

约翰福音第 1-2 章	John 1-2
请打开我们的圣经，翻到约翰福音。	Shall we turn in our Bibles to the Gospel according to John?
约翰福音是新约四福音的最后一卷书。	The Gospel of John was the last of the gospels that was written.
是由 <u>约翰</u> 在第一世纪末期时所写的。	It was written towards the close of that first century, written by John,
为要使人们确实地知道耶稣就是基督。	for the purpose of convincing people that Jesus is the Christ,
凡信靠祂名的人，都得永生。	that by believing in Him they might have life in His name.
<u>约翰</u> 宣称他写这些书的目的时说的。	John declares his purpose in writing these books.
他说，" <i>有许多耶稣行过的事，并没有被记载下来。</i>	He said, " <i>Many other things did Jesus which are not written,</i>
可是， <i>这些被记载下来的事，是为要使你们相信基督是永生神的儿子，</i>	<i>but these things were written that you might believe that Jesus is the Christ, the Son of the Living God,</i>
凡信祂名的人，都得著永生"。(约翰福音 20:30)	<i>And by believing have life in His name."</i>

所以，当 <u>约翰</u> 在写这卷书的时候，在他心裏已经有一个确切的目标。	So, there is a definite purpose in John's mind as he wrote this book.
因此这是给非基督徒的朋友读的最好的一本书。	And because this is the reason for this book, it is the best book to encourage an unbeliever to read.
<u>约翰</u> 写这些书，使人们能相信耶稣就是基督，是永生神的儿子。	Because John wrote that they might believe that Jesus is the Christ, the Son of the Living God,
凡信靠祂名的人，必得著永生。	and by believing have life in His name.
这就是 <u>约翰</u> 写此书的目的。	that's why he wrote it.
<u>约翰</u> 很直接了当地告诉你他写此书的原因，	And he's very up-front in telling you why he wrote it.
是为了澄清当时第一世纪时对耶稣基督所存的一些错误的概念，	And so it was written to counteract some of the false concepts concerning Jesus Christ,
抵制渗入到教会的异端邪说。	a lot of the heresy that had developed in the very first century.
使徒保罗在警告以弗所教会的长老们时说，	Now, Paul the Apostle warned the Ephesian elders that,

使徒行传 20:29"我走了之后会有狼进入你们中间、	<i>"After I'm gone, I know that there are going to be wolves that are going to come in,</i>
不放过神的羊群、只要人跟从他们自己、	<i>not sparing the flock of God. but seeking to draw men after themselves,</i>
并且从你们中间也会有人起来否认主。"	<i>and from your own group there will be those who arise who will even deny our very Lord. "</i>
在 <u>保罗</u> 离开 <u>以弗所</u> 不久，这些事已经发生了。	And before Paul was gone long from Ephesus these things were already happening.
有假师傅渗入教会之中，歪曲耶稣基督福音的真理。	The false teachers were moving in, perverting the truth of the Gospel of Jesus Christ.
<u>诺底斯教</u> 就是其中最早渗入教会信仰体系的异端之一。	A system known as Gnosticism was one of the early systems of belief that permeated the church
他们以错误扭曲了的耶稣基督的观念来误导人们。	and began to draw people away into false concepts concerning Jesus Christ.

当时，教会成立不久，阿里乌斯邪教随即兴起。	The church wasn't very old before the Arian heresy arose,
他们否认耶稣基督的神性，将他放到与人同等的地位。	the denying of the deity of Jesus Christ, putting Him on the level of man.
诺底斯异端对耶稣基督的观念，十分的混淆不清。	Gnosticism, with its concepts of Jesus and really confusing concepts of Jesus...
他们说耶稣是半人半神，好象幽灵一样。	part divine, part man, and yet, a sort of a phantom kind of a thing.
他们杜撰了一些荒谬的故事，比如说当耶稣在沙滩上行走时，是不会留下脚印的。因为祂不是真实的人。	They made up stories that as He walked on the sandy beach, He wouldn't leave footprints because He wasn't really real.
他们认为任何真实的事物，都是邪恶的。	And their idea was...anything that is real is evil,
所以这个世界非常的邪恶，是不可能由神创造的。	the world is so evil that God could not have created the world.
所以他们认为，起初只有圣洁神和由圣洁神所发出的光辉。	And so, originally there was the pure holy God and emanations went out from

	this pure holy God,
后来，有一道光辉离圣洁神而去，它不再认识神。	and finally, one of these emanations got so far from God that it no longer knew God;
世界就是由这道远离神的光辉所造的。	and it was from this emanation that created the world,
因而世界是与邪恶之力所造，一切的物质均是邪恶的。	and thus the world was created by an evil force and everything material is evil,
因此他们认为耶稣不可能是人，否则祂就是邪恶的，	and so Jesus could not have been a man, else He would have been evil.
他只是个幻影，他们有很多诸如此类的怪异的想法。	So, He was a phantom and a lot of weird things..
所以， <u>约翰</u> 写此福音书，	And, so John wrote this gospel,
目的是纠正当时已渗透到教会的各种错误教导。	in order to correct some of those early false teachings that have begun to permeate the church
值得注意的是，每一卷福音书的作者都从不同的角度著手。	Now, it is interesting that as the writers begin the gospels, they each

	one picked a different place to begin.
马太福音追溯耶稣的家谱，一直追溯到亚伯拉罕。	And with the Gospel of Matthew, he began with the generation or the genealogy of Jesus going back to Abraham.
马可从 <u>约翰</u> 为 <u>耶稣</u> 施洗开始他的福音书。	And when Mark began his gospel, he began it at the baptism of Jesus by John.
当 <u>路加</u> 开始他的福音书时，他用 <u>撒迦利亚</u> 的说明开始。	When Luke began his gospel, he began it with the enunciation to Zacharias,
他是施洗 <u>约翰</u> ， <u>耶稣</u> 的先驱的父亲	the father of John the Baptist, the forerunner of Jesus.
但是，当 <u>约翰</u> 开始写他的福音书时，他一下回到起初之时。	But when John begins his gospel, he goes clear-on back to the very beginning of time,
就是没有开始的时候。他追溯到比创世记更远的时候。	which had no beginning. He goes back even further than Genesis.
创世记是万物被创造的开始。	The book of Genesis is the beginning of creation...
<b>最初，神创造。。。。</b>	<b><i>"In the beginning, God created..."</i></b>

但是，神在祂创造万物之前，就已经存在了。	But God existed long before He created.
在创世记，你回到一切创造的开始。	And so, in Genesis you go back to the beginning of creation,
但是在那之前，神就在那里，神自在永在。	but before that, God was. God existed.
所以，约翰追溯到了无限远的过去，而且宣告，	So, John goes back to that infinite eternal past and declares ,
<b>太初有道。</b>	<b><i>"In the beginning was the Word."</i></b>
关于理性， <u>希腊人</u> 谈了很多。	Now, the Greeks talked much about the Logos.
按照 <u>希腊</u> 的哲学，每一件事物先存在于思想当中。	And according to the Greek philosophy, everything pre-existed in a thought.
每一件你能看到的事物，在成形之前就已经存在于思想中了。	Anything that you see existed in thought before it became form.
换言之，这个讲道坛起源于一个想法。	In other words, this pulpit here began with a thought.
一些工匠在脑中先有个构思，一个讲台的构想。	Some craftsman had in his mind a design, an idea for a podium.
然后在纸上画出来，就是他想法的表达。	And so, he drew it out on a piece of paper, but it was the expression of

	his thought.
所以在任何事物存在之前，它已预先存在于思想中。	And so, before anything exists, it has pre-existed in a thought
对希腊哲学家而言，思想是一切事物的起源。	So, to the Greek philosopher, the thought was the origin of things.
听起来挺不错，但圣经带你更进一步。	Well, the Bible takes you one step further back.
它说若要有一个思想，那么必须有一个思想家。	It said if there was a thought, then there had to be a thinker,
因为你不可能光有一个思想，而没有一个思想的人。	because you can't have a thought without a thinker.
因此，起初有神…	So, in the beginning, God...
<b>太初有道。</b>	<b><i>"In the beginning, was the Word."</i></b>
实际上在有思想之前，你得先有个思想的人或有神的存在。	And so, it actually goes back even before the thought, you have the existence of the One who thought, or the existence of God.
<b>起初神创造天地。(创世纪 1:1)</b>	So, <b><i>"In the beginning, God,"</i></b>
在这里 <b>太初有道</b> 。说明祂当时已经存在。	here <b><i>"In the beginning was the Word,"</i></b> He was existing then.

道与神同在。道就是神。	<i>"And the Word was with God, and the Word was God."</i>
这是对耶稣基督的神性最有力的宣言!	Powerful declaration of the deity of Jesus Christ!
那么清楚，那么直接，如此的简单明了。	So plain, so straight, So forthright,
连一个小孩子也不会感到困惑。	that even a little child in reading it could not be confused.
异端之一的 <u>耶和華</u> 见证会只好混淆这段经文。	It would take a Jehovah Witness to confuse this passage of scripture...
他们在“道就是”和“神”之间加了个“一”字。	and they did, by the insertion of an article "the"...."and the Word was "a" God."
他们为了扭曲整件事，只有在原文中无中生有。	But they had to create something that doesn't exist in the original language in order to twist this whole thing around.
<u>约翰</u> 以简单的宣言开始，指出耶稣就是道，就是神，	John is starting out with the plain declaration that Jesus, the Word, is God.
直截了当地宣称	Just as straight, forward, forthright

	as can be declared.
这道太初与神同在。万物是藉著祂造的。	<i>"The same was in the beginning with God. All things were made by him,</i>
凡被造的，没有一样不是藉著祂造的。(约翰福音 1:2-3)	<i>and without him was not any thing made that was made."</i>
他在这里说到创造，你看约翰回溯到创造之前。	So, now he comes to creation; you see, John goes back before creation.
起初，在有任何事物之前，就有道。道与神同在。道就是神。	In the beginning, before there was anything, there was the Word. He was with God, He was God,
起初道与神同在。	He was in the beginning with God.
然后才有创造，万物是藉著祂造的。	And then creation... <i>"All things were made by Him."</i>
我们读创世纪 起初神创造天地。	In the account in Genesis we read, <i>"In the beginning God created the heaven and the earth."</i>
神在希伯文是"Elohim,"。是复数形式。	The word God in Hebrew there is "Elohim," which is a plural form.
有些人说，“复数形式是表示强调。”那看来是他们的新发现。	Now, there are those who say, "Well, the plural form was used for

	emphasis." But that appears to be an invention.
因为神也有被称作单数的。	Because God is also referred to as the singular,
如果复数是用来作强调，那么，同样的词用单数来指代神时就会让人困惑不解了。	and if it is used only for emphasis, then it would be confusing to use the same term to refer to God in the singular.
我个人的意见是。以单数"El"来称呼神时，指代天父。	It is my opinion that when the God, "El" singular, is used that it is a reference to the Father.
而"Elohim"则是指代神三位一体的位格。神有三个位格。	That the "Elohim" is a reference to the tri-unity of the godhead, one God existing in three persons.
<i>神说“我们要照著我们的形象，按著我们的样式造人。”(创世记 1:26)</i>	<i>"And God said, Let us make man in our image and after our likeness..."</i>
神在跟谁说话呢？	Who was God talking to?
在神圣的商议开始了创造，父、子、圣灵同在神圣的商议中…	In the divine counsels there was that creation, the Father, the Son, the

