖經研究都是我自己做的，例如「那些沒有聽到福音的人怎麼辦？」及「世界上最偉大的工作」。所有從其他人而來的軼事、故事、解釋我都會標註。

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Preface and Testimony

前言和見證

On a human level, one way to explain why this small manual has been written is to explain how God saved me.

從人的角度來講，這本小冊子的寫作緣由也說明了 神是如何拯救我的。

My mother was Irish Catholic and my father was a World War II veteran and an atheist. When I was around five years old, I was outside our house in Newport, Delaware when suddenly I noticed the glory of the stars, and realized there must be a God.

我的母親是一個愛爾蘭天主教徒，我的父親是一個二戰退伍軍人和無神論者。當我差不多5歲的時候，在德拉瓦州紐波特的家門外，我突然發現了星星的榮耀，那時我意識到肯定有 神的存在。

But when I asked my dad if there was a God, he said “I don’t know”, obviously not wanting to destroy my new faith in God. I was about to start eight years of Catholic school, and in those eight years we never opened a Bible in school, I never owned one, and I never saw my mother open one. Consequently, I grew up not knowing God, and not knowing what the Scriptures said.

但是，當我問父親是否有 神的時候，他說「不知道」，很顯然他不想摧毀我對神的初信仰。然後我就開始了在天主教學校長達8年的學習，在這8年裡，我們從來沒有在學校裡打開聖經，我未曾擁有一本聖經，我也從來沒有見我母親打開聖經。因此，我成長過程中不認識 神，也不知道聖經說了些什麼。

When I was seventeen years old, I graduated from high school and joined the army in the middle of the Vietnam War (August 31, 1967). In basic training, some guys who had been drafted out of college took pity on me after learning that I still believed in God and gave me a book by Mark Twain called “Letters to the Earth”. Even though I had never opened a Bible, Twain’s book persuaded me that there was no God, and the Bible was nonsense. 當我17歲時，高中畢業並入伍參加了越南戰爭（1967年8月31）。在新兵的軍事訓練中，有些從大學來的士兵知道我信 神的時候，都開始可憐我，他們給了我一本馬克·吐溫（Mark Twain）的書《寫給地球的信》。儘管我從來沒有打開過聖經，但吐溫的書說服了我——沒有 神，聖經也是沒有意義。

After studying the Vietnamese language for one year in Ft. Bliss, Texas, I was shipped off to Vietnam. During my tour we endured many rocket attacks in which I found myself running for the nearest bunker thinking (if not saying) “God save me”. I realized I was a

hypocrite, and then and there, made the decision that “Yes, there is a God, but I sure don’t know what is happening down here”.

在德州的布立斯堡（Ft. Bliss）學習一年越南語之後，我被遠派越南。那段兵旅期間，我們遭受了很多火箭彈的攻擊，我很快地跑進最近的掩體，心裡想著（沒有說出來的話）「神啊，救救我！」我意識到自己是一個偽君子，當下在那裡我做了一個決定，「是的，有一位神，但是我不知道這裡發生了什麼事。」

I returned to the United States in 1970, enrolled in the University of Delaware and then went to law school. The ten years between my return from Vietnam and 1980 were one prolonged, agonizing search for meaning in life, through whatever the world had to offer. I passed the Bar Exam in 1978 and was admitted to practice law in the courts in Delaware and then Pennsylvania.

1970年我回到了美國，進入了德拉瓦大學學習法律。從越南回來到1980年的這十年中，我一直透過這世界所提供的事物上，掙扎地尋求人生的意義。1978年我通過了律師資格考試，開始在德拉瓦的法庭中工作，後來去了賓夕法尼亞工作。

While practicing law in Wilmington, Delaware our law firm was retained by the pastor of a church and I was assigned the case. This pastor always brought a Bible with him, and often prayed about decisions that had to be made - right in front of me, and out loud. I had never experienced such a strange thing.

當我在德拉瓦州的威靈頓市執業實習時，我們的律師事務所被一個教會的牧師雇用，而我被指派要去處理那個法律案件。這個牧師總是帶著一本聖經，常常為所要作的決定禱告，就在我面前，大聲的禱告。我從來沒有經歷過這麼奇怪的事情。

However, thinking I was so much smarter than he, after a few weeks, I challenged him. I picked up his Bible put it right up to his face, and said “How can you believe the Bible when it is wrong in the very first chapter?” He smiled, and responded, “What do you mean, Mr. Tolbert? Evolution?” I said “Yes. Six day creation, Noah’s Ark. Come on!” He smiled again, and asked me a question that changed my life. He said, “You’re a lawyer right? Do you always form conclusions before you’ve studied both sides of the evidence?”

然而，我認為我比他聰明的多，幾週之後，我就開始挑戰他。我拿起他的聖經放在他的眼前說：「你怎麼會相信聖經呢，從第一章聖經就是錯的？」他笑著回答：「你的意思是進化論是正確的？」我說：「是的，六天的創造、挪亞方舟，算了吧！」他又笑了，問了一個問題，改變了我的一生。他說：「你是一個律師對吧？你是否常常在沒有研究過證據的兩面之前就做出結論呢？」

I was stunned. “Are you saying there is actually *evidence* for creation and against

evolution?” “Yes”, he responded, “Do you have an open mind?” I said I did, and he promised to send some people from his church with some books for me to read, all written by PhD scientists. One of the people who brought down the books was a young woman who had been saved three years. After reading those books, I realized that the arguments for evolution were preposterously weak and lacking in evidential value. But most important, I was, for the first time, exposed to what the Bible says about the origin of the universe, man, and death, as well as God and Jesus Christ.

我愣住了：「你的意思是創造論是有證據的，進化論是無根據的？」「是的，」他說：「你是否有一個開放的心呢？」我說：「我有」，然後他說要他教會的人拿一些書給我讀，這些書都是一些具有博士學位的科學家所寫的。送書來的其中一個年輕女人，她信主三年了。在讀了這些書之後，我意識到為進化論辯論是前後矛盾、缺乏證據的。但更重要的是，我第一次讀到聖經對於宇宙的起源、人類、死亡、神和基督的論述。

For five months, I meticulously studied all of the possible objections (that I had discovered) concerning the Bible and what it said. I studied the issues surrounding the canon, the transmission of the gospels and letters, as well as what is the “best explanation” for the fact that our world is so overwhelmingly characterized by death, and yet the universe is so breathtakingly beautiful. For the first time in my life, my question as to how there could be a good God but such a terrible world was answered. Genesis 3 provided the first and only satisfying explanation I have ever heard.

在五個月的時間裡，我一絲不苟的研究了我所能發現一切對聖經和其內容的反對觀點，我研究了正典的問題、福音書和書信的傳播，這個世界為什麼壓倒性的被死亡所困這問題最好的答案，這個宇宙為什麼是如此的美麗。我生平第一次知道了，為何神是美好的，但世界卻是如此不堪這樣問題的答案。創世記第三章提供了第一個、也是唯一一個令我感到滿意的答案。

At the end of that 5 month “investigation”, I got down on my knees in my little two room apartment over someone’s garage and gave my life to Jesus Christ. Three years later I married the book delivery girl.

在5個月「調查」完之後，我跪在某人車庫上方的兩房公寓的自家地毯上，將我的生命獻給了耶穌基督。三年後，我和那個送書的年輕女人結婚了。

My journey from skeptic to believer is why I have written the “Evangelism Handbook”. Just as I had good sound questions that needed to be answered before I could follow Christ, so do millions of others. And if we don’t provide those answers, (from a human perspective), they just may not believe (1 Peter 3:15).

我從懷疑到相信的歷程是我寫「傳福音手冊」這本書的原因。正如我在信耶穌之前

我需要很多問題的答案一樣，有無數的人也和我一樣。如果我們不解答他們這些問題，從人的角度來看，他們就是不會相信（彼前3:15）。

I hope this book helps you or others you may give it to in your walk as a witness (Acts 1:8) and an ambassador for Christ (2 Corinthians 5:20).

我希望本書能夠幫助你和其他人，你可以送給他們，這樣你可以作為基督的使者（林後5:20），並為基督做見證（徒1:8）。

John T. Tolbert

January, 2014

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My Commitment as a Christian

作為基督徒，我的信仰宣言

I'm part of the fellowship of the unashamed. I have Holy Spirit power. The die has been cast. I have stepped over the line. The decision has been made. I'm a disciple of His. I won't look back, let up, slow down, back away, or be still.

我是主的跟隨者，我有聖靈的能力，我心意已決，已跨越那條線，做出決定。我是祂的門徒，不眷戀過去、不鬆懈、不怠墮、不回頭，或停滯不前。

My past is redeemed, my present makes sense, my future is secure. I'm finished and done with low living, sight walking, small planning, smooth knees, colorless dreams, tamed visions, mundane talking, cheap living, and dwarfed goals.

我的過去已被救贖，我的現在有了意義，我的將來是有保障的。我已經揚棄了罪惡、不道德的生活、眼見為憑的道路、無懇求 神應許的計畫、癱軟的雙膝、無信仰的夢想、不識 神大能的景象、無意義的談話、廉價的生活及追求淺薄的目標。

I no longer need pre-eminence, prosperity, position, promotions, plaudits, or popularity. I don't have to be right, first, tops, recognized, praised, regarded, or rewarded. I now live by faith, lean on His presence, walk by patience, lift by prayer, and labor by power.

我不再需要卓越地位、富裕、身分、升官、喝彩或者受歡迎。我並不需要成為別人眼中的是、得第一或爭首位、被讚揚、認同或被獎賞。現在，我活在信心當中、倚靠主的同在、耐心的行走、藉著禱告來提升並靠著 神的能力工作。

My face is set, my gait is fast, my goal is heaven, my road is narrow, my way rough, my companions few, my Guide reliable, my mission clear. I cannot be bought, compromised, detoured, lured away, turned back, deluded or delayed. I will not flinch in the face of sacrifice, hesitate in the presence of the adversary, negotiate at the table of the enemy, ponder at the pool of popularity, or meander in the maze of mediocrity.

我的方向堅定，我的步伐快捷，我的目標是天堂，我的路是窄的、難的，我的同伴是少的而我的指引是可靠的，我的使命是清楚的。我不被收買、妥協、繞道而行、被引誘、走回頭、被迷惑或拖延。我不會在該犧牲時退縮、在反對者面前遲疑、與敵人在桌前談判、在世俗人氣裡思考，或在平庸的世上迷宮裡蜿蜒。

I won't give up, shut up, or let up, until I have stayed up, stored up, prayed up, and preached up for the cause of Christ. I am a disciple of His. I must go till He comes, give till I drop, preach till all know, and work till He stops me. And when He comes for His

own, He will have no problems recognizing me-my banner will be clear.

我不會放棄、停止或鬆懈，為基督的緣故而站立、禱告、宣講。我是祂的門徒，堅持到底直到祂來，奉獻直到最後，傳講至萬人知，工作直到祂讓我停。當主來時，將毫無困難的認出我，我的旗幟是鮮明的。

--written by a young African pastor and tacked on the wall of his home.

一位年輕非洲牧師的寫作，貼在他家牆壁上的誓約

The Greatest Work in the World

Winning Souls for Christ

世界上最偉大的工作（為基督贏得靈魂）

Winning souls for Christ is the Greatest Work in the World because:

為基督贏得靈魂是世界上最偉大的工作，因為：

1. It offers the Greatest Opportunity. 這提供了最好的機會

It is open to everyone, no matter how sinful our past (Jn 4:15-18), and whether young or old, rich or poor, educated or not, they “all” (Acts 8:1) “went everywhere preaching the word” (Acts 8:4). The fruit of their evangelism started the church at Antioch (11:19) which was the church that commissioned Paul (13:1-3).

每個基督徒都有機會，不管我們的過去是多麼的罪惡（約4:15-18），不論年輕或衰老、貧窮或富足、受教育或文盲。門徒「都」（徒8:1）「往各處去傳道」（徒8:4）。他們傳福音的果子從安提阿教會開始（11:19），這個教會差派了保羅去傳福音（13:1-3）。

2. It demands the Greatest Responsibility. 這是最大的責任

Christians are meant to tell others (Matt 28:18-20; Mark 16:15; Col 1:28). We are “watchmen” who must blow the warning trumpet (Ezek 3:17-18; 33:6-8). Failure to do so makes us liable to having the unrepentant sinner’s “blood required at (our) hand” (3:18; 33:6, 8). Paul so understood this passage (Acts 18:6; 20:26).

基督徒要特意向別人傳福音（太28:18-20；可16:15；西1:28）。我們是「守望的人」，必須要吹響警戒的號角（結3:17-18；33:6-8）。如果沒有這樣做，我們就要為那些沒有悔改的罪人承擔「血罪」的責任（3:18；33:6，8）。保羅也是如此理解這段經文（徒18:6；20:26）。

3. It presents the Greatest Challenge. 這是最大的挑戰

Christ’s demand upon His followers is far beyond that of any secular enterprise (Lk 9:22). We must “decrease” (Jn 3:30). We must “die” (Jn 12:24) to bear much fruit (Jn 15:8).

基督對他的追隨者的要求遠遠的超過了任何世俗的企業（路9:22）。主必興旺，我

們必須「衰微」（約3:30）。我們必須如一粒麥子落在地裡「死了」（約12:24）才能多結果子（約15:8）。

4. It Encounters the Greatest Resistance. 這會遭遇最大的攔阻

The devil is not concerned about stopping dictators, billionaires, or musicians from achieving their goals. He is determined to resist Christians from reaching others (1 Thess 2:18; 3:5).

撒旦不攔阻我們是否成為獨裁者、億萬富翁、音樂家或別的梦想，但他堅決攔阻基督徒成為得人漁夫。（帖前2:18；3:5）

5. It results in the Greatest Satisfaction. 這導致最大的滿足

Facing death, Paul had no regrets of a wasted life. He was ready to meet his Lord (Phil 1:23; 2 Tim 4:6-8).

面對死亡，保羅沒有遺憾浪費生命。他已經準備好見主面（腓1:23；提後4:6-8）。

6. It receives the Greatest Support. 這會得到最大的支持。

Christ has promised to never abandon His servants (Matt 28:19; Heb 13:5-6), and He never has (2 Tim 4:17).

基督應許永不離棄祂的僕人（太28:19；希伯來書13:5-6），且祂從來沒有離棄我們（提後4:17）。

7. It receives the Greatest Reward. 這有最大的獎賞

Soul winners are “wise” (Prov 11:30) and will shine as the stars in heaven (Dan 12:3).

Unlike earth-only enterprises, our rewards cannot be lost (Matt 6:19-20), and our efforts for Christ will be properly rewarded (1 Cor 15:58). Even the “at home” supporters of soul-winners will share in their rewards (1 Sam 30:24).

贏得靈魂者，是有「智慧」的（箴言11:30），且智慧人必發光如天上的星（但12:3）。不同於地上的財寶，我們的獎勵不會失去（太6:19-20），我們為基督的努力將會得到應有的回報（林前15:58），即使是「在家」支持福音工作的也平分獎賞（撒下30:24）。

“No worldly pursuit compares to the joy of experiencing the change of one soul from death to life.”

Dillon Burroughs

「世上任何的追求沒有一個能與使一個靈魂從滅亡到得救的喜樂相媲美」—— Dillon Burroughs

The Joy and the Command to Win People to Christ

(Prov 11:30; Daniel 12:3).

贏得靈魂歸主的喜樂和命令

(箴11:30，但12:3)

The Joy of Witnessing 做見證的喜樂

Witnessing for Christ is a joy (Phil 4:1; 1 Thess 2:19, 20; 3 John 4), and the opportunity to do so is a great privilege to *share in the joy of heaven* when a sinner repents (Lk 15:7, 10).

為主做見證是很喜樂的事（腓4:1；帖前2:19，20；約三4），當罪人悔改時，能有機會與其分享天國的喜樂是很大的特權。（路15:7，10）。

The Command to Witness 做見證的命令

All Christians are commanded to share the gospel with others (Matt 28:19-20; Acts 1:8), and the New Testament records that all did (Acts 8:1-4) resulting in the first church to officially send out missionaries (Acts 11:19-21; 13:1-4).

神命令所有的基督徒都要和別人分享福音（太28:19-20；徒1:8），新約記載了基督徒（徒8:1-4）都去傳福音，這帶來的結果是，初代教會正式差派了許多宣教士（徒11:19-21；13:1-4）。

The Necessity of Witnessing 做見證的必要性

Paul declared that people *cannot* be saved unless they hear the gospel (Rom 10:13-15), and Jesus said that no one has a relationship with Him unless they “hear the word and do it” (Lk 8:21). Without the Spirit of Christ indwelling them, no one can be saved (Rom 8:9), and the Spirit can only indwell after one hears the gospel and believes (Gal 3:2). Biblical faith that “saves” can ONLY come from hearing the Word of God and believing (Rom 10:17).

保羅宣告人們若不聽福音，就不會得救（羅10:13-15），耶穌說沒有人能和神建立關係，除非人們「聽了神的話又遵行」（路8:21）。如果聖靈不住在我們裡面，沒有人會得救（羅8:9），只有當人聽了福音並相信之後，聖靈才會住在我們裡面（加3:2）。合乎聖經的信心能拯救人，但是這種信心只能透過聆聽福音並且

相信才能得到（羅10:17）。

The Necessity of Using the Bible When Witnessing 做見證時，使用聖經的必要性

Although some of us may know a lot about the Bible, *our* words are *not* powerful, and cannot convert anyone (1 Cor 2:4-5). Only the Bible is “spirit” and “life” (John 6:63) and sharper than any sword ever devised by man (Heb 4:12). Only the Word is “like a hammer that breaks the rock in pieces” (Jer 23:29). *Only the word of God* can convert a soul (Psalm 19:7). So we must be willing *to open a Bible* and share just as Jesus did (Lk 4:17-21; 24:24, 31, 45). Jesus continually emphasized the Scriptures (Matt 12:3,5; 19:4; 21:42; 22:29,31; 26:54,56; Luke 24:27 etc.).

儘管我們有些人知道很多聖經真理，但是我們自己的話是沒有能力的，不能使人悔改歸向 神（林前2:4-5）。只有聖經是「靈」，是「生命」（約6:63），神的話比任何的劍都快（來4:12）。只有神的話像能打碎磐石的大錘（耶23:29）。只有神的話能使人心甦醒轉向 神（詩19:7）。所以，我們必須打開聖經來分享，正如耶穌所作的一樣（路4:17-21；24:24，31，45）。耶穌常常引用聖經的經文（太12:3，5；19:4；21:42；22:29，31；26:54，56；路24:27等）。

Some Theological Elements of Evangelism

關於傳福音的一些 神學元素

1. The Election (“Choice”) of the Believer by God (Eph 1:4; Acts 13:48).

上帝預定信徒被「揀選」。(弗1:4；徒13:48)

- “Just as He *chose* us in Him before the foundation of the world, that we should be holy and without blame before Him in love” (Eph 1:4). But see John 3:16; 1 Timothy 2:4,6; 2 Peter 3:9; 1 John 2:2.
「就如 神從創立世界以前，他在基督裡揀選了我們，使我們因著愛，在他面前成為聖潔，沒有瑕疵。」(弗1:4) 參考約3:16；提前2:4，6；彼後3:9；約一2:2。
- *eklegomai*— occurs 22 times in the New Testament and means “to pick out, choose out, to select for oneself” (Mark 13:20; Luke 6:15; John 13:18; 15:16, 18; James 2:5).
希臘文「*eklegomai* (揀選)」：在新約出現過22次，意思是「選召出來、為自己挑選或揀選」，(可13:20；路6:15；約13:18；15:16；雅2:5)。
- “as many as had been *appointed to eternal life* believed” (Acts 13:48). From Greek word “*tasso*” meaning to “appoint, designate, ordain, or determine”. Occurs 8 times (cf. Matt 28:16; Acts 15:2; 22:10; Acts 28:23; Rom 13:1; 1 Cor 16:15).
「凡預定得永生的人都信了」(徒13:48)。希臘文「*tasso*」意思是「指定、選定、預定或者確定」。在聖經中出現過8次(太28:16；徒15:2；徒28:23；羅13:1；林前16:15)。

2. The “Drawing” by God (John 6:44; 12:32)

上帝自己的「吸引」(約6:44；12:32)

- from Greek *helkuo* meaning “to draw toward, to drag toward, to haul toward”.
Helkuo occurs a total of 6 times in NT (cf. John 18:10; 21:6, 11; Acts 16:19; 21:30; James 2:6). But “belief” is also required (John 6:47).
希臘文「*helkuo*」意思是「牽引到前面、抓到前面、拉到前面」。**Helkuo** 在新約聖經當中出現過6次(參考約18:10；21:6，11；徒16:19；21:30；雅2:6)。但是還是需要「相信」(約6:47)。

3. The Convicting Ministry of the Holy Spirit (John 16:7-8; Luke 3:10; cf. Zech 12:10; Acts 2:37; 7:54)

聖靈的定罪事工（約16:7-8；路3:10；參考亞12:10；徒2:37；7:54）

- “And when He (the Holy Spirit) has come, He will **convict** the world of sin, and of righteousness, and of judgment” (John 16:8; cf. James 2:9; Jude 15).
「他（聖靈）既來了，就要叫世人為罪、為義、為審判，自己責備自己。」
（約16:8；參考雅2:9；猶15）
- From Greek word “**elencho**” meaning to “reprove, rebuke (1 Tim 5:20), convict (James 2:9; Jude 15), tell one’s fault, or expose (John 3:20) or bring something to light” (cf. John 3:20)
希臘文「elencho」意思是「責備、訓斥（提前5:20）、定罪（雅2:9；猶15）、告訴或揭露人的錯、或者把人帶到光明中。」（參考約3:20）

4. The preaching (warning) to the lost by the believer (Ezek 3:17-21; 33:6-9; Acts 18:6; 20:26; Rom 10:14-15; Col 1:28)

信徒要向失喪者傳道（警告）（結3:17-21；33:6-9；徒18:6；20:26；羅10:14-15；西1:28）

- “give them *warning* from Me” (Ezek 3:17)
「替我警戒他們」（結3:17）
- “...and how *shall they hear* without a preacher” (Rom 10:14)
「...沒有人傳道怎麼能聽到呢」（羅10:14）

5. The responsibility/choice of every man or woman to “hear” (obey) what Christ says (Matt 23:37; Lk 9:35; John 6:47; Deut 18:15, 18-19; Acts 3:22-23).

每個人都有責任「聽從」（遵守）基督的話。（太23:37；路9:35；約6:47；申18:15，18-19；徒3:22-23）

- “This is my beloved Son. **Hear Him!**” (Lk 9:35)
「這是我的兒子，我所揀選的，你們要聽他。」（路9:35）
- “And it shall be that every soul **who will not hear** that Prophet shall be utterly destroyed from among the people” (Acts 3:23)
「凡不聽從那先知的，必要從民中全然滅絕。」（徒3:23）

Ten Reasons to Evangelize

傳福音的10個理由

1. Because of the command of Christ (Matt 28:19–20; Mark 16:15; Jn 20:21; Acts 1:8).

因為這是基督的命令。（太28:19-20；可16:15；約20:21；徒1:8）

2. Because of the example of Paul (Col 1:28; cf. Rom 15:19-20).

因為保羅的榜樣（西1:28；參考羅15:19-20）

3. Because of the example of the first church (Acts 8:1-4). Everyone witnessed.

因為初代教會的榜樣（徒8:1-4），每個人都見證。

4. Because of the condition of all men (Matt 9:36–38; Rom 3:23; 6:23; Rev 20:15).

因為人類掉入墮落的狀態，所有人都需要福音。（太9:36-38；羅3:23；啟20:15）

5. Because only the gospel of Jesus Christ saves (Rom 1:16; Acts 4:12; 26:18).

因為只有靠著基督才能得救。（羅1:16；徒4:12；26:18）

6. Because Jesus died for *all* men (John 3:16; 1 Tim 2:4,6; 2 Pet 3:9; 1 John 2:2; 2 Cor 5:14).

因為基督為所有人死了。（約3:16；提前2:4，6；彼後3:9；約一2:2；林後5:14）

7. Because if they don't hear the Word, they cannot be saved (Rom 10:13-15), or “born again” (Jn3:16; 1 Peter 1:23), or have a relationship with Jesus (Matt 7:23; Lk8:21), or have the Holy Spirit dwell in them (Rom 8:9; Gal 3:2), or have Biblical “faith” (Heb 11:6; Rom 10:14).

因為他們沒有聽到話語，不能得救（羅10:13-15）、或「不能重生」（約3:16；彼前1:23）、或不能和基督建立關係（太7:23；路8:21）、或不能有聖靈住在他們裡面（羅8:9；加3:2）、或不能有合乎聖經的信。（來11:6；羅10:14）

8. Because of the reward (Prov 11:30; Dan 12:3; 1 Cor 3:13-15; 15:58; 2 Tim 4:8).

因為得蒙獎賞。（箴11:30；但12:3；林前3:13-15；15:58；提後4:8）

9. Because even righteous people (by human standards) like Cornelius (Acts 10:2, 11:13-14) can only be saved by hearing the Word

因為即使是義人（按人的標準），像哥尼流，也惟有聽道才能得救。（徒10:44；11:13-14）

Note : In Acts 10:44, Peter spoke “words”. What “words”? The “words” of the gospel (Acts 10:37-42). Notice the Holy Spirit fell on all those who “heard the word” (Acts 10:44). The angel who appeared to Cornelius (Acts 10:3-6) and Peter (Acts 10:22) told them that Peter would tell Cornelius “words” by which you and all your household *will* be saved” (Acts 11:14).

Note : the word “will”; Cornelius *was not saved*, (despite his human goodness, prayers, and desire to know God), *until he heard the word and believed*.

註：在使徒行傳10:44節，彼得講的「道」，什麼道？福音的道（徒10:37-42）。注意聖靈降臨到所有聽道的人身上（徒10:44）。天使向哥尼流顯現（徒10:3-6），告訴他，彼得（徒10:22）將要告訴他，能夠救他全家的道（徒11:14）。

註：「將要」，哥尼流那時候沒有得救，（儘管他人很善良，常常禱告，渴望認識神），直到他聽了道並相信之後才能得救。

10. Because we will be held accountable by God, if we don't (Ezek3:18; 33:6-10; Acts 18:6; 20:26-27; Rom 14:10-12; 2 Cor5:10).

因為如果我們不傳福音，上帝會追究責任。（結3:18；33:6-10；徒18:6；20:26-27；羅14:10-12；林後5:10）

Helpful Suggestions for Witnessing

關於做見證一些有益的建議

Relationship FIRST! Developing at least a minimal “relationship” with the person is crucial. It gives you the “right” to ask them spiritual questions. Be wise, and show a gracious concern for them (Col 4:5-6). Find out what his/her life has been like before you tell them what it should be like (Prov 18:13). Note: obviously there are exceptions to “relationship first”, such as people on their deathbed, or people who you will never see again and this is your only opportunity to speak of Christ.

首先建立關係！和人建立關係是很重要的，這樣你才有資格問他們屬靈的問題。有智慧的表現對他們的關心（西4:5-6），先找出他們生命如何生活，再告訴他們應該如何（箴18:13）。註：顯然也有例外時，如果人臨終前，或者你只有一次機會，以後再不能見面，就要趁機傳揚福音。

Start at the beginning (“Moses” - Genesis), like Jesus did (Luke 24:27). Don’t assume they know the “Biblical” truth about Creation and the Fall; very few do.

從創造開始（「摩西」－創世記），像耶穌做的。（路24:27）不要以為他們知道關於創造和墮落的聖經真理，很少有人知道。

Always pray before any opportunity for witnessing. Ask God to “open their hearts” (Acts 16:14). *Only* God can draw someone to Christ (John 6:44). Remember that we are “ambassadors” for Christ (2 Cor 5:20).

在開始作見證前都要先禱告，求主「開導他們的心」（徒16:14），只有上帝能把人帶到基督裡（約6:44）。記住我們是基督的「大使」（林後5:20）。

“If you alter or obscure the Biblical portrait of God in order to attract converts, you don't get converts to God, you get converts to an illusion. This is not evangelism, but deception.” — John Piper

「為吸引人歸信，就改變聖經所描述 神的道，或使那教導變得模糊，結果不是為神贏得靈魂，反而是使人相信一個幻象。這不是傳福音，而是欺騙。」

—約翰·派博 (John Piper)

- Remember to always show “grace” when witnessing; do *not* be critical or judgmental (Eph 4:29; Col 4:6)!

記住作見證時展示上帝的「恩典」，不要批判（弗4:29；西4:6）。

- Remember your words can be a “tree of life” or death (Prov15:4). Endeavor to make all that you say give knowledge to the other person (Prov 15:7).
記住你的話可以成為「生命樹」或使人死亡（箴15:4）；智慧人的嘴傳揚知識（箴15:7）。
- Remember to “nurture” with love like Jesus and Paul did (Matt 12:20; 1 Thess 2:7).
記住要用愛「培育」，像基督和保羅一樣（太12:20；帖前2:7）。
- Be ready to sacrifice your time, and money (1 Thess 2:8).
準備好犧牲你的時間和金錢。（帖前2:8）
- Be sure to “listen” to what they have to say (James 1:19). Let them talk all they want, as long as it is answering your questions. Let them explain how they feel and what they think, and why. They may tell you very important things about themselves; and they will like *you* for listening.
一定要「聽」他們說了什麼（雅1:19）。讓他們說他們想說的，盡量讓他們回答你的問題，讓他們分享他們的感受、想法和原因。他們會告訴你關於他們自己一些很重要的事情；他們會喜歡你的聆聽。
- Be careful not to talk “too much”, restraint in speaking is good; it shows wisdom (Prov 10:19; 13:3; 17:27). Be sure to *let them finish speaking*; let them answer your question completely before speaking. Do *not* interrupt them (Prov 18:13).
小心不要「說得太多」，禁止嘴脣是有智慧的（箴10:19；13:3；17:27）。讓他們說完想說的，在你說之前讓他們完全回答你的問題。不要打斷他們（箴18:13）。
- Be prepared to witness to everyone (Col 1:28), but be wise, not all will listen (Matt 7:6).
準備好對每個人作見證（西1:28），但是要有智慧，不是所有人都願意聽（太7:6）。
- Be humble and God will help you (Prov29:23; 1 Pet 5:6). Rely only on the Word of God, the Cross of Jesus, and the Holy Spirit (1 Cor 2:1-5). Remember the Word of God will convict (Acts 2:37) and give life (John 6:63) to all who want to know God (Prov 2:3-5; Jer29:13; Matt 7:7-8).
要謙卑，上帝會幫助你（箴29:23；彼前5:6）。單單依靠上帝的話、耶穌的十字架和聖靈的大能（林前2:1-5）。記住 神的話會讓人知罪（徒2:37），會給那些追求認識 神的人新生命（約6:63，箴2:3-5；耶29:13；太7:7-8）。

Following Paul's Method of Evangelism

跟隨保羅傳福音的方式

When the time comes, always *open your Bible*, and ask the unbeliever (*who can read*) to read the relevant passage out loud. This is the only way you can be *sure* that they read it. Remember, the devil wants to prevent them from “understanding” (Ps 119:30), so he can steal the Word from their hearts (Matt 太13:19).

在時機成熟時，打開你的聖經，若他們會閱讀，就讓非信徒出聲讀，求他們出聲讀是你確定他們讀過的唯一方法。記住，撒旦不想讓他們明白（詩篇119:30），會從他們心裡偷走 神的話（太13:19）。

When we open the Bible, we do what Paul did (Acts 17:3). The same word translated “explaining” in Acts 17:3 is the Greek word *dianogo* which means to “open”, and is so translated in Acts 16:14 and Lk 24:32. We cannot “explain” the message of Christ, if we don’t open the Scriptures. The word translated “proving”, “alleging” or “demonstrating” (Acts 17:3), is the Greek word “*paratithemi*” which means to “set before, aside, or near”. It is the same word translated “*set (a meal, or food) before them*” in Acts 16:34. When Paul opened the Scriptures, he was setting a spiritual meal before his audience. That was his “custom” or “manner” (Acts 17:2). It should be ours too.

當我們打開聖經，我們在做保羅所做的（徒17:3）。在徒17:3翻譯為「講解」的這個詞的希臘文是 *dianogo*，意思是「打開」，在徒16:14和路24:32就是這樣翻譯的。如果我們不打開聖經的話，我們就不能「解釋」基督的訊息。翻譯為「陳明、陳述、展示」（徒17:3）的那個希臘文是「*paratithemi*」，意思是「放在前面、旁邊、附近」。這個詞和徒16:34的「將飯放在他們前面」那個詞是一樣的。當保羅打開聖經，他就是將一頓屬靈的食物擺在他的聽眾面前。這是他的「習慣」和「方式」（徒17:2），也應該成為我們的習慣和方式。

Frequently Check for “Understanding” 經常檢查「明白否」

(The mark of the evangelist) 傳福音的記號

In the only undisputed words of Philip recorded in the Scriptures also the only person the NT calls an “evangelist” (Acts 21:8), the first thing he says when he meets the Ethiopian eunuch is: “Do you understand what you are reading” (Acts 8:30)?

聖經中有個人稱為傳福音的腓力（徒21:8），他所說的話記載在聖經當中，當他遇見那個衣索比亞的太監時所說的第一句話就是：「你明白你所讀的嗎？」（徒8:30）

It is a good idea to often ask the person to whom you are witnessing if there are “any questions”. Understanding is crucial, as without it, the demons can literally “snatch away what (*the word*) was sown in the heart” (Matt 13:19). Some people may be embarrassed, or too timid to ask questions, and our job is to help them be fortified against the Enemy whom they may not yet even believe exists.

向你所傳福音的觀眾詢問，他們是否有什麼問題是一個很好的方式。理解是非常重要的，如果不理解，撒旦就可以將那人心裡的種子奪取（太13:19）。有些人可能會不好意思，或很膽怯不敢問問題，我們的工作就是幫助他們跨越撒旦的阻擋，雖然他們甚至還不相信撒旦的存在，可是要那樣幫助他們。

Be prepared to change, or adapt to any situation to win souls to Christ! (1 Cor 9:22)

為了贏得靈魂信基督，總要準備好按情況的需要改變我們的方法！（林前9:22）

Understanding the Natural State of Man

理解人的本性

The descendants of fallen Adam and Eve are “dead (spiritually) in trespasses and sins” (Eph 2:1), and are born “children of wrath” (Eph 2:3). In fact, the whole world “lies in wickedness” (1 John 5:19). Those who don’t know Christ are “blinded by the god of this world” (2 Cor 4:4) who is Satan (John 12:31; 14:30; Rev 12:9). Men are by nature “without hope, and without God” (Eph 2:12), and until they put their faith in Christ, everyone is “already condemned” (John 3:18). We are naturally “enemies” of God by birth (Rom 5:10; Col 1:21).

因亞當和夏娃的墮落，成為後裔的我們「死（靈性）在過犯罪惡之中」（弗2:1），人一出世已被罪性敗壞了，本為「可怒之子（children of wrath）」（弗2:3）。事實上，全世界都臥在那惡者手下（約一5:19），那些不認識基督的人，「被這世界的神弄瞎了心眼」（林後4:4），這世界的神就是撒旦（約12:31；14:30；啟12:9）。我們生來本質上就是與神為「敵」（羅5:10；西1:21），並且活在世上「沒有指望，因為沒有神」（弗2:12），每個人「罪已經定了」（約3:18），直到他們相信基督。

There are none who are good (Rom 3:12), because in our flesh dwells no good thing (Rom 7:18). Only the Holy Spirit’s restraint of evil (Gen 6:3; 2 Thess 2:7) in conjunction with the “sword” of human government keeps mankind from descending into a nightmare of horror, as it will someday when the Holy Spirit’s restraining influence is “taken out of the way” (2 Thess 2:7; cf. Rev 13:4,8).

沒有一個行善的（羅3:12），因在我裡頭，就是我肉體之中，沒有良善（羅7:18）。只有聖靈可以攔阻罪惡（創6:3；帖後2:7），聖靈也藉著人類政府的「劍」使人類不至於陷入恐怖的噩夢，但末日，聖靈的攔阻將會「除去」，任人拜那獸（帖後2:7；參考啟13:4，8）。

Before the Flood, God destroyed men because “every imagination of the thoughts of their hearts were evil continually” (Gen 6:5), and He restated that description after the Flood, as still true of mankind (Gen 8:21). Jeremiah tells us that the human heart is “deceitful above all things and desperately wicked, who can know it” (Jer 17:9). That means that the heart is *so wicked* that only God knows the depths of the potential of human wickedness. In brief, these facts explain why Jesus said to his very own disciples, that they were “*evil*” (Luke 11:13).

洪水之前，神毀滅人，因為「他們心中所思想的盡都是惡」（創6:5），洪水之

後，神重申，人從小時心裡懷著惡念（創8:21）。耶利米告訴我們：「人心比萬物都詭詐，壞到極處，誰能識透呢」（耶17:9）。人心是如此的邪惡，只有上帝知道人類內心的邪惡。簡言之，這些事實說明為什麼耶穌說他自己的門徒本質上是「不好的」（路11:13）。

Why Must the Lost hear the Word (John 6:63, 68) to be saved (Rom 10:13-14)?
為什麼失喪者必須聽道（約6:63，68）才能得救（羅10:13-14）？

1. To be “born again” (Jn 3:7) one *must* hear the Word (1 Pet 1:23).
要「重生」，人必須要聽道（約3:7，彼前1:23）。
2. To have a relationship with Jesus (Matt 7:23), one *must* hear the Word and “do” it (Luke 8:21).
要與耶穌建立關係（太7:23），人必須要聽道和「行」道（路8:21）。
3. To have Biblical “faith” in Jesus, one *must* “hear” the Word (Rom 1:16; 3:26; 10:17).
要對基督有合乎聖經的信心，人必須「聽」道（羅1:16；3:26；10:17）
4. To receive the Spirit (necessary to be called “His”, Rom 8:9), one *must* “hear” the Word and believe it (Gal 3:2; cf. 2 Thess 2:13).
要領受聖靈（羅8:9），人必須「聽」道，並相信祂（加3:2，參考帖後2:13）。
5. To be “cleansed” (John 15:3) and “sanctified” (John 17:17) one *must* hear the Word.
要被「洗淨」（約15:3）和「成聖」（約17:17），人必須要聽道。

Various Prayers for Souls

為靈魂禱告的方式

George Whitefield (1714-1770); the famous English evangelist, said, “O Lord, give me souls, or take my soul!”

喬治·懷特菲爾德（1714-1770年），英國著名佈道家說：「主啊，給我靈魂，或者取走我的靈魂！」

Henry Martyn (1781-1812); missionary to India and Persia, kneeling on India’s coral strands, cried out, “Here let me burn out for God.”

亨利·馬丁（1781-1812年）到印度和波斯傳教，跪在印度的珊瑚鏈，哭了出來：「在此讓我焚燒為主。」

David Brainerd (1718-1747); missionary to the North American Indians: “Lord, to Thee I dedicate myself. O accept me and let me be Thine forever. Lord, I desire nothing else. I desire nothing more.” The last words in his diary, seven days before he died, “O Come, Lord Jesus, come quickly. Amen.”

大衛·布雷納德（1718-1747年），到北美印第安人中的傳教士：「主啊，讓我為祢全身心的投入，接受我，讓我永遠成為祢的。主啊，我別無所願，別無所願。」在他死前七天，日記裡最後一句話：「哦，主耶穌，我願祢快來，阿門。」

Thomas a’Kempis (1379-1471); “Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things, just as Thou wilt.”

湯瑪斯·阿·肯比斯（Thomas a’Kempis，1379-1471年），「當照祢的意思，主要什麼，要多少。讓我在祢旨意所定之處，我的一切按照祢的旨意。」

Dwight L. Moody (1837-1899); “Use me then, my Savior, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart an empty vessel; fill it with Thy grace.”

德懷特·穆迪（1837-1899年）：「我的救主，求祢使用我，無論是出於何種目的或方式。我謙卑的心是倒空的器皿，求祢的恩典來填滿。」

Martin Luther (1483-1546); (some words from his great agony of prayer on the night preceding his appearance before the Diet of Worms) “Do Thou, my God, do Thou, God, stand by me against all the world’s wisdom and reason. O do it! Thou must do it. Stand

by me. Thou True, Eternal God!”

馬丁·路德（1483–1546年，在他將面對沃木斯國會前，晚上痛苦的禱告）：「做吧，我的上帝，做吧，支持我反對這世上的智慧和理性。做吧！你必須這樣做。你是真實的、永恆的上帝！」

John McKenzie (1835-1899); prayed a prayer of a young missionary candidate as he knelt on the banks of the Lossie: “O Lord, send me to the darkest spot on earth!”

約翰·麥肯齊（1835–1899年）年輕傳教士候選人，他跪在蘇格蘭露茜河河岸上（banks of the Lossie）的祈禱：「主啊，差遣我到地球上最黑暗的地方去！」

“Praying Hyde (1865-1912); a missionary in India: “Father, give me these souls, or I die.”

祈禱海德（1865–1912年），在印度傳教：「天父，給我這些靈魂，或者讓我死。」

Mrs. Comstock (1812-1843); a missionary to the Arracan state of Burma in a prayer of parting when she sent her children home: “Lord Jesus, I do this for thee.”

康斯托克夫人（1812–1843年），一個到緬甸阿臘肯（Arracan）的傳教士，她送她的孩子回國，離別的禱告：「主耶穌，我這樣做是為你。」

John Hunt (1812-1848); a missionary to the Fiji Islands, a prayer upon his dying bed:

“Lord, save Fiji, save Fiji, save these people, O Lord; have mercy upon Fiji; save Fiji!”—

約翰·亨特（1812–1848年），一個在斐濟群島的傳教士，在他臨終時，床上的祈禱：「主啊，救斐濟，拯救斐濟，拯救這些人，主啊，憐憫斐濟，拯救斐濟」 -

Wesleyan Methodist¹

¹Tan, P. L. 1996, c1979. Encyclopedia of 7700 illustrations : (a treasury of illustrations, anecdotes, facts and quotations for pastors, teachers and Christian workers). Bible Communications: Garland TX

What about Those Who Have Never Heard?

