

基督生平

Life of Christ

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马丁路德大学



Forward

This study is an adaptation of Dr. Kessel's book *The Life of Christ*, published in 1997 by the **Evangelical Lutheran Synod**. We thank Dr. Kessel and the Evangelical Lutheran Synod's publications committee for allowing us to adapt that fine work. The changes were made by Dr. Glen Thompson with input from Dr. Kessel. © 2001 WELS Congregational Evangelist Program.

前言

这本教材是凯赛尔博士（Dr. Kessel）所撰《基督生平》（路德福音会[**Evangelical Lutheran Synod**] 1997 年出版）的改编版本。感谢凯赛尔博士和路德福音会的出版委员会允许我们改编如此精彩的作品。本教材中改写的部分是由唐建伦博士（Dr. Glen Thompson），在凯赛尔博士于 2001 年 WELS 教会传道项目的基础上完成的。

本书中文简体字版本由崇峰和晓鸿翻译。此版本为初校稿，仍有不少尚需改进的地方。如若您在阅读的过程中发现错字、别字或对照英文显示出中文的翻译错误的话，盼望您可以抽时间将这些错误发送至：xiaotanhuihui@gmail.com。以便我们可以不断地对本书进行修改。

此外，孟彬姐妹在本书的编辑过程中，特别认真地参与了部分中英文的校订工作，感谢她辛勤的付出和服事。愿神纪念她的辛苦。

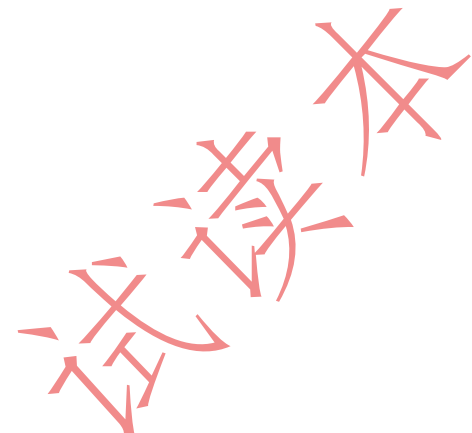


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Chapter 1: Birth and Childhood of Jesus Christ

第一章 耶稣基督的诞生和童年

General Introduction

The Gospels of Matthew, Mark, Luke and John describe the birth, life, suffering, death, and resurrection of Jesus Christ. These pages of the Bible outline the life of Christ. As we study them we should ask ourselves three questions. First, who is Jesus Christ? Second, what has Jesus done for me personally? Finally, how should I respond to the love of Christ? As Martin Luther read the Bible he asked himself these same questions and answered them as follows:

"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord. He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver but with his holy, precious blood and with his innocent suffering and death. All this he did that I should be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, just as he has risen from death and lives and rules eternally. This is most certainly true."

概述

圣经中在马太福音、马可福音、路加福音、约翰福音中记载了耶稣基督的降世、生平、受苦、受死和复活。这些圣经的章节勾勒了基督的一生。在我们学习这些内容的时候，应该自问三个问题：第一，谁是耶稣基督？第二，对于我个人来说，耶稣为我做了什么？第三，应该如何回应基督的爱？在马丁·路德读到这些经文的时候，他问了同样的问题，他的回答是这样的：

“我相信耶稣基督是真正的上帝，被天父从永恒中拣选；同时他也是真正的人，由童贞女马利亚所生，是我的主。他已经救赎了我——一个迷失的、有罪的被造物——将我罪、死亡和魔鬼的权势下赎回。不是用金银，而是用他圣洁的宝血和他无辜地受难和死亡。他为我所作的一切使我成为他的子民，生活在他的国度中，并且用永远如一的公义、圣洁、福分来服侍他。正如耶稣从死里复活，活在永恒中，掌管着永恒的国度。这无疑是最重要的真理。”

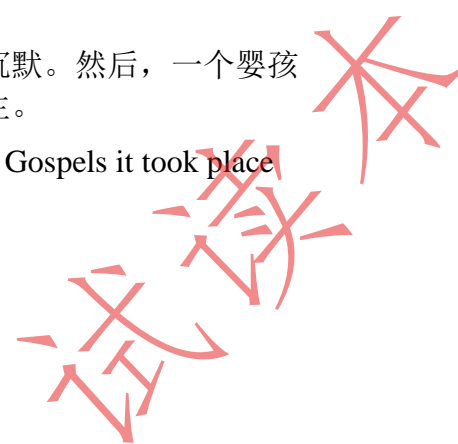
Historical Background

历史背景

The Old Testament Scriptures ended with the prophecy of Malachi. For over 400 years the prophets were silent. Then, in a humble stable, a child was born -- God had sent the promised Savior!

玛拉基书是旧约最后一卷。在随后的 400 多年间先知们保持了沉默。然后，一个婴孩卑微地来到世上，降生在马槽里——上帝已经派来了他所应许的救主。

We do not know the month, day, and year of Jesus' birth. According to the Gospels it took place



when Caesar Augustus was the emperor of Rome (Luke 2:1) and Herod the Great was king of Judea (Matt. 2:1). Most Bible scholars conclude from Matt. 2:13-22 that Jesus' birth (or Nativity) took place some time before Herod's death, which history dates at 4 B.C. Tradition places Jesus' birth on December 25 or January 6, probably in the year 5 B.C.

我们不知道耶稣出生的具体年、月、日。根据福音书的记载，耶稣诞生是在该撒亚古士督做罗马皇帝时期（路加福音 2:1），也是大希律王做犹太王时期（马太福音 2:1）。大多数圣经学者从马太福音 2:13-22 中推断，认为耶稣的诞生（或说基督降世，Nativity）是在大约公元前 4 年大希律王死之前的某一时间。传统将 12 月 25 日或者 1 月 6 日作为耶稣的生日，年份很可能是公元前 5 年。

Regardless of the exact date, we do know that the birth of Jesus Christ occurred at an excellent time in world history according to God's divine plan and timetable (Gal. 4:4). Some 300 years earlier Alexander the Great of Macedonia set out to destroy the Persian Empire. Within 13 years his armies had conquered Greece, Asia Minor, Palestine, Egypt, and Persia, extending his empire as far to the east as India. Following Alexander's death his empire was divided among his most powerful generals. Within the next three centuries Greek (the language of Alexander) and Greek culture was spread widely in the countries that bordered the eastern half of the Mediterranean Sea.

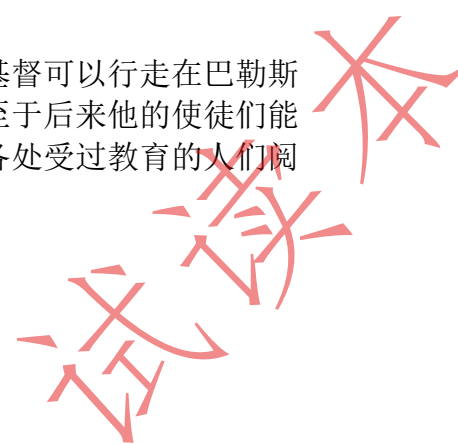
不管耶稣基督具体的生日是哪一天，我们所确知的是，遵照上帝的神圣计划和时间表（加拉太书 4:4），耶稣基督降生在世界历史上一个辉煌的时期。在此大约 300 年之前，马其顿的亚历山大大帝开始摧毁波斯帝国。13 年内他的军队征服了希腊、小亚细亚、巴勒斯坦、埃及和波斯，其帝国一直扩张到印度东部。随后亚历山大之死使其帝国被分给了他的强将们。在接下来的 3 个世纪里，希腊语（亚历山大使用的语言）和希腊文化在地中海东半部的各国广泛流传。

However, it was Rome, not Macedonia, which proved to be the world power in the first century B.C. Roman armies extended their empire to almost every country around the Mediterranean Sea. The Romans insisted on law and order within the countries they ruled. For a rare moment in history, a general peace existed throughout this area. Individuals could safely sail the seas or travel the mighty Roman roads that connected countries and continents.

然而，最终被证明是公元前一世纪世界强国的不是马其顿，而是罗马。罗马军队将他们的帝国范围扩张到了几乎每一个地中海地区的国家。在罗马所统治的国家里，他们重视法律和秩序。整个区域实现了大范围的和平，这在历史上是很少有的。在不同国家之间，个人可以安全地在海上航行，或者是通过罗马帝国连接各国间畅通无阻的道路各处旅行。

The time was right for the Savior to come to earth. Under Roman rule Christ could travel the highways of Palestine with little fear of robbers and safely preach his saving message. Later his disciples could carry the Gospel easily throughout the empire. The accounts of Jesus' life, written in Greek, could be read and understood by educated people everywhere.

这样的时代对于救世主的到来再合适不过。在罗马的统治下，基督可以行走在巴勒斯坦而不用过于担心有强盗，而且可以安全地宣讲他的救赎信息。以至于后来他的使徒们能够容易地将福音传遍整个帝国。而用希腊语撰写耶稣生平也能够被各处受过教育的人们阅



读和理解。

The Forerunner Announced (Luke 1:5-23)

预言的开路先锋（路加福音 1:5-23）

The events just before Christ's birth are described in the first chapter of the Gospel according to St. Luke. Through the angel Gabriel God began revealing his plan of salvation and fulfilling his prophecies of old. The first to learn of Christ's coming (or advent) was the priest Zechariah. This elderly man of God, who was to lead the temple service that particular morning, had been deep in prayer. As a faithful priest he had, no doubt, been praying that God would send the promised Messiah.

圣路加在他福音书第一章中记载的事件，正是发生在耶稣诞生之前。上帝通过天使加百列开始显明他的拯救计划，并印证了旧约先知们的预言。第一个知道基督要来（将临）的人是祭司撒加利亚。这个属于上帝的老人，在哪个特别的早晨被引领到圣殿中服侍的撒加利亚，**一直切切地向神祷告**。毫无疑问，作为一个忠诚的祭司，撒加利亚一直不住地祷告，求上帝按照应许差遣弥赛亚来到世上。

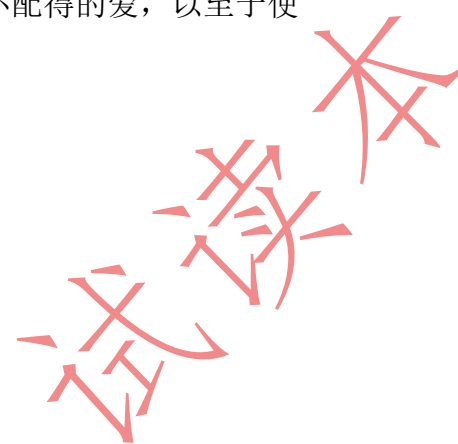
Suddenly the angel Gabriel appeared to him announcing that this prayer had been answered. In carefully chosen words Gabriel picked up the thought on which the Old Testament had ended. Through Malachi (3:1) God had promised that immediately before the Messiah's coming a man would be born to prepare the people to receive their Savior. The final words of the prophecy were these: "See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers...." (Mal. 4:5-6)

天使加百列突然出现并宣告说他的祷告已经被应允。加百列谨慎地措辞，然后选择了旧约最后章节中上帝的**预言**。在玛拉基书 3:1 中上帝应许在弥赛亚到来之前不久会有一个人降生，他要使人们预备好接受他们的救主。这些预言的最后一段说：“看哪，耶和華大而可畏之日未到以前，我必差遣先知以利亚到你们那里去。他必使父亲的心转向儿女，儿女的心转向父亲.....”（玛拉基书 4:5-6）

Now the time of waiting was over. Zechariah's wife Elizabeth would have a child who would preach with the spirit and power of Elijah. God commanded that the forerunner be named "John." In Hebrew this means "the Lord is Gracious." This name emphasized God's undeserved love for sinful mankind which caused him to send his Son to earth.

如今不需要在等待下去了。撒加利亚的妻子以利沙伯得着生一个孩子，这个孩子将会带着以利亚的心志能力传道。上帝要求给这位开路先锋取名为“约翰”。在希伯来语中，约翰的意思是“主是仁慈的”，这个名字强调了上帝给予罪恶人类不配得的爱，以至于使他将自己的儿子差派到世上。

The Savior Announced (Luke 1:26-38)



预言的救主（路加福音 1:26-38）

The story then leaves the great temple in Jerusalem and the godly old priest. It turns to the tiny village of Nazareth and an ordinary young woman. Five months after speaking to Zechariah, Gabriel appeared to a young virgin named Mary. Again in a carefully worded yet simple message the angel made known the mystery of Christ's coming (Luke 1:26-38). First he greeted Mary and put an end to her fears. Then he reminded her of the familiar prophecy of Isaiah (7:14), "The virgin will be with child and will give birth to a son, and will call him Immanuel" ("God with us" Matt. 1:23). Mary had been chosen to be "the virgin" and her son would be "Jesus" ("The Lord is Salvation"). He would be the promised Savior.

故事到这里暂时离开耶路撒冷伟大的圣殿和敬虔的老祭司，转到了小城拿撒勒和一个平凡、年轻的姑娘身上。在加百列向撒迦利亚说话 5 个月之后，他出现在一个叫马利亚的童贞女面前。同样是谨慎且简要地措辞，天使揭开了基督降临的谜底（路加福音 1:26-38）。首先他向马利亚问安，叫她不要害怕。随后他用人们所熟知的以赛亚书 7:14 提醒马利亚：“主自己要给你们一个兆头，必有童贞女怀孕生子，给他取名叫以马内利（“上帝与我们同在”，马太福音 1:23）。马利亚已经被拣选作为那个“童贞女”，她的儿子将是“耶稣”（“主是救赎”）。他就是那应许的救主。

We should note that at this time, Mary showed a humble faith throughout her entire life. She did not question God's word as Zechariah had. She only asked for more information about the part she was to play in God's plan. Gabriel did explain her role. Through a miracle a child would come to life inside of her. God's Holy Spirit would be its father. Meanwhile she would remain a virgin until the child was born.

此时我们应该注意到，马利亚用她的一生诠释了谦卑的信念。她没有像撒迦利亚一样质疑上帝的话。而只是针对在上帝的计划中，她将要扮演的角色询问了更多的信息。加百列解释了她的角色。她腹中的孩子将来到世上，这是一个神迹。上帝的圣灵是他的父亲。同时，直到孩子出生之前，她都将保持处女之身。

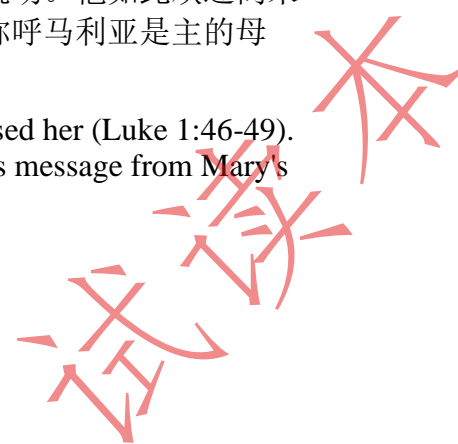
Mothers-To-Be (Luke 1:39-55)

准妈妈（路加福音 1:39-55）

Mary soon left Nazareth and traveled to the home of her relative, Elizabeth, whom Gabriel had said was pregnant. No sooner had the women greeted each other than John leaped within his mother's body. Thus he greeted the unborn Jesus, indicating that Jesus was the greater one. At this point Elizabeth honored Mary as the mother of the Lord, but Mary gave all praise to God.

马利亚很快就离开了拿撒勒，去探望她的亲戚伊利沙伯，就是加百列提到的已经怀孕那一位。马利亚刚刚与伊利沙伯问过安，约翰就在他妈妈的肚子里跳动。他如此欢迎尚未出生的耶稣，暗示了耶稣是更重要的那位。此刻，伊利沙伯尊敬地称呼马利亚是主的母亲，但是马利亚将所有的赞美都归给上帝。

In her words, often called the "Song of Mary," she told how God had blessed her (Luke 1:46-49). Then she described God's salvation through Jesus Christ (vv 50-55). This message from Mary's



heart reveals her deep faith. We must remember that she was a commoner who had never gone to school. Nevertheless, she did know the word of the Lord. Her "song" repeats the mood and content of such Old Testament verses as 1 Sam. 1:11; 2:1-10; Ps. 103:17; Ps. 107:9.

在通常被称为“马利亚的颂歌”中，她讲述了上帝怎样祝福了她（路 1:46-49）。然后，她描述了上帝通过耶稣完成的救赎（vv50-55）。这些来自马利亚内心的信息表明了她灵魂深处的信念。我们要知道，她是一个从来没有进过学校的平民。然而，她确实了解主的话语。她的“颂歌”重现了如旧约撒母耳记上 1:11;2:1-10，以及诗篇 103:17 和 107:9 中的情感和内涵。

A Word To Joseph (Matt. 1:18-25; Luke 1:56)

对约瑟的话（马太福音 1:18-25；路加福音 1:56）

After staying with Elizabeth for three months, Mary returned to her home in Nazareth. This was about the time when John, the forerunner was born. Soon it became obvious to the carpenter Joseph that his fiancée Mary was pregnant. In those days engagement was a solid agreement to get married. It was considered final and could only be broken through divorce. However, while Joseph was thinking about divorcing Mary, Gabriel appeared to him. The angel spoke of the miraculous child and told Joseph that Mary had done no wrong. He also said that the child was to be named Jesus. Joseph then took Mary to be his wife.

马利亚和伊利沙伯同住了 3 个月之后，就返回了拿撒勒的家中。这正是主的开路先锋约翰出生的时候。没多久，木匠约瑟显然地发现他的未婚妻马利亚怀孕了。在那个时代，订下婚约就等同于结婚；是经过深思熟虑的最终决定，并且只有离婚才能够将之解除。然而，就在约瑟正考虑休掉马利亚的时候，加百列出现在他的面前。他说的也是：要给孩子取名叫耶稣。随即，约瑟就正式娶了马利亚为妻。

The Birth of Jesus (Matt. 1:1-17; Luke 2:1-20; 3:23-38)

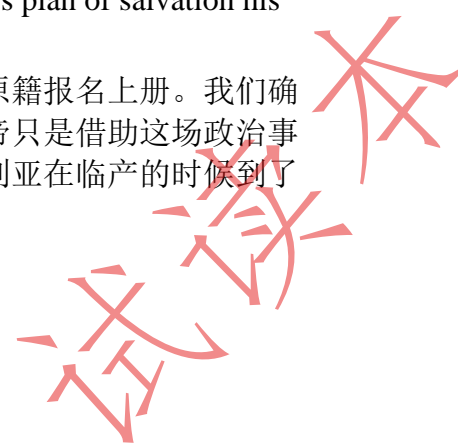
耶稣诞生（马太福音 1:1-17；路加福音 2:1-20；3:23-38）

Throughout the Old Testament God had spoken about the Savior's coming. One such detail was given in the prophecy of Micah (5:2). The Christ was to be born in Bethlehem Ephrathah.

上帝在整本旧约里都预言了救主的到来。先知弥加书（5:2）中就给出其中一个细节：基督将要出生在伯利恒，以法他。

The Roman emperor ordered that every Jewish male had to go to the hometown of his ancestors to register for purposes of taxation. We do not know whether God caused Augustus to order the registration or simply used this political event for his purpose. But in God's plan of salvation his decree brought Mary to Bethlehem at the time of the birth.

为了课税的便利，罗马皇帝下令，每一个犹太男性都必须回到原籍报名上册。我们确实不知道奥古斯都下令报名上册这事是否出自上帝的安排，还是上帝只是借助这场政治事件达到他的目的。但是，在他的救赎计划里，上帝的指令引领着马利亚在临产的时候到了



伯利恒。

Since Joseph and Mary were both descendants of King David (Matt. 1:1-17; Luke 3:23-38) they had to travel to Bethlehem, David's hometown. Of course this also meant that Mary's unborn son would be a descendant of David (see Is. 11:1-2; Jer. 23:5). Again we see that the events around Christ's birth were not accidents. They followed God's plan.

既然约瑟和马利亚都是大卫王的后裔（太 1:1-17；路 3:23-38），他们就必须回到大卫的家乡伯利恒。当然这也意味着，马利亚那即将出生的儿子也是大卫的子孙（参看赛 11:1-2；耶 23:5）。我们可以看到，在基督诞生前后发生的事情并非偶然。这一切都遵循着上帝的计划。

The details of Jesus' birth are well known. Unable to find room in an inn in Bethlehem, Mary and Joseph had to stay in a stable. It was there that Mary gave birth to Jesus, wrapped him in strips of cloth and laid him in a manger. However, when thinking of the first Christmas and the picture of mother and child it is easy to forget what was actually taking place. God became flesh; the second person of the Trinity became human. We cannot understand the eternal Son being born, the almighty God as a helpless infant, the **all-glorious** One in need of diapers. Christ had not become human to be honored but to be humbled and to suffer and die on the cross for the sins of all mankind (Phil. 2:6-8).

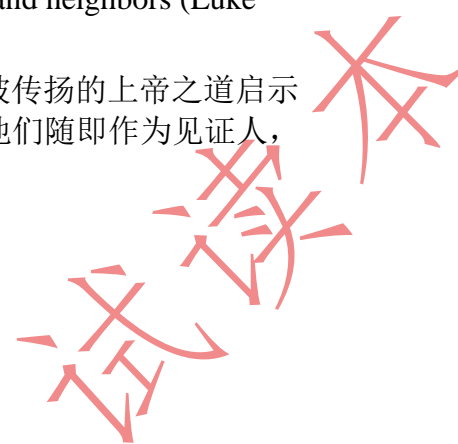
耶稣降生的细节广为人知。伯利恒的一家小旅馆里已经没有房间了，马利亚和约瑟只好住在马厩里。就在那里，马利亚生下了耶稣，并用布将他包裹着放在了马槽里。然而，当人们想到第一个圣诞节和母子俩的画面时，很容易就忘记了真正发生的事情——上帝成为肉身；三位一体中第二个位格成为了人类。我们无法理解永生上帝儿子的诞生，全能的上帝成为一个无助的婴孩儿；配得所有荣耀的唯一真神需要穿戴尿布。基督来到世上不是为了被尊崇，而是存心卑微，要为了全人类的罪受苦、被钉死在十字架上（腓 2:6-8）。

The birth of Jesus was an event of great importance. Shepherds were camped in the Bethlehem hills guarding their flocks. Without warning an angel appeared announcing the news of the Messiah's coming. Then armies of angels appeared, singing that God was being glorified in heaven, and that peace had come to earth. Through sin, man had separated himself from God. Now God was at peace with man through Jesus Christ the Prince of Peace (Is. 9:6).

耶稣诞生是件头等大事。伯利恒山地的牧羊人正照看着羊群，这时突然天使出现，并宣告了弥赛亚到来的消息。然后天使同军队显现，高唱着在天上荣耀归于神，平安临到这块地。罪使人类自己与上帝隔绝。现在，借着耶稣基督这和平之君，上帝与人类和好了（赛 9:6）。

Note the response of the shepherds. Although they saw the angels, it was the preached word of God that inspired them (Luke 2:15). Then, after visiting the Christ child in the stable, they became lay witnesses spreading the news of Jesus' arrival to their friends and neighbors (Luke 2:17).

请注意牧羊人的反应。尽管他们看到了天使，实际上却是的那被传扬的上帝之道启示了他们（路 2:15）。牧羊人见到了基督——马槽里的婴孩儿之后，他们随即作为见证人，将耶稣降世的消息在朋友和邻居之间传开了（路 2:17）。



Jesus' Circumcision and Presentation (Luke 2:21-38)

耶稣的割礼和把耶稣献给主（路加福音 2:21-38）

Following that first Christmas day, Joseph enrolled in the census and found better lodging for his family. However, Mary and Joseph did not let earthly matters keep them from their spiritual responsibilities. They obeyed the Old Testament law (Lev. 12:3). On the eighth they took Jesus to be circumcised. In this way Jesus was placed under the law, and he began fulfilling that law for man's salvation. It was also at this time that Joseph named the infant "Jesus."

第一个圣诞节之后，约瑟完成了报名上册，而且为他的家人找到了更好的地方借宿。然而，马利亚和约瑟没有让尘世的琐事干扰他们属灵的责任。他们遵守了旧约的律法（利 12:3），在第八天为耶稣行了割礼。这样，耶稣就被放在律法以下了，而且开始为了人类的救赎履行律法。也正是此时，约瑟给这个婴孩取名叫“耶稣”。

On the 40th day Mary and Joseph took Jesus on the 7-mile trip from Bethlehem to the temple in Jerusalem. There, they followed another Old Testament law. Because he was Mary and Joseph's firstborn son, Jesus was formally presented to the Lord (Ex. 13:2,12; Num. 18:15-16). Mary also offered a sacrifice making her clean after having given birth to a child (Lev. 12:1-8).

到了第四十天，马利亚和约瑟走了 7 英里的路，从伯利恒来到耶路撒冷的圣殿。在圣殿里他们遵行了另外一项旧约的律法。因为耶稣是马利亚和约瑟头生的儿子，理应献给上帝（出 13:2,12；民 18:15-16）。马利亚也通过献祭使刚刚生了孩子后的自己得洁净（利 12:1-8）。

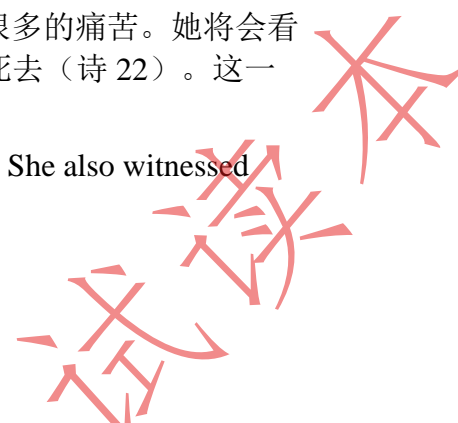
While the family was in the temple a faithful man of God named Simeon came and took Jesus in his arms. Simeon's knowledge of the past allowed him to prophesy concerning the future. The Old Testament taught him that while the Messiah would earn salvation for all men (Is. 42:6; 49:6) **only some would make him their rock of salvation**. For many he would be a stumbling block (Is. 8:14). Looking into the future, Simeon knew that Jesus was "destined to cause the falling and rising of many" (Luke 2:34).

当这一家人在圣殿里的时候，一位叫西面的上帝忠实的信徒走进圣殿，并将耶稣抱在自己怀中。西面对过去的知识使得他可以预言未来之事。旧约的教导他说，虽然弥赛亚来将为全人类赢得救赎（赛 42:6； 49:6），但却只有一部分人将基督作为他们救恩的磐石。对于很多人来说他是绊脚石（赛 8:14）。看到未来的西面知道耶稣是“被立，叫许多人跌倒、许多人兴起”的那一位（路 2:34）。

Finally, with sadness and deep sympathy, Simeon told Mary that she would endure much suffering. She would see Jesus despised and rejected by men (Is. 53:3) and die a painful death for sinful mankind (Ps. 22). This would cause a sword of deep sorrow to cut her own soul (Luke 2:35).

最后，带着伤感和深深的同情，西面告诉马利亚，她将要忍受很多的痛苦。她将会看到耶稣被人们藐视、厌弃（赛 53:3），并且为了罪恶的人类痛苦地死去（诗 22）。这一切都会深深刺透马利亚的心（路 2： 35）。

A very old female prophet, Anna, then came up to Joseph and his family. She also witnessed



that redemption was to be found in Christ Jesus.

有一位年迈的女先知名叫亚拿，来到约瑟一家人面前。她也作见证说，在耶稣基督里有救赎。

Visit of the Wise Men (Matt. 2:1-18)

博士朝拜（马太福音 2:1-18）

Still filled with wonder, Mary and Joseph took Jesus back to Bethlehem. Sooner than they expected, however, the prophecies of Simeon were fulfilled. Gentile wise men (called A magi@), following a special star, came to the house where the child Jesus was, and worshiped him. As part of their worship they gave Jesus precious gifts: gold, sweet-smelling incense, and an expensive lotion called myrrh.

伴随着众多的不解，马利亚和约瑟带着耶稣回到了伯利恒。然而，西面的预言很快就实现了，这比预想的要快多了。外邦的几个博士跟随着特别的星星，来到小耶稣所住的房子朝拜他。作为他们敬拜耶稣的一部分，他们献上了珍贵的礼物：黄金、乳香和昂贵的没药。

While Jesus was a rock of salvation for the magi, he was a stumbling block for King Herod. Angry at the thought of a rival king, Herod tried to learn from the wise men where this new king lived. When he failed, Herod ordered his men to kill all male children two years old and younger who were living within the area of Bethlehem. Most Biblical scholars think that about 20 children thus were murdered. However, Jesus was not one of them. God had warned Joseph in a dream to take his family to Egypt. The gifts of the magi may have helped pay for this move.

虽然对于博士来说，耶稣是救赎的磐石；但对于希律王来说他只是块绊脚石。一想到有人成为他王位的威胁，希律就怒发冲冠，他试图从博士那儿打探到这位新王住在哪儿。一计不成，希律又命令他的手下杀死所有住在伯利恒地区里，两岁及两岁以内的男孩儿。大多数圣经学者认为大约有 20 个孩子因此被杀害。然而，耶稣却不在其中。上帝已经在梦中警告了约瑟，让他带着他的家人前往埃及。博士们的礼物足以支付他们此行的花销。

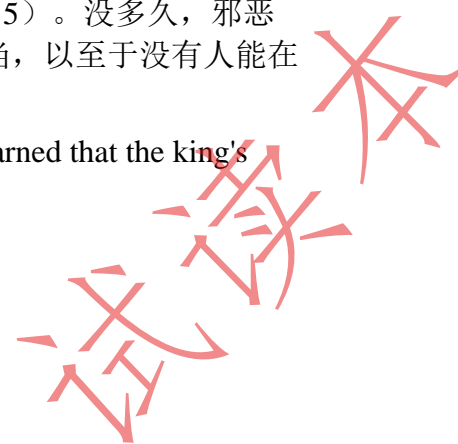
Egypt to Nazareth (Matt. 2:19-23; Luke 2:39)

从埃及到拿撒勒（马太福音 2:19-23；路加福音 2:39）

This short stay in Egypt was yet another part of God's plan for Jesus (Matt. 2:15). Some time later evil King Herod died a painful death. His stomach was eaten by worms. It is said that the smell of his breath was so bad that no one could remain near him.

在埃及的短暂停留，是上帝为耶稣所定计划的另一部分（太 2：5）。没多久，邪恶的希律王痛苦地死了。他的胃被虫子蚕食。据说他呼出的气恶臭难当，以至于没有人能在他附近停留。

Following Herod's death, Joseph wished to return to Bethlehem, but he learned that the king's



evil son was the new king. So Mary and Joseph took Jesus and moved back to Nazareth fulfilling yet another prophecy (Mat. 2:23).

希律死后，约瑟盼望返回伯利恒。但他听说希律王邪恶的儿子继承了王位，所以马利亚和约瑟带着耶稣回到了拿撒勒，这也印证了另外一个预言（太 2:23）。

Jesus' Boyhood (Luke 2:40)

耶稣的童年（路加福音 2: 40）

The Bible covers the next ten years of Jesus' life in a single sentence: "And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him" (Luke 2:40). Those who wish to know more about Jesus during this decade of his childhood must look at his later life for clues. Jesus did not grow up an only child. He had several brothers and sisters (Matt. 13:55-56). Although he lived in the town of Nazareth, he must have spent a lot of time out in the countryside watching farmers and shepherds going about their work, and looking at the birds and the flowers. Later he often talked about these in his parables and teachings (Matt. 13:18-23; Matt. 6:26-30). And, of course, Jesus was given good religious training by his parents. He studied the Old Testament and learned to read it in the original Hebrew language. In his ministry he often referred to or quoted the Scriptures, especially those verses that spoke about his own work as the promised Messiah. Finally, in his adult life Jesus often went to a hilltop to pray. This habit also may have started in his childhood.

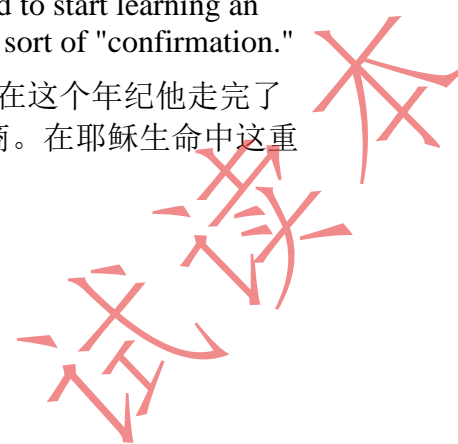
对于接下来十年里耶稣的生活，圣经用简单的一句话概括说：“孩子渐渐长大，强壮起来，充满智慧，又有上帝的恩在他身上。”（路加福音 2:40）。那些期望了解这十年里耶稣童年生活的人，必须在他随后的生活中寻找线索。耶稣不是作为家里唯一的孩子成长的，他有几个弟弟和妹妹（太 13:55-56）。虽然他住在拿撒勒城里，他很可能在乡村里打发掉了大部分时间，在那里他可以观察农民和牧羊人做他们的工，并流连在花香鸟语之间。后来耶稣经常在他的比喻和教导中提及这些经历（太 13:18-23；太 6:26-30）。同时，耶稣的父母当然给了他很好的宗教训练。他学习旧约，并学习使用原始的希伯来语来研读。他在传道时经常提及或者引用一些经文，尤其是那些涉及到他自己作为应许的弥赛亚的工作的经节。最后要说的是，在耶稣成年生活中，他经常到山顶祷告。这个习惯可能也是从他童年时期就开始的。

Jesus in the Temple (Luke 2:41-52)

耶稣在圣殿里（路加福音 2:41-52）

According to Jewish custom, Jesus' childhood came to an end when he was 12 years old. At this age he reached the first stage in becoming an adult. He was then expected to start learning an occupation or trade. In this important year of his life Jesus went through a sort of "confirmation."

根据犹太人的习俗，到了 12 岁的时候，耶稣的童年就结束了。在这个年纪他走完了逐渐成人的第一阶段。随即，他被寄以希望开始学习一种技能或经商。在耶稣生命中这重



要的一年里，耶稣经历了类似的“坚信礼”。

It all started when Jesus traveled with his parents on a trip to Jerusalem to celebrate the Passover. On this trip (perhaps in the spring of A.D. 8) he took part for the first time in public worship at the temple. A few days later, Jesus became separated from his family and friends. After looking for three days, Mary found him in the temple. Contrary to what many have thought, the Bible shows that Jesus was there to listen, not to teach.

当耶稣和父母踏上前往耶路撒冷庆祝逾越节的行程时，故事就开始了。在这趟旅程中的行程中（可能是公元后8年的春天），他平生第一次参加了圣殿里的公开崇拜。几天之后，耶稣与他的家人和朋友们走散了。三天之后，马利亚才在圣殿里找到了他。和很多的预料截然相反的是，圣经中记载说，耶稣在圣殿里不是教导人，而是听道。

At this time we hear the first recorded words of Jesus Christ. Mary began to scold him "Son, why have you treated us like this? Your father and I have been anxiously searching for you." He replied, "Why were you searching for me? Didn't you know I had to be in my Father's house" (Luke 2:48-49)? With simple wisdom Jesus informed his parents that he was not guilty of breaking the Fourth Commandment and that he understood his mission in life. God the Father, not Joseph, was his Father. Jesus had come to earth to do his heavenly Father's bidding.

此时，我们听到了有关耶稣最初所说话语的记载。马利亚开始责备耶稣说：“我儿，为什么向我们这样行呢？你父亲和我伤心来找你。”他回答说：“为什么找我呢？岂不知我应当以我父的事为念吗？”（路 2:48-49）藉着这样简单的智慧耶稣使他的父母了解到，他并没有因违反第四条诫命而犯罪，并且他也明白他此生的使命。耶稣的父亲，不是约瑟，而是天父上帝。耶稣已经来到世间，要完成天上之父的命令。

Following this story, another large part of Jesus' life is described in a single sentence. Jesus, between the ages of 12 and 30, "grew in wisdom and stature, and in favor with God and men" (Luke 2:52). During these years we assume Jesus learned the carpenter's trade from his father (Mark 6:3). And whatever else Jesus did, we know one thing for certain: he never sinned (Heb. 4:15).

这事之后，耶稣很长一段时间的生平，被短短的一句话描写出来。在12岁到30岁之间，“耶稣的智慧和身量，并上帝和人喜爱他的心，都一起增长。”（路 2:52）。在这些年中，我们推断耶稣跟他父亲学会木匠的手艺（可 6:3）。并且不管耶稣还做了什么，有一件事是我们明确知道的：他从来没有犯过罪（来 4:15）。



Chapter 2

Jesus Begins His Public Ministry

第二章：耶稣开始公开传道

Introduction

So far we have studied the first 29 years of Jesus' life. Most of that time the Savior lived a rather normal life in Nazareth. He spent his time doing the work of a carpenter and studying the Bible. Few people knew him except his family and friends. This all changed when Jesus turned 30. From that time on his life was anything but normal. Now he spent all of his time in public ministry. He traveled throughout Palestine with his disciples (or students) and friends. Wherever he stopped to preach he gathered large crowds. Throughout the Jewish nation the name 'Jesus of Nazareth' became well known. This chapter describes Jesus' early ministry from about January through December of A.D. 27. The story begins, however, six months earlier with John's ministry.

概述

到目前为止，我们已经学习了耶稣生平中的前 29 年。这位救世主大多数时候在拿撒勒过着很平常的生活。他花时间做木匠活儿、学习圣经。除了家人和朋友很少有人了解他。耶稣 30 岁的时候，这一切都发生了变化。从那时起他的生活不再平常。这时，他把所有的时间都用在公开传道。他和门徒（或者学生）、朋友们一起走遍了巴勒斯坦地区。无论在什么地方停下来讲道，他都会吸引大量的人群。“拿撒勒的耶稣”在整个犹太人地区开始变得家喻户晓。这一章记述了耶稣早期传道生活，时间大概是从公元 27 年的 1 月到 12 月。不过，故事要从六个月前约翰的事工开始。

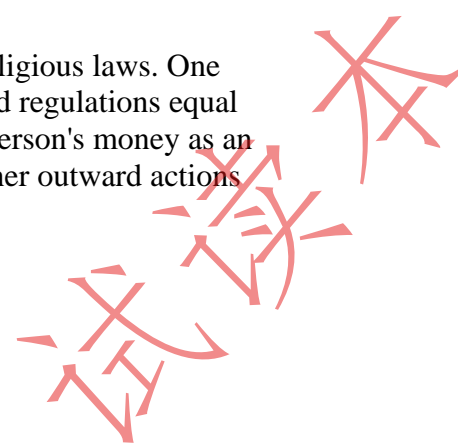
John the Forerunner (Matt. 3:1-12; Mark 1:1-8; Luke 3:1-18)

开路先锋约翰（马太福音 3:1-12；马可福音 1:1-8；路加福音 3:1-18）

John, the son of Zechariah, probably grew up in a small town near Jerusalem. From his father he learned about the special purpose for his life as described by Gabriel and the Old Testament prophets (Is. 40:3-5; Mal. 3:1; 4:5-6). Through his study of the Scriptures he gained wisdom concerning the true religion. However, he must have become very sad when he saw how corrupt Jewish worship had become.

撒迦利亚的儿子约翰也许是在耶路撒冷旁边的某个小城里长大。约翰从父亲那里知道他的特殊使命，正如加百列和旧约先知书中所说的一样（赛 40:3-5；玛 3:1；4:5-6）。通过学习圣经，约翰得到了关乎真正信仰的智慧。然而，当约翰看到犹太人的敬拜已经变得如此堕落的时候，他一定非常伤心。

Religion for most Jews meant doing many rituals and obeying complex religious laws. One important group of religious Jews, the Pharisees, gave man-made rules and regulations equal importance with the Ten Commandments. Tithes (giving 10 percent of a person's money as an offering to God), fasting (going without food), **religious washings**, and other outward actions



became all-important. Often the people forgot about God and the nature of true worship. The Pharisees also mixed politics with their religion. These Jewish patriots wanted to gain independence from the Romans at all costs. They told the people that the long awaited Messiah would be an earthly king who would drive their Roman enemies out of Palestine.

对于大多数犹太人来说，宗教信仰意味着要举行很多仪式，并遵循复杂的宗教律法。法利赛人是犹太人中重要的宗教团体之一，他们视人所制定的规章制度和十诫同等重要。什一奉献（将个人收入的十分之一奉献给上帝），禁食（不吃饭），洁净的规矩和其他的一些外行为都变的非常重要。人们经常忘记上帝自己和真正敬拜的意义。法利赛人还把政治和他们的信仰混为一谈。这些犹太爱国者想要不惜一切代价脱离罗马的统治，获得独立。他们告诉人们，长久以来所等待的弥赛亚，将会成为一位世上的王，并将仇敌罗马赶出巴勒斯坦。

Another important religious group in Israel was the group known as the Sadducees. They tried to get along with Romans. They rejected the use of man-made laws in the church. But they also denied the resurrection of the body and that there really were angels and demons.

以色列另外一个重要的宗教团体被称为撒都该人。他们试图与罗马人和睦相处。他们拒绝在教会中使用人制定的律法。但是他们也拒绝承认身体的复活，并否认天使和魔鬼的真实存在。

Perhaps as a young man John left home and moved to the desert of Judea. In the desert he lived off the land, dressed in clothes made of camel skins, and ate grasshoppers and wild honey. He also had time to think about the doctrines he had learned and the bad religious practices he had seen. Meanwhile, he waited for a message from God.

约翰可能在很年轻的时候就离开了家，来到犹太的旷野。在旷野中他靠山吃山，穿着骆驼皮做成的衣服，吃蝗虫和野蜜。他也有时间思考那些所学过的真理，并思想他所见过的悖逆宗教的表现。同时，他等待着来自上帝的信息。

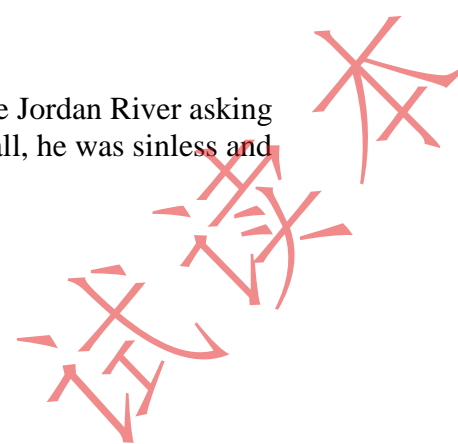
When John was 30 years old God called him into service. Soon he began preaching and baptizing. His mission was to show people their sinfulness, and, after they repented, to point them to the promised Messiah. The baptism of John had the same purpose as baptism has for us today. Through the water and the Word of God people received forgiveness of sins and, therefore, salvation.

约翰 30 岁时，上帝呼召他开始服事。很快他开始传道并施行洗礼。他的使命是让人们知道他们自己的罪，同时在他们悔改之后，将他们引向应许的弥赛亚。约翰的洗礼和如今我们所接受的洗礼具有相同的目的。通过水和上帝的道人们得到罪的赦免和救恩。

The Baptism of Jesus (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23)

耶稣受洗（马太福音 3:13-17；马可福音 1:9-11；路加福音 3:21-23）

John had been in the ministry for about six months when Jesus came to the Jordan River asking to be baptized. A person may ask why Jesus chose to be baptized. After all, he was sinless and



therefore had no need of this sacrament that gives the forgiveness of sins. However, Jesus' saving mission included perfectly obeying God's law in place of mankind (Matt. 3:15; Gal. 4:4-5). God had commanded baptism; therefore, Jesus obeyed. But Jesus did more than just actively obey God's law by being baptised. This was also his entrance into the public ministry. Through his baptism he clearly accepted his mission as the Savior, and received special power from the Holy Spirit to carry out his task.

当耶稣来到约旦河请约翰为他施洗时，约翰已经服事大约6个月了。有人可能会问，问什么耶稣要接受洗礼呢？毕竟他没有犯罪，因此他不需要接受这圣礼使罪得赦。然而，耶稣拯救人类的使命包括替代人类，完美地遵从上帝的律法（太3:15；加4:4-5）。上帝已经指示人们领受洗礼，所以耶稣也选择遵守。但是耶稣所做的不仅仅是积极地遵守上帝的律法，并接受洗礼——这也代表他开始了公开的传道工作。通过接受洗礼，他更明确地接受了自己作为救世主的使命；并且从圣灵得到了完成使命的特殊力量。

At the time of Jesus' baptism the entire Trinity appeared. Standing before John was God the Son, Jesus Christ. God the Holy Spirit came down in the shape of a dove, and God the Father spoke from heaven. It was only proper that all three persons of the Triune (3-in-1) God revealed themselves at this time. All three were present in the beginning and had created man in their image -- perfect and holy. All three had watched as man fell into sin. Finally, all three had agreed that the only way mankind might be saved was by sending Jesus to earth to live a perfect life and die a perfect death. On this special day the Three-in-One God was publicly showing that Jesus had come to bring salvation to all people.

在耶稣接受洗礼的时候，三位一体完整地呈现出来。站在约翰面前的是神的儿子耶稣基督；神的灵仿佛鸽子降下；同时，天父上帝也在天上说话。上帝在此时显明三位一体的所有三个位格再合适不过了。起初圣父、圣子、圣灵一同按照他们的样式——完美且圣洁——造男造女。圣父、圣子、圣灵也一起看到人类堕落犯罪。最后，三个都同意人类获救的唯一方式，是差派耶稣降世；通过他活出完美的生命并经历完美的死亡拯救人类。在这一特别的日子，三位一体的上帝公开表明耶稣已经为全人类带来的了救赎。

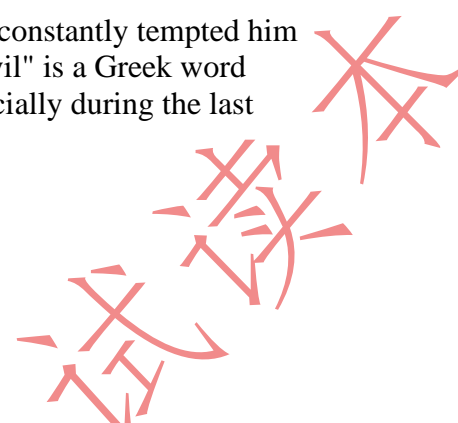
Jesus Tempted by Satan (Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13)

耶稣受撒旦试探（马太福音 4:1-11；马可福音 1:12-13；路加福音 4:1-13）

After Jesus was baptized he went into the desert to pray. Because of his human nature, Jesus felt a very real need to talk with his heavenly Father. Here, as throughout his life, Christ spent time in prayer before and after special events.

受洗之后耶稣来到旷野祷告。因为他的人性，耶稣迫切地想和天父倾述。在基督的一生中，当特别的事情发生前后他都要花时间祷告。

For a full 40 days Jesus fasted and prayed in the desert. Meanwhile Satan constantly tempted him to sin. ("Satan" is a Hebrew word meaning "adversary" or "enemy;" "devil" is a Greek word meaning "slanderer" or "liar.") The Evil One lived up to his names, especially during the last three temptations.



耶稣在旷野中禁食祷告满了 40 天。在这期间魔鬼撒旦不断地引诱他犯罪。（“撒旦”来自希伯来语，意思是“对手”或“仇敌”；“魔鬼”来自希腊语，意思是“造谣中伤者”或“撒谎者”。）魔鬼“不辱其名”，尤其是在最后的三个试探中。

Satan approached Jesus with the word "If" -- "If you are the Son of God, tell these stones to become bread" (Matt. 4:3). By this simple question the Devil wanted Jesus to use his divine powers for a selfish purpose.

撒旦使用“若是”这个词接近耶稣——“你若是神的儿子，可以吩咐这些石头变成食物”（太 4:3）。通过这个问题，魔鬼希望耶稣使用神圣的力量完成其个人的目的。

In the second temptation Satan offered Jesus instant glory and acceptance by the people. If Christ jumped from the top of the temple and gently floated to the ground unharmed, many worshipers would see him and immediately accept him as the Messiah. It would have been sinful for Christ to put himself in unnecessary danger and so test his Father's care for him.

近在咫尺的荣耀，并可立即被人们所接受是撒旦在第二个试探中向耶稣提供的选择。如果基督从圣殿顶上跳下去，又轻轻地落在地上，不受任何伤害，很多参加礼拜的人就会看到他，并立刻接受他就是弥赛亚的事实。如果基督将自己置于不必要的危险之中，用以试探天父是否在意他，那么他就是犯罪了。

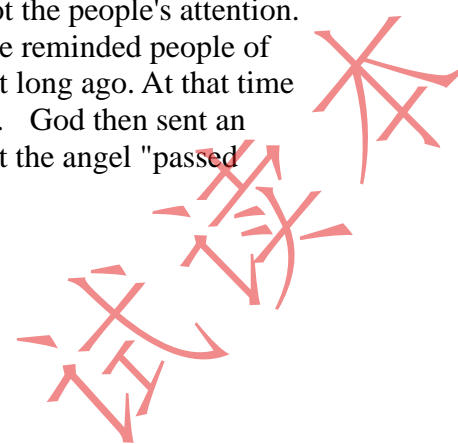
Finally, Satan tried to get Jesus to accept a deal: Jesus could sell his soul to the devil in exchange for earthly power and wealth. Notice how Jesus overcame every temptation by quoting the Scriptures! After the third great temptation Jesus ordered Satan to go away. Because of the power of Jesus' word, the devil had no choice but to obey. Thus the Evil One lost a great battle with the Savior.

最后，撒旦试图让耶稣接受一项交易：耶稣将他的灵魂交给魔鬼，作为交易，他可以得到世上的荣华和财富。请注意耶稣是如何引用圣经来胜过这些试探的。在第三个极大的试探之后，耶稣命令撒旦退去。因为耶稣话语的力量，魔鬼别无选择只能从命。因此，魔鬼撒旦在这场大战中败给了救主。

Jesus with John (John 1:19-34)

耶稣和约翰（约翰福音 1:19-34）

After almost six weeks in the desert Jesus went back to the Jordan River and John the Baptist. The day before John had told some Jewish religious leaders that he himself was not the promised Savior, but had come to prepare his way. Now, seeing Jesus coming, John pointed to Christ and said, "Look, the Lamb of God, who takes away the sin of the world" (John 1:29)! With these words John simply and clearly described Jesus and his work. First John got the people's attention. Then he gave Jesus the meaningful title of "the Lamb of God." This name reminded people of the first Passover (Ex. 12:1-13), when God had led his people out of Egypt long ago. At that time the blood of a lamb was painted on the door frames of every Jewish home. God then sent an angel of death who killed the firstborn son in all the houses of Egypt. But the angel "passed



over" the houses where he saw the lamb's blood on the door. Isaiah 53 later prophesied that the Messiah, like the passover lamb, would himself die so that sinners would not have to die. Jesus was that lamb.

在旷野待了约 6 个星期之后，耶稣回到了约旦河，即施洗约翰所在的地方。一天之前，约翰刚刚告诉几个犹太宗教领袖说，他不是所应许的救主，而是来预备主的道路的。此时，约翰看见耶稣来了，就指着基督说：“看哪，神的羔羊，除去世人罪孽的。”（约 1:29）！短短一句话，约翰简单而清晰地描述了耶稣和他的工作。约翰首先引起了人们的注意；随后，他意味深长地称呼耶稣为：神的羔羊。这个名字让人们想起很久以前的第一个逾越节（出 12:1-13），那时上帝带领他的子民逃离埃及。当时每个犹太人家都用羔羊的血涂抹门框。上帝随后差遣死亡天使杀死了所有埃及人家的长子。但是当天使看到那些门上有羔羊血的人家时，就“逾越”而过。以赛亚书 53 章中预言的弥赛亚，就像逾越节的羔羊一样自己受死，以致罪人因此得生。耶稣就是那羔羊。

Six Disciples Called (John 1:35-51)

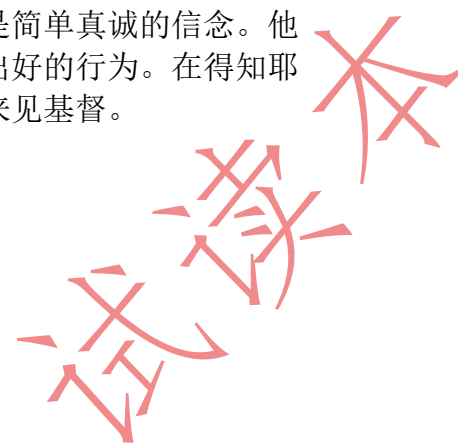
呼召六个门徒（约翰福音 1:35-51）

In the next two days Jesus called six men to be his disciples: Andrew and his brother Peter, John and his brother James, Philip and his friend Nathanael (also called Bartholomew). Jesus knew that one day he would return to his Father in heaven. Through his disciples he would leave on earth a record and witness of what he had said and done, and what it all meant.

在接下来的两天里，耶稣呼召了 6 个人作他的门徒：安得烈和他的兄弟彼得，约翰和他的兄弟雅各，腓力和他的朋友拿但业（也叫作巴多罗买）。耶稣早知道有一天他要回到天父那里去。藉着这些门徒，他可以在世上留下记载，并且为耶稣的所言所行以及这一切的意义作见证。

It is interesting to study the qualities Jesus looked for in his disciples. He did not choose followers who were highly educated or very rich. It appears that John and James may have been the only disciples from middle-class families and who had some education. Nor was Jesus looking for people with one type of personality. Peter was quite outgoing and full of energy, while Andrew was quite different. What all the disciples had in common, however, was a simple sincere faith. They were anxiously waiting for the promised Messiah. Furthermore, their faith produced good works. After learning that Jesus was the promised Savior, Andrew, John and Philip right away found others and brought them to Christ.

