

# The Life of Christ 基督生平

GBI Course 103

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## Forward 前言

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. The current revision for GBI was produced and assembled by Joel Luetke (2017).

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。这一版本是约尔 李可牧师 2017 年为恩典圣经学院课程教学所作的修订组装本。

## General Introduction 概述

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?

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、生活、受难、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？

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.”

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，将我从罪、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，并且用永远如一的正义、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。”

## **The Life of Christ 基督生平 GBI Course 103 - Chapter 1**

### **The Birth and Childhood of John and Jesus Christ**

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#### **Introduction 简介**

##### **Luke introduces his Gospel (Luke 1:1-4)**

##### **路加介绍他写的福音书（路加福音 1:1-4）**

This course, the Life of Christ, will usually make reference to Luke's Gospel. However, students will have opportunity to read from all four Gospels.

这门课程，即基督生平，通常会参考路加福音。但是，学生将有机会阅读所有四本福音书。

Luke wrote his Gospel for the Gentiles. Luke wrote for the Greek mind and the Greek people. Matthew wrote his Gospel for those who had a Hebrew and Jewish background.

路加写了给外邦人的福音书。路加为受希腊文化影响的人和希腊人写信。马太为那些有希伯来和犹太背景的人写了他的福音书。

Matthew's Gospel is the most chronological and complete record of Jesus' life and ministry. We will follow the timeline which Matthew follows. However, we will locate the events Matthew mentions in Luke's Gospel, whenever that is possible.

马太的福音书对耶稣的生平和事工中按最完整的年代作了最完整的记录。我们将遵循马太所遵循的时间表。但是，只要有可能，我们会找到马太在路加福音中提到的事件。

Many events – especially those which took place in Jerusalem – are found only in John. These events are inserted along the way.

许多事件 - 特别是在耶路撒冷发生的事件 - 只能在约翰福音中找到。这些事件会不时穿插。

We will read from Mark when Mark reports an event which is not in any other Gospel.

我们将阅读马可福音，学习只记载在马可福音中的事件。

Luke probably did his research for this Gospel when Paul was in jail. Paul spent 2 years in jail before making his trip to Rome. Luke includes much material which no other Gospel contains.

路加可能是在保罗下狱时为这本福音书做了研究。保罗在前往罗马之前曾在监狱度过了2年。路加包含了许多其他福音书没有提到的材料。

It should be noted that Luke writes topically, not chronologically. As we follow the sequence of events according to Matthew (and at times according to John), we will need to move back and forth in Luke.

值得注意的是，路加是按主题写作，而不是按时间顺序写作。当我们遵循马太福音的事件顺序（有时根据约翰福音）时，我们也需要来回参考路加福音。

##### **The pre-existent Christ (John 1:1-18)**

## 太初的基督（约翰福音 1: 1-18）

John does not give us details about the conception and birth of our Lord. Luke and Matthew do that. John takes us back to “the beginning” – to when nothing existed – except for God. When only God existed, the Son of God existed. This is evidence that Jesus is God. John’s Gospel emphasizes the truth that Jesus is God.

约翰没有给出我们主的受孕和出生的细节。路加和马太给出了这些细节。约翰带我们回到“开始” - 除了上帝，那时还没有任何东西存在时。当只有上帝存在时，上帝的儿子就存在了。这证明耶稣是上帝。约翰福音强调耶稣是神的真理。

**Question for class time:** Which verse, of these 18 verses, is John’s record of the events which preceded and followed Christmas?

**课堂提问：**这 18 节经文中的哪一节是约翰对圣诞节前后事件的记录？

## The Genealogy of The Christ 基督的家谱

**The Christ descended as promised from Abraham -- Matthew 1:1-17**

**基督按照应许成为亚伯拉罕的后裔 -- 马太福音 1: 1-17**

Matthew gives us a selected portion of the events recorded in his 28 chapters. Since his Gospel is for the Hebrew and Jewish people, he organizes his choices around numbers. Matthew often uses the numbers 7 and 14 and 10. Matthew has 7 parts to his Gospel.

马太挑选了他要在 28 章中所要记录的部分事件。由于他的福音书是为希伯来人和犹太人所写，他照数字来组织他的选择。马太经常使用数字 7 和 14 以及 10。马太福音书有七个部分。

In the genealogy of Jesus, Matthew selects 14 (2x7) people in each of the 3 eras: from Abraham to David; from David to the Captivity; from the Captivity to the birth of Jesus.

在耶稣的家谱中，马太在三个时代中选择了 14（2x7）人：从亚伯拉罕到大卫；从大卫到被掳；从被掳到耶稣的降生。

**The Christ descended from Adam for every nation -- Luke 3:23-28**

**基督成了亚当的后裔，为要拯救万国。-- 路加福音 3: 23-28**

This genealogy is different from Matthew. Matthew moves forward in time. Luke moves backward in time. Matthew traces the genealogy from Abraham. Luke traces our Savior’s genealogy backward to Adam. Matthew shows that Jesus arrived as promised – from the descendants of Abraham. Luke shows us that Jesus came to be the Savior of all people – for anyone who has descended from Adam. That includes all of us.

这个家谱与马太福音不同。马太福音时间是向前进。路加福音的时间是向后移。马太记载的家谱回溯到亚伯拉罕。路加将我们救主的家谱追溯到亚当。马太显示耶稣按照应许成为亚伯拉罕的后裔。路加告诉我们，耶稣成为所有人-亚当的后裔的救主。这包括我们所有人。

Matthew gives the lineage that moves from Joseph to Abraham. Luke’s lineage seems to be the lineage that leads from Mary to Adam. Both Mary and Joseph were descendants of David.

马太给出了从约瑟到亚伯拉罕的家谱。路加的家谱似乎是从马利亚到亚当。马利亚和约瑟都是大卫的后裔。

# **The Birth and Childhood of John and of Jesus**

## **约翰和耶稣的出生和童年**

### **The birth of John foretold -- Luke 1:5-25**

#### **预言约翰的出生 — 路加福音 1: 5-25**

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. 圣路加在福音的第一章记载的事件，恰恰发生在耶稣诞生之前。上帝通过天使加百列开始揭示他的拯救计划，并完成旧约先知书的预言。第一个知道基督要来的人是祭司撒加利亚。撒加利亚是属上帝的人，年纪已经老迈，在那个特别的早晨，正是他来负责圣殿的相关仪式，他一直以来都在主面前迫切祷告。毫无疑问，最为一个信实的祭司，撒加利亚一直不住地向上帝祷告，求上帝按照许诺差遣弥赛亚来到世上。

Suddenly the angel Gabriel appeared to him announcing that his 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...." (Malachi 4:5-6) 天使利百加突然出现并宣告说他的祷告已经被应允。利百加谨慎用语，选择了旧约最后一章中上帝的预言。在玛拉基书 3:1 中上帝预言在弥赛亚来之前会有一个人来预备救世主的道路。这章预言书的最后一段是：“看哪，耶和华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.

如今等待的时间已经结束。撒加利亚的妻子以利沙伯会生一个孩子，这个孩子将会靠着圣灵和以利亚的力量讲道。上帝要求给先驱使者取名为“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对罪恶的人类不配得的爱，甚至将他的儿子差派到世上。

### **The birth of Jesus foretold -- Luke 1:26-38**

#### **预言耶稣的降生 — 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" Matthew 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.

故事到这里离开耶路撒冷伟大的圣殿和圣的老祭司。而转到了拿撒勒这个小镇和一个平凡的年轻女人上面。在利百加与撒迦利亚说话之后的五个月，他出现在一个叫马利亚的一个年轻处女面前。还是很谨慎地选择言语，但是用很简单的信息，揭示了基督来临的秘密。（路加福音 1:26-38）。首先他向马利亚致意，叫她不要再害怕。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 1:23）。马利亚被拣选为“童贞女”，她的儿子将是“耶稣”（“主是救赎”）。他将按照语言成为救世主。

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 the child's father. Meanwhile Mary would remain a virgin until the child was born.

此时我们注意到，马利亚在整个一生中都显示出了谦卑的信念。她没有像撒迦利亚一样质疑上帝的话。她只针对在上帝的计划中她要扮演的角色部分询问了更多的信息。利百加解释了她的角色。她腹中的孩子将来到世上，这是一个神迹。上帝的圣灵是它的父亲。同时，知道孩子出生之前，她都保持童贞女之身。

### **Mary visits with Elizabeth -- Luke 1:39-56**

#### **马利亚看望以利沙伯 -- 路加福音 1: 39-56**

Mary soon left Nazareth and traveled to the home of her relative, Elizabeth, who 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，去她的亲戚以利沙伯家，就是利百加说她怀孕的以利沙伯。马利亚和以利沙伯刚相互问安时，约翰就在妈妈的肚子里跳动。他如此欢迎未出生的耶稣，正暗示了耶稣更伟大。此刻，以利沙伯尊称马利亚是主的母亲，但是马利亚将所有的荣耀都归给上帝。

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 Samuel 1:11; 2:1-10; Psalm 103:17; Psalm 107:9.

在通常被称为“马利亚的颂歌”中，她讲述了上帝是如何祝福她的（路 1:46-49）。然后她描述了上帝通过耶稣的救赎（vv50-55）。这些来自马利亚内心的讯息揭示了她深深的信念。我们一定接的她是一个从来没有进过学校的平民。然而，她了解主的话语。她的“颂歌”在旧约撒母耳记上 1:11;2:1-10 还有诗篇 103:17; 107:9 中不断重复那样的心情和内容。

### **Joseph takes Mary to be his wife -- Luke 1:56; Matthew 1:18-25**

#### **约瑟娶马利亚为妻 -- 路加福音 1: 56, 马太福音 1: 18-25**

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 fiancé 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.

马利亚和以利沙伯同住了三个月之后，就回到拿撒勒的家中。这正是主的使者约翰出生的时候。很快木匠约瑟明显地发现他的未婚妻马利亚怀孕了。当时订婚意味着必然要结婚，不可随意更改。是经过深思熟虑的最终决定，只有离婚能够将夫妻俩分开。然而，当约瑟正考虑和马利亚离婚的事儿的时候，利百加出现在了面前。他还是说要给孩子取名耶稣。随后约瑟就娶了马利亚为妻。

## 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 (Matthew 2:1). Most Bible scholars conclude from Matthew 2:13-22 that Jesus' birth (or Nativity) took place sometime 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 (Galatians 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，我们所知道的是，遵照上帝的神圣计划和时间表的（加拉太书 4:4），耶稣基督降生在世界历史上的一个辉煌的时期。大约300年以前，大马其顿的亚历山大开始摧毁波斯帝国。13 年内他的军队击败了希腊、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。在接下来的三个世界里，希腊语（亚历山大的语言）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，最终成为公元前第一个世纪的世界强国的，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，他们坚持自己的法律和制度。整个区域实现大范围和平，这在历史上是很少有的。在不同国家之间，人们可

以安全地在海上航行，或者是在大罗马帝国的区域内旅行。

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正合适。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。而用希腊语撰写的耶稣生平也能够被受过教育的人们阅读和理解。

### **The birth, circumcision & early years of John -- Luke 1:57-80**

#### **施洗约翰的出生，割礼和早年 — 路加福音 1: 57-80**

The text of Luke's Gospel does not indicate that Mary stayed with Elizabeth until John was born. However, it is very likely that she did remain to help Elizabeth to give birth. If this is the way things took place, Mary would also then have been there on the eighth day when John received his name. Luke tells us that on that day Zechariah was enabled to speak again. Zechariah used his ability to speak in order to praise God. As Luke interviewed the eyewitnesses of these events (Luke 1:1-4), he might have spoken with Mary. Elizabeth and Zechariah would have died by that time.

路加福音的经文并未表明马利亚在施洗约翰出生之前一直与以利沙伯在一起。然而，她很有可能继续帮助以利沙伯直至她分娩。如果是这样的话，在给约翰取名的第八天马利亚也还在那里。路加告诉我们，那天撒迦利亚能重新说话。撒迦利亚用他的能力说话，以赞美上帝。当路加采访这些事件的目击者时（路加福音 1: 1-4），他很可能询问马利亚，因为那时以利沙伯和撒迦利亚已离世。

In verse 80 Luke gives us a single sentence summary of the childhood and early adult years of John. Then, Luke takes us back in time to the time when Jesus was born.

在第 80 节中，路加用一句话给我们简单介绍了约翰的童年和成人后早年的事情。然后，路加将我们带回到耶稣出生的时候。

### **The birth, circumcision & early years of Jesus -- Luke 2:1-21; Matthew 1:1-17**

#### **耶稣的出生，割礼和早年 -- 路加福音 2: 1-21 马太福音 1: 1-17**

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.

在整个旧约里上帝已经预言了救世主的到来。在先知书弥加书（5:2）中有详细的描述。基督将要出生在伯利恒。。

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.

罗马的皇帝规定每一个犹太男人都必须回到祖先的家乡注册登记，以便征税。我们不晓得是否是上帝让亚古士督发起了报名上册，或者上帝只是借助这场政治事件达到其目的。但是，在上帝的救赎计划里，他的指令带领着马利亚来到伯利恒，剩下耶稣基督。

Since Joseph and Mary were both descendants of King David (Matthew 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 Isaiah 11:1-2; Jeremiah 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子孙（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未出生的儿子也将是大卫的子孙（参看赛 11:1-2；耶 23:5）。可见在耶稣基督诞生前后发生的事情并非偶然，都遵行上帝的计划。

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 (Philippians 2:6-8).

大家都很熟悉耶稣诞生的细节。在伯利恒的一家小旅馆里马利亚和约瑟找不到房间，只好住在马厩里。马利亚在马厩里生下了耶稣，用破布包裹着放在马槽里。然后，当我们想到第一个圣诞节和母子俩的画面时，很容易就忘记了当时的真实情景。上帝成为肉身，第二个三位一体的人成为人类。我们无法理解永生上帝的儿子的诞生，全能的上帝成为一个无助的婴孩儿，配的所有荣耀的唯一真上帝成为一个需要尿布的孩子。基督不是尊贵地来到世上而是卑微地成为人的样式，而且要为了全人类的罪受难、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 (Isaiah 9:6).

耶稣诞生是非常重要的大事。伯利恒山上的牧羊人正照看着羊群，这时突然天使出现了，宣告弥赛亚要来的消息。然后天使的军队出现，歌唱说天堂里荣耀的上帝和平安已经来到世上。罪使人类和上帝隔绝。现在借着耶稣基督、和平的君王，上帝与人类和好（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，实际上警醒他们的却是上帝的话（路 2:15）。牧羊人拜访了基督——马槽里的婴孩儿之后，他们随即成为见证人，在朋友和邻居之间传开了耶稣来到世上的消息（路 2:17）。

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 (Leviticus 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，约瑟报名上册，而且为他的家人找更好一些的地方借宿。然而，马利亚和约瑟没有让尘世的琐事影响到他们灵命上的责任。他们遵守了旧约的律法（利 12:3），在第八天给耶稣行了割礼。这样耶稣就被放在律法以下了，而且开始为了人类的救赎遵行律法。也是此时约瑟给这个婴孩取名叫“耶稣”。

### **Jesus is presented at the temple -- Luke 2:22-38**

**在圣殿耶稣被献给神 -- 路加福音 2: 22-38**

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 (Exodus 13:2, 12; Numbers 18:15-16). Mary also offered a sacrifice making her ceremonially clean after having given birth to a child (Leviticus 12:1-8).

到了第 40 天，马利亚和约瑟从伯利恒走了 7 英里来到耶路撒冷的圣殿。在圣殿他们遵行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，理应献给主（出 13:2,12；民 18:15-16）。马利亚也献祭使自己洁净（产妇的洁净条例）（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 people (Isaiah 42:6; 49:6) only some would make him their rock of salvation. For many he would be a stumbling block (Isaiah 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，一位叫西面的上帝的忠实信徒走进圣殿，接过耶稣。西面对旧约的了解使得他能预言未来。旧约的教导说弥赛亚来时会成为全人类的救赎（赛 42:6；49:6），他们是他们被救赎的磐石。对于很多人来说他是绊脚石（赛 8:14）。展望未来，西面知道耶稣是“被立，叫许多人跌倒、许多人兴起”（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 (Isaiah 53:3) and die a painful death for sinful mankind (Psalm 22). This would cause a sword of deep sorrow to cut her own soul (Luke 2:35). 最后，西面带着伤感而且深深的同情，告诉马利亚她将要忍受很多苦难。她会看到耶稣被人藐视、厌弃（赛 53:3），为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 testified that redemption was to be found in Christ Jesus.

有一位年老的女先知，名叫亚拿，来到约瑟一家人面前。她也做见证说在耶稣基督里有救赎。

### **Magi (Wise Men) visit the Child Jesus -- Matthew 2:1-12**

#### **博士朝拜婴孩耶稣 -- 马太福音 2: 1-12**

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 (also called *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.

马利亚和约瑟心里仍旧疑惑不解，他们带着耶稣回到了伯利恒。然而西面的语言很快就实现了，这比他们所期待的要快多了。温文尔雅的博士跟随者特别的星来到小耶稣所住的房子敬拜他。他们带来了朝拜的珍贵礼物：黄金、乳香、没药。

### **Jesus is protected from Herod -- Matthew 2:13-18**

#### **耶稣免遭希律杀害 -- 马太福音 2: 13-18**

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.

对于博士来说耶稣是救赎的磐石，而对于希律王来说他是绊脚石。希律一想到有人与他争王的位置就生气，他试图从博士那儿打探到这位新王在哪儿。博士们没有告诉希律，希律则命令他的人杀死伯利恒区域范围内的所有两岁及两岁以内的男孩儿。

The events reported here really happened in real and recognizable places. Although we do not have the exact times and days when these things took place, we know who was emperor in Rome and who was king in Judea.

这里记载的事件确实发生在真实和可识别的地方。虽然我们没有这些事情发生的确切时间和日子，但我们知道此时谁是罗马的皇帝，谁是犹太国的王。

If you make a study of Herod the Great, you will learn about a man who was certainly capable of the terrible things reported here. Herod was very jealous of his role as king. Herod was very suspicious of anyone who might want to remove him from his powerful position. Herod even murdered family members whom he suspected of plotting to harm him.

如果你研究希律大帝，你将会了解到他正是能干出这里记载的这种可怕事情的王。希律非常在乎他的王位。希律对任何威胁到他王位的人都非常怀疑。希律王甚至杀了他怀疑想要伤害他的家人。

### **Jesus returns to Nazareth -- Matthew 2:19-23; Luke 2:39**

#### **耶稣回到拿撒勒 -- 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 (Matthew 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在为耶稣计划的另一部分（太 2: 5）。后来邪恶的希律王痛苦地死了。他得胃被虫子吃了。就是说他呼出的气非常难闻，以至于没有人能靠近他。

After Herod's death Joseph wished to return to Bethlehem. However, Joseph 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 (Matthew 2:23).

希律死后，约瑟希望回到伯利恒，但他听说希律王邪恶的儿子成了新王，所以马利亚和约瑟带着耶稣回到拿撒勒，去完成另外一项预言（太 2:23）。

### **Jesus' early childhood summarized -- Luke 2:40**

#### **概括耶稣的童年 -- 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 (Matthew 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 Jesus often talked about these in his parables and teachings (Matthew 13:18-23; Matthew 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

必须查看随后的一些内容寻找线索。耶稣不是独生子，他又几个弟弟和妹妹（太 13:55-56）。尽管他住在拿撒勒，到那时他必须花很多时间到乡村去，看管农民和牧羊人做工，照看鸟和花。后来耶稣经常在打比喻和教导中谈到这些（太 13:18-23；太 6:26-30）。同时，耶稣的父母给了他好的虔诚的宗教训练。他研读旧约并学习用原始的希伯来语读。他在宣教时经常提及或者引用一些经文，尤其是那些讲道他作为预言要来的弥赛亚所要做的事工的章节。最后要提到的是，在耶稣成年后经常去山顶祷告，这个习惯可能也是从童年时期就开始了。

## **Jesus in the Temple at 12 years -- Luke 2:41-52**

### **耶稣 12 岁在圣殿 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." 根据有太人的习惯，到了 12 岁，耶稣的童年就结束了。在这个年龄他完成了成人的第一阶段。随后他要开始学习做一种职业或者贸易。在这重要的一年耶稣进行了“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.

耶稣和父母去耶路撒冷庆祝逾越节，一切都开始了。在去耶路撒冷的行程中（大约在公元 8 世纪的春天），他第一次参加了圣殿里公开的敬拜。后来没几天的时间，耶稣开始和家人还有朋友分开了。在找了三天之后，马利亚在圣殿里发现了他。与很多人所想得不同，圣经说耶稣在圣殿里不是教导而是听道。

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." Jesus 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.

在这个时期我们了解到有关耶稣基督的第一次记录信息。马利亚开始责备耶稣“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亲的事为念吗？”（路 2:48-49）耶稣用这样简单的智慧告诉父母，他没有因为违反第四条诫命而犯罪，而且他懂得自己天职。他的父亲是上帝，而不是约瑟。耶稣已经来到世间，回应天父的呼召。

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 (Hebrews 4:15).

随后，圣经又用一个简单的句子描述了耶稣生平的另外一大部分。耶稣在 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）。在这些年月里，我们假定耶稣跟他得父亲学做木匠（可 6:3）。不管耶稣还做了什么，有一件事情我们很明确：他从来没有犯过罪（来 4:15）。

## Review of Chapter 1: The Birth and Childhood of John and of Jesus Christ

### 第 1 章回顾：约翰和耶稣基督的出生和童年

1. Luke makes it clear that he has recorded real history. He mentions religious authorities and governmental rulers. List some of the people he mentions in chapters 1-3.  
路加清楚地表明他记录的是真实的历史。他提到了当时的宗教当局和政府统治者。列出他在第 1-3 章中提到的一些人。
2. Fulfillment of prophecy is one of the tests we apply when we look for words which are from God. **Read Luke 1:41.** How was John's reaction to Mary's greeting a fulfillment of prophecy. Hint: the prophecy was spoken by Gabriel and is included in this chapter of Luke.  
当我们寻找来自上帝的话语时，预言的成就是我们采用的检验方法之一。阅读路加福音 1:41。约翰回应马利亚的问候成就了哪个预言。提示：这个预言是加百列说的，也包含在路加福音的这一章中。
3. **During the next week - if you have the necessary time:** Read Haggai 2:23. Notice the promise which the LORD makes to Zerubbabel. Now read Matthew 1:12,13. Which son of Zerubbabel is mentioned? Now read Luke 3:27. Which son of Zerubbabel is mentioned? If this is where the line of Mary and Joseph split – why is the Lord's promise to Zerubbabel so very significant for us?  
**在下一周 - 如果你有时间的话：**阅读哈该书 2:23。请注意耶和华对所罗巴伯所作的应许。现在阅读马太福音 1: 12,13。文中提到了所罗巴伯的哪一个儿子？再读路加福音 3:27。文中又提到了所罗巴伯的哪一个儿子？如果这就是马利亚和约瑟的家谱分开的地方 - 为什么主对所罗巴伯的承诺对我们来说如此重要？
4. **Read Leviticus 12:7, 8 and Luke 2:22-24.** What do these passages tell us about Mary and Joseph?  
阅读利未记 12: 7,8 和路加福音 2: 22-24。这些经文告诉我们关于马利亚和约瑟的什么事情？
5. **Read Genesis 22:1-19.** Imagine you are Abraham. In your heart you have “sacrificed” your son. You have him at your side, but you are walking to the place where you, Abraham, will slaughter Isaac. How long was Abraham in this broken-hearted situation? (Genesis 22:4) \_\_\_\_days.  
**阅读创世记 22: 1-19。**想象一下你是亚伯拉罕。你在心中已经“牺牲了”你的儿子。你将他带在身边，走到亚伯拉罕将要杀以撒的地方。亚伯拉罕处于这种伤心的情况下会有多久呢？（创世记 22: 4）\_\_\_\_天。

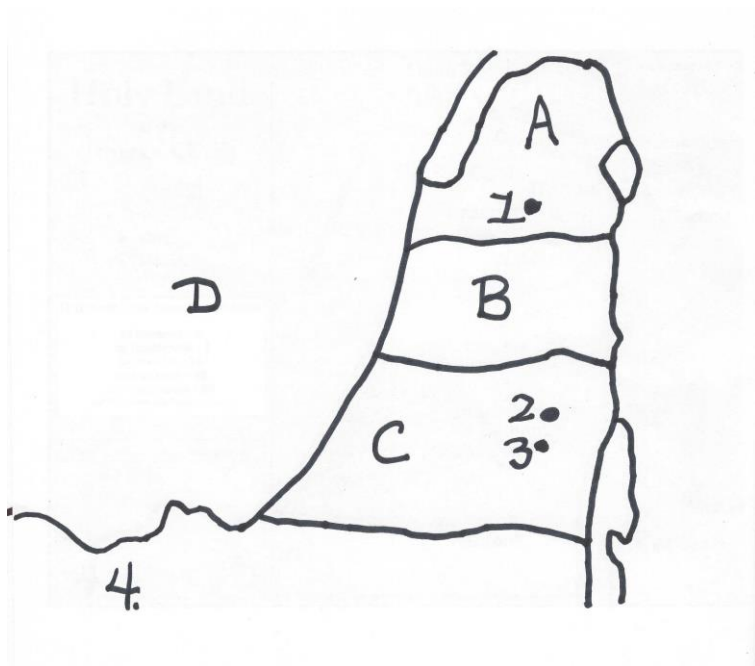
Now put yourself in Joseph and Mary's place as they hunted for Jesus? How long were they in this situation? (Luke 2:46) \_\_\_\_days. What feelings do you think they had when they found Jesus in the Temple? What feelings will you have when Jesus returns to bring you to heaven, body and soul?

当他们在寻找耶稣的时候，现在把自己置于约瑟和马利亚的位置。他们在这种情况下有

多久？（路加福音 2:46）\_\_\_天。当他们在圣殿中找到耶稣时，你认为他们有什么感受？当耶稣回来带你去天堂时，你的身体和灵魂会有什么样的感受？

6. Using the map given below, identify the numbered places by name. The map represents the promised land at the time when Jesus was born.

使用下面给出的地图，按名称标识编号的地点。地图代表耶稣出生时所在的应许之地



A = Galilee  
 A = 加利利  
 B = Samaria  
 B = 撒马利亚  
 C = Judea  
 C = 犹太  
 D = Mediterranean Sea  
 D = 地中海

1 = the town of \_\_\_\_\_  
 1 = \_\_\_\_\_ 镇  
 2 = the city of \_\_\_\_\_  
 2 = \_\_\_\_\_ 城  
 3 = the town of \_\_\_\_\_  
 3 = \_\_\_\_\_ 镇  
 4 = the country of \_\_\_\_\_  
 4 = \_\_\_\_\_ 国

Your choices are  
Egypt, Jerusalem, Nazareth, Bethlehem.