那些沒有聽到福音的人會怎麼樣？

Seven things God has done for those who have never heard the Gospel

上帝為沒有聽到福音的人所做的七件事

1. God has structured the universe to make known His existence, majesty and glory to man (Ps 19:1-4 ; Rom 1:20).
神創造了宇宙讓人知道他的存在、威嚴和榮耀（詩19:1-4；羅1:20）。
2. God has determined the exact time and place of our lives so that we will seek God under the most propitious circumstances as determined by His perfect wisdom (Acts 17:26-27).
神完美的智慧，為我們定下生活的年限和疆界，使我們能在最有利的情況下尋求 神（徒17:26-27）。
3. God has put the “work of the Law in their hearts” and given them a conscience (Rom 2:14-15). The “law” declares sinners “guilty” (Rom 3:19-20) and leads them to Christ by causing them to seek a Savior (Gal 3:24).
神已經把「律法的功用刻在他們的心裡」，並給了他們一個良心（羅2:14-15）。「律法」宣告罪人「有罪」（羅3:19-20），並帶領他們到基督那裡尋求救主（加3:24）。
4. God is constantly searching for those who really want to know Him (2 Chron 16:9; cf. Proverbs 5:21 15:3; Jeremiah 32:19).
神不斷地尋找那些真的想認識祂的人（代下16:9；參考箴言5:21；15:3，耶32:19）
5. God has promised to answer all who seek Him (Prov 2:3-5; Jer 29:13; Ps 119:2, 10, 58, 69, 145; Matt 7:7-8).
神應許回應所有尋求他的人（箴2:3-5；耶29:13，詩篇119:2，10，58，69，145；太7:7-8）。
6. God has sent Jesus Christ into the world to give Light to those who seek Him (John 1:9; John 12:32).
神差遣耶穌基督到世界，把光賜給那些尋求他的人（約一1:9，約12:32）。

7. And finally, **God has sent US** to reach those who have not yet heard (Matt 28:19; Mark 16:15; Acts 1:8; 26:18).

最後，神亦差遣我們到達那些還沒有聽到福音的地方（太28:19；可16:15；徒1:8；26:18）。

Are those without Christ because they have never heard, really “lost”, and in need of hearing the gospel?

哪些從來沒聽過福音而沒有接受基督，真的「失喪」嗎，真需要聽到福音嗎？

Let's look at what Jesus told Paul about the need of those who had not yet heard the truth (Acts 26:18). Paul's proclamation of the gospel to them (Acts 26:16) would have the following results (if they believed):

讓我們來看看，關於那些尚未聽到真理的人（徒26:18），耶穌告訴保羅他們有何需要？傳福音給他們的保羅宣告（徒26:16），如果他們相信，將會有以下的結果：

- a. It would “open their eyes” (Isa 35:5; 42:6; Luke 4:18), and
福音要叫他們的「眼睛得開」（賽35:5；42:6；路4:18），
- b. “turn them from darkness to light” (John 1:4-8; 8:12), and
「使他們從黑暗中歸向光明」（約1:4-8；8:12），
- c. “from the power of Satan to God” (2 Cor 4:4; 1 John 5:19; Rev 12:9)
「從撒但權下歸向神」（林後4:4；約一5:19；啟12:9）
- d. “that they may receive (*don't have it yet*) forgiveness of sins” (Acts 10:1-2; cf. 11:14)
「使他們的罪得到赦免（相信前沒有得赦）」（徒10:1-2；參考11:14）
- e. “and an inheritance” (Acts 20:32; Rom 8:17; Eph 1:11; Col 1:12; Heb 9:15; 1 Pet 1:4)
和一切成聖的人同得「基業」（徒20:32；羅8:17；弗1:11；西1:12；來9:15；彼前1:4）
- f. “among them which are sanctified by faith that is in me” (John 14:6; Acts 4:12).
「在天下人間沒有賜下別的名，我們可以靠著得救」（約14:6；徒4:12）

Note: Matt 11:21, 23 demonstrates conclusively that *the amount of revelation a person receives DOES* matter. Tyre, Sidon and Sodom *would have repented* if they had seen Christ's works, and yet the Word of God is even more powerful than witnessing Christ's greatest work, the resurrection (Lk 16:31).

註：太11：21，23顯示了一個人接受啟示數量的多少其實很重要。推羅、西頓、所多瑪如果看到基督所行的神蹟，他們早已悔改了，然而神的話語比見證基督最大的作為，也就是復活，還要更有能力（路16:31）。

Note: Even the “devout”, “God fearing”, “alms giving”, “praying” Cornelius (Acts 10:1-2) needed to *hear* “words whereby you and all your house will be saved” (Acts 11:14). But what we also need to remember here is the extraordinary measures that God will take to reach those who want to know Him (2 Peter 3:9; cf. Ezekiel 33:11).

註：即使是「虔誠」、「敬畏 神」、「施捨」、「祈禱」的哥尼流（使徒行傳10:1-2）還是需要聽到福音，可以叫「你和你的全家得救」（使徒行傳11:14）。但我們也要記住，上帝會用超乎尋常的方式得到那些想要認識他的人（彼得後書3:9；參考以西結書33:11）。

Where do we start?

我們從哪裡開始？

Only decisions made in “good soil” (Matt 13:23; Mark 4:20; Luke 8:15) result in real salvation and lasting fruitfulness for Christ, which is our goal (Matt 28:19). We must be sure that the listener really understands, or the devil can “steal” the Word from their heart (Matt 13:19). Some people seem to really get excited about the gospel, but in reality, have no “root”, and in time of testing, they “fall away” (Lk 8:13). Others, like soil full of thorns, never grow up because the seed is “choked” by the cares of this world (Matt 13:22; Mk 4:19; Lk 8:14).

只有撒種在「好土」裏的決定（太13:23，可4:20，路8:15），才能得到真正的救贖和持續為基督結果子，這是我們的目標（太28:19）。我們必須確定聽者真正理解，否則魔鬼可以從他們心裡將道「偷」走（太13:19）。有些人似乎對福音很感興趣，但在現實中，沒有「根」，及至遇見試煉就退後，他們「跌倒了」（路8:13）。其他的，像那落在長滿荊棘土裏的，永遠長不大，因有世上的思慮將種子「擠」住了（太13:22；可4:19；路8:14）。

“Beginning with sin instead of creation is like trying to read a book by opening it in the middle: You don’t know the characters and can’t make sense of the plot.” — Nancy Pearcey, Total Truth

「從罪而不是從創造開始，就像是從中間開始讀一本書：你不知道書中的人物，並且不能瞭解那些情節。」-南茜·珀西（Nancy Pearcey），《全部真相》

When Jesus wanted the two disciples to deeply understand the significance of His life, death, and resurrection, Luke records, “And beginning at Moses and all the Prophets, He explained to them in all the Scriptures the things concerning Himself” (Lk 24:27). The gospel writer Matthew began with two crucial Old Testament personalities, David (1 Sam 16:11-13) and Abraham (Gen 11:26; 12:1 ff.). When not speaking to Jews intimately familiar with the Old Testament, Paul started with Genesis (Acts 14:15; 17:24-27) to make sure they understood about the Creator God and His relationship with men (Gen 1:26; 2:7-25), and how man’s sin brought separation from God, and death into the world (Gen 2:17; 3:1-24; cf. Romans 5:12).

當耶穌希望他的兩個門徒能深刻明白他的生命、死亡和復活的重要性，路加記載：「於是從摩西和眾先知起，凡經上所指著自己的話都給他們講解明白了」（路24:27）。馬太福音作者從兩個關鍵的舊約人物開始，大衛（撒下16:11-13）和亞伯拉罕（創11:26；12:1）。當對象不是熟悉舊約的猶太人時，保羅從創世記開始（徒

14:15；17:24-27），以確保他們瞭解造物主 神與人的關係（創1:26；2:7-25）、人的罪如何帶來人與 神的分離，以及死亡進入世界（創二17，3:1-24，參考羅5:12）。

Sometimes, a person may know many of the events in the Bible, but not really understand the connections or meanings. In these cases, it is still necessary to probe to see what exactly a person does believe. They may believe in God, but do they believe He is the “only God”? Do they believe He made all the universe, earth, and man for benevolent purposes? What do they believe about man’s relationship to God, and His intent for man? What do they believe about the origin of sin and death? A non-superficial understanding of all these things is necessary for a “good soil” decision.

有時候，一個人可能知道很多聖經的事件，但沒有真正理解其中的聯繫或含義。在這種情況下，還是需要考察一下這個人心裡相信什麼。他們可能相信上帝，但是他們是否相信是「獨一的 神」？他們是否相信 神因為愛而創造宇宙、地球和人類？他們所認知人與 神的關係是什麼？以及 神對人的目的是什麼？他們所認知罪與死的起源是什麼？對所有這些事情深入的認識是撒種在「好土」裡必要的條件。

To make a “good soil” decision, a person who does not believe in a personal, creator God (e.g. a Buddhist) needs to be grounded in Genesis much more thoroughly than a solid monotheist (e.g. a Catholic) who may accurately understand these major truths, but only be lacking in reliance on Christ alone to save them. These things must be explored, and this takes time. Give God’s Word a chance to work (Mark 4:26-29) while you enjoy the fun of getting to know another human being. Evangelism is a “process”...not an “event”. 為了能夠做一個「好土」的決定，一個不相信有位格、造物主 神的人（如佛教徒）要比一個堅實的一神論者（如天主教徒，他們或許可以準確地瞭解這些重要的真理，只是缺乏依賴基督拯救他們），更需要深入紮根在創世記當中。這些事必須要加以探討，而這需要時間。讓 神的話語來作工（可4:26-29），而你可以享受認識另一個人的樂趣。傳福音是一個「過程」……不是一個「事件」。

The Bible and Missions

聖經和宣教

“The greatest missionary of all is the Bible in a person’s own language. It never needs a furlough, and it is never considered a foreigner”.

Cameron Townsend, founder of Wycliffe Bible Translators

「最偉大的宣教士就是當地國語言的聖經。

它從來不度假，也不會被當作外國的。」

金綸湯遜 (***Cameron Townsend***)，威克里夫聖經翻譯會創辦人

Common Questions and Objections

常見的問題和反對

Dealing with the Inspiration, Reliability and Authority of the Bible

理解聖經的啟示，可靠性和權威

1. I believe the Bible is just a great book of Western literature, but it is not really God's Word.

我相信聖經是西方文學中一部偉大的著作，但它不是真正 神的話語。

Although this does not establish that the Bible is indeed the Word of God, we must start our answer by first showing that the Bible claims to be the Word of God. Additional evidence then follows.

雖然不能證明聖經確實是 神的話，但我們必須首先表明聖經自稱是 神的話語來開始回答這個問題，然後再補充證據如下。

The Bible claims to be the Word of God hundreds of times (Gen 4:6; 6:3; 15:1,4), Moses (Exodus 4:2-24), Samuel (1 Sam 15:10), Nathan (2 Sam 7:4; 1 Sam 9:27); King David (2 Sam 23:2-3; Proverbs 30:5; Isaiah 6:8; Jeremiah 1:1-4; Ezekiel 1:1-3; Luke 3:2; John 10:35 2 Tim 3:16; 2 Pet 1:20-21).

聖經上百次自稱是 神的話（創4:6；6:3；15:1,4），摩西（出埃及記4:2-24），撒母耳（撒下15:10），拿單（撒下7:4；撒下9:27），大衛王（撒下23:2-3；箴言30:5，賽6:8，耶1:1-4；結1:1-3；路3:2，約10:35，提後3:16，彼後1:20-21）。

2. How can I know that the Bible is trustworthy and really is the Word of God?

我怎樣才能知道聖經是值得信賴的，真的是 神的話語？

- a. **The Bible claims to be the “Word of God”** hundreds of times between Genesis and Revelation, by phrases such as “the Word of the Lord came to” (101X in the OT) or “the Lord Said” (275 X in the OT). For instance, “the Word of the Lord came to” Abraham (Gen 15:1,4), Samuel (1 Sam 15:10), Nathan (2 Sam 7:4), Gad (2 Sam 24:11), Solomon (1 King 6:11), an unknown prophet (1 Kings 13:20), Elijah (1 Kings 18:1), Isaiah (2 Kings 20:4), David (1 Chron 22:8), Shemaiah (2 Chron 11:2).

聖經自稱是「上帝的話」，出現數百次從創世記到啟示錄，透過諸如「耶和華的話臨到」（舊約101次）或「主說」（舊約275次）。例如，「耶和華的話臨到」亞伯拉罕（創15:1，4）、撒母耳（撒下15:10）、拿單（撒下7:4）、迦

得（撒下24:11）、所羅門（王上1:11）、一個不知名的先知（王上13:20）、以利亞（王上18:1）、以賽亞（王下20:4）、大衛（代上22:8）和示瑪雅（歷代志下11:2）。

- b. **The Bible supports its claim to be the Word of God** by making numerous prophecies of future events which have been fulfilled perfectly. For instance, the Bible predicted the rise of three kingdoms after Babylon: Medo-Persia, Greece and Rome (Daniel 2:37-43; 7:1-10). The Bible accurately predicted:
- 聖經支持其自稱是 神的話語**，藉著預言未來事件的完美應驗。舉例來說，聖經預言巴比倫之後崛起的三國：瑪代波斯、希臘和羅馬（但2:37-43；7:1-10）。聖經準確地預測了：
- Christ (the Jewish “Messiah”) would be born of a virgin (Isa 7:14; Matt 1:18, 24, 25; Luke 1:26-35).
 - 基督（猶太人的「彌賽亞」）將由童貞女所生（賽7:14；太1:18，24，25；路1:26-35）。
 - Christ would be the “Son of God” (Psalm 2:7; Matt 3:17; 16:16).
 - 基督是「神的兒子」（詩2:7；太3:17；16:16）。
 - Christ would be a descendant of Jacob (Gen 49:10; Num 24:17; Luke 3:23, 34).
 - 基督是雅各的後裔（創49:10；民24:17，路3:23，34）。
 - Christ would be a descendant of Isaac (Gen 21:12; Luke 3:23, 34).
 - 基督是以撒的後裔（創21:12，路3:23，34）。
 - Christ would be a “son” of David (2 Sam 7:14-16; Matt 1:1; Luke 3:23,31).
 - 基督是大衛的「子孫」（撒下7:14-16；太1:1；路3:23,31）。
 - Christ would be born in Bethlehem (Micah 5:2; Matt 2:1).
 - 基督將出生在伯利恒（彌5:2；太2:1）。
 - Christ would be “God” (Isa 7:14; Matt 1:23).
 - 基督是「神」（賽7:14；太1:23）。
 - Christ would enter Jerusalem on a donkey (Zech 9:9; Matt 21:6-11).
 - 基督將騎驢進入耶路撒冷（亞9:9；太21:6-11）。

- Christ would be rejected by His own people, the Jews (Isa 53:1; Ps 118:22; Jn 1:11).
- 基督將被他自己的人民（猶太人）拒絕（賽53:1；詩118:22；約1:11）。
- Christ would rise from the dead (Ps 16:10; Matt 28:6; Mark 16:6; Luke 24:36-43).
- 基督將從死裡復活（詩16:10；太28:6，可16:6，路24:36-43）。

Only Bible Prophecy has these distinguishing features:

只有聖經預言具有以下顯著特徵：

- Prophecies made long before the event (Jesus' birth in Bethlehem, Micah 5:2, 750 years before Christ's birth)
事情發生很久以前就有預言（耶穌誕生在伯利恒，彌迦書5:2，寫於基督誕生前750年）
 - Prophecies with sufficient detail to identify what is actually being predicted that no one except God could know. (Death by crucifixion, which wasn't even in existence when David wrote Psalm 22, 1000 years before Christ's death).
預言提供了足夠確定的細節，顯明所預言的事情，沒有人能知道，只有上帝知道。（死在十字架上：當大衛寫詩篇22篇時是在基督死前1000年，當時或許有十字架，但用十字架執行死刑甚至是不存在的）。
 - Prophecies exactly fulfilled (cf. Ezek 26:12-14) like the passage about Tyre.
Only God knows the future (Isaiah 46:8-10; cf. 41:21-23).
預言準確地應驗（參考結26:12-14），例如關於推羅城的經文。只有上帝知道未來（以賽亞書46:8-10；參考41:21-23）。
 - The Old Testament prophets spoke through "the Spirit of Christ in them" (1 Peter 1:11) and were "carried along" by that Spirit (2 Peter 1:21; cf. 2 Samuel 23:1-3; Jeremiah 1:7-9; Matt 22:43; Rom 8:9; Gal 4:6).
舊約的先知透過「在他們裡面基督的靈」（彼前1:11）發言，並被聖靈「感動」（彼後1:21；參考撒下23:1-3；耶1:7-9；太22:43；羅8:9；加4:6）。
- c. **Jesus said the Old Testament was from God** (John 10:34-35) and was without error even in the smallest detail (Matt 4:4; 5:18), and declared that the New

Testament also would be without error (Matt 24:35; John 14:26).

耶穌說舊約聖經是從 神來的（約10:34-35），即使在最小的細節上（太4:4；書5:18）也沒有錯誤，並宣稱新約也會是沒有錯誤的（太24:35；約14:26）。

- d. **The Bible equates “the Scriptures say” with “God says”.** Compare the following Old and New Testament passages.

聖經將「聖經說」與「耶和華說」視為等同。比較下面的舊約和新約經文。

“The Lord said” (Genesis 12:1, 3) 「耶和華說」（創世記12:1，3）	“The Scripture says” (Galatians 3:8) 「聖經說」（加拉太書3:8）
“The Lord said” (Exodus 9:13, 16) 「耶和華說」（出埃及記9:13，16）	“The Scripture says” (Romans 9:17) 「聖經說」（羅馬書9:17）

Similar passages: 類似的段落：

(The Bible says)... quoted as from “God” （聖經說）— 引用來自「上帝」

Gen 2:24 創2:24	Matt 19:4-5 太19:4-5	Psalms 16:10 詩16:10	Acts 13:35 徒13:35
Psalms 2:1 詩2:1	Acts 4:24-25 徒4:24-25	Psalms 2:7 詩2:7	Hebrews 1:5 來1:5
Isaiah 55:3 賽55:3	Acts 13:34 徒13:34		

- e. **Jesus often quoted from the Scriptures (Old Testament) verifying their reliability** (Matt 4:4; 12:3, 5; 19:4; Mark 12:10), and He taught from the Scriptures (Luke 24:27).

耶穌經常引述聖經（舊約）並驗證其可靠性（太4:4；12:3，5；19:4；可12:10），且祂引用聖經來教導（路24:27）。

- f. **All Scripture is inspired by God** (2 Tim 3:16; 2 Pet 1:20-21), and cannot be broken (John 10:35).

聖經都是 神所默示的（提後3:16；彼後1:20-21），並且經上的話是不能廢的（約10:35）。

- g. **All Scripture is historically accurate:** Creation of the world and Man (Gen 1-2; Matt 19:4-5); The Flood (Gen 6-8; Lk 17:26-27); the supernatural destruction of Sodom and Gomorrah (Gen 19:24-29; Luke 17:28-32). Every “word” is the word of God (1 Cor 2:13; 1 Thess 2:13)

聖經都是史實：創造世界和人類（創1-2；太19:4-5）；洪水（創6-8；路17:26-27）；所多瑪和蛾摩拉的超自然毀滅（創19:24-29；路17:28-32）。每一個「字」都是上帝的話（林前2:13；帖前2:13）

- h. **Even the “tenses” and “number” used in the Scriptures are accurate** (Matt 22:32; cf. Matt 5:18). Jesus refutes the Sadducees who did not believe in the resurrection by quoting Exodus 3:6 where God says “I am the God of Abraham, the God of Isaac, and the God of Jacob” using the present tense “am” and not “was” (which would be proper) if Abraham, Isaac, and Jacob were not still living. Paul even argues that the promise of God was to one Man, Christ, on the basis of the Holy Spirit showing him that the word “seed” in Gen 22:17 was singular in number, and not plural (Gal 3:16).

甚至聖經中使用的「時態」和「數字」也都是準確的（太22:32；參考太5:18）。耶穌駁斥了不相信復活的撒都該人，引用出埃及記3：6，上帝說：「我是亞伯拉罕，以撒，雅各的神」，用的是現在式，而不是過去式（這是正確的），因為亞伯拉罕，以撒，雅各是活著的。保羅甚至認為，神的應許是對於一個人——基督，因為聖靈啟示保羅在創世記22：17中的詞「後裔」是單數，而不是複數（加3:16）。

- i. **Supernaturally “perfect” memories.** Jesus promised that when the disciples wrote the New Testament, it would not be just their memory, but the Holy Spirit would supernaturally bring to their minds “all things” which He said to them (John 14:26). Paul, who was chosen by Jesus to bring the revelation of the New Testament to the Gentile world (Acts 9:15; 22:10; 26:17-18), was given his revelation directly by Jesus (Gal 1:11-12).

超自然「完美」的記憶。耶穌應許說當門徒寫新約聖經時，不會只憑他們的記憶；聖靈會超自然地使他們想起耶穌對他們所說的一切話（約14:26）。而被耶穌揀選把新約聖經啟示帶到外邦世界的保羅（徒9:15；22:10；26:17-18），則是從耶穌直接得著啟示（加1:11-12）。

- j. **The perfection and completeness of the Scriptures mandates that it not be altered or added to**, and that is what Jesus commanded at the very last page of the Bible (Rev 22:18-19; cf. Deut 4:2).

聖經的完全和完整性明文規定它不得被更改或添加，這正是耶穌在聖經最後一頁的吩咐（啟22:18-19；參考申4:2）。

The Bibliographical Test: Since we do not have the original autographs of Scripture (the actual original writings of Matthew, Mark, Luke, John, Paul, Peter, James, Jude), how

reliable are the copies from which the Bible has been compiled?

聖經文稿的測試：既然我們沒有聖經的原始手稿（作者馬太、馬可、路加、約翰、保羅、彼得、雅各、猶大等最初的手稿），彙編成為聖經的稿件是否可靠呢？

The Old Testament (Hebrew) was written approximately 1400-400 BC and the New Testament (Greek) was written between around 45 AD and 95 AD.

舊約（希伯來文）約在西元前1400年至西元前400年之間寫成，新約聖經（希臘文）在西元後45至95年之間寫成。

There are around 25,000 manuscript copies of, or portions of the New Testament, including over 5,600 Greek manuscripts. The next best testified (through existing manuscripts) work of antiquity is Homer's *The Iliad* which has only 643 copies. In addition, the interval of time which elapsed between the original writings of the Bible, and the extant copies is extremely small compared to other ancient works like *The Iliad* which has a gap of 400 years between the original (800 B.C.) and the earliest copies (400 B.C.). The earliest known New Testament manuscript or portion is "P52", which is a passage from the gospel of John (18:31-33) which scholars date at around 100-125 A.D. Since John is believed to have written His gospel around 85 A.D., the elapsed time is only around 20 years from the time of the original, compared to over 400 years for the next closest work (*The Iliad*) of antiquity. Copies of Plato's works (whose authenticity no one doubts) are dated 500 years after the original, and only 7 copies exist. If Plato and Homer's works are reliable, then surely so is the Bible.

我們有大約兩萬五千份新約手稿，或部分的手稿，其中包括超過五千六百份希臘文手稿。其次最受到證實的古代文獻（透過現有的手稿）是荷馬的《伊里亞德》，它只有六百四十三份手稿。另外，相對於其他古代的作品，《伊里亞德》原稿與最早的現存手稿相差四百年（西元前800年），聖經的原稿和現存的手稿之間的時間間隔卻非常小。已知最早的新約聖經手稿為「P52」，是約翰福音（18:31-33），學者認為該手稿的年代大約是西元100至125年。學者認為約翰是在西元85年左右寫了約翰福音，所以原稿和現存手稿之間的時間間隔只有約20年。柏拉圖的著作（其真實性沒有人懷疑）的現存手稿距離原稿有500年的時間，且僅存七份。如果柏拉圖和荷馬的作品是可靠的，那麼我們可以肯定聖經更是可靠的。

1 他給了她一本聖經

He Gave Her a Bible

他給了她一本聖經

Dr. Doren Edwards, a surgeon in Erin, Tennessee, tells of a patient of his, Blanche Bennet, whose alcoholic husband had died. Her two children were giving her problems, finances were tight, and life was very hard. She wasn't a Christian.

多倫·愛德華茲（Doren Edwards）醫師是田納西州愛琳市的一名外科醫生，談到他的一位女病人布蘭琪·班納特（Blanche Bennet），她的酒鬼丈夫已經去世，兩個孩子帶給她許多問題，她的手頭很緊，日子過得很艱難。她不是基督徒。

One day she came to see Dr. Edwards with physical problems, and he diagnosed cancer, with multiple organs involved. No treatment was available, and she was very bitter. Dr. Edwards, a Christian and a Gideon, wanted to talk with her about the Lord, but she wouldn't allow him to share his witness. She did, however, accept a small New Testament.

有一天她因身體上的問題來見愛德華茲醫師，醫師診斷出她罹患癌症，並且涉及多個器官，已沒有辦法可以治療，而這讓她很痛苦。愛德華茲醫師是一個基督徒，也是基甸會的成員，他想和她談談上帝，但她不讓愛德華茲分享他的見證。然而，她接受了一本小的新約聖經。

A few weeks later, the doctor learned from the newspaper obituary that she had died. He sent a card to the family, telling them he had donated Bibles in her memory to the Gideons.

幾個星期後，醫生從報紙訃聞得知她已經過世了。他寫了卡片寄給她的家人，並告訴他們他已經捐贈聖經給基甸會以紀念她。

The woman's daughter called him. "Could you please send us a Bible like the ones you donated in memory of our mother?" she asked. "We don't have a Bible in our home. The last six days she was alive, her whole life changed. She was no longer bitter, she wasn't afraid to die, and she said something about knowing Jesus. But she asked that her Bible be buried in her hand, and we couldn't keep it. Would you please send us a Bible so that we can find what Mama found in that book?" Dr. Edwards sent them a

Bible, and to date the daughter, the son, and one sister have been saved as a result.*²

布蘭琪的女兒打電話給他，說：「您能否給我們一本聖經，就像你為紀念我母親而捐贈的那些？」「我們家我們沒有聖經，而她在世的最後六天，整個生命改變了，她不再苦毒、不怕死、她說了一些關於認識耶穌的事，還要求將她的聖經與她一起埋葬了，所以我們無法保留它，您可以給我們一本聖經，這樣我們可以找到媽媽在那本書中所發現的事嗎？」愛德華茲醫師送了他們一本聖經。迄今她的女兒、兒子和一個妹妹都因此得救了。

* Personal conversation with the author.

²Morgan, R. J. 2000. Nelson's complete book of stories, illustrations, and quotes (electronic ed.). Thomas Nelson Publishers: Nashville

The Canon,

聖經正典

Variants, Inerrancy, Transmission Issues

聖經差異、無誤、傳播的問題

1. But aren't there many places where the copies of Scripture from the second and third centuries show differences (variants) in the manuscripts? How do we know we have the Word of God after so long?

但是，在第二世紀和第三世紀的聖經手稿會不會有很多不同的地方（差異）？過了這麼久，我們怎麼知道我們仍保有上帝的話呢？

Actually, the variants result from simple copying errors and are most often simply spelling errors or changes in word order that make no difference in the meaning. "Textual critics" who specialize in the study of the early manuscripts tell us that, in fact, the more "variants" there are the easier it is to confirm the original meaning of the New Testament writers.

其實，差異是因抄寫錯誤而導致的。大多數是拼寫錯誤，或者在詞序的變化，但這並沒有改變句子的意思。專門研究早期手稿的「經文鑒別學者」告訴我們：事實上，差異越多，就越容易確認新約聖經作者原本的意思。

2. But isn't the New Testament just a list of books chosen by 4th century Christian leaders and ordered to be called the Canon? Were there other books claiming to be written by apostles (like the "Gospel of Thomas") that were rejected by these same church leaders and excluded from the Bible?

但是新約不是由第四世紀的基督教領袖所選擇的書卷，並稱之為正典的嗎？不是還有其他書卷被認為是使徒（像「多馬福音」）寫的，卻被這些教會領袖排除在聖經之外的嗎？

No, the New Testament was not compiled as you describe it. To start, no one "selected" what books would be in the Bible (the "Canon"), but the commonly accepted books of the New Testament (27) were **first affirmed in writing "officially" by a church council in the 4th century**. However, as early as 50 A.D. some of the individual writings of the New Testament were recognized as "inspired by God" (2 Tim 3:16-17), and as "the word of God" (1 Thess 2:13). Peter recognized Paul's writings to be "scripture" (2 Peter 3:15-16),

and Paul recognized Luke's writings to be “Scripture” (1 Timothy 5:18; cf. Luke 10:7), etc. Jesus said the entire Old Testament (every word and individual Hebrew mark) was the word of God (Matthew 5:18) etc. And by 95 A.D. when John wrote the book of Revelation, he was clearly told that there would be no more books added to God’s revelation (Rev 22:18-19).

不是的，新約聖經的形成不是像你所描述的那樣。首先，沒有人選擇哪卷書應該在聖經裡，而是那二十七卷被普遍接受的書卷於第四世紀召開的教會會議中第一次被正式地認定。然而，早在西元50年，新約的一些個別書卷就已經被認為是 神所默示的（提後3:16-17），是 神的話了（帖前2:13）。像是彼得認定保羅的書信是神的話（彼後3:15-16）、保羅認定路加的寫作是 神的話（提前5:18；參考路10:7）……等。耶穌說整部舊約聖經（每字每畫）都是 神的話（太5:18）。西元95年，當約翰寫啟示錄時，他很清楚的被告知：這書上的預言不得加添或刪去什麼在 神的啟示上（啟22:18-19）。

In 95A.D, Clement, bishop and elder in Rome, in a letter to the church in Corinth (1 Clement), referenced several of the Gospels and many of Paul’s letters (Romans, Galatians, Ephesians, Philippians). And at a time when there were no copy machines or printing presses, and travel was difficult, it is clear that substantial evidence exists of widespread second century acceptance of a “fourfold gospel” (Matthew, Mark, Luke and John) in many parts of the Roman Empire, including from Papias, Bishop of Hierapolis (Asia Minor) who writing around 130 A.D. (but referencing a time around 100A.D) also shows knowledge of the four canonical gospels.

在西元95年，羅馬的主教和長老克萊門特在寫給哥林多教會的信中提到幾卷福音書和保羅的一些書信（羅馬書、加拉太書、以弗所書、腓立比書）。在那個沒有影印機或印刷術，旅行也非常困難的時代，卻有許多明顯的證據表明，在第二世紀時四福音書在羅馬帝國的很多地區都被廣泛接受，包括小亞細亞的希拉波立城

（Hierapolis）主教帕皮亞（Papias）在西元130年的作品也顯示他知道四福音書的存在是正典。

An excellent reference for this question is “Who Chose the Gospels” by C.E. Hill (Oxford University Press, 2010).

由 C.E. Hill 所著的《誰選擇了四福音書》，是關於這個問題很好的參考資料。

3. What about the so-called “Gospel of Thomas” and other “Lost Gospels”.

那所謂的「多馬福音」和其他「遺失的福音書」又如何呢？

As far as books like the “gospel” of Thomas or the “gospel” of Peter, all scholars reject these works as NOT written by the real apostles, and as being mere forgeries written (at

the earliest) in the late second century or later. The early church only recognized books actually written by the apostles or someone very close to the apostles (like Mark and Luke) or the brothers of Jesus, James and Jude. In addition, a further test was required: any book to be accepted as part of the New Testament had to be consistent in theology with what Jesus and the apostles said or wrote. This fact alone excluded virtually all the other forged books.

至於所謂的多馬福音或彼得福音，所有的學者都拒絕承認它們是使徒們所寫的，而是一些在第二世紀末或更晚的時候偽造的作品。早期教會只接受使徒們所寫的作品，或由非常接近使徒的人所寫的，如馬可和路加，或耶穌的弟弟雅各和猶大所寫的作品。而且，還需要進一步的鑒別，任何被接納為新約的書卷在神學上都必須要和耶穌及使徒們所說的或所寫的一致。單單這個事實就已經將所有其他偽造的書卷都排除在外了。

Finally, Jesus promised that His Word would be preserved to the end of time (Matthew 24:36), and His disciples who would write the New Testament would have perfect, flawless Holy Spirit inspired memories when writing (John 14:26). This, history shows to have occurred.

最後，耶穌應許他的話會被保留到世界的末了（太24:36），他的門徒們在寫新約的時候會有聖靈完美無瑕的引導（約14:26）。這一點已經過歷史的驗證。

4. Well then, how DID the Christians determine which books were inspired by God and which weren't?

那麼，當時基督徒如何決定哪卷書是 神所默示的、哪卷書不是呢？

The early church accepted books only written by an Apostle, or someone very close to an apostle like Mark and Luke, or the actual physical brothers of Jesus. Mark and Luke both worked with Paul (Col 4:10; Philemon 24; 2 Tim 4:11) and Mark worked with Peter (1 Pet 5:13). Both Jude (Jude 1; Matt 13:55) and James (Mark 6:3; 1 Cor 15:7; Acts 12:17; Gal 1:19) were Jesus' half-brothers. The books also had to be written within the physical lifetime of the apostles, or they were rejected. A more mysterious criterion was the internal power of the books (John 6:63,68; 10:27; Hebrews 4:12), often called their "self-authenticating" nature, which Justin Martyr (2nd century Christian philosopher and apologist beheaded for his faith around 165 A.D.) described as their being "filled with the Spirit of God, and big with power, and flourishing with grace." A final criterion was their consistency with previous revelation.

早期的教會只接受使徒，或與使徒們關係很好的人如馬可和路加，或耶穌肉身的弟弟們所寫的書卷。馬可和路加都和保羅一起工作過（西4:10；門24；提後4:11），馬可也和彼得一起工作過（彼前5:13）。猶大（猶1，太13:55）和雅各（可6:3；林

前15:7；徒12:17；加1:19）則都是耶穌肉身的弟弟。這些書也必須在使徒們還在世的時候寫成，要不然也會被排除。另一個較為神秘的鑒別方式就是書卷內在的能力（約6:63，68；10:27；來4:12），這常常被稱為它們「自我證明」的本質，殉道者游士丁（Justin，第二世紀的基督徒哲學家 and 護教家，在西元165年因為他的信仰而被斬首）將之描述為充滿了聖靈和其能力，並且滿有恩典。最終的鑒別是它們和之前的啟示保持一致。

5. Does the Bible really teach that it is has no mistakes (“inerrant”)?

聖經是否真的教導它沒有任何錯誤（「無誤」）？

Yes. The Bible makes it clear that God’s Word is without error because:

是的，聖經很清楚的表明 神的話是沒有錯誤的，因為

- God is true, or real (John 7:28; 8:26).
神是真實的（約7:28；8:26）
- God cannot lie (Titus 1:2; Rom 3:4; Heb 6:18).
神不會說謊（多1:2；羅3:4；來6:18）
- God gave us the Scriptures (2 Tim 3:16).
神賜給我們聖經（提後3:16）
- The Lord Jesus is Truth (John 14:6), bears witness to the Truth (Jn 8:14), and speaks truth (John 8:40).
主耶穌是真理（約14:6），見證真理（約8:14），講述真理（約8:40）。
- The Holy Spirit, who guided the Scripture writers (2 Peter 1:21) is the “Spirit of Truth” (John 14:17; 15:26; 16:13).
聖靈引導聖經的作者（彼後1:21），是「真理的聖靈」（約14:17；15:26；16:13）
- God’s Word is truth (John 17:17; Ps 119:60), is perfect (Psalm 19:7), and pure (Prov 30:5).
神的話就是真理（約17:17；詩119:60），是完美的（詩19:7），是純淨的（箴30:5）

6. How can I know that the apostles accurately recorded the words of Christ?

我如何能知道使徒們準確地記錄了基督的話？

Jesus promised that when the Holy Spirit came He would enable the apostles to “remember all things that I said to you” (John 14:26). It wasn’t just human memory they were relying on, but the supernatural power of God (2 Peter 1:21). All Scripture is inspired by God (2 Tim 3:16). In addition, when different Scripture writers comment on

or record a particular event or saying there is remarkable agreement. Remember, Luke (a physician and historian) carefully checked his sources (Luke 1:1-4), Matthew and John were eyewitnesses, and Mark probably recorded (eyewitness) Peter's version of events. Paul's testimony was in total agreement with the earliest eyewitnesses (1 Corinthians 15:1-8; Galatians 2:7-9).

耶穌應許當聖靈來的時候祂將讓使徒們想起祂所說過一切的話（約14:26）。他們所依靠的不只是人的記憶，而是 神超自然的大能（彼後1:21）。聖經都是 神所默示的（提後3:16）。而且，當不同的聖經作者在評論或記載一個特定的事件或說法的時候，他們是非常一致的。請記得，路加是一個歷史學家和醫生，他非常仔細地查考了他的資料來源（路1:1-4），馬太和約翰是親眼的見證人，而馬可可能記載了彼得所見證的一切。保羅的見證則和最早期的親眼見證是完全一致的（林前15:1-8；加2:7-9）。

7. Isn't the Bible filled with stories that are unbelievable? Did Jesus believe all the stories in the Old Testament?

聖經裡不是充滿了難以相信的故事嗎？耶穌相信所有的舊約故事嗎？

The Bible has many stories about miracles because it is the story of God's dealings with man, and He has often done miracles to show His power on our behalf. Jesus vouched for everything in the Old Testament (Matt 5:18), including the story of creation (Matt 19:1-4), the global Flood in the days of Noah (Luke 17:26-27), the destruction of Sodom and Gomorrah (Lk 17:28-29), and Jonah's being swallowed by a huge fish (Matt 12:39-40). If we can believe in God, then miracles are easy to believe.

聖經有很多故事和神蹟，因為它們是 神與人之間的故事， 神常常展示神蹟來表明祂的大能。耶穌證明舊約所有的一切（太5:18），包括創造的故事（太19:1-4）、在挪亞時代的大洪水（路17:26-27）、所多瑪和蛾摩拉的毀滅（路17:28-29）、約拿被大魚吞吃（太12:39-40）……等。如果我們相信 神，就會比較容易相信這些神蹟。

8. Does the Bible really say that Moses wrote the first five books of the Old Testament?

聖經是否真的說摩西寫了舊約的前五卷書？

Yes. Jesus said so (John 5:45-47; 7:19, 23; cf. Mark 7:10; 10:3-5; 12:26; Luke 5:14; 16:29-31; 24:27, 44). See OT evidence (Exodus 24:4; 34:7; Numbers 33:2; Deut 31:9, 22). Joshua's testimony (Josh 1:7; 8:31-32; 23:6). David's testimony (1 Kings 2:3). Solomon's testimony (1 Kings 8:53,56, 61. Cf. 2 Kings 14:6; 21:8; 23:25).

是的，耶穌也這樣說（約5:45-47；7:19，23；參考可7:10；10:3-5；12:26；路

5:14；16:29-31；24:27, 44）。見舊約的證據（出24:4；34:7；民33:2；申31:9，22）；約書亞的見證（書1:7；8:31-32；23:6）；大衛的見證（王上2:3）；所羅門的見證（王上8:53，56，61，參考王下14:6；21:8；23:25）。

9. How can I believe the Bible when it says that men used to live hundreds of years (Genesis 5) but I always hear that the life span of man has been increasing recently?
我經常聽說近代人們的壽命增加了，那我如何能相信聖經說過去人們能活幾百年呢（創5）？

In fact, men and women did live a lot longer at that time. Adam and Eve, the first man and woman, would have lived forever if they had not disobeyed God (Gen 2:17). When they disobeyed (Gen 3:1-7), God removed them from the Garden of Eden where they had access to the “Tree of Life” (Gen 3:22-25). Even so, because of their initially perfect physical constitutions, the effect of sin only killed them after hundreds of years. Adam lived to the age of 930 (Gen 5:5) but subsequent generations which inherited their parents’ now flawed and increasingly defective genes, lived shorter lives. Abraham (2000 BC) lived only 175 years (Gen 25:7), and Moses (1400 B.C) died at the age of 120 (Deut 34:7) at a time when the average lifespan of a man or woman (assuming they survived childhood diseases) had declined to just 70 years (Psalm 90:10).

事實上，那時候的人的確很長壽。亞當和夏娃如果不悖逆神的話，他們會永遠地活著（創2:17）。當他們違背神的時候（創3:17），神將他們趕出了伊甸園，離開生命樹（創3:22-25）。然而，因為他們內在完美的身體狀況，罪的影響在幾百年後才殺死他們。亞當活了九百三十歲（創5:5），但是他們的後代遺傳了父母受損的基因，生命就短了。亞伯拉罕（西元前2000年）只活了一百七十五年（創25:7），摩西（西元前1400年）在一百二十歲的時候去世了，有時人們的平均生命甚至縮短到了只有七十年（詩90:10）。

The Bible records that someday man will again live forever on a New Earth where there will be no more death (Rev 21:1-4) and where the horrors of today’s animal world will cease and the lion will lie down with the lamb AGAIN (Genesis 1:30; Isaiah 11:6-8; Romans 8:19-23).

聖經說有一天人們在新天新地將會永遠地活著，在那裡將不再有死亡（啟21:1-4），動物世界的悲慘狀況會消失，獅子和羊將再一次躺臥在一起（創1:30；賽11:6-8；羅8:19-23）。

What are some examples of the historical accuracy of the Bible?

關於聖經歷史準確性的一些例子

The Chronology of Abraham's Year of Birth

亞伯拉罕出生的年表

Note how the Bible provides an accurate date for the year of birth of Abraham, our spiritual father (Gal 3:29). Starting at 1 Kings 6:2 we learn that Solomon began to build the Temple 480 years after the Exodus of the children of Israel from Egypt. We also know from the "Assyrian Eponym List" that the date was 966 B.C.

注意聖經如何提供了我們信心之父亞伯拉罕（加3:29）準確的出生日期。從列王記上6:2中我們看到，所羅門開始建立聖殿是以色列人出埃及後四百八十年。在「亞述伊波尼名單（Assyrian Eponym List）」我們也得知建聖殿那日期是西元前966年。

Therefore, the Exodus can be dated at 966+480, or 1446 B.C. Turning to Exodus 12:40, we learn that the children of Israel were in Egypt for a total of 430 years. That time began when Jacob was 130 years old (Gen 47:9).

因此，出埃及記可以追溯到在966加480，即西元前1446年。從出埃及記12:40，我們得知以色列人在埃及總共四百三十年。從雅各一百三十歲開始（創47:9）。

Therefore, the sojourn in Egypt began in the year 1876 B.C. (1446+430). Since Jacob was 130 years old at the time, we know that his birth date was 2006 B.C (1876+130). We also know that Isaac, Jacob's father, was 60 years old when Jacob was born (Gen 25:26).

Therefore, Isaac was born in the year 2066 B.C. Since Abraham was 100 years old when his son Isaac was born (Gen 21:5), we know that Abraham was born in the year 2166 B.C.