探究耶稣希望在门徒身上所看到的品质是件很有趣的事情。他没有选择那些受过高等教育或非常富有的人作他的跟随者。似乎只有约翰和雅各是唯一来自中产阶级家庭，并接受过一些教育的门徒。耶稣也不是只寻找具备某种个性的人。彼得非常开朗而且精力充沛，而安得烈就大相径庭。然而所有这些门徒都有一个共同点，就是简单真诚的信念。他们一直以来迫切地等待应许的弥赛亚来到。此外，他们的信心生发出好的行为。在得知耶稣就是应许的救主之后，约翰和腓力立刻找到其他人，并带着他们来见基督。



The Wedding in Cana (John 2:1-12)

迦拿的婚宴（约翰福音 2:1-12）

With his six disciples by his side Jesus returned to Nazareth. His mother, Mary, had left for Cana to attend a wedding to which he had also been invited. Since the disciples were Jesus' friends and companions a hurried invitation was extended to them also. At the wedding the supply of wine soon ran out. This embarrassed the wedding couple and their families, because all guests invited to a wedding were to be given proper amounts of food and wine.

耶稣和他的 6 个门徒一起回到拿撒勒。耶稣的母亲马利亚已经前往迦拿参加一场婚礼了，而他也被邀请了。作为耶稣的朋友和同伴，门徒们自然也被匆匆列在邀请的行列，一同前往参加婚礼。婚宴供应的酒很快就用光了。这让新婚的这对夫妻和他们的家人感到非常窘迫，因为所有被邀请来参加婚礼的人本应该享用到足够的食物和酒。

Mary, Jesus' mother, felt that this was a good time for Jesus to reveal himself. For 30 years she had known in her heart that Jesus was true God, the promised Messiah. Now he had shared this secret with his disciples. Mary felt that this would be the right time for him to show others that he was God by helping the bride and groom.

耶稣的母亲马利亚认为，这是耶稣显现自己的好时机。因为 30 年来，她深知耶稣就是真神，是预言中的弥赛亚。当时耶稣已经与门徒分享了这个秘密。马利亚认为通过帮助这对新郎和新娘，对耶稣而言，现在正是他向别人显示他就是上帝的合适时机。

Jesus' response to Mary may seem somewhat harsh to us. He said, "Dear woman, why do you involve me? My time has not yet come" (John 2:4). By saying this Jesus wished to remind Mary that she should no longer think of him only as her son. He was the Son of God.

耶稣对马利亚的答复在我们看起来似乎有点残酷。他说：“母亲，我与你有何相干，我的时候还没有到。”（约 2：4）。耶稣说这话是希望提醒马利亚，她不应该只是把耶稣当做自己的儿子了。他是上帝的儿子。

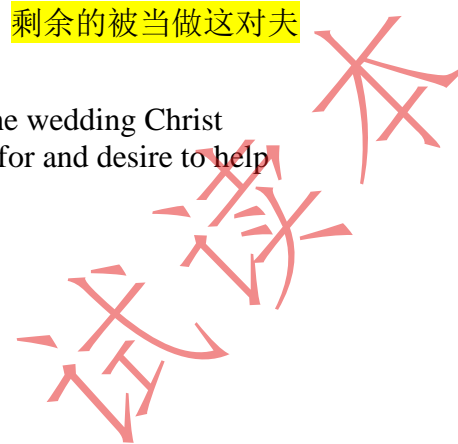
Soon his time did come. He ordered the servants to pour water into the large stone jars that were standing nearby. When these jars were then presented to the master of the wedding, the water had changed to wine.

很快他的时候到了。他命令仆人把附近立着的几口大石缸倒满水。当婚礼的主管看到这些缸的时候，水已经变成了酒。

It may or may not be important that Jesus had brought along six disciples, and he turned six jars of water into wine. In any case, wedding guests drank some of the many gallons of wine provided by Jesus. **The remainder served as a wedding gift to the young married couple.**

耶稣带来 6 个使徒，又使 6 口缸的水变成了酒，这也许重要，也许根本不重要。不管怎样，参加婚宴的客人们额外喝了很多加仑由耶稣所“供应”的酒。**剩余的被当做这对夫妇的新婚礼物了。**

We should note several points about this story in Jesus' life. By going to the wedding Christ showed that he approved of marriage. He also showed his loving concern for and desire to help



people with their problems in life. But above all, "He thus revealed his glory" (John 2:11) to the disciples. He proved through this miracle that he was the promised Messiah, and the disciples' faith in Jesus increased.

对于耶稣生平中的这个故事，我们应该关注几个方面。通过参加婚礼，基督表明他赞同婚姻。他还显示出他的爱，他关心并愿意帮助人们解决他们生活中的难题。但最重要的是，他向门徒们“显出他的荣耀来”（约 2:11）。借由这件神迹，耶稣证明了他就是应许的弥赛亚，同时门徒们对他的信心也得以加强。

First Cleansing of the Temple (John 2:13-25)

第一次洁净圣殿（约翰福音 2:13-25）

The wedding at Cana probably took place some time in March of the year A.D. 27. After the wedding feast Jesus, together with his mother, brothers, and disciples, went to Capernaum for a few days. From there (most likely without Mary) they went along with the many pilgrims who were traveling to Jerusalem to celebrate the Passover festival.

迦拿的婚礼有可能发生在公元 27 年 3 月里的某个时间。喜宴之后，耶稣和他母亲、弟兄和门徒一起在迦百农住了些日子。从那里（很可能不包括马利亚）他们与很多的朝圣者一起，结伴而行前往耶路撒冷，去庆祝逾越节。

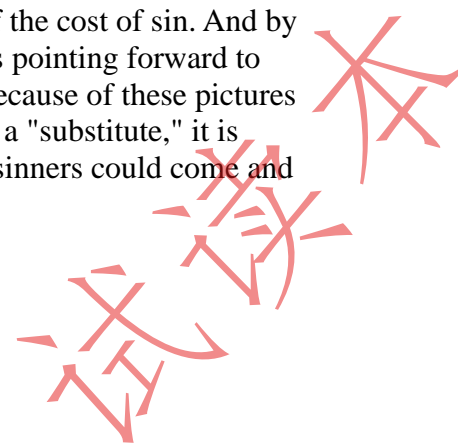
Jesus may have made this trip each year since he was 12 years old. But this time it would be different. Now he would begin his public ministry. It was time to fulfill the 475 year old prophecy of Malachi (3:1): "Suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come, says the Lord Almighty."

耶稣从 12 岁开始可能每年都要去耶路撒冷。但是这次行程将有所不同。现在他要开始公开地传道了。是时候完成玛拉基（玛 3:1）475 年之久的预言了：“你们所寻求的主，必忽然进入他的殿；立约的使者，就是你们所仰慕的，快要来到。”

The holy temple complex in Jerusalem was a very large group of buildings. King Herod had begun the building project 46 years earlier. The Jewish historian Josephus said, "The money spent on this work could not be counted; no building ever was more magnificent." The real importance of the temple, however, should not have been the buildings themselves, but the worship that took place there.

位于耶路撒冷的圣殿由一个非常庞大的建筑群组成。46 年前，希律王就开始建造圣殿。犹太历史学家约瑟夫认为：“花在这项工程上的金钱不计其数；没有任何建筑比她更为宏伟。”但是，圣殿的重要性，并不在于建筑本身，而是其中所进行的敬拜。

God's House was to be a place of sacrifice and prayer. God planned the sacrifices to serve two purposes. By requiring the death of an animal, God was reminding man of the cost of sin. And by requiring the life of an "innocent" animal in the place of the sinner, he was pointing forward to the Savior who one day would be sacrificed for the sins of all mankind. Because of these pictures that pointed to the results of sin and unearned salvation that came through a "substitute," it is easy to understand why the temple was a house of prayer (Is. 56:7). Here sinners could come and



tell God of their sorrow, repentance, hope for salvation, and thanksgiving.

上帝的殿是献祭和祷告的地方。上帝设计的献祭有两个目的。通过要求动物的死亡，上帝同时在使人们想起罪的代价。并且，通过要求无辜动物的生命来代替罪人，上帝预示了救主某天将为了全人类的罪被献上为祭。由于这些指出罪的结果，以及白白的救恩是通过一个“替代”实现的诸多画面，为什么圣殿被称为祷告的殿就很容易被理解了（赛 56:7）。这样罪人就可以来到殿中，将他们的悲哀、痛悔，对救恩的期待期望和感恩向上帝倾述。

However, by the time of Christ, greed had brought problems to proper temple worship. Jews and proselytes (Gentiles who had converted to the Jewish religion), except for the women, slaves and children, had to pay a half-shekel temple tax (Exod. 30:11-16). Most preferred to pay during the Passover festival. Hence, there was a need for moneychangers to change the foreign money carried by many pilgrims for Jewish coins.

然而到了基督的时代，人的贪婪影响了圣殿里正常的敬拜。除了妇女、奴隶和孩子，犹太人和改教者（皈依犹太教的外邦人），都必须支付半舍客勒的殿税（出 30:11-16）。大多数人更愿意在逾越节期间支付这项税赋。因此就需要兑换银钱的商人们，将很多朝圣者带来的外国钱币兑换成犹太钱币。

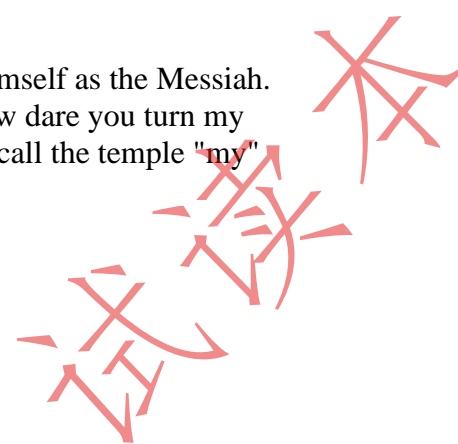
Herds of animals were also kept at the temple. Here Jewish pilgrims could buy the animals they wished to sacrifice to the Lord. This was much easier than bringing them from their homes far away. But a problem developed in the location of these moneychangers and animal sellers. Greedy Jewish people moved the places where they sold these things closer and closer to the temple. Finally they set up shop right in the temple courtyard. The holy temple designed for worship and prayer became filled with the noise of cattle, sheep, doves, and these sellers, as well as the smell of the animals.

圣殿里还有成群的动物。这样犹太朝圣者可以买到献祭的牲畜，并将之献给主。这要比从遥远的家乡带来容易得多了。在哪里兑换银钱并贩卖牲畜就引发了一个问题。贪婪的犹太人不断地移动他们做买卖的地点，不断靠近圣殿。最后，他们干脆就在圣殿的院子里做起了买卖。为祷告和敬拜而建的圣殿，变得充斥着牛、羊、鸽子和那些买卖人的嘈杂声，同时还充满了动物的臭味儿。

Jesus did "suddenly . . . come to his temple." He entered the courts, made a whip of ropes and drove out the animals. He then went to the tables of the moneychangers and tipped them over, causing their coins to roll on the ground. Finally, he went to the birdcages and ordered the doves removed.

耶稣“突然.....来到他的殿中。”他进入殿里，拿绳子做成鞭子并赶出了牲畜。然后他走到兑换钱币的人那里，掀翻了他的桌子，使钱币撒了一地。最后他又到卖鸽子的人面前，让他们马上离开。

That day Jesus not only cleansed the temple, he also publicly identified himself as the Messiah. To the merchants Jesus exclaimed (John 2:16), "Get these out of here! How dare you turn my Father's house into a market!" Christ was the Messiah and he alone could call the temple "my"



Father's house. Later, when questioned about his authority he answered in a riddle. The temple of his body would be destroyed (on the cross), but in three days it would be rebuilt (the Resurrection). At the very beginning of his ministry he pointed to the end.

这一天耶稣不仅洁净了圣殿，他还公开确认自己就是弥赛亚。耶稣对那些商人宣告说（约 2:16）：“把这些东西拿去！不要将我父的殿当作买卖的地方！”基督就是弥赛亚，只有他能够称呼圣殿为“我”父的殿。稍后，当他的权柄被质疑时，他用一个暗喻作为回答。他身体的殿将被损坏（在十字架上），但是三天之后将被重建起来（复活）。在他刚刚开始传道工作时，耶稣就指明了这最终的结局。

Jesus and Nicodemus (John 3:1-21)

耶稣和尼哥德慕（约翰福音 3:1-21）

In the days that followed Jesus moved among the people, taught them, and did miracles (John 2:23). As a result many of the pilgrims came to believe in him. The Jewish religious leaders, however, were not ready to listen to him. There was one exception, Nicodemus.

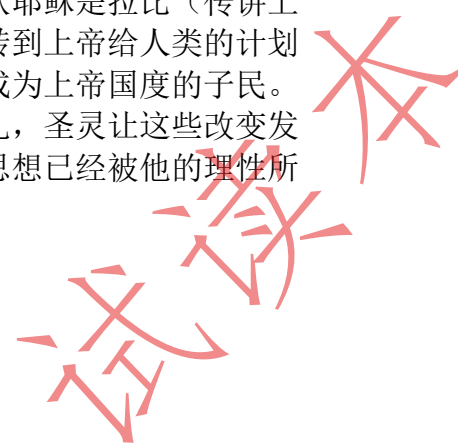
在接下来的日子里，耶稣在人群中行走，教导他们，并施行神迹（约 2: 23）。结果是很多朝圣者都信了他。然而犹太教的领袖还没有准备好倾听他的教导。但尼哥底母却是个例外。

John tells us that Nicodemus was a Pharisee and a member of the Jewish ruling council, the Sanhedrin (3:1). From this we can be certain of several things. As a Pharisee he wished to earn salvation by obeying the laws of the Bible and the other man-made religious laws. As a member of the Sanhedrin he would help judge people accused of false teaching, worshiping false gods, or acting as false prophets. Thus, he should have had a deep understanding of the Old Testament.

约翰告诉我们说尼哥底母是法利赛人，是犹太人的官（3: 1）。据此有几点我们可以明确——作为法利赛人，他希望通过遵守圣经的律法和其他人所制定的宗教律法，从而赚得救赎；作为犹太公会的议员，他将协助审判被控有教导异端、敬拜假神或者冒充先知的人。因此，他应该对旧约圣经有很深的理解。

To avoid being seen by other leaders, Nicodemus came to see Jesus at night. He admitted that Jesus was a rabbi (teacher of God's word) and had divine power to do miracles. Jesus then turned the discussion to God's plan for mankind. First the master showed Nicodemus that man by himself can never earn citizenship in the Kingdom of God. For that to happen a deep change has to take place. Through the preaching of the Word and the Baptism of repentance the Holy Spirit makes this change. Nicodemus, a student of the Bible, should have known this, but his mind had been tricked by his human reason.

为了避免被其他的官员看到，尼哥德慕在夜里来见耶稣。他承认耶稣是拉比（传讲上帝话语的老师），并有神的力量施行神迹。耶稣随后把讨论的话题转到上帝给人类的计划上。首先这位导师向尼哥德慕表明，人类靠着自己的赚取永远不能成为上帝国度的子民。要实现这一点必须有更深的改变。通过传讲神的道，施行悔改的洗礼，圣灵让这些改变发生。作为一个圣经的学徒，尼哥德慕应该早知道这一点，但是他的思想已经被他的理性所



欺骗。

Then Jesus preached the Gospel using an Old Testament picture. Long ago in the desert poisonous snakes had begun to bite God's people (Num. 21:4-9). Some of the people obeyed God and looked at a bronze snake that Moses had placed on a pole. Faith in God's promise brought them healing. But the snake was merely a picture of the spiritual salvation that was to come through Jesus Christ. Jesus would be "lifted up, so that everyone who believes in him may have eternal life" (John 3:14-15).

耶稣使用旧约的画面向他传讲福音。在很久以前的旷野中，毒蛇已经开始撕咬上帝的子民（民 21:4-9）。有些人顺服上帝，仰望摩西挂在杖上的铜蛇。相信上帝的应许使他们痊愈了。但是这铜蛇只不过是即将通过耶稣而来的灵魂得蒙救赎的写照。耶稣会被“……举起来，叫一切信他的都得永生”（约 3:14-15）。

Finally, Christ showed Nicodemus that man can never earn his own salvation. Only God's undeserved love, through Jesus, can do that. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

最后，基督向尼哥底母表明，人类永远无法自己赚的救恩。只有上帝那不应得的爱，通过耶稣拯救才能实现。“因为神爱世人，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”（约 3: 16）。

Early Judean Ministry (John 3:22-36)

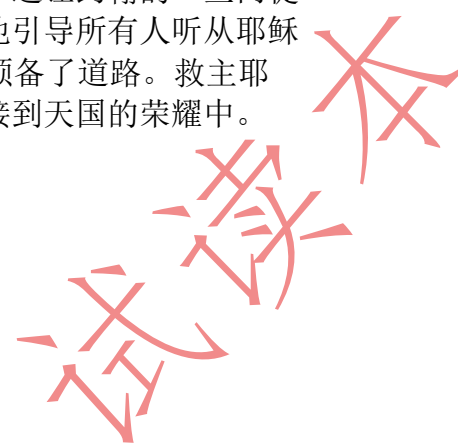
早期在犹太地传道（约翰福音 3:22-36）

A few days later Jesus left Jerusalem. For the next eight months (May through December, A.D. 27) He taught and baptized in the countryside of Judea (John 3:22). Actually, Jesus himself did not baptize, but he did so through his disciples (John 4:2).

几天后耶稣离开了耶路撒冷。在接下来的 8 个月里（公元 27 年 5 月到 12 月），耶稣在犹大各城各乡教导和施行洗礼（约 3:22）。实际上耶稣本人不施洗，而是通过他的使徒给人们施洗（约 4:2）。

During this time disciples who earlier had gathered around John the Baptist began following Jesus instead. This made some of John's disciples upset. John, however, knew what his job was in God's plan of salvation. He directed all who would listen to Jesus Christ (John 3:22-36). John's ministry was now almost completed. He had prepared the way for the Lord. Jesus the Savior would now be the center of men's attention, while John would be put in prison, killed, and be taken to heavenly glory.

在此期间，那些先前在施洗约翰身边的门徒开始转而跟随耶稣。这让约翰的一些门徒有些失落。然而，约翰知道在上帝的拯救计划里他要做的是做什么。他引导所有人听从耶稣基督（约 3: 22-36）。到此，约翰的使命几乎完成了。他已经为主预备了道路。救主耶稣现在将成为人们注意的焦点，而约翰会被下到监里，被杀害，被接到天国的荣耀中。



Chapter 3

Applause and Increasing Opposition

第三章 欢呼声和日益增长的敌对

Introduction

In the last chapters we studied the first year of Jesus' public ministry. It was a year in which he moved from being unknown to well-known. During the next three months (January through March of A.D. 28) Jesus carried on an active ministry among the people of Galilee. Most people received him favorably, but at the same time some opposition also began to appear.

概述

上一章中我们学习了耶稣第一年公开传道的经历。这一年里，他从默默无闻变得广为人知。在接下来的三个月里（公元 28 年 1 月到 3 月），耶稣继续积极地在加利利地区的人群中传道。大部分人善意地接受了他，但同时也开始出现了一些反对的声音。

The Woman at the Well (Matt. 4:12; Mark 2:24; Luke 4:14; John 4:1-42)

井边的妇人（马太福音 4:12；马可福音 2:24；路加福音 4: 14；约翰福音 4: 1-42）

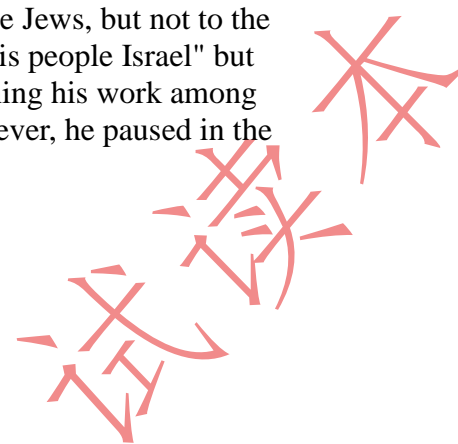
Some people think the events of Jesus' early ministry happened mostly by accident. This, however, is not true. When Jesus left heaven and became human, he already had a clear picture of the saving work he had to do. So from the very beginning all of his traveling, deeds and teaching were done just to carry out that ministry.

有些人认为耶稣早期传道中的事件多数都是偶然发生的。然而事实并非如此。当耶稣离开天堂并成为人类时，就已经对他必须要完成的拯救工作有了清晰的构想。所以从最开始的那一刻，耶稣所有的行程、行为、教导都只是为了履行他的使命。

Jesus began his public ministry in Jerusalem, the center of Old Testament worship. By cleansing the temple he showed himself to be the Lord of the temple, the long awaited Messiah. Throughout Judea John the Baptist had already preached against the false teachings (heresy) of the Jewish religious leaders. Now Jesus came proclaiming the true Gospel of salvation.

耶稣从耶路撒冷开始公开的传道，这里是旧约中敬拜的中心。通过洁净圣殿，他向人们显示了自己是圣殿的主，是人们一直期待降临的弥赛亚。在整个犹太地区，施洗约翰已经宣讲过真理，反对犹太宗教领袖们的错误教导（异端）。现在耶稣来宣告真正的关乎救赎的福音。

The Old Testament prophecies foretold that the Messiah would come to the Jews, but not to the Jews only (Is. 42:6; 49:6). As Simeon said, Jesus was to be the "glory of his people Israel" but also "a light for revelation to the Gentiles" (Luke 2:32). Thus, after beginning his work among the Israelites, Jesus set out for the Jewish province of Galilee. First, however, he paused in the Gentile region of Samaria.



旧约时期的先知们曾预言说，弥赛亚将要为犹太人来到世间，但却不只是为了犹太人而来（赛 42: 6; 49:6）。正如西面所言，耶稣是“以色列民的荣耀”，同时也是“照亮外邦人的光”（路 2:32）。因此，耶稣在以色列人中的事工开始之后，他出发前往加利利的犹太省份。但首先，他在撒马利亚的外邦人区域作了短暂的停留。

Most Jews traveling north from Judea felt it was necessary to avoid Samaria. Some seven centuries earlier Israelites had lived in this area, then called Samaria. However when the Assyrians conquered the area they deported many of the Jews and replaced them with pagan peoples (2 Kings 17). Soon the Jews who were still living in Samaria began intermarrying with the unbelievers. Soon their true religion also was mixed with other false beliefs.

大多数从犹太地向北旅行的犹太人，觉得绕路避开撒马利亚是很必要的一件事。大约 7 个世纪之前以色列人曾居住在这个地区，随即该区域被称作撒马利亚。然而当亚述人占领这个区域时，他们驱逐出了很多犹太人，取代他们的是非基督徒人群（列下 17）。很快，仍然居住在撒马利亚的犹太人开始与不信的人通婚。同样，他们的真信仰也很快与其他错谬的信仰融合。

In Jesus' day the Samaritan's Bible was made up of the first five books of the Old Testament. They also worshiped Jehovah, but also they allowed pagan beliefs and idols. Their center of worship was the top of Mt. Gerizim, not the temple in Jerusalem. Consequently, the Jews looked down on the Samaritans. And the Samaritans in turn hated the Jews.

耶稣所在的年代，撒马利亚人的圣经是由旧约的前五卷书组成的。他们也敬拜耶和华，但他们也接纳异教徒和祭拜偶像。他们崇拜的圣地是基利心山顶，而不是耶路撒冷的圣殿。结果是，犹太人看不起撒马利亚人；而撒马利亚人则因此憎恨犹太人。

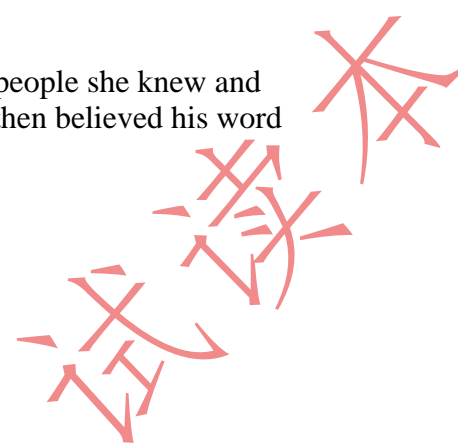
But Jesus would not take part in ethnic hatred. He viewed the Samaritans just as he did the Jews all were sinners in need of a savior. Interestingly, he chose a very sinful woman to evangelize on this trip.

但是耶稣不会参与种族歧视。在他眼中撒马利亚人和犹太人一样都是需要拯救的罪人。有趣的是，在这次旅途中，他选择了一个罪孽深重的妇人作为传福音的对象。

When we look closely, we can see Jesus' excellent evangelism skills with the woman at the well. He made her curious, making her interested in something she didn't have (John 4:4-15). Next, he showed her her sins and encouraged her to confess her guilt (vv. 16-19). Finally, avoiding an argument about worship methods, he told her he was the Messiah, the true and living God (vv 20-26).

当我们更进一步时，会发现耶稣向井边妇人传福音极佳的技巧。耶稣使她感到好奇、使她对自己不曾拥有的事物感兴趣（约 4:4-15）。接下来耶稣指出妇人的罪，并鼓励她认罪（16-19 节）。最后，为了避免有关敬拜方式的争论，他告诉那妇人，他就是弥赛亚；那真正的、活生生的上帝（20-26 节）。

The Samaritan woman's faith produced immediate fruits. She went to the people she knew and talked about the Savior. They came to Jesus, perhaps out of curiosity, but then believed his word of eternal life. Within two days many souls were saved.



撒马利亚妇人的信心立即就结出了果实。她到认识的人那里跟他们谈论救世主。也许出于好奇，这些人也来到了耶稣的面前；但随后他们便信了耶稣关于永生的话语。在短短的两天的时间里，很多灵魂得到了救赎。

Jesus Preaches in Galilee (Matt. 4:27; Mark 1:14-15; Luke 4:14-15; John 4:43-45)

耶稣在加利利传道（太 4:27；可 1:14-15；路 4:14-15；约 4:43-45）

From Samaria Jesus and his disciples traveled north toward Galilee. Along the way Jesus let the disciples return to their homes and former occupations. Perhaps Jesus also spent some time resting after his first year of preaching.

离开撒马利亚，耶稣和他的门徒启程向北前往加利利。沿途耶稣让门徒返回他们的家中，并重拾他们的本行。可能在第一年的传道生活结束之后，耶稣也抽了些时间略作修整。

However, Jesus was not to enjoy much rest and quiet. Many of the Galileans who earlier had seen him perform miracles in Jerusalem now recognized him. Soon news of his presence spread throughout Galilee.

然而，耶稣并没有享受很多的休息和安静。很多此前在耶路撒冷见过他行神迹的加利利人认出了他。耶稣来到加利利的消息很快就传遍了当地。

Healing the Nobleman's Son (John 4:46-54)

医治大臣的儿子（约翰福音 4:46-54）

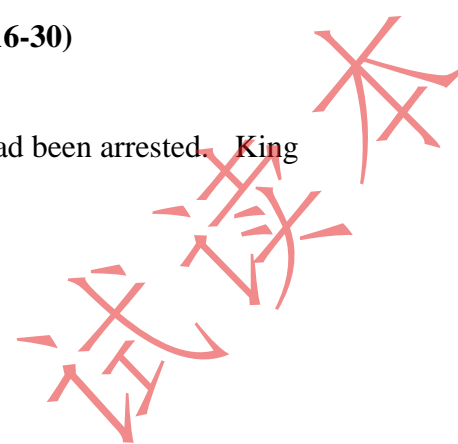
In Cana Jesus was met by a certain nobleman whose son was sick. This man, possibly the man called Cuza in Luke 8:3, begged Jesus to come to Capernaum and heal the youth. The nobleman had a weak faith, one based on seeing miracles and not on the Word of Jesus Christ. The Lord knew this, so he sent him home with nothing but a word of hope and the promise, "You may go. Your son will live" (John 4:50). The nobleman believed, went home, and found his son healed. He and his entire household came to faith that day.

在迦拿，有一个大臣的儿子病了，他就来见耶稣。这个大臣有可能就是路加福音 8:3 中提到的叫苦撒的人，他祈求耶稣到迦百农医治他的孩子。这大臣的信心软弱，这信心建立在看到的神迹而不是耶稣基督的话语之上。主知道这点，所以耶稣只给了大臣盼望和承诺，就打发他空手回家去了。“回去吧！你的儿子活了”（约 4:50）。大臣相信了，他回到家中，并且发现他儿子已经痊愈了。那一天他和全家人都信了。

Rejection in Nazareth (Matt. 14:3-5; Mark 6:19-20; Luke 3:19-20; 4:16-30)

耶稣在拿撒勒被拒绝（太 14:3-5；可 6:19-20；路 3: 19-20；4:16-30）

Perhaps while Jesus was in Cana he received word that John the Baptist had been arrested. King



Herod had imprisoned him at the fortress of **Machaerus** near the Dead Sea. The forerunner's task was complete. Now it was time for Jesus to begin his great Galilean ministry.

也许耶稣还在迦拿的时候，就听到了施洗约翰已经被捕的消息。希律王把约翰关押在死海附近的马卡鲁斯城堡里。开路先锋的任务完成了。对耶稣来说，现在是时候开始他伟大的加利利事工了。

As Jesus walked toward Nazareth one thought was on his mind --"a prophet has no honor in his own country." That proverb was fulfilled on the Sabbath day when Jesus entered the synagogue in Nazareth. He knew the place well, having worshiped there since he was a child. Inside, the men sat on one side with the women hidden behind a screen on the other. Near the middle of the room there was a raised area with a speaker's stand and seat. **To the south** was a painted box (ark) which contained the sacred Scriptures.

当耶稣走向拿撒勒的时候，脑海中一直思想着一句话——“先知在本地是没有人尊敬的。”（约 4:44，编者注）当安息日耶稣进入拿撒勒的会堂时，这句箴言得到了应验。他非常了解这个地方，从孩童时代耶稣就在这里敬拜上帝。在会堂里，男人坐在一边，妇人们则隐藏屏风后面，坐在另外一边。靠近房子正中的地方，有一个高出地面供讲道的人站立或者就坐的区域。在其南边有一个漆过的箱子（约柜），其中存放着神圣的经卷。

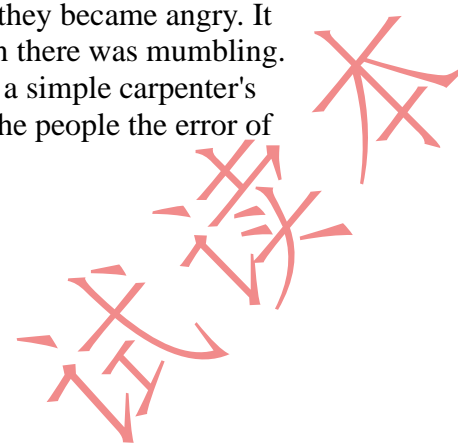
The service opened with a blessing followed by a creed, and then prayers. The leader then moved from the speaker's stand to the altar and offered a series of prayers for the day. Since Jesus was asked to give the sermon he was probably asked to conduct this portion off the service as well. After the prayers, one of Aaron's descendants, if one was present, pronounced the Aaronic Blessing (Num. 6:22-26). This ended the liturgy.

敬拜仪式以祝福开始，紧接着是信条和祷告。祷告之后，主礼就从讲道者站立的地方走到圣坛，并给出一系列当天的祷告事项。既然耶稣被请来证道，**那么他可能同样也被要求带领这些服事的部分**。祷告之后，如果某个亚伦的后代在场的话，那么他会宣告亚伦的祝福（民 6:22-26）。礼拜仪式随之结束。

The teaching part of the service began with seven men reading parts of the Law (the first five books of the Old Testament). Next Jesus walked to the speaker's stand where he was handed the book of the prophet Isaiah. He unrolled the scroll and read Isaiah 61:1-2. Meanwhile the congregation stood quietly and listened. When the reading was over Jesus sat in the speaker's seat and the people also sat down.

教导的环节以 7 个男人诵读某些律法开始（即旧约的前五卷书）。接下来耶稣走上讲台，有人递给他先知书以赛亚书。他展开书卷，诵读了以赛亚书 61:1-2 的经文。会众则安静地站立聆听。读经结束后，耶稣在讲道人的座位上坐下，会众也相继就座。

Jesus explained the good news in his text. He announced that he was the long awaited Messiah spoken of in those verses. At first the congregation was amazed, but soon they became angry. It those days the men often openly expressed themselves in the service. Soon there was mumbling. Then the sounds of anger grew louder. The people said that Jesus was just a simple carpenter's son. They demanded miracles as proof of his claim. Jesus tried to show the people the error of their ways, but they would not listen.



耶稣用这些经文解释了什么是好消息（福音）。他宣告自己就是这些经文中所提到的，人们长久期待的弥赛亚。会众一开始感到奇妙，但是很快他们就变得气急败坏。在那个时代，男人们通常在敬拜中敞开发达他们自己的想法。很快会众开始小声的嘀咕。然后愤愤的声音越来越大。人们指出耶稣只不过是一个不起眼的木匠的儿子。他们要求耶稣用神迹来证明他说的话。耶稣试图向会众表明，他们的这些做法是错误的，但是他们充耳不闻。

By then the congregation had become a mob. They dragged Jesus from the synagogue and took him to a rocky cliff at the edge of the town. They wanted to throw him to his death, but his time to die had not yet come. Jesus walked through the midst of the mob and quietly left Nazareth.

于是会众们变得怒不可遏。他们把耶稣赶出会堂，把他带到城外的悬崖边上。他们想把耶稣推下去，但是这还不是耶稣赴死的时候。耶稣从暴民中间径直走了过去，然后安静地离开了拿撒勒。

Calling of Four Apostles (Matt. 4:18-22; Mark 1:16-20)

呼召四个使徒（马太福音 4:18-22；马可福音 1:16-20）

From Nazareth Jesus then went to Capernaum which now became his home. Capernaum was an ideal base for Jesus' mission work. It a very important city in Galilee. Located on the shores of the Sea of Galilee it was home for many fishermen. It was situated along the chief road between the important city of Damascus and the Mediterranean Sea. It was a center for trade, commerce, and communication. The city was so important that it became the center for collecting taxes and a group of Roman soldiers was stationed there. Years later St. Paul followed Jesus' example and used important cities as centers for his ministry.

离开拿撒勒后耶稣去了迦百农，并把迦百农当做自己的新家。对于耶稣的使命来说，迦百农是个理想的大本营。迦百农是加利利地区非常重要的一座城市。她坐落在加利利海边，很多渔民住在这里；她也位于连接大马士革重要城市和地中海的交通要道之上；是贸易、商业和信息交流的中心。迦百农如此重要，以致她成为税收的中心；并有一队罗马士兵驻扎此地。多年后，圣徒保罗效仿耶稣，同样也把这重要的城市作为他宣教的中心。

One day while walking along the shore of the Sea of Galilee Jesus spotted his friends Peter and Andrew. His message to them was simple, "Come, follow me and I will make you fishers of men" (Matt. 4:19). **Before he** had called them to be his followers, now he was calling them to be his helpers. A little further along the shore he saw James and John and called them as well.

一天，当他走在加利利海的岸边时，耶稣看到他的朋友彼得和安德烈。耶稣对他们说的话很简单：“来，跟从我！我要叫你们得人如得鱼一样”（太 4:19）。**在他呼召他们跟随自己之前，此时他呼召他们作自己的助手。**没走多远，耶稣在岸边见到了雅各和约翰，他同样也呼召了他们。

Miracle of Fish (Luke 5:1-11)



捕渔的神迹（路加福音 5:1-11）

Soon a crowd had gathered around Jesus. In order to be more easily seen and heard he climbed into an empty fishing boat and had Peter push it a few feet off from shore. Sitting down, he began to preach the Gospel message.

很快耶稣身边就汇集了大批的民众。为了能够让大家更容易看到，并听得更清楚，他走上一艘空的渔船，并让彼得将船撑开，稍微离岸。然后耶稣坐下，并开始传讲福音。

When the sermon was over, he had Peter go out into deep water and let down the fishing nets. While fishing usually had its best results at night and near the shore, Peter still obeyed. Immediately the nets were filled with fish. Seeing what had happened, Peter's fishing partners went out in a second boat. The fish filled both boats until they nearly sunk. Amazed by the miracle, Peter cried out "Go away from me, Lord; I am a sinful man" (Luke 5:8)!

讲道结束之后，耶稣让彼得把船划到水深的地方，并下网打渔。尽管通常情况下，在夜里、在靠近岸边的地方最容易打上鱼来，但彼得还是听从了耶稣。很快网里就满了鱼。看到所发生的这一切，彼得打渔的伙伴又开了一艘船来。鱼将两艘船装的慢慢的，甚至船要沉下去。这神迹使彼得大为惊奇，他喊着说：“主啊，离开我，我是个罪人”（路 5:8）！

This was clearly the wrong way to think. Sinners must seek Jesus' presence for the forgiveness of sins, not order him to go away. The proper response is that of the hymn writer Magnus B. Landstad who wrote:

这样看待事情的方式显然是错误的。为使罪得到赦免，罪人们必须寻求耶稣的同在，而不是让他离开。正常的反应，应该如赞美诗作者马格努斯 B. 兰德斯泰德所写的那样：

When sinners see their lost condition

And feel the pressing load of sin,

And Jesus comes upon his mission

To heal the sin-sick heart within,

All grief must flee before his grace

And joy divine will take its place.

当罪人看到自己如羊走迷

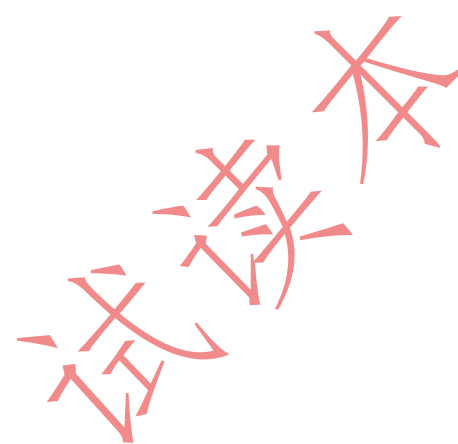
倍感罪的侵袭，

耶稣肩负使命而来

要医治罪恶心灵的痼疾

恩典之下悲伤尽都散去

属天的喜乐赐下欢愉



But Jesus did not get angry with Peter. He simply stated, "Don't be afraid; from now on you will catch men" (Luke 5:10).

但耶稣没有生彼得的气。他只是简单地说：“不要怕，从今以后，你要得人”（路5:10）

Miracles in Capernaum (Matt.8:14-17; Mark 1:21-34; Luke 4:31-41)

在迦百农行的神迹（马太福音 8:14-17；马可福音 1:21-34；路加福音 4:31-41）

So we have studied three miracles of Jesus: changing water into wine at Cana, healing the nobleman's son, and now catching **a full boat of fish**. Later, in one day alone, he cast a demon from a man who had entered the synagogue in Capernaum, healed Peter's mother-in-law, and that evening healed many and cast out many demons (Mark 1:21-34).

现在我们已经学习了耶稣所行的三个神迹：在迦拿使水变酒，医治大臣的儿子，捕满整船的鱼。稍后，在一天中，耶稣在迦百农会堂里从一个男人身上赶出了污鬼，医治了彼得的岳母，并在那天晚上，医治了许多的人，赶出了许多的污鬼（可 1:21-34）。

Notice that Jesus did not work miracles to win the favor of the people. Sometimes he did his mighty works of love simply to help someone in need. At other times his wonders showed that he was God and the promised Messiah. But most of his miracles did both of these at the same time. For example, at the wedding in Cana he kept a young couple from being embarrassed. Yet, by doing this, he proved that he was the Son of God.

需要注意的是，耶稣并不是为了赢得人们的爱慕而施行神迹。有时候，他因爱而施展神迹只是为了帮助那些有需要的人。其他的时候，他的神迹表明了他就是上帝，就是那应许的弥赛亚。而他所行的大多数神迹则同时具有这两方面的性质。比如，在迦拿的婚宴上他就让一对年轻夫妇脱离窘境。然而，通过那个神迹，他也证明了自己就是上帝的儿子。

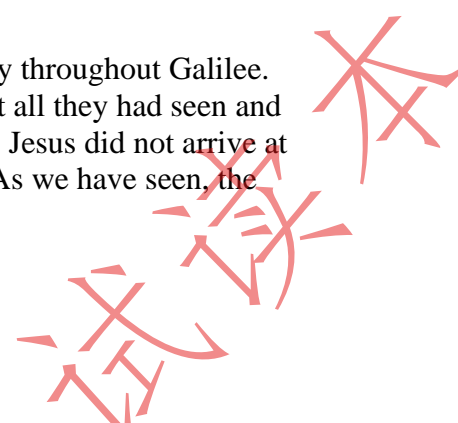
We should also note that Jesus never did miracles in anger. In Old Testament times prophets frequently did mighty works showing God's anger towards sinful men (Num. 16:31; 2 Kings 1:10-12). Jesus, on the other hand, was against this (Luke 9:54-56). He only **performed signs** of grace and mercy.

我们也应该注意到，耶稣从来没有因列怒而施展神迹。在旧约时代，先知常常为了显明上帝对罪人的震怒而施行神迹（民 16:31；王下 1:10-12）。而且，耶稣也反对（门徒们）这样去做（路 9:54-56）。**他只是显明了恩典和怜悯。**

First Tour of Galilee (Matt. 4:23-25; Mark 1:35-45; Luke 4:42-44; 5:12-16)

第一次加利利之行（太 4:23-25；可 1:35-45；路 4:42-44；5:12-16）

After spending a few days in Capernaum Jesus decided to take his ministry throughout Galilee. He thought that the people of Capernaum needed some time to think about all they had seen and heard. Meanwhile he would go from town to town preaching the Gospel. Jesus did not arrive at this decision easily. It came only after hours of quiet prayer (Mark 1:35). As we have seen, the



Lord always prayed before making major decisions.

在迦百农待了些日子后，耶稣决定在整个加利利范围开始传道工作。耶稣认为迦百农的人们需要一些时间，来思想这段日子里，他们已经看到和听到的一切。同时，他要逐个地去其他的城镇传讲福音。这并不是耶稣随意而为的，而是他静静地祷告了几个小时后的所做的决定（可 1:35）。正如我们已经看到的，在做重大决定之前主总是会祷告。

Jesus preached and performed miracles throughout Galilee. His acts of mercy, however, could at times cause problems for his teaching. One example can be seen in the story of a leper.

耶稣在整个加利利地区传道并施行神迹。然而他怜悯的行为有时给他的教导带来些麻烦。麻风病人的故事就是其中一例。

Leprosy was a very terrible disease. People with leprosy were considered the living dead. Leprosy first attacked the skin, leaving sores and raised lumps. Then it attacked the soft parts of the mouth and throat. Finally, as the disease got worse, the victim's hair would fall out. His nose and lips would be eaten away, and his bones and joints would begin to rot.

大麻风是一种非常可怕的疾病。得了麻风病的人被认为是活死人。麻风病首先会侵蚀皮肤，留下脓疮并产生肿块。然后，它会进一步侵袭嘴和喉咙里的软组织部分。最终，病情恶化，病人将会脱发；他的鼻子和嘴唇也会逐渐糜烂，骨头和关节将开始腐蚀。

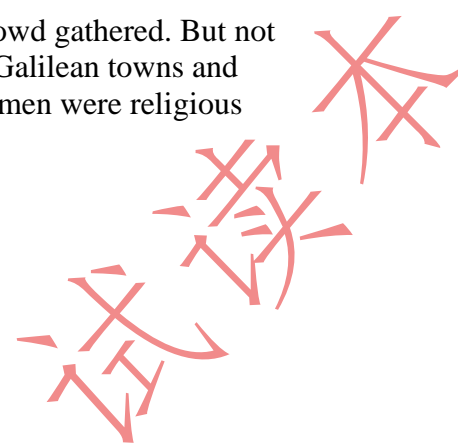
One day as Jesus was walking along, a man "covered with leprosy" suddenly came up to him. Jesus reached out and touched him, and immediately the disease disappeared. Christ sent the man to the priest to be declared clean. But first he ordered him not to tell anyone what had happened. Jesus did not want people only to think about the miracles he did. He wanted them to think more about the message he was preaching. But what Jesus had feared took place. The man talked freely. As a result, crowds of sick and curious people gathered in every city where Jesus went. "As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere" (Mark 1:45).

一天，当耶稣独自前行的时候，一个“得了大麻风”的人突然来到他面前。耶稣伸出手摸他，麻风立即就消失了。基督让这个人去找大祭司，使其被宣告已得洁净。但是在这之前，耶稣却命令他不要将所发生的事情告诉任何人。耶稣不想让人们仅仅思想他所行的神迹。他希望他们更多地思想他所传讲的信息。但耶稣担心的事情发生了。这个人到处传讲此事。结果就是耶稣前往的每一个城市，都聚集了一群患病和好奇的人们。“叫耶稣以后不得再明明地进城，只好在外边旷野地方。人从各处都就了他来”（马可福音 1:45）。

Healing of a Paralytic (Matt. 9:2-8; Mark 2:1-12; Luke 5:17-26)

医治瘫子（马太福音 9:2-8；马可福音 2:1-12；路加福音 5:17-26）

After many days, perhaps weeks, Jesus returned to Capernaum. Soon a crowd gathered. But not all of these people were local people. Pharisees and Scribes from various Galilean towns and from far away Jerusalem had traveled to hear and see him. Many of these men were religious leaders. They wanted to keep an eye on Jesus.



很多天，也可能是几星期之后，耶稣回到了迦百农。一群人随即聚集而来。但是这些人并非都是当地人。从加利利的其他城镇和耶路撒冷远道而来的法利赛人和文士们，想要看看耶稣，并听一下他所讲的道理。这其中很多人都是宗教领袖。他们想要密切地关注耶稣的一举一动。

An unusual event took place one day while Jesus was preaching to a large gathering inside Peter's house. Four men had promised to help their paralyzed friend by taking him to Jesus. But a large crowd blocked the doors so they could not get close to Jesus. Instead they carried their paralyzed friend up the outside stairs to the top of the flat roof. Then they removed some of the roof tiles, and using ropes lowered him down on a mattress.

一天，当耶稣正在彼得家里向一很多人讲道的时候，一件非同寻常的事儿发生了。四个人答应帮助他们瘫痪的朋友，带他来见耶稣。但人太多了，堵住了房门，所以他们无法靠近耶稣。于是他们抬着瘫痪的朋友通过房子外面的楼梯，爬到了平坦的屋顶上。然后，他们移走了一些房瓦，并用绳子将他们的朋友连同褥子一起坠进了房子里。

Jesus, however, didn't just cure the man. Instead he said something very unexpected: "Friend, your sins are forgiven" (Luke 5:20). The Pharisees and Scribes immediately became angry. They thought, "Who can forgive sins but God alone?" But that was the point Jesus was trying to make. Jesus was himself truly God. Then Christ healed the man. On that day the Lord gave a public show of his divine authority to forgive sins and of his power to heal.

但是，耶稣没有只是治愈这个瘫子。他说的话让人感到非常意外：“朋友，你的罪赦了”（路 5:20）。法利赛人和文士立刻就发怒了。他们想到：“除了神以外，谁能赦罪呢？”但是，这一点也正是耶稣想要表明的。耶稣本人就是真正的上帝。随后，基督医治了瘫子。在那天，主公开地展现了他赦罪的神圣权柄和医治的大能。

Call of Matthew (Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32)

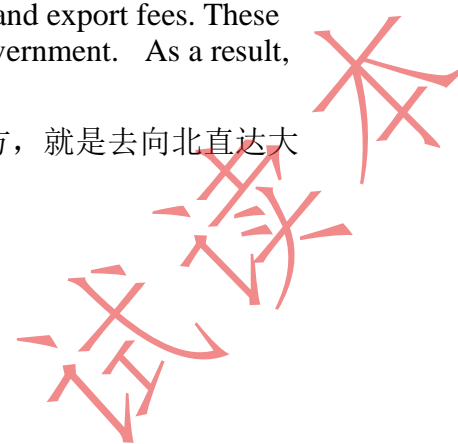
呼召马太（马太福音 9:9-13；马可福音 2:13-17；路加福音 5:27-32）

Jesus spent that evening with some of the religious leaders of Israel. Soon after, he was surrounded by people who were not respected in society. They were well known as sinners, and were dinner guests of a man called Levi.

耶稣和一些以色列的宗教领袖一起度过了那个晚上。稍后，那些社会上不被尊重的人们就会聚集在耶稣的周围。他们是众所周知的罪人，同样也是这个名叫利未的人所宴请的客人。

Earlier that day Jesus had preached near the Sea of Galilee. Close by was the great highway running north to Damascus. Since this road was heavily traveled by merchants, the Roman government had set up toll booths. There tax collectors gathered import and export fees. These tax collectors often cheated people. They also worked for the Roman government. As a result, the Jews hated them.

这一天早些时候，耶稣在加利利海附近讲道。距其没多远的地方，就是去向北直达大



马士革的“伟大的高速公路”。因为有大量的商人经由此路，罗马政府就在此设立了收税站。在那里税吏们收取进出口关税。税吏们经常欺诈民众。他们也是为罗马政府工作的。因此犹太人十分痛恨他们。

When Jesus passed the tax collector Levi, he said, "Follow me" (Matt. 9:9). Levi did follow Jesus. Shortly afterwards he invited Jesus and his disciples to a dinner also attended by his friends. When the Pharisees and Scribes heard of this they became angry. Jesus' response to them has warmed the hearts of repentant sinners to this day. "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance" (Luke 5:31-32).

当耶稣从税吏利未身边经过时，他说：“你跟从我来。”（太 9:9）。利未就跟从了耶稣。随后没多久，利未就邀请耶稣和他的门徒们到家里共进晚餐，利未的朋友们也在邀请的行列。法利赛人和文士听说此事后就气不打一处来。耶稣对他们的反应，直到今天都温暖着那些已经悔改的罪人们的心——“无病的人用不着医生，有病的人才用得着。我来本不是召义人悔改，乃是召罪人悔改”（路 5:31-32）。

Lesson on Fasting (Matt. 9:14-17; Mark 2:18-22; Luke 5:33-39)

有关禁食的教导（马太福音 9:14-17；马可福音 2:18-22；路加福音 5:33-39）

It was becoming more and more clear that Jesus' teaching and life was very different from the religion practiced by the Pharisees. **Among other things**, Jesus did not encourage his disciples to fast. When he was asked about this, his answer was simple. Since Jesus was with his disciples now in person, it was not the right time to fast. Fasting was done to show grief and sorrow. After Jesus returned to heaven, then his disciples could fast.

耶稣的教导和生活与法利赛人所实践的宗教信仰之间的不同越来越明显了。此外，耶稣没有鼓励门徒禁食。当因此被质问的时候，他的回答非常简单。既然现在耶稣亲自和门徒在一起，就还不是禁食的时候。禁食用来显明悲伤和悔恨的。当耶稣回到天堂之后，他的门徒就可以禁食了。



Chapter 4

Sabbath Controversies and Mountain Sermon

第四章 安息日的公开辩论和登山宝训

Introduction

In the last chapter we studied the beginning of Jesus' great ministry. From January through March of A.D. 28 he worked in his own backyard, Galilee. However, when the time for the Passover came, once again he made the trip to Jerusalem. As Jesus preached and healed in Jerusalem other Jews were having heated discussions about Jesus. In his teachings and actions Jesus was questioning the center of the corrupted Jewish religion -- obeying the Old Testament Sabbath laws in their smallest details while forgetting their meaning and purpose. By obeying the laws in this way, they thought that they were doing good works that would earn their salvation. After the Passover the Lord returned and resumed his ministry in Galilee. There the complaints were drowned out by the cries of hope and praise. Crowds gathered around the "Good Doctor" to receive help for their illnesses. But Jesus, as he showed in the Sermon on the Mount, had come to give spiritual relief.

