

对于神的认识（柒）

The Knowledge of God (VII)

玖 神的性情—圣洁

IX. The Nature of God—Holy

（一）‘你们要圣洁，因为我是圣洁的。’彼前一章十六节，利未记十一章四十四至四十五节，二十章七节，希伯来十二章十四节。

1. “You shall be holy because I am holy” (1 Pet. 1:16; see also Lev. 11:44-45; 20:7; Heb. 12:14).

神的性情不只是圣洁的，并且就是圣洁。我们在第八题已经看过，圣洁就是与一切有分别。神的性情是圣洁的，就是说神的性情—就是神的性质—和一切都有分别。因为神的性情、神的性质，是圣洁的，是与一切有分别的，所以祂也要我们属于祂的人圣洁，也要我们与祂之外的一切有分别。我们若非如此，就不能见祂，就不能亲近祂。

God's nature is not only holy; it is holiness itself. In chapter 8 we saw that to be holy is to be separated from everything. To say that God's nature is holy is to say that God's nature—God's essence—is separated from everything else. Because God's nature, His essence, is holy, He wants us to be holy, to be separated from everything other than Him. If we are not holy as He is holy, we cannot see Him or come near to Him.

拾 神的自己—荣耀

X. The Expression of God—Glory

（一）‘耶和华的荣耀停于西乃山。’出埃及二十四章十六节，以西结一章二十八节，三章二十三节。

1. “The glory of Jehovah settled on Mount Sinai” (Exo. 24:16; see also Ezek. 1:28; 3:23).

神的自己乃是荣耀。神每一次显出来给人看见，都是荣耀的样子。神的荣耀在那里，就是神的自己在那里。当日摩西和以色列人看见神的荣耀停在西乃山。以后以西结也数次看见神的荣耀。他们看见神的荣耀，就是看见神自己。他们在神的荣耀跟前，也就是在神自己面前。

God Himself is glory. There is always an appearance of glory when God manifests Himself to man. **The glory of God is equal to the God of glory.** Moses and the children of Israel saw the glory of God settling on Mount Sinai, and Ezekiel saw the glory of God. When they saw the glory of God, they saw God Himself. When they were before the glory of God, they were before God Himself.

（二）‘将他们荣耀的主，换为吃草之牛的像。’诗篇一百零六篇二十节，耶利米二章十一节，罗马一章二十三节，参看约翰十二章四十一节，行传七章五十五节，希伯来一章三节。

2. “They exchanged their glory / For the image of an ox that eats grass” (Psa. 106:20; see also Jer. 2:11; Rom. 1:23; John 12:41; Acts 7:55; Heb. 1:3).

这里‘的主’二字，是原文没有的。所以这里是说主就是以色列人的荣耀。耶利米二章也说，以色列人的神，就是‘他们的荣耀’。人本是以偶像为神的代替，但诗篇一百零六篇这里，和罗马一章，都是说，人把神的荣耀换作偶像。所以这几处都是给我们看见，神的荣耀就是神自己。

神的荣耀就是神自己，特别是在神向人显出来的时候。（参看约翰十二41，徒七55。）主耶稣是神的显出，所以祂是神荣耀所发的光辉。（来一2。）无论什么人、事、物显出神，都是彰显神的荣耀。所谓的荣耀神，就是把神彰显出来。

Jeremiah 2 says that the God of Israel was the glory of Israel. Man replaced God with idols, but Psalm 106:20 and Romans 1:23 both say that man replaced God's glory with idols. Therefore, these few portions show that **the glory of God is God Himself**. The glory of God is God Himself, especially when He appears to man (John 12:41; Acts 7:55). The Lord Jesus is the expression of God, so He is the effulgence of God's glory (Heb. 1:3). Every person, event, or object that manifests God expresses God's glory. The phrase give glory to God means to express God.

拾壹 神的名字

XI. The Names of God

旧约（希伯来文）的

In the Old Testament (Hebrew)

一 神

A. God

这是神在圣经中第一个名字，有以下几个讲究：

This is the first name in the Bible. It has the following variations.

1 ‘伊勒。’

a. El

这名字译作中文，就是神，是单数的，表明神是‘大能者’。第一次用在创世记十四章十八节。

El is translated into English as “God.” It is singular and denotes God the Mighty One. It is first used in Genesis 14:18.