以下是你的选择项  
 埃及，耶路撒冷，拿撒勒，伯利恒。

The Life of Christ Course 103 – Chapter 2  
**John's Ministry. Jesus Begins His Ministry**  
基督的生命 - 103 课程 – 第二章  
约翰的传道 耶稣开始传道

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**The Birth and Childhood of John and of Jesus 约翰和耶稣的出生和童年**

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.

到目前位置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。从那时起他的生活根本就不平常了。现在把所有的时间都用在公开传道。他和使徒（或者学生）、盆友们一起走遍了巴勒斯坦地区。无论何时他停下来讲道，都会聚集大量的人群。“拿撒勒的耶稣”在整个犹太人地区开始被人们熟知。本章节描述了耶稣早期传道的信息，时间大概是从公元 27 年的 1 月到 12 月。然而故事的开始竟然要比约翰的传道早 6 个月。

**The Baptism and Temptation of Jesus**  
**耶稣的受洗和受到试探**

**John prepares the people for Jesus - Luke 3:1-18**

**约翰为耶稣预备道路 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 (Isaiah 40:3-5; Malachi 3:1; 4:5-6). Through his study of the Scriptures John gained wisdom concerning the true religion. However, John 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在耶路撒冷旁边的一个小城里长大。约翰从父亲那里知道他的特殊使命，正如利百加和旧约先知书中所说的一样（赛 40:3-5；玛 3:1；4:5-6）。通过学习经文，约翰获得了有关真正的宗教的智慧。然而，当约翰看到犹太人的敬拜已经变得僵化的时候，他一定很伤心。

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. Tithing (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，宗教信仰意味着举行很多仪式和遵循复杂的宗教律法。法利赛人是虔诚的犹太人中最重要的人群之一，他们把人所制定的规章制度的重要性等同于十诫。十一奉献（将个人十分之一的钱奉献给上帝，禁食（不吃饭），谨慎地洗净污浊和其他外在的行动都变的非常重要。往往因为这些人们忘记了上帝和真正的敬拜的意义。法利赛人还把政治和他们的信仰混为一谈。这些犹太教的拥护者想要不惜一切的代价从罗马的统治下独立出来。他们告诉人们，长久等待的弥赛亚会成为一位尘世中的王，会将罗马敌军逐出巴勒斯坦。

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.

在以色列另外一个重要的宗教团体就是被熟知的撒都该教派。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法律。但是他们也拒绝承认身体的复活，以及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.

或许约翰还很年轻的时候就离开了家，来到犹太的旷野。在旷野中，他远离土地，穿骆驼毛衣服，吃蝗虫和野蜜。他也有时间思想他所学过的教义，以及他所见过的坏宗教实例。同时，他等待来自上帝的信息。

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, when 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，上帝呼召他开始事工。很快他开始传道和施洗。他得使命是让人们知道他们是有罪的，同时在人们认罪悔改之后，指引他们转向带来希望的弥赛亚。约翰的施洗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，人们被赦罪，得到救赎。

## **John baptizes Jesus - Luke 3:21-23a**

### **约翰为耶稣施洗 - 路加福音 3: 21-23a**

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 (Matthew 3:15; Galatians 4:4-5). God had commanded baptism; therefore, Jesus obeyed. But Jesus did more than just actively obey God's law by being baptized. This was also his entrance into the public ministry. Through his baptism Jesus 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，约翰已经做神职大约 6 个月了。有人可能会问，问什么耶稣选择受洗。毕竟他没有犯罪，因此他不需要接受这项赦罪的圣礼仪式。然而，耶稣拯救人类的使命包括完全顺服上帝的律法，而不是人类的律法（太 3:15；加 4:4-5）。上帝已经指令让耶稣受洗，所以他就遵守。但是耶稣所做的不仅仅是积极地遵守上帝的律法，去接受洗礼。这也是他开始公开讲道的一个突破点。通过受洗他更清楚地接受了作为救世主的使命，而

且从圣灵得到了特殊的力量，为完成使命做好准备。

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.

在耶稣受洗时整个三位一体显现出来。站在约翰面前的是圣父、圣子、耶稣基督。上帝的圣灵以鸽子的样式降下，圣父从天上说话。三位一体中圣父、圣子、圣灵同时显现，上帝在此时显露他们是唯一合适的时间。起初圣父、圣子、圣灵也都显现过，并且已经按照他们的样式造了人——完美且神圣。当人类堕入罪中时，圣父、圣子、圣灵也都注意到了。最后，三一真神认为拯救人类的唯一方法就是，差派耶稣来到世上，成为真正的人并且受死。在这一特别的日子，三一真神公开表明耶稣已经为全人类带来了救赎。

## **Jesus does battle with Satan in the desert - Matthew 4:1-11 and Luke 4:13**

### **耶稣在旷野中与魔鬼争战 - 马太福音 4: 1-11 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.

耶稣受洗之后来到旷野中祷告。因为耶稣的人性，他感觉非常需要和天父交谈。这样，在基督的一生中，在重要的事情发生前后他都花时间祷告。

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”是希伯来文字，意思是“对手”或“仇敌”，“魔鬼”是希腊文字，意思是“造谣中伤者”或“撒谎者”。）魔鬼不虚其名，尤其是在最后三个试探中。

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

撒旦用“若是”这个字眼试图影响耶稣——“你若是神的儿子，可以吩咐这些石头变成食物”（太 4:3）。用这个简单的问题，魔鬼希望耶稣使用天赐力量达到个人的目的。

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.

在第二次试探中，撒旦为耶稣提供眼下的荣耀和被人们接纳。如果基督从圣殿顶上跳下去，轻轻地落在地上，而且没有任何伤害，很多崇拜者就会看到他，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以测试天父是否在意他，那么他就犯罪了。

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：为了地上的权势和财富耶稣出卖自己的灵魂给魔鬼作为交换条件。这里要注意耶稣通过引用经文战胜每一个试探！在第三个极大地试探之后耶稣要撒旦离开。因为耶稣话语的力量，魔鬼别无选择，只能顺服。因此，魔鬼撒旦在这场征战中败给了救世主。

## **Jesus ministers in Judea** **(Spring 27-Spring 28 – about 1 year)** **耶稣在犹太传道（公元 27 年春 – 28 年春 -约一年）**

### **John points the people to Jesus - John 1:19-34**

#### **约翰把人引向耶稣 - 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 (Exodus 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.

耶稣在旷野待了约六个星期之后，回到约旦河，施洗约翰那里。前一天约翰告诉几个犹太教徒的领袖说他不是预言的救世主，而是来预备主的道路的。现在，看见耶稣来了，约翰指着基督说：“看呢，神的羔羊，出去世人罪孽的。”（约 1:29）！约翰用这些话，简单而清晰地描述了耶稣和他的事工。约翰首先引起人们的注意。然后，他给耶稣一个意味深长的称呼“神的羔羊”。这让人们想起第一个逾越节（出 12:1-13），那是很久以前上帝带领他的子民逃离埃及。那时每个犹太人家都用羔羊的血涂抹门框。后来上帝派死亡天使杀死了所有埃及人家头生的儿子。但是当天使看到门上有羔羊的血时，就“置之不理”这户人家了。后来以赛亚书 53 章预言弥赛亚就像逾越节的羔羊，自己受死，以致罪人不必受死。耶稣就是那只羔羊。

### **Jesus attracts his first disciples -- John 1:35-52**

#### **耶稣呼召第一批门徒 - 约翰福音 1: 35-52**

In the next two days Jesus introduced himself to several men who later became his full time disciples: Andrew brought his brother Simon (Peter) to Jesus. Philip brought his friend Nathanael (also know as Bartholomew) to Jesus. John also must have been there. He remembered the exact time when his life changed (John 1:39). John probably introduced his brother James to Jesus.

在接下来的两天里，耶稣认识了几个人，后来他们成为了祂的门徒：安得烈带来了他的弟兄西门（彼得），腓力带来了他的朋友拿但业（也叫做巴多罗买）。约翰肯定也在那儿。约翰记得他的生命得到改变的准确时间（约翰福音 1: 39）。约翰也许介绍了他的弟兄雅各给耶稣。

This chapter in John's Gospel is an example of filling in the gaps. John helps us understand how these men were willing to leave all and follow Jesus when he called them into full time discipleship and in the end, into apostolic ministry. They had met Jesus on this prior occasion. They

considered it a great privilege to be Jesus' fulltime followers.

约翰福音的这一章是一个承上启下的例子。约翰帮助我们理解为什么当耶稣呼召他们成为全时间的门徒，以致最终成为使徒的时候，这些人愿意放下一切来跟随耶稣。他们已经在以前认识耶稣了。他们认为成为耶稣的门徒是莫大的荣幸。

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.

耶稣在寻找选择门徒时所看重的品质看起来很有趣。他不选择那些受过高等教育或者富有的信徒。只有约翰和雅各来自中产阶级家庭并接受过一些教育。耶稣也不是只找具备某种个性的人。彼得非常开朗而且精力充沛，而安德烈就非常不同。然而所有这些门徒有一个共同点，就是简单真实的信念。他们一直急切地盼望弥赛亚。进一步而言，他们的信产生了好的行为。在得知耶稣就是救世主之后，约翰和腓力立刻找到别人并带到耶稣面前。

## **Jesus reveals his glory through his first miracle - John 2:1-12**

### **耶稣在他行的第一个神迹中显出他的荣耀 - 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 Jesus 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.

耶稣和六个门徒一起回到拿撒勒。耶稣的母亲马利亚去迦拿参加婚礼，他也被邀请参加。既然门徒们是耶稣的朋友和同伴，自然他们也被匆匆邀请去参加婚礼了。在婚宴上储备的酒很快用完了。这让结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应该供给正常量的食物和酒。

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. Jesus 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出他的好时候。因为，30年来在她内心里知道耶稣是真神，是预言中的弥赛亚。现在耶稣已经与门徒说了这个秘密。马利亚认为，通过帮助新郎和新娘，正是耶稣向别人显示他就是神的合适时机。

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.

耶稣对马利亚的回答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，不应该再只把他看做自己的儿子。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。他命令仆人把附近的几口大石头缸倒满水。当这些刚被展现给婚礼的主任的时候，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.

耶稣带来六个使徒，又使六口缸的水变成了酒，这也许重要，也许并不重要。不管怎样，参加婚宴的宾客喝了很多耶稣变的酒。

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.

关于耶稣在世间的这个故事我们应该注意到几点。通过参加婚礼基督表明他赞同婚姻。也表明了他乐意关心并且渴望帮助人们解决生活中的难题。但最重要的是，向门徒们“显出他的荣耀来”（约 2:11）。借由这件神迹，耶稣证明了他预言要来的弥赛亚，同时门徒的对耶稣的信也增加了。

## **Jesus in Jerusalem for Passover 耶稣在耶路撒冷过逾越节**

### **Jesus cleanses the Temple - John 2:13-25**

#### **耶稣洁净圣殿 - 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.

迦拿的婚礼大约发生在公元 27 年 3 月的某个时间。喜宴之后耶稣和他母亲、弟兄和门徒一起去迦百农住了不多几日。从迦百农开始他们与很多去耶路撒冷庆祝逾越节的朝圣者们一起结伴而行（没有和马利亚在一起的可能性很大）。

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 岁开始每年都要去耶路撒冷。但是这次会有所不同。现在他要开始公开传道。是时候实现 475 年玛拉基书的预言了：“万军之耶和华说，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，快要到来。”

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是一个非常大的建筑群。早在 46 年前希律王就开始建造圣殿。犹太历史学家约瑟夫斯说：“无法计算花在这项工程上的钱；也从来没有过这样壮丽的建筑。”但是，圣殿的重要性的真正所在，并不是建筑本身，而是这里所发生的敬拜。

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 people 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 (Isaiah 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。上帝所设计的献祭有两个目的。通过要一种动物的死，上帝提醒人罪的代价。又通过一种无辜的动物的生命来代替罪，上帝预示了救世主将来会为了全人类的罪而牺牲。因为这些画面表明了罪的结果，也表明了人类不配的拯救由“替代品”来实现，所以为什么圣殿是祷告的殿就容易理解了（赛 56:7）。这样有罪的人就可以来到殿中，将他们的悔恨、悔改、期望得到拯救和感恩告诉上帝。

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 (Exodus 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，贪婪给圣殿正常的敬拜带来了问题。除了妇女、奴隶和孩子，犹太教徒和皈依犹太教的人（皈依犹太教的外邦人），都必须支付舍客勒的殿税（出 30:11-16）。大多数人宁愿在逾越节期间支付。因此，就有兑换钱币的需求了，很多朝圣者带来的外币需要兑换成犹太币。

Herd 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 by the Gentiles became filled with the noise of cattle, sheep, doves, and these sellers, as well as the smell of the animals.

大量的牲畜也被留在圣殿里。在这里犹太朝圣者可以买到他们牲畜献祭给主。这要比从很远的家中带来容易得多了。但是在这些兑换钱币买卖牲畜的地点问题就出现了。贪婪的犹太人把卖这些东西的地方移到离圣殿越来越远的地方，这样祷告的地方充满了牛、羊、鸽子和叫卖的声音，还有动物发出的气味。

Jesus did “suddenly . . . come to his temple” (Malachi 3:1). 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。”他进入殿中，拿绳子做成的鞭子赶出了牲畜。然后他走到兑换钱币的桌子前，推翻了桌子，钱币撒了一地。最后，他又到卖鸽子的人前让他们离开。

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，还公开确认他就是弥赛亚。耶稣对那些商人说（约 2:16）：“把这些东西拿去！不要将我父的殿当做买卖的地方！”基督就是弥赛亚，只有他能够称呼圣殿为“我”父的殿。后来，当他的权柄被质疑时，他用一个难解之谜来回答。他身体的殿会损坏（在十字架上），但是三天之后又会重建（复活）。在他传道的刚开始他就表明了最终的结局。

## Jesus meets with Nicodemus - John 3:1-21

### 耶稣遇见尼哥德慕 – 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.

在耶路撒冷过逾越节的这些日子里，耶稣在人们中间活动，教导他们，施行神迹（约 2: 23）。结果是很多朝圣者都信了他。然而犹太教的领袖并不听从他。尼哥德慕是个例外。

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. However, as a Pharisee, Nicodemus was not interested in baptism (Luke 7:29-30).

约翰福音里说到尼哥德慕是法利赛人，是犹太人的官，议员（3: 1）。据此有几点我们可以明确：作为法利赛人，他希望通过顺服圣经的律法和其他人制定的宗教律法，而得到救赎；作为议会的议员，他对人们控告错误的教导、敬拜假神或者假先知等做出审判。

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看到，尼哥德慕在晚上来见耶稣。他承认耶稣是拉比（传讲上帝的道的老师），有神的力量行神迹。耶稣随后把讨论的话题转到上帝给人类的计划上。首先向尼哥德慕表明，人类靠自己永远也不能成为天国的子民。要进入神的国必然要发生深层的改变。通过传讲神的道，接受悔改的洗礼，圣灵使之改变。尼哥德慕，同样也学习圣经，应该知道这一点，但是他的思想已经被他的人性推理所欺骗。

Then Jesus preached the gospel using an Old Testament picture. Long ago in the desert poisonous snakes had begun to bite God's people (Numbers 21:4-9). Some of the people trusted God's promise 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 complete healing 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).

耶稣使用旧约的情景传讲福音。在很久以前的旷野中毒蛇已经开始吞噬上帝的子民（民 21:4-9）。有些人顺服上帝，望了摩西挂在杆子上的铜蛇。对上帝诺言的信靠让他们痊愈了。但是这蛇只不过是灵魂拯救的写照，这拯救来自耶稣基督。耶稣会被“举起，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，基督向尼哥德慕表明，人类永远无法自救。只有上帝给人类的那种不配的爱，通过耶稣，能够实现拯救。“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）

## John gives his [last] testimony about Jesus - John 3:22-36

### 约翰为耶稣做他最后的见证 - 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) Jesus 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).

几天后耶稣离开耶路撒冷。在接下来八个月里（公元 27 年 5 月到 12 月）耶稣在犹太地教导和施洗（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，那些早就拥护施洗约翰的门徒开始转而跟随耶稣。这让约翰的一些门徒有些失落。然而约翰知道他所做的在上帝的拯救计划之中。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。救世主耶稣现将成为人们注意的焦点，而约翰会被下到监里，被杀害，被荣耀地接到天堂。

## Review of Chapter 2: John's Ministry. Jesus Begins His Ministry 复习第二章：约翰的传道 耶稣开始传道

7. Compare Matthew 4:1-11 with Luke 4:1-13. What difference(s) do you notice between these records of our Savior's battle in the desert with the Devil.  
比较马太福音 4: 1-11 和路加福音 4: 1-13。你注意到关于我们救主在旷野与魔鬼争战的记录有什么不同。
8. Nicodemus, the man who came to Jesus at night, was a *Pharisee*. **Read** about the Pharisees in Luke 7:29, 30.  
尼哥底母，那个晚上来到耶稣面前的人，是法利赛人。读路加福音 7: 29, 30 中关于法利赛人的描述。
  - a. What do we learn about the Pharisees in these verses?  
从这些经文中，对法利赛人，我们学到了什么？
  - b. How does this piece of information help us to understand Jesus' words to Nicodemus in John 3:5?  
这个信息如何帮助我们理解耶稣在约翰福音 3: 5 中对尼哥底母说的话？
9. The *Sadducees* were another sect (group) of Jews. The Sadducees are mentioned in Luke 20:27. Luke also mentions them in his other book, the book of Acts. **Read** Acts 23:6-8. How were the Sadducees different from the Pharisees.  
撒都该人是另一个犹太人的教派（团体），在路加福音 20: 27 中有提到。路加在他的另一本书《使徒行传》中也提到了他们。读使徒行传 23: 6-8。撒都该人和法利赛人有什么不同。

**10.** In this course we are observing Matthew's order of events. Take a quick look at the Gospel of Matthew this week using the following outline. What is the phrase Matthew uses to indicate he is beginning a new section of his Gospel? {Notice that the verses where this phrase appears are in bold font.}

1. 1:1-4:16 The Genealogy and birth of Jesus and the beginning of his ministry
2. 4:17-7:27 Jesus' Galilean ministry and the Sermon on the Mount
3. 7:28-10:42 Ten Miracles; Jesus' directions to his apostles
4. 11:1-13:52 Growing Conflicts – Jesus' parables by the sea
5. 13:53-18:35 Jesus' withdrawals – Sermon on humility and forgiveness
6. 19:1-25:46 Final conflict with the Jews – Jesus' teaching on the Last Days
7. 26:1-28:20 Jesus' suffering, death and resurrection

在本课程中，我们观察马太福音的事件顺序。本周请使用以下大纲快速浏览一下马太福音。马太用什么短语来表示他要开始福音书新的部分？{请注意，出现此短语的经文以粗体显示。}

1. 1-4:16 耶稣的家谱和诞生，以及事工的开始
2. 4:17-7:27 耶稣在加利利的事工和登山宝训
3. 7:28-10:42 十大神迹;耶稣对使徒的指示
4. 11:1-13:52 冲突日益增多——耶稣在海边的比喻
5. 13:53-18:35 耶稣的隐去——关于谦卑和饶恕的讲道
6. 19:1-25:46 与犹太人的最后冲突——耶稣对末世的教导
7. 26:1-28:20 耶稣的受苦、死亡和复活

## **THE LIFE OF CHRIST 基督的生命 - Chapter 3 第五章**

### **Jesus Journeys Back To Galilee 耶稣回到加利利**

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#### **In The Previous Lessons 在上一节课里**

- I. The Birth and Childhood of John and of Jesus  
施洗约翰和耶稣的诞生和童年
- II. The Baptism and Temptation of Jesus  
耶稣的洗礼和被试探
- III. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹太传道（公元 27 年春-公元 28 年春-大约 1 年时间）
  - a. John points the people to Jesus  
约翰将人们引向耶稣
  - b. Jesus attracts his first disciples  
耶稣吸引了他的第一批门徒
  - c. Jesus reveals his glory through his first miracle  
耶稣通过他的第一个奇迹揭示了他的荣耀
  - d. Jesus in Jerusalem for Passover  
耶稣在耶路撒冷过逾越节
  - e. John gives his last testimony about Jesus  
约翰给出了他关于耶稣的最后见证

In the last chapter we started our look at Jesus' first year of ministry. It was a year in which Jesus 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 began to appear.

在上一章中，我们开始了解耶稣的第一年事工。这一年他从不被人们认识到被熟知。在接下来的三个月（公元 28 年 1 月到 3 月）耶稣继续在加利利一代公开传道。大多数人愿意接受他，但同时一些反对者也开始出现。

## **John is put in prison by Herod -- Luke 3:19, 20 Matthew 14:3-5**

### **约翰被希律监禁 -- 路加福音 3:19,20 马太福音 14: 3-5**

Meanwhile, John also spoke the truth. He spoke the truth to a powerful person. That person was Herod. That truth was Herod's sinful marriage. Herod opposed John.

与此同时，约翰也讲了真相。他向一个有权势的人说实话。那个人是希律王。这个真相指的是希律王罪恶的婚姻。希律王反对约翰。

This Herod was one of the sons of Herod the Great. We know him as Herod Antipas. Herod Antipas had divorced his own wife in order to marry his brother's wife. Her name was Herodias.

According to Josephus, the 1<sup>st</sup> century historian, Herod locked John up in prison near Machaerus.

Machaerus was a military fortress located along the northeast corner of the Dead Sea.

希律王是希律大帝的儿子之一，被称为希律安提帕斯。为了娶他兄弟的妻子希罗底，希律安提帕与妻子离婚。根据 1 世纪历史学家约瑟夫斯的说法，希律王将约翰下在马查鲁斯附近的监狱里。马查鲁斯是位于死海东北角的军事要塞。

John did not leave this prison alive. After a long imprisonment, Herod ordered John to be executed.

约翰没有活着离开这座监狱。经过长期监禁后，希律王下令处决约翰。

## **Jesus talks with the Samaritan Woman -- John 4:1-32**

### **耶稣与撒马利亚女人交谈 -- 约翰福音 4: 1-32**

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的传道大多是偶然发生的。然而事实并非如此。当耶稣离开天堂并成为人类时，对于他必须要做的拯救就已经有了清晰的蓝图。所以从最开始，他所有的活动、行为、教导都只是为了完成那项使命。

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传道，这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人，是人们一直期待降临的弥赛亚。在真个犹太地区，施洗约翰已经公开反对犹太教领袖的错误教导（异端）。现在耶稣来宣告救赎的真正福音。

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.



旧约先知预言弥赛亚要来到犹太人中间，但并不仅限于犹太人（赛 42: 6; 49:6）。正如西门所言，耶稣是“以色列民的荣耀”，也是“照亮外邦人的光”（路 2:32）。因此，耶稣在以色列人中开始事工之后，出发到了加利利的犹太人聚集区。然而他首先在外邦人撒马利亚停留了一下。

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. As a result, their true religion was mixed with false beliefs.

大多数从犹太地向北移居的犹太人感觉有必要避开撒马利亚人。大约在 7 世纪早期以色列人居住在这个地区，后来称作撒马利亚。然而当亚述人攻克这地时，他们驱逐出了很多犹太人，取而代之的是非基督徒（列下 17）。很快仍然居住在撒马利亚的犹太人开始于不信的人通婚。同样他们的真信仰也很快与其他错误的信仰混合。

In Jesus' day the Samaritan's Bible was made up of the first five books of the Old Testament. They 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.

在耶稣时代撒马利亚人的圣经由旧约的前五卷组成。他们也敬拜耶和华，但他们也润需异教徒和拜偶像。他们崇拜的中心在基利心山的山顶，而不在耶路撒冷的圣殿。因此，犹太人轻看撒马利亚人。而撒马利亚人转而憎恨犹太人。

But Jesus would not take part in ethnic hatred. Jesus 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.

但是耶稣不参与种族仇恨。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 revealed her sins to her 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). 当我们更严密地看这段经文时，会发现耶稣在给这位井边的妇人传福音时，显示出了优秀的传福音技巧。耶稣让她好奇、让她对自己所没有的事情感兴趣（约 4:4-15）。接下来他指出她得罪并鼓励她认罪（16-19 节）。最后，为了避免有关敬拜方式的真论，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.

这撒马利亚妇人的信心很快结出了果子。她到认识的人们那里跟他们谈论救世主。他们就来到耶稣面前，也许出于好奇心，但随后便信了他关于永生的话。两天之内很多灵魂得救了。

## **Jesus preaches in Galilee -- Luke 4:14,15 John 4:43-45**

### **耶稣在加利利传道 -- 路加福音 4: 14,15 约翰福音 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，耶稣和他的门徒向北往加利利去。沿途耶稣让门徒回家或者从事以前的职业。也许在第一年的布道生活结束之后，耶稣也像花点时间休息一下。

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，耶稣并没有充分地休息和安静一下。很多初期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开了。

### **Jesus heals the official's son -- John 4:43-54**

#### **耶稣治愈大臣的儿子 -- 约翰福音 4: 43-54**

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 to 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.

在迦拿耶稣见了一个大臣，他的儿子病了。这个大臣可能是路加福音 8:3 中提到的叫苦撒的人，他祈求耶稣到迦百农医治他儿子。这大臣信心小，而且他的信心基于想要看到神迹而不是耶稣基督的话语。主知道这点，所以他只给了大臣希望和承诺的话语，就打发大臣空手回家去了。“回去吧！你的儿子活了”（约 4:50）。这大臣信了，回到家中，发现他儿子已经痊愈了。那日他和全家人都信了。

### **BACKGROUND 背景**

From January through March of A.D. 28 Jesus 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.