	Spirit, in the divine counsel ...
“我们要照着我们的形象，按着我们的样式造人。”	<i>"Let us make man in our image after our likeness."</i>
在(约翰福音第一章，耶稣被归因为万物的起源。	Here in John, the first chapter, Jesus is ascribed as the creator of all things.
保罗在歌罗西书中提到关于耶稣先前的职分时，	Paul, as he is writing to the Colossians concerning the pre-eminence of Jesus, declares that
宣称他不单是创造者，而且，他是创造的目的。	declares that He is not only the creator, but He is the object of creation,
藉著祂万物被造，并为祂而造。	by Him were all things made and for Him.
祂不只是创造者，而且是创造的目的。	So, He is not only the creator, but the object of creation.
万物由祂造的。	<i>"All things were made by him..."</i>
我们周遭的宇宙和所有形态的生物都由他造的，	the universe around us and all of its life forms,
凡被造的，没有一样不是藉著他造的。(约	<i>"...And without him was not any thing</i>

翰福音 1:3)	<i>made that was made.</i>
(约翰福音 1:4 生命在他里头。这生命就是人的光。	<i>In him was life; and the life was the light of men.</i>
光照在黑暗里，黑暗却不接受光，(约翰福音 1:5)	<i>And the life shineth in darkness; but the darkness comprehended it not,</i>
或者说不能领会，又或者说抓不住光。	or apprehended it not, or could not lay hold of it."
耶稣说 <i>我是世界的光。</i>	Jesus said, " <i>I am the light of the world.</i>
<i>跟从我的，就不在黑暗里走，必得著生命的光。(约翰福音 8:12)</i>	<i>He that cometh unto me shall not walk in darkness, but shall have the light of life."</i>
在这里， <u>约翰</u> 宣告光照在黑暗里，这是指耶稣基督降临到地上，	Now, here it is declared that the light shineth in darkness. This is the reference to the coming of Jesus Christ to the earth. Here He is,
<i>世界的光照在黑暗里，黑暗却不接受光。(约翰福音 1:5)</i>	<i>the light of the world shining in the darkness, but the darkness is not apprehended.</i>
有一个人，是从神那里差来的，名叫 <u>约</u>	"There was a man sent from God, whose

翰。这人来，是为要作见证。(约翰福音 1:6-7)	<i>name was John. The same came for a witness..."</i>
我们将在两处读到 <u>约翰</u> 的见证。一处在这里，一章十五节	And, twice we will read of John's witness. Here in chapter 1, verse 15.
<u>约翰</u> 为祂作见证，喊著说，这就是我曾说的，	<i>John bare witness of him, and cried, saying, "This was he of whom I spake."</i>
然后三十四节也有他的见证。	And then he also testified in verse 34,
我看见了。就证明这是神的儿子。	<i>"And I saw, and bear record that this is the Son of God."</i>
这是施洗 <u>约翰</u> 为耶稣基督作的见证。	That's the testimony of John the Baptist concerning Jesus Christ. So,
有一个人，是从神那里差来的，名叫 <u>约翰</u> 。(约翰福音 1:6)	<i>"There was a man who was sent from God, his name was John.</i>
这人来，为要作见证，就是为光作见证，叫众人因他可以信。(约翰福音 1:7)	<i>He came for a witness, to bear witness of the Light, that all men through him might believe.</i>
他( <u>约翰</u> )不是那光，乃是要为光作见证。(约翰福音 1:8)	<i>Now He (John) was not that Light, but was sent to bear witness of that</i>

	<i>Light.</i>
那光是真光，照亮一切生在世上的人。(约翰福音 1:9)	<i>That was the true Light which lighteth every man that cometh into the world.</i>
他在世界，世界也是藉著祂造的，世界却不认识祂。(约翰福音 1:10)	<i>He was in the world, the world was made by him, and the world knew him not."</i>
你能领会那位吗？就是耶稣，光。	Can you grasp that one? Jesus, the Light...
他来是要照亮黑暗，他是真光。	He came to shine in the darkness, the true light.
他在世界里。我们已经被告知万物藉著祂所造。	He was in the world. We're already told that all things were made by him
凡被造的，没有一样不是藉著祂造的。	and without him was not anything made that was made.
他在世界，世界也藉著他造的，世界却不认识祂。	<i>He was in the world and the world was made by him, and yet, the world knew him not.</i>
那是人的世界。	That is, the world of man.
看来自然界和这个世界的其它生物都认识	It would appear that there were

他。	aspects of nature and of the world that did know him.
有趣的是，那些被邪灵捆绑的人时常喊叫。	It is interesting that those who were possessed with evil spirits often cried out,
<b>"我们知道你是谁!"</b>	<b><i>"We know who you are!"</i></b>
明显地，风和浪知道他是谁。	Evidently, the winds and the waves knew who He was.
因为当他站在小船中，船快要下沉时，他对风浪说，	For when He was standing in the little ship and it was about to sink, when He spoke to the wind and waves and said,
<b>"静了罢!"</b>	<b><i>"Peace, be still!"</i></b>
它们听从了他的声音，他们知道他是谁。	They obeyed His voice, they knew who He was.
石头显然也知道祂是谁。	The rocks evidently knew who He was,
因为 <u>法利赛人</u> 在他光荣进耶路撒冷的那天，怂恿他斥责他的门徒，	because when the Pharisees were encouraging Him to rebuke His disciples on the day of His triumphant entry, He said,
<b>耶稣说、我告诉你们、若是他们闭口不</b>	<b><i>"I say unto you that if these should</i></b>

说、这些石头必要呼叫起来。(路加福音 19:40)	<i>hold their peace, these very stones would immediately cry out."</i>
他们知道他是谁。	They knew who He was.
唯有心智被黑暗所蒙的人，才不认识他。	But it was only the darkened minds of man that failed to recognize Him.
他在世界裏，世界是藉著他创造的;可是，世界却不认识他。	He was in the world, the world was made by Him, and yet, the world knew Him not.
很显然，连那头小驴子也知道他是谁。	Evidently, that little donkey knew who He was.
从没有人骑过这一头小驴子，然而，我确信当耶稣坐在他上面时，他是那么温顺驯服。	No man had ever ridden on that little donkey before, and yet, I'm sure that when Jesus sat on him, he was just as docile as could be.
他知道耶稣是谁。	He knew who He was.
他在世界、世界也是藉著他造的、世界却不认识他。(约翰福音 1:10)	<i>"He was in the world, and the world was made by him, and the world knew him not."</i>
再进一步，他到自己的地方来、自己的人倒不接待他。(约翰福音 1:11)	One step further, <i>"He came unto his own, and his own received him not."</i>

耶稣说、我奉差遣、不过是到以色列家迷失的羊那里去。(马太福音 15:24)	He said, " <i>I am come to the lost sheep of the house of Israel.</i> " <i>Matt 15:24b</i>
他自己的家。他是应许给他们的弥赛亚。	His own; He was their promised messiah.
他到自己的地方来，但他们却说，(约翰福音 19:15 除了该撒、我们没有王。	He came to His own, but they said, " <i>We have no king, but Caesar.</i> " <i>John 19:15b</i>
他们说，“我们不会让这个 <del>人</del> 统治我们的。”	They said, "We will not have this man to rule over us."
自己的人倒不接待他，(约翰福音 1:11)	<i>And his own received him not,</i>
这应验了以赛亚的预言。	and the prophecy of Isaiah was fulfilled,
以赛亚书 53:3 他被藐视，被人厌弃。 但是，荣耀的福音是，	<i>He was despised and rejected of men.</i> But, glorious good news!
(约翰福音 1:12 凡接待他的、就是信他名的人、他就赐他们权柄、作神的儿女。	<i>"As many as received Him, to them He gave the power and the authority to become the sons of God, even as many as believed on His name."</i>
他在太初与神同在;是万物的创造者，	So, here He is, in the beginning with God, the creator of all things,

他到他创造的世界，世界却不认识他，不接受他。	coming to His creation not being recognized, not being apprehended,
他到自己的地方，他自己的人倒不接待他。	coming to his own not being received,
<b>然而，凡一切接待他的，和传福音的，他就赐给他权柄，成为神的儿女。</b>	<i>and yet, as many as would receive Him and sow the gospel of grace, as many as would receive Him to them He gave the power to become the sons of God.</i>
神的独生子道成肉身，来到我们中间，	The Son of God becoming man
是为要我们相信他的名，成为神的儿女。	in order that He might make each of us sons of God who would believe in His name.
<b>(约翰福音 1:13 这等人不是从血气生的、</b>	<b><i>"Which were born, not of blood..."</i></b>
人不能藉著家谱成为神的儿女。	You cannot become a son of God through physical genealogy.
我不会因为我的父母是基督徒，而一生下来就成神的儿女。	I am not a son of God because my parents were Christians.
我的孩子也不会因为我是基督徒，而自然而然成为基督徒。	My children are not Christians because I am a Christian.
这跟血统无关，你无法从父母那里继承或传授给你的子女。	It's not of blood, it's not something that you can inherit from your parents

	or pass on to your children.
这个作为神的儿女的新生命不是从血气生的，	This dynamic life as a child of God is not a will of the flesh.
也不是你打定主意，	It is not something that you can set your mind to and become.
说“我想要过一种新的有属灵能力的生活。”	That is, "I am going to live this new dynamic life.
我不想再活在黑暗裏；	I'm not going to walk in darkness any more;
我要过一个充实的和自我牺牲的生活。就是神呼召人应该过的理想的生活。”	I'm going to live a generous, self-sacrificing life, the life that is the ideal that God has declared for man."
这新生命不是从情欲生的、	You can't do it by the will of the flesh.
也不是从人意生的，也不是他人强迫或鼓励而来的。	Nor is it by the will of man, it isn't by the force or coercion of others, or the encouragement of others.
你不会因别人的驱使或强迫而得到新生命。	You cannot come into this new life because someone is pushing you or coercing you into it.