2 ‘伊罗亚。’

b. Eloah

这名字译作中文，也是神，也是单数的，表明神是当受敬拜的大能者。第一次用在申命记三十二章十五、十七节。

Eloah also is translated into English as “God.” It is singular and denotes God as the almighty One who should be worshipped. It is first used in Deuteronomy 32:15 and 18.

3 ‘伊罗欣。’

c. Elohim

这名字是‘伊罗亚’的多数字，表明神是大能的信实者。第一次用在创世记一章一节。

The name Elohim is plural and means “the Mighty One.” It is first used in Genesis 1:1.

以下是‘伊勒’的三个复名：

The following names are compound names containing El.

4 ‘伊勒沙代。’

d. El Shaddai

这名字意即‘有乳房（如奶母）的大能者’，或‘全足的大能者’。第一次用在创世记十七章一节，中文译作‘全能的神’。我们的诗歌四百九十七首，就是描述这名字。这名字的神之于我们，如同奶母的胸怀之于婴儿，什么都是齐备、全足、够用的。

El means “the Mighty One,” and Shaddai comes from the Hebrew word meaning “breast” or “udder.” This divine title reveals that God is the Mighty One with an udder, that is, the all-sufficient Mighty One. It is first used in Genesis 17:1. In English it is translated as “the All-sufficient God.” Hymns, #671 speaks of this name. With respect to this name, God is like a mother who nurses her infant at her breast. He is complete and sufficient.

5 ‘伊勒伊勒荣。’

e. El Elyon

这名字意即‘至高的大能者’。第一次用在创世记十四章十八节，中文译作‘至高的神’。

El Elyon means “the preeminent Mighty One.” It is first used in Genesis 14:18. In English it is translated as “God the Most High.”

6 ‘伊勒俄拉姆。’

f. El Olam

这名字意即‘永远的大能者’。第一次用在创世记二十一章三十三节，中文译作‘永生的神’。这名字表明神是时代里奥秘的神，如诗篇九十篇二节说，‘从永远到永远，你是神。’（原文。）

El Olam means “[the Eternal Mighty One](#).” It is first used in Genesis 21:33. In English it is translated as “the Eternal God.” This name denotes that God is the mysterious God throughout the ages. Psalm 90:2 speaks of God as being “[from eternity to eternity](#).”

二 耶和華

B. Jehovah

这名字意即‘那昔是，今是将来永是的’，或‘那昔在，今在，将来永在的’。有永是而不变，永存而不没，自有永有等等的意义。（出三14~15，参看启一8。）主耶稣在新约中所说的‘我是’，（约八24，28，58—此处‘就有了我’，原文作‘我是’，）与这名字相同。这名字也有以下十个复名：

Jehovah means “[He who is, who was, and who is coming](#),” or “[the One who existed, exists, and will exist eternally](#).” It means that God eternally is and will not change; He has existed from eternity. He eternally exists, and He will not cease to exist (Exo. 3:14-15; Rev. 1:8). In the New Testament the Lord Jesus said, “I am” (John 8:24, 28, 58), which refers to the name Jehovah. The name Jehovah is included in the following ten compound names.

1 ‘耶和華何西努。’

a. Jehovah-‘osenu

这名字意即‘耶和華造我們的’。（诗九五6。）

Jehovah-‘osenu means “[Jehovah our Maker](#)” (Psa. 95:6).

2 ‘耶和華以勒。’

b. Jehovah-jireh

这名字意即‘耶和華必預備’。（创二二章13~14。）

Jehovah-jireh means “[Jehovah will provide](#)” (Gen. 22:13-14).

3 ‘耶和華拉法。’

c. Jehovah-ropheka

这名字意即‘耶和華是醫治你的’。（出十五26。）

Jehovah-ropheka means “[Jehovah who heals you](#)” (Exo. 15:26).

4 ‘耶和華尼西。’

d. Jehovah-nissi

名字意即‘耶和華是我的旌旗’。（出十七15。）

Jehovah-nissi means “[Jehovah is my banner](#)” (Exo. 17:15).

