

《舊約聖經》與《新約聖經》之間的交互對照及領悟

湯朝景 2013.10.24~2015.8.9, 2015.8.31 增, 2015.9.6 增

這就是真理的一致性，真正的基督徒才做得到

2013.10.24

《新約聖經》耶穌已經講出真正的基督徒是怎樣的人，能夠做到的人才是真正屬於耶穌基督的門徒。下面這句是《舊約聖經》及《新約聖經》的核心，其它各正派宗教的核心也是如此，只有言語及行為能夠達到如此的人，他才有資格被稱為聖人。

《舊約聖經》以賽亞書(Isaiah)第45章第19節『我耶和華所講說的是公義，所宣揚的是正直。[KJV] I the LORD speak righteousness, I declare things that are right.』。這句話，讓我完全可以駁斥無德老人對我說：「人與人的相處要菱角磨圓。」，他們所說的這句話就是似是而非的言語，這正是無恥之徒所教導的錯誤行為。

事實(truth)，也是真理(truth/ gospel)

天地之間如何形成的過程，萬物如何生長及死亡的原理，以及宇宙中自然運行的實際規則，這就是真理(truth/ gospel)，就是事實(truth)；也是道路(the way)，也是生命(the life)。

《易》『一陰一陽之謂道』。《電子學(Electronics)》「正極(Positive pole)與負極(Negative pole)，正電荷(Positive charge)與負電荷(Negative charge)，正型半導體(Positive type semiconductor)與負型半導體(Negative type semiconductor)」；《磁力學(Magnetism)》「北磁性(North magnetic)與南磁性(South magnetic)」；《化學(Chemical)》「正離子(Positive ion / Cation)與負離子(Negative ion / Anion)」。

《道德經》『故·失道而後德·失德而後仁·失仁而後義·失義而後禮·夫·禮者·忠信之薄而亂之首·前識者·道之華而愚之始·是以·大丈夫·處其厚不居其薄·處其實不居其華·故·去彼取此』，『孔德之容·唯道是從·道之為物·唯恍唯惚·忽兮恍兮·其中有象·恍兮忽兮·其中有物·窈兮冥兮·其中有精·其精甚真·其中有信·自古及今·其名不去·以閱衆甫·吾何以知衆甫之狀哉·以此』。

《清靜經》『老君曰·大道無形·生育天地·大道無情·運行日月·大道無名·長養萬物·吾不知其名·強名曰道』。

《朱子語類》《論語》(孔子與弟子之言論)二十七—顏淵問為邦章『據皇極經世亦起於子。他以幾萬幾千年為一會，第一會起於子，第二會起於丑，第三會起於寅，至寅上方始注一『開物』字。恐是天氣肇於子，至丑上第二會處，地氣方凝結；至寅上第三會，人物始生耳。蓋十一月斗指於子，至十二月斗雖指於丑，而日月乃會於子，故商正、周正皆取於此。然以人事言之，終不若夏正之為善也。』楊尹叔問：「『天開於子，地闢於丑，人生於寅』，如何？」曰：「康節說，一元統十二會，前面虛卻子丑兩位，至寅位始紀人物，云人是寅年寅月寅時生。以意推之，必是先有天，方有地，有天地交感，方始生出人物來。」。淳問「天開於子，地闢於丑，人生於寅」。曰：「此是皇極經世中說，今不可知。他只以數推得是如此。他說寅上生物，是到寅上方有人物也，有三元、十二會、三十運、十二世。十二萬九千六百年為一元。歲月日時，元會運世，皆自十二而三十，自三十而十二。至堯時會在巳、午之間，今則及未矣。至

戌上說閉物，到那裏則不復有人物矣。」問：「不知人物消靡盡時，天地壞也不壞？」曰：「也須一場鶻突。既有形氣，如何得不壞？但一箇壞了，又有一箇。」至之問：「康節說『天開於子，地闢於丑，人生於寅』，是否？」曰：「模樣也是如此。經世書以元統會，十二會為一元，一萬八百年為一會，初間一萬八百年而天始開，又一萬八百年而地始成，又一萬八百年而人始生。初間未有物，只是氣塞。及天開些子後，便有一塊渣滓在其中，初則溶軟，後漸堅實。今山形自高而下，便似鑄義剛作「傾瀉」。出來模樣。」淳曰：「每常見山形如水漾沙之勢，想初間地未成質之時，只是水。後來漸漸凝結，勢自如此。凡物皆然。如雞子殼之類，自氣而水，水而質，尤分曉。」曰：「是。」淳問：「天有質否？抑只是氣？」曰：「只似箇旋風，下面軟，上面硬，道家謂之『剛風』。世說天九重，分九處為號，非也。只是旋有九重，上轉較急，下面氣濁，較暗。上面至高處，至清且明，與天相接。」淳問：「晉志論渾天，以為天外是水，所以浮天而載地，是否？」曰：「天外無水，地下是水載。某五六歲時，心便煩惱箇天體是如何？外面是何物？」淳。周問：「三正之建不同，如何？」曰：「『天開於子，地闢於丑，人生於寅。』蓋至子始有天，故曰『天正』；至丑始有地，故曰『地正』；至寅始有人，故曰『人正』。康節分十二會，言到子上方有天，未有地；到丑上方有地，未有人；到寅上方始有人。子、丑、寅皆天地人之始，故三代即其始處建以為正。康節十二會以堯舜時在午，今在未，至戌則人物消盡。」」。

《舊約聖經》創世記(Genesis)第1章第1~5節『起初神創造諸天與地，而地變為荒廢空虛，淵面黑暗。神的靈覆罩在水面上。神說，要有光，就有了光。神看光是好的，就把光暗分開了。神稱光為晝，稱暗為夜；有晚上，有早晨，這是第一日。[KJV] In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.』，第2章第4~7節『諸天與地創造的來歷，乃是這樣。在耶和華神造地造天的日子，地上還沒有草木，田間的菜蔬還沒有長起來，因為耶和華神還沒有降雨在地上，也沒有人耕地。只有霧氣從地上騰，滋潤遍地。耶和華神用地上的塵土塑造人，將生命之氣吹在他鼻孔裏，人就成為了活的魂。[KJV] These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.』。

《舊約聖經》申命記(Deuteronomy)第10章第12~13節『以色列阿，現在耶和華你神向你所要的是甚麼？只要你敬畏耶和華你的神，行祂一切的道路，全心全魂愛祂並事奉祂，遵守耶和華的誠命和律例，就是我今日所吩咐你的，為要叫你得福。[KJV] And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, **to walk in all his ways**, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?』。

《新約聖經》約翰福音(John)第1章第23節『他說，我就是那在曠野裡呼喊者的聲音：“修直主的道路！”正如申言者以賽亞所說的。[KJV] He said, I am the voice of one crying in the wilderness, **Make straight the way of the Lord**, as said the prophet Esaias.』，第14章第6節『耶

耶穌說，我就是道路、實際、生命；若不藉著我，沒有人能到父那裡去。[KJV] Jesus saith unto him, **I am the way, the truth, and the life:** no man cometh unto the Father, but by me. 』。

奴僕

(servant)

《舊約聖經》創世紀(Genesis)第6章第10節『挪亞生了三個兒子，就是閃、含、雅弗。[KJV] And Noah begat three sons, Shem, Ham, and Japheth. 』，第9章第20~27節『挪亞作起農夫來，栽了一個葡萄園。他喝了園中的酒便醉了，在帳棚裏赤著身子。迦南的父親含看見他父親赤身，就到外邊告訴他的兩個弟兄。於是閃和雅弗拿件衣服搭在肩上，倒退著進去，遮蓋他們父親的赤身；他們背著臉，就沒有看見父親的赤身。挪亞醒了酒，知道小兒子向他所作的事，就說，迦南當受咒詛，必給他弟兄作奴僕的奴僕。又說，耶和華閃的神，是當受頌讚的；願迦南作閃的奴僕。願神使雅弗擴張，使他住在閃的帳棚裏；又願迦南作他的奴僕。[KJV] And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and **he was uncovered within his tent.** And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And **Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father;** and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and **knew what his younger son had done unto him.** And he said, **Cursed be Canaan; a servant of servants shall he be unto his brethren.** And he said, **Blessed be the LORD God of Shem; and Canaan shall be his servant.** God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. 』。

在創世紀(Genesis)即有奴僕(servant)一詞，起初是出現在挪亞(Noah)喝醉酒之後的裸睡事件。閃(Shem)是長子、含(Ham)是次子、雅弗(Japheth)是么子。含(Ham)在挪亞(Noah)的帳棚中(within his tent)發現自己的父親赤著身子(he was uncovered)，不僅沒有拿外衣(garment)來遮蓋父親的身體，又向其他人轉述這件事，這種心態可能是要詆毀他自己的父親，所以含(Ham)向挪亞(Noah)起了惡意的念頭。閃(Shem)是長子，他帶著雅弗(Japheth)一起去遮蓋挪亞(Noah)的赤身，所以閃(Shem)向挪亞(Noah)起了善意的念頭，雅弗(Japheth)協助閃(Shem)來完成這善意的行動。由於迦南(Canaan)是含(Ham)的兒子，含(Ham)的惡行將不能正確管教自己的兒子，於是挪亞(Noah)將迦南(Canaan)轉交給閃(Shem)來管教，因為奴僕(servant)要接受主人(host)的教導，『耶和華閃的神是當受頌讚的(Blessed be the LORD God of Shem)』，閃(Shem)是一位好主人，所以迦南(Canaan)當閃(Shem)的奴僕才會得到正確的教導。