因此，在埃及寄居始於西元前1876年（1446加430），那時雅各為一百三十歲。我們因此知道他的出生日期是西元前2006年（1876加130）。我們也知道，雅各的父親以撒六十歲的時候生了雅各（創25:26），因此，以撒出生於西元前2066年。亞伯拉罕在一百歲的時候生了以撒（創21:5），我們由此得知亞伯拉罕出生於西元前2166年。

The Bible's statement as to the origin of the world's languages. Most modern-day

philologists now believe that the evidence suggests that sometime in the distant past there was a common language on the earth, which is what the Bible said 3,400 years ago (Gen 11:6).

聖經的陳述，說明世界語言的起源。大多數現代語文學家現在相信，有證據表明在遙遠的過去人們曾有共同的語言，就是聖經三千四百年前就已記載的事（創11:6）。

The 2nd millennium B.C. origin of Genesis (Moses circa 1400 B.C.). The customs referred to in Genesis 16, 27, and 31 have been confirmed by archaeologists as having been common in the Middle East in the 2nd millennium B.C. **but not** in the first millennium B.C.

西元前兩千年，創世記的開始（摩西大約在西元前**1400**）。在創世記16章，27章，和31章中提及的是西元前兩千年的中東地區習俗，而不是西元前一千年的時期，這一點已經被考古學家確認了。

The sojourn of Israel in Egypt. Israel's time in Egypt as slaves can be confirmed by many references in the Scriptures to customs or practices which only occurred in Egypt, and not in Israel. For instance, the Jews did not have the practice of a ruler wearing a chain of gold, but the Egyptian Pharaohs did (Gen 41:42). William F. Albright's theory of a late date exodus from Egypt in the 13th century is inconsistent with the Biblical data, and the archeological data discovered since then is consistent with the 1446 BC Exodus date.

以色列人在埃及寄居。聖經多次描述當時以色列沒有而埃及才有的習俗或做法，可由此確認以色列在埃及當過奴隸之事。例如，猶太人的統治者沒有戴金鍊的做法，但埃及法老王卻有這樣的風俗（創41:42）。考古學家亞布萊特（William F. Albright）的理論認為以色列是在十三世紀後期出埃及，這與聖經不符，自那之後所發現的考古資料都是與西元前1446 出埃及記的日期一致。

The discovery of the Ebla Tablets. In 1974-75 a great palace was discovered at Ebla in modern day Syria. Ebla was in its glory around 2300 B.C. Included in this discovery was a library containing over 16,000 clay tablets which include the names of historical cities mentioned in the Bible like Ur (Gen 11:28, 31; 15:7), and Sodom and Gomorrah (Gen 10:19; 13:10-13; 14:2-22; 19:1, 4, 24). The Ebla tablets also show a people who believed that the universe was created out of nothing by a single Being. They were monotheistic at a time when modern Bible critics were saying that monotheism did not emerge until the Jews of the 1st millennium B.C.

創世泥板（Ebla Tablets）的發現。1974至1975年時，在現代敘利亞的阿布拉（Ebla）發現一個很大的宮殿。阿布拉約在西元前2300年時非常輝煌。在這次的發

掘中，發現了一座圖書館，包括了一萬六千塊泥版，而其中提到了一些聖經中的歷史文化名城（創11:28，31；15:7），如吾珥、所多瑪和蛾摩拉（創10:19；13:10-13；14:2-22，19:1，4，24）。創造泥板也提到有一民族的人相信宇宙是由獨一的創造者所創造的。雖然一些現代的聖經批評家說，一神論是直到西元前1000年時猶太人才興起的。

Sodom and Gomorrah. Sodom and Gomorrah were discovered in 1924 by Dr. William Albright, and later excavations between 1965-73 revealed evidence of a massive fire which destroyed the city, leaving it buried under several feet of ash. Dr. Bryant Wood declared that the evidence suggests that the fires began on the roofs of the houses, until the roofs collapsed, spreading the fire to the interior. This is consistent with the Biblical account which says that Sodom and Gomorrah were destroyed by fire from the sky in God's judgment (Gen 19:24). In addition, a huge burial ground outside the city contained thousands of skeletons showing that the city was heavily populated in the time of Abraham.

所多瑪和蛾摩拉。考古學家亞布萊特博士（Dr. William Albright）於1924年找到所多瑪和蛾摩拉，且之後於1965至1973年間進行發掘時，發現城市是被大火毀損而被埋在幾英尺的火山灰之下。中東考古學家胡特博士（Dr. Bryant Wood）宣稱，有證據表明，火是從房子的屋頂開始燒，直到屋頂坍塌，火勢蔓延到室內。這與聖經中所記載的，所多瑪和蛾摩拉被 神從天降的火審判毀滅（創19:24）是一致的。此外，城外一個巨大的墓地裡有成千上萬的骷髏，表明了亞伯拉罕時代這是一個人口密集的城市。

The Hittites. The Hittites are a people mentioned dozens of times in the Old Testament (Gen 15:20; 23:10; 25:9...), but until the late 19th century no archeological evidence of their existence had been discovered, which critics used to ridicule the Bible as being riddled with stories and fairy tales. Then in 1876, a discovery was made in Turkey, which after further excavations resulted in the 1906 confirmation that the Hittite nation referred to in the Bible, along with its capital city (Boghaz-koy) had been found. The critics were again proven wrong, and the Bible again proven to be right.

赫人。在舊約中提到過數十次赫人（創15:20，23:10，25:9……等），但直到19世紀後期都沒有任何關於他們存在的考古證據，聖經因此被嘲笑及批評說它充滿了故事和童話。然而於1876年時，有一次在土耳其的探索中發掘，之後經過進一步挖掘，在1906年時確認，這就是聖經中提到的赫人國，它的首都波格斯凱（Boghaz-KOY）也被發現。這些證據再次證明聖經批評者的錯誤，也再次證明聖經是正確的。

King David. Despite the crucial importance of David in Biblical history (2 Sam 7:14-16;

Matt 1:1; 22:43; Acts 15:16), until the summer of 1993, there had been no archeological evidence (outside the Bible) of his existence. Since David is so important, this was clearly a problem. However, in 1993, archeologist Avraham Biran was excavating Tell Dan in northern Galilee, when a royal house was discovered. While clearing the debris, the archeological team found a black basalt stele, or a stone slab, with 13 lines of writing. Two of the lines contained the phrases “King of Israel” and “House of David”. Pottery which was discovered at the site suggests a date of around the early 9th century B.C. just a century or so from David’s time. In 1994, two more pieces were discovered which contained the names of Jehoram, the son of Ahab, the ruler of Israel, and Ahaziah, the ruler of the “House of David”. David’s historicity had been proven from archaeological finds. Again, the critics were wrong, and the Bible was right.

大衛王。儘管大衛在聖經歷史中極其重要（撒下7:14-16；太1:1；22:43；徒15:16），但在1993年的夏天之前，除了聖經外，未曾有過任何考古證據可以證實他的存在。由於大衛是如此地重要，這顯然是一個問題。不過，1993年時考古學家阿夫拉漢·比仁（Avraham Biran）在加利利北部的但丘（Tel Dan）挖掘時，發現了一個王室。在整理瓦礫時，考古隊發現了一篇黑玄武岩碑（或石碑），上面有十三橫文字，其中兩橫記載了「以色列之王」和「大衛之家」。從該地點所找到的陶器可知，這大約來自西元前第九世紀初，為大衛逝世後一百年左右。在1994年時還發現了兩片石碑，上面寫了以色列王亞哈的兒子——約蘭，及亞哈謝——「大衛之家」的統治者。因此考古之發現證明了大衛的歷史性，且又一次顯示批評者是錯的，而聖經是正確的。

“I am trying here to prevent anyone saying the really foolish thing that people often say about Him: ‘I’m ready to accept Jesus as a great moral teacher, but I don’t accept His claim to be God.’ That is the one thing we must not say. A man who said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on a level with the man who says he is a poached egg — or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.”

C.S. Lewis, *Mere Christianity*

『我在這裡想阻止任何人說以下的蠢話，就是人們常常說：「我已經準備好接受耶穌為一個偉大的道德教師，但我不接受他自稱為 神」，這是我們絕不能說的。耶穌不是一個偉大的道德教師。他要麼是一個瘋子，要麼是地獄的惡魔。你必須作出

選擇。要麼這個人是 神的兒子，要不就是瘋子或更邪惡的人。你可以視他為傻瓜、叫他閉嘴；你可以唾棄他，或當他是惡魔並殺害他；或者你也可以俯伏在他腳前，稱祂為主、為 神。但我們不要說「他是一個偉大的人」這類的廢話。他並沒有給我們這個選擇，他沒有這打算。』

路易士（C.S. Lewis），純粹的基督教

Questions about Jesus

關於耶穌的問題

1. Was (is) Jesus really God? Yes.

耶穌真的是 神嗎？是的。

- a. Study John 1:1-12, 14. Jesus (1:17) was the “Word” who “was” God (John 1:1) and who became a man (1:14). Jesus said he was “one with God” (John 10:30). His birth as a human child (who would be called “God”) in Bethlehem was predicted 700 years before (Isa 7:14; 9:5-6; Micah 5:2).

研讀約翰福音1:1-12，14。耶穌（1:17）是「道」，道與 神同在（約1:1），道成為了肉身（1:14）。耶穌說祂與父「原為一」（約10:30）。道成了肉身（被稱為「 神」）出生在伯利恒，在七百年前就被預言將出生在這裡（賽7:14；9:5-6；彌5:2）。

- b. Jesus most often referred to Himself as the “Son of Man” (Matt 9:6; 12:8; 24:27, 30, 37, 39; 25:31; 26:2; Luke 19:10). The “Son of Man” was an Old Testament figure who appears before God the Father and is given an eternal kingdom, dominion, and all the peoples of the world serve Him (Dan 7:13-14). Clearly, this Old Testament figure is the same as the “Son” and “Child” in Isa 9:5-6 who is called “Mighty God” (Isa 9:6). Jesus, the “Son of Man”, claimed authority over the Sabbath (Matt 12:8) which was created by Yahweh (Gen 2:3).

耶穌經常稱自己為「人子」（太9:6；12:8，24:27，30，37，39，25:31，26:2，路19:10）。在舊約有一個畫面，「人子」被領到亙古常在者面前，得了永恆的國度、權柄，使世界上所有的人都事奉祂（但7:13-14）。很顯然地，這舊約裡的畫面和以賽亞書9:5-6的「嬰孩」和「兒子」是同一個，並被稱為「全能的 神」（賽9:6）。耶穌「人子」，自稱是安息日的主（太12:8），這是由耶和華設立的（創2:3）。

- c. Jesus applied the “I am” sayings of God (Exodus 3:6; Isa 41:4; 43:10, 13, 25; 46:4; 48:12) to Himself when He disclosed His existence *before* Abraham, who had lived 2,000 years before Christ (John 8:58).

在約翰福音8:58，耶穌說：「我實實在在地告訴你們，還沒有亞伯拉罕就有了我。」而祂的用語「就有了我」（英文：I am；希臘文：ego eimi）與耶和華在舊約所使用來描述祂自己的詞是一樣的（出3:6；賽41:4，43:10，13，25，46:4，48:12）。

- d. Jesus forgave sins, something only God can do (Mark 2:5-12; Col 3:13).
耶穌赦免罪，只有 神有赦罪的權柄。（可2:5-12；加3:18）
- e. Jesus claimed to be God when He unilaterally declared truth (Matt 5:18) without the Old Testament's requirement of two witnesses (Deut 17:6) or when He modified the meaning of the Old Testament prophecies which were inspired by God (Matt 5:18; 2 Pet 1:20-21). Jesus often authoritatively expanded the meaning of God's statements in the Old Testament, by saying "*But I say to you*" (Matt 5:22, 28, 32, 34, 39).
耶穌自稱是 神的時候，祂單單宣揚真理（太5:18），祂不需要舊約要求的兩個證人（申17:6），祂修正了 神所默示的舊約預言的意思（太5:18；彼後1:20-21）。耶穌常常帶著權威，藉著「但我告訴你們」，擴大了上帝在舊約陳述的含義（太5:22，28，32，34，39）。
- f. Jesus accepted worship as God from His disciples (Matt 28:16-17; John 20:28), and expressly affirmed Peter's identification of Him as the Son of God as coming from God Himself (Matt 16:15-17).
耶穌像上帝一樣從祂的門徒接受敬拜（太28:16-17；約20:28），並明確肯定了彼得宣稱「祂是 神的兒子，是從 神而來的」（太16:15-17）。
- g. Jesus said the entire Old Testament had been written about Him (John 5:39; Luke 24:27,44).
耶穌說整本舊約都是關於祂（約5:39；路24:27，44）。
- h. Jesus claimed God had given Him ALL power in heaven and earth (Matt 28:18; John 5:21-23, 26-27; cf. Acts 17:31), and proved it by raising the dead (John 11:39-44).
耶穌聲稱上帝賜給了祂天上地下所有的權柄（太28:18；約5:21-23，26-27；參考徒17:31），並透過使死人復活證明了這一點（約11:39-44）。
- i. Other New Testament declarations of the deity of Christ (Rom 9:5; Phil 2:6; Col 1:16; 2:9; Titus 2:13). "Lord of the Sabbath (Gen 2:3; Matt 12:8). His blood was called the "blood of God" (Acts 20:28).
其他新約聖經也聲明了基督的神性（羅9:5，腓2:6，西1:16，2:9，多2:13），如耶穌被稱為「安息日的主」（創2:3；太12:8）、「上帝的血脈」（徒20:28）。

2. Was (is) Jesus really a Man? Yes.

耶穌真的是完全人嗎？是的

- At His birth, Jesus became a real Man (John 1:1,14; 8:40).
祂出生時，耶穌以人的身分來到地上。（約1:14；8:40）
- At His death, Jesus did not abandon his human body but even after His resurrection He had “flesh and bones” and ate a “piece of broiled fish” (Luke 24:36-43; John 20:25-27).
祂的死亡，耶穌並沒有放棄祂人的形體，即使在祂復活後仍有「肉和骨頭」，並吃了「一片燒魚」（路24:36-43；約20:25-27）。
- At His Ascension, Jesus was still a man (Acts 1:11).
祂的升天，耶穌仍是以人的形象升天（徒1:11）。
- During Stephen’s martyrdom, He was still a man (Acts 7:56).
司提反殉道時，祂也是人的形象。（徒7:56）
- When He appeared to Paul, He was still a man (Acts 9:5; cf. 1 Cor 9:1；15:8).
祂向保羅顯現時，也是以人的形象（徒9:5；林前9:1；15:8）
- In John’s vision on Patmos, Jesus appeared as a man (Rev 1:13-17).
約翰在拔摩島看到的異象裡，耶穌也是以人的樣式顯現。（啟1:13-17）
- He will return to judge the world as a man (Acts 17:30-31).
祂會以人的形象再臨來審判世界（徒17:30-31）

3. Was Jesus really born of a virgin?

耶穌真的是由童貞女所生的？

Yes. The apostle Matthew who was an eyewitness of Christ’s ministry (Matt 9:9; 10:3) recorded that the birth of Jesus to Mary and Joseph happened “before they came together” (Matthew 1:18), and at a time when Joseph “did not know her” (Matt 1:25). Similarly, Luke records Mary responding to the angel’s announcement that she would give birth to a child by saying: “How can this be, since I do not know a man” (Luke 1:34).

是的。使徒馬太是基督事工的目擊者（太9:9；10:3），他記載耶穌誕生在馬利亞和約瑟「成親之前」（太1:18），並且約瑟「沒有和她同房」（太1:25）。同樣，路加記載馬利亞回應天使的宣告，她將生下一個孩子時，說：「我還沒有出嫁，怎能有這事呢？」（路1:34）。

The Scriptures explain that Mary conceived as a result of the action of the Holy Spirit who came upon her “and overshadowed” her (Lk 1:35) in fulfillment of the Old Testament prophecy (Isaiah 7:14). Note: The Greek word used by the translators of the Old Testament to translate the Hebrew word for virgin (*almah*) in Isaiah 7:14 into Greek in the 3rd century B.C. translation called the “Septuagint” or “LXX” was the Greek word *parthenos* which always meant “virgin” (cf. Gen 24:14,16,43,55). That is the same word

used by Matthew in Matt 1:23 and Luke 1:27.

聖經解釋說，馬利亞懷孕是聖靈在履行舊約的預言（賽7:14），聖靈來「覆庇」她（路1:35）。註：舊約聖經在翻譯希伯來文處女（*almah*）（賽7:14）這個詞的時候（在西元前3世紀的希臘文翻譯叫「七十士譯本」），希臘文是 *parthenos*，這意思就是「處女」（參閱創24:14，16，43，55）。馬太福音1:23用了同一個詞，路加福音1:27也是這個詞。

4. Muslims claim that Jesus never really died on the cross. What is the evidence that Jesus was *actually crucified* in Jerusalem?

穆斯林宣稱耶穌沒有死在十字架上。有什麼證據能證明耶穌的確死在十字架上？

The Quran (written in the seventh century, hundreds of years after the events of Christ's life) is at variance with ALL first century writers. Not only did the Christians unanimously testify that Jesus was crucified and died on the cross (Matthew 27:1-66; Mark 15:1-47; Luke 23:44-56; John 19:28-42; Phil 2:8; Heb 2:9; 12:2; 1 Peter 2:24), so did the first century *Jewish historian* Josephus (*Antiquities*, 18:64), as well as the first century Roman historian Tacitus (55-120 A.D.).

可蘭經（寫於西元第七世紀，離基督在世的生平事蹟有數百年了）與所有第一世紀作家的作品不符。不僅基督徒一致見證耶穌被釘十字架，死在十字架上（太27:1-66，可15:1-47，路23:44-56，約19:28-42；腓2:8；來2:9，12:2，彼前2:24），第一世紀的猶太歷史學家約瑟夫斯（Josephus）的巨著《猶太古史記》（*Antiquities*, 18:64），以及第一世紀的羅馬歷史學家塔西陀（Tacitus，西元55-120）都見證了這一點。

5. Is there first century testimony that Jesus actually rose from the dead?

有沒有第一世紀的見證證實耶穌真的從死裡復活？

Yes, all Christian writers from the first century unanimously agree that Jesus rose *physically* from the dead (Matthew 28; Mark 16:1-8; Luke 24; John 20-21). In addition, former persecutor of Christians, Paul, also testified that he saw Jesus alive (1 Corinthians 9:1; Acts 22:6-8). To demonstrate the reality of his physical resurrection to his unbelieving disciples, Jesus told them to touch Him and even ate real food in their presence (Luke 24:36-43).

有的，第一世紀所有的新約聖經作者一致認為，耶穌從死裡復活（太28章，可16:1-8，路24章，約20-21）。另外，先前迫害基督徒的保羅也作證說，他看到活著的耶穌（林前9:1；徒22:6-8）。為了證明他是復活的，耶穌叫不信的門徒摸他，甚至在他們面前吃真正的食物（路24:36-43）。

6. Did Jesus really rise from the dead? Note: to have Biblical “faith” in Jesus, a person must also believe that He rose from the dead (Rom 10:9).

耶穌真的從死裡復活？註：按照聖經，真正「信」耶穌，必須相信他從死裡復活（羅10:9）。

Yes. Jesus predicted that He would rise from the dead (Matt 16:21; 17:23; 20:17-19, 28; Mark 8:31; Luke 9:22; 18:33; John 2:19). His resurrection is recorded by all four gospel writers (Matt 28:5-6; Mark 16:6; Luke 24:1-12; John 20:1-18) and He was also seen by Paul (1 Cor 9:1; 15:8). One scholar notes that “we know more about the details of the hours immediately before, and the actual death of Jesus...than we know about the death of any other one man in all the ancient world”.

是。耶穌預言他會從死裡復活（太16:21；17:23；20:17-19，28；可8:31，路9:22，18:33，約2:19）。四福音書的作者都記錄了他的復活（太28:5-6，可16:6，路24:1-12，約20:1-18），保羅也看到了（林前9:1；15:8）。一位學者指出，「我們知道關於耶穌死前的細節，和耶穌的實際死亡……比我們知道的其他任何一個在古代世界的人的死亡都要多」。

7. Did Jesus actually rise from the dead physically?

耶穌的身體真的是從死復活？

Yes. In fact, Jesus emphasized that His resurrected body was a real physical body by urging doubters to touch His wounds (Luke 24:29; John 20:27), and by eating fish and honey (something only real physical bodies can do, Lk 24:41-42). Jesus wanted all to understand that He was not just a “spirit” (Lk 24:39). Over five hundred people at one time saw the risen Christ (1 Cor 15:6)! The apostles openly preached the Resurrection of Christ, in the middle of Jerusalem (where He was killed) just weeks after His crucifixion (Acts 2:1, 22-24). The Apostle John wrote that he and his followers had actually seen, heard, and handled the Word of life (1 John 1:1).

是的。事實上，耶穌強調，為證明祂復活的身體，祂敦促懷疑的人觸摸他的傷口（路24:29，約20:27），祂並吃魚和蜂蜜（有些事只有真正的肉體可以做，路24:41-42）。耶穌希望大家明白，他不僅僅是一個「靈」（路24:39）。超過五百人在同一時間看到了復活的基督（林前15:6）！使徒在祂被釘十字架的幾個星期後（徒2:1，22-24）公然地在祂被殺的耶路撒冷宣揚基督的復活。使徒約翰寫道，他和耶穌的追隨者都看到、聽到且摸過生命之道（約一1:1）。

Different Approaches to Evangelism

傳福音的不同方式

According to Mark Mittelberg, director of evangelism at Willow Creek Community Church of suburban Chicago, “God knew what he was doing when he made you. He custom- designed you with your unique combination of personality, temperament, talents, and background, and he wants to use you to reach others in a fashion that fits your design.” For example, says Mittelberg, consider these six people in the New Testament:

馬可·米道堡（Mark Mittelberg）是芝加哥郊區柳溪社區教會的主任，對於傳福音，他說：「上帝在創造你的時候，祂知道祂在做什麼，你所有的性格、氣質、才華及背景都是祂創造你的時候所決定的，且祂給你這一切條件是為了讓你用自己的方式去外面傳福音。」看一下在新約中的這六個人：

➤ **Peter’s Confrontational Approach**—He was direct, bold, and to the point.

彼得「開門見山」的方式：直接、勇敢地點出重點

➤ **Paul’s Intellectual Approach**—He could be confrontational, but he was a well educated man who could reason from the Scriptures, explaining and proving that Jesus was the Christ.

保羅的知識辯證方式：保羅是開門見山、直接面對型的，但他是一個受過良好教育的人，能從聖經推論、解釋和證明耶穌是基督。

➤ **The Blind Man’s Testimonial Approach**—The man in John 9 didn’t know a great deal of theology, but he could say, “One thing I know: I once was blind and now I see.”

盲人的親身見證方式：他不知道很多神學，但在約翰福音9章中他說，「有一件事我知道：從前我是眼瞎的，如今能看見了。」

➤ **The Samaritan Woman’s Invitational Approach**—Leaving her water jug at the well, the woman in John 4 went into her village and invited her friends to come and hear the man “who told me everything I ever did.”

撒馬利亞婦人的邀請參與式：在約翰福音4章，她留下她的水壺在井旁，走進她的村莊，並邀請她的朋友來，告訴他們說：「祂將我素來所行的一切事都給我說

出來了。」

➤ **Matthew's Interpersonal Approach**—In Luke 5:29 Matthew put on a big banquet for his tax collecting buddies in an effort to expose them to Jesus. He relied on the relationships he'd built with these men and sought to further shore up their friendships, inviting them into his home and using his channels of friendship for evangelism.

馬太的「人際友誼」法：在路加福音5:29，馬太在家裡為其他的稅吏和朋友大擺宴席，努力讓他們接觸到耶穌。他依靠已經和這些人建立的關係，並試圖進一步鞏固彼此的友誼，邀請他們到他家，用他的友誼管道傳福音。

➤ **Dorcas' Service Approach**—In Acts 9:36, we meet a woman who witnessed by serving others in Jesus name, making clothes for the needy and helping the poor.*³

多加的關懷服侍方式：在使徒行傳9：36節，我們遇見一個女人，她用服侍人來見證耶穌的名，她做衣服給需要的人，也幫助窮人。

Questions about Jesus (Cont'd)

關於耶穌的問題（續）

8. Perhaps the disciples were hallucinating and didn't really see Jesus?

是不是門徒的幻覺，他們並沒有真的看到耶穌？

Answer relies on “Gunning for God” John C. Lennox (2011), p. 214

答案來自「為 神開槍」John C. Lennox (2011), 214頁

➤ Hallucinations most often occur to people with vivid imaginations and a specific kind of temperament. But the disciples represented varied personalities and temperaments: Peter a “tough fisherman”, who once doubted he was really seeing Jesus (Matthew 14:28); Matthew a very practical and business like tax collector (Matt 10:3), Thomas, a pure skeptic. All saw Jesus. Finally, Paul who had hated Jesus and His disciples (1 Cor 9:1) saw Him.

幻覺最常發生於有生動的想像力和特定類型氣質的人身上。但門徒們各有不同

* Mark Mittelberg, “Discover Your Evangelism Style,” Discipleship Journal, Issue 95, September/October 1996.

³Morgan, R. J. 2000. Nelson's complete book of stories, illustrations, and quotes (electronic ed.).

的性格和氣質：彼得，一個「強硬的漁夫」，有一次曾懷疑他真的看到耶穌（太14:28），馬太，一個非常務實商業的收稅人（太10:3），多馬，一個純粹的懷疑論者。大家都看見了耶穌。最後，曾憎恨耶穌和他門徒的保羅（林前9:1）也看到了耶穌。

- Hallucinations usually concern events which are expected or hoped for; the disciples did not expect and did not dare hope for a real physical resurrection of Jesus. There was nothing in Jewish tradition to support such a thing, and they couldn't understand Jesus when He tried to tell them (Matt 16:22; Mark 9:31-32; Luke 24:25-26, 37). When He did appear to them, they were hiding in fear that they might be crucified too (John 20:19).

幻覺通常發生在與關注、預期或希望的事。門徒沒想到也不敢期望耶穌真實的身體復活。在猶太傳統中沒有發生過這樣的事情，且當耶穌試圖告訴他們時，他們不理解耶穌（太16:22，可9:31-32，路24:25-26，37）。當耶穌向門徒顯現的時候，他們害怕也被釘十字架而都躲藏起來了（約20:19）。

- Hallucinations usually recur over a relatively long period, either increasing or decreasing, but the appearances of Christ occurred frequently over a period of forty days (Acts 1:30) and then abruptly ceased. None of the disciples ever claimed a similar experience again, except for Stephen (Acts 7:56) and Paul (Acts 9:1-8; 22:6-11; 26:12-18; 1 Cor 9:1).

幻覺通常會長期反復出現，然後增加或減少，但基督的頻繁出現發生了四十天之久（徒1:30），然後突然停止。門徒中沒有一個再次聲稱有類似的經歷，除了司提反（徒7:56）和保羅（徒9:1-8；22:6-11，26:12-18，林前9:1）。

9. Where does the Bible say that Jesus died for *my sins*?

聖經那裡說耶穌為我的罪而死？

Note: It is very important to be able to explain from the Bible that Jesus died on the cross (Rom 5:8; 1 Pet 2:24; Heb 9:28; 1 Jn 2:2) for our sins, and that He “gave Himself” voluntarily (Matthew 20:28; John 10:18; Titus 2:14).

註：非常重要的是要能夠從聖經來解釋，耶穌為我們的罪死在十字架上（羅5:8；彼前2:24；來9:28；約壹2:2），而且他自願的「捨己」（太20:28；約10:18；多2:14）。

Isaiah prophesied 700 years before that Jesus would be “wounded for our transgressions, and bruised for our iniquities” (Isa 53:5), and that God the Father would “lay on Him the iniquity of us all” (Isa 53:6; cf. 2 Cor 5:21). In fact, the earliest prophecy of Christ's

sacrificial death for our sins occurs in Genesis where He is the “seed of the woman...who bruises your (the Devil’s) head” (Gen 3:15).

西元前700年以賽亞就預言，耶穌會「為我們的過犯受害，為我們的罪孽壓傷」（賽53:5），並且父神將「使我們眾人的罪孽都歸在他身上」（賽53:6；參考林後5:21）。事實上，基督為我們的罪犧牲死亡的預言最早出現在創世記，他是「女人的後裔要傷你（魔鬼）的頭」（創3:15）。

10. What is “sin” anyway? 到底什麼是罪呢？

“Sin” is any act or thought contrary to the law or will of God (1 John 3:4), and it includes any failure to act or think as we should (James 4:17); even a foolish thought is a sin (Prov 24:9). Sin came into the world through Adam (Rom 5:12) and we are all born in sin (Gen 5:3; Psalm 51:5; cf. Job 15:14; 25:4). Sin is an “abomination” to God (Prov 15:9) and deceives us (Heb 3:13) into thinking we are okay when we are not (Ezek 18:4). The “wages” of sin is death (Rom 3:23) and no one is without sin (1 Kings 8:46; Romans 3:23) except Jesus Christ (Heb 4:15; 7:25-27; 1 Peter 2:22; 1 John 3:5). Sin separates us from God (Isaiah 59:2).

罪是與 神的旨意或律法相違背的行為或想法（約一3:4），這包含做了不該做的及不去做我們應該去做的事（雅4:17），即使是一個愚蠢的想法也是罪（箴24:9）。罪藉著亞當進入這個世界（羅5:12），我們都在罪中出生（創5:3，詩51:5；參考伯15:14；25:4）。罪是對 神的褻瀆（箴15:9），也會欺騙我們（來3:13），讓我們以為我們還不錯，但其實不是（結18:13）。罪的工價就是死（羅3:23），每個人都有罪（王上8:46；羅3:23）除了耶穌基督（來4:15；7:25-27；彼前2:22；約一3:5），罪使我們和 神分離（賽59:2）。

11. Why did Jesus have to die such a horrible death on the cross? Could He not have died another way?

為什麼耶穌必須死在十字架上經歷如此可怕的痛苦？他能否以其他的方式死呢？

The horrific nature of Jesus’ death on the cross is commensurate with the horrific nature of sin to a Holy God. God tells us He “is of purer eyes than to see evil and cannot look upon wrong” (Habakkuk 1:13). There apparently was no other way than the cross (Matt 26:39), as only through the cross and the shedding of blood (Heb 9:22) could God show His righteousness and His justified anger against evil (Rom 3:25-26) and placate His holy wrath (the “propitiation”, Rom 3:25) against sin (Ezekiel 18:4). Our failure to understand why such a horrific death was necessary shows our failure to appreciate the horrific nature of our sin (2 Cor 4:4).

耶穌在十字架上可怕的死亡，和罪對於聖潔的 神而言的可怕本質是一致的。 神告訴我們他的眼目純潔，不看邪惡，不能坐視奸惡（哈1:13）。很明顯，除了十字

架之外沒有其他的路可以走（太26:39），只有藉著十字架、藉著流血（來9:22）才能展現出 神的公義，和祂對於罪的公義之怒（羅3:25-26），這樣才能平息（羅3:25）祂對於罪（結18:4）的聖潔之怒。我們不明白為什麼必須是這種可怕的死亡，顯明了我們不明白我們的罪的可怕本質（林後4:4）。

Another reason Jesus had to die on the cross was to fulfill all the prophecies made in the Old Testament about His manner of death (Matt 26:24; Luke 22:22; Acts 2:23; 4:27-28). 耶穌死在十字架上的另一個原因是為了應驗舊約關於他死亡的預言（太26:24；路22:22；徒2:23；4:27-28）

For instance, it was predicted that He would be given vinegar at His execution (Ps 69:21; Matt 27:34), His executioners would gamble over His clothing (Ps 22:18; Matt 27:35), and His hands and feet would be “pierced” (Ps 22:16; Zech 12:10) which were fulfilled by the execution method of crucifixion (Matt 27:35). Also, it was prophesied that He would be “numbered with the transgressors” (Isa 53:12) which was fulfilled when Christ was crucified between two thieves (Mark 15:27).

例如，已經預言了在他被釘在十字架上的時候，有人會給他醋喝（詩69:21；太27:34），處決他的兵丁會拈鬮來分他的衣服（詩22:18；太27:35），他的手和腳都會被扎（詩22:16；亞12:10），這些在他釘十字架的時候都應驗了（太27:35）。而且還預言到 he 會被列在罪犯之中（賽53:12），當耶穌被釘在兩個犯人之間的時候，這個預言就應驗了（可15:27）。

12. Wasn't Jesus a sinner too? 耶穌也是一個罪人嗎？

No. The Bible clearly says that Jesus never sinned (John 8:46; 2 Cor 5:21; Hebrews 4:15; 7:26; 1 Peter 2:22; 1 John 3:5).

不是，聖經非常清楚的說明耶穌從來沒有犯罪（約8:46；林後5:21；來4:15；7:26；彼前2:22；約一3:5）

13. Are there any ancient sources (besides the Bible) that refer to Christ so as to provide independent verification that He was an historical figure?

是否有任何古代書籍（除了聖經之外）提到基督，即一些獨立的證據證明他是真實的歷史人物？

Yes, there are many: 是的，有很多

- a. **Cornelius Tacitus, a Roman historian** (c. A.D. 55-120) wrote “The Annals and the Histories” which cover the period from A.D. 14 to A.D. 96 in which he mentions

Christ (misspelled as “Christus”) as having been “put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius...”

塔西佗 (Cornelius Tacitus, 約西元55-120年) 是一個羅馬歷史學家，他寫了《歷史》和《編年史》涵蓋了西元14-96年，其中就提到了基督（誤拼為「Christus」），本丟彼拉多處死了他，彼拉多是提庇留統治時期做猶太的巡撫。

- b. **Suetonius, another Roman historian**, wrote the “Life of Claudius” also referred to the Jews being expelled from the city of Rome in A.D. 48 because of their activities devoted to “Chrestus” (another misspelling). This expulsion is referred to by the physician Luke in Acts 18:2. In another place (“Lives of the Caesars”), Suetonius wrote of Nero’s punishment of “Christians, a class of men given to a new and mischievous superstition”.

另外一個羅馬歷史學家**蘇埃多尼烏斯 (Suetonius)**，他寫的《凱撒眾皇生平錄-革老丟傳》(Life of Claudius)，其中也提到了猶太人在西元48年被趕出羅馬城，因他們為了基督（誤拼為「Chrestus」）進行的活動。這次迫害就是醫生路加在徒18:2提到的那次。他還在另外一個地方提到了尼祿對於基督徒的懲罰，這些人是相信一個新的、胡攪蠻纏的迷信。

- c. **Pliny the Younger, the governor of Asia Minor** (A.D. 112) wrote a letter to the Roman emperor Trajan seeking advice on how to deal with the “Christians”. He said he often made the Christians “curse Christ, which a genuine Christian cannot be made to do”.

小亞細亞的統治者年輕的**普立尼 (Pliny the Younger, 西元112)** 寫給羅馬皇帝圖拉真的信中詢問如何處理基督徒。他說他常常迫使基督徒咒詛基督，因為一個真正的基督徒是不會這樣做的。

- d. **Thallus, a first century writer** (A.D. 52) whose works have now all been lost is quoted by a Christian writer, Julius Africanus (A.D. 221) as having attempted (in the third book of his histories) to explain away the darkness which covered the earth when Christ was crucified (Matt 27:45) as having been the product of a solar eclipse. **第一世紀的作家他勒 (Thallus, 西元52年)**，雖然他的作品都遺失了，但是有個基督徒作家猶非利加納斯 (**Julius Africanus, 西元221年**) 引用他勒的話：「他勒在其所著的史書第三卷中，試圖解釋當基督被釘十字架的時候，遍地都黑暗了（太27:45）的原因就是日食造成的。」

- e. **Mara Bar-Serapion** (after A.D. 70) was a Syrian philosopher who wrote a letter from prison to his son in which he compared Jesus to a “wise king”. He went on to

say that the Jews had been driven from Jerusalem (A.D. 70) because they had rejected their King.

馬拉·巴薩拉蓬（Mara Bar-Serapion，西元70年後）是一個敘利亞的哲學家，他從監獄裡寫信給他的兒子，他提到耶穌是一個有智慧的君王。他繼續說到猶太人被趕出耶路撒冷是因為他們拒絕他們的王的緣故。

- f. **Josephus, the Jewish historian**, also affirms the historicity of Christ and His crucifixion by the Romans, as well as mentioning the high priest Ananias, and James the brother of Jesus (“Antiquities” XVIII, 33; XX, 9.1)

猶太歷史學家约瑟夫斯（**Josephus**）也肯定了基督的歷史性，證實基督被羅馬人釘死在十字架上，他的著作也提到了至高的祭司亞拿尼亞，以及耶穌的弟弟雅各。《猶太古史記》（十八章三段三節；二十章九段一節）

- g. **The Babylonian Talmud** (circa A.D. 550), is a collection of Jewish religious literature which is anti-Christian and refers to Jesus as an historical figure who was justly executed by the Romans on the “eve of Passover” just as the Apostle John says (John 19:14).

巴比倫塔木德（**The Babylonian Talmud**，約西元550年）為猶太宗教文學的系列文獻，是反對基督徒的作品，其中提到了耶穌是一個歷史人物，他在逾越節前夕被羅馬人公正的處決了，正如使徒約翰所說的一樣。（約19:14）

14. Is Jesus really going to return to earth someday?

耶穌有一天真的會再臨回到地球上嗎？

At the end of the future Tribulation period (Rev 6-19), Jesus will return to earth to judge the world (Matthew 24:29-31; Revelation 19:11-20:14). Jesus clearly said that no one knows the day nor the hour when he will return (Matthew 24:36). Jesus also promised that he would return someday and take his followers to be with him in his Father’s house (*heaven*, John 14:1-3; 1 Thess 4:16-18). At that time, believers will be given immortal bodies like Jesus’ body (Philippians 3:20-21; 1 Corinthians 15:51-53; 1 John 3:2). 在將來大災難的末期（啟6-19章），耶穌會回到地球上審判這個世界（太24:29-31；啟19:11-20:14）。耶穌非常清楚的說到沒有人知道哪一天他會回來（太24:36）。耶穌還應許有一天他會回來，帶著他的跟隨者回到父的家中（約14:1-3；帖前4:16-18）。在那時，信徒會有一個不朽的身體，就如耶穌一樣（腓3:20-21；林前15:51-53；約一3:2）

15. Does the Bible really teach that God is a “Trinity”? Is the Holy Spirit also God?

聖經是否真的教導 神是三位一體的 神？聖靈也是 神嗎？

Yes, although it is a very difficult doctrine for humans to comprehend, the Bible clearly teaches that there is only one God, but He consists of three distinct Persons, the Father, the Son, and the Holy Spirit (Matthew 28:19). We first see the Trinity clearly in Matthew 3:16-17 where Jesus, after his baptism, is standing in the water and sees “The Spirit of God descending like a dove on him” and then, “behold a voice from heaven (the “Father”) said ‘This is my beloved Son, with whom I am well pleased’”.

是的，儘管這是一個非常難以理解的教義，聖經非常清楚的教導的確只有一位神，但是他有三個位格，聖父神、聖子、聖靈（太28:19）。我們在太3:16-17首先清楚的看到三位一體，那時耶穌受洗完之後，站在水裡，看到聖靈像鴿子一樣降臨在他的身上，然後有聲音（聖父神）從天上說這是我的愛子，我所喜悅的。

Jesus claimed to be God (John 10:30), but also acknowledged that His Father would send the Holy Spirit (in Jesus’s name) to help the believers (John 14:25-26). The Book of Acts records Peter calling “the Holy Spirit”... “God” (Acts 5:3-4). We can see the Trinity (One God, but three Persons) working in Acts 16, where the Holy Spirit (16:6), and the Spirit of Jesus (16:7), work together with “God” (16:10) to accomplish God’s purposes. See also Rom 15:30; John 1:1; Rom 9:5. There are even Old Testament hints that God has a “plural” nature (“us” or “our” Gen 1:26; 3:22; 11:7; Isaiah 48:16). As far back as Genesis 1, the Father (God) created the universe (1:1), along with the Spirit (1:2), and we know from John 1:3 that it was Jesus doing the actual creating by the authority of the Father. Throughout the Bible, we see both the Holy Spirit, and Jesus the Son, doing things that only God can do. All three share possess divine attributes: such as omnipresence (Jeremiah 23:23; Eph 1:23; Psalm 139:7), omnipotence (Gen 17:1; Heb 1:3; Luke 1:35), and omniscience (Psalm 147:4-5; John 2:24; 21:17; 1 Cor 2:10-11).

耶穌宣稱他是 神（約10:30），他也宣稱他的父要差派聖靈來幫助信徒（約14:25-26）。使徒行傳也記載了彼得稱聖靈為 神（徒5:3-4）。我們可以看到三位一體（一個 神，但是三個位格）的 神在使徒16章的工作，聖靈（16:6）、耶穌的靈（16:7）與 神（16:10）一起工作完成 神的旨意。在羅馬書15:30、約1:1及羅9:5中也可以看到這一點。甚至在舊約也暗示 神是複數的（創1:26；3:22；11:7；賽48:16）。當我們回到創世記第一章，父神創造了宇宙（1:1）的時候，聖靈與他同在（1:2），從約1:3我們知道耶穌藉著父神的權柄實際的創造了世界。在整個聖經當中，我們可以看到聖靈和耶穌在做只有 神才能做的事情。三個位格都有 神的屬性，如無所不在（耶23:23；弗1:23；詩139:7）、全能（創17:1；來1:3；路1:35）和全智（詩147:4-5；約2:24；21:17；林前2:10-11）。

General Objections and Questions

God, Satan, Suffering, Punishment, Hell, Heaven, etc.

常見的異議和問題

神、撒旦、受苦、懲罰、地獄、天堂等等

1. I'm not even sure there is a God.

我甚至不確定是否有一位 神。

That is why God has given us the Bible so we could know for sure (Genesis 1:1; John 1:1-3). Then, invite your friend to start studying the Bible with you. Ask him to read Psalm 14:1, and assure him **that after reading the Bible** he will agree with Psalm 14:1 that only a “fool” denies the existence of God.

