

The Doctrine of Christ

基督的教義

The Relationship between God and His Eldest Son

上帝與他的長子之間的關係

1. The reason we've placed these scriptures and Quotes into this study for you is not to be different, nor to be quarrelsome. 1. 我們放置在這些經文和報價為這項研究對你的原因是不是有所不同，也不是爭吵。
2. The reason is to help you to better understand the relationship that Jesus Christ the Son of God had with His Father, how he yielded himself totally "in his speech", "in his actions", "in his doctrine", and "in his will" to His Father's speech, actions, doctrine, and will.
2. 究其原因是為了幫助你更好地理解耶穌基督是神的兒子曾與他的父親，他是如何“在他的講話”，“在他的行動”，“在他的學說”產生了自己完全，的關係，“在他的將“父親的言語，行為，學說和意。
3. Brother Branham taught us that *Jesus Christ is our pattern*, but if we look only at the God part that dwelt in him, we will never understand how we can pattern after that.
3. 伯蘭罕弟兄告訴我們，耶穌基督是我們的模式，但是如果我們在他所住的神的部分只能看，我們絕不會如何，我們可以模式之後明白了。
4. When we see the Son of God as an obedient son, we can see the pattern for all sons to be conformed to. 4. 當我們看到神的兒子作為一個聽話的兒子，我們可以看到所有的兒子效法的模式。
5. This is our purpose for understanding the Godhead. 5. 這是我們理解神的目的。
6. Not for theology sake, but for understanding our relationship with our Father as Jesus showed how to be obedient sons. 6. 不是神學，而是為了了解我們與耶穌的父親的關係展示了如何聽話的兒子。
7. As you read through this study, please be ever vigilant to see the pattern for all sons in Jesus Christ. God bless you in your reading.
7. 當你在這項研究中閱讀，請時刻保持警惕看到的格局在基督耶穌裡所有的兒子。上帝保佑你在你的閱讀。

2 John 8-9: *Look out for yourselves, that you lose not those things which you have wrought, but that you receive a full reward. 9 Whosoever transgresses, and abides not in the doctrine of Christ, hath(echos) not God. He that abides in the doctrine of Christ, he hath (echos) **both the Father and the Son.** 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that bids him God speed is partaker of his evil deeds.*

約翰一書 1:8 你们要小心，不要失去你们（有古卷作我们）所作的工，乃要得着满足的赏赐。1:9 凡越过基督的教训，不常守着的，就没有神。常守这教训的，就有父又有子 1:10 若有人到你们那里，不是传这教训，不要接他到家里，也不要问他的安。

8. These are strong words coming from the Apostle John, but very important for one to open their ears to hear. 8. 這些是使徒約翰來了言辭激烈，但一個很重要的打開他們的耳朵聽。

9. The Apostle John said "if you do not have the **Doctrine of Christ**, then you do not have, nor do you echo God." 9. 使徒約翰說，“如果你沒有基督的教義，那麼你沒有，你也不迴聲神。”

10. And John he said "the **Doctrine of Christ** is one God who had a son."

10. 約翰說：“基督的教義是一個上帝誰生了一個兒子。”

11. He said "in order for you to have the **Doctrine of Christ**, you must have **both** the Father and the Son." 11. 他說：“為了讓你有基督的教義，你必須同時擁有父親和兒子。”

12. The word "Both" means "two", one who is God, and one who is God's firstborn son.

12. 單詞“兩者”的意思是“二”，一個誰是上帝，一個誰是神的長子。

No. 1) There is only One God and He is the Father of Jesus Christ, Only One person is God, there's only One God.

第1期)，只有一個神，他是基督耶穌的父親，只有一個人是上帝，這裡只有一個上帝。

Exodus 20: 2-3 *I am thy God, Thou shalt have no other,*

出埃及記 20:2-3 我是你的神，你不可有別的，我是耶和華你的 神、曾將你從埃及地為奴之家領出來。20:3 除了我以外、你不可有別的神。

Deut 6:4 *The Lord our God is One Lord,*

申6：4 耶和華我們的神是獨一的主 以色列阿、你要聽。耶和華我們 神是獨一的主。

John 17:3 *The Only True God* 認識你獨一的真 神、並且認識你所差來的耶穌基督、這就是永生。

John 8:54 *he is your God:* 耶穌回答說、我若榮耀自己、我的榮耀就算不得甚麼。榮耀我的乃是我的父、就是你們所說是你們的 神。

Isaiah 54:5 *The Holy One of Israel*, Not two, not three but one. 因為造你的、是你的丈夫。萬軍之耶和華是他的名。救贖你的、是以色列的聖者。他必稱為全地之 神。

Romans 15:6 *God, even Thy God,* 一心一口、榮耀 神、我們主耶穌基督的父。

John 20:17 *To my God and your God...* 耶穌說、不要摸我。因我還沒有升上去見我的父。你往我弟兄那裡去、告訴他們說、我要升上去、見我的父、也是你們的父。見我的神、也是你們的 神。

1 Corinthians 8:6 *One God, the Father*, 然而我們只有一位 神、就是父萬物都本於他、我們也歸於他。並有一位主、就是耶穌基督、萬物都是藉著他有的、我們也是藉著他有的。

1 Corinthians 15:24 -27 *The Son is subject to the Father* 再後末期到了、那時、基督既將一切執政的、掌權的、有能的、都毀滅了、就把國交與父神。15:25 因為基督必要作王、等 神把一切仇敵、都放在他的腳下。15:26 儘末了所毀滅的仇敵、就是死。15:27 因為經上說、『 神叫萬物都服在他的腳下。』既說萬物都服了他、明顯那叫萬物服他的不在其內了。

2 Corinthians 1:3 *God, even The Father of our lord Jesus Christ* 願頌讚歸與我們的主耶穌基督的父神、就是發慈悲的父、賜各樣安慰的 神。

Ephesians 1:17 *That The God of our Lord Jesus Christ*, 求我們主耶穌基督的 神、榮耀的父、將那賜人智慧和啟示的靈、賞給你們、使你們真知道他。

Ephesians 4:6 *One God and Father of all*, 一 神、就是眾人的父、超乎眾人之上、貫乎眾人之中、也住在眾人之內。

1 Thessalonians 3:13 *God, even our Father*, 好使你們、當我們主耶穌同他眾聖徒來的時候、在我們父神面前、心裡堅固、成為聖潔、無可責備。

2 Thessalonians 2:16 *God, even our Father*, 但願我們主耶穌基督、和那愛我們、開恩將永遠的安慰、並美好的盼望、賜給我們的父 神、

2 John 3 *From God the Father, Jesus Christ the son of the Father* 恩惠、憐憫、平安、從父 神和他兒子耶穌基督、在真理和愛心上、必常與我們同在。

Revelations 3:12 *My God, my God, my God, my God* 得勝的、我要叫他在我 神殿中作柱子、他也必不再從那裡出去。我又要將我 神的名、和我 神城的名、（這城就是從天上從我 神那裡降下來的新耶路撒冷）並我的新名、都寫在他上面。

No. 2) Jesus has a God. God is sovereign, He doesn't answer to anyone.

第2號) 耶穌有一個神。神是至高無上的，他不回答任何人。

There is no one above Him that is God. 在上帝以上沒有人是上帝

Therefore, if Jesus (the Son of God) is God, then why does He speak of another who is God?

因此，如果耶穌（神的兒子）是上帝，那麼為什麼他說話的另一個神是誰？

And if Jesus has a God, then who is this God if Jesus Himself is God?

如果耶穌有神，誰是耶穌的神，如果耶穌自己是神？

Therefore, Jesus is not **God, the Son**, but He was the “*Son of God*”.

因此，耶穌不是神，是兒子，但他是“神的兒子”。

Jesus had a God, and God was His Father, and His Father dwelt in Him.

耶穌有神，神是他的父，他的父住在他里面。

John 20:17 *to my God, and your God, 對我的上帝和你的上帝，*

約翰福音20:17 耶穌說、不要摸我。因我還沒有升上去見我的父。你往我弟兄那裡去、告訴他們說、我要升上去、見我的父、也是你們的父。見我的神、也是你們的神。

Revelations 3:12 *My God, My God, My God, my God 我的上帝，我的上帝，我的上帝，*

得勝的、我要叫他在我神殿中作柱子、他也必不再從那裡出去。我又要將我神的名、和我神城的名、（這城就是從天上從我神那裡降下來的新耶路撒冷）並我的新名、都寫在他上面。

Psalms 22:1 *My God, my God, why hast thou forsaken me?* [大衛的詩、交與伶長、調用朝鹿。] 我的神、我的神、為甚麼離棄我。為甚麼遠離不救我、不聽我唉哼的言語。

Mark 15: 34 *My God, my God, why hast thou forsaken me?* 申初的時候、耶穌大聲喊著說、以羅伊、以羅伊、拉馬撒巴各大尼。翻出來、就是我的神、我的神、為甚麼離棄我。

Matthew 27:46 *My God, my God, why hast thou forsaken me?* 約在申初、耶穌大聲喊著說、以利、以利、拉馬撒巴各大尼。就是說、我的神、我的神、為甚麼離棄我。

Notice Jesus was Forsaken by God his Father. 請注意，耶穌是上帝天父遺忘。

But can God abandon Himself? 但上帝拋棄自己？

2 Corinthians 11:31 *The God and Father of our Lord*

那永遠可稱頌之主耶穌的父神、知道我不說謊。

Ephesians 1:3 *The God and Father of our Lord*

願頌讚歸與我們主耶穌基督的父神、他在基督裡、曾賜給我們天上各樣屬靈的福氣。

Ephesians 1:17 *The God of our Lord Jesus Christ* 求我們主耶穌基督的神、榮耀的父、將那賜人智慧和啟示的靈、賞給你們、使你們真知道他。

1 Peter 1:3 *The God and Father of our Lord* 願頌讚歸與我們主耶穌基督的父神、他曾照自己的大憐憫、藉耶穌基督從死裡復活、重生了我們、叫我們有活潑的盼望、

Hebrews 1:9 *God, even thy God, hath anointed thee* 你喜愛公義、恨惡罪惡。所以神、就是你的神、用喜樂油膏你、勝過膏你的同伴。』

Psalms 45:7 *God, thy God hath anointed thee* 你喜愛公義、恨惡罪惡。所以神、就是你的神、用喜樂油膏你、勝過膏你的同伴。

Revelation 1:6 *Unto his God* 又使我們成為國民、作他父神的祭司。但願榮耀權能歸給他、直到永永遠遠。阿們。

2 Corinthians 1:3 *God of our Lord Jesus* 願頌讚歸與我們的主耶穌基督的父神、就是發慈悲的父、賜各樣安慰的神。

Hebrews 5:7, 8 *Offered up prayers unto him* 基督在肉體的時候、既大聲哀哭、流淚禱告懇求那能救他免死的主、就因他的虔誠、蒙了應允。5:8 他雖然為兒子、還是因所受的苦難學了順從。

Luke 6:12 *All night in prayer to God* 那時、耶穌出去上山禱告。整夜禱告神。

Matthew 11:25 *O Father, Lord of heaven and earth* 一切所有的、都是我父交付我的。除了父、沒有人知道子。除了子和子所願意指示的、沒有人知道父。

John 17:1 *Father, the hour is come* 耶穌說了這話、就舉目望天說、父阿、時候到了。願你榮耀你的兒子、使兒子也榮耀你。

Matthew 26:39, My Father, if it be possible 他就稍往前走、俯伏在地、禱告說、我父阿、倘若可行、求你叫這杯離開我。然而不要照我的意思、只要照你的意思。42 第二次又去禱告說、我父阿、這杯若不能離開我、必要我喝、就願你的意旨成全。

No. 3) Jesus never claimed to be God, Jesus claimed to be "the Son of God".

