

約翰·菲立普釋經系列

The John Phillips Commentary Series

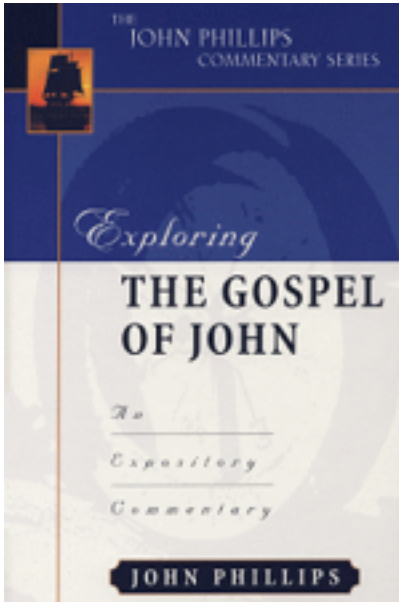
探索約翰福音

Exploring the Gospel Of John

An Expository Commentary

by

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序

Preface

他的兄弟雅各已經死了。猶太人的領袖使徒彼得死了。勇敢地向外邦人傳福音的使徒保羅，死了。多馬、安得烈、腓力、拿但業，這些使徒都死了——只剩下一位。有個孤單的老人，獨自住在以弗所，他是教會所有使徒中的第一位，也是最後一位，這偉大的使徒，名叫約翰。

His brother James was dead. Peter, the leading apostle to the Jews, was dead. Paul, the intrepid apostle to the gentile world, was dead. Thomas, Andrew, Philip, Nathanael, all the apostles, were

dead—all except one. There in Ephesus lived a lonely old man, the first and the last of the apostles, the great apostle to the church. His name was John.

耶穌的一生充滿傳奇。他在世的日子，由神子成為人子，道成了肉身，在伯利恒降生，在約旦河受洗，在曠野受試探，顯明他的毫無瑕疵。他醫好人的病，潔淨了長大痲瘋的，使人從死裡復活，他使瞎眼的復明、使耳聾的得聽、使啞巴開口、使癱腿的起來行走。他變水為酒，在海面上行走，以一小撮食物，餵飽一大群飢餓的人。他將神的真理，以單刀直入，令人難忘的方式教導眾人。他就是愛的化身。他曾經被埋葬，卻勝過死亡，又從墳墓中復活。他已經升到天上，但約翰獲得他親口保證說，有一日，他還要再復返。

He had lived through a marvelous time. In his days the Son of God had become the Son of man. He had been incarnated at Bethlehem, baptized in the Jordan, tempted and proved sinless in the wilderness. He had healed the sick, cleansed the leper, raised the dead. He had made the blind see, the deaf hear, the dumb speak, the lame walk. He had turned water into wine, walked on the waves, fed hungry multitudes with a handful of bread. He had taught God's truth in a pungent, memorable way. He had been love incarnate, God manifest in flesh. He had been betrayed, falsely accused, manhandled, mauled, crucified. He had been buried, but had risen in triumph from the tomb. He had ascended into heaven, and John had his sure word for it that he was coming back.

這一幕幕，始終在約翰這老人家的內心深處，縈繞不去。約翰是耶穌肉身的表兄弟，有三年多的時間，一直是他最要好的朋友。有關主耶穌基督的真理，約翰認識之深，這世上沒有其他的人可以相比。All these memories lingered in John's heart, in the innermost thoughts of this very old man. John was Jesus' human cousin and for some three-and-a-half years his best friend. John knew the truth about the Lord Jesus Christ as did no other person on earth.

這時的環境起了巨大的變化，猶太人與羅馬人之間的慘烈戰爭，毀了首都耶路撒冷，聖殿被燒，猶太人再度遭流放，預告新階段的來臨。猶太人對於被棄絕的彌賽亞仍深懷恨意，抵死不服，這時刻，也只能跨步向前，接受一切；因此，不再有聖殿、不再有獻祭、不再有首都、不再有君王、故土，只剩下凱撒。身為流放之民，獨留異鄉為異客，猶太人倖存下來了，但是對耶穌的排拒，依舊一世紀一世紀地傳續著，只期望有朝一日可以再回先祖的故鄉，將耶路撒冷的聖殿重建。

Enormous changes had taken place. The terrible Jewish war with Rome had brought the end of Jerusalem as the Jewish capital. The burning of the temple and the beginning of another long exile for the Jews all heralded a new dispensation. Undaunted, and bitterly hostile still to their rejected messiah, the Jews had taken all this in their stride. So there was to be no temple, no sacrifices, no capital city, no homeland, no king but Caesar. Exiles and strangers in alien lands, the Jews nonetheless would survive, nursing their rejection of Jesus century after century in the hope of a later return to their ancestral home and a rebuilt temple in Jerusalem.

這時，地上興起一個新的族群，基督的教會。它誕生在猶太人每年的一個慶典——五旬節那天，正好是耶穌肉身升天之後的第十天，在耶路撒冷一間人群匯聚的樓上。聖靈像一陣強風吹襲而至，又像一道火舌霹靂降臨。門徒們因而領受聖靈的洗，成為一個身體，一個奧秘的身體，教會就是基督的身體。

On earth a new entity had arisen, the Christian church. It had been born on the Jewish annual festival of Pentecost in a crowded upper room in Jerusalem just ten days after the bodily ascension of Jesus into heaven. John had been there. The Holy Spirit had come like a mighty, rushing wind, like cloven tongues of fire. The disciples had been baptized into one body, a mystical body, the body of Christ the church.

約翰認識所有的使徒，所有的門徒，初代教會的所有會友。他的創始會友，如今碩果僅存。他目睹教會從一百二十人，在一天之內成長到三千人。他目睹教會生根建造，開枝散葉，直到第一世紀的結尾，已經遍及全地。再沒有誰比他更清楚這一切的來龍去脈。

John had known all the apostles, all the disciples, all the early members of the church. He was a charter member, now the last one left. He had seen the church grow from 120 to over 3,000 in a

single day. He had seen it take root and spread, until now, near the end of the first century, its branches were reaching into all the world. No living man knew that story better than he.

新約聖經的三卷福音書都已寫就，只剩他的這一卷，以及三封短短的書信，還有令人矚目的啟示錄尚未問世。那三卷福音，還有使徒行傳，保羅書信，以及希伯來書，都已經廣為流傳。不用說，約翰對這些也不陌生。

All the books of the New Testament were written except his own gospel, three short epistles, and a remarkable apocalypse. Three gospels, the book of Acts, Paul's epistles, and the general Hebrew epistles were all in circulation. Doubtless John was at home in them all.

因此，為什麼還要再來一卷呢？他的朋友和同道馬太，已經寫了很出色的一卷福音書。還有，他知之甚深，稱呼馬可的約翰，也根據彼得的口述，精確的記下整個故事。路加更是留下基督教的經典之作。因此，聖靈為什麼還要催促約翰再寫呢？那是因為，還有許多未盡之言。其他三卷，談的主要都是加利利的事。但基督在猶大地的工作呢？其他三卷福音書是在預備聽者的心，要迎見天國，但是關於基督所教導的更深的奧秘，則沒有涉獵。那些奧秘，事實上，有許多部份後來已經向保羅啟示出來；只是，這些奧秘，在基督原來的教導中，究竟是怎樣的面貌呢？

So why write another gospel? His friend and colleague Matthew had written such a masterpiece. John Mark—he knew him well—had given a precise account of Peter's preaching. Luke had written a Christian classic. So why was the Holy Spirit urging him to write? Because so much was still unsaid. The other gospels dealt primarily with Galilee. But what about the work of Christ in Judea? The other gospels prepared their hearers for the kingdom of heaven, but what about the deeper mysteries Christ had taught? Many of those mysteries, indeed, had subsequently been revealed to Paul. But what about their origins in Christ's teaching?

馬太主要是寫給猶太人讀的，馬可則是為羅馬人，而路加是為希臘人寫。現在，還迫切需要一卷福音書，需要有人為教會寫一卷。

Matthew had written primarily for Jews, Mark for Romans, and Luke for Greeks. There was a desperate need for one more gospel record. Someone needed to write for the church.

現在已經傳承到第三代。保羅、彼得和猶大曾預先警告過教會，將有異端橫行，他們要如「凶暴的豺狼...不愛惜羊群，」（按：徒二十9），這絕非不切實際的警告。到了第三代，各式各樣的異端就已廣為傳佈。

It was now the third generation. The ominous warnings of Paul, Peter, and Jude about a coming apostasy in the church, about "grievous wolves, not sparing the flock," were no mere alarmist fancies. By the time of the third generation all kinds of heresies were being spread about.

一個運動興起，到了第三代總是會有不同的問題產生。第一代確切領受到的真理，會成為一種信念；到了第二代，它已立基成為信仰；但到了第三代，則變成一種觀點而已。約翰十分清楚這種一代傳一代每況愈下的情形。各種錯誤的教導，若不是已經蔚為風潮，就是已在蘊釀中。

The third generation always brings particular problems for a movement. In the first generation a perceived truth is a conviction; in the second generation it settles down to a belief; in the third generation it becomes merely an opinion. John could clearly see this declension. It was evident on every hand. All kinds of false teachings were either flourishing already or soon would flourish.

的確，現在很需要第四卷福音書，另三封書信，以及一本啟示書。只剩約翰有足夠的認知、經歷和使徒的權威來寫。因此，他便當仁不讓地寫出。他寫的福音書，既有個人的經歷，也有聖靈賦予的清楚記憶和準確度，這樣便誕生了今日我們手上的這卷「約翰福音」，一冊珍貴無比的史料，「但記這些事，要叫你們信耶穌是基督，是神的兒子，並且叫你們信了他，就可以因他的名得生命」（二十31）。

Yes, there was need for a fourth gospel, three more epistles, and an apocalypse. Only John remained with the knowledge, experience, and apostleship to write them. And so he did, rising magnificently to the occasion. He wrote his gospel out of personal experience, out of a memory quickened and clothed in inerrancy by the Holy Spirit. As a result we have in our hands "the gospel

according to John," a priceless document, "written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (20:31).

第一部份 Part 1.

引言 The Prologue

約翰福音一章1-18節
John 1:1-18

太初有道，道與神同在，道就是神。這道太初與神同在。萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。生命在他裏頭，這生命就是人的光。光照在黑暗裏，黑暗卻不接受光。

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (1:1-5).

神生命的本質（一1-5）

I. The Divine Life in Essence (1:1-5)

約翰不願多費唇舌去與諾斯底派及其他異端爭辯。他直接舉出幾項他深知、深信、毫不懷疑的事實。隨他們去推測吧；他知曉這一切。

John does not waste his time arguing with the Gnostic and other heretics. Rather, he states certain facts that he knows beyond all shadow of doubt to be true. Let them speculate; he *knows*.

他先從這裡開始：
He begins with:

主耶穌不可言述的位格（一1-2）

A. The Lord's Ineffable Person (1:1-2)

約翰以不容置喙的三句話，就一次性的確認了他所知曉的這一位的神性。雖然直到耶穌向約翰啟示了他是誰，約翰才成為他的門徒，但約翰一定從小就認得這位「拿撒勒的耶穌」。因為他是主耶穌的表兄弟。他的母親撒羅米，是童貞女馬利亞的姊妹，馬太和路加福音所記載有關耶穌出生的神秘過程，在他們的家族圈中，絕不是秘密。我們很有理由可以假設，主耶穌在幼年及青少年時期，就跟他的弟弟妹妹，與同在湖邊成長的親戚像一般人一樣，有瀕密的來往。拿撒勒離加利利海不算遠。每年往耶路撒冷過節朝聖時，各家族親朋好友結隊同行一定是常見的景象。

John makes three sweeping statements that affirm once and for all the deity of the one he had known so well. Although he did not become his disciple until he revealed himself for who he was, John had almost certainly known "Jesus of Nazareth" since he was a small boy. He was the Lord's cousin. His mother, Salome, was sister of the virgin Mary. The mysterious circumstances surrounding the birth of Jesus, chronicled by Matthew and Luke, were no secret in the family circle. We can reasonably assume that the Lord Jesus, in his boyhood and early manhood days, along with his brothers and sisters, had normal contact with the relatives who lived by the lake. Nazareth was not that far from the sea of Galilee. Annual pilgrimages to Jerusalem for the feasts were always social occasions when families and friends joined together in bands to make the trip.

成為主耶穌的門徒之後，約翰就曉得，拿撒勒的耶穌是神。他只是把所知道的說出來。第一世紀末的自由主義者或宗派主義也無法否定約翰一開始就明白陳述有關主耶穌至高的身份。約翰這麼作，不過是替真理作證。他無意跟那些異想天開或各形各色的錯謬論戰。他知道真理是什麼，他對此已經十分滿足。After becoming one of the Lord's disciples, John knew that Jesus of Nazareth was God. He simply tells what he knows. No turn-of-the-first-century liberal or cultist was in a position to deny the sublime statements John makes in his opening sentences. All John has to do is bear witness to the truth. He was not concerned to confront all the vagaries and varieties of error. He knew what the truth was and he contented himself with that.

1. 耶穌是永恒的神（一1節上）

1. Jesus Is Eternally God (1:1a)

將耶穌等同於神，這不是輕易可定的立場。約翰是巴勒斯坦的猶太人，深知道褻瀆之舉，會招來多麼恐怖的結局。他不是哲學家，也不是神學家。他只是一個與耶穌有過三年半時間一起共出入的同伴。他有半個多世紀長的時間，仔細將這一切想了又想，現在，這成了他的信念，如同當初就有的信念一樣，知道：拿撒勒的耶穌絕不是一般人。他曾是——於今依舊是——神。

To equate Jesus with God was a proposition not lightly made. John was a Palestinian Jew, with all the horror such a person would have for blasphemy. He was not a philosopher, not even a theologian. He was a man who had spent three-and-a-half extraordinary years in the company of Jesus. For well over half a century he had thought things over. It was his conviction now, as it had been his conviction then, that Jesus of Nazareth was no ordinary man. He was—and is—God.

約翰一開場就肯定，「太初有道，」這不是在指某種開始，而是指一個無限的狀態。

John begins with an affirmation, "In the beginning was the Word," that does not refer to a start, but to an infinite state.

約翰所用的希臘文是logos這個字，這是希臘哲學家很熟悉的字，也是猶太哲學家斐羅特意採用的字。對希臘人來說，這個字是指每樣具體事物背後的抽象概念——指理念，或指我們所說的智慧。

The Greek used by John is the word logos. It was a word familiar to Greek philosophers and a word adopted for his own purposes by the Jewish philosopher Philo. To the Greeks, the word had reference to the abstract conception that lies behind everything concrete—to the ideal, to what we could perhaps call *wisdom*.

但約翰並不是從希臘哲學或斐羅的觀點，來理解耶穌。約翰借用這個希臘字，但從一個比較希伯來人的觀點，來賦與新意。希伯來人在談到永恒真理時，就把希臘哲學以及這世界所有的時間與意義觀念，都遠遠拋諸腦後了。希伯來人會從思想本身，辯駁到思考者，從「智慧」到神；希臘人則不會跑那麼遠。因此，當約翰稱耶穌為「道」，logos時，他是從思考者的角度來指稱，這一位，乃是受造萬物背後的全知的智慧。

But John did not get his views of Jesus from Greek philosophy or from the speculations of Philo. John borrowed the Greek word but he used it in a new sense, in a more Hebrew sense. The Hebrews left the Greeks far behind when it came to the eternal verities lying behind the world of time and sense. The Hebrew would argue from the thought to the thinker, from "wisdom" to God. The Greeks did not go that far. Thus, when John calls Jesus "the Word," the logos, he is referring to him as the thinker, the omniscient genius behind the created universe.

但是，這陳述句不只是這樣，「太初有道。」我們還要看句子的動詞。希臘文的未完成進行式，是表達一種持續，而不是完全過去的狀態。它暗示有「絕對、超越了暫時存有」的概念。換言之，主耶穌是在萬物受造之前就存有（這裡尚未提到，要到第3節才有）。「太初有道，這道太初（就是）與神同在，道就是神」；每個動詞，都是未完成進行式。這個在英文中，不會像原文那麼顯眼，但每個動詞，都要告訴讀者，它不是過去、不是現在、不是未來的事，而是一直存在持續的事。它指的是一種超越時間的存有。時間，是一種幫助有限的存有者，把他們存有的方式關聯起來的機制。約翰所用的動詞，帶我們進入無時間的領域。換言之，約翰所說的「道」，是屬於一種不受時間規範的領域。道，無始無終。道不會有終點。道，屬於永恒。

That, however, does not exhaust the statement, "In the beginning was the Word." We must look also at the verb. The imperfect tense used in the Greek expresses a continuous state, not a completed past. It suggests the idea of "absolute, supratemporal existence." The Lord Jesus, in other words, was pre-existent before the creation of the universe (not mentioned until we get to verse 3). "In the beginning was the Word, and the Word was with God, and the Word was God" (italics added); the imperfect tense is used each time. This is not nearly so arresting in English as it is in the original. In each case it sets before the reader not something past, or present, or future, but something ongoing. It refers to a mode of existence that transcends time. Time is a device to help finite beings relate to their mode of existence. The verb John uses takes us into the sphere of the timeless. In other words, the one John calls "the Word" belongs to a realm where time does not matter. The word did not have a beginning. The word will never have an ending. The word belongs to eternity.

這句話本身，就會帶給某些人困擾。我們的腦海可以輕而易舉的回溯到一兩世紀以前，甚至一兩千年以前。天文學家則習慣於用數百萬年來思想。但要回溯到太初，萬物之始——那就令人不安。

That in itself is a disturbing statement for some. We can go back in our minds quite easily a century or two, even a millennium or two. Astronomers have accustomed themselves to think in terms of billions of years. But to go back beyond the beginning, to no beginning at all—that is disquieting.

可是，約翰說，當我們思想耶穌時，這是我們必須回溯到的太初。我們必須回溯到那沒有日期的過去，回溯到時間開始以前的階段。我們必須認識到，耶穌是無時間之始，他是永恒的神。

But, says John, when we think of Jesus, that is where we must begin. We must go back to the dateless past, to a time before time. We must think of Jesus as never having begun at all. He is eternally God.

2. 耶穌與神同等（一1節中）

2. Jesus Is Equally God (1:1b)

「太初有道，道與神同在。」換言之，在神格裡面，有不只一個位格，而耶穌便是其中的一個位格。"In the beginning was the Word, and the Word was with God." In other words, there is more than one person within the godhead, and Jesus was one of those persons.

舊約聖經的作者，對此稍有領悟。猶太人偉大的信仰告白，寫在申命記六章4節，「以色列啊，你要聽耶和華我們神是獨一的主。」但是，聖經的開頭第一句，所表達的就是神性的複數概念：「起初神 [Elohim, 這是複數名詞] 創造 [單數動詞] 天地。」這種用法，在整本舊約聖經都如此；神都是指到一個複數形式，但使用單數動詞。因此，隱藏在舊約聖經的就是三位一體的概念：一位神，三個位格。若以數學家來表達，它就不是1+1+1（等於三），而是1x1x1（等於一）。從舊約到新約聖經，我們都可結論出：神以三個位格（父、子、聖靈）存在。三個位格，一位神。

The Old Testament writers caught glimpses of this. In the great Jewish credal statement found in Deuteronomy 6:4, the Hebrews expressed the unity of God: "Hear, O Israel: The Lord our God is one Lord." But the very first sentence in the Bible expressed the idea of plurality in the godhead: "In the beginning God [Elohim, a plural noun] created [a singular verb] the heaven and the earth." This usage is consistent throughout the Old Testament; God is referred to in a plural form accompanied by a singular verb. Thus, embedded in the Old Testament is the idea of the trinity: one God, three persons. Expressed mathematically this would not be 1 + 1 + 1 (which equals three), but 1 x 1 x 1 (which equals one). From both Old and New Testaments we arrive at the concept of God existing as three persons (Father, Son, Holy Spirit). Three persons, one God.

這概念雖然不易掌握，但在這個時空的世界裡，並非完全找不到例子。我們的宇宙就是一個三而一的宇宙：空間、物質、時間。空間是三而一：長、寬、高。物質是三而一：能量、動力、形體。時間也是三而一：過去、現在、未來。拿單·伍茲就指出，這一切的關係，多多少少，都反映出神格之間的關係。談到時間領域中的過去、現在、未來時，他提供了一系列令人驚訝的事實。他寫了一段又一段的文字，然後以神來取代時間，以父來取代未來，以子來取代現在，以聖靈來取代過去。他又再寫了幾段文字，並置入取代的字。結果，對神格中的三個位格，彼此的關係，完成了一個很圓滿的敘述。這是對三位一體一個了不起的論證。

Difficult as this concept is to grasp, we are not left without illustrations in the world of time and sense. Ours is a triune universe: space, matter, time. Space is triune: length, breadth, height. Matter is triune: energy, motion, phenomena; time is triune: past, present, future. Nathan Wood has shown that all these relationships reflect the relationships within the godhead, some more than others. When it comes to the relationship of past, present, and future in the realm of time, he produces a startling array of facts. He writes paragraph after paragraph and then substitutes the word *God* for the word *time*, the word *Father* for the word *future*, *Son* for the word *present*, and *Holy Spirit* for the word *past*. Then he rewrites the paragraphs, inserting the exchanged words. The result is a perfect description of the relationships of the three persons of the godhead to one another. It is an awesome proof of the trinity (N. Wood, *The Secret of the Universe*, Grand Rapids, Michigan: Eerdmans).

因此，當約翰說到耶穌，「道與神同在，」時，他是在講一個超絕的真理。耶穌與父，與聖靈同等為神。他是神子，神格中的第二位。

So, when John says of Jesus, "the Word was with God," he is stating a sublime truth. Jesus is equally God with the Father and the Holy Spirit. He is God the Son, the second person of the godhead.

3. 耶穌的本質是神（一1節下-2節）

3. Jesus Is Essentially God (1:1c-2)

「道就是神。」也就是說，耶穌實際的本質，他的本性、位格、人格、屬性、性格，這一切都跟神所具有的一切相同。神所具有的基本特質和性格，他都具有。他是自有的，不是受造的。神豈不是有那麼高的智慧和能力，可以創造出千千萬萬的星河，並且維持這一切，能以巨大的速度，在難以想像的軌道上呼嘯運行，而且遵循著定律，產生無比的能量來嗎？耶穌也能行使這一切能力和智慧。這一切就是主耶穌無可言述的位格。

"And the Word was God." That is, in his essence, in what he actually is, in his nature, person, and personality, in his attributes and character, Jesus is all that God is. All the essential characteristics of deity are his. He exists in his own right, independent of all creation. Does God have the wisdom and power to create a hundred million galaxies and hold them whirling through space at enormous velocities on inconceivable paths, according to fixed laws, expending prodigious amounts of energy? So does Jesus. Such is the Lord's ineffable person.

B. 主耶穌無限的能力（一3-5）

B. The Lord's Infinite Power (1:3-5)

耶穌在以下這些方面，是獨一無二的：

Jesus is unique in:

1. 他創造的大能（一三）

1. His Power of Creation (1:3)

「萬物是藉著他造的，凡被造的，沒有一樣不是藉著他造的。」萬物，希臘文panta意指逐一而論的每一件事物。這是指受造物如此的繁浩，難以計數。科學家會舉起望遠鏡，聚焦在太空可以探望的極限。但越過極限，仍有浩大無邊的距離，需要以特別的計量單位，才能表達那麼遠的概念。天文學家的量尺，是以「光年」來計算的：也就是光，每一年行走的速度（以每秒186,273英哩——等於繞行地球赤道七次半的距離來算）若以整數計，差不多是六兆英哩。我們的太陽，以他們的量尺來算，則是八個「光分」之遠。但是在這以外的太陽和星星，就應該有數億光年之遠。我們也計數不完，猜測不到，那裡究竟有多少億個星球。

"All things were made by him; and without him was not any thing made that was made." All things. The Greek word panta refers to all things individually, all things separately. It is a reference to the infinite detail of creation. The scientist takes his or her telescope and focuses it on the reaches of space. Out there are distances so vast that a special unit of measure is needed with which to express those concepts. The astronomer's yardstick is a light year: the distance light travels in one year (at 186,273 miles per second—the equivalent of encircling the earth at the equator seven and a half times). In round numbers, that is about six trillion miles. Our sun, by that yardstick, is eight light minutes away. But out there in space are suns and stars believed to be billions of light years away. Nor can we count the stars or guess how many billions there are.

有些星球浩大無比，難以想像，例如，心宿二星，就有六千四百萬個跟我們太陽一般大的星球。而武仙座，擁有一億個像心宿二星那麼大的星星。我們的銀河系，直徑就有100,000光年的距離。它以每小時二百英哩的速度運行，若要繞著它的軸心完成一次公轉，需時二百萬年。

Some stars are large beyond all thought. The star Antares, for instance, could hold sixty-four million suns the size of ours. In the constellation Hercules is a star that could contain one hundred million stars the size of Antares. Our galaxy, the Milky Way, is 100,000 light years in diameter. It is revolving at a speed of two hundred miles an hour. It takes two million years to complete one revolution on its axis.

不僅太空的浩大，造物者如此揮霍地撒滿星星，令我們咋舌；這麼巨大的球體，竟能準確地按著軌道運行，這更叫人折服。例如，我們這個地球，它並不是在一個真正的圓型軌道上運行。它是同時間，有三種方向的運轉。第一種是繞著本身的軸心自轉，第二種，繞著太陽而轉，第三，它的軌道，受到別的星球影響，而呈傾斜的角度。然而，它的偏差度，每一百年，不會超過百分之一秒。

Not only are we awed by the size of space and the prodigality with which the creator has strewn it with stars, but we are overwhelmed by the precision with which all these vast orbs pursue their appointed paths. Our planet, for instance, does not travel in a true circle. It travels in three directions at the same time. It revolves on its axis, it travels around the sun, and its path is deflected by other planets. Yet it does not lose more than one one-hundredth of a second every one hundred years.

其次，我們要從這個世界的無限浩瀚性，轉而聚焦到它的無限細緻性。宇宙的建構單位，是分子，這個單位，微小到每一個分子的直徑，還不到一億五千萬分之一英吋。每一滴水的分子，都可以滲入沙粒中，使之可以凝固而築成半英吋寬、一英吋厚的高速路面，從紐約一路延伸到舊金山。

Let us turn from the world of the infinitely large to the world of the infinitely small. The building block of the universe is the atom, an entity so small that each one is less than one hundred fifty millionth of an inch in diameter. If the molecules of a single drop of water could be converted into grains of sand, there would be enough sand to build a concrete highway half a mile wide and one foot thick all the way from New York to San Francisco.

這些還只是一些沒有知覺的東西。若轉到各種有生命的領域，它們的繁複性，就更令我們難以置信了。一個活物的單個細胞，就含有兩千億個微分子。細胞核（一個複雜的生命工廠）的直徑，還不到萬分之四英吋。而（包覆整個細胞成份的）細胞膜，則只有它的一半厚，亦即百萬分之一英吋的厚度。

That is the world of inanimate things. When we turn to living things the complexities that confront us on every hand are incredible. Each cell in a living creature contains two hundred billion molecules of atoms. The nucleus of a cell (a complex life factory) is less than four ten-thousandths of an inch in diameter. The membrane that encloses the cell's component parts is only one half of that, or one-millionth of an inch thick.

這些都是耶穌所創造的。聖靈透過受感動的使徒，如此寫下：「沒有一樣不是藉著他造的」，原文以希臘文表達得更透徹：「沒有一樣不是。」

Jesus made it all. "Without him," says the Holy Spirit through the inspired apostle, "was not anything made that was made." The form of the text in Greek is even more emphatic: "not even one thing."

2. 他傳達的大能 (一4-5)

2. His Power of Communication (1:4-5)

約翰描述，主耶穌有傳遞生命和傳遞光的能力 (一4)。「生命在他裡頭；這生命就是人的光。光照在黑暗裡；黑暗卻不接受光。」

The Lord is said by John to have power in *communicating life* (1:4) and in *communicating light* (1:5). "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

即便在他尚未道成肉身來到世上，成為世界的光 (八12；九5) 之前，他就已透過萬物將神彰顯，在其間，生命本身就是最奇妙的奧秘，也是最有力的聲音。我們認識生命愈多，生命對我們就愈發顯得繁複及難以掌握。來自塵土的生命，以千萬種的形態向我們招手，說，「這是神的指紋」 (參出埃及記八章19節)。每顆細胞，每層細胞膜，每個複雜的分子，每一串染色體，都在不斷地頌揚：「造我們的乃是神奇的。」

Even before he came into the world in the incarnation, to be the light of the world (8:12; 9:5), he made God known through creation, of which life itself is the most marvelous mystery and the loudest voice. The more we know about life, the more complex and elusive it proves to be. Life, rising from the dust in myriad forms, beckons to us and says, "This is the finger of God" (compare Exodus 8:19). Every cell, every membrane, every complex molecule, every strand of DNA, picks up the chorus: "The hand that made us is divine."

但是，如今，黑暗卻籠罩著墮落後亞當族類的後裔。其中，像宗教心靈上的黑暗，導致人類的心智，競相停泊在各類的迷信上，或擁抱各式炫誇的無稽之談。又像哲學心靈上的黑暗，徒勞無功地追索著人生終極的去處。又有沉醉於肉體的黑暗，執意與神為敵，縱情聲色，貪圖各種有害身心的慾望。還有科學至上的黑暗，一方面說，人生如此複雜，不知當何去何從，另一方面又說，「人生不過是一些化學反應」因此，沒有理由去相信神。

But darkness now enfolds the children of fallen Adam's race. There is the darkness of the religious mind, which leads otherwise intelligent people to harbor superstition or embrace all kinds of high-sounding nonsense. There is the darkness of the philosophical mind, which speculates vainly about the ultimate nature of things. There is the darkness of the carnal mind, which is entrenched in enmity against God and is quite prepared to entertain a thousand hurtful and destructive lusts. There is the darkness of the scientific mind, which says in one breath that life is bewildering in its complexity and in the next breath declares that "life is only chemistry" and that therefore there is no reason to believe in God.

黑暗的存在很明顯。它要籠罩整個大地，阻擋光，不讓光照入人類的心靈。但是，黑暗卻力有未逮。「黑暗不能勝過光。」一根小蠟燭，就可以掃除黑暗。當光發揮全力照射出來時，黑暗就要逃跑。每個人的心中，都對神有認知，能分辨對錯。那道光，從未真正熄滅。即使最猖狂的無神論或人文主義的論述，也無法將它驅逐。在加略山上，當光熄滅時，黑暗的權勢，曾獲得短暫的勝利。但是一到復活的清晨，它就又發出光明，永遠勝利，愈照愈明，「直到日午」 (箴四18)。

The existence of darkness is evident. Its goal is to envelop the earth completely and prevent the light from penetrating into human souls. That, however, is beyond the power of darkness. "The darkness overpowers it not." A small candle can dispel darkness. When the light shines in all its strength, darkness flees. In the heart of every person is the recognition of God and of right and wrong. That light has never been extinguished. Nor can the most virile propagation of atheism and humanism blot it out. At Calvary the power of darkness had its moment of precarious victory when the light went out. But on the resurrection morning it blazed forth again, triumphant forever. Soon will dawn "the perfect day" (Proverbs 4:18).

II. 神的光顯明 (一6-13)

II. The Divine Light in Evidence (1:6-13)

約翰轉往他第二個主題：光。使徒約翰憶起往事。那時，主耶穌第一次向他顯明自己。現在，他又提起施洗約翰的服事，他詫異以色列民那麼快就拒絕這位被宣告即將成為彌賽亞的耶穌。這一直是本卷福音書所關切的主題：從「引言」開始，就讓我們看到這現象，把信與不信的兩群，並排呈現。

John moves smoothly into his next introductory theme: the light. Looking back at those early days when the Lord Jesus first showed himself, the apostle John now recalls the ministry of John the baptist and marvels at the speed with which Israel's rejection of the announced messiah developed. It will be one of his major concerns in this gospel to show belief and unbelief developing side by side. His prologue gives us an initial glimpse of this.

A. 見證與光 (一6-8)

A. The Witness and the Light (1:6-8)

1. 傳信者 (一6)

1. The Messenger (1:6)

第7節的見證，當然是指施洗約翰，就是「從神那裡差來的」傳信者（一6）。施洗約翰既是祭司，也是拿細耳人。聖經中，一共只提到三個終身作拿細耳人：撒母耳、參孫以及施洗約翰。拿細耳人必須遵守一些規範，不可碰死屍（即使至近的親屬），也不可以碰葡萄以及葡萄的釀造物，不可剪髮。他要宣告，專心奉獻於祭壇，他對神的愛，勝過任何其他其他的愛，禁酒，並宣告他所嚮往的，都獻在祭壇上。他時時保持順服，頭髮不修剪，等於向世人宣告，即使是外貌，也要獻於祭壇上。

The witness in verse 7, of course, is John the baptist, the messenger, the "man sent from God" (1:6). John the baptist was both a priest and a Nazarite. There are only three lifelong Nazarites mentioned in the Bible: Samuel, Samson, and John the baptist. A Nazarite had to keep from touching a dead body and from any contact with the fruit of the vine. He also had to let his hair grow long. Forbidden to touch the dead body of even his nearest and dearest relative, he proclaimed to the world that his affections were on the altar. His love for God eclipsed all lesser loves. Abstaining from wine, he proclaimed to the world that his appetites were on the altar. He kept his body in subjection. Allowing his hair to grow long, he proclaimed to the world that even in his appearance, all was on the altar.

這是一種高標準的分別為聖，比起一般奉獻給神的，還有更高的要求。難怪在希伯來人一千五百年的歷史中，我們只讀到有三個人是這樣的分別出來給神。而參孫還失敗得一塌糊塗。其他兩人，撒母耳及施洗約翰，都是希伯來的先知——撒母耳是第一個，約翰是最後一個。

This was a high standard of consecration, much more demanding than normal devotion to the things of God. It is no wonder that in fifteen hundred years of continuous Hebrew history we read only of three who were thus set apart for God. One of them, Samson, failed dismally. The other two, Samuel and John the baptist, were Hebrew prophets—Samuel was the first of them and John the last.

約翰是先知，但也「比先知大多了」（路七26）。他又是祭司。先知是代表神向著人；而祭司是代表人向著神。約翰是祭司，但又比祭司大多了——因他是作祭司的拿細耳人。祭司意謂專業上的分別為聖；而拿細耳人意謂個人的分別為聖。

John was a prophet "and more than a prophet" (Luke 7:26). He was also a priest. A prophet represents God to man; a priest represents man to God. John was a priest and more than a priest—he was a Nazarite priest. A priest suggests professional consecration; a Nazarite suggests personal consecration.

施洗約翰在本卷福音故事中是突然出現的人物。使徒約翰已經提到「生命」和「光」，這是個人信仰和行為兩項重要的特質。（「光」與認知有關；「生命」與彰顯有關。）有一個異象閃入使徒的心中「從神那裡差來的，」這一位，從人的角度而言，是光和生命至極的綜合體。施洗約翰一生，十分忠於他所蒙的呼召和信念，以致贏得主的嘉許：「凡婦人所生的，沒有一個興起來大過施洗約翰的。」施洗約翰是從神那裡差來的，為要提供以色列，在四百年黯然的沉寂之後，有光可以看見基督的來臨。他給他那時代拋出一道真理的光芒，遠遠溯及那無可指摘的生命源頭。

John the baptist is injected suddenly into the gospel narrative. John the apostle had been speaking of "life" and "light," two common denominators of a person's belief and behavior. ("Light" has to do with knowing; "life" has to do with showing.) There flashed into the apostle's mind a vision of "a man sent from God," one who on the human level epitomized both light and life. John the baptist lived a life so wholly true to his calling and conviction that he earned the Lord's commendation: "Among them that are born of women there hath not risen a greater than John the Baptist." He was sent from God to bring to the nation of Israel fresh light on the coming of Christ after the darkness of some four hundred silent years. He cast a floodlight of truth and expectation on the times, backed by the authority of a life beyond reproach.

他是「從神所差來的。」一個人若不是原先與神同在，就不可能被神差來。使徒約翰在細細思索施洗約翰，是直接從神的跟前差派來的，因此，擁有權柄和能力。

He was "sent from God." No one can be sent from God who has not first been with God. John the baptist, muses John the apostle, came straight from the presence of God. That was what gave him his authority and power.

2. 目的（一7）

2. The Motive (1:7)

約翰有一個目的，他的行動是有原因的。他「這人來，為要作見證，就是為光作見證，叫眾人因他可以信」（一7）。作見證並不同於作律師。律師為他的案主辯護，企圖證明一個論點，企圖影響別人，作出他期望對方作出的判定。而作見證，則只要求他說實話，不多不少，全然屬實的證詞。作見證，是要證明所知道的。施洗約翰知道耶穌是光，他就為此事實作見證。

John had a motive, a reason for his actions. He "came for a witness, to bear witness of the Light, that all men through him might believe" (1:7). A witness is not the same as an attorney. A lawyer argues his or her case, tries to prove a point, tries to influence people to make the desired decision. A witness is called solely to tell the truth, the whole truth, and nothing but the truth. Witnesses are called to testify to what they know. John the baptist knew that Jesus was the light and he testified to that fact.

3. 方法（一8）

3. The Method (1:8)

「他不是那光，乃是要為光作見證」（一8）。舉一個好例證，就像月亮和太陽的關係，這兩個都分別照亮著地球，但月亮在太空中是死的星球，一堆沒有生命的石頭。它不是成團的火，本身沒有光芒。月球在天空中的功能，就是作一個巨大的反射體，把太陽的光，返照回地球。月亮不是光。它在太空中，是要為光作見證。當這世界進入黑夜時，它在遠處，作為夜間的太陽。太陽則是一個巨大燃燒的火球，類似核子爐一樣，以極熱的高溫，持續發射光芒。月亮的功能只是暫時的，因為白天就會來到。太陽的光，又會直接照到地球，排除黑暗，那方式是月亮作不到的。

"He was not that Light, but was sent to bear witness of that Light" (1:8). A good illustration in nature is in the relation of the moon to the sun, in the light each sheds on the earth. The moon is a dead world in space, a massive chunk of lifeless rock. It has not a spark of fire, not a glimmer of light of its own. The work of the moon is to be a giant reflector in the sky, to pick up the light of the sun and relay that light to the earth. The moon is not the light. It is poised in space to bear witness to the light. Out there beyond the darkness of the world and of the night is the sun. The sun is a vast orb of burning gas, a kind of nuclear furnace, blazing away, pouring out a continual stream of light. The moon's function is only temporary, for the day is coming. The sun sheds its light directly on the earth, dispelling its darkness in a way the moon could not do.

施洗約翰就像這樣。他不是這光，他被派來，是要為光作見證。

Such was John the baptist. He was not that light, but was sent to bear witness of that light.

B. 世界與光 (一9-13)

B. The World and the Light (1:9-13)

1. 顯明出來的光 (一9)

1. The Light Revealed (1:9)

使徒約翰的思緒，又回到耶穌身上。「這光是真光，要照亮一切生在上的人。」每個人。一視同仁。每個人都可以受到一點光照。那些沒有接受到文字啟示（按：指聖經的教導）的人，也有創造和良心的啟示所顯明的光。神給猶太人又加上一樣，就是約和律法的光。現在，神又賜與世人基督的光。沒有一個人，可以迴避光源——神所提供的，就在我們手邊的光源。聖靈會監督這一切。神要世人，向所賜與的光負責。在那些有基督全備之光啟示的地方，世人沒有任何藉口可以卸責。

The apostle John's thoughts go back to Jesus. "That was the true Light, which lighteth every man that cometh into the world." Every man. Every person. All without distinction. All have some light. Those who have received no written revelation have the light of creation and conscience. God gave the Jews the added light of covenant and commandment. Now God has given the world the light of Christ. No one escapes one or another of the sources of light God has made available. The Holy Spirit sees to that. God holds people responsible for the light they have. In lands that have known the full blaze of the light of Christ, people are without excuse.

2. 不接受光 (一10-11)

2. The Light Resisted (1:10-11)

再沒有別的事物，比世人對耶穌的抵擋，更令約翰驚訝的了。回顧事情一開頭，約翰就詫異，世人（無論是猶太人或外邦人）竟那麼快地對耶穌全然排拒，轉身不屑一顧。

Nothing seemed to astonish John more than the resistance to Jesus. Looking back to the beginning of things, John was still amazed at how quickly and how completely people, both Jews and gentiles, turned away from the light.

主耶穌看見，光被他自己所造的這個世界排拒（一10），「他在世界，世界也是藉著他造的，世界卻不認識他。」他若沿著灌木藩籬走去，順手摘下一片葉子，那就是他造的；他知道葉子的構造，知道光合作用，知道植物授粉、發芽的奧秘，知道這一切複雜的化學作用。他沿著加利利海邊散步；他知道那湖的地形，哪一處深，哪一處淺，他知道湖底的每一粒沙，穿浪而洄的每一尾魚。這世界是他造的；他知道天文、化學、物理、生物、數學、醫學，他知道科學界所懂的每一條定律，也知道科學界還不懂的每一條定律，這不是因為他研究過這一切，而是因為他是創造這一切的作者。他以人子的雙眸，看著這世界的一切，但也因著他神秘的本有，他對這一切的認知，超越極限。

The Lord saw the light resisted by *his own creatures* (1:10). "He was in the world, and the world was made by him, and the world knew him not." He walked a hedgerow and plucked a blade of grass. He had created it; he knew about its structure, about photosynthesis, about the mystery of a plant's pollination and germination, and all its complex chemistry. He walked beside the sea of Galilee; he knew the topography of that lake, every deep and shallow place, every pebble on the bottom, each and every fish darting through its waves. The world was made by him; he knew all about astronomy and chemistry, physics and biology, mathematics and medicine. He knew every

law now known to science and every law not known to science, not because he had studied them but because he was the author of them all. He looked at the world through the eyes of a man but somehow, in the mystery of his being, he had infinite understanding of all things.

造物主穿越過加利利的田野，穿梭在耶路撒冷的街道。他的雙眼流露著智慧、愛和能力，你碰觸他的雙手時，就能感受這一切。他在世上，世界是藉著他造的，世界卻不認識他。對約翰而言，這是最大的悲劇和諷刺。世人與神擦肩而過，卻盲目得視而不見。

The creator trod those Galilean fields and walked Jerusalem's streets. Wisdom, love, and power looked out of his eyes, and were felt in the touch of his hands. He was in the world, the world was made by him, and the world knew him not. To John, that was a supreme tragedy and irony. People rubbed shoulders with God, yet were too blind to see.

主耶穌不僅被他所造的抵擋，更糟的是，他還被他自己的國人抵擋（一11）。「他到自己的地方來，自己的人倒不接待他。」那就是說，他到猶太人當中來，他們卻不甩他。他已經為他們預備了好幾世紀。先知們早已預言了。他們能夠由巴比倫的流放之地重返應許地，這也是一個預兆。他們的宗教儀式中的冰冷、死寂和形式化，在在也都發出一種呼聲：他們迫切需要一股能使枯骨復生的靈氣。施洗約翰的興起，就是在宣告，基督來臨的迫切性。只是，耶穌卻不是他們所渴望的彌賽亞類型。

The Lord was resisted not only by his creatures; worse still, he was resisted *by his own countrymen* (1:11). "He came unto his own, and his own received him not." That is, he came to the Jewish people, and they had no use for him. He had been preparing them for that coming for centuries. The prophets had foretold it. Their regathering to the promised land from the Babylonian exile had heralded it. The cold, deadness, and formality of their religion echoed the need for one who could breathe life into dead bones. John the baptist had arisen to announce the imminence of his coming. But Jesus was not the kind of messiah they wanted.

聖經的典型的例子，就像約瑟，他是父親所愛的兒子，是老雅各心目中的「頭生子」。約瑟與他的手足（以色列的眾子）不睦，因為他在家族中有特殊的地位，他有一件彩衣可穿。他從小就與他的親兄弟有別，他的善良和順服，較之其他兄弟的作惡多端，就格外醒目。結果，他被哥哥們恨惡，再加上他所作的夢，更是雪上加霜，這些夢清楚地預告，他將來會大為出名，大獲提拔。舊約聖經的史家說，哥哥們嫉妒約瑟，不與他說和睦的話，最後還設計害他，把他以奴隸之價出賣，交給外邦人——而這是緊接在他見過父親，父親派他去探望哥哥們後所發生的事。

The classic biblical illustration is that of Joseph, the father's well-beloved son, the "firstborn" of old Jacob's heart. Joseph was set apart from his kinsmen, the children of Israel, by the unique position afforded him in the family, as was evident from his coat of many colors. He was set in deliberate contrast to his kinsmen, his goodness and obedience standing in stark relief to the evil and wickedness of the others. As a result he was hated, the more so because of his dreams, which spoke so clearly of his pre-eminence and coming exaltation. The Old Testament historian tells that they envied him and could not speak peaceably to him. At last they conspired against him, sold him for the price of a slave, and delivered him into the hands of the gentiles—and that, after he had come to them from the immediate presence of the father.