約翰福音(John)第15章第1~17節『我是真葡萄樹，我父是栽培的人。凡在我裡面不結果子的枝子，祂就剪去；凡結果子的，祂就修理乾淨，使枝子結果子更多。現在你們因我講給你們的話，已經乾淨了。你們要住在我裡面，我也住在你們裡面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裡面，也是這樣。我是葡萄樹，你們是枝子；住在我裡面的，我也住在他裡面，這人就多結果子；因為離了我，你們就不能作甚麼。人若不住在我裡面，就像枝子丟在外面枯乾了，人收集起來，扔在火裡燒了。你們若住在我裡面，我的話也住在你們裡面，凡你們所願意的，祈求就給你們成就。你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。我愛你們，正如父愛我一樣；你們要住在我的愛裡。你們若遵守我的誠命，就住在我的愛裡，正如我遵守了我父的命令，住在祂的愛裡。這些事我已經對你們說了，是要叫我的喜樂

可以在你們裡面，並叫你們的喜樂可以滿足。你們要彼此相愛，像我愛你們一樣，這就是我的誠命。人為朋友捨命，人的愛沒有比這個大的。你們若遵行我所吩咐你們的，就是我的朋友了。以後我不再稱你們為奴僕，因為奴僕不知道主人所作的事；我乃稱你們為朋友，因我從我父所聽見的，都已經告訴你們了。不是你們揀選了我，乃是我揀選了你們，並且立了你們，要你們前去，並要你們結果子，且要你們的果子常存，使你們在我的名裡，無論向父求甚麼，祂就賜給你們。我將這些事吩咐你們，是要叫你們彼此相愛。』。

羅馬書(Romans)第1章第1節『**基督耶穌的奴僕保羅**，蒙召的使徒，被分別出來歸於神福音的；[KJV] **Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,**』，第6章第15~16節『這卻怎麼樣？因我們不在律法之下，乃在恩典之下，就可以犯罪麼？絕對不可！豈不曉得你們將自己獻給誰作奴僕，以至於順從，就作了你們所順從者的奴僕麼？或作罪的奴僕，以至於死，或作順從的奴僕，以至於義。[KJV] **What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**』。

本性與信仰

有時沒有信仰會比較好，如同《新約聖經》羅馬書(Romans)第2章第13~15節『(原來在神面前，不是聽律法的為義，乃是行律法的稱義。沒有律法的外邦人，若順著本性行律法上的事，他們雖然沒有律法，自己就是自己的律法：他們顯出那寫在他們心裡律法的功用，他們的良心同作見證，並且他們的思想互相控告或者也辯護。)[KJV] **(For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)**』。

《舊約聖經》瑪拉基書(Malachi)第2章第4~6節『你們就知道我傳這誠命給你們，使我與利未所立的約，可以常存；這是萬軍之耶和華說的。我曾與他立生命和平安的約；我將這兩樣賜給他，使他心存敬畏；他就敬畏我，懼怕我的名。真理的律法在他口中，他嘴裏沒有不義；他在平安和正直裏與我同行，使多人回頭離開罪孽。[KJV] **And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.**』。

《舊約聖經》以賽亞書(Isaiah)第46章第3~4節『雅各家、以色列家一切餘剩的，要聽我言，你們從出生就蒙我保抱，從母腹便蒙我懷擔。直到你們年老，我仍這樣；直到你們髮白，我仍懷抱。我已造作，也必懷擔；我必懷抱，也必拯救。[KJV] **Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.**』。

從生到死，神都與所有人同在，只是我們背離了耶和華，這是耶和華說的。

屬於地的是分爭，屬於天的是和平
(rather division on earth, peace in heaven)

耶利米書(Jeremiah)第 12 章第 1 節『耶和華阿，我與你爭辯的時候，你顯為公義；但我還要與你理論你的判決：惡人的道路為何亨通呢？大行詭詐的為何得安逸呢？[KJV] Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: **Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?**』，第 5~6 節『耶和華說，你若與步行的人同跑，尚且疲累，怎能與馬賽跑呢？你在平安之地雖然安穩，在約但河邊的叢林要怎樣行呢？因為連你弟兄和你父家，都用奸詐待你；他們也在你後邊大聲喊叫；雖向你說好話，你也不要信他們。[KJV] **If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.**』，第 15~16 節『我拔出他們以後，必轉過來憐恤他們，把他們再帶回來，各歸本業，各歸本土。他們若殷勤學習我百姓的道路，指著我的名起誓，說，我指著永活的耶和華起誓，正如他們從前教我百姓指著巴力起誓，他們就必建立在我百姓中間。[KJV] **And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.**』。

馬太福音(Matthew)第 10 章第 34~39 節『不要以為我來，是給地上帶來和平；我來並不是帶來和平，乃是帶來刀劍。因為我來是叫人不和：兒子反他的父親，女兒反她的母親，兒媳反她的婆婆；人的仇敵就是自己家裡的人。愛父母過於愛我的，配不過我；愛兒女過於愛我的，配不過我；不肯背他的十字架，並跟從我的，也配不過我。得著魂生命的，必要喪失魂生命；為我的緣故喪失魂生命的，必要得著魂生命。[KJV] **Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.**』。

路加福音(Luke)第 12 章第 51~53 節『你們以為我來，是帶給地上和平麼？我告訴你們，不是，乃是帶給人分爭。因為從今以後，一家五個人將要分爭，三個人反兩個人，兩個人反三個人。他們將要分爭：父親反兒子，兒子反父親；母親反女兒，女兒反母親；婆婆反兒媳，兒媳反婆婆。[KJV] **Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:** For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.』，第 19 章第 37~38 節『當祂臨近耶路撒冷，正下橄欖山的時候，全群的門徒因所見過的一切異能，就歡樂起來，大聲讚美神，說，在主名裡來的王，是當受頌讚的！在天上是有和平，在至高之處有榮耀！[KJV] **And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.**』。

馬太福音(Matthew)第5章第9節『製造和平的人有福了，因為他們必稱為神的兒子。[KJV] Blessed are the **peacemakers**: for they shall be called **the children of God**.』。

希伯來書(Hebrews)第12章第9~11節『再者，我們曾有肉身的父管教我們，我們尚且敬重他們，何況萬靈的父，我們豈不更當服從祂而得活著麼？肉身的父是在短暫的日子裡，照自己以為好的管教我們，惟有萬靈的父管教我們，是為了我們的益處，使我們有分於祂的聖別。一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。[KJV] Furthermore we have had **fathers of our flesh** which corrected us, and we gave them reverence: shall we not much rather be in subjection unto **the Father of spirits**, and live? **For they verily for a few days chastened us after their own pleasure; but he for our profit**, that we might be partakers of his holiness. **Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.**』。

為何「鹽」會失味？

馬太福音(Matthew)第5章第13~16節『你們是地上的鹽；鹽若失了味，可用甚麼叫牠再鹹？既無任何用處，只好丟在外面，任人踐踏了。你們是世上的光。城立在上，是不能隱藏的。人點燈，也不放在斗底下，乃是放在燈臺上，就照亮所有在家裡的人。你們的光也當這樣照在人前，叫他們看見你們的好行為，就榮耀你們在諸天之上的父。』。

馬可福音(Mark)第9章第50節『鹽本是好的，若失了味，可用甚麼叫牠再鹹？你們裡面要有鹽，並要和平相處。』。

路加福音(Luke)第14章第33~35節『這樣，你們每個人，若不捨棄一切所有的，就不能作我的門徒。鹽本是好的，但若是連鹽也失了味，可用甚麼叫牠再鹹？或用在田裡，或堆在糞裡，都不合式，只好扔在外面。有耳可聽的，就應當聽。』。

在發生了「食用油」變成「廢料油」之後，《新約聖經》的內容就更容易明白了。食用油失去了可供食用的原料，這種不可食用的油料在精煉之後也是廢料油。食用油的問題很嚴重，反倒是讓我突然地發現到這樣的情形很容易用來解釋為何耶穌會說出：『鹽若失了味，可用甚麼叫牠再鹹？』。

在化學工業還未進展到如今的精煉技術之前，我們一直認為食用油就是用可以食用的原料來產生可以吃的油，不會想到食用油可以經由化學反應來產生。我們再往多年以前回想，好幾前年已經有稱為「健康鹽」的一種食用鹽。鹽的原料是海裡的鹽，經由粗製之後是海鹽，再次經由精製之後就是食用鹽。鹽的口味本來就是鹹的，怎可能會失了味呢？海鹽經過化學反應之後的鹽或是直接以化學技術來合成的鹽就會立即失去了原本的味道。我們食用的物品是越簡單(simple)越好，更何況是在真理(truth)上的追求；在《聖經》上也屢見『simple』這個英文單字，但是中文翻譯就「翻譯得很不簡單」。

