

The background of the entire page is a detailed landscape painting by Albert Bierstadt, titled 'Rocky Mountain Landscape'. It depicts a vast, rugged mountain range with sharp peaks and deep valleys, partially shrouded in mist and illuminated by a warm, golden light. In the foreground, a calm river flows through a lush valley, reflecting the surrounding scenery. A large, gnarled tree stands on the left bank, and a deer is visible in the lower-left foreground. The overall atmosphere is majestic and serene.

REM post 009

How to Understand Theology
Dr Gerald Bray

亞伯拉罕的上帝(三) 樓建華

東籬採菊 姜寶陞

得失·失得 李健安

Living in the Face of Death
曾劭愷

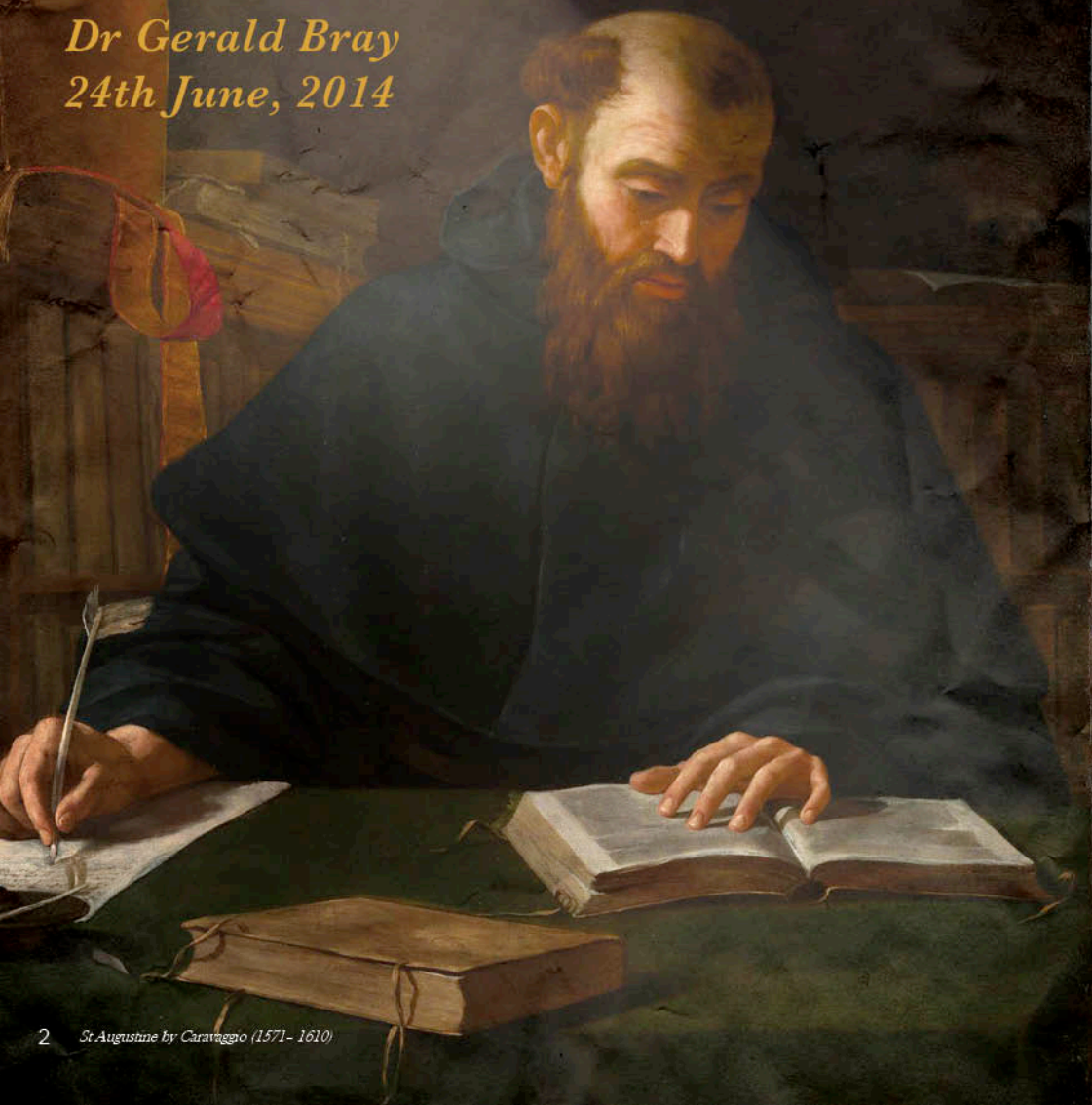
我的心，你要稱頌耶和華！
凡在我裏面的，也要稱頌他的聖名！



HOW TO UNDERSTAND THEOLOGY *Part 4*

Dr Gerald Bray

24th June, 2014



This is our problem in our relationship with God. You see? We, like Satan, we want to rule our own lives. We want to be our own God. We think we are free. But how are we free? You see, I did not choose the life that I have. I did not choose my parents. I did not choose to be a man or a woman. I did not choose to be born in the twentieth century. I didn't choose anything. You see, I have been born into the world in the time, in the place and to the family that God chose for me. And there is nothing I can do to change that. So in the most basic things of life, I am not free. So when I talk about freedom, what am I talking about? You know, can I get into a machine and go back a thousand years? No. Can I go into the future? No, I cannot. You see? I cannot become a different person to the person that I am.

So what am I talking about when I say I am free. Well, basically, my freedom is freedom to disobey God. And of course, that kind of freedom is slavery. Because if I turn away from God, I am turning away from the source of my life. There was a very old man many years ago who described hell like this. He said, "Hell is a place where people are trying to get away from God." It is like children who like to touch fire. Because they see, they think fire is shiny and bright and interesting. And they do not see that the fire will destroy them. And so the parent pulls the child back from the fire. And the child cries and the child objects because the child is being denied what he wants. And this man, this theologian of many years ago, he said, "I think this is what hell is like." People want something that will destroy them. And God is holding them back from this. But because they did not understand the love of God, they feel this as torture, as persecution. Because they do not know what real freedom is. And we live in a world full of people like this. People who are looking for something that they want but who do not understand what that thing is. People who are worshipping things that God has made instead of the one who made them. And this is why idolatry is the worst sin in the Bible. It is a false perspective on reality. How does God

deal with this problem? God chose to deal with this problem by sending His son into the world.