耶穌從未自稱是神第3號），耶穌自稱是“神的兒子”。

Psalms 45:6-7 *God, Even thy God hath anointed thee*

神阿，你的宝座是永永远远的，你的国权是正直的。你喜爱公义，恨恶罪恶。所以神，就是你的神，用喜乐油膏你，胜过膏你的同伴。

Matthew 16: 16 *The Son of the living God.*

西门彼得回答说，你是基督，是永生神的儿子

John 8: 54 *my Father whom ye say, that he is your God:*

耶稣回答说，我若荣耀自己，我的荣耀就算不得什么。荣耀我的乃是我的父，就是你们所说是你们的神。

John 10: 36 *I am the Son of God?*

父所分别为圣，又差到世间来的，他自称是神的儿子，你们还向他说，你说僭妄的话麼。

Ephesians 1:3, 17 *the God and Father of our Lord Jesus Christ,*

愿颂赞归与我们主耶稣基督的父神，他在基督里，曾赐给我们天上各样属灵的福气。－

求我们主耶稣基督的神，荣耀的父，将那赐人智慧和启示的灵，赏给你们，使你们真知道他。

Hebrews 1:8 *Unto the Son he saith*

论到子却说，神阿，你的宝座是永永远远的，你的国权是正直的。

Hebrews 1:9 *God, Even thy God hath anointed thee*

你喜爱公义，恨恶罪恶。所以神就是你的神，用喜乐油膏你，胜过膏你的同伴。

Romans 15: 6 *God, even the Father of our Lord Jesus Christ.*

惟有出于信心的义如此说，你不要心里说，谁要升到天上去呢。就是要领下基督来。

1 Corinthians 8: 6 *But to us there is but one God, the Father,*

然而我们只有一位神，就是父，万物都本于他，我们也归于他。并有一位主，就是耶稣基督，万物都是藉着他有的，我们也是藉着他有的。

2 Corinthians 1:3,

愿颂赞归与我们的主耶稣基督的父神，就是发慈悲的父，赐各样安慰的神。

2 Corinthians 11: 31 *God and Father of Jesus Christ,*

那永远可称颂之主耶稣的父神，知道我不说谎。

2 Corinthians 1: 3 *God, even Father of our Lord Jesus Christ,*

愿颂赞归与我们的主耶稣基督的父神，就是发慈悲的父，赐各样安慰的神。

1 Peter 1:3 *the God and Father of our Lord Jesus Christ*

愿颂赞归与我们的主耶稣基督的父神，他曾照自己的大怜悯，藉耶稣基督从死里复活重生了我们，教我们有活泼的盼望，

2 Peter 1: 17 *God the Father ... This is my beloved Son,*

他从父神得尊贵荣耀的时候，从极大荣光之中，有声音出来向他说，这是我的爱子，我所喜悦的。

2 John 1: 3 *God the Father, and Jesus Christ, Son of the Father,*

恩惠，怜悯，平安，从父神和他儿子耶稣基督，在真理和爱心上，必常与我们同在。

2 John 1:9 *hath both Father and the Son.*

凡越过基督教训，不常守着的，就没有神。常守这教训的，就有父又有子。

Revelations 1:6 *Unto God and his father*

又使我们成为国民，作他父神的祭司。但愿荣耀权能归给他，直到永永远远。阿们。

In fact Jesus denied being God as we see in Matthew 19:17 *And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

耶稣对他说，你为什么以善事问我呢，只有一位是善的，（有古卷作你为什么称我是良善的，除了神以外，没有一个良善的）你若要进入永生，就当遵守诫命。

Luke 18:19 *And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.*

耶稣对他说，你为什么称我是良善的，除了神一位之外，再没有良善的。

And what about Jesus Himself? What did He say about his relationship with His own Father?

耶穌自己怎麼樣？他對祂與父親的關係說了什麼？

John 20:17 *my Father, and your Father; and to my God, and your God.*

耶穌說，不要摸我。因為我還沒有升上去見我的父。你往我弟兄那里去，告訴他們說，我要升上去，見我的父，也是你们的父。見我的神，也是你们的神。

John 2:16, - 約翰 2:16, 又对卖鸽子的说，把这些东西拿去。不要将我父的殿，当作买卖的地方。

John 5:17,43, - 約翰 5:17,43, 耶穌就對他們說，我父作事到如今，我也作事。- 我奉我父的名來，你們並不接待我。若有別人奉自己的名來，你們倒要接待他。

John 6: 32, 65, - 約翰 6: 32, 65,

耶穌說，我实实在在的告诉你们，那从天上来的粮，不是摩西赐给你们的，乃是我父将天上的真粮赐给你们。耶穌又说，所以我对你们说过，若不是蒙我父的恩赐，没有人能到我这里来。

John 8:19, 28, 38, 49, 54 - 約翰 8:19, 28, 38, 49, 54

他们就问他说，你的父在那里。耶穌回答说，你们不认识我，也不认识我的父。若认识我，也就认识我的父。- 所以耶穌說，你們举起人子以后，必知道我是基督，并且知道我没有一件事，是凭着自己作的。我说这话，乃是照着父所教训我的。我所说的，是在我父那里看见的。你们所行的，是在你们的父那里听见的。耶穌說，我不是鬼附着的。我尊敬我的父，你们倒轻慢我。耶穌回答说，我若荣耀自己，我的荣耀就算不得什么。荣耀我的乃是我的父，就是你们所说是你们的神。

John 10:17, 18, 25, 29, 30, 32, 37 - 約翰 10:17,18,25, 29,30, 32,37

我父爱我，因我将命舍去，好再取回来。
没有人夺我的命去，是我自己舍的。我有权柄舍了，也有权柄取回来。这是我从父所受的命令。
耶穌回答说，我已经告诉你们，你们不信。我奉我父之名所行的事，可以为我作见证。
我父把羊赐给我，他比万有都大。谁也不能从我父手里把他夺去。我与父原为一。
耶穌對他們說，我从父显出许多善事给你们看，你们是为那一件事拿石头打我呢。我若不行我父的事，你们就不必信我。

John 12:26, - 約翰 12:26,

若有人服事我，就当跟从我。我在那里，服事我的人，也要在那里。若有人服事我，我父必尊重他。

John 14:2, 7, 12, 20, 21, 23, - 約翰 14:2,7,12,20,21, 23,

在我父的家里，有许多住处。若是没有，我就早已告诉你们了。我去原是为你们预备地方去。
你们若认识我，也就认识我的父。从今以后，你们认识他，并且已经看见他。
我实实在在的告诉你们，我所作的事，信我的人也要作。并且要作比这更大的事。因为我往父那里去。
到那日，你们就知道我在父里面，你们在我里面，我也在你们里面。
有了我的命令又遵守的，这人就是爱我的。爱我的必蒙我父爱他，我也要爱他，并且要向他显现。
犹太（不是加略人犹大）问耶穌說，主阿，为什么要向我们显现，不向世人显现呢。
耶穌回答说，人若爱我，就必须遵守我的道。我父也必爱他，并且我们要到他那里去，与他同住。

John 15:1, 8, 10, 24 - 約翰 15:1,8,10,24

我是真葡萄树，我父是栽培的人。
你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。
你们若遵守我的命令，就常在我的爱里。正如我遵守了我父的命令，常在他的爱里。
我若没有在他们中间行过别人未曾行的事，他们就没有罪。但如今连我与我的父，他们也看见也恨恶了。

John 18:11, 耶穌就对彼得说，收刀入鞘吧。我父所给我的那杯，我岂可不喝呢。

John 20:21, “My father” - 約翰 18:11, 20:21,

耶穌又對他們說，愿你们平安。父怎样差遣了我，我也照样差遣你们。

No. 4) How was Jesus and God one? 耶穌和神怎麼樣？what is the relationship between Jesus and God? 耶穌與神的關係是什麼？

Answer: God is the Word, and God's Word is Life, and Jesus manifested God's Word and God's Life. His God-Life.

上帝是道，和神的話是生命，耶穌顯現了神的話語和神的生命。他的上帝生活。

John 10: 30–38 *I and my Father are one, My father dwelleth in me...*我和我的父親是一個，我的父親住在我裡面... 我与父原为一。犹太人又拿起石头要打他。耶稣对他们说，我从父显出许多善事给你们看，你们是为那一件事拿石头打我呢。犹太人回答说，我们不是为善事拿石头打你，是你说僭妄的话。又为你是个人，反将自己当作神。耶稣说，你们的律法上岂不是写着，我曾说你们是神麼。经上得话是不能废的。若那些承受神道的人，尚且称为神，父所分别为圣，又差到世间来的，他自称是神的儿子，你们还向他说，你说僭妄的话麼。我若不行我父的事，你们就不必信我。我若行了，你们纵然不信我，也当信这些事。叫你们又知道，又明白，父在我里面，我也在父里面。

John 14:8-10 *when you see me you see my Father, because My Father dwells in Me,*
當你看到我，你看到我的父親，因為我的父居住在我裡面，
腓力对他说，求主将父显给我们看，我们就知足了。耶稣对他说，腓力，我与你们同在这样长久，你还不认识我麼。人看见了我，就是看见了父。你怎麼说，将父显给我们看呢。我在父里面，父在我里面，你不信麼。我对你们所说的话，不是凭着自己说的，乃是住在我里面的父作他自己的事。

Matthew 12: 18 *in whom my soul is...: I will put my spirit on him,*
在誰 - 我的靈魂在哪裡... 我會把我的精神在他，
看哪，我的仆人，我所拣选，所亲爱，心里所喜悦的，我要将我的灵赐给他，他必将公理传给外邦。

Mark 1: 11 *Thou art my beloved Son, in whom I am pleased to dwell in...*
你是我愛的兒子，我很高興住在這裡...
又有声音从天上来说，你是我的爱子，我喜悦你。

Matthew 17: 5 *This is my beloved Son, in whom I am...*
這是我心愛的兒子，我在哪裡...
说话之间，忽然有一朵光明的云彩遮盖他们。且有声音从云彩里出来说，这是我的爱子，我所喜悦的。你们要听他。

Matthew 3: 17 *This is my beloved Son, in whom I am...*
這是我心愛的兒子，我在哪裡...
从天上有声音说，这是我的爱子，我所喜悦的。

John 17:11 ¶ *they may be one, as we are one.* 他們可能是一個，因為我們是一個。
从今以后，我不在世上，他们却在世上，我往你那里去。圣父阿，求你因你所赐给我的名保守他们，叫他们合而为一，像我们一样。

John 17:21 *That they all may be one; as thou, Father, art in me, and I in thee, they also may be one in us:* 他們都可能是一個；因為你父，我在我裡面，我在你裡面，也在我們裡面。

John 17:22 *the glory which thou gave me I've given them; that they may be one, even as we're one:*
你赐给我的榮耀，我已经赐给他们，使他们合而为一，像我们合而为一。

We are one with God by receiving His Glory. The Word **Glory** is translated from the Greek word “*doxa*” which means opinion, values, judgment of God.
我們通過接受祂的榮耀與上帝同在。詞榮耀從希臘詞 “doxa” 翻譯，意為意見，價值觀，上帝的判斷。

No. 5) God is Greater than Jesus. Jesus was subject to His Father.
上帝比耶穌大。耶穌受父親的約束

John 10:29 *My Father is greater than all*
我父把羊赐给我，他比万有都大。谁也不能从我父手里把他们夺去。

John 14: 28 *for my Father is greater than I.* 你们听见我对你们说了，我去还要到你们这里来。
你们若爱我，因我到父那里去，就必喜乐，因为父是比我大的。

Matthew 20:23 *Prepared of my Father*
耶稣说，我所喝的杯，你们必要喝。只是坐在我的左右，不是我可以赐的，乃是我父为谁预备的，就赐给谁。

1 Corinthians 15:24-28 *Subject to Father*
再后末期到了，那时，基督既将一切执政的，掌权的，有能的，都毁灭了，就把国交与父神。因为基督必要作王，等神把一切仇敌，都放在他的脚下。尽末了所毁灭的仇敌，就是死。因为经上说，神叫万物都服在他的脚下。既说万物都服了他，明显那叫万物服他的不在其内了。万物既服了他，那时，子也要自己服那叫万物服他的，叫神在万物之上，为万物之主。

Zechariah 3:8 *My servant the Branch*
大祭司约书亚阿，你和坐在你面前的同伴都当听。（他们是作预兆的）。我必使我仆人大卫的苗裔发出。

Matthew 12:18 Behold my servant *in* whom

看哪，我的仆人，我所拣选，所亲爱，心里所喜乐的，我要将我的灵赐给他，他必将公理传给外邦。

Philippians 2:7-8 as servant

反倒虚己，取了奴仆的形像，成为人的样式。既有人的样子，就自己卑微，存心顺服，以至于死，且死在十字架上。

Romans 5:19 Obedience of one.

因一人的悖逆，众人成为罪人，照样，因一人的顺从，众人也成为义了。

Hebrews 1:9 Thy God hath anointed thee

你喜爱公义，恨恶罪恶。所以神就是你的神，用喜乐油膏你，胜过膏你的同伴。

Psalms 45:6-7 The God hath anointed thee

神阿，你的宝座是永永远远的，你的国权是正直的。你喜爱公义，恨恶罪恶。所以神，就是你的神，用喜乐油膏你，胜过膏你的同伴。

Hebrews 5:7-8 Offered up prayers unto Him

基督在肉体的时候，既大声哀哭，流泪祷告恳求那能救他免死的主，就因他的虔诚，蒙了应允。他虽然为儿子，还是因所受的苦难学了顺从。

Luke 6:12 all night in prayer unto God

那时耶稣出去上山祷告。整夜祷告神。

Matthew 11:25 O Father, Lord of Heaven and earth

那时，耶稣说，父阿，天地的主，我感谢你，因为你将这些事，向聪明通达人，就藏起来，向婴孩，就显出来。

John 17:1 Father the hour is come

耶稣说了这话，就举目望天说，父阿，时候到了。愿你荣耀你的儿子，使儿子也荣耀你。

Matthew 26: 39, 42 My Father if it be possible

他就稍往前走，俯伏在地祷告说，我父阿，倘若可行，求你叫这杯离开我。然而不要照我的意思，只要照你的意思。第二次又去祷告说，我父阿，这杯若不能离开我，必要我喝，就愿你的意旨成全。

I Corinthians 11:3 The head of Christ is God

我愿意你们知道，基督是各人的头。男人是女人的头，神是基督的头。

1 Corinthians 3:23 Christ is God's...

并且你们是属基督的。基督又是属神的。

Matthew 20:23 Not mine to give but my Father

耶稣说，我所喝的杯，你们必要喝。只是坐在我的左右，不是我可以赐的，乃是我父为谁预备的，就赐给谁。

1 Corinthians 15:24-28 the Son is subject to His Father

儿子受父亲的约束

Jesus admits the Father is greater than He. 耶稣承认父比他大。This word Greater was translated from Greek word meaning not only “**greater**” but also “**older**”.