从公元 28 年的 1 月到 3 月，耶稣在自己的后院——加利利开展传道等事工。然而，逾越节到了，他又要去耶路撒冷了。因为耶稣在耶路撒冷讲道、医治病人，其他的犹太人热烈地讨论耶稣。耶稣在他的教导和行动中质疑腐坏的犹太教的中心问题——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。通过这种方式遵循律法，他们认为是为了得到救赎而做好的事情。

### **Jesus in Jerusalem for the Feast (of the Passover) -- John 5:1**

#### **耶稣在耶路撒冷参加（逾越节）筵席 -- 约翰福音 5: 1**

It is not certain that the Feast mentioned here is the Passover. It might have been Pentecost or Tabernacles. John mentions the Passover by name three times (John 2:13; 23; 6:4; 11:55). The outline we are following in this course is based on the conclusion that this Feast (John 5:1) was the Passover. 这里提到的筵席不确定是否逾越节筵席。它可能是五旬节或住棚节。约翰三次提到逾越节（约翰福音 2:13; 23; 6: 4; 11:55）。本课程中遵循的大纲是基于这个节日（约翰福音 5: 1）是逾越节的结论。

### **Jesus heals a man at Bethesda's Pool -- John 5:2-15**

#### **耶稣在毕士大池子旁治愈了一个人 -- 约翰福音 5: 2-15**

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.

在忙碌的三个月传道之后，耶稣暂时停止讲道，去耶路撒冷过逾越节。在耶路撒冷时，耶稣去了毕士大池。池边的景象一定让耶稣伤心了。大量的生病的和残疾的人聚集在有阴凉的柱子下面。上帝偶尔会差派天使搅动池子里的水。第一个踏进池子里的人，病就得医治。

As Jesus looked at the blind, lame and paralyzed, he gave his attention to 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. Since he was unable to pull himself into the water after the angel's visit, he had no hope of being cured.

耶稣看到瞎眼的、瘸腿的、瘫痪的，同时他的注意到了一个特别的人。凭借天赐的知识，耶稣知道这个人已经瘫痪 38 年了（这在当时要比平均寿命的期望值还高）。这人不仅瘫痪得严重，而且非常沮丧。既然在天使光临之后，他无法把自己扔进水里，所以他无望得到医治。

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).

耶稣感到了，想要帮助他，预示耶稣接近他，问了他一个看上去很傻的问题：“你要痊愈吗？”（约 5：6）。然而这问题正是耶稣要提供帮助的方式。那人回答说除非有人在合适的时候把他丢进水里，否则他不可能痊愈。耶稣对比没有回应，只是简单地命令到：“起来，拿你的褥子走吧。”那人立刻就痊愈了，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.

在这个神奇中我们要注意两点。首先，想想这显明了什么样的伟大力量。这人已经瘫痪 38 年，但由基督一句声明之后，他竟然完全恢复成了正常的健康人。他那几乎坏死的肌肉强壮有力，而且立刻就能走了。第二，在遇到耶稣之前没有证据表明这人是信耶稣的。尽管如此，上帝让信充满他的心，以至于基督发出命令时，他试着去做看似不可能的事——移动他无法感知和控制的肌肉。

The man was healed and later he worshiped God in the temple. There Jesus gave him 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. 这人痊愈后就到圣殿中敬拜上帝。在圣殿里耶稣给他一句警告：“不要再犯罪，恐怕你遭遇的更加利害”（约 5:14）。耶稣立即向他显明他此前的罪、他得救赎，也警告他不要犯罪而落入永久的地狱之中。

## **Jewish leaders persecute Jesus -- John 5:16-47**

### **犹太领袖迫害耶稣 -- 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 went back to God's creation of the world. God created for six days and then rested on the seventh (Genesis 2:2-3). Later God declared in the Third Commandment that the Sabbath was to be kept holy (Exodus 20:8-11). Still later God repeated that work was not to be done on this day (Nehemiah 13:15; Jeremiah 17:21).

耶稣显示了自己的怜悯和大能，这立刻让一些人心烦意乱起来。这是因为耶稣在安息日行了神迹。在安息日休息的重要性可以追溯到上帝创造世界。上帝用六天创造世界，第七天歇了一切的工（创 2:2-3）。后来上帝在第三项戒律中宣告将安息日守为圣日（出 20:8-11）。后来上帝重复强调这日不可做工（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. Matthew 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.

旧约要求人们在安息日休息是什么意思呢？首先，表示人们应该从日常工作中退出来休息。不得带东西出入田中，或者带东西去城里卖。其次，安息日是那由弥赛亚带来的灵魂休息的标志（太 11:28-29）。在等待救世主到来期间，人们通过安息日思考上帝的诸多祝福，敬拜他，称颂他，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，安息日的真正意义已经没有了。对于法利赛人来说，安息日意味着遵守长长的、一系列的律法和规则。他们自己创造律法，控制一个人在安息日可以拿多少东西，以及可以吃喝多少。律法在此变得很愚蠢。有人说再安息日一个人可以穿着两双鞋出门，但如果穿着一床鞋子去散步就违反律法了。在安息日一个人可以带一片面包，但是两个人之间不能带。

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.

在留心提防的法利赛人眼中，耶稣两次违反了安息日的律法。第一次，他在安息日做工，医治了瘫痪的人。第二次，他命令这个瘫子拿着自己的床回家。因此，在安息日的主——耶稣基督和那些已经破坏了安息日原本意义的宗教领袖之间，开始了一场严肃的征战。

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 (Numbers 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.

现在犹太教的领导者职责耶稣违反安息日律法。如果发现他有罪，他应该已经被杀死，人们应该朝他扔石头知道打死他（民 15:32-36）。对此耶稣给出了合乎逻辑、属灵的防卫。他表明天父上帝每一天都为人做工，所以上帝的儿子自然也要在安息日做工。对于犹太人来说，这样的言

辞陈述是对上帝的亵渎。耶稣是在把自己等同于上帝。

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. 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 is God's Son. But the Jews did not listen to Jesus' words.

耶稣确实是等同于上帝。他坚持说这种等同性是他父亲所设定的。上帝将生死和审判的事交托在耶稣手中。因此，他配得与上帝一样的荣耀，另一方面，“不尊敬子的，就是不尊敬差他来的父。”（约 5:23）。犹太人不必相信耶稣的这番话。而约翰，被上帝感召的人，为此做了见证，正如天父自己所说的一样。所有经文都证明了耶稣是上帝的儿子。但是犹太人不听耶稣的这些话。

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.

逾越节之后，主又回到加利利，重新开始公开传道。在加利利，抱怨的声音被希望和赞美之声淹没。人群都聚集在“好医生”周围，为了他们的病能得到医治。但是正如耶稣在山上的布道中显明的，他来是安慰灵魂的。

## **THE LIFE OF CHRIST 基督的生命 - Chapter 4 第六章**

### **Jesus Begins His Second Year of Ministry in Galilee**

### **耶稣在加利利传道**

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#### **In The Previous Lessons 在以前的课程里**

1. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
2. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
3. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹大传道（公元 27 年春 - 28 年春 - 约一年）
4. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道（公元 28 年春 - 29 年春 - 约一年）

#### **Jesus is rejected in Nazareth -- Luke 4:16-30**

#### **耶稣在拿撒勒被拒绝 -- 路加福音 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施洗约翰被捕的消息。希律王把约翰关押子在死海附近的马卡鲁斯城堡里。约翰预备主的道路的任务完成了。现在是耶稣开始他伟大的加利利人传道的时候了。

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. Jesus 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，有一个想法映入脑中——“先知在他的家乡没有荣耀。”这一点在安息日耶稣进入拿撒勒的会堂时应验了。他很了解这个地方，从孩童时代他就在这里敬拜上帝。在会堂里，男人坐在一边，妇人则躲在屏幕后坐在另外一边。在房子中间有一个突起的地方，是讲道的人站和坐的地方。在南边是一只彩色的盒子（约柜），摆放着神圣的经文。

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 of 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.

敬拜由祝福开始，接下来是宣讲教义，然后祷告。祷告之后司会的人就从讲道人站立的地方走到圣坛，报告这一天的祷告事项。既然耶稣被要求做讲道，那么他可能同样也被要求完成这些仪式内容。祷告结束之后，如果有亚伦的后代在场，那么就宣告亚伦人的祝福（民 6:22-26）。以此结束礼拜仪式。

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.

教导的部分以 7 个人读部分律法开始（即旧约的前五章）。接下来耶稣走到布道的位置，接过先知书以赛亚书。他展开书卷，朗读以赛亚书 61:1-2。会众则安静站立聆听。读经结束后耶稣坐在讲道人的座位上，会众也坐下。

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 the people 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.

耶稣在主题中解释好消息（福音）。他宣告自己就是人们一直等待的弥赛亚，正如那些旧约章节中所说到的。刚开始的时候会众大为惊奇，但是很快他们就变得生气了。在那个时代，男人经常在礼拜仪式上公开表达自己的想法。很快会众中开始出现咕哝声。后来生气的声音开始大了。人们说耶稣只不过是一个单纯的木匠的儿子。于是他们就要求耶稣用神迹来证明他所声称的。耶稣试图向会众表明他们这样做是错的，但是会众不愿听从他。



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. 那时会众成了乌合之众。他们把耶稣赶出教堂，把他带到城边的一个石崖边。他们想把耶稣扔下去，但是还不到他死的时候。耶稣从会众中间走过，安静地离开了拿

撒勒。

## **Jesus calls his first disciples -- Matthew 4:18-22 Mark 1:16-20**

### **耶稣呼召他的第一批门徒 -- 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 was 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.

耶稣从拿撒勒去了迦百农，就是成为现在他的家的地方。对于耶稣完成使命的事工来说，迦百农是理想的奠基。迦百农是加利利地区非常重要的一座城市。坐落在加利利海边的迦百农是很多渔民的家。沿线是连接大马士革重要城市和地中海的交通要道。是贸易、商业和交通的中心。迦百农如此重要到，以致成为税收的中心，一群罗马士兵驻扎在这里。几年后圣保罗效仿耶稣，同样也把迦百农作为他宣教的中心。

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" (Matthew 4:19). Earlier, Jesus had called them to be his followers. Now, Jesus was calling them to be his helpers. A little further along the shore he saw James and John and called them as well.

有一天，耶稣走在加利利海的岸边，他发现了朋友彼得和安德烈。耶稣给他们的信息很简单“来，跟从我！我要叫你们得人如得鱼一样”（太 4:19）。之前耶稣呼召他们跟从他，现在呼召他们成为助手。过了没多久，在岸边耶稣见到了雅各和约翰，也同样呼召了他们。

## **Jesus Makes His Home In Capernaum Luke 4:14-15; 31**

### **耶稣以迦百农为家 -- 路加福音 4: 14-15; 31**

## **Miracle of the many fish -- Luke 5:1-11**

### **打了很多鱼的神迹 -- 路加福音 5: 1-11**

Soon a crowd had gathered around Jesus. In order to be more easily seen and heard, Jesus 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.

很快耶稣身边就聚集了人群。为了能够让大家更容易看到、听到，他爬进一艘空的渔船，让彼得撑开船，稍微离岸。坐下后开始传讲福音。

When the sermon was over, Jesus 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，他让彼得把船开到水深的地方，下网打渔。尽管通常情况下在夜里和靠近岸边的地方最容易打上鱼来，但彼得还是听从了耶稣。很快网就满了鱼。看到所发生的这一切，彼得的伙伴又开了一艘船来。鱼装满了两艘船，甚至船要沉下去。彼得为这奇迹所震惊，大喊说：“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:

这明显是错误的思考方式。罪人必然会寻找耶稣以获得赦免，而不是让主离开。正常的反应就如赞美诗作家马格努斯 B. 兰德斯泰德所写的：

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.  
罪人迷失时  
倍感罪的压力  
耶稣要完成他的使命  
医治因罪受伤的心灵  
在他的恩典中所有的罪得释放  
来自属天的喜乐代替所有悲伤

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。他简单地说道：“不要怕，从今以后，你要得人了”（路 5:10）

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).

到此我们已经学习了耶稣的三个神迹：在迦拿把水变成酒，医治大臣的儿子，打满一船的鱼。后来，在一天里，耶稣在迦百农的会堂里从一个男人身上赶走了鬼，医治彼得岳母的，在那天晚上医治了很多，赶出很多鬼（可 1:21-34）

## **Jesus in Capernaum’s Synagogue -- Mark 1:21-28**

### **耶稣在迦百农的会堂 -- 马可福音 1: 21-28**

This took place on a Sabbath. Jesus performed this wonderful work of driving out a demon on the day of rest. This man received both spiritual rest and physical rest on the same day.

这事发生在一个安息日。在安息的日子，耶稣行了一个奇妙的神迹 - 赶出了一个污鬼，使被鬼附的人得到了灵里和肉体上的安息。

## **Jesus heals Peter’s mother-in-law -- Mark 1:29-34**

### **耶稣医治彼得的岳母 -- 马可福音 1: 29-34**

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.

我们注意到耶稣并没通过行神迹去赢得人们的喜欢。有时候他只是出于爱而帮助有需要的人。而在另外一些时候，他的神迹表明了他就是上帝，就是将来的弥赛亚。但他所行的大多数神迹



则同时具有这两个特点。比如，在迦拿的婚礼上，他让一对年轻夫妇脱离窘境。然而，通过神迹他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 (Numbers 16:31; 2 Kings 1:10-12). Jesus, on the other hand, was against this (Luke 9:54-56). He performed only signs of grace and mercy.

我们也应该注意到耶稣永远都不在怒气中行神迹。在旧约时代，先知经常行神迹，鲜明上帝对罪恶的人类的怒气（民 16:31；列下 1:10-12）。另一方面，耶稣反对这样做（路 9:54-56）。他只代表恩典和怜悯。

NOTE: See the appendix ("Miracles") at the end of this lesson.

附注：参见课后的附录（“异能”）

## **Jesus Travels Through Galilee Preaching The Gospel -- Mark 1:35-39**

### **耶稣在整个加利利布道 -- 马可福音 1: 35-39**

After spending a few days in Capernaum Jesus decided to take his ministry throughout Galilee. Perhaps Jesus 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.

在迦百农待了几天后，耶稣决定要在整个加利利传道。他认为迦百农的人们需要一段时间思想所看到的和听到的。同时，他要从一个城市到另一个城市去传讲福音。耶稣并不是轻易地做了这个决定。而是静静地祷告了几个小时后（可 1:35）。正如我们所看到的，我们的主在做重大决定之前总是要祷告。

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.

耶稣在整个加利利布道、行神迹。然而他的怜悯有时也给布道带来麻烦。在有关麻风病人的故事中我们能找到一个例子。

## **Jesus heals a man of his leprosy -- Mark 1:40-45**

### **耶稣医治长大麻风的人 -- 马可福音 1: 40-45**

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, leprosy 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.

麻风是一种非常恐怖的疾病。得了麻风病的人被认为是活着的死人。麻风病首先会侵袭皮肤，非常痛而且有凸起的肿块。然后会进一步侵袭嘴和喉咙的软组织部分。最终，病情恶化，病人的头发会脱落。鼻子和嘴唇也会被腐蚀掉，骨头和关节开始腐烂。

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 Jesus ordered the man not to tell anyone what had happened. Jesus did not want people to think only about the miracles he did. Jesus wanted the people 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).

一天耶稣正走着的时候，一个“得了大麻风”的人突然来到他面前。耶稣伸出手摸他，这病立

即消失了。基督让这个人去找大祭司并给他看。耶稣确首先要他不要跟别人讲这件事。耶稣不想让人们仅仅想到他所行得神迹。他想要他们更多地思想他所传道的信息。但耶稣害怕的事情发生了。这个被医治的人倒说了很多。结果是耶稣每到一个城市，都聚集了生病的和好奇的人们。“叫耶稣以后不得再明明地进程，只好在外边旷野地方。人从各处都就了他来”（可 1:45）。

## **MORE SABBATH CONTROVERSIES**

### **更多的关于安息日的争论**

#### **The disciples harvest heads of grain -- Luke 6:1-5**

##### **门徒掐麦穗 -- 路加福音 6: 1-5**

Jesus and his disciples were travelling through the countryside. As they walked along some Pharisees joined them. They were looking for any excuse to condemn Jesus. Their opportunity came on another Sabbath day.

耶稣和门徒从乡下经过。沿途中一些法利赛人加入进来，想要找借口谴责耶稣。在另外一个安息日，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 (Deuteronomy 23:25). However, the disciples were accused of working on the Sabbath (reaping and threshing). The Pharisees held Jesus responsible for their actions.

这一天耶稣的门徒走过一片麦地，拾取了一些麦穗，剥开吃了。法利赛人不指责门徒偷盗。他们只是满足一下对事物的需要，这是摩西律法所允许的（申 23:25）。然而，门徒被指责的是在安息日做工（收割和打谷）。法利赛人认为耶稣应该为他们的行动负责。

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 Samuel 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, Jesus had the right as God to do away with Old Testament rules.

在与法利赛人对质时，耶稣给出了一个犀利的答复。首先，耶稣讲了一个大卫王的例子。大卫曾经吃了主帐幕里的面包，虽然这是不合适的。然而，那一刻的需求更重要，因此没有人指责大卫（撒下 21:1-6）。在耶稣的这个事例中，这并仅仅是需求比遵行人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。

#### **Jesus heals a man in the synagogue -- Luke 6:6-11**

##### **耶稣在会堂医治了一个人 -- 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 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。这次耶稣正在会堂里教训人。文士和法利赛人这次想要设陷阱诱导耶稣。在会堂里有一个人的右手枯干了。在安息日耶稣会医治他吗？在安息日，除非

是生死攸关的事儿，否则法利赛人的律法不让医生医治任何人。

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，提醒他们说，如果一只羊在安息日掉进坑里，主人一定会救羊的。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，他并没有禁止每一件事。上帝永远不会故意阻止人们好的行为。但是怜悯的意念无法进入到这些宗教领袖的里面。

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; they now joined together and made plans to murder Jesus, a man of mercy. (Mark 3:6)

所以没有等耶稣治愈手枯干的人。与耶稣争论的那人立刻就成了他最大的敌人。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，那些爱国也好不爱国也好的法利赛人憎恨那些效忠希律一世的人。希律一世愿意与罗马人合作。然而，现在他们结合到一起，计划杀掉耶稣，这个有怜悯的人。(MARK 3:6)

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. 这种反对耶稣的怒气反应并不足为奇。毕竟他们认为耶稣正威胁着他们的宗教信仰。法利赛人教导人们自己拯救自己。而耶稣的教导是：人不能自救，救赎是上帝通过耶稣、上帝的儿子给人的礼物。

## **Mission work in Galilee -- Matthew 12:15-21**

### **在加利利的事工 -- 马太福音 12: 15-21**

Although Jesus 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.

现在虽然基督被犹太教领袖所憎恨，但在平民当中他比以前更受欢迎了。耶稣和门徒再次来到加利利海。很多人从犹太、以东、加利利以及推罗和西顿一代，来到加利利要亲眼看到耶稣，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).

耶稣充满怜悯。他医治有病的人，赶出魔鬼。在邪灵离开被附的人时，他们称耶稣为“神的儿子”，弥赛亚（可 3:11）。但耶稣吩咐他们不要声张。救世主想想要被人熟知，而不是被击败和慌张的魔鬼所熟知。会众中多人信了耶稣。他们发现耶稣就是以赛亚书所说的那人（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。为什么人们不断地涌向耶稣面前，即使是在他已经完全被宗教领袖们排斥之后？答案很简单。虽然宗教领袖看耶稣为异己，还是有些人相信耶稣所宣告的——弥赛亚。其余的人则把耶稣看为争夺权力的救主，从上帝而来的信徒、医治他们的疾病，供给他们日常生活的所需，同时也抵制他们所憎恨的罗马人。

## APPENDIX: MIRACLES

### 附录：异能

People living in any age were and still are skeptical of unnatural events or actions. We {together with the Bible} call these things miracles (wonders; signs).

任何时代的人都会对超自然的事件和行为存有怀疑。我们（和圣经一起）把这些事叫做异能（奇事；神迹）

Moses needed something to convince the people that the LORD had sent him. The LORD enabled Moses to do miracles to prove his claims to be from the LORD God. The miracles convinced the people.

摩西需要说服人们上帝派他来的。主使摩西可以行异能来证明他是神派来的。异能使人信服。

Miracles are part of God's Word (revelation) through which God converts people. There were three ages (eras) of miracles:

异能是上帝的话语（启示）的一部分。通过异能，上帝使人成为他的子民。异能存在于三个时代：

Moses 摩西	The LORD started using prophets at Moses' time 在摩西时代上帝开始使用先知
Elijah/Elisha 以利亚/以利沙	Prophets needed a defense of their preaching 先知需要为他们的布道辩护
Jesus/apostles 耶稣/使徒	Jesus needed to persuade his disciples (John 14:11) 耶稣需要说服门徒（约翰福音 14：11）

We believe the miracles reported in the Bible. We believe the testimony to these miracles because God the Holy Spirit is at work in this testimony. An unbeliever refuses to see the LORD at work even if the unbeliever sees the miracle happen.

我们相信圣经中记录的异能。因为圣灵在这些异能的见证中工作，我们相信关于这些异能的见证。

#### The terms used for miracles 用来形容异能的词

1. **Wonder** (Greek: *teras*) - a favorite of Luke (Acts). This term points to the effect; it causes people to wonder about it.

奇事（希腊语：*teras*）- 路加喜欢用的词（使徒行传）。这个词指向效果；引起人们的好

奇。

2. **Sign** (Greek: semeion) - a favorite of John. This term points to the purpose of the miracle. In the Gospels sign miracles teach something about Jesus.  
神迹（希腊语：Semeion）- 约翰喜欢用的词。这个词指向异能的目的。在福音书中，神迹异能教导关于耶稣的事情。
3. **Power** (Greek: dynamis) - points out that God's power is necessary. This term points to the essence of the miracle. Miracles are a working of God.  
大能（希腊语：dynamis）- 指出神的大能是必须的。这个词指向异能的核心。异能是上帝的工作。
4. **Work** (Greek: ergon) - a favorite of John – used about 150 times in the Bible  
大工（希腊语：ergon）- 约翰喜欢用的词 - 在圣经中大约用了 150 次。

### The purpose of miracles

#### 异能的目的

1. John 20:30-31 - so we know Jesus is the Christ, God's Son  
约翰福音 20: 30-31 - 因此我们知道耶稣是基督，上帝的儿子
2. John 5:23 - So all will honor Jesus  
约翰福音 5: 23 - 因此人都尊敬耶稣
3. John 12:37 - to lead people to believe  
约翰福音 12: 37 - 领人相信
4. Matthew 12:15-21 – to reveal God's mercy  
马太福音 12: 15-21 - 显明上帝的怜悯

### Types of miracles (especially those Jesus did)

#### 异能的种类（特别是耶稣所行的）

1. Healing of illness (fever, leprosy, dropsy, issue of blood)  
医病（热病，大麻风，水肿，血漏）
2. Curing physical disabilities (blind, deaf, mute, lame, crippled)  
医治身体的残疾（瞎眼，耳聋，哑巴，瘸腿）
3. Nature miracles (coin in mouth of fish, invisibility, fish in nets, water into wine, fed 5,000, fed 4,000, stilled the storm, walked on water, cursed the fig tree)  
自然的异能（鱼嘴里的钱币，隐形，网里的鱼，水变成酒，喂饱五千人，喂饱四千人，使狂风止息，水面行走，诅咒无花果树）
4. Cast out demons  
赶鬼
5. Raised the dead  
使死人复活
6. Personal miracles  
个人的异能
  - a. Jesus is God and Man “He shall be called **wonderful** (literally: **a wonder; a miracle**)”  
Isaiah 9:6.  
耶稣既是神也是人“他名称为奇妙（即是：奇事；异能）”以赛亚书 9: 6
  - b. Jesus' humiliation  
耶稣被羞辱
  - c. Jesus' transfiguration

- 耶稣变象
- d. Jesus' resurrection  
耶稣的复活
  - e. Jesus' ascension  
耶稣的升天

**Compare miracles done by people with those done by Jesus**  
**比较人与耶稣所行的异能有什么不同**

**Miracles done by people**  
(prophets; apostles)  
人（先知；使徒）所行的异能

**1. Are done through struggle and prayer**

**1. 通过努力和祷告**

Moses pleads to remove a plague of leprosy  
touch

摩西要求除去大麻风的灾难

Elijah stretches himself 3 times on the boy's body

以利亚三次伏在孩子身上

Peter prays before he raises Tabitha

彼得在使大比大复活前祷告

**2. Are less glorious**

**2. 荣耀比较少**

Elisha feeds 100 men with 20 loaves

以利沙用二十个饼喂饱一百人

**3. Require instruments**

**3. 需要工具**

Moses' staff

摩西的杖

Elijah's mantle

以利亚的外衣

**4. Are done in the name of another**

**4. 以别人的名义而成**

Moses: stand and see the salvation of God

摩西站立看见上帝的救恩

**5. Are "of the law" (show judgment)**

**5. 关乎律法（显示审判）**

Sodom and Gomorrah

索多玛和蛾摩拉

**Miracles done by Jesus**

耶稣所行的异能

**Are done with ease**

**不费力而行**

Jesus raises the dead with a word or a

耶稣用话语或触摸使死人复活

**Are more glorious**

**更得荣耀**

Jesus feeds thousands with fewer loaves

耶稣用更少的食物喂饱几千人

**Are done by word only**

**说话即成**

Jesus speaks the word

耶稣说话

**Are done in Jesus' name only**

**单单以耶稣的名而成**

"I am willing; be healed"

“我肯；你洁净了吧”

**Are "of the gospel" (show mercy)**

**关乎福音（表示怜悯）**

John 1:17

约翰福音 1: 17

Elijah: fire from heaven  
以利亚：从天而来的火  
10 plagues  
10 大灾难  
Leprosy inflicted on Gehazi  
基哈西得了大麻风

## Review of Chapter 4 第 4 章回顾

1. Simon, Andrew, James and John all left everything – at once – when Jesus said “Come, follow me”. Why is this surprising and NOT surprising at the same time?  
当耶稣说“来，跟着我”时，西蒙，安德鲁，詹姆斯和约翰都立即离开了所有东西。为什么这个令人惊讶并且同时并不令人惊讶？
2. Mark’s Gospel has been called the Gospel of Peter. John Mark (his more complete name) was a companion of Peter in mission work. Peter was there when Jesus gave a deaf man his hearing with the word “Ephphatha” (Mark 7:34). Mark records the word Peter heard. Peter was there when Jesus raised Jairus’ daughter with the words “Talitha Koum” (Mark 5:41). The angel’s words to the women: “Tell his disciples *and Peter*” (Mark 16:7) are found only in Mark. What evidence is there in **Mark 1:29-34** that this healing of Peter’s mother-in-law is told from the perspective of Peter and his family?  
马可的福音书被称为彼得的福音书。约翰-马可（他更完整的名字）是彼得在福音事工中的伴侣。当耶稣用“以法大”这个词打开了一个聋子的听力时（马可福音 7:34），彼得在场，马可记录了彼得听到的话。当耶稣用“大利大古米”（马可福音 5:41）复活睚鲁的女儿时，彼得也在场。天使对女人的话：“告诉他的门徒和彼得”（马可福音 16:7）也只在马可福音中找到。在马可福音 1:29-34 中有什么证据表明彼得岳母被治愈是从彼得和他的家人的角度来讲述的？
3. **Read Colossians 2:16-17.** Explain how the Sabbath was a picture of Christ.  
**阅读歌罗西书 2:16-17。** 解释安息日如何预表基督。
4. How many of Jesus’ miracles are mentioned in the Gospel of Mark?  
马可福音中提到了多少耶稣行的神迹？
5. Can you think of any miracle, done by Jesus, which was not of the gospel, but of the law? (See the Appendix – the last comparison.)  
你能想到耶稣所行的任何奇迹中有不是福音，而是律法的吗？（见附录 - 最后的比较。）

# THE LIFE OF CHRIST 基督的生命 - Chapter 5 第五章

## Jesus Continues his Second Year of Ministry – in Galilee

### 耶稣继续传道的第二年

#### *In The Previous Lessons... 在前面的课程中*

- I. Introduction  
导言
- II. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
- III. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
- IV. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹太传道（公元 27 年春 - 28 年春 - 约一年）
- V. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道（公元 28 年春 - 29 年春 - 约一年）

#### **Jesus calls Levi [Matthew] -- Luke 5:27-32 Matthew 9:9-13**

#### **耶稣呼召利未人【马太】-- 路加福音 5: 27-32 马太 9:9-13**

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.