Now, this is a very strange thing to say. Because if there is only one God, how does God have a son? Now you might say, "Well, the son is like an angel. You know, there are angels in heaven so there could be one who is the son." But this is not what we believe. Because if you have a son, your son is the same as you. One human being, well, two human beings create another human being. So if Jesus is the son of God, this means that He is also God. And so we have to explain how it is possible to have a son in God. And this is what Jesus had to teach his disciples first. Because you read the New Testament, and what is it happening in the teaching of Jesus. Jesus is teaching the people that when they pray to God, they must pray to Him as their father. They did not do that. They recognized God as the creator. But they did not speak of Him as father. Why not? Because they recognized that God was different from them. You see when Jesus told his disciples, "When you pray, pray, 'Our father'." People did not understand what he was saying. The disciples said, "Who is the father?" They said, "Show us the father." And Jesus said, "If you have seen me, you have seen the father." This is even more surprising. Because the Jewish people, when they heard this, they said, "this man is making himself equal with God. He is calling God father, his father. So he must be the son and therefore he is also God." They understood the logic, but they didn't understand how it worked.

This is where the idea comes in, that God is love. Ask yourself this question. How can God be love? Because love is not a thing, is not an object. Love is not a description of His being. You know, I can say, "I am tall", "I am fat", "I am old" or something like this, but this is just a description of me. But if I say, "I am love", you say. "What does that mean?" It doesn't mean anything. Why not? Because you cannot be loved unless there's somebody to love. Love is a description of a relationship with somebody else. And so to say that God is love, is to say that in God,

there are relationships.

Now you say, "How is that possible, if there is only one God?" Well, look at the Old Testament. In the Old Testament, God appears like a box. Now this box takes different forms. First of all, you have the ark of the covenant where the commandments are placed. And God is in the ark and you cannot touch this, because if you touch the ark, you die. And then, later, you have the temple in Jerusalem. And in the centre of the temple in Jerusalem, there is an empty room. And this is the holy place. And in this place one time in the year the priest goes in and kills the lamb for sacrifice. And nobody else can go in there. One of the kings of Israel tried to do that. And he came out with leprosy, which was God's way of saying, "I told you not to do that." You cannot get close to God in this way. And in the temple in Jerusalem, there were different rooms for different kinds of people. You had the court of the priest. And then you had the court of the men, and of the women and of the gentiles, people who were not Jews. And this was well organized. It was just like the Forbidden City in Beijing because your position indicated how far away from God you were. And if you wanted to get closer, you had to go through the channels, the right way to get there. Now what happened when Jesus died on the cross? The veil in the temple is torn in two. What was the veil in the temple? It was the thing that separated this empty room from everybody else. When Jesus died, the barriers between men and women and Jews and gentiles and all these things were broken down. And the apostle Paul said that, "Now we have access, we have access into the presence of God", because in his mind, there was the picture of the temple. And the barriers that kept the people away from the presence of God were no longer there.

Now, the Jewish people had God living with them. God was there in the temple. But they did not have access to Him. It was only when these barriers were broken down and the doors were open that they could go in.

Now if I give you an example from science, you may understand. The atom is the smallest thing that can exist. And when we think of the atom, we think of one thing which is stable, which just is there. But you and I know that if you split the atom, you release a whole world of energy inside. Now until that happened, until people did that, nobody knew this. They had to do it to release the power to show what that power is. And now, we know that we have the technology to destroy the world in this way. But in God's way of doing things, this is how he has saved us. You see that God who appeared to the Jews as one has opened the door so that we can go inside into His presence. And inside, we see the energy of God.

As Christians we are, as Paul says, "Seated in the heavenly place in Christ Jesus". God has invited us into His inner life. And we see this right through the New Testament. Apostle Paul says, "Do you not know that we will judge the angels?" Well, how can we judge the angels if we are lower than they are? Because we were created lower than the angels. But we have been lifted up into the presence of God. And this has happened because God sent His son into the world to become a man. And He became a man so that you and I could live with Him in eternity.

But how can I get to heaven? I am not suitable. I am not fit for heaven the way I am. I cannot go to heaven like this. I have to be changed. And how can I be changed? I can only be changed by being united with Christ because He can give me something that I cannot get for myself. He is the son of God by nature. He came down from heaven. But you and I are children of God by adoption. This is the difference. If you adopt the child, that child does not look like you. And somebody who sees you with that child may say to you, "That is not your child, because you don't look

alike.” And you say to them, “But this is my child because I have adopted him.” In other words, “I have given this child a status, a place in my life that has not come naturally. You are right. I am not the father of this child. But I chose this child to be my son or daughter and therefore this child is my son, is my daughter, because I have given to that child something which that child cannot get by himself.” That is what it means for us to be children of God.

Now how does this work? It works because Jesus has sent to us His spirit. It is the Holy Spirit of God who comes to live in my heart by faith. And Jesus said this to his disciples. He said, “I have to go away because if I do not go away, I cannot send you the Spirit.” Then the disciples said, “But we don’t want you to go away. What are we going to do if you go away?” Then Jesus said, “Don’t worry because when the Spirit comes, He will do things in you greater than I have done.” What is the difference? Because when the Son came into the world, He had to come as a particular person into a particular place at a particular time in history. It is not possible to be everybody at the same time.

But you must not think that you are disadvantaged because you did not meet Jesus. You see, some people, they think, “Wouldn’t it have been wonderful to be like Peter or John and live with Jesus on earth for years? Well, if you think that, read the gospels. Because the disciples who lived with Jesus night and day for three years, they understood nothing. When he was arrested and trialed and crucified, they ran away. Peter who was the closest to Jesus said he never knew him. And what’s worse, he didn’t just say this once, he said it three times, just in case you didn’t understand the first time.

The people who were closest to Jesus on earth were not neces-

sarily closest to him in spirit. And when Jesus came back from the death, he did not say, "Go and tell everybody what you have seen." He said, "Wait in Jerusalem until the Spirit comes. And when the Spirit comes, then you will have the power to go and tell what you have seen." And why? Because you will not just be telling them about a historical event. You will be telling them about a living experience in your life. And people will see a difference in you. And this is how people become Christians. Of course, you have to tell them about Jesus. But you know, people look at you and they read you in a different way from the way you speak to them.

I learn that many years ago when I first became a preacher. Because after I finished preaching one Sunday in church, a woman came up to me and she said, "I want you to come and talk to a friend of mine about death." And I said, "Oh, yes. Well, why do you want me to do that?" She said, "Well, I was listening to you preach this morning, and I thought you could speak to her about this." And I said, "But I wasn't talking about death." I don't know what I said. I can't remember what I said. And she said, "No, you weren't, but you sound like that kind of person who communicates what you mean. The heart will speak to the heart." And so she said, "You can do this." In other words, she wasn't listening to a single word I said. But she saw the kind of person I was and that spoke to her. And this is how you will communicate to other people also.

Now, of course, you must say the right thing to them. I'm not saying you say wrong things. But what other people hear is what speaks to the heart. And they will see whether there is something in you that reflects what you are saying. If they trust you, then they will believe you. This is why we say we are saved by faith, because

faith is trusting Jesus. We don't know where Jesus is going to take us next.