這個詞更大的是從希臘詞意思不僅是“更大”，而且“更老”。The Trinitarian believes Jesus was equally eternal and equally equal with His Father, Jesus denied this Himself.

三位一體相信耶穌與他的父同樣是永恆的和平等的，All sons have beginnings. 所有的儿子都有起点。Then how could the Son be the Eternal Father? 那么，儿子怎么能成为永恒的父呢？

Isaiah 9: 6 (A) “For unto us a child is born”, 对我们来说，一个孩子出生了 if he is born, then he has a beginning, therefore he is not eternal...if born someone before him to give birth to him. 如果他出生，那麼他有一個開始，因此他不是永恆的 Birth suggests pedigree and lineage, 出生表明譜系和譜系，it also suggest to bring forth. 出来

(B) the son is given: 兒子被給了 He is a gift, 他是一個禮物, the giver is greater than gift. 給予者大於禮物 **John 3:16** 神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。

(C) government shall be upon his shoulder: 政府應站在他的肩上 : **Luke 1: 32 called Son of the Highest:** 称为最高的儿子: **Lord God shall give unto him the throne of his father David:** 主上帝必賜給他父親大衛的寶座

(D) *his **name** shall be called Wonderful, Counselor, 他名称为奇妙, 策士, The mighty God, 全能的神, The everlasting Father, 永在的父, The Prince of Peace. 和平之王.*

Now, let's examine the last portion which deals with the name of this child, 现在, 让我们来看看处理这个孩子的名字的最后部分, this Son that will be born: 这个儿子将出生
He will be called **Wonderful**, *他将被称为美妙, (wonderful, is it a name? no it is not.)* (精彩, 它是一个名字吗? 不它不是)

Counselor, *顾问, (is counselor a name? No. it is a title.)* (是顾问一个名字? 精彩, 它是一个标题)

Mighty God, (is Might God a name?) **The everlasting Father**, (Is Father a name? No!) **The Prince of Peace** (Is Prince of Peace a name? No.) Now, there's only one name of the Ever Lasting Father, the Mighty God, the Counselor, etc. That name is Jesus. What then does it mean His name shall be "called". This word "**called**" was translated from the Hebrew word "**qara**" which means "**To proclaim**" *His name shall proclaim the Mighty God, the Everlasting Father. Father's name.*

No. 6) Jesus came in his Father's name, The Father's name is Jesus. 耶穌是以他父的名來的, 父的名是耶穌
John 5: 43 我奉我父的名來, 你們並不接待我。若有別人奉自己的名來, 你們倒要接待他。

John 10:25 *I come in my Father's name*, 我以我父的名來,

Therefore the name of the Father was Jesus, 因此, 父的名字是耶穌 the Son has the same name. 兒子有同樣的名字 The Apostle Paul said, "*God was **IN** Christ*, 使徒保羅說: "*神在基督裡*。 He did not say *God was Christ*, 他沒有說神是基督, but he said "*God was **IN** Christ*". 但他說 "*神在基督裡*".

2 Corinthians 5: 19 "*God was in Christ*",

这就是神在基督里叫世人与自己和好, 不将他们的过犯归到他们身上。并且将这和解的道理托付了我们。

Paul did not teach that Jesus is all of God, but he taught that the fullness of the God dwelt in Jesus. 保羅沒有教導耶穌是神的全部, 但他教導說, 神的豐盛住在耶穌裡。

Colossians 2:9 *in him dwells all fullness of the Godhead bodily.* - 因为神本性一切的丰盛, 都有形有体的居住在基督里面。 Peter did not teach that the Holy Ghost was Jesus, 彼得没有教导圣灵是耶稣, Peter witnessed to us what God the Father spoke, 彼得亲眼目睹了父所说的神, God come down from heaven, 上帝从天上下来, and dwelled in **IN** His Son. 并住在他的儿子

2 Peter 1: 17 *God the Father, This is my beloved Son, **in** whom I am pleased to dwell in.*
这是我的爱子, 我所喜悦的。

John 10: 25 - Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.- 耶穌回答說, 我已經告訴你們, 你們不信。 我奉我父之名所行的事, 可以为我作见证。

No. 7) Jesus Prayed to God, the father of Jesus. 耶穌向上帝, 耶穌的父亲祷告。

John 14:16 約翰 14:16 **John 16:26**, 約翰 16:26 **John 17:9**, 約翰 17:9 **John 17:15** 約翰 17:15

John 17:20 約翰 17:20 **Matthew 6:9**, 馬修 6:9 **Matthew 11:25**, 馬修 11:25 **Matthew 14:23** 馬修 14:23

Matthew 26:36, 馬修 26:36 **Matthew 26:39**, 馬修 26:39 **Matthew 26:42**, 馬修 26:42

Matthew 26:53, 馬修 26:53 **Luke 6:12**, 路克 6:12 **Luke 9:28**, 路克 9:28 **Luke 11:2**, 路克 11:2

Mark 6:46, 标记 6:46 **Hebrews 5:7-8** 希伯来书 5:7-8

No. 8) Son of God could learn, and increase his knowledge. 上帝的儿子可以学习, 增加他的知识。

Hebrews 5:8 - *Though he were a Son, yet learned he obedience by the things which he suffered;*
- 他虽然为儿子, 还是因所受的苦难学了顺从。

Luke 2:52 - *And Jesus increased in wisdom and stature, and in favour with God and man.*
- 耶穌的智慧和身量, (身量或作年纪) 并神和人喜爱他的心, 都一齐增长。

No. 9) Jesus was Obedient to his Father in all things. 耶穌在一切事上顺从他的父。 God cannot obey anyone outside Himself. 上帝不能服从自己以外的任何人。

Hebrews 5:8 - *Though he were a Son, yet learned he obedience by the things which he suffered;*
- 他虽然为儿子，还是因所受的苦难学了顺从。

John 5:17 - *But Jesus answered them, My Father worketh hitherto, and I work.*
- 耶稣就对他们说，我父作事到如今，我也作事。

John 5:19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.* - 耶稣对他们说，我实实在在的告诉你们，子凭着自己不能作什么，惟有看见父所作的，子才能作。父所作的事，子也照样作。

John 5:30 *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.* - 我凭着自己不能作什么。我怎麼听见，就怎麼审判。我的审判也是公平的。因为我不求自己的意思，只求那差我来者的意思。

John 8:29 *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.* - 那差我来的，是与我同在。他没有撇下我独自在这里，因为我常作他所喜欢的事。

John 10:18 *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*
- 没有人夺我的命去，是我自己舍的。我有权柄舍了，也有权柄取回来。这是我从父所受的命令。

John 10:25 *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.* - 耶稣回答说，我已经告诉你们，你们不信。我奉我父之名所行的事，可以为我作见证。

John 10:32 *Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?* - 耶稣对他们说，我从父显出许多善事给你们看，你们是为那一件事拿石头打我呢。

John 12:49 *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.* - 因为我没有凭着自己讲。惟有差我来的父，已经给我命令，叫我说什么，讲什么。

John 12:50 *And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.* - 我也知道他的命令就是永生。故此我所讲的话，正是照着父对我所说的。

John 14:31 *But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.* - 但要叫世人知道我爱父，并且父怎样吩咐我，我就怎样行。起来我们走吧。

No. 10) Jesus became perfect. This means the Son of God could change in His stature, wisdom and maturity. 耶稣变得完美。这意味着神的儿子可以改变他的身材，智慧和成熟。

Hebrews 5:9 *And being made perfect, he became the author of eternal salvation unto all them that obey him;* - 他既得以完全，就为凡顺从的人，成了永远得救的根源。

Malachi 3:6 *For I [am] the LORD, I change not;* - 因我耶和華是不改变的，

Hebrews 13:8 *Jesus Christ the same yesterday, and to day, and for ever.* - 耶稣基督，昨日今日一直到永远是一样的。

Luke 2:40 *And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.* - 孩子渐渐长大，强健起来，充满智慧。又有神的恩在他身上。

Luke 2:52 *And Jesus increased in wisdom and stature, and in favour with God and man.*
- 耶稣的智慧和身量，（身量或作年纪）并神和人喜爱他的心，都一齐增长。

No. 11) Jesus was not Omniscient, God is Omniscient. 耶稣不是全知的，神是无所不知的。

Isaiah 40:13-14 *Jesus received his knowledge from God* 耶稣从上帝那里得到了知识

John 8:28, Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] I do nothing of myself; but as my Father hath taught me, I speak these things.

-所以耶稣说，你们举起人子以后，必知道我是基督，并且知道我没有一件事，是凭着自己作的。我说这话，乃是照着父所教训我的。

Mark 13:32 But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. - 但那日子，那时辰，没有人知道，连天上的使者也不知道，子也不知道，惟有父知道。

Matthew 24:36 But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only. - 但那日子，那时辰，没有人知道，连天上的使者也不知道，子也不知道，惟独父知道。

Luke 2:52 And Jesus increased in wisdom and stature, and in favour with God and man.

- 耶稣的智慧和身量，（身量或作年纪）并神和人喜爱他的心，都一齐增长。

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.- 耶稣对他们说，我实实在在的告诉你们，子凭着自己不能作什么，惟有看见父所作的，子才能作。父所作的事，子也照样作。

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Mark 13:32 But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.- 但那日子，那时辰，没有人知道，连天上的使者也不知道，子也不知道，惟有父知道。

No. 12) The son of God is subject to God in all things. 上帝的儿子在一切事上都受神的约束。

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

- 万物既服了他，那时，子也要自己服那叫万物服他的，叫神在万物之上，为万物之主。

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. - 耶稣对他们说，我实实在在的告诉你们，子凭着自己不能作什么，惟有看见父所作的，子才能作。父所作的事，子也照样作。

John 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. - 我凭着自己不能作什么。我怎麼听见，就怎麼审判。我的审判也是公平的。因为我不求自己的意思，只求那差我来者的意思。

John 8: 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. - 那差我来的，是与我同在。他没有撇下我独自在这里，因为我常作他所喜欢的事。

John 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

- 没有人夺我的命去，是我自己舍的。我有权柄舍了，也有权柄取回来。这是我从父所受的命令。

John 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. - 因为我没有凭着自己讲。惟有差我来的父，已经给我命令，叫我说什么，讲什么。

John 12:50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. - 我也知道他的命令就是永生。故此我所讲的话，正是照着父对我所说的。

John 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. - 但要叫世人知道我爱父，并且父怎样吩咐我，我就怎样行。起来我们走吧。

No. 13) Jesus was dependent upon Father to restore His Glory. 耶稣依靠父亲来恢复他的荣耀

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.* - 父阿，现在求你使我同你享荣耀，就是未有世界以先，我同你所有的荣耀。

This tells us that he had stepped aside from his glory, and now he is asking His God to restore his glory to him. 这告诉我们，他已经脱离了他的荣耀，现在他要求他的上帝恢复他的荣耀给他。

Most notable is the fact that He stripped Himself of all privilege when he came to earth to take on the form of man, and he emptied Himself out completely and took on the nature of a slave. 最值得注意的是，当他来到地上接受人的形式时，他剥夺了自己的所有特权，他将自己完全排空，并承担了奴隶的性质。

The Weymouth Translation says, "*Although from the very beginning He had the nature of God, He did not reckon equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His Glory, and took on Him the nature of a bondservant, a man like other men.* As a bond slave, the main attribute expressed is submission to the will of the slave owner. 韦茅斯翻译说，“虽然从开始他有上帝的性质，他没有估计平等的神是一个宝藏，要紧紧抓住，不，他剥夺了自己的荣耀，并接受他的性质的债券服务，一个像其他人一样的人，作为奴隶奴隶，表达的主要属性是奴隶主的意志。

No. 14) Jesus was dependent upon the will of God His Father. 耶稣依靠神父的旨意。

Hebrews 10:7 *Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.* - 那时我说，神阿，我来了为要照你的旨意行。我的事在经卷上已经记载了。

Hebrews 10:9 *Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.* - 后又说我来了为要照你的旨意行。可见他是除去在先的，为要立定在后的。

Luke 11:2. *And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.* - 耶稣说，你们祷告的时候，要说，我们在天上的父，有古卷只作父阿愿人都尊你的名为圣。愿你的国降临。愿你的旨意行在地上，如同行在天上。有古卷无愿你的旨意云云

Luke 22:42 *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.* - 说，父阿，你若愿意，就把这杯撤去。然而不要成就我的意思，只要成就你的意思。

Matthew 6:10 *Thy kingdom come. Thy will be done in earth, as [it is] in heaven.* - 愿你的国降临，愿你的旨意行在地上，如同行在天上。

Matthew 26:42 *He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* - 第二次又去祷告说，我父阿，这杯若不能离开我，必要我喝，就愿你的旨意成全。

Matthew 7:21 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.* - 凡称呼我主阿，主阿的人，不能都进天国。惟独遵行我天父旨意的人，才能进去。

Matthew 12:50 *For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.* - 凡遵行我天父旨意的人，就是我的弟兄姐妹和母亲了。