那夜耶稣和一些以色列的宗教领袖一起度过。很快他被那些在社会上不怎么受人尊重的人围绕着。他们是众所周知的罪人，也同样是利未宴请的客人。

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. 前一天耶稣已经在加利利海附近传道。附近就是去北面大马士革的大路。既然这条路有大量的商人经过，罗马政府自然设立了收税站。在这儿税吏收取进出口费。这些税吏经常骗人。他们也是为罗马政府工作的。当然犹太人憎恨他们。

When Jesus passed the tax collector Levi, he said, “Follow me” (Matthew 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：“跟从我”（太 9:9）利未就跟从了耶稣。随后他立刻邀请耶稣和他的门徒到家里吃晚餐，他的朋友们也参加。当法利赛人和文士听说这件事时就发怒。耶稣的反应至今为止都温暖着认罪悔改人的心：“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 5:31-2）。

#### **Jesus chooses the Twelve -- Luke 6:12-16; Matthew 10:2-4; Mark 3:13-19**

#### **耶稣拣选十二个门徒 -- 路加福音 6: 12-16; 马太福音 10: 2-4; 马可福音 3: 13-19**

One evening in the spring of A.D. 28 Jesus went for a walk. Leaving Capernaum, Jesus hiked to



a mountain top where he could be alone and pray all night long.

在公元 28 年春天的一个傍晚，耶稣出去散步。离开迦百农之后耶稣隐藏在山顶，在这儿他可以独处，并且整夜祷告。

As Jesus 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 Jesus, learn from his words and 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，正在考虑他必须要做的一项重要决定。是时候选择 12 个使徒成为他的学生了。他们会跟从耶稣，学习他的话语，把他的福音传给更多的人。耶稣回到天国后，这些跟随者也能够引领并扩大地上的教会。

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。现在他选择了 12 个人做他的特别使徒。他已经呼召了彼得、安得烈、雅各、约翰、腓力、拿但业（巴多罗买）。再加上多马、亚勒腓的儿子雅各、达太（，犹大）、奋锐党西门、加略人犹大。

## **What it means to follow Jesus -- Luke 9:57-62**

### **跟随耶稣意味着什么 -- 路加福音 9: 57-62**

Jesus wants us, who follow him, to be ready to pay the price. That price may include loss of earthly comforts. In order for Jesus to obey the Father's will, Jesus left his home in Nazareth and became an itinerant teacher and preacher of God's Word.

耶稣想要我们基督徒准备好付出代价。这代价可能包括失去属世的舒适。因为顺服圣父的旨意，耶稣离开祂在拿撒勒的家，成为旅行教师和传讲上帝话语的讲道人。

In this world we must associate with or live among the people of this world. However, when our earthly friendships or family relationships threaten to prevent us from putting Jesus first in our lives (Luke 12:31), we must choose Jesus, not the people of this world.

在这个世界上，我们必须与人相交，生活在人群中。然而，当我们属世的友情或亲情威胁到耶稣在我们生活中的首要位置时（路加福音 12: 31），我们必须选择耶稣，而不是这个世界上的人。

Jesus wants followers who will follow at all times. Jesus does not want us to be distracted by our allegiance to this world.

耶稣希望我们基督徒在任何时候都跟从祂。耶稣不希望我们被世界的联系羁绊。

## **The sermon on the Mount -- Matthew 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.

耶稣呼召完“十二”门徒时，很多人已经聚集起来。耶稣在山上找到一处平地讲道，就是现在我们成为登山宝训的。这是圣经中耶稣最长的一次讲道，是对于那些已经信耶稣的人所传讲的讯息。因此，他的目的不是带领他们信主，而是概述了要跟从他意味着什么。

In his sermon Jesus discussed two main subjects: the believer's relationship to God and the

believer's 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主题：信徒与上帝的关系、信徒与其他人的关系。救世主在教导中将这两个主题混合起来，从祷告到怜恤，从论断到休妻。在这段时间里耶稣一直强调信是关乎人的内心的事，而不在乎外在的行为。

## The Beatitudes

### 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“八福”的陈述开始。“八福”这个词来源于拉丁文，意思是“享受天国之福的”，出现在每个陈述的第一个字。只有信徒才有这种被祝福的属灵礼物。前面四个讲的是信徒和上帝之间的关系。后面四个教导是关于信徒应该如何对待其他人的。这与十诫的两个部分相似。

**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他们在属灵上的贫乏。他们知道自己没有什么可以给上帝，他们充满了罪。他们觉得不配上帝的祝福。他们正是将要享有上帝礼物的人。

**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。**这是指因为罪而哀伤的人。他们知道罪使他们与神隔绝。然而他们必将拥有上帝的爱和饶恕。

**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。**是指在上帝面前知道自己合适位置的基督徒，并希望按照上帝的旨意行事。他们在地上的日子获益，因为万事都叫他们在今时到以后都得益处。

**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试着过上帝所期望的圣洁的生活。借着耶稣基督他们被上帝称圣。

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

**5.怜恤的人有福了。**是指那些对全人类充满爱的基督徒。他们也同样会得到怜恤。

**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。**是指那些诚实地说出他们内心所信的。正如亚当落入罪中之前，他们有一天会见到上帝，与上帝面对面。

**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。**他们为和谐而奋斗，试图与每个人和平相处。他们是上帝的孩子，因为他们像天父一样生活。

**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、虐待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 is a matter of what is 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，真正的信仰是关于内在的（在人的内心，是上帝应许的、也是由上帝而来的礼物）。耶稣现在继续谴责法利赛人是如何把他们的信建立在外在的行为上的。我们都是自以为是的人。他们将信放在自己的行为上，而且只关心别人如何看待自己。他们的奖赏，因为只关注在别人如何看待他们上面，所以很快就没有了。

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. Salt 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.

将信仰放在内心深处的人在世上的这场戏剧中扮演非常重要的角色。他们是盐和光，而且必须保持下去。盐用来保存食物；作为调味品，盐增加味道。盐也是人体生命的必需品。同样，基督徒为我们将死的世界带来正直和秩序。这样基督徒帮助人们保存它。而这并没有让很多基督徒在社会上有好的影响。但基督徒是只保留隐藏的力量。他们现在要让人们知道他们。他们要照亮世界的黑暗。他们是所有人能看到的希望之光。

At this point in his sermon, Christ became more personal. He briefly spoke of his role as the Messiah (the Christ). He came not to fight Rome, but to fulfill the Scriptures (the Law and the Prophets) for mankind'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.

在讲道中，所有这些要点，基督都变得更个性化了。他简单地谈到作为弥赛亚他的职分。他不是为了攻击罗马人，而是要为了人类的信用完成旧约中提到的使命（律法和预言）。当基督完美地遵行律法时，他并不只是外在地遵行。他遵行律法是因为他有一颗单纯的心。

Jesus' 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 with 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” (Matthew 5:48).

他的信徒也必须关注他们的内心。他们必须意识到，杀戮由怒气而生，奸淫出于肉欲。律法写出来是为了保护我们身体的洁净和婚姻的。真理是真理；谎言是谎言。人们不必发誓，但如果发誓就应该遵行誓言。报复也是深植人心的罪。想要报复的那种欲望必须由理解 and 爱来代替。上帝在诸事上的模范样子应该充满使徒的心：“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.

清心呈现在一位真正的基督徒的生活和内心中。神圣的行为不应该是为了给人们留下深刻的印象。这种事应该行在暗处。这同样适用于奉献、祷告和禁食。信徒应该将心思意念放在神的国度上。对财产和享乐的喜爱导致贪婪和不断的忧虑。

As we have seen, Jesus in his sermon blended 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，耶稣在他的讲道中混合了这两个想法。对于使徒同上帝和同伴的关系，他们必须摆正心态。耶稣在讲道结尾的部分又教导了同样的事情。他教导说，信徒不要论断。他们不允许向上帝所行得神圣的事被看做不洁净。信徒通过祷告将他们对上帝的信表达出来，而且上帝给他们最好的祝福。当使徒面对假先知的时候，他们仍能保持上帝的真理和完全。

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，耶稣想要会众们明白，他所讲的这些不只是有道理的好听的话而已。而是有关真理的话，是我们必须要遵行的上的话。

As the people left the mountain that day they were “amazed” (Matthew 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.

那天会众离开山的时候他们“稀奇”（太 7:28）。与文士不同，耶稣所讲到的不是小事。他讲的是神圣的真理，并表明这在基督徒的日常生活中的意义。耶稣解决了他们最大的疑惑。未来他们会试着整理每一个陈述的意思，也会发现它是如何与耶稣其他的教导融合到一起的。

## **Jesus calms a storm -- Luke 8:22-25; Matthew 8:23-27; Mark 4:36-41**

### **耶稣平息风浪 -- 路加福音 8：22-25 马太福音 8：23-27 马可福音 4：36-41**

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.

现在夜晚已经来临。为了避开人群，耶稣和门徒们找到一艘船带他们穿过加利利海。然而在他们离开之前，三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巨大的个人牺牲。他们必须把上帝的事放在生命的首位。那人就离开了。

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). 耶稣和门徒随后开始乘船度过加利利湖。耶稣很快就熟睡了。海上突然起了风暴，这在加利利海是常发生的事。船开始下沉。门徒们非常恐惧就叫醒耶稣。他们喊道：“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。他发出了两项指令。“住了吧，静了吧”（可 4:39）！海面立刻平静了。门徒们全然惊呆了。至此，耶稣最忙碌的一天结束了。

### **Jesus drives demons from two men -- Luke 8:26-27; Matthew 8:28-34; Mark 5:1-20** **耶稣为两个人赶鬼 -- 路加福音 8: 26-27 马太福音 8: 28-34 马可福音 5:1-20**

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. 最忙碌的那天之后的早晨，主耶稣和门徒仍然停留在加利利海东岸的船上。他们一上岸，就有两个被鬼附的人来迎他。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 one man then began to witness to others about the power of God..

耶稣对魔鬼说法并把他们从那人里赶出来。后来魔鬼进了一群猪里。这些猪闯下山崖掉进海里。随后这人就开始告诉别人上帝的大能。

### **Jesus heals a man who is paralyzed -- Luke 5:17-26; Matthew 9:2-8; Mark 2:1-12** **耶稣医治了一个瘫子 -- 路加福音 5: 17-26 马太福音 9: 2-8 马可福音 2: 1-12**

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 Jesus. Many of these men were religious leaders. They wanted to keep an eye on Jesus.

过了很多天，大概有几周的时间，耶稣回到迦百农。就有许多人聚集。并非都是当地人。有法利赛人和教法士，他们从加利利个乡村和从遥远的耶路撒冷赶来的，为的是听耶稣讲道，看看耶稣。很多人都是宗教领袖。他们想要注意耶稣的举动。

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.

有一天，耶稣正在彼得家给很多聚集起来的人讲道的时候，一件非同寻常的事儿发生了。一个瘫子的四个朋友答应帮助他来到耶稣面前。但人太多了，堵住了们，所以他们无法接近耶稣。他们抬着瘫痪的朋友上了外面的楼梯，到达平的屋顶。然后他们移走了一些瓦，用绳子连同床垫一起坠到房子里。

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.

耶稣当然并不仅仅是医治了这个瘫子。他说了让人意想不到的话：“朋友，你的罪赦了”（路 5:20）。法利赛人和文士立刻就生气了。他们想，“除了神以外，谁能赦罪呢？”这正是耶稣想要说的。耶稣本人就是真神。然后基督医治了瘫子。那天主公开鲜明他的天赐的赦罪权柄，还有医治的力量。

## **Jesus teaches about fasting -- Luke 5:33-39; Matthew 9:14-17; Mark 2:18-22**

### **耶稣关于禁食的教导 -- 路加福音 5: 33-39 马太福音 9: 14-17 马可福音 2: 18-22**

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.

耶稣有关生活的教导与法利赛人所精通的宗教教导之间的不同越来越明显了。在耶稣所教导的诸多事情之中，他并不鼓励门徒禁食。当他被询问禁食的事儿时，他的回答很简单。既然现在耶稣亲子和门徒在一起，那就不是禁食的好时候。禁食用来显明悲伤和悔恨。耶稣回到天堂之后，他的门徒就才应当禁食。

## **Appendix: Fasting**

### **附录：禁食**

The following was written by Pastor Joel Prange.

下列是 Joel Prange 牧师所写

[His words are slightly edited here.]

【略有修改】

Jesus lived at a time when fasting was more popular than at any other time in Jewish history, ancient or modern. Jesus took fasting for granted. Jesus agreed with the prophetic condemnation of external and insincere fasting. But Jesus did not condemn the practice itself. Jesus Himself fasted for 40 days at the beginning of His ministry.

耶稣生活的时代，禁食盛行，比犹太历史上任何古代或现代的时候都更受欢迎。耶稣认为禁食是理所当然的。耶稣认同先知对外在和虚伪的禁食的谴责，但是耶稣并没有谴责禁食的行为本身。耶稣在他开始传道前禁食了 40 天。

Although we do not read that Jesus fasted at any other time, Jesus apparently also observed the national days of fasting since His opponents do not fault Him for failing to do so. Jesus made two statements on the subject of fasting. The first is in Matthew 6:16-18.

虽然我们没有读到耶稣在任何其他时间禁食，但是显然耶稣遵守全国的禁食日，因为他的对手并没有因为耶稣没有这样做而批评他。耶稣就禁食作过两次宣讲。第一次是在马太福音 6: 16-18。

“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. But when you fast, put oil, on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.”

“你们禁食的时候，不可像那假冒为善的人，脸上带着愁容；因为 他们把脸弄得难看，故意叫人看出他们是禁食。我实在告诉你们，他们已经得

了他们的赏赐。你禁食的时候，要梳头洗脸，不叫人看出你禁食来，只叫你暗中的父看见；你父在暗中察看，必然报答你。”

We see here that fasting is indeed neither commanded nor condemned. But when fasting is done (and Jesus apparently expects that fasting will be done), fasting is not to be done for show before other people. Jesus' second statement regarding fasting is Matthew 9:14-15.

在这里我们看到确实不存在对禁食的命令或谴责。但是当禁食的时候（耶稣显然希望我们有禁食），禁食不是要做给人看的。耶稣关于禁食的第二次教导是在马太福音 9：14-15。

“Then John's disciples came and asked him, 'How is it that we and the Pharisees fast, but your disciples do not fast?' Jesus answered, 'How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast.'”

“那时，约翰的门徒来见耶稣，说：我们和法利赛人常常禁食，你的门徒倒不禁食，这是为甚麽呢？耶稣对他们说：新郎和陪伴之人同在的时候，陪伴之人岂能哀恸呢？但日子将到，新郎要离开他们，那时候他们就要禁食。”

Here Jesus refused to make any rules for His followers about fasting. In fact, He de-emphasized fasting by saying that the characteristic of His kingdom was to be joy and feasting, not sorrow and fasting. And yet he anticipated a time when His followers “will fast.”

在这里，耶稣拒绝为基督徒制定关于禁食的规则。事实上，他不再强调禁食，而是说他的国度的特点是喜乐和宴乐，而不是悲伤和禁食。然而他预料到时候将到，基督徒“会禁食”。

There is no command to fast. But one cannot avoid saying that Jesus anticipated fasting among His followers. Even though the disciples were enjoying the bridegroom right then, Jesus indicated (in John 16:20, for example) that there would still be times of weeping, lamenting, and sorrow for them. It was especially the words of Matthew 9:15 ("then they will fast") that were used to promote and defend the practice of fasting in the Christian Church in the centuries after Christ.

没有必须禁食的命令。但人们可以说耶稣预期基督徒中将会有禁食。即使门徒正在享受新郎的当时，耶稣也指出（在约翰福音 16:20），他们仍然会有哭泣，悲伤和忧愁的时候。特别是马太福音 9:15（“那时候他们就会禁食”）的话，被用来在基督之后的几个世纪里提倡和捍卫基督教会禁食的做法。

## **Appendix: The Disciples' Names**

### **附录：门徒的名字**

**Matthew 10**  
**马太福音 10**

Simon (Peter) 西门  
(彼得)

**Andrew 安德烈**

James 雅各

**John 约翰**

Philip 腓力

**Bartholomew<sup>1</sup> 巴多罗买**

Thomas 多马

**Matthew 马太**

James (Alphaeus')  
雅各 (亚勒腓的儿子)

**Thaddaeus<sup>2</sup> 达太**

Simon the Zealot  
奋锐党的西门

**Judas Iscariot**  
(wbh) **加略人犹大**

**Mark 3**  
**马可福音 3**

Simon (Peter) 西门  
(彼得)

James 雅各

**John 约翰**

<sup>1</sup> Bartholomew  
= Nathanael 巴多罗买=拿但业

<sup>2</sup> KJV:  
Lebbaeus, whose  
surname was  
Thaddaeus 钦定本圣经：  
利贝乌的姓是达太

(Boanerges) (半  
尼其)

**Andrew 安德烈**

Philip 腓力

**Bartholomew 巴多罗买**

Matthew 马太

Thomas 多马

James (Alphaeus')  
雅各 (亚勒腓的儿子)

**Thaddaeus 达太**

Simon the Zealot 奋  
锐党的西门

**Judas Iscariot**  
(wbh) **加略人犹大**

**Luke 6**  
**路加福音 6**

Simon (Peter) 西门  
(彼得)

**Andrew 安德烈**

James 雅各

**John 约翰**

Philip 腓力

**Bartholomew 巴多罗买**

Matthew 马太  
Thomas 多马

James (Alphaeus')  
雅各(亚勒腓的儿子)

**Simon the Zealot**  
**奋锐党的西门**

Judas (James')<sup>3</sup> 犹大  
(雅各的)

**Judas Iscariot**  
(wbh) **加略人犹大**

**Acts 1**  
**使徒行传 1**

Peter 彼得

**John 约翰**

James 雅各  
Andrew 安德烈

Philip 腓力  
Thomas 多马

**Bartholomew 巴多罗买**

**Matthew 马太**

James (Alphaeus')  
雅各(亚勒腓的儿子)

<sup>3</sup> Literally:  
Judas of James. This  
could mean that they  
were brothers. The  
book of Jude begins:  
Jude, a brother of  
James. 雅各的犹大。  
这可能指他们是弟兄。  
犹大书这样开始：  
犹大，雅各的弟兄

**Simon the Zealot**  
**奋锐党的西门**

Judas (James') 犹大  
(雅各的)



## Review of Chapter 5

### 第五章 复习

5. Review the records of the apostles' names in (Matthew 10, Mark 3, Luke 6, Acts 1).  
复习使徒姓名的记录（马太福音 10 章，马可福音 3 章，路加福音 6 章，使徒行传 1 章）  
。
  - a. Whose record includes the fact that Matthew was a tax collector?  
哪里记录了马太是税吏的事实？
  - b. What are your thoughts about this fact?  
你对这个事实有什么看法？
6. In what ways does being a follower of Jesus bring difficulty for you?  
作为基督徒这件事在哪些方面给你带来困难？
7. Compare Matthew 6:33 with Luke 12:31.  
比较马太福音 6:33 与路加福音 12:31。
  - a. What difference do you find in the words of Jesus.  
你在耶稣的话语中发现了什么不同。
  - b. Does following Jesus require your all; your everything? Or does following Jesus require the very best you have of time, treasure and talents?  
跟随耶稣要求你摆上你的全部;你的一切？或者跟随耶稣要求你摆上你最好的时间，财富和才能？
8. Jesus calmed a stormy sea with a command. Jesus also calms the believer's mind and heart.  
How does Jesus do this?  
耶稣用命令使暴风雨的大海平静下来。耶稣也使信徒的思想和心灵平静下来。耶稣是怎么做到的？
9. Have you ever fasted? If you have, why did you fast?  
你有禁食吗？若有，你为什么禁食？

# THE LIFE OF CHRIST 基督的生命

## Chapter 6 第六章

### Jesus Concludes his Second Year of Ministry – in Galilee

### 耶稣完成了传道的第二年 - 在加利利

#### In the previous lessons 在前面的课程中

- I. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
- II. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
- III. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹大传道 (公元 27 年春 - 28 年春 - 约一年)
- IV. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道 (公元 28 年春 - 29 年春 - 约一年)

#### Jesus heals a woman and raises Jairus' daughter -- Luke 8:41-56

#### 耶稣医治了一个妇人并使睚鲁的女儿复活 -- 路加福音 8: 41-56

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.

治好从加大拉来的人之后，耶稣和门徒回来打算渡到海的对面去。在那边欢呼的人群迎接耶稣。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，祈求耶稣来救他快要死的 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!

在耶稣和睚鲁同去的时候，一位患有严重血漏的妇人从人群中挤过来，摸耶稣的衣服。根据旧约的律法（15:25-27），她不洁净而且不允许碰触别人。但她也是那么的急切。耶稣通过知晓她的需求来向众人显明他无所不知。然后耶稣又通过治愈患血漏的妇人彰显自己的全能。耶稣很快要显明他又更大的能力！

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起来。耶稣让人们离开那死了的女儿躺卧的房间，只留下彼得、雅各和约翰同他一起。然后他使女儿复活了。

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 Corinthians 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 Thessalonians 4:16-17). Interestingly, 1 Thessalonians 4:18 concludes, "Therefore encourage each other with these words."

使睚鲁的女儿复活，还有在拿因城使寡妇的儿子复活（路 7:11-17），耶稣借由这两个人的复活不仅向我们彰显他对受苦的人的爱，还显示了他的全能和权柄。当生命的王说话的时候，甚至是死的人也要听从和遵行。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，几节新约经文对于我们来说就有特别的意思了。举个例子来说，圣徒保罗讲到审判之日时，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）。有趣的是，提前 4:18 结尾这样说：“所以你们当用这些话彼此劝慰。”

## **Jesus heals the blind and the mute -- Matthew 9:27-34**

### **耶稣医治了瞎子和哑巴 -- 马太福音 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" (Matthew 9:34).

当耶稣离开睚鲁家时，被请求去帮助别的有需要的人。他治好了两个瞎子，他们就能再次看见了。他赶走了污鬼，那人就能说话了。人们都惊奇耶稣所做的。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）。

## **Jesus responds to the charge that he works with Satan -- Luke 11:14-26**

### **耶稣回应说祂与魔鬼同工的指责 -- 路加福音 11: 14-26**

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).

耶稣和门徒最终动身回家是在供货源 28 年的夏末或初秋时节。他们大约在中午到达迦百农，经过长途跋涉，他们又累又饿。他们刚坐下来要吃饭，就有一大群人聚集起来要听耶稣讲道。和往常一样，耶稣忘记自己的劳累与饥饿，而首先考虑别人的需求。他开始讲有关灵的休息的话题，并用福音充满那些听众们。但是，他对传道的全然关注，他的朋友们并不理解。他们认为耶稣有点癫狂了（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不能听或者不能说的人，将他里面的污鬼赶出。当会众看到这些时，就开始把耶稣与将来的弥赛亚相比。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）所掌控。他们说耶稣靠着魔鬼的能力行出这些神迹。

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.

基督继续讲，敌对圣灵的罪时不能被赦免的。尽管这种罪经常不被理解或者正确使用，但是确实不那么令人费解。

The work of the Holy Spirit is to lead people to repent of their sins and believe in Jesus Christ (2 Corinthians 7:10; 1 Corinthians 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 repent and come to faith again? (Also compare Luke 12:10; 1 John 5:16; Hebrews 6:4-8).

圣灵做工引到人们认罪悔改，并相信耶稣基督（林后 7:10；林前 12:3）。但有时已经信的人后来决心在言语或行为上干犯圣灵。他拒绝所有圣灵所发出的信号，那些影响他、让他回转信主的声音。如果这些发生在他身上，他就再也不听从圣灵，那么他怎么能认罪悔改、再次相信呢？（此处亦可对照路加福音 12:10；约翰一书 5:16；来 6:4-8）。

### **Jewish leaders demand a sign from Jesus -- Matthew 12:38-45**

#### **犹太人的领袖要求耶稣行神迹 -- 马太福音 12: 38-45**

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.

耶稣符合逻辑的话语和严厉警告没能让法利赛人悔改。现在他们要求耶稣像他们显示神迹或者记号，以证明他是上帝的儿子。他们全然忘记了耶稣之前所行得神迹。所以那时耶稣拒绝了他们。耶稣反而是暗示他们，所有记号中最大的一个很快就会发生了。正如旧约中约拿（1:17）在鱼腹中三日三夜后被活着吐在岸边一样，基督将受死，三日后复活。

### **Jesus blesses those who listen to his word -- Luke 11:27,28; Matthew 12:46-50; Luke 8:19-21**

#### **耶稣祝福听他话语的人 -- 路加福音 11: 27-28; 马太福音 12: 46-50; 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入会众中一位妇人的心。她无法再保持安静，开始大哭起来。她请求上帝祝福那生了耶稣的母亲。而这正应验了马利亚自己的预言（路加福音 1:48），耶稣很快将大家的注意力从马利亚转到祝福上，就是上帝要给所有信的人的福分——“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.