概述

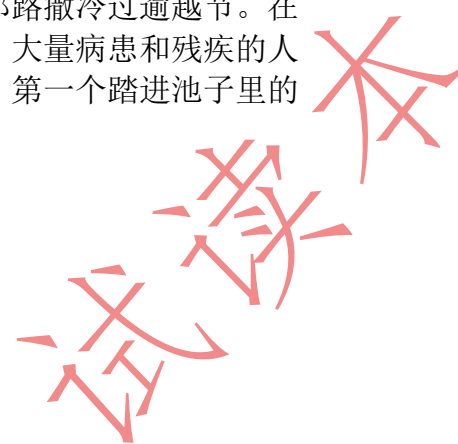
上一章我们学习了耶稣伟大事工的开始。从公元 28 年的 1 月到 3 月，耶稣在“自己家的后院”——加利利工作。然而，当逾越节来临时，他要再次前往耶路撒冷。当耶稣在耶路撒冷讲道、医治病人时，他成为其他的犹太人谈论的热点话题。耶稣的行动和教导都在质问业已败坏的犹太教——在每个细节中都遵循旧约的安息日律法，而忘记了安息日的真正含义和目的。通过以这种方式遵循律法，他们认为自己正在做可以为他们赢得救恩的善工。逾越节之后，主又回到加利利，重新开始他在那里的事工。在加利利，抱怨的声音被期盼和赞美之声淹没。为了使自己的疾病得到医治，人们都聚集在“好医生”周围。但是正如耶稣在登山宝训中的，他来是为了使灵魂得安慰。

Miracle at Bethesda (John 5:1-15)

毕士大的神迹（约翰福音 5:1-15）

After three months of busy mission work, Jesus briefly stopped his ministry to travel to Jerusalem for the Passover. While he was in Jerusalem he went to the pool of Bethesda. The sight must have made him sad. Here a great number of sick and diseased people had gathered beneath the shaded porches. From time to time God would send an angel to stir the waters of the pool. The first person who stepped into the pool was then cured of his disease.

在三个月忙碌的事工之后，耶稣短暂地停止他的工作，并前往耶路撒冷过逾越节。在耶路撒冷时，耶稣去了毕士大池。池边的景象一定让耶稣感到忧伤。大量病患和残疾的人聚集在有廊柱的阴凉下面。上帝不时会派遣天使来搅动池子里的水。第一个踏进池子里的人，他的病就会得到医治。



As Jesus looked at the blind, lame and paralyzed his attention fell upon one person in particular. Through his divine knowledge Jesus knew that this man had been paralyzed for 38 years (longer than the average life expectancy at that time). Not only was this man very crippled, but he was also severely depressed. And since he was unable to pull himself into the water after the angel's visit, he had no hope of being cured.

当耶稣的视线掠过那些瞎眼的、瘸腿的、瘫痪的人时，他注意到了一个人。凭借他神性的能力，耶稣知道这个人已经瘫痪 38 年了（这比当时人们所期待的平均寿命还长）。这人不仅瘫痪得严重，他还极度沮丧。并且因为在天使来的时候，他没办法让自己进到水里，他对得到医治不抱任何期望。

Moved to help, Jesus approached the man and asked what seemed to be a silly question, "Do you want to get well?" (John 5:6). This question, however, was Jesus' way of offering help. The crippled man answered that it was impossible for him to be healed unless someone put him in the water at the right moment. Jesus did not respond to this but simply commanded, "Get up! Pick up your mat and walk." At once the man was cured. He picked up his mat and walked (John 5:8-9).

为了帮助他，耶稣接近这个人，并且问他一个看起来愚蠢的问题：“你要痊愈吗？”（约 5：6）。然而这问题正是耶稣提供帮助的方式。那瘫子回答说，除非有人在正确的时刻将他丢进水里，否则他不可能痊愈。耶稣对此没有回应，只是简单地命令他：“起来，拿你的褥子走吧。”那人立刻就痊愈了，他就拿起褥子来走了（约 5:8-9）。

Note two things about this miracle. First think what great power it showed. For 38 years this man had been paralyzed, but after one statement from Christ he was fully restored to normal health. His almost dead muscles were made strong, and immediately he was able to walk. Secondly, there is no evidence that this man believed in Jesus before this meeting. Nevertheless, God filled his heart with trust so that at Christ's command, he tried to do the impossible -- to move muscles he could not feel or control.

在这个神迹中我们要注意两点。首先思想它显明了多么伟大的力量。这人已经瘫痪 38 年，但在基督说了一句话之后，他被完全地恢复了健康。他那几乎坏死的肌肉变得强壮有力，而且立刻就能行走了。第二，在遇到耶稣之前没有证据表明这人是相信耶稣的。尽管如此，上帝赐给他信心，以至于听到耶稣的命令后，他就试着去做这不可能的事——移动他无法感知和控制的肌肉。

The man was healed and later worshiped God in the temple. There Jesus gave him with a word of warning, "Stop sinning or something worse may happen to you" (John 5:14). In an instant Jesus showed the man the sins of his past, showed him forgiveness, and warned him of eternal damnation.

这人得到了医治，并且随后到圣殿中敬拜上帝。在圣殿里耶稣给了他一个警告：“不要再犯罪，恐怕你遭遇的更加利害”（约 5:14）。片刻间，耶稣就向他指明他此前的罪、表明了他的赦免，又警示给他那永恒的惩罚。



A Sabbath Controversy (John 5:16-47)

安息日的争论（约翰福音 5:16-47）

Some people immediately became upset by Jesus' show of compassion and power. This was because he had performed this miracle on the Sabbath day. The importance of resting on the Sabbath day went back to God's creation of the world. God created for six days then rested on the seventh (Gen. 2:2-3). Later God declared in the Third Commandment that the Sabbath was to be kept holy (Exod. 20:8-11). Still later God repeated that work was not to be done on this day (Neh. 13:15; Jer. 17:21).

一些人由于耶稣显示了他的同情和能力，立即变得烦躁起来。这是因为耶稣是在安息日里行了这个神迹。在安息日休息的重要性可以追溯到上帝创造世界的时候。上帝用 6 天创造世界，第七天歇了一切的工（创 2:2-3）。后来，上帝在第 3 条诫命中宣告安息日要被守为圣日（出 20:8-11）。再之后，上帝一再重复这一天不可工作（尼 13:15；耶 17:21）。

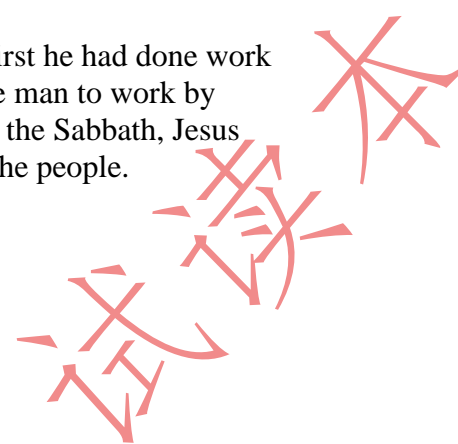
What did the Old Testament mean when it commanded rest on the Sabbath day? First of all, it meant people should rest from their normal daily work. People were not to carry anything to or from their fields, or bring anything into the city to be sold. In the second place the Sabbath was to be a symbol of the spiritual rest which would come through the promised Messiah (cf. Matt. 11:28-29). While awaiting the Savior, the people were to use the Sabbath to think about God's many blessings, to worship him, to praise him, and to study his word.

当旧约命令人们在安息日休息时，这意味着什么呢？首先，这表示人们应该停下日常的工作休息。人们不能将什么带入或带出田间，或者带什么东西去城里卖掉。其次，安息日是藉着所应许的弥赛亚，将要来临的灵魂安息的一个标志（太 11:28-29）。在等待救世主到来期间，人们在安息日这天思考上帝的诸多祝福，敬拜他，赞美他，并学习他的话语。

Unfortunately, by Jesus' time, the true meaning of the Sabbath had been lost. To the Pharisees the Sabbath meant obeying a long list of laws and rules. They invented laws to control how much a person could lift on the Sabbath, and how much he could eat and drink. The laws became silly. One said that on the Sabbath a person could go outdoors wearing two shoes, but to go walking with only one was breaking the law. On the Sabbath a man could carry a loaf of bread, but two men might not carry it **between** them.

不幸的是在耶稣的时代，安息日已经失去了它真正的意义。对于法利赛人来说，安息日意味着要遵守数不尽的律法和规则。他们自己设立律法，以便限制在安息日这天一个人拿多少东西，他可以吃喝多少东西。律法变得愚蠢至极。有人说在安息日一个人可以穿着两只鞋出门，但如果只穿着一只鞋就出去行走就是违反了律法；在安息日一个人可以带一块面包，**但是两个人一起就不可以。**

In the eyes of the jealous Pharisees Jesus had twice broken the Sabbath. First he had done work on the Sabbath by healing the paralyzed man. Secondly he had ordered the man to work by carrying his bed home. Thus began a serious struggle between the Lord of the Sabbath, Jesus Christ, and those who had corrupted the Sabbath, the religious leaders of the people.



在满腹狐疑的法利赛人眼中，耶稣已有两次违反了安息日的律法。第一次，他在安息日医治了瘫子。第二次，他命令这个瘫子拿着自己的褥子回家。因此，在安息日的主——耶稣基督和那些已败坏了安息日的宗教领袖之间，开始了一场严肃的较量。

The Jewish leaders now accused Jesus of breaking the Sabbath law. If he was found guilty, he should have been killed; the people should throw stones at him until he was dead (Num. 15:32-36). Jesus gave a logical and spiritual defense. He argued that God the Father worked every day for mankind, so naturally the Son of God also works on the Sabbath. To the Jews this statement was blasphemous. Jesus was making himself equal to God.

现在，犹太人的领袖们指责耶稣违反了安息日的律法。倘若他发现有罪，他应该被处死；人们将朝他扔石头直到他被打死（民 15:32-36）。对此耶稣在逻辑和属灵上作出了辩护。他辨明天父上帝每一天都在为人类做工，所以上帝的儿子自然也在安息日做工。对于犹太人来说，这样的言辞就是在亵渎上帝。耶稣将自己等同于上帝。

Jesus is equal to God. He argued that this equality was his Father's doing. The Father put into Jesus' hands the matters of life and death and judgment. Thus, he deserved equal honor with the Father, and, on the other hand, "He who does not honor the Son does not honor the Father who sent him." (John 5:23). The Jews did not have to take Jesus' word for this. John, a man **moved** by God, **testified concerning Jesus as did the Father himself**. All of Scripture testifies that Jesus was God's Son. But the Jews did not listen to Jesus' words.

耶稣确实是等同于上帝。他辩护称这种等同性是天父的作为。上帝将生命、死亡和审判的诸事托付在耶稣的手中。因此，他配得与天父同等的尊荣；另一方面，“不尊敬子的，就是不尊敬差子来的父。”（约 5:23）。**犹太人用不着理会耶稣的这番话。**而约翰，这个被上帝感召的人，他为耶稣作了见证，正如天父自己所作的一样。所有经文都证明了耶稣是上帝的儿子。但是犹太人听不进耶稣的话语。

Another Sabbath Controversy (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5)

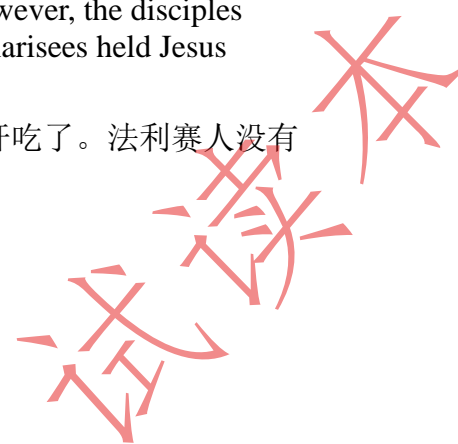
另一次安息日的争论（马太福音 12:1-8；马可福音 2:23-28；路加福音 6:1-5）

After celebrating the Passover Jesus and his disciples headed home. As they walked along some Pharisees joined them looking for any excuse to condemn him. Their chance came on another Sabbath day.

庆祝完逾越节之后，耶稣和门徒们走上回家的路。他们独自前行的时候，一些法利赛人加入他们，想要找借口定耶稣的罪。在另一个安息日，他们的机会来了。

That day Jesus' disciples walked through a wheat field, picking some grain, separating the seed and eating it. The Pharisees did not accuse the disciples of stealing. They were merely satisfying their need for food, something allowed by Mosaic Law (Deut. 23:25). However, the disciples were accused of working on the Sabbath (reaping and threshing). The Pharisees held Jesus responsible for their actions.

这天，耶稣的门徒穿过一片麦地，他们拾取了一些麦穗，并剥开吃了。法利赛人没有



控告使徒们偷窃的行为。他们只是满足自己对食物的需求，这是摩西律法所允许的（申 23:25）。然而，门徒被指责在安息日里做了工（收割和打谷）。法利赛人坚持耶稣应该为他们的行为负责。

When confronted by the Pharisees Jesus gave a sharp reply. First he directed them to an example set by King David. David had once eaten the bread in the Lord's tabernacle, even though this was not proper. Nevertheless, the need of the moment was more important, so no one ever condemned David (1 Sam. 21:1-6). In Jesus' case it was not just a case of need being more important than following man-made laws. Jesus was the "Lord of the Sabbath" (Luke 6:5). Because he was God's Son he had the right as God to do away with Old Testament rules.

当被法利赛人质问时，耶稣给出了一个犀利的答复。首先，他让他们看大卫的例子。大卫曾经吃了上帝帐幕里的圣饼，即使这是不恰当的。然而，那一刻他们的需要更为重要，因此没有人责难大卫（撒上 21:1-6）。耶稣刚经历的这件事，并非仅仅是人的需求比遵行人所制定的律法更重要的问题。耶稣是“安息日的主”（路 6:5）。因为他是上帝的儿子，他和上帝一样有权利废除旧约的律法。

A Third Sabbath Controversy (Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11)

第三次安息日的争论（马太福音 12:9-14；马可福音 3:1-6；路加福音 6:6-11）

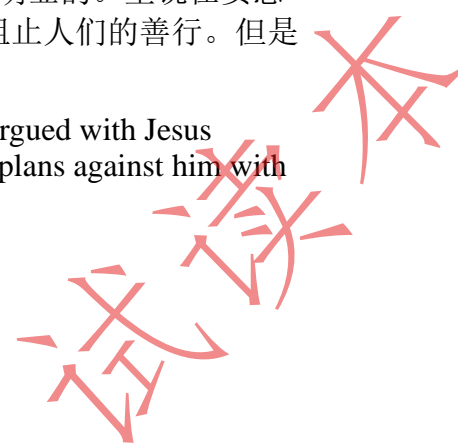
The third dispute took place on another Sabbath day. This time Jesus was teaching in a synagogue. The Scribes and Pharisees this time tried to trap Jesus. There was a man present with a withered right hand. Would Jesus heal him on the Sabbath day? The rules of the Pharisees kept a doctor from helping anyone on the Sabbath unless it was a matter of life and death.

第三次争论发生在另外一个安息日里。这次耶稣正在会堂里教导。这一次文士和法利赛人想要陷害耶稣。在会堂里有一个人的右手枯干了。耶稣会在安息日里医治他吗？在安息日，除非是生死攸关的事儿，否则法利赛人的条例不允许医生帮助任何人。

Jesus, knowing their hearts, reminded them that if a man's sheep falls into a pit on the Sabbath he would save the animal. Then, turning to the Pharisees and Scribes, he asked this question, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" (Mark 3:4). They said nothing. What Jesus meant was obvious. While the Lord said that some things should not be done on the Sabbath, he had not forbidden every action. God never intended to keep people from doing good deeds. But the idea of mercy never entered the minds of these religious leaders.

耶稣知道他们的心思。他提醒他们说，如果一个人的羊在安息日掉进了坑里，他一定会救它的。然后，耶稣转向法利赛人和文士，问他们说：“在安息日行善行恶，救命害命，哪样是可以的呢？”（可 3:4）。他们都不做声。耶稣的意思是明显的。主说在安息日有些事不可做时，他并没有禁止每一个行为。上帝永远不会有意阻止人们的善行。但是怜悯的念头从来没有进入这些宗教领袖的心里。

So without waiting Jesus healed the man. Immediately the men who had argued with Jesus became his worst enemies. Because they hated Jesus, they began to make plans against him with



their other enemies. Before this the patriotic and nationalistic Pharisees hated the Herodians. The Herodians were willing to cooperate with the Romans. Nevertheless, they now joined together and made plans to murder Jesus, a man of mercy.

所以没有等耶稣治愈手枯干的人。与耶稣争论的人们立刻就成为了他最大的敌人。因为他们憎恨耶稣，他们开始和其他敌对耶稣的人计划如何反对他。此前，那些爱国的、民族主义的法利赛人憎恨那些希律党的人。希律党一直愿意与罗马人合作。然而，现在他们联合在一起，制定计划要杀死耶稣，杀死一个怜悯人的人。

This angry reaction against Jesus is not too surprising. After all, they thought that Jesus was threatening their religion. The Pharisees taught that man can save himself. Jesus, on the other hand, taught that man cannot save himself but that salvation is a gift of God through himself, the Son of God.

这种愤怒地抵挡耶稣的反应并不足为奇。毕竟他们认为耶稣正威胁着他们的宗教信仰。法利赛人教导人们可以自己拯救自己。然而耶稣的教导是，人不能自救，救赎是上帝藉着耶稣，藉着上帝的儿子赐给人的礼物。

Mission Work in Galilee (Matt. 12:15-21; Mark 3:7-12)

在加利利传道（马太福音 12:15-21；马可福音 3:7-12）

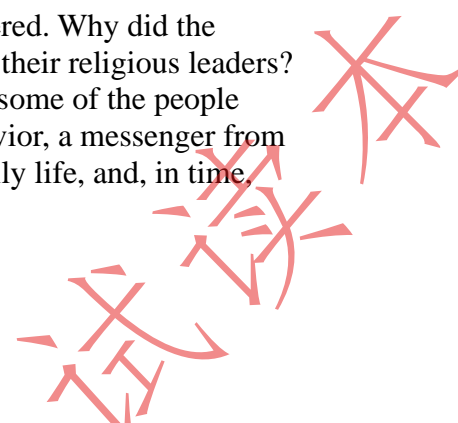
Although Christ was now hated by the Jewish religious leaders, he was more popular than ever with the common people. Jesus and the disciples went again to the Sea of Galilee. Many people from Judea, Idumaea, Galilee and the area of Tyre and Sidon came in crowds to see Jesus with their own eyes and to have him heal their diseases.

虽然这时基督被犹太教领袖所憎恨，但却比此前更加被普通民众们所欢迎。耶稣和门徒们再次来到加利利海边。很多人从犹太、以东、加利利以及推罗和西顿一带，来到加利利海边要亲眼看到耶稣，让耶稣医治他们的病痛。

Jesus was filled with mercy. He did heal the sick and throw out demons. As the evil spirits left their victims they called Jesus the "Son of God," the Messiah (Mark 3:11). But Jesus ordered them to be silent. The Savior wanted to be acknowledged by men, not by defeated and scared demons. And many in the crowd did believe in Jesus. They found him to be the one spoken of in Isaiah (42:14).

耶稣充满了怜悯。他医治有病的人，赶出魔鬼。在邪灵离开所附之人的时候，他们称耶稣为“神的儿子”，那位弥赛亚（可 3:11）。但耶稣吩咐他们不要声张。救世主希望被人们，而不是被击败并且恐惧战兢的魔鬼所承认。人群中很多人相信了耶稣。他们发现耶稣就是以赛亚书中提到的那一位（42:14）。

Before we leave this part of Christ's life one other question must be answered. Why did the people continue to rush to Jesus even after he had been totally rejected by their religious leaders? The answer is quite simple. While religious leaders saw Jesus as a rival, some of the people **believed Jesus' claim to be the Messiah**. Others saw him as a political savior, a messenger from God who would heal their diseases, give them all they needed for their daily life, and, in time,



throw out the hated Romans.

在我们结束耶稣这段生活之前，必须要解决另外一个问题。即使在耶稣已经完全地被他们的宗教领袖们所拒绝后，为什么人们仍旧不断地涌到他的面前呢？答案极其简单。虽然宗教领袖看耶稣为异己，一些人却相信这自称弥赛亚的耶稣。其余的人则把耶稣当作挽回政权的救主，把他当作从上帝而来的信使，可以医治他们的疾病，供给他们所有日常生活的需求，并且适时地赶走他们憎恨的罗马人。

Appointing the Twelve Apostles (Matt 10:2-4; Mark 3:13-19; Luke 6:12-16)

设立十二使徒（马太福音 10: 2-4；马可福音 3:13-19；路加福音 6:12-16）

One evening in the spring of A.D. 28 Jesus went for a walk. Leaving Capernaum he hiked to a mountain top where he could be alone and pray all night long.

公元 28 年春天的一个傍晚，耶稣出去散步。离开迦百农之后，耶稣爬到了一座山顶，一个他可以独处和彻夜祷告的地方。

As he talked to his Father he was thinking about a big decision he had to make. The time had come to choose a dozen men who would become his students. They would be with him, learn from his words, carry his message to many other people. After Jesus went to heaven, these followers would lead and spread his church on earth.

在他与天父交谈时，他也在考虑他必须要做的一个重要决定。是时候选择 12 个男人成为他的学生了。他们会和耶稣在一起，学习他的话语，将他的信息传递给更多的人。在耶稣回到天堂之后，这些跟随者将在世上领导并拓展他的教会。

Jesus reached his decision. He now chose 12 men as his special apostles. He had already called Peter, Andrew, James, John, Philip, Nathanael (Bartholomew), and Matthew. Now he added Thomas, James the son of Alphaeus, Thaddaeus (Lebbaeus, Judas), Simon the Zealot, and Judas Iscariot.

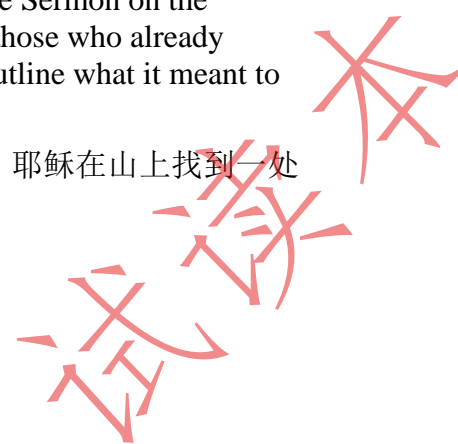
耶稣最终做了决定。然后他拣选了 12 个人成为他特别的使徒。他已经呼召了彼得、安得烈、雅各、约翰、腓力、拿但业（巴多罗买）和马太。现在，他又增加了多马、亚勒腓的儿子雅各、达太（犹大）、奋锐党人西门和加略人犹大。

Sermon on the Mount (Matt. 5:1; 7:29; Luke 6:17-49)

登山宝训（马太福音 5:1；7:29；路加福音 6:17-49）

By the time Jesus had completed calling "The Twelve" a large crowd had gathered. Jesus found a level place on the mountain and there preached the sermon we now call the Sermon on the Mount. This, the longest sermon of Jesus in the Bible, was a message for those who already believed in him. Thus, his purpose was not to bring them to faith, but to outline what it meant to follow him.

就在耶稣已经完成呼召“十二使徒”时，一大群人聚集了起来。耶稣在山上找到一处



平坦的地方，并在那里开始了现在被我们称为“登山宝训”的讲道。这是圣经中耶稣最长的一次讲道，是给那些已经信耶稣之人的信息。因此，他的目的不是带领他们相信，而是勾勒了跟随耶稣意味着什么。

In his sermon Jesus discussed two main subjects: the believer's relationship to God and his relationship to other people. The Savior mixed these two subjects together as he taught about everything from prayer to charity, from judging to divorce. The whole time he kept emphasizing that faith is a matter of the heart, not of going through outward actions.

耶稣在讲道中讨论了两个重要的问题：信徒与上帝的关系；信徒与其他人的关系。当耶稣从祷告到怜悯，从论断到休妻教导每件事的时候，救主将上面两个主题柔和在一起。耶稣贯穿始终都在强调一点，相信是关乎内心的，而不在乎外在的行为。

The Beatitudes

天国八福

Jesus' sermon opened with the statements which we call the "Beatitudes". The word "beatitude" comes from the Latin word that means "blessed," the first word in each statement. Only believers have the spiritual gift of being blessed. In the first four beatitudes Jesus discussed the connection between believers and God. In the last four he taught about how believers were to act towards other humans. This is similar to the two parts of the Ten Commandments.

耶稣的讲道以我们称之为“天国八福”的宣告开始。“福”这个词的英文来源于拉丁文，意思是“被祝福的”，它出现在每个宣告的句首。只有信徒才拥有这种被祝福的属灵礼物。前面四福讨论的是信徒与上帝之间的关系。后面四福耶稣教导了信徒们该如何对待其他人。这与十诫的两个部分是相似的。

1. Blessed are the poor in spirit. The poor in spirit are those people who are aware that they are spiritually poor. They know that they have nothing to offer God, that they are full of sin. They feel unworthy of God's blessings. They are the ones who will enjoy the gifts of God.

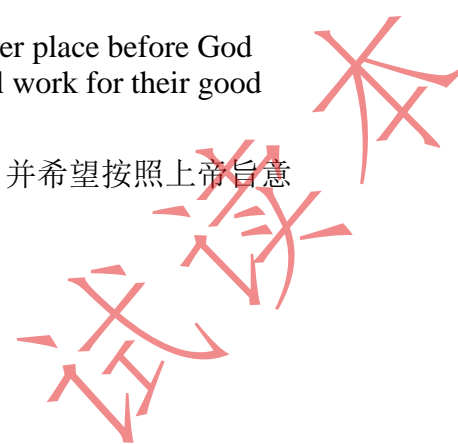
1.虚心的人有福了。虚心的人是指那些意识到自己属灵上贫乏的人们。他们知道自己没有什么可以献给上帝的，他们充满了罪恶。他们觉得不配得到上帝的祝福。这样的人就是那些将享受上帝礼物的人。

2. Blessed are those who mourn. These are the people who are distressed because of their sin. They know that sin separates them from God. Yet they will be assured of God's love and forgiveness.

2.哀恸的人有福了。这些人是指因为自己的罪而痛苦的人。他们知道罪使自己与神隔绝。然而他们将确信上帝的爱和赦免。

3. Blessed are the meek. These are the Christians who realize their proper place before God and wish to do his will. They will benefit from the earth, for all things will work for their good both now and in the next life.

3.温柔的人有福了。这些人是指那些在上帝面前知道自己恰当位置，并希望按照上帝旨意



行事的基督徒。他们将要在地上得福，因为万事都互相效力，叫他们得着今世和来世的益处。

4. Blessed are those who hunger and thirst for righteousness. These are the people who eagerly wish and try to be holy as God wishes them to be. They will, through faith in Jesus Christ, be declared holy by God.

4.饥渴慕义的人有福了。这是指那些渴慕并且努力成为上帝所期望的圣洁的人们。他们将因着相信耶稣基督，被上帝宣告为。

5. Blessed are the merciful. Those Christians are filled with love for all humans. They will obtain mercy.

5.怜悯的人有福了。这是指那些对全人类充满爱的基督徒。他们也同样会得着怜悯。

6. Blessed are the pure in heart. These are the people who honestly say what they believe in their hearts. Like Adam before the fall, they will one day see God, face to face.

6.清心的人有福了。这是指那些诚实地说出他们内心所信的人们。就像亚当在犯罪之前一样，他们有一天将会看见上帝，与他面对面。

7. Blessed are the peacemakers. They strive for harmony and try to live in peace with everyone and everything. They are God's children because they are living like their heavenly Father.

7.使人和睦的人有福了。他们为和睦而努力，并且试着与每个人、每件事物和平相处。他们正如同天父一样生活，因此他们是上帝的孩子。

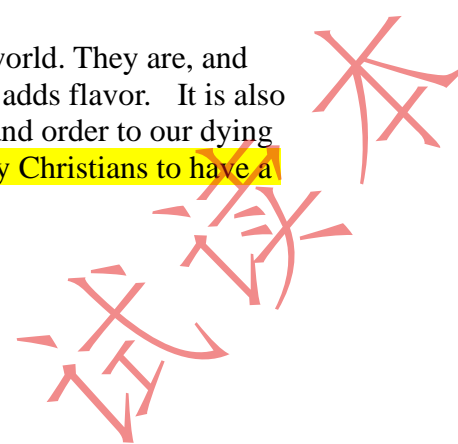
8. Blessed are those who are persecuted because of righteousness. Such people are willing to be disliked, dishonored, abused, or suffer in any way because of their faith. They will be honored and accepted in God's Kingdom.

8.为义受逼迫的人有福了。这样的人为了他们的信仰，甘愿被人们厌弃、侮辱、辱骂或者忍受任何形式的逼迫。在上帝的国度里他们将被尊敬和接纳。

Thus Jesus first taught that true religion was a matter of what was inside (what is in the heart, the gifts promised and provided by God). Jesus now went on to condemn how the Pharisees put their trust in outward actions. We are all self-righteous people. They put their trust in their own actions and are only concerned with how they are viewed by other people. Their reward for being only concerned about what others think is soon gone.

因此耶稣首先教导说，真正的信仰是关乎内在的（在人内心之中，是上帝应许的、也是他所提供的礼物）。这时耶稣继续指责法利赛人怎样把他们的信心建立在外在的行为上。我们都是自以为是的人。他们将信心放在自己的行为上，而且只关心别人如何看待自己。他们的奖赏，因为只在乎别人的想法，所以很快就会消失。

People with faith in their hearts have a very important role to play in the world. They are, and must remain, salt and light. Salt is used to preserve food; as a seasoning it adds flavor. It is also necessary for the body to live. In the same way Christians bring decency and order to our dying world. In this way Christians help to preserve it. **And it doesn't take many Christians to have a**



good effect on society. But Christians are not to remain a hidden force. They are to make their presence known. They are to light up the world's darkness. They are to be lights of hope for all to see.

心中有信的人们在世上扮演着一个非常重要的角色。他们是盐和光，他们必须一直如此。盐用来保存食物；作为调味品增加味道。盐也是人体维持生命的必需品。像盐一样，基督徒为我们这正在死去的世界带来了正直和秩序；基督徒帮助维护着这一切。**而这并没有让很多基督徒在社会上有好的影响。**但是基督徒不会隐藏他们的能力。他们将让人们知道他们的存在。他们将要照亮这世界的黑暗。他们将是让所有人都看到的希望之光。

At this point in his sermon, Christ became more personal. He briefly spoke of his role as the Messiah. He came not to fight Rome, but to fulfill the Scriptures (Law and Prophets) for man's credit. When Christ perfectly obeyed the Law he did not do it by just outwardly obeying it. He obeyed because of his pure heart.

他的讲道至此，基督变得更加个人化。耶稣简单地谈到了他作为弥赛亚的角色。他不是为了与罗马争战，而是为了印证经文的**的应许**（律法和先知们），为所有人的好处而来。当基督完美地遵守律法时，他并不只是外在地遵行。他遵行律法是因为他有一颗纯净的心。

His followers must also be concerned with their hearts. They must realize that murder develops from anger, and adultery comes from lust. The Law was written to protect our neighbor's body and marriage. **Truth is truth; lie is lie.** People should not need to take oaths, but if they do they should keep them. Revenge is also a sin that has roots in man's heart. The desire for revenge must be replaced by understanding and love. In all things the example of God should fill the heart of the disciple: "Be perfect, therefore, as your heavenly Father is perfect" (Matt. 5:48).

他的信徒们也必须关注自己的内心。他们必须意识到，杀戮是由怒气开始的，奸淫是从情欲所生的。律法是为了保护邻舍的身体和婚姻。真相就是真相；谎言就是谎言。人们不须发誓，但若发誓就应该遵守。报复也是深植人心的罪。报复的欲望必须被理解和爱取代。上帝在诸事上的榜样应充满门徒们的心：“所以你们要完全，像你们的天父完全一样”（太 5：48）。

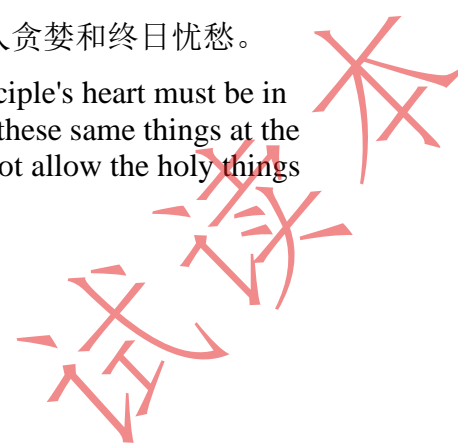
A pure heart shows itself in a truly Christian life and heart. Acts of holiness should not be done to impress people. Rather they should be done quietly. This applies to giving offerings, praying, and fasting.

Believers should always keep their minds on God's kingdom. Loving possessions and luxury leads to greed and constant worry.

一颗清洁的心会在一个真基督徒的生活和内心之中展现出来。圣洁的行为不应该仅仅为了让人印象深刻。这种事应该默默地行。这个原则同样适用于奉献、祷告和禁食。

信徒应该将心思意念放在上帝的国度上。贪爱钱财和奢华会让人贪婪和终日忧愁。

As we have seen, Jesus in his sermon mixed these two thoughts. The disciple's heart must be in proper relationship to God and to his fellow man. Jesus was still teaching these same things at the end of his sermon. He taught that believers do not judge hearts. They do not allow the holy things



of God to be treated as unclean. Believers speak from their hearts to God through prayer, and he blesses them with the best things. When disciples are faced with false prophets they **maintain God's Word in its truth and purity.**

正如我们所看到的，耶稣在他的讲道中结合了两个想法。**门徒们必须正确地对待与上帝和信徒之间的关系。**在讲道结尾的部分，耶稣仍旧不断教导了同样的事情。他教导说，信徒们不论断人心。**他们不允许上帝的圣洁事被当做不洁的对待。**信徒通过祷告将他们内心的话向上帝倾述，而上帝则祝福他们，并将最好的赐给他们。当门徒们面对假先知的时候，**他们可以按着真实和纯全持守上帝的话语。**

Finally, Jesus wanted the crowd to understand that his words were not just fine sayings that made good sense. They were the words of truth, the words of God, which must be obeyed.

最后，耶稣想要人们明白，他所讲的这些不仅仅是不错的道理或有很好的意义，他所讲的是真理，是我们必须要遵行的上帝的话语。

As the people left the mountain that day they were "amazed" (Matt. 7:28). Unlike the Scribes, Jesus had not given a talk about small issues. He had taken divine truth and showed what it meant in their everyday lives. He had ended some of their greatest doubts. In the days ahead they would try to sort out the meaning of every statement and how it fit into the rest of his teachings.

哪天当人们离开山顶的时候，他们都感到“震惊”（太 7:28）。与文士不同，耶稣的话不是关乎细枝末节的事情。他讲的是神圣的真理，并表明这真理在基督徒的日常生活中有怎样的意义。耶稣已经为他们解决了一些最大的疑惑。在未来的日子里，他们会尝试着理清每一个宣告的意义，明白它们与耶稣教导的其他部分是如何契合起来的。

Chapter 5

Ministry with Miracles and Parables

第五章 伴随着神迹和比喻的事工

Introduction

When Jesus was baptized he received special strength from the Holy Spirit (see Chapter 2). Now that we have studied the first year and a half of Jesus ministry, we can see why he needed that strength. The religious leaders were constantly objecting to what Jesus did and said. And yet Jesus kept complete control of himself and always **kept a proper Christian view of his ministry**. In this chapter we continue our look at Jesus' Great Galilean Ministry (June-October, A.D. 28). Once again we see him despised and rejected by many, yet filled with love and compassion. Boldly he continues his mission of sharing the Gospel message.

概述

耶稣受洗时从圣灵得到了特别的力量（参照第二章）。至此我们已经学习了耶稣前一年半的事工，我们能够看到为什么他需要那特别的力量。宗教领袖们没完没了地抵挡耶稣的言行。然而耶稣保持着完美的自制，**并且总是持有一个恰当的“基督徒事工观”（译者：总是持有恰如其分的事工方向）**。在本章中，我们继续着眼于耶稣在加利利的伟大事工（公元 28 年 6 月至 10 月）。从中我们又一次看到耶稣虽被很多人蔑视和拒绝，却仍旧饱含着慈爱和怜悯。他无所畏惧地继续他那分享福音信息的使命。

A Model Christian Faith (Matt. 8:5-13; Luke 7:1-10)

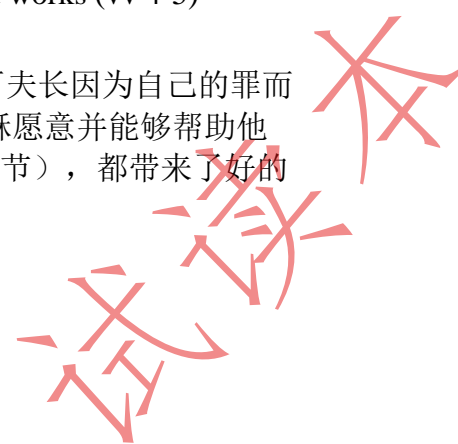
基督徒信心的典范（马太福音 8:5-13；路加福音 7:1-10）

After his Sermon on the Mount Jesus returned to Capernaum. There some Jewish elders came to Jesus asking him to help a Gentile (non-Jew). They told him about a Roman captain who wished Jesus to heal his sick and dying servant. Of course, Jesus healed the servant. He even commented, "I have not found such great faith even in Israel" (Luke 7:9).

登山宝训之后，耶稣就回到了迦百农。有几个犹太长老到耶稣那儿请求他帮助一个外邦人（非犹太人）。他们告诉耶稣，有一个罗马百夫长希望耶稣能医治他奄奄一息的仆人。当然，耶稣医治了那个仆人。他甚至评价说：“这么大的信心，就是在以色列中，我也没有遇见过。”（路 7：9）。

Luke 7:1-10 reveals what Christ calls a great faith. The captain was humbled because of his sins. He admitted that he was not worthy of Jesus' help (vv 6-7a). Yet he firmly trusted that Jesus was willing and able to help (vv 7b-8). Finally, his faith in God produced good works (vv 4-5) including his concern for his servant's life (vv 2-3).

路加福音 7：1-10 显示了耶稣称之为“大的信心”是怎样的。百夫长因为自己的罪而谦卑。他承认自己不配得着耶稣的帮助（6-7a 节）。然而他坚信耶稣愿意并能够帮助他（7b-8 节）。最终他对上帝的信心，以及他对仆人生命的关怀（2-3 节），都带来了好的



结果（4-5 节）。

Raising A Widow's Son (Luke 7:11-17)

使寡妇之子复活（路加福音 7:11-17）

From Capernaum Jesus, his disciples, and a large crowd traveled about 25 miles to the southwest to the town of Nain. There they witnessed a sad sight. A group of people were carrying a young man who had died to the cemetery. His mother, a widow, was now left all alone. Jesus had mercy on the mother, touched the coffin and ordered the dead boy to arise. Immediately the young man sat up and spoke. Those who witnessed this miracle should have worshiped Jesus as the Messiah. Instead many thought he was just another prophet like Elijah or Elisha, who had worked similar miracles (1 Kings 17:21; 2 Kings 4:35). But Jesus did not have to pray first. He could perform this kind of miracle by his own authority and power.

耶稣，他的门徒以及一大群人从迦百农起行，向西南走了 25 英里后，到了拿因城。在那儿他们目睹了一幕哀伤的场景。一群人正将一位死去的年轻人抬去墓地。他的母亲，一个寡妇，如今孤零零一个人了。耶稣怜悯这位母亲，就按着杠吩咐那死人起来。年轻人立即就坐起来了，并且开口说话。那些目睹了这个神迹的人理应敬拜耶稣，认他作弥赛亚。然而，很多人认为耶稣只是另一个像以利亚或以利沙一样，都行过同样神迹的先知而已（王上 17:21；王下 4:35）。但是**在行神迹前**，耶稣不需要祷告。他自己有权柄和能力施行这样的神迹。

Messengers from John (Matt. 11:2-19; Luke 7:18-35)

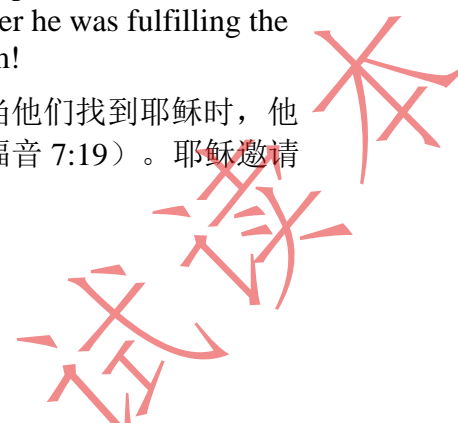
从约翰那里来的信使（马太福音 11:2-19；路加福音 7:18-35）

Jesus passed the summer months in Galilee, preaching, teaching, and healing. Meanwhile 70 miles to the south John the Baptist was locked in a prison. It seems that Herod let John's disciples visit their master from time to time. Some of them must have told John they were confused about Jesus. If he was the Messiah, why did he not come and rescue John the forerunner?

讲道、教导、医治，耶稣在加利利度过了整个夏季。在这期间，施洗约翰被关在加利利以南 70 英里的监狱里。看起来似乎希律王允许约翰的门徒们偶尔探望他们的老师。他们中的一些人一定对约翰说了他们对于耶稣的困惑。如果耶稣是弥赛亚，为什么不来解救为他铺平道路的约翰呢？

Rather than answer their questions directly, John sent two of his followers to Jesus. When they found him they asked, "Are you the one who was to come, or should we expect someone else?" (Luke 7:19). Jesus answered by inviting them to see for themselves whether he was fulfilling the Old Testament prophecies. They quickly saw that Jesus was fulfilling them!

约翰没有直接回答他们的问题，而是差遣两个门徒去见耶稣。当他们找到耶稣时，他们问道：“那将要来的是你吗？还是我们要等候别人呢？”（路加福音 7:19）。耶稣邀请



他们自己来看是否他正在实现旧约中的众多预言，以此来回答他们的问题。他们随即就见到了耶稣正实现着那些预言！

As the two disciples left, Jesus looked at the crowd around him. His heart was filled with deep disappointment. Although Jesus was very clear in his teachings and showed that he was God in many ways, many of the people refused to believe or did not immediately believe. There were only a few loyal followers like John. And while some people had accepted John's testimony and baptism, most were like the Pharisees and Scribes. They did not accept but rather laughed at John or spoke evil of his teachings. They thought that demons were causing John to lead such a simple way of life in the desert. In the same way they would not listen to Jesus. They thought he was not religious enough because he ate and drank like the common people.

这两个门徒离开后，耶稣环顾四周的人们，他的心感到深深的失望。尽管在诸多的教导中耶稣说得很清楚，也用很多方式显明了他就是上帝，但还是有很多人拒绝相信，或没有立即相信。只有少数的跟随者像约翰一样忠诚。并且虽然一些人接受了约翰的见证和洗礼，更多的人还是像法利赛人和文士一样。他们不接受约翰，反而嘲笑他，或污蔑他的教导。同样他们也不会听从耶稣。他们认为耶稣不够虔诚，因为他像普通人一样又吃又喝。

Condemning of Three Cities (Matt. 11:20-30)

审判三个城市

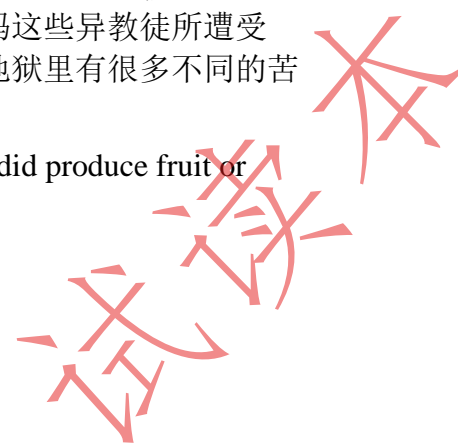
Elsewhere things were very much the same. The cities of Korizin, Bethsaida, and Capernaum are cases in point. During his ministry Jesus had visited the first two of these cities and had performed mighty miracles. Then there was Capernaum, the most honored of all cities, Jesus' mission headquarters. There the local people had witnessed many of his miracles.

在别处也是如出一辙。哥拉汛、伯赛大和迦百农就是很好的例子。在传道的过程中，耶稣已经拜访过哥拉汛和，并行了极大的神迹。然后是迦百农，这个所有城镇中最被尊崇的地方，也是耶稣使命的大本营。在迦百农，当地的百姓见证了诸多耶稣所行的神迹。

While it is true that the people of these cities were impressed by Jesus' miracles and flocked to see him and to have him satisfy their needs, nevertheless, "they did not repent" (Matt. 11:20). To them, Jesus was a doer of good deeds, not a long awaited and much needed savior from sin. Consequently, Jesus pronounced a curse. On Judgment Day it would be more tolerable for the pagans of ancient Tyre, Sidon, and Sodom than for the three cities of Jesus' day. (By the way, this story also shows that there are different amounts of suffering in hell.)

虽然，这些城镇的百姓们对耶稣所行的诸多神迹确实印象深刻，并且蜂拥而至来见耶稣，让他满足他们的需要，不过，“他们不悔改”（太 11:20）。对于他们而言，耶稣是一个做善事的实干家，而不是他们苦苦等待的、他们更需要的使他们脱离罪的救主。因此，耶稣断言一个咒诅。在审判的那日，古代的推罗、西顿和所多玛这些异教徒所遭受的，比耶稣时期的这三个城要容易。（另外，这个故事也表明了在地狱里有很多不同的苦难。）

In spite of so many unbelievers Christ's **ministry** was like a fruit tree - it did produce fruit or



results. As promised (Is. 55:11), God's Word does change the hearts of people. Looking on the brighter side, Jesus thanked his Father for those whose hearts had been changed. Finally, to show that God's grace was for everyone, Jesus invited all people to exchange the guilt of their sins for his spiritual rest, peace and security.

尽管有很多不信的人，基督的传道工作就像结果子的树一样——它确实结出果子或成效显著。正如所应许的一样（赛 55:11），上帝的道确实改变人的心灵。看到这美好的一面，耶稣为那些心意已得改变的人向上帝献上感恩。最终，为了显明上帝的恩典是给每个人的，耶稣邀请所有人用他灵里的安息、平安和保障换取罪恶中的愧疚。

Jesus' Feet Anointed (Luke 7:36-50)

膏抹耶稣的脚（路加福音 7:36-50）

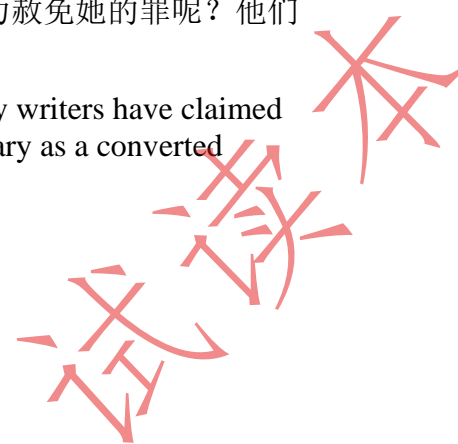
By now Jesus was very famous around Galilee. Simon the Pharisee hoped to increase his own social position by inviting Jesus to dinner in his home. While Simon appeared friendly, he did not greet Jesus with a kiss, and he did not have his servants wash Jesus' dusty feet. These were the normal ways people showed hospitality to their guests.

至此，耶稣已经闻名于加利利一带。法利赛人西门想要通过邀请耶稣到家里坐席，来提高自己的社会地位。虽然西门表现得很友好，但是他没有亲吻耶稣问他的安，也没有让仆人洗耶稣肮脏的脚。这都是通常情况下，人们殷勤款待他们客人们的方式。

While they were dining, a woman entered the room. Some people recognized her as a woman who earned money by having sex with men. Now, however, she was crying because of her sin. She completely humbled herself before Christ, washing his feet with her tears and wiping them with her hair. Seeing this, the host Simon decided that Jesus really could not be a prophet, because he did not seem to know that this woman was a very bad sinner. But Jesus did know. Through a parable he taught that people like this woman who feel their sins most deeply, will love God the most when they come to know his forgiveness. So Jesus assured her that her sins were forgiven, noting that her faith had saved her. Only God can forgive sins. The other dinner guests questioned in their minds by what right Jesus could forgive her those sins. They could still not see that Jesus could do this because he was God.

在他们正用餐的时候，一个女人走进屋内。一些人认出来她是那个靠着向男人出卖肉体赚钱的女人。然而，此时此刻她在为自己的罪而哭泣。在基督面前她完全地谦卑下来，她用眼泪为耶稣洗脚，又用头发擦干。见此情景，主人西门就认定了耶稣不可能是一个先知，因为看上去他并不知道这女人是个罪大恶极之人。耶稣当然知道。他用一个比喻教导人们，像这妇人一样深深地知道自己罪恶的人们，当开始知道上帝的赦免时，他们就会更加地爱慕上帝。因此耶稣向她保证，她的罪都被赦免了，要知道她的信已救了她。只有上帝能够赦免罪恶。同席的客人们心中起了疑惑，耶稣是靠着什么权力赦免她的罪呢？他们依然无法明白，耶稣可以做这事，因为他就是上帝。

Before leaving this story we should talk about who this woman was. Many writers have claimed that she was Mary Magdalene. In fact, today most Christians think of Mary as a converted



prostitute or adulteress. But nowhere does Scripture say this. Therefore, we should not either. The Eighth Commandment tells us that we should speak well of people, so we should do the same to Mary Magdalene.

在这个故事结束之前，我们应该讨论一下这妇人到底是谁。很多作者断言她就是抹大拉的马利亚。事实上，今天很多基督徒认为马利亚是个悔改的妓女或淫妇。但是任何经文中都没有提到这点。因此，两种说法我们都不能确定。第八条诫命告诉我们，要说造就人的好话，所以对抹大拉的马利亚，我们也应如此。

Preaching Throughout Galilee (Luke 8:1-3)

在整个加利利地区传道（路加福音 8:1-3）

The next several weeks, perhaps months, of Christ's ministry are summarized in three short verses (Luke 8:1-3). Yet, in this brief summary we have answers to two very interesting questions: on what subject did Jesus preach, and where did he get money or food to carry on his ministry?

圣经用短短的三节经文，概括了接下来的几个星期或几个月时间里基督的事工（路 8:1-3）。然而在这短短的叙述中，我们能得到两个有趣问题的答案：耶稣讲道的主题是什么？以及他从哪里得到金钱和食物以支持他的事工？

Throughout the villages and cities of Galilee Jesus preached "the good news of the kingdom of God." In fact, there are three separate instances of Jesus' preaching in Galilee: first, Mark 1:39 and Luke 4:43; second, Luke 8:1; third, Mark 6:6 and Matt. 9:35. In each case he preached the same message, the good news of the Kingdom of God or Heaven.

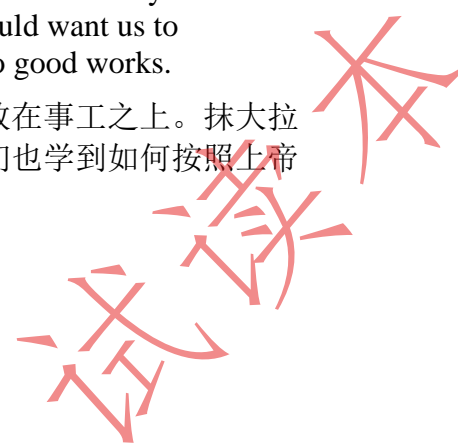
耶稣走遍加利利的各城各乡，宣讲“神国的好消息。”事实上，耶稣在加利利的传道工作有三种不同的情形：第一种，马可福音 1:39 和路加福音 4:43；第二种，路加福音 8:1；第三种，马可福音 6:6 和 马太福音 9:35。在每种情形中他传讲的都是相同的信息，即上帝国度或天国的好消息。

Briefly, the Kingdom of God is the **rule** of God, through the Holy Spirit, in the hearts of believers. Those who through the work of the Spirit believe in Jesus as Savior are no longer subjects of Satan's Kingdom, but belong to God. Thus Christ preached the Gospel. He preached about himself (John 3:16).

简单地说，上帝的国度就是他的法则，通过圣灵，**安放**在信徒的心中。那些因为圣灵的工作，从而相信耶稣是救世主的人们，不再属于撒旦国度了，而是属于上帝。因此基督传讲福音。他所传的正是他自己（约翰福音 3:16）。

Godly women made freewill offerings so that Jesus and his disciples could devote their full time to ministry. Among these women were Mary Magdalene, Joanna and Susanna. They can also teach us how we too can use our time, money and talents the way God would want us to (**Christian stewardship**). Their faith in Christ led them to show love and do good works.

敬虔的妇人们自愿奉献，好让耶稣和他的门徒们能将全部时间放在事工之上。抹大拉的马利亚、约亚拿和苏撒拿就在在这些妇人之中。从她们的**行为**我们也学到如何按照上帝



所期望的方式使用我们的时间、金钱和恩赐（基督徒管家）。她们对基督的信心促使她们表现出爱心并从事善工。

Jesus' Busiest Day

耶稣最忙碌的一天

We now begin a study of the busiest day in the life of Jesus Christ. It was a day of working miracles, preaching, speaking in parables, and confronting the unbelievers. Above all it was a day when the Lord showed his love for lost souls.