John 5:30 *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.* - 我凭着自己不能作什么。我怎麼听见，就怎麼审判。我的审判也是公平的。因为我不求自己的意思，只求那差我来者的意思。

John 6:38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.* - 因为我从天上降下来，不是要按自己的意思行，乃是要按那差我来者的意思行。

John 8:29 *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.* - 那差我来的，是与我同在。他没有撇下我独自在这里，因为我常作他所喜欢的事。

No. 15) God and Jesus are not one like your finger is one, 上帝和耶稣不是一个像你的手指是一个

John 5:32 *There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.* - 另有一位给我作见证。我也知道他给我作的见证是真的。

John 5:36 *But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.*
- 但我有比约翰更大的见证。因为父交给我要我成就的事，就是我所作的事，这便见证我是父所差来的。

John 5:37 *And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.*- 差我来的父，也为我作过见证。
你们从来没有听见他的声音，也没有看见他的形像。

8:17-18 *It is also written in your law, that the testimony of two men is true.*

- 你们的律法上也记着说，两个人的见证是真的。

8:18 *- I am one that bear witness of myself, and the Father that sent me beareth witness of me.*

- 我是为自己作见证，还有差我来的父，也是为我作见证。

No. 16) Jesus was dependent upon His Father for His Doctrine. 耶稣依靠他的父为他的教义

John 7:16 *Jesus answered them, and said, My doctrine is not mine, but his that sent me.*

- 耶稣说，我的教训不是我自己的，乃是那差我来者的。

John 10:18 *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* - 没有人夺我的命去，是我自己舍的。我有权柄舍了，也有权柄取回来。这是我从父所受的命令。

John 12:49 *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.* - 因为我没有凭着自己讲。惟有差我来的父，已经给我命令，叫我说什么，讲什么。

John 12:50 *And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.* - 我也知道他的命令就是永生。故此我所讲的话，正是照着父对我所说的。

John 14:31 *But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.* - 但要叫世人知道我爱父 并且父怎样吩咐我，我就怎样行。 起来我们走吧。

No. 17) The Father sent the Son. 父差遣儿子

John 5:23 *That all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*- 叫人都尊敬子， 如同尊敬父一样。
不尊敬子的，就是不尊敬差子来的父。

John 5:30 *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.* - 我凭着自己不能作什么。
我怎么听见，就怎么审判。我的审判也是公平的。 因为我不求自己的意思，只求那差我来者的意思。

John 5:36-7 *But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.*

- 但我有比约翰更大的见证。因为父交给我要我成就的事，就是我所作的事，这便见证我是父所差来的。

5:37 *- And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.* - 差我来的父，也为我作过见证。你们从来没有听见他的声音，也没有看见他的形像。

John 6:39 *And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* - 差我来者的意思，就是他所赐给我的，
叫一个也不失落，在末日却叫他复活。

John 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*- 若不是差我来的父吸引人，就没有能到我这里来的。到我这里来的，在末日我要叫他复活。

John 6:57 *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* - 永活的父怎样差我来，我又因父活着， 照样，吃我肉的人，也要因我活着。

John 20:21 Then said Jesus to them again, Peace [be] unto you: as [my] Father hath sent me, even so send I you. - 耶稣又对他们说，愿你们平安。父怎样差遣了我，我也照样差遣你们。

John 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. - 就是判断人，我的判断也是真的。因为不是我独自在这里，还有差我来的父与我同在。

John 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. - 我是为自己作见证，还有差我来的父，也是为我作见证。

John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. - 那差我来的，是与我同在。他没有撇下我独自在这里，因为我常作他所喜欢的事。

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. - 耶稣说，倘若神是你们的父，你们就必爱我。因为我本是出于神，也是从神而来，并不是由着自己来，乃是祂差我来。

John 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? - 父所分别为圣，又差到世间来的，他自称是神的儿子，你们还向他说，你说僭妄的话麼。

John 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. - 因我没有凭着自己讲。惟有差我来的父，已经给我命令，叫我说什么，讲什么。

John 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. - 不爱我的人就不遵守我的道。你们所听见的道不是我的，乃是差我来之父的道。

John 17:21 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. - 使他们都合而为一。正如你父在我里面，我在你里面，使他们也在我们里面。叫世人可以信你差了我来。

John 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. - 公义的父阿，世人未曾认识你，我却认识你。这些人也知道你差了我来。

No. 18) God raised up Jesus from the dead he didn't raise Himself. 上帝把耶稣从死里复活了，不是自己。

Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. - 神却将死的痛苦解释了，叫他复活。因为他原不能被死拘禁。

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses. - 这耶稣，神已经叫他复活了，我们都为这事作见证。

Acts 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. - 你们杀了那生命的主，神却叫他从死里复活了。我们都是为这事作见证。

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. - 神既兴起他的仆人，（或作儿子）就先差他到你们这里来，赐福给你们，叫你们各人回转，离开罪恶。

Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole. - 你们众人，和以色列百姓，都当知道，站在你们面前的这人得痊愈，是因你们所钉十字架，神叫他从死里复活的，拿撒勒人耶稣基督的名。

Acts 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. - 你们挂在木头上杀害的耶稣，我们祖宗的神已经叫他复活。

Acts 10:40 Him God raised up the third day, and shewed him openly; - 第三日神叫他复活，显现出来，

Acts 13:23 Of this man's seed hath God according to [his] promise raised unto Israel a Saviour, Jesus: - 从这人的后裔中，神已经照着所应许的，为以色列人立了一位救主，就是耶稣。

Acts 13:30 But God raised him from the dead: - 神却叫他从死里复活。

Acts 13:33 *God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

- 神已经向我们这作儿女的应验，叫耶稣复活了。正如诗篇第二篇上记着说，你是我的儿子，我今日生你。

Acts 13:34 *And as concerning that he raised him up from the dead, [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David.*

- 论到神叫他死里复活，不再归于朽坏，就这样说，我必将所应许大卫那圣洁可靠的恩典，赐给你们。

Acts 13:37 *But he, whom God raised again, saw no corruption.* - 惟独神所复活的，他并未见朽坏。

Acts 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.* - 因为他已经定了日子，要藉着他所设立的人，按公义审判天下。

并且叫他从死里复活，给万人作可信的凭据。

Ephesians 1:20 *Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places],* - 就是照他在基督身上，所运行的大能大力，使他从死里复活，叫他在天上坐在自己的右边，

Ephesians 2:6 *And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:* - 他又叫我们与基督耶稣一同复活，一同坐在天上，

Romans 4: 24 *But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;* - 也是为我们将来得算为义之人写的。

就是我们这信神使我们的主耶稣从死里复活的人。

Romans 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

- 所已，我们藉着洗礼归入死，和他一同埋葬，原是叫我们一举一动有新生的样式，像基督藉着父的荣耀从死里复活一样。

Romans 8:11 *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

- 然而叫耶稣从死里复活者的灵，若住在你们心里，那叫基督耶稣从死里复活的，也必藉着住在你们心里的圣灵，使你们必死的身体又活过来。

Romans 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* - 你若口里认耶稣为主，心里信神叫他从死里复活，就必得救。

Galatians 1:1 *Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)* - 作使徒的保罗，（不是由于人，也不是藉着人，乃是藉着耶稣基督，与叫他从死里复活的父神）

1Corinthians 6:14 *And God hath both raised up the Lord, and will also raise up us by his own power.*

- 并且神已经叫主复活，也要用自己的能力叫我们复活。

1 Corinthians 15:15 *Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.*

- 并且明显我们是为神妄作见证的。因我们见证神是叫基督复活了。若死人真不复活，神也没有叫基督复活了。

2 Corinthians 4:14 *Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present [us] with you.* - 自己知道，那叫主耶稣复活的，也必叫我们与耶稣一同复活，并且叫我们与你们一同站在他面前

Colossians 2:12 *Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead.* - 你们既受洗与他一同埋葬，也就在此与他一同复活。都因信那叫他从死里复活神的功用

1 Peter 1:21 *Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.* - 你们也因信着他，信那叫他从死里复活，又给他荣耀的神，叫你们的信心，和盼望，都在于神。

1 Thessalonians 1:10 *And to wait for his Son from heaven, whom he raised from the dead, [even] Jesus, which delivered us from the wrath to come.* - 等候他儿子从天降临，就是他从死里复活的，那位救我们脱离将来忿怒的耶稣。

No. 19) Jesus died, God can not die. 耶稣死了，上帝不能死

2 Corinthians 4:10 *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.* - 身上常带着耶稣的死，使耶稣的生，也显明在我们身上。

1 Thessalonians 4:14 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* - 我们若信耶稣死而复活了，那已经在耶稣里睡了的人，神也必将他与耶稣一同带来。

John 19:40 *Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.* - 他们就照犹太人殡葬的规矩，把耶稣的身体，用细麻布加上香料裹好了。

John 12:7 *Then said Jesus, Let her alone: against the day of my burying hath she kept this.*
- 耶稣说，由他吧，他是为我安葬之日存留的。

Mark 9:31 *For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.*
- 于是教训门徒，说，人子将要被交在人手里，他们要杀害他。被杀以后，过三天他要复活。

Mark 10:34 *And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.* - 他们要戏弄他，吐唾沫在他脸上，鞭打他，杀害他。过了三天，他要复活。

John 19:33 *But when they came to Jesus, and saw that he was dead already, they brake not his legs:*
- 只是来到耶稣那里，见他已经死了，就不打断他的腿。

1 Corinthians 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;* - 我当日所领受又传给你们的，第一，就是基督照圣经所说，为我们的罪死了。

1 Timothy 6:15-16 *Which in his times he shall shew, [who is] the blessed and only Potentate, the King of kings, and Lord of lords;* - 到了日期，那可称颂独有权能的，万王之王，万主之主，
6:16 *- Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen.* - 就是那独一不死，住在人不能靠近的光里，是人未曾看见，也是不能看见的，要将他显明出来。但愿尊贵和永远的权能，都归给他。阿们。

1 Timothy 1:17 *Now unto the King eternal, immortal, invisible, the only wise God, [be] honour and glory for ever and ever. Amen.* 但愿尊贵，荣耀归与那不能朽坏不能看见永世的君王，独一的神，直到永永远远。阿们。

No. 20) Jesus hungered, thirsted and was Weary, but God Is spirit. 耶稣饿了，渴了，疲乏，但神是灵

Matthew 4:2 *And when he had fasted forty days and forty nights, he was afterward an hungred.*
- 他禁食四十昼夜，后来就饿了。

Mark 11:12 *And on the morrow, when they were come from Bethany, he was hungry:*
- 第二天，他们从伯大尼出来。耶稣饿了，

John 19:28 *After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.* - 这事以后，耶稣知道各样的事已经成了，为要使经上的话应验，就说，我渴了。

John 4:6. *being wearied with his journey* 约翰福音4：6。 对他的旅程感到厌倦

Psalm 121:3, Psalm 121: 4 *God neither sleeps nor slumbers*
詩篇121 : 3, 詩篇121 : 4上帝既不睡也不睡

No. 21) Jesus was Tempted, God cannot be tempted 耶穌被誘惑, 上帝不能被試探

Matthew 4:1 *Jesus was tempted*

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

- 当时, 耶穌被聖靈引到曠野, 受魔鬼的試探。

Mark 1:13 *And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.* - 他在曠野四十天受撒但的試探。并与野兽同在一处。且有天使来伺候他。

Luke 4:2 *Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.* - 那些日子没有吃什麼。日子满了, 他就饿了。

No. 22) Jesus Suffered, God can not suffer 耶穌受苦, 神不能受苦

Luke 24:26 *ught not Christ to have suffered these things, and to enter into his glory?*

- 基督这样受害, 又进入他的榮耀, 岂不是应当的麼。

Luke 24:46 *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:* - 又对他们说, 照經上所写的, 基督必受害, 第三日从死里復活。

Acts 3:18 *But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.* - 但神曾藉众先知的口, 豫言基督将要受害, 就这样应验了。

Acts 17:3 *Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.-* 讲解陈明基督必须受害, 从死里復活。又说, 我所传与你们的这位耶穌, 就是基督。

Acts 26:23 *hat Christ should suffer, [and] that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.-* 就是基督必须受害, 并且因从死里復活, 要首先把光明的道, 传给百姓和外邦人。

1 Peter 1:11 *Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*
- 就是考察在他们心里基督的靈, 豫先证明基督受苦难, 后来得榮耀, 是指着什么时候, 并怎样的时候。

1 Peter 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:-* 你们蒙恩原是为。因基督也为你们受过苦, 给你们留下榜样, 叫你们跟随他的脚踪行。

1 Peter 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:-* 因基督也曾一次为罪受苦 (受苦有古卷作受死), 就是义的代替不义的, 为要引我们到神面前。按着肉体说他被治死。按着灵性说他复活了。

1 Peter 4:1 *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;-* 基督既在肉身受苦, 你们也当将这样的心志作为兵器。因为在肉身受过苦的, 就已经与罪断绝了。

1 Peter 4:13 *But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.-* 倒要欢喜。因为你们是与基督一同受苦, 使你们在他榮耀显现的时候, 也可以欢喜快乐。

1 Peter 5:1 *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:-* 我这作长老, 作基督受苦的见证, 同享后来所要显现之榮耀的, 劝你们中间与我同作长老的人。

No. 23) Son received Life from Father. Father is author of Life. 儿子从父亲那里得了生命。父亲是生命的作者