這就是為何上帝賜給我們聖經的原因，這樣我們才能確切的知道 神（創1:1，約1:1-3）。然後，邀請你的朋友開始和你一起研讀聖經。請他讀詩14:1，向他保證讀了聖經之後就會同意詩篇14:1所說的，愚頑人心裡說：沒有 神的存在。

2. If God is really “good”, then why is there so much evil in the world today?

如果 神真是好的，那麼為什麼今日的世界還有這麼多的罪惡？

God made the world perfect (Gen 1:31), but He did not want to create “robots” without free will. His goal was to have a world where His creations would choose voluntarily to love Him (John 14:15, 21-23). God warned Adam and Eve that their rejection of His single prohibition would result in death (Gen 2:16-17) which it did (Rom 5:12). Despite their sin, God did not abandon His goal of an eternity with men and women who would voluntarily love Him. Instead, He chose to die for them as their Substitute (Rom 5:8; 1 Pet 2:24; 3:18) so ALL can be saved by grace through faith (Eph 2:8-9; Titus 3:5). A world where sinners can reject God or love God VOLUNTARILY is the ONLY way to have an eventual world (heaven) where ALL have *chosen* to love God.

神創造這世界是完美的（創1:31），但祂並不是創造沒有自由意志的機器人。祂的目的是要創造一個愛的世界，讓被造物可以自願選擇來愛祂（約14:15，21-23）。神警告亞當和夏娃若違反唯一禁令會導致死亡（創2:16-17），且的確是這樣（羅5:12）。雖然他們犯罪，但 神並沒有放棄祂的永恆目的，要人們自願的愛神。反而， 神差派愛子，在我們還作罪人的時候為我們死（羅5:8；彼前2:24；3:18），故此所有的人都要得救，是本乎恩，也因著信（弗2:8-9；多3:5）。 神

的計劃是，在將來的新世界（天堂），所有的人都是自願選擇愛祂的，但唯一能達到這個目標的方法是，先創立一個世界，讓罪人可以自願選擇拒絕祂或愛祂。

God did not just permit death into the world which would only affect human beings.

Once God allowed Adam and Eve to sin, it not only meant human suffering and death, it also meant God's suffering and death (Genesis 2:17; 3:15; Matthew 20:28; Acts 20:28; 1 Peter 1:19-20). His love for the world (John 3:16; Rom 5:8) led His Son to partake in that suffering to the fullest and beyond (Heb 2:14-15). The infinitely sensitive Son of God endured not just crippling pain, humiliation and abuse for hours at the hands of men, but at the hands of demons as well, and then endured His Father “forsaking” Him (Matt 27:46) as he “became sin” for us (2 Cor 5:21).

神不僅容許死亡進入，這罪也僅影響人類的世界。一旦 神允許亞當和夏娃犯罪，這不僅導致人們受苦和死亡，也導致 神的受苦和死亡（創2:17；3:15；太20:28；徒20:28；彼前1:19-20）。 神對世人的愛（約3:16；羅5:8），藉由他的兒子來到這個世界，承擔痛苦來完成 神的旨意（來2:14-15）。敏感度無限的耶穌不僅僅是身體上的疼痛、羞辱、被人長時間的鞭打，也是落在撒旦的手下，然後忍受了父神對他的離棄（太27:46）， 神使那無罪的，替我們成為罪（林後5:21）。

3 諾曼·賈斯勒 (Norman Geisler) 是如何開始做見證的

How Norman Geisler Began Witnessing

諾曼·賈斯勒是如何開始做見證的

Some years ago, theologian Norman Geisler wrote a candid article in which he said: “I have a confession to make. I was a director for a Christian youth organization for three years, a pastor for nine years, a Bible college teacher for six years, and in all that time I did not witness for Jesus Christ. I scarcely ever shared my faith one-to-one with other people.”

幾年前，神學家諾曼·賈斯勒寫了一篇很坦率的文章，在其中他說到：「我要認罪。我擔任一個青年基督徒機構的幹事長達3年的時間，做一個牧師9年，一個聖經學校的老師6年的時間，在這些年中我都沒有為基督做見證。我幾乎沒有一對一的和別人分享我的信仰。」

Geisler offered several reasons for this: He didn't think he had the gift of evangelism. He felt instead his gift was that of teaching the Word to those already Christians. He had read a book about evangelism and God's sovereignty that had turned away his zeal for personal evangelism. He had known someone who had practiced impersonal, cold-turkey evangelism, and Geisler had determined that “lifestyle” evangelism was more desirable. But as a result, he lived a Christian life but seldom vocalized his witness to an unsaved person.

賈斯勒談到了幾個理由：他不認為自己有傳福音的恩賜，他感到他的恩賜是向已經是基督徒的人教導聖經。他讀過一本關於傳福音和 神的主權的書，他個人傳福音的熱忱就沒有了。他之前認識的某人直接跟陌生人傳福音的方式有一點冷淡，因而賈斯勒認為以「生活方式」來做見證是比較可採的福音傳道方式。但是，在他的基督徒生活中，卻很少向不信主的人見證福音。

Eventually, Geisler became convicted by the words of a little song that said: “Lead me to some soul today, / O teach me, Lord, just what to say.” Those words became a sincere prayer for him, and his life began to change.

最終，賈斯勒被一首小詩歌所說服，那首詩是這樣說的，今天請引導我走向一些靈魂，主啊，教導我要說的話。這些詞成為了他個人真誠的禱告，他的生活開始改變。

One day, having prayed that prayer, he was approached by a girl from the college where he taught. She had spiritual needs in her life, and he was able to lead her to Christ. (She later went to South America as a missionary).

有一天，在如此禱告之後，他接觸到一個他所任教大學的女生。她有屬靈方面的需要，然後賈斯勒就帶領她信主。她後來成為去南美宣教的宣教士。

Shortly afterward, Geisler volunteered to participate in a Monday night visitation program at his church. On his first outing, he found himself knocking on the door of a man who turned out to be an atheist. “Do you mind if we ask you a very serious spiritual question?” asked Geisler, when the man came to the door. After a long conversation and a couple of visits, the man prayed to receive Christ into his heart. (He is now a deacon in a church with his family committed to Christ as well.)

不久之後，賈斯勒自願參加一個週一晚的拜訪活動，是他教會所舉辦的。他拜訪的第一個家庭，應門的那人剛好是個無神論者。當那個人開門的時候，賈斯勒就問他：「你是否介意我問你一個重要的屬靈方面的問題？」在一次長談和隨後幾次的會面後，那個人禱告接受基督。現在，那個人成為一個教會的執事，他的家庭也都歸向了基督。

Now Geisler says: “The most rewarding experiences I’ve had in my Christian life have not come from teaching, pastoring, or ministering around the world. They have come from meeting with non-Christians and seeing one after another come to know Christ.”^{*4}

現在賈斯勒說：「我成為基督徒後最有意義的經歷不是從教導、牧養或做事工當中經歷的，而是和非基督徒見面，然後看著他們一個接一個的成為基督徒。」

General Objections and Questions (Cont’d)

常見的異議和問題(續)

3. Is there really a “heaven” and a “hell”? What does the Bible say?

是否真的有天堂和地獄？聖經是如何說的？

* Norman L. Geisler, “Excuses,” 1983.

⁴Morgan, R. J. 2000. Nelson's complete book of stories, illustrations, and quotes (electronic ed.). Thomas Nelson Publishers: Nashville

Yes. Jesus said that hell is a place of torment, horrible suffering, and burning by fire (Lk 16:19-31; Mark 9:47-48) that was originally created for the devil and his angels (Matt 25:41). Anyone who goes there will go there forever (Matt 25:46; Rev 14:11; 20:11-14). Heaven is where God lives with all the believers who previously died. It is a place of unimaginable joy (Ps 16:11; 17:15; Romans 8:18; 1 Corinthians 2:9; Rev 21:1-4).

是的，耶穌說地獄是一個受苦的地方，充滿駭人的苦難、被火焚燒（路16:19-31；可9:47-48），最初是為魔鬼和他的使者所造的（太25:4），任何去到那裡的人會永遠待在那裡（太25:46；啟14:11；20:11-14）。天堂是神所在的地方，所有先前死了的信徒都在那裡，這是一個有無限喜樂的地方。（詩16:11；17:15；羅8:18；林前2:9；啟21:1-4）

4. I don't believe there is a real hell because God is Love and He would not create such a place.

我不相信真的有地獄，因為神是愛，祂不會創造這樣的地方。

Yes, God IS love, but that is not all He is. He is also just (Deut 10:18; 32:4) and holy (Isaiah 6:3; Habakkuk 1:13), and must punish sin (Ezekiel 18:4). Jesus said God DID create hell...for Satan and the rebellious angels (Matthew 25:41). Jesus warned us about hell many times (Matthew 5:22; 8:12; Mark 9:47-48; Luke 16:19-31; Rev 14:11; 20:11-14). He said the road to hell is wide, but the way to heaven is narrow (Matthew 7:13-14). Jesus said BOTH heaven and hell are eternal (Matthew 25:46; Mark 9:48; Luke 16:26; cf. Rev 20:10). Paul who was taught by Jesus (Galatians 1:12) called hell the place of “punishment of eternal destruction” (2 Thess. 1:8-9).

是的，神是愛，但這不是全部。神也是公義的（申10:18；32:4）、聖潔的（賽6:3；哈1:13），他必須要懲罰罪惡（結18:4）。耶穌說神的確創造了地獄，這是為魔鬼和那些反叛的天使所存留的（太25:41）。耶穌警告我們很多次（太5:22；8:12；可9:47-48；路16:19-31；啟14:11；20:11-14），他說去地獄的路是寬的，但是去天堂的路是窄的（太7:13-14）。耶穌說天堂和地獄都是永恆的（太25:46；可9:48；路16:26；參考啟20:10）。耶穌親自教導的保羅也說地獄是受刑罰，永遠滅亡的地方（加1:12，帖後1:8-9）。

“There are only two kinds of people in the end: those who say to God, ‘Thy will be done’, and those to whom God says, in the end, ‘Thy will be done.’ ”

C.S. Lewis, *The Great Divorce*

在最後，只有兩類人：一類人對神說：「祢的旨意要成就了。」另一類人，神對他們說：「你們的旨意要成就了。」

路易士（C.S. Lewis），《大分離》

5. I believe that if I simply believe that there is a God that is good enough to go to heaven.

我相信只要我簡單的相信有一位 神，就能夠上天堂了。

God warns us that our thinking is often wrong (Proverbs 14:12). Even the demons “believe in God” and tremble in terror (James 2:19). Sincerity and zeal for God is not enough (Rom 10:1-4; cf. Acts 26:18; Matthew 7:21-23; John 1:12, 3:16 etc.).

神警告我們，我們的想法常常是錯誤的（箴14:12）。連魔鬼也相信 神，卻是戰驚（雅2:19）。只是對 神熱忱並不足夠（羅10:1-4；參考徒26:18；太7:21-23；約1:12, 3:16）。

6. Can't I decide to seek God later in life? Now, I want to have fun.

我能否決定以後再尋求 神呢？現在，我想享受、娛樂。

The Bible tells us that no one is promised tomorrow (Proverbs 27:1), and that we must seek the Lord while He may be found (Isaiah 55:6). When God causes us to begin to learn about Him, that is the time when He wants us to pursue Him (2 Cor 6:2; Acts 24:22-27, Proverbs 1:24-33; 27:1; Ecclesiastes 12:1, 13; Luke 13:24-25; Heb 4:13). We should never tempt God by putting Him off (Jeremiah 11:11-14; 14:11-12; 15:1; Ezek 8:18; 14:13-20).

聖經告訴我們沒有人能確定自己有明天（箴27:1），我們必須在耶和華可以尋找的時候尋找他（賽55:6）。當 神引導我們開始認識他的時候，這就是 神想要我們尋求他的時候（林後6:2；徒24:22-27，箴1:24-33；27:1；傳12:1，13；路13:24-25；來4:13）。我們不能試探 神，將他推開（耶11:11-14；14:11-12；15:1；結8:18；14:13-20）

7. Isn't "Satan" just a symbol of evil but not a real living being?

撒旦是否只是一個邪惡的象徵，而不是一個真實存在的活物？

No, Satan is a real spiritual being who even tried to tempt Jesus Himself (Matthew 4:1-10; Mark 4:15; 8:33; Luke 4:1-13). Jesus said Satan is a murderer and a liar (John 8:44) and the Bible says he still has the power to blind people from the truth (2 Cor 2:11; 4:4). He can even disguise himself as an angel (2 Cor 11:13-15), and he is always seeking an opening in our lives to destroy us (Ephesians 4:27; 6:11-12; 1 Thess 2:18; 2 Thess 2:9; 1 Peter 5:8; Rev 12:9; 20:1-3; 7-10).

不是的，撒旦是一個真實的屬靈活物，它甚至試圖試探耶穌（太4:1-10；可4:15；8:33；路4:1-13）。耶穌說撒旦是一個殺人者和說謊者（約8:44），聖經說他依然

有能力來使人眼瞎看不到真理（林後2:11；4:4）。它甚至可以假裝成為天使（林後11:13-15），而且它也總是在尋找我們的破口，來摧毀我們。（弗4:27；6:11-12；帖前2:18；帖後2:9；彼前5:8；啟12:9；20:1-3；7-10）

Satan was created by God (Ezekiel 28:13, 15) “perfect” (Ezekiel 28:12, 15) but rebelled against God (Isaiah 14:12-15). He still has immense power over the earth (John 12:31; 14:20; 2 Corinthians 4:4; 1 John 5:19; Rev 12:9), until Jesus returns (Rev 20:1-3, 10).

神創造撒旦的時候（結28:13，15），撒旦是完美的（結28:12，15），但是卻悖逆了神（賽14:12-15）。它依然有很大的權柄來統治世界（約12:31；14:20；林後4:4；約一5:19；啟12:9），直到耶穌的再臨（啟20:1-3，10）。

8. I don't think that anyone can know for sure that they he will go to heaven when he dies.

我不認為有人能夠確認自己死後可以到天堂。

Jesus said you CAN know! The Bible says that anyone who puts his or her faith in Jesus alone “has” eternal life (John 3:16; 5:24; 20:31). Jesus said He gives His sheep “eternal life” and “they shall never perish” (John 10:28). That is why John ended his first letter by saying that we can “know” (1 John 5:13) that we have “eternal life” (not “guess” or “hope”). In fact, John wrote that “**now** we are children of God” (1 John 3:2). After we ask Christ into our life, the Holy Spirit begins to witness inside of us that we are saved and HAVE eternal life (Rom 8:16).

耶穌說你可以確認！聖經說任何人只要信靠耶穌就有永恆的生命（約3:16；5:24；20:31）。耶穌說他賜給他的羊永恆的生命，他們永遠不會滅亡（約10:28）。這就是約翰說我們可以知道（約一5:13），在他的第一封信結尾處談到，要叫你們知道自己有永生（不用猜或者希望）。事實上，約翰寫到，「我們現在是神的兒女」（約一3:2）。在我們請求耶穌進入我們的生命之後，聖靈就會在我們裡面做見證，我們已經得救，有永生了（羅8:16）。

9. I believe God loves everyone and will not punish me for my sins.

我相信 神愛每一個人，不會因我的罪而懲罰我。

God does love us, and in His love He warned Adam and Eve that He would punish them for their sin (Gen 2:17), and He warns us too (Ezekiel 18:4; John 3:16-19, 36; 8:23-24; Hebrews 2:3-4; Rev 20:11-14). Jesus told us many times that God will punish us for our sins (Matthew 10:28; Luke 13:3-5; John 8:23-24).

神確實愛我們，因著愛，神警告亞當和夏娃，會懲罰他們的罪（創2:17），他也以此警告我們（結18:4；約3:16-19, 36；8:23-24；來2:3-4；啟20:11-1）。耶穌時

常告訴我們， 神會因我們的罪來懲罰我們（太10:28；路13:3-5；約8:23-24）

10. I believe Jesus was love but the God of the Old Testament was mean and wrathful. Isn't there a contradiction here?

我相信耶穌是愛，但是舊約的 神是那麼的殘忍和易怒，這不是互相矛盾嗎？

No. Jesus said the Old Testament was totally accurate (Matthew 5:18), but also warned us of the consequences of sin before a HOLY God (Matthew 10:28; 25:31-41).

Jesus promised that He would destroy all unrepentant sinners when He returns (Luke 19:11-27; John 5:28-29; Rev 19:11-15) and they would be cast into the lake of fire (Rev 20:11-15).

這不矛盾。耶穌說舊約都是準確的（太5:18），但也警告我們，罪在聖潔的上帝面前會造成何等可怕的結果（太10:28；25:31-41）。

耶穌應許在他再來的時候，他會摧毀一切不悔改的罪人（路19:11-27；約5:28-29；啟19:11-15），他們將會被扔進火湖裡（啟20:11-15）。

4 從金伯爾（Kimball）到葛培理（Graham）

From Kimball to Graham

從金伯爾到葛培理

A Sunday school teacher, a Mr. Kimball, in 1858 led a Boston shoe clerk to give his life to Christ. The clerk, Dwight L. Moody, became an evangelist and in England in 1879 awakened evangelistic zeal in the heart of Frederick B. Meyer, pastor of a small church.

金伯爾先生是一個主日學老師。他在1858年帶領波士頓一間鞋店的店員認識耶穌。這個店員是德懷特·穆迪（Dwight L. Moody），他後來成了一名宣教士，在1879年的英國甦醒佈道會中，喚醒了一個小教會牧師邁爾（Frederick B. Meyer）心中傳福音的熱忱。

F. B. Meyer, preaching on an American college campus, brought to Christ a student named J. Wilbur Chapman. Chapman, engaged in YMCA work, employed a former baseball player Billy Sunday, to do evangelistic work.

邁爾在一間美國大學校園裡講道，帶領了一個名叫卓文（J. Wilbur Chapman）的學生信主。卓文加入了YMCA的工作，招募了一個前棒球運動員辛地（Billy Sunday）來作傳福音的工作。

Sunday held a revival in Charlotte, North Carolina. A group of local men were so enthusiastic afterward that they planned another campaign, bringing Mordecai Hamm to town to preach.

辛地在北卡羅萊納州夏洛特市（Charlotte, North Carolina）舉辦的復興聚會中，有一群當地基督徒深受激勵。之後，當地的小組計畫了另一次佈道會，邀請了佈道家咸摩迪先生（Mordecai Hamm）來講道。

In the revival, a young man named Billy Graham heard the gospel and yielded his life to Christ. Billy Graham ... (The story goes on and on).⁵

在這次復興聚會當中，一位年輕人葛培理（Billy Graham）聽到了福音，將他的生命交給耶穌。葛培理...（故事依然在繼續）

⁵Tan, P. L. 1996, c1979. Encyclopedia of 7700 illustrations : (a treasury of illustrations, anecdotes, facts and quotations for pastors, teachers and Christian workers). Bible Communications: Garland TX

General Objections and Questions (Cont'd)

常見的異議和問題(續)

11. Most people are not Christians. Can everyone else be wrong about how to get to heaven?

大多數人都不是基督徒，難道這些人在如何去到天堂這件事上都錯了嗎？

Yes. Jesus said that the Way to eternal life is narrow and only a few find it, and that the broad way leads to death (Matt 7:13-14) “There is a way which seems right to a man, but its end is the way of death (Prov 14:12). Jesus said He is the only Way to God and Heaven (John 14:6; Acts 4:12). Don’t let the failure of others to investigate the claims of Christ influence YOU to throw away YOUR eternity.

是的，耶穌說通往永生的道路是窄的，只有很少的人能夠找到，而引到滅亡的路是寬的（太7:13-14）。有一條路，人以為正，最終卻成為死亡之路（箴14:12）。耶穌說他是到達 神和天堂的唯一道路（約14:6；徒4:12）。不要因為別人不願意探討耶穌所陳述的，而放棄自己的永恆。

Note: **Buddha** (and virtually all unbelieving (non-Christian) scientists prior to 1950) taught that the universe was eternal, but was **proven wrong** when 20th century science proved that the universe was expanding out from a previous explosion of some kind, popularly called “The Big Bang”. **Islam can be proven wrong** because it contradicts all first century witnesses (Jewish, Christian and Roman) that the man Jesus WAS actually crucified and killed in Jerusalem approximately 33 A.D.

註：佛教（實際上還有1950年以前所有非基督徒的科學家）教導人們宇宙是永恆的，但是已被證明是錯誤的。20世紀的科學證實宇宙是因先前的某次大爆炸而形成的，這就是所謂的「大爆炸理論」。伊斯蘭教也被證明是錯誤的，因為它和第一世紀的見證（猶太人，基督徒和羅馬人）完全抵觸，耶穌確實大約在西元33年於耶路撒冷被釘死在十字架上。

12. But there are so many different religions; how can just Christianity be right?

但是，不同的宗教如此之多，為什麼只有基督教是正確的呢？

If you check carefully, all other religions require a person to do something, in order to be saved. Only Christianity says we can do nothing to be saved (Eph 2:8-9; Titus 3:5) except believe (John 3:16; Ephesians 2:8-9). Since the Garden of Eden, God has rejected man’s

efforts (Gen 3:7-8) as a covering for sin (Gen 3:22) and required faith in Him (Gen 15:6). All of man's religions are just a variation on sewing fig leaves and hiding from God (Gen 3:7-8). Christianity's origins are in heaven (John 8:23-24), all other religions have their origins in the corrupt minds of men and are futile (Job 9:29-31).

如果你仔細的查考，所有其他的宗教都要求人們做些什麼事情才能得救。只有基督教說我們無法透過做任何事情來得救（弗2:8-9，多3:5），只有相信耶穌才能得救（約3:16；弗2:8-9）。從伊甸園開始，神就拒絕了人透過努力（創3:7-8）來掩蓋罪（創3:22），神要求人類對他有信心（創15:6）。所有其他的宗教都不過是用無花果樹的葉子來遮蓋自己的羞恥，來躲避神（創3:7-8）。基督教的起源是天堂（約8:23-24），所有其他宗教的起源都是來自於人的墮落思想，是無用的。（伯9:29-31）

13. Christians say that only followers of Christ go to heaven but didn't Jesus say NOT to judge other people?

基督徒說只有基督的跟隨者才能去天堂，但是耶穌不是說不要論斷他人嗎？

It was JESUS himself who said that only those who follow him would go to heaven (John 8:24; 14:6). In the passage where Jesus says not to judge others, the context clearly shows that he meant that his followers must first be sure that their moral vision is clear before trying to help someone else by showing them their errors (Matthew 7:1-6). A parallel passage shows that Jesus' meaning was that Christians "judge with right judgment" (John 7:24). Paul added that Christians should not be "judging" non-Christians but Christians, those already following Christ. It is God's role to judge non-Christians (1 Corinthians 5:9-13).

耶穌自己親自說只有那些跟隨他的人才能去天堂（約8:24；14:6）。在耶穌說不要論斷其他人的經文當中，上下文非常清楚的表明他的意思是他的跟隨者必須首先要確定他們的道德觀是清楚的，這樣才能指出其他人的錯誤（太7:1-6）。平行的經文表明耶穌的意思是基督徒用正確的方式來判斷（約7:24）。保羅進一步說，基督徒不應該審判非基督徒，而是判斷那些已經跟隨基督的人，審判非基督徒是神自己的工作（林前5:9-13）。

“Enemy-occupied territory---that is what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us to take part in a great campaign of sabotage.” —

C.S. Lewis, Mere Christianity

敵人佔據的土地 – 也就是我們所處的這世界。基督教是關於公義的

王來到這世界的故事，也可以說是來到這個罪惡的世界，呼召我們參與在這個偉大的戰役當中。

-路易士（C.S. Lewis），純粹的基督教

14. I have done so many bad things that I don't think God will accept me. Is there any hope for me? OR I'm afraid Jesus won't accept me. I am too big a sinner.

我做過很多很壞的事，我不認為 神會接納我。我還有盼望嗎？我害怕耶穌不會接納我，我是一個極惡的罪人。

Jesus promised to save *anyone* who came to Him (John 6:37). God the Father promised to save “whosoever” put their faith in Jesus (John 3:16; Rom 10:13). God even set forth Paul (a murderer of Christians) as an example to all in the future who would follow (1 Timothy 1:15-16). Paul had participated in the persecution, imprisonment, and even the murder of Christians (Acts 7:58; 8:1, 3; 9:1; 22:4), and yet God saved him (Acts 9:3-15; 1 Tim 1:16; Gal 1:15-16). Paul confirmed this in his letter to the Romans: “Anyone who calls on the Lord shall be saved” (Rom 10:13). No one is beyond the forgiveness of God, if he or she will simply ask. The blood shed on the cross by Christ is capable of cleansing the worst of all sins, including murder and adultery (Eph 1:7). David, a king of the ancient Jewish people was called by God “a man after His own heart” (Acts 13:22), yet David was a murderer and an adulterer (2 Sam 11:1-17). He tried to hide his sin from everyone, but God knew his sins and exposed them (2 Sam 12:1-7). However, David repented and God forgave him (2 Sam 12:13)

耶穌應許要拯救所有來到他面前的人（約6:37）。父神應許拯救所有信靠耶穌的人（約3:16，羅10:13）。神甚至闡明保羅（他以前是迫害基督徒的人）作為所有人的榜樣（提前1:15-16）。保羅曾經參與了對基督徒的迫害、下監獄、甚至謀殺（徒7:58；8:1, 3；9:1；22:4），但是 神還是拯救了他（徒9:3-15；提前1:16；加1:15-16）。保羅在羅馬書當中確認，凡求告

主名的人都必得救（羅10:13）。沒有人不能得到 神的赦免，只要他求告 神。耶穌在十字架上所流的血能夠洗淨一切的罪，包括謀殺和姦淫（弗1:7）。大衛是猶太人的王，他被稱為合 神心意的人（徒13:22），然而大衛也是一個謀殺者和姦淫者（撒下11:1-17）。他試圖在其他人的面前隱藏他的罪，但是 神知道他的罪，將它們暴露在人面前（撒下12:1-7）。然而，大衛悔改了， 神也赦免了他（撒下12:13）。

The Lesson of David Flood

The Missionary Who Forgot How God Works

From: "Aggie: A Girl without a Country" by Aggie Hurst and Doug Brendel

大衛·弗洛德學到的功課

忘記 神的作法的一位傳道師

"Why are you cast down, O my soul? And why are you disquieted within me? Hope in God, for I shall yet praise Him for the help of His countenance" (Ps 42:5)
我的心哪，你為何憂悶？為何在我裡面煩躁？應當仰望 神，因他笑臉幫助我；我還要稱讚他。（詩42:5）

Back in 1921 youthful missionaries David and Svea Flood left for Africa with their 2 year old son to serve God in the area then called the Belgian Congo. They and another couple decided to set up a mission in a remote area where no one had gone before. However, when they arrived at their destination deep in the jungle, the village chief refused to allow them to enter, and they were forced to build makeshift shelters on a mud slope over a half-mile away. Despite continuous prayers for God to intervene, they saw only "failure".

在1921年，年輕的宣教士大衛·弗洛德和斯維（Svea）帶著他們兩歲的兒子去非洲的比屬剛果（Belgian Congo）服侍 神。他們和另外一對夫妻決定要在一個偏遠的、沒有人去過的地區開始一項事工。然而，當他們到達目的地，那個叢林深處村子的村長拒絕讓他們進入。於是，他們被迫在半英里之外的泥濘斜坡上建立了一個簡陋的住所。雖然他們不斷地禱告，求 神介入此情況，卻一直在面對失敗。

The only native who they ever had the opportunity to witness to was a young boy from the village that had rejected them. He would periodically bring Svea eggs and chickens, and she would tell him about Jesus. But the then pregnant Svea contracted malaria, and after giving birth to a daughter, Svea died just a couple of weeks later. That is when David broke.

唯一給他們機會分享見證的當地人，是一個來自那拒絕他們小村莊的小男孩。他定期的給斯維帶雞蛋和雞，她告訴他關於耶穌的事。但是，隨後懷孕的斯維感染了瘧疾，在生下一個女孩之後幾個星期，她就去世了。大衛傷心欲絕。

David dug a grave for his 27-year-old Svea who had been a popular singer in her home country. Returning to the central mission station, David gave his daughter away to other missionaries, and announced that God had ruined his life and that he was returning to Sweden. David Flood walked away from God.

大衛為他27歲的妻子斯維挖了一個墳墓，斯維在她的家鄉是一個有名的歌唱家。大衛返回到宣教基地之後，將他的女兒給了其他的宣教士，宣稱 神摧毀了他的一生，然後，他返回了瑞典，大衛·弗洛德遠離了 神。

When the missionaries to whom David gave his daughter both died of a mysterious disease, the daughter was given to other missionaries who called her Aggie. At three years old, Aggie arrived in America. She grew up to attend Bible College and eventually married Dewey Hurst who would become head of North Central Bible College.

收養大衛女兒的那個宣教士也死於不知名的疾病，大衛的女兒又被其他的宣教士收養，她被稱為雅集（Aggie）。在3歲時，她來到了美國，在一個聖經學校讀書，最後嫁給了杜威·赫斯特（Dewey Hurst），他後來成為北中央聖經學校的校長。

Many years later, happily married with two children of her own, Aggie was surprised to discover in her mailbox a Swedish magazine with an article which included a picture of a grave and a cross, with her mother's name on it, Svea Flood. The story was translated by a faculty member who knew Swedish. Aggie then learned the story told of young missionaries who came to this jungle village, faced incredible hardships, and how the young mother had died in the jungle, but not until after leading one young boy to Christ. That young boy had then led his entire village to Christ, over six hundred people, including the chief who had rejected them. Then one young boy had become one of the leaders of the church in the entire nation of the Belgian Congo.

許多年之後，幸福已婚、有兩個小孩之雅集，很驚訝的在她的信箱裡發現一本瑞典雜誌中的一篇文章，其中有一個墳墓和一個十字架，上面出現她媽媽的名字斯維·弗洛德。這個故事被一個會說瑞典語的人翻譯了出來。雅集瞭解到這個故事講述一些年輕的宣教士來到了這個村莊，面對非常大的困難，這個年輕的母親死在那裡，但是卻帶領一個年輕的男孩信主了。那個年輕的男孩後來帶領他整個村子、超過600人信主，包括那個拒絕他們的村長。後來，那個年輕的男孩成為剛果整個國家的教會領袖之一。

On her 25th wedding anniversary, Aggie set off to Sweden to find her father, David Flood, who had married Svea's sister, an unbeliever, and who had fallen into a tragic life of drunkenness and ungodliness. The father of four more children, David Flood

remained bitter towards God and would not even allow His name to be spoken in his house.

在她結婚25周年的時候，雅集去瑞士找他的父親大衛·弗洛德，他與斯維的妹妹結婚了，她不信主。大衛陷入了一個酗酒和不敬虔的悲慘人生當中。他有4個孩子，但是，他對神依然有埋怨，甚至不能在他的家裡提到神的名。

Aggie was warned by her half-brothers and sisters that if she even spoke the name “God” her father would erupt in bitter rage. He still blamed God for ruining his life. 雅集同父異母的弟弟、妹妹們警告她說，如果她說到神的名，她的父親會勃然大怒。他仍舊在指責神毀了他的一生。

When Aggie walked into her father’s room, it was littered with empty liquor bottles, and the 77 year old man was in failing health and suffering with cataracts. David Flood began to cry. But when Aggie began to talk about God, he grew angry. “God took everything from me; He ruined my life”, he said. But then Aggie began to gently tell him what God had done in Africa, *after* he had left the field. The little six year old boy had gotten saved, and led his entire village of over six hundred people to Christ, and now there were a hundred thousand believers, including dozens of Bible schools, and dozens of Bible preaching medical clinics and hospitals.

雅集走進她父親的房間，到處都堆滿了空酒瓶，這個77歲的老人身體衰敗，還有白內障。大衛·弗洛德開始哭起來。但是，當雅集開始談到神的時候，他發怒了。他說：「神奪走了我所有的東西，他毀了我的一生。」但是，隨後雅集開始很溫柔的告訴他在他離開後神在非洲做的事情，那個六歲的小男孩信主了，帶領他整個村子超過600人信主了，現在那裡有成千上萬的信徒，還建立數十間聖經學校、診所和醫院。

And then the Holy Spirit gave David Flood repentance, and he opened his heart again to God. David Flood died just weeks later, after learning that he had been hating the God who gave he and his wife one of the most successful missionary stories of the 20th century. As God would have it, that little six year old boy, the ONLY convert of the Floods in Africa eventually became the superintendent of ALL the churches in the Belgian Congo. He would tell Aggie that her mother Svea Flood was the “most famous person in our country’s history”.

然後，聖靈促使大衛·弗洛德悔改，他再一次向神打開自己的心。大衛·弗洛德幾個星期之後就去世了，他認識到他所恨的神給了他和妻子20世紀最成功的宣教故事。如神所許，弗洛德所帶領信主的那個六歲小孩最終成為了比屬剛果所有教會的監督。他告訴雅集，她的母親斯維·弗洛德是他們國家歷史中最有名的人。

Shortly thereafter, as an African pastor read aloud the words of Christ that “Unless a kernel of wheat falls to the ground and dies, it remains only a single seed, but if it dies, it produces many seeds”, Aggie knelt before her mother Svea Flood’s white cross (grave) in the jungles of Africa and gave thanks to the God who allows evil but means it for good.

不久之後，一個非洲牧師大聲的讀出基督的話，「一粒麥子不落在地裡死了，仍舊是一粒，若是死了，就結出許多子粒來。」雅集跪在她母親斯維·弗洛德位於非洲叢林中的墳墓前，感謝 神容許惡事發生，但最終卻成為了好事。

David Flood forgot the words of Psalm 126:5: “Those who sow in tears will reap with songs of joy”. May we, who know not the future (or God’s plan for our lives), never forget the tragic lesson of David Flood, the missionary who forgot how God works (Gen 50:20; Rom 8:28).

大衛·弗洛德忘記了詩篇126:5的話，那些流淚撒種的必歡呼收割。我們不知道前面的道路，也不知道 神的計畫，但是期望我們不要忘記大衛·弗洛德的悲慘功課，一個忘記 神如何動工的宣教士的功課。（創50:20；羅8:28）

General Objections and Questions (Cont’d)

常見的異議和問題(續)

15. I think I will go to heaven when I die because I am a pretty good person.

我認為當我死的時候，我會進入天堂，因為我是一個挺好的人。

Perhaps compared to me and other humans, you are good, but according to God’s standard (His perfection) there is no one who is good (Rom 3:10, 12). In fact, ALL of your good deeds are nothing but filthy rags to God (Isa 64:6) who is infinitely pure beyond our imagination (Hab 1:13; Job 15:15; 1 Pet 1:15).

或許和我或其他人相比，你很好，但是根據 神的標準，沒有一個人是好人（羅3:10，12）。事實上，所有好的行為在 神面前都只不過是污穢的衣服（賽64:6）， 神的聖潔是超過我們想像的（哈1:13；伯15:15；彼前1:15）

16. I’m not a really bad sinner.

我不是一個很壞的罪人。

Even one “little” sin makes us guilty of breaking ALL of God’s Holy Law (James 2:10). Even God’s own prophet Isaiah said “our iniquities (sin), like the wind, take us away” (Isa 64:6). The prophet Jeremiah said our hearts “are deceitful above all things and desperately wicked” (Jeremiah 17:9). Jesus called His own disciples “evil” (Luke 11:13). 凡遵守全律法的，只在一條上跌倒，他就是犯了眾條（雅2:10），神的先知以賽亞也說我們的罪如風將我們吹去（賽64:6）。先知耶利米也說人心比萬物都詭詐，壞到極處（耶17:9）。耶穌也說自己的門徒「不好」（路11:13）

17. I believe that when we die, God weighs our good deeds, and if they are greater than our bad deeds, we will go to heaven.

我相信當我死後，神會衡量我們的好行為，如果它們比壞行為多的話，我們就會去天堂。

The Old Testament prophet Isaiah said that “all of our righteous deeds are like filthy rags to God” (Isa 64:6). God says: “I will declare your righteousness and your deeds, but they *will not profit* you” (Isa 57:12; 59:6). Even Joshua, the high priest of Israel, could not stand before God in his own righteousness (Zech 3:3-5). All our “secret sins” are known to God (Ps 90:8; Heb 4:13).

先知以賽亞說，我們所有的義在神面前都像污穢的衣服（賽64:6）。神說：「我要指明你的公義；至於你所行的都必與你無益。」（賽57:12；59:6）。甚至以色列的大祭司約書亞也不能因自己的義在神面前站立（撒3:3-5），神知道我們所有的隱惡（詩90:8；來4:13）。

18. If none of us can keep the commandments of God, then what is the purpose of the Commandments?

如果我們沒有人能遵守神的律法，那麼律法的目的是什麼？

The purpose of the Law (the Commandments) is to show us that we are guilty before God, to stop our bragging (Rom 3:19), and to give us the “knowledge of sin” (Rom 3:20). By giving us the knowledge of sin, the Law acts as a schoolmaster to “bring us to Christ” by showing us the need for a Savior (Gal 3:24-25).

律法的目的是要向我們顯明我們在神面前是罪人，讓我們不能自誇（羅3:19），律法讓我們知罪（羅3:20）。藉著讓我們知罪，律法是我們訓蒙的師傅，引我們到基督那裡，向我們指出，我們需要一個救主（加3:24-25）

19. I know that God is holy and righteous, and I am a sinner. How could I ever hope to be acceptable to Him?

我知道神是聖潔的、公義的，我是個罪人。那我如何能期望我會被接納呢？

Great question, my friend. It shows that God has been working in your life. You are right. God is holy, and He commands that we be holy too (Matthew 5:48; 1 Peter 1:16).

Because God knew that we can't be perfectly holy, He sent Jesus to live that perfectly holy life for us, as our Substitute, and then die in our place (Rom 5:8; 1 Pet 2:24). When we put our trust in Christ alone to save us, God sees all of our sins, and us, as crucified with Christ (Gal 2:20), and all of Christ's righteousness, the "righteousness of God" is given to us (Rom 6:23; 2 Cor 5:21).

很好的問題，這顯明了 神在你的生命當中工作。你是對的， 神是聖潔的，他命令我們也要聖潔（太5:48；彼前1:16）。但是， 神知道我們不能完全聖潔，所以他差派耶穌來為我們活出聖潔的生活，作為我們的代替者，在我們還作罪人的時候為我們死（羅5:8；彼前2:24）。當我們信靠耶穌基督，唯有他能拯救我們的時候，神看我們和我們所有的罪都已經和基督同釘十字架了（加2:20），基督所有的義、也就是 神的義就歸給我們了（羅6:23；林後5:21）

Cords of Evangelism

傳福音的繩索

In his book *What in the World is God Doing?* Dr. Ted Engstrom relates a story told him by a veteran Korean Christian. In the early 1880s three Korean workmen, laboring in China, heard the Gospel and embraced the Lord Jesus. The three soon conspired about getting the message of Christ into their own country, an action forbidden by the government. Since the Korean and Chinese alphabets were similar, they decided to smuggle in a copy of the Chinese Bible. They drew straws to see who would have the privilege of bringing the Gospel into Korea.

殷思重（Ted Engstrom）博士在他的書中《上帝在這個世界上做什麼？》講到一個韓國老兵基督徒的故事。在19世紀80年代初期，三個在中國工作的韓國工人，聽到了福音，接受了主耶穌。他們三個就想怎樣將基督的訊息帶回他們自己的國家，而這是政府禁止的行為。由於韓國和中國的字母表相似，他們決定走私一本中文聖經到韓國，用抽籤方式，看誰擁有那資格與恩典將福音帶回韓國。

The first man buried the Bible in his belongings and headed toward the border, a journey of many days by footpath. There he was searched, found out, and killed. Word reached the others that their friend was dead. The second man tore pages from his Bible and hid the separate pages throughout his luggage. He, too, made the long trip to the border only to be searched and beheaded.

第一名男子把聖經埋在他的行李裡，走小路朝邊境走了很多天。他被搜查，並被發現夾帶聖經而被殺了。第二人將聖經分成幾個部份，分開藏在他的行李裡。他也長途跋涉來到邊境，然後被搜索到了並被斬首。

The third man grew more determined than ever to succeed. He ingeniously tore his Bible apart page by page, folding each page into a tiny strip. He wove the strips into a rope and wrapped his baggage in his homemade rope. When he came to the border, the guards asked him to unwrap his belongings. Finding nothing amiss, they admitted him. 第三個人決心要成功。他將他的聖經每頁都撕了下來，巧妙地將每個頁面折成一個小條，編織成繩，並用繩子包裹著他的行李。當他來到邊境時，衛兵要求他解開他的行李，卻什麼都沒有發現，就讓他走了。

The man arrived home, untied the rope, and ironed out each page. He reassembled his

Bible and began to preach Christ wherever he went. And when the missionaries of the 1880s fanned into the country, they found the seed already sown and the first fruits appearing.*⁶

那個人回到家鄉，解開繩索，並理順各頁。他重組了他的聖經，開始在所到之處傳講基督。當19世紀80年代傳教士進入該國，他們發現福音種子已經播種並開始開花結果。

General Objections and Questions (Cont'd)

常見的異議及問題（續）

20. I believe a sincere Buddhist, or Muslim, or other member of the world's religions will go to heaven if they do good and are *sincere*.

我相信，一個虔誠的佛教徒或穆斯林，還是別的宗教的其他成員只要做好事並且虔誠，也會去天堂。

Jesus said, "I am the Way, the Truth, and the Life. No one comes to the Father except through me" (Jn 14:6). There is *no other way* (Acts 4:12). Sincerity is insufficient because it can not deal with the *sin problem* (Rom 3:23; 6:23). Sincerity does not save us from accidents, disease, or wars on this earth, and there is no reason to believe that it will save us from eternal judgment.

耶穌說：「我就是道路，真理，生命。若不藉著我沒有人能到父那裡（約14:6）」。除他以外，別無拯救（徒4:12）。虔誠是不夠的，因為它不能處理罪的問題（羅3:23；6:23）。在這個地球上，虔誠不能救我們脫離事故、疾病或戰爭，所以沒有理由認為它會拯救我們脫離永恆的審判。

Paul's countrymen, the Jews, were sincere, but lost (Romans 10:2-3). "There is a way which seems right to a man, but the end thereof is death" (Prov 14:12). Nicodemus was sincere (John 3:1-2); Jesus told him he **MUST** be born again! Cornelius was sincere (Acts 10:2) but lost (Acts 11:14). Sincerity does not eradicate guilt for sin; God says **ONLY** shed blood (death) can make atonement for sin (Heb 9:22). When God's wrath is poured out upon the world only those upon whom God sees the blood of Christ will escape judgment (Ex 12:13). Even being a victim of the most terrible injustice does not wash away sin, or create a relationship with God (Ex 12:29).

* Ted W. Engstrom, What in the World is God Doing? (Waco, TX: Word Books, 1978), 161.