这个新生命祇能够从神而来，乃是从神生的，作神的儿女。	This new birth can only come from God, born of God, as a child of God.
我本是由血气而生，从情欲而生，从人意而生，	So, I was born once by blood, by the will of the flesh and by the will of man, here I am.
这是我肉体的生出。	That was my physical birth.
但是，我属灵的生命不是如此而来的。	But my spiritual birth can't take place that way.
属灵的生命完全来自于神。	The spiritual birth has to come from God.
所以我是藉著圣灵重生，得著新生命的。	And so, I have been born again by the Spirit of God, the new life.
<i>道成了肉身、住在我们中间、(约翰福音 1:14)</i>	<i>"And the Word was made flesh, and tabernacled among us...."</i>
这是急剧的变化，如果你能转得过弯来的话	This is, of course, the tremendous swing of the pendulum, if you can follow it.
<i>太初有道，道与神同在。道就是神。(约翰福音 1:1-3)</i>	<i>In the beginning was the Word, He was with God, He was God,</i>

这太初与神同在。万物是藉著他造的。	<i>He was in the beginning with God, and all things were made by Him.</i>
神圣永在的创造者。	The divine, eternal creator.
道成了肉身、住在我们中间、(约翰福音 1:14)	<i>"And the Word was made flesh, and he dwelt among us..."</i>
这是从无限的时空急剧下到有限的时空，	This tremendous downward sweep from the area of the infinity into the realm of the finite, from the eternal end of time.
当然超乎我们所能想象的。	Surely our minds cannot grasp the scope of this.
随著时间的流逝，使徒们有机会真正地去反思，	The disciples, as years passed, and they had an opportunity
反思他们对耶稣的认识及他们与耶稣之间的关系。	to really reflect upon Jesus and their acquaintance and their relationship to Him,
我肯定他们会越来越惊叹于所披露的事情。	I'm certain were more and more amazed and marveled at what actually transpired.

约翰在开始他的第一个书信时，也以相同的方法宣称，	As John begins his first epistle, he begins it much the same way as he declares,
，“论到从起初原有的生命之道，就是我们所听见，所看见，(约翰一书第一章 1:1)	<i>1 john 1:1 "That which was from the beginning, which we have seen, which we have heard,</i>
亲眼看过，亲手摸过的；	<i>which we have seen with our eyes and gazed steadfastly upon, and our hands have handled of the Word of Life.</i>
这生命已经显现出来，我们也看见过，现在又作见证，	<i>For that life was manifested and we've seen it and we bear witness</i>
将原来与父同在，且显现与我们那永远的生命，传给你们。	<i>and show unto you that eternal life which was with the Father and was manifested to us."</i>
这裏约翰在反思他与耶稣之间的关系。	John is just reflecting on his relationship with Jesus.
论到从起初原有的生命之道，...(约翰一书 1:1)	<i>"1 john 1:1 That which is from the beginning, which we have heard..."</i>
忽然间他们认识到，“当我们听见他说话时，我们就是听见了神的声音。	And suddenly they realized, "When we heard Him talk, we were listening to

	the voice of God.
当我们看见他时，我们就看见了神。	When we looked upon Him, we were looking upon God.
当我们触摸他时，我们是在触摸神。	When we touched Him, we were touching God.
这就是永生！我们见过，摸过，接触过。”	That eternal life! We saw Him, we gazed, we touched."
哦，多么奇妙！	Oh, the wonder of it all!
约翰为他的经历深感敬畏和诧异！	And, John stands in awe and wonder of that experience that he had had.
耶稣说，“我与父原为一。”（约翰福音 10:30）	Jesus said, " <i>I and the Father are one.</i> " (Jn10:30)
腓力对他说，“主阿，祇要你将父显给我们看，我们就感到满足了。”（约翰福音 14:8-9）	When Philip said, " <i>Lord, just show us the Father and we'll be satisfied.</i> " Jn14:8-9
耶稣对他说，“ <u>腓力</u> ，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；”	He said, " <i>Philip, have I been so long a time with you? Have you not seen me? He who hath seen me has seen the Father.</i> "
你怎么说、将父显给我们看呢。（约翰福音	How sayest thou then 'show us the

14:9-10)	<i>Father'? John 14:9-10</i>
(约翰福音 14:10 我在父里面、父在我里面、你不信么。	<i>Believest thou not that I am in the Father and the Father in me?</i>
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。	<i>The works that I do I do not of myself, but the Father, He doeth the works.</i>
你们当信我，我在父里面，父在我里面；即或不信，也当因我所做的事信我。	<i>Now, believe me that I am in the Father and the Father in me, or else believe me for the very works sake."</i>
换言之，“我是在作神的事，就是在将父显明给你们看。”	<i>In other words, "I've been doing the work of God. I've been showing you the Father."</i>
我们马上又读到，	<i>We'll read in a moment,</i>
(约翰福音 1:18 从来没有人看见 神·只有 在父怀里的独生子将他表明出来。	<i>"No man has seen God at any time but the only begotten Son which is in the bosom of the Father.</i>
他将神显明出来，显明给我们看。	<i>He has displayed Him, He has made Him known,</i>
他宣称，看见了他，就是看见了父。	<i>He has declared Him. He that hath seen me has seen the Father."</i>

你想知道神是怎么样的吗？你想知道神的道吗？	And so, do you want to know what God is like? Do you want to know the truth about God?
那么，你就要仰望耶稣，并要谨慎地学习他的话。	Then you must look at Jesus Christ and study Him carefully, for He was God manifested in flesh.
因为耶稣是神道成肉身来到我们中间的，为要向世人将父显明出来。	For the Word became flesh and dwelt among us, in order that He might reveal the Father unto man.
因为世人对神的概念是如此的错误。	Because man had developed such wrong concepts of God.
<u>撒但</u> 不断地诽谤，诋毁神。	God has been maligned and lied against continually by Satan.
今天， <u>撒但</u> 仍然利用各种怪端邪说来误导世人对神的观念。	And even today, Satan continues his work so that people have all kinds of grotesque, false concepts concerning God.
其中一个最常见的例子就是亵渎神，说神会诅咒某些事物。	One of the most common phrases in profanity is that God would damn certain things or certain people.

你经常听到有人说神就是想诅咒所有的事物和人。	And you hear it so often, as though God is just desiring to damn everything and everybody.
这与圣经的真理不相附。	Nothing could be farther from the truth.
关于神和人，圣经都有明确的说法。	The Bible declares concerning God,
神不愿有一人沉沦、乃愿人人都悔改。 (彼得后书 3:9)	<i>2 Pe 3:9 "He is not willing that any should perish, but that all should come to repentance."</i>
你对他们说、主耶和华说、以色列家阿、你们转回、转回罢、离开恶道·何必死亡呢。” (以西结书 33:11)	<i>Eze 33:11 And God cried to Israel and said, "Turn ye, turn ye, for why will ye die?" saith the Lord,</i>
我指著我的永生起誓、我断不喜悦恶人死亡·惟喜悦恶人转离所行的道而活·	<i>"Behold, I have no pleasure in the death of the wicked. Turn ye!"</i>
人们常以为神是狂暴，忿怒的，常以火和雷来审判人。	People see God as fury and wrath and judgment and fire and thunder,
其实不然，神有一颗渴望与我们相交和爱我们的心。	when in reality, He has a heart that yearns after your love and your fellowship.
人们这么误解圣经。在创世记裏，起初，当	How people misread the Bible even. In

人犯了罪之后，	the book of Genesis when man first fell,
神来到园中， <u>亚当</u> 却将自己躲藏起来。因为，他知道自己赤身裸体，	and God came into the garden to commune with man and Adam hid himself, for he realized that he was naked,
神对 <u>亚当</u> 说，“ <u>亚当</u> ，你在那裏？”	and God said, "Adam, where art thou?"
现在，我们祇有圣经可以阅读，听不到神说话的声调。	Now, we have the words, but we don't have the tone of voice
但人们会按著他们自己的想法加上语调，	and that's what people put into their own minds, the tone of voice.
经常地，当人们读到这裏时，就会把语调想象成持枪指著银行打劫者的警察官似的，	And so often, a person in reading that, puts in that tone of voice of an arresting officer holding the gun on the bank robber,
“举起你的手来，否则就开枪了。”	"Hold your hands up, or I'll blast a hole through you!"
但当我通读了圣经，藉著神自己的启示认识了他之后，我就能正确去体会“ <u>亚当</u> ，你在那裏？”	"Adam, where art thou?!!" But, as I read the whole scripture, and I understand God through the whole revelation of Himself,

<p>这句话，与其说它听起来象警察的咆哮声，不如说象一个心碎的父亲哭泣声。。</p>	<p>I'm convinced that rather than the bark of an arresting officer, to hear the voice correctly, you will hear it as the sob of a heartbroken Father.</p>
<p><i>耶和华 神呼唤那人、对他说、你在那里。(创世记 3:9)</i></p>	<p><i>Gen 3:9 "Adam, what have you done? Adam, where are you?"</i></p>
<p>神为人的过犯而心碎。正如耶稣为耶路撒冷而哭泣。</p>	<p>Just that broken heart of God over the failure of man. And this is what Jesus shows to us as He weeps over Jerusalem.</p>
<p>当耶稣凝望著耶路撒冷城的时候，他为之哭泣。</p>	<p>And He weeps as He looks at the city</p>
<p>因为他知道，由于他们所选的道路而招致的厄运就要降临。</p>	<p>and He knows the impending doom that is coming because of the path that they have chosen.</p>
<p>在这里，我们看到我们天上的父，因为人的迷失而心碎哭泣。</p>	<p>And there you see the broken heart of the heavenly Father as He is weeping over the lost estate of man.</p>
<p>耶稣来是为要显明神。</p>	<p>Jesus came to reveal God.</p>
<p>神道成肉身，住在我们中间，为要使我们得</p>	<p>The Word became flesh and He dwelt</p>