Luke 1:35 *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*- 天使回答说，圣灵要临到你身上，至高者的能力要荫庇你。
因此所要生的圣者，必称为神的儿子。（或作所要生的必称为圣称为神的儿子）

John 5:26 *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*
- 因为父怎样在自己有生命，就赐给他儿子也照样在自己有生命。

John 6:57 *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* - 永活的父怎样差我来，我又因父活着，照样，吃我肉的人，也要因我活着。

No. 24) The Man Jesus is the mediator between God and Man. 男人耶稣是神和人之间的调解者。

1 Timothy 2:5 *For [there is] one God, and one mediator between God and men, the man Christ Jesus;* - 因为只有一位神，在神和人中间，只有一位中保，乃是降世为人的基督耶稣。

Galatians 3:20 *Now a mediator is not [a mediator] of one, but God is one.*
- 但中保本不是为一面作的。神既是一位。

No. 25) God raised up Jesus. *He who lifts them self up shall be lowered.* 上帝举起耶稣。
把他们自己举起来的人，必降低

Philippians 2:9 *Wherefore God also hath highly exalted him, and given him a name which is above every name:* - 所以神将他升为至高，又赐给他那超乎万名之上的名，

Acts 2:33 *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*
- 他既被神的右手高举，（或作他既高举在神的右边）又从父受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。

Acts 5:31 *Him hath God exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* - 神且用右手将他高举，（或作他就是神高举在自己的右边）叫他作君王，作救主，将悔改的心，和赦罪的恩，赐给以色列人。

Matthew 23:12 *And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.* - 凡自高的必降为卑，自卑的必升为高。

Luke 14:11 *For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.* - 因为凡自高的必降为卑。自卑的必升为高。

Luke 18:14 *I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*- 我告诉你们，这人回家去，比那人倒算为义了，因为凡自高的，必降为卑，自卑的，必升为高。

No. 26) Jesus is Anointed both Lord and Christ by God His Father.

Luke 1:31-33 *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.* - 你要怀孕生子，可以给他起名叫耶稣。

1:32 - *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:* - 他要为大，称为至高者的儿子。主神要把他祖大卫的位给他。

1:33 - *And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*
- 他要作雅各家的王，直到永远。他的国也没有穷尽。

Rev. 3:21 *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*- 得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与他同坐一般。

John 5:22 *For the Father judgeth no man, but hath committed all judgment unto the Son:*
- 父不审判什么人，乃将审判的事全交与子。

John 5:27 *And hath given him authority to execute judgment also, because he is the Son of man.*
- 并且因为他是人子，就赐给他行审判的权柄。

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. - 故此，以色列全家当确实的知道，你们钉在十字架上的这位耶稣 神已经立他为主为基督了。

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

- 神怎样以圣灵和能力，膏拿撒勒人耶稣，这都是你们知道的。他周流四方行善事，医好凡被魔鬼压制的人。因为神与他同在。

Acts 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God [to be] the Judge of quick and dead.- 他吩咐我们传道给众人，证明他是神所立定的，要作审判活人死人的主。

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead. - 因为他已经定了日子，要藉着他所设立的人，按公义审判天下。

并且叫他从死里复活，给万人作可信的凭据。

No. 27) The Son of God is not sovereign, God is sovereign. 上帝的儿子不是主权的，神是主权的

John 5:17 Jesus was accused by Jews for working on Sabbath because He healed someone on Sabbath. His answer is found in verse. 17. 耶稣被犹太人指责在安息日工作，因为他在安息日治好了某人。他的回答是在17

17. ¶ But Jesus answered them, My Father worketh hitherto, and I work.- 耶稣就对他们说，我父作事到如今，我也作事。 **5:18** - Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. - 所以犹太人越发想要杀他。因他不但犯了安息日，并且称神为他的父，将自己和神当作平等。

5:19 - Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.- 耶稣对他们说，我实实在在的告诉你们，子凭着自己不能作什么，惟有看见父所作的，子才能作。父所作的事，子也照样作。

Jesus tells the Jews he is helpless unless the Father shows him what to do. 耶稣告诉犹太人他是无奈的，除非父显示他做什么。

Jesus says, I can do **nothing**. 耶稣说，我什么都不能做。

Then He cannot save, he cannot heal, he cannot redeem, he can do nothing, unless shown by the Father what to do. 然后他不能救，他不能医治，他不能救赎，他什么都不能做，除非父亲显示什么。

These are not the words of One who is Sovereign. 这些不是一个主权的人的话

But God is Sovereign. God is Omniscient and Omnipotent. 但上帝是主权的。上帝是无所不知和无所不能的。

1. One who is sovereign answers to no one. 一个是主权回答没有人。
2. A sovereign is above everyone. 一个主权高于每个人
3. A sovereign is completely independent of everyone. 一个主权完全独立于每个人。

The Son of God is not Sovereign, God alone is sovereign. 上帝的儿子不是主权的，只有上帝是主权的。

Jesus was completely dependent upon his Father **to act and speak**. 耶稣完全依靠他的父亲行事和说话。

He did not have his own words, works, nor doctrine, 他没有自己的话语，作品，也没有教义， he gave His own will over to the Father. 他将自己的意志交给父。 It is God that is sovereign, and God dwelled in his Son, and the son was dependent on God in all things. 是神是主权的，神住在他的儿子，儿子在万物中依靠神。 God is Omniscient, 上帝是无所不知的， God is Omnipotent, 上帝是万能的， but his son is always dependent on His Father for everything, including; 但他的儿子总是依靠他的父所作的一切，包括; speaking, acting, His doctrine, and even submitting His own will to the Father's will. 说，行动， 他的教义，甚至将自己的意志奉献给父的旨意。

Jesus said, "**Father, I would that you take this cup from me, But not My will but your will be done**".

耶稣说：“父亲，我要你把这杯从我这里，但不是我的旨意，但你的旨意将完成。

Those are not words of a sovereign. 这些不是主权的话。

All scripture speaking of the son show he is not sovereign. 所有经文谈到儿子表明他不是主权

John 5:20 *For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.* - 爱子，将自己所作的一切事指给他看。还要将比这更大的事指给他看，叫你们希奇。

Notice Jesus was dependent on God to show Him a vision of what to do. 注意耶稣依靠神来向他显现一个怎样做的愿景。

John 5:21 *For as the Father raiseth up the dead, and quickeneth [them]; even so the Son quickeneth whom he will.* - 父怎样叫死人起来，使他们活着，子也照样随自己的意思使人活着。

5:22 - *For the Father judgeth no man, but hath committed all judgment unto the Son:*

- 父不审判什么人，乃将审判的事全交与子。

Romans 15:5¶ *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:* - 但愿赐忍耐安慰的神，叫你们彼此同心，效法基督耶稣

John 12:44 ¶ *Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.* - 耶稣大声说，信我的，不是信我，乃是信那差我来的。

John 5:23 *That all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.* - 叫人都尊敬子，如同尊敬父一样。不尊敬子的，就是不尊敬差子来的父。

When we honor the Son we honor the Father, because the Son only does what the Father instructs Him to do. 当我们尊敬儿子，我们尊敬父，因为儿子做父所吩咐他做的。

Therefore when we see the son working it is because he is doing as His Father does. 因此，当我们看到儿子工作时，是因为他像他父所做的一样。

When we give honor to the son we acknowledge the Father's pre-eminent role, and the son's role of complete obedience to His Father. 当我们给儿子荣誉时，我们承认父亲的杰出作用，以及儿子完全顺从他父的作用。

John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* - 我实实在在的告诉你们，那听我话，又信差我来者的，就有永生，不至于定罪，是已经出死入生了。

John 14:10 *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.* 我在父里面，父在我里面，你不信麼。我对你们所说的话，不是凭着自己说的，乃是住在我里面的父作他自己的事。

Trinitarians use several arguments to explain how God and Jesus are one like your finger is one. 三位一體論者用幾個論據來解釋上帝和耶穌是如何像你的手指一樣的。

The Jesus only, do the same, but with a different application. 那些相信耶穌是上帝的人也是這樣做的，但卻有不同的應用

Trinitarians see three individuals involved, they try to make them one like a triangle with three corners. 三位一體主義者看到三個人參與，他們試圖使他們像一個三角形的三角。

But God and His son are one by God's Word. 但上帝和他的兒子是由上帝的話團結

God is the Word, and His Word was expressed in the person of His son. 神是道，祂的話在祂兒子的身上表達了。

Trinitarians use the following Scriptures to try to explain a Trinitarian God. 三位一體論者用以下的經文來解釋三位一體的上帝。

Philippians 2:6 *Being in the form of God* **腓立比書2:6** 以上帝的形式

Colossians 1:15 *The image of... the invisible God* **歌羅西書1:15** 他是無形的上帝的形象

2 Corinthians 4:4 Christ, who is *the image of God* 哥林多後書4 : 4 基督是上帝的形像

John 12:45 The person who can see me, can also see him 約翰福音12:45 能看見我的人，也能看見他

John 14:9 he who has Seen me has also seen the Father 約翰福音14 : 9 見我的人也見過父

Colossians 1:19 *In him* all fullness dwells 歌羅西書1:19 神在他裡面住了一切

Colossians 2:9 *In him* God dwelleth 歌羅西書2 : 9 上帝住在他裡面

Hebrews 1:3 He is the image of God that was manifested to man 希伯來書1 : 3 他是向人顯現的上帝的形像

These scriptures can be broken down into two categories of argument. 這些經文可以分解為兩類論證。

One: They believe that since *Jesus was in the form of God*, that means mean's He is God.
一：他們相信既然耶穌是神的形式，那就意味著他是神。

This they reason, because they do not understand the Words "*Form*" and "*image*", are not the original.
他們之所以這樣說，是因為他們不懂“形”字和“形象”，不是原來的。

They do not understand that a form or image is a reflection of an original.
他們不明白，一個形式或形像是一個原始的反映。

Genesis 1:11 tells us every seed must produce the likeness of the original seed.

創世紀1:11 告訴我們每一顆種子都必須產生原始種子的相似性。

Therefore they do not understand God-life, and how it is passed from God to seed.
所以他們不明白上帝的生命，以及它如何從上帝傳給種子。

The Bible teaches us that God placed a seed body in Mary's womb to be born in order to reflect him on earth. 聖經告訴我們，上帝在瑪利亞的子宮裡放置了一個種子體，以便在地上反映他。

Hebrews 10:5 "*A body hast thou prepared me*" 希伯來書10 : 5 "你預備了我的身體"

That means both the egg and the sperm united. 這意味著雞蛋和精子結合在一起。

Hebrews 1:3 tells us that the man Jesus, the body which was the son of God, was born with every attribute and characteristic that was *in* God.

希伯來書1 : 3 告訴我們，耶穌是神的兒子，他的身體生來就具有上帝的一切屬性和特徵。

In other words, *God infused his own Divine DNA* so to speak, all that He was intrinsically into the gene pool of the son of God, therefore that Body of Jesus was a living replica of the Father, but it was not the father, but it was in "*the Image*" of the Father.

換句話說，上帝注入了自己的神聖DNA，可以說，他本質上是融入了上帝兒子的基因庫，因此耶穌的身體是天父的生命複製品，但不是父親，而是

Therefore *if it is an image of the Father, it is not the Father Himself*.

所以如果是天父的形象，那不是天父。

This means that Jesus is the son of God, therefore He is not "God the son".

這意味著耶穌是神的兒子，所以他不是神。

The word "*image*" means "*likeness*" or "*expressed character*". "形象"一詞的意思是"相似"或"表達的人物"。

Jesus was the physical expression of the Life of God *in* the man. 耶穌是上帝生命在人身上的體現。

His character reflected all that God is or what God-Life could be expressed in a physical body.

他的品格反映了上帝的全部或上帝的生命可以在肉體中表達的東西。

Therefore, man can know the character of God by seeing it expressed in the life of Jesus.

因此，人可以通過在耶穌的生命中表達出來而知道上帝的品格。

1 John 1:2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

約翰一書 1:2 的確，這生命已經顯明出來；我們看到了，現在也做見證，並向你們宣揚這永恆的生命；這生命原來與父同在，又向我們顯明出來了。

His life revealed holiness, righteousness, justice, love, mercy, loving-kindness, truth, sincerity, and faithfulness. 他的人生表現出聖潔，正義，公義，仁愛，憐憫，仁愛，真理，誠意和信實。

Jesus was godly; He was God-like both in character and conduct.
耶穌是敬虔的；他在性格和行為方面都像上帝一樣。

Jesus was not God Himself; He reflected God's character in His life.
耶穌不是上帝，他反映了上帝在他生命中的品格。

The scriptures that refer to the fullness of the Godhead dwelling in Christ do not make the man Jesus, God. 凡提到住在基督裡的神性豐滿的經文，不會使人耶穌，神。

God is a spirit. 上帝是一種精神。 He is not flesh and bones. 他不是肉和骨頭。

John saw the Light enter Jesus at the Jordan river, this is when the Invisible God came down and entered into His Son Jesus. 約翰看見光在約旦河裡進入耶穌，這是看不見的神降臨並進入祂的兒子耶穌。

It was **the Pillar of Fire** that came down upon Jesus and remained in Him.
那火柱是落在耶穌身上，留在祂裡面的。

That same Pillar of Fire left Him in the garden of Gethsemane. 那火柱也把他留在客西馬尼園裡。
That was the anointing of God. 那是上帝的恩膏。

That is why he cried out on the Cross to his God, *“My God, My God, Why hast thou forsaken me.”*
這就是為什麼他在十字架上向上帝呼喊，*“我的上帝，我的上帝，你為什麼離棄我。”*

The anointing left Him so that He could die. 恩膏離開他，以致他可以死亡。

As Long as God indwelt Him, He could not die. 只要上帝住在他裡面，他就不會死。

They tried many times without any success to kill him. 他們多次試圖沒有成功地殺死他。

In **Luke 24:39** they thought Jesus was a Spirit, but when he showed them his hands and feet, they knew he was not a spirit.