Of course, I know that I am going to heaven. And one of the nice things about getting old is that I know it's coming near. You know, when you're twenty, you think you will live forever. I mean, this is not true, of course, but you don't think that way. But when you are eighty-five, you realize time is running out. And it's amazing how this can concentrate your mind because you know you haven't got much time left. And some people are very sad about this. But the apostle Paul was not sad about this. He wrote to his churches and said, "I would far rather die and be with Christ, but God wants me to stay a little longer because I have to talk to you." But really inside, he wanted to go up there. You see? He was thinking about his future. So every day we get one day closer to that door. So if you are eighty-five years old, or you know somebody this age, tell them this, "You're closer to your goal." It's true. My mother is ninety-three. And on her birthday in February, I said, "Ninety-three! You've not long to go now." And she said, "Not so fast." She said, "I'm staying on earth long enough to spend all your inheritance." She doesn't believe in laying up treasure on earth, just to give to her children. Well, we laugh about this. But the reality is that she is getting near her goal.

And this is a wonderful thing. You see, because we don't know what God is going to demand from us before we get to that point. And He may ask us to do things for Him that we would never choose to do. He may put us through sufferings and trials that we would never imagine possible. We stand on a hill and we see the mountains in distance. And we are going there but we don't know where the road goes before we get to the mountain. And in the mercy of God, He doesn't tell us, because if we knew, we might not want to go there. But we walk by faith because this is our relationship with God.

This is what we find when we read the Bible. Because the Bible tells us the story of generations of people who have lived like this. Look at Abraham. Abraham was told to get up, go to another country. he didn't know where he was going. He was told he would become the father of a great nation. The only problem was he was already seventy-five years old and so was his wife. And they were past having children. So the call of God to Abraham was in human terms impossible. But the miracle occurred and his wife had a son as God had promised. But then what happened next? Well, the son grew up, and when the son was about twenty years old, God said to Abraham, "Take your son and kill him as a sacrifice." Can you imagine what Abraham must have thought in his mind when he heard this? But Abraham had the faith to believe that God could do what is humanly impossible. And of course, we see how the story developed, that just at the point when Abraham was going to sacrifice his son, God said, "Stop! I have a better sacrifice." And he found an animal in the bushes, bring it out, sacrifice that. But that was not the real thing that God was saying to Abraham, because the death of a sheep, of course, is not equivalent to the death of a human being. What God was saying to Abraham was, "I have a better sacrifice. But the better sacrifice is not your son, it is my son. And I am giving you this sheep now as a picture, as a sign of this. Because when my son comes, he will be the Lamb of God. And the Lamb of God takes away the sin of the world."

Now if Abraham had not done this, if he had not believed God, you and I would not be here tonight, because Abraham is the father of our faith. But ask yourself this question. Do you have faith like Abraham? If God told you to do the things that He told Abraham to do, would you do them? Because this is the test, this is the question that God is revealing to us in Abraham. And right through the Bible, we see the same things coming again and again in the lives of different people. I want to challenge you, go to the Old Testament, and see if you can find in the Old Testament somebody that you would want to have in your church,

because all those great heroes of the Old Testament had something wrong with them.

David, for example, God said, "Your kingdom will stand forever." Jesus was the son of David. But you know, you could not leave your wife in the same room with David. David was not a good man. Solomon who built the temple in the end of his life turned away from God because his wives took him away to worship foreign gods. Moses who gave the law to the people was not allowed to go into the Promised Land because he has disobeyed God at some point of his life. These are the saints of the Bible. And they are a promise, a comfort to us. Because, you see, God does not want good people in heaven. Jesus said this. He said, "I didn't come to save the righteous. I came to bring sinners to repentance." And this is just as well because if he did not do that, you and I would have no chance. If Jesus did not die for sinners, where would we be? You see, because God takes us as we are and He makes us into what He wants us to be. And the Bible tells us this. The Bible guides us in this. The Bible gives us hope that even when we fail, we can still be saved. Because the Bible is the message of God's love to you and me.

And this is how we must understand theology. Theology is the God who loves us so much that he sent his son to die for us. He's the God who loves us so much that He has put His spirit in our hearts so that we can live with Him forever. Well, I must stop at this point, but I hope you understood from what I have said tonight. Why these things are so important? Because this is our life. This is why we are here. This is the purpose for which God made us. And we need to see this. We need to understand this and we need to put this into practice in our life. And if you do that, then you will know all the theology that you will ever need. So may God bless you and keep you tonight. Thank you.

The End.

樓建華博士

亞伯拉罕的上帝(三)