食用油變成廢料油的事件，正好讓《道德經》有表現的機會，第27章『不善人者·善人之資·不貴其師·不愛其資』，第63章『大小多少·報怨以德』。新聞媒體報導頂新集團的魏家與慈濟證嚴法師之間的關係，正好讓《雜阿含經》也有表現的機會，『現見、離熾燃、不待時、自證涅槃；心解脫，慧解脫』；如果頂新集團的魏家能夠如實勤修三十七道品，自己在惡念一生起時就能發現，也不會有如今危害全臺灣的結果。佛

教不是要「智慧如海」嗎？現今由於頂新集團的魏家與慈濟證嚴法師之間的關係已成了「惡劣如海」。佛教教導說：「未生善令生，未生惡令不生。」，如果頂新集團的魏家有如此而行也不會成了佛門的負面教示。儒家也可以表現，那就是要人「隱惡揚善」，頂新集團的魏家給了負面教導，就是「放肆惡意，熄滅善果」。

人的自大，耶和華都知道

《舊約聖經》以賽亞書(Isaiah)第 47 章第 10 節『你素來倚仗自己的惡行，說，無人看見我。你的智慧和知識使你偏邪，並且你心裏說，惟有我，除我以外再沒有別的。[KJV] **For thou hast trusted in thy wickedness:** thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.』。

耶和華非常懂得人情世故（人是由祂所造的），但是耶和華更能夠且更看重誠意。例如：《舊約聖經》瑪拉基書(Malachi)第 1 章第 6~14 節『藐視我名的祭司阿，萬軍之耶和華對你們說，兒子尊敬父親，僕人敬畏主人。我既為父親，我該受的尊敬在那裏呢？我既為主人，我該得的敬畏在那裏呢？你們卻說，我們在何事上藐視你的名呢？你們將污穢的食物獻在我的壇上，且說，我們在何事上污穢你呢？你們竟說，耶和華的桌子是可藐視的。你們將瞎眼的獻為祭物，這不是惡麼？將癩腿的、有病的獻上，這不是惡麼？你且把這些獻給你的省長。他豈喜悅你，豈能看你的情面麼？這是萬軍之耶和華說的。現在我勸你們懇求神的恩惠，祂好施恩與我們。這妄獻的事，既是出於你們的手，祂豈能看你們的情面麼？這是萬軍之耶和華說的。甚願你們中間有一人關上殿門，免得你們徒然在我壇上燒火！萬軍之耶和華說，我不喜悅你們，也不從你們手中收納供物。萬軍之耶和華說，從日出之地到日落之處，我的名在列國中必尊為大。在各處，人必向我的名燒香，獻潔淨的供物；因為我的名在列國中必尊為大。你們卻褻瀆我的名，說，耶和華的桌子是污穢的，其上的食物是可藐視的。你們又說，這些事何等煩瑣！並嗤之以鼻。這是萬軍之耶和華說的。你們把搶來的、癩腿的、有病的，拿來獻上為供物；我豈能從你們手中收納這些呢？這是耶和華說的。行詭詐的在群中有公羊，他許願卻用有殘疾的獻給主，這人是可咒詛的；因為我是大君王，我的名在列國中是可畏的；這是萬軍之耶和華說的。[KJV] **A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name.** And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; **and in every place incense shall be offered unto my name, and a pure offering:** for my name shall be great among the heathen, saith the LORD of hosts. But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. **But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing:** for I am a

great King, saith the LORD of hosts, and my name is dreadful among the heathen. 』。

觀察自己是否就是迷失的羊

耶利米書(Jeremiah)第 50 章第 4~7 節『耶和華說，當那些日子，那時候，以色列人要和猶大人同來，隨走隨哭，尋求耶和華他們的神。他們必詢問去錫安的路，又面向這裏，說，來罷，我們要憑永遠不忘的約，與耶和華聯結。我的百姓成了迷失的羊；他們的牧人使他們走錯了路，使他們流落山上；他們從大山走到小山，竟忘了安歇之處。凡遇見他們的，就把他們吞滅；他們的敵人說，我們沒有罪，因為他們得罪了那作公義居所的耶和華，就是他們列祖所盼望的耶和華。[KJV] In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. **My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace.** All that found them have devoured them: and their adversaries said, We offend not, **because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.** 』。

耶利米書(Jeremiah)第 3 章第 14~15 節『耶和華說，背道的兒女阿，回來罷，因為我是你們的丈夫；並且我必將你們從一城取一人，從一族取兩人，將你們帶到錫安。我也必將合乎我心的牧者賜給你們；他們必以知識和明智，牧養你們。[KJV] Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And **I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.** 』。

有信心，更要有行為

雅各書(James)第 2 章第 14 節『我的弟兄們，若有人說自己有信心，卻沒有行為，有甚麼益處？難道這信心能救他麼？[KJV] What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?』，第 17~26 節『信心也是這樣，若沒有行為，就是死的。有人會說，你有信心，我有行為；你將你沒有行為的信心指給我看，我便由我的行為，將我的信心指給你看。你信神只有一位；你信的不錯；鬼也信，卻是戰驚。虛浮的人哪，你願意知道沒有行為的信心是無用的麼？我們的祖宗亞伯拉罕，把他兒子以撒獻在壇上，豈不是本於行為得稱義麼？你看，信心是與他的行為同工，而且信心本於行為纔得完全；這就應驗經上所說的：“亞伯拉罕信神，這就算為他的義。”他又得稱為神的朋友。可見人得稱義是本於行為，不是單本於信。妓女喇合接待使者，又放他們從別的路上出去，不也是一樣本於行為得稱義麼？身體沒有靈是死的，照樣，信心沒有行為也是死的。[KJV] Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. **But wilt thou know, O vain man, that faith without works is dead?** Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? **Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.** Ye see then how **that by works a man is justified, and not by faith only**. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the

body without the spirit is dead, so faith without works is dead also.』。

約翰一書(1 John)第 1 章第 6~7 節『我們若說我們與神有交通，卻在黑暗裡行，就是說謊話，不行真理了；但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。[KJV] **If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.』。

耶路撒冷的涵意

耶利米書(Jeremiah)第 3 章第 16~17 節『耶和華說，你們在這地繁衍增多，當那些日子，人必不再題說，耶和華的約櫃！他們不追想，不記念，不覺缺少，也不再製造。那時，人必稱耶路撒冷為耶和華的寶座；萬國必聚集到那裏，因為耶和華的名在耶路撒冷；他們必不再隨從自己頑梗的惡心行事。[KJV] **And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the LORD;** and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.』。

撒迦利亞書(Zechariah)第 8 章第 3 節『耶和華如此說，我要回到錫安，住在耶路撒冷中；耶路撒冷必稱為真實的城，萬軍之耶和華的山必稱為聖山。[KJV] **Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth;** and the mountain of the LORD of hosts the holy mountain.』。

羅馬書與希伯來書之間的關聯性

交叉閱讀羅馬書第 2 章第 13~15 節及希伯來書第 8 章第 10~12 節，《新約聖經》所要顯明的約就是《舊約聖經》所指示的『我要將我的律法放在他們裏面，寫在他們心上』。

羅馬書(Romans)第 2 章第 13~15 節『(原來在神面前，不是聽律法的為義，乃是行律法的稱義。沒有律法的外邦人，若順著本性行律法上的事，他們雖然沒有律法，自己就是自己的律法：他們顯出那寫在他們心裡律法的功用，他們的良心同作見證，並且他們的思想互相控告或者也辯護。) [KJV] (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: **Which shew the work of the law written in their hearts, their conscience also bearing witness,** and their thoughts the mean while accusing or else excusing one another;)』。

希伯來書(Hebrews)第 8 章第 10~12 節『主又說，因為這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思裡，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我；因為我要寬恕他們的不義，絕不再記念他們的罪。』 [KJV] **For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts:** and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their

iniquities will I remember no more.』。

希伯來書(Hebrews)第8章第10~12節可對應到《舊約聖經》耶利米書(Jeremiah)第31章第33節『耶和華說，那些日子以後，我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。』。

《新約聖經》與《舊約聖經》之間的關聯性

從《新約聖經》引用《舊約聖經》的語句中去查找《舊約聖經》的內容，其中一個關聯性是人類未和『以馬內利』(以賽亞書(Isaiah)[7:17]，馬太福音(Matthew)[1:23])成為『朋友』(以賽亞書(Isaiah)[41:8])之前，耶和華將會這樣教訓說：『伸冤報應在我』(申命記(Deuteronomy)[32:35])，也會這樣教訓說：『我必報應』(以賽亞書(Isaiah)[65:6]，羅馬書(Romans)[12:19]，希伯來書(Hebrews)[10:30])。《舊約聖經》所記載的歷史及申言者的講述，這些內容將那些心思敗壞的人及他們的事都說了出來，那些隱密的事沒有一件不會被耶和華得知，各人所犯的罪在適當的時間之後就會被公開，神是公平、公義、公正，是要使得每人在最後可以達到『一件惡事都不作』(哥林多後書(2 Corinthians)[13:7])，從不敢到想都不要想，達成『神與你同在』(申命記(Deuteronomy)[20:1]，約書亞記(Joshua)[1:17]，馬太福音(Matthew)[1:23])，只因『喜愛耶和華的律法，晝夜默想』(詩篇(Psalms)[1:2])，這時就不會有時間去想地上的事，只會『被喜樂和聖靈充滿』(使徒行傳(Acts)[13:52])。