耶穌也是這樣的來到自己的地方，自己的人倒不接待他。

Thus, too, the Lord Jesus came unto his own, and his own received him not.

3. 接受光的人（一12-13）

3. The Light Received (1:12-13)

但是，光顯示出來後，雖有人抵擋，也有人接受。約翰接著寫出最美妙的福音經文，這是他的寫作中，最具代表性的經文，把神對人類救恩計劃的本質，作了最精華的濃縮。在約翰持續記述的救恩計劃中，它顯得水到渠成，出現在最恰當的點上。

The light, however, was not only revealed and resisted. It was received. John then gives one of those marvelous gospel texts that are such a marked feature of his writing, texts that distill into pure concentrate the essence of God's plan of salvation for humankind. They are natural stopping places in the onward march of redemption as recorded by John.

「但是...」登場了（按：中文版聖經一12沒有出現這個字），這是聖經中常有的詞彙「但是」。當偉大的真理和命運有所轉折時，常會有這類小小的樞紐出現。「他到自己的地方來，自己的人倒不接待他。但是...」感謝主，故事不是到那裡就結束。當約翰到了年邁之時，那些得救的人，已經遍佈世界各地。至今已有一千上萬的人獲得重生。約翰在此等於告訴我們，我們可以運用這個重生的公式。他形容為屬靈的重生，以成為神的兒女（一12）。

"But..." On, those revealing *buts* of the Bible. They are small hinges on which great truths and destinies swing. "He came unto his own, and his own received Him not. But..." Thank God, that was not all the story. By John's old age the ranks of the redeemed were already reaching around the world. Millions had been born again. Here John gives us what we can call the formula for the new birth. He describes *the spiritual birth of the child of God* (1:12).

「但凡接待他的，就是信他名的人，他就賜他們權柄〔權柄，權威〕作神的兒女。」我們要注意這裡的三個動詞：信、接待、成為（作）——按著先後次序來看。人類出生時，生命中有兩種因素在互相牽引、互動著：人類的因素，及神的因素。人類這方面有他當盡的本份，而神則在人的子宮裡行使奇蹟，創造生命。小孩就出生了。是順產，這就是新生命。我們要盡我們當盡的，神也行使他要行使的神蹟，生命便這樣開始——屬靈的生命、屬神的生命、永恒的生命。神的家庭就誕生了一個新嬰孩，這過程都牽涉到上述的三個動詞。

"But as many as received him, to them gave he the power [the right, the authority] to become the sons [children] of God, even to them that believe on his name." We must note the three verbs: *believe, receive, become*—putting them in their chronological order. In the case of a human birth, two factors interact in the equation of life: the human and the divine. Human beings do their part, and then God performs a miracle and life is created in the womb. A child is born. As it is with a natural birth, so it is with the new birth. We do our part, God performs the miracle, and life begins—spiritual life, divine life, eternal life. A new child is born into the family of God. The process revolves around those three verbs.

第一，我們必須相信，相信他的名。這裡雖沒有指出這名，可是明顯的，就是指耶穌，約翰用這名的次數，比其他人都多。馬太使用了一五一次，馬可十三次，路加八十八次，但是約翰，不下二四七次。約翰比其他的福音書作者，都更希望我們面對主耶穌的神性，可是他也從一開頭，到末了都沒有抹殺掉耶穌的人性部份。約翰屢次提到耶穌的人性之餘，從來沒有要我們忘記，他不只是具有人性而已。

First we must believe, believe on his name. The name is not mentioned here but there is no doubt as to what that name is: *Jesus*, the name John more than anyone else uses. Matthew uses that name 151 times, Mark 13 times, Luke 88 times, but John, no less than 247 times. John, more than the other evangelists, confronts us with the Lord's deity, yet keeps his humanity before us from beginning to end. But, while reminding us over and over again of Jesus humanity, John never lets us forget that he was more than human.

因此，我們「要相信他的名。」為什麼是他的名？因為，他的名是我們得救的關鍵。當他快降生時，上主派遣了一位使者來吩咐約瑟，「你要給他起名叫耶穌：因他要將他百姓從罪惡裡拯救出來」（太一21）。信他的名，就是相信他的名所具有的意義；也就是相信耶穌能將我從我的罪惡中拯救出來。這就是要有一個先設，知道我是個罪人，需要救主。

So, we are to "believe on his name." Why his name? Well, his name is the key to our salvation. When he was about to be born, the Lord sent a messenger to Joseph with the command, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). To believe on his name is to believe in what his name signifies; it is to believe that Jesus can save me from my sins. And that presupposes that I know myself as a sinner in need of a Savior.

要進到「相信他的名」這是很大的一步，但這並不能就使我進入神的家。這個等式的第二步（在句中先表達，是因為它是最重要的）就是「接待他」。「凡接待他的」，他就賜他們新生命。只相信耶穌是一個救主，那還不夠，只相信他是那位救主，也還不夠。他必須成為我的救主。要成為如此的事實，我就必須接待他。這一步就是要邀請耶穌，這位能把百姓從罪中拯救出來的耶穌，進到我的心中，我的生命中，成為救主和主，來住到我內心的最深處，並在此管理我。

It is a great step to arrive at the point where I believe in his name. But that in itself does not put me in the family of God. The second part of the equation (stated first because of its primary importance) is to "receive him." It is to "as many as received him" that he imparts new life. It is not enough to believe that Jesus is a Savior, not enough to believe that he is *the* Savior. He must become *my* Savior. The only way that can happen is for me to receive him. That step simply involves inviting Jesus, the one who saves people from their sins, to come into my heart and life as Savior and Lord, to live and to reign in my innermost being.

為什麼相信、接待，就可以成為神的兒女？這就講到我們這一部份了，當我們盡了我們這一份，神就要行使他的神蹟。他說，「變成！」我們就變成了神的兒女。他賜下新生命。聖靈進入，居住在人的心靈中，把神的生命帶進來。神賜與生命的大能，流入，並在我們人類的心靈中更新變化。我們有從上頭來的生命。我們有份於神的性情。我們成了神的兒女。

How does believing and receiving make one a child of God? Well, that is our part. When we do our part, God performs the miracle. He says, "Become!" And we become a child of God. He imparts new life. The Holy Spirit comes in and indwells the human spirit, bringing with him the life of God. The life-giving power of God flows in and regenerates our human spirits. We have life from above. We share the divine nature. We become children of God.

接著，約翰為了比較，作對比，他描述了神基督超自然的出生。英王欽定本譯作：「這等人，不是從血氣生的，也不是從情慾生的，也不是從人意生的，乃是從神生的。」倘若這譯法是對的，那麼這一節經文，就是把上一節擴大說明了。它指出，這種出生，不是人間的子孫（一13節上）。不是從「血緣」傳承。我的父母若是神的兒女，那並不自然就會使我也成為神的兒女。

By way of comparison and contrast, John next describes *the supernatural birth of the Christ of God*. The Authorized Version reads: "Which [who] were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." If that reading is correct, the verse amplifies the statement of the previous verse. It shows that a person's new birth is *not of human descent* (1:13a). It is "not of blood." Just because my parents are God's children does not make me one of God's children.

它也不是來自人的慾望（一13節中）。不是「從肉體所想要的。」不是一廂情願，我就能成為神的兒女。我即使夢想希望自己是百萬富翁的兒女，那也不可能就成真。我甚至可能活在一種夢幻中，天天告訴自己，我就是百萬富翁的兒子；但這不過證明自己的愚蠢罷了。

It is *not of human desire* (1:13b). It is not "of the will of the flesh." No amount of wishful thinking makes me a child of God. I might wish I were the child of a millionaire but that does not make me one. I may even live in a fantasy world where I convince myself that I am the son of a millionaire, but to do so is folly.

它也不是按人的設計就能成事（一13節下）它不是因「人的意志」就成。不論作父母的花多少力氣，或個人有多大決心，都不可能讓我成為神的兒女。我的父母儘管在我嬰孩時期就讓我受洗，那也不能就算我是神的兒女；那只是「人的意志。」我也可痛下決心，要有好的言行，遵守教規，達成屬靈目標，那些還是不能帶給我新的生命。新生命是要重生出來。我們必須「從神生出來，」接受第12節所說的屬靈三步驟。

It is *not of human design* (1:13c). It is not "of the will of man." No amount of parental or personal resolve can make me a child of God. My parents may have me baptized as a baby, but that does not make me a child of God; that is only "the will of man." I may use all my strength of character to

live a good life, perform religious duties, achieve spiritual goals, but those things will not impart new life. It is a birth. We are "born of God," according to the three spiritual laws given in verse 12.

第12節還有一點值得注意。有人主張「這等人...乃是從...生的」（“who were born”）應該譯作「這個人...乃是從...生的」（“who was born”）這樣就改變了整個意思。後者，就是指主耶穌，也就是我們信靠他拯救之名的那一位，他「不是從血氣生的，不是從情慾生，不是從人意生，乃是從神生的。」若是這樣，約翰就是在指「基督由童貞女所生」的意思，這也等於替我們鋪路，預備進入下一節的陳述。But there is another view of this verse. There are those who argue that the phrase "who were born" should read "who was born" which changes the sense entirely. In this case it refers to the Lord Jesus, the one in whose saving name we are to believe, the one who himself was born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." If so, this is John's definition of the virgin birth of Christ and it prepares us for the statement in the next verse.

III. 體驗由神而來的愛（一14-18）

III. The Divine Love in Experience (1:14-18)

「道成肉身，住在我們中間（我們也見過他的榮光，正是父獨生子的榮光），充充滿滿有恩典，有真理」（一14）（譯按：此為英文版次序）

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (1:14).

約翰的引言，有三個轉折點，事實上，等於是福音的縮影。第一個關鍵句是第1節，約翰清楚定位出基督具有永恒的神性，他的本質就是神。第二個關鍵句就是第14節，約翰聚焦在道成肉身的奧秘——這個字假設出一種新的存有形式。道成肉身之前，就有上主三而一的位格。道成肉身的他，並未停止他的神性，他是神格的第二位，是神的兒子，但也同時具有了真實而完整的人性。他依舊保有從前的位格，只是「成了肉身。」主耶穌的人性，並非暫時取得，然後拋棄的。它表達的是一種新的存有方式（但不是一種新的存有）。第三個關鍵句子是第18節的摘要，是這段引言的小結。

There are three turning points in John's prologue, which, in fact, is really a summary of his gospel. The first key statement is found in verse 1, where John categorically states the eternal and essential deity of Christ. The second key statement is this one here, in verse 14, where John emphasizes the mystery of the incarnation—the fact that the word now assumed a new form of existence. There was a unity of the Lord's person before and after the incarnation. He did not cease to be God, the second person of the godhead at his incarnation, God the Son; but at the same time his humanity was both real and complete. He remained the same person as before, but "he became flesh." The humanity of the Lord Jesus was not something to be temporarily assumed and then later discarded. It expressed a new form of existence, not a new existence. The third key statement in this summary is found in verse 18, which closes the prologue.

A. 道成肉身（一14）

A. Incarnation (1:14)

約翰略去了馬太和路加福音有關主降生的所有奇妙的故事。他取而代之的，是基督降生，這奧秘的重要性。他說，「道成肉身，住在我們中間。」

John ignores all the wonderful stories of the Lord's birth recounted by Matthew and Luke. He tells us, instead, of the mysterious significance of Christ's birth. He says, "The Word was made flesh, and dwelt among us."

主耶穌的降生，是獨一無二的。當每個小孩出生時，那都是一個新創造的人格，一個新造的生命，一個尚未存在的生命，如今出生。但是，耶穌的降生就不同了，那不是新創造的人格，而是自古就有存有的

一位，來到這世上。這是宇宙歷史的新事。難怪天使要在猶太山坡上，以頌讚的詩歌，來喚醒那些沉睡的子民作出回響。

The birth of the Lord Jesus was unique. When any other child is born into this world, it is the creation of a new personality. A new life is created, one that never existed before. But when Jesus was born, it was not the creation of a new personality at all. It was the coming into this world of a person who had existed from all eternity. This was something new in the history of the universe. No wonder the angels awoke the slumbering echoes of the Judean hills that night with their anthems of praise.

約翰說，「道成肉身」，相對於路加所用的兩千五百個字，他以四個字，來描述這件事。約翰說，他「他住在我們中間」。原文是「搭帳棚」的意思。「他搭帳幕在我們中間」是另一種說法。有些人認為約翰使用這個字來形容道成肉身還有重要的意思，就是，這可用來推算日期。他們說，主耶穌事實上是降生在猶太人的住棚節（按現代的推斷，主前第四年第七個月的十五號，應為西曆九月二十九日）。若真是如此，那他在第八天受割禮時，就是「節期最大之日」，這是約翰在福音書（約七37）所提的。這看法頗吸引人。

"The Word," John says, "was made flesh." Thus he describes the incarnation, using four words in contrast with the 2,500 words used by Luke. He "dwelt among us," John says. The word is *eskenosen*, which carries the idea of pitching a tent. "He tabernacled among us" is another way to put it. Some have attached great significance to John's use of this word to describe the incarnation. They have seen it as a date mark. The thought has been expressed that the Lord Jesus was actually born on the first day of that joyous annual Jewish feast of tabernacles (15th of Tisri; that is, September 29 in the year 4 b.c. by modern reckoning). If that was the case, then his circumcision, which took place on the eighth day, would have fallen on "the great day of the feast" mentioned later by John (John7:37). It is an attractive idea.

但約翰使用 *tabernacled* 這字，會引起我們對舊約的會幕有諸多聯想。

But John's use of the word *tabernacled* gives rise to many other thoughts related to the rich typology of the Old Testament tabernacle.

會幕「內部十分的榮耀」，但這榮耀是內隱的。會幕的外表，很不起眼。放置在外圍的器皿也是以普通的銅質來製作。會幕的外面，是樸素、在陽光下發白的麻布，唯一有閃亮色彩的，是將要進入銅質祭壇的門口處，這暗示內部有隱藏的華美。從外部，完全看不出會幕有什麼特別閃亮的地方。若經過會幕，偶然的一瞥，會以為那不過是另一個帳幕，它與民用的帳幕有段距離，面積也大一些，除此之外，就一樣的是個帳幕而已。甚至當會幕要從一地移往另一地時，會幕內部使用的金質器具，全部都要嚴密覆蓋，不讓好奇者窺看。

That tabernacle was "all glorious within," but its glory was a hidden glory. There was no great beauty about the tabernacle's outward appearance. All the furniture of the outer court was made of ordinary brass (copper). The curtains of the outer court were of unadorned linen bleached white by the sun. The only flash of color was at the gate, which gave access to the brazen altar and hinted at the hidden beauties within. From without, there was nothing particularly glorious about the tabernacle. To the eye of the casual beholder it was just another tent, spaced off from the tents of the common people and more imposing in its dimensions, but just a tent. Even when the tabernacle was moved from place to place, every piece of golden furniture used within the tabernacle itself was carefully covered from the eyes of the curious.

因此，主耶穌的榮美，也是一種隱藏的榮美。當他要在人間「設立帳幕」時，他並非把他的神性擱在一旁，而是遮蓋隱藏他的榮美。

Thus, too, the glory of the Lord Jesus was a hidden glory. When he came to "pitch his tent" among us he did not lay aside his deity, but he veiled his glory.

會幕內部的榮美，只有祭司可以看見。內部所懸掛的幕布，是藍色、紫色、朱紅色線的細質麻布。而所有的用具，是以純金打造，或以包覆純金來製造。覆庇以色列營地的那朵神秘雲彩，則停在至聖所的施恩座上方，這至聖所充滿了另一世界的光與榮耀。

The inside of the tabernacle, seen only by the priests, was glorious. The inner hangings were of blue, purple, and scarlet, and were fine linen. All the inner furniture was of gold or overlaid with gold. That mysterious shekinah cloud, which overshadowed the camp of Israel, came to rest on the mercy seat in the holy of holies where it bathed all with the light and glory of another world.

約翰說，「我們見過他的榮光，正是父獨生子的榮光，充充滿滿有恩典，有真理。」這自然會讓我們想起充滿會幕的那朵榮耀的雲彩。

"We beheld his glory," says John, "the glory as of the only begotten of the Father, full of grace and truth." Our thoughts go instinctively to the shekinah glory that filled the tabernacle.

英國的統治君主，有好幾個家：白金罕宮、溫莎堡、桑君罕、巴爾莫柔城堡。凡是君臨之城，每輒以旗桿升起皇室旗幟來作標記。因此，充滿至聖所的那片雲彩，就代表神的同在。主耶穌有這內在的榮耀。也就是說，神永遠在他裡面同在居住。約翰對耶穌認識這麼深入，因此，能在耶穌基督的身上，看出這內在的榮耀。他在基督身上看見神，「是父獨生子的榮光，充充滿滿有恩典，有真理。」

The reigning monarch of Great Britain has a number of homes: Buckingham Palace, Windsor Castle, Sandringham, Bal-moral Castle. The one in which the monarch is currently residing is always indicated by the raising to the flag pole of the royal standard. Just so the shekinah glory which filled the holy of holies indicated that God was in residence. The Lord Jesus had this inner glory. God was permanently in residence, so to speak, in him. It was this inner glory that John, who knew him so intimately, saw in the Lord Jesus Christ. He saw God in Christ, "the glory as of the only begotten of the Father, full of grace and truth."

學者們注意到，在原文中省略了定冠詞，事實上，這樣的省略是有意義的——是要特別強調名詞所作的說明。約翰回顧那段陪在榮耀者身邊的日子；他說，「我們見到他的榮光，」「見」這字，是用 *etheasametha*，含有「在一旁觀察」的意思，但更強調觀察者這人；這字要表達一種有目的的觀看，而且是帶著仰慕的眼光。「我們看見了他的榮光，」一種只有「從父那兒來的獨生子」才有的榮光。約翰又加上一筆，在注目這位道成肉身的神子時，他們看見的榮光，是「充充滿滿有恩典，有真理的」——這是一種希伯來的語法，意在表達一種從神而來的啟示的精華。恩典，與啟示中的「神是愛」相關；真理，與啟示中的「神是光」相關。

Scholars draw attention to the omission of the definite article in the original and to the fact that the absence is significant—intended to emphasize what is specified in the nouns. John was looking back to those days he had spent in the company of this glorious person. "We beheld his glory," he says. The word is *etheasametha*, which carries with it the idea of being a spectator but with emphasis on the beholder; the word is used of gazing with a purpose, of regarding with admiration. "We beheld his gory," the kind of glory an only begotten Son receives from a Father. John adds that, gazing on the incarnate Son of God, they saw one "full of grace and truth"—a Hebraism for the sum total of divine revelation. Grace corresponds with the revelation of God as love; truth corresponds with the revelation of God as light.

B. 指證 (—15)

B. Identification (1:15)

約翰的筆鋒再次回到第一個指證主耶穌是誰的施洗約翰身上。

John comes back now to John the baptist as the one who first identified the Lord Jesus for who he was.

1. 他的身份 (—15節上)

1. His Person (1:15a)

施洗約翰替主的身份作見證：「約翰為他作見證，喊著說，這就是我曾說。」

John the baptist bore witness to the Lord's person: "John bare witness of him, and cried [cried aloud], saying, This was he of whom I spake."

2. 他超絕的崇高地位（一15節中）

2. His Pre-Eminence (1:15b)

約翰替主的超絕崇高的地位作見證：「那在我以後來的，反成了在我以前的。」

John bore witness to the Lord's pre-eminence: "He that cometh after me is preferred before me."

3. 他創世以前就存有（一15節下）

3. His Pre-Existence (1:15c)

約翰替主的超絕存有作見證：「因他本來在我以前。」

John bore witness to the Lord's pre-existence: "for he was before me."

施洗約翰是以舊約時代最後一位先知的身份說話。對於即將來臨的基督，他知道兩件事。第一，主擁有超絕的身份和地位。如約翰自己所說的，他連替他解鞋帶都不配。第二，主的存有，絕對的超前，因為他是在一切以先，自有永有。這裡指出第二次提到的「以前」，（*protos*）有其重要性，它是指時間上——不只是指出生以前，更是指「有時間」以前，這個獨特性。主耶穌與「時間」的關聯，其方式跟任何人都不相同。他是從永恒中，介入時間裡；透過他的母親，成為伯利恒的一個小嬰孩；就如他的父一樣，他是「上古的日子。」

John the baptist spoke as the last prophet of the old order. He knew two things about the coming Christ. First, the Lord had absolute priority in dignity and pre-eminence. As John put it himself, he was not worthy to untie his shoe. Second, the Lord had absolute priority because of his eternal pre-existence. The significance of that second "before" (*protos*) has been pointed out. It has reference to time—not just to priority of birth, but rather to uniqueness in the matter of time. The Lord Jesus related himself in time in quite a different way from any other human being. He was related to time as one coming out of eternity. As to his mother, he was born as a baby in Bethlehem; as to his Father, he was "the ancient of days."

C. 領受（一16）

C. Imputation (1:16)

使徒約翰再加上他的一點註解後，就完成了這篇引言。先是施洗約翰，這位先鋒，也是希伯來人最後一位傳訊者，他說了話，然後使徒約翰再說一段話（一16-18），他是使徒中存活最久的一位，也是新約中的傳信者。

John the apostle now adds his own comment, rounding off the prologue. Thus John the baptist speaks (1:15), the herald, the last messenger of the Hebrew line, and John the apostle speaks (1:16-18), the last of the apostles, the messenger of the new line.

「從他豐滿的恩典裡，我們都領受了，而且恩上加恩。」「豐滿」這個字，是不可知論者的最愛，使徒保羅從他們那裡勉強把它借來用，並且賦予新的，更高的意義（西一19；二9，弗一23；三19；四13）。這個字使用於新約聖經中，涵括了神的屬性和全能的精華。每位信徒，都可從他那裡擷取源源無盡的供應，作為個人的幫助。「而且恩上加恩，」約翰是在說：恩典之後，又有新的恩典，不間斷的恩典。保羅在以弗所書中所描寫的「所有超絕的豐富」，都在我們的主基督裡。我們所得到的各樣屬靈的祝福，都要成為更大祝福的基礎。神的恩典，就像雄偉的尼加拉瀑布，在永恒中如萬馬奔騰，在我們的心中沖激著。這是舊約時代的先知難以想像的。

"And of his fullness (*pleroma*) have all we received, and grace for grace." That word *pleromatos* was a favorite of agnostics, but one that had been wrested from them by the apostle Paul and endowed with new and higher meaning (Colossians 1:19; 2:9; Ephesians 1:23; 3:19; 4:13). The word as used in the New Testament speaks of the sum total of the attributes and powers of God. Out of that inexhaustible supply every believer is given all he or she needs. "And grace for grace," John adds: new grace, continuous grace, uninterrupted grace. All the exceeding riches described by Paul

in his Ephesian epistle, all are ours in Christ. Each spiritual blessing we appropriate becomes the foundation of greater blessing. God's grace is like a mighty Niagara, thundering unendingly out of eternity into our hearts. That is something no Old Testament prophet ever imagined.

D. 傳承的工具 (一17)

D. Implementation (1:17)

「律法本是藉著摩西傳的，」約翰說，「但恩典和真理，都是由耶穌基督來的。」律法是賜予的，恩典和真理則是自己來的。律法是沒有位格的，在西乃山上，雷聲轟轟，恐怖非常的景象中臨到，以冰冷的石版刻字，由天使傳遞給摩西而來。恩典和真理則是包裹在有體溫、有活力的人類的身體中，由既是人也是神的耶穌（人）基督（彌賽亞）帶來到這世界的。彼得總結一句「他四處行善」——這是凸顯我們主耶穌的恩典最偉大的一句註解。「從來沒有人像他那樣說話的」那些被派去捉拿他的人這樣說——這是凸顯我們主耶穌真理最壯觀的一句註解。他的恩典不會抵消掉真理，他的真理，也不會抵消掉恩典，而是恩典與真理互相搭配，相得益彰——從人品言行來看，是這世上才德最為兼備的人。約翰從將近數百人中，選出幾位，在他的福音書中來刻劃：像夜間來訪的尼哥底母；井旁對談的婦人；行淫時被捉拿的婦人及她的控告者。因此，摩西的律法含括了真理——銳利，嚴格要求，單刀真入——十誡就是具體代表，又擴展成六一三條的細目。摩西的律法蘊含著恩典。人無法遵守道德律的要求，所以需要藉著獻祭的律，來彌補罪愆，一直到加略山的救恩，完全將罪除去為止。但是，律法所蘊含的真理和恩典，都要等到耶穌，這一個完全無罪的人出現了，才能帶來，他也是恩典和真理最佳的詮釋。

"For the law was given by Moses," says John, "but grace and truth came by Jesus Christ." The law was given; grace and truth came. The law was impersonal, pealed out from Mount Sinai amid scenes of terrifying grandeur, engraved on cold tablets of stone, mediated by angels, given to Moses. Grace and truth were wrapped up in warm, vibrant human flesh and brought into this world by Jesus (the man) Christ (the messiah). "He went about doing good" was Peter's summary—as grand a statement as any to emphasize our Lord's grace. "Never man spake like this man" said those sent once to arrest him—as great a statement as any to emphasize our Lord's truth. Not grace at the expense of truth, not truth at the expense of grace, but grace and truth in perfect proportion—demonstrated in the character, conduct, and conversation of the most balanced person who ever lived on earth. Out of hundreds of possible illustrations John selects a few and weaves his gospel around them: the night with Nicodemus, for example; the conversation with the woman at the well; his dealings with the woman taken in adultery and with her accusers. Thus, the law of Moses contained truth—sharp, demanding, penetrating—embodied in the Decalogue, expanded into some 613 edicts of the law. The law of Moses embodied grace. Human failure to keep the moral law necessitated the giving of the ceremonial law so that guilt could be covered until it could be cancelled at Calvary. But it was not until Jesus came that the truth and grace inherent in the law could be fully implemented in a peerless human life and thus be translated into a language all can understand.

E. 闡明 (一18)

E. Illumination (1:18)

在舊約聖經時代，神賜與百姓異象，或向人顯現，或由天使造訪。但這些都比不上神自己親臨。像亞伯拉罕、雅各、摩西和瑪挪亞、大衛和但以理、以賽亞和以西結，都蒙神向他們顯現過。「耶和華的榮光，」「耶和華的使者，」「耶和華的話語」臨到古時這些先祖和先知們，但是，沒有一位是親眼見到神的。

In Old Testament times God granted people visions, theophanies, angelic visits. But all fell short of a direct view of God as God. Men like Abraham and Jacob, Moses and Manoah, David and Daniel, Isaiah and Ezekiel, had manifestations of God given to them. The "glory of the Lord," the "angel of the Lord," "the Word of the Lord" came to patriarchs and prophets of old, but none of them saw God as God.

約翰之前反覆強調基督的神性，事實上，耶穌就是神。現在，他更強調，「從來沒有人見過神。」我們能相信，耶穌在神格上，與父是完全同等的。我們能相信，耶穌就是神。可是，約翰憑什麼說「從來沒

有人見過神」（或，按字面意思，「還沒有人見過神」）呢？事實上是，約翰的確認為：雖然耶穌就是神，但是當他來到世上時，他刻意把神屬性中的特質（而非神性的本身）擱在一旁，這些特質，無法與真實的人性相融的。例如，神是居住在不可靠近的光中（提摩太前書六章16節）。耶穌若以神的姿態、作為來到世上，那根本就沒有半個人可以靠近他了。事實上，他雖然從未停止「是神」的事實，但在世上的這段日子，他就儼然看自己不是神，不過是人一般的過日子，這樣，才能解釋約翰在本卷中，許多次說到主耶穌基督時的論述。雖然他是神，但他被看為是人。

John repeatedly emphasizes the fact of the deity of Christ, the fact that Jesus was God. Yet here he says equally emphatically that "no man hath seen God at any time." We believe in the unquestionable equality of Jesus with the Father in the godhead. We believe that Jesus was God. How then could John say here that "no man hath seen God at any time" (or, more literally, "no one hath yet seen God")? The fact is that John recognized that although Jesus was God, when he came to earth, he deliberately laid aside, not his deity, but those attributes of deity which would be incongruous with true humanity. For instance, God dwells in light unapproachable (1 Timothy 6:16). If Jesus had come into the world not only to be God but also to behave as God, nobody would have been able to approach him. The fact is that although he never ceased to be God he walked this earth as though he were not more than human, a fact that explains many of John's later statements about the Lord Jesus Christ. He was seen as a man even though he was God.

托瑪斯上校幾年前曾經在穆迪聖經學院的凱錫大會中，傳講過這樣的信息：「他必須那樣地來到世上，以便維持他本有的身份；他必須維持他本有的身份，以便完成他要作的工作。他必須完成他的工作，以便我們可以獲得他所擁有的；我們必須獲得他所擁有的，必便能夠像他。」托瑪斯上校這樣的下定義，真是非常睿智。他如此解釋。「他必須那樣的來到世上（由童女所生），以便維持他本有的身份（神居住在一個完美無瑕的人身上）。他必須維持他本有的身份，以便完成他要作的工作（受死，以救贖我們。他必須完成他要作的工作，以便我們可以獲得他所擁有的（他的生命，我們在亞當裡所失落的一切）。我們必須獲得他所擁有的，以便能夠像他（完全：神居住在人身上）。」這就是約翰福音的整個大意。

In a message given at a Moody Bible Institute Keswick Conference some years ago, Major Ian Thomas put it like this: "He had to come as he came in order to be what he was; he had to be what he was in order to do what he did. He had to do what he did so that we might have what he has; we have to have what he has in order to be what he was." Major Ian Thomas is very good at this clever kind of definition. This one he expanded. "He had to come as he came (born of a virgin) in order to be what he was (a perfect man inhabited by God). He had to be what he was in order to do what he did (die to redeem us). He had to do what he did so that we might have what he has (his life, all that we lost in Adam). We have to have what he has in order to be what he was (perfect: man inhabited by God)." That is what the gospel of John is all about.

因此，主耶穌被視為人，雖然他是神。不過，「在父懷裡的獨生子，將他（神）表明出來。」常有人指出，表明（*exegeomai*）這個字，就是英文字 *exegesis*, *g*（解經）這個字的字源。它意思是「藉著解說，使人得知。」解釋聖經的人，乃是將原本一直都在那兒的意思，講解，使人明白，若不講解，人就會忽略它。耶穌道成肉身，就是將神講解出來。他把神顯明出來，完整而正確地陳明在我們面前。他以他的所是、所言、所行來「講解」，因此，具有絕對的權威。因為，耶穌雖然是百分之百的人，但也是百分之百的具有神性的每個層面。

So the Lord Jesus was seen as a man even though he was God. However, "The only begotten Son, which is in the bosom of the Father, he hath declared him." It has often been pointed out that the word *declared* (*exegeomai*) is the one from which we get our English word *exegesis*. It means "to make known by expounding." The person who expounds or exegetes the Scriptures brings out things that were there all the time for people to see, but things that had been overlooked until they were thus brought forth. Jesus is the incarnate exegesis of God. He has brought God forth, set him before us, fully, accurately. He has authoritatively "expounded" him in what he is, in what he has said, in what he has done. For although Jesus was man, in every sense of the word, he was also God in all the dimensions of deity.

約翰說，將神表明出來的這一位，是「父懷裡的獨生子。」這句話意謂著，他具有「神的本性在他裡面。」這描述了一種超越時間的，永恆的狀態，也指出一種毫無間隔的親密，無限的愛、無限的親情。它也描述出父與子這兩位神格彼此間的愛，並確認，這樣的關係仍然持續，並未因著道成肉身而遭破壞。它也告訴我們，耶穌來，所表明出來的啟示，是來自神心中的啟示。

The one who thus exegetes God is the one, John says, who "is in the bosom of the Father." That phrase suggests "has his being in." It describes a timeless state, an eternal condition. It refers to a condition of fullest intimacy, of boundless love, of fathomless affection. It describes the mutual love of Father and Son in the eternal godhead, and it affirms that this relationship continued unbroken by the incarnation. It tells us that the revelation of God that Jesus came to exegete was a revelation of the heart of God.

這就是約翰在引言中所說的。倘若他沒有再多寫什麼，必然是認為，我們知道這一切就足夠了。他的引言，就是要堵住所有哲學上的臆測和異端，無論是在他那時代的，或我們這時代的；這些揣測和異端，就是要以言詞來攻擊基督的神性或人性位格。

Such is John's introductory statement. If he had written no more, he would have said all we need to know. His prologue thus puts to rest all those philosophical speculations and heresies that, in his day and ours, find expression in attacking the person of Christ with reference either to his deity or humanity.

第二部份 神子的記號

Part 2. The Signs of the Son of God

約翰福音一章19節-十章42節

John 1:19-10:42

在曠野裡，出現了一個屬靈的偉人。他的穿著、飲食、舉止和要求，都讓他的聽眾聯想起以利亞來。他聲如雷轟，要喚醒每個人靈魂深處的良知。他的雙眼亮如閃電，似乎能讀透每個人內心隱藏的秘密。群眾一聽說新出了這樣一位先知，無不蜂擁而至，要聽聽他說些什麼。宗教當局也派員來調查，既討厭他，又怕他三分，想排斥他，卻不被他看在眼裡。坐在王位上的希律也為他而感不安。他名叫施洗約翰——父親是祭司，母親是祭司的後裔。施洗約翰的出生是經過預言的。他按著培育祭司的標準，在嚴格的環境下成長。他也按著拿細耳人的規矩受教導，預備成為一名先知。那時已有按著亞倫所立的規矩而訓練出的祭司——足夠多，還有餘。但按著以利亞的規矩的則幾乎沒有，有的也離標準太遠。以色列民需要的，不是另一名祭司，以色列民需要的，是一名先知。約翰，則從身世、訓練、氣質、信念及揀選上來看，都是神所培育，準備成為先知的人選，也是這個悠長又著名的先知體系中的最後一位。

From out of the wilderness had come striding a spiritual giant of a man. His dress, diet, deportment, and demands made his hearers think of Elijah. His voice thundered until the windows of conscience rattled in everyone's soul. His eyes flashed like lightning, seeming to read the secrets of everyone's heart. Multitudes heard about this new prophet and flocked to hear him. The religious establishment investigated him, disliked him, feared him, rejected him, and was denounced by him. Herod on his throne was afraid of him. John the baptist was his name—the son of a priest, married to the daughter of a priest. His birth had been foretold. He had been raised strictly, with a view to his becoming a priest. He had also been raised as a Nazarite, with a view to his becoming a prophet. There already were priests after the order of Aaron—enough and to spare. Few and far between were prophets after the order of Elijah. What Israel needed was not another priest. What Israel needed was a prophet. John, by birth, training, disposition, conviction, and choice was raised up by God to be that prophet, the last of a long, illustrious line.

第一段. 宣告他的神性 (一19-四54)

Section 1. His Deity Is Declared (1:19-4:54)

他的信息，振奮全國：「基督已經來臨！要悔改！天國近了！」千萬人蜂擁而入，聽他講道，領洗，作為悔改的憑據。

His message galvanized the nation: "Christ is coming! Repent! The kingdom of heaven is at hand!" Thousands came to hear him, accepting baptism by him as token of their repentance.

使徒約翰對這一部份著墨不多，因為其他的福音書都提過，已是人盡皆知。

The apostle John tells us very little of all this. He takes it for granted that these facts from the other gospels are general knowledge.

使徒約翰的福音書，是以一段見證來作為重要的開場白，這見證是施洗約翰作的，也是一段忠心的見證。

John the apostle begins the first major section of his gospel with a reference to the testimony of John the baptist and to the faithfulness of that testimony.

I. 約翰的見證 (一19-51)

I. The Testimony of John (1:19-51)

A. 他忠心的見證 (一19-34)

A. The Faithfulness of His Testimony (1:19-34)

19節的陳述，似乎是在耶穌受洗及接下來受試探之後。施洗約翰的見證，讓使徒約翰的福音書以這裡為開頭顯得很自然合理，因為，他的大目標之一，就是要顯示出，在基督的時代，猶太人就一直分兩類：一群信心更增長的，另一群不信的。

It would seem that verse 19 begins after the baptism and subsequent temptation of Jesus. The testimony of John the baptist was a logical place for John the apostle to begin his gospel, since one of his overall objectives was to trace the parallel rise of belief and unbelief among the Jewish people living in Palestine at the time of Christ.

1. 問問題 (一19-28)

1. Questions Asked (1:19-28)

使徒約翰一開頭，寫的便是猶太人問施洗約翰的問題，這可分為兩大類，其中一類是問關於約翰的身份 (一19-23)。

John begins with questions asked of John by the Jews. There were two main questions. One question asked is *about John's identity* (1:19-23).

我們先從代表 (一19) 看起。我們看到「猶太人從耶路撒冷差祭司和利未人到約翰那裡，問他說，『你是誰？』」使徒約翰是站在第一世紀末的角度來執筆。那時，猶太人對基督的態度，已是硬心以對。在耶路撒冷城陷之前，有一位名叫匝該的拉比，獲皇帝維斯帕先的允准，在巴勒斯坦開設了一所特別為猶太人預備的學校。這位機敏的拉比，看出耶路撒冷聖殿及猶太國土的危機迫在眉睫，他關切猶太教及猶太人可能要遭遇危難和破壞，猶太人會被流放。當耶路撒冷真的淪陷時，他仍獲得維斯帕先保證，成功地在耶路撒冷城北的雅比尼（按：代下二十六6）建立了一個中心。他拒絕承認耶穌是猶太人一切難題的解答。他開始著手，作口述傳統及釋經（後來即成為他勒目）替劫後餘生的猶太人留下法典。以後就再也沒有猶太國王、沒有首都、沒有聖殿、沒有祭壇、祭牲、或祭司。就讓猶太人，在充滿敵意的外邦土地中，在他們的拉比所累積的智慧裡，去追尋自己的家，自己的成就，以及自己能讓國家存續的途徑吧。因此，一種看起來很怪異的，由智慧和愚昧所組合的那些律法和傳統，就成了猶太人生命的重心。（見菲立普，《探索猶太世界》，芝加哥：穆迪出版社，一九八一，65-66頁）拉比匝該替

流浪的猶太人，灌上傳統主義及排它主義的水泥，使他們對耶穌愈發硬心，愈不相信耶穌是彌賽亞，是以色列的救主。

We begin with *the delegation* (1:19). "The Jews," we read, "sent priests and Levites from Jerusalem to ask him, Who art thou?" John was writing from the standpoint of the close of the first century. Jewish rejection of Christ had hardened into a settled attitude. Just before the fall of Jerusalem the rabbi Zakkai obtained permission from Vespasian to establish a special academy for Jewish studies in Palestine. The astute rabbi could see the writing on the wall for Jerusalem, the temple, and the homeland. He was concerned that Judaism and the Jewish people might survive the impending destruction and dispersal of the Jews. When Jerusalem fell, with Vespasian's warrant he successfully established his center at Jabnen, just north of Jerusalem. He rejected Jesus as the answer to the Jewish dilemma. He set about making the oral traditions and commentaries (which later became the Talmud) the pattern for Jewish survival in the coming centuries. There would be no more Jewish homeland, no more capital city, no more temple, no more altar, sacrifices or priests. So let the Jews find their home, their fulfillment, their means of national survival in hostile gentile lands, in the accumulated wisdom of their rabbis. So those laws and traditions, a seemingly odd assortment of wisdom and folly, became the focus of Jewish life. (See John Phillips, *Exploring the World of the Jew*, Chicago: Moody Press, 1981, pp. 65-66.) The Rabbi Zakkai poured the cement of Jewish traditionalism and exclusivism over the wandering Hebrew people, and it hardened into centuries of rejection of Jesus as the messiah and Savior of Israel.

這一切，當使徒約翰寫作時，都已經發生了。因此，他稱這些在舊約時代的神子民為「猶太人」。這是約翰福音的特色。他用這個詞，共七十次之多。這個字，強調出希伯來民族，因為拒絕基督的降生，而在福音書及使徒行傳時代，淪為羅阿米的地位，（「羅阿米」在何一9；意為「非我子民」）在恩典時代，從聖經的觀點而言，希伯來人已非「以色列民」，而是「猶太人」。約翰使用的，是外邦人所賦予的名稱。

All this was already in process by the time John wrote. So he calls God's ancient people "the Jews." It is his characteristic word for them in this gospel. He uses the expression seventy times. The word emphasizes the *Lo-ammi* status of the Hebrew people consequent upon their rejection of Christ both in the gospels and in the period covered by the book of Acts (Hosea 1:9; the name *Lo-ammi* means "not my people"). In this age of grace the Hebrew people are not regarded from the biblical standpoint as "Israel" but as "Jews." John adopts the name given to them by the gentiles.

約翰說，猶太人派人去問施洗約翰。稍後，他給這些猶太人下定義：特別指出是法利賽人（一24），在福音書中，這是一群專門帶頭與基督敵對的人。因此，這些代表，很可能是猶太公會派去的。「祭司」和「利未人」，特別表示是處理國家宗教事務的人。約翰也指出這群代表是祭司、利未、猶太人。就是這些人，後來認定耶穌不過是加利利的一名木匠。

The Jews, John says, sent a delegation to John the baptist. Later he defines the word *Jews* as referring particularly to the Pharisees (1:24), who took the lead in the gospels as the enemies of Christ. The delegation was probably dispatched by the Sanhedrin. The "priests" and "Levites" represented, particularly, the ecclesiastical side of things in the nation. In sending this delegation they recognized in John a priest and a Levite as well as a Judean. Later, they saw Jesus as a Galilean and a carpenter.

「你是誰？」這是個火紅的問題。施洗約翰的講道，引起廣大的迴響，連猶太公會的人，都不敢掉以輕心。因著施洗約翰所作的見證，再度引發討論熱烈的討論，眾人對彌賽亞的期待，也在全國沸騰。「你是誰？」是這些代表想知道的。

"Who are you?" That was the burning question. John's preaching had touched a chord. Not even the Sanhedrin could ignore the vibrating strings of renewed messianic expectation that thrilled the nation as a result of John's testimony. "Who are you?" That was what they wanted to know.

施洗約翰已經公開服事好一段日子。甚至連希律都不得不跟這位活躍的講員有一番對話。公會的人，似乎也一度在觀察，這約翰會不會是彌賽亞。（請記住，使徒約翰在那個時期，正是施洗約翰的門徒。）John had been ministering for a considerable time. Even Herod had made it his business to have conversations with this dynamic preacher. It would seem that some in the Sanhedrin had been speculating about whether or not John himself was the messiah. (Remember, John the apostle at this time was a disciple of John the baptist.)

接著，我們聽到施洗約翰的否認（一20-21）。「他就明說，並不隱瞞，明說。」約翰的一再聲明，反映出他的堅定拒絕那不屬於自己的榮耀。來問他的是一群飽讀經書的人。他的答案也清楚瞭然。「我不是基督。」「那麼，你是以利亞嗎？」他們回到瑪拉基書去了。舊約聖經最後一位先知曾經預言，基督來臨之前，以利亞會先來。「你是以利亞嗎？」約翰的回答也很明確。「我不是。」猶太人拒絕耶穌，需要等到基督再次來臨，在那次來臨之前，以利亞會先來（見啟示錄十一章）。問話的人這時又回溯到更上古的時期，回到摩西去了（申命記十八15）。他們想起摩西曾預言說，有一日，神要興起一位像他的先知來。「你是那先知嗎？」施洗約翰就乾脆只回答一個「不是。」他的答覆，隨著每一回的猜測，愈變愈短：「我（這我字加重了語氣）不是基督，我不是。不是。」

Next, we have *the denials* (1:20-21). "He confessed, and denied not; but confessed." The repetition reflects John's resolution not to accept honors that were not his. The questions were posed by men who knew the Scriptures. His answer was clear: "I am not the Christ." "Then are you Elijah?" They went back to Malachi. The last of the writing prophets of the Old Testament had foretold that, prior to the coming of Christ, Elijah would come. "Are you Elijah?" John's answer was unequivocal. "I am not." The Jewish rejection of Jesus would necessitate a second coming of Christ. Before that coming, Elijah will come (see Revelation 11). The questioners went back even further, back now to Moses (Deuteronomy 18:15). They remembered that Moses had prophesied that one day God would raise up a prophet just like him. "Are you that prophet?" John's answer was a blunt "No." His replies grew shorter with each succeeding guess: "I (the I is emphatic) am not the Christ. I am not. No."