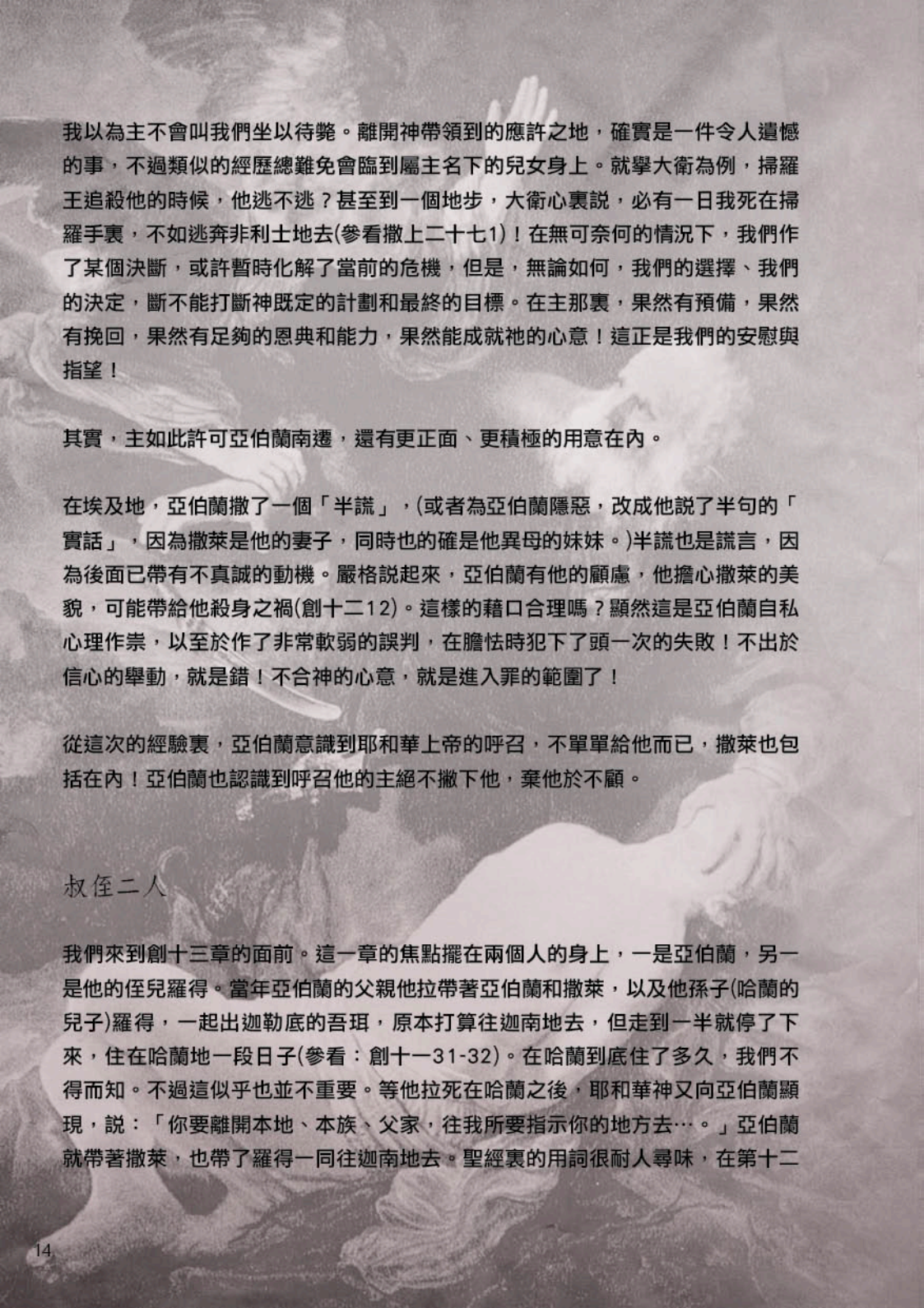
亞伯蘭下埃及

在耶和華上帝應許之地的境內，竟然會遇上飢荒？真是太不可思議了！不是神自己領亞伯蘭來的嗎？怎麼會讓這塊地方發生這種事呢？乍讀創十二10-20這一段，難免心生困惑，恐怕會以為亞伯蘭誤解神的引導，來錯了地方。其實這裡帶給我們一、兩道值得深入細究的考題：為什麼在耶和華上帝所應許的地界上，竟然會發生飢荒呢？如果稍作轉化，這道題目還可以改成：為什麼在神引導的路途中，我們會經歷試煉、可能陷入困境，甚至是行過死蔭的幽谷呢？如果我們囫圇吞棗，隨意作答，很可能只會為亞伯蘭緩頰，幫他開脫遷往南地、下到埃及所闖出來的禍；而錯過了面對、學習背後更大、更有價值的功課。（隱約間聖經正提示我們，主為祂自己的名引導我們所走的義路，除了青草地、溪水旁之外，也包括了死蔭的幽谷呢！）

這是亞伯蘭抵達迦南之後，遇上的頭一個考驗吧？在亞伯蘭漸漸遷往南地之後，又遇上那地飢荒，於是亞伯蘭帶著撒萊和羅得下到埃及。我們不難想像亞伯蘭一行人隨著迦南地各族的人流，一起往南遷移的景況。飢荒來臨，有哪一個人不想往水草茂盛、糧食供應充沛的地方去呢？

不過，我們得承認，經上給我們的只有兩句話，講到亞伯蘭帶著一大家子往南地遷移的「人流」記錄；至於亞伯蘭內心思緒上的起伏、轉折，卻付諸闕如！我們不難想像他在其間所經歷的煎熬與掙扎，面對著乾旱、缺糧等嚴苛的現實，他的信心落入多大的磨煉啊？我們也仿佛看見在那無數輾轉反側、無法成眠的漫長夜晚裏，他在彷徨困惑中祈禱、琢磨：為什麼在應許之地會碰上飢荒？主耶和華所說的福又去了哪裏？讓我們設身處地來揣摩一番，如果我們身歷其境，要想盡辦法填飽全家大大小小的肚子，又得到處張羅、弄些糧草，保全牲口活命，一定會感受到那種在指望中漸漸絕望的壓力和矛盾！大概亞伯蘭也曾眼前的現實中，極力尋求指望的依據，只是放眼望去，除了道上的餓殍和倒斃的牲畜外，就只有匆匆南遷的大隊人流了。換作是我們，試問：是否也應加入南遷的人流，逃離飢荒之地？『亞伯蘭就下埃及去，要在那裏暫居。』暫居而已！將心比心，我相信這就是亞伯蘭所能選的上策。

若類似的景況臨到我，我不諱言，我的選擇也是逃離飢荒，保全全家性命。因為



我以為主不會叫我們坐以待斃。離開神帶領到的應許之地，確實是一件令人遺憾的事，不過類似的經歷總難免會臨到屬主名下的兒女身上。就舉大衛為例，掃羅王追殺他的時候，他逃不逃？甚至到一個地步，大衛心裏說，必有一日我死在掃羅手裏，不如逃奔非利士地去(參看撒上二十七1)！在無可奈何的情況下，我們作了某個決斷，或許暫時化解了當前的危機，但是，無論如何，我們的選擇、我們的決定，斷不能打斷神既定的計劃和最終的目標。在主那裏，果然有預備，果然有挽回，果然有足夠的恩典和能力，果然能成就祂的心意！這正是我們的安慰與指望！

其實，主如此許可亞伯蘭南遷，還有更正面、更積極的用意在內。

在埃及地，亞伯蘭撒了一個「半謊」，(或者為亞伯蘭隱惡，改成他說了半句的「實話」，因為撒萊是他的妻子，同時也的確是他異母的妹妹。)半謊也是謊言，因為後面已帶有不真誠的動機。嚴格說起來，亞伯蘭有他的顧慮，他擔心撒萊的美貌，可能帶給他殺身之禍(創十二12)。這樣的藉口合理嗎？顯然這是亞伯蘭自私自心理作祟，以至於作了非常軟弱的誤判，在膽怯時犯下了頭一次的失敗！不出於信心的舉動，就是錯！不合神的心意，就是進入罪的範圍了！

從這次的經驗裏，亞伯蘭意識到耶和華上帝的呼召，不單單給他而已，撒萊也包括在內！亞伯蘭也認識到呼召他的主絕不撇下他，棄他於不顧。

叔侄二人

我們來到創十三章的面前。這一章的焦點擺在兩個人的身上，一是亞伯蘭，另一是他的侄兒羅得。當年亞伯蘭的父親他拉帶著亞伯蘭和撒萊，以及他孫子(哈蘭的兒子)羅得，一起出迦勒底的吾珥，原本打算往迦南地去，但走到一半就停了下來，住在哈蘭地一段日子(參看：創十一31-32)。在哈蘭到底住了多久，我們不得而知。不過這似乎也並不重要。等他拉死在哈蘭之後，耶和華神又向亞伯蘭顯現，說：「你要離開本地、本族、父家，往我所要指示你的地方去…。」亞伯蘭就帶著撒萊，也帶了羅得一同往迦南地去。聖經裏的用詞很耐人尋味，在第十二