約略摘錄耶穌的事跡

《舊約聖經》記載將要來臨的是耶和華與利未所立的約。瑪拉基書(Malachi)第2章第4~6節『你們就知道我傳這誠命給你們，使我與利未所立的約，可以常存；這是萬軍之耶和華說的。我曾與他立生命和平安的約；我將這兩樣賜給他，使他心存敬畏；他就敬畏我，懼怕我的名。真理的律法在他口中，他嘴裏沒有不義；他在平安和正直裏與我同行，使多人回頭離開罪孽。[KJV] And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.』。民數記(Numbers)第18章第22~24節『從今以後，以色列人不可挨近會幕，免得他們擔罪而死。惟獨利未人要辦理會幕的事，擔當罪孽；這要作你們世代永遠的定例。他們在以色列人中不可有產業；因為以色列人中出產的十分之一，就是獻給耶和華為舉祭的，我已賜給利未人為業；所以我對他們說，在以色列人中他們不可有產業。[KJV] Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.』。約翰福音(John)第1章第28~31節『這些事是在約但河外的伯大尼，約翰施浸的地方發生的。次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！這就是我曾說，有一個人在我以後來，成了在我以前的，因祂原是比我先的。我先前不認識祂，

但為了叫祂顯明給以色列人，所以我來在水裡施浸。』。馬太福音(Matthew)第 27 章第 37 節『他們在祂的頭以上，安了一個牌子，寫著祂的罪狀：這是猶太人的王耶穌。』。

馬太福音(Matthew)第 17 章第 24~27 節『他們到了迦百農，有收殿稅的人前來對彼得說，你們的老師不納殿稅麼？彼得說，納。等他進了屋子，耶穌先向他說，西門，你怎麼看？地上的君王向誰徵收關稅或丁稅？向自己的兒子，還是向外人？彼得一說，向外人，耶穌就對他說，既然如此，兒子就可以免了。但為免絆跌他們，你要到海邊去釣魚，拿起先釣上來的魚，開牠的口，就必找到一塊錢，可以拿去給他們，作你我的殿稅。』。

馬太福音(Matthew)第 21 章第 12~16 節『耶穌進了殿，趕出所有在殿裡作買賣的人，推倒兌換銀錢之人的桌子，和賣鴿子之人的凳子，並且對他們說，經上記著，“我的殿必稱為禱告的殿；”你們倒使牠成為賊窩了。在殿裡的瞎子和癩子到祂跟前來，祂就治好了他們。祭司長和經學家看見耶穌所行的奇事，並小孩子在殿裡喊著說，和散那歸與大衛的子孫，就甚惱怒，對祂說，這些人所說的，你聽見了麼？耶穌對他們說，是的；經上說，“從嬰孩和喫奶的口中，你使讚美得以完全。”難道你們沒有念過麼？』。

約翰福音(John)第 2 章第 12~17 節『這事以後，耶穌與祂的母親、兄弟和門徒，都下迦百農去，在那裡住了不多幾日。猶太人的逾越節近了，耶穌就上耶路撒冷去。祂看見殿裡有賣牛羊鴿子的，並有兌換銀錢的人坐在那裡，就拿繩子作成鞭子，把眾人連羊帶牛都趕出殿去，倒出兌換銀錢之人的錢幣，推翻他們的桌子。又對賣鴿子的說，把這些東西從這裡拿走，不要將我父的家，當作買賣的場所。祂的門徒就想起經上記著：“我為你的家，心裡焦急，如同火燒。”』。

約翰福音(John)第 8 章第 37~44 節『我知道你們是亞伯拉罕的後裔；你們卻想要殺我，因為你們裡面容不下我的話。我所說的，是在我父那裡看見的；你們所行的，是從你們的父聽見的。他們回答祂說，我們的父就是亞伯拉罕。耶穌對他們說，你們若是亞伯拉罕的子孫，就必行亞伯拉罕所作的。現在你們卻想要殺我這個將從神所聽見的真理，對你們講了的人！這不是亞伯拉罕所行的。你們是行你們父所作的。他們對祂說，我們不是從淫亂生的；我們只有一位父，就是神。耶穌對他們說，倘若神是你們的父，你們就必愛我；因為我是出於神而前來的，並且已經來了。我不是從自己來的，乃是祂差了我來。你們為甚麼不明白我的講說？無非是因你們不能聽我的話。你們是出於那父魔鬼，你們父的私慾，你們願意行。他從起初就是殺人的，並且不站在真理中，因為在他裡面沒有真理。他說謊是出於他自己的私有物，因他是說謊的，也是說謊者的父。』。

約翰福音(John)第 12 章第 18~23 節『群眾因聽見耶穌行了這神蹟，就去迎接祂。於是法利賽人彼此說，看哪，你們是徒勞無益，你看世人都跟隨祂去了。那時，上來過節敬拜的人中，有幾個希利尼人。他們來到加利利伯賽大的腓力跟前，求他說，先生，我們想要見耶穌。腓力去告訴安得烈，安得烈同腓力去告訴耶穌。耶穌回答說，人子得榮耀的時候到了。』。

約翰福音(John)第 18 章第 20~24 節『耶穌回答說，我向來是公開的對世人說話；我常在眾多猶太人聚集的會堂和殿裡施教，在暗地裡我並沒有說甚麼。你為甚麼問我？』

可以問那聽見的人，我對他們說的是甚麼。看哪，我所說的，他們都知道。耶穌說了這些話，旁邊站著的一個差役，用手掌打祂，說，你這樣回答大祭司麼？耶穌回答說，我若說的不對，你可以指證那裡不對；若說的對，你為甚麼打我？」。

馬可福音(Mark)第3章第13~15節『耶穌上了山，把祂所願意要的人召來，他們便到祂那裡去。祂就選立十二個人，稱他們為使徒，要他們和祂同在，好差遣他們去傳道，又有權柄趕鬼。』。

路加福音(Luke)第6章第9節『耶穌對他們說，我問你們，在安息日行善作惡，救命毀命，那樣是可以的？』。

詩篇(Psalms)的開頭很精彩

詩篇(Psalms)第1章第2節『惟喜愛耶和華的律法，晝夜默想，這人便為有福。[KJV] But his delight is in the law of the LORD; and in his law doth he meditate day and night.』，第5~6節『因此當審判的時候，惡人必站立不住；罪人在義人的會中，也是如此。因為耶和華知道義人的道路；惡人的道路，卻必滅亡。[KJV] Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.』，第3章第3~6節『不可使慈愛、真實離棄你：要繫在你頸項上，寫在你心版上。這樣，你必在神和人眼前蒙恩寵，有美好的悟性。你要全心信靠耶和華，不可倚靠自己的聰明；在你一切的道路上，都要認定祂，祂必修直你的途徑。[KJV] But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head. I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the LORD sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about.』。

箴言(Proverbs)的精髓就在開頭

引用箴言(Proverbs)的時候，請記得絕對有必要引出精髓，也就是在開頭。

箴言(Proverbs)第1章第2~7節『要使人曉得智慧和訓誨，辨識通達的言語；使人領受訓誨，處事明智，有公義、公平和公正；使愚蒙人靈明，使少年人有知識和謀略；使智慧人聽見，增長學識，使聰明人得著智謀；使人明白箴言和譬喻，懂得智慧人的言辭和隱語。敬畏耶和華是知識的開端；愚妄人藐視智慧和訓誨。[KJV] To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.』，第32~33節『愚蒙人背道，必殺己身；愚頑人安逸，必滅己命。惟有聽從我的，必安然居住，得享安寧，免受災禍的驚恐。[KJV] For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.』，第2章第1~12節『我兒，你若領受我的言語，將我的誠命珍藏在你裏面，側耳聽智慧，傾心求聰明；你若呼求明哲，揚聲求聰明，尋找她，如尋找銀子，搜求她，如搜求隱藏的珍寶，你就明白如何敬畏耶和華，得以認識神。因為耶和華賜人智慧；知識和聰明都由祂口而出；祂給正直人積存真智慧，給行為純全的人作盾牌，保守公

平的途徑，護庇虔誠人的道路。你就必明白公義、公平、公正，和一切善美的途徑。智慧必進入你心，你魂必喜悅知識；謀略必護衛你；聰明必保守你：救你脫離邪惡的道路，脫離說乖謬話的人。[KJV] My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee: To deliver thee from the way of the evil man, from the man that speaketh froward things; 』。

中文翻譯與英文翻譯之間的差異(1)

創世紀(Genesis)第1章第2節有句『the Spirit of God』，我以英文的文字去查找英文版本(KJV)，出現的章節不多，在此之後所出現的內容是在形容那些人具有「德高望重」，並且受耶和華喜愛。注意，在第1章第1節只有『God』，在第1章第2節卻是『the Spirit of God』，這兩者之間所指的『God』在微細之處有所不同，必須細心領悟。

有能力深度領悟真理的基督徒應該要去「晝夜思維(meditate day and night)」，詩篇(Psalms)1:2『惟喜愛耶和華的律法，晝夜默想，這人便為有福。[KJV] But his delight is in the law of the LORD; and in his law doth he meditate day and night. 』。

中文翻譯與英文翻譯之間的差異(2)

我發覺箴言(Proverbs)第3章第4~5節必定要一起讀，否則會對『understanding』產生誤解。在第4節中有句『favour and good understanding』，這是指從神(God)來的領悟力，也就是屬於靈的能力；在第5節中有句『thine own understanding』，這是指自己的私心及自我的期待而產生的領悟力，也就是屬於肉體的能力。英文版：

3:4~5 [KJV] So shalt thou find **favour and good understanding** in the sight of God and man. **Trust in the LORD with all thine heart**; and lean not unto **thine own understanding**.