路加福音24:39 他們以為耶穌是一位聖靈，但當他把手和腳指示他們時，他們知道他不是一个靈。

God is Spirit, but Jesus was a man in Whom the Great Supreme Spirit dwelt.
上帝是聖靈，但耶穌是偉大的至尊靈所住的人

After Jesus greeted them, he told them, 耶穌迎接他們之後，他告訴他們， *“as my father sent me so send I you.”* “正如我父親送我這麼送你我的。”

This Showed them that Jesus was not the Father, but was sent by God the Father, and therefore he was in subjection to the Father. 這使他們知道，耶穌不是父，而是被父神差遣的，所以他是順服父。

Since Trinitarians use Thomas's words as proof that Jesus was God, then the devil has a right to use the Pharisee's words that Jesus was a blasphemer, because both of them can be found in the scriptures speaking about who they believe that Jesus is to be.

由於三位一體用托馬斯的話來證明耶穌是上帝，所以魔鬼有權利用法利賽人的話，說耶穌是一個褻瀆神明的人，因為他們都可以在經文裡找到他們相信耶穌是誰的經文。

That argument does not pass the test of the hundreds of Scriptural proofs we have set forth.
這個論點沒有通過我們已經提出的數百個聖經證據的考驗。

Just because some person says something in the Bible does not make those words the Word of God.
只因為某人在聖經中說了些什麼，並不是說這些話是神的話語。

The Bible says that Judas hung himself. 聖經說猶大上吊自己。

Jesus said in **Luke 10:37** *“Go ye forth and do likewise”*.
耶穌在路加福音十三章三十節說：“你們出去，也要這樣做”。

Therefore, we must *rightly divide the word of truth*. 因此，我們必須正確地劃分真理的話語。

A wrong division of the Word of God brings spiritual death. 神的話語的錯誤分裂帶來屬靈的死亡。

28) God is Melchisedec is the King of Peace, Jesus the son of God is the prince of Peace.

28) 上帝是麥基洗德是和平之王，上帝的兒子耶穌是和平之君。

The prince is the son of the King. 王子是國王的兒子。

Hebrews 5:4 *And no man taketh this honour unto himself, but he that is called of God, as [was] Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.*

希伯來書 5:4-6⁴ 沒有任何人能為自己取得這尊榮，除非蒙神召喚，就像亞倫那樣。

⁵ 同樣，也不是基督榮耀了自己成為大祭司，而是曾經對他說「你是我的兒子，我今天生了你」^[a]的那一位榮耀了他；

⁶ 正如在另外一處也說：「你是照著麥基洗德的等級^[b]做祭司，直到永遠。」^[c]

Now, notice that Paul is making reference to **Psalms 110:1-4** here. 現在請注意保羅在這裡提到詩篇110：1-4。

He says, "*Thou art my Son, to day have I begotten thee*" which refers to the Father speaking to the Son. 他說：“你是我的兒子，我的日子已經生了”，指的是父對子說話。

Then Paul says, "*God said in another Place*", referring to **Psalm 110:1-4**, "*Thou are a priest for ever after the priestly order of Melchisedec.*" 然後保羅說：“上帝在另一個地方說”，提到詩篇110：1-4，“你是麥基洗德祭司以後永遠的祭司”。

Paul is referring to **Psalms 110:1-4** where David called this person "Lord". 保羅指的是詩篇110：1-4，大衛稱這個人為“主”。

This word Lord simply means master, and does not refer to God. 這個詞主只是指統治者，而不是指上帝。

David never called this person God. 大衛從未把這個人稱為上帝。

He said, "*Jehovah God said unto this Lord and ruler*", "*Sit thou at my right hand, until I make thine enemies thy footstool.*" 他說：“耶和華上帝對這位主和統治者說：”坐在我的右邊，直到我把你的仇敵作為你的腳凳。

Now, we know that the Son of God *ascended up on High* after God raised His son from the dead. 現在我們知道神的兒子從死裡復活以後，神的兒子就升上來。

In fact there are **18** times in the **New Testament** where speaks of God resurrecting His Son. 事實上，新約有18次提到神在復活祂的兒子。

And this Son is allowed to set down at the right hand of the majesty of God. 這個兒子被允許放在神的威嚴的右邊。

I Corinthians 15:25 *For God must reign, till God hath places all His enemies under the feet of his son. 26 The last enemy that shall be destroyed is death. 27 For God hath placed all things under the feet of His Son's feet. But when God saith all things are put under his son's feet it is manifest that God himself is excepted, which did place all things under the feet of his son. 28 And when all things shall be subdued unto the son of God, then shall the Son also himself be subject unto God who placed all things under him, that God Himself may be all in all.*

哥林多前書15:25神必將統治，直到神將他的一切仇敵交在他兒子的腳下。26被毀滅的最後一個敵人是死亡。

27因為神將萬物都放在祂兒子的腳下。但是當上帝說萬物都歸在他兒子的腳下時，顯然上帝本人是被排除在外的，所有的東西都放在他兒子的腳下。28凡事都要降服在神的兒子身上，那麼，他的兒子也必須服從神，把一切事物置於他的身上，以致上帝自己也會成為一切。

29) God denies that He is a son of man, but Jesus claimed to be son of man.

29) 上帝否認他是人子，但耶穌自稱是人子。

Numbers 23:19 *"God is not a man, that he should lie; neither the son of man, that he should repent:"* **民數記23:19**“神不是人，他該說謊，也不是人的兒子該悔改”

In the Gospels we find over **81** places Jesus describes himself as "the son of man". 在福音書中，我們發現耶穌把自己形容為“人子”的地方有八十一處。

Matthew 12:40: *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*

馬太福音 12:40 ⁴⁰ 就是說，正如約拿在大魚的肚子裡三天三夜，人子也照樣將要在地心三天三夜。

Matthew 16:27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

馬太福音 16:27 人子將要在他父的榮耀中，與他的天使們一起來臨。那時候，他要按照各人的所作所為回報每個人。

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

路加福音 22:69 但從今以後，人子要坐在全能神的右邊。」

Mark 14:41 *And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.*

馬可福音 14:41 耶穌第三次回來，對他們說：「你們還在睡覺、休息嗎？已經夠了，時候到了！看哪，人子被交在^[a]罪人的手裡了。」

Mark 9:31 *For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.*

馬可福音 9:31 那時，他教導自己的門徒們，對他們說：「人子被交在^[a]人的手中，他們要殺害他。然後被殺之後，在第三天^[b]他要復活。」

John 8:28 *Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.*

約翰福音 8:28 所以耶穌說：「你們舉起人子的時候，你們那時就會明白我就是那一位，也會明白我不憑自己做什麼，而且我說這些話，也是照著父所教導我的。」

Luke 24:7 *Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

路加福音 24:7 說『人子必須被交在^[a]罪人手中，被釘十字架，然後在第三天復活。』」

Luke 9:44 *Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.*

路加福音 9:44 「你們要把這話存在耳中：人子將要被交在^[a]人的手中。」

Luke 9:22 *Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.*

路加福音 9:22 又說：「人子必須受很多苦害，被長老們、祭司長們和經文士們棄絕，並且被殺，然後在第三天復活。」

Matthew 26:2 *Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.*

馬太福音 26:2 「你們知道，過兩天就是逾越節，人子要被交出去釘上十字架。」

God's prophets were called **son of man** throughout the old testament to distinguish them from God Himself. 上帝的先知在舊約中被稱為人的兒子，以便將自己與上帝區分開來。

Another Scripture the Trinitarian's use is **Titus 2:13** *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

三位一體使用的另一個經文是提多書 2:13 尋找那祝福的盼望，以及偉大的上帝和我們的救主耶穌基督光榮的顯現；

However this scripture does not speak of the Son of God, but the Father of Glory as Paul speaks of the appearing of the Lord in **Ephesians 1:17** and **1 Thessalonians 4:15-18**.

然而，這段經文並沒有提到上帝的兒子，而是保羅在以弗所書 1:17 和帖撒羅尼迦前書 4:15-18 中所說的榮耀之父。

This "Appearing of the Lord" speaks of the "Presence" of the Holy Spirit (**God Himself**) coming down before the literal physical coming of the Lord Jesus Christ.

這個“主的顯現”提到了聖靈的“臨在”（上帝自己）在主耶穌基督的字面來臨之前降臨。

The Presence of "the Father of Glory" manifests here on earth before we all are caught up to meet the Son of God in the air. 在我們都趕上在空中遇見神的兒子之前，“榮耀之神”的存在顯現在地上。

Just like in Genesis, we see "God the Father" appeared to Abraham the prophet before the coming of the promised son. 就像創世記一樣，我們看到“父神”在應許之子來臨之前就向先知亞伯拉罕顯現。

The final Scripture used most often by the Trinitarians is **KJV Hebrews 1:8** But unto the Son he saith, *Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.*

三位一體最經常使用的最後的經文是希伯來書1:8但是對於子，他說，神啊，你的寶座是永永遠遠的，公義的權柄是你王國的權杖。

Now, a careful study of the Greek text shows the error was in translating the Greek word “PROS” as the word “**unto**”, which speaks of direction towards **the son of God** and not away from the son of God, thus rendering the words as those words from God to the Son and not from the Son of God to His Father as they were actually written by the Apostle Paul. The more appropriate equivalent English word is “**according to**” or “**pertaining to**”.

現在仔細研究希臘文，顯示錯誤在於把希臘文的“PROS”這個詞翻譯成“to”，這個詞指的是朝向神的兒子的方向，而不是離開神的兒子，就像從神到子，而不是從神的兒子到他的父，就像使徒保羅寫的那樣。等同的英文單詞是“根據”或“屬於”。

Thus the text should properly read, **Hebrews 1:8** But according to the Son he (the son) saith, *Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom.*

The Father speaks back to him. **9** *Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, anoints you with a greater measure His anointing than he will anoints your brothers.*

因此，經文應該正確閱讀，**希伯來書1:8**但是他的兒子說，神阿，你的寶座是永永遠遠的，公義的權柄是你國度的權柄。

父親對他說話。**9**你愛公義，恨惡罪惡。所以神，就是你的神，用更大的尺度膏你的膏膏，比膏抹你的弟兄更甚。

This anointing by God of His Son that is spoken of here is vindicated in various other scriptures as well. 上帝在這裡所說的兒子的恩膏也在其他各種經文中得到了證實。

Therefore we can see this is a dialogue between God and His Son, as we see from the beginning of the book of Hebrews chapter 1.

因此，我們可以看到，這是上帝與他的兒子之間的對話，正如我們從希伯來書第一章開始所看到的。

Hebrews 1:1 ¶ *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us in Son, whom God hath appointed heir of all things, by whom also God made the worlds; 3 The Son of God being the brightness of God's glory, and the express image of God's person, and upholding all things by the word of God's power, when He The Son of God had by himself purged our sins, the Son of God sat down on the right hand of God 4 ¶ Being made so much better than the angels, as the Son of God hath by inheritance obtained a more excellent name than they.*

希伯來書1:1 ■上帝曾多次，多方地告訴眾先知，向父先知，2末後的日子，在子孫中，就是上帝指定萬有的繼承人，上帝創造了世界；3上帝的兒子是上帝榮耀的光輝，是上帝的人的明確形象，並且當上帝的兒子親自清除我們的罪時，上帝的兒子用上帝的能力來維護萬物，上帝的兒子坐下 在神的右邊4¶被造的比天使好得多，因為上帝的兒子有繼承權，所以得到了比他們更優秀的名字。

Therefore if Jesus obtained His name by inheritance, He did not have it to begin with, but was given that name, by His Father.