到神的道和真理。	among us in order that we might know the truth about God.
曾经有一个出版商人，自称是一个不可知论者。	There was a publisher of a newspaper who declared himself an agnostic.
可是，他有一个基督徒的太太。每年圣诞节夜，他的太太便会带他的子女到教会去。	And yet, every year, his wife, who was a Christian, and the children would go to church for the Christmas Eve service,
因为这是圣诞夜，又是家庭庆典，所以他也每年跟著他们一起去。	And because it was Christmas Eve and a family celebration, he went yearly with them,
他的儿女更会向他背诗，唱圣诞歌。	as the children would give their recitations and their programs and sing the carols.
但是，有一年他决定不再到教会，参加那些圣诞朝拜活动，因为他觉得这是伪善的行为。	But this one particular year he decided that he wasn't going to make his annual pilgrimage to the church because he saw it as an act of hypocrisy.
他说，“我不相信耶稣是神道成肉身。”	He said, "I do not believe in the

	incarnation, I do not believe that Jesus was God in the flesh.
因为我看不出有任何理由要神道成肉身。	For I don't see any reason why God would have to come in the flesh.
所以，我决定不再做伪君子，今年圣诞节我不想再和家人一起去教会了。	And therefore, I'm not going to be a hypocrite any longer...I'm not going to church with the family on Christmas.
无论他的太太怎么努力地劝说，都不能改变他的立场。	And despite all of the persuasive efforts of the wife, he could not be dissuaded from his position.
于是，他的家人冒著风雪去教会参加圣诞庆典活动，	And so, on Christmas Eve he saw the family leaving in a blizzard to go to the church to celebrate the Christmas Eve program,
他自己却独个儿坐在火炉旁，拿本书在那儿读。	as he sat by the fire, got out a book and began to just sort of settle in to his reading.
过了一会，有一只小鸟被屋内的炉火所吸引，想从窗外飞进屋裏。	Before long, a little bird tried to fly into the window, attracted by the

	light of the fire inside.
这只小鸟饱受门外风雪之苦，正奋力撞系著门窗，想飞到屋里。	And suffering outside in the blizzard, this little bird started flying up against the window, beating itself against the window pane trying to come inside.
这使他分心，于是他想，	It distracted him from his reading, and he thought,
“小鸟，你快走吧！”可是，那只小鸟并没有飞走，仍试图飞进来。	"Well, little bird go away!" But it wouldn't, it kept trying to fly in.
他说，“好吧，我想我得找个办法”。	And so, he finally decided, "Well, I guess I'll have to do something about it."
于是，他跑到谷仓，打开谷仓的灯和门，	And so, he went down to the barn and opened up the door and turned on the light,
心想这只小鸟会被谷仓的灯所吸引，他希望这只小鸟能看到灯光，飞到谷仓里来，	so that the little bird would be attracted to the light in the barn, hoping that it would see the light and fly on down

找到它暴风雪的避难所。	and find the shelter there in the barn from the blizzard.
他返回到屋内。可是，那只小鸟仍然在窗外飞扑著。	Walking back up to the house, he found the little bird on the outside still trying to fly into the window.
它的翅膀因不停击撞玻璃窗而开始流血，	By now, it had begun to bloody itself from just flying up against the pane of glass.
他用尽方法，想让鸟儿知道，在谷仓裏有光，	So, he tried to show the bird that there was the light on in the barn,
有温暖，可作暴风雪的避难所。	and there was a place down there for it to go and to get warm and to be sheltered from the storm.
他一边嘴里发著“嘘嘘”声，一边向小鸟摆手指引，	And he started to sort of "Shoosh!" at the bird and swing at it a bit,
但是他越这样做，那小鸟越是惊惶，更加奋力地撞系玻璃窗，把自己伤得更厉害。	but the more he did, the more frantic the little bird became in trying to fly into the glass and began to injure itself even more.
他发现自己的在跟小鸟说，	And he found himself talking to the

	little bird.
“可怜的小鸟啊，你知道吗，我不憎恶你。我祇是想帮助你，你明白吗？”	He said, "Little bird, I don't hate you, I'm trying to help you, don't you understand little bird?"
我是你的朋友，	I'm your friend.
我是不会加害于你的，我只想帮助你，	I don't mean you harm, I want to help you.
你知道吗？你这又蠢又可怜的小鸟。”	Poor stupid little bird, don't you know?"
蓦然，有个想法闪过他的脑袋，	And then the thought came into his mind,
“啊，倘若我能变成一只小鸟就好啦。我可以和它沟通，告诉它我不恨它，我只是想帮助它。”	"Oh, if only I could become a bird for a moment to communicate to this poor little creature that I don't hate it, I'm trying to help it."
突然间，他恍然大悟。	And suddenly, the light flashed!
他明白了为甚么神要道成肉身来到我们世上。因为人是那么的不明白神。	God became man because man so misunderstood God.
就好象这只小鸟一样。神不憎恶人，也不想伤害人。他只是想帮助人。	He didn't hate man, He wasn't trying to harm man. He wanted to help man.

他返回里屋，穿上大衣，起身去教会找他的家人。	He went into the house, got his overcoat and everything and headed off for church and met the family.
他明白了神道成肉身是为了让世人认识他的真理。	He saw the reason for the incarnation, that God might communicate to us the truth about Himself,
这个真理曾经因为人对神的错误观念而失落。	the truth that had been lost in the garbled concepts man had created of God.
<i>道成了肉身、住在我们中间、(约翰福音 1:14)</i>	<i>So, the Word was made flesh and He dwelt among us, John 1:14</i>
约翰说，“我们也见过他的荣光、正是父独生子的荣光。”	"And we," John said, " <i>beheld His glory, the glory as of the only begotten of the Father.</i> "
我们藉著信心成为神的儿女。更因著这信心，我们得以重生。	We are sons of God through faith, but we have been begotten again through our faith, we've been born again.
祇有一个独生子，就是父的独生子耶稣基督。	But there is only one begotten Son in the sense that Jesus was begotten of the Father

我们都领受了由他而来的恩典和真理。	and we beheld Him as the only begotten of the Father full of grace and truth. Now,
有一个人，是从神那裏差来的名叫 <u>约翰</u> 。 ( <u>约翰福音 1:6</u> )	<i>There was a man sent from God; his name was John. John 1:6</i>
他不是那光，乃是要为光作见证。	<i>He wasn't the light. He came to bear witness of the light.</i>
<u>约翰</u> 为他作见证、喊著说、( <u>约翰福音 1:15</u> )	<i>"And John bare witness of him, and cried, saying, John 1:15</i>
这就是我曾说、那在我以后来的、反成了在我以前的。因他本来在我以前。	<i>'This is he of whom I spake, He that cometh after me is preferred before me: for he was before me.'</i>
从血缘上讲， <u>约翰</u> 是 <u>耶稣</u> 的表兄。	Now, John was, by physical birth, a cousin to Jesus.
虽然 <u>约翰</u> 出生在 <u>耶稣</u> 之前，	However, John was born before Jesus was born.
可能是在 <u>马利亚</u> 怀孕六月的时候出生的，	Probably in about the sixth month of Mary's pregnancy when John was born.
但 <u>约翰</u> 说，“那在我以后来的，反成了在我以前的。因他本在我以前。”	Yet, John is saying of Him, " <i>He is preferred before me: for he was</i>

	<i>before me."</i>
这裏 <u>约翰</u> 所指的是耶稣基督在他道成肉身来到世上之前就已经存在了。	So, he is talking about that pre-existence of Jesus prior to His incarnation.
从他丰满的恩典里我们都领受了、而且恩上加恩。(约翰福音 1:16)	<i>John 1:16-17 "And of his fulness have all we received, and grace for grace.</i>
律法本是藉著摩西传的、恩典和真理、都是由耶稣基督来的。(约翰福音 1:17)	<i>For the law was given by Moses, but grace and truth came by Jesus Christ."</i>
当神造人的时候，是为要与人相交。这是神造人的目的，	Now, when God made man God made man for fellowship. That was the purpose of God creating you,
是为了在和我们的相交中，得著一切的荣耀和赞美，	that He might receive just that praise and glory and all from your fellowship with Him,
神喜悦和我们的相交，并接纳由此而来的喜乐和祝福。	that He might enjoy and just receive that joy and blessing of just fellowshiping with you.
你可能会说，“咦，怎么听起来好象有点自私？”	You say, "Well, that sounds sort of selfish to me."

可能会这样。但我对此无话可说。	Well, perhaps it was. Nothing I can do about it. That's why God created me.
因为这就是神造我的目的，唯一的目的，就是与我相交。	That's the only reason why God created me, really, that I might have fellowship with Him
神造我们的最主要的目的就是和他相交。	...that's the primary purpose, that we might have fellowship with Him.
如果你达不到这个人生的根本目的，那么你的生命祇有空虚，	Now, if you are not fulfilling that primary purpose of your life, then your life is bound to be empty,
没有满足感，却充满了挫折感。	unfulfilling and ultimately frustrating.
因为你没有实现神赐你生命的根本的目的。	Because you're not fulfilling the basic purpose for which God created you.
你没有满足人最基本的需要，就是人敬拜神，和神交通的需求。	You're not answering to that basic need and necessity in man of worshipping God, fellowshiping with Him.
然而，居住在这地上的人在不久以后，就因	But man did not live on this planet

为违反神的诫命而中断了与神的交通。	long before he broke that fellowship with God by disobedience, sinning against God in his disobeying of the commandment of God.
罪的结果总是使人与神的交通断绝。	And the net effect of sin is always that of severing fellowship with God.
耶和華的臂膀并非縮短，不能拯救，耳朵并非发沉，不能听见，(以赛亚书 59:1-2)	<i>God's hand is not short that He cannot save, neither is his ear heavy that He cannot hear,</i>
但你们的罪孽使你们与神隔绝。	<i>but your sins have separated between you and God.</i>
罪的结果，总是使人与神隔绝。	Sin always has that effect of separating a man from God.
神对 <u>亚当</u> 说， <i>你吃的日子必定死。</i> (创世记 2:17)	God said to Adam, " <i>In the day that you eat you will surely die.</i> "
指的是人心里对神的属灵的良知的死亡。	That is the death of the consciousness of God within the heart of man.
就是人生命中灵命的死亡。	The death of the life of God, that spirit of God and that life of God within man.