接著，他們提出要求了（一22-23）。他們把問題說得很清楚——那好，你到底是誰？我們必須給上級一個交待——引發一句來自舊約的經文。施洗約翰帶他們到以賽亞書四十章3節。「我不過是那個聲音」他說。「我就是那在曠野有人聲喊著說，修直主的道路。」他乃是上主的先鋒。約翰似乎（從一26）知道，在人群中耶穌也在聆聽這個變化轉折——站在那裡，微笑地看著他這位忠心的大使，點頭稱許他所說的。難怪，約翰對這些問話者的回答，愈來愈短，愈直接。

Then came *the demand* (1:22-23). Their specific question—very well, who are you then? We need to give an answer to those who sent us—was followed by a scriptural quotation. John took them back to Isaiah 40:3. "I am only a voice," he said. "I am the voice of one crying in the wilderness, Make straight the way of the Lord." He was the Lord's herald. It is likely (from 1:26) that John knew that Jesus was standing in the throng listening to this exchange—standing there, smiling at his faithful ambassador, nodding his head in approval of his words. No wonder John's answers to these questioners grew briefer and blunter.

使徒約翰接著談到施洗約翰的理念（一24-28）。這裡出現一個短暫的言詞交鋒。我們看到法利賽人質問他為什麼替人施洗（一24-25）。質問他理念的這些人的身份，在這裡已指明出來。他們是宗教界的黨團，在猶太人中，最熱衷於宗教規矩和禮儀的一群。他們說，「好吧，你既不是彌賽亞，又沒有來自瑪拉基或摩西所說的使命，又沒有律法依據，你憑什麼自己引進這個新的宗教儀式呢？」（猶太人可能曾經施行改教者洗禮，但這不確定。不過，外邦人凡欲改信猶太教者，會自行施洗，以歸入以色列宗教。但約翰的洗禮，則是由約翰來替猶太人施洗的。）法利賽人就強烈質疑他這一點。倘若洗禮原本是歸信猶太教的外邦人才有的習俗，法利賽人就十分厭惡對猶太人也施行洗禮，似乎讓他們因此也淪為異族。而且，約翰的洗禮是悔改的洗禮；法利賽人對於猶太人需要悔改、需要在約旦河潔淨的任何暗示，都十分憤怒。

John continues with questions about John's ideology (1:24-28). There now followed a brief clash of swords. We note *the Pharisees' attack on his baptism* (1:24-25). The question about John's ideology was put by his questioners who are now identified. They were the religious party among the Jews

particularly concerned with religious rites and ceremonies. "Well," they said, "you are not the messiah, you have no mandate from Malachi or from Moses. On what ground do you take it upon yourself to introduce a new religious rite, baptism, not ordered by the law? (Proselyte baptism might have been practiced by the Jews, though this is not certain. But proselytes baptized themselves and were gentiles seeking admission to Israel. John's baptism was administered by him, to Jews.) The Pharisees strongly objected to John's baptism. If proselyte baptism was practiced at this time then of course they would resent a rite that seemed to treat Jews as if they were aliens. Further, John's baptism was a baptism of repentance. The Pharisees were indignant at any suggestion that they needed repentance and ritual cleansing in the Jordan.

施洗約翰不想多費唇舌回答他們問題。他對法利賽人或猶太公會不需要負任何責任。他的權柄，來自更高的權威，因此，他直搗龍穴，攻入他們的領域。我們看到施洗約翰抨擊他們的盲目（一26-28）。誰給他權柄施洗的？這我們知道。他的權柄來自站在他們中間的那一位，只因他們的盲目，以致視而不見。以色列的彌賽亞，基督真神，是每一位忠信的希伯來人心中的盼望，他就在那裡，而他們竟然認不出他來。

John did not waste much time in answering their questions. He was not accountable to the Pharisees or to the Sanhedrin. He derived his authority from a higher source. So he carried the attack into their territory. We note *John's attack on their blindness* (1:26-28). Who gave him his right to baptize? We know the answer. His authority came from one standing in their midst, one whom in their blindness they could not see. The messiah of Israel, the Christ of God, the hope of every faithful Hebrew heart, was right there, and they did not know it.

約翰說，「我給他解鞋帶也不配，」解鞋帶這個動作，在猶太的宗教領袖眼中，是卑微不屑一顧的服事，只有奴僕才會去作；而身為最偉大先知行列的約翰，在他的上主面前，竟是如此的低看自己。"I am not worthy to unloose the latchet of his shoe," said John. This menial task was considered by the religious Jewish authorities as being a servile act, fitting only for a slave to perform. Thus John, the greatest of all the prophets, abased himself in the presence of his Lord.

這裡，使徒約翰又加上一個註腳，這是他個人對這件事的瞭解。他說，這些事，發生在約旦河外的伯大巴喇，也是施洗約翰替人施洗的地方。這地名意為「渡船之家」。傳統之說，是指在死海以北幾英哩的耶利哥淺灘。另一說法，是指耶利哥淺灘以北五十英哩處的巴珊地，距迦拿二十二英哩處，在加利利海以南十英哩的地方。

At this point the apostle John adds a footnote out of his personal knowledge of the event. He says that these things took place at "Bethabara beyond Jordan, where John was baptizing." The name means "house of the ferry." The traditional site is the Jericho ford some miles north of the Dead Sea. Another view is that the place referred to is another fifty miles north of the Jericho ford, a place in the land of Bashan, ten miles south of the sea of Galilee and about twenty-two miles from Cana.

2. 回答問題（一29-34）

2. Questions Answered (1:29-34)

大約六週之前，耶穌曾在約旦河受施洗約翰的洗禮。緊接著，他就到曠野受試探。使徒約翰對此隻字未提，這試探共四十天，快滿六週。耶穌打敗魔鬼，結束漫長的禁食後，現又回到約旦河。正好那群公會代表來到，施洗約翰看見耶穌經過，在人群中認出他來。那已是次日，耶穌來到他那裡（一29節上）。

About six weeks before, Jesus had been baptized by John in the Jordan. Right afterward, he had gone into the wilderness where his temptations took place. John makes no mention of that. The period of temptation was forty days, a little under six weeks. Having routed the devil and recuperated from his prolonged fast, Jesus now returned to the Jordan. On the day the deputation arrived, John had seen and recognized him in the crowd. It was now the next day, and *the arrival of Jesus* (1:29a) took place.

約翰看見耶穌走近他來。這是福音書第一次提到耶穌出現。他要來，接受他的先鋒公開的向國人介紹。就在前一天，公會代表才質問過約翰，他到底是不是彌賽亞。如今，疑難揭曉的時刻已經來到。施洗約翰一再否認他們的指稱，明確宣稱自己不過是那「人聲」，這一切，一定會引發熱烈討論，不管是那群宗教權威，或是一般老百姓。使徒約翰在現場目睹這一切，終身難忘，那情景歷歷如繪。

John saw Jesus coming toward him. This is the Lord's first appearance in this gospel. He had come to be publicly announced by his herald to the nation. The day before, the delegation from the Sanhedrin had questioned John about whether or not he himself was the messiah. The time had come to remove all doubt. John's repeated denials and refusal to identify himself as any more than a "voice" must have provoked heated discussions both among the authorities and the common people. John the apostle, an eyewitness of these things, no doubt could remember it all as though it were yesterday.

耶穌的來到，是個充滿各種可能性的時刻。逾越節期已經靠近，這節期是為了記念以色列民脫離埃及，希伯來國家誕生，以羔羊之血而獲救贖的日子。我們可以十分確定，耶穌選擇這個時節，正可讓他那位著名的先鋒，來向國人作正式的介紹。從約翰的第一個字，我們可以看出，他心中想到的正是逾越節這節期。我們看見耶穌來到，現在又聽到約翰的宣告（一29節下-34節）。

The arrival of Jesus was a moment freighted with possibilities. The Passover feast was approaching, a feast that commemorated the exodus of Israel from Egypt, the birth of the Hebrew nation, and the demonstration of redemption by the blood of the lamb. We can be sure that Jesus chose this moment unerringly for his formal presentation to the nation by his now famous herald. From John's first words we can see that he had the approaching Passover in mind. We have seen the arrival of Jesus and now we hear the *announcement of John* (1:29b-34).

施洗約翰發表這樣的言論，等於發佈一個宣告，也挑起一個問題。第一，我們獲得一個宣告（一29節下-30節）。「看哪，」他喊著，「神的羔羊，除去世人罪孽的。這就是我曾說，有一位在我以後來，反成了在我以前的：因他本來在我以前。」

John the baptist's announcement revolved around a proclamation and a problem. First, we have a *proclamation* (1:29b-30). "Behold," he cried, "the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me."

約翰並非向國人介紹耶穌是神的兒子，也不是介紹他為至聖的神，真神基督，真神之道。他直搗核心，切中以色列的需要，所有世人的需要。他宣告，耶穌就是神的羔羊。雖然約翰的洗禮，是要百姓面對悔改的需要，但百姓需要的不只是悔改，他們還需要救贖。再多的水，也不能除去罪污；罪污需要血的救贖，而且不是公牛或公羊的血，或任何一隻羔羊的血（這些血，除不了罪污，來十1-4）。罪污需要「寶血」的流出，只有神的羔羊所流出的血，才能救贖。

John did not introduce Jesus to the nation as the Son of God, nor as the holy one of God, nor as the Christ of God, nor as the word of God. He went right to the heart of Israel's need, of the whole world's need. He proclaimed him to be the lamb of God. Although John's baptism had confronted people with the need for repentance, they needed much more than repentance. They needed redemption. No amount of water could remove the stain of sin; that required blood. And not the blood of bulls and goats, which could never take away sin (Hebrews 10:1-4), not the blood of an ordinary lamb. It called for the shedding of "precious blood," for redemption made possible by the lamb of God.

這個稱呼，對於主，是很特別的。在舊約聖經，只有兩次這樣清楚的稱呼，在福音書中，也只有兩次，在使徒行傳只有一次，書信中只有一次。可是，在啟示錄中被稱為羔羊，就有二十八次之多。這是他在啟示文學中特別的頭銜。

It is a special title for the Lord. He is called the lamb explicitly only twice in the Old Testament, only twice in the gospels, only once in the book of Acts, and only once in the epistles. He is called

the lamb, however, twenty-eight times in the book of Revelation; it is particularly his apocalyptic title.

舊約聖經中，以撒前往摩利亞山時，發出的那個偉大的問題：「羊羔在哪裡？」（創二十二7）。亞伯拉罕的回答，也同樣地偉大：「神必自己預備作燔祭的羔羊。」舊約聖經這偉大的問題，現在新約聖經也出現了甚至更偉大的回答：「看啊，神的羔羊，除去世人罪孽的。」當約翰這麼喊著時，很可能聽得見成群的羊在咩咩地叫著，因為百姓正要把羊趕往耶路撒冷，預備逾越節的筵席用。約翰把眾人的目光，從這群羊身上轉到耶穌身上，他才是逾越節真正的羔羊，獻上為祭，並取代猶太人每年的逾越節，成為全人類永遠的救贖。

The great question in the Old Testament was voiced by Isaac on his way to Mount Moriah: "Where is the lamb?" (Genesis 22:7). Abraham's answer was equally great: "God will provide himself a lamb for a burnt offering." Now that great Old Testament question is matched by an even greater New Testament answer: "Behold the Lamb of God, which taketh away the sin of the world." As John spoke, it is likely that the bleating of sheep could be heard and that people could see flocks being driven toward Jerusalem in preparation for the Passover feast. John drew attention away from them to Jesus, the true Passover lamb whose sacrifice would procure eternal redemption for all humankind and make obsolete the annual Passover of the Jews.

約翰並加上一句話，來完成這項指認：「他就是我曾說的，有一位在我以後來，反成了在我以前的。」施洗約翰比耶穌大六個月，還在母腹時，就已可指認出基督即將超絕的降臨人世（路一41）。現在，他又指認出他超絕的自有永有。

To complete the identification, John added the words: "This is he of whom I said, After me cometh a man which is preferred before me." John was six months older than Jesus. While still in the womb, John had acknowledged the pre-eminence of the coming Christ (Luke 1:41). Now he acknowledged his pre-existence.

但約翰面臨了一個難題（一31-34）。即使他已蒙召要宣佈以色列彌賽亞的來臨，可是，他並不認識是哪一位。我們先是看到他說出了這個問題（一31）：「我先前不認識他，」他說。而前一天，他才告訴那些公會代表及周遭的人說，彌賽亞已經來到他們中間，是「你們不認識的」（一26）。這兩句話，他使用了同一字根的字，來描述這些代表，和他一樣的無知。這個字 *oida*，意指「毫無困難的、本能的認知。」他未蒙啟發之前，就跟這群人一樣，並不認得基督。他原本一定已經認識耶穌是誰，因為耶穌是他的表弟（路一36），或至少是親戚。有關於他自己以及耶穌的出生，約翰一定已經有所聽聞。但是，他們彼此間很可能從未見過面，或好多年沒見。約翰長年在曠野預備自己的服事，這也可能是一個因素。不論如何，我們在這裡已讀到他說出的問題。初見面時，他並無法認出彌賽亞來。他需要神的特別啟示，告訴他哪一位才是真的彌賽亞。不過，他有把握，「要叫他顯明給以色列人」（一31）。有這樣的把握，他就能繼續他的事工：呼籲以色列民，要悔改，並在約旦河邊替歸信的人施洗。

But John had *a problem* (1:31-34). Even though he had been called to announce the coming messiah to Israel, he did not know who he was. First we see *the problem stated* (1:31): "I knew him not," he says. The day before, he had said to the delegation from the Sanhedrin and to those standing around that the messiah was right there, in their midst, one "whom ye know not" (1:26). In both cases he used the same root word to describe their ignorance and his. It is the word *oida*, which means "to know intuitively, without effort." Before he was enlightened he was as much without the knowledge of Christ as they were. He must have known who Jesus was, since Jesus was his cousin (Luke 1:36), or at least a relative. The circumstances surrounding his own birth and that of Jesus must surely have been known to John. The likelihood is, however, that they had never met or that they had not met for many years. John's self-exile to the wilderness to prepare himself for his ministry might account for that. In any case, we have his word for it that he had a problem. He would not recognize the messiah when he saw him. He was going to need special revelation from God to show who it was, who was the true messiah. He had this assurance, however, that "he

should be made manifest to Israel" (1:31). On the strength of this assurance he had proceeded with his mission: calling the nation to repentance and baptizing his converts in the Jordan.

當時候到了，問題就解決了（一32-34）。六個禮拜前，當耶穌現身受洗時，神就賜給約翰他久等的記號（一32-33）。約翰已蒙指示，看見聖靈降臨在誰身上，就可指認他是彌賽亞。聖靈會以看得見的形狀停留著。當耶穌受洗完，一從水中上來時，約翰的疑問就解決了：「我看見聖靈彷彿鴿子從天降下，住在他身上」（一32）

We see *the problem solved* (1:32-34) when the time came. When Jesus showed up to be baptized some six weeks before, God had given John the long-awaited sign (1:32-33). It had been made known to John that he would recognize the messiah by seeing the Holy Spirit descend on him and remain on him. What form the Holy Spirit would take remained to be seen. But as soon as Jesus came up out of the water at his baptism, John's doubts dissolved: "I saw the Spirit descending from heaven like a dove, and it abode upon him" (1:32).

我們的思緒立刻回到挪亞及洪水的故事。暴風雨已經過去，巨浪已平靜，方舟停在水面上。挪亞打開方舟的窗戶，送出一隻鴿子。那隻鴿子，就彷彿創造之日的早晨，神的靈在深水之水面上飛翔；鴿子找不到地方可以停靠，最後又折返方舟。

Our thoughts go back to the story of Noah and the flood. The storms had passed, the billows subsided, and the ark rocked on the waters. Noah opened the ark's window and sent out a dove. That dove, like the Spirit of God who on creation's morning had brooded over the face of the deep, found no place where it could alight to rest. At last it returned to the ark.

自從亞當墮落之後，神的靈就在水面上飛翔，端詳著這群墮落的子民，想尋找看看，有沒有一個人是可靠的。世紀嬗替；國度興衰；一代過去又來，聖靈在亞當的後裔中，找不到可以停駐的一位。直到耶穌來了。三十年來，聖靈一直與他同在，現在受洗的時刻，天父的祝福降臨了：「這是我的愛子，我所喜悅的。」神的聖鴿也在此時降臨，住在他身上。終於找到可以停駐的一位。

Since Adam's fall the Spirit of God has moved on the face of the waters, brooding over a ruined race, looking for one on whom he could come to rest. The ages rolled on; kingdoms waxed and waned; generation after generation came and went, and not one child of Adam's kin could the Spirit find to give him rest. Then Jesus came. For thirty years the Holy Spirit was with him. Then, at his baptism, came the Father's benediction: "This is my beloved Son, in whom I am well pleased." With that the holy dove of God came down and abode upon him. At last he had found one on whom he could rest.

住這個字，有「停留」的意思。在舊約聖經時代，聖靈會停在個人身上，要帶來啟示或加力量給他。他來了之後，就離去。他以前的工作都是短暫的。但他現在來，停留在主耶穌身上。

The word *abode* carries with it the idea of "remaining." The Holy Spirit came on individuals in Old Testament times to enlighten or empower. He came and went. His work was intermittent. He came to remain on the Lord Jesus.

施洗約翰立刻知道，毫無疑問的，拿撒勒耶穌就是那一位，他蒙召就是要替這一位宣佈。「那差我來用水施洗的，對我說，你看見聖靈降下來，住在誰的身上，誰就是用聖靈施洗的」（一34）。這麼一來，就把「約翰用水替悔改的罪人施洗」，以及「聖靈的洗，藉著耶穌，重生聖徒」，兩者關聯起來。這個，已可看出，替主耶穌深夜與尼哥底母的重要談話，作了鋪路（一35）。

At once John the baptist knew beyond all doubt that Jesus of Nazareth was the one whose coming he had been called to announce. "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (1:34). This linking of the water baptism, administered by John to repentant sinners, to the Spirit baptism, administered by Jesus to regenerated saints, should be noted in preparation for the Lord's impending midnight talk with Nicodemus (1:35).

聖靈的洗，四卷福音書作者，都有提到。它是在五旬節那一日實現。是聖靈的工作，使得每一位個別的基督信徒，得以歸入基督奧秘的身體，也就是教會（林前十二13）。它不應與某些神秘的「恩典第二次的工作」或某些出神的狂喜，使人可以說起方言的經歷相混淆。凡採取這類觀點的人，等於曲解了聖經經文；他們任意使用聖經的詞彙，並錯誤詮釋聖靈自己所定義的聖靈的洗。聖經唯一一次直接提到聖靈的洗這個教義的，是在林前十二13，這裡清楚含括了它所有的教導並解釋它的目的。聖靈所感動啟示的定義，完全沒提到「說方言」這件事（欲進一步探討有關這個主題以及使徒行傳所提到有關「說方言」的事，請看菲立普的著作，《使徒行傳探討》，芝加哥穆迪出版社，一九八六年。）

The baptism of the Spirit is mentioned by all the evangelists. It took place on the day of Pentecost. It is that operation of the Holy Spirit which takes an individual believer in Christ and makes him or her a member of the mystical body of Christ, the church (1 Corinthians 12:13). It should not be confused with some mythical "second work of grace" or with some ecstatic experience that enables people to speak in tongues. People who adopt those views do violence to the text of Scripture; they play havoc with biblical terminology and misinterpret the baptism of the Spirit as defined by the Holy Spirit himself. The only direct doctrinal reference to this baptism is in 1 Corinthians 12:13, where its all-inclusiveness is clearly taught and its sole purpose explained. No mention of "tongues" is in any way found in this Holy Spirit-inspired definition of the baptism. (For further study of this subject and all relevant mentions of the Holy Spirit and "tongues" in Acts, see John Phillips, *Exploring Acts*, Chicago: Moody Press, 1986.)

約翰向眾人談過記號之後，便勇敢地向他的聽眾介紹神子（一34）。「我看見了，就證明這是神的兒子。」

Having told people about the sign, John the baptist boldly introduces his listeners to the Son (1:34). "And I saw, and bare record that this is the Son of God."

猶太人過去一直在期待一個彌賽亞，但他們一直以為，彌賽亞是某個人。彌賽亞這個字的意思是，「受膏者。」在舊約聖經中，先知、祭司、君王都是用油膏抹的。耶穌卻是由聖靈膏抹的。

The Jews were looking for a messiah, but they thought that a human person might be that messiah. The *messiah* was, literally, "the anointed one." In the Old Testament, prophets, priests, and kings were anointed with oil. Jesus was anointed with the Holy Spirit.

猶太人也在期待一個使者，一個像摩西或以利亞，像傳統中的大衛或但以理，一個承繼這些人的人，能終結「先知」道統的最後一位先知。耶穌不僅是承繼這些人；他更是超越他們一切的存有。

The Jews were looking for a messenger, another Moses or Elijah, one who would come in the tradition of David or Daniel, one who would come after these men, the prophet to end all prophets. Jesus was not just one who came after these men; he was before them.

猶太人在等待一個君王。他們期待一個軍事領袖，一個可以擊敗羅馬勢力，建立帝國，統治耶路撒冷的君王。耶穌不只是一個統治者；他更是一個拯救者。他來，不僅要拯救百姓脫離為奴的轄制，更要脫離罪的轄制。

The Jews were looking for a monarch. They wanted a militant leader, one who would break the power of Rome and build an empire ruled from Jerusalem. Jesus was not just a ruler; he was a redeemer. He had come not just to set people free from servitude but from sin.

約翰宣告，耶穌是神的羔羊，並且是神的兒子。他把人心的思考層次提到更高的領域，是過去未曾想像到的。說「耶穌是神的兒子」，是以一種「從來沒有一人像他那樣」的超絕的角度來說的。他的「神子的身份」，（特別在本卷福音書中所宣告的），是源自他永恒神子的身份。換言之，施洗約翰所宣告的「神的兒子」，等於是宣告「他是神」，是神格中的第二位，神子。

John proclaimed Jesus as the lamb of God and as the Son of God. He lifted the thoughts of thinking people to much higher ground than they had envisioned. Jesus is the Son of God in an absolute sense that is true of no other human being. His sonship, as set forth particularly in this gospel, is

rooted in his eternal sonship. In other words, he whom John the baptist proclaimed to be the Son of God is the one we proclaim to be God, the Son, the second person of the godhead.

B. 約翰的見證所結出的果子（一35-51）

B. The Fruitfulness of His Testimony (1:35-51)

使徒約翰從施洗約翰忠實的見證之後，轉而敘述這見證帶來的果效。主的最早期的門徒，有幾位原是施洗約翰的門徒。使徒約翰就是其中一位。施洗約翰見證大有果效，這可從兩個句子看出，「他們聽見他[約翰]的話」，以及「他們跟從了耶穌」（一37）。這應該是每一位傳福音的人、領人歸主者、牧師、教師、執事、長老的首要目標。當人聽見我們所傳的，就願意來跟隨耶穌。

The apostle John turns now from the faithfulness of John the baptist's testimony to a consideration of the fruitfulness of that testimony. Some of the Lord's earliest disciples had previously been disciples of John the baptist. John the apostle was one of these. The greatness of John's fruitfulness is seen in two phrases, "They heard him [John]" and "they followed Jesus" (1:37). That should be the primary objective of every evangelist, soul-winner, pastor, teacher, deacon, and elder. When people hear us, they should follow Jesus.

1. 約翰的門徒現身（一35-39）

1. Disciples of John in View (1:35-39)

我們要先來看，約翰的這些門徒，是怎麼遇見主的（一35-37）。使徒約翰如今已遠離他的出生地，在回顧著年輕歲月那段令人難忘的時光。

We consider, first, these disciples of John and *how they found the Lord* (1:35-37). John the apostle, now living far from his native land, thinks back to that memorable period in his younger years.

現在是逾越節前連續節慶的第三日。連續節慶的第一天，就是我們看到公會代表來質問、挑戰施洗約翰的那一天。第二天，是施洗約翰正式介紹耶穌是神的羔羊、神的兒子的那一天。現在到了第三天，我們看到有人作出抉擇。施洗約翰的兩個門徒，離開約翰，跟隨耶穌去了。這是出自施洗約翰的鼓勵。他看見耶穌近前來。「他見耶穌行走」，這個「見」字，*emlepo*意思是「以專注的眼神看著」或「望眼欲穿的看」。在福音書中，只有第42節再度使用這個字，那次是耶穌看著西門。據我們所知，這是施洗約翰最後一次看見耶穌。約翰的眼神，伴隨著一項宣告：「看哪，神的羔羊！」，以後就不曾再見到了。施洗約翰前一天作公開宣告，現在轉成對自己的學徒作個人的指引。有兩位學徒立刻轉去效忠耶穌（一37），他們會投效他，很重要的一點，不是因為施洗約翰宣告了耶穌的神性，而是因為宣告了耶穌的受死和救贖的犧牲。

It was "the next day," the third day in a series of days shortly before the Passover. On the first day in the series we have a delegation, the representatives of the Sanhedrin, questioning and challenging John the baptist. On the second day we have a declaration, John the baptist formally presenting Jesus as lamb of God and Son of God. Now on this third day we have a decision. Two of John the baptist's followers leave him in order to become followers of Jesus. It was John the baptist who promoted this move. He saw Jesus walking nearby. The word for "looking upon" Jesus is *emlepo*, which means "to fix one's gaze upon" or "to give a penetrating look." The only other time the word occurs in the gospel is in verse 42, where the Lord Jesus is said to have given the same kind of searching look at Simon. As far as we know, this was the last time John the baptist ever saw Jesus. John's gaze was accompanied by an exclamation: "Behold the Lamb of God!" That was all. The public declaration of the preceding day now became a personal direction to his disciples. Two of them instantly transferred their allegiance to Jesus (1:37), won to him, significantly, not by a declaration of his deity but by a declaration of his death and atoning sacrifice.

其次，我們要來看，他們怎麼跟隨主（一38-39）。其中有一位是安得烈。另兩位沒有指出名字，但毫無疑問的是福音書的作者約翰本人。除了啟示錄，他在書卷中從未具名。這敘述有一特色，即，是現場

目睹，而且敘述者的記憶猶新，能詳述細節。福音書從這裡開始，約翰均以目睹者的口吻來寫，即使他未具名（一40；十三23、25；十九26、35；二十2、4、8；二十一7、20、24）。

We note, next, *how they followed the Lord* (1:38-39). One of the two is identified as Andrew. The other remains unnamed, though there can be little doubt it was John himself, the author of this gospel. He never names himself except in the book of Revelation. The narrative bears the marks of one who was there and for whom every small detail still lived in his memory. From this time on in the gospel, John speaks as an eyewitness, though he withholds his name (1:40; 13:23, 25; 19:26, 35; 20:2, 4, 8; 21:7, 20, 24).

當耶穌知道一直有人尾隨著他，便轉身，面對他們。「你們要什麼？」他問。這是本卷福音書耶穌的第一次說話。可能這兩人想到他是怎樣的一位，不免膽怯，因此不敢直接跟他說話。若然，主倒是很親切地為他們開路。使徒約翰當然從血緣上認識耶穌。但施洗約翰的介紹詞，使得耶穌的世界，頓時離他好遠。安得烈也是，可能原先也認識或知道有耶穌這人。他和哥哥西門，都是約翰和兄弟雅各的工作夥伴。現在，施洗約翰指出耶穌是神的羔羊，神的兒子，讓這些人的心中開始出現一種敬畏三分的心情。The Lord, knowing that he was being trailed, turned around and confronted these two. "What seek ye?" he asked. Those are his first words in this gospel. Probably the two men were so awed by the thought of who this one really was that they did not dare to speak to him directly. If so, he opened the door for them. John, of course, knew who Jesus was on the purely human level. But the words of John the baptist had set Jesus worlds apart from him. Andrew, too, probably knew him or at least knew of him. He and his brother Simon were business partners of John and his brother James. Now the words of John the baptist, identifying Jesus as lamb of God and Son of God, put awe in the hearts of both these men.

安得烈代表大家發言；他稱耶穌為「拉比」（老師）。「您在哪裡住？」很顯然，安得烈認為，他們目前碰到的問題不是在大街上三言兩語可以解決的。他希望有更多私下個人的接觸。他從哪裡可以再找到這麼奇妙的彌賽亞人物呢？他心目中已出現一些他想帶來見耶穌的人。

Andrew spoke for both of them; he addressed Jesus as "Rabbi" (Master). "Where dwellest thou?" Evidently Andrew felt that the issues now being confronted were too momentous to be discussed out there in public. He wanted a more personal and private setting. Where could he find this wondrous messiah again? Already he had someone in mind he wanted to bring to Jesus.

主以一項邀請來回覆他們：「你們來看」（一39）或譯作「你們跟我來，就會知道。」這兩人立刻就跟著去了。這是約翰的屬靈生日，因此，即使到老，也還能正確記得住那一天的時辰，是「第十個時辰」。我們無法確知約翰是按希伯來的時辰還是羅馬人的時辰。若是希伯來時辰，就是下午四時；若是羅馬時辰，那就是上午十點。很可能是羅馬時辰。不論怎樣，總之他們那一天就和耶穌一起渡過，並且立刻又帶領別人來認識基督。

The Lord responded with an invitation: "Come and see" (1:39) or "Come and ye shall see." The two men responded at once. This was John's spiritual birthday and to the end of his days he could remember the exact time, "the tenth hour." We cannot be sure whether John was using Hebrew time or Roman time. If it was Hebrew time it was four p.m.; if Roman time it was ten a.m. The likelihood is that it was Roman time. In any case they spent the rest of the day with Jesus and left determined to waste no time in bringing others to Christ.

2. 耶穌的門徒出現（一40-51）

2. Disciples of Jesus in View (1:40-51)

我們要先看彼得如何被帶來歸主（一40-42）。我們可以想像，安得烈及約翰匆匆地離開這短暫的會晤。安得烈一定邊走邊喃喃自語：「我非告訴西門不可。」約翰也邊走邊喃喃自語：「我非告訴雅各不可。」這從下一節知道：「他[安得烈]先找到他的哥哥西門，告訴他，我們遇見彌賽亞了」（一41）。這句子「安得烈首先去找他自己的哥哥，」可以翻譯成，「安得烈第一個去找他自己的哥哥。」那意思並不是：他還沒作別的事，或找別人之前，就先去找他的哥哥，而是，安得烈跑第一，去找他哥哥，比約翰找雅各還更快。經文中固然說到安得烈和約翰都帶了自己的兄弟去找耶穌，但安得烈還是跑第一。

We look first at *how Peter was drawn to Jesus* (1:40-42). One can picture Andrew and John hurrying away from this momentous meeting. Andrew is saying, "I must tell Simon." John is saying, "I'm going to get James." This is implied by the next verse: "He [Andrew] first findeth his own brother Simon, and saith unto him, We have found the Messiah" (1:41). Now that phrase, "Andrew first findeth his own brother," can legitimately be rephrased, "Andrew findeth first his own brother." The implication is not that he found his own brother before he did anything else or went after somebody else. The implication is that Andrew found his brother first, that is, before John found his brother. It is well within the meaning of the text that both Andrew and John brought a brother to Jesus but that Andrew was first to do so.

約翰寫道，「於是領他去見耶穌，」凸顯安得烈的歸信（而沒有寫自己的歸信）。安得烈的歸信耶穌，成為教會史上第一位使者：約翰的歸信，使他成為初代使徒中殉道者行列的一員。
"And he brought him to Jesus," John says, characteristically telling us about Andrew's convert rather than his own. Andrew's convert became the first messenger of the church; John's convert became the first martyr among the apostles.

顯然，彼得的歸信，在天上也是很重要的一日——與保羅的悔改歸信幾乎不相上下。因為西門彼得在那個著名的五旬節講道中，一天內就帶領三千人悔改歸向基督，使新生的教會，頓時就湧入一大批成員。There can be no doubt that the day of Peter's conversion was a notable day in heaven—almost as notable as the day of Paul's conversion. For Simon Peter preached that famous pentecostal sermon which won three thousand people to Christ in a single day and gave the infant church its first major influx of members.

主耶穌一直盯著安得烈那名粗曠的哥哥看著。他立刻就認同他，給他取一個（令舊名頓時黯然的）新名：「你是約拿[亞蘭文約翰]的兒子西門；你今後要叫磯法[亞蘭文彼得]。」「彼得」的原文是 *petros*，意為可移動的石頭，不是磐石（*petra*）。這是指出，基督希望對這名衝動，經常不耐的西門有所幫助。使他成為一個有堅毅品格的人。

The Lord looked searchingly at Andrew's big blustering brother. He identified him at once and then gave him a new name which completely eclipsed the old one: "Thou art Simon, the son of Jona [an Aramaic form of the name *John*]; thou shalt be called Cephas [the Aramaic form of the name *Peter*]." The word for "Peter" is *petros* meaning a movable stone, not a rock (*petra*). It was an indication of what Christ intended to do for impulsive, easily swayed Simon. He was going to give him a rocklike character.

可能是第三天（或更可能是第四天），這幾個人聚在耶穌身邊。其中三人（彼得、雅各、約翰）成了他最親密的使徒。這是主耶穌第一日的公開服事。主與這三人建立了親密的個人關係。後來，按著對觀福音書的作者所記載，他呼召他們全時間來事奉（太四18-22；可一16-20；路五1-11）。

On this important day three (or more likely four) men were attached to Jesus. Three of them (Peter, James, and John) became his most intimate disciples. This was the first day of the Lord's public ministry. The Lord established a personal relationship with these men at this time. Later, as the synoptist writers record, he would call them to fulltime service (Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11).

接下來，我們要看耶穌如何尋見腓力（一43-51）。我們看腓力蒙召（一43-44）。第二天（節期的第四天，也是主耶穌公開服事的第二天）主自己去領人來歸向自己。主想要離開猶大，往加利利去，與此決定相關的是，因為他想要去接近腓力，雖然我們不知道他們相遇的地點在哪裡。我們只知道：「又次日，耶穌想要往加利利去，遇見腓力，就對他說，來跟從我吧」（一43）。約翰又加上說明，腓力「是伯賽大人，和安得烈、彼得同城」（一44）。也可能他們已經預先作了鬆土的工作。伯賽大就是在約旦河流入加利利海的不遠處。它明顯是個邪惡之地，這地方的人，因拒絕耶穌和他在其間所行的「大能的工作」而被耶穌棄絕。他說，在他們中間所行的異能，若行在推羅、西頓，那些人早已披麻蒙

灰悔改了。(太十一21)。伯賽大，事實上是迦百農附近的一個漁村。在此說明了，伯賽大是「安得烈和彼得的城。」馬可一章29節就暗示，當主在加利利開始服事時，彼得、安得烈正住在迦百農。Next we see how Philip was discovered by Jesus (1:43-51). We see Philip's call (1:43-44). The next day (the fourth day in the sequence and the second day of the Lord's ministry) the Lord went out soulwinning himself. The Lord had made up his mind to leave Judea and go to Galilee. Connected with this decision was the Lord's approach to Philip, though we are not told just where this meeting took place. We are simply told: "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me" (1:43). John adds the information that Philip "was of Bethsaida, the city of Andrew and Peter" (1:44). Perhaps they had already prepared the soil. Bethsaida was a city not far from the place where the river Jordan runs into the lake. It was evidently a wicked place and was denounced by Jesus for rejecting him and the "mighty works" he had done in its streets. He said that, given such proofs of a divine visitation, the wicked Phoenician cities of Tyre and Sidon would have repented in sackcloth and ashes (Matthew 11:21). Actually Bethsaida was a fishing suburb of Capernaum. Bethsaida is said here to be "the city of Andrew and Peter." It is implied in Mark 1:29 that by the time the Lord began his Galilean ministry, Peter and Andrew had taken up residence in Capernaum itself.

我們再看腓力所關切的事(一45-51)。主耶穌對腓力的邀請，字簡意賅：「來跟隨我」，或如一些人認為的「來，跟隨我去行走天涯」。我們可以想像，主的語音一定充滿溫暖，漾著笑容，或許還伸出友善的手，搭在肩上。從那一刻起，腓力就死心蹋地的跟著耶穌。而他第一個想到的就是好友拿但業。We see Philip's concern (1:45-51). The Lord's invitation to Philip was trimmed of all verbiage: "Follow me" or "Come, travel with me" as some have suggested it be phrased. We can picture the warmth in the tone of the Lord's voice, the smile that accompanied it, and perhaps the friendly hand on the shoulder. From that moment on Philip was his man, and his first concern was for his friend Nathanael.

拿但業歸信的故事，可分成三部份。先是有人向拿但業介紹耶穌(一45-46)。「腓力找著拿但業。」這會引發一個小小的問題：拿但業是誰啊，因為新約聖經作者都沒提過他的名字。不過，一般公認，他就是新約聖經別的地方提到的，一位稱作巴多羅買的門徒。

The story of Nathanael's conversion is in three parts. We begin with the way in which *Nathanael was introduced to Jesus* (1:45-46). "Philip findeth Nathanael." There is some doubt as to who Nathanael was since he is not mentioned by that name by any other New Testament writers. Generally, however, it is taken for granted that he is the disciple of the Lord called Bartholomew elsewhere in the New Testament.

腓力說，「摩西在律法上所寫的，和眾先知所記的那一位，我們遇見了」他又加上「就是約瑟的兒子，拿撒勒人耶穌。」我們注意到，他已經開始描述，耶穌就是符合聖經條件的那位彌賽亞。拿但業顯然是一位熟知希伯來聖經的人。很可能腓力和拿但業兩人常窩在一起研讀先知的預言。他們知道，彌賽亞必須出自大衛王族的後裔，他必須生在伯利恒，他必須由童貞女所生，他必須曾逃難至埃及一段時日，他必須被看為是應許地北方的人。這一切條件，拿撒勒的耶穌都俱備了。

"We have found him, of whom Moses in the law, and the prophets, did write," Philip said, adding for further identification: "Jesus of Nazareth, the Son of Joseph." We note that he began by describing Jesus as the one who fulfilled all the scriptural requirements for the messiah. Nathanael was evidently a man who knew the Hebrew Scriptures. It is possible that Philip and Nathanael had often pored over the prophetic pages together. They knew that the messiah was to be a scion of David's royal line, that he was to be born in Bethlehem, that he was to be born of a virgin, that he was to be a sojourner in Egypt for at least a time, and that he was to be identified with the northern part of the promised land. All these details were fulfilled in Jesus of Nazareth.

即便如此，當拿但業聽見他朋友如此形容，新發現的彌賽亞就是「拿撒勒人耶穌」以及隨後又加上的（如眾人所認為的）「約瑟的兒子」時，仍不免嚇一跳。拿但業來自加利利的迦拿（二十一2），距拿撒勒不到五英里。我們有把握，耶穌那時已在此地鄉間有好名聲，即使眾人認為他不過是當地的一個作木工的鄉下人。可能很少人知道基督是由童貞女所生這個秘密。不過，大家一定都已知道他聲譽卓著，為人誠懇、正直、富同情心、待人和善，又有知識、智慧、熱心助人、慷慨無私，有學識、又敬虔。可是，要說他是彌賽亞？從拿撒勒來的？絕不可能。「拿撒勒還能出什麼好東西？」這是拿但業的反應。Still, it came as a shock to Nathanael to hear his friend describe this newfound messiah as "Jesus of Nazareth" and further add the identifying description, "the Son of Joseph" (as was commonly believed). Nathanael came from Cana of Galilee (21:2), less than five miles from Nazareth. We can be sure that Jesus already had a reputation for goodness in that part of the country even though he was generally looked on as a local peasant and known as the carpenter. Probably very few people were aware of the secret of Christ's virgin birth. Everyone, however, must have known of his remarkable reputation for honesty and integrity, for sympathy and kindness, for knowledge and wisdom, for helpfulness and generosity, for scholarship and for godliness. But the messiah? From Nazareth? Impossible. "Can there any good thing come out of Nazareth?" was Nathanael's response.

加利利因為靠近外邦人的城市，又有外邦人混雜其間，帶著偏僻鄉下人的舉止，大多數人對聖經一無所知。且不懂人情世故，方言又粗俗欠高雅，因此猶太人很瞧不起加利利人。拿但業雖是加利利人，但是對拿撒勒心存地域偏見，認為拿撒勒沒什麼好名聲。這是拿但業的推拖之詞嗎？耶穌，彌賽亞？約瑟的兒子？當然不可能。拿撒勒能出什麼好的？不可能。拿撒勒在福音書中，向有盛名。它是第一個對耶穌的宣告還以顏色的城市，並且才聽完他一天的教訓，就欲將其置於死地。耶穌在此地十分受限，因為這城對他的宣告，大加嘲諷。

Because of its proximity to gentile cities and its mixture of gentile population, its backwoods manners, general biblical illiteracy and lack of sophistication, and the coarseness of its dialect, the people of Judea held Galilee in low esteem. Nathanael, a Galilean, exhibited this local prejudice against Nazareth, which seems to have had a poor reputation. Was Nathanael perhaps hedging for time? Jesus, the messiah? The Son of Joseph? Surely not. From Nazareth? Impossible. Nazareth, in the gospels, lived up to its reputation. It was the first city to greet Jesus' claims with violence, and was ready to put him to death on the strength of just one day's exposure to his teaching. He was actively hindered in ministry there because of the town's scornful rejection of his claims.

腓力不想費力討論拿撒勒的名聲。他發出一個不必回答的論證。「你來看就知」他說。Philip wasted no time discussing the reputation of Nazareth. He used an unanswerable argument. "Come and see," he said.

下一段，我們就看出拿但業居然對耶穌很感興趣（一47-48）。主耶穌可以看透拿但業的心。他不是向拿但業說話，而是告訴身邊的人說，「看哪，這是個真以色列人，他心裡是沒有詭詐的。」這個句子常有人指出，它可以譯作，「看哪，這是個真以色列人，他心裡是沒有雅各的。」雅各早年詭計多端，善於欺人，直到神在雅博渡口破碎了他，將他改名為以色列。耶穌視拿但業為沒有詭詐的人，雅各的心已經被以色列的心所取代。

We look next at the way in which *Nathanael was interested in Jesus* (1:47-48). The Lord could read Nathanael's soul. Speaking not to Nathanael but to the others he said, "Behold an Israelite indeed, in whom is no guile." It has often been pointed out that the words can be paraphrased, "Behold an Israelite indeed, in whom is no Jacob." Jacob was a man of guile and deceit in his early years, until God broke him at the Jabbok and changed him into Israel. Jesus saw in Nathanael a guileless disposition, a man in whom the spirit of Jacob had been supplanted by the spirit of Israel.

拿但業的反應，就是詫異非常。「你怎麼認得我？」他問道。再沒有人比他更不世故的了。絕大多數的人，碰到這樣的稱讚，都會搖手，連忙否認：「我？沒有詭詐？你不知道而已！」拿但業卻不是這樣，他大方地接下主對他的評價，認為他說得很正確。他的問題不是自己有沒有這樣的品格，而是主怎麼分辨得出。這人怎麼會知道？

Nathanael's reaction was one of surprise. "How do you know me?" he asked. A less sophisticated reaction would be hard to imagine. Most people, when confronted with such a compliment, would hedge and deny the statement: "Me? guileless? You don't know me!" Nathanael was not like that. He accepted the Lord's evaluation of his character as being true. His problem was not with his own disposition but with the Lord's discernment. How could this man know him?

耶穌更進深一步。他告訴拿但業，當腓力還沒找到你時，我就已看見你了。他不僅知道拿但業是怎樣的人，也知道他這一天都在哪裡。「腓力還沒有招呼你，你在無花果樹底下，我就看見你了。」從句型來判斷，似乎是，拿但業的確就在無花果樹下（那季節是葉子茂盛的時段），很可能在那裡，個人默想、禱告。主耶穌接下來的話語，意謂，拿但業正好在默想雅各及創世記「雅各天梯」的故事（創二十八12），思想雅各那晚的對話。主耶穌向喜愛沉思的拿但業顯露出他自己的能力，可以正確地判讀每個人心中的思維，就像這回，耶穌從遠處，就可以看出正在退隱獨處的拿但業一樣。

Jesus went still further. He showed Nathanael that even before Philip had found him he had found him. He knew not only what Nathanael was like, but also he knew where he had been earlier that day: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." It would seem, from the form of the sentence, that Nathanael had actually been right underneath the fig tree, in leaf about this time, possibly looking for privacy in which to ponder and pray. The Lord's subsequent words imply that Nathanael had actually been thinking about Jacob and the Genesis story of "Jacob's ladder" (Genesis 28:12), thinking about the night of Jacob's conversion. The Lord revealed to this thoughtful man Nathanael his own infallible ability to read an individual's soul and thoughts as well as his ability to see him at a distance and in a place where he had secluded himself in order to be alone.