⁶Morgan, R. J. 2000. Nelson's complete book of stories, illustrations, and quotes (electronic ed.). Thomas Nelson Publishers: Nashville

保羅的同胞猶太人是真誠的，但卻失喪了（羅10:2-3）。「有一條路人以為正，至終卻成為死亡之路。」（箴14:12）。尼哥底母是虔誠的（約3:1-2），耶穌告訴他，必須重生！哥尼流是虔誠的（徒10:2），但沒有認識耶穌之前也是失喪的（徒11:14）。虔誠不能除罪，上帝說，只有流血（死亡）可以贖罪（來9:22）。當神的忿怒傾倒到世界上，只有神一見這血，看到基督的血才可以逃脫祂的審判（出12:13）。即使是最可怕、不公正的受害者也不能洗去罪惡，或建立與神的關係（出12:29）。

21. Why did God choose Israel? What was so special about them?

上帝為什麼揀選以色列？他們為什麼這麼特別？

There was nothing special about the nation of Israel that made God love them and choose them (Deuteronomy 9:4-5). God simply sovereignly chose to love them (Deut 4:37; 7:7-8) and to make them His witnesses (Isaiah 41:8-9; 43:10,12; 44:8). They too were sinners just like the rest of the people of the earth (1 Kings 8:46; Romans 3:23), and God gave them the Promised Land because of the wickedness of the nations then possessing it, not because of anything good about them (Deut 4:37; Leviticus 18:1-30). It was because God decided to love their “fathers” (Abraham, Isaac and Jacob), that He chose to save Israel and make it a special people (Exodus 19:5-6) for His own redemptive purposes (Genesis 12:3). Through the Jews (John 4:22), God would bring His Son, Jesus Christ into the world (Matthew 1:1; John 4:22) to save all peoples (John 3:16-17). Just as Israel was chosen by God, now since Israel’s rejection of Christ, the Church is also called God’s “chosen race” and “holy nation” (Matthew 21:43; 1 Peter 2:9) and the Church consists of people from all the different nations of the world (Revelation 5:9; 7:9).

以色列國並沒有什麼特別的，使得上帝愛他們，揀選他們（申命記9:4-5）。上帝的主權選擇了愛他們（申4:37；7:7-8），並讓他們成為祂的見證人（賽41:8-9；43:10,12；44:8）。他們也是罪人，就像地球上其他的人們一樣（王上8:46；羅3:23），上帝給他們應許之地，因當時那地的民太邪惡，然後以色列民族佔有迦南地，不是因為他們好（申4:37；利18:1-30），是因為上帝愛以色列民族的「列祖」（亞伯拉罕，以撒，雅各），他選擇拯救以色列民族，並使他們成為一個特別的民族（出19:5-6）為祂自己救贖的目的（創12:3）。透過猶太人（約4:22），神讓祂的兒子，耶穌基督來到世界（太1:1；約4:22），為要拯救所有的人（約3:16-17）。正如過去以色列人被揀選，但現在因以色列人拒絕基督，教會也被稱為上帝所「揀選的族類」和「聖潔的子民」（太21:43；彼前2:9），教會是由來自世界上不同國家的人所組成（啟5:9；7:9）。

22. Has God chosen just some people to be saved and condemned the rest to Hell?

上帝只是揀選了一部分人得救，其餘的人要下地獄嗎？

This is one of the most difficult questions to answer for someone who does not yet know Christ. Here is a suggested response which is Biblically true and yet attempts to avoid deep theological issues which may cause a problem for those new to the Bible.

這個問題對於不認識基督的人是很難回答的一個問題，這裡有些建議是合乎聖經真理的回答並且對於一些剛接觸聖經的人可以避免帶來更深的神學問題。

There are two streams of Biblical thought on this issue of God's choosing some and not choosing others for salvation. One stream emphasizes God's role in salvation which includes His "choosing" people to be saved (Ephesians 1:4) and drawing them to Christ (John 6:44). The other stream of thought emphasizes God's desire and call to all people to respond to the truth and come to Jesus (Matthew 11:28; John 3:16; 1 Timothy 2:4,6; 2 Peter 3:9). Paul said "everyone" (*pas ho*) who calls on the name of the Lord would be saved (Romans 10:13). Both streams of thought are Biblically true, and yet do not contradict each other (Spurgeon said "I have never heard them arguing!").

對於 神揀選一些人而不揀選另外一些人這個問題，聖經有兩個方面的觀點。一個觀點強調上帝在救恩當中的角色，這包含了他揀選的人得到救恩（弗1:4），吸引他們歸向基督（約6:44）。另外的經文強調 神的渴望，他呼召所有的人都回應真理，讓他們歸向耶穌（太11:28；約3:16；提前2:4，6；彼後3:9）。保羅說凡求告主名的人都必得救（羅10:13）。這兩個方面的觀點都是合乎聖經的，並不互相矛盾。司布真說：「我從來沒有聽到它們在爭吵」。

It is perhaps best to simply show the seeker these truths and then simply add that God has kept us from full understanding of this mystery for now (Deuteronomy 29:29), and end with "no one has really been able to completely grasp this amazing revelation from God, but I am sure that when we get to heaven God will explain it all to us" (1 Corinthians 13:9-12; Rev 22:4).

或許最好的方式就是向尋求的人展示這些真理，然後簡單的說 神現在向我們隱藏這些奧秘（申29:29），最後說，沒有人完全明白 神所啟示的真理，但是我能確定當我們來到天堂的時候， 神會向我們解釋這一切。（林前13:9-12；啟 22:4）

23. I am afraid my family will not agree with me if I follow Christ and become a Christian.

我擔心，如果我跟隨耶穌，成為一名基督徒，我的家人不會同意我的決定。

Jesus said if we are ashamed of His words, He would be ashamed of us when He returns to earth (Luke 9:26). Jesus warned us not to choose our families over Him (Matt 10:37; Lk 12:51-53), and said we should *expect* to suffer persecution (Matt 5:10-12; John 15:18-

20). Paul said everyone who follows Christ closely would be persecuted (2 Tim 3:12).

耶穌說凡把我和我的道當作可恥的，當人子降臨的時候，也要把那人當作可恥的（路9:26）。耶穌警告我們不要愛父母兒女過於愛他（太10:37；路12:51-53），他也說我們應期待會受逼迫，為義受逼迫的人有福了！（太5:10-12；約15:18-20）。保羅說：凡立志在基督耶穌裡敬虔度日的也都要受逼迫（提後3:12）。

Claiming the Seats 宣告座位

The Rev. George Grubb tells in his book, *What God Hath Wrought*, the following incident. During one of his campaigns he entered the tent a little earlier than usual one evening, and found the tent attendant walking up and down the rows of seats. “What are you doing?” Mr. Grubb asked.

葛洛柏（George Grubb）在他的書《神所精心的創造》講了下面的故事。在他的一次培靈會當中，有一天晚上，他比以往早些來到了帳篷，發現他的隨從在一排一排的椅子當中走來走去。葛洛柏就問他，你在做什麼？

“Well,” he said, “I am claiming all the people who sit in these seats tonight for Jesus, for God says that “every place that the sole of your foot shall tread upon, that have I given unto you,” so I am walking up and down these seats and claiming them for God” (Josh. 1:3). —*King’s Business*⁷

他說：「我在宣告今晚所有坐在這些椅子上的人都是為耶穌而坐的。因為神說：凡你腳掌所踏之地，我都賜給你了。所以，我在坐位當中走來走去，宣告他們是屬神的。（書1:3）」

24. I have heard that Christians opposed Copernicus and Galileo because the Bible said that the world was flat. Is that true?

我聽說基督徒反對哥白尼和伽利略，因為聖經說地是平的，是這樣嗎？

No. It was the *Catholic Church* that persecuted Galileo, and they were *not using the Bible* when they did it (but a second century Ptolemaic Greek view of the world). The Bible nowhere teaches that the world is flat. In fact, over 1500 years before Christ, Job said that the world was suspended in empty space, and that the earth was hung on nothing (Job 26:7). The Bible even teaches that God has “stretched out” (Heb. “natah”) the heavens (Isa 45:12; 51:13), a concept remarkably consistent with modern astronomical observations of the expanding universe.

不是的。是羅馬天主教迫害伽利略，他們並不是在引用聖經，而是引用第二世紀的柏拉圖世界觀。聖經從來就沒有教導世界是平的。事實上，在基督降生之前1500年，約伯說：神將北極鋪在空中，將地球懸在太空（伯26:7）。聖經甚至教導

⁷Tan, P. L. 1996, c1979. *Encyclopedia of 7700 illustrations : (a treasury of illustrations, anecdotes, facts and quotations for pastors, teachers and Christian workers)*. Bible Communications: Garland TX

神鋪開天地（賽45:12; 51:13），這種觀點和現代天文學所觀察到宇宙的擴張也一致。

In addition, around 700 years before Christ, the prophet Isaiah said that the shape of the earth was spherical (Isa 40:22; cf. Prov 8:27). **Note:** the Bible's references to the "four corners" and the "four winds" of the earth (Rev 7:1; 20:8) are clearly poetic in nature, and were common idioms to mean north, west, south, and east, or the entire compass of the thing referred to. See also Job 28:4; 38:3 and Isa 5:26; 11:12; 24:16 and 38:13 ("skirts of the earth").

而且，在西元前700年，先知以賽亞說地球的形狀是圓形的（賽40:22；參考箴8:27）。註：聖經提到了地的四角和四方的風（啟7:1；20:8），但這很明顯是詩歌的修辭手法，就是指地的東南西北，或者所有的一切。參考伯28:4；38:3；賽5:26；11:12；24:16；38:13（提到地的四極）

25. Didn't Christians participate in the massacre of Muslims and Jews during the Crusades? Why should I want to be "Christian" if that is what it means?

基督徒不是在十字軍東征的時候參與了對穆斯林和猶太人的大屠殺？如果這是真的，我為什麼要成為基督徒呢？

Yes, terrible things have been done in the "name of Christ" throughout history; but terrible things have not been done by "following" Christ. Jesus prohibited the use of violence to advance His cause (Matthew 5:39; 26:52-53; Ps 5:6b; Prov 20:22). Jesus commanded His real followers to "love your enemies, bless those who curse you, and pray..." for them (Matt 5:44). The real followers of Jesus have never used violence to advance the goals of the Kingdom of God. But many have died as martyrs because they would not stop telling others about Christ. The Christ follower's "weapons" are spiritual (2 Corinthians 10:4).

是的，在歷史上有一些打著基督之名所做的可怕之事，但是這些可怕之事不是在跟隨耶穌。耶穌禁止人們為了他的緣故而使用武力（太5:39；26:52-53；詩5:6b；箴20:22）。耶穌命令真正跟隨他的人要愛仇敵，為那逼迫你們的人禱告（太5:44）。真正跟隨耶穌的人絕對不會使用暴力來完成神國的目標。但也有很多人是持續為耶穌做見證而殉道了。基督跟隨者的兵器是屬靈的（林後10:4）

26. If I become a Christian, does God promise me health, wealth and prosperity?

如果我成為一個基督徒，神是否應許我健康、財富和成功？

In the next life, yes, God has promised us perfect health (1 Cor 15:51-53; Phil 3:21; Rev 21:4), and infinite wealth, prosperity and fullness of joy (Psalm 16:11; 17:15; Luke 12:32;

Rom 8:17; 1 Cor 3:21), but in this life, we are NOT promised ease, comfort, or freedom from tribulation and difficulties (Matt 16:24; John 15:18; 16:1-2, 33; Acts 14:22; Philippians 1:29; 1 Peter 4:12; 5:9). In fact, the New Testament overwhelmingly teaches that the path to “Christ likeness” is the same as His, through suffering (Hebrews 5:8; cf. John 15:20; 16:1-2; Phil 1:29; 1 Peter 4:12). Christians, especially Christian leaders must not be pursuing the wealth of this world (Luke 12:15; 1 Tim 3:3; Heb 13:5; 1 John 2:15-17).

在來生，是的，神應許我們有完美的健康（林前15:51-53；腓 3:21；啟 21:4），無限的財富、成功和喜樂（詩16:11；17:15；路 12:32；羅8:17；林前 3:21），但是在今生，神並沒有應許我們輕鬆、舒適、免除災難和困難（太 16:24；約15:18；16:1-2, 33；徒14:22；腓1:29；彼前4:12；5:9）事實上，新約絕大多數在教導我們越來越像耶穌，耶穌的路是受苦的路（來5:8；參考約15:20；16:1-2；腓1:29；彼前4:12）。基督徒，特別是基督徒的領袖絕對不能貪求這個世界上的財富（路12:15；提前3:3；來13:5；約一2:15-17）

There is great danger in the teaching that “godliness” will lead to financial gain (1 Timothy 6:5). Jesus told us we should not be seeking wealth here on earth (Matthew 6:19-21; Luke 12:15), and Paul said we should learn to be content with food and clothing (1 Tim 6:6-10; Phil 4:11-13). Our main focus must be God’s Kingdom and leave our standard of living to him (Matt 6:33). The earliest Christians joyfully suffered the loss of the things of this world in exchange for the everlasting things of heaven (Heb 10:34-35; 11:13-16). THE TWELVE APOSTLES, EXCEPT PERHAPS JOHN, SUFFERED MARTYR’S DEATHS.

敬虔會帶來物質的富足，這樣的教導會帶來很大的危險（提前6:5）。耶穌告訴我們不應該追求這個世界上的財富（太6:19-21；路12:15），而且保羅告訴我們應該學習有衣有食就當知足（提前6:6-10；腓 4:11-13）。我們主要的焦點必須是神的國，我們要為他而活（太6:33）。早期的基督徒當失去今世財物的時候，都非常喜悅，因為他們得著了天上永恆的基業（來10:34-35；11:13-16）。十二使徒除了使徒約翰之外都是為主殉道而死的。

27. Is it true that the Bible condones slavery?

聖經支持奴隸制嗎？

No. Although most slavery mentioned in the Bible is more like voluntary indentured servitude (Leviticus 25:39-41), the Bible has always led the world in its proclamation and protection of human rights. As early as 1445 B.C. at a time when a real slave trade was widely accepted around the world, God told Moses that the slave trade was forbidden, and anyone who engaged in it, or anyone who was found in possession of someone sold into

slavery was to be put to death (Exodus 21:16).

不，儘管在聖經當中所提到的奴隸看起來都是自願的（利25:39-41），但是聖經一直在宣稱對人權的保護。早在西元前1445年，那時奴隸交易就已經非常盛行，但是神告訴摩西奴隸交易是被禁止的，任何人參與在其中，或者將別人賣為奴隸，他都要被處死（出21:16）。

Unlike the Code of Hammurabi (c. 1800 B.C), the Bible prohibited run-away slaves from being returned to their masters. Instead, they were to be allowed to live in Israel, wherever they wanted, and could not be harmed (Deut 23:15-16).

和漢摩拉比法典（約西元前1800年）不同，聖經禁止將逃跑的奴隸遣返回他主人那裡。相反，他們允許生活在以色列裡任何地方，而且不受傷害（申23:15-16）。

Unlike other Ancient Near East (ANE) nations, slaves (servants) were to be treated as “persons” not property; a person who struck his slave and killed him was subject to the death penalty (Ex 21:12), and permanent injury resulted in his/her mandatory release (Ex 21:23).

和其他古代近東的國家不同，奴隸被認為是人，而不是財物，一個虐待奴隸並將之殺死的人要被處死（出21:12），如果造成了永久傷害就要釋放其離去（出21:23）

Job was a good example of the Bible’s ethics concerning servants or slaves (Job 31:13-15). One day of rest a week was required (Ex 20:10; Deut 5:14), and Israel was commanded to love the stranger and alien in their midst (Lev 19:33-35).

約伯是聖經當中關心奴隸和僕人的一個好榜樣（伯31:13-15）。一周要有一天休息的時間（出20:10；申5:14），神也命令以色列要愛在他們中間的陌生人和外來人（利19:33-35）。

The New Testament eliminates all such distinctions among Christians, and boldly says there is no longer any distinction between the “slave or free” (Gal 3:28; Col 3:11). Paul commanded Philemon (c. 60-65 A.D.) to accept back his former slave Onesimus, “forever...as a beloved brother” (Philemon 15-16), and to treat him as Paul’s own “child” (v.10) and “heart” (v.12).

新約除去了基督徒之間所有的區別，大膽的宣告在奴隸和自由人之間沒有任何的區別（加3:28；西3:11）。保羅命令腓利門（西元60-65）要接受他之前的奴隸，要像一個蒙愛的弟兄一樣接待他（門15-16），並且對待他要像用心（12節）對待保羅自己的孩子（10節）一樣。

28. What does the Bible say happens to little children who die before they can hear and understand the gospel?

如果一個小孩子在聽到福音和理解福音之前就去世了，那麼聖經是如何說的呢？

Although the Bible does not answer this question directly, many Christians including this author, believe that little children who die before they have reached the age where they know the difference between right and wrong (the age of “accountability”, Isa 7:15-16) go directly to heaven. Job recognized that babies who die in the womb are “at rest” (Job 3:16-17). There is something about little children that is descriptive of those who enter heaven (Matt 18:3). When David’s son died, David said he (David) would go to see him (in heaven) (2 Sam 12:23). Jesus also said that “the kingdom of heaven belongs to people who are “like these little children” (Matt 19:14 NCV). Finally, whether or not a person believes in Christ is the key.

儘管聖經沒有直接的回答這個問題，但很多基督徒包括作者在內，都相信孩子在聽到福音、明白對錯之前去世的話，會直接去天堂（賽7:15-16）。約伯認為死在母腹中的孩子是得到了安息（伯3:16-17）。有些經文可能也暗示了小孩子會去天堂（太18:3）。當大衛的兒子去世之後，大衛說他會在天堂看到他的孩子（撒下12:23）。耶穌說 神的國是屬於那些像小孩子一樣的人（太19:14）。最終，一個人是否相信耶穌才是關鍵。

Someone not capable of hearing and believing because he/she is an infant, a little child, retarded, or insane (from birth), would incur no condemnation because they are not capable of believing (cf. John 3:18). God may perform an act of special grace in the life of a dying child because of His special love for children (cf. Matt 18:10). Note that John the Baptist was given the indwelling Holy Spirit as an infant while in the womb of his mother (Lk 1:15), suggesting perhaps that it could be done for other infants who die without a chance to hear and understand the gospel.

有些人沒有能力聽到和相信，如果他(她)是嬰孩、小孩子、癡呆者、有精神病，就不會受懲罰，因為他們沒有能力相信（參考約3:18）。神會賜給這些孩子特別的恩典，因為他特別愛孩子（參考太18:10）。注意，施洗約翰在母腹當中的時候就被聖靈充滿（路1:15），這或許意味著其他的嬰孩在沒有機會聽到福音和明白福音時就死的話，那麼嬰孩會去到天堂。

Finally, since the Cross, “grace reigns” (Rom 5:21). Would He who prayed for the forgiveness of His murderers (Luke 23:34) condemn those who have from birth had no understanding or ability to repent (John 5:22)? Of course not.

最終，因為十字架是恩典的記號（羅5:21）。耶穌既然都赦免那些殺死他的人，難道他會審判那些沒有能力理解或悔改的人嗎？（約5:22）當然不會。

29. I would like to follow Christ but I don't think I have the will power to keep His

commands. I am afraid I will fail.

我要跟隨基督，但是我不認為我有能力遵守他的命令，我害怕我會失敗。

No one has the power naturally within themselves to follow Christ, including everyone who is a Christian now. But God promises that if we invite His Son into our lives (Rev 3:20) as Lord and Savior (Rom 10:9), He (God) will change us, by giving us a new heart and a new Spirit (Ezek 36:26). In fact, God promises He will put HIS Spirit in us and cause us to follow Him (36:27). The Bible tells us that the Holy Spirit makes us a “new creature” and “old things pass away” and “all things become new” (2 Cor 5:17-18).

沒有人天生就有能力跟隨基督，包括現在成為基督徒的人。但是 神應許如果我們邀請他的兒子進入我們的生命（啟3:20）做為我們的救主（羅10:9）， 神就會改變我們，賜給我們一個新的心和新的靈（結36:26）。事實上， 神應許將他的靈放在我們心裡，使我們來跟隨他（結36:27）。聖經告訴我們，聖靈會使我們成為新造的人，舊事已過，都變成新的了（林後5:17-18）。

***Bill Bright's Maxim* 比爾·白立德的座右銘**

Although I have shared Christ personally with many thousands of people through the years, I am a rather reserved person and I do not always find it easy to witness.

儘管這些年裡我向成千上萬的人分享過福音，我仍是一個靦腆的人，我依然覺得為主做見證並不容易。

But I have made this my practice, and I urge you to do the same: ***Assume that whenever you are alone with another person for more than a few moments, you are there by divine appointment to explain to that person the love and forgiveness he can know through faith in Jesus Christ.***^{*8}

但是，我如此操練我自己，我也鼓勵你這樣做：假設你和另一個人單獨在一起超過幾分鐘的時間，神就設立你在那裡向他解釋藉著信耶穌基督而來的愛和赦免。

30. I believe that Jesus is the Son of God and died for my sins, and then rose again.

But I need some time to think about accepting Him as my Lord and Savior.

我相信耶穌是神的兒子，為我的罪死，然後復活升天了。但是我需要一些時間來接受他作為我的救主。

Note: If you are sure the person really understands about sin, Jesus as the Son of God, and the sinner's substitute, you may respond as follows, otherwise, ask if he or she has any questions about anything that you have said or that he or she has read in the Bible.

註：如果你確定一個人真的理解罪，神的兒子耶穌基督替代了我們的罪，你要如下應對，要問他對於你所說的，或者他讀過的聖經是否有任何問題。

The Bible says that no one is guaranteed tomorrow (Prov 27:1), and that we should seek the Lord while He may be found (Isa 55:6)! We simply don't know what will happen "tomorrow" (James 4:13-15). The Scriptures say that "today" is the "day of salvation" (2 Cor 6:2). Do not delay, there may not be a "tomorrow" (Luke 12:20).

聖經說沒有人能確保有明天（箴27:1），我們應該在主可以尋求的時候尋求他（賽55:6）。我們不知道明天會有什麼事情發生（雅4:13-15）。聖經說今日就是拯救的日子（林後6:2）。不要遲疑，有可能沒有明天。（路12:20）

* Bill Bright, "How To Tell Others About Christ," Worldwide Challenge, April 1993, 17.

⁸Morgan, R. J. 2000. Nelson's complete book of stories, illustrations, and quotes (electronic ed.). Thomas Nelson Publishers: Nashville

31. I don't think my mother (father, grandmother, brother, sister, etc.) had ever heard the gospel before she died. Where is she?

我不認為我的母親（父親、祖母、兄弟姊妹等）他們死前曾聽過福音，那會怎麼辦呢？

No human being can know for sure the destiny of another. No one knows what private decisions a person may have made before his/her death. But we do know that God is a just God, and He has promised that anyone who really wants to know Him and is seeking Him with all their heart WILL find Him (Jeremiah 29:13; Matthew 7:7-8). What we do know is that if your mother did accept Christ, the only way you will ever see her again, is if you accept Christ too. Remember, Jesus loved your mother more than you do and consider His words (Matt 10:37).

沒有人能確切知道別人的命運。沒有人知道一個人在死前是否做了什麼樣的決定。但是我們知道 神是公義的 神，他應許任何真正想要認識他，全心尋求他的人都會找到他（耶29:13；太7:7-8）。我們知道的是如果你的母親接受基督，你能見到她的唯一方式就是你也接受基督。記住，思想主的話語，耶穌愛你的母親，超過你對她的愛（太10:37）。

32. When we die, I have heard that Christians must wait to sometime in the distant future before we “wake up” and go to heaven. Is that true?

當我們死的時候，我聽說基督徒必須在一個地方等一段時間，然後才會醒來，去天堂，是這樣的嗎？

No. Jesus told the thief on the cross who repented that “This day you shall be with me in paradise” (Lk 23:43). When Lazarus and the rich man died, they both immediately experienced heaven or hell (Luke 16:22-23). The Apostle Paul added that when we are “absent the body” we are present with the Lord (2 Cor 5:8). For that reason, Paul said that to “die is gain” (Phil 1:21), and to “depart and be with Christ is far better” (Phil 1:23).

不是的。耶穌告訴那個在十字架上悔改的強盜，今日你將要和我同在樂園了（路23:43）。當拉撒路和那個財主死後，他們都立刻經歷到了天堂或地獄（路16:22-23）。使徒保羅也說我們是更願意離開身體與主同住（林後5:8）。為此，保羅說因我活著就是基督，我死了就有益處（腓1:21），離開世界與基督同在是好的無比的（腓1:23）。

33. I believe in God. Isn't that enough?

我相信 神，這是否足夠？

No. Actually, it isn't. Acknowledging that God exists is simply recognizing the obvious and logically irrefutable (Psalm 14:1). The Bible says that even the demons believe in God, and tremble (James 2:19). In fact, the demons even believed and confessed that Jesus was the Son of God (Mark 5:7) but they are consigned to hell for eternity (Matt 8:29; 25:41; Rev 20:10). "Belief" must be based on the person of Jesus, and must include repentance (a decision to change our mind and ways concerning God) to be real Biblical faith that saves (Luke 13:3, 5; Acts 17:30; 20:21; 26:18; Rev 2:5,16, 21, 22; 9:20; 16:9, 11).

不，事實上不夠。知道 神的存在僅只認識到明顯且在邏輯上可接受的事實（詩 14:1）。聖經說撒旦也信 神，但卻是戰兢（雅2:19）。事實上撒旦甚至相信和承認耶穌是 神的兒子（可5:7），但是它們的結局卻是在地獄（太8:29；25:41；啟20:10）。相信必須建立在耶穌的身上，必須包含了悔改（決定要改變我們的想法和道路轉向 神），藉由聖經所產生的信心才能拯救人（路13:3，5；徒17:30；20:21；26:18；啟2:5，16，21，22；9:20；16:9，11）。

34. But some people are really zealous and dedicated to doing things for God? What about them?

但有些人非常的熱心和奉獻於做 神的事情？他們又怎麼樣呢？

"Zeal" for God (a fervent sincerity), is also not enough (Rom 10:2-3). Even dedicating one's whole life to God, with a ministry marked by apparent miraculous results (Matt 7:21-22) is not enough (Matt 7:23). Jesus said everyone MUST be born (again) from above (John 3:7-8).

向 神熱心（真誠的熱心）也是不夠的（羅10:2-3），即使是一生專一事奉 神，如奉主的名行許多異能（太7:21-22），都不足夠（太7:23）。耶穌說每個人必須要重生（約3:7-8）。

Creation/Evolution Issues

創造論和進化論的問題

1. Haven't scientists proven that man is a descendant of apes according to the theory of evolution?

科學家不是根據進化論證明了人是由猿猴進化來的嗎？

No. In fact, there are thousands of scientists with Ph.D's who say that there is no evidence that man has descended from another species through evolution. The fossil record of the earth has not yet yielded even one clear fossil of a transitional creature from one species to another. If evolution were true, there should be hundreds and hundreds of millions of transitional fossils in the earth. There are none.

沒有。事實上，有數以千計具博士學位的科學家他們說沒有證據證明人是由另一個物種進化來的。地球的化石記錄並沒有很清楚的化石來證明從一個物種到另一個物種進化的證據。如果進化論是正確的，那麼將會有成千上萬的過渡物種的化石，但是實際上並沒有。

2. Isn't it possible that God used *evolution* to create man?

神有沒有可能使用進化來創造人？

Possible? Of course, anything is "possible". But, the evidence in the earth (the fossil record, etc.) does not support Darwin's theory of evolution. All theories of macro-evolution (from one species to another, i.e. reptile to mammal, mammal to bird, monkey to man, etc.) presuppose and *require* at least hundreds of millions of years of life, death, and transitional creatures. In other words, millions of years of death would be necessary leading up to the "creation" of man by evolutionary processes. Not only does the earth's fossil record categorically refute this, but so does the Bible. Genesis 1:30 says God created the animal world with vegetarian diets; they were not carnivorous (they did not eat each other). Romans 5:12 says: "Just as by one man, sin entered the world, **and death by sin...**". In other words, **the Bible says there was no death until sin... and there was no sin until man.** Evolution says there was *first* death (for hundreds of millions of years) and then man, directly contrary to God's Word. – In fact, God promises that in the future, he will restore the world to the conditions before sin, and the "lion will lie down with the lamb" (Isaiah 11:6-8) again.

可能嗎？當然萬事都有可能。但是地質證據（化石證據等等）並不支持達爾文的進化論。所有的跨形進化論（從一個物種進化為另一個物種，例如從爬蟲類到哺乳

類，哺乳類到鳥類，猴子到人類，等等）都要求或預設了至少幾百萬年時間的生、死及物種轉換。換句話說，藉著進化的過程要想進化到人那就需要數以百萬年的時間。不僅地質的化石在分類方面，反駁了進化論，而且聖經也反對進化論。創1：30說 神創造了動物世界，它們都是食草的，它們不是食肉動物，不互相吃對方。羅5：12說，就如罪是從一人入了世界，死又是從罪來的...。換句話說，聖經說直到罪進入了世界的時候才有死亡，直到有人的時候才有死亡。進化論說第一次的死亡在數億年前就有了，然後才有人類，這是和聖經直接相違背的。事實上，神應許說在將來，他將會把這個世界恢復到沒有犯罪前的樣子，獅子和羔羊會再次待在一起（賽11:6-8）。

3. Were the six days of creation “24 hour days” or “long periods of time”?

六天的創造裡每天是24小時嗎，還是一段很長段時間？

Although, Christians can certainly differ on this issue, the evidence in the Bible strongly supports the conclusion that they were “24-hour days”. God spoke to Moses “clearly, and not in riddles” (Num 12:8). Everytime the Hebrew word for “day” is used (yom), and preceded or followed by an ordinal number (1,2, 3 or first, second, third, etc.) it always clearly means a 24 hour day (see Numbers 7:12, 18, 24, 30, 36, 42, 48, 54, 60, 66, 72, 78), except in Hosea 6:2 which is not clear because of very difficult grammatical and interpretative issues. In fact, in Exodus 20:8-11, God grounds the seven-day human week on the fact that He created the world in six days, and rested on the seventh. Jesus also indicated the earth to be very young, when he placed Abel as having shed his blood (Genesis 4) “from the foundation of the world” (Luke 11:50-51, “*apokatabolekosmos*”). Paul said that human beings had been observing the majesty and power of God “since the creation of the world” (“*apoktisiskosmos*”), Romans 1:20; not billions of years later. See also Hebrews 9:26.

儘管，基督徒對此問題有不同的觀點，聖經的證據強烈的支持一天就是24小時。神對摩西說話，「乃是明說，不用謎語」（民12:8）。每一次使用希伯來詞「天」（yom）的時候，之前或之後有一些數字（1，2，3或第一、第二、第三等等），它都非常清楚的表明一天是24小時（民7:12，18，24，30，36，42，48，54，60，66，72，78），除了在何6：2那裡不清楚，因為那裡的語法和解釋的問題比較複雜。事實上，在出20:8-11，神給人設定一周是7天，這根基於六日之內，耶和華造天、地、海，和其中的萬物，第七日便安息。耶穌也暗示地球非常的年輕，他談到亞伯所流的血（創4），「使創世以來」所流眾先知血的罪都要問在這世代的人身上（路11:50-51）。保羅說「自從造天地以來」，神的永能和神性是明明可知的（羅1:20），這並沒有幾百萬年的時間。（另請參閱希9:26）

NOTE: “Old Earth” advocates assert that Psalm 104 is a “creation psalm” and that verse

21 proves there was carnivorous activity in the animal world at creation. But this assertion is clearly contradicted by verse 26 which has the psalmist observing “ships” (which did not exist in the Garden of Eden) and using language (*Leviathan*) peculiar to Ugaritic myths of the second and third millennia B.C. A better view is that Psalm 104 *begins* with the creation, moves to the Global Flood (Ps 104:9) which recounts the “rainbow promise” of Gen 9:15 which the prophet Isaiah places at the time of Noah (Isa 54:9), and then moves quickly to the general time period of the writer, perhaps David (says the Septuagint) which would be around 970-1010 B.C.

註：「老舊的地球」倡導者主張：詩篇104是一個關於創造的詩篇，其中第21節指出在動物世界中有食肉的行為。但是在26節當中詩人卻談到船，這是伊甸園中並沒有的，而且使用的語言（*Leviathan*：譯為鱷魚）和西元前2-3千年的烏加列（Ugaritic）神話所使用的語言類似。因此對於詩篇104，一個比較好的觀點是認為開始的時候是談到了創造，然後談到了大洪水（詩104:9），追敘了創9:15「彩虹的應許」，先知以賽亞認為這是發生在挪亞的時代（賽54:9），然後很快的轉向作者所處的時代，或許是大衛的時代，大概是在西元前970-1010左右。

4. Isn't there a contradiction between the “order of creation” in Gen 1 and Gen 2? **創世記1-2章中創造的順序有沒有衝突？**

Genesis 1:1–2:3 gives us a chronology of the order in which God created. It only refers to mankind starting in Gen 1:26. However, in Gen 2:7 Moses* begins a more detailed account which focuses on the creation of the first man, his duties, the creation of Eve, etc. On first reading, and without keeping in mind the focus and purpose of chapters 1 and 2, some see an apparent contradiction in that Gen 2:7 says God “formed” Adam from the dust of the ground, and then the writer lists other things like the creation of trees (Gen 2:9) that have already happened according to Gen 1:11. The apparent contradiction** disappears when we understand that the writer of Genesis uses the Hebrew word , (yatsar) “formed” in Gen 2:7, and this word can also be translated in the pluperfect “had formed” (Gen 2:19, ESV, NIV). With this understanding, the “problem” disappears, as Gen 2:19 shows that God had already created (“formed” the trees and animals prior to making Adam (Gen 2:7).

創1:1–2:3給了我們一個 神創造的時間順序。它在創1：26首次提到了人類。然而，在創2：7摩西*開始詳細的記載了第一個人的創造、他的責任和夏娃的創造等等。如果你沒有仔細的閱讀，並且將第1、2章的目的焦點放在心裡的話，你可能會認為有衝突。因為在創2：7提到 神用塵土造了亞當，然後作者列舉了其他的東西，如 神使各樣的樹從地裡長出來（創2:9），而樹根據創1：11早已經發生了。但是當我們明白創世記作者寫作聖經時所使用的是希伯來文時，對於在創2：7希伯來詞的（yatsar）「形成」亦可翻譯為過去完成式的「已經形成」，這明顯的衝突**

就會消失了（創2:19）。創2：19展現了 神在創造亞當之前已經創造了樹木、動物等等。

*It is hardly likely that Moses himself did not recognize this apparent “contradiction” if in fact his intent was to indicate that the order of creation was not as he had just described it in Gen 1.

*很難想像摩西自己沒有注意到這種很明顯的「矛盾」，如果這裡創造的次序和創1章的次序不同的話。

**Inerrancy note: it is always good to remember that no translation of the Scriptures is guaranteed ‘inerrant’ (without error). ONLY, the original monographs are promised “inerrancy”, so even the best translations can differ on difficult passages.

**無誤性的註記：我們一定要記得沒有一個翻譯的版本是無誤的。只有原始的手稿是確切無誤的，即使最好的翻譯版本在困難的段落都會有所不同。

5. If God made everything as the Bible says, then who made God?

如果 神創造萬物，那麼誰創造了 神呢？

The greatest of the early scientists like Isaac Newton, Copernicus, Kepler, Galileo, Robert Boyle, Michael Faraday were Christians, and all believed in an eternal God who created the universe. All Christians are saying, and all the Bible asserts, is that “only things that have a beginning, must have a cause” (John 1:1-3).

早期最偉大的科學家如牛頓、哥白尼、開普勒、伽利略、法拉第都是基督徒，他們都相信這位永恆的 神，他創造了宇宙。所有的基督徒都說「萬物都有開始，必定有其原因」，這也是聖經的宣告（約1:1-3）

The idea of an eternal Creator (or “First Cause”) is one we get from the ancient Hebrew sacred writings, “In the beginning God created the heavens and the earth”. God’s pre-universe existence is clearly stated. Famous atheist scientists and philosophers like Carl Sagan, Richard Dawkins, and Bertrand Russell have never objected to the idea of an eternal Universe, they only object to the idea of an eternal “God”! So if atheists can say the universe needs no prior “first cause”, then why should God logically need to have a cause to explain His existence?

永恆的創造者是我們從古希伯來語神聖的著作當中可以得到的概念。起初， 神創造天地。 神在宇宙存在之前就存在，這是非常清楚的。最著名的無神論者和哲學家如撒岡（Carl Sagan）、道金斯（Richard Dawkins）、羅素（Bertrand Russell），他們從來不反對永恆的宇宙的概念，他們只反對永恆「 神」的概念。所以，如果一個無神論者可以說宇宙不需要「第一因」，那麼從邏輯上來講，為什麼 神的創

造就需要有第一因呢？

Note: The ancient Greek Philosophers - In the 5th century B.C., Plato's teachings in Athens, included that of a "first cause" of everything (Plato's famous "forms"), and Aristotle (384-322 B.C), Plato's student believed the universe had an infinite past (always existed) and postulated the idea of an "unmoved mover" who caused everything else (Book 12 of his Metaphysics).

註：西元前5世紀古希臘哲學家柏拉圖在雅典的教導就包含了萬物的第一因，他的學生亞里斯多德相信宇宙有一個無限的過去，即是永恆存在的，他假定了一個不能引動的移動者這樣的概念，他導致了其它萬物的存在。

6. Was the flood in Genesis 6 really a global flood?

創世記第6章的洪水真是全球性的嗎？

Everything in the Bible indicates that it WAS a GLOBAL flood. God intended to destroy ALL living things on the earth including birds (Genesis 6:7, 17). The result was that all the highest mountains on the earth at that time were covered with water (Gen 7:19), and that "all flesh died" a fact repeated several times in Gen 7:21-24. Peter said that in "the last days" men would "deliberately overlook" the fact of the global flood in which everything outside the Ark died (2 Peter 3:3-7). Jesus confirmed the story of Noah's Ark and the Genesis Flood (Luke 17:27). There is simply no way all the "birds of the heavens" would have been killed (Gen 6:7) if it had only been a local flood (Gen 7:21, 23). They would have simply flown to safety outside the boundaries of the flood.

聖經指出那是一次全球性的洪水。神定意要摧毀地上的萬物，包括飛鳥（創6:7，17）。結果就是地上最高的山峰都被水所淹沒（創7:19），所有有血氣的生物都死了，這句話在創7:21-24重複了好幾次。彼得說在末後的日子，人將會故意忽略全球性洪水，使得在方舟外的一切都死了（彼後3:3-7）。耶穌肯定了挪亞方舟的故事和創世記中的大洪水（路17:27）。如果只是局部性的大洪水的話（創7:21，23），天上的飛鳥不可能全都被殺死（創6:7）。它們只需要簡單的飛向那些沒有被洪水淹沒的地方就可以了。

7. How did Noah get all the animals in the Ark? Was it big enough to hold them all?

挪亞是如何將所有的動物都帶到方舟裡的？有足夠的地方來裝它們嗎？

God made the animals go to the Ark (Genesis 6:20). No doubt, young animals were taken to save space, but the ARK was huge (around 140 meters long, Genesis 6:15) and was the largest ship ever built up to the 19th century. Also, remember only two of each "kind" were taken into the Ark, and a "kind" (Heb. "min") was very likely a much more limited

class than today's "species". For example, all of today's different "species" of "dogs" would have been descended from the original pair of the dog "kind" taken into the Ark (See Genesis 1:21-25; 6:20; 7:14).

神使動物都進方舟裡（創6:20）。年幼的動物曾被揀選以節省空間，但是方舟其實是非常大的（大約140公尺長，創6:15），它比在19世紀能造的最大的船都大。而且要記得每種只帶一對進入方舟，希伯來語的種比今日的種要少的多。例如，今天我們會說狗有很多種，但是這些狗可能都是那個曾被帶入方舟的種類演進來的。

8. I know the Bible says that there was no death before Adam sinned (Genesis 1:30-31; Romans 5:12) but didn't plants and microbes have to die for animals and Adam and Eve to eat?

我知道聖經說在亞當犯罪之前死亡並不存在（創1:30-31；羅5:12），但是植物和微生物不是要被亞當夏娃和動物們吃掉，這不就是死亡嗎？

Good question. However, the Bible never equates the "death" of a microbe or plant with that of air breathing animals or men. "Life" according to the Bible resides in the "soul," which is the English translation of the Hebrew word "nephesh." This might be equated roughly with the concept of consciousness. This quality is ascribed only to man and some animals, but never plants. The Bible is also very clear as to what happens to plants—"they wither and fade" (Job 8:12; 18:16; Psalm 90:6; Isaiah 40:6-8; "*xeraino-wither*" in Matt 13:6; 21:19, 20; James 1:11; 1 Peter 1:24) but plants do not "die" (*apothnesko*), as the Bible says animals and men do. They have biological life, but not soul-life. Men and animals could eat plant life without death, in Biblical terms, taking place.

好問題。然而，聖經從來沒有將微生物或植物的死與人類和動物的死等同視之。根據聖經，生命是有靈魂的，這個詞是由希伯來詞「nephesh」翻譯來的，這個詞的意思差不多等於「意識」這個名詞。這種特質就表明只有人和動物有意識，而植物是沒有的。聖經也非常清楚的表明植物的結局-它們會枯萎、消失（伯8:12；18:16；詩90:6；賽40:6-8；希伯來詞「*xeraino-wither*（使乾涸、枯竭）」太13:6；21:19，20；雅1:11；彼前1:24），但是植物不「死（希伯來詞 *apothnesko*）」，聖經說動物和人會死。它們有生物性的生命，但是沒有靈魂。人和動物可以吃植物，但是並不是說植物死了。

9. Where did Cain get his wife (Gen 4:17)?

該隱是從哪裡娶的妻子呢？（創4:17）

The Bible says Adam lived for 930 years in a time when there was no contraception and he and his wife Eve had physical constitutions that were initially meant to live forever. They continued to have children throughout their lives (Genesis 5:3-5). By the time Cain

was a hundred years old, he would have had numerous sisters to choose from. Marriage to one's sibling was not forbidden by God in the beginning since that was the only way to propagate the race. (Cf. Gen 19:30-38). By the time of Moses it was forbidden (Lev 18:6-18).