现在，我们开始了解耶稣基督生命中最忙碌的一天。这一天他施行神迹、传讲真理、说比喻，并面对不信的人们。更重要的是，这一天主显明了他对丧失灵魂的慈爱。

Jesus Throws Out a Demon and is Accused of Devilry (Matt. 12:22-45; Mark 3:19-30; Luke 11:14-36)

耶稣赶出污鬼，并被指责为魔鬼（太 12:22-45；可 3:19-30；路 11:14-36）

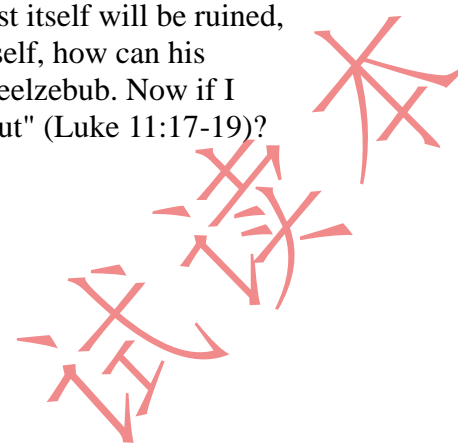
It was late summer or early fall of A.D. 28 when Jesus and his disciples finally set out for home. Possibly about noon they arrived in Capernaum hungry and tired from a long walk. No sooner had they sat down to eat than a great crowd gathered to hear Jesus. As he did so often, Jesus forgot about his own needs and thought of other people first. He began to preach words of spiritual rest and to fill the listeners with the Gospel. But his friends did not understand this total concern for the ministry. They thought it showed that he was insane (Mark 3:21).

公元 28 年夏末或初秋左右，耶稣和他的门徒们终于动身返回家乡。经过一段长途跋涉，大约在中午时分，饥肠辘辘的他们到达了迦百农。他们刚刚坐下来吃饭，就有一大群人聚集起来要听耶稣的教导。耶稣一如既往地首先考虑他人，而忘记了他自己的需要。他开始传讲灵里安息的教导，并让福音充满了倾听的人们。但是，他的朋友们不能理解这种未事工全身心投入的做法。他们认为这表明耶稣已经癫狂了（可 3:21）。

That afternoon Jesus healed a man who could not hear or speak by throwing a demon out of him. When the crowd saw this, they began to compare Jesus to the promised Messiah. But the Pharisees, in order to protect their own power, accused Jesus of being controlled by Satan (Beelzebub). They said that he was doing his miracles through the devil's power.

那天下午，耶稣治好了一个聋子或哑巴，将他里面的污鬼赶出。当人们看到这些时，就开始把耶稣与应许的弥赛亚相比较。但是法利赛人为了保护他们自己的权势，就指责耶稣被撒旦（别西卜）所控制。他们说耶稣是靠着魔鬼的能力施行了这些神迹。

Jesus defended himself with common sense. "Any kingdom divided against itself will be ruined, and a house divided against itself will fall. If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebub. Now if I drive out demons by Beelzebub, by whom do your followers drive them out" (Luke 11:17-19)?



耶稣使用常识为自己辩护——“凡一国自相纷争，就成为荒场；凡一家自相纷争，就必败落。若撒旦自相纷争，他的国怎能站得住呢？因为你们说我是靠着别西卜赶鬼。我若靠着别西卜赶鬼，你们的子弟赶鬼又靠谁呢？”（路 11:17-19）。

Christ went on to speak about a type of sin that could not be forgiven—a sin against the Holy Spirit. Although this sin is often not understood or used properly, it is really not so puzzling.

基督接着提到一种不能被赦免的罪——亵渎圣灵的罪。尽管这种罪经常被错误地理解或滥用，其实它并没有那么晦涩。

The work of the Holy Spirit is to lead man to repent of his sins and believe in Jesus Christ (2 Cor. 7:10; 1 Cor. 12:3). But sometimes a person who has come to faith later decides to speak or act against the Holy Spirit. He rejects all **attempts** made by the Spirit to influence him and recall him to faith. If this happens and he no longer listens to the Spirit, how can he repentance and come to faith again? (Also compare Luke 12:10; 1 John 5:16; Heb. 6:4-8).

圣灵的工作要带领人认罪悔改，并相信耶稣基督（林后 7:10；林前 12:3）。但有时候一个已经相信的人，之后却决定在言语和行为上抵挡圣灵。他拒绝所有圣灵的影响，以及呼召他回转相信的各种尝试。如果是这样的话，并且他不在听从圣灵，他怎么还能悔改并再次相信呢？（此处亦可参照路 12:10；约一 5:16；来 6:4-8）。

Jesus' logical words and his stern warning did not bring the Pharisees to repent. Now they demanded that Jesus show them some miracle or sign to prove he was God's Son. They forgot all about Jesus' earlier miracles. So Jesus refused to give another sign at that time. Instead, he hinted that soon the greatest of all signs would take place. Just as in the Old Testament Jonah (1:17) was in the fish for three nights and days and then was thrown up on the shore alive, so Christ would die and three days later be seen alive.

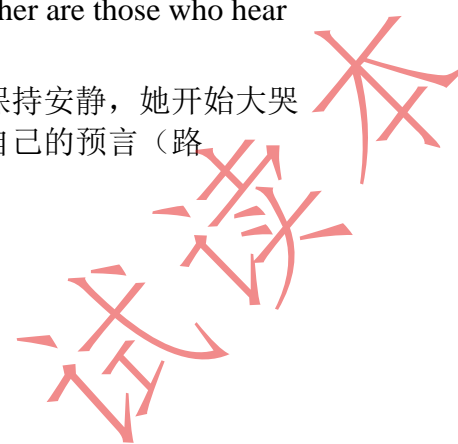
耶稣逻辑清晰的话和严厉的警告都没有使法利赛人悔改。现在，他们要求耶稣给他们施展几个神迹，以此证明他是上帝的儿子。他们全然忘记了耶稣之前所行的神迹。所以耶稣拒绝在那个时候再次施行神迹。耶稣反而暗示他们，所有神迹中最大的一个很快就会发生了。就像旧约中的约拿（1:17）在鱼腹中三日三夜，随后活着被吐在岸边一样，基督将要死去，并且三天后复活。

Jesus' Nearest Relatives (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21)

耶稣的近亲（马太福音 12:46-50；马可福音 3:31-35；路加福音 8:19-21）

Jesus' miracle and teaching reached the heart of one woman in the crowd. Unable to keep quiet, she began to cry out. She asked God to bless the mother who had given birth to Jesus. While this was fulfilling Mary's own prophecy (Luke 1:48) .Jesus soon directed attention away from Mary to the blessings God wishes to give to all who believe - "Blessed rather are those who hear the word of God and obey it" (Luke 11:28).

耶稣的神迹和教导深深滴打动了人群中一位妇人的心。无法再保持安静，她开始大哭起来。她请求上帝祝福那位生了耶稣的母亲。而这正应验了马利亚自己的预言（路



1:48)。耶稣很快就将大家的注意力，从马利亚身上转到上帝要给所有相信之人的祝福上面——“是却还不如听神的道而遵守的人有福”（路 11:28）。

About this time Mary, along with Jesus' **half-brothers and half-sisters**, appeared. They wished to save Jesus from overworking himself. In a reply which reminds us of an earlier story (Jesus at age 12 in the temple, Luke 2:49), Jesus said that he was doing his Father's business, building the household of God.

大概就在这个时候，马利亚和耶稣同母异父的兄弟姐妹们出现了。他们想要把耶稣从过度劳累的工作中解救出来。耶稣回复说，他正在做他父的事情，就是建立上帝的家。他的回答让我们想起较早的一个故事（12岁的耶稣在圣殿中，路加福音 2:49）。

Parables of the Kingdom (Matt. 13:1-53; Mark 4:1-34; Luke 8:4-18)

国度的比喻（马太福音 13:1-53；马可福音 4: 1-34；路加福音 8:4-18）

By now it was probably mid-afternoon. Jesus and the crowd left the home and went to the shore of the Sea of Galilee. There Jesus entered a boat and used it to preach to the crowd which sat on the beach. He spoke in parables. A parable is an earthly story with a heavenly meaning. With simple stories from everyday life, Jesus now taught the people.

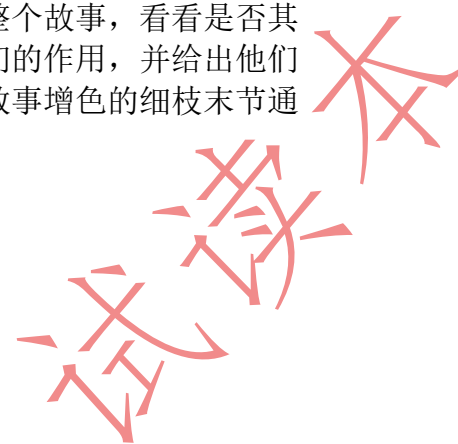
差不多到了正午的时候，耶稣和人群离开家来到了加利利海的岸边。耶稣上了一艘船，在船上向坐在岸上的人们讲道。他用比喻传讲。比喻就是用地上的事务理解属天的意义。耶稣开始使用每天生活中平平常常的事教导众人。

Someone might ask why Jesus chose to speak in parables rather than in a sermon. **While Christ used parables throughout his ministry, he did so most often when popular opinion was against him.** At such times he could openly speak in parables. Those who believed in him would understand, while those who didn't would remain confused.

有人可能会问，为什么耶稣选择使用比喻而不是一次证道呢？虽然比喻贯穿了整个基督的事工，但他更多是在众人的观点抵挡他的时候使用。那时他可以公开地传讲比喻。那些相信他的人可以明白，而不信的人则仍旧不得要领。

What did Jesus' parables mean? The simplest way for us to determine the meaning of a parable is to follow three simple rules. First, see whether Christ himself gives the meaning. Second, look at the rest of the story to see if that explains the meaning. **Usually some event or series of events inspired their use and gives a clue to their meaning.** Third, know that each parable has only one central truth. The details which give color to the earthly story usually add little to the heavenly meaning.

耶稣的比喻是什么意思呢？对于我们来说，最简单确定一个比喻含义的方法就是，遵照这三个原则：第一，查看是否基督自己给出了解释；第二，浏览整个故事，看看是否其他部分解释了比喻的含义。通常一些事情或一些列的事情启示了他们的作用，并给出他们寓意的线索；第三，要知道每个比喻只有一个主要的真理。使地上故事增色的细枝末节通常对属天的含义帮助有限。



Jesus spoke eight parables, all concerning the Kingdom of Heaven. The first five were addressed to the crowd on the beach. After that he moved to a house in Capernaum and spoke the last three. The parables are of:

耶稣讲了八个比喻，都是与天国相关的。前面五个是讲给岸边的人群的。随后他来到迦百农的一栋房子里，讲了其余的三个。这些比喻如下：

1. The Sower
2. The Tares Among the Wheat
3. The Seed Growing by Itself
4. The Mustard Seed
5. The Leaven
6. The Treasure in the Field
7. The Pearl of Great Price
8. The Net Cast into the Sea

1. 撒种
2. 麦子中的稗子
3. 种子生长
4. 芥菜种
5. 面酵
6. 地里的财宝
7. 昂贵的珠子
8. 撒网

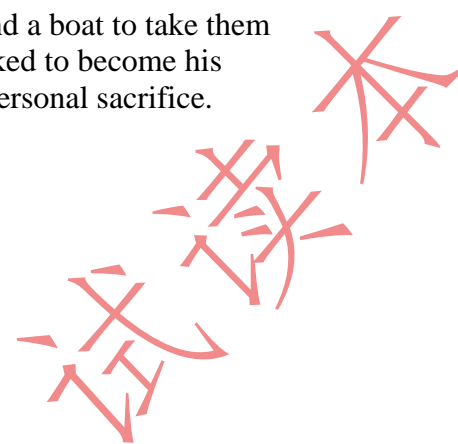
Parables 1, 6 and 7 show how the kingdom of God is planted and grows in the heart of a person, while the others show how the kingdom develops in the world.

第一、第六和第七个比喻显明上帝的国度是如何被植入人心并生长的，其他几个比喻说明上帝的国度将如何在世上发展。

Stilling the Storm (Matt, 8:18-27; Mark 4:35-41; Luke 8:22-25, 9:57-62)

平静风浪（马太福音 8:18-27；马可福音 4:35-41；路加福音 8:22-25， 9:57-62）

By now it was evening. To escape the crowd Jesus and the disciples found a boat to take them across the Sea of Galilee. Before they could leave, however, three men asked to become his disciples. Jesus warned them that such a commitment would mean great personal sacrifice. They would have to put God's work first in their lives. The men left.



这时夜幕降临。为了避开人群，耶稣和门徒们找到一艘船，可以载他们渡过加利利海。在他们离开之前，有3个人想要成为耶稣的门徒。耶稣告诫他们，成为他的门徒意味着个人巨大的牺牲。他们将要把上帝的工作放在他们生命的首位。那几个人听了就离开了。

Jesus and the disciples then began to sail across the lake. Jesus soon fell into a deep sleep. As frequently happens on that sea, a sudden and violent storm arose. The boat began to sink. The disciples were full of terror and woke Jesus. They shouted, "Teacher, don't you care if we drown?" (Mark 4:38).

随后，耶稣和门徒们起锚横渡加利利海。耶稣很快就睡熟了。海上突然起了风暴，这对于加利利海再平常不过了。船开始下沉。门徒们恐惧异常，并叫醒了耶稣。他们喊着说：“夫子，我们丧命，你不顾吗？”（可 4:38）。

Jesus got up and took care of the problem. He spoke two commands. "Silence, be quiet" (Mark 4:39)! Immediately there was a complete calm. The disciples were totally amazed. Thus, Jesus' busiest day came to a close.

耶稣起来解决他们的问题。他命令说：“住了吧，静了吧”（可 4:39）！海面立刻就平静了。门徒们则彻底惊呆了。就这样，耶稣最忙碌的一天结束了。



Chapter 6

Time of Transition

第六章 过渡期

Introduction

Jesus' great Galilean Ministry lasted from about January of A.D. 28 to early April of A.D. 29. Then it came to a sudden end. Beginning with the death of John the Baptist, Jesus wished to take a break from his public teaching so that he could teach his disciples in private. He was also beginning to prepare himself for the suffering and death that was getting ever nearer. In this chapter we begin with Jesus preaching on both sides of the Sea of Galilee. This was in the late fall of A.D. 28.

概述

耶稣在加利利地区伟大的事工，大约从公元 28 年 1 月持续到公元 29 年 4 月初。然后这工作戛然而止。自从施洗约翰的死开始，耶稣就希望暂时停止公开的教导，以至于他可以私下里教导他的门徒们。他也开始为渐渐临近的受苦和受死，预备好自己。在本章中，我们从耶稣在加利利海两岸的讲道开始学习。这时是公元 28 年晚秋时分。

Healing the Demon Possessed Men from Gadara (Matt. 8:28-34; Mark 5: 1-20; Luke 8: 26-39)

医治被鬼附的加大拉人（马太福音 8:28-34；马可福音 5:1-20；路加福音 8:26-39）

The morning following Jesus' busiest day the Lord Jesus and his disciples were still in their boat on the eastern shore of the Sea of Galilee. As soon as they came to shore, Jesus was met by two men possessed by demons. The Gospels tell us especially about what happened to one of the men.

耶稣最忙碌的那天随后的早晨，主耶稣和门徒们仍然停留在加利利海东岸的船上。他们一上岸，耶稣就遇见两个被鬼附的人。福音书中特别讲述了其中一个人身上发生的事。

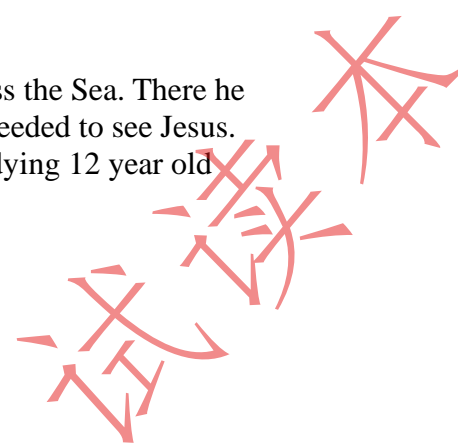
Jesus spoke to the demons and threw them out of the man. The demons then entered a herd of pigs. These pigs then ran over a cliff into the sea. The man then began to witness to others about the power of God..

耶稣对魔鬼说话，并把他们从那人里面赶出去。随后魔鬼进入猪群。这些猪闯下山崖掉进海里。然后，这人就开始向别人见证上帝的能力。

Raising of Jairus' Daughter (Matt. 9:1,18-26; Mark 5:21-43; Luke 8:40-56)

使睚鲁的女儿复活（太 9: 18-26；可 5:21-43；路 8:40-56）

After healing the men from Gadara, Jesus and his followers returned across the Sea. There he was met by a happy crowd. One man in particular was not only glad but needed to see Jesus. Jairus, the head of a local synagogue, begged Jesus to come and save his dying 12 year old



daughter.

治好从加大拉人之后，耶稣和门徒返回到海的对面去。在那里他遇见了一群欢喜的人。有一个特别的人不仅仅是很高兴，而是有需要见耶稣。睚鲁，当地管理会堂的人，祈求耶稣来救他奄奄一息的 12 岁的女儿。

While Jesus was going with Jairus a woman with a severe bleeding problem made her way through the crowd and touched his clothes. According to Old Testament Law (15:25-27) she was unclean and was not permitted to touch anyone. But she too was desperate. Jesus showed that he knew all things by recognizing her need. He then showed he was all powerful by healing her. But Jesus would soon show that he had even greater power!

当耶稣正与睚鲁离去的时候，一位患有严重血漏的妇人从人群中挤过来，摸耶稣的衣服缝子。根据旧约的律法（利未记 15:25-27），她是不洁净的，而且她被禁止触碰任何人。但她也是要孤注一掷了。因为察觉到妇人的需要，耶稣表明他是无所不知的。随后，他医治了妇人，显明了他的无所不能。但是很快耶稣将显明他有更大的能力！

By this time Jairus' daughter had died. When Jesus reached his house a crowd of crying people had already gathered. Jesus cleared the room where the dead girl lay, keeping only Peter, James, and John with him. He then restored the girl to life.

这时，睚鲁的女儿已经死了。当耶稣到达睚鲁家时，一大群哀哭的人已经聚集在那里。耶稣让人们离开死去的女孩躺卧的房间，只留下彼得、雅各和约翰同他一起。然后，他就使女孩儿活了过来。

By raising this girl, and by raising a widow's son in the town of Nain (Luke 7:11-17), Jesus shows us not only his love for suffering people but his total power and authority as well. When the **Prince of Life** speaks, even the dead listen and obey. Therefore, death loses its sting for the Christian (1 Cor. 15:55-56). When we remember Jairus' daughter and the widow's son, several New Testament verses take on special meaning for us. For example St. Paul, speaking about Judgment Day, says "the Lord himself will come down from heaven, with a loud command . . . and the dead in Christ will rise first . . . And so we will be with the Lord forever" (1 Thess. 4:16-17). Interestingly, 1 Thess. 4:18 concludes, "Therefore encourage each other with these words."

藉着使睚鲁的女儿和拿因城使寡妇的儿子复活（路 7:11-17），耶稣不仅向我们彰显了他对苦难中的人们的爱，还显明了他全然的能力和权柄。当生命的王说话的时候，甚至是死人也要听从。因此，对于基督徒来说，死失去了它的毒钩（林前 15:55-56）。当我们想起睚鲁的女儿和寡妇的儿子的时候，几节新约的经文对于我们来说就意义非凡了。就比如，圣保罗讲到审判之日时，他这样说：“主必亲自从天降临，有呼叫的声音……那在基督里死了的人必先复活……这样，我们就要与主永远同在”（帖前 4:16-17）。让人关注的是，帖撒罗尼迦前书 4:18 是这样总结的：“所以你们当用这些话彼此劝慰。”

Blind Men and Dumb Spirit (Matt. 9:27-34)

瞎子和哑巴（太 9:27-34）



As Jesus was leaving Jairus' home, he was asked to help other needy people. He healed two blind men so they could see again. He threw a demon out of a man so that he could speak again. The people were amazed. However, the Pharisees responded as usual: "It is by the prince of demons that he drives out demons" (Matt. 9:34).

当耶稣离开睚鲁家时，他被请去帮助其他有需要的人。他治好了两个瞎子，使他们再次看见。他从一个人里面赶出了污鬼，使他可以再次说话。人们都感到惊奇。然而，法利赛人的反应和往常一样：“他是靠着鬼王赶鬼”（太 9:34）。

The Apostles Sent Forth (Matt. 9:35-11:1; Mark 6: 6-12; Luke 9:1-6)

使徒奉差（太 9:35-11:1；可 6:6-12；路 9:1-6）

It was probably during the early months of A.D. 29 that Jesus made his final preaching trip through Galilee. As he went from village to village preaching and healing, two terrible facts kept troubling his soul. First, the people were spiritually lost. Second, the Jewish religious leaders were not giving proper spiritual help and advice to the people.

大概在公元 29 年最初的几个月里，耶稣行遍了加利利，完成他最后的宣教。当耶稣在城乡之间传道、医治的时候，两件可怕的事实一直让他心中烦恼。第一，人们灵魂的丧失；第二，犹太宗教领袖没有向人们提供恰当的属灵帮助和建议。

Jesus' love and concern now caused him to act. He called the disciples together and then sent them to preach to the people. However, before sending them out he gave them a set of guidelines to use throughout their ministries (Matt. 10:5-52). His instructions were as follows:

耶稣的爱和关怀如促使他要有所行动。他把门徒召集起来，然后差派他们出去向人们传道。然而差派他们之前，耶稣给了他们一系列原则，可以再服事中随时使用（太 10:5-52）。他的指导如下：

1. The Target (vv 5-6). Jesus told the disciples to do **the work for which he was calling them**. At this time they were to preach only to Israelites. Later they would be sent to all men (Acts 1:8).

1. 目的（5-6 节）。耶稣告诉门徒们，做他呼召他们去做的工作。此时他们只向以色列人传道。以后，他们将要为全人类被差派出去（徒 1:8）。

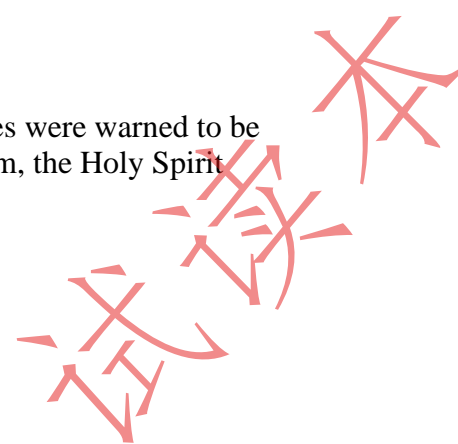
2. The Tools (vv 7-10). The Gospel makes the ministry. The pastor's great tool is the message of God's love for his people. The miracles were only to be a witness to the preaching of the Word.

2. 工具（7-10 节）。福音**成就了**事工。牧师最伟大的工具就是上帝爱他子民的讯息。而神迹仅仅是传讲上帝话语的佐证。

3. The Method (vv 11-15). Armed with the Word, the disciples were to go in peace, wisdom, and innocence.

3. 方法（11-15 节）。装备真道，门徒就会进入平安、智慧和纯洁。

4. The Troubles (vv 16-25). The job was not going to be easy. The disciples were warned to be alert and morally blameless. When the forces of Satan worked against them, the Holy Spirit



would be with the disciples and work through them. The message of Christ would sometimes divide families. Unbelievers would accuse the apostles of working with Satan's power, just as they had accused Christ of that.

4. 苦难（16-25 节）。这个工作不会一帆风顺的。门徒们被警告，要警醒并在德行上无可指摘。当撒旦的势力攻击他们时，圣灵会与门徒们同在，并通过他们做工。基督的信息有时会使家庭分崩离析。不信的人会控告门徒们是靠着撒旦的力量工作，就像他们已经这样指控基督一样。

5. The Triumph (vv 26-40). To help them stand strong against the forces of evil the disciples were to remember that the Almighty God is all knowing, always present with his people, and always takes care of the people doing his work. Jesus himself would someday praise his faithful servants before his Father in heaven. Finally, through their preaching of the Gospel others would come to faith.

5. 得胜（26-40 节）。为了帮助他们站立得稳抵挡邪恶的势力，门徒们将要铭记全能的上帝知晓一切，常与他们同在，并总是照顾人们做上帝的工作。某一天耶稣自己会在天堂中，他父的面前赞扬他忠诚的仆人们。最终，通过他们所传讲的福音，其他人将要相信。

After Jesus had finished speaking to the disciples he sent them out in pairs. Perhaps they traveled and preached for as long as a month. We are not told. However, they came back filled with happiness at seeing how God had blessed the preaching of his Word.

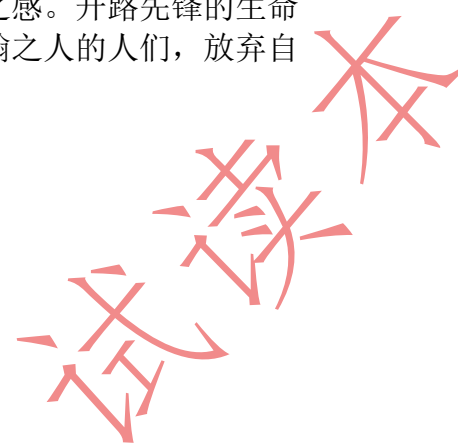
耶稣向门徒们说完这些话后，他就差派他们两两结伴出去。他们可能边走边讲了一个月之久。我们不知道。然而，他们因为看到上帝怎样祝福了他们传讲神话语的工作，回来的时候就充满了欢喜快乐。

Death of John the Baptist (Matt. 14:6-12; Mark 6:21-29; Luke 9:7-9)

施洗约翰的死（太 14:6-12；可 6:21-29；路 9:7-9）

Sometime during March of A.D. 29, while the disciples were still preaching among the people, news of a terrible murder reached Jesus. John the Baptist had been executed by Herod because he had preached against the king's adultery. Jesus must have been horrified by the ugly details of the story. But Jesus also was full of deep sorrow. The Forerunner's life and work had been ended. Jesus knew that soon he would lay down his life even for the **likes** of the sinners who had beheaded John (Mark 9:12-13).

公元 29 年三月间的某个时候，当门徒们还在人们中间传道的时候，一个糟糕的凶杀的消息传到了耶稣那里。因为施洗约翰直言反对希律王的淫行，他已经被其处死了。耶稣一定因为这事令人厌恶的细节而惊骇。但耶稣也充满了深切的伤痛之感。开路先锋的生命和工作已经结束了。耶稣知道很快他也会为了那些罪恶如杀害了约翰之人的人们，放弃自己的生命。



Jesus' First Withdrawal

耶稣第一次“撤退”

Just as John's imprisonment marked the beginning of Jesus' Galilean ministry (see Chapter 3) now John's death marked its end. From this time on Jesus tried to stop his public ministry and teach the disciples in private. We call this his first withdrawal (drawing back from public ministry). This first effort to escape the crowds took him to the area near to Galilee.

正如约翰被关押是耶稣在加利利地区传道开始的标志（参看第三章），现在，约翰的死亡则标志着这工作的结束。从这时开始，耶稣试图停止公开性的传道并私下里教导门徒们。我们称此为耶稣的第一次“撤退”（退出公开传道事工）。这第一次努力避开人群，使他们来到了加利利附近的区域。

Jesus Attempts to Withdraw (Matt. 14:13-14; Mark 6:33; Luke 9:10-11a; John 6:1)

耶稣试图“撤退”（太 14:13-14；可 6:33；路 9: 10-11a；约 6:1）

When the disciples returned from their preaching trip they were full of excitement. Jesus wanted to discuss what they had done and think over John's death. So he kept away from the crowd. Together with the disciples he left Capernaum and got on a boat which would take them six miles north to a more deserted area.

当门徒从他们的传道行程中回来时都激动万分。耶稣想要谈一下他们做了哪些事情，以及如何看待约翰的死亡。因此他避开人群。耶稣和门徒们一起离开迦百农，上了一艘船，向北行驶 6 英里来到宽阔的旷野之中。

But the wind was blowing against them. At the same time the crowd on shore determined to see Jesus. They set out on foot toward Bethsaida Julia. Some men ran and **were on hand** to meet the ship when it put in to shore. They were joined by some of the people going to Jerusalem to celebrate the Passover.

但是逆风使他们行进缓慢。与此同时岸上的人们坚持要见耶稣。他们步行前往伯赛大、犹利亚。有些人一路奔跑，期望在船靠岸时在场并见到耶稣。有些正要去耶稣撒冷庆祝逾越节的人们也加入到他们中间。

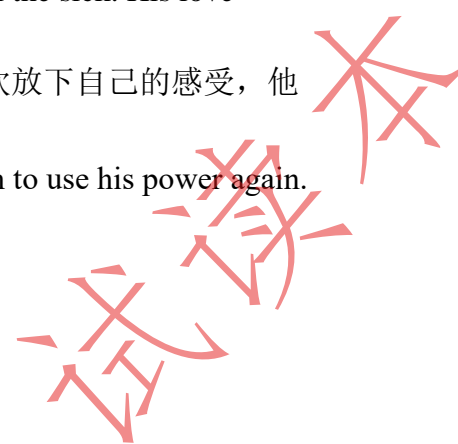
Feeding of the Five Thousand (Matt. 14:15-21; Mark 6:34-44; Luke 9:11-17; John 6:2-14)

喂饱五千人（太 14:15-21；可 6:34-44；路 9:11-17；约 6:2-14）

It was clear that Jesus could not be alone with the disciples. Once again, as he had done so often in the past, Jesus disregarded his own feelings. His love moved him to heal the sick. His love compelled him to preach the Kingdom of God to them.

很明显耶稣无法总是和门徒们单独相处。和往常一样，耶稣再次放下自己的感受，他的爱促使他医治病患。他的爱激励他向他们传讲上帝国的信息。

As evening approached, the people became hungry. Jesus' pity caused him to use his power again.



He ordered the people to sit down in groups on the green grass of the hillside. Then he said a prayer over two small fish and five barley rolls. He then divided them into pieces and had his disciples hand them around to the people. In this simple way Christ performed a miracle of great power. 5000 men plus women and children ate their fill, and 12 baskets of pieces were leftover.

夜幕降临时，人们都饥肠辘辘了。耶稣的怜悯使他再次使用自己的能力。他吩咐众人有秩序地坐在山坡的绿地上。然后他因两条小鱼和五个大麦饼祝谢。又把饼和鱼掰开，让门徒们分发给周围的众人。基督用这种简单的方式施行了大能的神迹。使包括 5000 男人，加上妇女和儿童们吃饱，并且还剩下 12 筐的零碎。

Jesus Walks on Water (Matt. 14:22-36; Mark 6:45-56; John 6:15-21)

耶稣在水面上行走（太 14:22-36；可 6:45-56；约 6:15-21）

Jesus' miracle fed the crowd with bread and fish, but this also gave the crowd some new ideas. They did not see Jesus as a savior from sin. Instead they saw him as a free doctor, a person who could give them food, and a king who would drive out the Romans. So now they were prepared to make Jesus their king by force, if that would be necessary (John 6:15).

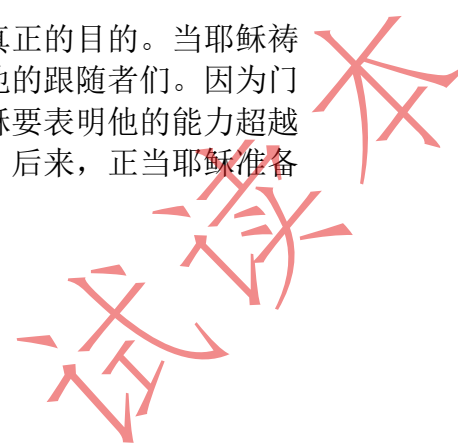
耶稣行神迹，用饼和鱼使众人饱足，但这也让他们有了新的想法。他们不把耶稣看为赦罪的救主。而是把耶稣看作免费治病的医生，可以供应他们食物的人，以及能够将罗马人赶走的国王。因此，现在他们准备好了在必要的时候，迫使他做他们的国王（约 6:15）。

Jesus knew their thoughts, and he wanted no part of their plans. Thus he sent away the disciples (who seemed to have been influenced by the crowd's ideas) and ordered them to take a boat to Capernaum. Soon it would be night, so he sent the people away and then went himself to a mountain to pray. Earlier (see Chapter 4) He had spent a night in prayer before selecting his disciples.

耶稣知道他们的想法，并且不想和他们的计划有任何瓜葛。因此他将门徒差遣出去（那些看上去已经受到人们想法影响的门徒们），让他们乘船到迦百农去。很快深夜将至，所以他让人们散去，并且随后自己到山上祷告去了。较早的时候（参看第四章），再耶稣拣选门徒之前，他也曾花了一整个晚上祷告。

Now he prayed for strength to teach the people what his true purpose was. While Jesus prayed, the disciples rowed. About 3:00 in the morning he decided to help his followers. For eight hours they had been rowing against the wind and had rowed only two-thirds of a mile. Now Jesus showed his power over the laws of nature. He simply walked across the lake to the boat. At first the disciples thought that Jesus was a ghost. Then, just when he was ready to climb into the boat Peter jumped out and tried to walk on the water to meet Jesus.

现在，他向父祷告，使他在满有能力地去教导人们，那才是他真正的目的。当耶稣祷告的时候，门徒们正在渡海。大约凌晨三点左右，耶稣决定去帮助他的跟随者们。因为门徒已经逆着风行驶了 8 个小时，却只走了三分之二的路。这时，耶稣要表明他的能力超越自然法则。他径直在湖面上向船走去。最初门徒们以为耶稣是鬼魂。后来，正当耶稣准备



上船时，彼得跳了出来，并试图在水面上走到耶稣那里。

Peter showed that he had the faith of a hero but also the faith of a coward. As long as he looked at Jesus and trusted his Word he made good progress. However, when he became concerned about the wind and waves Peter began to sink. In his great fear he cried out for help. Jesus reached out and saved him.

彼得显示出他信心坚定的一面，也显示出软弱的一面。当他看着耶稣，并相信耶稣所说的话时，他行走在水面之上。然而当彼得开始关注风浪时，他就沉了下去。因为极其惧怕，彼得大喊救命。于是，耶稣伸出援手拯救了他。

Once in the boat, Jesus made the water quiet, again showing his control over nature. This miracle washed the **spiritual sleep from the disciples' eyes**. Though they had not believed after the feeding of the 5000, they now boldly declared: "Truly you are the Son of God" (Matt. 14:33).

曾有一次在船上耶稣平静了风浪，**这个故事**，又一次显示他对自然的掌控。这个神迹洗清了门徒们灵里浑浊的双眼。虽然经历了喂饱 5000 人的神迹他们仍未相信，现在他们勇敢地宣告：“你真是神的儿子了。（马太福音 14:33）”

Sermon on the Bread of Life (John 6:22-71)

关于生命之粮的信息（约翰福音 6:22-71）

When the morning sun rose over Galilee the crowd began looking for Jesus. Unable to find him near Bethsaida Julia, they looked near Capernaum. In time they found him there in the synagogue.

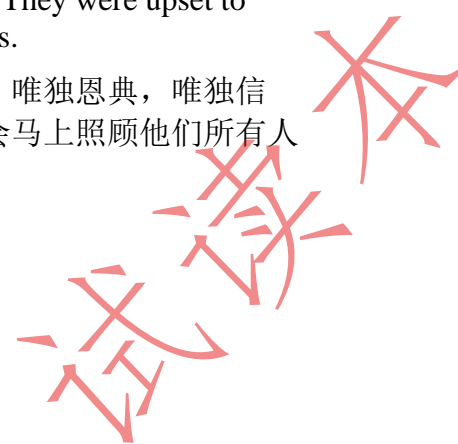
当朝阳在加利利土地上升起时，人群们开始寻找耶稣。在伯赛大附近没能找到他，他们又在迦百农附近寻找。最后他们在会堂中找到了他。

Knowing that the crowd was still looking for a king to give them earthly blessings and not for a spiritual Messiah, Jesus preached a most timely sermon. He did speak about bread. He said that in the Old Testament it was God, not Moses, who fed the people manna in the wilderness. In this way he had prolonged their earthly lives (Exod. 16:1-15). Now Jesus himself, sent from heaven, is the bread which gives eternal life. Those who would be saved must believe in him.

因为知道这群人仍旧在寻找一个能给他们属世祝福的王，而不是一个属灵的弥赛亚，耶稣讲了一篇极为应景的信息。他讲的是关于粮食的道。他说，在旧约中是上帝而不是摩西，在旷野中赐给人们玛哪。通过这种方式，上帝使他们得以在世生存（出埃及记 16:1-15）。现在耶稣自己从天而降，成为赐下的永生之粮。那些要得救赎的人必须相信耶稣。

If one listens carefully to this sermon he will hear the great ideas of salvation: grace alone, faith alone, Christ alone. Yet the crowd did not like much of what Christ said. They were upset to learn that Jesus would not immediately take care of all their physical needs.

如果一个人认真地听了这次讲道，他会听到救恩最伟大的信息：唯独恩典，唯独信心，唯独基督。然而人们厌烦许多耶稣所说的话。因为知道耶稣不会马上照顾他们所有人身体上的需要，他们开始对学习感到沮丧。



After this event Jesus lost much of his popularity. "From this time many of his disciples turned back and no longer followed him" (John 6:66). Seeing this, Jesus asked the twelve disciples if they too wanted to leave him. But Jesus' walk on the water and the sermon that followed had strengthened the faith in the disciples' hearts. It was Peter who now made a bold statement of faith, confessing that Jesus was God's Son and the only source of eternal life.

这事之后耶稣不再那么受欢迎了。“从此他门徒中多有退去的，不再和他同行。”（约翰福音 6:66）。看到这些，耶稣就问十二个门徒，是否他们也想离开自己。但是耶稣行走在水面上和他随后的讲道使门徒心里的信念更加坚定。还是彼得勇敢地宣告了他的信仰，承认耶稣是上帝的儿子，是唯一得永生的根源。

Arguments about Religious Laws (Matt. 15:1-20; Mark 7:1-23)

争论宗教律法（马太福音 15:1-20；马可福音 7:1-23）

Jesus' popularity continued to be a concern for the Jewish rulers in distant Jerusalem. So the Sanhedrin, whose job it was to check the teachings of all preachers, sent men north to check on Jesus. These men accused Jesus' disciples of doing wrong.

耶稣被广为关注仍旧是远在耶路撒冷的犹太官长们担忧的事情。所以用以监督教师们教导的犹太公会，差派人到北边查看耶稣的举动。这些人指控耶稣的门徒们做错了事情。

Religious Jews always washed their hands before eating. Some Pharisees even went so far as to suggest that not washing hands before eating was as serious a sin as adultery. The disciples did not wash nor did the multitude at the feeding of the 5000.

犹太教徒总是要在饭前洗他们的手。一些法利赛人过于偏激，甚至建议将饭前不洗手与淫乱罪相提并论。门徒们就没有洗手，那吃饱的 5000 人同样也没有洗。

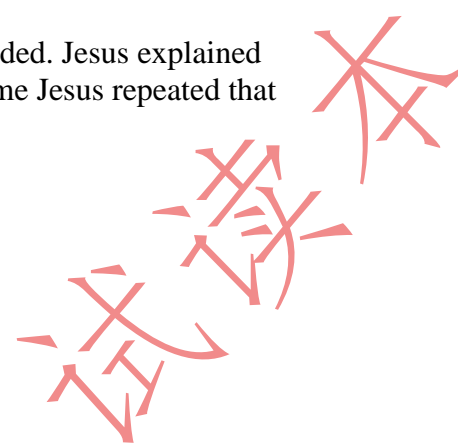
The Lord Jesus saw that the problem was not really hand washing. It was the difference between man-made laws and God's Law. The Scribes and Pharisees considered man-made laws to be of equal importance with God's Law. Jesus pointed out that they even used these **laws to in ways** that went against the Ten Commandments.

主耶稣看到这并不完全是洗不洗手的问题。这是人的律法和上帝律法之间的区别。文士和法利赛人将人所制定的律法和上帝的律法放在同样重要的位置。耶稣指出他们如此地使用律法，甚至已经违反了十条诫命。

By this time a crowd had gathered hoping to hear an argument. Jesus explained that obeying God's Law begins in the heart and is not a matter of just doing outward deeds.

这时，已经有很多想要看热闹的人聚集起来。耶稣解释说，遵守上帝的律法是从心里开始的，而不只是做表面的工夫。

The disciples, however, were upset that the powerful Pharisees were offended. Jesus explained that his Father would take care of these false teachers later. In the mean time Jesus repeated that an unclean heart, not dirty hands, make a man a sinner.



然而，门徒们因为强势的法利赛人被冒犯而感到沮丧。耶稣的回答是，天父稍后会处理那些错误的教师们。同时，耶稣再次提到，不是肮脏的手，而是不洁净的心让一个人变成罪人。

Chapter 7

Series of Withdrawals

第七章 一连串的“撤退”

Introduction

Jesus' public ministry in Galilee was now finished. John the Baptist was dead and the disciples had returned from their preaching tour. Jesus had also tried to withdraw from public attention. He wanted to be alone with his disciples and finish teaching them the truths of Christianity. He also needed time to prepare himself for his own suffering and death. In the last chapter we ended with Jesus' first withdrawal. It was in the late spring of A.D. 29 when the crowds pursued him from Bethsaida Julias to Capernaum. Now, between early summer and mid-October he withdrew three more times.

概述

耶稣在加利利的公开宣教到此结束了。施洗约翰被杀，耶稣的门徒们已经结束各自宣教的行程并返回。耶稣也试图远离公众的关注。他希望与自己的门徒们独处，并完成对他们基督教真理的教导。他也需要时间为将受的苦难并受死准备好自己。在上一章中，我们以耶稣第一次的“撤退”结束。彼时是公元 29 年的晚春，人群从伯赛大、犹利亚追随他直到迦百农。现在，在初夏和十月中旬之间耶稣又有了三次的“撤退”。

Jesus' Second Withdrawal

耶稣第二次“撤退”

After his meeting with the Jews who thought they could earn salvation by obeying the Old Testament laws, Jesus tried to withdraw for a second time. But once again he was not able to be alone.

当与那些认为自己可以通过遵守旧约律法，来赚得救恩的犹太人们会面之后，耶稣试图第二次离开人群。但是又一次，他没能一个人独处。

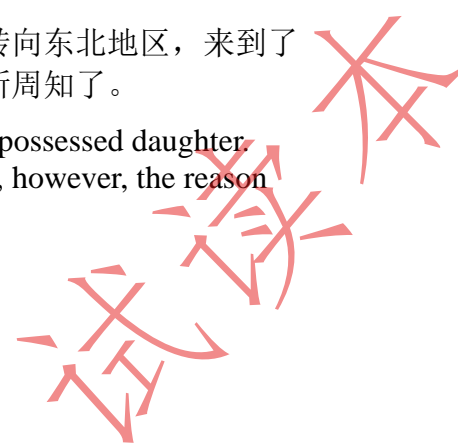
Healing of the Canaanite Woman's Daughter (Matt. 15:21-28; Mark 7:24-30; John 7:1)

医治迦南妇人的女儿（马太福音 15:21-28；马可福音 7:24-30；约翰福音 7:1）

Jesus would have been arrested if he had gone to Judea at this time. So instead he went north and east to the area around the Gentile cities of Tyre and Sidon. Even there his presence soon became known.

倘若耶稣此时前往犹大地的话，他一定已经被捕了。所以耶稣转向东北地区，来到了外邦人的城市推罗和西顿附近。即使是在那里，他的出现很快就众所周知了。

There a Gentile woman came to Jesus and begged him to heal her demon-possessed daughter. But Jesus pretended not to be interested or care about her problem. At last, however, the reason



for his unusual behavior became clear. He had let the woman exercise her faith, thus making it stronger. Then Jesus gladly healed her daughter.

那里有一个外邦的妇人来见耶稣，并且祈求他医治自己被鬼附的女儿。但是耶稣佯装对此没有兴趣，对她的问题漠不关心。然而最后，耶稣这不寻常举动的原因变得明朗。他是在操练这位妇女的信心，使其更加坚定。随后耶稣欣然地医治了她的女儿。

In the Gospels there are several stories in which Jesus attracted Gentile followers: the Wise Men who followed his star (Matt. 2:1-12), the Samaritan woman at the well (John 4:4-26), the centurion at Capernaum (Matt 8:5-13), and now the Canaanite woman. Nevertheless, during his earthly stay Jesus spent most of his energy working among the Jews. After going back to heaven, Jesus would attract to himself the Gentiles as well (Luke 2:32).

在福音书中有很多的故事，耶稣使用它们来吸引外邦的跟随者们：如跟随“他的星”的博士们（马太福音 2:1-12）；井边的撒马利亚妇人（约翰福音 4:4-26）；迦百农的百夫长（马太福音 8:5-13）；以及现在迦南的妇人。虽然如此，当耶稣在世上的时候，他大部分的经历都倾注在犹太人身上。当回到天上之后，耶稣同样将外邦人引向他自己（路加福音 2:32）。

In general, then, the Gospels show the effect of Jesus' Word among the Jews, while the rest of the New Testament shows the power of that Word among the Gentiles. Meanwhile, the New Testament as a whole presents Jesus as the only Savior for all mankind.

总之，福音书显示了耶稣话语在犹太人中造成的影响，而在新约的其他部分则显示出这些话语在外邦人中的能力。同时，新约终归表明了耶稣是全人类唯一的救主。

Jesus' Third Withdrawal

耶稣第三次“撤退”

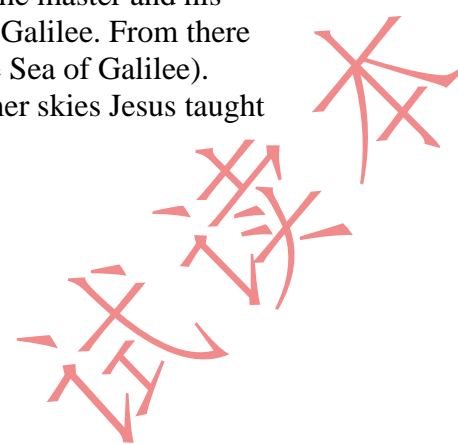
Apparently Jesus stayed for only a short time in the region of Tyre and Sidon. We are not told why he left so soon. Perhaps it was because crowds of curious people were again bothering him. Therefore Jesus withdrew for yet a third time.

显然耶稣只是在推罗和西顿稍作停留。我们不知道他为什么那么快地离开。也许是因为好奇的人群再次地打扰了他。因此耶稣第三次远离了人群。

Healing in Decapolis (Matt. 15:29-31; Mark 7:31-37)

在低加波利的医治（马太福音 15:29-31；马可福音 7:31-37）

The exact route of Jesus' third withdrawal is not given in the Scriptures. The master and his disciples probably crossed northern Galilee, then went south to the Sea of Galilee. From there they would have gone on to the partly pagan area of Decapolis (east of the Sea of Galilee). During the days of walking and the nights of camping out under the summer skies Jesus taught the disciples many things.



经文中没有告诉我们耶稣第三次“撤退”的准确路线。这位夫子和他的门徒们很可能穿过了北加利利地区，然后向南到达加利利海。从那里他们应该经过了低加波利的部分区域（加利利海东侧）。他们白天行走，夜晚露宿在夏日的星空下，期间耶稣将许多的事情教导给他的门徒们。

The name of Jesus was big news in Decapolis. Therefore, a large crowd soon gathered, including many sick people, and one deaf and dumb man. Jesus took that man aside, touched his ear with his finger and touched his tongue with saliva from his mouth. At the command “be opened” the man’s ears and mouth were restored to their normal use.

耶稣的名字对于低加波利的人来说是个轰动的事情。所以，人们很快地聚集起来，其中包括很多病患，以及一个又聋又哑的人。耶稣将这个人叫到一边，用手指摸他的眼睛，用唾沫抹他的舌头。然后命令说“开了吧”，这个人的耳朵和嘴就痊愈，恢复正常了。

Feeding of the Four Thousand (Matt. 15:32-38; Mark 8:1-9)

使 4000 人吃饱（马太福音 15:32-38；马可福音 8:1-9）

When the crowd saw that Jesus had healed the man, they began to praise the God of Israel (Matt. 15:31). For the next three days they followed Jesus in the desert. The Lord knew that the heat of the summer sun and the lack of food would soon weaken the people. So he told the people to sit down, gave thanks, and with a few small fish and seven loaves of bread fed 4000 men, plus many other women and children. There were seven baskets of leftovers collected after the meal.

当人们看到耶稣医治了那又聋又哑的人之后，他们开始赞美以色列的上帝（太 15:31）。接下来的三天里，他们都在沙漠中跟随着耶稣。主知道夏日的炎热和食物的短缺很快会让人们筋疲力尽。所以他让人们坐下，祝谢了，用几条小鱼和七个饼喂饱了 4000 男人，外加很多的妇女和儿童。饭后收拾剩下的零碎，装满了七个筐子。

Return to Galilee (Matt. 15:39-16:4; Mark 8:9-12)

回到加利利（马太福音 15:39-16:4；马可福音 8:9-12）

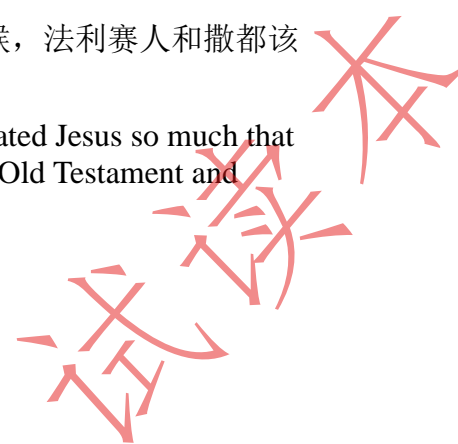
Jesus sent the people away after they had eaten. Then, along with the disciples, he got on a boat and set sail for the opposite shore – the area of Magdala.

人们吃饱了后，耶稣打发他们离开。然后他与门徒们一起，找了一条船，动身前往隔海相望的抹大拉地区。

Somehow the Galileans found out that Jesus was returning. As the boat came to shore, there were Pharisees and Sadducees waiting to meet him.

加利利人不知如何知道了耶稣正回来的事。当船到达岸边的时候，法利赛人和撒都该人也在那里等着见耶稣。

Normally the Pharisees and Sadducees were enemies. But both groups hated Jesus so much that they now were working together. The Pharisees held to every word of the Old Testament and



tried to earn salvation by obeying its laws. The Sadducees used the Old Testament as just a general guide and didn't even believe in life after death. Both groups, however, agreed that Jesus was not God's Son or the Messiah. The two groups of Jewish leaders now commanded Jesus to do a miracle to prove that he was the Messiah. Apparently the feeding of the 5000 was not enough proof for them.

一般来说，法利赛人和撒都该人是宿敌。但是他们都非常的痛恨耶稣，以至于他们现在同仇敌忾。法利赛人持守旧约的每一句话，并且试图通过遵循律法来赚得救恩。撒都该人仅仅把旧约当作一个普通的教导，并且从不相信死后的生命。然而，他们两群人都认同一点，耶稣不是上帝的儿子或者弥赛亚。这两群犹太人的领袖们现在要求耶稣行一个神迹，以证明他是弥赛亚。显然喂饱 5000 人的神迹作为证据，对他们来说还是不够。

Jesus was astonished at their unbelief. They could read the signs of the weather (red sky in the morning, sailor take warning; red sky at night, sailor's delight). But they could not read the signs that Jesus was God (his many miracles in Galilee and his teachings).

耶稣对他们的不信感到震惊。他们通晓天气变化的征兆（早晨天发红，水手们要小心了；晚上天发红，水手们安枕无忧）。但是他们却读不出耶稣是上帝的征兆（他在加利利所行诸多的神迹和他的教导）。

Jesus did not immediately follow their demands. Instead, he promised a final sign to show that he was God – the sign of Jonah. Just like Jonah came back after three days in the whale, Jesus would also rise from the dead.

耶稣没有立即满足他们的要求。反而，他应许了那最后的征兆——以显示他是上帝——约拿的神迹。像鲸鱼腹中的约拿三天之后返回陆地一样，耶稣也将如此死里复活。

Jesus' Fourth Withdrawal

耶稣第四次“撤退”

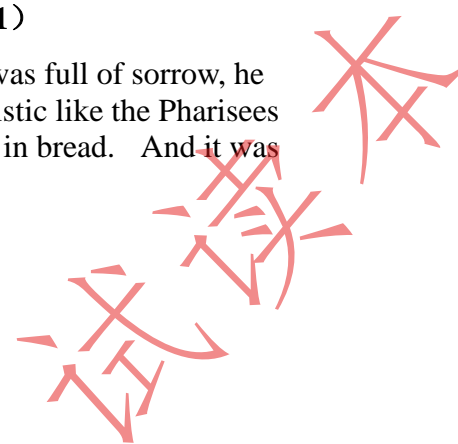
Jesus' stay in Galilee was short. After his run in with the Jewish leaders he left Galilee and the cities where he had preached and worked miracles. He headed for **Bethsaida Julias**, but first he stopped on a mountain in the northern part of Galilee.

耶稣在加利利待了较短的时间。当他与犹太的领袖们狭路相逢之后，耶稣离开了加利利以及那些他讲道和施行神迹的城镇。他出发前往**伯赛大**、犹利亚，在此之前，耶稣在加利利海北边的一座山上短暂地停留。

Warning Against Pharisees and Sadducees (Matt. 16:4-12; Mark 8:14-21)

警惕抵挡法利赛人和撒都该人（马太福音 16:5-12；马可福音 8:14-21）

Jesus and the disciples got on a boat and sailed north. Although his heart was full of sorrow, he still continued to teach his disciples. He warned them not to become legalistic like the Pharisees or to deny Scripture like the Sadducees. He compared their errors to yeast in bread. And it was



a powerful comparison. Just as a little yeast spreads through all the bread dough, any doctrinal error can spread through the whole teaching of salvation. Unfortunately, at this time the disciples missed the point of Jesus' instruction.