最後，我們來看拿但業受到耶穌啟發（一49-51），拿但業驚訝得脫口而出，「拉比，你是神的兒子；你是以色列的王。」神的兒子，坐在全宇宙的寶座上。以色列的王，坐在全地的寶座上。神的兒子——承認他的神性。以色列的王——承認他的旨意。拿但業承認耶穌是他的造物主，以色列的王。拿但業承認他是彌賽亞，大衛的後裔。拿但業在無所不知者的面前，全然降服；這是他對基督的告白（一49）。

Finally, we see the way in which *Nathanael was inspired by Jesus* (1:49-51). Nathanael's astonishment broke out in words. "Rabbi, thou art the Son of God; thou art the King of Israel." Son of God, on the throne of the universe. King of Israel, on the throne of the world. Son of God—that acknowledged his deity. King of Israel—that acknowledged his destiny. Nathanael acknowledged him as his maker, the king of Israel. Nathanael acknowledged him as his messiah, the Son of David. Nathanael capitulated before omniscience; such was *his confession of Christ* (1:49).

主立刻就認可拿但業對他的告白。他告訴拿但業說，他的認信，是對基督的認信（一50-51）。拿但業所作的，就好像現代物理學家所說的量子的跳躍。一經啟發，他就看出這個來自拿撒勒的人，乃是神在肉身顯現。當彼得稍後在變像山上也要作類似的認信時，主就告訴他，這類的睿見，都不是血肉之軀可以辦到，而是從天父那裡來的啟示。

The Lord at once acknowledged Nathanael's tribute. He spoke to him *of his comprehension of Christ* (1:50-51). Nathanael had made what modern physicists would call a quantum leap. In one burst of revelation he had seen this man from Nazareth as God manifest in flesh. When Peter much later would make a similar confession on the mount of transfiguration, the Lord would tell him that such insight was not of flesh and blood but a direct revelation from his Father in heaven.

但是拿但業也只是碰觸到基督的外袍。這時，他對真理的理解，仍然有限。「耶穌對他說，因為我說在無花果樹底下看見你，你就信麼？你將要看見比這更大的事」（一50）。拿但業在無花果樹底下這圖畫是一種象徵。無花果樹是聖經用來象徵以色列的三種植物之一；不變的是，它一直用來刻劃舊約中，這國民的不信與不結果子，因為要承受神的忿怒及懲處。拿但業則代表這國家中敬虔的餘民，要藉著信靠基督而獲得新約中的祝福。

But Nathanael had touched only the fringe of Christ's garment. His grasp of truth was limited at this moment. "Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these" (1:50). The picture of Nathanael under the fig tree was in itself symbolic. The fig tree was one of the three trees used in Scripture to symbolize the nation of Israel; invariably it is used to depict the nation in its unbelief, fruitless under the old covenant, subject to God's displeasure and discipline. Nathanael represented the godly remnant in the nation who would come into the blessing of the new covenant by faith in Christ.

將來有一日，拿但業對真理的理解，會無限量的豐富：「我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來，在人子身上」（一51）。「人子」是主耶穌在人間以及千禧年間的稱呼。「實實在在，」耶穌說，「阿們，阿們，」或「真的，真的。」阿們這個字，是希伯來文，其字根在希伯來的日常用語中，指信仰、信實、真實。在詩篇的第一卷的結尾出現：「阿們，阿們」（詩四十一13），重複使用，是鄭重強調，表達在這首讚美詩中的禱告，必然蒙應允。詩篇第二卷的結尾（詩七十二19），也一樣有「阿們，阿們。」第四卷的結尾，只有一個「阿們」然後是，「你們要讚美耶和華」（詩一〇六48）。詩篇最後一卷，結尾時，有五首詩，每一首的開頭，結尾都有一個大字「哈利路亞。」「你們要讚美耶穌華。」

Nathanael's grasp of truth would be nearly limitless in a coming day: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (1:51). "Son of man" is the Lord's human and millennial title. "Verily, verily," said Jesus, "Amen, Amen," or "Truly, truly." The word *amen* is a Hebrew word with roots in the ordinary Hebrew for belief, faithfulness, and truth. It is found closing the first book of Psalms: "Amen, and Amen" (Psalm 41:13), the double *amen* being used for solemn emphasis, to express the assurance that the prayer embodied in this doxology psalm would be answered. The same "Amen, and Amen" closes the second book of Psalms (Psalms72:19) and also the third book (Psalm 89:52). The fourth book ends with a single "Amen" and then, "Praise ye the Lord" (Psalms106:48). The final book of Psalms ends with five psalms each beginning and ending with another great Hebrew word, *hallelujah*. "Praise ye the Lord."

主耶穌時常用「實實在在」這個字。在馬太福音，只用一個「實在」有三十次。在馬可福音有十四次，在路加福音有七次。只有約翰使用「實實在在」，共出現二十五次。這個「實實在在」，用來強調主耶穌有神的權柄，凸顯出他將要說的話語的重要性，也確認他所宣告的真理的真實性。

The Lord frequently used the word *verily*. In Matthew we have a single "verily" thirty times, in Mark fourteen times, and in Luke seven times. John alone records a double "verily" and it occurs in his gospel twenty-five times. The double "verily" is used to emphasize the Lord's divine authority, to mark the importance of what he was about to say, and to affirm the certainty of the truth he declared.

約翰在啟示錄中，把阿們這個字，當作基督的一個名字（啟一18；三14），這頗有意思。這是主耶穌在末世時，向那不冷不熱的老底嘉教會說話時，所用的一個對自己的稱呼。此外，阿們也是整本聖經的最後一個字。上帝要向我们說的最後一件事，就是要我們仔細思索一個字，這字乃是他的愛子的名字：「願我們主耶穌基督的恩惠，常與你們同在。阿們。」（啟二十二21）。如此，恩典與真理，就真的是藉著耶穌基督來的，神確認了這個之後，就不再需要說什麼了。

It is interesting that John records the word *amen* in the apocalypse as a name of Christ (Revelation 1:18; 3:14). It is the name by which he addressed himself to the lukewarm, endtime, Laodicean church. The word *amen* is also the last word in the Bible. The last thing God has to say to us is to leave us pondering a word that is a name for his beloved Son: "The grace of our Lord Jesus Christ be with you all. Amen." (Revelation 22:21). Thus grace and truth did indeed come by Jesus Christ and, after affirming that, God has no more to say.

我們再回到拿但業身上。主耶穌以他第一次使用的「阿們阿們」來吸引拿但業的專注。他帶領他回想到雅各悔改的那一夜，並聯想到雅各的天梯，雅各如何看見了神的使者，在聯結地與天的天梯之間上去下來。耶穌等於在告訴拿但業，「我就是那天梯。」你稱呼我為「神的兒子」，我的確是。我擁有神性，那是因為我就是神。你稱呼我為「以色列的王」，偉大的大衛的後裔，我的確是。我擁有人性，那是因為我成了肉身。我是那梯子。將神與人，天與地聯結在一起。我是神與人之間唯一的中保，天與地唯一的聯結。天使上去下來都是藉著我。

Now let us come back to Nathanael. The Lord arrested his attention with the first of his double *amens*. He carried him back in thought to the night of Jacob's conversion and reminded him of Jacob's ladder and how Jacob had seen the angels of God ascending and descending that celestial stairway which linked earth and heaven. "I am that ladder," Jesus said in effect to Nathanael. You have hailed me as "Son of God" and so I am. I put my hand on deity, so to speak, because of my deity. You have hailed me as "King of Israel," great David's greater Son, and so I am. I put my hand on humanity, so to speak, because of my humanity. I am that ladder. I link God and man, heaven and earth. I am the one and only mediator between God and man, the only link between heaven and earth. The angels ascend and descend because of me.

這裡有豐富的真理。請注意，例如，說到天使「上去下來。」它並不是如我們所以為的從另一個方向來。天使並不是從天上下來人間，然後再回到天上。正好相反，他們已經在人間。他們早已經下來，現在再從地上回到天上，然後再來到人間。

There is so much truth here. Note, for instance, the statement about the angels "ascending and descending." It is not the other way 'round, as we would think. The angels are not coming down to this world from that world and then going back up there again. Exactly the opposite. They are already here. They are down here and are seen as going up to heaven from earth and then coming back down to earth again.

這很重要。神已經在這個叛逆的星球上，建好了他的灘頭堡。神早已派了他的天使在這裡，可以說是一直駐紮在仇敵的土地上。撒但也沒法子趕走他們。他們在地上，有諸多原因，他們會不斷地與天上有聯繫。

That is important. God has already established beachheads on this rebel planet. God has his angels already here, permanently based in enemy territory, so to speak. Nor can Satan expel them. They are here for a variety of reasons and they have constant communication with heaven.

有的天使負責守護小孩子，「常見」這些小子在天上之父的面。（按太十八10）這些天使一定常常要踩著這些晶亮的天梯上去，心頭沉重，因著世人不斷發生虐待孩子、忽視孩子、傷害小孩子信心的事件，這些人，以謊言欺騙孩子，不將神的真理教導他們。天使們往上爬，爬著那長長的梯子，在神的寶座前，報告每一樁事件，然後再下來，帶著最新的指示，再去守護那些他們尚未守護到的託負。

There are the angels who watch over children, "ever beholding" the face of the Father of these little ones in heaven. How often those angels must ascend that shining stairway heavily burdened by cases of child abuse, of child neglect, with reports of those who hurt the faith of these little ones, who deceive them with lies and withhold from them the truth of God. Up they go, up that long ladder, to present each case at Gods throne. Then down they came with fresh instructions for their unseen watch over their charges.

還有一些天使，要在這個敵對的世界中，守護神的子民，這些天使「奉差遣為那將要承受救恩的人效力」（來一14）。他們將要回報的故事，有的十分嚇人，像是：有的基督徒心口不一，全然的世俗化，屬肉體（甚至犯了極嚴重的罪），稀奇古怪的信仰，破碎家庭，受傷的生命，破碎的見證。當然，也有不少是好的，光明的事可以回報的，像得勝罪惡，彰顯聖潔，生命轉化，家庭重建等。

There are the angels who watch over God's own people in this hostile world, those angels "sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14). What appalling tales they have to tell of Christian inconsistencies, outright worldliness, carnality (even gross sin), weird

beliefs, broken homes, damaged lives, ruined testimonies. Of course some have better and brighter reports to make, of victories won, holiness demonstrated, lives transformed, homes reclaimed.

有一些天使，被指派守護教會。他們也要作出許多可悲的報告，當他們一路爬上天梯時，心情會何等沉重。教會分裂，原因可以是為了地毯的顏色；牧師可以因為執事太能言善辯而跑掉；傳道人陷入罪中，以各種奇怪的異端來娛樂會友，因而在神的家中，獲得尊榮的地位。不過，也有天使可以作出令人欣喜的報告：教會復興，靈魂得救，拓展新的宣教地，聖靈可以自由的運行。

There are the angels who are assigned to churches. What sad reports so many of them have to make. What thoughts must be theirs as they trudge the upward-leading stairs. Churches split over the color of a carpet, pastors run off by vindictive deacons, preachers embroiled in sin, strange heresies entertained and then given honorable status in the family of God. Yet others have glad reports of revival, souls being saved, new missions launched, the Holy Spirit being allowed full sway.

但以理就曾瞥見過有的天使，負責守護萬國中那些「有位的，主治的」（西一16），來對抗「執政的，掌權的，管轄這幽暗世界的，以及天空屬靈氣的惡魔。」（弗六12）那些天使的回報，必定是來自共產蘇聯，無神論中國、異教的印度、叛道的英國及美國。有關戰爭的故事、戰爭的謠言、地震、瘟疫、飢荒、匱乏、掠奪、地獄的哲學、貪婪、陰險、不守條約，以及人心因怕死而不堅守信仰。天使爬上天梯時，心情一定很沉重。

There are the angels of the nations, once glimpsed by Daniel, those "thrones and dominions," who counter Satan's "principalities and powers, his rulers of this world's darkness, his wicked spirits in high places." What reports must those angels have to bring of communist Russia, atheistic China, pagan India, apostate Britain and America. What tales of war and rumors of war, of earthquake and pestilence, famine and want, persecution and pillage, of hellish philosophies, greed and intrigue, treaties broken, and men's hearts failing them for fear. Heavy indeed must be their tread on that stair.

他們往上走。神仍坐在寶座上。短暫的一天，正在隱去，新的一日正要從地平線升起。所有的時、空因素，在人的視野以及心靈所能想像之外，在天使的能力及理解力之外，一切都在那位全知的掌管中，也由那位全能者在發號施令，並與那道成肉身的愛同工，為要榮耀坐在寶座上的永恒者。因此，他們又返回、沿著天梯而下，興高采烈、勇氣十足、精神飽滿地，再度承擔起在地球上的秘密任務。

Up they go. God is still on the throne. Time's short day is ebbing fast away. The dawn of a new day is just over the horizon. All the factors of space and time, beyond the ken and scope of human minds, beyond the grasp of angel intellects, all are weighed in the balance of omniscient genius and ordered by omnipotent power and incarnate love to work together, to the eternal glory of him who sits on the throne. So back they come, down that stairway, enlightened, encouraged, energized, to pick up again their secret mission on planet earth.

耶穌告訴拿但業「你將要看見，」毫無疑問的，主耶穌不僅宣告自己是中保，也指向千禧年。當人子、神子坐著為以色列王時，地上的耶路撒冷和天上的耶路撒冷就要有公開的交流。毫無疑問的，當主耶穌彰顯他的榮耀時，地上和天上也就暢然無阻。因此，主耶穌要藉此提昇拿但業的思緒，從以往那狹隘、受限制的國度觀，到更高的層次，更高的領域。

Ye shall see," Jesus said to Nathanael. Doubtless the Lord was not only proclaiming himself as mediator but was also pointing to the millennium. When as Son of man the Son of God sits as king of Israel, there will be open communication between the earthly Jerusalem and the heavenly Jerusalem. Doubtless, when the Lord manifests his glory, the full traffic between earth and heaven will be seen as a matter of course. The Lord was thus seeking to lift Nathanael's thoughts to higher ground and to a higher sphere than was then common among the narrow and circumscribed concepts of the kingdom.

耶穌就這樣結束了最初兩天的公開服事。短短兩天，他就找到了十二使徒中的六名，其中包括好幾位將來要作帶頭的領袖。

Thus ended the first two days of the Lord's public ministry. In this brief time he enlisted six of his twelve disciples, including those who would be numbered as chief apostles.

II. 耶穌的得勝（二1-四54）

II. The Triumphs of Jesus (2:1-4:54)

關於約翰所記載的耶穌的公開服事，第一次是在一個婚禮中，最後一次（十一章）是在一個喪禮中，這相當有意思，也相當有意義。第一次的事奉，是與人生的大喜時刻相關；最後一次的事奉，是與人生的大悲時刻相關。還有一點也相當有意思，摩西（「律法本是藉著摩西傳的」）他所行的第一個神蹟是變水為血；（恩典和真理都是由耶穌基督來的）他所行的第一個神蹟是變水為酒。

It is of considerable interest and significance that, as far as the Lord's public ministry was concerned, as recorded by John, the first sign was at a wedding, and the last (chapter 11) at a funeral. The first was connected with life's gladdest hour; the last was connected with life's saddest hour. It is of interest, too, that the first miracle of Moses ("the law was given by Moses") turned water into blood; the first miracle of Jesus ("grace and truth came by Jesus Christ") turned water into wine.

A. 婚宴中的酒（二1-12）

A. The Wine at the Wedding (2:1-12)

勝過生活中突發的挫敗

Triumph over Life's Sudden Disappointments

我們現在來看約翰所記載的「記號」。新約聖經使用這三個字來描述我們所稱的神蹟，超越大自然的事跡。彼得在五旬節那一天，當他向猶太人提到耶穌奇妙的事蹟時（徒二22），就在一天內，這三個字都用了。他是「神所使用的一個人，在你們中間施行異能 [dunamis]、奇事 [teras] 和神蹟。」dunamis 意指「大能」或「大能的工作」；這個字，在約翰福音中根本沒用過。Teras 意指「神奇之事」，約翰只用過一次（四48）。Semeion 意指「記號」，約翰用了十七次之多，但在英文欽定版聖經，有十三次誤譯作“miracle”（神蹟）。Dunamis 這個字，也可用來描述神蹟的恩賜（林前十二10、28）。這三個希臘字，都在描述敵基督運用撒但的力量所行的異能、記號和一切虛假的奇事（帖後二9）。異能意謂顯示出明顯的能力；奇事強調對那些目睹了大能事工者所產生的效應；記號強調大能事工的價值或意義。主耶穌所行的所有神蹟中，約翰只記載了八個，而且全部都用「記號」（sign）這個字。

Now we come to the first of John's "signs." Three words are used in the New Testament to describe what we call miracles, evidence of the supernatural. Peter used all three on the day of Pentecost when he reminded the Jews of the marvelous ministry of Jesus (Acts 2:22). He was "a man approved of God among you by miracles [dunamis] and wonders [teras] and signs [semeion]." Dunamis means "powers" or "mighty works"; this word is not used in John's gospel at all. Teras means a "wonder" and is used by John only once, in 4:48. Semeion means a "sign" and is used by John seventeen times, but in the King James Version is wrongly translated "miracle" thirteen of those times. The word dunamis is also used to describe the gift of miracles (1 Corinthians 12:10, 28). All three Greek words are used to describe the satanic power and signs and lying wonders of the antichrist (2 Thessalonians 2:9). The word *powers* denotes the manifestations of evident power; the word *wonder* underlines the effect produced on those who witness the mighty work; *signs* emphasizes the value or significance of the mighty work. Of all the miracles wrought by the Lord Jesus, John records only eight and all of them are signs.

約翰所記載的「記號」（神蹟），都有明顯的、成對的語言結構，這很令人驚奇。第一個神蹟是在迦拿婚宴上行的（二1-11），其背景是拿但業的信；第八個神蹟則是捕獲一網的魚（二十一1-14），其背景是多馬的不信。第二個神蹟（四46-50）是醫好官員瀕死的兒子；第七個神蹟（倒數第二個），是一對姊妹已死的弟弟拉撒路的復活（十一1-44）。第三個神蹟是醫好一個癱子（五1-47），而第六個神蹟（倒數第三個），是醫好生來瞎眼的（九1-41）；這兩個神蹟都在安息日時，在撒路撒冷行的，也都激起宗教領袖的忿怒。第四個神蹟（六1-14）是餵飽五千人，而第五個神蹟（倒數第四個），是行走在水面上（六15-21）；這兩個神蹟，是四福音書都有記載的兩個神蹟。這每一對的神蹟，我們都還可以作許多不同的比較和對比。

An astonishing linguistic structure can be seen between the various pairs of signs as recorded by John. This is brought out clearly in *The Companion Bible* (Appendix 176, p. 194). The first sign was at the marriage in Cana (2:1-11) and the background was that of Nathanael's faith; the eighth sign was the draught of fishes (21:1-14) and the background was the unbelief of Thomas. The second sign (4:46-50) was the healing of the nobleman's son who was at the point of death; the seventh sign (second from last) was the raising of Lazarus (11:1-44), the sisters' brother, who was dead already. The third sign was the healing of the impotent man (5:1-47) and the sixth sign (third from the last) was the healing of the man born blind (9:1-41); both these signs were given in Jerusalem on the sabbath and both infuriated the authorities. The fourth sign (6:1-14) was the feeding of the five thousand and the fifth sign (fourth from the last) was the walking on the water (6:15-21); both these signs are the only ones recorded in all four gospels. There are many other points of comparison and contrast connected with each pair.

1. 耶穌和婚姻（二1-2）

1. Jesus and the Marriage (2:1-2)

我們先來看約翰記載的第一個神蹟。這個神蹟是「第三天」行的，雖然它是指呼召腓力之後（一43）的第三天，還是指主耶穌抵達加利利之後的第三天，兩種看法不一。若是第一種看法，那麼我們就能知道主耶穌第一週公開服事的內容了。第一天，記載在一章19-28節，第二天記載在一章29-34節，第三天在一章35-42節，第四天在一章43-51節。「第三天」（二1）就讓我們看到這一週的結尾，一個婚禮。這與我們在創世記看的，有些關聯，六天的創造之後，出現了一個婚姻。可能約翰要我們對主耶穌公開服事的第一週與最後一週（十二1）作個比較。

We begin, then, with the first of the signs recorded by John. This sign was given "on the third day" though there is no agreement as to whether this was the third day from the calling of Philip (1:43) or the third day from the Lord's arrival in Galilee. If it was the first of these, then we have a record of the first week of the Lord's ministry. The first day was recorded in 1:19-28, the second day in 1:29-34, the third day in 1:35-42, the fourth day in 1:43-51. "The third day" (2:1) brings us to the end of the week and a marriage. This corresponds with what we have in Genesis where after the six days of creation comes a marriage. It is possible that John wants us to compare and contrast this first week with the last week of the Lord's ministry (12:1).

主耶穌和他的門徒，受邀去參加一個在迦拿（拿但業的故鄉）舉行的婚禮。關於迦拿的位置，頗受爭議。傳統的說法是在離拿撒勒五英哩的地方。這對不知名的新人很可愛，邀請主耶穌和他的門徒來出席這樣的典禮。

The Lord and his disciples were invited to a wedding at Cana, the hometown of Nathanael. The site of Cana is disputed. The traditional site is less than five miles from Nazareth. There is something beautiful about this unknown couple inviting the Lord and his followers to be present to share in this occasion.

主耶穌應該獲邀到每一場婚禮。婚姻一開始就是神所設立的。若每一對夫妻都能認知婚禮的神聖，看重主耶穌的同在，經歷到他的大能，並且，他們的結合是由他所認證的，那麼，這世上就不會有破碎的婚姻了。

The Lord should be invited to every wedding. Marriage was God's idea in the first place. There would be few broken marriages if every couple recognized the divine significance of a wedding and actively sought the Lord's presence and experienced his power and endorsement of their union.

2. 耶穌與他的母親 (二3-5)

2. Jesus and His Mother (2:3-5)

我們讀到，「耶穌的母親在那裡。」約翰對耶穌的母親從未以她的名字稱呼，但是對約瑟則是（六42）。約翰如此省略掉馬利亞的名字，有可能是聖靈的感動。那時，教會已經出現好幾種錯誤的認知及派別。到後來終於出現羅馬天主教的宣告：馬利亞是無原罪受孕。出於人類豐富的想像以及教會錯誤的教義，她變成了肉身升天，敬拜者被教導，要相信，她的肉身仍在那兒。她被看為「天后」（古代巴比倫人的稱呼）。她被稱為「天上聖母。」又被宣告，她是「協助超渡者」；因此鼓勵信徒向她祈禱（既然只有這樣的一位有這樣的屬性，可以聆聽、分辨、理解、評估千千萬萬來自全世界各地，每一天以千百種語言，向她發出祈求，那我們就必須假設：她是被「全知者」賦與了神的屬性。）他們也相信她能行神蹟。信徒又被教導：因為她是主耶穌的母親，對主耶穌具有影響力，有需要時，可以請她轉告，因此鼓勵信徒向她禱告。教皇、祭司和民眾可以向她點燭，向她禱告，向她的肖像俯拜，並有某程度的敬拜。凡是到過天主教堂，看到所發行的教皇活動報導，讀一些天主教的教義問答或教會歷史的人，都會知道，馬利亞已經被高抬到何種地位。許多天主教徒仍然會持著唸珠，誦讚馬利亞。也還有許多人，仍然響應聖伯納的聲明：「我們必須透過馬利亞來獲得一切。這是神的旨意。」還有許多地方，逢到節慶時，民眾仍會持馬利亞的肖像在大街小巷遊行，喧嘩歡騰，幾近瘋狂。

We are told, "The mother of Jesus was there." John never mentions the mother of Jesus by name, although he does name Joseph (6:42). John's omission of the name of Mary may have been part of his divine inspiration. Various Gnostic and cultic errors were already taking deep root in the church. The day would come when the Roman Catholic Church would proclaim Mary as having been immaculately conceived, free from original sin. In the fertile imaginations of men and by false church dogma she would be exalted bodily to heaven, and the devout would be asked to believe in her corporeal presence there. She would be given the old Babylonian title of "queen of heaven." She would be called the "Mother of God." She would be proclaimed as co-redemptrix. The devout would be urged to pray to her (on the assumption that she was possessed of the divine attribute of omniscience—since only one with such an attribute could hear and separate and comprehend and evaluate the millions of prayers addressed to her in a thousand languages from all parts of the world every single day). Miracles were attributed to her. The devout were taught to pray to her because she was the Lord's mother and had influence over him and could get him to do what she wanted. Pope, priest, and people would light candles to her, pray to her, bow down before images of her, and in some sense worship her. Anyone who has been in Catholic churches, seen current news reports of papal activities, studied a Catholic catechism, or read church history knows to what heights Mary has been elevated. Many Catholics still count their beads and say their Hail Marys. Many still subscribe to the dictum of Saint Bernard: "It is God's will," he said, "that we should receive all things through Mary." In many lands, on feast days, the image of Mary is paraded through the streets amid scenes of both revelry and near-hysteria.

約翰那時不知道會有這一天，但耶穌知道。因此，針對人類對他母親會有這樣的狀況，他要先加以處理。

John did not know this. Jesus did. Hence his dealings with his mother on this occasion and others.

我們很快就看到人類的問題（二3節上）：「耶穌的對他說，他們沒有酒了。」酒喝完了，在東方的宴席上，再沒有比這個更掃興的了。在公開的場合中，待客的食物和飲料的不足，是很丟臉的事。現在，又是在婚宴中，狀況更加嚴重。

It was not long before we note *mankind's problem* (2:3a): "The mother of Jesus saith unto him, They have no wine." The wine ran out. Nothing could be more devastating at an eastern wedding. It is always embarrassing to run out of food and drink at a public occasion. Here, at a wedding, it was catastrophic.

酒就是酒。原文是oinos這字，新約聖經中只有使用在這裡。七十士譯本中，是譯自希伯來文yayin及tirosh。Yayin這個字是源自yayan「發酵」的意思。Yayin在舊約聖經出現一四二次，包括各種發酵酒。第一次用這字，與挪亞喝醉的事件相關（創九21）。還有，它也用在麥基洗德帶著餅和酒出來迎接亞伯拉罕的那一段經文（創十四18）。同一字也用在拿八大醉的事件（撒上二十五36-37）。還有，耶和華的筵席（申十四23-26），以及奠祭時所灑的酒（出二十九40；利二十三13；民十五5）。

Wine was wine. The word used is oinos, the only word for wine in the New Testament. In the Septuagint it is used to translate the Hebrew words yayin and tirosh. The word yayin is derived from a root word yayan meaning "to ferment." The word yayin occurs 142 times in the Old Testament and includes all kinds of fermented wine. The first use of the word is in connection with Noah's drunkenness (Genesis 9:21). It is used of the wine brought forth by Melchizedek for Abraham (Genesis 14:18). The same word is used in connection with Nabal and his extreme intoxication (1 Samuel 25:36-37). It was used at the feasts of the Lord (Deuteronomy 14:23-26) and was the wine poured out in the drink offering (Exodus 29:40; Leviticus 23:13; Numbers 15:5).

Tirosh這個字，源自yarash（「擁有」），明顯是指酒能掌控一個人的大腦，在舊約聖經出現三十四次。

The word tirosh comes from the root yarash, ("to possess"), evidently because of wine's power to take possession of a person's brain. The word occurs thirty-four times in the Old Testament.

迦南婚宴中，喝的是酒，不是果汁，這一點毫無疑問。後來酒不夠了。在聖經中，酒象徵快樂。它暗示生活中歡樂的一面，但生命也往往是由此領域開始崩潰，適得其反地喪失了喜樂。在這個可悲的世界中，婚姻很容易失去喜樂。「蜜月已過。」這句話也就經常成為口頭禪。

There can be little doubt that wine is what was served at the wedding, not grape juice. And they ran out of wine. In the symbolism of Scripture, wine speaks of joy. It suggests the exuberant side of life. It is in this area that life first breaks down. Something adverse happens and the joy goes out of life. Often, in this sad world, joy goes out of a marriage very soon. "The honeymoon is over." It happens so frequently it has become a well-known saying.

馬利亞提出請求（二3節下）：「耶穌的母親對他說，他們沒有酒了。」它暗示：馬利亞與這對新人的家人是好友，甚至她可能還負責作招待之類的。馬利亞一定也注意到一件事實：耶穌開始吸引不少人來跟隨他。他最近在耶路撒冷的一些作為，一定也在加利利傳開來了。這婦人的一生一直受到懷疑，這與耶穌的出生相關。對耶穌係由童女所生的故事，一定有很多人嗤之以鼻。而他普遍的被認為是「約瑟的兒子」（一45）則顯示出眾人皆以為如此。

Then came *Mary's proposal* (2:3b): "The mother of Jesus saith unto him, They have no wine." It has been suggested that Mary was a close friend of the family, that she perhaps had some responsibility for the supplies. It would certainly seem that Mary had taken note of the fact that Jesus had begun to attract disciples. News of his recent activities in Jerusalem was doubtless already in circulation in Galilee. All her life this woman could have endured suspicion because of the circumstances connected with the birth of Jesus. The story of his virgin birth would be scoffed at by many. The fact, however, that he was commonly known as "the son of Joseph" (1:45) doubtless expressed the general belief.

她和緩地想促使耶穌採取某些行動，可耶穌卻不是能受人如此左右的。他知道數百年後，她會獲得人類對她那種偶像式的崇拜，但對於這種扭曲真理，他卻連一絲絲允許都不給。她固然是他的母親，但是他要完成的救贖事工，她卻沒有一點兒可以插嘴的份。她必須溫和而堅定地守著自己的本份。在母親與這位彌賽亞、主、中保之間，還有巨大的鴻溝需要修補。

Gently she tried to prod him into action. But that he would not and could not allow. He knew the idolatrous position that would be given her in centuries to come. Never must there be given the slightest ground for such distortions of truth. She was his mother, but in no way must she be

allowed any say in his redemptive work. She must be tenderly but firmly put in her place. A great gulf must be fixed between the mother and the messiah, the master, the one mediator.

因此，我們在這裡就有了彌賽亞的命令（二4-5）：「耶穌對她說，婦人，我與你有什麼相干？我的時候還沒有到」（二4）。在此，主耶穌把她和自己，放在一個新的關係中。所有的權威都告訴我們，這婦人一詞，並無任何大不敬，失禮的意義在內。

So we have the *messiah's prerogative* (2:4-5): "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come" (2:4). Here the Lord put her in a new relationship to him. All the authorities remind us that there is no discourtesy, no harshness, in the term *woman*.

「我與你有什麼相干？」他說。這可以改寫作：「你與我有什麼關係？」或，更直接的文意，「你我之間有什麼關聯？」或，如有人改寫的，「你別管我。」

"What have I to do with thee?" he continued. This has been variously rephrased: "What hast thou to do with me?" or, with awkward literalism, "What is there to me and thee?" Or, as it has been paraphrased, "Leave me to myself."

這是為了強調下一句，「我的時候還未到。」因此可看出，我們的主，常常提到這個神秘的，關鍵時刻。第七章當他那幾位還不信的弟弟，慫恿他動身時，他說，「我的時候還沒有到，」（七6）。還有，當他在會堂中教導人時，雖然面臨極大的反對勢力，「沒有人下手拿他，因為他的時候還沒有到」（八20）。當幾個希臘人來求他到外邦人中去收割時，他也同樣說到「時候」的問題：「人子得榮耀的時候到了」（十二23）。在馬可樓上時，我們又看到另一次：「耶穌知道他離世的時候到了」（十三1）。更後面，在馬可樓上，他在大祭司的禱告中，約翰最後一次的記錄裡，我們又讀到一次。耶穌開始禱告，說，「父啊，時候到了」（十七1）。我們看到，他第一次提到「時候」，是向他的母親，最後一次提到，則是向他的父親。

This is emphasized by the words, "Mine hour is not yet come." The Lord, thereafter, spoke frequently of this mysterious and momentous hour. In chapter 7 he said, "My time is not yet come," when his unbelieving brothers likewise sought to prod him into making a move (7:6). When he was teaching in the temple, although there was mounting opposition, "no man laid hands on him; for his hour was not yet come" (8:20). When the Greeks came, harbingers of coming harvest in the gentile world, he again spoke of his hour: "The hour is come, that the Son of man should be glorified" (12:23). In the upper room we have it again: "Jesus knew that his hour was come that he should depart out of this world" (13:1). Still later, in the upper room, in his high priestly prayer, and for the last time in John's record, we have it one more time. Beginning his prayer he said, "Father, the hour is come" (17:1). We observe that his first reference to his "hour" was to his mother; the last was to his Father.

他所做的每一件事，都與這「時候」相關。馬利亞並不知道神在他生命中的計劃時刻。她也還不知道，他要透過十字架彰顯榮耀，或作任何的事情，會是在怎樣的時刻。

Everything he did had to do with this hour. Mary could not know the timings of God in his life. She knew nothing yet about that hour when he would have his glory displayed, or all things, through his cross.

馬利亞接受了他的話；她的心靈被開啟，她的信心沒有動搖。她轉向那些在四週面面相覷的僕人，給與他們一個人類所能給與的最好建議，「他告訴你們什麼，你們就作什麼。」

Mary accepted his words; her understanding was enlightened, her trust unshaken. She turned to the servants who were standing around in consternation and gave them the best advice anyone can give to another human being, "Whatsoever he saith unto you, do it."

3. 耶穌與神蹟（二6-11）

3. Jesus and the Miracle (2:6-11)

耶穌的第一個「記號」，以及它打頭陣的目的（二6-10）是為了解決急難時刻的需要，並在一個充滿幽暗、陰險的周遭環境裡帶給人婚禮中的歡樂。上主使用現成的東西，這是他一貫的作風。（他告訴摩西，「你手裡是什麼？」[出四2]。那只是一根手杖，但最後對法老和百姓，都成為神大能的象徵。）
Jesus' first "sign" and its preliminary purpose (2:6-10) was to meet this emergency and bring joy into that wedding where doom and gloom were on the periphery. The Lord used what was available, as he always does. (He said to Moses, "What is that in thine hand?" [Exodus 4:2]. It was only a stick, but it became a symbol of divine power to pharaoh and his people before all was over.)

婚宴現場所有的，就是六口大石缸，每一個可以裝大約九加侖的水（有些人甚至認為，每個可以容納二十加侖的水）。這些石缸的水，是為了婚宴來賓作潔淨儀式所需。猶太人的婚宴，很重視個人衛生。「潔淨」包括洗手，以及招待賓客時所使用的器皿（可七3-4）。如今，再多的宗教禮俗，也難以彌補此刻這對新人所面臨的難處。主耶穌吩咐人把水缸注滿水，顯然之前的水已經用盡了。僕人聽從了，把水倒滿，「直到缸口」。缸裡所盛滿的明顯是水。到此時為止，什麼都沒發生。

What they had were half a dozen waterpots, each capable of holding about nine gallons of water (some authorities go as high as twenty gallons apiece). The water in these stone jars was for the ceremonial cleansing of the wedding guests. The Jewish religion demanded close attention to personal hygiene. The "purifying" included the washing of hands and of utensils used in serving the guests (Mark 7:3-4). No amount of ritual religion could make up for the social disaster now about to overtake the newlyweds. The Lord commanded that these jars be filled with water. Evidently their contents had been depleted. The servants obeyed, filling the jars "up to the brim." It was obvious that there was nothing but water in those vessels. So far, so good.

可是，僕人們的挑戰來了：「現在可以舀出來，送給管筵席的」（一8），我們可以稱他作「宴席總管」。沒有人猶豫不決，大家都聽從了。

But now came a challenge to the faith of the servants: "Draw out now, and bear unto the governor of the feast" (1:8), the man we would call the master of ceremonies. There was no hesitation. They did as they were told.

許多基督徒很無法接受說，耶穌真的變水為酒。有人說，那不是酒，是葡萄汁——但這很難成立，因為這個字，就真的是酒；還有，那個宴席總管顯然也相信那是酒，而且還是上好的酒，所以跑去跟新郎說，「人都是先擺上好酒[oinos]，等客喝足了，才擺上次的：你倒把好酒留到如今」（二10）。

It upsets many Christians to think that Jesus actually turned water into wine. Some have claimed it was not really wine but grape juice—a position hard to defend both in consideration of the word used for wine and of the reaction of the emcee who certainly believed it to be wine, and extraordinarily good wine at that. He said to the bridegroom, "Every man at the beginning doth set forth good wine [oinos]; and when men have drunk, then that which is worse [inferior]: but thou hast kept the good wine until now" (2:10).

「好酒」！有的人堅持沒有好酒。但是造物主年復一年地藉著大自然的過程，把水變成酒。誰能解釋得清楚，一棵植物，吸收了土壤中的水份和礦物質，吸收了陽光的熱能，以及從週遭環境所供應的一切，就能長出充滿酒的葡萄來呢？耶穌這位造物主，所行的，不過是把整個過程縮短——只是有所不同。這是好酒，不僅比「次的」好，更是上好的。人可以喝上多少加侖，也不會有不良反應。喝了耶穌所釀的酒，沒有人會醉倒的。（我們若要從聖經找到全然禁酒的支持例子很難，除非引用羅馬書十四章保羅的呼籲。）

"The good wine"! Some would maintain that there is no good wine. Yet year by year the Creator turns water into wine by a natural process. Who can explain all the mystery of a plant that is able to take water and minerals from the soil, energy from the sun, all that it needs from its environment and transform them into wine-filled grapes? What Jesus did as Creator was short-cut the whole process—with a difference. This was *good* wine. Not just better than inferior wine, but *good* wine. A man could have drunk gallons of it and never have had a bad reaction. Nobody could

have made himself drunk on wine that Jesus made. (It is difficult to make a case for total abstinence from the Bible except on the grounds advocated by Paul in Romans 14.)

這裡有一個象徵的意義。把石缸倒滿水，那些石缸「照猶太人潔淨的規矩」既是作潔淨禮用的，就象徵猶太教的禮儀習俗，如今已經達成它的任務，而新酒則象徵一個新的創造——基督教那「說不出來滿有榮光的大喜樂」（彼前一8）。

There was a symbolic meaning to this. The filling of the jars to the brim, those jars used for holding water for purifying "after the manner of the Jews," symbolized Judaism with its rituals, which had now fulfilled its purpose. The new wine symbolized a new creation, Christianity, "full of joy unspeakable," rich and full of glory.

它首要的目的（二11），這神蹟是一個記號，「這個第一個記號」是為了彰顯主的榮耀，使他的門徒可以信服，知道他就是如他所宣告的。約翰在晚年回憶這事件時，提筆寫道，「他的門徒就信他了」。這句子「信他，」是約翰的特色，在對觀福音中，只出現一次（太十八6，與之平行的是可九42），在保羅的作品中也只偶爾出現（羅十14；加二16，腓一29）。這句子背後的主要思想是，一個人，毫不保留的轉成對某人的信靠。

As to *its primary purpose* (2:11), the miracle was a sign, "this beginning of signs" designed to display the Lord's glory and convince his disciples that he was all he claimed to be. "His disciples believed on him," John says, recalling the incident now as an old man. The phrase, "believe on," is characteristic of John and is found only once in the synoptic gospels (Matthew 18:6 and its parallel, Mark 9:42) and only occasionally in Paul's writings (Romans 10:14; Galatians 2:16; Philippians 1:29). The essential thought behind the phrase is that of unreserved transfer of trust from oneself to someone else.

4. 耶穌別的地方（二12）

4. Jesus and His Move (2:12)

最後提到耶穌到另外的地方去。「這事以後，耶穌與他的母親和他的弟兄和他的門徒，都下迦百農去，在那裡住了不多幾日。」所使用的字詞（也就是「多重連接詞」）顯出，藉著刻意重複的好幾個與、和，吸引我們注意到一起去的每一位。羅馬天主教誇大了馬利亞在救贖事工上的地位，宣稱她是永久的童貞。他們辯稱，這裡提到主的「弟兄」，若不是約瑟前一次婚姻所留下的兒子，就是耶穌的堂兄或表兄弟。在新約聖經中，提到主耶穌的弟兄們，共有九次。其中三次沒有特別指出與他的真正關係（約七3-5；林前九5；加一19），但其餘六次就比較明確。每次都提到是他的弟兄與他的母親（太十二46；十三55；可三32；六3；路八19-20；約二12）。最後這一次，也就是我們現在查考的這一處，強調了與馬利亞的關係。所使用的多重連接詞很引人注目：「他、和他母親、和他的弟兄們、和他的門徒門。」因為提到這些「弟兄們」時，經常都伴隨著馬利亞，顯然可以作出結論：他們就是她的孩子。

The final item draws our attention to a move that Jesus made. "After this he went down to Capernaum, he and his mother, and his brethren, and his disciples, and they continued there not many days." The figure of speech (known as polysyndeton), revealed by the deliberate and repeated use of the word *and*, is intended to draw our attention to each member of the party. The Roman Catholic Church, in its exaggeration of Mary's role in redemption, has claimed her perpetual virginity. It argues that the Lord's "brethren" mentioned here were either the sons of Joseph by a previous marriage or else they were cousins. The Lord's brethren are mentioned nine times in the New Testament. Three of them shed no light on their true relationship to him (John 7:3-5; 1 Corinthians 9:5; Galatians 1:19) but the remaining six are more definite. They all speak of his brethren in connection with his mother (Matthew 12:46; 13:55; Mark 3:32; 6:3; Luke 8:19-20; John 2:12). This last reference, the one we are considering here, emphasizes the connection with Mary. The use of the polysyndeton draws attention to it: "He, and his mother, and his brethren, and his disciples." Because these "brethren" are often seen accompanying Mary, the obvious conclusion is that they were her children.

因此，我們似乎可以看出，這個家庭，可能因約瑟早逝，就遷到迦百農去。可能是這一次，或不久之後，主耶穌就住到那裡去，並以這個湖邊小鎮作為他在加利利事工的總部。不過，這一次，他只在此鎮短暫停留。耶路撒冷以及每年的逾越節慶正在等著他呢。

It would seem that the whole family, Joseph being presumed dead, went to Capernaum. At this time or shortly afterward the Lord took up residence there, and that lakeside town became his headquarters for his Galilean ministry. On this occasion, however, he remained in the town only a short while. Jerusalem and the annual Passover feast were beckoning him.

主耶穌即將給予這整個民族一個很不相同的記號，這一次不是行神蹟，而是作出與統御全地的彌賽亞相稱的行動來。

The Lord was now about to give the whole nation a sign of a different kind, not a miracle this time, but an act worthy of a sovereign messiah.