聖經說亞當活了930歲，那個時代沒有避孕術，他和他的妻子夏娃身體本來是要活到永遠的。他們一直在生孩子（創5:3-5）。到該隱差不多100歲的時候，他可以從很多妹妹中選取一個做妻子。娶近親在一開始的時候，神並沒有禁止，因為這是繁衍後代的唯一方式（參考創19:30-38），到了摩西的時代，這種行為就被禁止了（利18:6-18）。

10. Dinosaurs; didn't they live millions of years before man appeared on the earth?
恐龍不是在人出現在地球之前幾千萬年前就存在嗎？

Good question! Dinosaurs and man lived on the earth at the same time. According to Genesis (which Jesus believed was literally true, Matthew 5:18; 19:4; Luke 17:27 etc.) all the "beasts of the field" were made on the 6th day, right before God made Adam and Eve (Gen 1:24-26). In fact, Job, who wrote (probably) around 2000 B.C or before, records that there were still present on the earth in his day, huge creatures which resembled the fire-breathing dragons so common in all the "legends" of ancient cultures around the world (Job 41:15-34). They eventually died out as a result of the Curse (Gen 3:17-19; Rom 5:12) and the radical climate changes resulting from the Global Flood of Genesis 6-8.

好問題。恐龍和人類是生活在同一個時代。根據聖經（耶穌相信聖經字面的話所說的就是真的，太5:18；19:4；路17:27 等等）所有的動物都是在第六天造的，就在神創造亞當夏娃之前。事實上，約伯記大約寫於西元前2000年，或更早，其中記載了巨大的動物，很像噴火的龍，就如古代世界所有傳說當中都非常常見的龍一樣（伯41:15-34）。它們最終因為咒詛的緣故就都死了（創3:17-19；羅5:12），從創6-8的全球性大洪水之後，地球的氣候就發生了劇烈的改變。

11. Isn't the creation account in Genesis 1-2 just a "demythologizing" of the older Mesopotamian and Ugaritic accounts of creation? Isn't Gen 1-2 just Jewish legend?
創1-2章的記載是不是一些創世神話故事去神話色彩之後的作品？它們是否就是猶太人的傳說？

No. Although there are of course similarities between the Biblical account of creation and other ancient near east (ANE) accounts, they are no more than to be expected when telling such an important story in similar cultures and times. The differences are what is so striking. Only the Biblical account is monotheistic and fiercely so; only the Biblical account shows the Creator God to be the undisputed sovereign of the universe (other

ANE accounts have the main “god” in a power struggle of some kind with other gods), and only the Biblical account gives honor to the human beings as being created in the image of God (Gen 1:26-27) and as His sovereign agents on earth (Gen 1:28).

不。儘管聖經的創造的記載和其他古代近東記載有相似之處，但是這只不過是在不同的文化和時代當中談論如此重要的故事都會有的類似罷了。其差別還是非常大的。只有聖經的記載是獨一的、準確的，只有聖經的記載展示了 神是創造的神，他統管整個宇宙，只有聖經尊重人類，人是以 神的形象被造的，人是 神的代理人來統管全地（創1:28）。

In contrast, the ANE accounts show mankind as created (in very strange ways) as slaves to the gods. Whereas the Genesis account depicts mankind as the pinnacle of creation, the Babylonian account describes man as created by one of the “chaos” monsters to provide food and adulation to the pantheon of gods. Finally, the ANE accounts indicate a belief in eternal matter, from which even the “god” emerges, whereas Genesis declares an “ex nihilo” (out of nothing) creation by a pre-existent, self-existent Creator.

相反，其他神話的記載顯明人被造（以非常怪異的方式），是做為神靈們的奴隸。而創世記的記載卻顯明人是萬物的主宰。巴比倫神話描述人是被一個作亂的野獸所造，好作為其它神靈們的食物和滿足他們的性需求。最後，其他神話的記載暗示了萬物的永恆性，甚至神靈們都是從中而出的，但是創世記卻宣稱 神、自有永有的創造者是在萬物之前的。

Brainerd's One Desire

布萊納的一個渴望

While David Brainerd, one of the most celebrated of our missionaries, was laboring among the poor, benighted Indians on the banks of the Delaware, he once said, "I care not where I live, or what hardships I go through, so that I can but gain souls to Christ. While I am asleep, I dream of these things; as soon as I awake, the first thing I think of is this great work. All my desire is the conversion of sinners, and all my hope is in God."⁹

大衛·布萊納（David Brainerd）是我們最出色的宣教士之一，他在美國東部未開化的印第安人當中工作。有一次他說，我不在乎我住在那裡，或者我要去的地方是何等的困難，只要我能為基督贏得靈魂。當我睡覺時，夢到這些事情，當我醒了，所想到的第一件事就是這偉大的工作。我一切的渴望就是罪人悔改，我所盼望的一切就是 神。

⁹Tan, P. L. 1996, c1979. Encyclopedia of 7700 illustrations : (a treasury of illustrations, anecdotes, facts and quotations for pastors, teachers and Christian workers). Bible Communications: Garland TX

Marriage, Adultery, and Homosexual Acts

婚姻、淫亂和同性戀的行為

1. What does the Bible teach about the relationship between men and women?

聖經對於男女之間的關係是如何教導的？

The Old Testament states that both Adam and Eve were given dominion over the earth (“God said to THEM...,” Gen 1:28). In the New Testament (written between 48-95 A.D.), the equality of women is confirmed (1 Corinthians 7:14; 11:11-12; 2 Cor 6:18; Galatians 3:28) and Luke records that several women traveled with Jesus and the twelve apostles and they were major financial supporters of Jesus (Luke 8:1-3). Women also were honored with being the FIRST witnesses of the resurrection of Jesus (Matthew 28:1ff; Mark 16:1ff; Luke 24:1ff; John 20:1ff).

舊約陳述了 神對他們（亞當和夏娃）說：要治理這地（創1:28）。新約也同樣肯定了女人平等的地位（林前7:14；11:11-12；林後6:18；加3:28），路加數次記載了有一些女人和耶穌及十二使徒一同旅行，他們是耶穌主要的財力供應者（路8:1-3）。女人也是第一個見證耶穌復活的人（太28:1；可16:1；路24:1；約20:1）

Note: Sometimes an inquirer will ask “Why do most churches not allow women to be the pastor of the church?” Answer: The Apostle Paul taught that the position of “pastor” or “elder” in a church is reserved for specially qualified men (1 Timothy 3:1-2), and women should not teach men in an authoritative teaching position in a church (1 Timothy 2:11-13). Paul based his doctrine on the order of creation (1 Tim 2:13), the fact that the woman was deceived (1 Tim 2:14), and perhaps also the special symbolic nature of the marriage relationship between Christ and the Church (Ephesians 5:31-32). There are examples of women teaching men (outside the official meeting of the church) such as Priscilla and her husband teaching Apollos (Acts 18:24-26). Note: it should be emphasized that Paul is not saying that all women are easily deceived. However, the rebellion of Eve has left consequences for all her female progeny. There is much more that can and should be said here, but space does not allow.

註：有時候有人會問為什麼大多數的教會不允許女人成為牧師？答案是，使徒保羅教導教會裡牧師或長老的職位是由有資格的男人來承擔的（提前3:1-2），女人不應該在教會裡站在教導的位置上來教導男人（提前2:11-13）。保羅將教義建立在創造的次序上，因為先造的是亞當，後造的是夏娃（提前2:13），且不是亞當被引誘，乃是女人被引誘，陷在罪裡（提前2:14），或許也特殊象徵基督和教會之間的婚姻關係（弗5:31-32）。也有女人教導男人的例子（在教會正式的聚會之外），如百基拉和她的丈夫教導亞波羅（徒18:24-26）。註：我們需要強調的是，保羅並不是說

所有的女人都容易被引誘。然而，夏娃的背逆給女性後代帶來了影響。在這裡還有很多可以講的，但是我們沒有太多的時間來講。

2. What does the Bible say about “marriage”?

關於婚姻，聖經是如何說的？

The first marriage in the Bible is recorded in Genesis 2:18-25 where God put Adam to sleep and made Eve from one of his ribs, brought her to him, and they became “one flesh” (2:23-25). Note: God made Adam “one” wife, not many, and she was “female” (Matt 19:4-5. Adultery is condemned (Exodus 20:14 ; Matthew 5:27-28).

聖經所記載第一個婚姻是創2:18-25，神使亞當睡覺，然後用他的一根肋骨造了女人，將她帶到他的面前，使二人成為一體（創2:23-25）。註：神給亞當造了一個妻子，不是很多妻子，她是女人（太19:4-5）。淫亂是要受刑罰的（出20:14；太5:27-28）

Note:Homosexual acts and fantasies are sin according to the Bible, just like heterosexual adulterous acts and fantasies are sinful(Lev 18:22; 20:13;Romans 1:24-27; 1 Cor 6:9; Galatians 5:19-21; 1 Timothy 1:10; Eph 5:5). Jesus died for those enslaved by homosexual sin also, and they are to be told of the Bible’s message with the same gentleness, respect and firmness as others (1 Peter 3:15).

註：聖經認為同性戀的行為和幻想也是罪，就如性淫亂的行為和性幻想是罪一樣（利18:22；20:13；羅1:24-27；林前6:9；加5:19-21；提前1:10；弗5:5）。耶穌也為那些被同性戀的罪所捆綁的人死了，耶穌也帶著同樣的溫柔、愛心來向他們宣講福音的訊息（彼前3:15）。

Marriage was ordained by God to be a permanent commitment between one man and one woman (Matthew 19:3-6). Marriage is necessary for most people to avoid the sin of fornication or sexual immorality (1 Corinthians 5:9; 6:9). Therefore, each man and woman should have their own spouse (1 Corinthians 7:2). Sexual activity outside marriage is condemned and God will judge those who participate in it (Hebrews 13:4). A man should be satisfied sexually with his wife alone (Prov 5:18-20).

婚姻是神所設立的，是一個男人和女人之間永遠的約（太19:3-6）。婚姻對於大多數人而言都是必要的，可以避免通姦的罪或性方面的犯罪（林前5:9；6:9）。因此，每個男人和女人都應該有他們自己的配偶（林前7:2）。婚姻之外的性行為是犯罪，神必會審判他們（來13:4）。一個男人應該以單單與他的妻子發生性關係為滿足（箴5:18-20）。

The marriage of one man and one woman is meant to picture the marriage of Christ with

His bride, the Church (Ephesians 5:31-32).

一個男人和女人的婚姻是預表基督和他的新娘教會的圖畫（弗5:31-32）。

The husband must love his wife as Christ loved the Church and gave Himself for her (Eph 5:25 ; 1 Peter 3:7). As Jesus died for the Church on the cross (Acts 20:28), so the husband must be willing to die to his own desires in order to care for his wife. He must love her, just as he loves himself (Eph 5:28), and must be patient, kind, not rude or arrogant and not insisting on his own way, bearing and enduring all things (1 Cor 13:4-7). In turn, the wife must submit herself to her loving husband as the Church must submit to Christ (Eph 5:22-24; Colossians 3:18). The “submission” (*hypotasso*) of wives to their husbands is the same word Paul uses to describe the submission of Christ to God the Father (1 Corinthians 15:28), a submission grounded in equality and love.

丈夫必須要愛妻子，正如基督愛教會，為教會捨己一樣（弗5:25；彼前3:7）。正如基督為教會死在十字架上（徒20:28），照樣丈夫為關心妻子，也要願意向自己的欲望死。必須愛她，正如愛自己一樣（弗5:28），而且愛必須要忍耐、又有恩慈、不粗魯、不驕傲、不堅持自己的方式，願意承擔一切的事情（林前13:4-7）。反過來，妻子必須要順服她所愛的丈夫，正如教會必須順服基督一樣（弗5:22-24；西3:18）。保羅用來描述妻子順服丈夫的那個詞和他用來描述基督順服父神的詞是同樣的（林前15:28），順服立足於平等和愛。

The husband must not be harsh with his wife (Colossians 3:18), but love her (Eph 5:25; 1 Peter 3:7), and the wife must always respect her husband (Ephesians 5:33), because they represent to the world, the marriage of Christ to his church (5:32).

丈夫絕對不能苦待他的妻子（西3:18），而要愛她（弗5:25；彼前3:7），妻子必須絕對尊重她的丈夫（弗5:33），因為他們向這個世界代表基督和教會的婚姻(5:32)

God’s desire for His people was that they marry another Christian. The Mosaic Law clearly stated that an Israelite was never to marry a foreigner, as he/she would be constantly tempted to embrace the spouse’s god as well (Ex 34:10–17; Deut. 7:3–4).

神對他的子民的渴望是他們與基督徒結婚。摩西律法很清楚的表明一個以色列人絕對不能和外邦人結婚，因為他會受試探而去敬拜他配偶的神（出34:10–17；申7:3–4）

Likewise, the apostle Paul commanded the members of the church at Corinth, to only marry a believer “in the Lord” (1 Cor 7:39), and “Do not be unequally yoked together with unbelievers” (2 Cor 6:14).

同樣，保羅命令在哥林多教會的會眾，要在主裡和信徒結婚（林前7:39），信與不信不能同負一轡（林後6:14）。

In eternity, we will not be married to our spouses on this earth (Matthew 22:30), but will be “married” to Christ (2 Cor 11:2; Ephesians 5:26; Revelation 19:7-9).

在永恆當中，我們不會與我們在地上的配偶結婚（太22:30），而是與基督結婚（林後11:2；弗5:26；啟19:7-9）

Frequent Objections and Misunderstandings of Catholics

天主教徒常見的反對理由和誤解

1. I was “born again” when I was baptized as a baby (John 3:5). (Catholics believe the “water” in John 3:5 represents baptism).

當我是個嬰孩的時候，我受洗了，那時我就已經重生了（約3:5）。（天主教徒相信約翰3:5的「水」代表了洗禮）

When Jesus used the term “water” (Greek “*hydor*”) in the gospel of John it was used as a symbol of the Holy Spirit (cf. Jn 4:14; 7:37-39). Note that Jesus omits the word “water” in John 3:8 showing it is just another symbol of the work and power of the Holy Spirit (Titus 3:5) working through the Word of God (John 15:3; Eph 5:26). The Catholic Church’s purported “first Pope” Peter himself said that we are “born again” through the Word of God, not through baptism (1 Pet 1:23). Being “born again” is what happens when the Spirit of God (John 3:8) comes into us in fulfillment of the promise in Ezekiel 36:26-27), and God puts His spirit in us and gives us a “new heart”. Being “born again” makes us “new creations” and “old things pass away” (2 Corinthians 5:7-18)

當耶穌使用「水」這個詞的時候，它是用來代表聖靈（約4:14；7:37-39）。注意到，耶穌在約3：8忽略水這個詞，用來表明水是聖靈藉著神的話（約15:3；弗5:26）工作和大能的另一個象徵（多3:5）。天主教聲稱第一任教皇彼得說我們是藉著神的話重生，而不是藉著洗禮（彼前1:23）。重生是聖靈進入我們心裡的時候所發生的，他成就了結36:26-27的應許，神將聖靈放在我們心裡，賜給我們一個新的心。重生使我們成為一個新造的人，舊的事情都過去了（林後5:7-18）。

2. Why do Protestants not follow the Pope, or honor Peter as the first Pope?

為什麼改教家不跟隨教皇，或者尊彼得為第一任教皇？

Catholics believe that Jesus made Peter the first Pope on the basis of Matt 16:18, where Jesus called Simon Barjonah “Peter” (Greek word *petros*), but then said “Upon this *rock* (*petra*) I will build my church”. However, Peter (*petros*) is the masculine gender, and “rock” (*petra*) is the feminine gender, *suggesting two different concepts*.

天主教徒相信耶穌使彼得成為第一任教皇，是根據耶穌在太16:18稱西門巴約拿為彼得（希臘文為 *petros*），然後說我要將我的教會，建立在這塊磐石（*petra*）上。然而，彼得（*petros*）是個陽性詞，而磐石（*petra*）是個陰性詞，這其實是指的兩

個不同的概念。

Seven reasons why Jesus was NOT making Peter a Pope in Matthew 16:18-19

耶穌沒有在太16:18-19立彼得為教皇的7個理由

- **James was pastor of the Jerusalem church, *not* Peter.** In the New Testament, Peter was the leading apostle in the beginning (Acts 1-11), but was soon overshadowed by Paul who became the preeminent apostle (Acts 13:1- 28:30). Peter is not mentioned in Acts after Acts 15:7, and was *not* even the pastor of the Jerusalem church (Acts 15:13; 21:18). James was apparently pastor even earlier, because Peter wanted a report sent to “James and the brethren” (Acts 12:17).
雅各是耶路撒冷教會的牧師，不是彼得。在新約裡，彼得在一開始的時候是帶領的使徒(徒1-11)，但是很快保羅掩蓋了彼得，成為超群的使徒（徒13:1-28:30）。徒15：7之後就沒有提到彼得，他甚至不是耶路撒冷教會的牧師（徒15:13；21:18）。雅各很早就是牧師，因為彼得想把這事(主怎樣領他出監)告訴雅各和眾弟兄（徒12:17）。
- **Paul rebuked Peter.** When Paul went to Antioch, he found that Peter had fallen into grievous sin and had to rebuke Peter openly in front of the whole church (Gal 2:11-14). It is unlikely that this kind of failure was suitable for someone that is “infallible”. Catholics consider the Pope to be “infallible” (can do no wrong on church matters). See also Matthew 16:21-23 where Peter speaks the thoughts of Satan and is rebuked by Jesus right after the “rock” passage.
- **保羅責備彼得。**當保羅去安提阿的時候，他發現彼得落入了假冒偽善的罪當中，於是他就公開的在整個教會面前責備彼得（加2:11-14）。對於不會出錯的人而言，這種失誤似乎是不合適的。天主教徒認為教皇是不會出錯的（在教務上不會出錯）。太16:21-23，耶穌也就在這段論及磐石的經文之後，對彼得說：撒但，退我後邊去吧！
- **Scripture says the “Rock” was God.** To say that Matthew 16:18 is saying that Jesus was making Peter the first “Pope” contradicts too many passages in the Bible. In the Scriptures, the “rock” is a description for God (Deut 32:4, 18; 2 Sam 23:3; Ps 18:31; 42:9; 62:2; 78:35; 95:1; Hab 1:12). And Christ had earlier used the word “rock” (*petra*) in reference to *Himself* (Matt 7:24-25) and would use similar language (*lithos*) again (Matt 21:42). The feminine form of the word (*petra*) only occurs as a name for a person three other times in the New Testament, and all three times it refers to Christ, not Peter (Matt 7:24-25; 1 Pet 2:8).
聖經描述說 神是磐石。若認為太16:18是在說耶穌讓彼得成為第一任教皇是

和聖經當中很多經文相違背的。在聖經當中，磐石是對 神的描述（申32:4，18；撒下23:3；詩18:31；42:9；62:2；78:35；95:1；哈1:12）。基督之前使用磐石（*petra*）這個詞是指他自己（太7:24-25），後來又使用了類似的詞（*lithos*）（太21:42）。陰性詞（*petra*）作為一個人的名字在新約當中另外只出現了3次，這三次全都是指耶穌，而不是彼得（太7:24-25；彼前2:8）。

- **Peter agreed that the “Rock” was Christ.** Furthermore, Peter did NOT claim any special authority but considered himself just one of many “elders” (1 Peter 5:1). *Even Peter* understood Christ to be the Rock, when he used the word *petra* to refer to Jesus as the “rock of offense” (1 Pet 2:6-8).
彼得同意磐石指的是基督。而且，彼得自己並沒有宣稱他自己有任何特別的權柄，而是認為他自己只是眾多長老當中的一個（彼前5:1）。甚至彼得也認為基督是磐石，當他使用*petra*的時候，指的是耶穌在那不信的人作了絆腳的石頭，跌人的磐石（彼前2:6-8）
- **Paul confirmed that the “Rock” was Christ.** The New Testament confirms that the usage of the word “Rock” in the Old Testament was a reference to Jesus Christ (1 Cor10:4). In another place, *all the apostles and prophets* are said to be the foundation of the church (not just Peter), with Christ the chief cornerstone (Eph 2:20).
保羅確認那磐石是基督。新約確認了在舊約當中所使用的磐石是指耶穌基督（林前10:4）。在另一處經文，教會被建造在使徒和先知的根基上，而不僅僅是彼得，有基督耶穌自己為房角石（弗2:20）
- **Apostles could not transfer their authority to successors.** The Bible does not say that Peter was a “Pope”, or that he could transfer his apostolic authority to any successors, so as to create a line of Popes. In fact, apostles could not transfer their apostolic authority to others, because to be an apostle one would had to have seen Jesus (Acts 1:21-22; 1 Cor 9:1-2) and have performed miracles (2 Cor 12:12). Since apostles could not transfer their apostolic authority, neither can any alleged “popes”.
使徒不能將他們的權柄傳給繼任者。聖經並沒有說保羅是教皇，也沒有說他能夠將他的使徒權柄傳給其他人，來創造一個教皇傳承。事實上，使徒們不能將這樣的權柄傳給其他人，因為要想成為一個使徒，必須是見過耶穌的人（徒1:21-22；林前9:1-2），行過神蹟（林後12:12）。因為使徒們不能轉移他們的權柄，故此他們也沒有被稱為教皇。
- **The “keys” (the power to “bind and loose”) were not just given to Peter** (Matt 16:19), but to ALL the “disciples” (Matt 18:1, 17, 19), where “you” (18:19) is plural

and means the entire church gathered in a disciplinary setting.

釋放和捆綁的鑰匙不僅僅賜給彼得（太16:19），而是給所有的門徒（太18:1, 17, 19），經上的「你們」（18:19）這個詞是複數，意思是指在勸誡的時候，聚在一起的整個教會。

3. Weren't the apostle Peter and the Catholic "popes" who followed him "infallible"?

使徒彼得和跟隨他的天主教教皇們不是「沒有錯誤」的嗎？

Peter was not infallible, and in fact, was rebuked by Jesus for allowing Satan to speak through him (Matt 16:21-23). Peter denied Jesus three times (Matt 26:69-75). Even after Pentecost, Peter failed miserably at Antioch and was rebuked by the Apostle Paul in front of all the church there (Gal 2:11-14). The Catholic doctrine of the "infallibility" of the Popes was not announced until the First Vatican Council of 1869-70.

彼得不是沒有錯誤的，事實上，他被耶穌責備，因為撒旦藉著他的口說話（太16:21-23）。彼得三次否認耶穌（太26:69-75）。甚至在五旬節之後，彼得在安提阿也犯錯了，他被使徒保羅在教會面前公開的責備（加2:11-14）。天主教的教皇「沒有錯誤」的教義是直到1869-70年的第一次梵蒂岡會議時才宣佈的。

4. Why do Christians not worship Mary, or believe that she was taken *bodily* up into heaven ("The Assumption of Mary")?

為什麼基督徒不敬拜馬利亞，也不相信她是被提的？

Because, Mary was a sinner herself (Luke 1:47) just like everyone else (Rom 3:23), and there is nothing in the Bible to suggest that she wasn't. She was not given special honor by Jesus (Luke 8:20-21), nor by the early church (Acts 1:14). When important messages were delivered, Mary did not give them, Peter did (Acts 1:15).

因為，馬利亞自己也是罪人（路1:47），就和我們每個人一樣（羅3:23），而且聖經當中也沒有說她沒有罪。耶穌也沒有給她什麼特別的尊榮（路8:20-21），早期教會也沒有這樣做（徒1:14）。馬利亞並沒有傳遞重要的資訊，是彼得傳遞的（徒1:15）。

With regard to the "Assumption of Mary", this did not become a Catholic doctrine until 1950 when Pope Pius XII made it so. The first known Catholic theologian to ever teach the doctrine of the Assumption of Mary was John Damascene (A.D. 675-749). The Scriptures say nothing of such an event happening, and surely the Apostle John who was appointed by Jesus to take care of Mary (Jn 19:25-27) would have mentioned such an astounding miracle.

論到馬利亞的被提，直到1950年，教皇庇護十二世（Pius XII）才使之成為天主教的教義。第一個教導馬利亞被提的天主教神學家是大馬士革的聖約翰（John Damascene，西元675-749）。聖經沒有提到任何關於此事情的經文，使徒約翰被耶穌指派來照顧馬利亞（約19:25-27），所以如果有這樣的神蹟的話，他應該會提到。

5. Wasn't Mary born sinless just like Jesus?

馬利亞不是和耶穌一樣生下來是無罪的嗎？

No. Only one human being was sinless, and that was Jesus. Mary, herself, admitted she was a sinner like all other merely human beings (Rom 3:23) when she acknowledged that God was her Savior (Luke 1:46-47). Mary told us to “do whatever He (Jesus) says” (John 2:5). Jesus said “worship God only” (Matthew 4:10b).

不是的，只有一個人是無罪的，那就是耶穌。馬利亞在宣稱 神是她的救主的時候（路1:46-47），承認她是個罪人，就和其他所有的人類一樣（羅3:23）。馬利亞告訴我們做耶穌所吩咐我們的一切（約2:5）。耶穌說單要事奉 神（太4:10b）

6. Isn't Mary, as the mother of Jesus, the “Queen of Heaven”?

馬利亞作為耶穌的母親，不是天堂的皇后嗎？

No. Actually, the title “Queen of Heaven” was a title pagans used to describe an ancient pagan goddess of Babylon (probably *Ishtar*), who was the goddess of love and fertility (Jeremiah 7:18; 44:17-19). Somehow, that pagan title was transferred to Mary by some who did not honor or follow the testimony of Jesus, the first church, or the Bible (Luke 8:19-21; Acts 1:14-15).

不是的。事實上，天堂的皇后這個外邦人的頭銜是用來描述一個古代外邦的巴比倫女神（可能是*Ishtar*），她是愛與生育的女神（耶7:18；44:17-19）。不知怎的，這個外邦頭銜被某些人轉移到馬利亞的身上，而這些人並不尊重或跟隨耶穌、初代教會及聖經（路8:19-21；徒1:14-15）

7. Didn't Mary remain a virgin even after giving birth to Jesus, as Catholic doctrine says?

馬利亞生了耶穌之後依然保守處女之身嗎？天主教的教義不是這樣說的嗎？

No. The gospel writers Matthew, Mark and Luke recorded that Jesus had siblings, both brothers and sisters (Matt 13:55-56; Mark 6:3; Acts 1:14).

不是的。聖經作者馬太、馬可和路加都記載耶穌有兄弟姐妹（太13:55-56；可6:3；徒1:14）

8. Is it wrong to pray to Mary?

向馬利亞禱告是錯的嗎？

Yes, in the Bible, prayer is always offered to God alone (Psalm 5:2; Matthew 4:10b).

God's people never pray to anyone except God (Genesis 4:26; 12:8; Psalm 116:4; Acts 22:16). When the Holy Spirit came on Pentecost, Mary was just one of the other believers waiting for God to send His Spirit as promised (Acts 1:4, 14).

是的，經上記著說：當拜主—你的 神（詩5:2；太4:10b）。神的子民從來不向除 神之外的人禱告（創4:26；12:8；詩116:4；徒22:16）。當聖靈在五旬節降臨的時候，馬利亞和其他的信徒一樣也在等候 神賜下所應許的聖靈（徒1:4，14）

9. I believe the “Word of God” includes the traditions of the Catholic Church.

我相信 神的話包含了天主教教會的傳統。

The Word of God has always been limited to that which came directly from the mouth of God (Matt 4:4), by God speaking to His prophets directly, as Peter said (2 Pet 1:21). The revelation ended with the death of the apostles (John 14:26; Acts 1:21-23; Jude 1:3), and the Book of Revelation was ended 1900 years ago with the warning not to add anything to it (Rev 22:18-19). In fact, Jesus warned us not to mix the traditions of men with His Word (Matthew 15:8-9; Mark 7:3-13). When “tradition” contradicts the Scriptures, Jesus said it “makes the Word of God of no effect” (Mark 7:13), and the one following the tradition worships Jesus “in vain” (Mark 7:7).

神的話被限制在 神所親自說的內容（太4:4），由 神向他的先知所直接說的，正如彼得所說的（彼後1:21）。當使徒去世，啟示也就終結了（約14:26；徒1:21-23；猶1:3），1900年前完成的啟示錄警告不要添加任何東西（啟22:18-19）。事實上，耶穌警告我們不要將人的傳統和 神的話相混合（太15:8-9；可 7:3-13）。當傳統和聖經相違背的時候，耶穌說這就是你們承接遺傳，廢了 神的道。（可7:13），那些將人的吩咐當作道理教導人，所以拜耶穌也是枉然（可7:7）。

10. Why does the “Protestant Bible” contain less books than our Catholic Bible?

為什麼新教的聖經比天主教聖經要少？

The Catholic Bible contains seven additional books in its Old Testament that were declared to be part of the Bible by the Council of Trent in 1546 after the Protestant Reformers (Luther etc.) pointed out that several Catholic doctrines could not be found in the Bible. The seven additional books were added in an attempt to bolster the Catholic Church's claim to orthodoxy for its doctrines of purgatory, indulgences, penance etc.

None of these books were included in the accepted Jewish canon of the first century, and were never quoted or alluded to by Jesus or the apostles.

天主教的聖經舊約部分包含了另外7卷書，這是在宗教改革家們宣稱一些天主教教義在聖經當中找不到之後，他們在1546年特倫托會議（the Council of Trent）宣稱這7卷書是聖經的一部分。這7卷添加的書卷被天主教用來支持一些煉獄、放縱、懺悔的教義等等。這些書沒有任何一卷被第一世紀的猶太人接納為正典，耶穌和他的門徒們也從來沒有引用或提到它們。

11. Why do Protestants not call their leaders “Father” as we do our priests?

為什麼宗教改革家們不稱他們的領袖為「父」，正如我們所做的？

Because when referring to our religious teachers, we have been forbidden to call any mere man our “father” (Matt 23:9). Neither priests, bishops, nor popes are our mediators with God; we have only one Mediator, the Man Christ Jesus (1 Tim 2:5).

因為，當提到我們的宗教老師的時候，我們被禁止稱任何人為我們的父（太23:9）。祭司、主教或教皇都不是我們的中保，我們只有一位中保，就是人子耶穌基督。（提前2:5）

12. Why do Christians allow their “priests” to marry?

為什麼基督徒允許他們的「牧師」結婚？

Because the Bible says that pastors should be the “husband of one wife” (1 Tim 3:2).

Peter himself was married (Matt 8:14; Luke 4:38; Mark 1:30; 1 Cor 9:5), as were other apostles and the brothers of Jesus (1 Cor 9:5). Also, the Holy Spirit warned that the doctrine that anyone (including “priests”) should be “forbidden to marry” is a “doctrine of demons” (1 Tim 4:1-3).

因為聖經說牧師應該是一個女人的丈夫（提前3:2）。彼得自己也結婚了（太8:14；路4:38；可1:30；林前9:5），其他的使徒和耶穌的弟弟也結婚了（林前9:5）。聖靈也警告任何人（包括神父）被禁止不能結婚是鬼魔的教義（提前4:1-3）

13. Is it wrong to call the Pope, our “Holy Father”?

稱教皇為我們的聖父是錯的嗎？

Yes. Jesus said the “Holy Father” was God in heaven (John 17:11).

是的，耶穌說我們的聖父是在天上的神（約17:11）

14. Why do Christians not abstain from meat on Friday? (Still common in many Catholic communities around the world).

為什麼基督徒在週五沒有禁止吃肉？（世界上的很多天主教團體仍然這樣做。）

Christians to not abstain from meat because the Holy Spirit told the Apostle Paul that commanding people to “abstain from foods” was a “doctrine of demons” (1 Tim 4:1-3).

“Everything created by God is good, and nothing is to be rejected if it is received with thanksgiving for it is made holy by the word of God and prayer (1 Tim 4:4-5).

基督徒沒有禁止吃肉，這是因為聖靈感動使徒保羅說，命令人們不吃肉是魔鬼的道理（提前4:1-3）。神所造的都是好的，凡是帶著感恩的心吃的沒有可以禁止的，因為已經藉著神的話和禱告而潔淨了（提前4:4-5）。

15. Why do Protestants not go to confession to have their sins forgiven?

為什麼新教徒不去告解，可以讓他們的罪得赦免？

The Bible teaches that only through Jesus Christ (God) can men have forgiveness of sins (Mark 2:7; Eph 1:7). There can be no other intermediary between God and man except Christ (1 Tim 2:5). Peter himself testified that forgiveness of sins is free to all who “through His name...believe in Him” (Acts 10:43). Peter did not require that sins be confessed to him, or any other person; he said “through His name” not, through His “intermediaries” (priests). There is no record in the Bible of anyone confessing their sins to another (including a “priest”) to obtain forgiveness from God.

聖經教導唯有藉著耶穌基督，神才赦免人的罪（可2:7；弗1:7）。在神和人之間除了基督之外，沒有其他的中保（提前2:5）。彼得自己見證說赦罪是藉著耶穌的名白白賜給人的（徒10:43）。彼得並沒有要求向他認罪，或向任何人認罪，他說藉著耶穌的名，而不是藉著祭司的名。在聖經當中沒有記載任何人向其他人認罪以得到神的赦免。

16. Did not Jesus “delegate” the power to forgive sins to the apostles (John 20:23).

耶穌不是將赦罪的權柄委託給使徒們了嗎（約20:23）？

The apostles did not think so, and there is no record in the New Testament of any apostle “forgiving sins” on behalf of God. Nothing in the book of Acts, the letters of Paul, or the letters of Peter suggest such a thing. John 20:21 is best understood as the delegation of authority to act as God’s agents in proclaiming the terms of the pardon for sins, similar to what God said to Jeremiah (Jer 1:10). Note: Jeremiah was not literally “set over kingdoms” and did not “root out, destroy, or pull down” any kingdom. The refusal of Israel and other kingdoms to listen to God’s Word resulted in the pulling down of Israel, and the other kingdoms.

使徒們並不這樣認為，新約也沒有記載任何使徒赦免人的罪。使徒行傳、保羅書信

或彼得書信都沒有建議這一點。關於使徒作為 神的代言人被賦予權柄來宣告罪的赦免的解釋經文是約20：21，這和 神對耶利米所說的類似（耶1：10）。註：耶利米並沒有被立在萬國之上，也沒有拔出、摧毀或打倒任何國家。以色列和其他國家的悖逆，不聽 神的話，導致的結果就是以色列被拔出，其他國家也被拔出。

Those who heard these words from the mouth of Jesus (Jn20:21) including Peter clearly believed that the power to forgive sins remained in Christ (Acts 10:43; 1 Pet 2:24; 3:18) and all a sinner has to do is confess our sins to Him and He will forgive him or her (1 John 1:9; 3:20). Paul warned that it is important not to “exceed what is written” about religious teachers (1 Cor 4:6). The words of Christ in John 20:21 are a description of *the power of proclamation* which, for example, was exercised by both John the Baptist and Peter (Mark 1:4; Lk 3:3; Acts 10:43).

那些聽到從耶穌口裡所說的話的人（約20：21）包含了彼得很清楚的相信赦罪的權柄在耶穌裡（徒10：43；彼前2：24；3：18），一個罪人所需要的就是向祂認罪，祂會赦免他（約一1：9；3：20）。保羅警告宗教領袖不要超過聖經所記載的（林前4：6）。基督在約20：21的話是在描述宣告的能力，如施洗約翰和彼得的宣告（可1：4；路3：3；徒10：43）

In other words, those who obeyed the gospel that the apostles would proclaim could honestly be told (on the authority of the Word of God) that their sins were forgiven, as John the Baptist, and Peter did. Those who rejected the gospel could be told that they had rejected eternal life and their sins were not forgiven (Acts 13:46; cf. John 3:36). Note that when Jesus commissioned Paul, He clearly stated that “forgiveness of sins” would follow “faith in Me” (Acts 26:18), NOT after some “confession” of sins to a priest.

換句話說，那些順服使徒們所傳的福音之人可以確信他們的罪已經得到赦免，正如施洗約翰和彼得所做的一樣。那些拒絕福音之人則被告知拒絕了永生，他們的罪也不會得到赦免（徒13：46；約3：36）。注意，當耶穌呼召保羅的時候，他很清楚的說那些信靠耶穌的人，罪就得到赦免了（徒26：18），而不是在向神父告解之後。

Finally, if John 20:21 were a delegation of power to individuals to actually forgive sins, it was not delegated just to the apostles, for many others were in the upper room when Jesus spoke (Jn 20:18; Lk 24:28-33, 48-49; cf. Acts 1:15).

最終，如果約20：21是將權柄委託給個人來赦免罪，那也不僅僅是委託給使徒們，而是耶穌說話的時候，給那一屋子裡所有人的（約20：18；路24：28-33，48-49；徒1：15）。

17. Why do Christians not do “penance” like Catholics?

為什麼基督徒不像天主教徒一樣「告解（懺悔）」？

Christians do not do penance because the Bible clearly teaches that no act of men can add to the finished work of Christ for the forgiveness of sins (John 19:30; Heb 10:10-14). If a Christian confesses his sins, they *are* forgiven, *period* (1 John 1:9).

We cannot “work” for forgiveness (Eph 2:8-9; Titus 3:5). In fact, if we “work” at all towards our salvation, we cannot receive it; only those who “do not work” have their faith “accounted for righteousness”(Rom 4:4-5).

基督徒之所以不告解，因為聖經非常清楚的教導人的行為無法加添到基督完成的工作，使罪得赦（約19:30；來10:10-14）。如果一個基督徒若認自己的罪，神必要赦免我們的罪（約一1:9）。我們不能做什麼來得到赦罪（弗2:8-9；多3:5），事實上，如果我們想要靠做什麼工作以得到救恩，那麼我們不能得到救恩，惟有不做工的，只信稱罪人為義的神，他的信就算為義。（羅4:4-5）

18. If we are not good enough to enter heaven, but not really “bad”, don’t we go to purgatory, when we die?

如果我們不夠好無法進天堂，但也不是很壞，那麼死後不是要進煉獄嗎？

The Bible nowhere speaks of a “purgatory” or a place we go to be “purified” of our sins when we die. Jesus said we go to heaven or to hell (Matthew 25:41-46; Luke 16:25-26). We are either forgiven totally of our sins in this life through faith in Jesus alone (John 3:16; 8:23-24; Colossians 1:22) who promises us eternal life (John 10:28-29), or we die “in our sins” (John 8:24) and spend eternity in hell (Matthew 25:46; Revelation 20:11-14).

聖經沒有任何地方提到煉獄，或者一個地方在我們死後，我們可以潔淨我們的罪。耶穌說我們要麼去天堂，要麼去地獄（太25:41-46；路16:25-26）。我們或者在今生因著單單信靠耶穌基督（約3:16；8:23-24；西1:22），所有的罪得到赦免，得到耶穌所應許的永生（約10:28-29），或者我們必要死在罪中（約8:24），在地獄裡度過永死（太25:46；啟20:11-14）



Mormonism 摩門教

Mormonism is a 19th century religion arising in the United States when Joseph Smith (1805–44), claiming special revelation from the “angel Moroni”, organized a church in Fayette, New York, which later became the Church of Jesus Christ of Latter-day Saints. Severe opposition forced them to move several times before settling in Kirtland, Ohio. In 1843, Smith claimed he received a revelation allowing polygamy (cf. Matt 5:27-28; 1 Tim 3:2), and after threatening his first wife, he and his friends burned down a newspaper opposing him. He was arrested and finally killed in a gun battle, in which Smith probably killed two people trying to assassinate him (cf. Matt 26:52-53; John 18:36). He was succeeded by Brigham Young.

摩門教是19世紀由約瑟·史密斯在美國（1805至44年）創立的，他自稱得到來自「天使摩羅乃」的特殊啟示，在紐約州菲也特（Fayette）組織了教會，之後成為耶穌基督後期聖徒教會。在安定在俄亥俄州的嘉德蘭（Kirtland, Ohio）之前，幾次強烈的反對迫使他們到處搬家。1843年，史密斯聲稱他得到啟示，允許一夫多妻制（參考太5:27-28；提前3:2），在威脅他的第一任妻子後，史密斯和他的朋友們燒毀了反對他的報社。他被逮捕並最終死於一場槍戰，其中史密斯很可能殺了兩個試圖暗殺他的人（參考太26:52-53；約18:36）。他的繼任者是楊百翰（Brigham Young）。

Mormonism teaches that God the Father has a body (cf. John 4:24; 1 Tim 1:17; Isa 31:3) and humans are destined to become gods, thus the popular Mormon saying, “As man is, God once was: as God is, man may become.” Mormonism says that what Christians call the “Fall” (Gen 3) was necessary for Adam to have children and fulfill his destiny to become a god. The Bible calls Adam’s sin a “transgression” (Hosea 6:7) and “sin” (Romans 5:12). Mormons reject the Biblical teaching of justification by faith (Rom 1:17; 3:22; 4:5; 5:1) and instead teach salvation by works through the Mormon church (cf. Gal 2:16; Eph 2:8-9; Titus 3:5).

摩門教教導父神有身體（參考約4:24；提前1:17；賽31:3），人最終的結局是成為

神，正如一句流行的摩門諺語說：「正如人現在的樣子，神也曾如此，正如神現在的樣子，人將來也要如此。」摩門教認為基督徒稱為「墮落」（創3）的這個事情是指說：亞當需要墮落生下孩子來完成他成為神（god）的使命。聖經稱亞當的罪是一個「違犯（transgression）」（何6:7）和「罪（sin）」（羅5:12）。摩門教拒絕聖經因信稱義的教導（羅1:17；3:22；4:5；5:1），相反他們教導藉著在摩門教會裡的工作來得著救恩（參考加2:16；弗2:8-9；多3:5）。

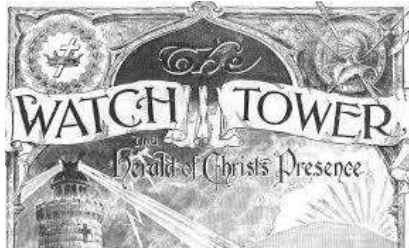
Most of the major Mormon doctrines do not come from the Bible but from revelation allegedly received by Smith or subsequent leaders starting in the 19th century (the Book of Mormon, Doctrine and Covenants, and The Pearl of Great Price). The Bible says revelation ended with that given to the Apostle John at the end of the first century (Rev 22:18-19; Jude 3), the last apostle to write the words of Jesus (Heb 1:1; John 14:26). Mormons do NOT consider the Bible the final authority in matters of faith. A former leader of the Mormons (Brigham Young) taught that Adam *was* God the Father, and the father of Jesus Christ (!), but this doctrine was subsequently abandoned.