在 <u>亚当</u> 吃下禁果的时刻，灵命便死亡了。	It happened. Adam ate and that death took place, that spiritual death.
神仍然渴望与人交通，但这交通已因为人的罪孽而被隔绝了。	Now, God still longed for fellowship with man, but that fellowship had been severed by man because of man's sin.
为要恢复与神的交通，首先要处理的是人的罪。	In order that man might have fellowship with God something first had to be done about man's sin.
所以，神赐律法给摩西，各种献祭的律例，	And so, God sent Moses and God gave to Moses the law, the law of the sacrifices,
为的是要遮掩罪孽，使人有可能与神恢复交通。	the covering of sin, making possible the restoration of fellowship with God.
献祭的一部分是与神相交。	And in part of the sacrificial offerings were these offerings that were just fellowship offerings.
象素祭，就是和神同座共吃，与神交通。	The meal offering, in which I just would just sit and eat with God and fellowship with God after the sin

	offering;
献祭礼仪是先献赎罪祭;之后是成圣祭，就是献燔祭和平安祭;	then, that offering of consecration, the burnt offering, and then, the peace offering,
然后就是献和神相交的祭，那时我就可以坐下来，与神一同进食，与他交通，	the fellowship offering, where I just sit down and eat with God and fellowship with Him,
但这是在献了所有的赎罪祭之后。	but that could not be until first of all the sin offering...
我首先要处理的是罪的问题。	I had to take care first of the sin.
因此，通过 <u>摩西</u> 所颁布的律例，就是神藉著摩西与人所立的约，	And so, under the law and the under Moses, the covenant of God through Moses,
使人的罪得以遮掩，从而使有罪的人能与神恢复交通，	there was that provision for the covering of sin so that sinful man could be restored into fellowship with God
并与神同坐共食般亲近。	and could sit and commune and eat with God.
然而，公牛和山羊的献祭是不能除去人的罪	But these offerings of the bulls and

的，	goats could not put away sin.
它们只能遮掩罪，并预表神自己为我们准备的挽回祭。	All they could do was cover sin and they could point to an offering that God Himself was going to make,
祇有藉著神为我们所献的挽回祭，才能彻底的将人的罪除去，人与神的关系因此才能完全的恢复。	by which the sin of man could be put away so that the fellowship between man and God could be totally and completely restored.
律法本是藉著摩西传的，	And so, the law came by Moses.
这并不是贬低律法，	This is not looking at the law in a derogatory sense.
律法本身没有过错，是良善的，是圣洁的。	There's nothing wrong with the law, it was good, it was holy.
但是人还是有罪的，所以他们还得每年献上赎罪祭，	But man was still sinful, and thus, the necessity of year after year the offering of the sacrifices for sin.
为此，神已藉著他的爱子耶稣基督与人立下新约，充满神的恩典和真理的新约。	So, God has established now through Jesus Christ a new covenant of grace and truth.
因此，律法是神和摩西所立的约，	By the law, Moses' covenant with God,

但新约是藉著耶稣基督而立，是藉著神的恩典和耶稣基督的真理而立的约。	but now through Jesus Christ a new covenant, a new covenant that is established on the grace of God and the truth of Jesus Christ.
<i>“律法是摩西而来的，但恩典和真理则是从耶稣基督而来的。”</i> （约翰福音 1:17）	So, <i>"The law came by Moses, but grace and truth came by Jesus Christ."</i>
<i>“从来没有人看见过神。”</i> 当然马上会有人说，“啊，那么摩西呢？”	<i>"No man has seen God at any time..."</i> Of course, people immediately say, "Well, what about Moses?"
当神对摩西说，“你想要甚么？”	When God said to Moses, "What would you like?"
摩西便向神说，“主啊，求你显出你的荣耀给我看。”	He said, "Lord, I'd just like to see you...."
然而，神对摩西说，“你不能看见我的面，因为人见我的面不能存活。”	And God said, "You can't see Me and live."
神又对摩西说，“看哪！你要站在磐石上。等我过去，你就得见我荣耀的馀辉。”	But God said, "I'll tell you what, you get there in the rocks and I will pass by and then you can see the afterglow."
圣经上说是”背”，实际上是神经过那个地	It says "the hinder part," but it's

方后留下的馀辉，	actually "the afterglow" of God having passed by a spot and then Moses looking at the radiation of the afterglow
摩西因为这馀辉的照射而面皮发光。	and he became irradiated in looking at that.
这光是如此耀眼，以致于他回到以色列人中后，他们不敢靠近他。	His face began to shine so that when he came back to the children of Israel they couldn't look at his face.
他们说，“你的面容发光，请你用帕子蒙上你的面，我们的眼睛可不能忍受这太耀目的光！”	They said,"Cover it, man, you're shining. We can't stand to look at your face."
但从来没有人看见过神。相信这是我们的肉身所不能承受的。	But no man has seen God at any time. Your physical body just couldn't handle that.
正如我们不能用肉眼正视太阳光一样。	It'd be like trying to stand in the sun; you'd be consumed.
神应许一切清心的人，都必得见到他。但是，不是在这肉身。	Now, God has promised that the pure in heart shall see Him, but not in this body.

我们的身体将会有所改变。	We're going to have to have a change of body.
保罗说， “这必朽坏的，总要变成不朽坏的。(哥林多前书 15:53)	Paul said, " <i>This corruption must put on incorruption,</i>
这必死的，总要变成不死的。”	<i>this mortal must put on immortality.</i> "
总有一天，我将要站在神的面前，但我将会有一个新的身体。	One day I expect to see God, but not in this body, in my new body.
我现在这个身体，是为著适应地上的生活，地上的环境而设计的。	This body is designed for the earth of the earthy, designed for the environmental conditions of the earth.
将来我会有更高级的身体，那是神为我生活在天上而设的。	My new body, far superior, designed for the heavenly environment.
这个属天的新身体，能看见主，并能坐到主的脚边来敬拜他。	And in that new body, I can behold the face of the Lord and I can sit and worship at his feet.
这是多么荣耀啊!	What a glorious day that will be!
“从来没有人看见神;只有在父怀裏的独生子，将他表明出来。”	" <i>No man has seen God at any time; but the only begotten Son, which is in the bosom of the Father, he hath manifested him...</i> "

他显明出来，将他示范出来，	declared him, demonstrated him,
将将他完全地启示出来。他这样向我们启示，	brought him forth into full revelation, he has revealed him to us.
<i>约翰所作的见证、记在下面·(约翰福音 1:19)</i>	<i>And this is the record of John the Baptist,</i>
<i>犹太人从耶路撒冷差祭司和利未人到约翰那里、问他说、你是谁。</i>	<i>when the Jews sent the priests and the Levites from Jerusalem to ask nealhim, Who are you? (1:19)</i>
我们读到 <u>约翰</u> 在旷野里传道施洗，很多人受他吸引，出去到他那里。	John was baptizing, we read, in the wilderness, and multitudes of people were going out, being attracted by this man.
所以 <u>耶路撒冷</u> 的宗教领袖非常生气，	And so in Jerusalem, the religious leaders got upset,
“我们既没差遣他，又没有授权给他，他却擅自在那里施洗。”	"This guy's out there baptizing and we didn't send him out there and he doesn't have our authority."
所以他们就派祭司和利未人到 <u>约翰</u> 那里，问他说，“你是谁？”	And they sent the priests and Levites out to ask the guy, "Who are you

	anyhow?"
下面就是关于 <u>约翰</u> 的记录,	And this is the record of John.
<i>他就明说、并不隐瞒·明说、我不是基督。 (约翰福音 1:20)</i>	<i>He confessed, and he did not deny; but he confessed, I am not the Messiah (1:20).</i>
他们问话的真正意思是, “你是谁?	And that was really, "Who are you?
你是说你是弥赛亚吗? 你是不是伪装的?” 他说 “我不是弥赛亚。”	Are you saying that you are the Messiah? Are you pretending?" He said, "I am not the Messiah."
因为弥赛亚的意思就是基督. 所以你要记住这句话, “我不是基督.”	And because the word <i>Christ</i> is Messiah, so you've got to remember that. "I am not the Messiah."
<i>他们又问他说、这样你是谁呢、是以利亚么·(约翰福音 1:21)</i>	<i>And they asked him, Are you then Elijah? (1:21)</i>
预言中说, 在 <u>耶和華</u> 大而可畏之日未到以前, <u>以利亚</u> 会先被差遣到地上, 使儿女的心转向父亲.	Now, the prophecy said that Elijah would first come and turn the hearts of the children to the fathers before the coming of the great day of the Lord.
所以他们就问 <u>约翰</u> , “你是 <u>以利亚</u> 吗?”	And so, "Are you Elijah?"

犹太人甚至直到今天，在逾越节节期，	The Jews even to the present day at their Passover services,
在他们家里的逾越节庆典中，都会摆上一张空凳子，	in their home at their Passover celebrations, have the chair, the empty chair.
敞著门，等待以利亚的到来.	The door is open, waiting for Elijah.
他们问约翰说，“你是以利亚吗？弥赛亚的先驱？”	"Are you Elijah, forerunner of the Messiah?"
<i>他说，我不是。(1:21)</i>	<i>And he said, I am not (1:21).</i>
这里会使很多人困惑不解。因为在马太福音中，大约在十七章，	Now, this brings confusion to some people because in Matthew's gospel, about the seventeenth chapter,
耶稣说到约翰时说，“你们若肯领受，这人就是那应当来的以利亚。”	Jesus talking about John said, "This is Elijah, if you're able to receive it."
但在这里，约翰说，“我不是。”	But John said, "I am not."
这是因为他没有完全承担预言中以利亚的角色。	That is, he is not the full complete fulfillment of the prophecy of Elijah.
他禀承了以利亚的心志能力。	He came in the spirit and the power of Elijah.

再回到路加福音第一章,	Going back to Luke's gospel, chapter 1,
当天使加百列向施洗约翰的父亲撒迦利亚显现的时候,	when Gabriel the angel appeared unto Zacharias, the father of John the Baptist,
他按班次正在殿里供职.	as he was ministering during his course in the temple.
当他看到天使站在香坛的右边时, 极其惊慌害怕. 天使对撒迦利亚说,	And when Zacharias saw the angel standing there at the right side of the altar, he was greatly afraid, and he said to Zacharias,
“不要害怕, 我是站在神面前的加百列, 奉差而来对你说话,	"Fear not, I am Gabriel, I am standing in the presence of God and I have been sent unto thee
你的妻子伊利沙伯要在她老迈的时候给你生个儿子, 你要给他起名叫约翰.	to let you know that your wife Elizabeth in her old age is going to conceive and bear a son and thou shalt call his name John,
他必有以利亚的心志能力, 叫为父的心转向	and he shall go forth in the spirit

儿女。”	and the power of Elijah to turn the hearts of the children to their fathers."
他向撒迦利亚传讲了他儿子，施洗约翰的使命。	And he began to tell him of the ministry of his son, John the Baptist.
他将有以利亚的心志能力。	"He'll go forth in the spirit and the power of Elijah."
但当他们直直地问约翰说，“你是以利亚吗？”他回答，“我不是。”	But when they asked John plainly, "Are you then Elijah?" he said, "No."
他们又问他说，“是那先知吗？”	And they said, <i>Are you that Prophet? (1:21)</i>
摩西曾应许说，“你们中要兴起一位先知象我，你们要听从他。”（参照申命记18:15）	Now Moses promised, <i>"And there shall come a prophet like unto myself; and to him shall you give heed" (Deuteronomy 18:15).</i>
他们问的意思是，“你是摩西所说的那位先知吗？”他回答说，“不是。”	"Are you that prophet that Moses spoke about?" <i>And he said, No (1:21).</i>
没完没了的问题！	Twenty questions!
于是他们说、你到底是谁、（约翰福音	<i>And they then said unto him, Who are</i>