因此，如果耶穌以繼承取得了他的名字，他就沒有開始，而是被他的父親給予了這個名字

In the NIV translation we read **Hebrews 1:3** as follows: “**The Son is the radiance of God's glory and the exact representation of his being**, sustaining all things by his powerful word.” We also find in the **Amplified version of Hebrews 1:3** “**He is the sole expression of the glory of God, - the Light Being, - the out raying of the Divine. And He is the perfect imprint and very image of God's Nature, upholding, and maintaining and guiding and propelling the universe by His Mighty Word of Power.**” Any other translation of this would fly against the truth of Scripture and the Words of Jesus Christ himself spoken in **John 17:3** *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

在NIV的翻譯中，我們讀到希伯來書1:3，內容如下：“子是上帝榮耀的光輝和他存在的確切表現，用他有力的話支持萬有。”我們也發現在希伯來書1:3“他是上帝榮耀的唯一表達，- 光的存在，- 出於神的外在。他是上帝自然的完美的印記和形象，通過祂的大能之道來維護和引導和推動宇宙。“任何其他翻譯都會違背聖經的真理和耶穌基督的言語 翰福音17:3 這就是永生，叫他們認識你獨一的真神，和你所差來的耶穌基督。

In the Old Testament God is known as the **Only True God**. 在舊約中，神被稱為唯一的真神

Jeremiah 10: 10 *But the LORD is the true God, he is the living God, and an everlasting king:*

耶利米書10：10耶和華是真神，是永生的上帝，是永遠的王，

Again he is spoken of as "**the True God**" in **2 Chronicles 15: 3** 在歷代誌下15：3中，他又被稱為“真神”

Scriptures the Oneness or Jesus only use to teach Jesus the Son of God is actually the Father in Disguise: 聖經“合一”或“耶穌”只用來教導上帝的兒子耶穌實際上是變相的父親：

1 John 5:20 *“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”*

約翰一書5:20“我們知道神的兒子已經來了，賜給我們一個悟性，使我們認識那位真實的人，我們也在他的兒子耶穌基督裡。這是真神，永生。”

Now, they read this as "*we are in the one true God who is Jesus Christ*". But the word "*even*" was used and it means "*in the same way*", so this verse should be read thus. *“And we know that the Son of God is come, and given us an understanding, that we may know that God is the only True God, and we are in God in the same way as Jesus Christ is in Him.*

現在，他們把這個解釋為：“我們在獨一的真神耶穌基督裡”。但是，“even”這個詞被使用，意思是“以同樣的方式”，所以這節經文應該這樣理解。“我們知道神的兒子已經來了，給了我們一個理解，使我們知道神是唯一的真神，我們與神同在，就像耶穌基督在神裡面一樣。

That is what Jesus prayed to the Father in **John 17** *That we might be one with God even as or in the same way that He and His Father were one.*

那就是耶穌在約翰福音17中向父祈禱：我們可以與上帝合而為一，就如同他和他的父合而為一。

"William Branham", who was the Prophet of God to this last age summed up the relationship between God the Father and His Son Jesus Christ with the following words:

作為上帝的先知的“威廉·伯蘭罕”在這個最後的時代總結了父神與他的兒子耶穌基督之間的關係：

Total Deliverance: 59-0712 P:55 *Jesus was completely, totally man. He could cry like a man, He could eat like a man; He could become like a man. He was completely, totally man in His physical being. And in His Spirit, He was completely, totally God, so He made His flesh submissive to the Spirit that was in Him. You see, He was tempted in all manners like we are. He was man, not an Angel. He was a man. He had desires and temptations just like we do. The Bible said He did. He was a man, not an Angel above temptation.*

完全釋放 59-0712 P：55耶穌是完全的人。他可以像男人一樣哭，他可以像男人一樣吃；他可以變得像一個男人。他的身體完全完全是人。他的聖靈完全是完全的神，所以他使他的肉順服在他裡面的聖靈。你看，他像我們一樣受到各種各樣的誘惑。他是人，不是天使。他是一個男人。他和我們一樣有慾望和誘惑。聖經說他做了。他是一個男人，不是一個超過誘惑的天使。

Hebrews 1:4 *said He was made lower than the Angels. He was man, completely man, that God took a complete man to bring total deliverance; and He filled Him with His Spirit; the Holy Ghost was in Him without measure. And He was tempted like we were. And He was completely God. He proved it when He raised the dead, when He stopped nature, the roaring seas and the mighty winds. When He spoke to the trees, and so forth, they obeyed Him. He was God inside. And He could've been man, for He was Man, but He totally and completely delivered Himself as a Man into the hands of God for the service of God. And He is our example.*

希伯來書1：4說他比天使低。他完全是個男人，上帝帶著一個完全的男人帶來完全的解脫；祂用祂的靈充滿祂；聖靈沒有量度地在他裡面。他像我們一樣受到誘惑。他完全是上帝。當他提起死人時，他證明了這一點，當他停止自然，咆哮的大海和強大的風。當他對樹木等等說話時，他們就聽從了祂。他是內心的神。他本來可以是人的，因為他是人，但是他完全完全地把自己當人，交給上帝的手，為上帝服務。他是我們的榜樣。

Show us the Father and It'll Satisfy: 56-0422 E-36 Now, it's many times it's been said that *no man can see God at anytime, the Bible said so. But the only begotten of the Father has declared Him.* Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father." In other words, you see **the Father express Himself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him,** not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then in Him was dwelling the God, the Father, expressing Himself to the world, His attitude towards the people. See? Well, that's how Christ and God were one. "God was in Christ reconciling the world to Himself." Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"

告訴我們父親，它就會滿足：56-0422 E-36“聖經”這麼說，現在有很多人說過沒有人能夠隨時看到上帝。但是父的獨生子已經宣布了他。菲利普，這裡非常好奇；他想見到父親。他說：“我和你在一起已經很久了，菲利普，你不認識我嗎？”說：“你們看見我，就看見我的父。”換句話說，你看到父親通過兒子表達自己。他和父是他父親住在他裡面的人，而不是他做的。他是一個兒子，他自己，不朽的，處女的，神的兒子。然後在他裡面住上帝，就是天父，向世界表達自己對待人的態度。看到？那麼，基督和上帝就是這樣。“上帝在基督裡與世人和好。他說：“你們看見我，就看見父，為什麼說，要把父顯給我們看。

"We would see Jesus:" 58-0612 P:55 When He was here on earth, how many knows that that was **the Pillar of Fire** that followed the children of Israel in the wilderness, that **It was Christ**, the Angel of the covenant? All right. How many knows that was **Jesus in Jesus, that same Spirit?**

“我們會看到耶穌：”58-0612 P：55他在地上的時候，有多少人知道那是在曠野跟從以色列人的火柱，是基督，是約的使者？好吧。有多少人知道耶穌在耶穌裡，那個同樣的靈呢？

"Unveiling of God:" 64-0614M 257 Jesus once said, "When you see Me, you see the Father." See? **God and His Word is One.** Now you understand? When the Word is manifested, what is It? Right. See? 260 Jesus said, "Search the Scriptures, you think you have... You believe in God, believe also in Me. If I do not the works of My Father, then don't believe Me. But if I do the works, I and My Father are One. When you see Me, you have seen the Father." And **when you see the Word made manifest, you see the Father God, because the Word is the Father; and the Word is God. And the Word made manifest is God Himself taking His Own Word and manifesting It among believers.**

“揭開神的面”：64-0614M 257耶穌曾經說：“你看見我，就看見父。看到？上帝和他的話語是一個。你現在明白了？當這道顯現時，它是什麼？對。看到？260耶穌說：“你們以為經上說：你們信了神，也信我；若不信我的父，不信我；若是行我的事，我和我的父是合一的，當你看見我的時候，你就看見了父。”當你看到聖言顯明的時候，你就能看到神的父，因為道就是父。這道是神。而言明顯的是上帝自己將自己的話語顯現在信徒中間。

"Paradox:" 61-1210 253 Jesus did the works of His Father **because the Father was in Him.** That's why the works was done, because that **the Father lived inside His Son.** Do you believe that? That **in Him, He was the incarnate God.** Do you believe that? That **God, the Father, which is the Father of Jesus Christ, the Great Spirit dwelt in the fullness of His power in Jesus Christ,** which was the Tabernacle of God, made flesh and dwelt on earth, representing the Word.

“悖論：”61-1210 253耶穌因為父在他裡面，所以做了他父的工作。這就是為什麼工作完成了，因為父親住在他的兒子裡面。你相信嗎？那在他裡面，他是道成肉身的上帝。你相信嗎？上帝是父，就是耶穌基督的父，大聖在神的會幕耶穌基督裡充滿了祂的能力，就成了肉身，住在地上，代表了道。

"Paradox:" 61-1210 315 I believe that **Jesus Christ is the Son of the living God,** born of a virgin, conceived, God **"in" a womb, a Tabernacle in which He would dwell in.** I believe that, **in Christ, He is the incarnate God. He is God made flesh. When the Father God came into Jesus Christ, He was the Fullness of the Godhead bodily; in Him dwells all the Fullness.** God the Father spoke the Words. Jesus said, **"It's not Me that speaks, but My Father that dwells in Me. He does the speaking."**

“悖論：”61-1210 315我相信耶穌基督是永生上帝的兒子，是由一個處女，生出來的，在一個子宮裡，祂要住在裡面的會幕裡，構思了上帝。我相信在基督裡祂是肉身的神。祂是神造的肉。當父神進入耶穌基督時，祂是神的豐滿，在祂裡面居住著一切的豐盛。父神說話。耶穌說：“不是說我的話，乃是我的父住在我裡面，他說話了。

In Closing I would like to point out eight-facts or statements that Define the way that William Branham taught the Godhead to us. 在結束語中，我想指出八個事實或陳述，定義威廉·伯蘭罕（William Branham）教給我們的神性的方式。

FACT No. 1) Brother Branham “Denied being a Oneness”.

事實1) 伯蘭罕弟兄“否認只是耶穌”。

Godhead Explained, E-74 *Many of you people listening to this would say, "Brother Branham is a Oneness." **I am not.** I think you're both wrong, both oneness and trinity. Not to be different, it's always the middle of the road."* “解釋上帝”E-74聽我錄音的人中有很多人會說：“伯蘭罕弟兄是”只有耶穌“，我不是”只有耶穌“，我認為”只有耶穌“和”三位一體“都是錯誤的 不希望有所不同，但它總是在路中間。

FACT No. 2) Br. Branham said, “God and Jesus are not one like your finger is one”.

事實2) Br. 伯蘭罕說：“上帝和耶穌不是你的手指是一個”。

E-96 **"Show us the Father"** 53-0907.1A *There's only one God. And I differ and disagree with the organization of Pentecost that calls the **Oneness like your finger is one. That's wrong. Absolutely, it's wrong.*** E-96“向我們顯示父”53-0907.1A只有一位上帝。我不同意五旬節的組織，就像你的手指那樣稱呼那個合一。那是錯的 當然，這是錯的。

FACT No. 3) Br. Branham said, “Jesus could not be His Own Father”.

事實3) Br. 伯蘭罕說：“耶穌不能成為他的父親”。

128 "Hebrews CPT. 4" 141-126 -- 57-0901.2E *Now the Oneness took it, the oneness group of people, and try to make Father, Son and Holy Ghost, **just one office and one place, and like your finger, one. That's wrong.** God could not... **Jesus could not been His own father. If He was, then He was a... Well, how could He been His own father?***

128“希伯來書”4“141-126-57-0901.2E現在，合一把它作為統一的一群人，設法使父，子，聖靈成為一個辦公室，一個地方，就像你的手指，一個。那是錯的上帝不能.....耶穌不能成為他自己的父親。如果他是，那他就是.....呃，他怎麼能成為他自己的父親呢？

FACT No. 4) Brother Branham Said, “there is a difference between the Father and His Son”.

事實4) 伯蘭罕弟兄說：“父與子有分別”。

"Hebrews Chapter 7, Part 1" 57-0915.2E *Now, the reason that there's a **difference between God and Jesus: Jesus had a beginning, God had no beginning; Melchisedec had no beginning, and Jesus had a beginning. But Jesus was made liken unto Him.***

“希伯來書第七章第一部分”57-

0915.2E.現在，神與耶穌有所不同的原因是：耶穌有一個開始，神沒有開始，耶穌有一個開始。但是耶穌被比作他。

FACT No. 5) Br. Branham said, “God was not in Jesus until He was baptized in the Jordan river”, and “God left Him in Gethsemane to die as a mortal”.

事實5) Br. 伯蘭罕說：“直到耶穌在約旦河裡受洗之後，上帝才不在耶穌裡”，“上帝在客西馬尼園離開耶穌，為的是要耶穌作為凡人去世”。

282 "Paradox:" 64-0206.1M, *And this little Boy, twelve-year-old Child, no wisdom at all, why, but just a twelve-year-old Boy. **The Father didn't dwell in Him at that time; because He come on the day when He baptized Him, "He saw the Spirit of God coming down, see, and went in Him."** But, look, this little twelve-year-old Boy, being the Word; He was born the anointed One, see, to be the anointed. And here He was. "Know ye not that I must be about My Father's business?"*

282“悖論：”640206.1M，這個小男孩，十二歲的孩子，根本就沒有智慧，為什麼只有一個十二歲的男孩。當時父並沒有住在他裡面；因為他是在他為他施洗的日子來到的，“他看見神的靈降下來，進了他。但是，這個十二歲的小男孩，正是這個道；他出生的是受膏者，看到是受膏者。他說。“你不知道我一定要做我父親要我做的事嗎？

Notice that Brother Branham tells us, "the Father did not yet dwell in Jesus when he was twelve years old". He tells us that "God entered into His Son at the river Jordan" when He was baptized with the Holy Ghost. 請注意，伯蘭罕弟兄告訴我們：“父在十二歲時還沒有住在耶穌裡”。他告訴我們，當他受聖靈的洗禮時，“上帝進入了他在約旦河的子”。

"Elisha the Prophet:" 56-1002.2E E-21, "And Jesus, **the baptism He had was the baptism of the Holy Spirit, which was in Him, that come on Him at the river Jordan after He was baptized in water.** John bare record; he seen the Spirit of God like a dove coming upon Him. And notice. Then when he went up, he sent back the same robe that he was wrapped in: the Holy Ghost upon the Church.