耶稣和门徒们上了船向北行驶，尽管他的心中充满了忧伤，他却并没有停止教导他的学生们。他警告他们不要变成像法利赛人一样的律法主义者，也不要变成像撒都该人一样否认圣经的人。耶稣将他们的错误比喻成面酵。这是一个强有力的对比。就像是一丁点的面酵可以让整团面发起来，任何教义的错误可能扩展到所有关于救恩的教导上。不幸的是，此时此刻门徒们对耶稣的教导不得要领。

Blind Man at Bethsaida (Mark 8:22-26)

伯赛大的瞎子（马可福音 8:22-26）

The boat sailed north until the Lord and his followers got off near Bethsaida Julias. Soon a blind man was led to Jesus. Christ, not wanting to gather a crowd, led the man to a place where they could be more alone. Then Jesus restored the man's sight.

小船一路向北，直到主和他的门徒们在伯赛大、犹利亚附近上岸。很快有人带着一个瞎眼的人来见耶稣。因为不想使人群聚集起来，基督将这带到一个他们可以独处的地方。然后，耶稣使他重见光明。

This time Jesus did not cure the man all at once, but little by little. However, when the man could see clearly Jesus commanded him to keep silent about the miracle. He did not want another crowd to gather.

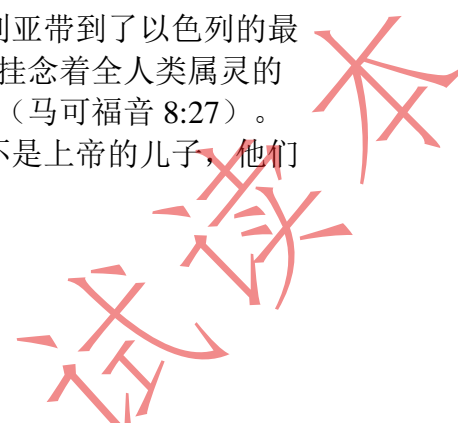
这次耶稣并没有一次性地医治，而是一步一步地治愈他。然而，当这个人可以看清楚时，耶稣命令他对这个神迹保持缄默。因为他不想再次招来大批的人群。

Peter's Second Great Confession (Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21)

彼得第二次伟大的宣告（马太福音 16:13-20；马可福音 8:27-30；路加福音 9:18-21）

Jesus' search for privacy and rest took him from Bethsaida Julias to the very northern part of Israel, to the city of Caesarea Philippi. This 30 mile walk was uphill all the way. Jesus carried with him a concern for the spiritual welfare of all mankind – of the disciples in particular. Thus, Jesus asked the disciples, "Who do people say I am?" (Mark 8:27). Their answer was disappointing. The Jews considered Jesus to be a prophet sent from God, but not God's Son, the Savior. Jesus faced the disciples and ask, "Who do you say I am?" (Mark 8:29). It was Peter who gave the correct answer. He confessed, "You are the Christ, the Son of the living God" (Matt. 16:16).

耶稣希望找到安静和隐秘的地方，这个想法将他从伯赛大、犹利亚带到了以色列的最北边，凯撒利亚腓立比城。这 30 英里的路全部都是上坡。耶稣心中挂念着全人类属灵的福祉——尤其是他门徒们的。因此，他问他们：“人说我是谁？”（马可福音 8:27）。门徒们回答是令人失望的。犹太人以为耶稣是上帝派来的先知，但不是上帝的儿子，他们



的救主。耶稣直面门徒们并问他们说：“你们说我是谁？”（马可福音 8:29）。还是彼得给出了正确的答案。他宣告说：“你是基督，是永生神的儿子。”（马太福音 16:16）。

While Jesus was happy with Peter's answer, he quickly added that it was God who had created this faith within Peter. Anyone who makes such a Peter-like confession will gain entry into the Kingdom of God. Upon this truth the church is built. Furthermore, Jesus commanded the believers (the Church) to use God's Law to tell unrepentant sinners that they will not enter heaven, and to use the Gospel of Jesus Christ (including the Sacraments) to unlock the gates of the kingdom for those who do repent.

当然耶稣非常满意彼得的回答，他马上补充说，是上帝已经生发了彼得里面的信心。任何人像彼得一样宣告，都将会获准进入上帝的国度。教会就建立在这样的基础上。此外，耶稣命令信徒们（教会）使用上帝的律法，告诉那些不悔改的罪人，他们将不能进入天堂；同样使用耶稣基督的福音（包括圣礼），为那些悔改的人打开天国的大门。

Jesus Foretells His Death and Resurrection (Matt. 16:21-28; Mark 8:31-9:1; Luke 9:22-27)

耶稣预言他的受死和复活（马太福音 16:21-28；马可福音 8:31-9:1；路加福音 9:22-27）

Jesus knew from Peter's confession that the disciples understood he was God's Son. Yet they still did not understand his plan for saving the world. In order to explain this plan Jesus now began to give them details about his coming death and resurrection. He said that soon they would go to Jerusalem where he would be executed by the Jewish religious leaders. But on the third day he would come to life again.

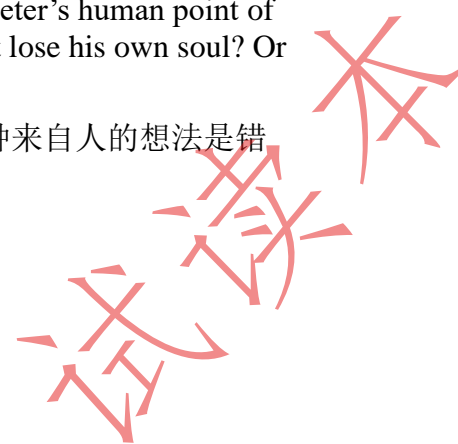
耶稣从彼得的宣告中知道，门徒们明白他是上帝的儿子。但是他们仍旧不懂耶稣拯救世界的计划。为了解释他的计划，耶稣现在开始将他即将面对的死亡和复活的细节，一一告诉他们。耶稣说没多久，他们要去耶路撒冷，在那里他将被犹太宗教领袖处以死刑。但是在第三天他将要复活。

At least once before Jesus had told about his death (John 3:14). This time, however, Peter objected. Pulling Jesus aside, Peter told Jesus he was wrong to speak about dying. Jesus answered, "Out of my sight, Satan!" (Mark 8:33). These were the same words Jesus had directed toward the devil in the wilderness two and a half years earlier, and for good reason. Both the devil and Peter tried to keep Jesus from fulfilling his saving mission.

在此之前耶稣至少有一次曾谈到了他的死亡（约翰福音 3:14）。然而这一次，彼得表示拒绝。彼得将耶稣叫到一边，对耶稣说谈论他的死亡是不对的。耶稣回答说：“撒旦，退我后边去吧！”（马可福音 8:33）。两年半前当耶稣在旷野中，耶稣直接面对魔鬼时说了同样的话。这样说有一个好的理由——魔鬼和彼得都试图拦阻耶稣完成他救赎的使命。

Jesus then went on to give a sermon to his disciples. He told them why Peter's human point of view was wrong. "What good is it for a man to gain the whole world, yet lose his own soul? Or what can a man give in exchange for His soul?" (Mark 8:36-37).

接下来，耶稣继续训诫他的门徒们。他告诉他们为什么彼得这种来自人的想法是错



的。“人就是赚得全世界，赔上自己的生命，有什么益处呢？人还能拿什么换生命呢？”（马可福音 8:36-37）。

The Transfiguration (Matt. 17:1-13; Mark 9:2-13; Luke 9:28-36)

登山变像（马太福音 17:1-13；马可福音 9:2-13；路加福音 9:28-36）

Six days later Jesus' closest disciples (Peter, James, and John) had an unforgettable experience. John later wrote concerning it "We have seen his [Jesus'] glory. . . (John 1:14). Peter wrote, "We were eyewitnesses of his majesty. . ." (2 Pet. 1:16).

6天后，耶稣最亲近的门徒们（彼得，雅各和约翰）体验了一次难以忘怀的经历。约翰后来写到这经历的时候说：“我们也见过他（耶稣的）的荣光”（约翰福音 1:14）。彼得则这样写道：“我们.....亲眼见过他的威荣”（彼得后书 1:16）。

As frequently was His custom, Jesus went up on a mountain to pray in the evening. This time he and his three disciples went up the side of a mountain, probably Mt. Hermon. As he climbed Jesus thought about his own sufferings and death were on his mind.

按耶稣往常的习惯，他会在早晨的时候上山祷告。这一次有可能是黑门山，他和他的三个门徒循路而上。一路上耶稣脑海里思想着他的苦难和死亡。

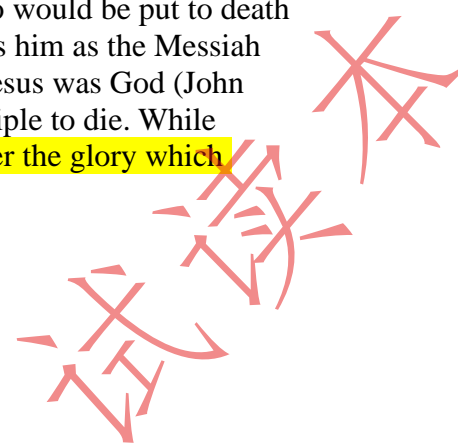
During the night while the disciples slept, Jesus' divine nature which was usually invisible, suddenly showed itself. Jesus began to glow like a great white light. While he was in this "transfigured" (changed) condition, Moses the lawgiver, and Elijah the greatest prophet joined him. They discussed together Jesus' death. This event gave Jesus the comfort and strength he needed to continue on **toward** his death.

夜里门徒们都睡了，耶稣通常隐藏的神性突然显现。他开始发出极大的白色光芒。当他变了形象的时候，颁布律法的摩西和伟大的先知以利亚加入此列。他们一起讨论耶稣的死亡。他仍需继续走向他的死亡，这件事给耶稣带来安慰和力量。

While Jesus was transfigured the disciples woke up and saw him. Not knowing what to do or say, Peter suggested that he build little shelters for the glorious trio.

当耶稣变了形象的时候，他的门徒们醒了过来，并看到他。彼得感到手足无措，随即建议说他可以为这荣耀的三位支搭帐篷。

We may wonder why only these three disciples were blessed with this experience, just as they had been singled out once before (Luke 8:51-56). Perhaps it was to help prepare them also for their later lives. James would be the first disciple to die for his faith (Acts 12:2). The knowledge of Jesus' resurrection and this vision of glory must have given him strength during his own death! Peter was the most important missionary to the Jews. He also would be put to death by ungodly men. The sight of the glorified Jesus made him bold to confess him as the Messiah (cf 2 Pet. 1:16-18). Finally, for John the transfiguration was a proof that Jesus was God (John 1:14), and it was a source of strength for him as well. He was the last disciple to die. While exiled to an island and separated from fellow believers, **he could remember the glory which**



awaits the faithful, even the glory of Moses and Elijah (Rev. 1:9).

我们也许想知道为什么只是这3个门徒有福气经历此事，就像他们此前也有一次被挑选出来一样（路加福音 8:51-56）。也许这也是帮助他们为稍后的生活做好准备。雅各将是第一个为了信心而死的门徒（使徒行传 12:2）。耶稣复活的信息和这荣耀的显现，一定在他死亡的时候给了他莫大的力量。彼得是犹太人中最重要使徒。他也将被异教徒杀死。充满荣耀的景象使他勇敢地宣告，耶稣就是弥赛亚（参看彼得后书 1:16-18）。最后，对于约翰来说，登山变相证明了耶稣就是上帝（约翰福音 1:14），这对于他来说同样是个力量的源泉。他是门徒中最后一个死的。当被放逐到海岛上，远离跟随他的信徒们时，他能够回忆起那忠诚之人等候着的荣耀，甚至想起摩西和以利亚的荣耀（启示录 1:9）。

Healing the Boy with a Demon (Matt. 17:14-20; Mark 9:14-29; Luke 9:37-43)

医治被鬼附的男孩（马太福音 17:14-20；马可福音 9:14-29；路加福音 9:37-43）

The next morning, Jesus and his disciples quietly walked back down the mountain. At the bottom, however, they found a large crowd gathered.

第二天一早，耶稣和门徒们安静地下山返回。然而，在山脚的时候他们遇到一大群人聚集在那里。

Jesus soon learned that in the crowd was a poor young boy. He could not talk or hear; he had symptoms of epilepsy; and he was demon-possessed. Furthermore, the disciples had not been able to help him.

Jesus was angered by the merciless, miracle seeking crowd. He had mercy on the father and his only son. As usual, Jesus strengthened the faith of the father and cured the boy.

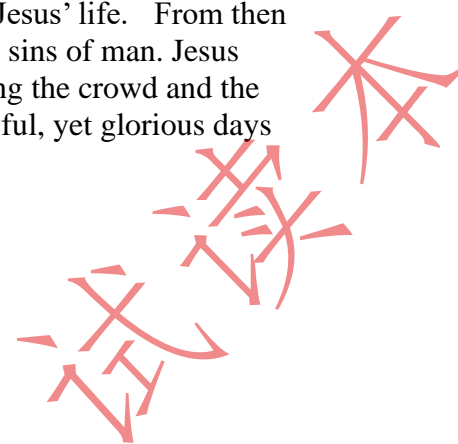
耶稣马上注意到人群中一个可怜的少年。他听不见也无法说话，还伴随有癫痫的症状；他被鬼所附。同时，门徒们完全没有办法帮助他。

耶稣被这无情的、寻找神迹的人群激怒。他怜悯这父亲和他的独生子。像往常一样，耶稣坚固了这个父亲的信心，并治愈了那个少年。

Jesus Again Prophecies His Death and Resurrection (Matt. 17:22-23; Mark 9:30-32; Luke 9:43-45)

耶稣再次预言他的死亡和复活（马太福音 17:22-23；马可福音 9:30-32；路加福音 9:43-45）

As mentioned earlier, the death of John the Baptist was a turning point in Jesus' life. From then on Jesus became firmly convinced that soon he must suffer and die for the sins of man. Jesus continued to think about his suffering, death, and resurrection. After leaving the crowd and the healed boy behind, Jesus continued to teach the disciples about the sorrowful, yet glorious days ahead.



就像之前提到过的，施洗约翰的死亡是耶稣生命中的一个转折点。从那时起耶稣开始坚信不久之后他必须受苦，并为所有人的罪孽而死。耶稣不断地思想着他的受苦、死亡和复活。当离开人群和被医治的少年之后，耶稣继续教导他的门徒们未来那充满忧伤，但是满有荣耀的日子。

Paying the Temple Tax (Matt. 17:24-27; Mark 9:33)

交付圣殿税（马太福音 17:24-27；马可福音 9:33）

Perhaps it was mid-September when Jesus and his disciples left the area of Caesarea Philippi. They traveled along the west side of the Sea of Galilee until they came to Capernaum. There Peter was met by a tax collector.

可能是在九月中旬，耶稣和他的门徒们离开了凯撒利亚腓立比地区。他们沿着加利利海的西侧前行，直到他们来到迦百农。在这里彼得与一个税吏相遇。

Every Jewish male over 20 years of age had to pay a tax each year to support the temple in Jerusalem (Exod. 30:12-16). While the tax was generally collected during the Passover festival, Peter and Jesus had not yet paid.

每一个年龄在 20 岁以上的犹太男性，每年必须支付税赋，以支持维护耶路撒冷的圣殿（出埃及记 30:12-16）。虽然这项税赋通常在逾越节期间征收，彼得和耶稣却都还没有缴纳。

Jesus showed how silly the situation was. **A king's subjects, not the king's children**, pay for the upkeep on the palace. The Jerusalem temple was God the Father's house. Jesus was his Son, yet he was expected to pay the tax. Nevertheless, to obey the law, Jesus produced money for Peter and himself from the mouth of a fish.

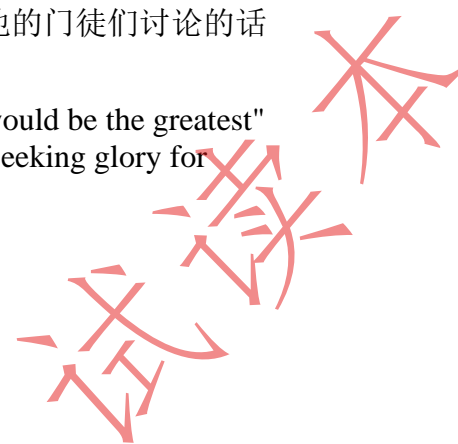
耶稣表明这件事是多么的愚蠢。是国王的臣民们支付宫殿的维护保养费用，而非国王的孩子。耶路撒冷的圣殿是天父上帝的家。耶稣是上帝的儿子，然而人们希望他缴纳税赋。虽然如此，为了遵守法律，耶稣为彼得和他自己在一条鱼的嘴里“找到”了税钱。

Teaching the Disciples (Matt. 18:1-35; Mark 9:33-50; Luke 9:46-50)

教导门徒（马太福音 18:1-35；马可福音 9:33-50；路加福音 9:46-50） Jesus had withdrawn several times in order to think about his work and death. At the same time he wanted to continue teaching his disciples. Scripture describes some of the issues Jesus discussed with his disciples near the end of his fourth withdrawal.

为了思想他的工作和死亡，耶稣已经多次远离人群。与此同时他希望不断地教导他的门徒们。在接近第四次“撤退”尾声时，经文中记载了一些耶稣与他的门徒们讨论的话题。

About who was most important. The disciples debated "which of them would be the greatest" (Luke 9:46). The answer: a person becomes great by being humble, not seeking glory for



himself.

关于谁是最重要的。门徒们争论“谁将为大”（路加福音 9:46）。答案是：一个人的伟大是因为谦卑，而不是为自己谋求荣耀。

About true and false teachers. John noted "we saw a man driving out demons in your name and we tried to stop him, because he is not one of us" (Luke 9:49). The answer: service in Christ's name, not a ranking with the apostles, is God-pleasing.

关于真假师傅。约翰提示说：“我们看见一个人奉你的名赶鬼，我们就禁止他，因为他不与我们一同跟随你。”（路加福音 9:49）。答案是：上帝所喜悦的是因着基督之名的服事，而不是与使徒同列。

About giving offense. Jesus gave a stern warning about giving offense and causing others to lose their faith. He also showed the foolishness of allowing temptations to continue, temptations which could cause a person to fall from faith.

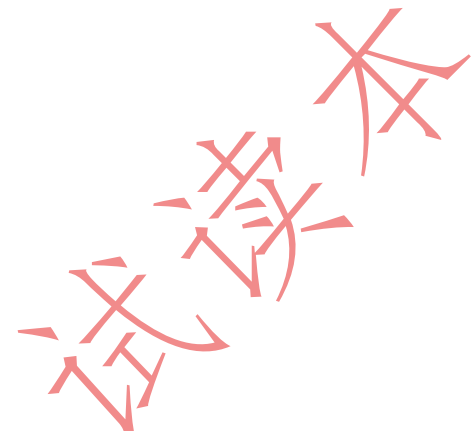
关于冒犯。耶稣严厉地警告那些得罪人和使人失去信心的情况。他还表明了允许试探继续下去是多么的愚蠢，试探会使一个人失去信心。

About the value of the individual. Looking at a little child, Jesus spoke of the value of individual souls. The tiny child is important to God and must not be prevented from coming to him. The lost sheep must be returned to the sheep pen. How far should believers go to return a brother to the flock? Jesus explained the proper steps in disciplining church members.

关于个人的价值。耶稣一边看着一个小孩子，一遍谈论每个灵魂的价值。一个幼小的孩子在上帝那里是重要的，一定不要阻止他到上帝那里去。丢失的羊一定要被带回羊圈。在什么范围内，信徒们应该将一个弟兄带回到到羊群中呢？耶稣解释了恰当地管教教会会众的步骤。

About forgiveness. Peter asked how often he should forgive someone who sinned against him. Jesus answered: always. Speaking in a parable Christ taught Peter that when the issue of forgiving someone arises he should remember the debt God has forgiven him.

关于宽恕。彼得问道，他应该饶恕那得罪了他的人多少次呢？耶稣回答说：永远饶恕。通过说一个比喻基督教导彼得，当需要饶恕别人的事情发生时，他应该想起那些已经被上帝赦免的自己的债。



Chapter 8

Jesus Heads South

第八章 耶稣向南行进

Introduction

Isaiah the prophet foretold that the Messiah would be "despised and rejected by men, a man of sorrows, and familiar with suffering" (53:3). This was a very good description of Jesus. He had labored for over a year and a half in Galilee, yet, for the most part, the seed of his saving Word did not produce fruit. Instead of being accepted as the Savior, the Lord was called a demon or false prophet. Now as Jesus made up his mind to go to Jerusalem (Luke 9:51) he fully understood that once again he would be despised and rejected and finally put to death. However this was why he had been born (Matt. 20:28).

简介

先知以赛亚预言说，弥赛亚将会“被藐视，被人厌弃，多受痛苦，常经忧患。”（以赛亚书 53:3）。这是对耶稣一个极佳的描述。他已经在加利利辛苦了超过一年半的时间，然而，在很大程度上，他救恩话语的种子却没有结出果实来。救主不但没有被接受，反而被称为鬼王或假先知。现在当耶稣决意前往耶路撒冷时（路加福音 9:51），他完全懂得自己将再一次被藐视和厌弃，并最终被处死。然而，他正是为此而生的。

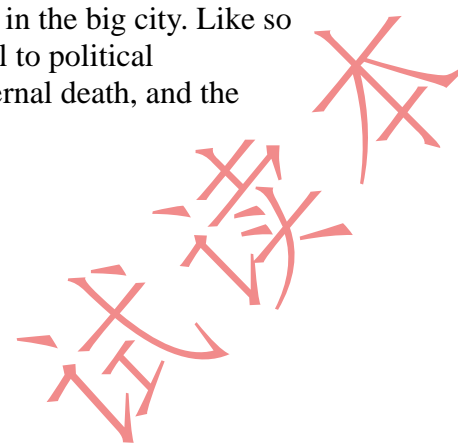
Private Journey to Jerusalem (John 7:2-10)

私下前往耶路撒冷（约翰福音 7:2-10）

Throughout his life many people had tried to force Jesus into doing what they wanted done. Mary, for example had asked Jesus to help at the wedding in Cana. The five thousand who had been fed by the fish and bread wanted to force Jesus to become their earthly king. Now again well-meaning people tried to tell the Almighty Savior what he should do. This time it was Jesus' own half-brothers (see Matt. 13:55; Mark 6:3).

纵观耶稣的一生，太多的人试图迫使耶稣按照他们想要的去做。比如马利亚在迦拿的婚宴上就曾请求耶稣的帮助。已经吃饱了饼和鱼的 5000 人，希望迫使耶稣成为他们世上的国王。如今，好心的人们再次试图告诉这位全能的救主，什么是他应该做的。这一次，这些人正是与耶稣亲如兄弟的人们。

The Feast of Tabernacles was about to take place. At this yearly event, held in October in A.D. 29, the Jews remembered the 40 years their ancestors had wandered in the wilderness living in tabernacles (tents). Like thousands of other Galilean pilgrims, Jesus' relatives were preparing for the trip to Jerusalem. They asked Christ to go along and do some miracles in the big city. Like so many others, they believed Jesus could be a Messiah who could lead Israel to political independence. But they failed to accept him as the deliverer from sin, eternal death, and the power of Satan.



住棚节即将要开始了。发生在公元 29 年十月份的这个年度的事件中，犹太人纪念他们的先祖在旷野 40 年的徘徊，居住在帐篷里面。像成千上万的加利利朝圣者们一样，耶稣的亲戚们也准备好前往耶路撒冷。他们请基督一同前往，并在那个大城市里施展些神迹奇事。像其他很多人一样，他们相信耶稣可能就是弥赛亚，那个能够带领以色列在政治上独立的人。但是他们没能认出他就是那位要将他们从罪、永远的死亡和撒旦的权势下拯救出来的人。

Jesus did not go with them. But, once they had left, he and his disciples did go on to Jerusalem by themselves. In April of the next year Jesus would make his triumphal entry into Jerusalem. That was the right time according to his timetable.

耶稣没有跟他们同行。但是，当他们离开后，耶稣和他的门徒们也出发独自前往耶路撒冷。在第二年的四月份，耶稣将要荣耀地进入圣城。那才是他时间表中的完美时刻。

Jesus at the Feast of Tabernacles (John 7: 11-52)

耶稣在住棚节中（约翰福音 7:11-52）

Was Jesus of Nazareth the Messiah or not? This question was discussed by many Jews at the Feast of the Tabernacles. So they kept looking for him, hoping he would show himself (John 7:11-13).

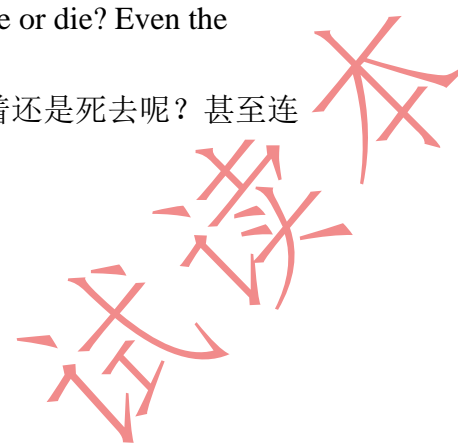
拿撒勒的耶稣是不是弥赛亚呢？在住棚节期间，这个问题被很多犹太人们谈论着。所以他们一直在找他，希望他能够自己说明这点（约翰福音 7:11-13）。

Then one day, halfway through the Feast, Jesus came to the temple and began to teach. As he spoke the people became confused. Jesus was from a poor family, yet he spoke as if he was highly educated. He said he spoke the words of God, his Father. This wonderful teacher said that his life was in danger, but no one came forward to argue with him or arrest him. Some people felt the Messiah would appear out of nowhere; others thought the Savior would come from Bethlehem, yet everyone knew Jesus was from Nazareth. Finally, he said that he would soon leave and they could not come along or even find him. A few days later He even claimed to be the source of salvation.

随后在节日过半的时候，一天，耶稣来到圣殿中并开始教导。当他说话的时候，人们心里变得疑惑。耶稣来自一个穷苦的家庭，然而他说话像是接受了高等的教育。他说他讲的是上帝的话语。这奇妙的教导宣称耶稣的生命正面临着危险，但是没有人站出来与他争论或抓捕他。一些人觉得没有人知道弥赛亚从哪里来；另一些人认为救主应该出自伯利恒，然而所有人都知道耶稣是拿撒勒人。最后，耶稣说他将马上离开，人们不能与他同去，也无法找到他。一些天之后，他甚至宣称自己将成为救恩的泉源。

The crowd was divided. Was Jesus a prophet or the Savior? Should He live or die? Even the temple guards sent to arrest him became confused.

人群产生了分歧。耶稣是一个先知，还是救世主呢？他应该活着还是死去呢？甚至连派去抓捕耶稣的守卫也变得迷惑了。



The Woman Caught in Adultery (John 8:1-11)

犯奸淫的妇女（约翰福音 8:1-11）

The day after the Feast ended, Jesus came to the temple courtyard. There the Jewish leaders tried to trap him. A woman caught in the act of adultery was brought before him. The Jews wondered whether or not he would forgive her sins, since the Law of Moses said this sin should be punished by stoning the sinner to death (Deut 22:24; Lev. 20:10). The Lord answered with a single sentence-"If any one of you is without sin, let him be the first to throw a stone at her" (John 8:7; see Deut. 17:7).

节日结束后，耶稣来到圣殿的外院。犹太的领袖们在那里试图陷害他。一个正犯奸淫的妇女被抓到耶稣面前。犹太人想知道耶稣是否会赦免她的罪，因为摩西的律法中说，惩罚这样的罪时应该用石头将罪人打死（申命记 22:24；利未记 20:10）。主用一句话作为回答：“你们中间谁是没有罪的，谁就可以先拿石头打她。”（约翰福音 8:7；参见申命记 17:7）。

Jesus Addresses the Crowd (John 8:12-59)

耶稣对众人的训导（约翰福音 8:12-59）

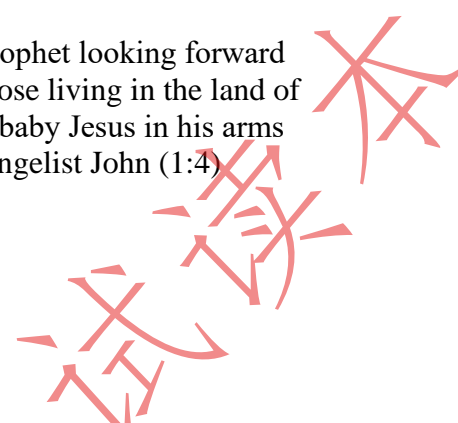
Jesus had come to the temple to speak, and he did just that. Predictably, He then discussed (John 8) many of the points he made earlier (John 7). He spoke of his authority which came from his position as God the Father's Son, of the plot against his life, of his return to heaven, and of his claim to **be the source** of salvation. If Jesus were to be put to death it would not be an accident or the result of a misunderstanding. Jesus **was to be judged** on his claim to be the eternal Son of the Father (John 8:58), the Messiah, the Savior of the world. The verdict reached by the Jews was that he should be stoned. However, Jesus was not yet ready to sacrifice his life.

耶稣已经来到圣殿教导，**他**确实做到了。不出所料，他随即讨论了（约翰福音 8）很多此前提到的看法（约翰福音 7）。他谈到了作为上帝的儿子而具有的权柄，谈到了害他性命的阴谋，谈到了他要回到天堂，还谈到他宣称自己是救恩的源泉。如果耶稣被杀死，那不是**一个意外或者误会的结果**。因为他声称自己是天父不朽的儿子、弥赛亚和救世主，他将**要被审判**。犹太人得出的结论是他应该被石头打死。然而，耶稣还没预备好将自己作为祭物献上。

The Man Born Blind Healed (John 9:1-41)

生来瞎眼的人被医治（约翰福音 9:1-41）

In the New Testament Jesus is sometimes called the "light." Isaiah the prophet looking forward to Christ said "The people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned" (Isaiah 9:2). Simeon holding the baby Jesus in his arms knew that Jesus would be "a light ... to the Gentiles" (Luke 2:32). The evangelist John (1:4)



spoke about the Savior as "the light of men." Finally, Jesus, himself as he addressed the Jews at the Feast of Tabernacles exclaimed, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (John 8:12).

在新约中，耶稣有时被称为“光”。先知以赛亚盼望基督的时候说：“在黑暗中行走的百姓，看见了大光。住在死荫之地的人，有光照耀他们。”（以赛亚书 9:2）。西面怀抱着小耶稣的时候，他知道这个婴儿将成为“照亮外邦人的光”（路加福音 2:32）。使徒约翰（约翰福音 1:4）说到耶稣时称其为“人的光”。最后，在耶稣向犹太人讲论时，他自己大声宣告说：“我是世界的光，跟从我的，就不在黑暗里走，必要得着生命的光。”（约翰福音 8:12）。

Now, after being rejected by the Jews and barely escaping from them, Jesus came upon a man who was blind from his birth. The twelve disciples did not think about the man's personal misery. Instead they asked Jesus why he had this handicap. The disciples, like many people, believed that a person got sick or had problems because he had committed some big sin. Jesus corrected this false idea and directed them away from the cause to the cure.

现在，被犹太人决绝并勉强逃离他们之后，耶稣偶然遇见一个生来就瞎眼的人。十二个门徒并没有考虑到他个人的苦难。反而，他们问耶稣这个人为什么有这样的残缺。门徒们像很多人一样，相信一个人生病或者遇到麻烦，是因为他犯了大罪。耶稣更正了他们的错误想法，并使他们不再关注瞎眼的缘由，而关注耶稣的医治。

The Lord used this blind man to talk about his earlier teaching. Just as he brought physical light (sight) to the dark world of the blind man, so Jesus brings spiritual light to souls in the darkness of sin.

主藉着这个瞎眼的人来谈论他早前的教导。就像是他给这个瞎眼的人漆黑的世界带来光亮（视力）一样，耶稣也给那些在罪之黑暗中的灵魂带来属灵的光明。

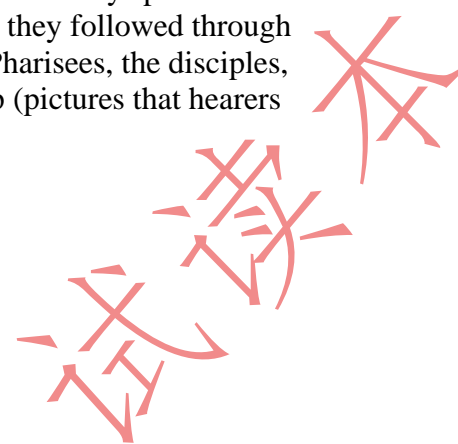
Once again, however, hatred blinded the Pharisees to the point that they refused to see the Light of the world. They now tried to get the man Jesus healed to turn against him. But his new eyesight had let in true spiritual vision.

然而，敌意再一次使法利赛人对此视而不见，他们拒绝看见世界的光。现在他们试图让被医治的那人反过来抵挡耶稣。但痊愈的眼睛已经让他进入了真正属灵的视野。

The Good Shepherd (John 10:1-21)

好牧者（约翰福音 10:1-21）

The events which followed the healing of the blind man filled Jesus' heart with grief. The religious leaders of the Jews could not care for the people of God. They had already spoken threats against those who said that Jesus was the Christ (John 9:22). And they followed through by evilly treating the case of the former blind man (9:34). Turning to the Pharisees, the disciples, the blind man, and all who could hear, Jesus spoke of shepherds and sheep (pictures that hearers of the Old Testament could easily understand, Ps. 23; Is. 40:11; Ezek. 34).



医治了瞎子后发生的事情使耶稣心中充满了忧伤。犹太的宗教领袖不能照顾上帝的子民。他们早已威胁过那些口称耶稣是基督的人了（约翰福音 9:22）。并且他们纠缠不休，恶毒地处理了此前那个瞎子的事情。耶稣转向法利赛人、门徒们、瞎子和素来能听到的人们，谈论起牧者和羊群的教导（描绘出旧约的听众容易理解的场景，诗篇 23；以赛亚书 40:11；以西结书 34）。

First Christ showed he was different than the false leaders. They were false shepherds; they were only hired to care for the sheep; they didn't really care about them, but ran away when danger came. But Jesus was a Good Shepherd. He knows his sheep, loves them, and is willing to give his own life to protect them.

首先，基督表明他与那些假领袖不同。他们是假牧者；他们只是雇佣来照顾羊群的；他们不是真心地关心羊，当危险来临时他们就跑掉了。但是耶稣是一个好牧者。他知道他的羊，爱他们，愿意为了保护他们而舍弃自己的性命。

Then Christ described his relationship to believers. Believers listened to their shepherd's voice. They followed their shepherd and thus remained safe. Jesus knew his sheep. He offered them eternal life, and no one could take the sheep away from him.

基督描绘了他与信徒们的关系。信徒们听他们牧者的声音。他们跟随自己的牧者，并且因此常保平安。耶稣知道他的羊群。他给他们永生，并且没有人能将这羊从他的手中夺去。

Jesus also spoke of calling others (the Gentiles) to himself. He explained that he was the only way to salvation. This Jesus would earn for all men through his willing sacrifice on Calvary's cross.

耶稣也谈到了呼召其他人（外邦人）归向他。他解释说，他是唯一得救赎的途径。这个耶稣将按着他的意愿，在髑髅地的十字架上献祭，并以此赢得所有的人。

This speech of Jesus is a New Testament version of the 23rd Psalm. Some of the Jews were stirred to faith when they heard it. Others said, "He is demon-possessed and raving mad. Why listen to him?" (John 10:20).

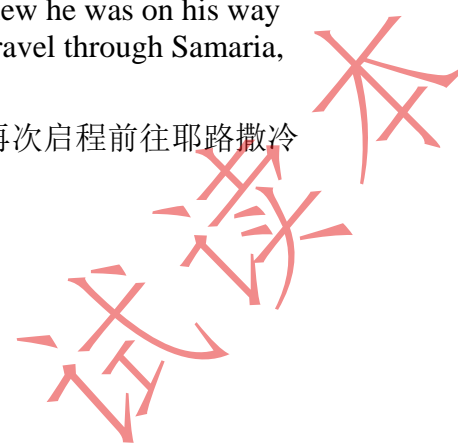
耶稣的这席话是诗篇 23 篇的新约版本。一些犹太人听到这话时就心动相信了。另外一些人说：“他是被鬼附着，而且疯了，为什么听他呢？”（约翰福音 10:20）。

Journey Into Samaria (Luke 9:51-62)

在撒马利亚里的行程（路加福音 9:51-62）

After the Feast of the Tabernacles was over, Jesus and the disciples returned to Galilee. Soon, however, he set out for Jerusalem once again (Luke 9:51). This time he knew he was on his way to suffer and die for the sins of all mankind. This time Jesus decided to travel through Samaria, not around it.

住棚节结束后。耶稣和门徒们返回加利利。然而没过多久，他再次启程前往耶路撒冷



（路加福音 9:51）。这一次他知道他将走上这条为所有人的罪受苦和死亡的路。这一次耶稣决定要穿过撒马利亚地区，而不是绕过她。

With a group of up to 100 people Jesus came near a Samaritan village. The villagers refused to give hospitality to Jesus because he was going to Jerusalem. They felt their own Mt. Gerizim was the holy place for worship. James and John thought that Jesus should call down fire from heaven to destroy the village (2 Kings 1:10-12). The Samaritans refused to receive the One who was to be worshiped, and the disciples forgot that Jesus' mission was to save, not destroy souls (Luke 9:55).

将近 100 个人跟随着耶稣来到了撒马利亚的一个村庄附近。因为他们要去耶路撒冷，村民们拒绝热情地款待耶稣。他们觉得自己的基列心山是敬拜的圣地。雅各和约翰认为耶稣应该叫火从天上下来毁灭整个村庄（列王记下 1:10-12）。撒马利亚人拒绝接受一个将被人们敬拜的人，同时门徒们忘了耶稣的使命不是消灭灵魂，而是拯救他们（路加福音 9:55）。

Jesus and the Seventy Missionaries (Luke 10: 1-24)

耶稣和七十个宣教士（路加福音 10:1-24）

The unfriendly Samaritans did not stop Jesus from his mission or cool his love for sinful mankind. Soon he sent 70 disciples on a preaching tour. The instructions they received were similar to those given the Twelve Apostles earlier (see Chapter 6).

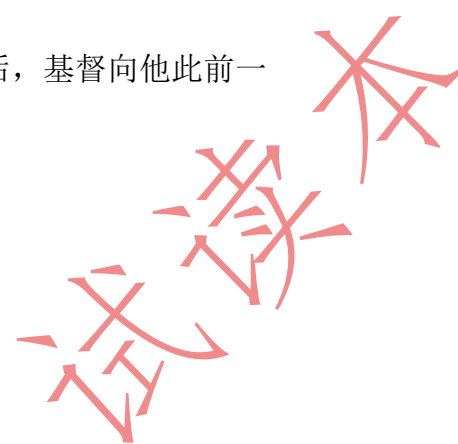
这些不友好的撒玛利亚人并没有让耶稣停止他的使命，或让他对罪人的爱冷淡下来。很快耶稣差派 70 个门徒开始他们的宣教旅程。耶稣给他们的教导与此前他给十二使徒的如出一辙（参见第六章）。

There were several reasons for sending out the disciples at this particular time. First, just as Jesus had sent two disciples on ahead into the Samaritan village to announce his coming, so the 70 would go into areas where he was not well known (Perea, Judea) and prepare for his arrival. Second, Jesus knew he did not have many more days on earth. Others would have to continue his work. This preaching tour would serve as on-the-job training for such ministers.

在这个特别的时期，有好几个原因将这些门徒差派出去。首先，就像耶稣差派了两个门徒，在他们之前进入撒玛利亚的村庄，去宣告耶稣的到来一样；这 70 个人将进入那些对耶稣不甚了解的区域（比利亚，犹大），并预备好耶稣的到来。其次，耶稣知道他在世的时候不多了。其他人将要继续他的工作。这次宣教之旅将通过实践来训练这些宣教士们。

The results of the preaching tour were great. The message of Jesus struck hard at Satan. Then Christ said a prayer like one of his earlier ones (cf. Matt. 11:25-27).

宣教之旅的结果是美好的。耶稣的信息沉重地打击了撒旦。随后，基督向他此前一样，献上了一个祷告（参看马太福音 11:25-27）。



Parable of the Good Samaritan (Luke 10:25-37)

好撒马利亚人的比喻（路加福音 10:25-37）

The next several events recorded by St. Luke (10:25-13:21) cannot be put into exact order. However, we will follow the order given in Luke's Gospel.

我们无法准确地知道圣路加接下来所记载的一些事件发生的顺序。不管怎样，我们可以遵循路加福音中记载的顺序。

The parable of the Good Samaritan is one of the best known in all of Scripture. Today people who help others are often called Good Samaritans. Hospitals are often given this name. Most people think this parable teaches us that God wants us to help our fellow human beings.

好撒马利亚人的比喻是圣经中最著名的故事之一。今天那些帮助了其他人的人常被称作好撒马利亚人。医院经常以此命名。很多人认为这个比喻教导我们，上帝希望我们帮助我们的同路人。

However, the parable was spoken to answer a question about salvation not about being a good neighbor. An expert in the law came to Jesus asking "What must I do to inherit eternal life?" Jesus asked the man what he thought. The expert then quoted Deut. 6:4-5 and Lev. 19:18 (words which were said every morning and evening by religious Jews). When Jesus told the man to obey those commands, the man asked who his neighbor was. Jesus then told the man this parable. It did not answer the question "Who is my neighbor?" but "Whose neighbor am I?" If the expert in the law had taken this parable to heart he would have confessed his own sinfulness and would have admitted his need of a Savior.

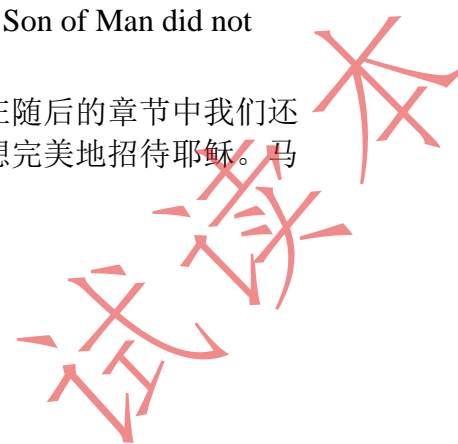
然而，这个比喻是在回答一个关于救赎的问题，而不是关于做一个好的邻舍。一个律法师来见耶稣，说：“我该做什么才可以承受永生？”耶稣问这个人他的想法。律法师引用了申命记 6:4-5 和利未记 19:18 节的经文（犹太教徒每个早晨和晚上所读的经文）。当耶稣告诉这个人要遵守这些命令时，他又问“谁是我的邻舍呢？”随后，耶稣给他讲了这个比喻。这个比喻没有回答“谁是我的邻舍呢？”这个问题。但是回答了“我是谁的邻舍呢？”如果这个律法师将这个比喻放在心中，他定会认自己的罪，并且承认他需要一个救主。

Jesus with Mary and Martha (Luke 10:38-42)

耶稣和马大、马利亚（路加福音 10:38-42）

Jesus traveled into Judea to a town called Bethany. There he stayed at the home of Martha and Mary (about whom we will learn more in later chapters). Martha was full of energy. She wanted to be a perfect hostess to Jesus. Mary sat and listened to Jesus speak. She was the wiser. Christ praised Mary for choosing the one thing she really needed. After all, "The Son of Man did not come to be served, but to serve" (Matt. 20:28).

耶稣来到了犹太一个叫伯大尼的小城。他住在马大和马利亚（在随后的章节中我们还会了解更多关于她的事情）的家中。马大是一个精力十足的人。她想完美地招待耶稣。马



利亚则坐在那里，听耶稣讲道。她是聪明的。基督夸奖了马利亚，因为她选择了自己真正需要的。毕竟“人子来不是要受人的服侍，而是要服侍人”（马太福音 20:28）。

The Disciples Taught How to Pray (Luke 11:1-13)

教导门徒如何祷告（路加福音 11:1-13）

One day after Jesus had finished praying a disciple asked, "Lord, teach us to pray" (Luke 11:1). Jesus did just that. He taught them to whom they should pray – God in heaven; for what they should pray – spiritual and bodily needs; how they should pray – without stopping; and what to expect from prayer – an answer from a loving God. As students of the Master, all Christians should learn this lesson well.

一天，当耶稣结束了祷告后，一个门徒问他：“求主教导我们祷告”（路加福音 11:1）。耶稣就教导他们。他告诉他们祷告的对象应该是一——天上的父；教导他们该祷告什么——灵魂和身体的需要；他们该如何祷告——不停地；以及在祷告中期待什么——一个充满爱的上帝给出的答案。作为主的学生，每一个基督徒都应学好这一课。

Condemning the Pharisees and Lawyers (Luke 11:37-54)

定法利赛人和律法师的罪（路加福音 11:37-54）

Today it is popular to think that Jesus was a gentle person. Many people cannot believe Jesus could be as harsh as his words in Luke 11:37-54. But we must simply accept the simple words of Scripture. Jesus' love was great even for the Pharisees and lawyers. He struck fear in their hearts with these strong words. He tried to wake them up from their false beliefs. Thus Jesus accused the Pharisees of just going through the actions of religion, of doing good outwardly while inside their souls were spiritually dead. The experts of religious law were even worse. They were not only fooling themselves; they were taking others to hell with them.

今天流行的想法是，耶稣是一个很好的人。很多人不相信耶稣会像路加福音 11:37-54 节中，说那么严厉的话。但是我们必须单纯地理解圣经上简单的话语。对于法利赛人和律法师，耶稣的爱一样是极大的。通过这些强有力的话语，耶稣使他们心生恐惧。他试图将他们从错误的信仰中唤醒。因此耶稣指责法利赛人，批评他们只关心宗教的行为，批评他们表面做的好，但他们里面的灵已经死了。律法师甚至更糟糕。他们不只使自己愚拙；还拉上别人一同下地狱。

Jesus' warnings did not lead to the result he wished. Instead, the Pharisees and lawyers continued to ask him questions hoping he would say something wrong so they could attack him.

耶稣的警告没有达到预期的效果。恰恰相反，法利赛人和律法师继续问他问题，希望抓到他话中的把柄，然后他们就可以攻击耶稣。

Discussion with Disciples and Others (Luke 12:1-59)



与门徒和其他人的讨论（路加福音 12:1-59）

Jesus now turned to his disciples, warned them against the Pharisees' teaching, and encouraged them in their defense of the Gospel. It should not surprise us that he repeated statements He had made earlier. After all good teachers often repeated their main points.

耶稣现在转向他的门徒们，警告他们防备法利赛人的教导，并激励他们为福音辩护。不出所料，耶稣重复了他此前的宣告。毕竟所有好的老师都经常重复他们认为重要的见解。

While Jesus was speaking to the disciples a crowd gathered to see the man who had been so bold as to argue with the Pharisees. Then someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me" (Luke 12:13).

当耶稣对门徒说话的时候，一群人聚集而来，要见识一下这个敢于和法利赛人争论的人。随后，人群中的一些人问耶稣：“夫子，请你吩咐我的兄长和我分开家业。”（路加福音 12:13）。

This person was not interested in Jesus' message of joy, peace, and pardon; he was only interested in his own financial affairs. Jesus answered, "Man, who appointed me to be a judge between you?" (Luke 12:14). Jesus refused to consider his case. He was saying that the spiritual and earthly kingdoms are and must be kept separate. Fifteen centuries later the leaders of the Lutheran church wrote:

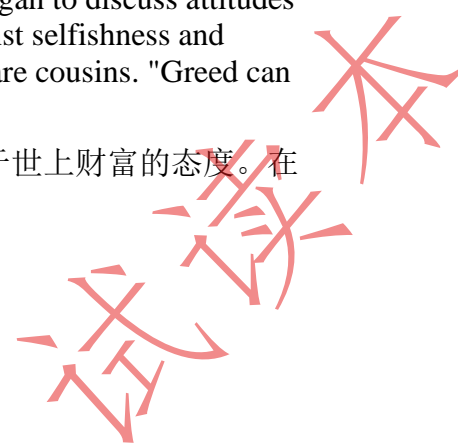
这个人对于耶稣喜乐、平安和赦免的信息不感兴趣；他只关心他自己的**财物问题**。耶稣回答说：“你这个人，谁立我作你们断事的官呢？”（路加福音 12:14）。耶稣拒绝考虑他的问题。他教导说属灵的国度和属世的国度是分开的，并且一定不能混为一谈。15 个世纪之后，路德宗教会的领袖们写道：

"Therefore, church and government are not to be mixed up. The power of the church has its own mission to preach the Gospel and offer the sacraments. It should not interfere in the job of the government, nor help appoint rulers in the world, nor set aside government laws, nor stop people from obeying the law, nor interfere with decisions about any government laws or agreements, nor insist to government rulers which laws should be set up to regulate the form of government. For Christ says, "My kingdom is not of this world," and again, "Who made me a judge over you?"

“然而，教会和政府不要被混淆不清。教会的能力有他自己的使命，就是传讲福音并施行圣礼。教会不应该干涉政府的工作；不能帮助任命世上的官员；不应**驳回**政府的法律；不能阻止人们遵纪守法；不干涉任何关于政府法律和条约的决定；也不坚持要求政府的官员们，应该设立某一条法律来治理政体。因为基督说：‘我的国不在这地上’以及‘谁让我为你们断事呢？’

This question of the man in the crowd made Jesus so concerned that he began to discuss attitudes toward earthly possessions. In the parable of the rich fool he warned against selfishness and greed. Turning to the disciples he taught them not to worry. The two sins are cousins. "Greed can never get enough, worry is afraid it might not have enough."

这个人群中某人的问题，让耶稣如此关注，以致他开始讨论对于世上财富的态度。在



愚蠢的财主的比喻里，他警告那些自私和贪婪的人。对与他的门徒们，耶稣则教导他们不要忧虑。这两个罪是表兄弟‘贪婪永不满足，忧虑则担心拥有的可能不足够。’”

The man of God must always be prepared for Christ's Second Coming as Jesus himself taught. **He must not become wrapped up in earthly matters.** Before that coming, however, difficult trials will happen to people. The cross divides mankind. Disciples who are faithful, unlike others, respond to these warning signs.

如耶稣自己教导的那样，上帝的子民必须常常准备好迎接基督的第二次降临。他一定**不再醉心于那些世俗之事**。然而，他来之前，艰难的考验会临到人们身上。十字架使人类被分别开来。那些忠实的门徒们和其他人不同，他们对这些警告的信号有所回应。

Final Call to Repentance (Luke 13:1-9)

悔改的最后呼召（路加福音 13:1-9）

Jesus' warnings about judgment day started the crowd thinking. Remember that Jews often thought disasters were God's punishment for particular sins. Therefore, they decided that this was the right time to discuss the matter of a recent temple tragedy. Roman soldiers had killed some Galileans who had been offering sacrifices. **Jesus noted that this and another tragic event where punishments on individual sins.** Rather, they were signs meant to warn of God's coming judgment on all those who had not repented. To make this point Jesus spoke a parable about a fig tree that produced no fruit.

耶稣关于审判日的警告使人群开始思考。还记得吗？犹太人常常认为灾难都是上帝对特别之罪的惩罚。所以，他们决定这正是绝佳的时机，来讨论一件最近发生在圣殿中的悲剧。罗马士兵杀害了一些**献祭的加利利人**。耶稣注意到这件以及另外一件惩罚个别犯罪的不幸事件。当然，这些信号都是对那些还没有悔改的人，发出上帝那即将到来的审判的警告。为了表明这点，耶稣说了一个无花果树不产果子的比喻。

Healing of a Woman on the Sabbath (Luke 13:10-21)

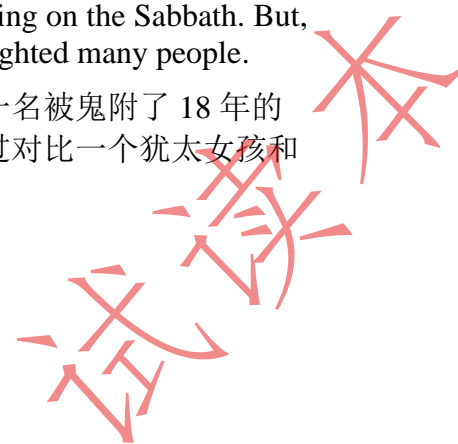
安息日医治一名妇女（路加福音 13:10-21）

Were the Pharisees troubled by the "woes" Jesus pronounced against them? Did his warning about Judgment Day produce repentance?

法利赛人被耶稣向他们所宣告“祸”所困扰吗？耶稣关于审判日的警告使他们悔改了吗？

One Sabbath Jesus was teaching in a Gideon synagogue. There he healed a woman who for 18 years had been inflicted by a demon. Some Jews condemned him for healing on the Sabbath. But, by comparing a Jewish girl to a donkey, Jesus shamed those Jews and delighted many people.