大多數的摩門教教義都不是從聖經來的，而是來自史密斯所接受到天使的啟示，或19世紀後續的領導們（摩門的書、教義和約，極貴重的珍珠）。聖經說啟示在第一世紀末給使徒約翰時就已經結束了（啟22:18-19；猶3），約翰是寫下耶穌的話的最後一位使徒（來1:1；約14:26）。摩門教並不認為聖經是最終的權威，摩門的一位前領袖楊百翰（Brigham Young）教導亞當曾經是父神，即耶穌的父，但是這個教義後來被遺棄了。

Mormonism is not Trinitarian like Christianity. It is tri-theistic. Mormon theology teaches that Jesus is an incarnation of Elohim, conceived as the literal son of God. But we too can become gods like Jesus, says Mormonism (cf. John 1:1, 14; 8:23). The Mormons “believe” in Jesus but in a different way than Christians. They believe Christ’s atonement was satisfaction for Adam’s sin only, not for ours individually (cf. Rom 3:2-26; 1 Peter 2:24; 3:18). Mormons believe Jesus was a spirit brother of Lucifer, even though Jesus said Lucifer was “a murderer and a liar from the beginning” (John 8:44), and the Bible says Jesus made everything (John 1:3), including the angels, which means he isn’t a “brother” of Lucifer. Mormons also believe Jesus was created by God the Father through a sexual union of some kind with a “spirit wife” and was not “in the beginning with God” as the Bible teaches (John 1:1).

摩門教在三位一體方面也和基督教不同，他們是三神論。摩門教的教義教導說耶穌是耶和華道成肉身，他就成為了神的兒子。但是，摩門教還說我們人也可以成為像耶穌一樣的神性（約1:1，14；8:23）。摩門教相信耶穌，但是和基督教對耶穌的相信不同。他們相信耶穌只是為了亞當的罪而獻祭，並不為我們的罪（羅3:2-26；彼前2:24；3:18）。摩門教相信耶穌是路西弗的屬靈的哥哥，但是耶穌也說路西弗

從起初就是殺人的和說謊的（約8:44），聖經說耶穌創造了一切（約1:3），這也包含了天使，那麼耶穌就不是路西弗的哥哥。摩門教相信耶穌是 神所創造的，是神和一個屬靈的妻子有了性的結合而產生的，不是從一開始就是與 神同在的（約1:1）。



Jehovah's Witnesses 耶和華見證人

Jehovah's Witnesses (JW) is another American spawned religion that started with Charles Russell (1852-1916) in the year 1879 when he began to publish "The Watchtower" magazine. JW's do not believe in hell, or eternal punishment (see questions on hell in this book). They also reject the doctrine of the Trinity (cf. Matthew 3:16-17; 28:19; John 10:30; Acts 5:3-4; Rom 9:5; 15:30; cf. Gen 1:26; 3:22; 11:7; Isaiah 48:16). They do not believe Jesus is God (John 1:1, 14), they do not believe Jesus rose from the dead physically, contrary to the Bible (cf. Luke 24:36-43), and they deny that the Holy Spirit is God (cf. Acts 5:3-4).

耶和華見證人是在美國廣傳的另一個異端，是由查爾斯·羅素（Charles Russell，1852-1916）在1879創辦的，那時他出版了守望台雜誌。耶和華見證人不相信地獄和永恆的審判（參考本書關於地獄的問題）。他們還拒絕三位一體的教義（參考太3:16-17；28:19；約10:30；徒5:3-4；羅9:5；15:30；創1:26；3:22；11:7；賽48:16）。他們不相信耶穌是神（約1:1，14），不相信耶穌肉體的復活，他們否認聖靈是神（徒5:3-4）。

JW's also believe Jesus was the archangel Michael (Dan 12:1-2) who became a man. They also believe that good works are necessary for salvation which is definitely not true (Luke 23:39-43; Ephesians 2:8-9; Titus 3:5).

耶和華見證人還相信耶穌是天使長米迦勒（但12:1-2）變成為人。他們還相信好行為是救恩的關鍵，而這肯定是錯的（路23:39-43；弗2:8-9；多3:5）

They also assert that only their church members are saved, and they are the only source of Truth on the earth. According to JW's only the 144,000 "witnesses" of Rev 7:4-8 will go to heaven, but the 144,000 are clearly Jews from the twelve tribes of ISRAEL, and not JW's. In fact, the very next verse, says there will be so many people in heaven that they cannot be numbered (Rev 7:9).

他們還斷言只有他們教會的人才能得救，他們是真理的唯一源頭。他們說，只有啟7:4-8的144,000的人才能進天堂，但是這144,000人只是以色列十二支派的人，不是耶和華見證人。事實上，下一節經文就說，見有許多的人在天堂，沒有人能數過來（啟7:9）。



Engaging People from a Muslim Background

將穆斯林信徒吸引過來

The following is a brief overview of some of the crucial issues for discussing matters of faith with Muslims. The following quotation is from a western missionary who was born in a Muslim country, the child of missionary parents, and who is fluent in Farsi and continues to engage Muslims on a daily basis, in conversations about Jesus and the Bible. 下面的內容是對於穆斯林信仰一些關鍵問題的簡單討論。內容引用自一個西方宣教士，他出生在一個穆斯林的國家，父母是宣教士，他的波斯文很流利，而且每天持續和穆斯林互動，談一些關於耶穌和聖經的問題。

Muslims are taught not to question Allah or Islamic authority. Thus they do not learn to debate or think on the basis of evidence or logic the way we do.

穆斯林被教導不要質疑阿拉和伊斯蘭的權威性。因此，他們不像我們一樣學會辯證或者作基於證據或邏輯的思考。

Example: Why do I have to pray in Arabic? Does not God understand Persian? Answer: Don't question God.

例如：為什麼我要用阿拉伯語禱告？ 神不明白波斯語嗎？

答案：不要質疑 神。

If you get into an argument with a Muslim it will not get you far, because there will not be a genuine conversation about evidence and facts. The contradictions don't matter. To them, religious loyalty to Allah is far more important. Arguments are often counterproductive.

如果你和一個穆斯林辯論，不會取得什麼成果，因為不會有一個關於證據和事實的真正對話。有牴觸並不重要，對於穆斯林而言，對阿拉忠誠是最重要的，辯論往往帶來相反的效果。

What speaks to Muslims is the love of Jesus and the joy and peace they see in the lives of Christians. Often they are moved by the experience of the presence of God in a Christian

worship service. If you offer to pray for a Muslim they almost always will be thankful and accept your prayer for them. Eventually they will begin to ask questions that reveal their doubts. Just love them.

重要的是讓穆斯林看到耶穌的愛、喜樂和平安在基督徒生活當中。他們常常在基督徒的敬拜中，經歷 神的同在而被感動。如果你要為一個穆斯林禱告，他們幾乎總是會感謝你，並且接受你為他們的禱告。最終，會開始問他們有疑惑的問題，你就是愛他們即可。

If you would like to learn more about evangelism to Muslims, please note that ABWE (The Association of Baptists for World Evangelism) has an excellent seminar on reaching Muslims in North America. You can email them at this address for information on the next seminar: **heartmindsoul@abwe.org**

如果你想要學習更多向穆斯林傳福音的方式，請你可以注意 ABWE（萬國宣道浸信差會，The Association of Baptists for World Evangelism），他們在北美有非常好的研討會，專門學習如何對穆斯林傳福音。你可以向這個電子信箱 heartmindsoul@abwe.org 寫信詢問下一期的研討會資訊。

What are some differences between the Bible and the Quran?

聖經和可蘭經之間的不同是什麼？

The Bible was written under the inspiration of God by more than 40 different men from three different continents, over a period of 1500 years (1400 B.C. – A.D. 90). The Quran records the words of one man, Mohammed, and was completed after Mohammed died in 632 A.D. The Quran claims to speak definitively on Christ, yet it has *no eyewitness accounts*, and was written over 500 years *after Christ and His apostles lived*. The Bible contains *first-hand* (eyewitness) accounts of the apostles (Matthew, John, Paul, Peter), and the half-brothers of Jesus (James and Jude), as well as other accounts of Christ recorded by writers in the early church (Lk 1:1-3, cf. Mark, Acts). In modern courts, no testimony about events which occurred over 500 years before, purporting to be “evidence” would be given any credence, especially when they contradict those who lived at the time.

聖經是 神所默示的，由超過40位來自三大洲不同的作者所寫的，時間跨越1500年（西元前1400-西元後90年）。可蘭經記載的是穆罕默德一個人說的話，而且是在他於西元632年死後才完成。可蘭經宣稱其對基督的斷言是確定的，但是它沒有任何的親眼見證，它是在耶穌和他的門徒們生活的時代之後5百多年後才寫成的。聖經包含了第一手的親眼的見證，是使徒馬太、約翰、保羅、彼得和耶穌的肉身弟弟

雅各和猶大的見證，還有早期教會的其他作者所做的見證（路1:1-3，參考馬可福音和使徒行傳）。在現代的法庭中，沒有500年後的見證會被認為是可信的證據，特別是與生活在那個時代的證據相矛盾的時候。

Doesn't the Quran say that the Bible has been corrupted, and is not reliable?

可蘭經不是說聖經已經被損壞，並且是不可靠的？

No. The Quran NOWHERE, says either the Old or the New Testament is corrupted. Surah 5:46 says “And in their footsteps We sent Jesus the son of Mary, confirming the Torah that had come before him: We sent him the Gospel: therein was guidance and light. And Confirmation of the Torah that had come before him: a guidance and an admonition to those who fear Allah”. (Note: the “Torah” is the first five books of the Old Testament, and sometimes can mean the entire Old Testament).

不，無論是舊約還是新約聖經部份，可蘭經並沒有說聖經已損壞。可蘭經 5:46 說到，「我們差遣耶穌（馬利亞的兒子）跟從他們的腳步，來確立在他之前的律法：我們賜他福音：其中有指導和光明。並且確立在他之前的律法：是指導和告誡那些敬畏阿拉的人」。（註：「律法」是舊約的前五卷書，有時也可能指整個舊約）。

The Quran is using a present tense imperative to emphasize that Christians should (at the time the Quran was written, circa 7th century A.D.) follow both the Torah (Old Testament) and the “gospel” as “guidance”, “light” and “admonition” (Sura 5:46-47; cf. “guidance and light”, 5:44). The Quran is saying that the Bible had not been corrupted, but was to be trusted and relied on. In fact, v. 47 makes it very clear that Jews and Christians were to “judge” by what “Allah” had revealed. What had Allah revealed”? The confirmation of the Torah and the Gospel!

可蘭經是用現在式的祈使句來強調基督徒應該（當可蘭經被書寫的時候是大約西元 7 世紀）同時遵循律法（舊約）和「福音書」，當作是「指導」、「明燈」和「諫言」（蘇拉 5:46-47；參考「指導和明燈」，5:44）。可蘭經說的是，聖經並沒有被破壞，而是可以信任和依賴。事實上，第 47 節非常清楚，猶太人和基督徒將以「阿拉」曾揭示的來做「判定」。阿拉啟示了什麼事呢？確認了律法和福音書的正當性！

And furthermore, the phrase “come before him” in Sura 5:46, is *ma beyna yadihi*, which literally means “that which is between his hands” which is an Arab idiom referring to two things that exist alongside of each other. So the Quran is confirming that Jesus held in his hands the Torah and the Gospel which existed alongside of each other as guidance and light from Allah.

更進一步，蘇拉 5:46 「在他之前」，這句是 *ma beyna yadihi*，它的字面意思是「在

他的雙手之間」，這是一句阿拉伯成語指的是兩件事情並存於對方之中。所以可蘭經是確認耶穌手中持有的律法和福音書並存於對方之中，如同由真主來的指導與光明一樣。

This truth is reinforced in Sura 5:43 which says that the Torah is the “command of Allah”. In Sura 5:68, it says “O People of the Book! You have no ground to stand upon unless you stand fast by the Torah, the Gospel, and all the revelation that has come to you from Your Lord”. The Quran also supports the inspiration and purity of the entire Old Testament (not just the Torah) when it says, “We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma’il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms” (Surah 4:163). Notice in Surah 4:163 the truth of the “inspiration” of the Bible is specifically applied to major biblical figures, including “David” and “the Psalms”, “Job” (the “writings”), Solomon (Proverbs, Ecclesiastes?) and Jonah (prophets).

這個道理在蘇拉 5:43 更加確立，它說，律法是「阿拉所命令的」。在蘇拉 5:68 說：「信奉聖經的人啊！除非你堅守聖經、福音和所有從你的上主降下給你的啟示，否則你不會有立足空間」。可蘭經也支持整個舊約（不只是舊約前五卷的律法）的啟發和純潔性，它說：「我們將啟發給了你們，因為我們把它交給挪亞和他之後的使者：我們把啟發給了亞伯拉罕、以實瑪利、以撒、雅各和各支派、給了耶穌、約伯、約拿、亞倫和所羅門，我們把詩篇給了大衛」（可蘭經 4:163）。注意，在可蘭經 4:163 聖經「啟發」的真實性是特定用於一些主要的聖經人物，包括「大衛」和「詩篇」，「約伯記」（簡稱「作品」），所羅門（箴言，傳道書？）和約拿（先知）。

In the light of the above discussion, we can now see that the major passage which Muslims rely upon to support their assertion that the Bible has been corrupted (Sura 2:79) is actually only saying that at the time the Quran was written there were some who did not know the true text of the Torah and/or the Gospels but wrote their own ideas and tried to attribute inspiration to these writing. This would most likely refer to the apocryphal gospels and or the Jewish “Targums” of the intervening centuries between Jesus and Mohammed. Otherwise, Sura 2:79 would clearly contradict Sura 5:46-47 quoted above. The most trusted of early Islamic commentators interpreted 2:79 as only saying that some would attempt to misapply or misinterpret the meaning of the Torah and Gospels but would never be able to actually change its *words*, because as Sura 6:115 and 18:27 say, “None can change His words”.

由上面的討論，我們現在可以得知，穆斯林賴以支持其聖經已損壞的主張（可蘭經 2:79），實際上只說明可蘭經被寫的當時，有一些人他們不知道律法和(或)福音的真實文句，但他們寫了自己的想法，並試圖將此啟發歸諸於這些文句。這最有可能參考的是杜撰福音和猶太人的「他爾根」（他爾根是指舊約聖經的亞蘭文譯本，在耶

穌和穆罕默德相隔的數世紀之間產生)。否則，蘇拉 2:79 顯然與上面蘇拉 5:46-47 所引述的相互矛盾。最值得信賴的早期伊斯蘭評論家解釋 2:79--它只說，有些人會試圖誤用或誤解律法和福音的意義，但永遠無法真正改變祂的話，因為如蘇拉 6:115 和 18:27 所說的，「沒有人能夠改變祂的話。」

Prophecy 預言

The Bible contains hundreds of specific prophecies about the future, and many prophecies about Jesus, made hundreds of years before He was born, were exactly fulfilled (Gen 12:3; Numbers 24:17; Isaiah 7:14; 9:6; 53:3-12; Zechariah 9:9 etc.). Only God can predict the future accurately. *The Quran does not contain prophecies.*

聖經包含了幾百個對未來特定的預言，很多關於耶穌的預言都記載發生在他出生幾百年之前，而這些預言都完美的應驗了（創12:3；民 24:17；賽7:14；9:6；53:3-12；撒9:9 等等）。只有 神才能準確的預言未來。可蘭經沒有預言。

Miracles 神蹟

Jesus did many miracles including healing the blind (John 9:1-7), the paralyzed (Mark 2:3-12), walking on water (Matt 14:25-27), and even raising the dead (Matt 9:18; John 11:38-44). *Mohammed did not claim to do miracles.*

耶穌行了很多神蹟，包含醫治瞎眼的人（約9:1-7）、癱瘓的人（可2:3-12）、在水面上行走（太14:25-27），甚至使死人復活（太9:18；約11:38-44）。穆罕默德沒有宣稱行過神蹟。

Some Major Theological Differences between the Bible and the Quran.

聖經和可蘭經之間的一些主要的神學差異

The Quran and Muslims teach that “Allah” (Arabic for “God”) is not a Trinity (Quran or “Sura” 5:73) whereas the Bible teaches that God IS a Trinity (Matt 3:16-17; 28:19; Rom 15:30, etc.). The Quran teaches that God has no Son (Quran 2:116; 9:30; 18:4-5), whereas the Bible teaches that God does have a Son (Isa 9:6-7) and that Jesus is the only begotten Son of God (John 1:18; 3:16; 5:19-27; 10:30, 34-36). Islam teaches that Jesus was NOT God, but just a Messenger (Quran 5:17, 75) while the Bible teaches that Jesus IS God (John 1:1,14; 8:58; 10:30; 20:28; Rom 9:5; Titus 2:13; Heb 1:8; Rev 22:13). The Quran teaches that Jesus was not crucified (Quran 4:156-157) whereas the New Testament writers say He was crucified (Matt 27:35; Mark 15:24; Luke 23:33; John 19:18; Phil 2:8; 1 Peter 2:24). Both Roman historians and the Jews confirm that Jesus was crucified and died at Calvary (see “*Suetonius*” and “*Josephus*” at pages 26 and 27 of this book). See also Question #1 “*Was Jesus Really God?*” in “*Questions about Jesus*” (page 21).

可蘭經和穆斯林教義教導阿拉（ 神的阿拉伯語詞）不是三位一體的（可蘭經或蘇拉5:73），而聖經教導 神是三位一體的（太3:16-17；28:19；羅15:30等等）。可蘭經教導 神沒有兒子（可蘭經2:116；9:30；18:4-5），而聖經教導 神有一個兒子（賽9:6-7），耶穌是 神的獨生子（約1:18；3:16；5:19-27；10:30，34-36）。伊斯蘭教導耶穌並不是 神，只是一個使者（可蘭經5:17，75），而聖經教導耶穌是 神（約1:1，14；8:58；10:30；20:28；羅9:5；多2:13；來1:8；啟22:13）。可蘭經教導耶穌沒有釘十字架（可蘭經4:156-157），而新約教導耶穌被釘十字架（太27:35；可15:24；路23:33；約19:18；腓2:8；彼前2:24）。羅馬的歷史學家和猶太人都確認耶穌被釘十字架，死在加略山上。

The Quran also teaches that the Holy Spirit, whom the Bible says is God (Acts 5:3-4) is actually the angel Gabriel (Sura 2:97; cf. 16:102). The Bible teaches salvation by faith (Eph 2:8-9); the Quran teaches salvation by works (Sura 3:135; 7:8-9; 21:47; 49:14; 66:8-9). The Bible teaches that Abraham offered Isaac up for sacrifice (Genesis 22). The Quran doesn't mention the name of the child but Muslims teach it was Ishmael (Sura 37:99-109).

可蘭經還教導聖靈只是天使加百列（蘇拉2:97；參考16:102），但是聖經說聖靈是神（徒5:3-4）。聖經教導因信稱義（弗2:8-9），但可蘭經教導靠行為得救（蘇拉3:135；7:8-9；21:47；49:14；66:8-9）。聖經教導亞伯拉罕獻以撒（創22），可蘭經沒有提到那個孩子的名字，但是穆斯林認為那個孩子是以實瑪利（蘇拉37:99-109）

How to Treat Unbelievers 如何對待不信者

Jesus taught that Christians should love even their enemies (Matt 5:44-45; Rom 12:14, 20; 1 Peter 2:23). The Quran teaches that those who won't convert to Islam should be enslaved or killed (Quran or "Sura" 2:191-193; 8:12, 39; 9:5, 29, 123 and many more). Jesus taught that Christians must never use violence to spread the Faith (Matt 26:50-52). Note: regrettably, in the past, many claiming to be Christians did use violence to kill Jews and Muslims.

耶穌教導基督徒應該愛他們的仇敵（太5:44-45；羅12:14, 20；彼前2:23）。可蘭經教導那些不歸信伊斯蘭的人要被奴役或殺掉（可蘭經2:191-193；8:12，39；9:5，29，123還有更多）。耶穌教導基督徒絕對不能使用武力來傳播信仰（太26:50-52）。

註：很讓人遺憾的是，在過去，很多宣稱自己是基督徒的人用武力殺死了很多猶太人和穆斯林人。

Origin of Man 人的起源

The Quran says that man was created from a “blood clot” (Sura 23:14), but in another place says he was created “out of nothing” (Sura 19:67), and in another place, that he was created out of “clay” and “mud” (Sura 15:26). All three cannot be right. The Quran also records Mohammed as saying that the sun sets in “a spring of murky water” (Sura 18:86). The Bible says the first man, Adam, was created from the dust of the ground (Gen 2:7; 3:19).

可蘭經教導人是從一團「血塊」當中創造出來的（蘇拉23:14），但是在另一個地方又說人是從「虛無」被創造出來的（蘇拉19:67），再在另一個地方又說他是由「黏土」與「淤泥」所造的（蘇拉15:26）。這三種說法不可能都是對的。可蘭經還記載了穆罕默德說太陽是安居在「混濁的水泉」裡（蘇拉18:86）。聖經說第一個人亞當是從地上的塵土所造的（創2:7；3:19）。

Contradictions in the Quran 可蘭經當中的自相矛盾之處

The Quran seems to say that *Abraham* was the first to believe in Allah (Sura 2:132), and then suggests that *Jacob* was (2:132). In another place, the Quran says *Moses* was the first to believe (7:143), but in yet another place, the Quran says *Muhammad* was the first to believe (39:12). They could not all be the first to believe.

可蘭經似乎是說亞伯拉罕是第一個信阿拉的人（蘇拉2:132），但是後來又說雅各是第一個（2:132）。在另一個地方，可蘭經說摩西是第一個相信的人（7:143），但在另一個地方可蘭經又說穆罕默德是第一個相信的人（39:12）。他們不可能所有人都是第一個相信的人。

The Love of God 神的愛

If God is “love” as the Bible says (John 3:16; 1 John 4:8, 16 etc.) and is also an Eternal Being, then in order for God to have been “love” for “eternity” there must have been Someone else to love from eternity. The Bible solves this dilemma but stating that God is “triune”, three persons but ONE GOD. Thus, the Father loved the Son, loved the Holy Spirit, and the Son loved the Father, and the Holy Spirit loved the Son, etc., *from eternity*. The Quran cannot establish how an eternal God can be “love” from eternity.

如果如聖經所說：神是「愛」（約3:16；約一4:8，16）也是永恆的話，那麼為了讓神從永恆開始就是愛的話，那一定有另外一個從永恆開始就是被愛的。聖經解決這個矛盾的方式而陳述「三位一體」的神，有三個位格，但是一位神。因此，父愛子，父愛聖靈，子愛父，聖靈愛子等等都是從永恆就開始的。可蘭經沒有解釋永恆的神如何從永恆開始就愛的。

The Trinity 三位一體

Does the Quran correctly understand the Bible's assertions about the Trinity?

可蘭經是否正確的理解了聖經對於三位一體的結論？

Muslims assert that the Bible says and Christians believe that “Allah” (God) is “three” different gods whereas the Quran is emphatic that God is “One” (**Sura 5:73**). **Sura 5:73** says: “They do blaspheme who say: Allah is one of **three in a Trinity**: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them”. Abdullah Yusuf Ali,* “The Meaning of the Holy Quran,” at <http://www.quran4u.com/aya/Eng/005Ma'ida.htm>. To read about Abdullah Yusuf Ali, see Wikipedia article at:

http://en.wikipedia.org/wiki/Abdullah_Yusuf_Ali

穆斯林斷定聖經所說的和基督徒所相信的「阿拉」是三個不同的神，而可蘭經所相信的神是一位（蘇拉5:73），蘇拉5：73說，「那些說阿拉是三而一的神的人是褻瀆神，因為除了阿拉之外沒有神。如果他們不離棄這些褻瀆的話語，那麼殘酷的處罰就會落到那些褻瀆者身上。」優素福·阿里（Abdullah Yusuf Ali）在《神聖可蘭經的意思》（The Meaning of the Holy Quran），請看<http://www.quran4u.com/aya/Eng/005Ma'ida.htm>。要想瞭解Abdullah Yusuf Ali, 請看維基百科http://en.wikipedia.org/wiki/Abdullah_Yusuf_Ali。

Also the Quran says in **Sura 4:171**. “O People of the Book (the Bible)! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. **Say not three (“Trinity”):** desist: it will be better for you: for Allah is one Allah: Glory be to Him: (**far exalted is He**) **above having a son**. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. Abdullah Yusuf Ali, “The Meaning of the Holy Quran,” 2004. <http://www.quran4u.com/aya/Eng/004Nisa.htm> 而且，可蘭經在蘇拉4：171中說，哦，那些相信聖經的人，不要再沉溺於你的信仰了，不要再說阿拉的壞話了，要說真理。馬利亞的兒子耶穌基督不過是阿拉的使徒，阿拉將祂的話放在馬利亞的裡面，祂的靈由祂發出，所以要相信阿拉和祂的使徒們。不要說三個，「三位一體」要停止，這樣對你比較好，因為阿拉是獨一的阿拉，榮耀歸與祂。祂是至高的，超過兒子的立場。天地所有的一切都是屬祂的。阿拉足以安置一切事物。優素福·阿里《神聖可蘭經的意思》，請看<http://www.quran4u.com/aya/Eng/004Nisa.htm>

This Sura shows that the Quran teaches that the ‘three’ (Trinity) consists of God, Jesus

and Mary, and that Christians are not really monotheistic, which shows that “Allah” (the undisputed author of the Quran) seriously misunderstood the Christian doctrine of the Trinity (Father, Son, and Holy Spirit, Matt 28:19), which was very clearly “officially” stated at the Nicene Council of 325 A.D, at least three hundred years before the Quran was written.

這個蘇拉顯示了可蘭經教導中，三位一體的「三位」是由 神、耶穌和馬利亞所組成的，表明基督徒不是真正的一神論者，這表明了阿拉(可蘭經無可辯駁的作者)嚴重的誤解了基督教三位一體的教義(父、子、聖靈，馬太28:19)。這教義是在西元325年的尼西亞大會當中公開、清楚宣告的，這比可蘭經完成的日期至少早了300年。

How could “Allah” (if really “God”) misunderstand something so clear?

阿拉（如果真是 神的話）怎麼能誤解這麼清楚的意思呢？

Also, in **Sura 5:116**, we read “And God will say, “**O Jesus son of Mary**, did you say to the people, ‘**Take me and my mother as gods** rather than God?’” He will say, “Glory be to You! It is not for me to say what I have no right to. Had I said it, You would have known it. You know what is in my soul, and I do not know what is in your soul. You are the Knower of the hidden”. <http://www.clearquran.com/quran-chapter-005.html> So **Sura 5:116** also shows that the writer of the Quran misunderstood Christian doctrine, for nowhere in the Bible does Jesus (or anyone) suggest that Mary is a “god” (cf. Luke 8:19-21; John 2:5; Acts 1:14). A careful examination of the writings of the Quran’s earliest interpreters (Baidhawi, Jalaluddin, and Yahya) clearly show that they believed the Quran was teaching that Christianity had three separate and distinct gods, a form of polytheism. Further support for this point comes from **Sura 6: 101** which says “To Him is due the primal origin of the heavens and the earth: How can He *have a son* when He hath no consort? He created all things, and He hath full knowledge of all things”.

<http://www.quran4u.com/aya/Eng/006An'am.htm>

Once again, by connecting the idea of “son” with a “consort” of God, the Quran *wrongly* implies that the Christian view of the Trinity is that Jesus was the “son” of a physical relationship between God and Mary, something the New Testament clearly refutes (Matthew 1:18-25; Luke 1:26-38; John 1:1,14).

而且，在蘇拉5：116提到，真主將說：「馬利亞之子耶穌啊！你曾對眾人說過這句話嗎？你們當捨真主而以我和我母親為主宰。」他說：「讚頌歸於祢，我不會說出不該說的話。如果我說了，那祢一定知道。祢知道我心裡的事，我卻不知道祢心裡的事。祢確是深知一切幽玄的。」<http://www.clearquran.com/quran-chapter-005.html> 所以，蘇拉5：116表明了可蘭經的作者誤解了基督教的教義，聖經當中沒有任何地方表明耶穌建議讓馬利亞為 神（路8:19-21；約2:5；徒1:14）。對於早

期可蘭經註釋家（Baidhawi, Jalaluddin, and Yahya）的仔細研究表明，他們相信可蘭經教導的基督教有三位不同的神，是一種多神論。蘇拉6：101更進一步的支持了這個觀點，那裡說，祂是天地的創造者，祂沒有配偶，怎麼會有兒女呢？祂曾創造萬物，祂是全知萬物的。<http://www.quran4u.com/aya/Eng/006An'am.htm> 再一次的，這裡將子的概念和神的配偶的概念聯繫在一起，可蘭經錯誤的理解了基督教的三位一體的觀點，認為耶穌是神和馬利亞肉身的關係所生的兒子，而這是新約所清楚否定的。（太1:18-25；路1:26-38；約1:1，14）



Hinduism and Buddhism 印度教和佛教

There are hundreds of millions of Buddhists and Hindus in the world, and the beliefs in these religions can vary widely. Several very common beliefs are reincarnation (transmigration of the soul), karma (law of cause and effect between past acts in a previous life and one's status in this life), the eternality of the universe, and the authority of the Buddha (for Buddhists) and their sacred writings, or the Vedic Scriptures for Hindus. The Hindu concept of "God" can differ greatly, so you must carefully inquire of your friend exactly what he or she might believe about "God". Buddha apparently did not believe in God although many modern Buddhists do. Hinduism has millions of "gods". Buddhism has "Four Noble Truths" and an "Eightfold Path" to Nirvana so it is a "works based" religion.

世界上有幾億的佛教徒和印度教徒，他們所信仰的內容變異很大。其中比較常見的信念是輪回（靈魂的輪轉）、業力（因果報應，前生的作為和今生的遭遇）、宇宙的永恆性、佛陀的權威性和其作品，或印度教的吠陀梵文經。印度教中神的概念是非常廣泛的，所以你必須要很小心的詢問你的朋友，他所相信的神的含義是什麼。佛陀很明顯是不相信 神的，儘管很多現代的佛教徒是相信神的。印度教有幾百萬的神靈。佛教有四個真理和通往涅槃的八正道，所以它是一個靠行為得救的宗教。

For a good summary of what most Hindus believe go to:

印度教所相信的內容請參考下面網站上的總結，

<http://www.beliefnet.com/Faiths/Hinduism/2000/06/A-Summary-Of-What-Most-Hindus-Believe.aspx#>

For excellent tips on evangelism to Hindus, go to:

下面這個網站對印度教徒傳福音有非常好的建議，

<http://www.equip.org/articles/witnessing-to-hindus/#christian-books-2>

For a good basic understanding of Buddhism go to:

對於佛教有一個基本的瞭解，可以到下面這個網站

<http://www.letusreason.org/Buddh1.htm>

As always, try to develop a friendship, ***be patient***, and make your goal to get them to study the Bible with you. God's word is "spirit and life" (John 6:63). It is like a sword that will penetrate their hearts and consciences (Heb 4:12), and it is like a hammer that will "break the rock in pieces" (Jer 23:29). ***All being drawn by God will respond***(John 6:37,45).

同樣的，要建立朋友的關係，要有耐心，將你的目標設定為和他們一起學習聖經。神的話是靈和生命（約6:63），就像劍，可以刺入人的心靈（來4:12），也是大錘，可以將石頭砸成碎塊（耶23:29）。神所揀選的人都會回應（約6:37，45）

Ancestors, the Dead, and Idol Worship

祖先、死人和偶像崇拜

A Few Facts about the Dead According to the Bible

聖經對於死的觀點

Note: Often Asian, African or other religious cultures will have some form of belief which requires the worship of ancestors in one form or another. In this case, it is important to be able to show the unbeliever the Biblical truth concerning those who are “dead”, because they may believe that their ancestors can return and curse them and their families if they do not worship them on their “death anniversaries”. Also some cultures have given ancestor worship such high respect, that, at the very least, severe societal and/or familial ostracism occur for the person who converts to Christianity and must abandon this practice. The following Scripture passages will help the new believer or the interested unbeliever be strengthened for the struggle ahead.

註：在亞洲、非洲或其他地區的宗教文化裡，常常會有某種形式的信仰要求他們以某種形式來敬拜他們的祖宗。在這種情況下，重要的是向非信徒表明聖經是如何看待那些「死人」的，因為他們可能會相信如果在祖宗的忌辰不去敬拜的話，祖先會回來咒詛他們和他們的家庭。而且，有些文化給予對祖宗的崇拜很高的尊重，因此一個人信主後如必須放棄這些儀式，至少會遭遇到社會或家庭的逼迫。下面的經文會幫助那些初信者或感興趣的非基督徒有力量來面對這些掙扎。

1. Will I have to stop worshipping my ancestors if I become a Christian?

如果我成為基督徒之後，是否一定要放棄對祖先的崇拜？

Yes. The Bible makes it very clear that we must worship God “and Him only” (Matt 4:10b; cf. Ex 20:3-4; Deut 6:13-14; Josh 24:14; 1 Sam 7:3). This does not prevent you from showing the deepest respect in appropriate ways that do not involve praying to or for the dead or worshipping them.

是的。聖經非常清楚的說明，我們必須敬拜神，而且只能敬拜祂（太4:10b；出20:3-4；申6:13-14；書24:14；撒下7:3）。並不是說你不能用合適的方式表達對祖先深深的尊重，但不是向他們膜拜、拜死人或者祭祖。

2. What does the Bible say about consulting mediums or fortune tellers?

聖經對於靈媒和算命是怎麼看的？

God forbids His people to consult fortune tellers, mediums or engaging in any form of witch-craft or sorcery (Lev 19:31; 20:6, 27; Isa 8:19). One of the reasons God killed King Saul was because he had consulted a witch (1 Chron. 10:13-14) instead of God (cf. 1 Sam 28:6-25).

神禁止他的子民去算命、求問靈媒或參與任何形式的巫術或魔法（利19:31；20:6, 27；賽8:19）。神廢掉掃羅其中一個原因，是因為他去求問巫婆（代上10:13-14）而不是求問神（撒下28:6-25）

3. But can't my ancestors return on the death anniversary and see that I am not worshipping them, and then curse me?

若我的祖先在忌辰的時候回來，看到我沒有敬拜他們，會因此而咒詛我嗎？

No. Once a person dies, his or her fate is fixed forever, and they cannot return to the earth (Job 7:10; Luke 16:19-26) and they have *no* part in what is happening under the sun (Eccles. 9:6).

不會，一旦一個人死了，他的命運就永遠的確定了，他不能再回來（伯7:10；路16:19-26），他們就和日光之下所發生的事沒有任何關係了（傳9:6）。

4. How about those who aren't Christians but worship idols sincerely believing that they are doing what is right?

那些不是基督徒，但是敬拜偶像，也很虔誠相信他們所做的是正確的人會如何呢？

Behind every idol is a demon (1 Cor 10:20), and the prophet Isaiah showed the futility of idol worship when he described how one is made (Is 40:19–20; 44:9–17). Paul described idolatry as the *natural result of the rejection of the true God* (Rom 1:20-23). All the “gods of the peoples are idols” (Ps 96:5; cf. 97:7) and even the most “innocent” of idol worship practices leads to greater depravity and abuse (Ps 106:34–39). “They have mouths but they do not speak; Eyes they have, but they do not see; they have ears but they do not hear; Noses they have, but they do not smell; they have hands, but they do not handle....” (Ps 115:4-8; 135:15-18). “There is a way which seems right to a man, but the end thereof is death” (Prov 14:12).

在每個偶像之後都有一個魔鬼（林前10:20），先知以賽亞顯明了偶像崇拜的無益（賽40:19–20；44:9–17）。保羅認為偶像崇拜就是人拒絕真神的自然結果（羅1:20-23）。人手所造的所有神都是偶像（詩96:5；參考97:7），甚至最真誠的偶像崇拜會導致更大的墮落和濫用（詩106:34–39）。他們有口不能說，有眼不能看，有耳不能聽，有手不能做...（詩115:4-8；135:15-18）。有一條路人以為正，但最終卻成為死亡之路（箴14:12）。

5. God forbids us to worship people (living or dead, Exodus 20:3-5; Rom 1:23), and no one must obey their parents if their parents want them to worship idols instead of following the commandments of God (Ezek 20:18; Acts 5:29). Jesus said we must worship ONLY God (Matt 4:10).

神禁止我們敬拜人（活的或死的，出20:3-5；羅1:23），如果一個人的父母期望他去敬拜偶像而不是跟隨神的命令，那麼這時候是不能聽從父母的（結20:18；徒5:29），耶穌說我們只能敬拜神（太4:10）。

6. A person who has died has been judged already (Heb 9:27). His or her destiny has been fixed by decisions made in life (Lk16:25) and no one can change the circumstances of the dead (Lk16:26) and no one can redeem them or pay ransom for their souls (Ps 49:7). –

Significance: there is no need or profit in praying for the dead. The souls of the dead “return to God” for judgment and either go to heaven or hell (Lk 16:22-23). Jesus told the thief on the cross: “Today you will be with Me in Paradise” (Lk 23:43). And Paul said “we are confident that absent the body, we are present with the Lord” (2 Cor 5:8). –

Significance: The deceased are either in heaven or hell; they are not watching their descendants on earth.

一個死了的人就已經受到審判了（來9:27），他的命運在他活著時的決定就已經確定了（路16:25），沒有人可以改變死人的景況（路16:26），沒有人可以拯救他們或為他們的靈魂付贖金（詩49:7）。**注意：**為死人禱告沒有必要也沒有益處。死人的靈魂會「回到神那裡」接受審判去天堂或者地獄（路16:22-23）。耶穌告訴在十字架上的強盜：「今日，你將和我同在樂園了」（路23:43）。而且保羅說我們是更願意離開身體與主同住（林後5:8）。**重點是：**死去的人不是在天堂就是在地獄，他們不會看著地上的子孫。

7. Those who have died cannot return to their homes (Job 7:10), and “they have no part or share in the things that are done under the sun” (Ecc 9:5-6; 12:7). These are very powerful passages to show specifically that ancestors cannot return to their former homes and watch their descendants worship them on their death anniversary.

那些已死的人不能返回他們的家（伯7:10），而且他們與日光之下所發生的事沒有任何的關聯（傳9:5-6；12:7）。這些非常有力的段落表明了祖先不能返回他們原來的家，無法在忌辰時，注視他們的後代敬拜他們。

8. The Bible warns us to never offer food for or to the dead (Deut 26:14; Ps 106:28).

Furthermore, we should not cut our bodies (cf. 1 Kings 18:28) or mark (tattoo) our bodies for the dead (Lev 19:28; Deut 14:1).

聖經警告我們不要向或為死人提供食物（申26:14；詩106:28）。而且，我們不能割

傷我們的身體（王上18:28）或者在身體上為死人刻記號或紋身（利19:28；申14:1）

9. Attempting to ask questions of the dead (mediums, spiritists) is also condemned by God (Isa 8:19; Deut 18:11; Lev 19:31; 20:6). – Significance: Even in the West today, mediums abound.

神也禁止我們試圖向死人（靈媒、交鬼）等問問題（賽8:19；申18:11；利19:31；20:6）。但顯然的：即使在當今西方，靈媒還是很多的。

Never Too Old To Bear Fruit for God!

為 神結果子什麼時候都不晚！

Dr. Charles McCoy never married. He devoted his years instead to pastoring a church and pursuing a plethora of educational goals. At age seventy-two, when his denomination required that he retire from ministry, he reluctantly left his Baptist pulpit in Oyster Bay, New York. He wasn't sure what to do with himself. Over the years, he had accumulated seven different college degrees, but now they all seemed futile: *I just lie on my bed thinking that my life's over, and I haven't really done anything yet. I've been pastor of this church for so many years, and nobody really wants me much—and what have I done for Christ? I've spent an awful lot of time working for degrees, but I haven't won very many people to the Lord.*

查爾斯·麥克伊（Charles McCoy）博士沒有結婚。他將他的一生都奉獻給教會和教育。在他72歲的時候，他的教派要求他退休，他不情願的離開了他在紐約牡蠣灣（Oyster Bay）的教會的講臺。他並不確定他要做什麼。在過去的這些年中，他拿到了7個不同的學位，但是現在它們看起來都沒有用：我就躺在床上思考我的一生，我並沒有做什麼事。我牧養這個教會很多年，沒有人真的很想我，我為耶穌做了什麼呢？我花了很多時間來得到這些學位，但是我並沒有贏得很多人歸向耶穌。

But just a week after his retirement, he met a missionary who abruptly invited him to come to India to preach. Dr. McCoy deferred, citing his age. He had never been overseas, had never even traveled across America, had never flown in a plane. He couldn't imagine traveling to India. Furthermore, he hadn't the money.

但是，就在退休一周後，他遇見了一個宣教士，那個宣教士很突然的邀請他去印度講道。麥克伊博士以他年紀大的緣故推辭了。他從來沒有去過海外，甚至從來沒有跨越過美國，也沒有坐過飛機。他無法想像去印度的旅程。而且，他也沒有錢。

The thought, however, nagged at him.

但是，這個想法一直抓住他。

And so white-haired old Dr. Charles McCoy announced he was going to India. He sold his car and few possessions and bought a one-way plane ticket. "By yourself?" asked his horrified friends. "To India? What if you fall ill? What if you should die in India?" "It's just as close to heaven from there as it is from here," he replied.

於是，白髮蒼蒼的老查爾斯·麥克伊博士宣佈他要去印度了。他賣掉了他的車和一些財產，買了一張去印度的單程飛機票。他的朋友很詫異的問：「你要去印度？就

你自己？如果你生病了怎麼辦？如果你死在印度怎麼辦？」他回答說：「從那裡去天堂和從這裡去天堂都一樣的近。」

He arrived in Bombay with his billfold, his Bible, his passport—all of which were promptly taken by pickpockets. He was left with only the clothes on his back and the address of some missionaries that he had clipped from a magazine. The man who had originally invited him had remained in America, and when he showed up on the missionaries' doorstep, they weren't sure what to do with him.

他帶著他的錢包、聖經和護照（所有的這些都被扒手偷走了）來到了孟買。他所有的只剩下身上穿的衣服和他從雜誌上剪下來的一些宣教士的地址。那個一開始邀請他的那個宣教士還在美國，當他在那些宣教士們的門口出現的時候，他們都不知道要拿他怎麼辦。

After a day or so, McCoy declared he was going to visit the mayor of Bombay. *Don't waste your time*, advised his new friends. After several years of trying, they had never been able to see the mayor. McCoy prayed about it and went anyway. He presented his calling card to the receptionist, and she looked at it carefully, then disappeared through a door. Returning, she told him to come back at 3 o'clock.