5 ‘耶和華彌蓋底西肯。’

e. Jehovah-meqaddishkem

这名字意即‘耶和華是叫你們成為聖的’。（出三一13，利二十8，二一8。）

Jehovah-meqaddishkem means “[Jehovah who sanctifies you](#)” (Exo. 31:13; Lev. 20:8; 21:8).

6 ‘耶和華沙隆。’

f. Jehovah-shalom

这名字意即‘耶和華賜平安’。（士六 24 —这里中文译音‘沙龙’最好改作‘沙隆’，因为‘龙’是撒但的名字。）

Jehovah-shalom means “[Jehovah is peace](#)” (Judg. 6:24).

7 ‘耶和华锐阿。’

g. Jehovah-ro‘i

这名字意即‘耶和华是我的牧者’。（诗二三1。）

Jehovah-ro‘i means “[Jehovah is my Shepherd](#)” (Psa. 23:1).

8 ‘耶和华齐根努。’

h. Jehovah-tsidqenu

这名字意即‘耶和华我们的义’。（耶二三6。）

Jehovah-tsidqenu means “[Jehovah our righteousness](#)” (Jer. 23:6).

9 ‘耶和华沙玛。’

i. Jehovah-shammah

这名字意即‘耶和华的所在’。（结四八35。）

Jehovah-shammah means “[Jehovah Is There](#)” (Ezek. 48:35).

10 ‘耶和华色巴刺。’

j. Jehovah-tsebaot, or Jehovah-sabaoth

这名字意即‘万军之耶和华’。（撒上一3，耶二19。）

Jehovah-sabaoth means “[Jehovah of hosts](#)” (1 Sam. 1:3; Jer. 2:19).

三 主

C. Lord

这名字也有多数与单数的两种：

This name has a singular form and a plural form.

1 ‘阿敦。’

a. Adon

这名字译作中文，就是主，是单数的，意即‘主人’。第一次用在出埃及二十三章十七节。

This name is translated into English as “[Lord](#).” [It is singular and means “master.”](#) It is first used in Exodus 23:17.

2 ‘阿多乃’

b. Adonai

这名字是‘阿敦’的多数字，也是意即‘主人’。第一次用在创世记十五章二节。

This is the [plural form of the name adon](#), and it also means “[master](#).” It is first used in Genesis 15:2.

所以总括的说，神在旧约里用了三种不同的名字称呼祂自己。第一是神，第二是耶和华，第三是主。神是重在祂的能力—特别在创造上。耶和华是重在祂和人的关系，所以到创世记第二章说到祂之于人的时候，才开始用耶和华这名字。以后这名字的那些复名，也都是说出祂与人的关系。这名字的意思简要说，就是‘我是’。祂是人的一切，人需要什么，祂就是什么。祂这名字‘我是…’的下面是空着的，人可凭信心将自己所需要的填上。需要医治，就填上医治，需要平安，就填上平安，需要什么，就填上什么。这好像签好了字的空额支票，我们需要多少款，就可以在其上填写多少。所以这名字对于我们是何等的宝贝甘甜！主是重在祂是人的主人。

In general three different names are used in the Old Testament to refer to God. [The first is God, the second is Jehovah, and the third is Lord. God emphasizes His power, especially in creation, and Jehovah emphasizes His relationship with man.](#) Jehovah is first used in Genesis 2:4 where it speaks of God in relation to man. The compound names based on Jehovah show further aspects of His relationship with man. The simple meaning of this name is “[I am](#).” He is everything to man. Whatever man needs, He is. In His name, it is as if there is a blank

after “I am,” which can be filled in by faith with whatever man needs. If a man needs healing, Jehovah can be his healing. If man needs peace, Jehovah can be his peace. [Whatever man needs, Jehovah can provide](#). He is like a blank check that can be filled in with whatever man needs. This name is so precious and sweet to us!

新约（希腊文）的

In the New Testament (Greek)

1 ‘赛阿司。’

a. Theos

这名字译作中文，就是神，与旧约希伯来文的‘伊勒’、‘伊罗亚’、和‘伊罗欣’相同，常是指三而一的神，新约有时用以称呼父，（彼前一2，）有时用以称呼子，（来一8，）有时也用以称呼圣灵。（徒五3~4。）

Theos is “[God](#)” in English. It is equivalent to the Old Testament Hebrew names of El, Eloah, and Elohim. It is often used to [refer to the Triune God](#). In the New Testament it is used to refer to the Father (1 Pet. 1:2), to the Son (Heb. 1:8), and to the Holy Spirit (Acts 5:3-4).