章的第4節這麼說“亞伯蘭就照著耶和華的吩咐去了；羅得也和他同去。”我們試著作合理的推論，來構想當時整件事情可能發生的過程：首先，亞伯蘭告訴他的侄兒有關離開哈蘭，到迦南地去的計劃。羅得是否知道這個搬遷的計劃，其實是出於耶和華神的吩咐？亞伯蘭有沒有告訴羅得？這是關鍵所在。可惜聖經並未告訴我們任何肯定的答案，不過照人情常理來推斷，亞伯蘭不會一點都不提，多少總會告訴羅得的。從事情的經過來看，羅得一定馬上表示他也要跟著去。羅得要跟著亞伯蘭一塊走，這是再合情理不過的事了，在哈蘭這個地方羅得也別無親人，不隨著自己的叔父走，難道他還有其他的選擇嗎？羅得既然表示要跟著走，在這種情形之下，亞伯蘭能夠拒絕嗎？他是不是能夠對羅得說不？是不是應當解釋給羅得聽，耶和華的吩咐乃是要他離開本地、本族、父家？從人情來看，如果亞伯蘭拒絕羅得，不要羅得跟著一塊走，那也是說不過去的事。我們讀到創十二章第5節的時候，就可以看出亞伯蘭決定連羅得一塊帶走。於是羅得就跟著亞伯蘭一起離開哈蘭，往迦南地去了。

到底亞伯蘭帶著羅得一起走，這樣的決定是對是錯？有否違背耶和華神的吩咐？如果完完全全地照著神的吩咐作，把羅得撇下不顧，自己帶著撒萊往迦南地去，又是否說得過去？為什麼不試著把從神那邊得來的好處，和自己的親人分享？亞伯蘭是否曾想過，應當以叔叔的身份照顧侄兒？是不是在他心裏也定好了主意，不到非分不可的時候，決不主動的要羅得離開他？

不論如何，兩個人就一起出了哈蘭往迦南地去了。從此，引來底下的一大段故事。

待續.....



東
籬
採
菊

姜
寶
陞

秋來了，一年四季中，秋最迷人。它不像春的嬌媚；也不像夏的火熱；更不像冬的冷冽。秋天是收成的季節，代表的是成熟後的纍纍佳果，滿馱著秋收後的喜悅。

人生也是如此，從孩提到青少年時期，滿懷著無限憧憬，就如春天萬木萌芽，一片翠綠的景象。從青年到中壯年時期，應屬夏的熱情奔放，在人生舞台上，打下了一片天地。至於六十歲以後的人生，自然也就邁入滿園秋色的階段了。人生至此，是到了最關鍵的時刻，心境的調整刻不容緩。有些人想不開，總覺得自己已經進入末秋年，前頭已看不到希望；因為大部分的人，這時已從職場退了下來，好像不再被社會需要，是屬於「社會邊際人」。但是此時也有不少人，正整裝待發，興致勃勃，想以全新的視角，欣賞週遭的一切；在人生最後的階段，以豐富的人生歷練和積累的無數生活體驗，好好的預備去享受人生。

晉朝陶淵明的採菊詩，大家早已耳熟能詳，原詩如下：

結廬在人境，而無車馬喧。問君何能爾，心遠地自偏。
採菊東籬下，悠然見南山。山氣日夕佳，飛鳥相與還。
此中有真意，欲辨已忘言。

古人所謂「大隱隱於市」，淵明足可當之。所謂「心遠地自偏」，是指一個人的心境，早已對世俗的名利權位，看得淡然，反而能夠返樸歸真，常以一顆寧靜閒適的心情，在許多看似平凡細微的事情上，找尋到無數的生之樂趣。自身雖處鬧市，只要心境恬淡，不戀世俗，自然也就像是身處鄉野田園了。陶淵明因為具有這種恬淡的心境，沒有名韉利鎖的羈絆，所以他無論置身何地，皆能以一種超越俗人的愉悅心情來生活。所謂「採菊東籬下，悠然見南山。」就是這種閒適心緒的最佳描述。進入二十一世紀，人們生活步調更加忙亂，在高度講求

效率又充滿競爭壓力下的人們，方寸早已大亂；於是恐慌症、焦慮症、憂鬱症、失眠症、精神官能症、自殺症候群，彼彼皆是。倘若要重拾淵明先生的田園生活，雖然不易；但是培育淵明先生的恬淡心境，也並非癡人說夢。

聖經在這方面，也類似的指出了幾個重點：

1. 凡事感恩（帖撒羅尼迦前書4章18節）
2. 知足常樂（腓立比書4章11節）
3. 祈禱（腓立比書4章6節）
4. 不去比較（約翰福音21章21-22節）
5. 愛的滋潤（哥林多前書13章13節）

這些是基督徒信仰生活中五顆璀璨的明珠，親愛的讀友諸君，祝各位在生之旅途上，秋實纍纍，心中常存愉悅。

得失・失得

李健安 博士

「賺」，是一種的得著；「虧」，是一種的失去。許多我們認為得著的，並不一定是得著；而我們所認為是失去的，往往也不一定是失去。「塞翁失馬，焉知非福；塞翁得馬，焉知非禍」的古訓，是個典型的例子。

在現實的生活中，這樣的真理俯拾皆是。只是我們有時缺少敏銳的察覺，或是心靈受蒙蔽，以致未能洞察。

現代的父母都非常忙碌。作爸爸的，忙工作，忙開會，忙公幹，忙應酬，忙加班…。上班族媽媽，忙外忙內，也是忙得不亦“樂”乎！作父母親的若都為工作忙，自私一點的，可以說：我們只不過是趁年輕力壯時拚一拚，闖番事業，立個名堂，為了一個更好的生活，所以忙！理直氣壯，何錯之有？！

作父母親的，若為工作忙，大公一點的，可以說：我們是為兒女忙，希望給他們一個更美好的將來！堂而皇之！然而，就是這「理直氣壯」的忙，就是這「堂而皇之」的忙，把孩子的童年給“忙”掉了，把孩子當得的「父愛」、「母愛」給“抵押”出去了！

這是一種的「賺」；一種「虧」掉的賺！再多的財富也買不回失去的童年！有學子猛吞「不眠藥」挑燈熬夜；成績是拿到了，卻賠上了健康，得不償失！有女孩虛榮心重，貪玩貪享樂；是玩樂了，結果給姑爺仔騙財騙色，一生也就玩完了！有人貪小便宜，結果因小失大；有人在作學問的事上抄捷徑，結果面對需真槍實彈的場合時，腦袋的空空就曝露無遺；有人走後門、靠賄賂、拉裙帶風… 結果惹了一身蟻，悔不當初！

這些都只不過是人生中的插曲，失去的有時並不是那麼重大。

但，一個人若以他的生命為賭注，去換取比生命更低價值的東西，那種的失去才是真的失去。人常常忽略了生命的本質，去追求生命的現象；追求物質的豐富，過於生命的豐盛。這是一種的得著，卻是「失去」的得著！