“先知以利沙：”56-1002.2E E-21, “耶穌受洗後，就是在耶穌受洗之後，在他身上臨到他的聖靈的洗。約翰沒有記錄，就看見上帝的靈如同一隻鴿子降臨在他身上，注意到他上去的時候，就把與他裹在一起的同一件袍子，聖靈放在教堂裡。

"Manifested Sons of God:" 60-0518 88 "In Garden of Gethsemane, **the anointing left Him,** you know, He had to die as a sinner. He died a sinner, you know that; not His sins, but mine and yours.

“顯明上帝的兒子：”60-0518 88“在客西馬尼園，恩膏離開他，你知道，他必須作為一個罪人死去，他死了一個罪人，你知道的;不是他的罪，而是我的和你的罪。

"The Rising of the Sun" 65-0418 " When God looked down upon the body... (**The Spirit left Him in the Garden of Gethsemane;** He had to die a man.) Remember friends, He didn't have to do that. That was God. God anointed that flesh, which was human flesh, and He didn't have... If He'd went up there as God, He'd have never died that kind of death; can't kill God.

“太陽的升起”65-0418“當神看著身體.....（聖靈在客西馬尼園中離開了他，他必須死一個人。）記住朋友，他不必做那就是上帝，上帝膏人肉，就是人肉，他沒有...如果他像上帝一樣上去，他就不會死那種死，不能殺神。

Possessing the Enemies Gate 59-1108 P:47... when the Holy Spirit come upon Him at the baptism of John, and He become the Anointed Messiah... Now, remember, **He was the Son of God when He was born. He was God's virgin-born Son. But when He become Messiah, that's when the Holy Spirit come on Him, 'cause the "Messiah" means the "anointed one."** See? And He was the Anointed One when the Holy Spirit came on Him. ..

擁有敵人的大門59-1108P：47 ...當聖靈在約翰的洗禮中臨到他時，他就成為了受膏彌賽亞...

現在請記住，當他出生的時候，他就是上帝的兒子。他是上帝處女的兒子。

但是當他成為彌賽亞的時候，就是聖靈降臨的時候，因為“彌賽亞”是指“受膏者”。 看到？

當聖靈降臨祂時，祂就是受膏者。..

E-40 Testimony of William Branham 60-0210 the same God that met Moses in the wilderness, was **in Jesus Christ on earth,** because the life of It proves It's the same Spirit. It's doing the same thing.

E-40威廉·伯蘭罕60-0210的證詞與在曠野與摩西相遇的上帝是在地上的耶穌基督裡，因為它的生命證明了這是同一個靈。它正在做同樣的事情。

FACT No. 6) Brother Branham said **“the Body of Jesus was not Deity, but Deity (God)dwelt in the Body”.**

第6號) 伯蘭罕弟兄說：“耶穌的身體不是神，而是神（神）住在身體裡”。

Identified Christ of All Ages 64-0617 36 Now, notice now, Jesus said that those who the Word came to were called gods; that was prophets. Now, **not the man himself was God, no more than the body of Jesus Christ was God. He was a Man, and God was veiled behind Him.**

確定所有年齡的基督64-0617 36現在注意，耶穌說那些上帝的道來的人被稱為神，那是先知。現在，不是那個人自己就是上帝，就像耶穌基督的身體不是上帝一樣。他是一個人，上帝遮掩在他身後。

God's Gifts Always Find there Place 63-1222 93 **The man, the body was not Deity,** but Deity was in the body.

上帝的恩賜總是找到那里地方63-1222 93人，身體不是神，但神在身體裡。

E-37 Fundamental Foundation for Faith 55-0113 Now, when He was here on earth, He was a perfect example of everything of the godhead. He was the fullness of the godhead bodily. **In Christ dwelt God. The body of Jesus was only the tabernacle of God. It's where Almighty God Himself lived and dwelt in a human being. You believe that, don't you? You have to, to be saved. You have to believe that.**

E-37信仰的根本基礎55-0113現在，當他在地上的時候，他就是神的一切的完美例證。他是神格豐滿的身體。在基督裡住上帝。耶穌的身體只是上帝的帳幕。這是全能的上帝親自住在人的地方。你相信，不是嗎？你必須得救。你必須相信。

FACT No. 7) Brother Branham tells us “**when God birthed Jesus, there were two beings involved**”. One who is God and One who is the Son of God.

第七號) 伯蘭罕弟兄告訴我們“上帝生耶穌的時候，有兩個人參與”。一個是神，一個是神的兒子。

Attitude and Who is God? 50-0815 018 But He wrote It in the heavens, that man would look up and realize that Jehovah the Creator lived above. And then I can see Him, He looked at that...I can see Him speak to this world hanging there as an icicle, whatever it was, way away. And He moved it over here. I can see this little Light go out. Now, **WE GOT TWO NOW. The Father, and out of the Father came the Light, the Son.** And I can see that Light moving over here and pulled the earth over near the sun to dry it off. And begin to...?... raise the water up, separating the land, earth from the water, and so forth.

態度和上帝是誰？ 50-0815 018但他在天上寫道：人要仰望並領悟創造主耶和華住在上面。然後我可以看到他，他看著那個.....我可以看到他對這個掛在那裡的世界說著冰柱，不管它是什麼，離開。他把它移到這裡。我可以看到這個小小的燈光熄滅。現在，我們得到了兩個。天父，從父而來的是聖子聖子。我可以看到光在這裡移動，並將地球靠近太陽把它擦乾。然後開始.....？提高水分，將土地，地面與水分開，等等。

Not two Gods. There's One God and He had a Son. The Scripture calls Him the "Son of God", never does it say he is "God the Son".

不是兩位神。有一位上帝，他有一個兒子。聖經稱他為“神的兒子”，從來沒有說他是“神的兒子”。

QA On Genesis 53-0729 007 in Genesis 1:26, let's get the first part first. God said, "Let us..." Now, "let us," us is a... "Let us make man in our own image." Our, 'course, we realize He's talking to someone; **He was speaking to another being.** "Let us make man in our own image after our likeness, and let them have dominion over the cattle of the field."

QA創世記53-0729 007在創世紀1:26，讓我們先來看第一部分。上帝說：“讓我們.....”現在，“讓我們，”我們是.....“讓我們用我們自己的形象塑造人。”我們當然，我們意識到他正在和某人說話；他在對另一個人說話。“讓我們按照自己的形象塑造人，讓他們掌管田野的牛群。”

Curtain of Time 55-0302 E-22 They couldn't understand Him. He was a mystery, even to the Apostles. No one could understand Him, because **there was two people talking all the time. -23 The Person Jesus Christ was talking, and God was talking in Him, also. Sometimes it was Christ himself; sometimes it was the Father that dwelt in Him.** You see it? He--they couldn't understand some things He would say; He talked in riddles to them.

時間窗簾55-0302 E-22他們無法理解他。他是一個謎，甚至對使徒。沒有人能理解他，因為有兩個人總是在說話。-23耶穌基督正在說話，上帝也在他裡面講話。有時候是基督本人；有時候是父親住在他裡面。你看到了嗎？他 - 他不明白他會說的一些事情；他用謎語向他們講話。

FACT No. 8) Brother Branham says “**Jesus was a dual being, because God was living in Him**”.

事實8) 伯蘭罕弟兄說：“耶穌是雙重存在的，因為上帝住在他裡面”。

Show us the Father 56-0422 E-36 Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father." **In other words, you see the Father expressed Himself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then in Him was dwelling the God the Father, expressing Himself to the world, His attitude towards the people. See? Well, that's how Christ and God were one. God was in Christ reconciling the world to Himself. Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"**

告訴我們父親56-0422 E-36 菲利普，這很好奇；他想見他的父親。它在這裡說，他說，“我已經和你在一起很久了，菲利普，你不認識我？”他說：“當你看到我時，你看到我的父親。”換句話說，你看到父親用自己的兒子表達自己。他和父親是一個人因為上帝住在他的兒子，而不是他的工作；他只是一個兒子，他自己，不朽，處女，上帝的兒子。然而，深深的內心深處，上帝，向世界表達了自己，以及他對人的態度。看到？那麼，基督和上帝是這樣的。在基督裡，神與他自己協調世界。現在，他說：“當你看到我時，你會看到父親，你為什麼說‘給我們看爸爸？’

GIFTS 56-1207 E-29 Now, **in** Christ dwelt the Fullness of the Godhead bodily. He had all the Spirit of God in Him. "I and My Father are One," said Jesus. **That's the reason the people couldn't understand Him. Sometimes He'd say something, might look like He turn around and say something different. It was Him speaking, then the Father speaking.** See? They were... And even the disciples could not understand Him. And right at the last, they said, "Lo, now speakest Thou plainly. Now, we believe by this if you know all things; no man needs to teach you." Jesus said, "Do you now believe?" After all that time, they couldn't get the... Why? That sometimes He'd say this and then say that. **It was Him and the Father speaking.** E-30 Now, notice closely. Now, **God dwelling in Christ used His voice to speak by.** Jesus said in His miracle, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." Is that right? Saint **John 5:19. Then He did not do nothing within Himself. No prophet ever did anything within himself, until first God showed what to do.** What a mistake Moses made when he went out without the vision of God and smote down the Egyptian, thought he'd liberate them with his hands, because he thought he had a lot of faith and could do it, because he was called for the job. **No matter how much you're called for the job, God has to do the leading.** See? He failed of all of his schooling and his military mind and his training as a great Egyptian leader. But yet it failed, 'cause **God had a program and we've got to work according to God's program.** No matter what we do, how smart we are, **we've got to humble ourselves and work according to God's program.** Amen. So he failed and God had to keep him another forty years to educate him. So what it was, he must forget himself, and it's not him, but it was God.

1891/5000 禮物56-1207 E-29現在，在基督裡，住在神的豐滿中。他擁有神的全部精神。“我和我的父親是一體的，”耶穌說。這就是人們無法理解他的原因。有時他會說些什麼，可能看起來像他轉過身說出不同的東西。這是他說話，然後父親說。看到？他們.....甚至門徒也不明白他。最後，他們說：“哦，現在你明白地說出你的意思，現在，如果你知道所有的事情，我們相信這一點，沒有人需要教你。”耶穌說：“你現在信嗎？”畢竟，他們無法得到.....為什麼？有時他會說，然後說。這是他和父親講的。30現在，密切注意。現在，住在基督裡的神用他的聲音說話。耶穌奇蹟般地說：“我實實在在地告訴你們，兒子自己不能做任何事，但他看到父所做的事，同樣也是做兒子的。”是對的嗎？聖約翰5:19。然後他在自己內部什麼都不做。直到第一位神顯示要做什麼之前，沒有任何先知在自己內部做過任何事情。摩西在沒有神的異像出去並擊打埃及人時犯了一個錯誤，他認為他用雙手解放了他們，因為他認為他有很多信仰並且可以這樣做，因為他被要求為工作。不管你被要求多少工作，上帝必須做領導。看到？他的所有學業和軍事思想都失敗了，並且他作為一個偉大的埃及領導人受過訓練。但它失敗了，因為上帝有一個計劃，我們必須按照上帝的計劃工作。不管我們做什麼，我們有多聰明，我們必須按照上帝的計劃謙卑自己，並且工作。阿門。所以他失敗了，上帝不得不讓他再教四十年教育他。所以它是什麼，他必須忘記自己，這不是他，而是上帝。

He Swore By Himself 54-1212 He said, "I and My Father are One. My Father is in Me." Said, "Show us now the Father." Philip said, "Showeth me the Father and it'll satisfy me." Said, "Philip, I been so long with you, and you don't know Me?" He said, "When you see Me, you see the Father. And why say, 'Show me the Father.' I and the Father are One. **My Father's living in Me now.** It's not Me that doeth the works; it's Him that dwells **in** me, that does the works." Oh, my. How could I tell a man what was wrong with him? How could I tell him what his future will be ten years, or what he was forty years ago? It isn't me. Hallelujah. **It's Him that lives in me,** that come down, that through His Blood brought me in fellowship with Him. Hallelujah. How could my hands do anything by healing the sick? It hasn't got a bit of power. It's not me. **But it's Him that dwells in here that does it.**

他親自發誓54-1212他說：“我和我的父是一，我的父在我裡面。”說，“現在向我們展示父親。”腓力說：“向父顯示我，讓我滿足。”說，“菲利普，我和你在一起很久，你不認識我？”他說：“當你看到我的時候，你會看到父親，為什麼說，'讓我看父親。'我和父是一，我的父現在住在我裡面，不是我做這些行為，那是住在我裡面的那個，做這些行為的。我怎麼能告訴一個男人他有什麼問題？我怎麼能告訴他，他的未來將是十年還是四十年前？這不是我。哈利路亞！這就是住在我裡面的祂。他下來通過他的血與他溝通。哈利路亞！我的手怎能通過對待病人來做任何事情？它沒有任何權力。這不是我。但是住在這裡的是他。

God bless you
上帝祝福你