1:22)	<i>you?</i>
叫我们好回覆差我们来的人·你自己说、你是谁。	<i>that we may give an answer to those who have sent us. What do you say of yourself?</i>
他说、我就是那在旷野有人声喊著说、(约翰福音 1:23)	<i>And he said, I am the voice of one crying in the wilderness,</i>
修直主的道路、正如先知以赛亚所说的。	<i>Make straight the way of the Lord, as was predicted by Isaiah the prophet.</i>
那些人是法利赛人差来的,他们就问他说、(约翰福音 1:24-25)	<i>And they which were sent were of the Pharisees. And they asked him, and said unto him,</i>
你既不是基督、不是以利亚、也不是那先知、为甚么施洗呢。	<i>Why do you baptize then, if you are not the Messiah, or Elijah, or the Prophet?</i>
约翰回答说、我是用水施洗、(约翰福音 1:26)	<i>And John answered them, saying, I baptize with water:</i>
但有一位站在你们中间、是你们不认识的、	<i>but there is standing one among you, whom you do not know;</i>

就是那在我以后来的、我给他解鞋带、也不配。(约翰福音 1:27)	<i>He it is, whose coming after me is preferred before me, whose shoe latchet I'm not worthy to untie.</i>
这是在约旦河外伯大尼约翰施洗的地方作的见证。(约翰福音 1:28)	<i>These things were done in Bethabara beyond Jordan, where John was baptizing.</i>
次日、约翰看见耶稣来到他那里、就说、看哪、神的羔羊、除去世人罪孽的(约翰福音 1:29)	<i>And the next day John saw Jesus coming unto him, and he said, Behold the Lamb of God, that taketh away the sin of the world! (1:22 - 29)</i>
这个关于耶稣的陈述是何等贴切:	Oh, what a tremendous statement concerning Jesus:
神的羔羊, 除去世人罪孽的.	the Lamb of God that taketh away the sin of the world.
神的羔羊是如何除去罪孽的哪?	How did the Lamb of God remove the sin?
以祭性的死来替换罪孽.	By a sacrificial substitutionary death.
这种想法来源于他们民族的习俗, 敬拜和宗	That was just deeply imbedded in their

教，在他们心中已是根深柢固。	mind as a result of their culture and their worship and their religion.
那么耶稣又是如何除去世人的罪孽的？用他的死来替换。	How then is Jesus to take away the sin of the world? By His substitutionary death.
“看哪，神的羔羊，除去世人的罪孽的。”	"Behold, the Lamb of God that takes away the sin of the world."
<i>这就是我曾说、有一位在我以后来、反成了在我以前的·因他本来在我以前。(约翰福音 1:30)</i>	<i>This is he of whom I said, After me there comes a man which is preferred before me: for he was before me.</i>
<i>我先前不认识他·如今我来用水施洗、为要叫他显明给以色列人。(约翰福音 1:30-31)</i>	<i>And I knew him not: but that he should be made manifest to Israel, therefore I am come baptizing with water (1:30-31).</i>
约翰说，“我先前不认识他。”然后他又说，“如今我来用水施洗，为要叫他显明给以色列人。”	Now, "I knew Him not" and then we have a new phrase, "But that He should be made manifest to Israel, I have come baptizing with water.
这就是我在这里的原因，是为了叫他显明给	That's why I'm here, in order that

以色列人.	this Man might be made manifest to Israel.
他是我的堂弟，但我并不了解他是谁。我认识他，但我并不知道他是谁.	He's my cousin, I didn't realize who He was. I knew Him; I didn't know who He was.
我知道神差遣我是为了预备主的道，修直他的路.	I know that God sent me to prepare you the way of the Lord, make straight His paths,
但我在这里的目的是为了叫他显明给以色列人.	But the purpose of my being here is that He might be made manifest to Israel.
“我先前不认识他·如今我来用水施洗、为要叫他显明给以色列人。”	And I knew Him not, but that He should be made manifest to Israel, therefore I am come baptizing with water.”
约翰又作见证说、我曾看见圣灵彷彿鸽子、从天降下、住在他的身上。(约翰福音 1:32)	<i>And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.</i>
我先前不认识他·只是那差我来用水施洗的、对我说、(约翰福音 1:33)	<i>And I knew him not: but he that sent me to baptize with water, the same said unto me,</i>

<p>你看见圣灵降下来、住在谁的身上、谁就是用圣灵施洗的。</p>	<p><i>Upon whom thou shall see the Spirit descending, and remaining on him, the same is he which baptizes with the Holy Spirit (1:32-33).</i></p>
<p>所以<u>约翰</u>说, “我先前不认识他, 直到我看见圣灵仿佛鸽子从天降下, 住在他身上.</p>	<p>So John said, "I didn't know Him until I saw the Spirit like a dove coming and resting upon him,</p>
<p>那差我来用水施洗的告诉我, ‘你看见圣灵降下来, 住在谁的身上, 谁就是用圣灵施洗的.’ ”</p>	<p>and I know that the one who told me to go out and baptize also told me that the one that you see, the Spirit descending and staying upon, that is the one who is going to baptize with the Holy Spirit."</p>
<p><u>约翰</u>说, <i>我看见了, 就证明这是神的儿子.</i> (<i>约翰福音 1:34</i>)</p>	<p>And so John said, <i>I saw and I bare record that this is the Son of God (1:34).</i></p>
<p><u>约翰</u>被差来是为光作见证. <u>约翰</u>要为<u>耶稣基督</u>见证什么呢? 证明他是神的儿子.</p>	<p>John was sent as a witness of the light. What is John's witness concerning Jesus Christ? He is the Son of God.</p>

再次日， <u>约翰</u> 同两个门徒站在那里。（ <u>约翰福音 1:35</u> ）	<i>Now the next day after this John was standing with two of his disciples;</i>
他见 <u>耶稣</u> 行走，就说：“这是神的羔羊！”（ <u>约翰福音 1:36</u> ）	<i>and looking upon Jesus as he walked, he said, Behold the Lamb of God!  (1:35 - 36)</i>
他在先前说，“看哪，神的羔羊，除去世人的罪孽的。”	Again, he had said earlier, "Behold, the Lamb of God that takes away the sin of the world."
在这里，他只是说，这是“看哪，这是神的羔羊！”	Now he just says, "Behold, the Lamb of God."
<u>约翰</u> 写的 <u>启示录</u> 就是围绕神的羔羊这个中心的。	As John is writing the book of Revelation, the book of Revelation centers around the Lamb of God.
你想读懂 <u>启示录</u> ，得先见羔羊。	To understand the book of Revelation, you've got to see the Lamb.
我们第一次见到羔羊是在第一章，他描述了基督的荣威。	And our first view of the Lamb of God, of course, is in the first chapter of Revelation, as he describes Christ in His glory.

<p>但在第五章，他看到的是天上的情景，他在那里大哭，因为没有人配展开书卷，揭开封印。</p>	<p>But then, as he gets into the heavenly scene, chapter five, when he was weeping, sobbing convulsively, because no one was found worthy to take the scroll or loose the seals</p>
<p>长老中有一位对他说，‘<u>约翰</u>，不要哭。</p>	<p>and the elders said unto him, "John, don't sob.</p>
<p>看哪，<u>犹太</u>支派中的狮子，他已得胜，能以展开那书卷，揭开那封印。”</p>	<p>Behold, the Lion of the Tribe of Judah hath prevailed to take the scroll and loose the seals.</p>
<p>他转头看见有羔羊站立，象是被杀过的。</p>	<p>And I turned and I saw Him as a Lamb that had been slaughtered.</p>
<p>这羔羊前来，从坐宝座的右手里拿了书卷，</p>	<p>And He came and He took the scroll out of the right hand of Him that sitting upon the throne.</p>
<p>他既从坐宝座的右手拿了书卷，二十四位长老就俯伏在羔羊面前，各拿著琴和盛满了香的金炉。</p>	<p>And when He took the scroll out of the right hand of Him sitting upon the throne, the twenty-four elders came forth with their little golden vials full of odors,</p>

这香就是众圣徒在神的宝座前的祈祷.	which are the prayers of the saints, and they offered them before the throne of God.
他们唱新歌, “你配拿书卷, 配揭开七印, 因为你曾被杀, 用自己的血把我们买了 来。” (参照启示录 5:6-9)	And they sang a new song saying, 'Worthy is the Lamb to take the scroll and loose the seals, for He was slain and has redeemed us by His blood' ” (Revelation 5:5-9)
“看哪, 神的羔羊, 除去世人的罪孽的!”	“Behold, the Lamb of God that takes away the sin of the world.”
藉著神的恩典, 有一天, 我们也将站在天 上,	One day, by the grace of God, we'll be standing in that heavenly scene
我们就能看见他, 看见他前来拿书卷, 我们 将听到,	and we'll see Him as He comes and takes the scroll and we'll hear there,
“看哪, 神的羔羊, 除去我们罪孽的, 除去 世人罪孽的.”	"Behold, the Lamb of God who has taken away our sins, the sin of the world."
约翰同两个门徒站在那里, 约翰对他的门徒 说, “看哪, 神的羔羊!”	So, John is now with two of his disciples and John is saying to his disciples, they're standing there talking, he says, "Behold, the Lamb of

	God."
两个门徒听见他的话，就跟从了耶稣。（约翰福音 1:37）	<i>And the two disciples heard what John said, and they followed Jesus (1:37).</i>
约翰是这样给耶稣作见证的，“嗨，你们知道吗？我只是新郎的伴郎，	Now, John's testimony of Jesus is, "Hey, you know, I'm only an attendant to the bridegroom,
他得荣耀，我就喜乐。他必兴旺，我必衰微。”	and I'm honored when the bridegroom is honored, and He must increase, I must decrease."
所以约翰在这里把自己的门徒引向耶稣。其中一个门徒恰好是彼得的兄弟安得烈。	So, John is now pointing his own disciples to Jesus. And one of those disciples happened to be Andrew, the brother of Peter.
这样，这两个门徒就跟从了耶稣。	And so, these two disciples started to follow Jesus and,
耶稣转过身来、看见他们跟著、就问他们说、你们要甚么。（约翰福音 1:38）	<i>Jesus turned, and he saw them following him, and he said, Who are you looking for?</i>
他们说、拉比、在那里住。（拉比翻出来、就是夫子。）	<i>And they said unto him, Rabbi (which is, being interpreted, Master,) where</i>

	<i>do you live?</i>
<u>耶稣</u> 说、你们来看。他们就去看他在那里住、这一天便与他同住、那时约有申正了。(约翰福音 1:39)	<i>And Jesus said, Come and see. And they came and saw where he was living, and they stayed with him that day: for it was about the tenth hour (1:38 - 39).</i>
就是大约午后四点	It was getting late in the afternoon, four o' clock.
听见 <u>约翰</u> 的话, 跟从 <u>耶稣</u> 的两个人, 一个是 <u>西门彼得</u> 的兄弟 <u>安得烈</u> 。(约翰福音 1:40)	<i>One of the two which heard John speaking, and followed him, was Andrew, Simon Peter's brother (1:40).</i>
我们对 <u>安得烈</u> 所知甚少。他是 <u>西门彼得</u> 的兄弟,	Now, Andrew, we're not told too much about. He's Simon Peter's brother,
但值得注意的是, 在 <u>新约</u> 记载中, 我们常看到 <u>安得烈</u> 带人去见 <u>耶稣</u> 。	but it is interesting that in the New Testament we always find Andrew bringing people to Jesus.
看起来这是他的事工: 就是领人去见 <u>耶稣</u> ! 然而这是一项多么美好的事工啊!	That seemed to be his ministry, just bringing people to Jesus, but what a beautiful ministry that is!
正是这位 <u>安得烈</u> 带领那个手拿五饼二鱼的小	It was Andrew who brought the little