聖經說：「人若賺得全世界，賠上自己的生命，有甚麼益處呢？人還能拿甚麼換生命呢？」【馬太福音十六 26】

這是一句再簡單不過的話。但許多人卻在病床上、死之將至，或面對生命極限的時刻，才了解這句話所包含的人生哲理！

但，為甚麼一定要如此呢？



R.E.M.神學講座

從聖經神學看聖經

的
概念

義

【因信稱義】是宗教改革時期重要的神學教義；馬丁路德稱之為：教會因之或興旺或式微的教義。聖經又提到：【神的義】、【基督的義】等觀念。【義】是中國人所標榜的善行、好品德、功德嗎？到底如何了解聖經【義】的概念？

李健安博士在這講座會中按【聖經神學】進路為您講解聖經中【義】的概念。

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R.E.M. 神學課程



末世論

ESCHATOLOGY

李健安 博士

課程簡介

本課程將論述基督徒與死亡的課題；論述的範圍包括：死的內涵、死與罪 / 與福音的關係；居間狀態之神學與基督徒死後往哪裏去的問題。另一個課程的範圍乃是論述基督再來的課題。這方面將論述四個不同的末世觀及啓示錄廿章1-6節論到千禧年等解經問題。

日期：2014年11月19日 (星期三) 至21日 (星期五) 晚上7:00 - 9:30

2014年11月22日 (星期六) 下午2:00 - 5:00 及 晚上6:00 - 8:00

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*Living in the Face of Death:
A Christian Perspective on Death and Dying*

In Memory of my Grandfather (Part 3)

Shao Kai Tseng

The Death of Christ

Socrates, like Nietzsche, turned a blind eye on the violent, intrusive nature of death. Because of Socrates' failure to confront the repugnance of death, his heroism brings little hope to others who are dying or grieving. Socrates' hope for a good afterlife for the virtuous, moreover, is based on the paradigm of mainstream Classical Philosophy that true knowledge produces true virtue, and true virtue brings true happiness. This paradigm is severely weakened at the first juncture in the light of contemporary epistemology, which puts the attainability of true knowledge into question. Education, moreover, contrary to the expectations Socrates, Plato, and Aristotle, never made humankind more virtuous. Even granted that true knowledge may in some way make a person more virtuous, the crucial failure of this Classical paradigm is that it lacks a means of atonement for the sins committed in alleged ignorance. According to mainstream Classical philosophy, a person sins because he or she lacks true knowledge. How, then, does a person with true knowledge make up for the sins he committed before he had gained the knowledge, in order that he may face death with good conscience?

This dilemma remains unsolved in Classical as well as modern philosophy. However, Jesus paved the way out when He prayed on the cross, “Father, forgive them, for they do not know what they are doing” (Luke 23:34). In doing so, He offered atonement to those who are ignorant of righteousness, even if Scripture describes this ignorance as voluntary (Romans 1:28). Without atonement for sin, death and the afterlife remain a horrifying judgment.

Death as a Beginning

Whereas our culture sees death as the end of human existence, Christianity sees it as the beginning of an end that anticipates another beginning which has no end. This is because Christ has triumphed over death. Rather than masking the detestable face of death, Christ confronted it—“He descended into Hades”—and overcame its powers—“on the third day He rose from the dead.” Even as He was about to be swallowed up by death, He promised a dying man that he would be in Paradise with Him that day (Luke 23:43).

Because of Christ’s Resurrection, death and dying take on a radically new meaning for believers. Though dying remains inevitable for Christians and death a judgment for the world, its poignancy has become endurable and even welcomed by the believer, because Christ has turned it into the beginning of a glorious end. Mr. Standfast, one of Bunyan’s pilgrims, thus describes the Jordan of death:

This river has been a terror to many; yea, the thoughts of it also have often frightened me... The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that waits for me on the other side, do lie as a glowing coal at my heart. ¹²

With this hope, the apostle laughs in the terrifying face of death, “Where, O death, is your victory? Where, O death, is your sting?” (1 Corinthians 15:55) When Handel set this text to music in *The Messiah*, he uses the childlike mocking tone of a contralto and tenor duet to proclaim the triumph of Christ over death. This may be viewed in sharp contrast to the self-confident heroism of Socrates and the ungrounded cynicism of Nietzsche: Our Lord actually confronted the reality of death and overturned its sentence against us! We cross the Jordan not with confidence in our own merits, but with faith in the works of Christ. Nor do we pretend that the river is warm and sweet, but we, like Bunyan’s pilgrim, know what is on the other side of the river.

Conclusion: Living Victoriously in the Face of Death

Many contemporary Christians have adopted from our culture a frivolous attitude towards death. There are many regrettable consequences, one of the worst of which, I think, is a wrong view of the gospel. Good Friday Service has become a shallow occasion of sentimentalised story-telling and singspiration in many churches. I cannot forget a Good Friday service that I



attended years ago, in which a slideshow of children's drawings of Christ's crucifixion was displayed on the overhead screen, accompanied by a soft melody performed by the choir. The profound sense of grief and struggle in Bach's Passions seems to be lost in today's churches. The crucifixion has become a romantic picture best depicted by children's drawings. The death of Christ as God's wrathful judgment, like other deaths, is treated with a flippant attitude. The sacrifice of Christ has been watered down to a mere touching story—though a true story—and in turn, many contemporary Christians in so-called developed countries have lost the sacrificial spirit of those in second-century Rome or contemporary Muslim countries.

Not appreciating the full weight of the conviction that "Christ died for me," as Owen put it, it is difficult for Christians today to be willing to die for Christ. Living for Christ then becomes difficult as well, as Martin Luther King Jr. rightly puts it, "A man who won't die for something is not fit to live." An instance of this is seen in the Korean churches' compromise with the Taliban in exchange for the lives missionaries held hostage years ago. They and their churches agreed that they shall no longer proclaim in the pagan country the name of Him who died for them, in order that they might keep their lives—at the cost of many lost souls that could have been saved.

I have worked with a missionary organization in which many have lost their lives for the sake of Christ. For me to learn in the news that there are missionaries today who view their lives as more precious than the glory of Christ and the lost souls in a pagan land was truly heartbreaking. Paradoxically, it

seems to me that when Christians do not acknowledge the horrors of death, they all too easily shun from it, but when Christians recognize the terrifying reality of death, they gain the courage to confront it, knowing that their Lord has gone before them. One influential theologian of our day beautifully portrays how Christians live victoriously in death's horrifying face:

Thus the most determinative political witness the church had against Rome was martyrdom. By remembering the martyrs, the church in effect said, 'You may kill us, but you cannot determine the meaning of our deaths.' Rome does not get to tell the story of our lives, but rather the church claims to be the triumphant political community that knows the truth of our existence better than Rome. The church... triumphs by remembering the victory of the Lamb through the witness of the martyrs. ¹³

To be sure, I am not advocating martyrdom as the only way, or even the most "spiritual" way, to bear the cross of Jesus. I am, however, contending that a Christian should be ready to lay down his or her life and anything that has been graciously given him or her whenever Christ calls for it. What I am proposing, in other words, is a sacrificial way of life in which the glory of God is held at highest esteem. This applies to every aspect of life—church, family, school, work, friendship, etc.—and to believers of all professions. Puritan leader Peter Bulkeley famously said, "If God be God over us, then He must be over us in every thing." This implies that we must offer every aspect of our life as a living sacrifice to the glory of God (Romans 12:1-2). Without a proper view of death, however, this is difficult, not only because we fail to

appreciate Christ's death for us, but also because we do not understand the significance of our own end.