從約翰所寫的福音書，我們可以重建出主耶穌公開服事的年序，尤其是約翰數度提及猶太人的各種節慶，特別是他一共提到三次逾越節。現將約翰福音中的節慶整理如下：

From John's gospel we are able to reconstruct the chronology of the Lord's public ministry, especially from John's references to the various feasts of the Jews, and particularly from references to three Passovers. The feasts in John are as follows:

1. 第一次的逾越節（二12-13）
2. 另一次的節慶（五1）
3. 第二次的逾越節（六4）（耶穌未參加）
4. 住棚節（七2）
5. 修殿節（十22）
6. 第三次的逾越節（十二1）

1. The first Passover (2:12-13)
2. Another feast (5:1)
3. The second Passover (6:4) (Jesus did not attend)
4. The feast of tabernacles (7:2)
5. The feast of the dedication (10:22)
6. The third Passover (12:1)

我們現在可以整理出一些與主耶穌的公開服事相關的史料來（有些日期是推測。見史可基《四福音指南》London: Pickering and Inglis, 1948, 409-411）。

1. 從主耶穌受洗（西元二十七年一月）到第一次過逾越節（西元二十七年四月11-18日）
 1. 西元二十七年二月（一19-51）
 2. 西元二十七年三月（二1-12），大約有三個月之久
2. 從第一次過逾越節到動身往加利利去（西元二十七年十二月）
 1. 西元二十七年四月（二13-三21）
 2. 西元二十七年五月（三22-24）
 3. 西元二十七年八月（三25-36）
 4. 西元二十七年十一月（四1-3）
 5. 西元二十七年十二月（四4-42），大約有八個月之久
3. 從動身往加利利去，到西元二十八年五月
 1. 西元二十七年十二月（四43-45）
 2. 西元二十八年元月（四46-54）
 3. 西元二十八年五月（五1-47），大約五個月之久
4. 從西元二十八年五月到加利利北部的事奉（西元二十九年十一月）

1. 西元二十八年五月（六1-15）
2. 西元二十九年四月（六16-71），大約十二個月之久
5. 從西元二十九年五月到最後一次離開加利利（西元二十九年十一月）
 1. 西元二十九年九月（七1-八11）
 2. 西元二十九年十月（八12-59），約有六個月之久
6. 從西元二十九年十一月到勝利進城（西元三十年四月二日，星期日）
 1. 西元二十九年十月（九1-41）
 2. 西元二十九年十一月（十1-42）
 3. 西元三十年一月（十一1-54）
 4. 西元三十年四月（十一55-十二11），大約五個月之久
7. 從西元三十年四月二日星期日，到復活（西元三十年四月九日，星期日）
 1. 西元三十年四月二日（日）（十二12-19）
 2. 西元三十年四月四日（二）（十二20-50）
 3. 西元三十年四月六日（四）（十三1-十八12）
 4. 西元三十年四月七日（五）（十八13-十九42），共八天
8. 從西元三十年四月九日星期日至西元三十年五月八日
 1. 西元三十年四月九日（二十1-25）
 2. 西元三十年四月九日-五月八日（二十26-二十一25），四十天之久。

Now we can assemble the facts as they relate to the Lord's public ministry. (Some of the dating is approximate. See Graham Scroggie, *A Guide to the Gospels*, London: Pickering and Inglis, 1948, 409-411.)

1. From the Lord's baptism (Jan a.d. 27) to the first Passover (Apr 11-18, a.d. 27)
 1. Feb a.d. 27 (1:19-51)
 2. Mar a.d. 27 (2:1-12), a period of about three months
2. From the first Passover to the departure for Galilee (Dec a.d. 27)
 1. Apr a.d. 27 (2:13-3:21)
 2. May a.d. 27 (3:22-24)
 3. Aug a.d. 27 (3:25-36)
 4. Nov a.d. 27 (4:1-3)
 5. Dec a.d. 27 (4:4-42), a period of about eight months
3. From the departure from Galilee to May a.d. 28
 1. Dec a.d. 27 (4:43-45)
 2. Jan a.d. 28 (4:46-54)
 3. May a.d. 28 (5:1-47), a period of about five months
4. From May a.d. 28 to the ministry in northern Galilee (Nov a.d. 29)
 1. Mar a.d. 29 (6:1-15)
 2. Apr a.d. 29 (6:16-71), a period of about twelve months
5. From May a.d. 29 to the final departure from Galilee (Nov a.d. 29)
 1. Sept a.d. 29 (7:1-8:11)
 2. Oct a.d. 29 (8:12-59), a period of about six months
6. From Nov a.d. 29 to the triumphant entry (Sunday, Apr 2, a.d. 30)

1. Oct a.d. 29 (9:1-41)
2. Nov a.d. 29 (10:1-42)
3. Jan a.d. 30 (11:1-54)
4. Apr a.d. 30 (11:55-12:11), a period of about five months
7. From Sunday, Apr 2, a.d. 30 to the resurrection (Sunday, Apr 9 a.d. 30)
 1. Apr 2 (Sun) a.d. (12:12-19)
 2. Apr 4 (Tues) a.d. 30 (12:20-50)
 3. Apr 6 (Thur) a.d. 30 (13:1-18:12)
 4. Apr 7 (Fri) a.d. 30 (18:13-19:42), period of eight days
8. From Sunday, Apr 9, a.d. 30 to May 18, a.d. 30
 1. Apr 9, a.d. 30 (20:1-25)
 2. Apr 9–May 18, a.d. 30 (20:26-21:25), a period of forty days

約翰用了超過一半的篇幅，來敘述主耶穌在地上最後一週發生的事件，也就是引至受死與復活的事件，這十分重要。它與主耶穌的生平一樣重要，因為他受死，我們才有今日的救恩。

It is significant that John devotes more than half his gospel to events relating to the Lord's last week on earth, that is, to events leading up to his death and resurrection. Important and essential as was the Lord's life, it is his death that makes our salvation possible.

B. 聖殿中的交易（二13-25）

B. The Traffic in the Temple (2:13-25)

勝過世俗生活中的低俗

Triumph over Life's Secular Debasements

我們要先從上文，約翰在年代序中的一個顯著的特點來看：「猶太人的逾越節近了，耶穌就上耶路撒冷去」（二13）

We begin with one of those chronological notes so characteristic of John: "And the Jews' passover was at hand, and Jesus went up to Jerusalem" (2:13).

一年一度的逾越節，是全民共同記念以色列人逃出埃及的節慶，每年這個時候，就是歷史事件發生的時段，也就是尼散月的第十四日（在三、四月的滿月時分）。緊接著的是持續一週的除酵節（尼散月15-22日）。散居各地（也就是不在巴勒斯坦居住）的猶太人，都要回國朝聖，形成巨大的人潮，群眾蜂擁而至，參與這最大型的節慶。

The annual Passover feast commemorated Israel's exodus from Egypt. It was celebrated on the anniversary of that event, on the fourteenth day of Nisan (at the time of the March-April full moon). It was immediately followed by the feast of unleavened bread, which lasted a week (15-22 Nisan). Pilgrims from all parts of the Diaspora (that is, the Jews dispersed outside Palestine) assembled in vast numbers for this great national feast.

逾越節當晚，家家戶戶都要仔細的打掃，除舊佈新，就如我們今天所說的大掃除。然而，卻沒有一人關心到神的殿。祭司和百姓的屬靈狀況如此低落，以致約翰慣常稱它作「猶太人的逾越節」（亦見六4；十一55；並比較五1；七2），而不是它的原意，「耶和華的節慶」。

On the Passover eve the head of each house had carefully gathered up all leaven in the house and removed it, giving the house a good spring-cleaning, as we would say today. Yet no one gave a thought to cleansing God's house. So deplorable was the spiritual condition of priest and people

that John habitually refers to this feast as "the Jews' Passover" (see also 6:4; 11:55; and compare 5:1; 7:2) instead of what it was intended to be, "a feast of Jehovah."

1. 耶穌與這個建築 (二13-17)

1. Jesus and the Building (2:13-17)

主耶穌的公開服事，從猶大地耶路撒冷的聖殿開始，這本是天經地義的事。主耶穌直搗龍門核心。之前，在加利利，他以先知的身份被拒，因而離去，現在他要以彌賽亞的身份，來到國家的首都。此後，他就不會再公開地以彌賽亞身份出現在耶路撒冷，直到最後一次進入。

It is fitting that the Lord's public ministry should commence in Judea, in Jerusalem, and in the temple. The Lord went straight for the heart. He now offered himself as messiah in the nation's capital and, being rejected, left and offered himself as prophet in Galilee. He would not offer himself openly as messiah in Jerusalem again until his final entry.

主耶穌突然來到聖殿（如瑪拉基三1-3所預言），他的眼睛很快掃射到這聖潔之地的低俗現況。有兩個字可以用來翻譯「聖殿」。一個是hieron，就是這裡所採用的，它包括了整個區域範圍，院宇和廊道；另一個字是naos，這個字是指這神聖的建築本身，包括聖殿、至聖所。後者也象徵主耶穌的身體，以及由信徒所組成的奧秘身體。在這裡，約翰是在描述整個區域（大約有十九英畝）。整個區域可分成四部份。由東邊進入後，就是聖殿；相繼穿越外邦人院、婦人院、以色列人院後，就是祭司的院子。猶太人經常瞧不起外邦人的一切事物，因此，他們認為，把外邦人的院拿來作為交易的場所，再恰當不過。

Coming suddenly into the temple (as predicted, Malachi 3:1-3) the Lord's eye took in at a glance the desecration of that sacred place. Two words are translated "temple." There is hieron, which (as here) takes in the whole area, the sacred enclosure, the courts, the porticoes, and naos, a word reserved for the sacred structure itself, which contained the holy place and the holy of holies. This latter word is used symbolically for the Lord's body and of believers who form his mystical body. Here John is describing the entire area (comprising some nineteen acres). The area was divided into four courts. Coming in from the east and moving toward the sanctuary itself, a visitor would successively pass through the court of the gentiles, the court of the women, the court of Israel, and the court of the priests. With their usual contempt for all things gentile, the Jews had designated their court as a suitable place to transact business.

公牛、羊、鴿子是最常作為獻祭的牲品。權威當局便決定，在祭壇旁附設一個牲畜市場最方便，外邦人的院，就可出售一些檢驗合格的動物。權威當局從中牟利，自不在話下。

Oxen, sheep, and doves were the creatures generally used in offering sacrifices. The authorities had decided it would be convenient to have a cattle market adjacent to the altar, and the court of the gentiles could be used for the sale of approved animals. Doubtless the authorities received a percentage of the profits.

此外，所有年滿二十歲的男丁，不論住在國內外，都要徵收半舍克勒的年稅，作為聖殿的維修費用。許多猶太人就趁這一趟耶路撒冷之行來繳交。也不用說，所有刻上皇帝肖像或任何異教圖騰的錢幣，都不可用來繳交這項人頭稅。所有的奉獻金錢，都必須以猶太錢幣支付，那些兌換銀錢的人，一定忙得不可開交。外邦人的院，也再度被視為，不作其他考量進行這項業務的好地點。我們不需要人教，就可想像那當中會有怎樣程度的貪婪和詐欺（太二十一13）。主的心，都在察看聖殿中所進行的這一切的交易。萬國禱告的殿，聞起來像牛欄，聽起來像畜牧市場，充滿嘈雜，銅板聲，其中有許多詐欺的景象。「...當那日，在萬軍之耶和華的殿中，必不再有迦南人[掮客]。」先知撒迦利亞如此預言（亞十四21）。主耶穌決定對父家淪入這種不潔淨的光景加以整頓。

Then, too, many Jews took advantage of this pilgrimage to Jerusalem to pay the annual half-shekel levied against all Jewish men, worldwide, of twenty years of age and over, for the maintenance of the temple. Obviously no coins bearing the image of the emperor or any other heathen symbol could be paid into the temple treasury. All offerings of money would have to be paid in Jewish coins. There would be a brisk and lucrative business in all this for the moneychangers. Again, the court of the gentiles was designated as a suitable place to allow this business to be carried on. One

does not need to be a student of human nature to picture the avarice and cheating (Matthew 21:13). The Lord's heart was moved at the sight of all this business traffic in the temple. The place of prayer for all nations smelled of the barnyard, sounded like a cattle market, was filled with noise and din, was the scene of many a swindle. "There shall be no more the Canaanite [a trafficker] in the house of the Lord of Hosts," the prophet Zechariah had foretold (Zechariah 14:21). The Lord decided to make a clean sweep of this desecration of his Father's house.

他以繩子作成鞭子，趕出牛群，又抓著兌換銀錢人的桌沿，大力將桌子推翻。我們可以想像銅板四處翻滾的景象！他每一項動作都帶著威嚴和拿捏分寸，他命令那些賣鴿子的，把東西都搬走——溫和的保全了那些無辜的鳥兒的生命。幾分鐘內，空間就清除乾淨，只剩下地板留待清掃，撿除垃圾。

He made a scourge of small cords for driving out the oxen. He seized the tables of the moneychangers and with a vigorous heave turned them upside down. We can imagine the resulting scramble after the rolling coins! And, with the dignity and restraint that marked his every move, he ordered those that sold doves to remove their property—thus gently safeguarding the innocent birds. Within a few minutes the place was cleared. All that remained to be done was cleansing of the pavements and picking up of the litter.

這項對「贓窩」勇敢的出擊，等於是以最真實的方式，宣告耶穌是基督。他獨自一人，徒手就把既有組織推翻，包括猶太公會及有權勢的撒督該團體，這兩個在背後撐腰的群體，無疑地也是這些交易的既得利益者。耶穌等於推翻了以公益為藉口，卻行官商勾結之實的犯罪體系。他也藉著這項行動，宣告自己是天父的兒子，這些大不敬的入侵者，已玷污了父神的殿。在逾越節將近的時刻，他已經掌理了這個長期被不義的酵所污染的殿。（當主耶穌最後一次離開聖殿時，他稱它為「你們的家」，但那時，他等於已經預言，要將它交付審判了；見太二十三38）。

This bold attack on the "syndicate" proclaimed Jesus, in the most authentic manner possible, to be the Christ. Alone and single-handed he had taken on the establishment, including the Sanhedrin and the powerful Sadducean party, which both sponsored and doubtless profited from this traffic. He had overthrown an entrenched system of evil that posed as a public benefit. In doing so, he had proclaimed himself the Son of his Father, whose house these profane intruders were defiling. In view of the Passover he had rid that house of the leaven of unrighteousness that had long corrupted it. (When the Lord left that temple for the last time he called it "your house," but by then he had already prophetically handed it over to judgment; see Matthew 23:38.)

這項行動，令他的門徒印象深刻，他們紛紛記起詩篇六十九篇9節來。「我為你的殿，心裡焦急，如同火燒。」從這一首彌賽亞詩篇擷取其中的這一節經文，對主耶穌勇敢無畏的行動，下了最好的註解。The incident made an impression on his disciples, who remembered Psalm 69:9. "The zeal of thine house hath eaten me up." A verse from that impressive messianic psalm was a fitting comment on the Lord's fearless action.

2. 耶穌及他的身體（二18-22）

2. Jesus and His Body (2:18-22)

猶太人的權威當局也立刻作出反應，要求解釋。他好大膽，竟敢妨礙他們的權益，他們大權在握，是聖殿的監護人，守護猶太信仰的重要人物啊。猶太人想要看記號，但是他們的眼睛不夠亮，否則他潔淨聖殿，不就是一個夠清楚的記號嗎？但他們要求更多。後來，保羅就特別指出猶太民族對神蹟的渴求，正是一個不信的民族的特點（林前一22）。

The Jewish authorities were not long in reacting. Instantly they demanded an explanation. How dare he interfere with their rights and prerogatives as custodians of the temple and guardians of Jewish faith? The answer draws our attention to Jesus and his body. The Jews demanded a sign. Wasn't the way he had cleansed the temple sign enough, if they had been able to see it? But they wanted more. Later, Paul would underline this demand of the Jews for signs as being characteristic of an unbelieving people (1 Corinthians 1:22).

主耶穌很快就給他們一個記號，只是，那不是他們想要看的，也不是他們能懂的。他說，「...拆毀這殿，我三日內要再建立起來」（二19）。這個奧秘的陳述，後來曾在兩個場合中被引用（太二十六61及徒七14），以作為控告的依據，但其實那兩次引用都犯了錯誤。主耶穌是指著他自己的身體（殿，naos）要被交付給他們而說的，一旦被「拆毀（受死）」，他就要「再重建（復活）」。他使用的是egeiro這個字，字意是「從睡眠中復起」。它共出現一四一次，其中有七十次是指復活。

The Lord promptly gave them a sign but it was one they neither wanted nor understood. "Destroy this temple," he said, "and in three days I will raise it up" (2:19). That cryptic statement on two subsequent occasions (Matthew 26:61 and Acts 7:14) was used as a basis for accusation and in both cases it was misquoted. The Lord was referring to the fact that his body (the temple, naos) would be handed over to them to "destroy" and, when that happened, he would "raise it up." The word he used was egeiro, which literally means "to rouse from sleep." It occurs 141 times, of which 70 refer to resurrection.

猶太人錯解了耶穌的比喻，只從表面意義來解讀。他們驚呼道，「四十六年才造成的，你三日內就再建立起來麼？」（二20）。大希律王好大喜功，大興土木，西元前二〇年就開始重建猶太人的聖殿。約瑟夫說，他僱用了一萬八千名勞工來進行這項工程，一直到西元六十四年才完成，三年後（西元六十七年）猶太人與羅馬人爆發戰爭，聖殿難逃惡運。在西元七〇年被一場大火焚毀。猶太人因著頑梗拒絕基督，終於「拆毀了這殿，」（實質字義的殿）。上主自此沒有再重建這殿。

The Jews failed to discern the Lord's metaphor and took his words at face value. "Forty and six years was this temple in building," they exclaimed in astonishment, "and wilt thou rear it up in three days?" (2:20). Herod the Great, an avid builder, had begun renovations of the Jewish temple in 20 b.c. Josephus says that some eighteen thousand workmen were employed in that task. It was not finally finished until a.d. 64. Three years later, a.d. 67, the Jewish war with Rome broke out and the temple's doom was sealed. It went up in flames at the end of that war in a.d. 70. The Jews by their rejection of Christ and their intransigence did indeed "destroy this temple," the literal temple. The Lord did not raise that one.

約翰加上註解，「是以他的身體為殿」（二21）。他的門徒要三年後才明白這話，不過，他的話一直藏在他們的腦海中，直到他復活後，門徒不僅想起這話，也終於懂了這話的意思——主耶穌第一次對猶太官僚的公開質問，事實上，已經預告了他將要在他們手中受害。

John adds the comment, "he spake of the temple of his body" (2:21). It was three years before the Lord's disciples understood this saying. His word was hidden away in their memories, however, and after his resurrection they not only remembered it but understood its significance—that the Lord here, on his first public confrontation with Jewish officialdom, actually foretold his death at their hands.

3. 耶穌與信他的人（二23-25）

3. Jesus and the Believers (2:23-25)

這一切，在這城掀起相當大的風波，尤其正逢節期，世界各地的猶太人紛紛回來朝聖。約翰結束這段記載時，寫下一句有關耶穌和信徒的話。對那些就信了他的名（二23）的人，他第一次論及信心的基礎（二23），他們相信他，是因為他所行的「記號」。我們必須記住，約翰並沒有記下耶穌所行的所有的「記號」或神蹟。事實上，福音書並不是專為記載神蹟而寫，一共只有三十六個神蹟（若以三年半的服事來看，平均，一個月不到一個），其中有好些只有摘要的敘述。

All this provoked considerable speculation in the city, a city jammed with Jewish pilgrims from all over the known world. John concludes this part of his record with a reference to Jesus and the believers. He refers first to *the foundation of the faith* (2:23) of those who are said to have "believed in his name" (2:23). They believed because of "the signs" he did. We must remember that John by no means records all the "signs," or miracles, which Jesus performed. Indeed, the gospels are sparing in recording miracles. Only thirty-six are recorded altogether (less than one a month on

average when seen in the light of a three and a half year ministry) along with several summary statements.

信心若只建立在神蹟上，是非常不足的，這樣的信心本質也不健全。這樣的信心通常會一直要求更多的神蹟，一旦求得，就會變成耽溺過度，消化不良。今日的基督教界，那些宣稱有能力行神蹟以及那些信從的人，我們要小心以對。

A faith that rests on miracles is not a very satisfactory or substantial faith. Such a faith always demands more. If it gets more, it becomes surfeited and its appetite jaded. We need to beware of those in Christendom today who profess to have the power to perform miracles and also of those who believe them.

約翰也指出那些口稱相信他的人，他們信心的瑕疵（二24-25）。主耶穌不會把自己「交託」這樣的人。交託這個字，與23節信了這個字相同，只是時態改變而已。那些因「神蹟」而信的人，用的是完成的動作；但耶穌的「相信」，是一個持續、慣常的動作。他們信了他；但他並不持續相信（交託）他們。約翰解釋一個原因：「因為他知道萬人，也用不著誰見證人怎樣：因他知道人心裡所存的」（二24節下-25節）。知道每個人內心所存的及其特質，這是神的屬性（耶十七10；二十12）。在此，很清楚顯明了神的全知。它既是對萬民（「他知道萬人」）也是對每個人（「他知道人心所存的」）。他不需要人告訴他有什麼想法、感受。他可以準確無誤的判定。

John records *the flaw in the faith* (2:24-25) of those who he says believed. The Lord did not "commit" himself to them, however. The word *commit* is the same as *believed* in verse 23, but the tense is changed. The "belief of those responding to the signs marks a completed act; the "belief of Jesus indicates a habitual, continued action. They believed in him; he had no continuing faith in them. John gives the reason: "Because he knew all men, and needed not that any should testify of man: for he knew what was in man" (2:24b-25). This attribute of knowing a person's innermost heart, state, and character is an attribute of God (Jeremiah 17:10; 20:12). Here the Lord's omniscience is clearly stated. It was universal ("he knew all men") and individual ("he knew what was in man"). He had no need for people to express their thoughts and feelings. He could read them infallibly without that.

整個事件也描繪出，主耶穌分辨人是怎樣的——那些污穢聖殿的人，他們的貪婪與詐欺，猶太領袖對他的敵意與憎恨，那些口稱相信，但只是建造在「神蹟」的基礎上，不能有所託付的人。主耶穌對他們的心瞭若指掌。

The whole incident illustrates the Lord's knowledge of what people are like—the greed and cheating of those who profaned the temple, the opposition and resentment of the Jewish leaders, the untrustworthiness of those who professed a faith based on "signs." The Lord read the hearts of them all.

C. 與尼哥底母相談的夜晚（三1-21）

C. The Night with Nicodemus (3:1-21)

勝過生命中的屬靈膺品

Triumph over Life's Spiritual Deceptions

潔淨聖殿，產生了效應，其中一位是公會的統治階層。尼哥底母來找基督，代表了猶太人知識份子及貴族中，有難得一見肯用心思想的人。他渴望看見以色列復興，也渴望國度能快快臨到，如今，基督那頗具權柄的作為令他坐立難安。他想，這些都是彌賽亞才能有的作為。這拿撒勒的先知，到如今所行過的神蹟，使尼哥底母的心愈發確定：莫非耶穌真的就是彌賽亞。

The cleansing of the temple had its impact on a member of the ruling Sanhedrin. Nicodemus came to Christ as a representative of the thoughtful few among the intelligentsia and aristocracy of the nation. His hope for the restoration of Israel and for the speedy inauguration of the kingdom had been stirred by Christ's authoritative action. That, he thought, was how a messiah should act. The

miracles now being performed by this remarkable prophet from Nazareth were added confirmation in Nicodemus's mind that perhaps Jesus was indeed the messiah.

尼哥底母很富裕，地位崇高，又熱心宗教。他是個官員，儘管有這一切，心中卻得不到渴望許久的平安和喜樂。或許這個新科先知，對這方面有些真知灼見。

Nicodemus was rich, respected, religious. He was a ruler. But somehow none of these things brought the peace and joy for which he longed. Maybe this new prophet had some insights along these lines.

因此，這樣一位難得一見的人，收起了他的自尊，悄悄的來求見這個年輕的教師。

So it was that Nicodemus, as fine a specimen of the natural man as we could wish to find, put his pride in his pocket and sought a private interview with the young preacher.

1. 世上最大的悲劇 (三1-10)

1. The World's Greatest Tragedy (3:1-10)

尼哥底母故事的上下文，是這世上最大的悲劇 (三1-10)，也是世上最偉大的真理 (三11-15)，最重要的經文 (三16)，最重要的測試 (三17-21)。

The story of Nicodemus, in its larger context, sets before us the world's greatest tragedy (3:1-10), the world's greatest truths (3:11-15), the world's greatest text (3:16), and the world's greatest test (3:17-21).

我們先來看尼哥底母與他的信仰 (三1-2)，我們要看兩件事。他是「法利賽人」及「猶太人的官」，法利賽這個字，意指他們在宗教上是極度排他、看重信仰與禮俗的隔離主義份子。他們嚴守宗教法規：安息日、什一奉獻、割禮、潔淨的禮儀與食物、禁食、遵守聖日等等。他們把口述的律法編定成冊，與文字記述的律法同樣流傳下來，因此，法利賽人成為第一等擅長遵守「古人的遺傳」，卻是虛有其表的人，基督毫不客氣地揭露。尼哥底母如我們所知是法利賽人，一個義人，有一顆敏銳的宗教良心。他是猶太人的官，也就是說，是公會的一員。官在拉比文學中是指「一個偉人」或「王子」。拉比傳統中提到，尼哥底母是耶路撒冷最富有的三個人之一。

We begin with *Nicodemus and his belief* (3:1-2), noting two things about him. He was "a man of the Pharisees" and "a ruler of the Jews." The name *Pharisee* identifies them as religious exclusives, separatists by belief and practice. They were strict about all matters pertaining to the keeping of the law: the sabbath, tithing, circumcision, ceremonial cleanliness, eating only certain foods, fasting, observing holy days. They maintained that the oral law was as necessary and as binding as the written law and they were thus the champions of those "traditions of the elders" denounced by Christ. As has been said, Nicodemus was a Pharisee, a righteous man with a well-developed religious conscience. He was a ruler of the Jews, that is, a member of the Sanhedrin. The title *ruler* is used in rabbinic literature for "a great man" or "prince." Rabbinical tradition makes Nicodemus one of the three richest men in Jerusalem.

他來找耶穌，帶著一個信念：「我們知道你是由神那裡來做師傅的：因為你所行的神蹟，若沒有神同在，無人能行」 (二2)。這裡就潛藏著尼哥底母的錯誤。他看耶穌只是個教師。他用 *didaskalos* 這個字，本身有「博士」這個字的概念。尼哥底母 (他用我們這個字，可能為了避免把自己捲入太多；小心翼翼地似乎是他的特質之一) 知道耶穌不是出自拉比學派的哪個名門，但禮貌上還是稱呼他「博士」，也小心翼翼地承認耶穌有來自神的能力。因此，他稱耶穌為老師，就像任何一般的老師，只是看得出格外有能力吧。然而主耶穌卻不會接受這樣的恭維，這樣的稱呼，還不及事實的大半呢。

He came to Jesus with his belief: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him" (2:2). Therein lay Nicodemus's error. He saw Jesus as a teacher. The word he used was *didaskalos*. The word carries with it the idea of "doctor." Nicodemus (perhaps using the word to avoid committing himself too much; caution seems to have been one of his characteristics) knew that Jesus was not the product of any of the rabbinical schools but he courteously called him "doctor" and cautiously acknowledged his power

with God. He thus acknowledged Jesus as a teacher, like any other teacher, though marked by an extraordinary power. The Lord, however, could not accept that compliment, which fell far short of the facts.

主耶穌的回答，顯示尼哥底母的盲目（三3-8）。主耶穌的答覆，顯示出，這個好人，這個非常敬虔的人，離神的國度有多麼地遠。我們注意到，耶穌表達出尼哥底母需要的是重新生過（三3-5）。若按他天然的狀態，他既無法看見，也無法進入神的國。耶穌說，「我實實在在的告訴你，人若不重生就不能見神的國」（三3）

The Lord's answer shows us *Nicodemus and his blindness* (3:3-8). In his reply the Lord revealed to this very good man, this very religious man, just how far he was from the kingdom of God. We note how *the need for a new birth was expressed to him* (3:3-5). In his natural state Nicodemus could neither envision nor enter the kingdom of God. Jesus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (3:3).

尼哥底母按宗教、教育、文化背景來看，都是一枝獨秀的產品。然而他卻毫無希望進入神的國。這樣一來，界線就立見分明了，任何人以為只要系出名門，血統純正，道德正直，足夠的宗教訓練和聖經知識，宗教聚會每會必到，且從不遲到，就可以獲得天堂的入場券。但其實，人需要的是重生。

Nicodemus was the best kind of person that religion, education, and culture could produce. And his case was hopeless. Thus the ground is cut, once and for all, from beneath those who think that birth and breeding, moral rectitude and religious training, knowledge of biblical truths and punctilious attendance to religious duties, can gain a person entrance into heaven. What is needed is a new birth.

有一個古老的故事，講到某個國王的兩名大臣，他們的提問，讓國王傷透腦筋，那就是，他們爭論：到底人是天生能作個紳士，還是後天的訓練、教導及建立習慣能造就的。國王最後要他們退朝，去世界各地尋訪答案，證明自己的主張才正確。一年後，再回來報告，提出證據，國王好作評斷。

There is an old story about two courtiers of a certain king who wearied their monarch with their incessant arguments as to whether or not a person had to be born a gentleman, or whether he could become a gentleman by training, discipline, and ingrained habit. The king finally dismissed them from court and ordered them to go out into the world and seek conclusive proof for their claims. A year to the date they would each present their proofs and he would settle the argument once and for all.

一年過去，主張人可以成為紳士的那位朝臣，旅遊到遠方各地，可還是找不到證據。有一天，正憂心的坐在一家旅店旁，一件事讓他大為驚奇，他點了一杯巧克力，但是嚇他一跳的是，把巧克力送過來的，竟是旅店的一隻貓。不過這不是一隻普通的貓，牠受到訓練，可以踮起腳走路，也穿著小制服，學會以前爪端著托盤，不會灑溢。當這隻小動物，克服天然的本性，很平衡地端著客人所點的巧克力緩緩走向他時，他簡直看呆了。

The year passed. The courtier who said that one could become a gentleman had traveled far. He was in a distant land and still had not found his proof. But one day, sitting gloomily in a wayside inn, he sat up with astonishment. He had ordered a cup of chocolate, and to his amazement he saw that it was being brought to him by the innkeeper's cat. But this was no ordinary cat. This cat had been trained to stand up on its hind legs. It had been dressed in a tiny uniform and it had learned to balance a tray in its forepaws. The courtier watched spellbound as the creature, contrary to nature, walked slowly toward him balancing the tray with his cup of chocolate.

他立刻意識到，這可以運用來支持他的觀點。倘若一隻貓都可以訓練成這樣，人怎麼不能訓練成一名紳士呢？這不就證明了他的觀點嗎？他付了一大筆錢，把這隻令人驚奇的貓綁好，帶往回家的路。

He saw the implications at once. If a cat could be trained to do a thing like that, why couldn't a man be drilled into becoming a gentleman? It proved his point. He paid a vast sum and secured the astonishing feline and headed for home.

有關貓的傳奇立刻走漏風聲，他的對手臣子當然陷入沮喪中，他也曾走訪各國，只是空手而返。他心想，這下子輸定了。距離預定回朝的日子不到一兩天時，他在一個店家櫥窗看見某樣東西，臉上不禁浮出笑容。他立刻買下來，但把物件藏得好好的。

News of the cat leaked out and the courtier's rival was plunged in despair. He, too, had traveled far but was returning home empty-handed. He was sure he had lost. But then, just a day or two before the scheduled appearance in court, he saw something in a shop window that brought a smile to his lips. He made a purchase but kept it well hidden from view.

決審的那一天終於來到。第一位臣子把貓帶給國王看，證明一個人也可以如此受到訓練，克服一切天性的障礙，成為最有教養的紳士。國王坐在王位上，那隻出色的貓，穿上整潔的宮廷服裝，小心翼翼地以後腳走路，沿著紅色地毯，捧著盛有巧克力的托盤，走向國王。整個朝廷爆發熱烈的掌聲。每個人都以欽羨的眼光看著那隻貓，也可憐另一端主張：成為紳士，必然與他的天性有關，憑後天改不了的那名臣子。

On the day of the trial the first courtier presented the cat to the king as proof that a person could be so trained that he could overcome all natural handicaps and become that most accomplished of civilized persons, a gentleman. As the king sat on his throne, the remarkable cat, attired in miniature court dress, walked carefully on its hind legs, made its way slowly down a red carpet, carrying a tray of chocolate to the king. The court broke into applause. Everyone looked with admiration at the cat and with pity at the other courtier, the one who said one must be born a gentleman.

但這臣子早已有備而來。他向國王鞠躬致敬後，就打開作為證據的一個盒子。這臣子放出六隻白老鼠，貓看見，立刻忘了所有的訓練和教育、督導和建立的習慣。他的本能浮現而出，剎那間就跳過去追那些四散的老鼠。辯爭立刻就結束。好幾個鐘頭後，貓兒才嘶吼著回來，牠身上的宮廷服早已凌亂不堪。

But the man was ready. With a bow to the king he opened the box in which he had his proof. The courtier released half a dozen white mice and instantly the cat forgot its training and education, its discipline and ingrained habit. Its natural instinct surfaced and, in a flash, off it went after the scampering mice. The discussion was settled once and for all. The cat returned purring loudly several hours later, its courtly attire rather disheveled.

在尼哥底母身上，我們看見的是文化、宗教教育以及道德訓練所能作的事。但是人類在罪中就是在罪中，被罪的本能所轄制的人，只要有恰當的時間、地點、環境和機會來臨，那個古老的、沉淪的亞當性情就會衝破由宗教、文化、教育以及道德良心所製成的包裝薄板。

In Nicodemus we see what culture, religious education, and moral training can do. But man in sin is still man in sin, a prey to the fallen instincts of sin which, given the appropriate time, place, circumstance, and opportunity, will override the veneer with which religion, culture, education, and moral conscience overlay the old, fallen adamic nature.

難怪耶穌要告訴尼哥底母，「人若不是從水和聖靈生的，就不能進神的國。」我們第一次的出生，是帶著罪性而生，生來就與神為敵，我們是邪惡慾念，邪惡行為，邪惡性情的攬物。我們需要重生。

No wonder Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." We were born the first time with a sinful nature, born alienated from God, born in sin and shapen in iniquity, born lost and on our way to a lost eternity, aliens and enemies of God, a prey to evil desires, evil deeds, and an evil disposition. We need to be born again.

有一次，有人來找懷特菲，問他，「你為什麼總是傳講人必須重生的道？」他回答說，「因為，我們必須重新生過一次。」

Someone once approached George Whitefield and asked, "Why do you always preach that we must be born again?" "Because," he replied, "we must be born again."

倘若猶太人中間，有哪個人最有可能進入神的天國，那人必然是尼哥底母。他出生在這個蒙揀選的國家，是以色列國的一員，第八天受割禮，是希伯來人中的希伯來人；論到律法，他總是法利賽人；論到熱心，他將薄荷、茴香、芹菜都獻上十分之一；論到律法中的義行，他是無過失的；且真的願意持平的

聆聽這個加利利先知的話。唯一能與這人相比的，就是大數的掃羅了（腓三4-6）。但是保羅歸信基督後，他評估這一切都是「靠肉體」（腓三4）。

If anyone among the Jews thought that he was a candidate for the kingdom of heaven, that man must have been Nicodemus. Born into the chosen nation, a member of the commonwealth of Israel, circumcised the eighth day, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, one who paid tithes of mint and anise and cumin; touching the righteousness which is in the law, blameless; and willing, indeed, to give a Galilean prophet a fair hearing. The only man who could boast a record like that was Saul of Tarsus (Philippians 3:4-6). But after he came to Christ Paul evaluated all those things as "confidence in the flesh" (Philippians 3:4).

尼哥底母聽不懂主耶穌的回答，「人老了，如何能重生呢？」他問。「他豈能再進母腹生出來麼？」（三4）

Nicodemus did not understand the Lord's reply. "How can a man be born when he is old?" he asked. "Can he enter the second time into his mother's womb and be born?" (3:4).

在此要為尼哥底母說一句話：當主耶穌質問他，說需要重生時，他並沒有問為什麼。他問的是如何能。主耶穌已經在他的心靈深處，撥動一根弦，喚醒他深處的渴求，那是任何宗教或道德都無法滿足的。尼哥底母並未向主耶穌提出一串辯證為什麼，而是推出一個驚奇的如何能。

There is this to be said for Nicodemus: When the Lord confronted him with the need for the new birth he did not ask *why*. He asked *how*. Somewhere in the depths of his soul the Lord had struck a chord that awoke echoes of deep longings that no religion or moral code could satisfy. Nicodemus did not present the Lord with an argumentative *why* but with an astonished *how*.

主耶穌的回答既簡單又深奧：「我實實在在的告訴你，人若不是從水和聖靈生的，就不能進神的國」（三5）。他這句話，被那些相信嬰兒洗禮的人，以及認為洗禮是重生的必要條件的人誤解了。

The Lord's answer was both simple and profound: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (3:5). His statement has been abused by those who believe in infant baptism and by those who think that Christian baptism is essential to regeneration.

水和聖靈。無論這些字有什麼涵意，總有一個涵意是尼哥底母所懸念，會感激，想體驗的。主耶穌決不是故弄玄虛，讓人摸不著頭緒。他要引導尼哥底母經歷到重生。因此他回答的是如何可以，他不隱藏真理，而是彰顯真理。

Water and the Spirit. The words take us back to the original creation (Genesis 1:2), to the original shaping of things, to the time when the eternal Spirit brooded over the darkness of primeval chaos. Water and the Spirit. Whatever else the words mean, they had a meaning that Nicodemus could appreciate, apprehend, and appropriate. The Lord was not trying to be mystical and obtuse. He was trying to lead Nicodemus into the experience of the new birth. The Lord was answering the question *how*. He was not concealing truth but revealing truth.

若要探究主耶穌話語的意思，我們一定要先查考它歷史的來龍去脈。我們得先問自己，「尼哥底母聽見這話時，會聯想到什麼？」他當然不會像現今的基督徒理解這洗禮的儀式，因為主耶穌那時尚未設立這個儀式，那要等幾年之後才有。水和聖靈。有誰，曾經以這樣的字眼，想大力喚醒以色列民的良心，要他們預備好迎見王，以及國度的來臨呢？那當然是施洗約翰囉。尼哥底母一定立刻想起約翰說的，「我來是用水給你們施洗，但那在我以後來的，他要用靈給你們施洗。」這是唯一能解讀這話語的鑰匙，否則只能顯得諱深莫測。

In seeking to ascertain the Lord's meaning we must observe the law of historical propriety. We must ask ourselves, "What would Nicodemus understand by these words?" Obviously he would not read Christian baptism into them because the Lord had not yet instituted that ordinance nor would he do so for several years. Water and the Spirit. Who had been hammering at the conscience of Israel, seeking to prepare the people for the coming of king and kingdom, using those very two words?

John the baptist, of course. Nicodemus would think at once of John's words, "I indeed baptize with water, but there comes one who will baptize you with the Spirit." That is the key to this otherwise cryptic statement.

約翰事奉的主軸就是為人施洗，基本上是悔改的洗禮。他宣講「王已經臨近，要悔改！」有千百人回應。只是當時的宗教領袖不肯承認這樣的事工以及約翰的洗禮，尼哥底母也是其中的一員。主耶穌要引導尼哥底母回想施洗約翰的信息，回想「水」的必要，這是施洗約翰的洗禮所代表的意義。

The key phenomenon of John's ministry was his baptism, essentially a baptism of repentance. "The king is coming," he proclaimed. "Repent!" Thousands had responded. The religious leaders, however, of which Nicodemus was a representative, had rejected the ministry and the baptism of John. They saw no need for repentance. The Lord brought Nicodemus back to the message of John the baptist, back to the need for "water," for all that John's baptism stood for.

事實上，耶穌等於在告訴尼哥底母：除非你回應約翰洗禮所代表的意義，也就是悔改；除非你「從水而生」；除非你經過悔改；除非你回應我所代表的，重生；也就是除非你「從聖靈而生」，否則你就不能進神的國。這裡的挑戰是——沒有施洗約翰就沒有耶穌。沒有悔改，就沒有重生，若不重生，天國對你而言，就是關閉的。

In effect he was saying this to Nicodemus: Except you respond to what John's baptism stood for—repentance; except you are, so to speak, "born of water"; except you come by way of repentance; except you respond to what I stand for, regeneration; except you are in fact "born of the Spirit," you cannot enter the kingdom of God. The challenge was this—no John, no Jesus. No repentance and no regeneration mean no rebirth, and apart from rebirth the kingdom of heaven is closed to you.

主耶穌向尼哥底母講述了重新出生的必要（三6-8）。主耶穌用兩個比喻來說明。第一個比喻是有關不同的世界（三6-7）：「從肉身生的就是肉身。從靈生的就是靈。你不要以為希奇。你必須重生」（三6-7）。尼哥底母有肉身的出生，才會來到個這世界。現在，他需要從聖靈出生，才能生入屬靈的世界。這是基本的自然律，恩典律。創世記一章有一個很重要的聲明「各從其類」。沒有任何一個種類，可能演化成別的種類。貓不會變成狗。猴子不會變成人。每一種生物，都是按各自的種類在繁衍。因此，亞當在墮落的狀態中，就只能繁衍他這種狀態的人。墮落的人，只能繁衍墮落的人。我們從父母承襲的就是罪的本性。我們傳給後代子孫的，也是罪的本性。我們只能繁衍我們這一種類的人。從肉身生的，就是肉身；永不可能演化成更高一等的生命。肉身的生命，不可能生出屬靈的生命。屬靈的生命，是另一種生命。

The Lord had expressed the need for a new birth to Nicodemus. Now, *the need for a new birth was explained to him* (3:6-8). He did this by giving him two illustrations. The first illustration concerned *different worlds* (3:6-7): "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (3:6-7). Nicodemus had experienced a physical birth which put him into this world. He needed to have a spiritual birth to make him an heir of that world. It is a fundamental law of nature and of grace. A great dictum of Genesis 1 is "after its kind." No one kind can evolve into some other kind. Cats do not become dogs, monkeys do not become men. Each creature reproduces according to its kind. Thus Adam in his fallen state could reproduce only his own kind. Fallen men can reproduce only fallen men. What we inherit from our parents is a sin nature. What we pass on to our children is a sin nature. We reproduce our own kind. What is born of the flesh is flesh; it can never evolve into some higher kind of life. Fleshly life can never generate spiritual life. That is life of a different kind.

我們若想要有屬靈的生命，就必須「從聖靈而生」。聖靈就會把這生命放入我們的心靈中。他所放的生命，就是神的生命。神造人時，就造了一個讓神可以居住其間的人。人的心靈就是聖靈居住的所在。當罪進入時，聖靈就離去。但藉著重生的神蹟，罪得潔淨，聖靈就重新返回人的心靈中，屬靈的生命就開始了。

If we are to have spiritual life we must be "born of the Spirit." The Holy Spirit must impart this life to our souls. The life he imparts is the life of God. God made human beings to be inhabited by God. The human spirit was to be inhabited by the Holy Spirit. When sin came in, the Spirit went out. Through the miracle of the new birth, sin is cleansed, the Holy Spirit returns to inhabit the human spirit, and spiritual life begins.

這是一個神蹟。它開啟了一個新的世界。有一位傳道人，曾試著接近一個臨終的醫生。傳道人向他談到悔改、赦罪、救贖——基督教福音的所要要義，但這個臨終的人，似乎沒有一樣聽得進去。傳道人又跟他談到重生，談到重新生一次的必要，這個居然帶給他啟發。這個醫生過去數十年不斷為人接生。他叫了出來：「新生命！」「這就是我最需要的。小嬰孩沒有過去——只有未來。這就是我所要的。」我們也是如此。「從肉身生的就是肉身」它就是肉身，不會變成別的。「從靈生的，就是靈，」從神而生，作神的兒女，在神的奇妙世界中，有永遠光明燦爛的未來。

It is a miracle. It opens up a new world. A minister was seeking to reach the heart of a dying doctor. The minister had spoken to him about conversion, forgiveness, redemption—all the themes at the heart of the Christian gospel. Nothing seemed to reach the dying man. Then he spoke to him of regeneration, of the need for being reborn, and that brought enlightenment. Over many years the doctor had attended countless births. "A new birth!" he exclaimed, "Why, that's what I need. A baby has no past—only a future. That's what I need." And so do we all. "That which is born of the flesh is flesh" and can be nothing else but flesh. "That which is born of the Spirit is spirit," born of God, bright with an eternal future as a child of God in God's own wonderful world.

主耶穌的第二個比喻，與另一種風相關（三8）。「風隨著意思吹，你聽見風的響聲，卻不曉得從那裡來，往那裡去。凡從聖靈生的，也是如此。」風有它自己的定律。它不會呼應人的要求，不會聽命於人。它的行徑奧秘難測，它的方向隨意改變，無法知曉。

The Lord's second illustration concerned *different winds* (3:8). "The wind bloweth where it listeth, and thou nearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The wind has its own laws. It is not answerable to human demands and dictates. Its paths are mysterious, its direction apt to change without notice.

希臘文的風和靈都是同一個字，希伯來文也是如此，這一點兒不稀奇。主耶穌比喻靈的方式和風相同，這也很恰當。這兩者的行止，都不易被掌握，可預測的比例相當低。兩者也都無法以肉眼得見，只能從結果來判斷，感覺到它的存在。聖靈在罪人和聖徒心靈中的工作，可類比於風在大自然界的運作。就像一棵樹的枝子迎風搖曳，一個人的心思、言語、行為，也能顯示出，有某一種力量在影響著他。風可以輕拂，也可以猛襲，可帶來雨水、風暴，也可吹散烏雲。

It is no accident that in Greek and Hebrew the words for *wind* and *spirit* are identical. The Lord's comparison of the ways of the Spirit and the way of the wind was apt. The laws of both are known only to a very small degree. Both are invisible. Both can be sensed, and the presence of both is revealed in their effects. The action of the Spirit on the soul of sinner and saint is analagous to the action of the wind in the natural world. As the branches of a tree betray the passing of the wind, so do a person's thoughts, words, and deeds reveal that an invisible force has influenced him or her. The wind can blow gently or with gale force. It can bring rain, tempest, and storm, or it can drive the clouds away.