一个安息日里，耶稣正在基甸的会堂中教导。在那里他医治了一名被鬼附了18年的妇女。一些犹太人因为耶稣在安息日里治病而定他的罪。但是，通过对比一个犹太女孩和



一头驴，耶稣羞辱了那些犹太人，并让很多人感到痛快。

The sight of people rejoicing, encouraged Jesus. Though small now (like a mustard seed) the Kingdom of God would expand greatly. Like yeast the Kingdom would be a silent yet powerful force.

人们的欣喜场景，使耶稣很受鼓舞。尽管上帝的国度现在很小（像芥菜种一样），但她将会极大地扩展。像酵母一样，这个国度会成为一股安静，但是强有力的能量。

Chapter 9

The Death Journey

第九章 死亡之旅

Introduction

In the last chapter we learned that in early October of A.D. 29 Jesus set out from Galilee for Jerusalem (Luke 9:51), where he would suffer and die. He visited Jerusalem during the Feast of Tabernacles and the Feast of Dedication, **but it was not until the last of March that he finally rode through the city gates on Palm Sunday.** In this chapter we will study Jesus' Perea Ministry (Perea is the area across the Jordan River from Judea). This part of Jesus' life has been called "the death journey."

概述

在上面一章的学习中我们已经知道，公元 29 年十月初，耶稣从加利利出发前往耶路撒冷（路加福音 9:51），在那里他将要受苦，并且死去。他拜访耶路撒冷的时候，正值住棚节和修殿节期间，**但是直到三月底的棕枝主日，耶稣才骑着驴驹穿过城门。**在这章中，我们将会学习在利比亚人中的事工（与犹太隔河相望的区域就是庇哩亚）。这部分耶稣的生平被称作“死亡之旅”。

Jesus Teaching on the Way to Jerusalem (Luke 13:22-35)

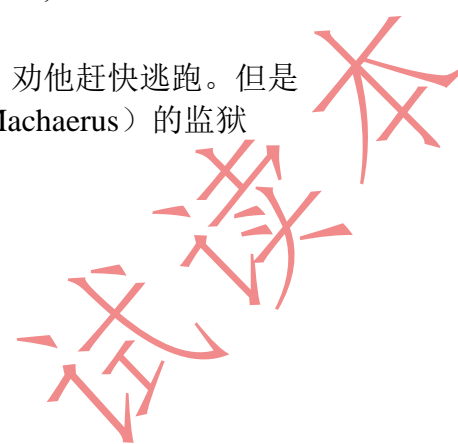
耶稣在去往耶路撒冷的路上教导众人（路加福音 13:22-35）

Jesus went into the towns and villages of Perea teaching about faith, salvation, and Judgment Day. Once someone asked, "Lord, are only a few people going to be saved?" (Luke 13:23). We can imagine the thoughtful look which came across Christ's face. Rather than worry about the number of believers in heaven, the man should have made sure he was one of them. To show this Jesus spoke a parable about a house with only one door. Entry is gained only through repentance and faith and must take place before the door is shut.

耶稣穿行于庇哩亚地区的村庄城镇教导信心、救恩和最后的审判。一天某人问他说：“主啊，得救的人少吗？（路加福音 13:23）”。我们可以想象，沉思的表情在耶稣的脸上一闪而过。与其担心天堂中信徒的数量，这人应该先明确自己是不是其中的一员。为了表明这点，耶稣讲了一个比喻，关于一座只有一个门的房子。一定要赶在这扇门关闭之前，通过悔改和相信，才能得以进入此门。

At this time some Pharisees came to Jesus warning him to flee because Herod wanted to kill him. But Jesus would not be hurried. Jerusalem, not Herod's prison at Machaerus, would be where Jesus must die.

这时候，一些法利赛人来到耶稣面前，警告他希律王想要杀他，劝他赶快逃跑。但是耶稣没有惊慌。耶稣必将死在耶路撒冷，而不是希律在马卡鲁斯（Machaerus）的监狱里。



The name Jerusalem means "house of peace." Nevertheless, it was the city where many prophets had suffered and some had even died: Zechariah (Luke 11:51), Jeremiah, Uriah (Jer. 26:20-23) and possibly Isaiah (Heb. 11:37). "O Jerusalem, Jerusalem" Jesus said sadly (Luke 13:34). He would have saved the city if only the people had felt as did King David (Ps. 17:8).

耶路撒冷的意思是“充满平安的房子”。不过，很多的先知曾在这个城市中受苦，他们中的一些甚至死在耶路撒冷：如撒迦利亚（路加福音 11:51）、耶利米、乌利亚（耶利米书 26:20-23），还有可能包括以赛亚（希伯来书 11:37）。“耶路撒冷啊，耶路撒冷啊！”耶稣忧伤地低语。只要这些人有大卫王那样的感受（诗篇 17:8），他都将拯救这座城市。

Dinner with a Well-known Pharisee (Luke 14:1-24)

与一个著名的法利赛人共进晚餐（路加福音 14:1-24）

It seems that the Pharisees in Perea were like the Pharisees elsewhere. They too tried to catch Jesus breaking one of their Sabbath laws (see Chapter 4). Now at a big Sabbath dinner a man appeared, suffering from dropsy (swollen arms and legs). The man must have been a sad sight. Was it proper for Jesus to heal him? The Pharisees would not say, but Jesus did make him well. Instead of offering an excuse for his action, Jesus defended it. Jesus then gave the Pharisees a lesson in humility and unselfishness.

看起来比利亚的法利赛人和其他地方的没有两样。他们也尝试着抓住耶稣不守安息日律法的把柄不放（参看第四章）。现在，一个人出现在一场盛大的安息日晚宴中，一个患有水臃并忍受着痛苦的人（四肢的肿胀）。这个人一定成了一道凄惨的风景。耶稣是否该医治他呢？法利赛人是不会说话的，但是耶稣却着实治愈了他。耶稣没有为自己的行为找什么托辞，而是选择为此辩护。随后他给法利赛人上了一课，关于谦卑和无私。

Jesus' words changed at least one heart. Someone exclaimed, "Blessed is the man who will eat at the feast in the kingdom of God" (Luke 14:15). Jesus then told the parable of The Great Banquet. The parable clearly teaches that Jesus offers his salvation to all people -- rich and poor, those respected in society and those forgotten by the world.

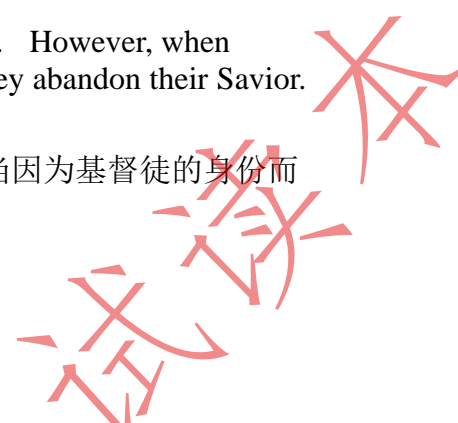
耶稣的话至少改变了一个人的心，“在神国里吃饭的有福了。（路加福音 14:15）”耶稣随即讲了大筵席的比喻。这个比喻清晰地教导了耶稣将赐救恩给万民——富有的和贫穷的，被社会所尊重的和已经被世界所遗忘的。

The Demands of Discipleship (Luke 14:25-35)

对门徒的要求（路加福音 14:25-35）

There are certain people who follow Jesus when it is comfortable to do so. However, when being a Christian causes pain or interferes with their enjoyment of life, they abandon their Savior. Such people are often called fair-weather Christians.

当跟随耶稣是件很享受的事情时，有些人就会跟随他。然而，当因为基督徒的身份而



导致痛苦或拦阻他们享受生活的时候，他们就放弃这位救主。这样的人被称为“只能同安乐，却不能共患难”的基督徒。

As the Lord traveled through Perea there were many people who wondered whether they should follow him. Jesus' words to them were clear and hard. Following Christ is no easy task and involves a serious commitment. It demands a total devotion to him that may lead to suffering and death for the sake of the Gospel.

当主穿过比利亚地区的时候，有很多的人心中思想着是否应该跟随耶稣。耶稣的话语对他们来说即清晰又困难。跟随耶稣不是件容易的事，这涉及到认真的委身。就是要求门徒全身心地跟随他，并可能因福音的缘故，导致苦难和死亡。

Parables of the Lost and Found (Luke 15:1-32)

失而复得的比喻（路加福音 15:1-32）

By now it was perhaps early December of A.D. 29. Jesus and his disciples left Perea and started toward Jerusalem to celebrate the Feast of Dedication later that month. As the Lord went from place to place crowds gathered. Often tax collectors and other well-known "sinners" gathered to hear him, and Jesus tried to speak with them, sometimes during dinner. This upset the self-righteous Pharisees. But Jesus did not let them stop his ministry. He had come to help sinful men. To do that he had to meet with them.

此时可能是公元 29 年十二月初。耶稣和他的门徒们离开比利亚，开始向耶路撒冷行进，去庆祝这个月早些时候的修殿节。当主从一个地方到另一个地方时，人们会闻声而至。税吏和其他众所周知的“罪人”们经常会聚集而来听耶稣的讲论，耶稣也尝试着与他们交谈，有时候是在晚餐的片刻。这一切使自以为义的法利赛人感到不安。但是耶稣不会让他们打断自己的工作。他来是为帮助罪人。为此他必须与他们相见。

Christ showed why he was spending time with these outcasts of society by using three parables. In each parable something was lost then found or gladly received: a sheep, a coin worth a day's wages, and a son. These parables in Luke 15 have been called "the golden center" of this Gospel. It reveals in a wonderful way the love of the Savior for the lost and condemned sinners. The Parable of the Prodigal Son has been called "The greatest short story ever written!" It is like a bright star in the sky of Scripture.

通过三个比喻，基督表明了为什么他会与那些被社会排斥的人们在一起。每一个比喻都有失而复得或者被欢喜接纳的事物：一只羊，一日的工价和一个儿子。这些记载于路加福音 15 章中的比喻被称作这卷福音书的“黄金中心点”。通过美妙的方式，它显明了救主对所有丧失者和有罪之人的爱。浪子回头的比喻被称作“史上最伟大的短章！”它就像是浩瀚经文中的一颗明星。

Parables About Earthly Possessions (Luke 16:1-31)

世上财宝的比喻（路加福音 16:1-31）



The three parables just mentioned were spoken to the Pharisees. Now Jesus turned to the disciples and spoke two more.

刚刚提到的三个比喻是说给法利赛人听的。现在耶稣转向门徒，又给他们讲了两个比喻。

People often think the parable of the Shrewd Manager (or Unjust Steward) is difficult to understand. But it is not. A dishonest worker was about to be fired by his master. But he was unwilling to let this crisis destroy his life so he cleverly (although dishonestly) used what he had to provide for his future. Jesus praised the man's smart thinking, not his dishonesty. In the same way Christ's disciples should use their earthly possessions cleverly and wisely to prepare for the coming life. This parable encouraged a godly use of earthly possessions. The parable of the Rich Man and Lazarus taught how possessions were not to be used.

人们常常觉得精明管家（或不义的管家）的比喻十分的难以理解。其实不然。一个不忠心的仆人将被他的主人开除。但是他不太情愿让这个危机毁掉他的生活，所以他机敏地（然而也是不正直的）使用所有的一切为自己的未来谋划。耶稣夸奖的是这个人聪明的想法，而不是他的不忠。同样，基督的门徒们应当聪明地使用他们地上的财富，并且智慧地为来生打算。这个比喻鼓励我们正直地使用世上的财富。财主和拉撒路的比喻则教导我们财产是如何变得一文不值的。

These two parables, intended for the disciples, were also heard by the Pharisees. They laughed at the first one, but the second one hit home..

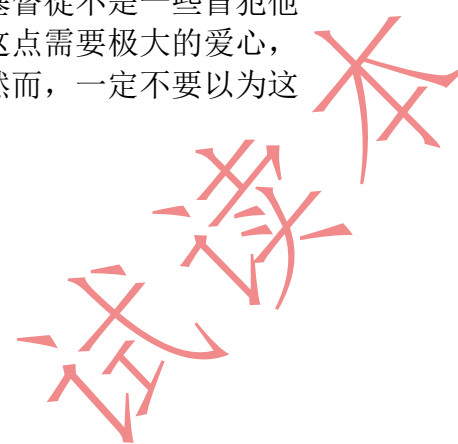
这两个讲给门徒的比喻，同样也被法利赛人听到。他们嘲笑第一个比喻，但是被第二个比喻直接击中要害。

Teaching on Related Subjects (Luke 17:1-10)

相关事情的教导（路加福音 17:1-10）

During this part of his ministry, with the end so near, Jesus felt he had to teach the disciples as much as possible. Luke 17:1-10 is a good example. The Pharisees had become angry at what Jesus had said. Jesus had not caused them to stumble, but woe to those people who do cause others to stumble. Christians are not to offend other; rather they are to be willing to forgive those who sin against them. This requires a great amount of love which comes from a strong faith. Such faith naturally produces good works; yet such deeds must not be thought of as a way of earning salvation.

在这段传道工作期间，随着目的地近在咫尺，耶稣觉得他必须尽可能多地教导门徒们。路加福音 17:1-10 中的经文是一个很好的例子。法利赛人对耶稣所说的一切已经忍无可忍。耶稣并没有绊倒他们，但是那些确实绊倒别人的人有祸了。基督徒不是一些冒犯他人的人；反而他们是愿意饶恕那些冒犯了自己之人的一群人。做到这点需要极大的爱心，这爱心来自于坚定的信心。这样的信心自然会生发出各样的善工；然而，一定不要以为这样的行为可以赚取救恩。



Jesus at the Feast of Dedication (John 10:22-42)

耶稣在修殿节（约翰福音 10:22-42）

Sometime near mid-December Jesus reached Jerusalem where he celebrated the Feast of Dedication (Hanukkah). The feast itself was a small festival in the Jewish calendar remembering the time in 165 B.C. when the temple was cleansed after having been made unclean by Gentiles. Since both the temple and homes were brightly lit with candles, the celebration was called the Festival of Lights. It was appropriate that the "true light" of the world (John 1:9) should once again shine forth in the temple, but as John (1:5) said, "The light shines in the darkness, but the darkness has not understood it."

将近十二月中旬的时候，耶稣到达了耶路撒冷参与庆祝修殿节（也称光明节）。在犹太历法里这只是一个很小的节日，为的是纪念公元前 165 年被外邦人玷污的圣殿得以洁净。届时圣殿和家里都会点上明亮的蜡烛，因此庆典也被称为光明节。这样做是为了感激世上“真光”（约翰福音 1:9）再次在圣殿中光芒四射，但就像约翰（约翰福音 1:5）说的一样：“光照在黑暗里，黑暗却不接受光。”

It was a cold winter day as Jesus walked along the temple porch, but the real chill was in the hearts of many. Jews crowded around Jesus. They were still demanding proof that he was the Messiah. He had given such proof before, but they had refused to believe it.

当耶稣行走在圣殿的廊下时，正值寒冬，但是真正的寒冷却是在很多人的心中。犹太人拥挤着耶稣。他们还是要得到耶稣是弥赛亚的证据。此前耶稣已经很多次证明了这点，但是犹太人却拒绝相信。

The words Jesus spoke to these hardened unbelievers are still comforting to Christians today. God the Father and God the Son, equal in power, knowledge, and love, work as a team to preserve the believers.

耶稣讲给硬着心颈的不信者的话语仍旧安慰着今天的基督徒。天父上帝和上帝的儿子，有同样的能力，知识和爱，他们在一起协作保守每一个信徒。

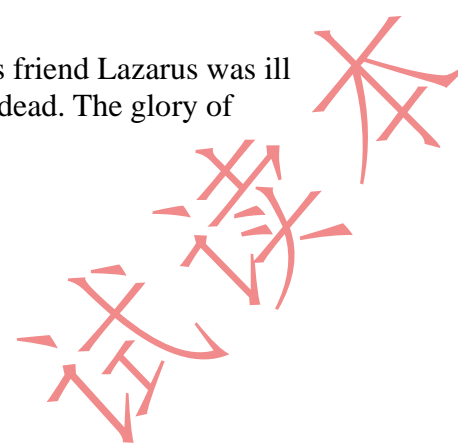
The Jews tried to extinguish the Light with stones, so the Lord and his disciples went back to Perea. There they remained for a time.

犹太人试图用石头“熄灭真光”，所以主和他的门徒们启程返回了比利亚，并在那里停留了一段时间。

The Call to Bethany and the Raising of Lazarus (John 11:1-46)

去伯大尼的呼召和拉撒路的复活（约翰福音 11:1-46）

It may have been in February of A.D. 30 when word reached Jesus that his friend Lazarus was ill and about to die. But Jesus waited to leave for Bethany until Lazarus was dead. The glory of God's Son would again be shown.



当消息传到耶稣那里时，时间可能是在公元 30 年的 2 月间，耶稣的朋友拉撒路生病并且将要死去。但是直到拉撒路已经死了，耶稣才不再逗留，并出发前往伯大尼。上帝儿子的荣耀将再次被显明。

John 11:17-44 tells us what happened next. Jesus had a warm, personal love for the sisters, Mary and Martha, and their brother Lazarus. This love produced tears of pity and sorrow. However, Jesus showed a deeper kind of love, love in the truest spiritual sense. This was the love which was pulling Jesus ever closer to Calvary's cross. This was the love which made him say "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die" (John 11:25-26). The resurrection of Lazarus proved his statement.

约翰福音 11:17-44 节的经文告诉我们接下来发生了什么。耶稣对这对姐妹马利亚和马大，以及她们的兄弟拉撒路，有着一份体贴的、个人性的关爱。这份爱使耶稣流下了怜悯和哀伤的泪水。然而这次，耶稣显出他更深的爱，真切的属灵之爱。正是这份爱驱使着耶稣一步一步走向髑髅地的十字架。正是这份爱使他说出：“复活在我，生命也在我。信我的人，虽然死了，也必复活。凡活着信我的人必永远不死。（约翰福音 11:25-26）”。拉撒路的复活证实了他所说的一切。

Plot Against Jesus and his Retreat to Ephraim (John 11:45-54)

密谋杀害耶稣，耶稣退到以法莲（约翰福音 11:45-54）

Jesus raised Lazarus. By doing this he showed "his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (John 1:14). Some of the Jews saw and believed, others hardened their hearts. The Jewish religious leaders plotted while the high priest declared "it is better for you that one man die for the people than that the whole nation die" (John 11:50). What Caiaphas said by his human reason and hatred was exactly what God was doing in his love.

耶稣使拉撒路复活了。通过这个神迹他显示了“他自己的荣耀，从父而来的独生子的荣耀，充充满满地有恩典，有真理。”（约翰福音 1:14）。一些犹太人看到并信了，其他的那些人心则硬着心肠。当大祭司宣称“一个人替百姓死，免得通国灭亡。（约翰福音 11:50）”的时候，犹太的宗教领袖却密谋要杀害耶稣。该亚法出于人的原因和憎恨所说的话，却正显明了上帝因他的爱正做的一切。

The final plot to kill Jesus was begun. Since it was not the right time for his death, Jesus and his disciples went away to Ephraim, a village 20 miles north of Jerusalem.

杀害耶稣的最终密谋开始了。因为耶稣死的时候还没有到，他和门徒们就退到了以法莲，一个在耶路撒冷以北 20 英里的村子里。

The Ten Lepers Healed (Luke 17:11-19)

十个被治好的麻风病人（路加福音 17:11-19）



One day as Jesus walked along the border between Samaria and Galilee he heard the cry of ten poor men. They cried out "Jesus, Master, have pity on us!" (Luke 17:13). They had leprosy for which there was no cure (see Chapter 3). Jesus told them to go and show themselves to the priests as the Old Testament commanded (see Lev. 13-14). As they went they were cured.

一天当耶稣正行走到撒马利亚和加利利边界地区时，他听到十个可怜人的哀嚎。他们喊着说：“耶稣，夫子，可怜我们吧！”（路加福音 17:13）。他们得了不能治愈的大麻风（参看第三章）。耶稣告诉他们遵照旧约的命令去见祭司，并将他们的身体给祭司查看（参看利未记 13-14 章）。当他们去的时候，就洁净了。

There are several lessons to be learned from this story. First, this ten-in-one miracle shows Jesus' power. He did not speak to the disease or touch the lepers, but healed them from a distance. From this we can conclude that Jesus even from heaven can help us in with our earthly problems. Second, the lepers showed great faith, for they obeyed Jesus without questioning. We should also remember that faith is accepting Christ and his Word without any doubts. Finally, there is the sad truth that few are “found to return and give praise to God” (Luke 17:18). This sad fact should help us understand our own lack of thanks and should encourage us to often say "thank you" to God for all his blessings.

从这个故事中我们可以学到很多。首先，这个“十合一”的神迹显示了耶稣的能力。他没有责备这个疾病，也没有碰大麻风病人，而是远距离地医治了他们。由此我们可以知道，即使耶稣是在天上，他仍能帮助我们解决我们在地上的问题。其次，这几个大麻风病人显示出了极大的信心，因为他们遵照耶稣的命令，毫无质疑。我们也应该记住，信心就是没有任何疑虑地接受基督和他的话语。最后，一个悲哀的事实是几乎没有人“回来归荣耀与神”（路加福音 17:18）。这个令人遗憾的事实帮助我们明白我们如此缺乏感恩，我们应当鼓励自己因着上帝祝福我们而常常对他说“感谢主”。

The Coming of the Kingdom (Luke 17:20-37)

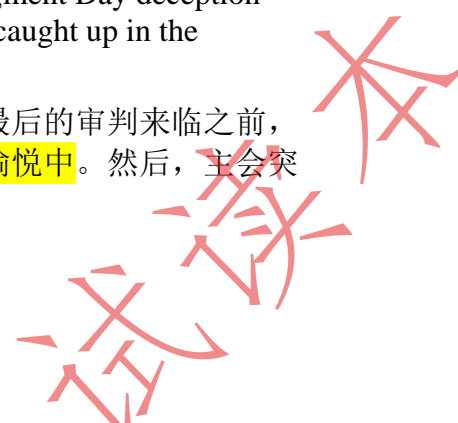
神国的来临（路加福音 17:20-37）

Jesus claimed to be the Messiah, the promised Savior. Pharisees incorrectly felt that the Messiah would begin a political kingdom here on earth. They were looking for signs of his earthly rule. Jesus disappointed them. He said that the Kingdom of God is spiritual, not visible, and that it is already here.

耶稣宣告说他是弥赛亚，应许的救世主。法利赛人错误地认为耶稣这位弥赛亚，将要开始一个地上的政权。他们一直在寻找耶稣属世统治的蛛丝马迹。但耶稣让他们失望了。他说上帝的国度是属灵的国，是看不见的，并且这国度已经降临了。

Nevertheless, if they wanted signs, he would give some. Just before Judgment Day deception and faithlessness will be found everywhere; many or most people will be caught up in the pleasures of the time. Then, suddenly, the Lord will return.

不过，如果法利赛人想要一些信号，耶稣将会给他们一些。在最后的审判来临之前，地上将充满了欺骗和不忠；很多或者绝大部分的人将会陷入其时的愉悦中。然后，主会突



然地再来。

Parables on Prayer (Luke 18:1-14)

祷告的比喻（路加福音 18:1-14）

Christ's teaching about Judgment Day must have frightened the disciples. So "Jesus told his disciples a parable to show them that they should always pray and not give up" (Luke 18:1). In the parable about the widow, Jesus used the example of an ungodly judge who made decisions only for his own good. If such a man would be finally give in to continuous asking, how much more will a loving God be moved by the repeated prayers of his people.

基督关于最后审判日的教导一定吓到了他的门徒。因此“耶稣设一个比喻，是要人常常祷告，不可灰心”（路加福音 18:1）。在寡妇的比喻里，耶稣举了一个不敬虔的并且只为自己的好处着想的官员的例子。如果这样一个人最终都会因为他人不断的请求而让步，那么当上帝的子民不断地向他请求时，这位充满爱的天父将会有多么大的触动啊！

According to Luke's Gospel, Jesus next spoke the parable of the Pharisee and the Tax Collector. Martin Luther, in his commentary on the Epistle to the Galatians says there are two types of righteousness: active righteousness and passive righteousness. Active righteousness is man's useless attempt to earn his own salvation by obeying the Law and doing good works (like the Pharisee in the parable). Passive righteousness is receiving what Jesus freely gives – forgiveness of sins, life and salvation. Such God-pleasing righteousness is shown in the tax collector's prayer. The parable ends like this, "everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 18:14).

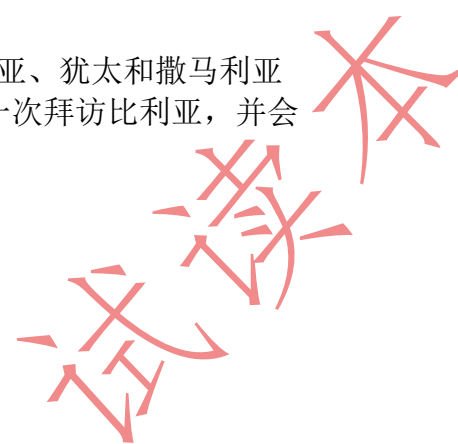
根据路加福音的记载，耶稣接着讲了法利赛人和税吏的比喻。马丁路德在他加拉太书的释经中提到了两种义：主动的义和被动的义。主动的义是指人们无谓的尝试，企图通过遵守律法和善工来赚取救恩（像比喻中的法利赛人一样）。被动的义是指领受耶稣白白赐予的——罪的赦免、生命和救赎。这种上帝喜悦的义呈现在这个税吏的祷告中。这个比喻是这样结束的：“凡自高的，必降为卑；自卑的，必升为高。（路加福音 18:14）”

Jesus Teaching on Marriage, Divorce, and Children (Matt. 19:1-15; Mark 10:1-26; Luke 18:15-17)

耶稣关于婚姻，离婚和孩子的教导（马太福音 19:1-15；马可福音 10:1-26；路加福音 18:15-17）

By now it was March of A.D. 30. For six months Jesus had wandered throughout Perea, Judea, and into Samaria. However, during this time he was coming always closer to his death. Now he visited Perea for the last time, and from there went on towards Jerusalem.

时间已经来到公元 30 年的三月。六个月来，耶稣都游走在比利亚、犹太和撒马利亚地区。可是，在这段时间里耶稣离他的受死越来越近。现在他最后一次拜访比利亚，并从那里前往耶路撒冷。



Jesus' first miracle was at the wedding in Cana. Now near the end of his ministry the subject of marriage was raised. In Deuteronomy 24:1 Moses spoke about divorce. During Jesus' time followers of the famous Jewish teacher Hillel thought this verse meant a man could divorce his wife for almost any reason, including burning his dinner. The followers of the teacher Shammai, on the other hand, said that people could divorce only when there was a moral sin **by one**, but that might be as simple as a woman appearing on the street without a veil covering her face. The Pharisees now asked Jesus about divorce hoping that he would take sides in the argument. Jesus refused to do this. Instead, he spoke about what a marriage is and that it is God's plan that husband and wife remain married for life.

耶稣所行的第一个神迹是在迦拿的婚宴上。现在，临近他传道工作的尽头时，有关婚姻的话题被提及。在申命记 24:1 节中，摩西谈到关于离婚的事情。在耶稣的时代，著名的犹太教师希勒尔（Hillel）的学生们认为这节经文的意思是，一个男人可以以任何理由与他的妻子离婚，包括烧焦了饭。然而，教师撒买（Shammai）的学生们则说，只有在**其中一方**违背道德律法而犯罪的时候，人们才可以离婚；但是他们所指的罪行可能只是一个女人因为没有以面纱遮面，而出现在街上这样的行为。法利赛人如今问耶稣离婚的事情，希望耶稣将会站在某一种立场上。但是耶稣拒绝这样做。相反地，他谈到婚姻是什么，以及**丈夫和妻子一生持守婚姻是上帝的计划。**

Was Moses wrong in granting divorce? Jesus pointed out that Moses did not command or favor divorce, but only permitted it, and **only then as** a way of avoiding further sin. The Old Testament says Christians are allowed to divorce only in cases of adultery. Later in the New Testament Paul says that abandonment is also a proper reason for divorce (1 Cor. 7:15).

摩西准许离婚的行为错了吗？耶稣指出，摩西并非赞同离婚；他只是允许离婚，并且**只是作为避免继续犯罪的一种办法**。旧约中提到基督徒只有在犯了奸淫的时候才允许离婚。随后在新约中保罗提到，被不信的配偶遗弃也是一个合适的离婚理由（哥林多前书 7:15）。

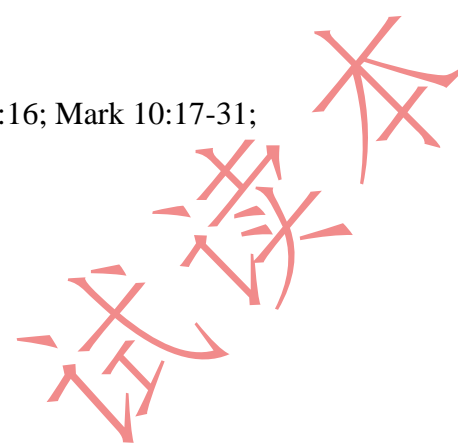
Should men remain single? No. Man is suited for a married life. But some men may remain unmarried if they are able to live that way without being tempted to sin.

男人应该持守单身吗？不是的。婚姻生活对男人是合宜的。但是如果在持守单身时又能够不受罪的试探，他们当然可以那么做。

One of the reasons for marriage was to raise children. Jesus held little children in his arms and blessed them. He made it clear that the Kingdom of God is for them, too. In other words, because little children are sinners, Christ also wants them to come to faith and receive his forgiveness.

婚姻存在的原因之一是生儿育女。耶稣怀抱着孩子们并为他们祝福。他十分清楚地表明，上帝的国度里也有他们的分。换句话说，小孩子也是罪人，基督同样希望他们相信并接受他的赦免。

The Rich Young Ruler and Laborers in the Vineyard (Matt. 19:16-20:16; Mark 10:17-31; Luke 18:18-30)



富有的青年官和葡萄园的工人（马太福音 19:16-20: 16；马可福音 10:17-31；路加福音 18:18-30）

As Jesus continued on his journey a rich young ruler came and asked: "Teacher, what good thing must I do to get eternal life?" (Matt. 19:16). The man was trying to earn his own salvation (the active righteousness mentioned above). If a person would save himself he must obey the Law perfectly. While the young man felt he had done just that, Jesus opened his eyes. The man loved his money more than God, a breaking of the first commandment.

耶稣继续着他的旅程，一个富有的青年官来问他：“夫子，我该做什么善事才能得永生？（马太福音 19:16）”这个青年人尝试着赚取他自己的救恩（前面提到的主动的义）。一个人要让自己得救，他就必须完美地遵守律法。当这个年轻人觉得他正是如此行的时候，耶稣让他明白，相比上帝，他更加爱慕钱财，这违背了第一条诫命。

If a person cannot save himself, how can he be saved? Jesus' answer was clear, "With man this is impossible, but with God all things are possible" (Matt. 19:26). Man is saved by the gracious will of God which man only accepts (Luther's passive righteousness).

如果一个人不能救他自己，他如何能得救呢？耶稣的回答非常清楚：“在人这是不能的，在神凡事都能。（马太福音 19:26）”人得救是靠着上帝美好的旨意，他只要接受即可（路德所称的“被动的义”）。

Jesus wanted to emphasize that man is saved by grace and not by good works. Therefore he told a parable about a man who went out and found people without work and gave them a job. At the end of the day even those who had worked a short time each received a full wage. When one remembers that salvation is an unearned gift, the person who is a Christian his whole life will be happy that a recent convert has an equal place in the Kingdom of God.

耶稣想要强调的是，人得救是靠恩典，而不是靠好的行为。因此他讲了一个比喻，关于一个人出去找到一些没有工作的人，并给了他们差事。在一天结束的时候，那些即使只是工作了几个小时的人，也都得到了全天的工价。当思想到救恩是白白的礼物时，这人如若是基督，那么他的一生都将要欢喜快乐了，因为刚刚回转相信的人在上帝的国度中也有着（与先信的人）平等的位置。

Jesus Predicts his Death A Third Time (Matt. 20:17-19; Mark 10:32-34; Luke 18:31-34)

耶稣第三次预言他的死（马太福音 20:17-19；马可福音 10:32-34；路加福音 18:31-34）

While on the road to Jerusalem, Jesus once again told the disciples of his death. For the first time he spoke to them about how he would die – by being crucified.

在去往耶路撒冷的路上，耶稣再一次向他的门徒们诉说他的死。这是他第一次告诉门徒们他将如何死去——被钉在十字架上。

A Mother's Ambitious Request (Matt 20:20-28; Mark 10:35-45)



一个妈妈过分的请求（马太福音 20:20-28；马可福音 10:35-45）

The Pharisees were not the only ones with a false idea about the Kingdom of God. One of Christ's followers, the mother of his disciples James and John, came to Jesus with a request. She wanted her sons to receive the greatest power and glory in Jesus' earthly kingdom. Angry and jealous, the other disciples began to object. To the surprise of all, Jesus taught that humility was the route to glory in his spiritual kingdom.

法利赛人并不是唯一对上帝的国度有错误理解的人。一个基督的跟随者，门徒雅各和约翰的妈妈带着一个请求来到耶稣面前。她希望她的儿子们在耶稣地上的国度中得到最大的能力和荣耀。其他的门徒们既恼怒又嫉妒，并开始反驳。让所有人意外的是，耶稣教导说谦卑才是通往他属灵国度荣耀的路径。

On To Jericho (Matt. 20:29-34; Mark 20:46-52; Luke 18:35-19:28)

上到耶利哥城（马太福音 20:29-34；马可福音 20:46-52；路加福音 18:35-19:28）

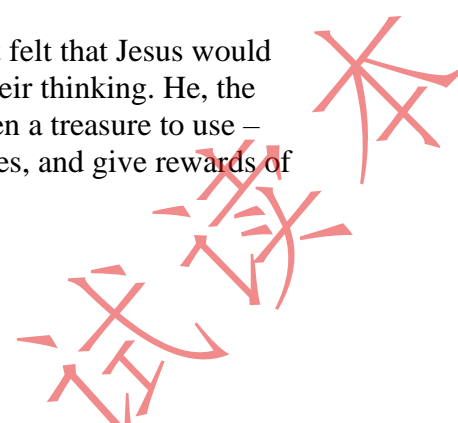
The trip to Jerusalem was nearing its end. As Jesus approached Jericho a crowd gathered, but two voices could be heard above all others. Bartimaeus and another blind man cried out for mercy. While they were in physical darkness, their souls were lighted. They knew Jesus was the promised Messiah, the Son of David. Once again Jesus showed he was God's son and healed them. In return they followed him, praising God.

前往耶路撒冷的旅程接近尾声。当耶稣接近耶利哥城的时候，一群人聚集到了那里，但是在众多嘈杂的声音中，有两个人的声音尤其清晰。巴底买和另一个瞎眼的人为得怜悯而大声呼求。虽然他们活在黑暗中，但他们的灵魂是明亮的。他们知道耶稣是那应许的弥赛亚，大卫的子孙。耶稣又一次显示了他上帝儿子的身份，他医治了他们。作为回应，这两个人跟随了耶稣，并赞美上帝。

By now it was Friday, March 30, one week before Good Friday. Jesus was in Jericho, 15 miles from Jerusalem. As he walked through the crowded streets he came to a certain spot, stopped, and looked up. There in a tree was a short man named Zacchaeus. Jesus spoke and dined with this chief tax collector and great sinner. More importantly, Jesus led Zacchaeus to know his sins and to faith. After all, this was in agreement with Jesus' mission "to seek and to save what was lost" (Luke 19:10).

此时是三月三十日，星期五，距离受难日还有一周的时间。耶稣在耶利哥城，距离耶路撒冷 15 英里。他径直穿过拥挤的街道，来到一处，停下来并仰起头。一个名叫撒该且身材矮小的人正待在一棵树上。耶稣向这个人说话，并与这个税吏长，一个十恶不赦的人共进了晚餐。更重要的是，耶稣使撒该知道他的罪并给他信心。毕竟，这正是耶稣的使命——“寻找并拯救丧失的人”（路加福音 19:10）。

By this time Jesus' disciples must have been very excited. They no doubt felt that Jesus would soon set his political kingdom on earth. In a parable he tried to correct their thinking. He, the nobleman, would leave for a time. Meanwhile his followers would be given a treasure to use – God's Word. One day, Judgment Day, he would return, punish his enemies, and give rewards of



grace to the faithful.

到目前为止，耶稣的门徒们一定异常兴奋。他们认为耶稣将要建立他在地上的政权，这是毋庸置疑的。耶稣试着通过一个比喻来纠正他们的想法。他，这个高贵的人将要离开一阵子。同时，他的跟随者们将被赠与一份宝物并使用它，这宝物就是上帝的话语。有一天，审判日的那天，耶稣将会再来，惩罚他的敌人们，并以恩惠奖赏那些忠实的人们。

Chapter 10

Holy Week: Palm Sunday, Tuesday Morning

第十章 圣周：棕枝主日至星期二的早晨

Introduction

The Gospel Accounts of Matthew, Mark, Luke and John span the 33 years of Jesus' life. Yet more than one quarter of all they wrote describes but one week – Holy Week. This is not surprising. Christ came to earth to be the Good Shepherd, to lay down his life for the sheep (John 10:11; Zech 13:7-9). In this chapter we begin our study of Holy Week. However, on the day before Palm Sunday, a special event took place which we must not quickly pass over. Jesus' body was prepared for the grave.

概述

马太福音、马可福音、路加福音和约翰福音记载了耶稣 33 年的生平。然而在各自的福音书中，他们却都用了超过四分之一的篇幅来描绘仅仅一周的事件——圣周。这并不意外。基督来到世间要成为好的牧者，为羊舍命（约翰福音 10:11；撒加利亚书 13:7-9）。在这章中，我们开始学习圣周。但是，在棕枝主日的前一天，一件特别的事的发生使我们无法对其视而不见。耶稣的身体已为坟墓做好了准备。

Jesus Anointed at Bethany (Matt. 26:6-13; Mark 14:3-9; John 11:55-12:11)

耶稣在伯大尼被膏（马太福音 26:6-13；马可福音 14:3-9；约翰福音 11:55-12:11）

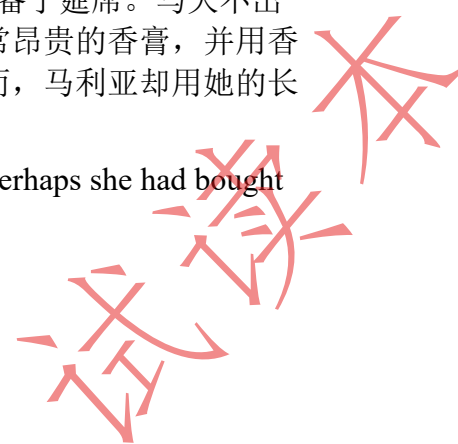
Jesus had spent Thursday night at the home of Zacchaeus in Jericho. The next day he and the disciples made the 14 mile walk to Bethany, arriving sometime before sunset. That evening and the next day they relaxed at the home of Simon whom Jesus had cured of leprosy. Simon was either a relative or friend of Lazarus, Mary and Martha who all lived in that same town.

在耶利哥城撒该的家中，耶稣度过了星期四的晚上。第二天他和门徒们走了十四英里的路程，在日落前的某个时候来到了伯大尼。当天晚上以及第二天，他们都悠闲地呆在西门家中，耶稣曾洁净了西门的大麻风。西门也是拉撒路的亲戚或朋友，马利亚和马大也都住在伯大尼。

That evening, April 1, A.D. 30, a feast was held in Jesus' honor. Not surprisingly, Martha served. Mary, however, did something very unusual. She produced a bottle of very expensive perfume, and poured it on Jesus' head and feet. Jewish women did not let their hair down in public. Nevertheless, Mary wiped the perfume from Jesus' feet with her long hair.

公元 30 年四月一日的那个夜晚，为了向耶稣表达敬意，有人预备了筵席。马大不出意料地服事着。然而，马利亚做了些不寻常的事情。她做了一瓶异常昂贵的香膏，并用香膏抹耶稣的头和脚。犹太妇女从来不会在公众场合让头发垂下。然而，马利亚却用她的长发擦抹耶稣脚上的香膏。

How is it that Mary happened to have perfume worth one year's wages? Perhaps she had bought



it to pour over Lazarus' body when he had died. But she never got the chance to use. Now she used the perfume to anoint the One who raised Lazarus from the dead.

马利亚怎么会有值一年收入的香膏呢？也许这是拉撒路死后，她买来要膏他尸体的，但是她没有机会使用这些香膏。现在，她用它们膏抹了使拉撒路从死里复活的那一位。

Why did Mary anoint Jesus? Because she loved him and wanted to show her thanks. Yet, to Jesus this was more than a show of love, it was also a prophecy. Mary had done her part to prepare Jesus' body for burial.

马利亚为什么要膏耶稣呢？因为她爱他，想要向他献上感恩。但是，对于耶稣来说，被膏的意义要远远多于爱的表达，这也是一个预言。为了预备好耶稣的身体于不久后被埋葬，马利亚做完了她的那部分工作。

In the middle of this story of love we also see the beginning of evil. Judas put his love in money, not Jesus. In Jerusalem the Jewish leaders were waiting for Jesus, waiting to kill him.

在这个爱的故事中，我们也看到邪恶开始了它的工作。犹太爱慕金钱，而不是耶稣。在耶路撒冷犹太的领袖们正在等候着耶稣，等着将他杀死。

Palm Sunday

Jesus' Triumphal Entry (Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19)

Ride on, ride on, in majesty!

In lowly pomp ride on to die.

O Christ, thy triumphs now begin

O'er captive death and conquered sin.

Ride on, ride on, in majesty!

Thy last and fiercest strife is nigh;

The Father on his sapphire throne

Expects his own anointed Son.

棕枝主日

耶稣荣耀地进入圣城（马太福音 21:1-11；马可福音 11:1-11；路加福音 19:29-44；约翰福音 12:12-19）

骑行，骑行，带着无上的威荣

在卑微的盛况中向死亡骑行

噢 基督，凯旋已经奏响

胜过死亡的毒勾，胜过罪恶的辖制



骑行，骑行，带着无上的威荣
最后的战役来临，惨烈的战役来临
天父在那玉石的宝座上
期待着自己所膏的圣子归来

This hymn was written by Henry Milman. His words describe how the time had come for Jesus to complete his saving work. Several times he had told the disciples of his death. Now it was time for him to finish his self-sacrifice (Heb. 7:27).

这首赞美诗的作者是亨利·米尔曼（Henry Milman）。他的歌词描述了耶稣完成他救赎工作的时刻是怎样地到来了。耶稣已经多次将他的死亡告诉给门徒们。现在，是时候将自己献上了（希伯来书 7:27）。

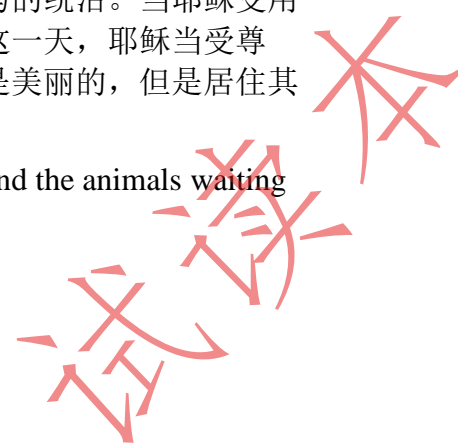
On Sunday, April 2, Jesus rode into Jerusalem on the back of a donkey. A crowd greeted him by waving palm branches and singing "Hosanna." It was a proper way for the Lamb of God to enter the city. It was the day when the Jews selected a lamb to be killed for the Passover meal (Exod. 12:3).

四月二日，星期天，耶稣骑在驴驹的背上进入了耶路撒冷。人群挥舞着棕榈枝，高唱着“和散那”向他致敬。这是上帝的羔羊进入圣城应有的样子。这是犹太人选出待宰的羔羊，享用逾越节晚宴的日子。

In ancient times, kings entered into cities by riding their horses or chariots surrounded by their soldiers. On Palm Sunday Jesus rode on a donkey surrounded by his disciples. The great Prince of Peace made his way not in glory but in humility. The people waved their palm branches before the Lord. Palm branches were symbols of military victory, but Jesus came to fight sin, death, and the power of the devil. The crowd shouted the well-known words of Psalm 118:25-26, "Hosanna" (meaning 'Oh, save us now') and expected to be freed from Roman rule. While Jesus accepted their "Hosannas" he knew he had come to free their souls. This was Jesus' day to be honored, yet he wept tears of sorrow when viewing Jerusalem. The city was beautiful, its inhabitants were not.

古时候，国王都是骑着高头大马，或坐在战车中，被士兵簇拥着进入一座城市的。在棕枝主日，耶稣骑着一头驴驹，被他的门徒围绕着。伟大的平安之子没有选择荣耀，而是谦卑地进入圣城。人们在主的前面挥动着他们的棕榈枝。棕榈树枝是军队凯旋的象征，但是耶稣来是与罪、死亡和魔鬼的权势征战。人群高喊着诗篇 118: 25 节中著名的篇章，“和散那”（意思是“噢，现在拯救我们”）并期待着可以脱离罗马的统治。当耶稣受用他们喊出的“和散那”时，他知道此行的目的是释放他们的灵魂。这一天，耶稣当受尊荣；然而，当他看到耶路撒冷时，他流出了哀伤的眼泪。这座城市是美丽的，但是居住其中的人却不是如此。

As evening came, Jesus entered the temple, noticed the money changers and the animals waiting



to be sold for sacrifice, then left. He returned to Bethany for the night.

夜幕降临时，耶稣进入圣殿，他注意到兑换银钱的人们和等待被当作祭物出售的动物们，然后离开了那里。当晚耶稣返回伯大尼过夜。

Holy Monday

Cursing the Fig Tree (Matt. 21:18-19; Mark 11:12-14)

On the morning of Monday, April 3, Jesus walked toward Jerusalem. He was very hungry when he came to a fig tree that should have had winter figs. However there were none, so he cursed the tree.

神圣的星期一

诅咒无花果树（马太福音 21: 18-19；马可福音 11:12-14）

在四月三日，星期一的早晨，耶稣走向耶路撒冷。当他走到一棵本应长满冬果的无花果树旁时，耶稣感到非常的饥饿。然而树上什么也没有，所以耶稣诅咒了这棵树。

This was not an act of anger, but was a symbol and prophecy. Earlier Jesus had spoken a parable about a barren fig tree (Luke 13:6-9). Now he taught the same spiritual truth. Israel looked like a godly nation, but inside they had no fruits of repentance and faith. Thus, God would be forced to judge them.

这个行为并非出于愤怒，而是一个标志和预言。此前耶稣曾说过一个比喻，关于不结果实的无花果树（路加福音 13:6-9）。现在他所教导的是同样属灵的真相。以色列看上去像是一个敬畏神的国度，但是实际上，他们没有结出任何信心和悔改的果实。因此，上帝不得不审判他们。

Second Cleansing of the Temple (Matt. 21:12-17; Mark 11:15-19; Luke 19:45-48)

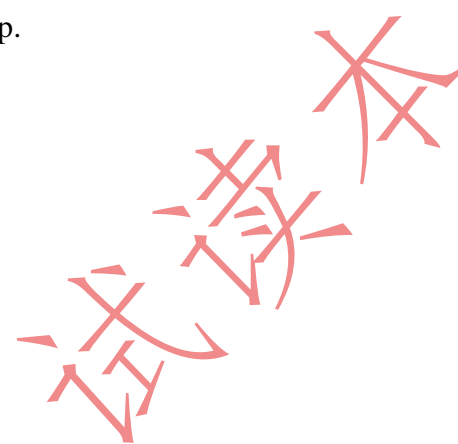
第二次洁净圣殿（马太福音 21:12-17；马可福音 11:15-19；路加福音 19:45-48）

From the fig tree Jesus went to the temple. At the start of his ministry he had cleaned the temple (see Chapter 2). Now, at the end, he was forced to do it again. Greed rather than worship and praise were to be seen everywhere. While the church leaders plotted Jesus' death, it was the little children who sang his praise.

离开无花果树，耶稣再次走向圣殿。在他刚开始公开宣教的时候他曾洁净过圣殿（参见第二章）。现在，在最后，他被迫同样再做一次。任何地方都可以看到，贪婪取代了敬拜和赞美。当宗教领袖们策划杀害耶稣时，只有小孩子喊出了他的赞美。

Monday of Holy Week came and went. Jesus returned to Bethany to sleep.

圣周的星期一开始又结束了，耶稣回到了伯大尼过夜。



Holy Tuesday

The Withered Fig Tree (Matt. 21:19-22; Mark 11:20-26)

Early the next morning Jesus and his disciples walked along the road to Jerusalem. The disciples saw the fig tree now completely withered away. They must have questioned how they might perform such miracles. Jesus quieted them by speaking of faith without doubt.

神圣的星期二

枯萎的无花果树（马太福音 21:19-22；马可福音 11:20-26）

第二天一早，耶稣和门徒们向耶路撒冷走去。门徒们看到了那无花果树现已完全枯萎。他们一定稀奇这神迹是如何发生的。耶稣谈论起没有疑惑的信心使他们安静下来。

From there it was on to Jerusalem and Jesus' last full working day in the public ministry. It was his last day to visit the temple, teach, and give warning to the Pharisees and Sadducees. It was the last day for him to call the nation to repentance.

耶稣上到耶路撒冷并在那里度过他公开传道的日子里最后一个完整的工作日。这是他最后一天进入圣殿，教导并警告法利赛人和撒都该人。这是他最后一天呼唤这个国家悔改。

A Question of Jesus' Authority (Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8)

对耶稣权柄的质疑（马太福音 21:23-27；马可福音 11:27-33；路加福音 20:1-8）

Jesus had just entered the temple when he was surrounded by religious leaders. By what right did he ride into Jerusalem as the Messiah, clean the temple, and then preach there? These were their questions, but their idea was to condemn him to death. In answer, Jesus asked them who had sent John the Baptist on his mission. John, a prophet of God, had declared Jesus to be the Messiah. The subject soon was dropped.

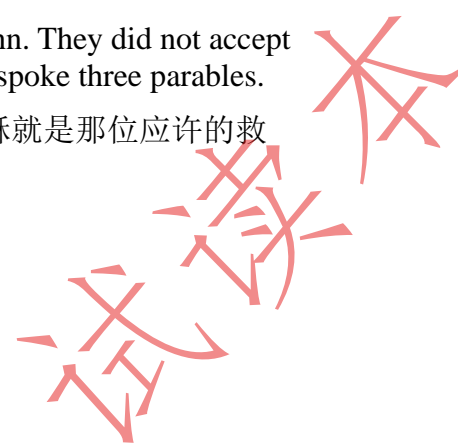
耶稣刚进入圣殿就被宗教领袖们团团围住了。耶稣是凭着什么权柄作为弥赛亚骑驴进入耶路撒冷，洁净圣殿并在那里教导众人呢？这些就是他们的疑问，但是他们的目的是要判他死罪。作为回答，耶稣反问他们，是谁差派施洗约翰来完成使命的。作为上帝的先知，约翰已经宣称耶稣是弥赛亚。这个话题很快不了了之了。

Parables of Judgment (Matt. 21:28-22:14; Mark 12:1-12; Luke 20:9-19)

审判的比喻（马太福音 21:28-22:14；马可福音 12:1-12；路加福音 20: 9-19）

The religious leaders of the Jews clearly had not believed the words of John. They did not accept Jesus as the promised Savior. As a final judgment on their unbelief, Jesus spoke three parables.

犹太的宗教领袖们明显不相信约翰所说的话。他们也不接受耶稣就是那位应许的救主。耶稣说了三个比喻，作为对他们不信最终的审判。



The Parable of the Two Sons showed the leaders' to be insincere. Many people who were known for leading sinful lives (tax collectors and prostitutes) came to believe in Jesus, repented and did the will of God the Father. But the Scribes, Pharisees and Sadducees who seemed so religious continued to reject the Savior..

两个儿子的比喻表明这些领袖们是虚伪的。很多被公认为活在罪恶中的人（税吏和妓女）来到耶稣这里相信他，悔改，并且按天父上帝的旨意行事。但是文士、法利赛人和撒都该人，这些看上去很虔诚的人们，却不断地拒绝这位救主。

The Parable of the Wicked Tenants was spoken to show how rebellious the Jews were and how this would soon result in the death of God's Son. Who do the people in the parable represent?:

邪恶租户的比喻是为了表明犹太人是如何地悖逆，以及这样的悖逆将会如何迅速地导致上帝儿子的死亡。比喻中的每个人都代表什么呢？

the landowner = God the Father

the vineyard = God's rule of Israel in Old Testament times

the tenants = Rulers, teachers, leaders

the servants = Old Testament prophets, John the Baptist

the son = Jesus Christ, Son of God

家主=天父上帝

葡萄园=在旧约时期上帝治理以色列的法则

租户们=官长、教师、领袖们

仆人们=旧约的先知们，施洗约翰

儿子=耶稣基督，上帝的儿子

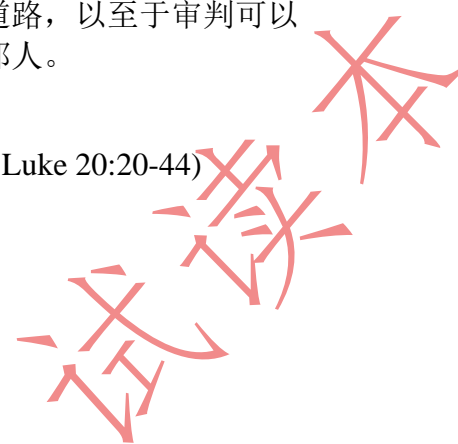
Furthermore, Jesus noted that since the Jews had rejected him, Christianity now would be offered to Gentiles. "The stone the builders rejected has become the cornerstone" (Mark 12:10). And this is just what happened.