大约在此时，马利亚和耶稣的同母异父的兄弟姐妹们一起出现了。他们想要把耶稣从过度的工

作中解救出来。耶稣说他正在以他父的事为念，正在建造上帝的家，他的回答让我们想起之前的一个故事（耶稣 12 岁时在殿中所说的，路加福音 2:49）。

## **Jesus teaches several kingdom parables -- Matthew 13:1-52**

### **耶稣教导的几个关于天国的比喻 -- 马太福音 13: 1-52**

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.

现在差不多已经是下午晚些时候了。耶稣和会众离开家去了加利利海的岸边。耶稣上了一艘小船，在船上对着坐在岸上的会众讲道。比喻就是地上的故事指代天国的含义。耶稣现在用日常生活中简单的故事教导人。

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，为什么耶稣选择讲比喻而不是用讲道进行一大通教训。然而在整个传道的过程中，基督都使用比喻，他大多数时候是在大众的观点与他的不同时使用比喻。这时他会公开地讲比喻。那些信他的人会理解比喻的意思，而那些不信的人仍然很疑惑。

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？对于我们来说要确定比喻的意思，最简单的方法就是要遵循三个简单的规则。第一，先看是否基督自己解释了比喻的意思。第二，查看故事其余的部分看看是否有解释。通常有些事件或者一系列的事件会有所启迪，给出线索。第三，要知道每个比喻都仅有一个总的真理在里面。那些渲染前面故事的细节通常对于天国的意义解释甚少。

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:

耶稣讲的八个比喻都与天国有关。前面五个是讲给岸边的会众的。随后他到了迦百农讲了后面三个。比喻如下：

#### **1. The Sower and the Seed**

撒种

#### **2. The Weeds among the Wheat**

稗子

#### **3. The Seed Growing by Itself (Mark 4:26-29)**

种子生长 ( 马可福音 4: 26-29)

#### **4. The Mustard Seed**

芥菜种

#### **5. The Yeast**

酵母

#### **6. The Treasure in the Field**

地里的财宝

#### **7. The Pearl of Great Price**

昂贵的珠子

## 8. The Net Cast into the Sea

撒网

Parables 1, 5, 6 and 7 show how the kingdom of God is planted and grows inwardly, in the heart of a person. Parables 2, 3, 4, and 8 show how the kingdom develops outwardly, in the world.

第一，五，六，和七个比喻说明神的天国在种植在人的心里，并向内成长。第二，三，四，和八个比喻说明天国怎样在世界里向外发展。

### **Jesus heals a man of his leprosy -- Luke 5:12-16**

#### **耶稣医治了一个大麻风病人 -- 路加福音 5: 12-16**

People who were afflicted with leprosy were supposed to remain apart from society. Their disease was infectious. Yet this man boldly came close to Jesus. This man believed that Jesus could help him, and that Jesus would not ignore him or send him away.

大麻风病人应该在社会之外生活。他们的病是传染病。然而这个人大胆地走近耶稣。他相信耶稣可以医治他，他相信耶稣不会不理他或者打发他走。

Jesus did even more than this man was expecting. Jesus *ouched* him. Jesus was concerned about the sick. Jesus healed this man with a word: “Be clean”.

耶稣做的比他期待的更多。耶稣摸了他，耶稣关心这个病人。耶稣用一句话医治了他：“你洁净了吧。”

Jesus commanded the man to keep quiet about this healing. But the news spread widely. Jesus had to retreat to lonely places so that he had time to do a more important thing. Jesus needed to pray. 耶稣要求这个人对他被医治的事保持沉默。但是消息却传得很快。耶稣只得退到旷野去做更重要的事。耶稣需要祷告。

### **Jesus heals a centurion's servant -- Luke 7:1-10**

#### **耶稣医治了百夫长的仆人 -- 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).

耶稣在山上讲完道之后就回到迦百农。有几个犹太长老到耶稣那儿请求他帮助一个外邦人（不是犹太人）。他们告诉耶稣，有一个罗马百夫长希望耶稣能医治他的仆人，这仆人害病快要死了。当然耶稣医治了这个仆人。他甚至说：“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 的经文中向众人揭示了基督所认为最大的信心。百夫长因为自己的罪而谦卑。他承认自己不配得耶稣的帮助（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得到了好结果（4-5 节），包括他对仆人生命的关注（2-3 节）。

### **Jesus raises a widow's son from the dead -- Luke 7:11-17**

#### **耶稣使寡妇的儿子复活 -- 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.

耶稣和门徒还有极多的人从迦百农行走了 25 英里，到了西南的拿因城。在那儿他们目睹了令人伤心的情景。一群人正抬着一位已经死的年轻人去墓地。他的母亲是个寡妇，如今就只孤零零一个人了。耶稣怜悯他母亲，就按着杠吩咐那死人起来。那年轻人就坐起来，并且说话。那些目睹耶稣所行的神迹的人们本应该敬拜耶稣，称他为弥赛亚。然而很多人认为耶稣只是像以利亚或者以利沙一样的另一先知而已，这两位先知也曾行过相同的神迹（王上 17:21；王下 4:35）。但是耶稣没有先祷告。他能用自己的权柄和大能行这种神迹。

### **John's question and Jesus' testimony about John -- Luke 7:18-35**

#### **约翰的问题以及耶稣关于约翰的见证 -- 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?

耶稣在加利利度过了整个夏季，讲道、教导、医治。在这期间，施洗约翰被关在从加利利向南 70 英里的监狱里。从这段经文中看起来似乎希律王让施洗约翰偶尔拜访他们的主。有些人一定已经告诉约翰他们对于耶稣的困惑。如果他是弥赛亚，为什么不来解救先来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，而是拆了两个门徒到耶稣那里去。当他们找到耶稣时就问：“那将要来的是你吗？还是我们要等候别人呢？”（路加福音 7:19）。耶稣通过让邀请他们自己来看看是否他正在实现旧约预言来回答这个问题。他们很快见到了耶稣正在实现那些预言！

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.

这两个门徒走后，耶稣看着周围的会众。他的心充满了深深的失望。尽管耶稣在教导中说得很清楚，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者不是立即相信。像约翰这样忠实的门徒只有几个。一些人接受约翰的见证和洗礼，更多的人则像法利赛人和文士一样，心存怀疑。他们不接受，反而嘲笑约翰或者恶言相对耶稣的教导。同样他们不愿听从耶稣。他们认为耶稣不够虔诚，因为他像常人一样又吃又喝。

### **Jesus is anointed by a sinner at Simon's house -- Luke 7:36-50**

## 在西门家里耶稣被一个罪人所膏 -- 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.

迄今为止，耶稣已经闻名于加利利地区周边一带。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，但是他没有用亲吻来问耶稣的安，也没有让仆人洗耶稣已经脏的脚。这是人们殷勤招待宾客正常的方式。

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.

在他们正吃饭的时候，有一个女人进了屋内。有些人认出她是那靠着与男人上床赚钱的女人。然而此刻她正为自己的罪而哭泣。在基督面前他完全地降卑自己，她用眼泪为耶稣洗脚，并用头发擦干。主人西门见此情景就认定耶稣果真不是先知，因为看上去他不知道这女人是个罪人。耶稣当然知道。他用一个比喻教导人们：像这妇人一样知道自己罪孽深重的人，当他们知道耶稣的宽恕时，将会更爱上帝。因此耶稣确认她的罪赦免了，她的信救了她。只有上帝能够赦罪。同席的人心中疑惑耶稣是靠着什么权利赦免她的罪的。他们依然没办法看到耶稣这事正因为他就是上帝。

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 about Mary Magdalene.

在结束这个故事之前，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，现在很多基督徒认为马利亚是改变信仰的卖淫女或者奸妇。但经文中没有提到这些。因此，我们也不确定。第八条诫命告诉我们，要说人的好话，所以对抹大拉的马利亚我们也应该如此行。

## Jesus is assisted by many women -- Luke 8:1-3

### 很多妇女帮助耶稣 -- 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?

接下来的几个星期，或许是几个月的时间里，圣经中用短短的三节经文概述了（路 8:1-3）。然而在这短短的叙述中，我们能找到两个有趣的问题的答案：耶稣讲道的主题是什么？继续进行传道所需的钱和实物由哪儿来？

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.

走遍加利利各城各乡，耶稣宣讲“神国的福音。”事实上耶稣在加利利的传道包括三个单独的例子：第一，马可福音 1:39 和路加福音 4:43；第二，路加福音 8:1；第三，马可福音 6:6 和马太福音 9:35。在每个事例中他都传讲相同的信息，即神国或天国的福音。

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).

简单地说神的国度就是神的规则，贯穿圣灵，在信徒的心中。那些由圣灵做工而信耶稣是救世主的人不再属于撒旦国度了，而属于上帝。因此基督传扬福音。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.

属神的妇女们自愿奉献，好让耶稣和门徒能全时间去传道。在这妇人中就有抹大拉的马利亚，约亚拿和苏撒拿。他们的行为也教导我们应该如何按照上帝所期望的方式使用我们的时间、金钱和才能（基督徒管理）。他们对基督的信让他们彰显爱并做好的事。

## Appendix: Parables

### 附录：比喻

Psalm 78:2 诗篇 78: 2

**“I will open my mouth in parables, I will utter things hidden since the creation of the world.”  
“我要开口说比喻；我要说出古时的谜语。”**

### DEFINITION OF PARABLE

#### 比喻的定义

The Hebrew word (*mashal*) is here translated as “parables” has as its basic meaning, “comparison”. Parables teach a lesson by making a comparison between the known and the unknown. The Greek word (*parabole*) basically means something placed side by side with something else. Jesus’ parables are stories taken from nature or everyday human experiences and life. These stories reveal some spiritual, religious or moral truth by illustrating the truth in the story. Parables are comparable to similes and metaphors.<sup>4</sup> Depending on how they are introduced, they can be called “extended metaphors” or “extended similes”.

在这里翻译为“比喻”的希伯来词 (*mashal*), 其基本含义即“比较”。比喻通过比较已知的事和未知的事来教导。希腊词 (*parabole*) 的基本意思是与其他东西并排放置的东西。耶稣的比喻是从自然或人类日常的经历和生活中汲取的故事。这些故事通过阐释故事中的真相揭示了一些属灵的, 宗教的或道德的真理。比喻有明喻和隐喻。根据它们的介绍方式, 它们可以被称为“扩展隐喻”或“扩展的明喻”。

### TYPES OF PARABLES

#### 比喻的种类

##### 10. Typical: 典型的

- a. Typical parables place an example of human behavior in front of us either for us to imitate or as a warning for us to avoid.

典型的比喻在我们面前展示了人类行为的一个例子, 要么我们要模仿, 要么警告我们不要这样做。

- b. Examples: the Good Samaritan; the Pharisee and the Tax Collector; the Rich Fool; the Unmerciful Servant; the Prodigal Son

例子: 好撒玛利亚人; 法利赛人和税吏; 富有的傻瓜; 残忍的仆人; 浪子

##### 11. Symbolic: 象征性的:

- a. Symbolic parables help us think about religious, moral or spiritual ideas.

象征性的比喻帮助我们思考宗教的, 道德的或属灵的思想。

<sup>4</sup> A metaphor is a short statement which compares a known thing to an unknown. “Go tell (Herod) that fox.” Herod is not a four-legged, bushy tailed, pointy snouted creature. Rather, he is sly or crafty like a fox. One similarity is all we should look for. The same thing is true for parables. See point 3 under INTERPRETATION OF PARABLES. 隐喻是比较已知和未知的一个简短的陈述。“去告诉希律那个老狐狸。”希律不是一个有四只腿, 浓密尾巴, 尖尖的动物。而是说他狡猾得象一个狐狸。我们要找得是相似性。比喻也是一样。请看比喻得解释得第三点。

- b. Examples: the Sower and the Seed; the Weeds in the Wheat; the Yeast in the Dough; the Mustard Seed; the Great Catch of Fish
- 例子：撒种的人和种子；麦子里的稗子；面团中的酵母；芥菜籽；捕（得）了很多鱼

## PURPOSE OF PARABLES

### 比喻的目的

1. Jesus spoke parables to reveal truth.

耶稣说比喻以揭示真理。

- a. Jesus uses the known to reveal the unknown.  
耶稣用已知的来揭示未知的。
- b. Parables lead the believer into a deeper understanding of God's Word.  
比喻使信徒更深入地理解上帝的话语。

2. Jesus spoke parables to conceal the truth.

耶稣用比喻来隐藏真理。

- a. The spiritual truth is hidden from those who refuse to listen and believe God's Word about Jesus.  
属灵的真理对那些拒绝倾听并相信上帝关于耶稣的话语的人是隐藏着的。
- b. Jesus spoke in parables as a judgment on those who refused to listen to the plain Word of God.  
耶稣用比喻作为对那些拒绝听从上帝圣言的人的审判。
- c. This way of speaking prevented persistent unbelievers from having the opportunity to ridicule the meaning of God's Word because they could not understand the parables.  
这样说话方式不给顽固的非信徒有机会嘲笑上帝圣言的意义，因为他们无法理解

比喻。

## INTERPRETATION OF PARABLES

### 对比喻的解释

1. Jesus occasionally (twice in Matthew 13!) gives the interpretation of his parables.  
耶稣偶尔（在马太福音 13 章中两次！）给出了他的比喻的解释。
2. In the absence of a given interpretation, we should be guided by clear statements of Scripture to gain an understanding of Jesus' parables.  
在没有给出解释的情况下，我们应该以明确的圣经经文为指导，来理解耶稣的比喻。
3. Look for one comparison between the known (the earthly story) and the unknown (the spiritual truth Jesus is teaching).  
找出已知（地上的故事）和未知（耶稣正在教导的属灵真理）之间的不同。
4. Don't create new teachings from parables.  
不要用比喻创造新的教义。

## Review of Chapter 6

### 第六章复习

- A. Compare all the records of how Jesus raised Jairus' daughter. Note the differences in details. In what ways do the various records of this event help you to gain a more complete picture of Jesus? How do they increase your faith in Jesus?  
比较耶稣使睚鲁女儿复活的所有记录，请注意细节上的差异。这个事件的各种记录以什么方式帮助你更全面地了解耶稣？又如何加增你对耶稣的信心？

Luke 8:41-56

路加福音 8: 41-56

Matthew 9:18-26

马太福音 9: 18-26

Mark 5:21-43

马可福音 5: 21-43

- B. The enemies of Jesus claimed that Jesus drove out demons – and did other wonderful things – by the power of the Devil. Jesus showed them that their charge was not logical: “If Satan is working to drive out Satan, Satan's kingdom cannot stand!”  
耶稣的敌人声称耶稣借魔鬼的力量赶鬼 – 并做了其他奇妙的事情。耶稣向他们表明他们的指控是不合逻辑的：“若撒但赶逐撒但，他的王国怎能站得住呢？”

Evaluate: The false accusation by these enemies of Jesus demonstrates that the miracle of Jesus really happened.

评价：耶稣这些敌人的错误指责表明耶稣的奇迹真的发生了。

#### 12. Read Luke 12:10

阅读路加福音 12:10

What sin is Jesus warning us about here when he speaks about the sin for which there is no forgiveness?

当耶稣谈到得不到赦免的罪时，耶稣在这里警告我们什么罪呢？

Read Luke 11:27-28

阅读路加福音 11: 27-28

How do you stay safe from this sin?

你如何避免这种罪？

#### 13. Read Matthew 13:33

阅读马太福音 13:33

What does this short parable teach you about how the Word of God works in you?

这个简短的比喻教导你关于神的话语在你身上如何作工？

# THE LIFE OF CHRIST 基督的生命

## Chapter 7 第七章

### Jesus' Withdrawals Following John's Death

### 耶稣在约翰死后的退隐

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导言

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##### V. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)

耶稣在加利利传道（公元 28 年春 - 29 年春 - 约一年）

#### Jesus sends out the Twelve -- Luke 9:1-6; Matthew 10:5-52

#### 耶稣差派十二个门徒 -- 路加福音 9: 1-6 马太福音 10: 5-52

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.

大约在公元 29 年前面几个月期间，耶稣行遍加利利，进行最后的传道。耶稣在乡间传道、医治的同时，两件可怕的事实一直搅扰他的灵魂。第一，人们灵魂丧失。第二，犹太教领袖无法给出正确的圣灵的帮助和建议。

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 (Matthew 10:5-52). His instructions were as follows:

耶稣的爱和关注如促使他要行出来。他把门徒召集到一起，然后差派他们去传道。然而差派他们之前，耶稣给他们一套指南，这指南贯穿使徒的传道过程（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 people (Acts 1:8).

1.目的（5-6 节）。耶稣告诉门徒呼召他们乃是为了做工。这时他们只向以色列人传道。以后他们将要被差派到全人类（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）。福音构成了传道。牧师最伟大的工具就是上帝爱世人的讯息。而神迹只是传扬神的道的见证。

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）。用神的道武装自己，门徒就会平和、智慧、驯良。

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.困境（16-25 节）。为上帝工作并不是件容易的事。耶稣提醒门徒要时刻警醒，也要在道德上清白。当撒旦的力量攻击他们时，圣灵会与门徒同在并胜过撒旦的权势。基督的使命有时会分离家庭。不信的人会指责门徒是靠着撒旦的力量做工，正如他们指责基督那样。

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 who are 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.称圣、典范（26-40 节）。为了帮助使徒在魔鬼的势力前刚强壮胆，他们一定要记住万能的上帝无所不知，一直与他的子民同在，而且在意人们为他所作的工。耶稣自己在将来的某一天会在天堂他的父面前称赞他的信实的仆人。最终，通过他们传扬的福音，让其他人信上帝。

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.

耶稣与门徒讲完这些话就差派他们两两结伴去传福音。他们或许行走、讲道一个月的时间。关于这个时间圣经没有告诉我们。然而，他们返回时充满了幸福，因为他们看到了上帝是如何祝福传讲他的道的。

## **John is executed -- Matthew 14:6-12**

### **约翰被处死 -- 马太福音 14: 6-12**

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).

在公元 29 年 3 月的某一天，当使徒们仍然在人们中间传道的时候，一件可怕的谋杀的消息传到耶稣那里。施洗约翰已经被希律王处死，因为约翰说教反对希律的淫乱罪行。耶稣一定被这个故事的丑陋的细节所惊骇。但是耶稣也充满了深切的伤痛之感。这个为主预备道路的人的一生和工作已经结束。耶稣知道他很快也会放弃他的生命，甚至是为了那些已经砍了约翰的头的罪人。

## **Jesus' Withdrawals (Spring 29 to Fall 29 – about 6 months)**

### **耶稣的退隐（公元 29 年春 到 29 年秋 - 大约六个月）**

## **Jesus' First Withdrawal**

### **耶稣第一次退隐**

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.

正如约翰被关押标志着耶稣在加利利地区传道的开始（参看第三章），现在约翰的死标志着耶稣在加利利地区的传道结束了。从这时开始，耶稣试着停止公开传道和私下教导门徒。我们称此为耶稣的第一次退出（从公开传道中退出）。第一次努力避开会众，耶稣来到加利利附近的区域。

### **Jesus withdraws to grieve John's death -- Matthew 14:13-14**

#### **耶稣为悲伤约翰的去世而退隐 -- 马太福音 14: 13-14**

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很兴奋。耶稣想要讨论一下他们都做了什么，还有他们如何看待约翰的死。因此他远离人群。耶稣和门徒一起离开迦百农，上了一艘船，来到向北 6 里的多沙漠地带。

### **Jesus feeds 5,000 -- Luke 9:10-17**

#### **耶稣喂饱五千人 -- 路加福音 9: 10-17**

At the same time the crowd on shore determined to see Jesus. They set out on foot toward Bethsaida Julia. Some people 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..

与此同时岸上的会众想要见耶稣。他们步行朝着伯赛大、犹利亚前进。有些男人跑起来期望在船靠岸时见到耶稣。有些去耶稣撒冷过逾越节的人也加入进来。

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.

很明显耶稣和门徒在一起并不寂寞。和往常一样，耶稣再次不顾自己的感觉，他的爱转到医治有病的人上面。他的爱促使他向他们传扬神的国度。

As evening approached, the people became hungry. Jesus' pity caused him to use his power again. Jesus ordered the people to sit down in groups on the green grass of the hillside. Then Jesus said a prayer over two small fish and five barley rolls. Jesus 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.

天将晚的时候，会众饿了。耶稣的怜悯让他再次使用大能。他吩咐众人有秩序地坐在山坡的草地上。然后他为两条小鱼和五个大麦饼祷告。耶稣把饼和鱼掰开，让门徒分发给众人。基督用这种简单的方式行出了最大的神迹。喂饱了包括男人、妇女和儿童在内共 5000 人，还剩了 12 筐的零碎。

### **Jesus walks on the water -- Matthew 14:22-36**

## 耶稣在水面上行走 -- 马太福音 14: 22-36

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喂饱了众人，但这也让他们有了新的想法。他们不把耶稣看做将他们从罪中拯救的救世主。而是把耶稣看做免费治病的医生，可以供给他们实物的人，以及能够逐出罗马人的王。因此，现在他们计划在有必要的情况下，就强制耶稣做他们的王（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) Jesus had spent a night in prayer before selecting his disciples.

耶稣知道他们的想法，不想成为他们计划的一部分。因此他派出门徒（看上去已经收到会众想法的影响），让他们乘船到迦百农去。很快夜晚来临，他让人群散开，自己到山上祷告去了。之前，他在选门徒之前祷告了一整夜。

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.

现在他祷告神加给他力量，好让他教导人们晓得他来的真正目的。耶稣祷告的时候门徒把船从岸边撑开。大约凌晨三点时，耶稣决定帮助他的门徒。因为门徒已经逆着风航行了 8 个小时，确只行进了三分之二里的距离。现在耶稣要向自然规律彰显自己的大能了。他直接在水面上行走，走到船那里。开始是门徒以为耶稣是鬼魂。后来正当耶稣准备上船时，彼得跳出来，并试图在水面上走过来见耶稣。

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.

在这里彼得显现了他英雄的信念也显现了懦弱的信念。当他看着耶稣，信任耶稣所说的话时，他走在了水面上。然而当彼得开始关注风浪时，就开始下沉。因为极其惧怕，彼得大喊救命。耶稣伸出手救了他。

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" (Matthew 14:33).

一次在船上，耶稣平静了风浪，再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）”

## Jesus' Bread of Life sermon -- John 6:22-71

### 耶稣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 the LORD had prolonged their earthly lives (Exodus 16:1-15). Now Jesus himself, sent from heaven, is the bread which gives eternal life. Those who wanted to 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。他说，在旧约中是上帝而不是摩西，在旷野中赐给人们玛娜。通过这种方式，上帝是他们得以在世生存（出埃及记 16:1-15）。现在耶稣自己从天而降，成为赐下永生的粮食。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。然而人们并不十分喜欢耶稣所说的话。因为知道耶稣不会马上照顾他们所有人身体上的需要，他们开始变得烦躁。

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，是唯一得永生的源头。

## **Jesus is Lord of the Sabbath -- Luke 6:1-5**

### **耶稣是安息日的主 -- 路加福音 6: 1-5**

Once again, the Pharisees are quick to accuse Jesus of doing wrong. Eating a few heads of grain from someone’s field was permitted. (See Deuteronomy 23:25.) But the Pharisees were accusing Jesus of violating the Sabbath law: Jesus’ disciples were “working” on the day when they were supposed to rest.

法利赛人又一次很快地攻击耶稣做错事。在别人的地里吃几个麦穗是允许的（见申命记 23: 25）。但是法利赛人指责耶稣违反安息日的法律：耶稣的门徒在他们应该休息的那一天工作。

Once again, Jesus exposes his enemies’ ignorance of the Scripture. Jesus points to the occasion when David had ignored a ceremonial law in order to satisfy his own and his soldier’s hunger (1 Samuel 21:6).

耶稣又一次指出祂的敌人对经文的无知。耶稣指出大卫曾经在他和他的士兵饥饿之时，没有遵守关于仪式的法律（撒母耳记上 21: 6）。

In addition to this example, Jesus asserted the fact that he, the Son of Man, was here to fulfill the Sabbath law. The Sabbath law provided physical rest for God’s people. Jesus had arrived to provide a more important rest; spiritual rest. (See Matthew 11:28-30).

除了这个例子以外，耶稣宣告，人子是来成全安息日的律法。安息日的律法使上帝的子民得享安息。耶稣的到来提供了一个更重要的安息：灵里的安息。

## **Jesus heals the man with a shriveled hand -- Luke 6:6-11**

## 耶稣医治了一个一只手枯干的人 -- 路加福音 6: 6-11

Luke then mentions another time when the Pharisees were watching how Jesus would react to someone's need for healing on the Sabbath. It may be the Pharisees had brought the man with the shriveled hand into the synagogue on the Sabbath. In any case, they were looking for an occasion to accuse Jesus of doing wrong by healing on the Sabbath.

路加福音又提到另一件事，法利赛人看着耶稣在安息日回应一个人需要医治的需要。可能法利赛人在安息日把这个一只手枯干的人带到会堂。他们在找借口指责耶稣在安息日施行医治。

The Pharisees' logic was loveless. Jesus did not do what they wanted him to do; Jesus did not ignore the man's need for healing. Jesus did the loving thing. The Pharisees grew angry and talked about what they should do to get rid of Jesus.

法利赛人的逻辑是没有爱的。耶稣没有做他们想要他做的。耶稣没有忽视那个人需要医治的要求。耶稣做了有爱的事。法利赛人愤怒了，他们商议怎样可以除去耶稣。

## Jesus teaches about clean and unclean -- Matthew 15:1-20

### 耶稣教导关于洁净的和不洁净的 -- 马太福音 15: 1-20

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.

耶稣的受欢迎程度仍旧是远在耶路撒冷的犹太官长们担忧的事情。所以作为监督教师们教导的犹太公会，差派人到北边查看耶稣。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 人群同样没有洗。

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 man-made laws in ways that went against the Ten Commandments.

主耶稣看到真正的问题并不完全是洗不洗手。这是人的律法和上帝律法的区别。文士和法利赛人将人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，已经聚集了很多想要看热闹的人。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不安。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。

## 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 Jesus 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。

### Jesus heals a Canaanite woman's daughter -- Matthew 15:21-28 耶稣医治迦南妇人的女儿 -- 马太福音 15: 21-28

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，使其更加强壮。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 (Matthew 2:1-12), the Samaritan woman at the well (John 4:4-26), the centurion at Capernaum (Matthew 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; John 12:32).