那晚，聖靈的風，吹進了尼哥底母的心靈，不過，聖靈是不聽命於人的。尼哥底母只能趁他（未永遠）離去之前，俯伏在他輕柔的催逼之下。我們必須趁聖靈造訪心靈，光照人心，帶給人悔改、歸信、重生、更新的能力時，及時回應他。

The wind of the Spirit was blowing into the soul of Nicodemus that night, but it was not at his beck and call. He had better bow before its gentle influence before it departed, perhaps forever. It is imperative that when the Holy Spirit is visiting a soul, in convicting, converting, regenerating, and renewing power, the soul respond while yet it can.

尼哥底母並非陷入天人交戰，他只是困惑不已。主耶穌對這樣的人仍耐心以對。我們可看出尼哥底母的困惑（三9-10）。「怎可能有這樣的事？」他叫了出來。尼哥底母承認這太深奧難解。這人還是律法教師哩。事實上，耶穌用了一句話來回應他們剛才的討論，聽起來有一點嘲諷的意味：「你是以色列的夫子，還不明白這些？」（三10）。尼哥底母身為德高望重的夫子，顯然教過無數次法利賽人鉅細彌遺的律法課程。可嘆的是，儘管受過高深的宗教教育，卻連最基本的真理都搞不懂！主耶穌開始向他解釋，除非重新出生一次，他無法看見神的國。這個博學的法律博士，用兩次重複的豈能、怎能來顯示他真的不明白這真理。但主耶穌也沒丟下他。主耶穌面對這個信仰悲劇，仍然十分有耐性。

Nicodemus was not belligerent, but only bewildered. With such a person the Lord can be very patient. We note next *Nicodemus and his bewilderment* (3:9-10). "How can these things be?" he exclaimed. Nicodemus confessed he was out of his depth. The man was a teacher of the law. In fact, the Lord spoke back to him the word he had used early in their discussion (*didaskalos*), now with a bit of irony: "Art thou a [famous] master of Israel, and knowest not these things?" (3:10). No doubt Nicodemus, who evidently had a reputation as a teacher, had taught many the minute details of Pharisaic legalism. Now, alas for his religious education which had left him impoverished of basic truth! The Lord had begun by telling him that, apart from the new birth, he could not see the kingdom of God. The twice repeated *how* of this reputed doctor of the law revealed how true that was. But the Lord was not through with him yet. Face to face with this spiritual tragedy, the Lord was patient.

2. 世上最偉大的真理（三11-15）

2. The World's Greatest Truths (3:11-15)

主耶穌繼續跟尼哥底母談話。他把救恩的秘訣攤在他面前（三11-12）。在這段簡短的談話中，主耶穌三度使用了「實實在在」來強調他揭露的偉大真理（三11）：「我實實在在的告訴你，我們所說的是我們知道的，我們所見證的，是我們見過的；你們卻不領受我們的見證。」主耶穌畫出了一條線，就如另一次他在沙地上畫的。線的一邊，他寫上一個我們。線的另一邊，他寫上你們。尼哥底母還在錯誤的那一群人中。我們似乎包括了主耶穌和他的門徒，那些已接受了他教導的人。你們似乎包括了尼哥底母以及他所代表的那些「瞎子領瞎子」，那些夫子們，儘管有偉大的傳統，卻對屬靈真理一無所知。

The Lord continued his discussion with Nicodemus. He set before him *the secret of salvation* (3:11-12). For the third time in this brief conversation the Lord brought out that emphatic "Verily, verily." *Great facts are revealed* (3:11): "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." The Lord drew a line, as it were, in the sand. On the one side of that line he wrote the word *we*. On the other side he wrote the word *ye*. Nicodemus was still siding with the wrong crowd. The *we* seems to include the Lord and his disciples, those who had received his instruction. The *ye* seems to include Nicodemus and the "blind leaders of the blind" of which he was the present representative, the rabbis with all their weight of tradition and ignorance of spiritual truth.

「我們知道」耶穌說。「我們見過的。」尼哥底母最初就是用「我們知道」這字來開始討論的。他說，「我們知道你是由神那裡來作師傅的」（三1）。主耶穌正在指引這個博學之士，要讓他知道，他對真正重要的事仍一無所知。尼哥底母正在與這位無所不知的智者，這位道成肉身的智慧面對面——那純全、單純、聖潔的真理。耶穌把永恆的真理，不曾撼動的確實，不會妥協的確據，陳明在尼哥底母面前。「我們知道」「我們見過的。」在此「見過」是用 *horao* 這個字，通常是指「親眼目睹」主耶穌擺在尼哥底母眼前的，不是一些精深的哲學、推理的結果，或高調的觀察。他只是把無法否認的事實，親眼目睹的事實，展現在法庭當中。

"We know," Jesus said. "We have seen." Nicodemus had begun this conversation with the words "we know." He had said, "We know that thou art a teacher from God" (3:1). The Lord had just pointed out to this learned doctor that he lacked understanding of things that really mattered. Nicodemus was face to face with omniscient genius, incarnate wisdom—truth that was pure, simple, and divine. Jesus placed before Nicodemus eternal verities, unwavering certainty, uncompromising assurance. "We know." "We have seen." The word for "seen" is *horao*, usually meaning "to perceive with the eyes." The Lord was not setting before Nicodemus some fine philosophy, the fruit of

reasoning and high-sounding speculation. He was setting before him hard facts, the kind of facts an eyewitness could present in a court of law.

需要偉大的真理（三12）。「我對你們說地上的事，你們尚且不信，若說天上的事，如何能信呢？」神的事，涵蓋兩個領域。「地上的事」，就是在人間的事，若根據這個，則重生是在地上的事，它是我們要在地上體驗的事。它的源頭固然是天上，但它的彰顯，是要在地上。此外，還有「天上的事」。關於「耶穌是神的兒子」這啟示是天上的事。等待千禧年國度的來臨也是天上的事；神的國度，也是天上的事。

Great faith is required (3:12). "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" The things of God embrace two spheres. There are "earthly things," things with their sphere on earth. In this sense, regeneration is an earthly thing. It is something we experience on earth. Its origin is heavenly but its manifestation is earthly. There are also "heavenly things." The revelation of Jesus as the Son of God is a heavenly thing. The hope of the millennial kingdom is an earthly thing; the mystery of the kingdom of God is a heavenly thing.

要理解屬靈方面的事，需要信心。倘若尼哥底母對地上的真理都弄不懂，他的信心如何能明白天上的真理呢？

To grasp that spiritual side of things called for faith. If Nicodemus was having trouble with earthly truths, how could his faith rise to grasp heavenly truths?

再來看救恩的源頭（三13）。「除了從天降下仍舊在天的人子，沒有人升過天。」（三13）。要如何看待這一節廣受爭議的經文，最好的方法可能是，把它看為約翰為了詮釋而加上的註解，就像我們今日在寫作時，會加上刮弧或附註一樣。五旬節聖靈降臨時，原先令門徒以及尼哥底母深感困惑的一切。也就真相大白了。約翰因著後事之師的緣故，自然不難從主耶穌對尼哥底母的話語中尋得亮光。主耶穌是救恩的源頭，從天而降，因此知道「天上的事」。如今，以他復活的身體，又回升到他所來自的天上。換言之，主耶穌可以有這樣的權柄來講解天上的事，因為，天上是他的家鄉。他清楚那兒的一切。

Next comes *the source of salvation* (3:13). "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (3:13). Probably the best way to view this much disputed statement is to regard it as an explanatory comment by John. We would put it in parenthesis or as a footnote if we were writing this today. The coming of the Holy Spirit at Pentecost made plain much that was baffling and perplexing to the disciples, as well as to Nicodemus. In the light of later events, John could shed this light on the Lord's words to Nicodemus. The Lord Jesus, the source of salvation, had come down from heaven and so knew about "heavenly things." Now, in his resurrected body, he had ascended back into heaven from whence he had come. In other words, the Lord Jesus could speak with such authority on heavenly things because heaven was his home. He knew all about it.

能夠領悟到某些知識，那是何等快慰的事。不像一些宗教夢想家所推斷的哲學，或那些出自撒但所帶給人的幻象，或靈媒的騙術；當我們所領悟到的是一種超絕的知識時，那是更令人快慰的事。

What a comfort to have access to certain knowledge. How much better this is than the speculations and unfounded philosophies of religious dreamers, the deceptions of psychics and spiritists, the delusions of those whose hopes originate from satanic sources.

與尼哥底母的這一場對談，是以一句論述來作結束的，這句話很能呈現救恩的簡潔性（三14-15）。主耶穌又提了一個比喻，來向這個心靈枯竭的人講解。「摩西在曠野怎樣舉蛇，人子也必照樣被舉起來」（三14）。這句話所蘊含的真理，尼哥底母恐怕一直都無法理解，直到基督被釘在十字架上——很可能直到那一刻，他的疑問才除去，一切困難迎刃而解，也決定從此與主共生死。

This interview with Nicodemus concludes with a statement about *the simplicity of salvation* (3:14-15). The Lord had one more illustration for this man to whom his soul went out. "And Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (3:14). The full

truth of that probably did not dawn on Nicodemus until Christ was nailed to the cross—perhaps it was then he cast his doubts and difficulties aside and threw in his lot with the Lord.

主耶穌，一如他經常的作法，將尼哥底母引導回到聖經中，而不是到各學派的傳統或無用的理論中；主耶穌引用了民數記二十一章4-9節。他向這個希伯來學者講解舊約聖經中一個寶貴的典型。「...怎樣，...也必照樣」這些字，在舊約中，經常作為一種對應比較的模式。

As was so often his way, the Lord directed Nicodemus back to the Scriptures. Not to the vain speculations and traditions of the rabbinic schools, but back to Numbers 21:4-9. He taught this Hebrew scholar the value of Old Testament typology. "As... even so..." These words in the Scriptures often indicate a parallel.

主耶穌向尼哥底母提到摩西最後的神蹟，那時他們已來到應許地的邊界。那群背逆的百姓，正受到火蛇的攻擊，瀕臨滅絕之境，摩西受命作一條銅蛇，把它掛在一根木竿上，高「舉起來」，讓大家都可以看見。每個被火蛇咬的以色列百姓，若要得痊癒，就要仰望這銅蛇而得存活（民二十一8-9）。解除那進入人體血管毒液之害的處方，看似愚蠢，難以理解，卻是信而存活的方式。

The Lord was referring Nicodemus to the last miracle of Moses, on the borders of the promised land. The sinning people had been bitten by fiery serpents. They were dying without hope. Moses was commanded to make a brazen serpent and hang it high on a pole. It had thus been "lifted up" where all could see. All a bitten Israelite had to do to procure salvation was look and live (Numbers 21:8-9). The solution to the poison of the serpent, coursing through the victim's veins, was folly to reason but was life to faith.

這樣的對比，一目瞭然。基督被「舉起」在加略山的十字架上；對所有該死的罪人而言，凡清楚自己的需要，願意放棄人間無用的拯救措施，敢於將一切投注於信仰，「仰望那被釘者，就必得活。」

The parallel is obvious. Christ was "lifted up" on the cross of Calvary. So, for all perishing sinners, aware of their need, willing to abandon useless human remedies, daring to venture all on faith, "there is life for a look at the crucified one."

主耶穌向尼哥底母講解這一切，並在他面前列出這樣的描述時，用了他經常使用的「必須」。他之前已經說過「你必須重生，」現在，他又再直搗尼哥底母的龍穴。他說「人子也必照樣被舉起來」，指引他得救的處方。

In speaking to Nicodemus of these things and setting before him a graphic illustration, the Lord used one of his emphatic "musts." "Ye must be born again," he had said, pressing home to Nicodemus his desperate need. "So must the Son of man be lifted up," he said, pointing him to the remedy.

主耶穌又加上一句解釋。「人子也必照樣被舉起來：叫一切信的人在他裡面得永生」（三15）。He added one more explanatory word. "So must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (3:15).

3. 世上最偉大的經文（三16）

3. The World's Greatest Text (3:16)

主耶穌與尼哥底母的對話，似乎就停在15節的陳述；以下，則是約翰受聖靈感動而寫的註解，耶穌結束之後，他開始寫下類似的話語。

The Lord's conversation with Nicodemus seems to end with the statement in verse 15, so from here on we seem to have John's inspired commentary, beginning where Jesus left off and with similar words.

我們在這裡讀到的是，福音真理中，最偉大的核心精華。它將神藉著基督對救贖人類的計劃，作了最精要的摘述，聖經其他的陳述，無一能比。有無數的浩秩典籍，都是據此來撰寫。它字字珠璣，擲地有聲，每個字都可仔細查考、挖掘、珍視、傳講。有一日，在基督的審判台前，將有何等多的亞當後裔，曾被罪毀壞，但又在約翰福音三章16節尋得天堂之路。

We have now arrived at the great metropolis of gospel truth. No other single statement in the Bible so aptly sums up God's redemptive purpose in Christ for the human race. Volumes have been written on it. Its each and every word has been weighed and examined and marveled at and preached on. Who will ever know until the judgment seat of Christ how many millions of Adam's ruined race have found their way to heaven by the discovery of John 3:16?

這節經文包括了十個字：神、愛、世人、賜、獨生子、一切、信、滅亡、得、生命。這十個字，組成了天上神聖啟示中，「救贖主的燦爛星座」。神的創造事工，可以總括成十個命令，記在創世記中（「神說」）。而神的立法工作則總結為十條誡命，記在出埃及記第二十章。神的救贖事工，則總結成十個字，記在約翰福音三章16節。

The text itself revolves around ten words: *God, loved, world, gave, Son, whosoever, believeth, perish, have, life*. Those ten words make up the "constellation of the redeemer" in the firmament of divine revelation. The creative work of God is summed up in ten commandments in Genesis 1 ("And God said"). The legislative work of God is summed up in ten commandments in Exodus 20. The redemptive work of God is summed up in ten words here in John 3:16.

這些字可以排成五個組，分別如下：(1)「神」與「子」，贈與者和禮物；救恩的創始者與完成者；永恒、自存、非受造的兩個神格。(2)「愛」與「給」是神的德行中，雙重的彰顯；愛是禮物的先決條件，而禮物是這愛的證明。(3)「世人」與「一切」，指萬族萬民，沒有種族分野或特例；但又是每個個人，彷彿世上只有他這個人。(4)「信」與「得」，在信心中向給與者伸出手來，並在喜樂中取得禮物而回，完成信靠與轉交。(5)「滅亡」與「生命」，在罪中死亡，那種難以言喻的失喪，以及在救主中，與他同死，而獲得的那種永生；這是兩種永恒的命運，地獄與天堂，阻隔在懲罰與祝福兩者之間的，巨大而永恒的鴻溝，是極度的痛苦與極度的喜樂，兩條路徑的終點：又寬又大的，引向滅亡，窄路則引向永生。

These words can be arranged in five pairs. We have (1) "God" and the "Son," the giver and the gift; the author and finisher of salvation; two eternal, self-existing, uncreated members of the godhead. We have (2) "loved" and "gave," a twofold revelation of the benevolence of God; love, the prerequisite of such a gift, and the gift, the proof of such a love. We have the (3) "world" and "whosoever," all people universally, without distinction or exception; and each person individually, as though that person were the only one in the world. We have (4) "believeth" and "have," the hand of faith stretched out in confidence to the giver, and the hand of faith drawn back in contentment with the gift, the trust and the transfer complete. We have (5) "perish" and "life," the unutterable lostness of those who die in their sins and the unending life of those who die in the Savior; two eternal destinies, hell and heaven, with a great gulf forever fixed between banishment and bliss, the extremes of horror and happiness, the terminus of two roads: the broad road that leads to destruction and the narrow road that leads to everlasting life.

這經節值得我們一讀再讀，咀嚼細思，十遍也不嫌多。每一回，聚焦在不同的字。「（因為）神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不致滅亡，反得永生。」第二次：「（因為）神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不致滅亡，反得永生。」第三次：「（因為）神愛世人，甚至將...」以此類推。這樣，你便可以嚐到十次意義深遠的默想；對傳道人而言，就可產生十篇偉大的講章。這經文有取之不盡的豐富。神所有真理，都可匯聚到這個核心中。它是所有啟示真理的中樞。

The text should be read through, ten times, meditatively, each time putting the emphasis on a different word. "For *God* so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then: "For *God* so *loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Next: "For *God* so loved the *world*, that he gave..." And so on. The result will be ten meaningful meditations; for the preacher, ten great sermons. The text is inexhaustible. All the highways of divine truth meet in this metropolis. It is the hub of all revealed truth.

例如，我們來思想，是誰在憐愛這個可悲的、失喪的世界的？是神，永恒、自存、非受造的、一無所缺的神。是無所不知、無所不能、無所不在的神。是伊羅欣、雅巍，是曾經向我們啟示諸多名字的那位神，現在，他向我們啟示他是道成肉身的愛。是那位坐在至高之處的神，被高升，受基路伯，撒拉弗及眾天使敬拜的神，這些天使在神的尊前，無不以翅遮臉，高呼，「聖哉、聖哉、聖哉」。是那位創造並維持宇宙萬物運作的神，是那位監管滿天星座，坐鎮無數銀河，以及在太空中運轉的無數炙熱至極的星球，這一切，都要遵守祂所設定的律。是神開始這一切的。這位神，是愛的神，也是給與的神。約翰福音三章16節，就像創世記一章1節，出埃及記二十章1節一樣，是神開始這一切的。因此，當我們讀到阿豐索在一七五〇年所寫的《馬利亞的榮耀》一書時，不禁要為著有人這麼熱切擁護聖母馬利亞，而驚恐，倒抽一口氣。他說：「馬利亞愛世人，甚至將她的獨生子賜給他們。」（引自T. C. 韓謨，一百節經文，倫敦：愛爾蘭宣教協會，一九三九，18頁）這真的完全不對。是神愛世人。

We think, for instance, who it is who loves this poor lost world. It is *God*, eternal, self-existing, uncreated, having need of nothing. It is God, omniscient, omnipotent, omnipresent. It is God, Elohim, Jehovah, Adonai, the God who has revealed himself by so many names, who now reveals himself as incarnate love. It is God, the one who sits, high and lifted up, worshiped by adoring angels, by cherubim and seraphim, and in whose presence they hide behind their wings and cry, "Holy, holy, holy is the Lord." It is God, creator and sustainer of the universe, who gazes out on stellar empires, on galaxy after galaxy, on mighty burning orbs that rush through space that obey laws he has ordained. It is God who takes the initiative, God who loves and gives. John 3:16, like Genesis 1:1 and Exodus 20:1, begins with *God*. We recoil in horror at the zeal for the virgin Mary that led Alfonso Maria dei Liguori to write in his book, *The Glories of Mary* (1750): "Mary so loved the world that she gave her only begotten Son." (Quoted by T. C. Hammond, *The One Hundred Texts*, London: The Society for Irish Church Missions, 1939, p. 18.) No, indeed. It is *God* who thus loved the world.

這節經文，讓我們得以一瞥神的心。「（因為）神愛世人，甚至將他的獨生子，賜給他們...」愛比死更堅強，那不肯放棄我的愛，眾水不能熄滅的愛，恒久忍耐，又有恩慈的愛，永不止息的愛，超越知識的愛。

This text sets before us a glimpse of the heart of God. "For God so loved the world, that he gave his only begotten Son..." This is love that is stronger than death, the love that will not let me go, the love that many waters cannot quench, the love that suffers long and is kind, the love that never fails, the love that passes knowledge.

當慕迪在英國佈道時，有一次，遇見一個年輕人，名叫摩爾豪斯。這英國人對這個美國人大為著迷。故事說到摩爾豪斯向慕迪毛遂自薦，他若去了芝加哥，可不可以去他的教會講道。這個佈道家很爽快地答應了，沒想到有一天要實現他的諾言。

When D. L. Moody was in England on one of his crusades he met a young man named Henry Morehouse. The Englishman was greatly drawn to the American. The story goes that Henry Morehouse asked Mr. Moody if he would let him preach in his church if he were to come to Chicago. The evangelist agreed to the suggestion, lightly enough, never thinking he would have to make good on his promise.

不料，摩爾豪斯真的成行了，站在慕迪的門口要他兌現諾言。慕迪無可奈何地把講台讓出來，並安慰他的同工說，這年輕小子只講一個晚上，沒什麼大礙，他會在後頭來收拾殘局的。

But in due time Henry Morehouse arrived on Moody's doorstep to redeem the pledge. A reluctant Moody surrendered his pulpit, assuring his colleagues that the young man could not do much harm in one night and that he himself would follow him into the pulpit and rescue the situation.

摩爾豪斯那晚就以約翰福音三章16節，來傳講神的愛。他的講道熱切有力，慕迪大為吃驚，連忙邀他次晚再續。結果，連講了一個禮拜，每晚這個年輕的英國小子都講同一章節。慕迪的心完全被席捲。事實上，摩爾豪斯自此就以能感動「那個講道感動千萬人」的人而出名。

That night Henry Morehouse took John 3:16 as his text and preached on the love of God with such passion and power that an awed Moody invited him to speak again the next night. This continued for a week, each night the young Englishman speaking from the same text. Moody was overwhelmed. In fact Henry Morehouse became known as the man who moved the man who moved millions.

他在講道的最後一晚，向聽眾說：「我一直努力要告訴大家，神有多愛你們。如果我能借到一把雅各的天梯，如果我能踩著那璀璨的階梯，直到踏進鋪著藍寶石的神的城，如果我能找到站在神面前的天使長加百列，如果我能跟他說，「加百列，請告訴我，神有多愛這世上的人？我知道他一定會說什麼。他一定會說，「摩爾豪斯，神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不致滅亡，反得永生。神就是這麼愛世人。」

On the last night of his series, Henry Morehouse said to the people: "I have been trying to tell you how much God loves you. Suppose I could borrow Jacob's ladder. Suppose I could ascend that shining stairway until my feet stood on the sapphire pavements of the city of God. Suppose I could find Gabriel, the herald angel who stands in the presence of God. Suppose I could say, 'Tell me, Gabriel, how much does God love the world?' I know what he would say. He would say, 'Henry Morehouse, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. That's how much God loves the world.'"

這節經文也特別以這兩行字，將神的心意啟示出來。我們從這裡也可看出，神對他愛子的心。當然，這也是翻譯上的巧合，不過，是個令人愉悅的巧合。在我們珍愛的英王欽定本的翻譯中，這一節共有二十五個字，而獨生子這字，正巧居中。這真是適得其所。

This text also gives us a revelation of the mind of God, especially along two lines. We have here the thought of God concerning his Son. It is, of course, in some ways an accident of translation, but it is a delightful one. It so happens that in our beloved King James Version there are twenty-five words in this text and the central one is *Son*. That, of course, is exactly the way it should be.

神的心意，一切以他的獨生子為核心。神對世人，再也沒有別的計劃了，對這個宇宙也是如此，無論是在時空或永恒中，無不以祂的愛子為核心。我們的心思若能以基督為中心，那也就能與神的心意和諧相融。凡是不以基督為中心的任何事物，也無法與神的心意和諧相融。我們的計劃、目標若要持續堅固，就必須衡量，看它是否以神的兒子為中心。

In the thinking of God, all centers on his Son. God has no plan, no program for this world or any other, no purpose in the universe or in time or eternity, that does not center in his Son. Any measure in which our thinking centers in Christ is the measure in which our thinking is in harmony with the mind of God. Any thinking that is not Christ-centered is in that measure out of harmony with the mind of God. Our plans and purposes can succeed in the long run only in proportion to whether or not they are centered in God's Son.

這節經文，也可以讓我們看見神對我們救恩的心意：「叫一切信他的...」我們要再度回到耶穌的身上。他將人類從他們的罪中拯救出來，將他們的名字寫在生命冊上，使他們成為神家中的一員，並預備一個在天上的家。

We have here, too, the thought of God concerning our salvation: "whosoever believeth in him..." Again we are brought back to Jesus. He is the one who saves people from their sins, writes their names in life's eternal book, secures for them a place in the family of God and a home in heaven.

使這一切生效的，是信這個字。神呼召我們，惟獨只要信靠祂的兒子。而且，因為他能「拯救他們，並藉著他，來到至高者面前；」使這一切能成就。那致死的罪，神必不赦免的罪，就是：拒絕信靠祂兒子的罪。對於提供這得救恩典的神而言，這是最大的侮辱，等於親口對神說，「我不能相信你，」慕迪反問他說，「你不能信的是誰？」

The word that activates it all is the word *believeth*. Simply and solely, God calls on us to trust his Son. And, since he is able "to save them to the uttermost that come unto God by him," that is no vain thing to do. The damning sin, the ultimate sin God will not forgive, is the sin of refusing to

trust his Son. That is the greatest insult one can offer the Lord, to say to him verbally or otherwise, "I can't trust you." When someone came to D. L. Moody on one occasion with the excuse, "I can't believe," Mr. Moody asked, "*Whom* can't you believe?"

這節經文也讓我們看見神的旨意。神「不願一人沉淪」（彼後三9）；這裡所啟示的是一個何等偉大的真理。經文說，凡信他的「不致滅亡，反得永生。」這是神對亞當後裔最誠摯的盼望。若以為，神的救贖是有限定的，若以為神只揀選人類中的某一族群，某一團體，若以為基督只為某些被揀選的人而死，那是對神的愛最大的詆毀。他死，是「為世人的罪而死」（約壹二2）。福音的邀請，是普及所有的人。那是當一個人，從個人角度，看見救恩的舞台已經鋪展，等待神蹟發生。關於世人，有時候我們這樣作也是個不錯的方法，就是：把自己的名字，放進這經節中，取代那個泛泛的「一切」：「（因為）神愛（張三），甚至將獨生子賜給他，叫（張三）信他，不致滅亡，反得永生。」

This text also gives us a revelation of the will of God. God is "not willing that any should perish" (2 Peter 3:9); it is a great revealed truth. Our text says that whosoever believeth in him "should not perish, but have everlasting life." That is God's earnest desire for all the children of Adam. The idea of a limited atonement, that God chose certain ones of the human race, an elect company, and that Christ died for the elect alone is a slander on the love of God. He died "for the sins of the whole world" (1 John 2:2). The gospel invitation is extended to all. It's when a person sees the personal aspect that the stage is set for the salvation miracle to take place. In dealing with people it is sometimes a good idea to get them to put their own names in the text where the more general words appear: "For God so loved the world (including John Brown), that he gave his only begotten Son, that whosoever (including John Brown) believeth in him should not perish, but have everlasting life."

滅亡。這是一個叫罪人聽了發顫的字。這是從神的性情所帶來的啟示。神不僅是一位愛無限量的神，祂也是無限聖潔的神。這是什麼意思？有人曾經問過司布真一個問題。「我當然知道，」他回答，「它的意思就是像它所說的那個意思。」滅亡（*apoletai*）的意思，就是像它所說的意思。我們可以從門徒在暴風雨的海浪中，極度驚恐時，向主的呼叫「主啊，救我們，我們喪命啦」（太八25）得知它的意思。這個字，當約瑟接到命令，要帶著耶穌和馬利亞躲避災難逃往埃及時，翻譯作「除滅」（太二13）。我們也看到許多人，以酒精、嗑藥、性濫交所導致的毀滅性疾病來摧毀自己的身子。但神已警告過，祂要任憑罪的惡果，除了摧毀身子，也摧毀靈魂。靈魂的滅亡不像肉身；靈魂是不死的。罪人進入永恆時，會有無法止息的乾渴、極度的痛苦、慾念、瘋狂的渴求：慾火如焚、熱烈的期盼、凶猛的恨意、慾求和厭惡、熾烈的脾氣以及背脊發涼的驚恐。這些毀滅性的個性特質，還會一直啃蝕著心靈，永不得安寧、靜止、停歇。滅亡這個字，就指出靈魂的最後狀態，在神的眼中，那些人要處於「依舊污穢」（啟二十二11）的狀態。

Perish. That is a word to make the sinner tremble. It is a revelation of the other side of God's character. He is not only a God of immeasurable love, he is also a God of infinite holiness. But what does it mean? Someone once approached C. H. Spurgeon with a problem text and asked him if he knew what it meant. "Why, of course I do," he said. "It means just what it says." The word *perish* (*apoletai*) means just what it says. We find it used by the disciples in the extremity of their terror on the storm-tossed sea when they awoke the Lord crying, "Lord, save us, we perish" (Matthew 8:25). The word is translated "destroy" in the urgent command to Joseph to take Jesus and Mary to Egypt out of harm's way, "for Herod will seek the young child to *destroy* him" (Matthew 2:13). We have all seen people destroy their bodies with drink and drugs, with promiscuous sex and its dread harvest of disease. But God threatens to allow sin to complete its work beyond the grave by destroying the soul. The soul does not perish like the body; the soul is immortal. Sinners take with them into eternity unquenchable thirsts, terrible passions and appetites, mad cravings and inflamed desires, fierce longings and furious hates, lusts and loathings, white-hot temper and spine-chilling fear. Those destructive character traits will continue to ravage the soul and will never be either satisfied or stilled. The word *perish* denotes the final condition of the soul, the awful state of those who are "filthy still" (Revelation 22:11) under the eye of God.

然而，神卻不樂意見到我們淪入這樣的狀態。神願萬人悔改。這也是為什麼約翰福音三章16節是寫給普世的人，只要人來信靠他。一切信他的，就能獲得「永遠的生命（永生）」。*Aionios*這個字，在約翰福音中共有十七次，六次在約翰壹書，八次在對觀福音中。我們乃是產自永恒，永恒的生命，神自己的生命。因此，這句偉大的經文，總結了整個福音故事，以神為開頭，以永生作結束。它的結尾，是一個無盡的結尾。

But that is not what God wills for us. God would have all come to repentance. That is why the invitation of John 3:16 is universal, hinging on believing in him. Those who do, become heirs of "everlasting [eternal] life." The word *aionios* is found seventeen times in John's gospel, six times in his first epistle, and eight times in the synoptic gospels. We are engineered out of the stuff of eternity. Eternal life. The life of God himself. Thus this great sentence, which summarizes the whole gospel story, begins with God and ends with everlasting life. It begins with one who had no beginning. It ends with that which has no ending.

4. 世上最重要的測驗（三17-21）

4. The World's Greatest Test (3:17-21)

耶穌基督已經來到世上，這事實，為所有的世人提供一個期末考的機會，就是信他或不信他；要繼續留在自己的罪中，並且永遠的滅亡，還是要信他，而可以從死裡逃生。基督來到世上，就是世人永恒命運的分水嶺。

The fact that Jesus Christ has come into the world provides all people with the ultimate test of believing or disbelieving, of choosing whether to continue in their sins and surely perish or whether to believe in him and pass from death to life. The coming of Christ into this world is the watershed of eternal destiny for all.

我們先看，耶穌為什麼要來（三17）。「因為神差他的兒子降世，不是要定世人的罪；乃是要叫世人因他得救。」若把約翰三章16-17節看為整體，我們就會注意到，有一個詞不斷躍入眼簾，「世人...世人...世人」有關世人的一切，都會揪住神的心，讓他無法忘懷。這個塵世，是個叛逆、誤入歧途的星球。它與神的性情，神的聖潔和愛敵對。

We think, first, *why Jesus came* (3:17). "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Looking at John 3:16-17 as a whole we note that one phrase keeps cropping up, "the world... the world... the world." Something about this world draws out the love and compassion of God. This earth is a rebel planet, one that has gone astray. It is a challenge to the character of God, to his holiness, to his love.

當神的兒子第一次步下宇宙的寶座，來到世間時，他是要來彰顯神的愛。他不是要來審判；而是要來拯救。恩典，「豐盛的愛，勝過罪」是它的主軸。可是這恩典的靈，也不容世人歧視。因為當他再度步下宇宙的寶座，來到世上時，他要彰顯的就是神的忿怒了。

When God's Son stepped off the throne of the universe the first time, to come down to earth, it was God's love he came to reveal. He did not come to condemn; he came to save. Grace, "sovereign grace o'er sin abounding," was the theme. But let no one do despite to the Spirit of grace. When he steps off the throne of the universe the next time, to come down to earth, it will be God's wrath he will come to reveal.

「差」這個字，是譯自 *apostello* 這個字。這字，也是我們今天使徒這個字的根源。它帶有「差派某人前往傳信息或履行任務」的意思。它暗示，這使者有一個確定的任務，並且他也具有所代表者的特質。耶穌，是從天上差派來人間的大使，是神寶座的代表，絕非等閒之輩。神要用四卷福音書，更別說二十一卷書信，才能啟示出這位完美無比的代表。

The word translated "sent" here is *apostello*, the word from which we derive our word *apostle*. It carries with it the idea of sending someone forth as a messenger on a mission. It suggests the thought of a definite mission and also of a representative character in the envoy. Jesus, the ambassador from heaven sent into this world, was no ordinary representative of God's throne. It

takes all four gospels, not to mention all twenty-one epistles, to reveal what a perfect representative he was.

其次，我們來思考，耶穌要定哪些人的罪（三18-19）。基督第一次降臨的任務，不是要來定罪，這固然不錯，但是對於拒絕他的人，基督的彰顯，本身就已步入審判的過程和判決的結果了。他來的目的，是要提供我們平安、愛、喜樂以及神救恩的美好與榮耀。但凡是冷落、拒絕他的人，他來的結果，就是無可避免的審判。

We think next *whom Jesus condemns* (3:18-19). Although it is true that Christ's mission the first time was not one of condemnation, the manifestation of Christ was both a process of judgment and a sentence of judgment on those who rejected him. The purpose of his coming was to offer peace, love, joy, and the goodness and glory of God's grace. But to those who spurned all that, the product of his coming was inevitably judgment.

「信他的人不被定罪」；這是一類人。「不信的人，罪已經定了」；這是另一類人。這不是隨心所欲的審判，而是每個拒絕基督的人，一種無可避免的定律，必然的結局。當人生病時，原本只要一點針藥就可治好，但拒絕接受針藥，最後因病導致死亡，不能怪別人，只能怪自己。是他不把療方放在眼裡。他生命的終局，是那個定律的自然結果，有因，必有果。罪人的律也是如此。他們拒絕基督，所收成的審判，是自己帶來的。基督來臨，已提供了永生，他們卻選擇永死。

"He that believeth on him is not condemned [judged]"; that is the one class of people. "He that believeth not is condemned already [hath been judged already]"; that is the other class of people. This is not the judgment of an arbitrary sentence but the inevitable working out, in the life of a Christ-rejecting individual, of an absolute law. A man who has a disease that a few injections can cure, but who refuses to take the injections and consequently dies of his disease, has no one but himself to blame. He spurned the remedy. What followed in his life was the inevitable outworking of law, of cause and effect. The same is true of sinners. The judgment they reap, by rejecting Christ, they bring on themselves. Christ came to offer eternal life. They chose death.

「光來到世間，世人因自己的行為是惡的，不愛光，倒愛黑暗，定他們的罪，就是在此」（三19）。他們繼續愛黑暗，就繼續被定罪。這經文本身就很偉大。有些人的重要性一直未獲確認，因為被其他鄰近的人遮蔽了。以撒的光芒就被他的父親亞伯拉罕掩蓋，也被他兒子雅各掩蓋。巴拿巴的光芒，被保羅的巨大身量掩蓋。經文也會如此。這一節，在約翰福音中，其實若獨立出來，也是光芒四射，擲地有聲的。之所以沒有，都是因為同一條街上隔了三戶之外的三章16節那光芒太艷了。人人都用三章16節講道，有誰會用三章19節呢？

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil" (3:19). They still do, and they still are. Taken by itself, this is a very great text. Some people rarely have their greatness recognized because they are overshadowed by someone close to them. Thus the greatness of Isaac is overshadowed by the greatness of his father Abraham and by that of his son Jacob. The greatness of Barnabas is overshadowed by the stature of Paul. The same is true of texts. This verse in John's gospel can afford to stand alone, straight and tall, on its own two feet. That it rarely does is because it is overshadowed by the giant three doors down on the same street—John 3:16. Everyone preaches on John 3:16, but who preaches on John 3:19?

這一節在聖誕季來用最好。「光來到世間，世人因自己的行為是惡的，不愛光，倒愛黑暗。」在伯利恆，光射入這個黑暗的世界。講到世人不愛光，倒愛黑暗的典型例子，就是希律王，他的行徑，是十足的惡行。希律，殺過他的妻舅，他最愛的妻子，還有他幾個兒子。希律還殺了無數的哈斯摩年人，希律最喜歡觀賞的運動就是，喝醉酒時，把數百名他的侍從，在他面前釘上十字架；又在自己臨終前，逮捕國內每一領域的領導，下命令，當自己斷氣時，一旦發佈死訊，這些人也必須處死。若世上有哪個人罪大惡極，那必是希律王無疑。若世上有哪個人是愛黑暗不愛光，那必是希律無疑。而當光來到世上，他聽聞了，竟派人去殺掉伯利恆境內所有的小嬰孩，想要以「黑暗的權勢」來勝過光。

This is a fine Christmas text. "Light is come into the world, and men loved darkness rather than light, because their deeds were evil." At Bethlehem, light invaded this darkened world. A classic illustration of men loving darkness rather than light is seen in King Herod, whose deeds were evil indeed. Herod—who murdered his wife's brother, his favorite wife, and both his sons. Herod—who murdered the rank and file of the Hasmoneans, whose favorite sport was to watch while several hundred of his subjects were crucified before him as he was getting drunk, who had every leading citizen in his realm arrested just days before his death and gave instructions that, immediately upon news of his own death, every one of them was to be murdered. If ever a man's deeds were evil, it was Herod's. If ever a man loved darkness rather than light, it was Herod. And when the light came into the world and he heard about it, he sent and murdered the babes of Bethlehem in an effort to overcome light with the "power of darkness."

世人不愛光的原因是，光會顯出一切隱情。它會顯示出我們的所在，與我們的所是。它顯示出這世界是怎樣的世界。它也顯示出世人多麼黑暗，多麼邪惡。我們注意到耶穌所作的對比（三20-21）：那些恨惡光的（三20——「（因）凡作惡的便恨光，並且不來就光，恐怕他的行為受責備」）以及那些愛光的（三21——「但行真理的必來就光，要顯明他所行的，是靠神而行」）。

The reason why people hate the light is because of what it reveals. It shows us where we are and what we are. It shows us what a dark place the world is. It shows human beings how dark and evil they are. And so we note *what Jesus contrasts* (3:20-21): *those who loathe the light* (3:20—"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd") and *those who love the light* (3:21—"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God").

D. 猶太人與約翰（三22-36）

D. The Jews and John (3:22-36)

勝過生命中令人氣餒的挫敗

Triumph over Life's Saddening Discouragements

本章結尾的幾節經文，是敘述主耶穌去耶路撒冷之後的行蹤。他來到聖城，藉著公開潔淨聖殿，來顯出他是彌賽亞。這個戲劇化的記號，若不是被忽視，就是遭到誤解，他因此離開聖城，退到猶太的鄉間去。他顯然在這個地區造就門徒，包括拉撒路和他的姊姊們，以及西門和加略人猶大。

The closing verses of this chapter are a sequel to the Lord's visit to Jerusalem. He had come to the holy city and had offered himself as messiah by spectacularly cleansing the temple. That dramatic sign was either ignored or misinterpreted. He thereupon left the city and retired to the more rural parts of Judea. He evidently made disciples in this area including Lazarus and his sisters, Simeon, and Judas Iscariot.

1. 施洗約翰的見證（三22-30）

1. John the Baptist's Witness (3:22-30)

結尾的這些經節，可以歸納為耶穌生平中，身邊兩個名為約翰的人。我們先看施洗約翰（三22-30），第一眼就會注意到約翰和他的洗禮（三22-27）。在這裡，有一點，是約翰福音常出現的重點之一，就是與事件有關的地點。我們可以把這些地點按次序整理出來。

These final verses can be grouped around the two men in the life of the Lord who were named John. We begin with the witness of John the baptist (3:22-30). Our attention is first drawn to *John and his baptism* (3:22-27). Here we have one of those significant notes common to John's gospel about the place involved. It will be helpful to get these locales in order.

西元二十七年，在猶大地平靜的一年（一1-42）

a.d. 27 The Calm Year Judea (1:1-42)

加利利（一43-二12）
Galilee (1:43-2:12)

猶太（二13-三36）
Judea (2:13-3:36)

撒瑪利亞（四1-42）
Samaria (4:1-42)

加利利（四43-54）
Galilee (4:43-54)

西元二十八-二十九年 在猶大地緊湊的一年（五1-47）
a.d. 28-29 The Crowded Year Judea (5:1-47)

加利利（六1-七9）
Galilee (6:1-7:9)

猶太（七10-十21）
Judea (7:10-10:21)

加利利（介於十21-22）
Galilee (between 10:21-22)

猶太（十22-39）
Judea (10:22-39)

比利亞（十40-十一16）
Perea (10:40-11:16)

西元三十年 在猶大地近尾聲的一年（十一17-二十31）
a.d. 30 The Closing Year Judea (11:17-20:31)

加利利（二十一1-25）
Galilee (21:1-25)

對這些時段的初步觀察，可以看出，第一個時段相當平靜，維持約一年，主耶穌的事工，主要在猶大和加利利境內。當分封的王希律將施洗約翰下到監獄（太四12；可一14；路三19-20；約四1-4）時，主耶穌便離開加利利（他在此地彰顯自己是先知，而非王的角色）。他的事工，主要在吸引大眾來注目於他。約翰福音頭五章與這一年相關的所有記載都相當平靜。若不是這幾章所記的，我們就無法得知主耶穌受洗，以及施洗約翰下監的事。

A general survey of these periods shows that the first period was comparatively quiet and lasted a year, the Lord alternating his ministry between Judea and Galilee. When Herod Antipas put John the baptist in prison (Matthew 4:12; Mark 1:14; Luke 3:19-20; John 4:1-4), the Lord departed to Galilee where he presented himself not as a king but as a prophet. His ministry was designed to draw public attention to himself. The first five chapters of the gospel of John all have to do with this year of comparative calm and tranquility. Apart from these chapters we would know little about the year between the Lord's baptism and the imprisonment of John the baptist.

施洗約翰的沉寂就是主耶穌開始宣講的記號，「要悔改，因為天國近了，」他重複著施洗約翰的信息（太四12-17）。雖然再來的兩年是相當緊湊的兩年，但約翰福音其實並不特別留意他們。約翰提及這段時期惟一的一次，是在第六章。

The silencing of John the baptist was the Lord's signal to begin preaching, "Repent: for the kingdom of heaven is at hand," reiterating the message of the baptist (Matthew 4:12-17). Although the next two years were crowded years, John's gospel practically ignores them. Chapter 6 is the only place where John mentions this period.

下一個分水嶺是，西門彼得在該撒利亞腓立比認信彌賽亞（六68-69），主耶穌開始向門徒透露他將要被釘的事（太十六13-20）。接下來的六個月，主耶穌的生命就一直籠罩在釘十字架的陰影下。這一段緊湊的時期，大部份都在比利亞。約翰福音七至二十一章的敘述，都與該撒利亞腓立比之後的事件相關。

The next watershed came when at Caesarea Philippi Simon Peter made his messianic confession (6:68-69) and the Lord began to disclose to his disciples that he was going to be crucified (Matthew 16:13-20). The last six months of the Lord's life were darkened by the shadow of the cross. Much of this busy time was spent in Perea. In John's gospel, chapters 7-21 have to do with events after Caesarea Philippi.

這些對主耶穌生平大致的描繪，只是一個梗概，不過可以幫助我們感受一下，正在進行的是哪個階段。These general movements in the Lord's life are sketched only in a general way but they help us get the feel of what was going on.

我們再回到原先的經文，約翰在這裡提到兩種不同的洗禮。一個是耶穌的洗禮（三22），雖然四章2節說，其實是主的門徒在施洗。這似乎類似施洗約翰的洗禮，要預備國度的來臨。我們不可與基督教的洗禮混淆，那是受洗歸入基督的死（羅六3），也一直要等到主耶穌受死之後才成立（太二十八19）。

As we return to the verses before us, two different baptisms are mentioned by John. There was *the baptism of Jesus* (3:22), though 4:2 states that the baptisms were actually being done by the Lord's disciples. It would seem that this baptism was similar to that of John the baptist, a preparation for the kingdom. We must not confuse either baptism with Christian baptism, which is a baptism into the death of Christ (Romans 6:3) and which was not instituted until after the Lord's death (Matthew 28:19).