KJV 在某些章節所表達出來的語意較有深度及內涵，所以在其意境下我較能看懂 KJV 所指出的那屬於靈的感動。查找英語字典《oxford》：

「own」的英文解釋是『Used with a possessive to emphasize that someone or something belongs or relates to the person mentioned 』。

中文翻譯與英文翻譯之間的差異(3)

箴言(Proverbs)第3章第5節『你要全心信靠耶和華，不可倚靠自己的聰明；[RV] **Trust** in Jehovah with all your heart, And do **not rely on your own understanding**; [KJV] **Trust** in the LORD with all thine heart; and **lean not unto thine own understanding**. 』。

「trust」，中文是「相信、信任」，其英文解釋是『the belief that somebody/something is good, sincere, honest, etc. and will not try to harm or trick you 』。

將「相信、信任」譯成「信靠」，這不是很恰當。「信靠」具有「相信」及「倚靠」的雙重語意，然而，「Trust」是只有「相信」的語意而已。

「rely」，中文是「倚靠」，其英文解釋是『to need or depend on somebody/something』。

「倚靠」沒有包含「相信、信任」的語意。

我再往前引用箴言(Proverbs)第3章第3~4節『不可使慈愛、真實離棄你：要繫在你頸項上，寫在你心版上。這樣、你必在神和世人眼前蒙恩寵、有聰明。[RV] Thus you will find favor and a reputation for **fine understanding In the sight of God and man**. Thus you will find favor and a reputation for fine understanding In the sight of God and man. [KJV] Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find **favour and good understanding in the sight of God and man**.』。

因自己能保守慈愛及真實，這也是遵守了耶和華的道路及其所喜愛的事，所以才有美好的領悟力，也就是『[KJV] favour and good understanding』；因此，『[KJV] lean not unto thine own understanding』是正確的行為，那是從『[KJV] Trust in the LORD with all thine heart』、慈愛(mercy)、真實(truth)而得來的。

中文翻譯與英文翻譯之間的差異(4)

我查 KJV 的英文字『simple』，這字出現在箴言(Proverbs)1:4, 1:22, 1:32, 7:7, 8:5, 9:4, 9:13, 9:16, 14:15, 14:18, 19:25, 21:11, 22:3, 27:12。

請閱讀恢復本(Recovery Version)的英文版（我的中文程度在此時比英文更差）第1章第20~33節及第9章第13~18節，並且交叉閱讀，然後再仔細比較，這樣就可領會『simple』就是要人單純，但不可沒有理解力(understanding)及智慧(wise)。（不是我的個人見解，是《新約聖經》表示要『正直分解真理的話』）

***1:20 Wisdom cries out in the street; She utters her voice in the open squares.**

***1:22~23** How long, O **simple ones**, will you love simpleness, And will scoffers delight themselves in scoffing, And will fools hate knowledge? Turn yourselves at my reproof-Immediately I will pour out my spirit on you; **I will make my words known to you.**

***1:32~33** For **the turning away of the simple will kill them**, And the prosperity of the foolish will cause them to perish; **But he who listens to me will dwell securely And will live at ease**, without the dread of evil.

***9:13 The woman Foolishness is rowdy; She is simple and knows nothing.**

***9:14~15** And she sits at the door of her house, On a seat in the heights of the city, **To call to those who pass by, Who go straight on their ways:**

第9章第14~15節，現代話就是那愛坐在高位又要哄騙正直人的行為，例如：男人說：女人很好騙，用一些女人愛聽的好聽話哄騙就得手了，婚後男人不就是那坐高位繼續指使加哄騙的『The woman Follishness is rowdy』。

***9:16 Whoever is simple, let him turn in here;** And as for him who lacks sense, she says to him,

***9:18 But he does not know that the dead are there, That her guests are in the depths of Sheol.**

中文翻譯與英文翻譯之間的差異(5)

耶利米書(Jeremiah)第4章第22節『耶和華說，我的百姓愚頑，不認識我。他們是愚蠢無知的兒女；他們有智慧行惡，卻無知識行善。[KJV] For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.』。

羅馬書(Romans)第16章第19節『你們的順從已經傳於眾人，所以我為你們歡樂，不過我還願意你們在善上智慧，在惡上單純。[KJV] For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet **I would have you wise unto that which is good, and**

simple concerning evil. [RV] For the report of your obedience has reached to all; therefore I rejoice over you, but **I want you to be wise as to what is good and guileless as to what is evil.** 』。

箴言(Proverbs)第1章第4節『使愚蒙人靈明，使少年人有知識和謀略。[RV] For giving prudence to the **simple**, Knowledge and **discretion** to the young man. [KJV] To give **subtilty** to **the simple**, to the young man **knowledge** and **discretion.** 』。

『the simple』是『愚蒙』嗎？是「單純」吧。

『discretion』是『謀略』嗎？是「辨別力」吧。

否則，將羅馬書(Romans)第16章第19節『在善上智慧，在惡上單純』與箴言(Proverbs)第1章第4節交互對照並且思索之後，可能會產生如後的疑問：那些人具有靈明原來都很愚蒙嗎？有謀略的少年惡人原來都是出於耶和華嗎？

會產生這種疑問的原因是來自於翻譯錯誤，也就是翻譯人員沒有明白英文版(KJV)的語意，造成在中文版(和合本)中使用了不符合原本語意的中文字辭，所以我建議多讀英文版，不僅能夠提升英文能力(可能要查英國的當年語意的字典)，也能交差對照。接著，查找英語字典《oxford》：

「discretion」的英文解釋是『the freedom or power to decide what should be done in a particular situation』或『care in what you say or do, in order to keep something secret or to avoid causing embarrassment to or difficulty for somebody』。

「simple」的英文解釋是『[not usually before noun] (of a person) not very intelligent; not mentally normal』。

於是，將『simple』譯成『愚蒙』是正確的嗎？那些人具有「心智不成熟及不明智」會成為靈明之人嗎？若是如此，耶和華就是「心智不成熟及不明智」的代表了。

「simple」的另一英文解釋是『basic or plain without anything extra or unnecessary』；使用這解釋合理吧？

「prudent」的英文解釋是『sensible and careful when you make judgements and decisions; avoiding unnecessary risks』。

接著，查看羅馬書(Romans)第16章第18節『因為這樣的人不服事我們的主基督，只服事自己的肚腹，且用花言巧語，誘騙那些老實人的心。[KJV] For they that are such serve not our Lord Jesus Christ, but their own belly; **and by good words and fair speeches deceive the hearts of the simple.** [RV] For such men do not serve our Lord Christ, but their own stomach, **and through smooth words and flattering speech deceive the hearts of the simple.** 』。

首先，查找希伯來文《舊約聖經》與英文單字「simple」互相對應的文字，可以更加確定《舊約聖經》的原始語意。以下是希伯來文《舊約聖經》的網址：

<http://bible.fhl.net/new/parsing.html>

接著，查找希伯來文『וּפְתָיִים』翻譯成英文「simple」的語意，後面是翻譯的網址：

「וּפְתָיִים」的英文翻譯是『a gullible person, a naive person』。

<http://www.morfix.co.il/...../%D7%95%D6%BC%D7%A4%D6.....>

中文翻譯與英文翻譯之間的差異(6)

羅馬書(Romans)第10章第4~5節『[和合本] 律法的總結就是基督、使凡信他的都得着義。摩西寫着說「人若行那出於律法的義、就必因此活着。」 [KJV] For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth **the righteousness which is of**

the law, That the man which doeth those things shall live by them. 』。

我試著逐字翻譯『關於(For)基督(Christ)是(is)盡頭(the end)屬於(of)律法(the law)傾向(for)公正(righteousness)對於(to)任何人(every one)那樣地(that)相信(believeth)。因為(For)摩西(Moses)敘述(describeth)「公正(the righteousness)那是(which is)屬於(of)律法(the law)，那麼(that)這人類(the man)哪一個做(which doeth)那些(those)事(things)將(shall)存活(live)通過(by)它們(they)」。

譯文整理成『關於基督是律法傾向公正的盡頭對於任何人那樣地相信。因為摩西敘述「公正那是屬於律法，那麼這人類哪一個做那些事將存活通過它們』。

中文翻譯與英文翻譯之間的差異(7)

約翰福音(John)第3章第16~17節『神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。因為神差祂的兒子到世上來，不是要定世人的罪，乃是要叫世人藉祂得救。[KJV] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 』。

在英文版是『For God so loved the world』，中文的翻譯應該是「由於神如此愛著這世人」。我們將和合本對照英文版 KJV 的內容之後，可以發現到『神愛世人』這詞句是錯誤的翻譯。天主教的思高版本是翻譯成『天主竟這樣愛了世界』。