Richard Baxter, afflicted with many illnesses throughout his life, famously described himself as “a dying man preaching to dying men.” For Baxter and his Puritan colleagues, how this life is to be lived is premised upon what lies beyond death. “Redeem the time,” as the Puritans put it, not because life is short, but because death is not the end of human existence. After a long discourse on Christ's triumph over death and our hope for the resurrection of the body and the life everlasting, Apostle Paul exhorts the Corinthians with these words: “Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain” (1 Corinthians 15:58). Without this hope, hedonism would have been the best way of life (1 Corinthians 15:32-34). Life, then, would have been meaningless and directionless. When we understand the significance that Christ has given to the deaths of God's children, however, we may live like people “who have swallowed gyroscopes”—a beautiful phrase famously used to describe the profound sense of direction in the Puritan way of living. With the biblical teachings about death in view, dying becomes an incentive for us to live sacrificially for God and perseveringly strive towards a good end, with the profound hope that through death we are more than conquerors with Christ over death.

The End.

12. John Bunyan, *The Pilgrim's Progress*. [On-line] available at: www.ccel.org/ccel/bunyan/pilgrim.vi.ix.html.

13. Stanley Hauerwas, *After Christendom?* (Nashville: Abingdon, 1991), 38.

好書分享

John MacArthur 於1978年1月開始，用了7年半時間，藉著226堂講道，逐節講完馬太福音之後，深得啟發，著手著書，於1988年出版了“耶穌所傳的福音” (The Gospel according to Jesus)。

20年後，MacArthur牧師為這本書增加“稱義”和“十字架真理”的教義二個篇章，再次出版。中文譯本也在2012年面市。

讀者可以從第一章的第一句話“耶穌是主”(林前12:3)感受到整本書的調性。接下來，作者立即指出耶穌是以 Kyrios (1) “主”自稱並且引用哥林多前書7:22-23的話，『…作自由之人蒙召的，就是基督的奴僕 (doulos)。…』

聖經是記錄神和人的關係，(The Bible is the record of a relationship between God and man.) (2)

作者一開始就先把神和人的關係用聖經的話說的清清楚楚：

耶穌是主

Jesus is Lord (Kyrios)

跟隨祂的人是基督的奴僕

Jesus followers are His slave (doulos)

接著MacArthur用四大篇章來展現耶穌來到人間的工作：

耶穌宣示祂的福音

耶穌舉例說明祂的福音

耶穌解釋祂的福音

耶穌親自實現祂的福音

從祂首先告訴猶太人的官「尼哥底母」要重生才能見神的國，又親自在正午去找在雅各井旁打水的撒瑪利亞婦人，宣示祂不但是



能賜活水的主，祂是猶太人也是撒瑪利亞人的主，……一直到三年半之後，按著神的定旨先見被交與人⁽³⁾，被釘在十字架上，實現了舊約的預言。

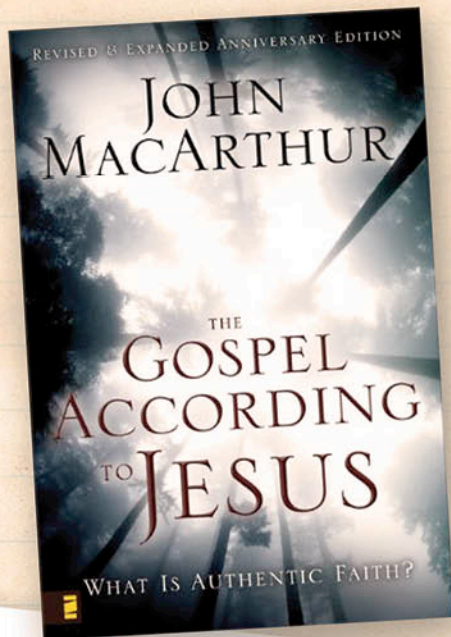
這本書叫讀者可以貼切的去體會、讚賞、佩服耶穌親自彰顯的福音，也就是祂自己。細讀這本書不但可以加深讀者對主耶穌的認識，更能幫助讀者反思自己對耶穌基督的信仰並且順服上帝至高無上的主權。

註(1) 約翰福音13:13

(2) God is Love - Gerald Bray P.11

(3) 便後行傳 2:23

A.Chen



When open up the book *The Gospel According to Jesus* (Anniversary Edition 2008) by John MacArthur is this beautiful message:



To my beloved Patricia, who personifies faithfulness. Her love and devotion to me have been my greatest earthly delight since the earliest years of my ministry. When she has had to relinquish me because of my pastoral duties or settle for a distracted husband because of endless writing projects and sermon preparation, she has borne those trials with exemplary grace and patience. For every grief I have ever caused her, she has given me a thousand blessings in return — not the least of which is a wonderful home and family that are held together and adorned with her loving attention.

*Her worth is far above jewels.
The heart of her husband trusts in her,
And he will have no lack of gain.
She does him good and not evil
All the days of her life.*

— Proverbs 31:10 - 12

編者的話

距今497年以前的10月31日(1517)，馬丁路德(Martin Luther)給他的主教，Albert of Mainz寫了一封“抗議天主教會出售贖罪券”的信。信中附了一份“馬丁路德對贖罪券的能力和功效的評論”(Disputation of Martin Luther on the Power and Efficacy of Indulgences)，就是知名的“九十五條論綱”(The Ninety-Five Theses)。這份文件引發了歐洲16世紀驚天動地的宗教改革。

此後，雖然教皇不斷向路德施壓，但是路德拒絕撤回他的“九十五條論綱”，並且公開燒毀教皇聖諭papal bull (edict) Exsurge Domine。教皇 Leo X 也在 1521年1月3日，頒佈教令，將路德“逐出教會”(Excommunication)

1521年4月18日，路德被神聖羅馬帝國傳訊，強迫他出席“沃木斯會議”(Diet of Worms)⁽¹⁾，接受審問。

Johann Eck代表神聖羅馬帝國質問路德，問他是否堅持他著作中所表達與教皇對立的信仰立場。路德承認在會議現場桌上那些書都是他寫的，但是需要一點時間去思考，才能回答針對自己信仰立場的質問。

當晚他禱告，也請教朋友，第二天，路德回到議會，在查理五世皇帝和眾王公和帝國城市代表面前發表了他堅定的立場：



Luther vor dem Reichstag in Worms by Anton von Werner (1843–1915) 註：(1)

“除非用聖經的見證來說服我或是有非常清楚的理由，否則我對我所引用的聖經義無反顧，我的良知也只降服於上帝的話語。我不能也不願意收回我的信仰論點，同時，違背良心不對也不妥當。願上帝幫助我，阿門。”

(Unless I am convinced by the testimony of the Scriptures or by clear reason, I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me. Amen.)