在福音书中有很多的故事，在这些故事里耶稣吸引来外邦的跟随者们：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；约翰福音 12:32）。

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量。同时，新约总的来说表明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少许的停留。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。因此耶稣第三次地远离人群。

### **Jesus heals a man who was unable to hear and speak -- Mark 7:31-37**

#### **耶稣医治了一个耳聋舌结的人 -- 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，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，用手指摸她的眼睛，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。

### **Jesus feeds 4,000 -- Mark 8:1-10**

#### **耶稣喂饱了四千人 -- 马可福音 8: 1-10**

When the crowd saw that Jesus had healed the man, they began to praise the God of Israel (Matthew 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, Jesus 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（马太福音 15:31）。接下来的三天里，他们在沙漠中都跟随着耶稣。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。

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 (also called Magadan and Dalmanutha).

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（也叫做马加丹或大玛努他）。

### **Jewish leaders demand a sign from Jesus -- Matthew 16:1-4**

#### **犹太人的领袖要求耶稣行一个神迹 -- 马太福音 16: 1-4**

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 4000 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的救恩。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 4000 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（他在加利利所行很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行神迹的城市。他出发前往伯赛大，在此之前，耶稣在加利利海北边的一座山上短暂地停留。

### **Jesus warns his disciples against false teaching -- Mark 8:13-21**

#### **耶稣警告他的门徒防备假教导 -- 马可福音 8: 13-21**

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，他仍旧不断地教导他的学生们。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包中的酵母。这是一个强有力的对比。就像是一小点酵让整团面发起来，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，此时此刻门徒们并没有抓住耶稣教导的重点。

### **Jesus gives sight to a man who is blind at Bethsaida -- Mark 8:22-26**

#### **耶稣在伯赛大治好了一个瞎子 -- 马可福音 8:22-26**

The boat sailed north until the Lord and his followers got off near Bethsaida Julia. 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，基督将这入带到一个他们可以独处的地方。然后耶稣使他重现光明。

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。

## Review of Chapter 7

### 第七课复习

1. Return to the beginning of this lesson where we learned how Jesus sent out the Twelve. Jesus' words to the Twelve are divided into 5 parts. Which of these 5 parts always apply to every effort of any church to do mission work?  
回到本课开始我们学习的耶稣怎样差派十二使徒。耶稣对十二使徒的话分为五部分。哪一部分适用于任何教会的任何宣教工作？
2. Read Matthew 14:12-13a. What insight do these verses give you into the way Jesus grieved?  
请读马太福音 14: 12-13a。对于耶稣的悲伤，这些经节给了你什么看见？
3. The Hebrew word "Sabbath" means "rest". How was the Sabbath Day a picture of Jesus? See Exodus 20:8-11 and Colossians 2:16-17.  
希伯来语的“安息”意思是“休息”。耶稣在安息日的形象是怎样的？见出埃及记 20: 8 和歌罗西书 2: 16-17。
4. Review Matthew 15:21-28; Mark 7:24-30. Jesus tested the Canaanite woman's faith before he healed her daughter.  
复习马太福音 15: 21-28；马可福音 7: 24-30。耶稣在医治迦南妇人的女儿之前，试炼她的信心。
  - a. How did this testing help the woman?  
这个试炼怎样帮助这个妇人？
  - b. How did this testing help Jesus' disciples?  
这个试炼怎样帮助耶稣的门徒？
  - c. Think about a testing of your faith which helped you.  
想一个曾经使你得益的对信心的试炼。
5. What is "the sign of Jonah"? What does this sign prove to you about Jesus?  
约拿的神迹是什么？这个神迹向你证明了关于耶稣的什么？

# **THE LIFE OF CHRIST 基督的生命**

## **Chapter 8 第八章**

### **Jesus Ministers Again in Judea and Returns to Galilee**

### **耶稣再次在犹大传道以及回到加利利**

#### **In the previous lessons...**

- I. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
- II. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
- III. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹大传道 (公元 27 年春 - 28 年春 - 约一年)
- IV. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道 (公元 28 年春 - 29 年春 - 约一年)
- V. Jesus' Withdrawals (Spring 29 to Fall 29 – about 6 months)  
耶稣的退隐 (公元 29 年春 到 29 年秋 - 大约六个月)
- VI. Later Judean Ministry and back to Galilee (Fall of 29)  
以后到犹大传道和回到加利利 (公元 29 年秋)

#### **Jesus goes to the Feast of Tabernacles -- John 7:1-13**

#### **耶稣去守住棚节 -- 约翰福音 7: 1-13**

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，好心的人再次使徒告诉这位全能的救主，什么是他应该做的。这一次，他们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 by 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 40 年在旷野徘徊，住在帐篷里。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。但是他们并未认同他就是那位将他们从罪、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 teaches at the Feast -- John 7:14-24**

### **耶稣在节期教训人 -- 约翰福音 7: 14-24**

The Feast of Tabernacles lasted for 8 days. As Jesus taught the crowds, the Jewish leaders were unable to explain how Jesus had become so wise and learned. Jesus explained that his heavenly Father had taught him. This claim to be God's Son angered the Jewish leaders.

住棚节有八天。当耶稣教导众人时，犹太人的领袖不能解释为什么耶稣会这么有智慧和有学问。耶稣解释他的天父吩咐过他。他自称为上帝的儿子的宣告激怒了犹太人的领袖。

Jesus exposed their desire to kill him. Quickly the Jewish leaders denied the accusation and returned to their false charge that Jesus was using demonic powers to do miracles and that Jesus was breaking the law by working miracles on the Sabbath.

耶稣暴露了他们要杀害他的欲望。很快犹太人的领袖否认这个控诉，回到他们的虚假的指控：耶稣在使用魔鬼的能力来行神迹奇事，耶稣在安息日行神迹违背了律法。

## **Is Jesus the Christ -- John 7:25-44**

### **耶稣是基督吗 -- 约翰福音 7: 25-44**

The crowds were looking for a signal from their leaders. They now began to wonder if their leaders had concluded that Jesus was the Christ. The people were confused about Jesus. So Jesus again asserted – publicly, in the Temple area – that he was God's Son. Some believed. The leaders tried to seize Jesus. But Jesus' enemies were not able to harm him. Jesus' time to suffer and die had not yet arrived.

众人在看他们领袖的信号。他们现在开始想知道是否他们的领袖做出了决定：耶稣是基督。人们对耶稣感到困惑。所以耶稣再次在殿里公开地宣称——他是上帝的儿子。有些人相信了。领袖们试图抓住耶稣。但是耶稣的敌人们未能伤害他。耶稣受难和受死的时候还没有到。

One of the ceremonies observed at the Feast of Tabernacles included a portrayal of the rock which Moses struck in the desert so that water ran from it (Exodus 17). Jesus told the crowds that this rock was a picture of himself and of all who trusted in him (John 7:37-38). Paul restated this truth in 1 Corinthians 10:4.

住棚节的仪式之一是摩西在沙漠里击打岩石出水的图画（出埃及记 17）。耶稣告诉众人这岩石是他自己和所有相信他的人（约翰福音 7: 37-38）。保罗在哥林多前书 10: 4 里重述了这个真理。

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.

人群散开了。耶稣是一个先知，还是救世主呢？他该或者还是死去呢？甚至连派去抓捕耶稣的守卫也变得迷惑了。

## **The unbelief of the Jewish leaders (part 1) -- John 7:45-53; 8:1**

### **犹太人领袖的不信（第一部分）-- 约翰福音 7: 45-53; 8: 1**

The great majority of the Jewish leaders rejected Jesus. But not all of them rejected Jesus. Nicodemus spoke up to defend Jesus. Nicodemus' fellow leaders made fun of him. By asking Nicodemus, "Are you from Galilee?" they were saying Nicodemus was stupid to think Jesus could be the Christ. After Jesus' death, Nicodemus will publicly confess his faith in Jesus by helping to bury his

body (John 19:38-42).

犹太人领袖的绝大多数反对耶稣。但不是所有的犹太人领袖都反对耶稣。尼哥底母为耶稣辩护。尼哥底母的同伴领袖们嘲笑他。他们问尼哥底母说，“你是从加利利来的吗？”他们说尼哥底母认为耶稣是基督是愚蠢的。在耶稣死后，尼哥底母以帮助埋葬耶稣的身体这件事，公开承认他对耶稣的信心。

### **A woman is caught in adultery -- John 8:2-11**

#### **一个在行淫时被抓的妇人 -- 约翰福音 8: 2-11**

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 (Deuteronomy 22:24; Leviticus 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 Deuteronomy 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使徒陷害他。一个犯了淫乱被抓到的妇女被带到耶稣面前。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’ testimony is valid -- John 8:12-30**

#### **耶稣的见证是有效的 -- 约翰福音 8: 12-30**

Jesus asserts that he is the LORD when he says “I AM the light of the world” (John 8:12). Think of Psalm 119:105. Compare John 1:1:14. This bold claim angered the Pharisees. They refused to believe that Jesus is the Son of God.

耶稣宣称他是主。他说“我是世界的光”（约翰福音 8: 12）。默想诗篇 119: 105。比较约翰福音 1: 14。这个大胆的宣告激怒了法利赛人。他们拒绝相信耶稣是上帝的儿子。

Jesus asserted that his testimony agrees with his other witness: His heavenly Father. Think of the testimony the Father gave on the day when Jesus was baptized: “This is my Son” (Matthew 3:15-17).

耶稣宣称他的见证与他的其他见证人——他的天父的见证相合。想一想在耶稣受洗的那一天天父的见证：“这是我的爱子”。（马太福音 3: 15-17）

Jesus told the Jewish leaders that they were headed for eternal death. Jesus’ words warn us to avoid condemnation. Jesus’ words urge us to find life in Jesus alone. We must give our attention to Jesus’ words, the gospel invitation, so that we may believe and be saved.

耶稣告诉犹太人的领袖们说他们走向永远的死亡。耶稣的话警醒我们避免被定罪。耶稣的话鼓励我们单单在耶稣里找着生命。我们必须注意听耶稣的话，他的福音邀请，这样我们可以相信并且得救。

### **The true children of Abraham -- John 8:31-47**

#### **亚伯拉罕真正的后裔 -- 约翰福音 8: 31-47**

Some of the Jewish leaders in the crowd (remember Nicodemus) listened and believed. Jesus urged them to continue in the faith by clinging to the liberating gospel.

人群中有的犹太人的领袖（记得尼哥底母）听了并且相信了。耶稣鼓励他们坚持使人得自由的福音，继续保持信心。

Others in the crowd (verse 33) rejected the idea that Jesus could set people free. They thought

Jesus was talking about slavery in the sense of political or physical slavery. Jesus was talking about slavery to sin. Only the liberating gospel can set us sinners free from guilt and death so that we may live and not die eternally.

其他在人群中的人（33 节）拒绝了耶稣可使人得自由的想法。他们认为耶稣在谈论政治或身体的奴役。耶稣谈的是被罪所捆绑的奴役。只有可使人得自由的福音能使罪人从愧疚和死亡中得自由，不致永死。

## **Jesus claims to be the eternal God -- John 8:48-59**

### **耶稣声称他是永远的上帝 -- 约翰福音 8: 48-59**

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 Jewish religious leaders 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。犹太人的宗教领袖们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。

## **Jesus gives eyes to a man born blind -- John 9**

### **耶稣医治一个生来瞎眼的人 -- 约翰福音 9**

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）说到耶稣是称其为“人的光”。最后，在耶稣向犹太人演讲时，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，被犹太人决绝并逃离他们之后，耶稣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 Jesus 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 for Jesus blinded the Pharisees to the point that they refused to see the Light of the world. They now tried to get the man whom Jesus healed to turn against him. But his new eyesight had let in true spiritual vision.

然而，对耶稣的敌意再一次使法利赛人看不见这一点，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。

## **Jesus is the Good Shepherd -- John 10:1-21**

### **耶稣是好牧人 -- 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, Psalm 23; Isaiah 40:11; Ezekiel 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。他们早已威胁国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，恶毒地了解了此前那个瞎子的事情。耶稣转向法利赛人、门徒们、瞎子和素有能听到的人们，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 from 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的领袖不同。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.

随后，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，并且每人能将这些羊从他的手中夺去。

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

耶稣也谈到呼召其他人（外邦人）归向他。他解释说，他是唯一得救赎的途径。这位按着耶稣的意愿，他将要在髑髅地的十字架上被献为祭物，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）。

## Jesus Returns to Galilee

### 耶稣回到加利利

#### At the house of Mary and Martha -- Luke 10:38-42

#### 在玛利亚和马大的家里 -- 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. Mary 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" (Matthew 20:28).

耶稣来到了犹大一个叫伯大尼的小城。他住在马大和玛利亚（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。玛利亚坐在那里，听耶稣讲道。她是聪明的。基督夸奖了玛利亚，因为她选择了真正需要的。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）。

#### At Caesarea Philippi -- Luke 9:18-27

#### 在凯撒利亚腓立比城 -- 路加福音 9: 18-27

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?" 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?" 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？”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？”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.

当然耶稣为彼得的回答而高兴，他立即补充说，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 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. Jesus 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谈过了他的死亡（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 -- Luke 9:28-36**

### **登山变像 -- 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 Peter 1:16).

六天后，耶稣最亲近的门徒们（彼得，雅各和约翰）领受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 was on his mind.

按耶稣惯常的习惯，他在早晨的时候上山祷告。这次他和他的三个门徒登到上，这山有可能是黑门山。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 great 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。他需继续面对他的死亡，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 (2 Peter 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三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。他也会被异教徒杀死。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，远离他的信徒们时，他能够回忆起那等候忠实者的荣耀，就像摩西和以利亚的荣耀一样（启示录 1:9）。

### **Jesus heals a boy with an evil spirit -- Luke 9:37-43a**

#### **耶稣医治被鬼附着的男孩 -- 路加福音 9: 37-43a**

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.

耶稣马上知晓在人群中有一个可怜的青年。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。

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.

耶稣因为这无情的、寻找神迹的人群激怒。他怜悯了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，并治愈了他的孩子。

### **Jesus again predicts his death -- Luke 9:43b-45**

#### **耶稣再次预言自己的死 -- 路加福音 9: 43b-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.

像之前提到过的，施洗约翰的死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，并未所有罪人而死。耶稣不断地思想他的受苦、死亡和复活。当离开人群和被医治的男孩儿之后，耶稣继续教导他的门徒未来那充满忧伤，但是满有荣耀的日子。

### **Jesus pays the temple tax -- Matthew 17:24-27**

#### **耶稣付圣殿税 -- 马太福音 17: 24-27**

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 (Exodus 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的费用，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，耶稣给彼得和他自己在一条鱼的嘴里“找到”了些钱。

## **Who is the greatest? -- Luke 9:46-50; Matthew 18**

### **谁最大？-- 路加福音 9: 46-50 马太福音 18**

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 by seeking glory for himself.

关于谁最重要。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侍，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。得罪人和使人失去信心的情况被耶稣严厉地警告。耶稣还展示了允许试探继续下去的愚蠢，试探会让一个人失去信心。

**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人群中呢？耶稣讲解了操练教会会众合适的步骤。

**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。耶稣回答说：永远饶恕。通过一个比喻基督教导彼得，当每一次他饶恕别人时，他应该想起他的债都已被上帝免除了。

## Appendix: Outlines of the Four Gospels

### 附录：四福音书大纲

The 4 Gospels contain 7 main events.

四福音书包括了七个主要事件。

Only Luke contains all 7 of these events.

只有路加福音包括了所有这七个事件。

**Matthew presents 5 of them as indicated below**

**马太福音讲了下列五个**

John's Birth 约翰的出生	Jesus' Birth 耶稣的出生	John's Ministry 约翰的事工	Jesus' Ministry 耶稣的事工	The Crucifixion 上十字架	The Resurrection 复活	The Ascension 升天
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#### Matthew

##### 马太福音

- 1:1-4:16 The Genealogy and birth of Jesus and the beginning of his ministry  
1:1-4:16 家谱，耶稣的出生，耶稣开始他的传道
- 4:17-7:27 Jesus' Galilean ministry and the Sermon on the Mount  
4:17-7:27 耶稣在加利利传道和登山宝训
- 7:28-10:42 Ten Miracles; Jesus' directions to his apostles  
7:28-10:42 十个神迹；耶稣对门徒的教导
- 11:1-13:52 Growing Conflicts – Jesus' parables by the sea  
11:1-13:52 越来越多的冲突 - 耶稣在海边的比喻
- 13:53-18:35 Jesus' withdrawals – Sermon on humility and forgiveness  
13:53-18:35 耶稣的退隐 - 关于谦卑和饶恕的教导
- 19:1-25:46 Final conflict with the Jews – Jesus' teaching on the Last Days  
19:1-25:46 与犹太人最后的冲突 - 耶稣在最后几天的教导
- 26:1-28:20 Jesus' suffering, death and resurrection  
26:1-28:20 耶稣的受难，死亡和复活

#### Mark

##### 马可福音

**Introduction** Summary of John's ministry and Jesus' baptism/temptation (1:1-13)

**简介** 总结约翰的事工和耶稣的受洗/受试探（1： 1-13）

1. Jesus' Galilean Ministry (1:14-6:30)  
耶稣的加利利事工（1： 14-6： 30）
2. Jesus' Withdrawals (6:31-9:32)  
耶稣的退隐（6： 31-9： 32）
3. Jesus' Last Journey to Jerusalem (9:33-11:19)  
耶稣最后到耶路撒冷的旅程（9： 33-11： 19）
4. Jesus; Last Conflict with the Jewish Leaders & Eschatological Discourses (11:20-14:25)  
耶稣；最后与犹太人领袖的冲突以及神学的教导（11： 20-14： 25）
5. Jesus' Suffering, Death, Resurrection and Ascension (14:25-16:19)  
耶稣的受难，死亡，复活和升天（14： 25-16： 19）

**Conclusion** Summary of the disciples' ministry (16:20)  
总结 简介门徒的事工 (16: 20)

## **Luke** 路加福音

**Introduction** (1:1-4)

简介 (1: 1-4)

5. Infancy and Childhood of John and Jesus (1:5-2:52)  
约翰和耶稣的婴儿期和儿童期 (1: 5-2: 52)
6. Ministry of John / Baptism and Temptation of Jesus (3:1-4:13)  
约翰的事工/耶稣的受洗和受试探 (3: 1-4: 13)
7. Jesus' Galilean Ministry (4:14-9:6)  
耶稣在加利利的事工 (4: 14-9: 6)
8. Jesus' Withdrawals (9:7-9:51)  
耶稣的退隐 (9: 7-9: 51)
9. Jesus' Journey to Jerusalem (9:51-19:27)  
耶稣到耶路撒冷的旅程 ((9: 51-19: 27)
10. Jesus' Last Days in Jerusalem (19:28-21:38)  
耶稣在耶路撒冷最后的日子 (19: 28-21: 38)
11. Jesus' Suffering, Death, Resurrection & Ascension (22:1-24:53)  
耶稣的受难, 死亡, 复活和升天 (22: 1-24: 53)

## **John** 约翰福音

**Introduction** (1:1-18)

简介 (1: 1-18)

6. He Came to His Own (1:19-4:54)  
到自己的地方来 (1: 19-4: 54)
7. His Own Received Him Not (5:1-12:50)  
自己的人倒不接待他
8. But to as many as received him he gave the right to become children of God (chapters 13-17)  
凡接待他的, 他就赐他们权柄, 作神的儿女 (13-17 章)
9. God's Son is Glorified by suffering, death and resurrection (chapters 18-20)  
神的儿子因为受难, 死亡和复活而得荣耀 (18-20 章)

**Conclusion** (chapter 21)

结论 (21 章)

## Review of Lesson 8

### 第八课复习

3. The three main Feasts in Israel were Passover, Pentecost and Tabernacles. Find out where and when these celebrations took place each year and who was expected to attend them.  
犹太人的三大主要节期是逾越节，五旬节和住棚节。找出庆祝这三大节期的时间和地点，谁应该参加。
4. John's Gospel refers to the Jewish religious leaders as "the Jews". How is it clear that John is not referring to all the Jews when he mentions "the Jews"?  
约翰的福音把犹太人的宗教领袖叫做“犹太人”。当约翰提到“犹太人”的时候，怎么可以清楚地知道约翰不是指所有的犹太人？
5. Read Romans 4:13-17. Who are the true children of Abraham?  
读罗马书 4: 13-17，谁是亚伯拉罕真正的后裔？
6. Read Luke 10:38-42. Was it wrong for Martha to prepare a meal for Jesus? What ordinary tasks do you do for Jesus? What is the most important "task" all of us have to do?  
读路加福音 10: 38-42。马大为耶稣准备饭食有什么错？你通常为耶稣做的工作是什么？我们所有人都必须做的最重要的工作是什么？
7. Review the appendix in this lesson (Outlines of the 4 Gospels). Which is your favorite Gospel. Explain why this is the case.  
回顾一下本课的附录（4福音书大纲）。你最喜欢哪卷福音书，并解释你的原因。  
复习本课的附录（四福音书大纲）。你最喜欢的福音书是哪一本？解释为什么。

# **THE LIFE OF CHRIST 基督的生命**

## **Chapter 9 第九章**

### **Jesus Sets His Face for Jerusalem – Part 1**

#### **耶稣面向耶路撒冷而去 – 第一部分**

**In the previous lessons ... 在前面的课程中**

- I. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
- II. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
- III. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹大传道（公元 27 年春 - 28 年春 - 约一年）
- IV. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道（公元 28 年春 - 29 年春 - 约一年）
- V. Jesus' Withdrawals (Spring 29 to Fall 29 – about 6 months)  
耶稣的退隐（公元 29 年春 到 29 年秋 - 大约六个月）
- VI. Later Judean Ministry and back to Galilee (Fall of 29)  
以后到犹大传道和回到加利利（公元 29 年秋）
- VII. The death journey – from Galilee – ultimately to Jerusalem (Fall of 29 – Spring of 30)  
死亡之旅 – 从加利利 – 最后到耶路撒冷（公元后二十九年秋 – 三十年春）

#### **Jesus sets his face for Jerusalem -- Luke 9:51-56**

#### **耶稣面向耶路撒冷而去 -- 路加福音9: 51-56**

After the Feast of the Tabernacles was over, Jesus and the disciples returned to Galilee. Soon, however, Jesus left 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消灭整个村庄（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的使命不是消灭灵魂，而是拯救他们（路加福音 9:55）。

#### **Jesus heals 10 men who have leprosy -- Luke 17:11-19**

#### **耶稣医治了十个麻风病人 -- 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 Leviticus 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，他们就洁净了。

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。他没有谈论这个疾病，也没有碰大麻风病人；而是凭空地医治了他们。由此我们可以知道，即使耶稣是从天上而来，他仍能帮助我们解决地上的需求。其次，大麻风病人显示出极大的信心，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，一个悲哀的真相是很少的人“回来归荣耀与神”（路加福音 17:18）。这个让人伤感的事实可以帮助我们明白我们如此缺乏感恩，并且可以鼓励我们因为上帝的祝福，常常地对他说声“感谢”。

## **Jesus and the 72 -- Luke 10:1-24**

### **耶稣和七十二门徒 -- 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 72 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 72 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 72 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 72 个人将进入那些对耶稣不甚了解的区域（庇哩亚，犹太），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 (Matthew 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）。

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.

在别处事情也照样发生。哥拉汛、伯赛大和迦百农是例证。耶稣在传道过程中到过前面的两个城，并行了大神迹。然后来到迦百农，是所有城中最具荣光的城，也是耶稣布道的中心。在迦百农当地的百姓见证了很多奇迹。

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" (Matthew 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.)

这些城的百姓对耶稣所行的神迹印象深刻，而且成群结队地去见耶稣，让耶稣满足他们的需要，然而，“他们不悔改”（太 11:20）。对于他们来说耶稣做好事的实干家，不是一直等待到来的、更需要的将他们从罪中拯救的救世主。因此，耶稣宣告了一个咒诅。到审判的日子，推罗、西顿和所多玛所受的，比耶稣在世的这三个城要容易受。（顺便说一下，这个故事也表明了在地狱里所要受的苦是有分别的。）

In spite of so many unbelievers Christ's ministry was like a fruit tree - it did produce fruit or results. As promised (Isaiah 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，基督的传道像果树一样——的确生出果子或者卓有成效。正如先知书所预言的一样（赛 55:11）上帝的道让百姓心意更新。耶稣看到令人高兴的一面，为那些心意已经改变的人向上帝献上感谢。最终，为了显明上帝的恩典是给每个人的，耶稣邀请所有会众用他的灵魂的安息、安心和安全替代他们罪的捆绑。

## **The 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 Deuteronomy 6:4-5 and Leviticus 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。一个旅法师来见耶稣说：“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说的话）。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。

## **Questions about marriage and divorce -- Matthew 19:3-12; Mark 10:2-12**

### **关于结婚和离婚的问题 -- 马太福音19：3-12 马可福音10：2-12**

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，耶稣都游走在庇哩亚、犹太和撒马利亚地区。无论如何，在这段时间里耶稣都离他的死亡越来越近。现在他最后一次拜访庇哩亚，并会在那里前往耶路撒冷。

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，有关婚姻的话题再次被提及。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。另外，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，人们可以离婚；但是罪行可能只是一个女人没有以面纱遮面，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。取而代之的是，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 Corinthians 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。婚姻的生活对男人是合宜的。但是当某些人能够持守单身而不受罪的试探时，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，上帝的国度也是为他们预备的。换句话说，小孩子们也是罪人，基督同样希望他们相信并接受他的赦免。

## **Jesus and the little children -- Luke 18:15-17**

### **耶稣和小孩子 -- 路加福音 18 : 15-17**

Jesus defended and shared the gospel with people in society who were otherwise ignored or ostracized. Jesus invited all people, women and men; adults and children to be saved through faith in him.

耶稣为社会中被忽视或被排斥的人辩护并与他们分享福音。耶稣邀请所有的人，无论男女老少，都要因着对他的信心得救。

In this account, Jesus defends the children. Even his own disciples didn't understand how precious the children are to Jesus. When parents brought their children – even the infants! – to Jesus, the Twelve tried to send the parents away with their children. Jesus rebuked his disciples. Jesus said, “Let the little children come to me!”

在这个记述中，耶稣为孩子们辩护。就连他自己的门徒也不明白孩子们对耶稣有多珍贵。当父母带着他们的孩子—甚至婴儿！—来到耶稣面前时，十二个门徒要把父母和他们的孩子一起送走。耶稣责备他的门徒。耶稣说：“让小孩子到我这里来。”

We do well to remember this important truth about children. Children who believe in Jesus are an example of humble faith for us to imitate.