首先，查看《舊約聖經》瑪拉基書(Malachi)第1章第2~3節『耶和華說，我愛了你們；你們卻說，你在何事上愛了我們呢？耶和華說，以掃不是雅各的哥哥麼？我卻愛雅各，惡以掃，使他的山嶺荒涼，把他的地業交給曠野的野狗。[KJV] I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. 』。其中，在創世紀(Genesis)記載雅各及以掃的事跡，然而耶和華說：「我喜愛雅各，並且我恨惡以掃」，更進一步地來查看《新約聖經》希伯來書(Hebrews)第12章第14~17節『你們要追求與眾人和睦，並要追求聖別，非聖別沒有人能見主；要監察，免得有人墜落離開神的恩典；免得有苦根長起來纏擾你們，許多人便因此沾染污穢；免得有淫亂的、或貪戀世俗如以掃的，他因一口食物把自己長子的名分賣了。後來他也想要承受祝福，竟被拒絕；雖然帶著淚苦求，還是沒有反悔的餘地，這是你們知道的。[KJV] Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. 』。

約翰福音(John)第17章第14~21節『我已將你的話賜給他們，世界又恨他們，因為他們不屬世界，正如我不屬世界一樣。我不求你使他們離開世界，只求你保守他們脫離那惡者。他們不屬世界，正如我不屬世界一樣。求你用真理聖別他們，你的話就是真理。你怎樣差我到世上，我也照樣差他們到世上。我為他們的緣故，聖別自己，使他們也在真理中得以聖別。我不但為這些人祈求，也為那些因他們的話信入我的人祈求，使他們都成為一；正如你父在我裡面，我在你裡面，使他們也在我們裡面，叫世人可以信你差了我來。[KJV] I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the

world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 』。

在約翰福音(John)的記載中，耶穌是向耶和華禱告說：「他們不屬世界，正如我不屬世界一樣。求你用真理聖別他們，你的話就是真理。你怎樣差我到世上，我也照樣差他們到世上。我為他們的緣故，聖別自己，使他們也在真理中得以聖別。」，既然如此，神愛世人的方式就是如同以西結書(Ezekiel)第 18 章第 30~32 節『主耶和華說，所以以色列家阿，我必按你們各人的行徑審判你們。你們當悔改轉離所行的一切過犯，免得罪孽成為你們的絆腳石。你們要將所行的一切過犯從你們身上盡行拋棄，使自己得一個新心和新靈；以色列家阿，你們何必死亡呢？主耶和華說，我不喜悅那死人之死，所以你們當回頭而存活。[KJV] Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. **Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.**』，更進一步地來查看《新約聖經》路加福音(Luke)第 5 章第 31~32 節『耶穌回答他們說，健康的人用不著醫生，有病的人纔用得著；我來本不是召義人，乃是召罪人悔改。[KJV] And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. **I came not to call the righteous, but sinners to repentance.**』，羅馬書(Romans)第 2 章第 4 節『還是你藐視祂豐富的恩慈、寬容與恆忍，不曉得神的恩慈是領你悔改？[KJV] Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?』。

中文翻譯與英文翻譯之間的差異(8)

2015.8.10

《新約聖經》在和合本有一詞句『因信稱義』，出現的章節是在羅馬書(Romans) [4:11], [5:1]，加拉太書(Romans) [3:8], [3:24]。我們將和合本對照英文版 KJV 的內容之後，可以發現到『因信稱義』這詞句是錯誤的翻譯。恢復本是翻譯成『信得稱義』；天主教的思高版本是翻譯成『因信德成義』。

羅馬書(Romans)第 4 章第 9~11 節『如此，這稱為有福的福是單加給受割禮的人，還是也加給未受割禮的人？因我們說，亞伯拉罕的信，就算為他的義，是怎麼算的？是在他受割禮的時候，還是在他未受割禮的時候？不是在受割禮的時候，乃是在未受割禮的時候。並且他受了割禮的記號，作他未受割禮時那信之義的印記，叫他作一切未受割禮而信之人的父，使他們也算為義；[KJV] **Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?** for we say that faith was reckoned to Abraham for **righteousness**. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, **a seal of the righteousness of the faith which he had yet being uncircumcised**: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:』；從英文直譯如下：『當時來臨這恩惠向這割包皮唯獨，或向這未割包皮同樣地？由於我們說那信念已算給了亞伯拉罕由於正直。當時如何被算？當他當時在割包皮之時，或在未割包皮之

時？不是在割包皮之時，而是在未割包皮之時。並且他當時接受這記號屬於割包皮，一象徵屬於這正直屬於這信念那個在他還未割包皮之前：以至於他有可能是這父屬於全部他們由於相信，儘管他們不被割包皮；那正直有可能被歸於直到他們同樣地：』。

「righteousness」的英文解釋是『The quality of being morally right or justifiable』。

羅馬書(Romans)第4章第25節~第5章第1節『耶穌被交給人是為我們的過犯，復活是為我們的稱義。所以，我們既本於信得稱義，就藉著我們的主耶穌基督，對神有了和平。[KJV] Who was delivered for our offences, and was raised again for our **justification. Therefore being justified by faith**, we have peace with God through our Lord Jesus Christ:』；從英文直譯如下：『誰已被遞交為了我們的過錯，並且已被再次地復活為了我們的正直行為。因此實踐正直行為靠著信念，我們有平靜偕同神憑藉我們的主·耶穌基督：』，以上直譯的內容另參「New Living Translation」。

「justification」的英文解釋是『The action of showing something to be right or reasonable』。

「justify」的英文解釋是『Theology Declare or make righteous in the sight of God』。

加拉太書(Galatians)第3章第8節『並且聖經既豫先看明，神要本於信稱外邦人為義，就豫先傳福音給亞伯拉罕，說，“萬國都必因你得福。” [KJV] And the scripture, foreseeing that **God would justify the heathen through faith**, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.』；從英文直譯如下：『並且這經文，預知那事神即將使得這未開化者正直行為靠著信念，已傳講在這真理給亞伯拉罕之前，說，全部國民向著你將會是神聖的。』。

加拉太書(Galatians)第3章第21~24節『這樣，律法是與神的應許相反麼？絕對不是！因為若曾賜給一個能賜生命的律法，義就真是本於律法了。但聖經把眾人都圈在罪裡，好叫那以信耶穌基督為本的應許，可以賜給那些信的人。但信仰還未來到以先，我們是被看守在律法之下，被圈住好歸於那要顯示的信仰。這樣，律法成了我們的兒童導師，帶我們歸於基督，好使我們本於信得稱義。[KJV] **Is the law then against the promises of God? God forbid:** for if there had been a law given which **could have given life**, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. **But before faith came, we were kept under the law**, shut up unto the faith which should afterwards be revealed. **Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.**』；從英文直譯如下：『是否這律法還有違反承諾屬於神？神不會允許：因為若早已有一律法給了那可以擁有特定的生命，確然地正直就已是靠著這律法。然而這經文已斷定全部正在罪惡之中，以至於這承諾靠著信念屬於耶穌基督有可能被給與到他們由於相信。然而在信念來到之前，我們已是在這律法之中持守，禁閉直到這後來會被展現的這信念。因此這律法已是我們的教導者去帶領我們直到基督，以至於我們有可能被教導成正直行為靠著信念。』。

中文翻譯與英文翻譯之間的差異(9)

2015.8.10

《舊約聖經》在英文版 KJV 出現單字「justice」及「righteousness」，對照希伯來文的單字是「חַסְדִּים」，英文翻譯是『charity, alms ; (biblical) justice, righteousness』。

中文翻譯與英文翻譯之間的差異(10)

2015.8.31

《新約聖經》馬太福音(Matthew)第5章第22節『[和合本] 只是我告訴你們、凡向弟兄動怒的、難免受審判。〔有古卷在凡字下添無緣無故的五字〕凡罵弟兄是拉加的、難免公會的審斷。凡罵弟兄是魔利的、難免地獄的火。[KJV] But I say unto you, **That whosoever is angry with his brother without a cause shall be in danger of the judgment:** and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.』。

將其內容從 KJV 直接翻譯成「沒有原由(without a cause)就向弟兄動怒則會難逃審判」，這才可以正確領悟馬可福音(Mark)第3章及第10章所記載的事，另外在加拉太書第2章記載向弟兄動怒的事也是有原由的生氣。

馬可福音(Mark)第3章第4~5節『又對他們說，在安息日行善作惡，救命害命，那樣是可以的？他們都不作聲。耶穌怒目環視他們，因他們的心剛硬而甚憂愁，就對那人說，伸出手來。他一伸，手就復了原。[KJV] And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. **And when he had looked round about on them with anger, being grieved for the hardness of their hearts,** he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.』，第10章第13~15節『有人帶著小孩子到耶穌那裡，要祂摸他們，門徒卻責備那些人。耶穌看見就惱怒，對門徒說，讓小孩子到我這裡來，不要禁止他們，因為神的國正是這等人的。我實在告訴你們，凡不像小孩子一樣接受神國的，絕不能進去。[KJV] And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. **But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.** Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.』。