男孩去见 <u>耶稣</u> 的。你会发现他不断地领人去见耶稣。	boy to Jesus with the five loaves and two fish. And you'll see him bringing people to Jesus.
<u>安得烈</u> 先找著自己的哥哥 <u>西门</u> ，对他说， ( <u>约翰福音 1:41</u> )	So, Andrew, first of all, <i>found his own brother Simon,</i>
“我们遇见弥赛亚了（“弥赛亚”翻出来就是“基督”）！”	<i>and he said unto him, We have found the Messiah, which is, being interpreted, the Christ (1:41).</i>
你在这里看到基督就是弥赛亚。	So, there you see the Christ is Messiah.
于是领他去见 <u>耶稣</u> 。 <u>耶稣</u> 看著他说、( <u>约翰福音 1:42</u> )	<i>And he brought him to Jesus. And when Jesus beheld him, he said,</i>
你是 <u>约翰</u> 的儿子 <u>西门</u> 、你要称为 <u>矶法</u> 。 ( <u>矶法</u> 翻出来、就是 <u>彼得</u> 。)	<i>You're Simon the son of Jonah: and you shall be called Cephas, which is by interpretation, A stone (1:42).</i>
你是 <u>约翰</u> 的儿子 <u>西门</u> ，但你要称为 <u>矶法</u> ，意思是磐石。	"You're Simon, the son of Jonah, but you're going to be called Cephas, the stone."
又次日、 <u>耶稣</u> 想要往 <u>加利利</u> 去、遇见 <u>腓力</u> 、就对他说、来跟从我罢。(约翰福音	<i>The following day Jesus came forth into the area of Galilee, and he</i>

1:43)	<i>found Philip, and he said unto him, Follow me.</i>
这腓力是伯赛大人、和安得烈、彼得同城。(约翰福音 1:44)	<i>Now Philip was of Bethsaida, which was the same city where Andrew and Peter originated (1:43 - 44).</i>
实际上, 很显然, 安得烈和彼得是从伯赛大搬到迦百农的, 因为彼得在耶稣所在的迦百农有间房子.	Actually, Andrew and Peter evidently moved from Bethsaida to Capernaum because Peter had a house in Capernaum where Jesus stayed.
但伯赛大可能是他们的老家, 离迦百农大概有五英里远,	But Bethsaida was probably their hometown on up about five miles from Capernaum
在加利利海的周围, 往北就是约旦河流入加利利海的入口.	around the Sea of Galilee and up near where the Jordan River comes into the Sea of Galilee.
腓力找著拿但业、对他说、(约翰福音 1:45)	<i>Now, Philip found Nathanael, and said unto him,</i>
摩西在律法上所写的、和众先知所记的那一位、我们遇见了、	<i>We have found him, of whom Moses in the law, and the prophets, did write,</i>
就是约瑟的儿子拿撒勒人耶稣。	<i>Jesus of Nazareth, the son of Joseph</i>

	(1:45).
我们找到了 <u>摩西</u> 所写的、和众先知所记的那一位、就是 <u>拿撒勒人耶稣</u> 。	"We found Him, the one that Moses wrote about, the one the prophets have written about--Jesus of Nazareth."
<u>拿但业</u> 对他说、 <u>拿撒勒</u> 还能出甚么好的么。(约翰福音 1:46)	<i>And Nathanael said unto him, Can any good thing come out of Nazareth?</i>
<u>腓力</u> 说、你来看。	<i>Philip said unto him, Come and see (1:46).</i>
显然 <u>拿撒勒</u> 人名声不太好。	Nazareth evidently didn't have too good of a reputation.
但 <u>腓力</u> 的回答非常恰当, “你来看。”	And so, Philip's answer was just a good answer, "You just come and see."
<u>耶稣</u> 看见 <u>拿但业</u> 来、就指著他说、看哪、这是个真以色列人、他心里是没有诡诈的。(约翰福音 1:47)	<i>"So Jesus saw Nathanael coming to him, and he said of him, 'Behold, an Israelite indeed in whom is no guile.'"</i>
说他是个坦白正直的人	You're a straight-shooter.
<u>拿但业</u> 对 <u>耶稣</u> 说、你从哪里知道我呢。(约翰福音 1:48)	<i>Jhn 1:48 "And Nathanael said unto him, 'How did you know me?'</i>
<u>耶稣</u> 回答说、 <u>腓力</u> 还没有招呼你、你在无	<i>And Jesus answered and said unto him,</i>

花果树底下、我就看见你了。	<i>'Before Philip called you, when you were sitting there under that fig tree I saw you.'</i>
拿但业说、拉比、你是 神的儿子、你是以色列的王。(约翰福音 1:49)	<i>Jhn 1:49-50 And Nathanael answered and said unto him, 'Rabbi, thou art the Son of God. You're the King of Israel.'</i>
耶稣对他说、因为我说在无花果树底下看见你、你就信么。(约翰福音 1:50)	<i>And Jesus answered and said unto him, 'Because I said unto you I saw you under the fig tree, do you believe?</i>
你将要看见比这更大的事。	<i>Stick around, you're going to see greater things than that!'</i>
又说、我实实在在的告诉你们、你们将要看见天开了、(约翰福音 1:51)	<i>1:51 And he said unto him, 'Verily, verily, I say unto you. After this you're going to see the heaven open</i>
神的使者上去下来在人子身上。	<i>and the angels of God ascending and descending on the Son of man.'"</i>
在圣经中那裏可找得到天开了，有神的使者上去下来的？	<i>Where do find that in scripture? The heaven opened and the angels ascending and descending.</i>

记得当雅各逃离他的兄弟以扫，来到伯大尼的时候；	Remember when Jacob was running from his brother Esau and he came to Bethel
他又疲乏又害怕。找到一块石头作他的枕头就入睡了，还作了梦。	and he was tired and he was scared and he got a rock for a pillow, and he went to sleep and dreamed.
在梦裏，他看见神站立在梯子以上，	In his dream he saw the Lord of heaven standing at the top of the ladder,
神的使者在梯子上，上去下来。神对他说，	and the angels of God were ascending and descending. And God spoke to him and said,
「我是耶和華你祖亚伯拉罕的神、也是以撒的神。」(创世记 28:13)	<i>Gen.28:13 " Behold, I am the Lord God of Abraham your father and the God of Isaac "</i>
早上雅各睡醒了，说，	And in the morning when Jacob got up, he said,
耶和華真在这里、我竟不知道。(创世记 28:16)	<i>Gen 28:16 "Truly the Lord is in this place and I knew it not."</i>
在这里，耶稣实际上是在说，	Now, Jesus, in essence, is saying,
“我就是那天梯。我就是人进到神那裏的通道。	"I am the ladder. I am the access by which man can come to God.

我将天和地连接在一起。	I'm the One who ties heaven and earth together.
你们将会看到天打开。神的使者上去下来在人子身上。”	You're going to see heaven open. You're going to see the angels of God ascending and descending upon the Son of man."
所以，人子就是将天和地连接在一起的梯子。	So, the Son of man is the ladder by which heaven is joined to earth.
约伯的其中一个朋友这样劝告他，“看哪，祇要 you 与神有正常的关系时，你所有的问题全都会被解决。”	When one of Job's friends counseled him, "Look man, just get right with God and you'll be over with your problems,"
他回答说，“多谢了，你这只会空谈的傢伙。”	he said, "Thanks a lot, you bag of wind!
你告诉我修好与神的关系。你认为你在帮助我吗？	You tell me get right with God. You think you're helping me?
我算是甚么，竟能在全能的神面前陈明我的案件？	Who am I that I can plead my case with God?
神是至高伟大的。我看不见他。	God is so vast, I look for Him and I don't see Him!

祇是我往前行，他不在那裏；往后退，也不能见他；他在左边行事，我却不能看见；在右边隐藏，我也不能见他。”（约伯记 23:8 “）	<i>I look to my right, I look to my left, I look behind me, and I can't see Him."</i>
“我们中间没有听讼的人，可以向我们两照接手。”（约伯记 9:33）	<i>"There is no daysman between us who can lay his hand on us both. God is so vast.</i>
神是至高至大的，充满宇宙，我不能看见他。	He fills the universe. I can't see Him.
我们怎能在他面前辩白呢？神是如此伟大，而我什么都不是，	How can I plead my case with Him when I am just so nothing and God is so great,
没有人能在我们中间通达彼此。	and there's no one between us that can touch us both.
天是何其高深，我怎上得去，在神面前陈明我的案件？	Heaven is so high, how can I ascend? How can I plead my case before God?"
耶稣就是约伯呐喊的回应者。耶稣就是神和人中间的听讼者，	But Jesus is the answer to that cry of Job. The daysman who stands between God and man,
能触及神，也能触及人。是神和人中间的听	who touches God and who touches me.