我们最好记住这个关于孩子的重要事实。相信耶稣的孩子是我们可以效法的谦卑信仰的榜样。

## **The rich young man -- Luke 18:18-27**

### **有钱的年轻人 -- 路加福音 18: 18-27**

As Jesus continued on his journey a rich young ruler came and asked: “Teacher, what good thing must I do to get eternal life?” The man was trying to earn his own salvation. 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？”这个青年人尝试着赚取他自己的救恩。如果一个人让自己得救，他必须完美地遵守律法。当这个年轻人觉得他已经做到了的时候，耶稣让他明白。相比上帝，这个人更加爱慕钱财，这违背了第一条诫命的要求。

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” (Matthew 19:26). A person is saved by the gracious will of God which the sinner only accepts.

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。

## **Heavenly rewards for those who follow Jesus in service -- Luke 18:28-30**

### **赐给跟随耶稣服事之人的天国赏赐 -- 路加福音 18: 28-30**

Does it cost to follow Jesus? Yes, it does. Is the cost worth it? Yes, it is. In this life we may have to say farewell to things and to people in order to follow the Lord's will and fulfill our calling. But the Lord is able to restore our losses. Perhaps the Lord will do this already in this life. But the Lord will certainly do this in eternity. He will give us much more than we may have lost in this life.

跟随耶稣有代价的吗？是的，有的。付出的代价值得吗？是的，值得。在这一生中，为了顺服主的旨意，完成我们的呼召，我们可能不得不对某些事物和人说再见。但是主能够弥补我们的损失。也许主在今生已经这样做了，但主必定会在永恒里这样做。他会给我们比我们今生可能失去的多得多。

## **Jesus in Jerusalem for Dedication (Hanukkah) -- John 10:22-44**

### **耶稣在耶路撒冷参加修殿节(光明节)—— 约翰福音 10: 22-44**

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，并参与庆祝修殿节（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）将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. Jewish religious leaders 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是，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，但是犹太人们却拒绝相信。

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.

耶稣讲给数以百计不信者的话语，今天仍旧安慰着基督徒们。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 Jewish leaders 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庇哩亚，并在那里停留了一段时间。

## **Jesus rebukes the Jewish Leaders -- Luke 11:37-54**

### **耶稣斥责犹太人的领袖 -- 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，耶稣击打着他们心中的恐惧。他试图将他们从错误的信仰中唤醒。因此耶稣职责法利赛人，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。与之相反，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。

## **Be Prepared For God's Judgment** **为上帝的审判做准备**

### **Fear God above men -- Luke 12:1-12**

#### **敬畏上帝高于敬畏人 -- 路加福音 12: 1-12**

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 Jesus repeated statements he had made earlier. After all, good teachers often repeat 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

### **The Parable of the Rich Fool -- Luke 12:13-21**

#### **富有傻瓜的比喻 -- 路加福音 12 : 13-21**

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 Jesus, "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，要看看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产问题。耶稣回答说：

“你这个人，谁立我做你们断事的官呢？”（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地上的国度是分开的，并且一定不要混为一谈。十五个世纪之后，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；不应拒绝政府的法律；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？’。

## **Do Not Worry; Keep Watch -- Luke 12:22-59**

### **不要忧虑；一直警醒 -- 路加福音12：22-59**

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。在富有的傻瓜的比喻里，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。他一定不再纠缠于那些世俗之事。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。

## **Repent or Perish -- Luke 13:1-9**

### **悔改或灭亡 -- 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 were 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开始于人群的思考。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。耶稣提到此事，也提到另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。

## Review of Chapter 9

### 第九章复习

**11.** Read Isaiah 50:7 and Luke 9:51.

请读以赛亚书50：7和路加福音9：51。

a. Who is speaking in Isaiah?

在以赛亚书中，谁在讲话？

b. What does the expression “I have set my face like flint” mean?

“我硬着脸面好像坚石”是什么意思？

c. What does this statement tell you about the One who says these things?

这个陈述告诉你说这话的人是什么人？

**12.** Read Luke 10:1. Think: Why did Jesus send out these followers “two by two”? Is this still a good strategy for the church to use when doing evangelism?

请读路加福音10：1。想一想：耶稣为什么差遣门徒“两个两个地”出去？这仍然是教会在传福音时的好策略吗？

**13.** Review Luke 13:1-9. How does the parable of the fig tree fit the occasion on which Jesus taught this parable?

请读路加福音13：1-9。无花果树的比喻如何适合耶稣教导这个比喻的场合？

**14. Digging Deeper:** Jesus certainly taught the same lesson or gave the same warning more than once. Give an example from chapter 9 of a warning or a lesson which Jesus taught on at least one other occasion.

更深层的挖掘：耶稣肯定会给我们同样的教训，或者不止一次地发出同样的警告。举出第9章中耶稣至少在另一个场合所教导的警告或教训的例子。

# THE LIFE OF CHRIST 基督的生命

## Chapter 10 第十章

### Jesus Sets His Face for Jerusalem – Part 2

#### 耶稣面向耶路撒冷而去 – 第二部分

**In the previous lessons... 在前面的课程中**

- I. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
- II. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
- III. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹大传道 (公元 27 年春 - 28 年春 - 约一年)
- IV. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道 (公元 28 年春 - 29 年春 - 约一年)
- V. Jesus' Withdrawals (Spring 29 to Fall 29 – about 6 months)  
耶稣的退隐 (公元 29 年春 到 29 年秋 - 大约六个月)
- VI. Later Judean Ministry and back to Galilee (Fall of 29)  
以后到犹大传道和回到加利利 (公元 29 年秋)
- VII. The death journey – from Galilee – ultimately to Jerusalem (Fall of 29 – Spring of 30)  
死亡之旅 – 从加利利 – 最后到耶路撒冷 (公元后二十九年秋 – 三十年春)

#### **Jesus heals a woman on the Sabbath -- Luke 13:10-21**

#### **耶稣在安息日医治了一个妇女 -- 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? No. They remained determined to oppose Jesus.

法利赛人被耶稣向他们所宣告的“祸”所困扰吗？耶稣关于审判日的警告使他们悔改了吗？没有，他们仍然决定要反对耶稣。

One Sabbath Jesus was teaching in a synagogue. There he healed a woman who for 18 years had been *afflicted* 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，耶稣正在一个会堂中教导。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.

看到人们的信息，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。

#### **Are only a few going to be saved? -- Luke 13:22-35**

#### **得救的人少吗？ -- 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 into heaven is gained only through repentance and faith and must take place before the door is shut.

耶稣在去往耶路撒冷的路上教导众人（路加福音 13:22-35）

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，一个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，才能得以进入此天堂之门。

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, 2 Chronicles 24:20-22), Jeremiah, Uriah (Jeremiah 26:20-23) and possibly Isaiah (Hebrews 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 (Psalm 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，历代志下 24：20-22）、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。

## **Jesus heals a man suffering from dropsy -- Luke 14:1-14**

### **耶稣医治了一个患有水肿并忍受痛苦的人 -- 路加福音 14 : 1-14**

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.

看起来庇哩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，一个患有水肿并忍受着痛苦的人（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。

## **The Parable of the Great Banquet -- Luke 14:15-24**

### **大筵席的比喻 -- 路加福音 14 : 15-24**

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，耶稣赐下了给万民的救恩——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 cost of being a disciple -- Luke 14:25-35**

### **做门徒的代价 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，确实有些人跟随着耶稣。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.

当主穿过庇哩亚地区的时候，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。

## **Three parables about the lost -- Luke 15:1-32**

### **关于失丧者的三个比喻 -- 路加福音 15 : 1-32**

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.

当主从一个地方到另一个地方时，人们会闻声而至。经常那些税吏和其他众所周知的“罪人”们会聚集而来听耶稣的讲论，并且耶稣也尝试着与他们交谈，有时候是在聚餐的片刻。这一切使自以为义的法利赛人感到心烦。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 Luke's 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社会所不齿的人们在一起。在每一个比喻中，一些事物失而复得，或者被欢喜地接纳：一只羊，一个值一天薪水的硬币，和一个儿子。这些记载于路加福音 15 章中的比喻，被称作路加的福音书中的“黄金中心点”。通过美妙的方式，它显明了救主对所有失丧者和有罪之人的爱。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。

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。

## **Jesus warns about trusting in wealth -- Luke 16:1-31**

### **耶稣关于依靠财富的比喻 -- 路加福音16 : 1-31**

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的比喻十分的难以理解。其实未必。一个不忠心的工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。这个比喻鼓励的是正确地使用世上的财富。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。

## **Sin, Faith, Duty -- Luke 17:1-10**

### **罪，信心，义务 -- 路加福音17 : 1-10**

During this part of Jesus' 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，这些爱心来自于火热的信。这样的信心当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得到救恩。

## **The coming of the kingdom of God -- Luke 17:20-37**

### **神的国度的来临 -- 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。

## **The Parable of the Persistent Widow -- Luke 18:1-8**

### **切求妇人的比喻 -- 路加福音18：1-8**

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 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们。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）。在关于寡妇的祷告里，耶稣讲到一个不惧怕神，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连续的请求而让步，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！

## **The Parable of the Pharisee and the Tax Collector -- Luke 18:9-14**

### **法利赛人和税吏的比喻 -- 路加福音18：9-14**

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。这种上帝喜悦的义表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）”

## **Lazarus is raised from the dead; the decision to kill Jesus -- John 11:1-57**

### **拉撒路从死里复活；要杀害耶稣的决定--约翰福音11：1-57**

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，追真切的属灵之爱。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。

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, while 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“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。犹太的宗教领袖商议要杀耶稣，因为大祭司宣称“一个人替百姓死，免得通国灭亡。（约翰福音 11:50）”。该亚法处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. 最终杀害耶稣的密谋开始了。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。

## **Jesus again predicts his death -- Luke 18:31-34**

### **耶稣再次预言他自己的死 -- 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亡。这是第一次他告诉门徒们他将如何死去——被钉在十字架上。

## **Jesus in Jericho**

### **耶稣在耶利哥**

## **Jericho's beggars are given sight -- Luke 18:35-43**

### **耶利哥的瞎眼乞丐得看见 -- 路加福音 18 : 35-43**

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。又一次耶稣显示他是上帝的儿子，他医治了他们。作为回应，两个人跟随了耶稣，并赞美上帝。

## **Jesus and Zacchaeus -- Luke 19:1-10**

### **耶稣与撒该 -- 路加福音19：1-10**

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 believe. After all, this was in agreement with Jesus' mission "to seek and to save what was lost" (Luke 19:10).

此时是3月30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——“寻找并拯救失落的人（路加福音19:10）”。

## **The Parable of the Ten Minas -- Luke 19:11-27**

### **十锭银子的比喻 -- 路加福音19：11-27**

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，耶稣的门徒一定异常兴奋。他们认为耶稣将要建立他地上的政权是毋庸置疑的。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。那时他的跟随者们将赠与一份宝物，并使用它——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，并且以恩惠奖赏那些忠实的人们。

## **Jesus is anointed at Bethany -- John 12:1-11; Matthew 26:6-13; Mark 14:3-9**

### **耶稣在伯大尼受膏 -- 约翰福音12：1-11 马太福音26:6-13 马可福音14：3-9**

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，马利亚却用她的长头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 it. 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，想要向他献上感激。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，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.

在这个爱的故事当中，我们也看到了邪恶的开始。犹大把他的爱放在钱上，而不是在耶稣身上。在耶路撒冷，犹太人的领袖在等待耶稣，等着杀害他。

## Review of Chapter 10

### 第十章复习

- 15.** Read Luke 13:10-21. Is it possible that someone who is afflicted by a demon is a believer in Jesus? Is there any evidence, in the words of Jesus, that this woman was a suffering child of God?

请读路加福音 13 : 10。被魔鬼搅扰的人也有可能是基督徒吗？在耶稣的话里，有没有什么证据证明这个女人是属上帝的正在受苦的孩子？

- 16.** Luke is the Evangelist whose Gospel emphasizes the worldwide reach of the gospel. Read Luke 14:15-24 and Romans 1:16-17. How does Jesus' parable point to the movement of the gospel from among the Jews to the Gentiles?

路加是福音使者，他的福音书强调的是福音在世界范围内的传播。请读路加福音 14 : 15-24 和罗马书 1 : 16-17。耶稣的比喻是如何指向福音从犹太人传到外邦人的运动？

#### **17. TAKING IT DEEPER**

更深层的挖掘

- a. Read Luke 17:20-21. What is the kingdom of God (the kingdom of heaven)?

请读路加福音 17: 20-21。上帝的国度（天国）是什么？

- b. Read Luke 19:11-27.

请读路加福音 19: 11-27。

- i. What is the mina? (See the lesson, chapter 10, or read Isaiah 55:10-11 for help.)  
银子是什么？（阅读课文第十章，或者读以赛亚书 55: 10-11）

- ii. What is the one resource all believers have to do the work of God's kingdom?  
所有的基督徒都必须做神的国度的工作，他们都拥有同一个什么资源？

- 18.** Read Luke 18:1-8. What situation or situations often stir you to frequent and persistent praying?

请读路加福音 18: 1-8。什么情况使你常常持久地祷告？

# THE LIFE OF CHRIST 基督的生命

## Chapter 11– 第十一章

### Events of Holy Week – Part 1

#### 圣周的事件

#### In the previous lessons... 在前面的课程中

- I. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
- II. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
- III. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹大传道 (公元27 年春 - 28 年春 - 约一年)
- IV. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道 (公元28年春 - 29年春 - 约一年)
- V. Jesus' Withdrawals (Spring 29 to Fall 29 – about 6 months)  
耶稣的退隐 (公元29年春 到29年秋 - 大约六个月)
- VI. Later Judean Ministry and back to Galilee (Fall of 29)  
以后到犹大传道和回到加利利 (公元29年秋)
- VII. The death journey – from Galilee – ultimately to Jerusalem (Fall of 29 – Spring of 30)  
死亡之旅 - 从加利利 - 最后到耶路撒冷 (公元后二十九年秋 - 三十年春)

### Events of Holy Week (7 days in Spring of 30 AD)

#### 圣周的事件 (公元三十年春的七天)

#### Introduction 简介

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; Zechariah 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, as we learned in chapter 10.

马太、马可、路加和约翰福音四卷福音书的记载跨越了耶稣 33 年的生活。然而他们却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，我们开始圣周的学习。但是，在棕枝主日的前一天，一件特别的事情发生了，使我们无法视而不见。就像我们在第十章学过的，耶稣的身体已为死亡做好了准备。

#### **Palm Sunday: The triumphal entry into Jerusalem -- Luke 19:29-44; Matthew 21:1-11; Mark 11:1-11; John 12:12-19**

**棕枝主日：以得胜者的身份进入耶路撒冷 -- 路加福音19：29-44 马太福音21：1-**

## 11 马可福音11: 1-11 约翰福音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.  
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

Ride on, ride on, in majesty! Thy last and fiercest strife is nigh;  
The Father on his sapphire throne Expects his own anointed Son.  
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 Jesus had told the disciples of his death. Now it was time for Jesus to finish his self-sacrifice (Hebrews 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 (John 12: 13) 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 (Exodus 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（约翰福音 12：13），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 many in the crowd 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 (Luke 19:41). 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，而是谦卑地到来。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，但是耶稣是来与罪、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”）并且人群中很多人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（路加福音 19：41）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。



## **Monday of Holy Week**

### **圣周的星期一**

#### **Jesus curses a fig tree -- Matthew 21:18-19**

#### **耶稣诅咒无花果树 -- 马太福音21：18-19**

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.

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。

#### **Jesus cleanses the temple a second time -- Luke 19:45-48**

#### **第二次洁净圣殿 -- 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神殿（参看第二章）。现在，在最后，他被迫同样再做一次。任何地方都可以看到，贪婪代替了敬拜和赞美。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。

## **Tuesday of Holy Week**

### **神圣的星期二**

#### **The fig tree is withered -- Mark 11:20-25**

#### **枯萎的无花果树 -- 马可福音11:20-25**

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.

第二天一早，耶稣和门徒们向耶路撒冷走去。门徒们看到了完全枯萎的无花果树。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，并使他们安静下来。

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.

从那里到耶路撒冷，是耶稣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。

## **Jewish leaders question Jesus' authority -- Luke 20:1-8**

### **犹太领袖质疑耶稣的权柄 -- 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的领袖们团团围住了。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 to warn the Jewish leaders**

### **警告犹太人领袖的比喻**

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 -- Matthew 21:28-32**

### **两个儿子的比喻 -- 马太福音21: 28-32**

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 Tenants -- Matthew 21:33-46**

### **租户的比喻 -- 马太福音 21: 33-46**

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 家主=天父上帝
- The vineyard = God's rule of Israel in Old Testament times 葡萄园=在旧约时期上帝治理以色列的法则
- The tenants = Rulers, teachers, leaders 租户们=官长、教师、领袖们
- The servants = Old Testament prophets, John the Baptist 仆人们=旧约的先知们，施洗约翰
- The son = Jesus Christ, Son of God 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” (Luke 20:17). 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。（路加福音 20:17）”。并且这正是所发生的一切。

## **The Parable of the Wedding Banquet -- Matthew 22:1-14**

### **婚宴的比喻 -- 马太福音 22: 1-14**

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。

## **Jesus is questioned by the Jewish leaders**

### **犹太领袖质问耶稣**

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.

因为他们害怕群众，犹太的领袖们没有立即逮捕和杀害耶稣。仅仅两天前，一大群人去迎候他们的君王耶稣。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。

## **Paying taxes to Caesar -- Luke 20:20-26**

### **交税给凯撒 -- 路加福音 20: 20-26**

The first question had to do with taxes. They asked “Is it right to pay taxes to Caesar or not?” (Matthew 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 Jesus 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” (Matthew 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 resurrection and marriage -- Luke 20:27-40**

### **复活与婚姻 --路加福音 20: 27-40**

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. Their story was an effort to make the resurrection seem to be impossible. Jesus’ 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。他们的故事是努力使复活看起来不可能。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 seem 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 Israel’s patriarchs 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。他们引用了申命记的经文企图陷害耶稣。现在耶稣引用了出埃及记的经文来回答他们：“我是亚伯拉罕的神，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首领的神。如果死后没有生命，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。

## **The greatest commandment -- Matthew 22:34-40**

### **最大的诫命 马太福音 22: 34-40**

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 one of these laws is the most 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？”

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。提出问题的那个法利赛人只能赞同。

## **Jesus responds to the Jewish leaders**

### **耶稣回应犹太人领袖的疑问**

## **Who is the Christ? -- Luke 20:41-44**

### **基督是谁？-- 路加福音 20: 41-44**

The Jewish leaders had tried to trap Jesus, but they 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 (Psalm 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。

## **Jesus rebukes the Jewish leaders-- Luke 20:45-47; Matthew 23:1-39**

### **耶稣斥责犹太人的领袖 -- 路加福音 20: 45-47 马太福音23 : 1-39**

The Pharisees and Scribes were to “sit in Moses’ seat” (Matthew 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）。他们的生命必须谦卑下来。

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.  
因为教导错误的教义，他们带领人们远离了救恩。
2. Because they sought followers and made them hypocrites worse than they themselves.  
因为他们广收门徒，使这些门徒比他们自己更加伪善。
3. Because they did not keep their oaths to God and made others keep their earthly oaths.  
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. Because they did not understand the most important points of the Law.  
因为他们没有明白律法中最重要的观点。
5. Because they insisted on being clean on the outside but didn’t care about inner (moral, spiritual) purity.  
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. Because they pretended to be pure but were evil inside.  
因为他们假装纯洁，内心却充满诡诈。
7. Because they honored the dead prophets but at the same time were planning Jesus’ death.  
因为他们尊敬死去的先知，同时却在计划着杀害耶稣。

## **Jesus praises the widow’s offering -- Luke 21:1-4**

### **耶稣称赞寡妇的奉献 -- 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?

星期二的上午，耶稣在圣殿中待了几个小时。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。这个妇人相信上帝的照料，并用她的爱来回应。一个信徒纵然一无所有，然而与此同时，他拥有最伟大的财富——救恩。

## **Acceptance and Rejection**

### **接受与拒绝**

#### **Greek people want to see Jesus -- John 12:20-36**

##### **希腊人想见耶稣 -- 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。

#### **Jewish leaders continue to reject Jesus -- John 12:37-50**

##### **犹太人的领袖继续拒绝耶稣 -- 约翰福音12:37-50**

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，他再次重申他的权柄是从何而来的。他和天父本为一。

## **Review of Chapter 11**

### **第十一章复习**

1. Psalm 118 is a historically important Psalm. It probably is the psalm Jesus sang with his disciples (Mark 14:26) as they left the upper room for the Garden of Gethsemane. Read Psalm 118 and look for references Holy Week. How many you can find?  
诗篇 118 篇是具有历史意义的诗篇。这可能是耶稣与他的门徒-(马可福音 14:26)离开最后晚餐的上房到客西马尼园时唱的诗篇。阅读诗篇 118 篇并寻找与圣周有关的内容。你能找到多少？

2. The miracle Jesus worked, when he cursed the fig tree, is different from all his other miracles. How is it different?  
耶稣在诅咒无花果树时所做的神迹, 不同于所有其他的神迹。 如何不同?
3. The Parable of the Tenants was a warning to the Jewish religious leaders. How is this parable a warning to you?  
租客的比喻是向犹太宗教领袖的警告。 这比喻对你是一个怎样的警告?
4. The Parable of the Wedding Banquet leads us to think about our relationship to Jesus. Ephesians 5:25-27 also describes *Jesus as the Husband and the Church as his wife*. Find one other place in the Bible where this illustration is used.  
婚宴的比喻引导我们思考我们与耶稣的关系。以弗所书 5:25-27 也把耶稣描述为丈夫,教会是他的妻子。 在圣经中另找一个使用此比喻的地方。
5. Jesus tells Christians to honor their government by paying taxes. When must a Christian respectfully disobey the government? See Daniel 3:16-18; Acts 5:27-29.  
耶稣告诉基督徒要通过纳税来尊重他们的政府。 基督徒什么时候不得不以恭敬的态度不遵从政府? 见但以理书 3:16-18;使徒行传 5:27-29。
6. Read John 12:20-36. Why was Jesus filled with great joy on this occasion while at the same time he was greatly troubled? Why was he troubled? Why was Jesus eager to glorify the Father's name by suffering on the cross? See Hebrews 12:2.  
请读约翰福音 12:20-36。 为什么耶稣在这个场合充满了极大的喜悦,而与此同时,他却深受困扰? 他为什么很苦恼? 为什么耶稣渴望在十字架上受苦来荣耀父的圣名? 参看希伯来书 12:2

# **THE LIFE OF CHRIST 基督的生命**

## **Chapter 12 第十二章**

### **Events of Holy Week – Part 2**

#### **圣周的事件**

#### **In the previous lessons... 在前面的课程中**

- I. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
- II. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
- III. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹大传道（公元 27 年春 - 28 年春 - 约一年）
- IV. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道（公元 28 年春 - 29 年春 - 约一年）
- V. Jesus' Withdrawals (Spring 29 to Fall 29 – about 6 months)  
耶稣的退隐（公元 29 年春 到 29 年秋 - 大约六个月）
- VI. Later Judean Ministry and back to Galilee (Fall of 29)  
后来到犹大传道和回到加利利（公元 29 年秋）
- VII. The death journey – from Galilee – ultimately to Jerusalem (Fall of 29 – Spring of 30)  
死亡之旅 – 从加利利 – 最后到耶路撒冷（公元后二十九年秋 – 三十年春）
- VIII. Events of Holy Week (7 days in Spring of 30)  
圣周的事件（公元三十年春的七天）

### **INTRODUCTION 简介**

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.

耶稣在圣殿中渡过了圣周星期四的早晨。他在那里斥责了犹太的领袖们。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们。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。

#### **Signs of the end of the age -- Luke 21:5-36 Matthew 24 & 25 Mark 13**

#### **末世的预兆 -- 路加福音 21: 5-36 马太福音 24 & 25 马可福音 13**

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).

在一阵嘈杂声中，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 (Matthew 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.

耶稣不愿说出准确的时候。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。最后他望向远方。

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 节经文描述了世界结束时的日子。在审判日来临之前，教会（假基督，逼迫，失去真信心而跌倒）、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，十个童女，和才干的比喻都是在形容这些真相。

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，就把它它们分开。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。

## **The plot to kill Jesus -- Luke 21:37-38; 22:1-6**

### **杀害耶稣的阴谋 -- 路加福音21：37-38，22：1-6**

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 tolerate 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，上帝有不一样的计划。耶稣预示两天内他将要被出卖，不久之后将面对死亡。

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.

当基督和是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，回到了耶路撒冷。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; Matthew 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.

很可能就是这样，圣经指出犹大唯一的软弱——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 (Zechariah 11:12-13; Ps. 41:9).

犹大所收的 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**

### **圣周星期四**

## **The Passover Celebration**

### **庆祝逾越节**

#### **Peter & John prepare the room -- Luke 22:7-13**

#### **彼得和约翰预备过节的房间 -- 路加福音 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.

耶稣和门徒们在伯大尼度过了星期三的夜晚。第二天早晨，门徒们开始考虑将在哪里吃逾越节的晚宴。耶稣告诉彼得和约翰该去哪里以及该怎样行。在耶路撒冷他们将要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宴。

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" (Matthew 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离开的时候，上帝派遣了一个死亡的天使来到世间。

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 (when the moon was full) they killed the lambs and put the blood on their doors. The meal that night (now the 15th day, since for 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 of the houses where there was no blood marking the door. 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（这天是满月），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。那一夜死亡的天使会越过那些门上涂着血的房屋，而停在其他（门楣上没有血）的房屋前，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 Peter 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）。

### **Thursday Evening (Good Friday begins)**

### **星期四晚上（受难日开始）**

## Introduction 简介

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.