此外，還有約翰的洗（三23-24），這是在一個名叫哀嫩（多水泉）的地方，「靠近撒冷」。許多人對它現在的正確地點有不同看法，但顯然是當時使徒所熟悉之地。從以巴路山腳下的敘加，沿著大馬士革路往北約七英哩，來到美麗的法拉山谷，再循著穿越山谷的河流，往東七英哩，就可找到另一個山谷，從各方面看都適合施洗約翰的工作所需。這山谷夠大，足以容納成群結隊追隨約翰的人：來自耶路撒冷的拉比和官員、稅吏、農夫、販夫走卒，甚至羅馬兵丁。四季不斷湧流豐富的山泉，沒有枯竭之虞。對約翰來說，是最理想的施洗傳道之地。「（因）約翰還沒有下在監裡」使徒這麼寫道，回憶著當年的一切。

There was also the baptism of John (3:23-24) at a place called Aenon ("abounding in springs"), said to have been "near to Salim." The spot is disputed by some but was evidently well known to the apostle. Taking the Damascus road northward for about seven miles from Sychar at the foot of Mount Ebal to the lovely valley of Wadi Farah and then following the stream that flows through the valley eastward for another seven miles, the traveler discovers another valley in every way suitable for John the baptist's ministry. The valley is big enough to hold the crowds who still flocked to John's meetings: rabbis and rulers from Jerusalem, publicans and peasants, ordinary folk, even Roman soldiers. A perennial stream and abundant springs provide plenty of water. It was an ideal place for John's preaching and baptism. "For John was not yet cast into prison," says the apostle, reminiscing about those early days.

這位年邁的使徒，現在關切著這位主耶穌的大使所承受的壓力（三25-27）。起初，是約翰的幾位門生與「猶太人」（有些翻譯作「一個猶太人」）爭論有關「潔淨禮」的事，我們可假設就是爭論約翰洗禮的意義，因為它沒有舊約的根據。不管如何，大家注意到耶穌也替人施洗，而且來受洗的人比約翰的還多。他們說，「眾人都往他那裡去了，」顯然，約翰的門徒認為，耶穌的成功，多虧施洗約翰替他作見證的功勞。他們認為耶穌的工作，侵犯了他們老師的地盤，因此，對他心生恨意。

The aged apostle is now concerned with the burden that weighed on the Lord's ambassador (3:25-27). It began with an argument between some of John's disciples and "the Jews" (some renderings read "a Jew") about "purifying" or, as we may suppose, about the value of baptism, such as John's, which had no foundation in the Old Testament Scriptures. In any case, notice was taken that Jesus was also baptizing people and that his success was now exceeding that of John. "All men come to him," they said. Evidently, John's disciples viewed Jesus as one who owed his success to the baptist's testimony. They viewed Jesus' activities as an invasion of their own master's prerogatives and they nurtured hostility toward him as a result.

施洗約翰面臨這樣的小家子氣和門戶之見，完全超然以對。他說，「若不是從天上賜的，人就不能得什麼，」（三27）。約翰的責任，是要完成神所託付他作為彌賽亞先鋒的任務；至於耶穌的成功，那正是要向神獻上感謝啊！至於彌賽亞，他也已經步入上天為他所定的路徑。要憎恨他的成功？那未免太笨了；這是喜樂的時刻，不是生恨的時刻。施洗約翰全然不受那種同行相妒的黑色心理所箝制，不像有些傳道人，看見別的傳道人似乎比他更受歡迎時，心裡會湧起醋意。

John the baptist was above such pettiness and denominational spirit. "A man can receive nothing, except it be given him from heaven," he said (3:27). John's responsibility was to discharge the divine commission entrusted to him by God to be the forerunner of the messiah; as for Jesus, thank God for his success! As the messiah, he too was entering on the path marked out for him in heaven. How foolish, then, to resent his success; it was a cause for rejoicing, not resentment. John the baptist was free from that dark spirit of professional jealousy which seizes the souls of some preachers when they contemplate someone in the ministry who seems to be having more success than they.

接著，我們要來看約翰與新郎（三28-30）。最初，約翰清楚的否認（三28）。「你們自己可以給我作見證，我曾說，我不是基督，是奉差遣在他前面的」（三28）。約翰對於他的門生的魯鈍，甚表失望。其次是約翰個人的喜樂（三29）。身為「新郎的朋友」，他的工作是要護送新娘，並安排好婚禮的一切，以及替新郎、新娘監督婚宴中的大小瑣事。他已經作到了。他喜樂的杯已滿溢，因為如今每個人都聽見新郎的聲音，而不再是他這個伴郎的聲音。再來，是約翰最主要的心願（三30），也是這樣的心願，使得他成為真實的偉大人物。他知道，自己的任務已經完成。「他必興旺，我必衰微，」他說。他現在必須隱退，回到幕後。這一段，是對這位高貴的勇士，在被逮捕下監之前的最後一段記載。後來再一次發聲已是囹圄之身，那是個充滿懸疑未決，殺身之禍的地方，他的一生就此告終。

Our attention is drawn next to John and the bridegroom (3:28-30). First comes John's positive denial (3:28). "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him" (3:28). John was surprised and disappointed at the dullness of his disciples. Then comes John's personal delight (3:29). As the "friend of the bridegroom" his job was to ask for the hand of the bride, to arrange the preliminaries of the wedding, and to oversee the reception of the bride and bridegroom. He had done that. His cup of joy overflowed because now everyone could hear the voice of the bridegroom instead of his own. Then comes John's primary desire (3:30), that which marked him out as a truly great man. He knew his work was almost over. "He must increase, but I must decrease," he said. He must now fade increasingly into the background. These are the last recorded words of this noble and valiant man before his arrest and imprisonment. Later he speaks once from prison. There is suspense, martyrdom, and his day is done.

2. 約翰記下愛子所作的見證（三31-36）

2. John the Beloved's Witness (3:31-36)

因著年邁的使徒對這些事件的回顧，我們可以稍稍理解這個新運動的最開端，他是碩果僅存的見證。We now have reflections by the aged apostle on these events associated with the earliest beginnings of the new movement of which he is the last surviving eyewitness.

他最先提到神的見證（三31-33）。這個見證，在三章31節有很合宜的講述，「從天上來的，是在萬有之上，從地上來的，是屬乎地[從地上來的]，他所說的，也是屬乎地，從天上來的，是在萬有之上。」「屬乎地」重複了三次（包括從地上來的）。它意思是指：地上的使者，有它的極限，即使被託負屬天的信息。甚至，他的話也是「屬地的」。他是把珍寶放在屬地的器皿中。即使是耶穌所稱為「婦人所生的最偉大的」（太十一11；路七28）施洗約翰，也是如此。舊約中的先知——像摩西、瑪拉基、大衛、但以理、約拿和耶利米——也都是「屬地的」。他們有人類的極限。但是相對的，「從天上來的是在萬有之上...從天上來的，是在萬有之上。」這三次重複的之上，正好與三次重複的「屬地的」相對。He speaks first of *the testimony of God* (3:31-33). This testimony has been *adequately declared* (3:31): "He that cometh from above is above all: he that is of the earth is earthly [of the earth], and speaketh of the earth: he that cometh from heaven is above all." The phrase "of the earth" is repeated three times. It expresses the limitations of all earthly messengers, even though entrusted with a divine message. Even his words are "of the earth." He has the treasure in an earthen vessel. This was true even of John the baptist, whom Jesus called the greatest man born of women (Matthew 11:11; Luke 7:28). The prophets of the Old Testament—men like Moses and Malachi, David and Daniel, Jonah and Jeremiah—were "of the earth." They had human limitations. But in contrast, "He that cometh from above is above all... he that cometh from heaven is above all." The thrice repeated word *above* is set in contrast with the thrice repeated phrase "of the earth."

主耶穌就完全不受一般人間使者的限制。他來自天上。他對天上的事，對神永恆的計劃全然瞭解。因此，我們會在希伯來書的開頭讀到：「神既在古時藉著眾先知，多次多方的曉諭列祖，就在這世末，藉著他兒子曉諭我們」（來一1-2）這就好像，透過翻譯向一群人演講，或用聽眾的語言直接講述，兩者有所差別。

The Lord Jesus was free from the limitations felt by ordinary human messengers. He was from heaven. He had full knowledge of heavenly things, of the eternal counsels of God. Thus we read in that grand opening statement of Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken to us by his Son" (Hebrews 1:1-2). It is like the difference between speaking to an audience through an interpreter and speaking to them in their own language.

他的見證已經完全說出（三32）：「他將所見所聞的見證出來，只是沒有人領受他的見證。」多麼令人驚奇的事實：這不只是一位被聖靈感動的先知，甚至也不只是一個在神尊前的天使，而是神自己降臨。然而，人卻不相信他——至今依然。

His testimony has been *actually disbelieved* (3:32): "And what he hath seen and heard, that he testifieth; and no man receiveth his testimony." What an astonishing fact. It was not just a spirit-inspired prophet, not even an angel from the presence of God, but God himself who came. And people actually disbelieved him—and still do.

「他將所見所聞的。」這是一個完美無暇的見證所具的特色。回溯到有歷史之前，回溯到天使振翅之聲，撼動了永恆的寂靜之前，父神、子神、聖神，決定了創造的行動。他們接受了一種可能，他們若要在創造中，創造一種造物——人，並賦予他智性、感情、意志，那麼，他們也必須創造一種救贖。耶穌也在場。因此，在約翰福音中，我們就會不斷讀到，耶穌，在另一種向度中與他的父有親密的談話，那是全然超越了地上時空的對話，我們從他的話語中可以知道這事。他將所見所聞的見證出來。

"What he hath seen and heard." These are the hallmarks of an impeccable witness. Way back before time began, before the rustle of an angel's wing disturbed the silence of eternity, God the Father, God the Son, and God the Holy Spirit decided to act in creation. They accepted the

possibility that if they acted in creation and made a creature—man—and endowed him with intellect, emotions, and will, they would also have to act in redemption. Jesus was there. So when in John's gospel we repeatedly read of him talking about intimate and other-dimensional, extraterrestrial prechronological conversations with his Father we can take his word for it. He is speaking of things he has seen and heard.

當我們聽到他談及起初在伊甸園，亞當和夏娃的婚姻時，我們知道，他當時就在場。那是他的所見所聞。當我們聽到他談及挪亞、方舟、洪水時，也是如此。這是他的所見所聞。當他談及亞伯拉罕或挪亞或大衛或但以理時，這些人都是他的所見所聞。當他談到所多瑪，蛾摩拉時，他就在場。他有所見所聞。更別說，他認得羅得了，羅得的義心「常為惡人淫行憂傷」（彼後二7-8）。

When we hear him talking about marriage in terms of Adam and Eve and the garden of Eden, he was there. It was something he had seen and heard. When he spoke of Noah, the ark, and the flood, it is the same. It was something he had seen and heard. When he talked about Abraham or Noah or Isaiah or David or Daniel, these were people he had seen and heard. When he talked about the overthrow of Sodom and Gomorrah, he was there. He had seen and heard. Far more than Lot, whom he knew, his righteous soul was "vexed with the filthy conversation of the wicked" (2 Peter 2:7-8).

當他談到「深淵限定」（路六26），並形容人的靈魂在地獄中受折磨時，那也是他的所見所聞。當他談到他父的家中有許多住處時，那是他所見聞過的。當他談到未來，要建立教會，談到末期以色列國要復起，談到未來聖殿要受到踐踏，談到要有大災難來臨時，，他就是以一個站在我們時空之外，不受任何向度所限的角度，以堅定的現在式來描述他的所見所聞。他就是以一個「從天上而來」的角度在說話。「只是，沒有人領受他的見證」約翰說。真道成了肉身，而且在說話，但他的話，卻沒有人相信。

When he talked about "that great gulf fixed" and described the torment of a soul in hell, he had seen and heard. When he spoke of his Father's house of many mansions he was talking about things he had seen and heard. When he unveiled the future, talked about building a church, talked about the endtime rebirth of the state of Israel, talked about the desecration of a future temple and about a coming great tribulation, he was talking as one who had stood outside our space-time dimensional limitations in an unwavering present tense and had seen and heard. He was speaking as one "from above." "And no man receiveth his testimony," says John. Truth incarnate had spoken and his word was actually disbelieved.

但是他的見證卻是絕對可靠的（三33）：「那領受他見證的，就印上印，證明神是真實的。」這句話背後的意思就是在說，藉著蓋上一個官防的印章，來確認一份文件的合法性。耶穌是神完美的見證。他的話語真實無誤，不是從相對的角度而言，而是具有絕對的真實性。當他說話時，就是神在說話。因此，凡接受耶穌的見證的人，就是在證實神的真實無偽。

But his testimony is *absolutely dependable* (3:33): "He that hath received his testimony hath set to his seal that God is true." The idea behind this statement is that of confirming a legal document by affixing an official seal to it. Jesus is God's perfect witness. His words are truth, not in a relative sense, but in an absolute sense. When he speaks, it is God who speaks. Those, therefore, who receive the witness of Jesus are attesting to the truthfulness of God.

約翰確認了神的見證之後，就以更進一步的陳述來結束這個段落，這陳述是有關神的真理（三34-36）。每個字都有意義，也論到有關神的靈（三34）：「神所差來的，就說神的話，因為神賜聖靈給他是沒有限量的。」主耶穌的人性，絕對不會妨礙他說出屬神的話。神的兒子耶穌，作為人時，是透過神的靈，來分享神的話。當然，舊約時的先知，有神的靈限量的幫助，使他們能說出屬神的話，使我們可以確信那是完全受聖靈逐字所感而成的聖經。但是這些先知們所承受聖靈的恩賜，仍是有限的，也不是一直持續的（彼前一11；來一1）。然而，耶穌與聖靈之間卻不是這樣。他從開始的第一口氣，就是聖靈所感孕，有聖靈內住，又被聖靈充滿；從第一口氣開始，到他的受洗，都完全被聖靈膏抹。「神賜聖靈給他，是沒有限量的。」「神本性一切的豐盛，都有形有體的居住在基督裡面」（西二9）。賜這個字的時態是現在式，這指出，它是一種持續不間斷的有聖靈流暢在他的生命中。

Having thus confirmed the testimony of God, John concludes this section with a further statement about *the truth of God* (3:34-36). Each word is meaningful. There is a reference here to *the Spirit of God* (3:34): "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." In no way did our Lord's humanity impair him from speaking the words of God. The means by which he, the Son of God, imparted as man the words of God, was the Spirit of God. The Old Testament prophets, of course, had their measure of the Spirit of God enabling them so to speak the words of God that we can affirm with confidence the plenary, verbal inspiration of the Scriptures. But with these men the gift of the Spirit was partial and intermittent (1 Peter 1:11; Hebrews 1:1). But the Holy Spirit was not so given to Jesus. He was conceived of the Holy Spirit, indwelt by the Holy Spirit, filled with the Holy Spirit from his very first breath and, from the time of his baptism, fully anointed by the Spirit. "God giveth not the Spirit by measure unto him." In him "dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). The word *giveth* is in the present tense, indicating a continuous and uninterrupted flow of the Spirit in his life.

然後又提到神的兒子（三35）：「父愛（agapao）子，已將萬有交在他手裡。」愛的量如此的大，從萬有的特質即可得知。

There is a reference to *the Son of God* (3:35): "The Father loveth (agapao) the Son, and hath given all things into his hand." The measure of the love is indicated by the nature of the gift.

最後，提到神的救贖（三36）：「信子的人有永生，不信子的人得不著永生，神的震怒常在他身上。」有一件事，神絕對不赦免的，那就是凡輕看他兒子，不信，或毫不在乎的。凡是如此放肆大膽的人，他們的下場都十分恐怖，不僅引發神的怒氣，而且根本就是住在怒氣中。「神的震怒」這個語詞，明顯帶有神公義審判的意思（羅一18），特別是指像啟示文學中所描述的，對那些拒絕基督，恨惡神，愛罪惡的世人，神即將要傾倒的怒氣。（帖前二16；啟十一18；十六19；十九15）。

Finally, there is a reference to *the salvation of God* (3:36): "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." One thing God will not forgive is to have his Son treated with contempt, disbelief, or indifference. The state of soul of those who do such outrageous things is so fearful that they not merely kindle the wrath of God: it actually abides on them. The phrase "the wrath of God" is used to denote a distinct expression of the righteous judgment of God (Romans 1:18). It is used especially of the coming wrath of God soon to be poured out, as described in the apocalypse, on a Christ-rejecting, God-hating, sin-loving world (1 Thessalonians 2:16; Revelation 11:18; 16:19; 19:15).

E. 井邊的婦人（四1-42）

E. The Woman at the Well (4:1-42)

勝過生命中卑賤的污穢

Triumph over Life's Sordid Defilements

尼哥底母，跟井邊的婦人，再沒有哪一種對比大過這兩者了。一個是男人，另一個是女人；一個是猶太人，另一個是撒瑪利亞人；一個是受尊敬的高官，另一個是在社會中不入流的低層；一個是看來德高望重，另一個是不道德的婦人；一個在夜晚來見耶穌，另一個是在日正當中時；一個沒什麼爭執，只是困惑該如何行，另一個則問了許多問題，還辯解一番；一個是小心翼翼，另一個則十分勇敢；一個似乎不知道需要什麼，另一個則十分清楚；一個悄悄從故事中消逝，另一個則回到她的鄰里中廣為宣揚，把人都帶來見耶穌；一個，到後來我們又見到他（七50；十九39），另一個則像父權社會中慣有的結果，從此消聲匿跡。

The contrast could hardly be greater between Nicodemus and the woman at the well. One was a man, the other a woman; one was a Jew, the other a Samaritan; the one was a respected ruler, the other a social outcast; the one was seen as a moral man, the other an immoral woman; the one came to Jesus by night, the other came at mid-day; the one had no arguments, only a wondering *how*, the other was full of questions and debate; the one was cautious, the other was bold; the one

did not seem to know what he wanted, the other knew only too well; the one fades out of the story unnoticed, the other went back to her crowd and brought them all to Jesus; the one we hear of again (7:50; 19:39), the other fades into women's usual invisibility in patriarchal society.

我們要從三方面來探討井旁婦人的故事。先從迂迴之路（四1-8）開始，然後再看一段討論（四9-30），那是最長的一部份，最後再以門徒的部份（四31-42）作結。

We shall look at the story of the woman at the well in three parts. We begin here with the detour (4:1-8), we shall look at the discussion (4:9-30), by far the longest section, and we shall conclude with the disciples (4:31-42).

1. 迂迴之路（四1-8

1. The Detour (4:1-8)

迂迴之路，一開始先提到一個必經之路（四1-6）。主耶穌「必須經過撒瑪利亞。」這是整個計劃的一部份。主耶穌似乎已離開他門徒替人施洗的那區域，以免太早與法利賽人發生衝突。有傳聞說耶穌施洗的人，比約翰還多，耶穌的門徒巴不得就著這件事，跟約翰的門生來正面大吵一番，彷彿說，施洗人數，以及這種競爭數字的精神，與真理有關似的。主耶穌才不需要這一切。施洗約翰也不需要。約翰責備他的門生，耶穌則選擇離開。

The detour begins with reference to *a necessary way* (4:1-6). The Lord "must needs go through Samaria." It was all part of a plan. The Lord seems to have left the area where his disciples were baptizing to avoid a premature collision with the Pharisees. Perhaps his disciples were only too eager to jump into the developing controversy among John's followers over the news that Jesus was baptizing more people than their master—as though counting the number of baptisms and having a competitive spirit over the resulting numbers had anything to do with truth. The Lord wanted no part of it. Neither, as we have seen, did John. John rebuked his disciples; Jesus moved away.

法利賽人則渴望讓約翰的門生與耶穌的門徒發生衝突，可以看一場好戲，這實在很有意思。法利賽人，在主耶穌的事工中，從頭到尾都代表著那不信的國人的聲音。撒督該人則一直到拉撒路復活後，才掌權出聲反對，也自此，全國齊心往加略山的邪惡之罪邁進。但約翰從來沒有明講這群在神學上是自由派的貴族的名字。

It is perhaps significant that the Pharisees were eager to stir up controversy between the disciples of John and Jesus. It was the Pharisees who throughout most of the Lord's ministry represented most vocally the unbelieving nation. Not until after the raising of Lazarus did the Sadducees seize the reins of opposition and thereafter drove the nation headlong to the crime of Calvary. But John never mentions this aristocratic and theologically liberal party by name.

約翰說，「他就離了猶太，又往加利利去」（三3）。「離了」這個字在新約中沒有相對等的字。它的意思是要傳達一種離開，讓某些東西任憑它而去，讓某些人任憑他們自己，或退出任何原先存在的掌控勢力。這是個重要的字。從此以後，耶穌的事工，將會在加利利和其他地方展開。對耶路撒冷和猶太，他將任憑他們而去。事實上，這是一個充滿象徵意義的決定，他似乎刻意要經過那被人瞧不起的撒瑪利亞去加利利。世故的猶太人一定會避開撒瑪利亞。他們寧願渡約旦河，轉個大彎，就是不想沾染撒瑪利亞的任何污穢。

"He left Judaea," John says, "and departed again into Galilee" (3:3). The word for "left" is *atheken*, and there is no exact parallel to the use of this word in the New Testament. The idea the word conveys is that of leaving something to itself, to its own fate, of leaving someone to their own devices, of withdrawing whatever controlling power was exercised before. It is a significant word. From now on the bulk of Jesus' ministry will be in Galilee and elsewhere. He will leave Jerusalem and Judea to their own devices. Indeed, in a decision full of symbolic meaning, he seems deliberately to have made up his mind to make the journey to Galilee via the despised district of Samaria. Scrupulous Jews would always avoid Samaria. They would cross the Jordan and make a long detour to avoid contaminating themselves with any contact with Samaritans.

迢迢之路，主耶穌終於來到「撒瑪利亞的一座城名叫敘加，靠近雅各給他兒子約瑟的那塊地。」雅各井就在那裡，耶穌「因走路困乏，就坐在井旁」（三6）。這是怎樣的一副圖畫啊，疲倦困頓，也許氣喘吁吁的停靠著休息。

Pursuing this plan, then, the Lord at length arrived at "a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." Jacob's well was there and Jesus "being wearied with his journey, sat thus on the well" (3:6). What a picture of our Lord, overwhelmed with fatigue, sinking down, perhaps with an audible sigh to rest.

有人認為這城就是古代的示劍，離雅各井往西約一英哩半。真正的敘加，似乎是現在的阿斯卡，距離這井往北不到半英哩。這是遍佈巴勒斯坦山坡上，許多圍有矮牆的鄉村中，其中的一個小村落。

Some have identified the town referred to here by John with Nablus (the ancient Shechem), about a mile and a half west of Jacob's well. The real Sychar seems to have been Askar, which is scarcely half a mile north of the well. It was one of those little walled villages that crowned every small hill in Palestine.

另有人認為，敘加這名意思是「墳墓之城」，指出約瑟的墓就在此地。

Some have thought that the name *Sychar* means "town of the sepulcher," a reference to the fact that Joseph's tomb was there.

雅各井，是聖地少數幾個至今都無爭議的明確地點。這井本來很深（一六九七年丈量時為一百零五英呎深。）它的井口直徑為七英呎半，內圍鋪上石塊，約有十英呎深，一直探底到堅硬的岩層。約瑟的墓，離這井往北去只有四百碼遠。

Jacob's well is one of the few places in the Holy Land about which there is no dispute. The well was originally very deep (105 feet was one measurement taken in the year 1697). It was seven and a half feet in diameter and was wailed with masonry to a depth of ten feet, below which it was actually cut through solid rock. Joseph's tomb is only four hundred yards north of the well.

因此，當耶穌因累癱了，在「午正」坐在井旁時，一定是日照炎炎。這個疲倦的過路客，就巴不得有一口涼水喝。舞台正要上演一場好戲，我們馬上就會知道，為什麼他「必須經過」（四4）。主耶穌舉目望去四周的一切，都與希伯來民族神聖的歷史有關：雅各井、約瑟的墓、附近的基利心山，是半數的族人，在此遵守摩西律法的規矩而得蒙祝福的聚會地點。因此，他既累又渴的身子，滿腦子湧現聖經記載的故事，心靈裡與天父不斷地交談，卻形單影隻（門徒已離開，去張羅食物），主耶穌就在艷陽下，等著一個他算準了會來到井邊的婦人。

So, as Jesus wearily seated himself there on the well at "the sixth hour" (high noon according to the Jewish reckoning of time), the sun beat down. The weary traveler longed for a drink of water. The stage was now set for a momentous meeting. We are about to learn the reason for that "must needs go" (4:4). Everywhere around him the Lord could see the marks of the sacred history of the Hebrew people: Jacob's well, Joseph's tomb, nearby Mount Gerizim where half of the tribes had assembled to pronounce the blessing contained in the mosaic law. So with a body weary and thirsty, a mind full of Bible memories, a spirit in moment by moment communion with his Father, alone (the disciples had departed in search of food), the Lord sat in the heat of the day and waited for a woman he knew would soon arrive at the well.

就這樣，出現了一個瀕臨窮途末路的婦人（四7-8）。這是怎樣的一個女子？她的婚姻現況和婚外情，顯示她對於道德約束毫不放在眼裡，我們不難看出，她舌尖嘴利，反應很快。她對本土的信仰，擁有一大堆看法，對錯摻半，混雜一起。主耶穌應該跟她談得滿起勁的，就如最後的結局一樣，令人喜出望外。

So a *needy woman* (4:7-8) comes. What was she like, this woman? Her marital and extramarital relationships would seem to indicate that she was not overburdened by moral scruples. It doesn't take us long to discover that she had a quick mind and a sharp tongue. She had a stock of local

religious sentiment, a strange mixture of error and truth. The Lord must have enjoyed talking to her almost as much as he enjoyed the result of their conversation.

她一到場，主耶穌就打開話匣子。日正當中，這時刻出來打水，本身就很不尋常。此外，這婦人很可能不想在涼快的時段，碰到那些出來打水的三姑六婆對她背後的指指點點。她的生活型態，很容易成為別人茶餘飯後的話題。

He opened the conversation as soon as she arrived. It was an unusual hour of the day to draw water, right when the sun was at its height. But then, this woman probably had no wish to face the sneers and contemptuous glances of the other woman who gathered there at cooler times of day. Her lifestyle no doubt had provided plenty of material for the town gossips.

「耶穌對她說，請你給我水喝」創造尼羅河、密西西比河的造物主，注滿五大湖，創造尼加拉瀑布的造物主，他，也會口渴。這裡有一口井，她手上有水桶；他便向她要水喝。彷彿說，即使那麼渴，他也不會吩咐那深不見底的井泉，湧出甜美的水，而井水也不會立刻甘泉湧現，直漫到腳前似的！數千年前，他不就替摩西吩咐水從堅硬磐石中流出。又稍早前，他才變過水為酒。魔鬼曾挑戰他，將石頭變為餅。而主耶穌卻從來不肯替自己行神蹟。畢竟，他來此就是要充份體嚐人生。作為人的一份子，飢渴都是天性的一部份，如果不能用尋常的方式取得餅和水，那就得繼續挨餓忍渴。

"Jesus saith unto her, Give me to drink." He, the creator of the Nile and the Mississippi, the one who filled the Great Lakes and designed Niagara Falls—he was thirsty. There was the well; she had the bucket; he asked for a drink. As if, had he so desired, he could not have commanded the deep, unseen, alluvial spring that fed the well and it would instantly have filled the well to the top and overflowed at his feet! Centuries before, he had brought water from the flinty rock for Moses. A short while before, he had changed the water into wine. The devil had challenged him to command stones to become bread. But never once did Jesus perform a miracle for himself. He was here, after all, to taste of life to the full. And part of life on ordinary human terms is to be hungry and thirsty and to go on being hungry and thirsty if the ordinary means of obtaining bread and water are not around.

這個有欠缺的婦人！表面看來，就像眼前這個有欠缺的男人一樣。只是，一旦有耶穌，事情發展就跟人想像的不一樣。他既「看見也聽見」。他知道這個有欠缺的婦人，比她更知道她自己的欠缺。

The needy woman! It looked, on the surface, more like the needy man. But then, with Jesus, things are not always what they seem to be. He had "seen and heard." He knew this needy woman better than she knew herself.

2. 討論（四9-30）

2. The Discussion (4:9-30)

耶穌回答婦人的每一句話，都是了不起的對話。我們讀到七次「這婦人說，」或類似的語詞（9、11、15、17、19、25、28）。

A remarkable conversation takes place with Jesus responding to the woman's statements at every step. Seven times we read "the woman saith," or its equivalent (9, 11, 15, 17, 19, 25, 28).

一開始，我們可感受到一種憤慨的語氣（四9-10）：「你既是猶太人，怎麼向我一個撒瑪利亞婦人要水喝呢？」她以種族偏見的問題來打頭陣；再引進宗教偏見的議題（四20）。「原來猶太人和撒瑪利亞人沒有來往」她加上一句。

We begin with a *word of indignation* (4:9-10): "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" She begins with the question of racial prejudice; later she brings in the issue of religious prejudice (4:20). "The Jews have no dealings with the Samaritans," she added.

種族問題可以回溯到很久以前。當北方的十個支派被亞述帝國擄去時，征服者（遵循他們經常實施的人口重新分佈政策），把外族人引入這片土地。不用太久，這些初來乍到的人，就產生一種攙雜混合的猶

太教。在猶太地的猶太人，則拒絕接受這些移民的企圖，不願承認他們所模仿的猶太教。後來，猶太人自己也遭到巴比倫人的擄掠。當再度回到故土時，發現撒瑪利亞人仍然固守著那地。

The racial issue went back a very long time. When the northern ten tribes were led into captivity by the Assyrians, the conquerors (following their usual policy of population redistribution) brought foreign settlers into the territory. Before long these newcomers adopted a bastard form of Judaism. The Jews of Judea rejected the colonists and their clumsy attempts to imitate the Hebrew religion, refusing to have anything to do with them. Later, after the Jews themselves had suffered through the Babylonian captivity and returned to repossess their ancestral homeland, they found the Samaritans still entrenched in the land.

當猶太人開始重建耶路撒冷聖殿時，雖然撒瑪利亞人表明樂意協助，他們的提議卻遭拒絕。隨著歲月累進，雙方敵意日深（王下十七24-29；拉四1-5；尼二10、19、四1-3）。

When the Jews began to rebuild their temple in Jerusalem, although the Samaritans wanted to help, their overtures were rejected out of hand. The resulting enmity was fostered on both sides and grew increasingly bitter as years went by (2 Kings 17:24-29; Ezra 4:1-5; Nehemiah 2:10, 19; 4:1-3).

撒瑪利亞人針對猶太的聖殿，想出對策，乾脆在基利心山，自己蓋一座。西元前一〇八年，這聖殿被哈斯摩年王朝的官（祭司）許爾堪毀壞，撒瑪利亞對猶太的恨意更為加深。絕大多數的猶太人都不會想請撒瑪利亞人幫忙，以免儀式不潔淨；事實上，許多猶太人甚至認為，所有的撒瑪利亞婦人，一直都是不潔淨的。耶穌居然開口向一位撒瑪利亞婦人要水喝，他一舉便掃除了種族和性別的歧視。

The Samaritan answer to the Jewish temple was to build a rival temple on Mount Gerizim for themselves. The destruction of this temple by the Hasmonean ruler John Hyrcanus (about 108 b.c.) only increased Samaritan hostility. Most Jews would not think of asking a favor from a Samaritan for fear of becoming ceremonially defiled; indeed, many Jews assumed that all Samaritan women were in a perpetual state of ceremonial uncleanness. By asking the woman of Samaria for a drink, Jesus swept aside such racial and gender-based prejudices.

主耶穌並未直接回答婦人的問題。他反而把她的注意力引向神：「你若知道神的恩賜，和對你說給我水喝的是誰，你必早求他，他也必早給了你活水」（四10）。他原先是說，「請給我。」如今，他卻說，「你必早求他，他也必早給了你...」。

The Lord did not answer the woman's question directly. Rather, he directed her attention to God: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (4:10). He had said, "Give me." Now he says, "If you had asked him, he would have given you..."

這裡有兩件令人驚奇的事。第一是，一個猶太人竟然向她要水喝。第二是，他居然有「活水」，而他也很樂意給她。耶穌藉這話來告訴她，她最需要的是救恩，包括：救恩是什麼（「生命之泉」）；是誰在掌管（是他）；要怎麼才可以獲救（「向他求」，並且接受這項「從神而來的禮物」）（參羅六23）。

Here were two marvels. The first was that he, a Jew, had asked her for a drink. The second was that he claimed to have "living water," which he was quite willing to give her. In this statement Jesus told her all she needed to obtain salvation: what it was ("the water of life"); who controlled it (he did); how to get it ("ask of him" and receive it as "the gift of God") (compare Romans 6:23).

接下來，是一種優柔寡斷的表達（四11-14）。我們立刻發現，這婦人天生的深思熟慮（四11-12）。她對這猶太人已經刮目相看。現在稱他為「先生」。不過她還有些困惑。她還在想井水的事。這麼深；她許多年來，天天都在此打水，也難怪她會一直思索這事。她的心緒回到希伯來人的先祖雅各，他挖了這口好井，直到堅硬的地殼層——絕非易事。她稱雅各為「我們的祖宗雅各」，這有點兒僭越，因為雅各不會作這些有異族血統的撒瑪利亞人的祖宗的。可是主耶穌並不去追究這個。他立刻把她引到他的父，這一位可真正成為她的父面前。

Next comes *a word of indecision* (4:11-14). We note at once *the woman's innate thoughtfulness* (4:11-12). Already this Jew has gone up in her estimation. She now calls him "Sir." But she was confused. She was still thinking of the water in the well. It was very deep; her daily trips there over many years had taught her that. Her thoughts went back to the Hebrew patriarch Jacob who had dug that well through solid rock—no small achievement. She claims Jacob as "our father Jacob," a spurious claim since Jacob was not the father of the alien Samaritans. But the Lord did not quibble about that. He was soon to introduce her to his Father, one who could indeed become her Father.

主耶穌只是把那真正吸引人的永不再渴的禮物，再次向這個內心乾渴的婦人顯明（四13-14）。「你若喝這水，還要再渴，你若喝我所賜的水，就永遠不渴。我所賜的水，要在他裡頭，成為泉源，直湧到永生」（四14）。她還在按字面意義思考；他卻是以比喻來向她說話，用物質的東西來比喻靈界的東西。這婦人尚未理解，從她下一句話可知，她還在想一些神奇魔井的事。

The Lord simply held before her again the attractive offer of never thirsting, appealing to *the woman's inner thirstiness* (4:13-14). "If you drink of this water, you will thirst again. If you drink of the water I give, you will never thirst again. On the contrary, you will receive an inner 'well of water springing up into everlasting life'" (4:14). She was thinking in literal terms; he was talking to her in figures of speech. The physical was used as an illustration of the spiritual. The woman had not yet caught on. She was still thinking of some magical well of water, as her next words show.

再來，是聯想（四15）。婦人請主賜她這水，好讓她不必天天這麼辛苦來打水。她完全沒有掌握到那象徵的意義，只能把它應用到自己的需要來；向這個陌生人索取他所提到的生命水。她真的向主求了；就如之前他向她要水喝一樣，現在變成是她向他要水喝了。對她而言，這是一場屬靈的冒險之旅，她已跨出了一大步。

Now comes *a word of intimation* (4:15). The woman asks for this mysterious water that would relieve her of the necessity of making daily trips to the well. She could not follow the symbolism but she could intimate her own deep need; she could ask for the water of life this stranger was talking about. And she did. Now she was asking him for a drink, just as he had previously asked her. It was a great step forward in her spiritual odyssey.

可是，在賜她永生的禮物之前，主耶穌要她先對付罪的問題，當婦人一表明她希望接收到永恒活水的禮物時，主耶穌立刻指出，導致她不斷乾渴的原因：罪。

But the Lord does not give the gift of eternal life without first dealing with the question of sin. As soon as the woman revealed her receptiveness to the gift of living water, the Lord put a finger on what was causing her quenchless thirst: sin.

這立刻引出一種退縮的反應（四16-18），因為婦人對這個敏感的問題本能地退縮了，不想讓過往的不堪曝光。一開始是令人坐立難安的陳述（四16）。耶穌等於在說，「你要不要這個生命水？要的話，我就像醫生，必須先對付你生命中那個愈來愈大的罪惡之瘤，有它就沒有永生；它宣判你生命的死刑。我必須先對付這個。」她對這個不受歡迎，但又錯不了的訊息，第一個反應是退縮。那是她的痛處，她早已清楚。可能有好多年，她一直告訴自己，沒事的，沒關係的——卻一直瞭然清楚，一切都不對勁。

At once comes *a word of insulation* (4:16-18), as the woman instinctively backed off from the sensitive issue, trying to insulate herself from exposure. First came *a disturbing reservation* (4:16). Jesus said, in effect—"You want this water of life? Then I, like a physician, must first put my hand on that malignant growth of sin in your life which makes eternal life impossible; it is the sentence of death in your life. I must deal with that first." At the first hint of this unwelcome but unerring knowledge of her condition she shrank back. That was a sore spot and she knew it. She may have been telling herself for years that there was nothing wrong, that it was all right—when all the time she knew it was all very wrong.

這個煩人的陳述，說道，除非肯臣服於某種不能退讓的條件，除非順服他令人尷尬的先決條件，否則，就無法獲得生命水；這樣的條件，便立刻引來自我防衛（四17節上）。「婦人說，我沒有丈夫。」她在閃躲這個話題，可能被這個突然轉變的話題煞到了。不過，她可能還在心中想，這個居無定所的猶太人，不可能知道她的故事。只要閃開，就可以打發掉。因此，她只若無其事的說出自己現在的婚姻狀況，隱瞞過往的實情。

The disturbing reservation, that this water of life could only be obtained subject to some definite, personal, and awkward preconditions, led to *a defensive reaction* (4:17a). "The woman answered and said, I have no husband." She shied away from this topic, probably disturbed by the sudden change of subject. Still, she may have thought to herself, this wandering Jew could not possibly know the story of her life; he could be put off with an evasion. So she simply stated her present marital status, concealing the true situation.

這便引出一個要命的揭發（四17節下-18）。「妳說沒有丈夫，是不錯的，你已經有五個丈夫，你現在有的，並不是你的丈夫。」她迄今已有五個丈夫，這數字至少已經相當可觀。我們不知道，這五次婚姻是怎麼來的，是守寡呢，還是離婚。但不管怎樣，主耶穌都不想去讓死灰復燃。她不名譽的現狀，已經有夠多的火焰。主耶穌一直是紳士，擁有完美無瑕的風度。他只想指出傷口，不去挖她的生命的瘡疤。「愛能遮掩一切的過錯」（彼前四8）。

This led to *a damaging revelation* (4:17b-18). "Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly." Five husbands in a row during her life so far had at least some semblance of respectability. We are not told how or why these marriages were dissolved, whether by death or divorce. But whatever the reasons, it was no part of the Lord's purpose to rake over the ashes of dead fires. There was enough flame in her present dishonorable situation. The Lord was always a perfect gentleman, possessed of impeccable manners. He wanted only to expose the sore, not poke and pry into all the details of her life. "Love covers a multitude of sins" (1 Peter 4:8).

接著便轉到一個鼓舞人心的字（四19-24）。先是一段明顯的稱讚（四19-20）。她最初稱他為「猶太人」，慢慢轉變成「先生」，現在被他的睿智嚇到了，稱他為「先知」。然後，就像許多人一樣，當這個要贏取人心的人，直搗龍穴，開始指出人生命中罪的問題時，這個婦人便秀出障眼的絕技。她先指出宗教問題，想藉此把話題轉移。這是屢見不鮮的伎倆，每個佈道者都遇過。每當話題開始清楚地針對個人而來時，便立刻轉成：「該隱的妻子，從哪兒來的？」或像「異教徒都不能得救嗎？」或另一些毫不相干的宗教話題。

All this led to *a word of inspiration* (4:19-24). First came *a notable tribute* (4:19-20). She had begun by calling him "Jew," and she had progressed to calling him "Sir." Now, astonished by his insights, she called him a "prophet." And, like so many others, when the soul-winner approaches the sin question in their lives, this woman resorted to a tactical diversion. She raised a religious question, one that would steer the discussion away from that area. It happens all the time, as any experienced soul-winner knows. When the issues began to become plain and personal, at once the question is raised: "Where did Cain get his wife?" or "Are the heathen lost?" or some such irrelevant religious issue.

她說，「我們的祖宗在這山上禮拜，你們倒說，應當禮拜的地方是在耶路撒冷」（四20）。She said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (4:20).

所羅門時代所建在耶路撒冷的聖殿被毀，使這個「絕無僅有的崇拜聖地」為之黯然失色；後來重建一個，已經完全比不上原來的宏偉氣勢。重建完成後不久，大祭司耶何耶大的兒子瑪拿西（也是大祭司的約拿單的兄弟），娶了波斯駐撒瑪利亞的省長參巴拉的女兒（尼十二10-11；十三28）。因為和異族通婚，耶路撒冷的省長命令他要解除這樣的婚約，但是瑪拿西拒絕，因此遭到當時堅決的改革者尼希米逐出耶路撒冷。但故事還沒結束。他的岳父參巴拉，竟任命瑪拿西擔任撒瑪利亞的大祭司，並著手在基利

心山，替他蓋一座聖殿。瑪拿西大約於西元前三三二年期間離開耶路撒冷。基利心山上的聖殿，屹立約有兩世紀之久。

The destruction of Solomon's gorgeous temple in Jerusalem sadly tarnished its superiority as "the exclusive place for worship"; the rebuilt temple had none of the former grandeur of the original. Not long after it was rebuilt, Manasseh, son of the high priest Joiada and brother of the high priest Jonathan, married the daughter of Sanballat, the Persian governor of Samaria (Nehemiah 12:10-11; 13:28). The governor of Jerusalem ordered him to dissolve this marriage which had all the marks of an unequal yoke, but Manasseh refused to do so. He was thereupon thrown out of Jerusalem by that redoubtable reformer Nehemiah. But that was not the end of the story. His father-in-law, Sanballat, made Manasseh high priest of the Samaritans and arranged to build a temple for him on Mount Gerizim. Manasseh left Jerusalem during or about the year 332 b.c. The temple on Mount Gerizim remained there for about two centuries.

關於這個宗教地點，顯然頗引人注目。基利心山及它週遭的城市，示劍，在舊約聖經的歷史中經常出現。它與亞伯拉罕（創十二6-7）、雅各（創三十三18）及約瑟（創三十七12-13）相關。它也是幾個逃城中的一個（書二十七-9）。以色列的眾子先在此聆聽祝福與咒詛之律，不久就要進入應許之地（書八33）。約書亞在此發表最後一次演說（書二十四1-31）。此外，這個地點也是以色列國與猶大國對立之始（王上十二1、25）。除此之外，撒瑪利亞人還加上一些（相當臆測性）的特色，像宣稱：伊甸園是在基利心山上，亞當是基利心山的塵土造的，方舟最後是停在基利心山，挪亞在此獻上洪水災難之後的第一次祭物。他們還說，亞伯拉罕也是在此獻以撒，又在此遇見麥基洗德，並且雅各真的在此夢見通到天上的梯子。很誇張的宣稱！

There was no doubt about the religious interest of the location. Mount Gerizim and its chief neighboring city, Shechem, figured often in Old Testament history. It was associated with Abraham (Genesis 12:6-7), Jacob, (Genesis 33:18), and Joseph (Genesis 37:12-13). It was the site of one of the cities of refuge (Joshua 20:7-9). Here the children of Israel rehearsed the law's blessing and curses, soon after entering the promised land (Joshua 8:33). Here Joshua gave his last address to the tribes (Joshua 24:1-31). Moreover, the place was important at the time Israel set up its rival kingdom (1 Kings 12:1, 25). To all this, the Samaritans added all kinds of other special (highly speculative) claims for the place: that the garden of Eden crowned Mount Gerizim, that it was of the dust of Gerizim that Adam was made, that the ark came to rest on Mount Gerizim, and that here Noah offered the first postdiluvian sacrifice. Here, too, they said, Abraham offered up Isaac and here he met with Melchizedek. And this was the true place where Jacob saw his vision of the ladder reaching from earth to heaven. Great claims!