此外，耶稣还提到既然犹太人拒绝他，如今福音将会被传给外邦人。“匠人所弃的石头，已作了房角的头块石头。（马可福音 12:10）”。并且这也正是发生了的事。

One final time, in The Parable of the Wedding Feast Jesus warned the Jewish leaders to turn from their evil ways so that judgment would not come upon them. The Lord also repeated that the Gospel, rejected by the Jews, would be offered to Gentiles.

最后，在婚礼筵席的比喻中，耶稣警告犹太领袖们转离罪恶的道路，以至于审判可以不临到他们。主也再次表明，犹太人所拒绝的福音，将要被赐给外邦人。

Exchange of Questions and Answers (Matt. 22:15-46; Mark 12:13-37; Luke 20:20-44)



问与答（马太福音 22:15-46；马可福音 12:13-37；路加福音 20:20-44）

The Jewish leaders did not arrest and kill Jesus immediately because they feared the people. Only two days earlier a crowd had greeted Jesus as their king. Thus the leaders decided to try to catch Jesus in a mistake. So they began to ask him tricky questions.

因为害怕群众，犹太的领袖们没有立即逮捕和杀害耶稣。就在两天前，一大群人去迎接他们的君王耶稣。因此这些领袖们决定找到耶稣的把柄。于是他们开始向耶稣问一些刁钻的问题。

The first question had to do with taxes. They asked "Is it right to pay taxes to Caesar or not?" (Matt. 22:17). If Jesus answered "yes," the Jewish people would have become angry, at least the ones who believed that God, not the emperor, was their real ruler. On the other hand, a "no" answer would have made him a traitor to Rome and guilty of treason.

第一个问题与税收有关。他们问到：“纳税给凯撒可以不可以？（马太福音 22:17）”。如果耶稣回答“可以”，犹太人将会怒不可遏，至少那些相信上帝是他们真正元首——而不是罗马皇帝——的犹太人更会如此。另外，若回答“不可以”，将会让他成为罗马帝国的叛徒，被判以叛国罪。

Jesus' response covers the whole subject in a single sentence. "Give to Caesar what is Caesar's, and to God what is God's" (Matt. 22:21). There is an earthly kingdom and a spiritual kingdom. The duties which people have toward both must be kept separated and should not be in conflict.

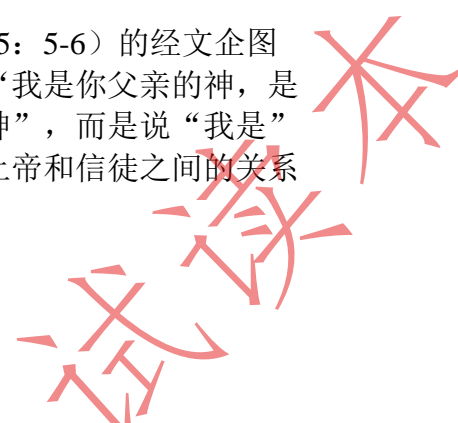
耶稣一句简单的回答涵盖了整个问题。“凯撒的物当归给凯撒，神的物当归给神。（马太福音 22:21）”。既有地上的国度，也有属灵的国度。人们必须分清在这两个国度所具有的责任，并且不应相互混淆。

The Pharisees and Herodians had failed. So the Sadducees took their turn at trying to trap Jesus. Although they did not believe in the resurrection of the body, they still asked the Lord about the afterlife. His answer was that the human and family relationships of this world will not be part of the next life.

法利赛人和希律党人失败了。于是轮到了撒都该人尝试陷害耶稣。虽然他们不相信身体的复活，他们还是向主询问关于来生的事情。耶稣回答是：此生的人类和家庭的关系，不会被带到来世。

The Sadducees seems to have accepted the first five books of the Bible. They had quoted words from Deuteronomy (25:5-6) to try to trap Jesus. Now he answered by quoting from Exodus (3:6), "I am the God of your father, the God of Abraham . . . Isaac . . . Jacob." God did not say "I used to be the God" but "I am the God" of the Jews who had died centuries earlier. How could the relationship between God and believers continue if there was no life after death? The Sadducees were silenced.

撒都该人看起来是接受圣经前五卷书的。他们引用了申命记（25:5-6）的经文企图陷害耶稣。现在耶稣引用了出埃及记（3:6）的经文来回答他们：“我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。”上帝没有说“我曾是谁的神”，而是说“我是”那些数个世纪之前已经死去的犹太人的神。如果死后再没有生命，上帝和信徒之间的关系



如何能够继续呢？撒都该人无法作答。

With the Sadducees defeated, the Pharisees tried one last time to trap Jesus. For us to understand the question they asked, we must remember that the Pharisees put all their faith in obeying religious laws, some given by God, others invented by humans. They now asked Jesus, "which of these laws is the most important and which is the least important?"

撒都该人失败后，法利赛人尝试着最后一次陷害耶稣。为了能让我们理解他们所问的问题，我们需要知道法利赛人将他们全部的信心倾注在遵守宗教律法之上，其中的一些律法是上帝颁布的，另外那些则是由人添加的。现在，他们问耶稣：“律法上的诫命，哪一条是最大的呢？哪一条又是最小的呢？”

Christ answered by explaining that all God's Law was important and that the Commandments could be summarized in one word – love. The Pharisees who asked the question could only agree.

基督解释说，所有上帝的律法都是重要的，并且所有的诫命可以归结为一个字：爱；这就是耶稣的回答。提出问题的那些法利赛人只能赞同。

The Jewish leaders had tried to trap Jesus, but failed. Now for one last time, Jesus tried to reason with them. He asked a question of his own, not to trap them but rather to free them from their blindness. The question concerned David's Son and David's Lord. They were expecting a Messiah who would be like David (a man and a king). However, the Old Testament (Ps. 110) also referred to the Messiah as "Lord" (almighty God). Jesus was presenting himself to the Jews as the true Messiah – true Man and true God. Such a teaching got the attention of the people but was hated by the Jewish leaders.

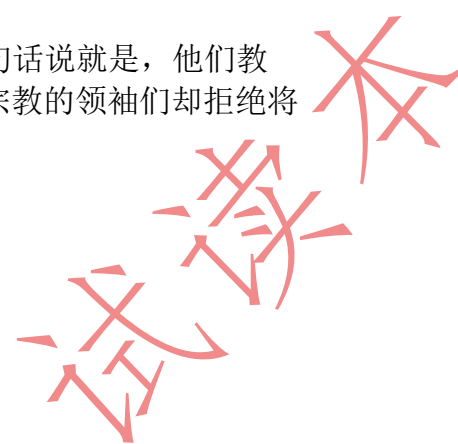
犹太领袖们尝试抓住耶稣的把柄，但是都失败了。现在，耶稣最后一次试图劝化他们。他自己问了一个问题，不是为了试探他们，而是想将他们从捆绑中释放出来。这是一个关于“大卫的子孙”和“大卫的主”的问题。他们期待着一位像大卫（一个人以及一个国王）一样的弥赛亚。然而，旧约圣经（诗篇 110）在提到弥赛亚时称之为主（全能的上帝）。耶稣作为真正的弥赛亚向犹太人显现他自己——真人和真神。这样的教导吸引了人们的注意，但是却使犹太人的领袖们怀恨在心。

Christ Speaks Against the Pharisees and Scribes (Matt. 23:1-39; Mark 12:38-40; Luke 20:45-47)

基督指责法利赛人和文士（马太福音 23:1-39；马可福音 12:38-40；路加福音 20:45-47）

The Pharisees and Scribes were to "sit in Moses' seat" (Matt. 23:2), in other words, to teach the people the Scriptures. The disciples and people were told to listen to the Bible teachings. But the religious leaders refused to practice what they preached.

法利赛人和文士都“坐在摩西的位上”（马太福音 23:2），换句话说就是，他们教导人们圣经上的话。门徒们和百姓被告知要听从圣经的教导。但是宗教的领袖们却拒绝将他们所传讲的付诸实践。



They did all they could to bring themselves a good reputation, never stopping to give glory to God; they showed off before the people; they insisted on being called "rabbi" (my teacher). They had no humility in their lives.

他们竭尽所能为自己赢得好的名声，却未曾停下来将荣耀归给神；他们在人前炫耀；他们坚持被人称呼“拉比”（我的老师）。他们的生命中没有谦卑。

In one of his longer speeches Jesus attacked their hypocrisy. Several times he repeated the word "woe," meaning "damnation is coming to you." In Matthew's account Christ spoke against the Scribes and Pharisees:

作为他最长的教导之一，耶稣抨击了他们的伪善之处。他一连几次地重复的这个词“祸”，意思是“诅咒要临到你们”。在马太福音的记载中，基督如此指责文士和法利赛人：

1. Because the false doctrine they taught led people away from salvation.
2. Because they sought followers and made them hypocrites worse than they themselves.
3. Because they did not keep their oaths to God and made others keep their earthly oaths.
4. Because they did not understand the most important points of the Law.
5. Because they insisted on being clean on the outside but didn't care about inner (moral, spiritual) purity.
6. Because they pretended to be pure but were evil inside.
7. Because they honored the dead prophets but at the same time were planning Jesus' death.

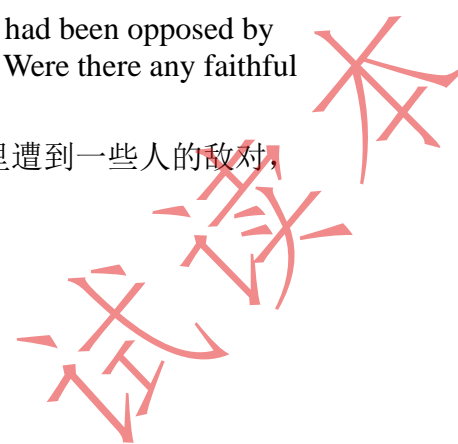
- 1、因为他们教导错误的教义，使得人们远离了救恩。
- 2、因为他们广收门徒，并使这些门徒比他们自己更加伪善。
- 3、因为他们没有遵守对上帝的誓言，并且使其他人遵守他们属世的誓言。
- 4、因为他们没有明白律法中最重要的观点。
- 5、因为他们坚持外表保持清洁，却不关心内心（道德，属灵）的洁净。
- 6、因为他们假装纯洁，内心却充满诡诈。
- 7、因为他们尊敬死去的先知，同时却在计划着杀害耶稣。

The Widow's Mite (Mark 12:41-44; Luke 21:1-4)

寡妇的小钱（马可福音 12:41-44；路加福音 21:1-4）

Jesus had been in the temple for several hours that Tuesday morning. He had been opposed by the very people who should have fallen to their knees and worshiped him. Were there any faithful Israelites left in Jerusalem?

那个星期二的上午，耶稣在圣殿中已经待了几个小时。他在那里遭到一些人的敌对，



那些本该向他屈膝敬拜之人的敌对。耶路撒冷城还有信实的以色列人吗？

As Jesus looked around he saw a widow drop two small coins in the temple offering box. There were still some true Israelites. This woman trusted in God's care and answered with her love. Here was a believer who owned nothing, yet, at the same time, had the greatest treasure – salvation.

当耶稣举目四顾时，他看到一个寡妇向圣殿的奉献箱中投入了两个小钱。还是有一些真以色列人的。这个妇人相信上帝的照料，并用她的爱来回应。这个信徒纵然一无所有，然而与此同时，她拥有最伟大的财富——救恩。

Greeks Seek Jesus (John 12:20-36)

希腊人求见耶稣（约翰福音 12:20-36）

While Jesus was looking at the widow the disciples reported that some Greeks wished to speak to him. **They were** starting to come to faith. These Gentiles had begun to realize Jesus was their Savior. 33 years earlier Simeon (see Chapter 1) had called Jesus "a light for revelation to the Gentiles" (Luke 2:32), and now that prophecy was being fulfilled.

当耶稣还关注着寡妇的时候，门徒们报告说，一些希腊人希望能够跟耶稣交谈。他们刚拥有信心。这些外邦人已经开始意识到耶稣就是他们的救主。33年前西面曾称呼耶稣为“照亮外邦人的光”（路加福音 2:32），现如今这个预言被印证了。

Jesus' spent most of his earthly ministry preaching to the Jews. After his resurrection, the Gentiles would hear of him. By that time Jesus would be exalted in his full glory.

在他公开服事时，耶稣花了大部分的时间向犹太人传道。他复活以后，外邦人将会知道他。到那时耶稣将在他丰满的荣耀中**被接高升**。

Concluding Remarks (John 12:36-50)

结语（约翰福音 12:36-50）

When Jesus entered the temple that Tuesday morning his authority immediately was challenged. As he left the temple that forenoon, he again told where he got his authority. He and the Father are One.

当耶稣在星期二的早晨步入圣殿时，人们即刻挑战了他的权柄。当他在中午之前离开圣殿时，他再次申明他的权柄是从何而来的。他和天父本为一。



Chapter 11

Holy Week: Tuesday Afternoon -- Thursday Evening

第十一章 圣周：星期二下午到星期四晚上

Introduction

Jesus spent Tuesday morning of Holy Week in the temple. There he condemned the Jewish leaders. Two days later these same men would have Jesus arrested and on Friday put him to death. In these last days Jesus continued educating the disciples by his words and his actions. Most importantly he left his church with a visible reminder of his love and salvation – the Lord’s Supper.

概述

耶稣在圣殿中渡过了圣周星期二的早晨。他在那里斥责了犹太人的领袖们。两天后就是他们逮捕了耶稣，并在星期五将他处死。在这最后的几天里，耶稣继续用话语和行动教导他的门徒。更重要的是，他为他的教会留下了一个可见的提醒——关于爱和救恩的提醒——主的晚餐。

Destruction of the Temple and of the Earth Foretold (Matt. 24:1-25:46; Mark 13:1-37; Luke 21:5-36)

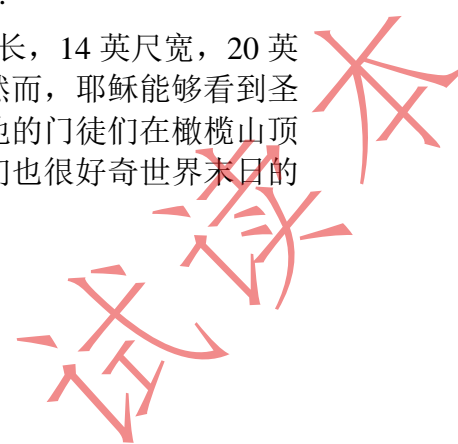
圣殿的毁灭及对世界的预言（马太福音 24:1-25, 46；马可福音 13:1-37；路加福音 21:5-36）

The Lord of the temple left the temple for the last time in the middle of a huge dispute. His disappointed disciples tried to see the brighter side. "Look, Teacher! What huge stones! What impressive buildings!" (Mark 13:1).

在一阵辩论声中，圣殿的主最后一次从圣殿中离开。他失望的门徒们试图看到积极的一面。“看啊，老师！多么巨大的石块！多么令人钦佩的建筑！（马可福音 13:1）”。

The Jewish historian Josephus described the temple in detail. Some stones were 40 feet long, 14 feet wide, and 20 feet high. The beautiful building had white marble pillars and silver and gold doors. Jesus, however, could see the false teaching that took place around the temple. He predicted its total destruction. Later, Jesus and his disciples stopped on the Mount of Olives and looked back at the temple across the valley. The disciples then asked when the temple would be left deserted. They also wondered when the world would come to an end.

犹太的历史学教约瑟夫详细地描述了圣殿。一些石头有 40 英尺长，14 英尺宽，20 英尺高。这些美妙的建筑有着白色大理石的柱子，和金银制造的门。然而，耶稣能够看到圣殿周围所发生的错误教导。他预言圣殿将完全毁灭。稍后，耶稣和他的门徒们在橄榄山顶停留，隔着峡谷回望圣殿。门徒们随即问耶稣圣殿何时被遗弃。他们也很好奇世界末日的



样子。

Jesus was not willing to give the exact times. Indeed, in his state of humiliation, Jesus said that even he did not know (Matt. 24:36). But he did give them signs which would show when the end was near. It is almost as if Jesus looked at the hills and valleys and could see their destruction. Then his eyes saw the temple which would be destroyed. Finally he looked off again into the distance.

耶稣不愿说出确切的时候。实际上他谦卑地宣称，这一点连他自己也不知道（马太福音 24:36）。但是耶稣确实给了他们世界末日即将到来的征兆。这就好像是说，耶稣注视着这些山脉，注视着眼前的峡谷，他看到了他们的毁灭。随即他的眼睛又看到了将要毁灭的圣殿。最后他再次眺望远方。

For the most part, Matthew 24:4-14 describes the Last Days at the end of the world. Before Judgment Day there will be crises in the church (false Christs, persecutions, a falling away from the true faith), in nature (famines, earthquakes) and in society (wars and rumors of war). Meanwhile, Matthew 24:15-28 speaks mostly of the destruction of Jerusalem and the temple. Forty years later, in April of A.D. 70, the Roman emperor Titus attacked Jerusalem. By August the city was destroyed and the temple was burned. Before this happened, however, many of the Christians in Jerusalem fled and found refuge in Pella, a city east of the Jordan. Finally, in Matthew 24:29-31 Jesus' thoughts returned to Judgment Day and his own glorious return.

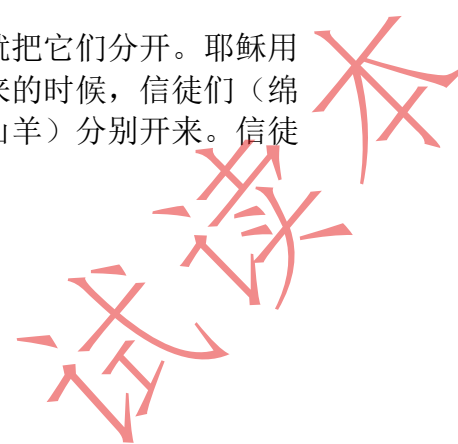
在很大程度上，马太福音 24:4-1 节经文描述了世界末日的景况。在审判日来临之前，教会（假基督，逼迫，**离开真信仰**）、自然（饥荒、地震）和社会（战争和战乱的谣言）将面临各样的危机。那时候，马太福音 24:15-28 中主要提到了耶路撒冷和圣殿的毁灭。四十年之后，在公元 70 年的四月份，罗马皇帝提图斯（Titus）围困了耶路撒冷。8 月份城市就沦陷了，圣殿也被焚毁。然而在这一切发生之前，很多耶路撒冷的基督徒就逃走了，并且在约旦东部的一个城市佩拉（Pella）找到了藏身之所。最后，在马太福音 24:29-31 节，耶稣的思绪回到了末日审判和他自己荣耀再临的上面。

Jesus pointed out that believers must always be alert and use their lives wisely. The parables of The Thief in the Night, The Faithful and Evil Servants, The Ten Virgins, and The Talents all describe these truths.

耶稣指出，信徒们必须常常警醒，并且智慧地度过他们的年日。盗贼和夜晚的比喻，忠心的仆人和恶仆的比喻，十个童女的比喻，和才干的比喻都是在描述这些真相。

The local shepherds grazed their sheep and goats together by day, but separated them at night. Jesus used this picture to describe Judgment Day. He, as Judge, King, and Shepherd, will on that day separate the believers who proved their love for him by their works (the sheep) from unbelievers (the goats). The believers will be received into heaven, while the unbelievers will be sent to hell.

当地的牧羊人白天会将绵羊和山羊放在一起牧养，到了晚上，就把它分开。耶稣用这个场景描绘末日的审判。作为审判者，国王和牧者，在那一天到来的时候，信徒们（绵羊）的行为表明了他们对耶稣的爱，耶稣因此将他们与不信的人（山羊）分别开来。信徒们会被接到天上，不信的人会被送入地狱。



Rulers and Judas Conspire Against Jesus (Matt. 26:1-5,14-16; Mark 14:1-2,10-11; Luke 21:37- 22:6)

官长和犹大密谋害耶稣（马太福音 26:1-5, 14-16；马可福音 14:1-2, 10-11；路加福音 21:37-22:6）

Earlier that day Jesus, the "Light" of the world, had shown his enemies to be the children of darkness (see the "woes" discussed in the last chapter). Darkness cannot stand the Light, so the rulers sought to put out the true Light, Jesus. However, since the Jewish leaders were aware how popular Jesus was, they were prepared to wait until the Passover festival was over before arresting him. God had a different plan, however. Jesus predicted that in two days he would be betrayed and soon face death.

那一天的早些时候，作为世界的“光”，耶稣已经表明他的敌人们是黑暗之子（参看在上一章中讨论过的那些“祸”）。黑暗不能忍受光，所以那些官长企图消灭真光耶稣。不过，这些犹太的领袖们意识到耶稣是多么的受欢迎，因此他们准备继续等待，直到逾越节过去之后再逮捕他。然而，上帝有不一样的的计划。耶稣预言两天内他将要被出卖，不久之后将面临死亡。

While Christ and 11 of the disciples spent Tuesday night outside the city (Luke 21:37-38), Judas found an excuse to go into Jerusalem. There he sold his Lord and his soul for 30 pieces of silver.

当基督和十一个门徒在城外共度星期四的夜晚时（路加福音 21:37-38），犹大找了一个借口回到耶路撒冷。在那里他因 30 块钱，将他的主和自己的灵魂出卖了。

What happened inside Judas? Some people say that, like the other disciples, Judas failed to understand the nature of Christ's kingdom. As Jesus got less popular, his disciples' hopes were smashed. Finally Judas decided to get out while he could, hopefully with a few dollars to his name.

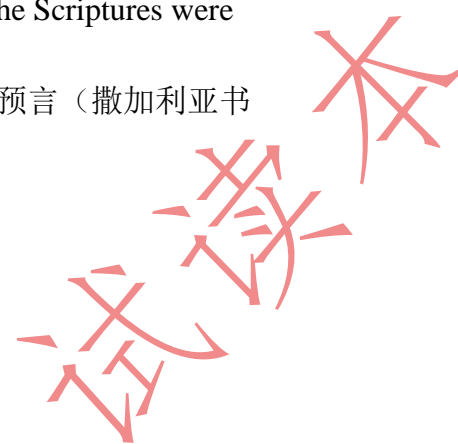
犹大的内心发生了怎样的变化？有人认为，和其他的门徒一样，犹大错误地理解了基督国度的性质。当耶稣不再那么受欢迎时，门徒们的希望也破灭了。最后，犹大决定在可以的时候离开，希望自己至少可以得到一点钱财。

While this may be correct, the Bible points out only one weakness in Judas – the love of money or greed (John 12:6; Matt. 26:15). This spiritual sickness grew in Judas until Satan took complete control of his soul. Satan usually finds the believer's weakest spiritual link and attacks in that area.

这种说法也许没错，圣经只指出犹大的一项软弱之处，那就是他贪爱钱财（约翰福音 12:6；马太福音 26:15）。这个属灵的病毒在犹大生命中扩散，直到撒旦完全地掌管了他的灵魂。撒旦通常找到信徒们灵里最软弱的环节，并就此展开攻击。

The 30 silver coins which Judas received amounted to 120 days' wages. The Scriptures were fulfilled (Zech. 11:12-13; Ps. 41:9).

犹大所收的这 30 块钱相当于 120 天的工资。这也印证了圣经的预言（撒加利亚书 11:12-13；诗篇 41:9）。



Wednesday of Holy Week

圣周的星期三

If the day we studied in Chapter 5 was Jesus' busiest, then Tuesday of Holy Week must have been a close second. Wednesday, however, was a quiet day of teaching and prayer, a divine calm before the storm. The Bible does not mention any events of this day.

如果我们在第五章中学习的是耶稣最忙碌的一天，那么圣周星期二的忙碌可以说紧随其后。然而星期三是安静的一天，只有教导和祷告，像是风暴到来前一样完美的平静。圣经没有提到任何有关这一天的事情。

Thursday of Holy Week

Preparation for the Passover Meal (Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13)

Jesus and the disciples spent Wednesday night in Bethany. The next morning the disciples began thinking about where they would eat the Passover meal. Jesus told Peter and John where to go and what to do. In Jerusalem they would find a man carrying water. This would be unusual because carrying water was women's work. This man would show them a house where they could prepare the Passover meal.

圣周星期四

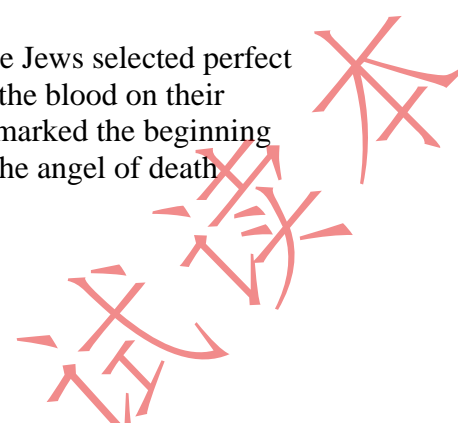
预备逾越节的晚餐（马太福音 26:17-19；马可福音 14:12-16；路加福音 22:7-13）

耶稣和门徒们在伯大尼度过了星期三的夜晚。第二天早晨，门徒们开始考虑要在哪里吃逾越节的晚餐。耶稣告诉彼得和约翰该去哪里以及该怎样行。在耶路撒冷他们将看到一个去打水的男人。这是很奇怪的，因为打水女人的事情。这个男人将会带他们去看一个房子，在那里他们可以预备逾越节的晚餐。

What was Jesus thinking about on that Thursday? He knew his time had come. Recall that on Tuesday he had prophesied, "As you know, the Passover is two days away and the Son of Man will be handed over to be crucified" (Matt. 26:2). Jesus was to be handed over on the Passover day. Some 1476 years earlier the Children of Israel had been slaves in Egypt. When a series of plagues could not persuade the Egyptian pharaoh to release the Israelites, God sent to earth an angel of death.

在那个星期四耶稣在想哪些事情呢？他知道他的时间到了。回顾他在星期二所预言的：“你们知道，过两天是逾越节，人子将要被交给别人，钉在十字架上。（马太福音 26:2）”。逾越节这天，耶稣将要被交给别人。大约 1476 年前，以色列的子孙们在埃及为奴。当一系列的灾难也不能让埃及法老释放以色列人的时候，上帝派遣了一个死亡天使来到世间。

The story is told in detail in Exodus 12: On the tenth day of the month the Jews selected perfect lambs (normal and healthy). Four days later they killed the lambs and put the blood on their doors. The meal that night (now the 15th day, since to the Jews evening marked the beginning of a new day) was the roasted lamb and bread without yeast. That night the angel of death



passed over the houses marked with blood, but stopped at the others. The angel killed the oldest son in each. After this the Israelites were set free. From then on the Passover was celebrated to remember how God had saved them.

这个故事的细节记载在出埃及记 12 章中：在本月初十日，犹太人选择了完美的羔羊（正常并且健康）。四天之后，他们宰杀了羔羊，然后把它的血涂抹在门框门楣上。当夜（初十五日，因为犹太人的傍晚是一天的开始）要吃烤羊肉和无酵饼。那一夜死亡天使会越过那些门上涂着血的房屋，而停在其他的房屋前。天使击杀了那些屋中的长子。此后以色列人得着自由。从那时起，他们在逾越节这天庆祝并纪念上帝如何拯救了他们。

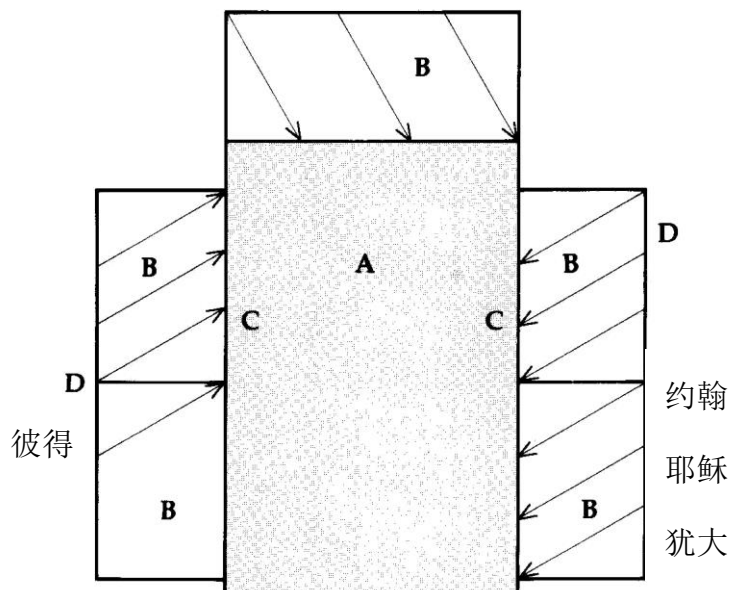
On Palm Sunday, the tenth day of the Jewish month, Jesus rode into Jerusalem to give himself as the sinless lamb of God. Now, four days later (Wednesday sundown to Thursday sundown), Jesus was prepared to offer himself as the passover sacrifice. Through his blood the world would be freed from the slavery of sin (see 1 Pet. 1:19).

在棕枝主日，犹太月的第十天，耶稣骑着驴驹进入耶路撒冷，使自己作为上帝无罪的羔羊。现在，四天后（星期三的日落到星期四的日落），耶稣准备好自己作为逾越节的祭物被献上。通过他的血，世界将会从罪的奴役中得释放（参看彼得前书 1:19）。

Arguments at the Passover Meal (Matt. 26:20; Mark 14:17; Luke 22:14-18,24-30)

At dinner time Jesus and his disciples went into the upper room in the Jerusalem home. There they celebrated the Passover. The famous Leonardo da Vinci painting "The Last Supper" is very beautiful, but it does not picture the scene properly. The thirteen people did not sit up at a table. Rather they laid on their left sides on large couches and ate from a central table or tables. Based on the customs of the day, we can make the following diagram:

逾越节晚餐中的争论（马太福音 26:20；马可福音 14:17；路加福音 22:14-18；24-30）



到了进餐的时候，耶稣和他的门徒们来到了位于耶路撒冷内的这间房子，进入了楼上的房间。在那里他们要庆祝逾越节。著名的莱奥纳多达芬奇绘制的画作“最后的晚餐”非常的美妙，但是它没有正确地描绘出当时的场景。十三个人不是并排坐在桌子的一边；而是各自向左躺卧在很大的**卧榻**上，并从中间的一章或几张桌子拿取食物。根据当时的风俗，我们可以绘制成上面这样的图：

The disciples began the evening arguing about which of them was the greatest. Such arguments were often a problem among the disciples (Mark 9:33-34; Matt. 20:20-24). Jesus handled the matter just like he did a few days earlier (Matt. 20:25-28). However, Jesus promised the disciples rewards, not for service, but for faithfulness.

当晚，门徒们开始争论他们中间哪一个可算为大。门徒间经常就这样的问题争执不下（马可福音 9:33-34；马太福音 20:20-24）。耶稣仍旧如几天前一样处理了这事（马太福音 20:25-28）。然而，耶稣应许他的门徒们将会得到奖赏，这奖赏不是因为服事，而是因为他们的忠心。

Jesus Washes the Disciples' Feet (John 13:1-17)

耶稣为门徒洗脚（约翰福音 13:1-17）

Before Jews began to eat the Passover meal a servant or slave would wash their feet. This time Jesus himself rose, took water and towel in hand and began the washing. He did this out of love and for an example of humility. When he came to Peter, the disciple first refused to let Christ wash his feet. When Christ told him that this was his will, Peter then demanded even more washing.

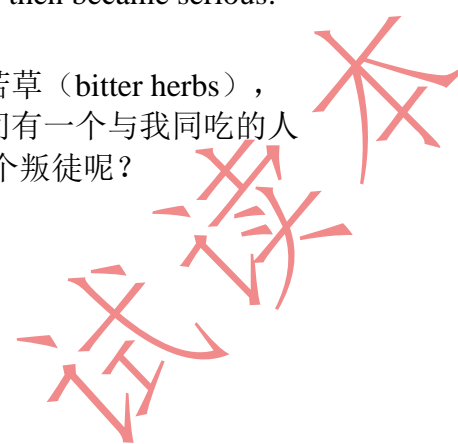
在犹太人开始吃逾越节宴席之前，一个仆人或奴隶会给他们洗脚。这次耶稣自己站起来，打来水，拿着毛巾，开始为门徒们洗脚。他这样做是出于爱，并且作谦卑的榜样。当他要给彼得洗脚时，这个门徒先是拒绝让基督洗他的脚。当基督告诉彼得这是他的心愿时，彼得请求他连自己的手和头也洗了。

Judas' Exposure and Withdrawal (Matt. 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:18-35)

犹大被揭穿并离开（马太福音 26:21-25；马可福音 14:18-21；路加福音 22:21-23；约翰福音 13:18-35）

At last the Passover meal was served. A joyful mood prevailed as the lamb, bread without yeast, and bitter herbs were being eaten. But Jesus then made a shocking announcement: "One of you will betray me – one who is eating with me" (Mark 14:18). The disciples then became serious. Who was the betrayer?

最后，大家开始享用逾越节的晚餐。桌上有羔羊肉、无酵饼和苦草（bitter herbs），席间充满了喜悦。但是耶稣宣布了一个令人惊讶的消息：“你们中间有一个与我同吃的人要卖我了（马可福音 14: 18）”。门徒们随即变得紧张了。谁是那个叛徒呢？



If the diagram is correct, from across the table Peter motioned and whispered to John. John, in turn, **rolled over onto his right side putting his head on Jesus' chest**. "Lord, who is it?" he asked (John 13:25). Jesus pointed out the traitor Judas. While Peter and John could now identify the betrayer, the rest of the disciples did not know who it was. Judas left immediately.

如果我们上面所绘制的图片正确，坐在桌子对面的彼得向约翰挥手并低声询问。然后，**约翰翻个身，右侧躺着将头埋进耶稣的怀里**。“主啊，是谁呢？（约翰福音 13:25）”。耶稣指出叛徒是犹大。此时彼得和约翰知道了这个叛徒，其他的门徒们却不知道。犹大随即离开了。

Jesus spoke to his believing disciples. He reminded his followers of his unity with the Father, said he soon would be glorified, and pointed out his coming sacrifice and return to heaven. Lastly, Jesus encouraged the disciples to love one another.

耶稣继续教导他的信徒。他提醒他们他与父的**合一**，提到很快他将得着荣耀，并指示他即将要牺牲，然后回到天上。最后，耶稣激励他的门徒们彼此相爱。

Institution of the Lord's Supper (Matt. 26:26-29; Mark 14:22-25; Luke 22:19-20)

设立主的晚餐（马太福音 26:26-29；马可福音 14:22-25；路加福音 22:19-20）

There have been different interpretations of the verses describing the Lord's Supper, but we must simply accept what Jesus said.

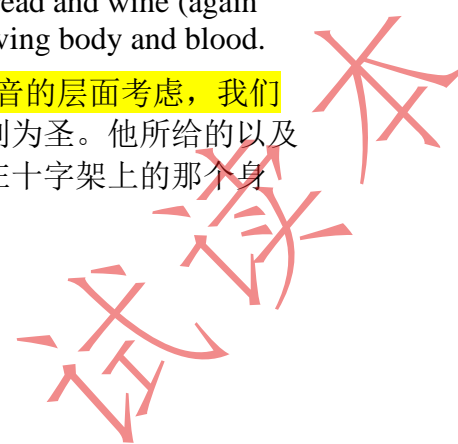
描述“主的晚餐”的经文有很多不同的解释，但是我们一定要单单地领受接受耶稣所说的话。

After the Passover supper had been eaten, Jesus took a piece of the bread, said a prayer of thanksgiving, broke the bread and gave it to the disciples saying "Take and eat; this is my body" Moments later he took a cup of wine, again gave thanks, and passed it to the disciples saying, "Drink from it, all of you. This is my blood . . . (Matt. 26:27-28).

逾越节的晚餐结束后，耶稣拿起一块饼来，祝谢了，就掰开，然后递给门徒说：“你们拿着吃，这是我的身体……”，随后，他拿起一杯酒，再次祝谢了，然后将其递给门徒说：“你们都喝这个，这是我的血……（马太福音 26：27-28）”。

When we add the words of St. Paul (1 Cor. 10:16-17; 11:23-29) to the Gospel accounts we learn about the nature of the Supper. Jesus blessed the bread and wine. That is to say he set them aside for a holy use. What he gave and what the disciples received were bread and wine together with his own body and blood. This was the same body that would die on the cross, the same blood given for mankind's salvation (Luke 22:20). Nowhere did Jesus show that the bread and wine were transformed into the body and blood and were no longer bread and wine (again see 1 Cor. 10:16). Nor did he say that they merely represented his life-giving body and blood.

当我们将圣保罗的话（哥林多前书 10:16-17；11:23-29）放在福音的层面考虑，我们就会知道圣餐的性质。耶稣祝福了饼和酒。这就是说他将饼和酒分别为圣。他所给的以及门徒们所领受的，是饼和酒以及他自己的身体和宝血。这就是将死在十字架上的那个身



体，这就是为救赎所有人而流的宝血（路加福音 22:20）。耶稣没有在任何地方表明这饼和酒被转换成了他的身体和宝血，并且不再是饼和酒（参看哥林多前书 10:16）。耶稣也没有说过这饼和酒仅仅代表了他那赋予生命的身体和宝血。

The Bible not only describes the nature of the Lord's Supper, but also gives its meaning. Christ said that the Supper was a new covenant or one-sided agreement between God and man "for the forgiveness of sins" (Matt. 26:28). By his death on the cross Jesus would pay for the sins of mankind. Sinners receive the blessing of his death (forgiveness of sins, life and salvation) by taking part of the meal.

圣经不仅仅描述了主的晚餐的属性，还赋予它意义。基督表明圣餐是一个新的约定，或是在上帝和人之间为“使罪得赦”而设的单方面协议（马太福音 26:28）。通过死在十字架上，耶稣为人类的罪付上代价。罪人则通过领受这圣餐得到因着他的死所带来的祝福（罪得赦免，生命和救赎）。

Christ also said that his followers should repeat the Supper often to remember him. In this way they would declare his death until he comes on Judgment Day (1 Cor. 11:24-26).

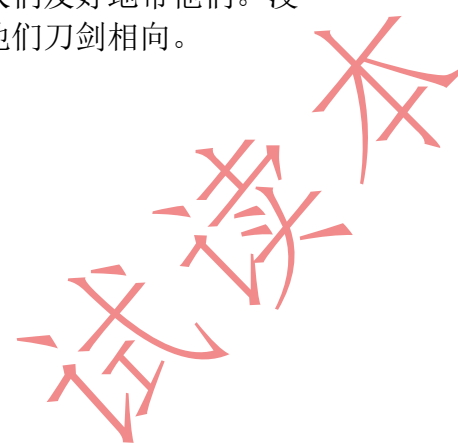
基督还说他的门徒应该常常领受圣餐来纪念他。通过这种方式，他们将宣告主的死，直到他在最后审判日再来的时候（哥林多前书 11:24-26）。

Jesus Foretells What the Disciples Will Do (Matt. 26:31-35; Mark 14:27-31; Luke 22:31-39; John 13:36-38)

耶稣预言门徒们将要做的事情（马太福音 26:31-35；马可福音 14:27-31；路加福音 22:31-39；约翰福音 13:36-38）

Earlier that evening Jesus had spoken about **going away**. Peter remembered that and so now he questioned the Lord about this. Jesus looked at the 11 disciples and then quoted Zechariah 13:7 showing that soon they would be scattered. After that time they would find him in Galilee. Where Jesus was going, they could not follow, but Peter refused to accept this statement. He had to be told that in a few hours, before a rooster crowed two times, he would deny Jesus three times. Jesus' departure would mark a change in the disciples' lives. Earlier they had preached among the people and were received kindly by them. Soon these people would meet the disciples again as they witnessed for Christ. This time they would meet them with a sword.

那个晚上的早些时候，耶稣曾提到过他将离开。彼得记得这事，于是他向主问起此事。耶稣看着这十一个门徒，并引用了撒加利亚 13:7 来说明他们将很快地被驱散。那之后，他们会在加利利找到耶稣。耶稣所去的地方是他们不能去的，但是彼得拒绝接受这个宣告。他需要被告知几个小时之后，在鸡叫两次之前，他将三次不认主。耶稣的离开将给每一个门徒的生命带来一个改变。之前，他们在人群中传讲福音，人们友好地带他们。没多久，当他们为基督作见证时还会遇见这些人。这一次，人们会与他们刀剑相向。



Jesus' Farewell Address (John 14:1 -16:33)

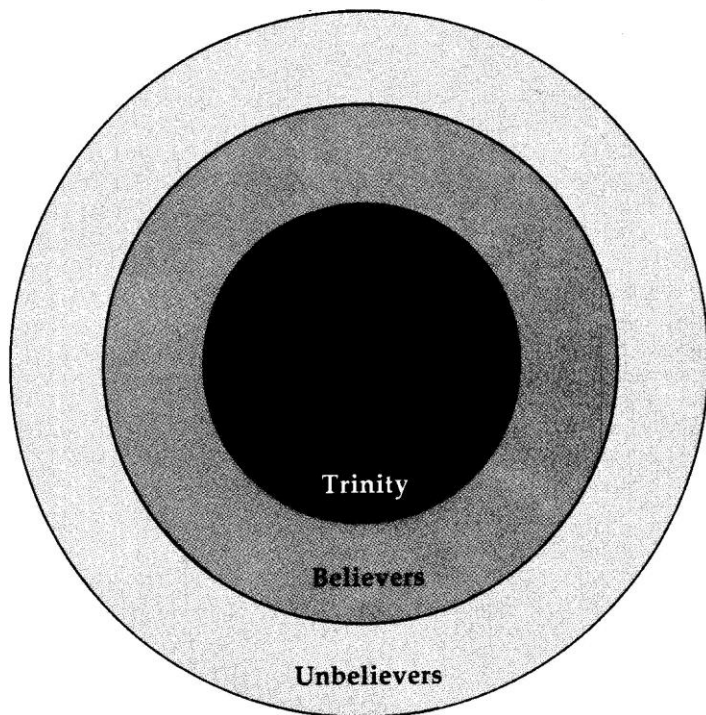
耶稣最后的话（约翰福音 14:1-16:33）

The time had come for Jesus to say good-by to his disciples. There was much to say but little time to say it. The final words were words of comfort.

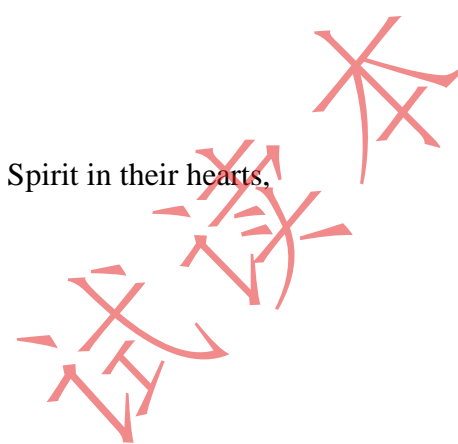
对于耶稣来说，是与他的门徒们说再见的时候了。有太多的话要说，但是时间不多了。最后的话是安慰的言语。

John's Gospel, chapters 14-16, contains Jesus' famous sermon on love. Perhaps it is best to show it with a series of circles. The center circle shows the unity of the Trinity, the relationship of Father, Son and Holy Spirit (Comforter). Surrounding the Trinity is the circle of believers. Jesus spoke of the Triune God's relationship to them and their duties to one another. Finally he warned the believers about the unbelievers who, in turn, surrounded them. In times of persecution the faithful must turn their hearts toward God.

约翰福音第 14-16 章，记载了耶稣著名的关于爱的讲道。或许用一系列的圆环来理解这一点是最好的办法。最里面的圆环表示三位一体的联合，圣父、圣子和圣灵（安慰者）的关系。在三位一体这个圆环的外面代表信徒们。耶稣谈到三位一体的上帝与他们的关系，以及他们彼此之间的责任。最后耶稣警告信徒们，不信的人是**最外面的圆环**，围绕着他们。在遭遇逼迫的时候，忠诚的人必将他们的心转向上帝。



Christ would leave for heaven. However, through the working of the Holy Spirit in their hearts,



the disciples would remember their time with the Lord and understand the meaning of his teachings.

基督将会升天。然而，通过圣灵在他们心里作工，门徒们将会牢记他们与主在一起的时候，并将明白主的每个教导。

Jesus' Prayer For Others (John 17:1-26)

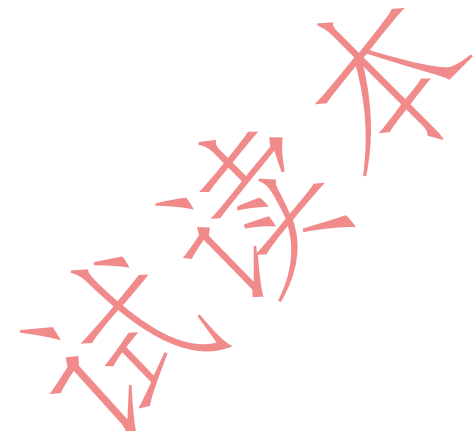
耶稣为其他人祷告（约翰福音 17:1-26）

Jesus had taught his disciples, and now he prayed for them as well. His prayers followed the same order as his sermon. He prayed for the glory which is his because he was God's son. Then he prayed for his faithful disciples. So far he had been with them and had protected them in person. In the future they would be protected by the Sanctifier (the Holy Spirit). Through the ministry of the disciples many others would believe. Jesus prayed for the unity of the whole church (the believers).

耶稣曾教导门徒，现在他也为他们祷告。他的祷告和他的讲道遵循着同样的次序。他为属于他的荣耀祷告，因为他是上帝的儿子。然后他为他忠诚的门徒们祷告。一直以来，他与他们同在并亲自保守他们。未来，他将要通过成圣者（Sanctifier，圣灵）来保护他们。通过门徒们的宣教工作，很多人会得着信心。耶稣为教会的合一（信徒们）祷告。

Jesus had now said enough. It was time to suffer and die.

现在，耶稣已经说完了。是时候面对苦难和死亡了。



Chapter 12

Holy Week: Thursday Night - Good Friday

第十二章 圣周：星期四的晚上至受难日

Introduction

It was now Friday, April 7, A.D. 30, the day of Jesus' greatest sufferings, his trials, and his execution on the cross. We most often refer to this day as Good Friday. It was a good, yes even a great and glorious day for the world. For it was the day when Christ paid the price for the sins of all mankind and earned salvation for every soul.

概述

时间到了公元 30 年，4 月 7 日，星期五。在这一天，耶稣要经历极大的苦难，接受审判，并死在十字架上。我们常常称这天为“受难日”，这一天是美好的，对世界而言甚至伟大和荣耀的。因为这一天耶稣为全人类的罪付上了代价，并为每一个灵魂带来了拯救。

Agony in the Garden of Gethsemane (Matt. 26:30,36-46; Mark 14:26,32-42; Luke 22:39-46; John 18:1)

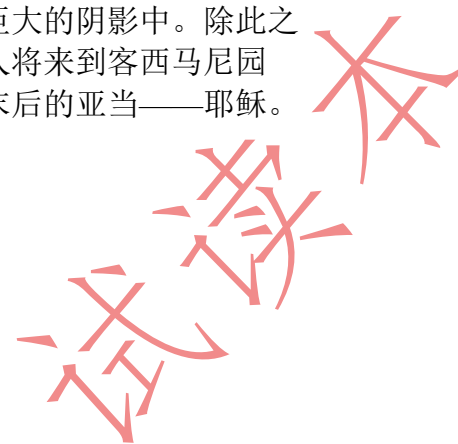
在客西马尼园里痛苦异常 (马太福音 26:30, 36-46; 马可福音 14:26, 32-42; 路加福音 22:39-46; 约翰福音 18:1)

Late on Thursday Jesus and his disciples left the room where they had finished eating the Passover meal. They then walked out of Jerusalem, crossed the brook Kidron, and climbed the gentle slopes of the Mount of Olives where they entered a garden known as Gethsemane. Jesus' greatest struggle began in a garden just like Adam and Eve's greatest suffering began in another garden – Eden.

星期四晚些时候，耶稣和他的门徒吃完了逾越节的宴席就离开了那个房间。随后，他们从耶路撒冷出来，穿过汲沦溪谷，走上橄榄山的缓坡并进入一个被称作客西马尼的园中。耶稣内心极大的挣扎从进入这个园子开始，正如亚当和夏娃极大的苦难始于另一个园子——伊甸园。

That Passover night there was almost a full moon, but the olive trees made the garden darker with their shadows. But there was a greater darkness which had fallen upon the world. There was a darker enemy than Judas who was on his way to the Garden. Satan, the Prince of Darkness, also came to tempt Jesus. He gathered his forces for an attack upon the second Adam, Jesus. He tried to get Christ to fall just as he had gotten Adam and Eve to sin in the Garden of Eden.

逾越节的晚上皓月当空，但是茂密的橄榄树让整个园子笼罩在巨大的阴影中。除此之外，正有一个更大的黑暗笼罩着这个世界。一个比犹大更黑暗敌人将来到客西马尼园中。撒旦，黑暗之子也来到这里试探耶稣。他蓄势待发，要攻击这末后的亚当——耶稣。他试图使耶稣像亚当和夏娃在伊甸园中犯罪一样被击垮。



Jesus left eight disciples at the entrance to the garden and took Peter, James, and John farther inside. They had seen Jesus in his full glory on the Mount of Transfiguration. Now they would see him in his great struggle and sadness. Jesus said to them, "My soul is overcome with sorrow to the point of death . . . Stay here and keep watch" (Mark 14:34).

耶稣让八个门徒留在园子的入口，然后带着彼得、雅各和约翰往园子深处走去。这三个人已经在耶稣登山变相时见过他的威荣。现在他们将要看到的是耶稣极大地挣扎和哀伤。耶稣对他们说：“我心里甚是忧伤，几乎要死，你们在这里等候、警醒。”（马可福音 14:34）。

A great sorrow caused Jesus to throw himself to the ground and resulted in a sweat like blood (Luke 22:44). This sorrow was produced by three unholy terrors. First, the eternal Son of God faced a condition totally strange to himself – his own death. Second, his death was a substitute for others. He would have to bear all men's sins on his own shoulders and feel the full fury of God's justice. In the garden he was already accepting this load. Finally, Satan was given freedom to try to scare Jesus into sinning. While all this was happening, the disciples slept. Rather than judging the disciples too harshly, we would do well to examine the reason for their slumbers. He found them very tired because of their sorrow (Luke 22:45). Their spirits were willing to obey Jesus (Mark 14:38), but their bodies were totally out of energy.

巨大的哀伤使耶稣俯伏在地，汗滴如大血点一样滴在地上（路加福音 22:44）。这样的忧伤源于三种来自于人性的恐惧。首先，上帝永恒的儿子要面对一种前所未有的局面——他自己的死亡。其次，他是为别人而死。他将要独自承受所有人的罪和全然感受因上帝公义而来的列怒。在客西马尼园中，他已经预备好领受这一切。最后，撒旦任由己意妄图恐吓耶稣以使他犯罪。当这一切发生的时候，他的门徒们都睡着了。我们不应过于严厉地论断这些门徒们，但是可以好好地探究一下他们睡着的原因。耶稣发现他们因为忧愁而过于疲倦（路加福音 22:45）。他们的灵固然愿意顺服耶稣（马可福音 14:38），他们的肉体却软弱了。

Good Friday

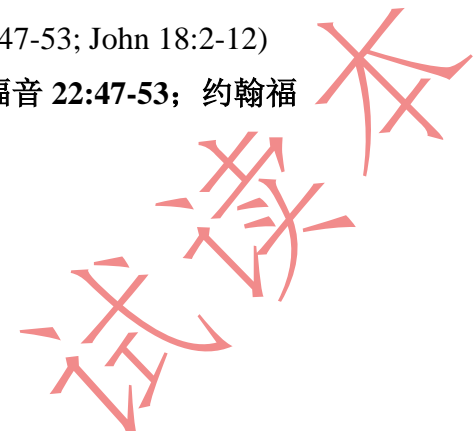
At long last, in the early hours of Good Friday, Jesus reported, "The time has come" (Mark 14:41). The right time about which Jesus had so often spoken had now arrived. The two opposing forces would now meet in battle: Jesus and Satan.