加拉太書(Galatians)第2章第11~14節『但磯法來到安提阿的時候，因他有可定罪之處，我就當面抵擋他。因為從雅各那裡來的幾個人，未到以先，他慣常和外邦人一同喫飯；及至他們來到，他因怕奉割禮的人，就開始退去，隔離自己。其餘的猶太人，也都隨著他裝假；甚至連巴拿巴也被牽引，和他們一同裝假。但我一看見他們不按福音的真理正直而行，就在眾人面前對磯法說，你既是猶太人，若是生活像外邦人，不像猶太人，怎麼還勉強外邦人猶太化？[KJV] **But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.** For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. **But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?』。**

浸

(baptizing)

馬太福音(Matthew)第28章第18~20節『耶穌進前來，對他們說，天上地上所有的權柄，都賜給我了。所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裡，凡我所吩咐你們的，無論是甚麼，都教訓他們遵守；看哪，我天天與你們同在，

直到這世代的終結。[KJV] And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** Teaching them to observe all things whatsoever I have commanded you: **and, lo, I am with you alway, even unto the end of the world.** Amen. 』。

馬可福音(Mark)第 16 章第 15~18 節『祂又對他們說，你們往普天下去，向一切受造之物傳揚福音。信而受浸的必然得救，不信的必被定罪。信的人必有神蹟隨著他們，就是在我的名裡趕鬼，說新方言，手能拿蛇，若喝了甚麼致死之物，也絕不受害，手按病人，病人就必好了。[KJV] And he said unto them, Go ye into all the world, and preach the gospel to every creature. **He that believeth and is baptized shall be saved;** but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 』。

路加福音(Luke)第 24 章第 44~48 節『耶穌對他們說，這就是我從前還與你們同在的時候，對你們所說的話：摩西的律法、申言者的書、和詩篇上所記關於我的一切事，都必須應驗。於是耶穌開他們的心竅，使他們能明白聖經；又對他們說，經上這樣記著：基督要受害，第三日從死人中復活；並且人靠著祂的名，傳悔改以得赦罪之道，從耶路撒冷起，直到萬邦。你們就是這些事的見證人。[KJV] And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: **And that repentance and remission of sins should be preached in his name among all nations,** beginning at Jerusalem. And ye are witnesses of these things. 』。

使徒行傳(Acts)第 1 章第 4~5 節『耶穌同他們聚集的時候，囑咐他們說，不要離開耶路撒冷，卻要等候父所應許的，就是你們聽我說過的；因為約翰是在水裡施浸，但過不多幾日，你們要在聖靈裡受浸。[KJV] And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. **For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.** 』，第 8 節『但聖靈降臨在你們身上，你們就必得著能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。[KJV] But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 』，第 8 章第 16~17 節『因為聖靈還沒有降在他們任何人身上，他們只是浸入主耶穌的名裡。於是使徒按手在他們身上，他們就受了聖靈。』，第 11 章第 15~16 節『我一開講，聖靈便降在他們身上，正像當初降在我們身上一樣。我就想起主所說的話，約翰是在水裡施浸，但你們要在聖靈裡受浸。』，第 18 章第 24~25 節『有一個猶太人名叫亞波羅，來到以弗所；他按籍貫是亞力山大人，是個有口才的人，在聖經上很有能力。這人已經在主的道路上受了教導，靈裡火熱，將耶穌的事詳確的講論教訓人，只是他單曉得約翰的浸。』，第 19 章第 1~5 節『亞波羅在哥林多的時候，保羅經過上邊一帶地方，就來到以弗所，遇見幾位門徒，問他們說，你們信的時候，受了聖靈沒有？他們對他說，我們連有聖靈都沒有聽說過。保羅說，這樣，你們受的是甚麼浸？他們說，是約翰的浸。保羅就說，約翰所施的是悔改的浸，告訴百姓，當信入那在他以後來的，就是耶穌。他們聽了，就浸入主耶穌

的名裡。』。

首先，由於相信然後接受『浸入父、子、聖靈的名裡』(馬太福音(Matthew)[28:18~20])是向著肉體而死心之後使得屬靈的生命能夠逐漸重生的起始。信而得到靈浸之後才是屬靈的生命進入重生且領悟成熟的起始。靈浸之後時時刻刻保守直到永恆生命的獲得。真理必讓人得以自由，在屬靈的生命裡享受喜樂，在保守中得到平安，在領悟中得到智慧。

喫(吃) (eating)

2015.8.31

馬太福音(Matthew)第5章第17~18節『不要以為我來是要廢除律法或申言者；我來不是要廢除，乃是要成全。我實在告訴你們，即使到天地都過去了，律法的一撇或一畫，也絕不能過去，直到一切都得成全。[KJV] **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.』。

耶穌表示在《舊約聖經》所記載的律法或申言者都不會被廢除，並且耶穌是要履行(fulfil)。《舊約聖經》在創世紀(Genesis)，耶和華(the LORD)告訴亞當(Adam)不可喫善惡知識樹(the tree of knowledge of good and evil)的果子，但是亞當受到引誘就喫了；在出埃及紀(Exodus)，摩西(Moses)告訴人民何時要喫無酵餅，但是有些人會隨著自己的口腹之慾；在利未記(Leviticus)記載許多可喫及不可喫的動物，但是有些人不會遵守。緊接著，閱讀以下內容：

民數記(Numbers)第11章第4~6節『他們中間的閒雜人大起貪慾；以色列人又哭號說，誰給我們肉喫呢？我們記得，在埃及的時候不花錢就有魚喫，還有黃瓜、西瓜、韭菜、蔥、蒜。現在我們的胃口都沒有了，我們眼前除了這嗎哪以外，甚麼也沒有。』，第20節『乃是要喫整個月，直到肉從你們鼻孔裏噴出來，使你們厭惡了，因為你們棄絕那在你們中間的耶和華，在祂面前哭號說，我們為何出了埃及呢？』，第32~34節『百姓起來，終日終夜，並次日一整天，捕取鵓鶉；至少的也捕取了十賀梅珥，為自己擺在營的四圍。肉在他們牙齒之間尚未嚼爛，耶和華的怒氣就向他們發作，用極重的災殃擊殺了他們。那地方便名叫基博羅哈他瓦，因為他們在那裏葬埋了那些起貪慾的人。』。

馬太福音(Matthew)第6章第25節『所以我告訴你們，不要為生命憂慮，喫甚麼，喝甚麼；也不要為身體憂慮，穿甚麼。生命不勝於食物麼？身體不勝於衣服麼？[KJV] Therefore I say unto you, **Take no thought for your life, what ye shall eat, or what ye shall drink;** nor yet for your body, what ye shall put on. **Is not the life more than meat, and the body than raiment?**』，第31~34節『所以不要憂慮，說，我們要喫甚麼？喝甚麼？披戴甚麼？因為這一切都是外邦人所急切尋求的，你們的天父原知道你們需要這一切。但你們要先尋求祂的國和祂的義，這一切就都要加給你們了。所以你們不要為明天憂慮，因為明天自有明天的憂慮，一天的難處一天當就穀了。[KJV] Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. **But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.** Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil

thereof. 』。

首先探索神的國(the kingdom of God)及神的正直(righteousness)，否則就如同馬太福音(Matthew)第 23 章第 2~5 節『**經學家和法利賽人是坐在摩西的位上，所以，凡他們所告訴你們的，不論是甚麼，你們都要遵行、謹守；但不要照他們的行為去行，因為他們說而不行。他們把沉重難擔的擔子捆起來，放在人的肩上，但自己連一個指頭也不肯動。他們所作的一切事，都是為要給人看見；因為他們將佩戴的經文匣作寬了，衣縫也加長了；**[KJV] Saying, **The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.** For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. **But all their works they do for to be seen of men:** they make broad their phylacteries, and enlarge the borders of their garments, 』。

使徒行傳(Acts)第 15 章第 16~21 節『**正如經上所寫的，“此後我要回來，重新建造大衛倒塌的帳幕，我要重建牠的頹墟，把牠再立起來，叫餘剩的人，就是一切稱為我名下的外邦人，都尋求主，這話是從時間起首顯明這事的主說的。”**所以我判斷，不可難為那轉向神的外邦人。只要寫信，叫他們禁戒偶像的污穢和淫亂，並勒死的牲畜和血。因為自古以來，摩西的書在各城有人傳講，每逢安息日，在會堂裡誦讀。[KJV] **After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.** For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. 』。

約翰福音(John)第 6 章第 45~51 節『**申言者書上記著，“他們都要蒙神的教導。”**凡從父聽見又學習的，就到我這裡來。這不是說，有人看見過父，惟獨從神來的，祂看見過父。我實實在在的告訴你們，信的人有永遠的生命。我就是生命的糧。你們的祖宗在曠野喫過嗎哪，還是死了。這是從天上降下來的糧，叫人喫了就不死。我是從天上降下來的活糧，人若喫這糧，就必永遠活著。[KJV] It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, **He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.** 』，第 63 節『**賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。**[KJV] It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.** 』。

『申言者書上記著，“他們都要蒙神的教導。”』，這句所指的內容可查閱詩篇(Psalms)、以賽亞書(Isaiah)、彌迦書(Micah)，例如下面摘錄的內容：

詩篇(Psalms)第 32 章第 8~11 節『**我要教導你，指示你當行的路；我要勸戒你，定睛在你身上。你不可像那無知的騾馬，必用嚼環轡頭勒住；不然，就不能馴服。惡人必多受苦楚；惟獨信靠耶和華的，必有慈愛四面環繞他。你們義人應當因耶和華喜樂歡騰；你們心裏正直的人，都當歡呼。**[KJV] I will instruct thee and teach thee in the way which

thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. **Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.** 』。