幾天之後，麥克伊宣告他要去見孟買的市長。他的新朋友建議他不要浪費你的時間。他們已經嘗試了很多年，但是都沒能見到市長。麥克伊為此禱告，然後就去了。他將他的名片交給了接待員，她仔細的看了看，然後就消失在門後。一會兒後，她告訴他3點再來。

McCoy returned that afternoon to find a reception in his honor attended by the most important civic leaders in Bombay. It seems the city fathers had been greatly impressed by McCoy's tall frame (he was 6'4"), his distinguished white hair, and especially by the long string of degrees after his name on his calling card. *He is a very important man*, they thought. *Perhaps even a representative of the President of the United States.*

麥克伊那個下午回去並收到了孟買最重要的公民領袖們的接待。看起來，這個城市的領袖們被麥克伊的高大身材（他有2.1米高），花白頭髮，特別是在他名片上一長串的學位所震撼了。他們想他是一個非常重要的人物，或許甚至是美國總統的代表。

Dr. McCoy spoke for a half-hour, giving his testimony about Jesus Christ. At the end, he was politely applauded by the assembled crowd, and afterward he was approached by a man in an impressive military uniform who invited him to speak to the students of his school. As it turned out, his school was India's equivalent to West Point. After his first address, McCoy was invited back repeatedly.

麥克伊博士說了半個小時，談了他信耶穌的見證。最後，他受到了聚集群眾的熱烈歡迎，後來他被一個穿著軍裝的人邀請去他的學校向那些學生演講。後來發現那個學校就是印度的西點軍校。在他第一次演講之後，他又被邀請去講過幾次。

Invitations soon poured in from all over India, and he began an itinerant ministry of preaching the Gospel. In Calcutta he started a Chinese church. He was asked to do the same in Hong Kong. He was invited to Egypt and the Middle East, traveling everywhere on a shoestring but with an energy that he had seldom before felt. His evangelistic ministry stretched to sixteen years, and at age 88, he again found himself in India, in Calcutta.

很快印度各地的邀請蜂擁而至，他開始了一個傳講福音的巡迴佈道事工。在加爾各答，他創立了一個中國人的教會。他也被邀請在香港做同樣的事。他被邀請去埃及和中東，到處旅行，但是他卻非常有精力，這是他之前很少感受到的。他的傳福音事工持續了16年，在88歲的時候，他再一次回到了印度的加爾各答。

His host dropped him off at the Grand Hotel, and as he stepped from the car he said, “You know I’m speaking tonight at the YMCA. I have time for a cup of tea and a bit of rest. I don’t want to be late for the meeting.” He ducked into the hotel, took the elevator to his floor, and suddenly the Lord called him home. It was just as close to heaven from India, he had said, as from America. Dr. Charles McCoy had wonderfully embodied the final words of Psalm 92:13-14.

東道主將他留在了酒店，當他下車的時候，他說：「你知道我今晚要在YMCA演講。我現在要喝杯茶，休息一下，我不想遲到。」他進了酒店，搭電梯到他的房間，但是主突然呼召他回天家。他說，從印度到天堂和從美國一樣的近。麥克伊博士完美的詮釋了詩篇92:13-14 的經文。

Those who are planted in the house of the Lord 他們栽於耶和華的殿中，

Shall flourish in the courts of our God. 發旺在我們 神的院裡。

They shall still bear fruit in old age; 他們年老的時候仍要結果子，

They shall be fresh and flourishing, 要滿了汁漿而常發青，

To declare that the Lord is upright; 好顯明耶和華是正直的。

He is my rock, and there is no unrighteousness in Him. *¹⁰ 他是我的磐石，在他毫無不義。



* Parables, Etc., October 1983, 1–3. From: Franklin Graham, This One Thing I Do.

¹⁰Morgan, R. J. 2000. Nelson's complete book of stories, illustrations, and quotes (electronic ed.). Thomas Nelson Publishers: Nashville

Do not cast me off in the time of old age; 我年老的時候，求你不要丟棄我！
forsake me not when my strength is spent. 我力氣衰弱的時候，求你不要離棄我！
So even to old age and gray hairs, 神啊，我到年老髮白的時候，
O God, do not forsake me, 求你不要離棄我！
until I proclaim your might to another generation, 等我將你的能力指示下代，
your power to all those to come. 將你的大能指示後世的人。
Psalm 71:9,18 (ESV) 詩篇71:9，18

Evangelism Practicum

傳福音的實踐

Believers can start using this practice technique at any time, but it will be most effective once the common Questions and Objections cited herein have been studied.

信徒在任何時候都可以使用這個實踐技巧，當學習完這裡所提到常見的問題和反對後，可以達到最大的效果。

Introductory Questions – How to have a conversation with anyone!

熱身問題-如何與人開始一個對話！

Everyone will be interested in talking to you if YOU show interest in them. A conversation can easily be started and maintained by asking questions like “where do you work”, “what do you do”, “how long have you been there”, “are you married”, “where did you meet your spouse”, “how many children do you have”, “how long have you lived here”, “where did you grow up”, “what are your hobbies”, “where did you go to school”? “what did you study”?, etc. These questions will tell you a lot about the basic facts surrounding your new acquaintance. Once a foundation for a personal relationship is laid, at the right time, the *transitional questions* on the next page can be asked.

如果你表現出對別人有興趣，別人也會有興趣和你對話。你可以用下面的問題起頭就可以很輕鬆的開始和持續一個對話如：「你在哪裡工作？」；「你做什麼的？」；「你來這裡多長時間了？」；「你結婚了嗎？」；「你在哪裡遇到你的配偶？」；「你有幾個孩子？」；「你在這裡住多長時間了？」；「你在哪裡長大的？」；「你的嗜好是什麼？」；「你在哪裡上學？」；「你的專業是什麼？」等等。這些問題會告訴你很多對方的基本資訊，一旦這種個人的關係基礎建立起來了，在一個合適的時候，你就可以問一些轉折性的問題了。

Questions to facilitate an introduction can vary according to the situation:

隨著環境的不同，引入問題的方式也可能會千變萬化

At a bus stop: “Is this bus usually on time”? Or, “Is this bus usually so crowded”?

At a restaurant: “What do you usually order? I’m not familiar with the menu”.

At the grocery check-out: “Should I buy that (item) next time? It looks interesting”!

在巴士站：「這班車準時嗎？或這班車是否常常很擠？」

在飯店：「你通常會點什麼菜？我對於他們的菜色不太熟悉。」

在收銀台：「我下次是不是該買這個東西？它看起來不錯！」

“Iron sharpens iron...” (Prov 27:17; cf. Mal 3:16)

鐵磨鐵，磨出刃來...（箴27:17；參考瑪3:16）

“Practice makes perfect” is a common saying we are all familiar with. In order to really have confidence about witnessing, one needs practice. Therefore, we want to urge to continually challenge each other to answer the common objections or questions of the unbeliever. This can easily be accomplished by imagining you are sitting at a coffee shop, and have met someone new. After preliminary greetings, getting acquainted and at the appropriate time, consider using one of the transitional questions below to start a discussion that could reveal more about the “world view” and spiritual condition of your new friend. This is important because most people will not bring up the subject of God, death, sin, etc. ***You must do it.***

我們都熟知這個諺語「熟能生巧」，要想很有信心的做見證，你必須要練習。因此，我想要鼓勵每個人來回答非信徒常提出的反對意見或問題。你可以想像自己坐在咖啡店見一個新朋友，就可以很容易的達成。在寒暄之後，找個合適的機會開始談一些轉折性的問題，開始瞭解你的新朋友的世界觀和屬靈的狀況。這是非常重要的，因為大多數的人不會談起 神、死亡或罪的問題，故此，你必須要開始談。

Knowing the Hearer 認識聆聽者

It is important that we explore “who” the person is that we are about to witness to before we present the gospel. For instance, if we know what his or her needs or concerns are before we witness, that knowledge can make our presentation of the claims of Scripture more effective (Isaiah 28:23-29). Knowing the “worldview” of the hearer enables us to focus our conversation on the things which are more likely to interest the hearer (Colossians 4:6).

在我們向別人見證福音之前，我們必須要知道這個人是「誰」。例如，如果我們知道他的需要或關心的問題，這可以讓我們更有效的傳福音（賽28:23-29）。知道一個人的世界觀能使我們談話的內容專注在那些能引起聽的人感興趣的事情上（西4:6）。

Transitional Questions:

Turning trivial conversations into evangelism opportunities.

轉折問題：將日常瑣碎的對話轉移為傳福音的機會

The following questions will help us to get our listeners to share with us what their worldview is, or what is really most important to them. These questions will also often prompt our friends to ask us “What do *YOU* think?” That is what we want to happen! 下面的問題會幫助我們讓聆聽者和我們分享他們的世界觀，或什麼是他們最看重的。這些問題也會常常激勵我們的朋友來問我們，「你的想法是什麼？」這正是我們所想要的！

“Why do you think the world is so messed up?”

「你為什麼會認為這個世界一團糟？」

“What has been your greatest joy in life? What has been your greatest disappointment?”

「你生命當中最大的喜樂是什麼？你最大的失望是什麼？」

“Has your life lived up to all that you had hoped for it up to this point?”

「現在，你的生活是否達到你當初所期望的那樣？」

“If you were God and you could change three things about the world (life), what would they be?”

「如果你是 神，足以改變世界（你生命）的三件事情，那麼它們會是什麼？」

“So what do you think the purpose of life is?” OR,

「你認為人生的目的是什麼？」或

“What do you think the meaning of life is?”

「你認為人生的意義是什麼？」

“So what do you think happens to a person when he or she dies?”

「當一個人死後，你認為他（她）的結局會如何？」

“Do you believe there is life after death?”

「你是否相信死後還有生命？」

“How do you plan to teach your children about right and wrong?”

「你計畫如何教導你的孩子什麼是對和錯？」

“Why do you think our society is so violent?”

「你認為我們的社會為什麼會如此的暴力？」

“Do you think the earth and the universe were formed by accident, or by God?”

「你認為地球和宇宙是偶然形成的呢，還是 神所創造的？」

Can you think of other questions that can turn the conversation into a serious one?

你是否能想到其他的問題可以將對話轉向屬靈的方面？

The Importance of Asking “Why?” or “Why do you say that?”

問「為什麼」或「你為什麼這樣說」的重要性

Many times when trying to share about God, we encounter people who say things that we know are totally without any basis, and/or are argumentative. Often, we are momentarily puzzled as to how to reply. One of the best responses to this kind of situation is to simply ask “Why do you say that?” Here are a couple examples:

很多時候，當我們試圖分享福音的時候，我們會遇到對方所言是不具任何根據的。很多時候，我們會一時愣住，不知道該如何回應。對應這種情況最好的方式是反問，「你為什麼會這麼說呢？」這裡有一些例子。

1. “All religions are the same”. Reply: “***That’s interesting. Why do you say that?***”

「所有的宗教都是一樣的」。回應「這很有意思，你為什麼會這麼說呢？」

2. “The Bible was just written by men”. “***Really, why do you say that?***”

「聖經只不過是人寫的」。「真的嗎，你為什麼會這麼說呢？」

3. “I think if you are a good person you will go to heaven when you die”. “***Interesting. How did you reach that conclusion? Is that just your opinion, or someone else’s?***” If they say it is just their opinion, then you can gently lead them into the fact that they are making their “opinion” of higher value than that of Jesus Christ (John 14:6).

「我認為只要你是一個好人，當你死後，你就會進天堂。」「這很有意思，你是如何得出這個結論的呢？這是你的觀點，還是其他人的觀點？」如果他們說，這只是他們的觀點，然後，你可以慢慢的帶領他們認識一個事實，即他們將他們的「觀點」看的比耶穌基督的觀點要高。

*Another advantage of asking “Why do you say that?” is that it will give you more time to compose your answer AND give more information about your friend as to why they actually believes what they just said. (It may just be they heard it on “Oprah”!).

問「你為什麼這麼說」的另一個好處是給你更多的時間來組織你的答案，並且讓你知道你的朋友為什麼如此認為。（有可能他們在「看戲時」聽到的。）

Major Point: Rather than immediately opening the Bible and getting into a pushing contest, it is often better to deal with these kinds of statements by simply SMILING and non-offensively asking them “*Why do you say that?*”

重點是：與其立刻打開聖經進入爭論當中，面對這樣的情況時，更有效的是簡單的微笑，且不帶任何攻擊性的態度來反問他們「你為什麼這麼說」。

What does “Why do you say that?” accomplish? OFTEN, this will be the first time that anyone has ever asked them to support logically what they just said! For instance, now the person making statement #1 above is being politely asked to show his evidence for why he thinks “all religions are the same”. *Did he actually STUDY “all the religions”* (?), there are several thousand. Did she actually thoroughly study the major religions, Christianity, Islam, Hinduism and Buddhism? These religions clearly contradict each other on major truth claims. See pages 55-63. Invariably, the person making such a claim, “All religions are the same”, is seriously misinformed. Islam teaches “one God”, Christianity teaches “one God in three Persons”, Hinduism teaches millions of “gods”, and Buddha did not talk about God.

「你為什麼會這麼說？」能達到什麼結果？很多時候，這是別人第一次問他們，讓他們用理由來證明他們所說的話。例如，有人做出了上面第一個結論，現在你禮貌的問他，讓他拿出證據來證明為什麼他認為所有的宗教都是一樣的。他是否真的研究過所有的宗教嗎？世界上有幾千種宗教。他是否研究過主流的宗教嗎，基督教、伊斯蘭教、印度教、佛教？這些宗教在主要的教義方面很明顯是相互抵觸的。參閱 136-137 頁。毫無疑問的，人宣稱說所有的宗教都是一樣的是錯誤的認知。伊斯蘭教教導只有一位 神，基督教教導三位一體的 神，印度教有幾百萬的神祇，佛教不談論上帝。

Sometimes this simple “why” question instantly reveals to the objector that he is on very weak footing, and he will drop the objection or move to another one.

有時候，這個簡單的「為什麼」即會揭示出他的立場是何等的不可靠，他就會拋棄這個立場，或者轉向另外一個。

“The Bait and Switch” Objection: “Are YOU telling me that I must believe in Christ to go to heaven?”

「誘餌和轉換式」的反對：你是在告訴我，我必須信耶穌才能上天堂嗎？

The “bait” is the frontal challenge to us by not agreeing with what we are trying to show them. This “emotionally” ignites us.

這個「誘餌」是正面挑戰我們，藉由不認同我們試圖告訴他們的，這會引起我們情緒上的火氣。

The “switch” *“is changing the authority of the statement from the Bible to us!”*

「轉換」，就是將聖經陳述的權威性轉向我們。

Recently, at an outdoor BBQ in the US I had the opportunity to open the Bible to John 3, and ask an unbeliever to read verses 1-8. After reading it, he said to me: “Are you telling me that unless I am born again, I won’t go to heaven”?

最近，我在美國的一個戶外烤肉活動中，有機會打開聖經翻到約翰福音第3章，請一個非信徒讀1-8節，讀過之後，他對我說：「你是在告訴我：我若不重生，就不能進天國嗎？」

What the unbeliever has done here is to try to switch the authority of the Bible (the words of Jesus’ words) to me. – **It’s best to not let this “bait and switch” occur.** Remember, at this moment, the devil is trying to snatch the Word of God right out of the heart (Matthew 13:19). My immediate and very gentle response was:

這個非信徒在這裡所做的就是試圖將聖經的權威性轉到我身上。**最好不要讓這種「誘餌和轉移」的事情發生。**要記住，在這個時候，撒旦會試圖將神的話從人心裡奪走（太13:19）。我立刻很溫柔的回答：

“No, I am not telling you anything. ***It’s Jesus that is telling you that.*** Please look at verse 7 again.

不是的，我沒有告訴你任何東西。**這是耶穌告訴你的。**你可以再看一下第7節。

He repeated “Are *YOU* telling me....” several more times before he finally accepted that he was arguing with what the Bible said, not with what I said, and a remarkable change in his demeanor and openness took place.

他重複了好幾次「你在告訴我...」，後來他終於接受他是在和聖經爭論，而不是和我爭論，他的態度就有了很大的轉變，他的心打開了。

***Role-Playing* 角色扮演**

The best way to “sharpen your skills” is to role-play with another person; one person plays the role of the Christian, and the other plays the role of the unbeliever. Start by role-playing the process of getting acquainted; use the transitional questions. For the sake of the role-play, the “lost” person should choose one of the sample questions from the study book, and the Christian must respond to the question by opening his/her Bible to an appropriate verse(s). It is NOT enough to just quote the answer.

磨練技巧的最好方式就是和另外一個人進行角色扮演，一個人扮演基督徒的角色，另一個扮演非信徒的角色。用角色扮演的方式開始認識對方的過程，使用轉折性的問題。由於角色扮演關係，扮演不信的人應該從本書當中選擇一個例題，而扮演基督徒的必須打開他的聖經，使用正確的經文來回答非信徒的問題。只是引用答案來回答是不夠的。

A real unsaved person has no way of knowing if what you are saying is just *your opinion*, or is really the Word of God. Once they see what the Bible *IS*, they often become more interested. Ask them to read the passage in the Bible themselves. This often eliminates unspoken objections about whether or not the Bible can be made to say what an individual wants it to say. The reading of the Word itself convicts the reader that the Bible is the Word of God (John 6:63; Hebrews 4:12).

一個真正未得救的人無法知道你所說的，是否只是你自己的觀點，還是上帝的話語。一旦他們看到聖經是這麼說的，他們常常會變得更加有興趣。讓他們自己來讀聖經當中的一段。這常常會消除那沒有說出來的不認同，即聖經是否被人用來表達自己的意思，讀經本身就向讀者確認聖經是 神的話（約6:63；來4:12）。

Sample Questions Which Provoke Significant Dialogues about Spiritual Things

可以引向屬靈事物重要對話的例題

The following dialogues may occur *after* the necessary foundations are laid. These questions are most effective when asked in one-on-one situations where there will be, at least, a few minutes for possible discussion.

在打好必要的基礎後，下面的對話也許會發生。這些問題針對一對一的情況下，是非常有效的，至少會引出幾分鐘可能的討論。

Soul Winner (SW): (Name), why do you think the world is so messed up?

贏得靈魂者（SW）：你認為世界為什麼會一團糟？

Note: This question will compel the unbeliever to open up their heart to you and reveal his or her basic worldview. And now, the relationship will be moved into a significant discussion of reality and truth, without you ever having used the words, God, Jesus or Bible.

注意：這個問題會推動非信徒來向你打開自己的心，也會揭示出他的世界觀。現在，關係即可進展到討論事實和真理的層面，而還不需使用話語、神、耶穌或聖經。

Some possible answers: 一些可能的答案。

- **1. Hmm... I've never really thought about it.** – (don't reply right away...just keep smiling and give him/her time to consider the question, and give an answer).

嗯，我其實並沒有想過這個問題。（不要立刻回答，保持微笑，給他一點時間來思考問題並提出答案）

- **2. Probably because people are so selfish** (or greedy, self-centered etc.). SW should reply something like: “I agree with you. But WHY do you think people are “selfish” or “greedy” etc.?” This second question will help elicit his or her worldview about the “nature of man”. If possible, always try to find some area of “agreement” – this will help them like you, and not be offended or uncomfortable with further questions.

可能是因為人們的自私吧（或者貪婪、自我中心等等）。SW應該像這樣回答：

「我同意你的說法，但是你為什麼會認為人們是自私或貪婪的呢？等等」。這個問題會揭示他對於人的本性的世界觀。如果有可能，總要找出一些共同認同的觀點，這會助人們喜歡你，不會感到被冒犯或對於更深入的問題感到不舒服。

- **3. “I don't know...what do YOU think?”** WONDERFUL! This is the opportunity that you have been hoping for ever since you met this person! *He or she has just asked us to tell them the basic message of the first three chapters of Genesis* – So do so! You now have permission from them! If possible try to open a Bible and ask them to read a couple verses like Genesis 1:1; 2:17; 3:1-7, 22-24 etc.

「我不知道耶...，你怎麼認為呢？」太好了！這就是遇到這種人之後所渴求的機會！他(她)剛剛是要我們告訴他關於創世記前三章的基本資訊—所以就應觀眾要求囉！你現在有了他們的許可。如果可能的話，打開聖經，讓他們讀一些經文，如創1:1；2:17；3:1-7，22-24等等。

YOU: (Name), if you could change three things about the world (life) what would they be? This question has the virtue of requiring your listener to tell you *what he/she thinks* are the three most important and distasteful (horrible?) things about life on this

planet.

你：如果你能改變世界上或生命中的三件事情，那會是哪三件事情呢？這個問題的價值在於：要求你的聽眾告訴你，他所認為他生命當中最重要和最討厭三件事。

Usually, answers include “I would stop all (war, poverty, cancer, injustice... etc.).”Perhaps the one who answers “war” has had a friend or relative hurt or killed in a war, or now in the military and he or she is very concerned. You can offer to pray for that relative in the military. Those who say “cancer” may have had a friend or relative (or perhaps themselves) who has been diagnosed with cancer. These are all opportunities for you to win this person’s affection by offering to pray for him.

通常，答案包括，「我會停止所有的（戰爭、貧窮、癌症、不公正等等）」。或許一個回答「戰爭」的人，曾有過朋友或親屬在戰爭中受傷或被殺了，或現在正在軍隊裡而他很憂心。你可以為其在軍隊裡的親戚來禱告。那些說「癌症」的人可能有朋友或親屬或他們自己被診斷出癌症。這都是一些機會來贏得他們的關注，好為他們禱告。

This is also an opportunity for you to explain that God did not create the world this way, with war, and cancer, and poverty and injustice. *This is in fact a hidden objection of most people to seeking God; they think God made the world this way.* Show him or her that God warned Adam and Eve what the consequences of disobedience would be (Gen 2:17), and that we live in a world under a curse (Gen 3:17-19; Rom 5:12). But God has promised to fix it all in the future (Rev 21:1-4), at the price of His own death (Acts 20:28).

這也是一個機會可以向他們解釋，神當時並沒有創造這樣的世界：有戰爭、癌症、貧窮和不公義。事實上，這是很多人不尋求神的一個潛在的阻礙，他們認為是神將這個世界造成這個樣子的。告訴他，神警告亞當和夏娃那不順服話語會導致的結果（創2:17），而我們生活在一個被咒詛的世界當中（創3:17-19；羅5:12）。但是，神應許將來要解決這一切的問題（啟21:1-4），代價就是祂要付出自己的生命（徒20:28）。

YOU: (Name), how are you going to teach your children about right and wrong? Or, how will you bring up your children so they do not fall prey to drugs, sexual immorality or criminal behavior?

你：（某某某）你要如何教導你的孩子什麼是對錯呢？或者，你如何教養你的孩子，不會陷入毒品、淫亂或者犯罪的行為當中呢？

Your friend: I really don’t know, *or* I’ve never really thought about that. This question will often cause your friend to respond with “What do you do?” or “What do you think?”

or “How do you teach your children to choose to do what’s right and turn away from what is wrong”? NOW, you have a serious discussion that can lead to the benefits of the Bible’s teachings.

你的朋友：我真的不知道，或者是，我從來沒有真正的想過這個問題。這個問題常常會讓你的朋友回應說「那你會怎麼做呢？」或「你將如何教導你的孩子如何選擇什麼是對、什麼是錯呢？」現在，你可以將這個對話引到聖經教導的益處上了。

Your response could go something like this: “*I had no idea either*(identify with your friend) until (describe briefly how you began to study the Bible) a friend opened a Bible and began to teach me about why the world is like it is, and how we can know the truth and escape the consequences of making bad decisions. What do you know about the Bible? Remember, it is very important to start the story the same way God, Jesus and Paul did, with Genesis(Luke 24:27; Acts 14:15-17; 17:24).

你可以這樣回應：我以前也不知道（你和你的朋友有相同狀況），直到（描述你是如何開始學習聖經的）我的一個朋友打開聖經，開始教導我為什麼這個世界會是這樣，我們如何才能知道真理，避免那些錯誤的決定。你對於聖經有什麼認識呢？要記住，你要如同 神、耶穌和保羅向外邦人所做的一樣來開啟這個故事，由創世記開始（路24:27；徒14:15-17；17:24）。

No Reserves. No Retreats. No Regrets.

絕無保留，絕不後退，絕不後悔

"Do not put out the Spirit's fire." -- 1 Thessalonians 5:19

不要消滅聖靈的感動--帖前5：19

Quotations taken from *Borden of Yale*, by Mrs. Howard Taylor,
Moody Press, Chicago

引自《耶魯的波登》，霍華德·泰勒夫人，芝加哥穆迪出版社出版



In 1904 William Borden graduated from a Chicago high school. As heir to the Borden Dairy estate, he was already a millionaire. For his high school graduation present, his parents gave him a trip around the world. As he traveled through Asia, the Middle East, and Europe, Borden felt a growing burden for the world's hurting people. Finally, he wrote home to say, "I'm going to give my life to prepare for the mission field." After making this decision, William Borden wrote two words in the back of his Bible: "No Reserves."

在1904年，威廉波登從芝加哥高中畢業。因繼承了波登酪農業的遺產，成為一個億萬富翁。在他高中畢業時，父母資助他環遊世界。當他旅行到亞洲、中東和歐洲的時候，波登越來越對世界上受傷的人有負擔。最後，他寫信回家說：「我的一生將要奉獻給宣教事工。」在做了這個決定之後，波登在他聖經背面寫了四個字「絕無保留」。

Borden arrived at Yale University (Connecticut) in 1905 trying to look like just one more freshman. Very quickly, however, Borden's classmates noticed something unusual about him. One of them wrote: "He came to college far ahead, spiritually, of any of us. He had already given his heart in full surrender to Christ and had really done it. We who were his classmates learned to lean on him and find in him a strength that was solid as a rock, just because of this settled purpose and consecration."

1905年，波登來到了耶魯大學，試圖表現的像一個新生一樣。然而，很快波登的同學注意到他與眾不同。其中一個人寫到：「他很早就來到學校，屬靈上比我們都敬虔，他已經將他的心完全降服於基督並實踐。我們做為他的同學，我們學著靠近他，從他那裡發現了一股力量，他具有巖石般的力量，因他有確定的目標和奉獻。」

Borden's first disappointment at Yale came when he heard the university president

speak on the students' need of "having a fixed purpose." After hearing that speech, Borden wrote: "He neglected to say what our purpose should be, and where we should get the ability to persevere and the strength to resist temptations." Looking around at the Yale faculty and student body, Borden lamented the results of this empty philosophy: moral weakness and sin-ruined lives.

波登第一次對耶魯感到失望的時候，是當他聽到校長在講學生需要有一個確切的目標。當他聽了這個演講之後，他寫到：「他沒有講我們的目標應該是什麼，我們應該從哪裡獲取能力來保持這個目標，從哪裡獲取力量來拒絕試探。」波登看著周圍耶魯的師長和學生，他為此空虛哲學的結果（道德的軟弱和被罪摧毀的人生）而悲痛。

During his first semester at Yale, Borden started a movement that transformed the campus. One of his friends described how it happened: "It was well on in the first term when Bill and I began to pray together in the morning before breakfast. I cannot say positively whose suggestion it was, but I feel sure it must have originated with Bill. We had been meeting only a short time when a third student joined us and soon after a fourth. The time was spent in after a brief reading of Scripture. Bill's handling of Scripture was helpful. . . . He would read to us from the Bible, show us something that God had promised and then proceed to claim the promise with assurance."

在波登大學的第一個學期，他啟動一個活動來改變學校。他的一個朋友這樣描寫所發生的事情：「當比爾和我一起在前餐之前禱告的時候，這真的是太美妙了。我無法肯定的說這是誰的建議，但是我很確定的感受到這肯定和比爾有關。當我們開始聚會不久，就有第三個人加入我們，很快就有第四個。我們一起讀一段聖經，比爾對聖經的講解非常的有幫助。他會向我們讀聖經，向我們展示 神所應許的，然後就帶著確信來宣講這些應許。」

Borden's small morning prayer group was the beginning of the daily groups of prayer that spread to the whole campus. By the end of his first year, 150 freshmen were meeting for weekly Bible study and prayer. By the time he was a senior, one thousand out of Yale's 1,300 students were meeting in such groups.

波登的清晨禱告小組是每天禱告小組的開始，然後拓展到了整個校園。在他大一快結束的時候，有150個新生參加每週的聖經學習和禱告。到他大四的時候，耶魯大學1300名學生中有1000人都參加過這樣的小組。

Borden made it his habit to choose the most "incurable" students and try to bring them to salvation. "In his sophomore year we organized Bible study groups and divided up the class of 300 or more, each man interested taking a certain number, so that all might, if possible, be reached. The names were gone over one by one, and the question

asked, 'Who will take this person?' When it came to someone thought to be a hard proposition, there would be an ominous pause. Nobody wanted the responsibility. Then Bill's voice would be heard, 'Put him down to me.'

波登有個習慣就是向那些最頑固的學生分享福音，試圖將他們帶向救恩。「在他大二的時候，我們組織了聖經學習小組，每組300人或更多，每個有負擔的人都願帶領一些人，這樣就有可能照顧到每個人。學生的名字一個接一個的唸到，然後問，誰想要帶這個人。當唸到一個比較難纏的人名字的時候，就會有一個令人難堪的沉默。沒有人想要負這個責任。這時候人們就會聽到比爾的聲音，我願意。」

Borden's outreach ministry was not confined to the Yale campus. He rescued drunks from the streets of New Haven. To rehabilitate them, he founded the Yale Hope Mission. "He might often be found in the lower parts of the city at night, on the street, in a cheap lodging house or some restaurant to which he had taken a poor hungry fellow to feed him, seeking to lead men to Christ."

波登的福音事工並未局限在耶魯大學校園內。他將酒鬼從新天堂街拯救出來。為了幫助他們戒掉酒癮，他成立了耶魯盼望事工。「晚上，你可以在城市的落後地區、街道上、便宜的寄宿區或酒店找到他，他在那裡可以找到一些貧窮的、沒有飯吃的人，他給他們食物，帶領他們歸向基督。」

Borden's missionary call narrowed to the Muslims in China. Once that goal was in sight, Borden never wavered. He also inspired his classmates to consider missionary service. One of them said: "He certainly was one of the strongest characters I have ever known, and he put backbone into the rest of us at college. There was real iron in him, and I always felt he was of the stuff martyrs were made of, and heroic missionaries of more modern times."

波登的宣教事工是呼召人去向中國的穆斯林宣教。當他訂下這個目標之後，波登就從來沒有動搖過。他還鼓勵他的同學們考慮宣教士的服侍。其中一個人談到：「他肯定是我所認識的人當中最有堅強性格的一個人，他帶領我們每個人的士氣。他真的很堅強，我常常覺得他身上有殉道者的血脈，他是現代英雄般的宣教士。」

"Although he was a millionaire, Bill seemed to realize always that he must be about his Father's business, and not wasting time in the pursuit of amusement." Although Borden refused to join a fraternity, "he did more with his classmates in his senior year than ever before." He presided over the huge student missionary conference held at Yale and served as president of the honor society Phi Beta Kappa.

「儘管他是一個億萬富翁，他總是認為他必須要完成天父的旨意，而不是浪費時

間在追求宴樂當中。」儘管波登拒絕加入聯誼會，「他和他的同學們在他大四那一年所做的比以前要多的多。」他領導這個在耶魯舉行的，龐大的學生宣教會議，並擔任「斐陶斐榮譽學會（Phi Beta Kappa）」的主席。

Upon graduation from Yale, Borden turned down some high paying job offers. He also wrote two more words in his Bible: "No Retreats."

當波登從耶魯畢業之後，他拒絕了一些薪水很高的工作機會，他在聖經背後又寫了四個字：「絕不後退」。

William Borden went on to graduate work at Princeton Seminary in New Jersey. When he finished his studies at Princeton, he sailed for China. Because he was hoping to work with Muslims, he stopped first in Egypt to study Arabic. While there, he contracted spinal meningitis. Within a month 25-year-old William Borden was dead. 波登去新澤西的普林斯頓神學院讀碩士。當他完成在普林斯頓的學習之後，他乘船去了中國。因為他期望與穆斯林工作，他首先在埃及學習阿拉伯語。在那裡，他感染了脊髓腦膜炎。僅一個月，25歲的波登就死了。

When news of the death of William Whiting Borden was cabled back to the U.S. from Egypt, "a wave of sorrow went round the world. Borden not only gave (away) his wealth, but himself, in a way so joyous and natural that it (seemed) a privilege rather than a burden."

當波登去世的消息從埃及傳到美國的時候，「一股悲傷的浪潮席捲全國。波登不僅僅捐獻了他的財產，他將自己也奉獻了，他非常歡喜、非常自然的這樣做，在他看起來這是一個恩寵而不是一個負擔。」

Was Borden's untimely death a waste? Not in God's plan. Prior to his death, Borden had written two more words in his Bible. Underneath the words "No Reserves" and "No Retreats," he had written: "No Regrets".

波登的死是一個浪費嗎？是否不在 神的計畫裡？就在波登死之前，他在他聖經的背後又加了四個字。他在「絕無保留」、「絕不後退」之下又加上「絕不後悔」。

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John Harper's Last Convert

約翰·哈柏的最後歸信者

Let me take you back in time; the date is Wednesday, April 10, 1912, and the world watches in awe as the glamorous *Titanic* begins her maiden voyage. But, little did the world know that the greatest ship man ever made would be on the bottom of the Atlantic ocean only four days later.

讓我帶你回到1912年4月10號、星期三，世界矚目、讓人著迷的鐵達尼號開始了她第一次的航行。但是，完全沒有人想到的是，這艘人所造的最大的船四天後就會沉在大西洋的海底。

And on that ship, in the second-class section, was a man named John Harper who was coming to America to preach at the Moody Church in Chicago. I first heard the phenomenal story of John Harper, many years ago while growing up in Canada. My brother showed me a one-page tract titled “*I was Harper's Last Convert*”. It was the story, told by a man, who floated next to Harper briefly in the icy waters of the Atlantic.

在那艘船上的二等艙位置，有一個人叫約翰·哈柏，他要去美國，去芝加哥的穆迪教會講道。我第一次聽到關於約翰·哈柏令人震驚的故事是在很多年前，那時我在加拿大長大。我的哥哥給我看了一張紙上面寫著「我是約翰·哈柏的最後一個信徒」。那個講故事的人，他就漂在冰冷的大西洋的海水中，就在約翰·哈柏的旁邊。

If you had been with John Harper on the *Titanic* that fateful night you would have felt a tremendous jolt when the mighty ship collided with an iceberg on the starboard side of her bow. You would have heard the hull plates buckle as an iceberg tore a 300-foot long gash in the side of the ship.

如果你在鐵達尼號上和約翰·哈柏在一起的話，當這艘大船撞上冰山的時候，你會感受到那巨大的搖動。你也會聽到冰山在船的側邊，在船殼上劃出一道300英尺長的口子時所發出的巨大聲音。

And you may have even heard the panic in the Captain's voice when he knew his ship was sinking, and he only had enough lifeboats for half of the passengers.... The Captain also knew he had to keep order among the 2,227 people on board. So he asked John Harper to remain on deck and keep peace among the passengers.

你也可能甚至聽到船長驚慌的聲音，因為他知道他的船要沉了，救生艇只能救一半的乘客...船長也知道他要在2227名乘客中間維持秩序。所以，他請求約翰·哈柏待在甲板上，在乘客中間維持安定。

If you had been on deck you would have seen families torn apart. Husbands saying goodbye as they watched their wives and children leave on lifeboats. Wives deciding to stay on board to die with their husbands. Children waving goodbye to their parents—and praying that they would see each other again.

如果你在甲板上的話，你會看到很多家庭都分散了。丈夫們向乘上救生艇的妻子兒女說再見。妻子們決定要留在甲板上和她們的丈夫們死在一起。孩子們和他們的父母說再見，禱告他們還能見到父母。

And you would have seen John Harper kiss his six-year-old daughter, Nana, goodbye and put her safely in a lifeboat.

而且，你也可能會看到約翰·哈柏吻別他6歲的女兒娜娜（Nana），將她放在救生艇上。

As the minutes crept by, and all of the lifeboats were gone, 1,521 people were left on board the sinking ship—including Harper. With every minute that passed the deck became steeper as the bow plunged under the water. Finally the ship broke in two, hurling the remaining passengers into the icy depths of the Atlantic.

隨著時間的流逝，所有的救生艇都開走了，1521個人留在傾斜的甲板上，包括約翰·哈柏。每過一分鐘，甲板就變的更傾斜，最後整個船沉沒在海中並斷為兩截，將其他的乘客都捲進了大西洋冰冷的水中。

It is said the ship's lights blinked once, then went out, leaving people to freeze to death in the darkness of the Atlantic.

據說船上的燈亮了一下，然後就熄滅了，留下那些乘客們凍死在大西洋的黑暗當中。

And the few hundred people that were safe in lifeboats could see their husbands, fathers, and many other families as they were shrieking in terror and thrashing in the water trying to gasp for breath.

在救生艇上有幾百人看著他們的丈夫們、父親們及很多的家人們在海中掙扎，試圖多活一會。

But, during this horrific tragedy God was at work. You see, John Harper wasn't afraid to die; he knew that he was going to come face to face with his Maker. And he wanted

other people to know his Lord and Savior.

但是，就在這樣大的悲劇當中，神也在工作。你會看到約翰·哈柏沒有害怕死，他知道他要和他的創造者面對面了。他也期望其他人能夠認識他的救主。

So with death lurking over him, Harper yelled to a man in the darkness, “**Are you saved?**” “**No**” replied the man. “**Believe on the Lord Jesus Christ and ye shall be saved!**” Harper screamed as he struggled in the dark, cold, Atlantic.

雖然有死亡環繞著約翰·哈柏，但是他向黑暗當中的一個人喊道：「你得救了嗎？」那人回答「沒有」。約翰·哈柏在黑暗的、冰冷的大西洋海水中向他喊道：「當信主耶穌基督，你就必得救。」

Then the men drifted apart into the darkness. But later the current brought them back together. Weak, exhausted, and frozen, a dying Harper yelled once more, “**Are you saved?**” “**No**”!

然後，那個人就被沖入了黑暗當中。但是一會之後，海水又將他們聚在一起。虛弱的、精疲力竭的、冰冷的、垂死的約翰·哈柏再一次喊道：「你得救了嗎？」「沒有」！

Harper repeated once again, “**Believe on the Lord Jesus Christ and ye shall be saved.**” And with that, Harper slipped down into his watery grave.

約翰·哈柏再一次重複到「當信主耶穌基督，你就必得救。」然後，約翰·哈柏就被捲入了海水的墳墓當中。

The man whom Harper sought to win to Christ was rescued by the S.S. Carpathia. Because of Harper, he dedicated his life to Jesus Christ right there, two miles above the floor of the ocean, and lived to tell people that he was *Harper’s Last Convert*.

那個約翰·哈柏試圖拯救的人最後被經過鐵達尼號的救援船（S.S. Carpathia）營救了。因為約翰·哈柏，他決定就在當下信奉耶穌，就在那個離海底2英里的地方信主了，他要告訴人們他是約翰·哈柏最後一個歸信的人。

It makes me wonder, how many other dying people did Harper convert before he drowned? Harper sacrificed his own life so he could share the plan of salvation with the dying. He was a man who lived and died by his immense faith in Jesus Christ.

這讓我思想，在約翰·哈柏死之前，他帶領了多少其他垂死的人信主呢？約翰·哈柏奉獻了他的生命，這樣他可以向那些垂死的人分享救恩的計畫。他活著是為基督，死了也是為基督。

There are so many things that come to mind when people speak about the great loss of

human life on the *Titanic*. Some may even ask could it have been avoided?

當人們談論鐵達尼號上很多人都死去的時候，有很多事情可以談。有些人甚至問這樣的事情能否避免呢？

What if the owner hadn't determined to surprise America by arriving a night early? Or if the Captain hadn't cut the corner on an area of ocean they knew had been dangerous before? Or simply, what if the look out's binoculars hadn't been missing from the crow's nest?

如果船主決定不提早一晚到達，給美國一個驚喜呢？或者如果船長在那片海域沒有走捷徑，因他知道前面有危險？或者簡單地說，要是看出去的望遠鏡沒有遺漏那座冰山呢？

If only one of these things had not been the case, the *Titanic* might have been the very definition of luxury, romance, and fortitude.

如果上面的這幾種情況有一個發生了，鐵達尼號可能就會成為奢侈、浪漫和不屈不撓的象徵。

But those things did happen. *I'd like to ask, what if John Harper hadn't been on board traveling to Moody Church? How many people would have died not knowing that they could be eternally saved?* (Erwin Lutzer, The Moody Church Radio Ministries monthly letter, June, 1998)

但是，這些事情發生了。我更要問，如果約翰·哈柏沒有搭船去穆迪教會呢？會有多少人在不知道他們可能被永恆拯救之前就死了呢？

What about you? What effect will you have in the lives of those around you who don't yet know God, and don't even know that God is seeking them?

你呢？對於你身邊那些還沒有認識神的人，你對他們又有什麼影響呢？不知道神在尋找他們嗎？

What is the “Gospel”?

什麼是福音？

According to the Bible, the gospel is the “power of God for salvation to everyone who believes” (Rom 1:16). The content of the gospel is that Christ died for our sins, the Just One for the unjust, was buried, was raised on the third day in accordance with the Scriptures, and that through faith in him alone, by God's grace, we can be saved (1 Corinthians 15:3-4; John 3:16; Ephesians 2:8-9; 1 Peter 3:18). Because Jesus bore our sin on the cross, we can have His righteousness (the “righteousness of God”) credited

to us (2 Cor 5:21). No amount of our personal “righteousness” is sufficient (Isaiah 64:6; Rom 3:10,12). Our faith must be in Him alone (John 1:12; 3:15-17; Acts 26:18).

根據聖經所述，這福音本是 神的大能，要救一切相信的（羅1:16）。福音的內容就是基督照聖經所說，為我們的罪死了，以義代替了我們的不義，受死被埋葬、第三日從死裡復活、升天，藉著相信基督及 神的恩典，我們可以得救（林前15:3-4；約3:16；弗2:8-9；彼前3:18）。因耶穌在十字架上承擔了我們的過犯，好叫我們在祂裡面成為 神的義（林後5:21）。再多的個人行善都不夠（賽64:6；羅3:10，12），我們的信必須在基督耶穌裏。（約1:12；3:15-17；徒26:18）。

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If you have found this Handbook helpful, have stories to share about how the information in this book helped you lead someone into a relationship with Jesus Christ, or if you have suggestions or comments, please email the author at

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如果你認為這個手冊有幫助，你有一些故事想要來分享這本書是如何幫助你帶領其他人信耶穌，或者你有什麼建議和意見，請寫信給作者，作者的電子信箱是

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