2 ‘巴特尔。’

b. Pater

这名字译作中文，就是父，是神在新约中特别将祂自己启示出来的一个名字。（约二十17，约壹三1。）新约中还用一个亚兰字，就是‘阿爸’，称神为父。‘阿爸’是译音，意即‘父’。（可十四36，罗八15，加四6。）

Pater is “[Father](#)” in English. It is a name that specially reveals Him (John 20:17; 1 John 3:1). In the New Testament an Aramaic (Chaldean) word is also used, abba, in relation to God the Father. Abba is a transliteration that means “father” (Mark 14:36; Rom. 8:15; Gal. 4:6).

3 ‘带司拍特司。’

c. Despotes

这名字译作中文，就是主或主宰，意即掌权者，新约用以称呼神，（路二29，徒四24，启六10，）也用以称呼主耶稣。（彼后二1，犹4。）

Despotes is “[Sovereign Master](#),” or simply “Master” in English. It means “the Ruler.” The New Testament uses it to [refer to God](#) (Luke 2:29; Acts 4:24; Rev. 6:10) [and to the Lord Jesus](#) (2 Pet. 2:1; Jude 4).

4 ‘居里阿司’

d. Kurios

这名字译作中文，就是主，与旧约希伯来文的‘阿敦’和‘阿多乃’相同。（太一20，可十二29。）新约引用旧约时，常用这名字代替‘耶和华’。（可一3。）这名字也是主耶稣为神的名字。（约二十28，林前十二3，五章4。）

Kurios is “[Lord](#)” in English, and it is equivalent to the Old Testament Hebrew names adon and adonai (Matt. 1:20; Mark 12:29). When the New Testament quotes verses from the Old Testament, it often replaces the name Jehovah with kurios. [This is the name that is used when the Lord Jesus is referred to as God](#) (John 20:28; 1 Cor. 12:3; 5:4).

5 ‘耶稣。’

e. Jesus

这名字是希腊文，希伯来文是‘约书亚’，（民十三16，）意即‘耶和华救主’，或‘耶和华的救恩’。所以耶稣就是那与人有关系的耶和华，来作了人的救主，来成为人的救恩。这是主耶稣为人的名字。（路一31，太一21。）

Jesus in Greek is equivalent to the Hebrew name Joshua (Num. 13:16); it means “[Jehovah Savior](#)” or “[the salvation of Jehovah](#).” Thus, the Lord Jesus is Jehovah who is in a relationship with man, who comes to be

man's Savior, and who becomes man's salvation. [This name is used for the Lord Jesus as a man](#) (Luke 1:31; Matt. 1:21).

f. Christos

这名字，简译其音，就是‘基督’，乃是希腊文，希伯来文是‘弥赛亚’，（约一41，）意即‘受膏者’。（参看但九26。）在旧约时，人作王、作祭司、作先知，都要用油膏过。主耶稣是神用圣灵所膏的，（路四18，）是神的受膏者，是神的基督。所以这是主耶稣职分的名字。（太一16，路二11，徒二36。）

This name is Greek and is simply transliterated as "[Christ](#)." The Hebrew word is Messiah (John 1:41), which means "[the anointed](#)" (Dan. 9:25-26). In the Old Testament, when a person became a king, priest, or prophet, he was anointed with oil. The Lord Jesus was anointed by God with the Holy Spirit (Luke 4:18). He is the anointed One of God, God's Christ. Therefore, [this name refers to the ministry of the Lord Jesus](#) (Matt. 1:16; Luke 2:26; Acts 2:36).

7 ‘哈革昂拍女玛。’

g. Hagion Pneuma

这名字译作中文，就是圣灵，新约用以称呼神成位一有位格一的灵。（太二八19，林后十三14。）

Hagion pneuma is "[Holy Spirit](#)" in English. The New Testament uses it to [refer to the Spirit as a person](#) (Matt. 28:19; 2 Cor. 13:14).

参读：圣经要道，三十四题：对于神的认识

Reference: *Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 34 The Knowledge of God*