受难日

终于，在受难日的早些时候，耶稣对他们说：“时候到了”（马可福音 14:41）。这个耶稣曾多次提到的时刻终于来到了。正邪之间将进行最后的对决：耶稣和撒旦。

Jesus Betrayed and Arrested (Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12)

耶稣被出卖并被捕（马太福音 26:47-56；马可福音 14:43-52；路加福音 22:47-53；约翰福音 18:2-12）



Jesus suffered mental and spiritual grief in the garden. Soon his physical struggle and suffering would begin. Judas entered the garden leading a group of Roman soldiers armed with swords and Jewish leaders and temple guards carrying clubs. Judas showed which man the soldiers should arrest by going up to the Son of God and kissing him. This was the worst act of betrayal in human history.

在客西马尼园中耶稣经历了心灵的苦痛。不久之后，等待他的将是身体上的折磨和痛苦。犹大来到园中，一队佩剑的罗马士兵、犹太领袖和手持棍棒的差役跟在他的后面。犹大亲吻耶稣，向士兵们示意他就是他们要上前逮捕的人，上帝的独生子。这是人类历史上最令人不耻的背叛。

Jesus did not normally use his divine power while on earth except to heal or help people. This time, however, his power threw the mob to the ground. Then Jesus surrendered self. In this was he indicated that he was willing to be arrested and suffer. But the disciples did not understand what Jesus was doing. Peter grabbed his sword and struck one of the soldiers, cutting off the man's ear. Jesus healed the ear, again showing that he was peacefully going with the men and did not want to cause a bloody fight..

在世上，除了医治和帮助人们之外，耶稣没有理所当然地使用他那神圣的能力。然而这一次耶稣用这样的能力使前来抓捕他的暴徒退倒在地，随后他放弃了抵抗。这表明他是自愿被捕并承受痛苦的。但是他的门徒不理解他。彼得抽出剑攻击了其中的一个士兵并砍掉了他的一个耳朵。耶稣治好了士兵的耳朵，这说明他要跟着他们平静地去，而不是要引发一场血战。

After Jesus was arrested, the disciples, along with an unnamed young man, fled. Since the latter is mentioned only in Mark's Gospel account, it is thought that this man was Mark.

耶稣被捕后，他的门徒还有一个不知名的年轻人都逃跑了。因为只有马可福音记载了这个细节，因此猜测这个年轻人可能就是马可。

Trial by the Jews (Matt. 26:57--27:1; Mark 14:53-15:1; Luke 22:54-71; John 18:13-27)

被犹太领袖审判（马太福音 26:57-27:1；马可福音 14:53-15:1；路加福音 22:54-71；约翰福音 18:13-27）

Before beginning a study of Jesus' trials before the religious leaders, we should remember that several times earlier he had prophesied about the events that would now happen.

在学习耶稣被宗教领袖审判之前，我们应回忆起此前他曾多次预言即将发生的这些事情。



	Matthew	Mark	Luke	John
1. At the first cleansing of the temple				2:19-22
2. At Caesarea Philippi	16:21-23	8:31-33	9:22	
3. At the close of the Galilean ministry	17:22-23	9:31-32	9:43-45	
4. On the final journey to Jerusalem	20:17-19	10:32-34	18:31-34	
5. Two days before the final Passover	26:1-2			
6. Thursday night of Holy Week	26:31-32	14:27-28		

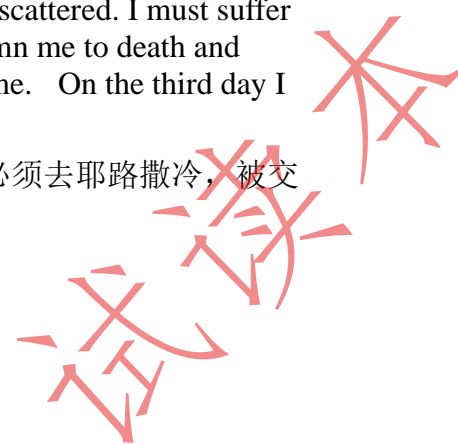
	马太福音	马可福音	路加福音	约翰福音
1. 第一次洁净圣殿之时				2:19-22
2. 在该撒利亚腓立比	16:21-23	8:31-33	9:22	
3. 结束加利利的传道工作时	17:22-23	9:31-32	9:43-45	
4. 在最后一次前往耶路撒冷的路上	20:17-19	10:32-34	18:31-34	
5. 最后的逾越节前两天	26:1-2			
6. 圣周的星期四的晚上	26:31-32	14:27-28		

If we put all six of these prophecies together it would read like this:

如果我们把所有这六次预言放在一起读，我们将会看到这些：

Destroy the temple of my body and I will raise it again in three days. But before this I must go to Jerusalem and be betrayed into the hands of men. You disciples will be scattered. I must suffer many things at the hands of the Jewish religious leaders. They will condemn me to death and turn me over to the Gentiles. They will mock, spit on, beat, and crucify me. On the third day I will be raised to life.

毁掉我身体的殿，我将会三天内再建起来。但是在这之前，我必须去耶路撒冷，被交



在人的手里。你们作为我的门徒，将要四散而逃。我在犹太宗教领袖那里必要忍受许多的苦。他们要定我死罪并会把我交在外邦人手中。他们会嘲弄我，用吐沫吐我，打我，将我钉在十字架上。在第三天我会死而复活。

After his arrest Jesus was taken to the house of the high priest, Caiaphas. Soon some members of the Jewish council (Sanhedrin) gathered to judge him. As he had prophesied, Jesus suffered many things at the hands of the elders, chief priests, and teachers of the Law. He was blindfolded, hit, and spit on. Then this court condemned him to death. His crime was claiming to be the Son of God. Since his claim was true, there was really no crime at all.

耶稣被捕后被带到了大祭司该亚法的家中。没多久，一些犹太议会（公会）的成员聚集在那里开始审问他。就像他曾预言的，耶稣在长老，祭司长，文士们的手下受了很多苦。他们蒙上他的眼睛打他，朝他身上吐口水，随后被判死罪。他的罪行是宣称自己是上帝的儿子。因为他宣称的是事实，所以他根本没犯罪。

When Jesus said that he was the Christ, he added, "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven" (Mark 14:62). What did Jesus mean? For the moment these religious leaders were his judges, but one day he would be their Judge. They might kill his earthy body, but he would one day decide where these leaders would spend eternity.

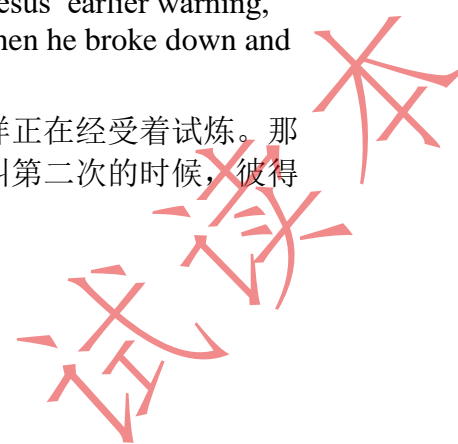
当耶稣说他就是基督时，他补充说：“你们必看见人子，坐在那权能者的右边，驾着天上的云降临（马可福音 14:62）”。耶稣说的是什么意思呢？在那个时刻，这些宗教的领袖可以审判耶稣，但是有一天他们将要被耶稣审判。他们可以杀死耶稣在世上的身体，但是有一天耶稣将是决定这些人从哪里度过他们来生的那个人。

Since the Jewish council could not legally conduct business at night, they met again at daybreak to confirm the decision of their secret night meeting. They condemned Christ. He was guilty of blasphemy, a crime with the penalty of death. **However, while** the Roman government allowed the Jews to punish small crimes themselves, they were not permitted to put anyone to death. Only a Roman court could execute someone. Thus, according to Jesus' prophecy, the Jews turned him over to the Gentile Romans.

犹太议会在夜里商议事情是非法的，因此他们在破晓的时候再次聚在一起，明确了他们在夜里秘密商议的决定。他们定了耶稣的罪。耶稣亵渎了神明，罪当处死。**然而，虽然罗马政府**允许犹太人自己惩罚轻微的犯罪行为，却不允许他们处死任何人。只有罗马法庭才能执行死刑。因此，如耶稣所预言的一样，犹太人将耶稣交到了罗马人这些异教徒手中。

While Jesus was being tried by the religious leaders, in a near-by courtyard Peter was also on trial. People there were accusing him of being a disciple of Jesus. Three times he pleaded not guilty. When the rooster crowed for the second time Peter remembered Jesus' earlier warning, "before the rooster crows twice you yourself will deny me three times." Then he broke down and wept (Mark 14:30,72).

当耶稣正在被宗教领袖审问时，在附近的一个园子里，彼得同样正在经受着试炼。那里的人指认他是耶稣的一个门徒。他三次否认了他们的指控。当鸡叫第二次的时候，彼得



想起来耶稣早些时候曾警告他说：“鸡叫两遍以先，你要三次不认我。”想到这些，彼得垮了，他哭了（马可福音 14:30,72）。

Trial by the Gentiles (Matt. 27:2, 11-30; Mark 15:1-19; Luke 23:1-25; John 18:28-19:16)

被交在外邦人手中（马太福音 27:2, 11-30；马可福音 15:1-19；路加福音 23:1-25；约翰福音 18:28-19:16）

The Jews condemned Jesus for religious reasons. When they brought him before the Roman governor, Pontius Pilate, they changed their charges. Since Pilate would not be interested in religious issues, Jesus was charged with political crimes.

犹太人以宗教为由定了耶稣的罪。当他们把耶稣带到罗马官员本丢·彼拉多面前时，他们改变了之前的指控。因为彼拉多并不关心宗教问题，所以耶稣被指控犯有政治罪。

During the course of the trial, just as he predicted, Jesus was mocked, spit on, flogged and [as we will see shortly] crucified by the Gentiles. The Jewish guards had mocked and beaten Jesus because he was the Messiah. The Roman soldiers did the same to Jesus because he was a king.

正如耶稣曾预言的那样，在他受审讯的时候，人们嘲笑他，向他吐口水，鞭打他，然后（我们将要马上谈到）他被异教徒钉在十字架上。犹太守卫因为耶稣自称是弥赛亚而嘲弄击打他，罗马兵丁因为他自称是犹太人的王也做了同样的事。

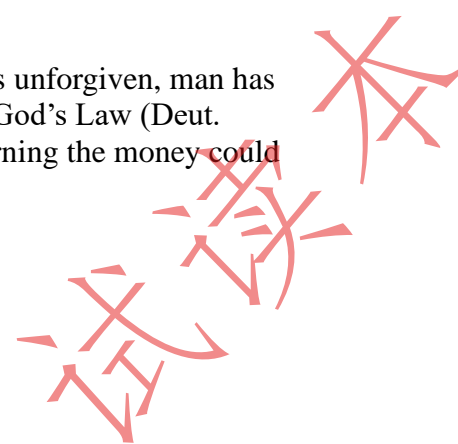
Pilate, in spite of all his failings, was not easy to fool. He could see that Jesus was innocent and that the Jews were jealous of him. So he tried to refer the case to King Herod. Then he had Jesus beaten, hoping that the Jews would pity him. When that failed, he threatened to release a violent criminal named Barabbas. But the Jews would not take "no" for an answer. They got their way by threats. While Pilate was washing his hands of the whole matter the Jews cried out, "Let his blood be on us and on our children" (Matt. 27:25).

尽管彼拉多曾经有很多的失败，但是却不是那么容易被愚弄。他知道耶稣是无罪的，他也看出犹太人嫉妒他。所以彼拉多曾尝试将这个烫手的山芋教给希律王。随后他毒打了耶稣，希望借此能够使犹太人有些恻隐之心。当这些都失败后，他威胁要释放一个叫巴拉巴的暴徒。但是犹太人没有否定这个提议。他们通过说凶兆达到自己的目的。当彼拉多为这所发生的一切在众人面前洗手，表明他与此无关时，犹太人门喊着：“他的血归到我们我们的子孙身上。”（马太福音 27:25）

Judas' Suicide (Matt. 27:3-10)

犹大自杀（马太福音 27:3-10）

The tragic case of Judas Iscariot is a good reminder that where sin remains unforgiven, man has no inner peace. In spite of the 30 silver coins in his purse, the weight of God's Law (Deut. 27:25) pressed down heavily on him. Even confessing his wrong and returning the money could



not bring him peace. He now decided on suicide.

加略人犹大的悲剧提醒我们，一个人若得不到罪的赦免，他永远得不到内心的平安。尽管三十块钱已经到手，但是上帝的律法（申命记 27:25）使他不堪重负。即使他忏悔了自己的过错，并将所得的钱如数退还，仍旧不能使他得到平安。最后，他选择了自杀。

Meanwhile, there was another man filled with sorrow because of his sins. He was Peter, the one who had denied the Savior three times. It is interesting to see how Peter found the inner peace which Judas wanted so much. But that story will have to wait until the next chapter.

同时，还有另一个人的内心因为罪而充满了愧疚。他就是彼得，三次不认主的彼得。有意思的是，我们可以看到彼得是如何得到犹大无比渴慕的内心平安的。这个故事会在下一个章节中谈到。

The Crucifixion (Matt 27:31-56; Mark 15:20-41; Luke 23:26-49; John 19:17-30)

被钉十字架 (马太福音 27:31-56; 马可福音 15:20-41; 路加福音 23:26-49; 约翰福音 19:17-30)

The streets on which Jesus walked to the cross is called the Way of Sorrows (Via Dolorosa). Leaving the court of Pilate, he was dressed in his own clothes, and a heavy cross was laid on his shoulders. Condemned criminals usually had to carry their own crosses to the execution site. The Lord did carry his cross (more accurately, our cross) as far as his tortured body would allow. Then he collapsed. The soldiers then made a pilgrim named Simon carry the cross the rest of the way.

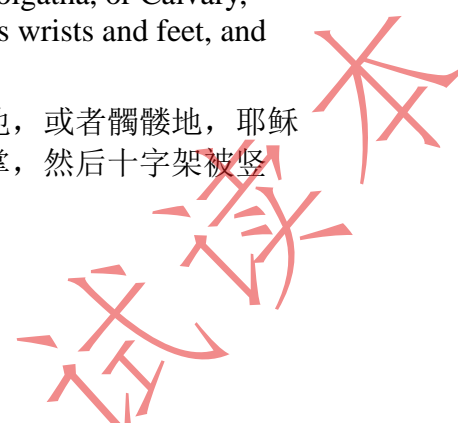
耶稣走向十字架所路过的街道被称作“苦路”（Via Dolorosa）。离开彼拉多的法庭之后，耶稣穿着他自己的衣服，扛起了沉重的十字架。被定罪的犯人一般要扛着他自己的十字架走到行刑地。主扛着他的十字架（更准确地说，是我们的十字架），拖着他被拷打的身体尽力的向前走，直到他难以为继。于是，士兵们勉强一位叫做西门的朝圣者替耶稣扛十字架走完余下的路。

The death march attracted a crowd. Among them were some believing women who began to mourn and wail as was the local custom. However, Jesus would not even allow this expression of sorrow. He encouraged them to look into their own future and see the destruction of their city (A.D. 70). Jesus' unselfish warning was his last public speech before his death.

死刑的队伍吸引了很多人围观。在他们中间，有一群信主的妇女，开始按着当地的习俗哀号。然而，耶稣实际上不认同这样哀伤的表达。他鼓励她们着眼自己的未来，思想他们城市面临的毁灭（公元 70 年）。耶稣忘我的提醒是他受死前最后一次公开的布道。

At last they came to a skull-shaped hill outside the city wall. There on Golgatha, or Calvary, Jesus was crucified between two criminals. Nails were driven through his wrists and feet, and the cross was stood up. It was 9:00 A.M.

最后他们来到了城墙外面一座骷髅形状的山顶上。就是在各各他，或者髑髅地，耶稣被钉在十字架上，在另外两个罪犯的中间。钉子钉入他的手腕和脚掌，然后十字架被竖



起。时间是当天的上午九点钟。

For the next three hours Jesus suffered the physical pain of crucifixion and mental suffering from the cruel Jewish and Roman spectators. But, Jesus had expected such treatment and the Old Testament prophecies had already described the scene accurately (Ps. 22:1-18; Is. 53:12).

在接下来的三个小时里，耶稣的身体忍受了十字架上极大的痛苦，残忍的犹太人和罗马的旁观者也在折磨着他的意志。但是，耶稣早就预料到这样的情形，旧约的先知们也早已精确地描述过这个场景（诗篇 22:1-18；以赛亚书 53:12）。

It was during these pre-noon hours that Jesus made his first three statements from the cross. In each case he showed true concern, not for himself, but for mankind. He prayed for who had caused his death, "Father, forgive them, for they do not know what they are doing" (Luke 23:34). To the repentant criminal on the cross next to him, he made the promise, "I tell you the truth, today you will be with me in paradise" (Luke 23:43). Finally, Jesus gave instant comfort and lasting security to his dear mother bleeding from her very soul (Luke 2:35). Referring to his beloved disciple John, Jesus said, "Dear woman, here is your son." To John he explained "Here is your mother" (John 19:26-27).

在中午之前的一两个小时内，耶稣在十字架上说了最初的三句话。每一句话都表明他所关心的不是他自己，而是所有的人。他为那些定他死罪的人祷告：“父啊，赦免他们！因为他们所做的，他们不晓得（路加福音 23:34）”。对那个被钉在他旁边悔改了的罪犯，耶稣给了他一个承诺：“我实在告诉你：今日你要同我在乐园里了（路加福音 23:43）”。最后，耶稣深切地安慰了他的妈妈，为她的未来提供了持久的保证，抚平了她心灵深处的伤痛。指着他所爱的门徒约翰，耶稣说：“母亲，看，你的儿子。”然后又对约翰解释说：“看，你的母亲”（约翰福音 19:26-27）。

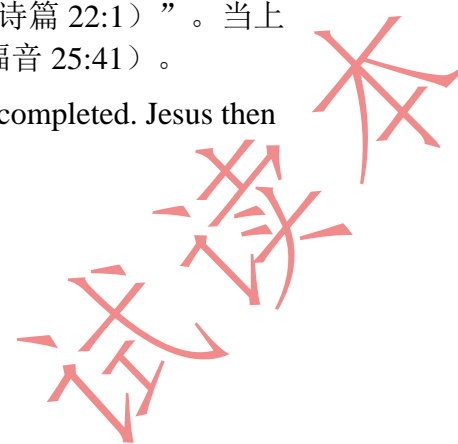
Then at noon darkness fell across the whole earth, lasting for three hours. This sign from heaven quieted the crowd. No one could see Jesus' face during this time, and the Lord was left to himself.

随后在中午的时候，黑暗笼罩了全地，并持续了 3 个小时之久。这个天上的巨变使人群异常安静。期间没有人看得到耶稣的脸，也没有人管他。

We cannot imagine how much pain Jesus suffered during these dark hours. The weight, guilt, and punishment for the sins of all mankind were on him. Suddenly, at 3:00 P.M., Jesus cried out in a loud voice saying, "My God, my God, why have you forsaken me?" (Matt. 27:46; Ps. 22:1). When God the Father withdraws himself from a person, then that person experiences hell (Matt. 25:41).

我们无法想象在日头变黑的几个小时里，耶稣忍受了多大的痛苦。世上每个人深重的罪孽，他们心里的愧疚和该受的惩罚，如今都在耶稣身上。突然，在下午三点钟，耶稣大声喊着说：“我的神！我的神！为什么离弃我？（马太福音 27:46；诗篇 22:1）”。当上帝使他自己与一个人隔绝时，那么这个人所经历的就是地狱（马太福音 25:41）。

Light then returned to the earth. The three hours of suffering in hell was completed. Jesus then found strength for three final statements.



随后，大地重现光明。三个小时地狱里的苦旅结束了。随后，耶稣打起精神说了最后的三句话。

He said "I am thirsty" (John 19:28) so that the last Old Testament prophecy concerning his death might be fulfilled (Ps. 22:15; Ps. 69:21).

他说：“我渴了”（约翰福音 19:28），由此，旧约中最后一个关于他死亡的预言被验证（诗篇 22:15；诗篇 69:2）。

Once the drink had been given to him, Jesus could say confidently, "It is finished" (John 19:30).

While his enemies were happy at his defeat, the shout of triumph comes from the lips of Jesus. This word was a report to the Father who had sent him; but it was said in a loud voice so that all men could hear it. With the greatest single word ever spoken, he announced the finish of the work which his Father had given him. Finished was his work of redemption, the work of bringing God and man together again, the work of suffering and dying for all people. The rule of the prince of hell had been broken, and Satan had been crushed under his heel.

当蘸满了醋的海绒被递给他后，耶稣可以安然地说出：“成了”（约翰福音 19:30）。当他的敌人们正在为耶稣的失败而欣喜时，耶稣的嘴中大声说出了得胜的宣告。这个宣告是在对差遣他来的天父汇报；但是他用很大的声音说出来，使所有的人都听得到。随着这个伟大的词语被说出来，耶稣宣告天父所交给他的工作已经完成了。他完成了救赎之工，这工作使神与人重新和好，这受苦和受死的工作是为所有的人而做的。地狱之子的枷锁被打破了，撒旦被踏在耶稣的脚下。

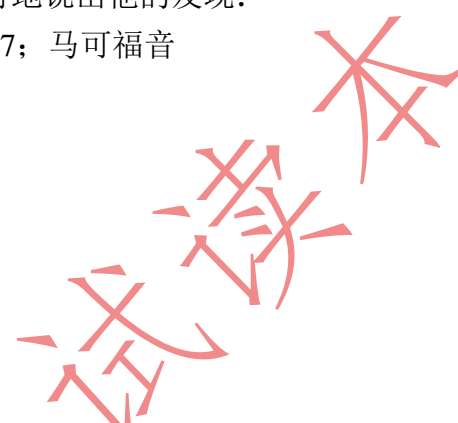
With his mission finished, Jesus now could allow his broken body to die. His last words were, "Father, I give my spirit into your hands." (Luke 23:46).

随着耶稣使命的结束，耶稣现在可以允许他破碎的身体死去了。他最后的一句话是：“父啊，我将我的灵魂交在你手里。”（路加福音 23:46）。

At that very moment God the Father added his own “amen” to Jesus’ perfect death. The Old Testament was closed, the new time of grace had begun. The curtain (as thick as **the palm of a man's hand**) which sealed off the Most Holy Place in the temple, was torn from top to bottom. This showed that because of Jesus’ atoning death all sinner can now approach God. Meanwhile the earth shook. The resurrection was begun as dead believers were made alive. A Roman centurion made a startling discovery: Jesus was "a righteous man... The Son of God" (Luke 23:47; Mark 15:39).

就在那一刻，天父上帝用他自己的“阿们”回应了耶稣完美的死亡。旧的约终止了，恩典的时期已经开始。圣殿中遮蔽至圣所的幔子（幔子有一个男人的手掌那么厚）从上到下裂为两半。这表明因着耶稣的赎罪祭，所有的罪人现在可以亲近上帝了。这期间，地大震动。已死的信徒被赋予生命，复活开始了。一个罗马的百夫长惊讶地说出他的发现：

“这（耶稣）真是个义人……这人真是神的儿子。”（路加福音 23:47；马可福音 15:39）。



Jesus Pierced and Buried (Matt. 27:57-61; Mark 15:42-47; Luke 23:50-55; John 19:31-42)

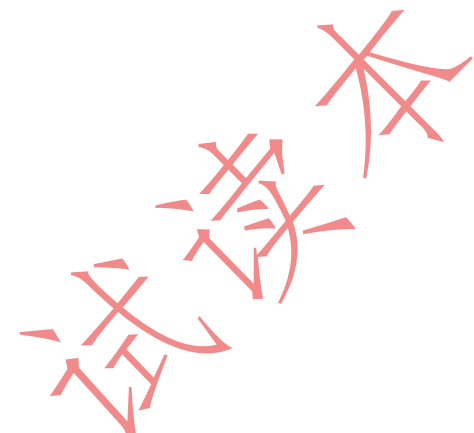
耶稣被刺并被安葬（马太福音 27:57-61；马可福音 15:42-47；路加福音 23:50-55；约翰福音 19:31-42）

Since evening was coming on and sundown marked the beginning of the Sabbath, the Jews asked that the execution be completed and the bodies removed from the crosses. By breaking the two criminals' legs the soldiers made sure that they would soon die. Jesus, however; was already dead. A soldier stuck a spear into his side, missing his ribs, but piercing his heart. This too was according to God's plan (Exod. 12:46; Ps. 34:20; Zech. 12:10).

因为夜幕降临，太阳落山意味着安息日的开始，犹太人要求完成行刑并将尸体从十字架上移下。打折了耶稣身旁两个罪犯的腿骨之后，兵丁们知道他们会很快死去。然而，耶稣已经死了。一个兵丁用矛刺他的肋旁，没有刺到肋骨，而是直接刺入了心脏。这同样也在上帝的计划中（出埃及记 12:46；诗篇 34:20；撒加利亚书 12:10）。

The faithful women at the foot of the cross, as well as loyal John, were overcome with grief. They had made no plans for the Lord's burial. But God the Father had worked out the details in advance (Is. 53:9). The rich believer Joseph of Arimathea and Nicodemus were allowed to bury the lifeless body. Good Friday came to a close. The Lord was buried in the Garden Tomb and a large stone was rolled into place, closing the burial chamber.

忠心的妇人们还有忠诚的约翰围在十字架下，沉浸在悲伤中。。他们完全不知该如何安葬他们的主。但是天父上帝已经预先做好了一切（以赛亚书 53:9）。一个富有的亚利马太城信徒约瑟和尼哥德慕一起被允许埋葬耶稣的尸体。受难日即将结束了。主被安葬在一个园子中的墓穴里，墓穴用一块滚来的大石头封住了入口。



Chapter 13

Holy Week: Saturday - Easter Sunday to Jesus' Ascension

第十三章 圣周：星期六、复活主日到耶稣的升天

Introduction

The Apostles' Creed contains a short summary of Jesus' life. For 33 years he lived in a "state of humiliation." That is to say, Jesus did not always use his divine rights or powers. For example, in the creed we confess to believe in Jesus, "Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried." Yet Jesus is God, and because he is God he is eternal and almighty. How then could he be born, suffer, and even die? The answer is found in St. Paul's letter to the Philippians (2:6-8): Jesus "humbled himself and became obedient to death – even death on a cross." He did this to save sinful mankind. For the past dozen chapters we have been studying Jesus' humility. In this chapter, however, we see the God-Man in his "state of exaltation" in which he makes full and complete use of his divine rights and powers. The Apostles' Creed describes this in the words "He descended into hell. The third day he arose again from the dead. He ascended into heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead."

概述

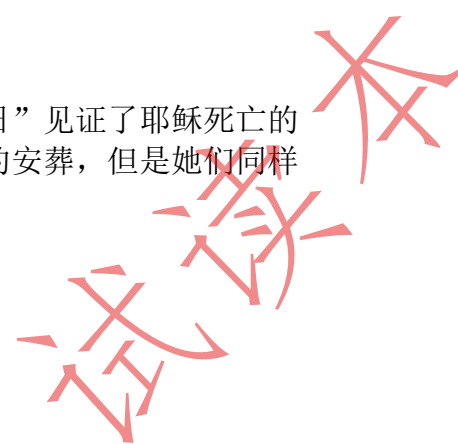
使徒信经中包含有耶稣一生的剪影。在 33 年的人生中，他始终处于“卑微的状态”之中。也就是说，耶稣不总是使用他的神性和能力。比如，在信经中我们宣告相信耶稣，那个“因圣灵感孕，由童贞女马利亚所生，在本丢彼拉多手下受难，被钉于十字架，受死，埋葬。”但是耶稣是上帝，并且因为这一点，他是永恒和全能的。那他如何出生，受苦，甚至死亡呢？答案可以在圣保罗书信的腓立比书（2:6-8）中找到：耶稣“就自己卑微，存心顺服，以致于死，且死在十字架上。”他通过这一切来拯救罪恶的人类。因为在前面的十二章中，我们已经学习了耶稣的降卑。然而在本章中，我们将要在“高升的状态”中看这位神人；在这个状态中，他毫无保留地使用了他的神圣权柄和能力。使徒信经描述这一点时是这样表述的：“（耶稣）降在阴间。第三天从死人中复活。升天，坐在全能父上帝的右边。将来必从那里降临，审判活人、死人。”

Holy Saturday (Matt. 27:62-66, Luke 23:56)

During the Sabbath (sunset Friday to sunset Saturday) the mourning women who had spent Good Friday watching Jesus die were now at home. They knew that Joseph and Nicodemus had prepared Jesus for burial, but they wanted to pay their last respects as well. However, they did not go to the tomb on the Old Testament holy day, but waited for Sunday.

神圣的星期六（马太福音 27:62-66，路加福音 23:56）

在安息日（从星期五的日落到星期六的日落），那些“在受难日”见证了耶稣死亡的妇女们如今都待在家中。她们知道约瑟和尼哥德慕已经在操办耶稣的安葬，但是她们同样



想在最后的时候表达对耶稣的敬意。不过，她们还是没有安息日去坟墓那里，而是等待星期天的到来。

While the women kept the Sabbath, the chief priests and Pharisees broke the rules of the day. They entered the house of a Gentile, Pontius Pilate, and asked for a favor. Since they were afraid that the disciples might steal Jesus' body, they asked Pilate to put a guard at the tomb. Pilate agreed.

当这些妇人们守着安息日的同时，大祭司和法利赛人却违背着这一天的律法。他们进入了一个外邦人本丢·彼拉多的家中，并且期望他帮个小忙。因为他们担心耶稣的门徒们会去偷他的尸体，他们请求彼拉多派人把守坟墓。这个请求被应允了。

While this was going on, the Lord Jesus' spirit was alive. He told the thief on the cross that that very day he would be with him in paradise. With his last breath Jesus gave his spirit into his Father's hands.

这些事发生时，耶稣的灵在天堂中。他曾告诉同在十字架上的那个贼，今日他要与耶稣同在乐园里了。在耶稣断气的时候，他将他的灵魂交在了天父的手中。

Easter Sunday

The Women Visit the Tomb on Easter (Matt. 28:1-7; Mark 16:2-8; Luke 24:1-8; John 20:1-2)

At sundown on Saturday the Sabbath was over. Since it was dark the women still could not visit the tomb. So they passed another grief-filled night. Jesus, however, rose from the dead and descended into hell. He did not go there to suffer, however but to proclaim victory over the devil and those belonging to him (1 Pet. 3:18; Col. 2:15).

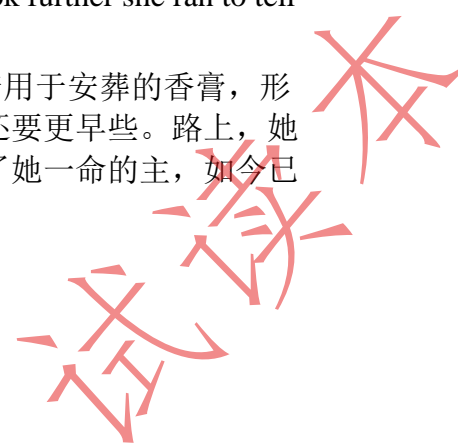
复活主日

在复活主日，妇人们来到了坟墓前（马太福音 28:1-7；马可福音 16:2-8；路加福音 24:1-8；约翰福音 20:1-2）。

安息日在星期六日落时即结束了。因为天黑，妇人们无法去坟墓那里。因此他们经历了一个悲伤的夜晚。然而，耶稣死里复活并降在阴间。他去地狱并不是去受苦，而是向魔鬼和属于魔鬼的宣告他的得胜。（彼得前书 3:18；歌罗西书:15）

Sunday morning, April 9, the women rose at dawn, dressed, gathered their burial spices and set out on the lonely walk to the tomb. One woman, Mary Magdalene, had set out even earlier. As she walked, sad thoughts must have crossed her mind. Jesus, who had cast seven demons out of her and had saved her, was now dead. As she came to the tomb the dim light of dawn showed that the stone which had sealed the tomb had been rolled away. "Now," she must have thought to herself, "they have even taken his dead body." Without stopping to look further she ran to tell Peter and John the terrible news.

4月9日，星期天的凌晨，妇女们早早地起床，穿好衣服，拿着用于安葬的香膏，形单影只地出发前往坟墓。其中的一个妇女，抹大拉的马利亚出发的还要更早些。路上，她的脑海里满是悲伤地念头。耶稣，曾从他的身体里赶走七个鬼并救了她一命的主，如今已



经死了。当她来到坟墓前面的时候，藉着黎明微弱的亮光，她发现那块用来封闭坟墓的石头已经移开。“现在”，她一定想着：“他们竟然拿走了他的尸体。”她没有停下来做进一步查看就跑去将这个噩耗告诉彼得和约翰。

Meanwhile the other women arrived at the tomb. They included Mary (mother of the disciple James the Less), Salome (mother of Jesus' cousins and the disciples James and John) and Joanna (who along with the others had supported Jesus ministry, Luke 8:2-3). Unlike Mary Magdalene, they not only came to the tomb, but even went in. There, two angels greeted them with the happiest sermon ever preached – "He has risen!" The heavenly messengers reminded the women of Christ's prophecies about his resurrection. And it was this Gospel message which filled their hearts with the certainty that he was alive. The women no longer cared about the tomb since it was empty. So the joyful women ran to tell the disciples the Good News.

同时，另外几个妇女来到了坟墓前。其中包括马利亚（雅各的妈妈），撒罗米（耶稣表兄弟，门徒雅各和约翰的妈妈），约亚拿（与其他人一起支持过耶稣宣教的妇女，路加福音 8:2-3）。和抹大拉的马利亚不同，她们没有单单停留在坟墓前，而是走了进去。在那里，两个天使问候了她们，并说出了有史以来最美好的宣告——“他复活了”。天上的使者提醒这些妇女，使她们回忆起基督自己关于复活的预言。并且正是这个好消息，让她们满心相信耶稣活着。因为坟墓早已空了，妇女们没有做更多的逗留。于是，这些喜乐的妇女们跑去将这个好消息告诉给其他的门徒。

Peter and John Visit the Tomb (Luke 24:12; John 20:3-10)

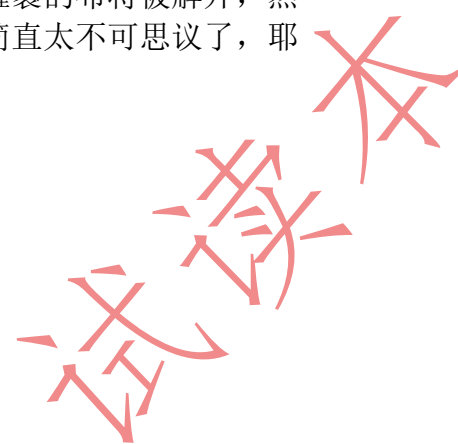
彼得和约翰来到坟墓前（路加福音 24:12；约翰福音 20: 3-10）

By the time the women had left the tomb, Mary Magdalene had told her sad news to Peter and John. Youthful John outran the older disciple to the tomb, but then he hesitated. Peter caught up and entered the tomb first.

妇女们离开坟墓的时候，抹大拉的马利亚已经将她所看到的坏消息告诉了彼得和约翰。年轻的约翰跑在前面，在年纪稍大的使徒前赶到了坟墓，但是当他到了那里，他犹豫没有进去。彼得赶到后，先进入了坟墓。

What impressed the two disciples most was the condition of the burial cloth. If thieves had stolen his body, the burial linens would also have been missing. On the other hand if Jesus had awakened out of a coma the wrap would have been unrolled and scattered across the tomb floor. But in fact, the cloth lay folded in place. It was as if in a miraculous way, Christ had risen right out of the cloth.

安葬耶稣的裹头巾和细麻布使这两个使徒印象深刻。如果贼偷走了尸体，这些安葬用的细麻布一定也会丢了。另外，如果耶稣只是从昏迷中苏醒，这些缠裹的布将被解开，然后被散乱地扔在墓穴的地上。但是事实是，裹头巾在原地卷着。这简直太不可思议了，耶稣已**从细麻布里复活而出。**



Jesus Appears to the Women (Matt. 28:8-10; Mark 16:9-11; Luke 24:9-11; John 20:11-18)

耶稣向妇女们显现（马太福音 28:8-10；马可福音 16:9-11；路加福音 24:9-11；约翰福音 20:11-18）

One cannot read the Easter story up to this point without feeling some pity for Mary Magdalene. Her grief at Jesus' death was huge. Yet her love for him moved her to awaken earlier than the rest on Easter Sunday. Her sorrow convinced her that thieves had taken his dead body. However, God had a special event awaiting her. Mary Magdalene was to be the first to see the risen Lord Jesus Christ.

读此故事的人读到这里，很难不怜悯抹大拉的马利亚。她因为耶稣的死极为悲痛。她对耶稣的爱使她在这个复活主日的早晨比其他人更早地醒来，悲伤的她认为耶稣的尸体被偷走了。然而，上帝为她预备了特别的礼物。主耶稣基督从死里复活后，抹大拉的马利亚成为第一个见到他的人。

By the time she walked back to the tomb, Peter and John had left. She did not recognize the angels, and at first even Jesus himself. But then the Lord called her by name. At last her heart was filled with the greatest joy. She must have decided to remain by his side forever. Jesus, however, had other plans. Mary was directed to tell the disciples the Good News about the risen Lord.

抹大拉的马利亚回到坟墓后，彼得和约翰已经离开。她没有认出天使们，甚至没有一下子认出耶稣自己。但是随后耶稣叫她的名字。她的心随即充满极大的欢喜。她一定是已经决定永远留在耶稣的身边。然而，耶稣有其他的计划。抹大拉的马利亚受命将主复活的这个好消息告诉给所有的门徒。

Shortly afterwards Jesus showed himself to the other women who were on their way to the disciples. They too were sent out to tell the Good News.

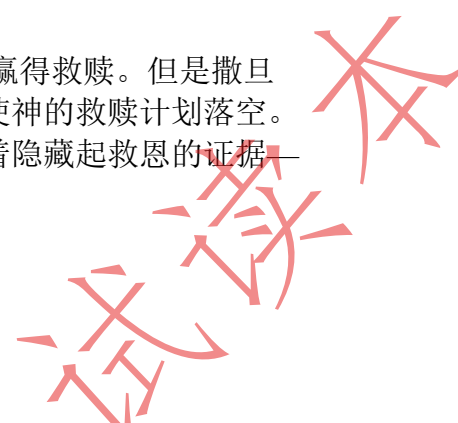
这之后不久，当其他妇女在去见门徒的路上时，耶稣向她们显现了他自己。她们随即也被差派去传讲这个好消息。

The Tomb Guards Ordered to Lie (Matt. 28:11-15)

兵丁被要求撒谎（马太福音 28:11-15）

33 years earlier Satan had tried to kill Jesus in Bethlehem before the Lord could earn salvation for mankind. But Satan failed. Then, on various occasions the Devil tried to tempt Jesus into sinning which would have ruined God's plan of redemption. Again he failed. Now, knowing that his evil cause was lost, Satan tried to hide the proof of the atonement – Christ's resurrection. When the guards who had been posted at the tomb reported what had happened, the Jews bribed them with money to say that Jesus' body had been stolen.

33年前，撒旦就曾尝试要在伯利恒杀死耶稣，阻止他为全人类赢得救赎。但是撒旦失败了。后来，魔鬼在不同的场合尝试试探耶稣使其犯罪，这罪能使神的救赎计划落空。他再一次失败了。现在当知道他恶毒的目标功亏一篑后，撒旦尝试着隐藏起救恩的证据——



—基督的复活。当看守坟墓的兵丁报告了所发生的一切时，犹太人就贿赂他们，让他们撒谎说耶稣的身体被偷了。

Since there are many today who believe in a living Jesus, it is clear that not all have accepted this lie. Once again the devil failed in his wicked purpose.

因为今天有许多人相信这位活着的耶稣，很明显并不是所有人都接受了这个谎言。撒旦的邪恶企图又失败了。

Jesus Appears to Peter (Luke 24:34)

耶稣向彼得显现 (路加福音 24:34)

The Easter sun was rising high over Jerusalem. Jesus had appeared to the four faithful women. Before noon he was to show himself to one man. Just as Jesus had pity on Mary Magdalene, he had pity on Peter. Three times Peter had denied Jesus. Now the disciple heard that Jesus was alive. He had looked for himself at the burial linens. He must have wondered if the risen Jesus would ever forgive him and speak to him again. Jesus helped his troubled soul by appearing to him even before the other disciples (1 Cor. 15:5).

在耶路撒冷，复活主日的太阳慢慢地升高。耶稣已经向四个忠实的妇女显现了。在中午之前他还要向一个人显现他自己。就像是耶稣怜悯抹大拉的马利亚一样，他也惦念着彼得。彼得三次不认主。现在，这个门徒听说耶稣还活着。他自己已经在安葬用的细麻布上看到了希望。他一定想知道复活的耶稣是否会原谅他并再次对他说话。在其他的门徒之前耶稣首先向彼得显现，抚平了他不安的心。

Jesus Appears on the Emmaus Road (Mark 16:12-13; Luke 24:13-35)

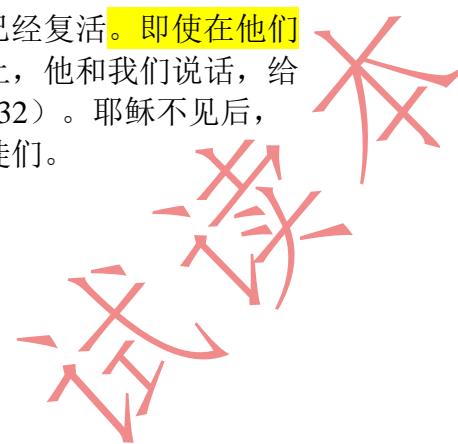
耶稣在通往以马忤斯的路上显现 (马可福音 16:12-13; 路加福音 24:13-35)

It was Easter afternoon. Two believers were returning home from Jerusalem. As they walked their minds were troubled. A stranger approached and asked them why they were so bothered.

在复活主日的下午，两个信徒正从耶路撒冷返回自己的家中。他们困惑地走着，一个陌生人和他们同行，并询问他们为什么事情而烦恼。

Instead of showing himself to their eyes, Jesus turned them to the Scriptures and convinced them of the resurrection. Even after they recognized him, it was the Gospel message which formed the basis of their faith. "They asked each other, 'Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?'" (Luke 24:32). After Jesus disappeared, the men hurried back to Jerusalem to tell the disciples.

耶稣并没有让他们认出自己，而是借助于经文使他们确信耶稣已经复活。即使在他们认出他之后，建立他们信心根基的是福音。“他们彼此说：‘在路上，他和我们说话，给我们讲解圣经的时候，我们的心岂不是火热的吗？’”（路加福音 24:32）。耶稣不见后，这两个人立时起身返回耶路撒冷，要将刚发生的一切告诉其他的门徒们。



As an unknown Christian poet wrote:

一个不为人知的基督徒使人曾写道:

Life is like the Emmaus road

生命就像以马忤斯之路

We travel not alone,

我们不是形单影只的旅者

Beside us walks our risen Lord

复活的主与我们同行

To guide and keep his own.

为要引领、保守那归属于他的

Jesus Appears to Ten Disciples (Mark 16:14; Luke 24:36-43; John 20:19-23)

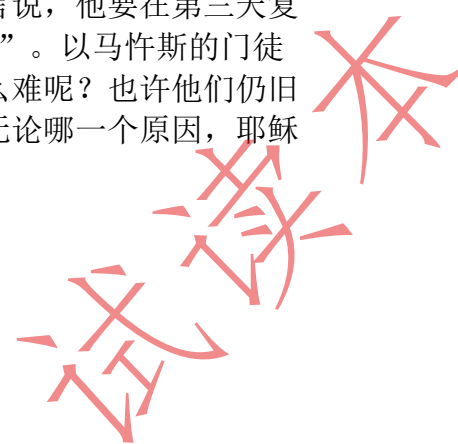
耶稣向十个门徒显现 (马可福音 16:14; 路加福音 24:36-43; 约翰福音 20:19-23)

The greatest day in earth's history was drawing to a close. Before the day ended, however, Jesus came to his disciples. Most of the disciples were confused by the reports they had heard. Suddenly Jesus stood in their midst. When they looked at their Savior and friend they thought he was a ghost. Jesus corrected this false idea by showing them his flesh and eating some food.

有史以来最伟大的一天接近尾声。可是就在这天要结束之前，耶稣来到他的门徒面前。门徒中大部分人正为他们所听到的感到困扰。突然耶稣站在了他们中间。当看到他们的救主、挚友时还以为他是个魂。为了纠正他们错误的念头，耶稣让他们看自己的身体，还吃了一些食物。

How can the disciples' first doubts be explained? The evil Jewish leaders had remembered Jesus' prophecy that he would rise on the third day (Matt. 27:63). The women believed the angels' report that "he is risen!" The Emmaus disciples believed the Old Testament's prophecies about the resurrection. Why, then, was it so hard for them to believe what they had heard and seen? Perhaps they were still afraid of the Jews or afraid of Jesus (after having abandoned him in Gethsemane)? Whatever the reason, Jesus calmed their troubled hearts by twice repeating, "Peace be with you!"

如何解释门徒们最初的疑惑呢？邪恶的犹太领袖记得耶稣曾预言说，他要在第三天复活（马太福音 27:63）。妇女们相信天使们宣告的“他已经复活了！”。以马忤斯的门徒相信旧约关于复活的预言。那么，让他们相信所见所闻为什么就那么难呢？也许他们仍旧害怕犹太人，或害怕耶稣（他们在客西马尼园离弃了耶稣之后）？无论哪一个原因，耶稣抚平了他们心中的不安，两次对他们说：“愿你们平安！”



The disciples had sinned against Christ, but the crucifixion and resurrection of Jesus brought them peace – the forgiveness of sins. Soon they would go looking for other sinners and proclaim to them the Gospel of peace.

门徒们得罪了基督，但是耶稣的受死与复活带给他们平安——罪得赦免。不久之后，他们就要启程寻找其他的罪人，并且向他们宣告这赐下平安的福音。

Jesus Appears to all Eleven Disciples (John 20:24-29)

耶稣向所有十一个门徒显现（约翰福音 20:24-29）

When Jesus first appeared to the disciples, Thomas was not there. Like the others, he refused to believe in the resurrection without more proof. A week later Thomas had his stubborn soul satisfied. The Lord appeared and invited him to touch his holy hands and side. Thomas answered, "My Lord and my God." The word "my" was important. Faith is a personal acceptance of the living Lord and God. Jesus was pleased with Thomas' faith, but not with the demands he made before he would believe. Jesus answered, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed" (John 20:29).

当耶稣第一次向门徒们显现时，多马没有在场。像其他人一样，在没有更多证据的情况下，他拒绝相信主的复活。一周之后，多马这颗多疑的心终于被满足了。主向他显现，并请他摸主的手，探入主的肋旁。多马回应说：“我的主，我的神！”这个“我”字非常的重要。信心是个人对永活的主和上帝的接纳。耶稣对多马的信心感到高兴，但是对他信之前的要求感到不满。耶稣回答说：“你因看见了我才信，那没有看见就信的有福了！（约翰福音 20:29）”

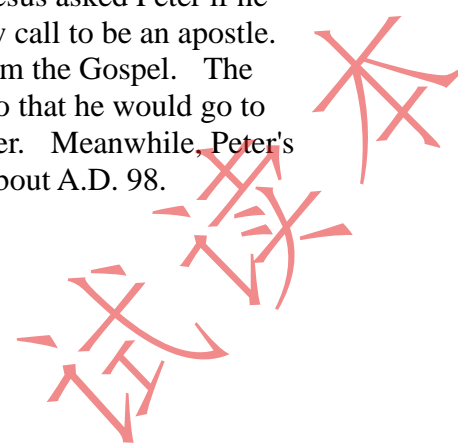
Jesus Appears in Galilee (John 21: 1-23)

耶稣在加利利显现（约翰福音 21:1-23）

Jesus told the women on Easter Sunday "Go and tell my brothers to go to Galilee; there they will see me" (Matt. 28:10). After seeing Jesus in Jerusalem the disciples left for Galilee, where some of them went back to fishing.

在复活主日，耶稣告诉妇女们“你们去告诉我的弟兄，叫他们往加利利去，在那里必见我。”（马太福音 28:10）。在耶路撒冷见到耶稣后，门徒们起身前往加利利，他们中的一些人回到那里后又去打鱼了。

Jesus came to these disciples and worked a miracle by supplying a large net of fish. Peter was full of joy to see the Lord, but the Lord still had not had a chance to talk to Peter about his sin, the three times he denied Jesus. Now, the time was right. Three times Jesus asked Peter if he loved him. In each case he answered that he did. Jesus gave Peter a new call to be an apostle. He now told Peter to go to the young (lambs) and old (sheep) and feed them the Gospel. The Lord also showed Peter that he would not deny him again. Rather than do that he would go to his own death. Indeed Peter was crucified for his faith about 33 years later. Meanwhile, Peter's friend, the Apostle John, outlived the other disciples and died of old age about A.D. 98.



耶稣找到这些门徒并行了一个神迹，使他们网到极多的鱼。再次见到主，彼得非常兴奋，但是主一直没有机会对彼得谈论他的罪，就是他三次不认主。现在是时候了。耶稣三次问彼得是否爱他。每一次彼得都回答：爱。耶稣给彼得一个新的呼召让他做使徒。他如今告诉彼得到那些小羊（羔羊）和羊（绵羊）那里，并用福音喂养它们。主也告诉彼得，他不会再不认自己的主了。他宁可去死也不会再做这样的事了。确实，在 33 年后彼得为他的信仰死在十字架上。与此同时，彼得的朋友——使徒约翰——相比其他的门徒活得更久，并在公元 98 年左右终老。

The Great Commission (Matt. 28:16-20; Mark 16:15-18)

大使命（马太福音 28:16-20；马可福音 16:15-18）

Some time later Christ appeared on a mountain. A crowd of over 500, including the disciples, had gathered (I Cor. 15:6). The words Jesus spoke have come to be known as The Great Commission. He said, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matt. 28:19-20).

一段时间之后，基督在一座山上显现。有超过 500 人聚集在那里，门徒们也在其中（哥林多前书 15:6）。期间，耶稣所说的话后来被称作“大使命”。他说：“你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗，凡我所吩咐你们的，都教训他们遵守。（马太福音 28:19-20）”

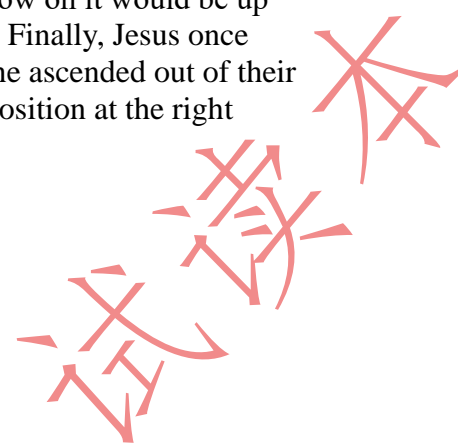
In the space of about a month Jesus had given the believers three great tools of faith: the Gospel, the Lord's Supper and Holy Baptism. These were the "Means of Grace," the means by which God gives men the forgiveness earned by Jesus on the cross. Indeed, only through these three means can anyone come to faith and then remain strong until the end.

在差不多一个月的时间里，耶稣给了门徒们三个伟大的信心法宝：福音，圣餐礼和圣洗礼——这些也被称作“施恩具”。通过这样的施恩具，上帝将耶稣在十字架上所赢得的赦免赐给人们。确实，只有通过这三个途径，人们才能得到信心，并持守信心，至死不弃。

The Ascension (Mark 16:19-20; Luke 24:44-53)

升天（马可福音 16:19-20；路加福音 24:44-53）

The day was Thursday, May 18, A.D. 30. It was 40 days after Jesus' resurrection. In response to his command the disciples gathered on a hill near Jerusalem. St. Luke (Acts 1:6) reveals that they were still slow to understand the nature of Christ's Kingdom. From now on it would be up to the Holy Spirit to give them the Scriptural understanding they needed. Finally, Jesus once again told the believers to share the Gospel with the whole world. Then he ascended out of their sight. After 33 years on Earth, Jesus returned home, and he took up his position at the right hand of God the Father (Matt. 28:18).



那一天是公元 30 年，5 月 18 日，星期四。耶稣死而复活 40 天之后。他的门徒们遵循他的命令，聚集在耶路撒冷附近的一座山上。圣路加（使徒行传 1:6）表明，门徒们对于领受什么是基督的国度仍有些迟钝。从今以后，需要依靠圣灵赐给他们所需的属灵悟性。最后，耶稣再次告诉所有的信徒们，要向全世界分享福音。随即他从门徒的视野中消失，升天了。在世上生活了 33 年后，耶稣回到了他的家，并坐在了全能父上帝的右边（马太福音 28:18）。

Conclusion to the Gospels (John 20:30-31; 21:24-25)

福音书的总结（约翰福音 20:30-31； 21:24-25）

The story of Jesus' life as told in the Gospels of Matthew, Mark, and Luke is now complete. But John needed to add two last comments. "But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31).

马太、马可、路加福音所记载的耶稣生平到此结束了。但是约翰需要补充最后两点：“但记这些事，要叫你们信耶稣是基督，是神的儿子，并且叫你们信了他，就可以因他的名得生命。”（约翰福音 20:31）。