讼者。	The daysman between us.
在神和人中间架起一道桥梁，是连接无限永恒和有限时空的梯子。	He is the ladder that has bridged from the infinite to the finite, from eternal to the time.
<i>第三日、在加利利的迦拿有娶亲的筵席。耶稣的母亲在那里。(约翰福音 2:1)</i>	<i>"Now in the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there."</i>
加利利的迦拿距离拿撒勒约五至六公里。	Cana of Galilee is about five or six miles from Nazareth....
若从拿撒勒开始行走，越过山头，	you're starting from Nazareth, you come over the top of the hill from Nazareth,
穿过谷地，你便可到达加利利海。	and you sort of start down this valley that ultimately brings you out to the Sea of Galilee,
这就是由拿撒勒到加利利海的途径。迦拿是那裏的一个小村庄。	and it's the path or the road that went from Nazareth to the Sea of Galilee. And Cana is just a little village there.
<i>第三日、在加利利的迦拿有娶亲的筵席。</i>	<i>"There was a marriage there in Cana</i>

耶稣的母亲在那里。(约翰福音 2:1)	<i>of Galilee, and the mother of Jesus was there.</i>
耶稣和他的门徒也被请去赴席。(约翰福音 2:2)	<i>And Jesus was invited and his disciples with him to the marriage.</i>
酒用尽了、耶稣的母亲对他说、他们没有酒了。(约翰福音 2:3)	<i>And when they wanted wine, the mother of Jesus said unto him, 'They've run out of wine.'</i>
耶稣说、母亲、我与你有甚么相干、我的时候还没有到。(约翰福音 2:4)	<i>And Jesus said, 'What business is that of mine? My hour is not yet come.....'</i>
马利亚所要表达的意思比她说的这句话意味深长的多。	Now Mary knew more than she was saying.
她曾仔细地思量一切所发生的事情。	She had pondered all these things in her heart
现在，她开始逐渐认识到这个从圣灵受孕而来的婴孩将要带来的影响。	and now she began to realize the full impact of what was happening with this child that was born of the Holy Spirit.
他母亲对用人说、(约翰福音 2:5)有趣的是，在这里，耶稣好象很不在意她。	<i>"And his mother said to the servants...."</i> Now, it's interesting,

	Jesus sort of ignored her in a sense.
耶稣说、母亲、我与你有甚么相干。我的时候还没有到。(约翰福音 2:4)	<i>"Woman, what have I to do with you...my hour has not yet come."</i>
但是，马利亚对她的仆人说，他告诉你们甚么、你们就作甚么。(约翰福音 2:5)	But Mary said to the servants, <i>"Whatever he says for you to do, do it."</i>
照犹太人洁净的规矩、有六口石缸摆在那里、每口可以盛两三桶水。(约翰福音 2:6)	<i>"there were there about six water pots of stone, that were, these water pots were the type that is used for the purifying. So each of them held two or three firkins apiece."</i>
每个木制小桶的容量约九加仑，所以每个石缸可容十八至二十七加仑。	And a firkin is about nine gallons, so eighteen to twenty-seven gallons apiece.
是相当容量的水缸，相当于洁净仪式所需的容量。	So, they're good size water pots, the kind that you use for your cleansing ceremonies.
耶稣对用人说，“把缸倒满了水。”他们就倒满了，直到缸口。(约翰福音 2:7)	<i>"And Jesus said unto them, 'Fill the water pots with water.' And they filled them up to the brim."</i>

<p>耶稣又说：“现在可以舀出来，给管筵席的。”他们就送了去。(约翰福音 2:8)</p>	<p><i>And he said unto them, 'Now draw it out and bear it to the governor of the feast.' So, they took it to the governor of the feast.</i></p>
<p>管筵席的尝了那水变的酒，并不知道从那里来的，(约翰福音 2:9)</p>	<p><i>And when the ruler of the feast had tasted the water that was made wine, and he knew not its origin, from whence it was.</i></p>
<p>祇有舀水的用人知道；管筵席的便叫新郎来，对他说，(约翰福音 2:10)</p>	<p><i>But the servants which drew the water, they knew. The governor of the feast called the bridegroom, and he said unto him,</i></p>
<p>“人都是先摆上好酒；等客人喝足了，才摆上次的；</p>	<p><i>'Every man at the beginning doth set forth good wine; and when everyone is pretty well drunk, then he brings out the worse,</i></p>
<p>你倒把好酒留到如今。”</p>	<p><i>but you have kept the best wine until now. '</i></p>
<p>这是耶稣所行的第一件神迹。是在加利利的迦拿行的。</p>	<p><i>Now this is the beginning of miracles which Jesus did in Cana of Galilee,</i></p>

显出他的荣耀来；他的门徒就信他了。	<i>and manifested forth his glory; and his disciples believed on him.</i>
这事以后，耶稣与他的母亲弟兄和门徒，都下迦百农去；在那裏住了不多几日。	<i>And after this he went down to Capernaum, he and his mother and the brothers and his disciples, and they continued there not many days."</i>
把水变酒是耶稣所行的头一件神迹…	So, the turning of water into wine, the beginning of the miracles of Jesus...
同时让我感兴趣的是，耶稣的第一个神迹发生在一个喜庆的场合，一个婚礼的宴会上。	and it is interesting to me that it was at a festive occasion, a marriage feast,
基督的头一个神迹非常有意思，对许多人来说可能还意义重大。	and the first miracle, of course, of Christ is very interesting and, perhaps, significant to many.
犹太人的逾越节近了、耶稣就上耶路撒冷去。(约翰福音 2:13)	<i>"And the Jews' passover was at hand , and Jesus went up to Jerusalem.</i>
看见殿里有卖牛羊鸽子的、并有兑换银钱的人、坐在那里。(约翰福音 2:14)	<i>And he found in the temple those that sold oxen and sheep and doves and the changers of money.</i>

耶稣就拿绳子做成鞭子，把牛羊都感出殿去，(约翰福音 2:15)	<i>And when he had made a scourge of small cords, he drove them out of the temple, and the sheep and the oxen,</i>
倒出兑银钱之人的银钱，推翻他们的桌子。	<i>and he poured out the changers money and overthrew the tables."</i>
我爱耶稣。有人试图把耶稣描绘成一个十分柔弱的人，	Aaaahhh! I love him! There are those who try to picture Jesus as a rather effeminate person,
就是那种连苍蝇都拍不死的人，非常的软弱无力。	you know, just the kind who wouldn't swat a fly. Just sort of weak
其实不然，他有著完美果敢的人性。	oh, but, he was a man's man.
当他进入殿中，看见有人在他父的殿裏里作买卖，他非常生气。	He came in and when he saw what was going on in his Father's house and he was upset.
于是就拿绳子作成鞭子，把牛羊都赶出殿去。	And he took and made a whip and started cleaning things up,
倒出兑换银钱之人的银钱、推翻他们的桌子。	picking up the tables and dumping them over.
有意思的是他一个人就可以把整个事情都扭转过来，他们无法阻止他。	And it's interesting one fellow could do so much upsetting of that whole

	thing, and yet, they couldn't handle him.
我的意思是，他们只好由著他。	I mean, they had to let him go.
为什么呢？因为耶稣非常的果敢，没有人敢挑战他。	Why? Because he was a man's man and they didn't dare to challenge him.
他又对卖鸽子的说、把这些东西拿去、不要将我父的殿、当作买卖的地方。(约翰福音 2:16)	<i>"He said unto them that sold the doves. 'Take these things out of here, make not my Father's house a house of merchandise.'</i>
他的门徒就想起经上记著说、 <i>「我为你的殿、心里焦急、如同火烧。」</i> (约翰福音 2:17)	<i>And his disciples remembered that it was written, 'The zeal of thine house has eaten me up.'</i>
因此犹太人问他说、你既作这些事、还显甚么神迹给我们看呢。(约翰福音 2:18)	<i>Then answered the Jews and said unto him, 'What sign do you show us, seeing that you're doing these things?'</i>
耶稣回答说、你们拆毁这殿、我三日内要再建立起来。(约翰福音 2:19)	<i>And he answered the Jews and said unto them, 'Destroy this temple and in three days I will raise it up.'"</i>
这是审判中他们起诉耶稣的一项指控。	Now, this is an accusation that was

	brought against Jesus at his trial.
耶稣回答说、你们拆毁这殿、(约翰福音 2:19) 我三日内要再建立起来。	<i>"He said that if we'd destroy the temple, he'd rebuild it in three days."</i>
他们一点都不明白耶稣所说的话。 耶稣指的是他的身体。	Now, they didn't understand what he was talking about. He was talking about his body.
他们却误以为他说的是希律王为犹太人开工建造的大型圣殿。	But they thought that he was talking about this monstrous building that Herod had begun to construct for the Jews.
希律王死前这工程尚未完成。	Herod died before it was ever finished,
但他已为此作了施工计划，并用巨石开始搭建。	but he had drawn the plans and had begun the construction of this tremendous temple with its huge stones.
当时，耶稣约三十岁，这大殿的建筑工程已经展开达四十六年之久了。	And at this point, when Jesus was about thirty years old, they had been working, building on it for some

	forty-six years.
要完成工还需要另外十九年的时间。	And it would take them another nineteen years to complete it.
建筑用的都是巨石，根据 Josephas 的说法，有些重达 140 吨。	And there were huge stones, some of them weighing, according to Josephas, as much as 140 tons.
耶稣对那些 <u>犹太人</u> 说，“你们拆毁这殿，我三天内要再建立起来。”	And so, "Jesus said, 'Destroy this temple and I'll build it again in three days.'
<u>犹太人</u> 便说，“这殿是四十六年才造成的，你三天内就再建立起来么？”	And they said to him, 'Forty-six years was this temple in building, and will you rebuild it in three days?'"
但约翰在这里告诉我们，“耶稣这话，是以他的身体为殿。”	But John tells us, "He was speaking of the temple of his body.
所以到他从死里复活以后、门徒就想起他说过这话、(约翰福音 2:22)	<i>"After he was risen from the dead, his disciples remembered that he had said this unto them,</i>
便信了圣经和耶稣所说的。	<i>and they believed the scripture and the word which Jesus had said.</i>

当耶稣在耶路撒冷过逾越节的时候、(约翰福音 2:23)	<i>"Now when he was in Jerusalem at the Passover, in the feast day,</i>
有许多人看见他所行的神迹、就信了他的名。	<i>many believed in his name when they saw the miracles which he did.</i>
耶稣却不将自己交托他们、因为他知道万人。(约翰福音 2:24)	<i>But Jesus did not commit himself unto them, because he knew all men,</i>
也用不著谁见证人怎样。因他知道人心里所存的。(约翰福音 2:25)	<i>and he needed not that any should testify of man, for he knew what was in man."</i>
有许多人信他，耶稣却不将自己交托他们，	There were many that believed in him, but Jesus did not commit himself to them.
因为他知道万人，他知道人心里所存的，他知道人的变化无常。	He knew all men. He knew what was in man. He knew the fickleness of men.
你不用跟耶稣讲人的事，他已完全清楚。	You didn't have to tell Jesus about people, he already knew.
有多少次我们企图向耶稣述说我们自己，但他早已明了。他用不著谁见证人怎样。	How many times do we tell Jesus all about ourselves...He already knows. He needs not that any should testify of man.

<p>愿神的平安,慈爱保守你们的心思意念, 坚固你们, 使你们能在<u>耶稣基督</u>里成长完备,</p>	<p>May the God of peace, may the God of love keep your minds and your hearts steadfast in Jesus Christ</p>
<p>成为毫无欠缺, 完全的人, 成为神的孩子,</p>	<p>that you might grow into that perfect, complete, mature child of God.</p>
<p>成为神要你成为的人, 愿你们效法<u>耶稣基督</u>的模样, 满有耶稣基督长成的身量.</p>	<p>That person that He wants you to be, conformed into the image of Jesus Christ, coming into the fullness of the stature of the measure of the image of Christ.</p>
<p>愿神祝福你们, 保守你们, 看顾你们, 直到我们再藉著他的恩典相聚在一起, 学习他, 敬拜他.</p>	<p>God bless you, God keep you, and watch over you till we, by His grace, gather together again to learn to worship.</p>