以賽亞書(Isaiah)第 28 章第 23~29 節『你們當側耳聽我的聲音，留心聽我的言語。那耕地為要撒種的，豈是終日耕地呢？豈是不斷開墾耙地呢？他拉平了地面，豈不就撒種小茴香，播種大茴香，按行列種小麥，在定處種大麥，在田邊種粗麥麼？因為他的神教導他這樣判斷，並且這樣指教他。原來打小茴香不用尖利的器具，軋大茴香也不用碾輪；但用杖打小茴香，用棍打大茴香。作餅的穀是用磨磨碎，並不是不停的一打再打；一旦用碾輪和馬靷過，就不用磨。這也是出於萬軍之耶和華；祂的謀略奇妙，祂的智慧廣大。[KJV] Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? **For his God doth instruct him to discretion, and doth teach him.** For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. **This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.** 』。

彌迦書(Micah)第 4 章第 2 節『必有許多國的民前來，說，來罷，我們登耶和華的山，上雅各神的殿；祂必將祂的道路教導我們，使我們行祂的路徑；因為訓誨必出於錫安，耶和華的言語必出於耶路撒冷。[KJV] And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and **he will teach us of his ways, and we will walk in his paths:** for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 』。

《舊約聖經》的預言與應驗(1)

創世記(Genesis)第 27 章第 40 節『然而你必倚靠刀劍度日，又必服事你的弟弟；到你不受駕馭的時候，必從你頸項上掙開他的軛。』。

創世記(Genesis)第 36 章第 8 節『於是以掃住在西珥山；以掃就是以東。』。

撒母耳記下(2 Samuel)第 8 章第 14 節『又在全以東設立防營，以東就都臣服於大衛。大衛無論往那裏去，耶和華都使他得勝。』。

列王紀下(2 Kings)第 8 章第 20 節『約蘭年間，以東人背叛，脫離了猶大的手下，自己立王。』。

《舊約聖經》的預言與應驗(2)

列王紀上(1 Kings)第 13 章發出預言，列王紀下(2 Kings)第 23 章產生應驗。

《舊約聖經》的預言與應驗(3)

2015.9.6

詩篇(Psalms)第 137 章第 7~9 節『耶和華阿，求你記念以東人在耶路撒冷遭難的日子所行的，他們說，拆毀！拆毀！直拆到根基！將要被滅的巴比倫城阿，照你待我們的行為報復你的，那人便為有福。拿你的嬰孩摔在磐石上的，那人便為有福。[KJV] **Remember, O LORD, the children of Edom in the day of Jerusalem;** who said, Rase it, rase it, even to

the foundation thereof. **O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones.** 』。

以賽亞書(Isaiah)第 13 章第 1 節『亞摩斯的兒子以賽亞所得關於巴比倫的默示:[KJV] **The burden of Babylon**, which Isaiah the son of Amoz did see.』, 第 9~22 節『看哪, 耶和華的日子臨到, 是殘忍的, 有盛怒和烈怒, 使這地荒涼; 祂必從其中除滅罪人。天上的眾星群宿都不發光; 日頭一出就變黑暗, 月亮也不放光。我必因邪惡刑罰世界, 因罪孽刑罰惡人; 我要使驕傲人的狂妄止息, 使強暴人的狂傲降為卑(And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.)。我必使人比精金還稀少, 使人比俄斐金更稀少。為此, 我萬軍之耶和華必在盛怒之中, 在發烈怒的日子, 使天震動, 使地搖撼, 離其本位。人必像被追趕的羚羊, 像無人收聚的羊, 各歸回本族, 各逃到本土。凡被仇敵找著的, 必被刺死; 凡被捉住的, 必倒在刀下。他們的嬰孩必在他們眼前摔碎(Their children also shall be dashed to pieces before their eyes); 他們的房屋必被搶奪, 他們的妻子必被玷污。看哪, 我激動瑪代人來攻擊他們; 瑪代人不注重銀子, 也不喜愛金子。他們必用弓擊碎少年人, 不憐恤婦人所生的, 眼也不顧惜孩子(Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children)。巴比倫素來為列國的華美, 為迦勒底人所誇耀的榮華, 必像神所傾覆的所多瑪、蛾摩拉一樣: 其內必永無居民, 世世代代無人居住。亞拉伯人不在那裏支搭帳棚, 牧羊的人也不使羊群臥在那裏。只有曠野的走獸臥在那裏, 咆哮的獸滿了房屋; 鴛鴦住在那裏, 野山羊在那裏跳躍; 豺狼必在巴比倫的宮中呼應, 野狗必在華美的殿內呼號。巴比倫受罰的時候臨近, 她的日子必不久延。』。

耶利米書(Jeremiah)第 51 章第 1~11 節『耶和華如此說, 我必使毀滅的風颳起, 攻擊巴比倫和住在立加米的人。我要打發外邦人攻擊巴比倫, 他們要簸揚她; 在災禍的日子, 他們要周圍攻擊她, 使她的地擄掠一空。弓箭手要向拉弓的和披甲挺身的射箭; 不憐惜她的少年人, 要滅盡她的全軍。他們必在迦勒底人之地被殺仆倒, 在巴比倫的街上被刺透。以色列或猶大, 並沒有被他的神萬軍之耶和華遺棄; 然而他們的地充滿了違背以色列聖者的罪。你們要從巴比倫中逃跑, 各救自己的性命; 不要在她的罪孽中被剪除, 因為這是耶和華報仇的時候; 祂必向巴比倫施行報應。巴比倫素來是耶和華手中的金杯, 使全地沉醉; 列國喝了她的酒就癡狂了。巴比倫忽然傾覆毀壞; 你們要為她哀號, 拿乳香為她止痛, 或者可以治好。我們本想醫治巴比倫, 她卻沒有治好。離開她罷, 我們各人往本地去; 因為她受的審判上達於天, 高及雲霄。耶和華已經顯出我們的公義; 來罷, 我們可以在錫安述說耶和華我們神的作為。你們要磨亮箭頭, 抓起盾牌。耶和華定意攻擊巴比倫, 要將她毀滅, 就激動了瑪代君王的靈, 因這是耶和華的報仇, 就是為祂的殿報仇。』。

但以理書(Daniel)第 1 章第 1~2 節『猶大王約雅敬在位第三年, 巴比倫王尼布甲尼撒來到耶路撒冷, 將城圍困。主將猶大王約雅敬, 並神殿中的一些器皿交付他手, 他就把這些器皿帶到示拿地, 他神的廟裏, 帶進他神的庫中。[KJV] **In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.** And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure

house of his god.』，第 4 章第 1~3 節『尼布甲尼撒王曉諭住在全地各族、各國、各方言的人，說，願你們大享平安。我樂意將至高的神向我所行的神蹟奇事，宣揚出來。祂的神蹟何其偉大，祂的奇事何其有能！祂的國是永遠的國，祂的權柄存到萬代。』，第 4 章第 37 節『現在我尼布甲尼撒讚美、高舉、尊敬天上的王，因為祂一切的作為全是真的，祂的道路是公平的，因為祂能使那行動驕傲的降為卑。[KJV] Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.』，第 5 章第 17~24 節『但以理在王面前回答說，你的贈品可以歸你自己；你的賞賜可以賜給別人；我卻要為王讀這文字，把講解告訴王。王阿，至高的神曾將國度、尊大、榮耀、威嚴，賜與你的先祖尼布甲尼撒。因神所賜他的尊大，各族、各國、各方言的人，都在他面前戰兢恐懼，他可以隨意生殺，隨意升降。但他的心高傲，靈也剛愎，甚至行事狂傲，就被革去王位，奪去榮耀。他被趕出離開世人，他的心變如獸心，與野驢同住；他喫草如牛，身被天露沾濕，等他知道至高的神纔是人國的掌權者，隨自己的意旨立人治國。伯沙撒阿，你是他的子孫，你雖知道這一切，你的心仍不謙卑，竟向天上的主自高，使人將祂殿中的器皿拿到你面前，你和大臣、皇后、妃嬪用這些器皿飲酒；你又讚美那不能看、不能聽，無知無識，用金、銀、銅、鐵、木、石所造的神；卻沒有將尊榮歸與那手中有你氣息，管理你一切道路的神；因此從神面前差出手指頭來，寫這文字。』，第 5 章第 30~31 節『當夜迦勒底王伯沙撒被殺；瑪代人大利烏，約六十二歲，取了迦勒底國。[KJV] In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.』。

《舊約聖經》之間的關聯性(1)

列王紀下(2 Kings)第 22 章對照歷代志下(2 Chronicles)第 33 章。

《舊約聖經》之間的關聯性(2)

阿摩司書(Amos)第 5 章；以賽亞書(Isaiah)第 59~60 章；耶利米書(Jeremiah)第 3 章。

《聖經》的版本之間會有重大的差異

約翰一書(1 John)第 5 章第 7~8 節，在 KJV 有非常醒目的字句。

1 John 5:7~8 『For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.』。

In heaven: the Father, the Word, the holy ghost.

In earth: the Spirit, the water, the blood.

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