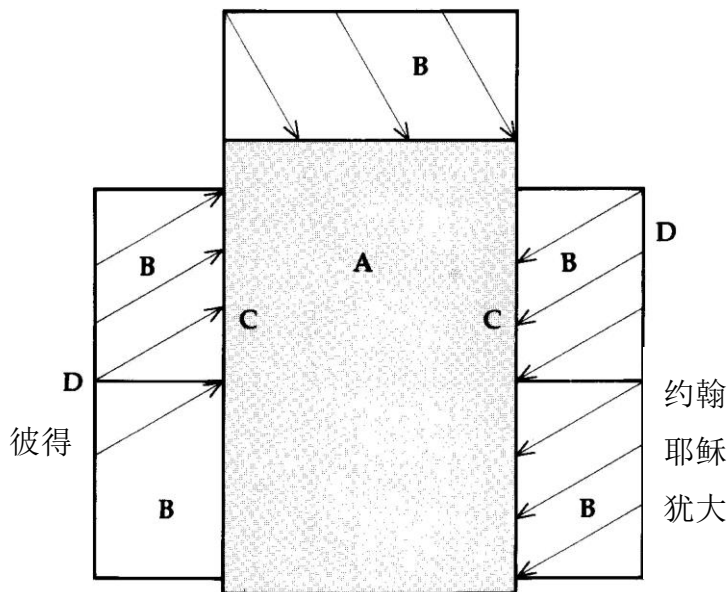
时间回到公元 30 年，4 月 7 日，星期五。在这一天，耶稣要经历伟大的苦难，接受审判，并死在十字架上。我们常常称这天为“受难日”，这一天是美好的，对世界而言甚至是伟大和荣耀的。因为这一天耶稣为全人类的罪付上了代价，并为每一个灵魂带来了拯救。

### The disciples argue about which is the greatest -- Luke 22:24-27

#### 门徒们的争论：谁最大 -- 路加福音22：24-27

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 reclined 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:

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. Luke mentions this arguing after he has told us about the sacrament which Jesus established. (Luke 22:24-27) This is an example of how Luke writes topically, rather than chronologically. Such arguments were often a problem among the disciples (Mark 9:33-34; Matthew 20:20-24). Jesus handled the matter just like he

did a few days earlier (Matthew 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。在告诉我们耶稣设立的圣餐后，路加提到了这场争论。（路加福音 22：24-27）这是路加按论题而不是按时间顺序写作的一个范例。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 his 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晚餐之前，仆人或奴仆会给他们洗脚。这次耶稣自己站起来，打来水并拿着毛巾，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。

### **Jesus eats the Passover with his disciples -- Luke 22:14-18**

#### **耶稣与门徒同吃逾越节晚餐 -- 路加福音22：14-18**

There was much ceremony connected with the Passover meal. It was a celebration service. Psalms were sung (the Great Hallel), food was enjoyed together – in a special sequence – with a cup of wine shared between each course of food. Jesus' heart was filled with joy. But Jesus' joy was tempered by the fact that his suffering and death would happen this Friday which had begun with the setting of the sun on Thursday.

逾越节晚餐有很多的仪式，是庆祝的仪式，按照特定的顺序-唱诗歌（哈利路亚）、一起分享食物，在每道菜间共喝一杯葡萄酒。耶稣的心充满了喜悦。但是，随着周四太阳的西沉，周五将来临的受苦和受死，耶稣的喜悦被冲淡了。耶稣与门徒同吃逾越节晚餐

### **During the dinner Jesus reveals his betrayer -- John 13:18-35**

#### **晚餐时耶稣透露了他的背叛者 -- 约翰福音 13：18-25**

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，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，约翰就

势靠在耶稣的胸前。“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.

耶稣继续教导他的门徒。他提醒他们他与父的联合，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。

## **After the Passover Jesus establishes his Supper -- Luke 22:19-20 Mark 14:22-25 Matthew 26:26-29**

### **逾越节后耶稣设立他的晚餐 -- 马可福音 14:22-25 马太福音 26:26-29**

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，但是我们一定要简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 . . .” (Matthew 26:27-28).

当逾越节的晚餐结束后，耶稣拿起一块饼来，祝谢了，就掰开，然后递给门徒们说：“你们拿着吃，这是我的身体……”，随后，他拿起一杯酒，再次祝谢了，然后将其递给门徒们说：“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 Corinthians 10:16-17; 11:23-29) to the Gospel accounts, we learn about the nature of the Supper. Jesus blessed the bread and wine while he spoke the prayer of thanksgiving. That is to say, Jesus set the bread and wine aside for a new and 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 (changed; transubstantiated) into the body and blood and were no longer bread and wine (again see 1 Corinthians 10:16). Jesus also did not say that the bread and wine merely represented (were merely a picture of) 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。耶稣祝谢时祝福了饼和酒。这就是说他将饼和酒分别出来，为新为圣。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，这就是为所有人类的救赎而流的宝血（路加福音 22:20）。耶稣没有在任何地方表明这饼和酒被转换（改变；变体）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具有生命的身体和宝血。

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 promise from God to us: “for the forgiveness of sins” (Matthew 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 and through faith in God's promise (new covenant).

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，即上帝给我们“使罪得赦”的应许（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。罪人则通过领受这样的圣餐，相信神的应许（新约），就能得到他的死亡所带来的祝福

（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 Corinthians 11:24-26).

基督还提到，他的门徒们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 comforts and counsels his disciples -- John 14:1-16:3**

### **耶稣安慰和指导他的门徒 -- 约翰福音 14: 1-16: 33**

The time had come for Jesus to say good-bye 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。

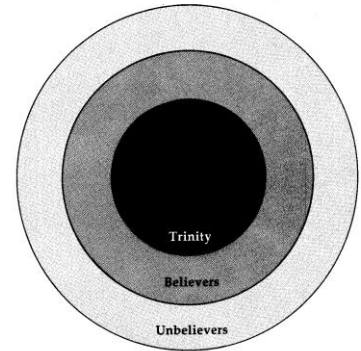
John's Gospel, chapters 14-16, contains Jesus' famous sermon on love. 约翰福音第 14-16 章，记载了耶稣著名的关于爱的讲道。

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.

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（劝慰子）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，并且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，通过圣灵在他们心中所做的工作，门徒们将会记得他们与主在一起的时候，并且明白主的每个教导。



## **Jesus says more to the disciples on the way to Gethsemane**

**在去客西马尼园的路上耶稣对门徒说了更多的话**

### **Jesus predicts Peter's denial -- Luke 22:31-39**

#### **耶稣预言彼得不认主 -- 路加福音 22: 31-39**

Earlier that evening Jesus had spoken about going away. Peter remembers 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.

那个夜晚的早些时候，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。

## **Jesus directs the disciples to be prepared -- Luke 22:35-38**

### **耶稣嘱咐门徒做好准备 -- 路加福音22：35-39**

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.

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 prays for the apostles -- John 17:1-19**

### **耶稣为门徒的祷告 -- 约翰福音17：1-19**

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 Jesus 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).

耶稣曾教导门徒们，现在他同样为他们祷告。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，他已经与他们同在，并且亲子保守他们。未来，他将要通过成圣者（Sanctifier，圣灵）保护他们。

## **Jesus prays for all believers -- John 17:20-26**

### **耶稣为所有信徒祷告 -- 约翰福音17：20-26**

Through the ministry of the disciples many others would believe. Jesus prayed for the unity of the whole church (the believers).

通过门徒们的宣教工作，很多的人会得着信心。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。

## **Jesus prays for himself -- Luke 22:39-46**

### **耶稣为他自己祷告 -- 路加福音22：39-46**

Late on Thursday Jesus and his disciples had left the room where they had finished eating the Passover meal. They then walked out of Jerusalem, crossed the brook Kidron (John 18:1), 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，耶稣和他的门徒们吃完了逾越节的晚宴，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（约翰福音 18：1），走上橄榄山的缓坡并进入被称作客西马尼的橄榄园中。耶稣在园子里经受了内心极大的挣扎，这让人想起当初亚当和夏娃在另一个园子——伊甸园里所经历的恐慌。

That Passover night there was 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.

逾越节的晚上满月当空，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。一个比犹大更黑暗的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 (Matthew 26:37; Mark 14:33). 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，并带着彼得、雅各和约翰往园子深处走去(马太福音 26:37; 马可福音 14:33)。这三个人已经在耶稣登山变相时见过他的威荣。现在他们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 people’s sins on his own shoulders and feel the full fury of God’s justice. In the garden Jesus 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 Night** **受难日晚上**

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.

最后，在受难日的最初几个小时，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。

## **Review of Chapter 12**

### **第十二章的复习**

- 19.** Read the words of Jesus in Matthew 24 about the Last Days – the age in which we are living. How do these words help you to endure the difficulties of the Last Days?  
请读马太福音24章中耶稣关于末世，即我们所生活的时代的话语。这些话语怎样帮助你度过末世的艰难？
- 20.** Read John chapter 13. What keeps the Christian actively at work during these Last Days?  
请读约翰福音第 13 章。在末世里，什么使得基督徒仍能积极地作工的？
- 21.** Reflect on the meal of Jesus' body and blood, the Lord's Supper. How does this meal strengthen Christians to love one another in these Last Days?  
深思耶稣的身体和宝血-主的晚餐。它是如何激励基督徒在末世里彼此相爱的？
- 22.** Read through John chapters 14, 15 & 16. These chapters contain counsel for Christians as they live in this wicked and dangerous world. Which sections were especially helpful for you as you read them today?  
请读约翰福音第 14, 15 和 16 章。这些章节包含对基督徒在这个邪恶和危险的世界里的生活指导。今天看到的哪些部分对你特别有帮助？
- 23.** Imagine you were one of the Twelve. Jesus took you with him into the Garden of Gethsemane. Would you have watched over Jesus and prayed? Or would you have fallen asleep?  
想象一下你是十二门徒之一。耶稣带你进入客西马尼园。你会警醒并与耶稣一起祈祷吗？或者你会睡着吗？

# THE LIFE OF CHRIST 基督的生命

## Chapter 13 第十三章

### Events of Holy Week – Part 3

#### 圣周的事件 – 第三部分

#### In the previous lessons... 在前面的课程中

- I. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
- II. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
- III. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹大传道 (公元 27 年春 - 28 年春 - 约一年)
- IV. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道 (公元 28 年春 - 29 年春 - 约一年)
- V. Jesus' Withdrawals (Spring 29 to Fall 29 – about 6 months)  
耶稣的退隐 (公元 29 年春 到 29 年秋 - 大约六个月)
- VI. Later Judean Ministry and back to Galilee (Fall of 29)  
以后到犹大传道和回到加利利 (公元 29 年秋)
- VII. The death journey – from Galilee – ultimately to Jerusalem (Fall of 29 – Spring of 30)  
死亡之旅 – 从加利利开始, 最后到耶路撒冷 (公元后二十九年秋 – 三十年春)
- VIII. Events of Holy Week (7 days in Spring of 30)  
圣周的事件 (公元三十年春的七天)
  - f. The triumphal entry into Jerusalem  
以得胜者的身份进入耶路撒冷
  - g. Parables to warn the Jewish leaders  
警告犹太人领袖的比喻
  - h. Jesus is questioned by the Jewish leaders  
犹太人的领袖质问耶稣
  - i. Jesus responds further to the Jewish leaders  
耶稣进一步回应犹太人领袖的疑问
  - j. Acceptance and Rejection  
接受与拒绝
  - k. Signs of the end of the age  
末世的预兆
  - l. The plot to kill Jesus  
杀害耶稣的阴谋
  - m. The Passover Celebration  
庆祝逾越节
  - n. Jesus comforts and counsels his disciples  
耶稣安慰和指导他的门徒
  - o. Jesus says more to the disciples on the way to Gethsemane  
在去客西马尼园的路上耶稣对门徒说的更多的话

p. Jesus prays  
耶稣祷告

**Jesus is betrayed and arrested in Gethsemane -- Luke 22:47-53 John 18:1-11**  
**耶稣在客西马尼园被出卖并被捕 -- 路加福音 22: 47-53 约翰福音 18: 1-11**

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 religious 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、犹太宗教领袖和手持棍棒的差役跟在他的后面。犹大通过亲吻耶稣，向士兵们示意他就是他们要上前逮捕的耶稣，上帝的独生子。这就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 himself. 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 man's ear, again showing that he was peacefully going with the arresting soldiers and did not want to cause a bloody fight.

除了曾用神圣的能力医治和帮助人们外，在世上耶稣没有理所当然地使用它们。然而这一次耶稣用这样的能力，让前来抓捕他的人们倒退着倒在了地上。随后他就放弃了抵抗。这些都表明他是自愿被捕、承受痛苦的。但是他的门徒们无法理解耶稣所做的一切。彼得拿着他的匕首攻击了其中的一个士兵，并切掉了他的耳朵。耶稣随后治愈了士兵的耳朵，再一次显示出他想要跟着捉拿他的士兵平静地离开，而不希望看到一场血战。

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，他的门徒们和一个不知名的年轻人都逃跑了。因为这个细节只被记录在路加福音中，因此猜测这个年轻人可能就是马可。

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.

在了解耶稣被宗教领袖审判之前，我们应回忆起，此前他曾多次预言到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				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. 最后的逾越节晚餐前两天	26:1-2			
6. 圣周的星期四夜里	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。我必须在犹太宗教领袖那里忍受许多的苦。他们要定我的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。

## Jesus is placed on trial by the Jewish religious leaders 耶稣被犹太宗教领袖审问

### Jesus is brought first to Annas -- John 18:12-14; 19-24

#### 耶稣首先被带到亚那面前 -- 约翰福音18：12-14；19-24

Annas was the high priest whom the Jews recognized as their high priest. It was in the trial before Annas that “evidence” was gathered against Jesus. Annas, however, was not recognized by the Romans. Caiaphas, Annas’ son-in-law, had the respect of the Romans. A trial before Caiaphas was necessary for the Romans to take notice.

亚那是犹太人认可的大祭司。亚那的审讯中收集了对耶稣不利的“证据”。但是亚那不被罗马人认可。而亚那的女婿该亚法被罗马人尊重。所以要得到罗马人的接受必须到该亚法面前去审判耶稣。

### Peter denies Jesus -- Luke 22:55-62

#### 彼得否认耶稣 -- 路加福音22：55-62

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，彼得同样经受着试炼。在那里的人们

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。（马可福音 14:30,72）”想到这些，彼得忍不住哭了。

## **Jesus is convicted of blasphemy by Caiaphas -- Luke 22:63-71**

### **耶稣被该亚法判为亵渎上帝 -- 路加福音22: 63-71**

Jesus was then 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。随后这个裁判庭认定他该受死罪。他的罪行是宣称自己是上帝的儿子。因为他宣称的是事实，他显然是清白的。

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 earthly 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在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，因为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，犹太人讲耶稣交到了罗马人这些异教徒手中。

## **Judas hangs himself -- Matthew 27:3-10**

### **犹大上吊自杀 -- 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 (Deuteronomy 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，但是上帝的律法使他不堪重负。甚至他忏悔了自己的过错，并将所得的钱如数退还，但这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.

期间，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太无比渴慕的内心平安的。这个故事会在下一个章节中谈到。

## **Jesus is placed on trial by the Gentiles**

### **耶稣受外邦人的审判**

#### **Pilate -- Luke 23:1-5**

#### **彼拉多 -- 路加福音23： 1-5**

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.

犹太人因为宗教的理由定了耶稣的罪。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.

就像耶稣曾预示的一样，在他经受审讯的同时，他被嘲笑，人们吐口水在他身上，他被鞭打，并且（我们将要马上谈到）被异教徒钉在十字架上。犹太守卫因为他自称是弥赛亚而嘲弄击打他。罗马兵丁们也因为耶稣自称是犹太人的王做了同样的事。

#### **Herod -- Luke 23:6-11**

#### **希律 -- 路加福音23： 6-11**

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.

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。

Herod did not accomplish anything except to ridicule and make fun of Jesus. Then Herod sent Jesus back to Pilate.

希律除了藐视和戏弄耶稣之外，没有做什么事。然后希律把耶稣送回给了彼拉多。

#### **Pilate -- a second time -- Luke 23:12-25**

#### **彼拉多 -- 第二次 -- 路加福音 23： 12-25**

Luke tells us that on this day Pilate and Herod became friends. Herod and Pilate had been arguing over political matters. But they had agreed that Jesus was a nuisance. By their “friendship” these Jewish and Gentile leaders fulfilled prophecy. See Psalm 2:1-3. Also read Acts 4:25-27.

路加福音告诉我们，在那一天彼拉多和希律就成了朋友。希律和彼拉多曾经就政治问题争论过。但是他们都同意耶稣是一个麻烦。因为他们的“友谊”，犹太人和外邦人的领袖们成就了预言。参见诗篇 2： 1-3。另参见使徒行传 4： 25-27。

Pilate 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. 27:24-25).

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。他们得到了想要的，也为此付出了代价。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：“他的血归到我们和我们的子孙身上。”（马太福音 27:25）

John’s Gospel (especially chapters 18 and 19) includes more of the conversations between Pilate and Jesus. For a while it seems that Pilate was being convinced that Jesus should be released. But Pilate’s personal concern about his own future was more important to him. So Pilate yielded to the demands of the people; Pilate handed Jesus over to be crucified.

约翰的福音书(特别是第 18 章和第 19 章)包含了更多彼拉多和耶稣之间的对话。有一段时间，彼拉多似乎被说服，认为耶稣应该被释放。但彼拉多个人对自己未来的担忧对他来说更重要。于是彼拉多顺应百姓的要求，把耶稣钉在十字架上。

## **The crucifixion of Jesus**

### **耶稣的被钉十字架**

According to Matthew -- Matthew 27:32-44

根据马太 -- 马太福音27: 32-44

According to Mark -- Mark 15:21-32

根据马可 -- 马可福音 15: 21-32

According to Luke -- Luke 23:26-43

根据路加 -- 路加福音23: 26-43

According to John -- John 19:17-27

根据约翰 -- 约翰福音19: 17-27

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。士兵们于是勉强一位叫做西门的朝圣者，替耶稣扛十字架走余下的路。

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的人围观。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 Golgotha, 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.

最后她们来到了城墙外面一座骷髅形状的山顶上。就是各各他，或者髑髅地，耶稣在这里被钉在十字架上，在两个罪犯的中间。钉子钉入他的手腕和脚掌，十字架被竖起。时间是当天的



上午十点钟。

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 (Psalm 22:1-18; Isaiah 53:12).

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创痛。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）。

## **The death of Jesus**

### **耶稣的死亡**

According to Matthew -- Matthew 27:45-56

根据马太 -- 马太福音27：45-56

According to Mark -- Mark 15:33-41

根据马可 -- 马可福音15：33-41

According to Luke -- Luke 23:44-49

根据路加 -- 路加福音23：44-49

According to John -- John 19:28-37

根据约翰 -- 约翰福音19：28-37

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，他孤独的一个人。

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?" (Matthew 27:46; Psalm 22:1). When God the Father withdraws himself from a person, then that person experiences hell (Matthew 25:41).

我们很难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 (Psalm 22:15; Psalm 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 people 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，耶稣如今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 sinners 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（）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）。

## **The Burial of Jesus**

### **耶稣的埋葬**

According to Matthew -- Matthew 27:57-61

根据马太 -- 马太福音27：57-61

According to Mark -- Mark 15:42-47

根据马可 -- 马可福音15：42-47

According to Luke -- Luke 23:50-56

根据路加 -- 路加福音23: 50-56

According to John -- John 19:38-42

根据约翰 -- 约翰福音19: 38-42

Since evening was coming on and sundown marked the beginning of Saturday, 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 (Exodus 12:46; Psalm 34:20; Zechariah 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，兵丁们知道他们会快会死去。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。这些同样都在上帝的计划中（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 (Isaiah 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.

忠心跟随的妇女们围在十字架下，沉浸在悲伤中，其中也包括忠诚的约翰。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了耶稣的尸体。受难日即将结束了。主被安葬在一座院子中的墓穴里，墓穴用一块滚来的大石头封住了入口。

## Review of Chapter 13

### 第十三章复习

- 24.** John's Gospel emphasizes that Jesus is God the Son. Why is it appropriate to the theme of John's Gospel that this Gospel includes the events recorded in chapter 18:4-6?  
约翰的福音书强调的是耶稣是神的儿子。为什么这本福音书包括的18: 4-6的记录对约翰福音的主题是合适的?
- 25.** Read Luke 22:49-51. Why is it appropriate that Luke should mention this miracle in the Garden of Gethsemane? See Colossians 4:14.  
请读路加福音22: 49-51。为什么路加提到客西马尼园的奇事是合适的? 见歌罗西书 4: 14。
- 26.** In 1990 the bones of a man mentioned in the Bible were uncovered in Jerusalem. This man played a large part in the events of Holy Week. See if you can discover, by doing the research, whose bones were discovered.  
1990 年, 圣经中提到的一个人的骨头在耶路撒冷被发现了。这个人在圣周的事件中起了很大的作用。作点研究调查, 看看你能不能发现谁的骨头被发现了。
- 27.** Write down the 7 sentences which Jesus spoke from the cross:  
写下耶稣在十字架上说的七句话:
- a. Luke 23:34  
路加福音 23: 34
  - b. Luke 23:43  
路加福音23: 43
  - c. John 19:26-27  
约翰福音19: 26-27
  - d. Matthew 27:46  
马太福音27: 46
  - e. John 19:28  
约翰福音19: 28
  - f. John 19:30  
约翰福音19: 30
  - g. Luke 23:46  
路加福音23: 46

**28. Read Isaiah 52:13-53:12.**

请读以赛亚书52：13-53：12

- a. In what ways does this prophecy from 700 years before Christ describe the events of Holy Week? 这个在基督 700 年之前的预言以什么方式描述了圣周的事件?
- b. The central verse is 53:5. What is the significance of all these events for us? 中心经文是 53：5。所有这些事件对我们有什么意义?

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## **THE LIFE OF CHRIST 基督的生命**

### **Chapter 14 第十四章**

#### **Holy Saturday to the Ascension of our Lord Jesus**

#### **圣周六到我们的主耶稣升天**

#### **In the previous lessons... 在前面的课程中**

- I. The Birth and Childhood of John and of Jesus  
约翰和耶稣的出生和童年
- II. The Baptism and Temptation of Jesus  
耶稣的受洗和受到试探
- III. Jesus ministers in Judea (Spring 27-Spring 28 – about 1 year)  
耶稣在犹太传道（公元 27 年春 - 28 年春 - 约一年）
- IV. Jesus ministers in Galilee (Spring 28-Spring 29 – about 1 year)  
耶稣在加利利传道（公元 28 年春 - 29 年春 - 约一年）
- V. Jesus' Withdrawals (Spring 29 to Fall 29 – about 6 months)  
耶稣的退隐（公元 29 年春 到 29 年秋 - 大约六个月）
- VI. Later Judean Ministry and back to Galilee (Fall of 29)  
以后到犹太传道和回到加利利（公元 29 年秋）
- VII. The death journey – from Galilee – ultimately to Jerusalem (Fall of 29 – Spring of 30)  
死亡之旅 – 从加利利 – 最后到耶路撒冷（公元后二十九年秋 – 三十年春）
- VIII. Events of Holy Week until Jesus' burial on Friday  
圣周的事件直到耶稣被埋葬的星期五

#### **Holy Saturday, Easter Sunday, the 40 Days, Jesus' Ascension**

#### **圣周六，复活节主日，四十天，耶稣的升天**

#### **Introduction 简介**

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 thirteen 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."

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，耶稣不总是显现他的神性和能力。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，他也是永恒和全能的。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。因为在前面的十三章中，我们已经学习了耶稣的降卑。因此在本章中，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。

## **Saturday: Guards protect Jesus' tomb from thieves -- Matthew 27:62-66 Luke 23:56**

### **周六：兵丁保护耶稣的坟墓防止偷盗 -- 马太福音27：62-66 路加福音 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 (Luke 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，表示对耶稣的敬意。不过，她们还是没有在安息日去坟墓那里，而是等待星期天的到来（路加福音 23：56）。

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.

当这些妇女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，他将自己的灵魂交在了天父的手中。

## **Sunday morning**

### **主日清晨**

## **The Women Visit the Tomb on Easter -- Matthew 28:1-7; Mark 16:2-8; Luke 24:1-**

## **8; John 20:1-2)**

**在复活主日，妇女们来到了坟墓前 --（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）**

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 Peter 3:18-18; Colossians 2:15).

安息日在星期六日落时即结束了。因为天黑的缘故，妇女们无法去坟墓那里。因此他们经历了有一个悲伤的夜晚。然而，耶稣死里复活并降在阴间。他去地狱并不是去受苦，而是向魔鬼和属于他的一切宣告耶稣的得胜。

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，拿着她们用于安葬的香膏，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，曾从他的身体中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：“他们甚至拿走了他的尸体！”来不及进一步查看，她跑着将这个噩耗告诉了彼得和约翰。

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.

期间，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（与其他人一起只吃过耶稣宣教的妇女，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们，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，妇女们没有更多的逗留。于是，这些喜乐的妇女们跑着去将这个好消息告诉给其他的门徒们。

## **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.

妇女们离开坟墓后，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，裹头巾在一边卷着。这是不可思议的，耶稣已从裹头巾里复活而出。

### **Jesus Appears to the Women -- Matthew 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。她的心随即被极大地欢喜充满。她一定期望能够永远留在耶稣的身边。然而，耶稣有他自己的计划。抹大拉的马利亚受命将这个主复活的好消息告诉给所有的门徒们。

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，当其他妇女们在去见门徒们的路上时，耶稣向她们显现了自己。她们随即也被差派去传讲这个大好的消息。

### **The Tomb Guards Ordered to Lie -- Matthew 28:11-15**

#### **坟墓的守卫被要求撒谎 -- 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。随后，魔鬼尝试了很多不同的方式去诱惑耶稣犯罪，以至于神的救赎计划因此落空。他同样失败了。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。当被安排在坟墓边的守卫报告了所发生的一切时，犹太人贿赂他们，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，和明显并不是所有人接受了这个谎言。撒旦的邪恶企图上又失败了。

## **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, so also 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 Corinthians 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。就像是耶稣怜恤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 16:1-13; 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，而是借助于圣经，使他们确信耶稣已经复活。甚至当他们认出他后，仍旧是福音的信息建立了他们信心的根基。“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）。耶稣小时候，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。然而，在此之前耶稣来到他门徒的面前。门徒中大部分人正为他们所听到的所困扰。突然耶稣站在了他们中间。当看到他们的救主、挚友，他们以为他是个鬼魂。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 (Matthew 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！”。以马忤斯门徒们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（当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们，并且向他们宣告这赐下平安的福音。

### **A week later: Jesus Appears to all Eleven Disciples -- John 20:24-29**

#### **一周以后：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满足了。主向他显现，并请他摸主的

手，探入主的肋旁。多马回答说：“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满意，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” (Matthew 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渔了。

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成就了一个神迹，使他们网到极多的鱼。再次见到主，彼得非常兴奋。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。耶稣给了使徒彼得一个新的呼召。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 -- Matthew 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 (1 Corinthians 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” (Matthew 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 are the “Means of Grace,” the means by which God gives people 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——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: Near Bethany on the Mount of Olives-- Mark 16:19-20; Luke 24:44-53**

**升天：在橄榄山靠近伯大尼的地方 -- 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 (Matthew 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，仍旧有些迟钝。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）。