查理五世皇帝終於在1521年5月25日頒佈“沃木斯御令”，宣告路德是罪犯，異端，查禁他所有的著作並且通緝追捕他。

497年以前，馬丁路德因為堅持聖經的真理，啟發了宗教改革。路德也在逃亡期間(1522-1534)將聖經翻譯成德文⁽²⁾，使得千萬人脫離當時教會的壟斷，可以直接閱讀研究聖經，明白救恩並且從中領受上帝的啟示。

今天的世界動盪不安，人類前路必將愈加詭譎崎嶇，回顧路德在改教期間如何堅定的仰賴上帝的恩典和順服聖經無誤的真理，可以帶給我們啟發和激勵，同時也給我們希望和勇氣去引領世人離開罪惡和貪婪，放下自我，歸回上帝。

末版

A.Chen

註(1) 沃木斯會議圖片

http://commons.wikimedia.org/wiki/File:Лютер_в_Вормсе.jpg

(2) 路德德文聖經圖片

<http://commons.wikimedia.org/wiki/File:Lutherbibel.jpg>

Ref: (1) http://en.wikipedia.org/wiki/Martin_Luther

(2) 馬丁路德神學 — 中華信義神學院出版社 1999年9月初版

(3) Martin Luther: Lesson from his life and labor — John Piper

http://www.theopedia.com/Martin_Luther

http://www.archive.org/download/ManOfWhomTheWorldWasNotWorthy/09_luther.mp3



註(2)

R.E.M. 2014



課程時間表

1/21 宣教士的「鴉片戰爭」 曾劭愷 博士	2/25 多元婚姻 各自表述？ 曾劭愷 博士		
1/21-25 馬太福音（上） 曾劭愷 博士	2/26-3/1 馬太福音（下） 曾劭愷 博士		
5/27 教您如何讀懂聖經 李健安 博士	6/24 How to understand theology Dr Gerald Bray	7/9 公平與恩典 樓建華 博士	8/26 神的公義與人的政治 鄭哲民 博士
5/28-31 教會論 李健安 博士	6/25-28 Interpreting The Bible Dr Gerald Bray	7/10-12 跟主腳踪走 樓建華 博士	8/27-30 從聖經真理看社會問題 鄭哲民 博士
	10/31 寶貴話語： 從古今神學再思聖經無誤 曾劭愷 博士	11/18 從聖經神學看聖經 【義】的概念 李健安 博士	12/4 「靈感的源頭」見證音樂會 Sandra Wright Shen 仙杜拉（國際知名鋼琴家）
		11/19-22 末世論 李健安 博士	

再過二個月，就是2015年了。

REM在新年度的神學課程中，除了原來的五位老師，還安排了二位新的老師來教導我們。

一位是胡維華老師，另一位是邵晨光院長，他們要用舊約的書卷來啟發，裝備我們。

從REM2015的課程時間表中，大家不難發現REM所提供的神學課程，無論是老師或是課題都是非常吸引人的，盼望大家能夠早早預留時間來參加REM安排的講座和課程，裝備自己成為忠心有見識的僕人。



5/26
神學講座
李健安 博士

5/27-30
福音與文化
李健安 博士

9/1
基督中心教會：
聖經中的教會治理
曾劭愷 博士

9/2-5
基督論：
信仰與生活的落實
曾劭愷 博士



M. 2015



課程時間表

2/3
以基督為中心的敬拜
曾劭愷 博士

2

2/4-7
信心的見證：
希伯來書十一章
曾劭愷 博士

3

4/28
詩篇論生老病死
邵晨光 博士

4/29-5/2
如何閱讀詩篇
邵晨光 博士

4

6/23
Justification by Faith
Dr Gerald Bray

6

6/24-27
Doctrine of God
Dr Gerald Bray

7/7
神學講座
樓建華 博士

7

7/8-11
神學課程
樓建華 博士

8/25
神學講座
胡維華 博士

8

8/26-29
何西阿書
胡維華 博士

11/17
神學講座
李健安 博士

10

11/18-21
護教學
李健安 博士

11

佈道會

12

INSPIRATION FROM ABOVE

靈感的源頭

見證音樂會



鋼琴家/仙杜拉 Sandra Wright Shen

國際名音鋼琴家仙杜拉，
除了以她獨特優雅的詮釋演奏外，
將與大家分享古典音樂作曲家們的生活背景、心路歷程，
及其創作靈感的源頭，藉著演出及個人分享，
希望將上帝的愛與祝福傳遞給每一位聽眾。



仙杜拉
Sandra Wright Shen

日期：2014年12月4日(星期四)

晚上8時至9時45分

地點：恩福中心18樓禮堂 (荔枝角港鐵站A出口)

費用：自由奉獻，免費入座 (不設劃位，座位有限，額滿即止)

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R . E . M . 神 學 講 座



寶貴話語：

從古今神學 再思聖經無誤

日期：2014年10月31日晚上7:30-9:30

地點：基督教中國佈道會聖道堂

(九龍尖沙咀金巴利道25號長利商業大廈5樓)

費用：自由奉獻，免費入座（座位有限，額滿即止）

查詢：2357 0472



曾劭愷

牛津大學神學系哲學博士、
研修碩士；普林斯頓神學院神學碩士；
維真學院道學碩士；
現為中華福音神學院專任助理教授。

講師：曾劭愷

Alex Shaokai Tseng

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耶穌在橄欖山上坐著，門徒暗暗地來說：「請告訴我們，甚麼時候有這些事？你降臨和世界的末了有甚麼預兆呢？」

耶穌回答說：「你們要謹慎，免得有人迷惑你們。」

因為將來有好些人冒我的名來，說：『我是基督』，並且要迷惑許多人。

你們也要聽見打仗和打仗的風聲，總不要驚慌；

因為這些事是必須有的，只是末期還沒有到。

民要攻打民，國要攻打國；多處必有饑荒、地震。

這都是災難（註：災難；原文是生產之難）的起頭。

那時，人要把你們陷在患難裏，也要殺害你們；你們又要為我的名被萬民恨惡。

那時，必有許多人跌倒，也要彼此陷害，彼此恨惡；

且有好些假先知起來，迷惑多人。

只因不法的事增多，許多人的愛心才漸漸冷淡了。

惟有忍耐到底的，必然得救。

這天國的福音要傳遍天下，對萬民作見證，然後末期才來到。」

馬太福音 24章3-14節



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Editor: A Chan, Design: D Po, Secretary: A Mak
Contributors: Dr Gerald Bray, Rev K A Lee, Rev J H Lou, A Tseng,
Rev P S Chiang