可是，井旁的婦人若以為這樣就可以轉移主耶穌問她這些事的話題，那她就錯了。主耶穌略過她的迴避手腕，但要面質她另一件事（四21-24）。

But if the woman at the well thought she could divert the Lord into a discussion of such details, she was mistaken. The Lord ignored her tactic and confronted her instead with *a notable truth* (4:21-24).

他先從未來開始（四21）「時候將到，你們拜父，也不在這山上，也不在耶路撒冷。」針對婦人誇口的「我們的祖宗」，主耶穌用的是「父」。他要幫助她把眼光從地上的神壇，轉向天上。他早已知道，再不多久，耶路撒冷的聖殿，也要像曾經豎立在基利心山上的聖殿一樣，寸瓦不留。人手所造的，與那即將來臨的新時代，沒有任何關聯。

He began with *a word about the future* (4:21). "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Over against this woman's boast, "our fathers," the Lord places "the Father." He lifted her thoughts above any earthly shrine. He knew that within a generation the temple at Jerusalem would be as extinct as the temple that once stood on Gerizim. Temples made with hands had no relevance in the new age about to dawn.

接著，他再提到信仰（四22），立刻解決了這婦人所提到的基利心山的問題。他解決的方式，不是從他是猶太人的角度，而是從道成肉身的耶穌這角度。他說，「你們所拜的，你們不知道，我們所拜的，我們知道，因為救恩是從猶太出來的。」這兩句的代名詞，原文都有加重語氣，充其量，撒瑪利亞的敬拜還是不完全，它從源頭，就有攙雜，缺少了猶太人所擁有的，後代眾先知所啟示的一切。撒瑪利亞人固然有摩西五經，但他們的敬拜，真理中攙雜了錯誤，從任何角度而言，他們就不是在神啟示和救贖計劃的主流中。「救恩是從猶太人出來的。」世人的救主，是從亞伯拉罕的後裔、猶大支派、大衛的子孫、猶大地的伯利恒城而出。為此計劃，神揀選這支民族，猶太民族再怎麼犯錯、失敗也不會改變或打消神的計劃。

He continued with *a word about the faith* (4:22) and dismissed out of hand the woman's question about the sanctity of Mount Gerizim. He did it not because he was a Jew but because he was Jesus, incarnate truth. He said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." In both cases the pronoun is emphatic in the original. At best, the Samaritan form of worship was incomplete, tainted by its origins, devoid of all the later prophetic revelations given to the Jews. True, the Samaritans had their Pentateuch, but their worship was a crude mixture of truth and error and, in any case, they were outside the mainstream of God's revealing process and redemptive purpose. "Salvation was of the Jews." It was of the seed of Abraham, of the tribe of Judah, of the family of David, of the city of Bethlehem—of the Jews—that the Savior of the world was to come. God had chosen this people for this purpose, nor could all the faults and failings of the Jewish people alter or annul the divine purpose.

他以父這個字來作結束（四23-24），這誠然是個奇妙的字。敬拜，這個如此莊嚴偉大的概念，竟然不是向那位飽學之士尼哥底母顯示，而是向這個任性剛愎的婦人啟示出來，不是向猶太信仰的那個貴族苗裔啟示，而是向這個渴慕的撒瑪利亞慕道友顯示；這是多麼令人注目的事。神不看人；神察看的是人的內心。主耶穌早已透視了尼哥底母的內心，知道他必然會回溯到舊約聖經中的那些字詞圖象，回溯到神啟示的最初階，因而跟他談竹竿上的銅蛇——他的屬靈理解力多麼枯燥乏力，被傳統禁忌、被知性成規網綁得多麼厲害。主耶穌也看透那個聰明、深思的婦人，她乾渴、空乏的心靈，以及她對真理聖潔的渴慕。因此，他便將神最偉大的啟示賜給她。

He concluded with *a word about the Father* (4:23-24), and a marvelous word it is. How remarkable that this lofty concept of worship should have been revealed not to the scholarly Nicodemus, but to this wayward woman, not to that aristocratic scion of the Jewish faith, but to this eager Samaritan seeker. God is no respecter of persons; God looks on the heart. The Lord had looked into the heart of Nicodemus and had found himself obliged to go back to the word pictures of the Old Testament, back to the kindergarten stage of divine revelation, and to talk to him about the serpent on the pole—so dull was his spiritual apprehension, so hedged about with tradition, caution, and mental reservation. He looked into the thirsty, empty soul of this bright and thoughtful woman and saw her longing for truth and holiness. So it was to her he gave one of his greatest revelations about God.

主耶穌跟她談父，談他的渴望（四23）：「時候將到，如今就是了，那真正拜父的，要用心靈和誠實拜他，因為父要這樣的人拜他。」他把婦人的心思，從一個地方，轉到一個位格身上。在舊約中，很少稱神為父。但是主耶穌的特點之一，便是稱神為父。（難怪，他是他的兒子。）

He talked to her about the Father, about *his passion* (4:23): "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." He drew her mind away from a place to a person. Very rarely in the Old Testament is God spoken of as a Father. But it was the Lord's characteristic name for him. (No wonder, he was his Son.)

真正的敬拜，必需「以心靈。」猶太教的敬拜，比較是按字面意義，而不是以心靈。它牽涉到許多儀式、習俗、形式和禮儀，祭典和祭物，節慶筵席和禁食，割禮及安息日。這一切都必須擱在一邊，而講求心靈實質的敬拜。

True worship has to be "in the spirit." Judaism was largely a worship of the letter rather than of the spirit. It was concerned with rites and rituals, forms and ceremonies, sacrifices and offerings, feast

days and fast days, circumcisions and sabbaths. All of that was to be set aside in favor of a spiritual form of worship.

其次，真實的敬拜，必須「按真理」。撒瑪利亞人的敬拜，大體上是錯誤的，不符合真理。它比較像鄉下人的宗教理念，充其量，還是貧瘠，大雜會，沒有生命，死氣沉沉的錯誤。

Real worship had to be "in truth." Samaritanism was largely a worship of the false, rather than worship in truth. It was concerned with a hodgepodge of religious ideas. At best it was a sterile hybrid thing, lifeless, dead, and false.

主耶穌幫助她，將心思轉向一位永活的，慈愛的父面前，這位神，渴望人的敬拜，不分是猶太或撒瑪利亞，單單以心靈按真理來敬拜。當然，若要在靈裡敬拜，她需要聖靈的更新，若要按真理敬拜，她需要神子的啟示。

The Lord lifted her thoughts to a living, loving Father, one who yearned for the worship of any—Jew or Samaritan—who would worship him in spirit and in truth. What was needed for that, of course, was the regeneration of the Spirit of God, so that she could worship in spirit, and a full revelation of the Son of God, so that she could worship in truth.

當主繼續向她談到父的一切時，他也向她解釋有關父的位格（四24）：「神是個靈，所以拜他的，必須用心靈和真理拜他」——用心靈，因為他是靈；按真理，因為我們是人。

The Lord proceeded to explain, as he went on to talk to her further about the Father, about *his person* (4:24): "God is a Spirit: and they that worship him must worship him in spirit and in truth"—in spirit because of what he is; in truth because of what we are.

這婦人完全被擊倒了。在此出現一個有關教導的字（四25-27）。顯示這婦人已想起有關彌賽亞的教導。顯然，施洗約翰的講道，以及近來在以色列有關彌賽亞的盼望，在撒瑪利亞也成為熱門話題：「我知道，」她說（這個，與三2尼哥底母的恭維「我們知道」成對比），「彌賽亞，就是稱作基督的要來，他來了，必將一切的事都告訴我們」（四25）。代名詞他是加重語氣。

The woman was overwhelmed. Now comes *a word of indoctrination* (4:25-27). Evidently the woman had picked up echoes of the truth concerning the messiah. No doubt the preaching of John the baptist and the recent stirrings of messianic hopes in Israel had been talked about in Samaria. She had at least some understanding along these lines. She voiced what little she knew and believed: "I know," she said (and this stands in contrast with Nicodemus's pompous "we know" in 3:2), "that Messiah cometh, which is called Christ: when he is come, he will tell us all things" (4:25). The pronoun *he* is emphatic.

接著，出現最後一段啟示：「耶穌說，這和你說話的就是他」（四26）。這是主耶穌和婦人七次對話中的最後一次：「給我」（四7），「你若知道」（四10），「我所賜」（四14），「去、叫」（四16），「是不錯」（四17），「信我」（四21），以及「（我）...就是他」（四26）。

Now comes the final revelation: "Jesus saith unto her, I that speak unto thee am he" (4:26). This was the last of the Lord's seven utterances to this woman: "Give me" (4:7), "If thou knewest" (4:10), "I shall give" (4:14), "Go, call" (4:16), "Well said" (4:17), "Believe me" (4:21), and "I... am he" (4:26).

這真是關鍵時刻。也如以往，常常是最受打擾的時刻。你若要領人歸主，對這種關鍵時刻的打岔絕不陌生。當你跟一個人談到關鍵點，他就要決志時——電話鈴響起。可是，沒關係，聖靈的工作，不會被打擾所阻礙。這個故事的打擾就是，門徒回來了（四27）。

It was the critical moment. And as so often happens, it was disturbed. Again, everyone who has sought to lead a soul to Christ is familiar with this interruption at the critical moment. You get a person right to the point where a decision is about to be made—and the telephone rings. But, no matter. The Holy Spirit is not to be hindered from doing his work by a disturbance. In this case it was the return of the disciples which caused the interruption (4:27).

他們一看到主耶穌竟然跟一個婦人談話，而且還是撒瑪利亞婦人，真是無言以對。這完全違反猶太人的禁忌。我們再來看看這些人，當他們要去村子買食物時，一定在路上碰過這個帶了水罐子，要去井邊的婦人。搞不好，他們還故意偏過一邊去，就是不想跟她打照面。

They were speechless that the Lord should be talking to a woman, and a Samaritan woman at that. It was contrary to Jewish taboos. Look again at these men. On their way into the village to buy provisions they must have met this woman with her waterpot on her way to the well. Perhaps they passed her by on the other side without any sort of friendly greeting.

可是，現在卻出現一種邀請（四28-30）。「那婦人就留下水罐子，往城裡去。」她為什麼要留下水罐子？是不是因為她太感激了，要把它留給耶穌使用？是不是她的心已湧出活水，擱下水罐子正是一種潛意識，象徵對內在新生命的見證？還是，她已經有把握，不必太久，她就會再折返？

But now comes a word of invitation (4:28-30). "The woman then left her waterpot, and went her way into the city." Why did she leave it? Was it an act of thanks and appreciation, leaving it for Jesus to use? Was her heart so overflowing with living water that it was a subconscious, symbolic testimony to the new life within? Was she already sure that she'd be back in a very short time?

她趕著回家，把眾人聚攏過來。那都是怎樣的人？她過去所嫁的人？還是村子裡的領導？這裡所用的字是anthropos，在聖經中是泛指人類。有人譯為，「她告訴眾人。」不管如何，她的見證一定十分清楚，吸引人付諸行動：「你們來看，有一個人將我素來所行的一切事，都給我說出來了，莫非就是基督？」她的見證十分簡要，卻很成功。「眾人就出城，往耶路撒冷那裡去」（四30）。故事就到此結束。

She hurried home. She rounded up the men. What men? The men she had once been married to? The chief men of the village? The word used is anthropos, the general New Testament word for a human being. Some have translated it, "she saith to the people." In any case her testimony was clear, a call to action: "Come, see a man, which told me all things that ever I did: is not this the Christ?" Her testimony was simple; it was also successful. "Then they went out of the city, and came unto him" (4:30). Thus ends the evangelist's description of this remarkable encounter.

3. 眾門徒（四31-42）

3. The Disciples (4:31-42)

假如有哪個婦人，在廚房忙得灰頭土臉，準備好整桌美味的餐點，叫老公來吃飯，卻聽他說「不餓」，那就是這群門徒現在的感受。但主耶穌並不是唐突無禮，不懂得體恤別人。他這時的言行正是在表露他來到世上的神聖計劃。因著撒瑪利亞婦人心靈的飢渴，主耶穌就忘卻自己肉身的困乏乾渴。為要得著這個失喪的世界，他忘卻自己肉身的飢餓。

Any woman who has slaved over the kitchen stove, prepared a delicious meal, called her husband to come and eat—only to be told that he's not hungry—can empathize with the disciples at this point. But the Lord was never discourteous, never thoughtless of others. His behavior at this point in the story is all of a piece with his divine purpose in this world. He had forgotten his physical thirst in his greater thirst for the Samaritan woman's soul. Now he forgot his physical hunger in his hunger to reach a lost world.

這一段，便以門徒的食物為開場（四31-34）。他們已進村買了食物，這差事，其實沒有誰喜歡。他們要儘可能的不跟撒瑪利亞人有瓜葛。我們從字裡行間可以得知。那，為什麼大夥兒都去了呢？（這是件小差事啊）我們可以想像怎麼一回事。「欸，猶大，最好你去，畢竟錢包就在你身上。」猶大一定嚴詞拒絕——我是猶太人，絕不可能！他當然不想去。大家又看看彼得。「你喜歡帶頭，彼得，你去，你帶頭嘛！」彼得一定跟猶大一樣，很不情願。腓力可能跟唇齒相依的拿但業說，「拿但業，你機會來了，你以為拿撒勒不會出什麼好的，你這下，去敘加看看，有什麼好東西。」就這樣，最後每個人都去了。

The section begins, then, with the disciples and *their meat* (4:31-34). They had gone into the Samaritan village to purchase provisions. That in itself was not a task any of them would have relished. They wanted as little as possible to do with Samaritans. We can read between the lines.

Why did they all have to go on such a minor mission? We can imagine what went on. "Well, you'd better go, Judas. After all, you have the money bag." Judas would indignantly refuse—he a Judean, no less! Certainly he wasn't going. They would look at Peter. "You like to take the lead, Peter. You go. Take the lead in this." And Peter would be as unwilling as Judas. Philip might say to Nathanael, tongue in cheek, perhaps: "Here's your opportunity, Nathanael. You thought no good thing could come out of Nazareth. Go and see what good thing can come out of Sychar." So in the end they all went.

這真是個累人的差事，但總算又都回來了。他們從井裡打了水，把食物攤在井邊，大家都餓了，望著主耶穌，等他謝飯。不料耶穌的心思還在遠方，他在懸念那個跑去向全城傳好消息的婦人身上。「夫子，請吃！」他們說（四31）。

And a hot, tiresome business it was. But now they were back. They had drawn water from the well. They had spread out their provisions on the wall of the well. They were hungry. They looked inquiringly at the Lord for the blessing. But his mind and heart were far away. He was with that woman even now bursting into the city with her good news. "Master, eat!" they said (4:31).

「我有食物吃，是你們不知道的，」他回答，門徒彼此相看，困惑不已。「莫非有人拿什麼給他吃嗎？」他們跟耶路撒冷的法利賽人尼哥底母，或敘加的婦人一樣，對這樣的比喻，丈二摸不著頭腦。"I have meat to eat that ye know not of," he responded. The disciples looked at each other in bewilderment. "Has someone brought him something to eat?" They were as unable to grasp the metaphors he used as were the Jerusalem Pharisees, Nicodemus, or the woman from Sychar.

主耶穌替他們解釋：「我的食物就是遵行差我來者的旨意，作成他的工」（四34）。不久之前，當撒但試探他，要他把石頭變為餅來止飢時，耶穌單單指著神的話：「人活著不是靠食物，乃是靠神口裡所說的話。」那是引自申命記八章3節。那是他生活的依據，他渴望遵行他天父對世人的旨意，並完成他的工作，勝過一切（teleioo，意指「完成」「達到完滿的終點」）（四34）。藉著與撒瑪利亞婦人的對話，他正好完成了一部份這樣的工作，他從中獲得的滿足，是任何食物都無法給與的。

The Lord translated for them; "My meat is to do the will of him that sent me, and to finish his work" (4:34). When Satan, a short time before, had tempted him to turn stones into bread and to satisfy his hunger, Jesus had simply pointed to the word of God: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was quoting from Deuteronomy 8:3. That was the principle he lived by. He was hungry above all to do his Father's will in this world and to finish (teleioo, "accomplish," "bring to a perfect end") his work (4:34). He had just brought to such a perfect end a part of that work in the conversion of the Samaritan woman. The satisfaction that gave him was more real than any ordinary meal could give.

這當然鋪出一條路，讓門徒可有一番討論，究竟他們的任務（四35-42）是什麼。主耶穌便引導他們，注目在他剛剛從禾田收割的一網莊稼。

This naturally paved the way for a discussion of the disciples and *their mission* (4:35-42). The Lord turned their attention to the harvest field of which he had just reaped a token of the firstfruits.

他先談到收成的時機（四35-38）。「你們豈不說，到收割的時候，還有四個月嗎？我告訴你們，舉目向田觀看，莊稼已經熟了，可以收割了」（四35）。關於「你們豈不說，到收割的時候，還有四個月嗎？這句話，主耶穌真正要說的是什麼，這有很多不同的看法。有人認為，在摩利（創十二6）的田地，那時長滿的穀物仍是青綠一片，因此，大家估算要四個月後才能收割（大約四月中），因為（倒算一下），當時還在十二月中。不過，對於時間點，大家尚無太多共識。

He spoke first of *the time of the harvest* (4:35-38). "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (4:35). There has been considerable discussion as to what the Lord meant by the expression, "Say not ye, There are yet four months, and then cometh harvest?" Some take it

to mean that the grain fields of Moreh were green with growing grain and that they figured it would be four months to harvest time (about the middle of April) since it was then (calculating backward) about the middle of December. There is, however, no general agreement as to this time.

另一種看法認為，這句話是借用成語，因為希臘文中，它有押韻。因此，這句話有一種叫人要耐性等候的意思，但不是無限期等候，而是從播種到收成的等候。

The other view is that the saying was proverbial because, in the Greek, the words have a rhythm to them. In this case the meaning would be that patience, but not undue patience, must be exercised from seed time to harvest.

不論如何，主耶穌要引導門徒的思想，從實際穀物的收成，轉到他想要表達的事物。他的眼，可能已經看見那個婦人，從敘加走過來，後面跟著一大群人的景象。「看哪！」耶穌似乎在說「我剛剛才撒的種，現在就已經可以收割了！」

The Lord, in any case, directed the disciples' thoughts away from the grain fields to the other harvest of which he was speaking. His eye may have already caught sight of the approaching figure of the woman from Sychar and the crowd coming with her. "Look!" he seems to be saying. "Just moments ago I sowed the seed and here comes the harvest already!"

當他還在等那一群撒瑪利亞人來到之前，他進一步跟門徒談到有關在這世上撒種和收割的喜樂與回報。他先談到缺乏收割的人（四35）。「舉目看田，莊稼已經熟了，可以收割了。」倘若莊稼已熟，他們為什麼還要等著我們站在這一頭，一直浪費著恩典呢？夕陽很快就會出現在天空。尚有千千萬萬的人，未曾聽見福音，仍在向上天呼喊。教會對大使命卻還在拖拖拉拉，漫不經心的，看著靈魂在永恒黑暗中滅亡。在末世的審判中，有千千萬萬人要提出那要命的控訴，「沒有人眷顧我」（詩一四二4）。當千千萬萬我們這一代的人，向神控訴我們說「我從來不知道你有個兒子」時，我們該怎麼辯解自己的慵懶和忽視呢？當初代的門徒，對撒瑪利亞婦人，只認為她是個該歧視的人，而不是一片禾土時，我們又比這些門徒好多少呢？

And, while waiting for this throng of Samaritans to arrive, he spoke further to his disciples about the joys and rewards of sowing and reaping in the field of the world. He spoke first of *the need for reapers* (4:35). "Look on the fields; for they are white already to harvest." If they were ripe then, what must they be now as we stand at the other end of the long dispensation of grace? The sunset burns across the sky. Millions, still untold, lift up their anguished voices to the heavens. The church has dillied and dallied with the great commission, careless, for the most part, of the tragedy of a soul dying in nature's darkness. The terrible indictment, "No man cared for my soul" (Psalm 142:4), will be raised by a million million voices at the last assize. How will we ever explain our lethargy and neglect when the charge is referred to us by the billions of our own generation who will say to God, "I never knew you had a Son"? Are we any less culpable than those first disciples who saw in the woman of Samaria not a mission field but one whom they could afford to despise?

耶穌很有耐性的告訴他們回報的特質（四36-38）。「加冕的日子，就快來到」收割的和撒種的要一同快樂。常常是收割者，也就是佈道家，在今世就享受到那種光采——贏得靈魂進天國。但是在基督的審判台前就沒有這種區別。保羅栽種了，亞波羅澆灌了；只有神叫它生長（林前三6）。也常常是一些無名的基督徒栽種了，以屈膝代禱和淚水澆灌了，但從來沒能看到收成。「我差你們去收成你們所沒有勞苦的，別人勞苦，你們享受他們所勞苦的」（四38）。將來在審判台前，所有這樣的分野，都會消除，因為鑑察這一切的，他知道每一個人的屬靈歷程。

Jesus spoke to them, so patiently, of *the nature of rewards* (4:36-38). In "the crowning day that's coming by and by" the reaper and the sower will rejoice together. So often the reaper, the evangelist, gets the glory down here—the one who gets the souls into the kingdom. There will be no such distinction at the judgment seat of Christ. Paul plants, Apollos waters; but God gives the increase (1 Corinthians 3:6). So often some unknown Christian plants the seed, waters it with prayers and tears, and never sees the harvest. "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors" (4:38). All such distinctions will be

swept aside at the judgment seat by the all-seeing eye of him who Knows the spiritual history of each soul.

重點是，現在就是撒種和收割的時刻。有們應當盡量把握每個機會。

The point is, the time is now for sowing and reaping. We are to seize our opportunities while we may.

主耶穌看見莊稼已經熟了的跡象（四39-42）。撒瑪利亞那些渴慕、歡迎耶穌的群眾，即將來到。他們想要知道得更多。他們要邀請這位與眾不同，對他們不會有種族歧視的陌生的猶太人，蒞臨他們的小城。他非常樂意，在那裡留了兩天，沒有誰能知道，他因此打破了多少猶太禁忌，穿梭各家門戶，與他們共食，躺臥在他們的床寐，教導他們有關神的真理。復興臨到。「因耶穌的話，信的人就更多了」（四41）。不像猶太人，撒瑪利亞人不求神蹟。主耶穌在此地沒有行過任何神蹟。好像庇哩亞人「賢於帖撒羅尼迦的人」（徒十七11），這些被人瞧不起的撒瑪利亞人，早已預備好了心，要接受神的道。他們的信仰紮根在比一些人的見證更穩固的基礎上。他們告訴那婦人說：「現在我們信，不是因為你的話，是我們親自聽見了，知道這真是救世主」（四42）。主耶穌這個可愛的稱呼，在約翰壹書四章14節也有提到；這個偉大的認知，最早竟是由撒瑪利亞人指出的，這實在是語重心長。耶穌已經告訴這個井旁的婦人，「救恩是從猶太人出來的。」這些撒瑪利亞人說，「真的！我們不僅找到救恩，還找到救主，而且他不僅是猶太人的救主，還是世人的救世主。」

The Lord sees *the token of the harvest* (4:39-42). The crowd of Samaritans arrived on the scene, an eager, welcoming throng. They wanted to know more. They asked this strange Jew, who had already showed himself to be so singularly free from racial bias, to come and visit in their town. He gladly obliged and remained there two days, breaking who knows how many Jewish shibboleths, visiting in their homes, eating their food, sleeping in their beds, teaching them the word of God. Revival broke out. "And many more believed because of his own word" (4:41). Unlike the Jews, the Samaritans asked for no signs. The Lord performed no miracles in their midst. Like those of Berea, who were "more noble than those in Thessalonica" (Acts 17:11), these despised Samaritans received the word with readiness of mind. Their faith came to rest on something more solid than someone else's testimony. They said to the woman: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world" (4:42). It is significant that this lovely title for the Lord Jesus, found also in 1 John 4:14, this great concept, was first expressed by Samaritans. Jesus had said to the woman at the well, "Salvation is of the Jews." These Samaritans said, "And so it is! We have found not just salvation, but the Savior, and not just the Savior of the Jews, but the Savior of the world."

F. 一個作父親的信心（四43-54）

F. The Faith of a Father (4:43-54)

勝過生命中令人悲痛的災難

Triumph over Life's Sorrowful Disasters

在撒瑪利亞高潮迭起的兩天過後，耶穌繼續上路，往加利利去。他引了一句成語。「先知在本地是沒有人尊敬的。」我們從另三卷對觀福音中知道，他在別處也引述過，那次與他的故鄉拿撒勒有關（太十三57）。本次的引述，似乎是指猶太地。猶太也是他的故鄉；他生在猶太。主耶穌才在撒瑪利亞廣受歡迎，與猶太地確實是極大的對比。耶路撒冷不尊敬他，他彌賽亞的宣告也不受歡迎。他也不將自己交託那地的猶太人。雖然有許多人跟隨，但他們的信心是建立在神蹟上。因此，他便說出這個家喻戶曉的成語。

The two eventful days in Samaria were over and Jesus continued on his way to Galilee. He quoted a proverb. "A prophet hath no honor in his own country." We learn from all three of the synoptic gospels that he quoted the proverb again on another occasion in connection with his home town of Nazareth (Matthew 13:57). Here the quotation seems to have been directed toward Judea. Judea was "his own country" too; he had been born there. The reception the Lord had just received in

Samaria contrasted significantly with that given him in Judea. Jerusalem had given him no honor, and his messianic claim had not been welcomed. He did not trust himself to the Jews there. True, many followed him, but theirs was a faith that rested on miracles. So a homespun proverb fell from his lips.

若說，耶穌第一次在猶太地受到的是冷酷的對待，那麼，他第二次的遭遇更慘；就等著他說出，「我奉我父的名來，你們並不接待我，若有別人奉自己的名來，你們倒要接待他」（五43）。約翰也即將寫下，主耶穌「雖然在他們面前行了許多神蹟，他們還是不信他」（十二37）。

If his reception in Judea had been cool this first time, it would be far worse the next time. Soon he would be saying, "I have come in my Father's name, and ye receive me not" (5:43). Soon, too, John would be writing into the record that although the Lord "had done so many miracles before them, yet they believed not on him" (12:37).

1. 回到迦拿（四43-46節上）

1. The Return to Cana (4:43-46a)

到了加利利，主耶穌受到熱情接待。他在耶路撒冷過節時所行的，雖然沒有對那些地區產生長遠的影響，但似乎令當時在場的加利利人印象深刻。很可能在朝聖後回到加利利的行列中，就有不少人是在逾越節信了基督的（二23）。因此，主耶穌在加利利受到歡迎。

The Lord found a warm reception awaiting him in Galilee. His works at Jerusalem, although they produced no lasting effect in the area, seemed to have impressed the Galileans who had been there. It is likely that returning Galilean pilgrims must be counted among the many who had believed in Christ at the Passover (2:23). The Lord found a welcome awaiting him in Galilee.

回到了加利利後，主耶穌又去了他行第一個神蹟的迦拿。

When he arrived back in Galilee, the Lord headed for Cana where he had performed his first miracle.

2. 來自迦百農的請求（四46節下-54節）

2. The Request From Capernaum (4:46b-54)

耶穌一到了迦拿，就接到來自迦百農的請求。我們要先看他的景況（四46節下）。這請求是來自一個「大臣」。大臣原文意為「國王的人」，這個大臣極可能是分封王希律（亦稱為「王」太十四9）手下的官員。他的兒子病危，住在附近的迦百農。

But the Lord had no sooner arrived in Cana than he received the request from Capernaum. We note first *his plight* (4:46b). The request came from "a certain nobleman." The word for nobleman is *basilikos* and literally means "king's man." The probability is that this nobleman was an officer of Herod Antipas, the tetrarch of Galilee who was popularly known as "king" (Matthew 14:9). The man's son was sick in the nearby city of Capernaum.

其次，再來看他的請求（四47-49）。這個大臣抓緊時間，一聽到耶穌在附近，立刻把握機會，趕到迦拿，請求耶穌「下去醫治他的兒子，因為他兒子快要死了」（四47）。他的請求，立刻受到檢驗。耶穌看著他，並未理睬他的請求，反而質問他信心的依據，說「若不看見神蹟奇事，你們總是不信。」這些話，也是說給旁邊的人聽的，因為是複數你們。神蹟、奇事，凸顯出神蹟的兩方面。一個是「記號」，強調神蹟的屬靈層面，神蹟是為了要傳達更深的真理，並證明，他行神蹟是有直接來自神的權柄。另一個是「奇事」。強調神蹟的外在層面，是為了吸引人的注意力，因其獨特，而使民眾驚奇。這大臣在耶穌眼中，代表那些不斷求看神蹟的信心；這些人，與那些撒瑪利亞人不以這個為支撐的信心，恰成對比。

Next comes *his plea* (4:47-49). The nobleman wasted no time. As soon as he heard that Jesus was in the vicinity he seized his opportunity. He hurried to Cana to plead with Jesus "that he would come

down, and heal his son: for he was at the point of death" (4:47). His plea received an instant check. Jesus looked at the man, ignored his request, and challenged the ground of his faith. "Except ye see signs and wonders, ye will not believe," he said. The words were also meant for the bystanders. The word *ye* is in the plural. The words *signs* and *wonders* underline the two chief aspects of miracles. They were "signs." That suggested the spiritual aspect of the miracles, the fact that the miracles were intended to convey some deeper truth, that they proved that he who performed them was acting under the direct authority of God. They were "wonders." That drew attention to the external aspect of the miracles. They were designed to attract attention, to startle people by their uniqueness. The nobleman was seen by Jesus as a representative of the kind of people whose faith has to be constantly bolstered by miracles; this, in contrast with the Samaritans who believed without having their faith thus propped up.

這個大臣顯然被這個他看來是不必要的信心討論所激怒。他的兒子就快要死了，當他跨出家門，以超快的速度趕過來，求這個惟一可以幫忙的人時，他兒子真的就快斷氣了。不料這個人卻開始挑戰他和周遭的人，是不是因為神蹟才信他，這真叫人懊惱。我們幾乎可以聽見他氣喘如牛，同時發出哀求的聲音，「夫子，求你來，我的孩子快死了」（四49）。他第一次請求是用兒子；現在他就用狀小詞「我的小家伙」。可能這個小傢伙的情景，觸動了這個老師的心。

The nobleman was obviously irritated by what seemed to him an unnecessary discussion of the niceties of faith. His boy was dying, indeed was already at the point of death when he rushed out of the house in a desperate race with time to find the only one he felt could help. To have that one launch instead into a challenge to him and the bystanders as to whether or not they would Believe in him without miracles was a frustration. One can almost hear the exasperation as well as the desperation in his voice as he said, "Sir, come down ere my child die" (4:49). On his first plea he had used the word *son*; now he uses the diminutive. The word is *paidion*, "my little child," my dear one. Perhaps the picture of a little child would touch the heart of this teacher.

耶穌告訴他，「你上路吧」，指引出他真信心的路徑（四50）。「你兒子活了。」事實上，耶穌等於在說：「好，我們來看看，你是不是真的還沒看見就信了。你要我下去迦百農。好，我不下去。我根本不需要下去。要醫治一個瀕臨死亡的病童，不需要我親自出動。我要留在此地，但會醫好他。你回家去。你的兒子活了。我已吩咐死亡離他而去。」這裡帶著應許的確據，也是給我們的。主耶穌並不需親身臨到；距離限制不了他。

"Go thy way," Jesus said to him, pointing out *his path* (4:50) of true faith. "Thy son liveth." In effect Jesus said to him: "All right, let us find out whether or not you will believe without seeing. You want me to come down to Capernaum. Well, I'm not coming. It's not at all necessary for me to come. I don't have to be physically present to heal a sick child at the point of death. I'll stay here and heal him. You go on home. Your son lives. I have commanded death to leave him." There is a word of assurance in that for us too. The Lord does not have to be physically present to act on our behalf; distance is no obstacle to him.

這個大臣不用太久就找到確證（四51-54），知道主耶穌是可信靠的。他還在回家的途中，就看到他的家僕急急忙忙朝他而來。顯然他們有話要告訴他。他會不會有所疑懼，而心跳不已？還是因高唱信心的凱歌而飛昇？除了好消息，還會有什麼！結果真的是。僕人們給他的消息，就如耶穌所說的，「你兒子活了。」

It was not long before the ruler had *his proof* (4:51-54) that the Lord was worthy of his trust. He was on his way home when he saw some of his servants hurrying toward him. Evidently they had news. Did his heart skip a beat as a flash of doubt surfaced in his soul? Did his heart leap within him as faith triumphant soared? What news could it be but good news! And sure enough, it was. The servants met him with the identical words of Jesus: "Thy son liveth."

接著，這一段很有趣；大臣竟然跟他的僕人核對起細節來。「他什麼時候見好的？」他問，依稀記得他出門時，兒子還在死門關徘徊。他們說「昨天中午一點鐘時；正正好就是耶穌告訴他，「他兒子活了」的時刻。

Now, as a matter of interest, the nobleman compared notes with his servants. "When did he start to get better?" he said, remembering that he had left him at death's door. "It was yesterday at the seventh hour they said—at one o'clock in the afternoon, the precise hour in which Jesus had said to him, "Thy son liveth."

從迦拿到迦百農約有二十二英里。這父親本可以當天來回的，只是，他對主耶穌的信心，十分堅定，因此他不急於趕回頭路。也可能他太累、太餓，也可能他停下來稍事休事。現在不用像催命符似的，一切都沒事了。

It was about twenty-two miles from Cana to Capernaum. The father could have arrived home the same day. His confidence in the Lord, however, seems to have been so secure that he did not hurry. Perhaps he was tired and hungry. Perhaps he stopped for rest and refreshment. There was no need for breakneck speed. All was well.

現在他已經十分確定，耶穌真的是神的兒子，以色列的彌賽亞。約翰指出，除了大臣信耶穌之外，「他的全家」也都信了。之前，他信的是主耶穌的應許（四50）；如今，他信的是主自己。

Now he had complete confirmation that Jesus was indeed the Son of God, the messiah of Israel. John notes that the nobleman himself believed, "and his whole house." Previously he had believed the Lord's promise (4:50); now he believed in the Lord's person.

結束這段神蹟記載時，約翰稱「這是耶穌在加利利行的第二件神蹟，是他從猶太回去以後行的。」當然，這不是耶穌所行的第二次神蹟，而是約翰選出來記載的，並且跟第一個神蹟一樣，行在加利利的迦拿。

In closing the account of this miracle, John calls it "the second miracle [sign] that Jesus did, when he was come out of Judaea into Galilee." It was not, of course, the second miracle Jesus performed. It was the second of John's selected signs and, like the first one, was performed in Galilee, in Cana.

第二段，他的神性受爭議（五1-10:42）

Section 2. His Deity Is Disputed (5:1-10:42)

I 他的生命留下影響（五1-六71）

I. The Impact of His Life (5:1-6:71)

主耶穌已經在希伯來人中，向耶路撒冷、猶太全地、撒瑪利亞及加利利等地顯示出自己是彌賽亞，也分別獲得不同的反應。

The Lord has presented himself as messiah to representatives of the Hebrew nation in Jerusalem, Judea, Samaria, and Galilee, with a mixed reception.

A 在耶路撒冷城（五1-47）

A. In Urban Jerusalem (5:1-47)

約翰現在要來描述在耶路撒冷開始的衝突，這衝突一直持續到盲目的國人把彌賽亞處死。

John turns now to the conflict that begins in Jerusalem and does not end until the blind nation has put its messiah to death.

1. 癱子受到挑戰（五1-15）

1. The Impotent Man Challenged (5:1-15)

主耶穌現在注意到一個他準備要醫好他的對象，而且刻意要在安息日醫治他。這明顯是要針對猶太教的傳統，因此，更成為猶太人接納他的言行和教導的絆腳石。

The Lord now sought out a man he intended to heal, and healed him, deliberately, on the sabbath day. This was a clear challenge to Jewish traditional religion, and therefore a stumbling block to the Jews' acceptance of the more spiritual aspects of his life and teaching.

第五章的衝突是以耶路撒冷城為主；第六章的衝突，則是在加利利的鄉間。第五章的衝突主要繞著兩種挑戰：主耶穌挑戰那個癱子（五1-15）以及隨後是主耶穌挑戰那群不知悔改的人（五16-47），他們質疑他為何在安息日醫病。

In chapter 5 the conflict is centered in urban Jerusalem; in chapter 6 the conflict is centered in rural Galilee. The conflict in chapter 5 is centered around two challenges: the Lord's challenge to the impotent man (5:1-15) which was followed by the Lord's challenge to the impenitent men (5:16-47) who questioned his right to do as he did on the sabbath.

我們先來看群眾（五1-4）。約翰指出，這個特別的神蹟，發生在「猶太人的一個節期」。這是哪個節期，多人有不同的看法。有人認為是三月的普珥節或四月的逾越節或五旬節。另一個吸引人的說法是，這節期是吹角節（九月的上弦月時），是新年的前奏。猶太人相信，這一天是上主賜下摩西五經的日子，也是創造世界的日子。

We look, first, at *the multitude* (5:1-4). John notes that this particular miracle took place at the time of "a feast of the Jews." There are a variety of views as to which feast is meant. Some take the view that it was the feast of Purim (March) or Passover (April) or Pentecost. One attractive view is that the feast is the feast of trumpets (the new moon of September), which heralded the new year. The Jews believed that on this day the Lord gave the law to Moses, on this day he created the world.

行神蹟的地點叫作羊門。當然，當約翰執筆時，耶路撒冷可能已遭毀壞，但他仍憑歷歷如繪的記憶來描述。羊門在耶路撒冷北邊的城牆，距離東北角不遠（尼三1，32；十二39）。

The location of the miracle was "the sheep market" or, more likely, the sheep gate. Of course, Jerusalem was probably already in ruins by the time John wrote, but he envisioned the scene as it was and how he remembered it. The sheep gate was in the northern wall of Jerusalem not far from the northeast corner (Nehemiah 3:1, 32; 12:39).

附近有一個叫作畢士大的池子。這名字有不同的翻譯，如「憐憫之家」，「門廊之家」「橄欖之家」以及「傾注之家」。它似乎有兩個相連的池子，四週是四座有頂蓋的廊柱，兩池的正中央還有另一個廊柱。這些就構成池子週圍的迴廊或稱作亭子；亭子下就有病患群聚。有些去過那裡的人描述，池子的水略呈紅色，可能因沉積鐵質或其他化學元素。這池子的醫治功能可能跟我們今日所說的水療有關。

Near here was a pool called Bethesda. The name has been variously translated as "house of mercy," "house of the portico," "house of the olive," and "house of the outpouring." It seems that there were two adjacent pools and the area that enclosed them was marked by four covered colonnades, with another one centered between the two pools. These formed cloisters, or covered alcoves, around the pool, in the shelter of which large numbers of sick people congregated. Some who have visited the area have described the waters as having a reddish color, probably from deposits of iron or other chemicals. The pool had the kind of reputation associated nowadays with a healing spa.

池水時常會「動」（五4）。這一節的真實與否尚有疑問，可能是要呈現一般人認為水定期攪動的原因。水會定期攪動，這顯然是事實，因為池邊有各樣的病患等著，注視著水動的跡象。大家普遍相信，當池水動時，誰能第一個跳入，無論患什麼病，都會痊癒。

From time to time the water was "troubled" (5:4). There is some doubt about the validity of this verse. Perhaps it reflects the popular explanation of the time for the periodic disturbance of the water. That something happened periodically is evidenced by the fact that all kinds of sick people waited by the pool, watching for the first sign of the occurrence. The popular belief was that whoever managed to jump in first, when the pool was agitated, received healing of whatever disease he or she had.

這兩個池子，是一個更大型水泉的延伸。在伯利恒西南方，有一座「所羅門池」，可以把那裡的水引到這兩個池子來。不過，也可能是引自別的，會不定期噴出的天然水泉。

The twin pools were part of an extensive reservoir system. Water was conducted into the pools from "Solomon's Pools" located southwest of Bethlehem. Probably, however, the pools also received an intermittent influx of water from some other natural spring.

耶穌知道這個地方，也知道群聚在那裡的病患。他知道關於這池子的傳說。他認識那裡的每個人，他們的期望、挫敗、灰心、期待。

Jesus knew all about this place and all about the people who thronged around. He knew the popular legends attached to the pool. He knew every person there, and all their hopes, frustrations, disappointments, and their anticipation.

這些群眾代表人類。在這裡躺著的是受苦的人，等待、相信到絕望。他們被送來這兒，留在這兒——躺在一個死氣沉沉的宗教大門口，可以這麼說——一次又一次的幻滅，勉力支撐著搖搖欲墜的信仰。看著祭司路過，人群路過，渴望出現神蹟，就怕到最後，發現信仰連他們最大的需要也無能為力。

That multitude represented humankind. There the sufferers lay, waiting, believing, despairing. There they were brought, there they were left—lying at the gates of a dead religion, so to speak—hoping against hope, bolstering flagging beliefs, passed by priest and people alike, longing for some kind of a miracle, perhaps fearful lest their religion prove powerless to meet their greatest need.

我們再來看這個人（五5）。他在那裡好長一段時間了。約翰說，有三十八年，差不多大半生都在那裡；可能十多歲時，就被帶去那裡，留在那裡等待有沒有更好的機會。我們可以想像，每次希望落空時，心情多糟。剛到池邊的頭幾個月，還有一些期望，只是隨著失望到絕望，也只好接受這樣的命運。歲月輾轉，他的朋友也一個個離去，如今，完全被遺棄，成了癱瘓的人生。不能活動，只是個靜物。日子來了又去，歲月如梭。比他強壯、更方便移動身子的人總是在水「動」時，搶在他前面，然而，他還是寄託渺茫的希望在這個有神奇醫治能力的池子。

Now we must look at *the man* (5:5). He had been there a very long time. John says it was thirty-eight years, half a lifetime. It may be he had been brought there in his teens and left there to make the best of things. We can imagine how hope deferred had made his heart sick, how his expectations during his first months at the pool had given way to despair and then to dull acceptance of his fate. One by one, with the passing of years, his friends had left him. Now he was abandoned, evidently paralyzed. Unable to move, he had become a fixture. Days came and went; days became months; months became years. Others, stronger and more agile than he, were always ahead of him when the waters were "troubled." Yet he clung to his pathetic belief in the miraculous healing power of the pool.

只是，一直輪不到他。雖也曾想到過，某個祭司或先知會好心地來推他一把下池——可是他也知道，這些宗教機構的人，都有他們的事要忙，聚會、會友、傳道人、去敬拜的人。不過，如果可能來幫一下，會有多好。

But it was not for him. As for the thought that some priest or prophet would offer to help him into the pool—well, he knew enough about organized religion by now to know that it had its forms and rituals, its attendants, ministers, and devotees. But much good that was ever likely to do him.

我們永遠無法體會到這人有多可憐。沒有朋友，沒有家人；而他的同伴，都是人生的敗將：盲眼、癱腿、身心俱疲、形容枯槁。他們唯一的盼望，就是寄託在能比其他人搶先一步進池子的機會。一定免不了會有爭奪搶逐好位子的狀況，大家都是身體有毛病，渴望獲得醫治；那種景象，那種氣味，多令人鼻酸。這是已成定局的悲劇，永不得翻身的貧苦。這人既無法工作，心中一定充滿憤世嫉俗的思想。他差不多已完全絕望。他一定會看著那些剛剛來的，也看其他人怎麼凝視著這一群，一定要把他們更往後推，或者，若有人更有力氣能抗拒被推，那些人會怎麼看著他，心中充滿恨意，咒詛著這個對手。

How can we measure the misery of this man? He had no friends, no family. His companions were life's victims: blind people, lame people, people withered up inside and out. All their hopes had

shrunk to the chance they had of outsmarting the others and being first in the pool. There would be the usual jockeying for position, all the intensity of people obsessed with their own physical condition and their pathetic hope of a healing; the sight, the stench of it all, must have been depressing. Here was institutionalized misery, unending poverty. Because this man could not work, cynicism no doubt had taken root in his mind. He had almost given up hope. He would watch the new arrivals, see how the others eyed them, made sure they were pushed to the back, or, if one was still too strong for that, see how they eyed that person with hatred and cursed him as a rival.

這個人，有沒有聽過耶穌？關於來自拿撒勒醫者的傳聞，是否曾進入這個已受苦難禁錮的人心中？一定有的。只是，耶穌若真是那麼偉大的醫者，他為什麼不來這裡，把這些人都醫好呢？

Had this man heard of Jesus? Had news of the healer from Nazareth filtered into this enclave of misery? Surely so. But, if this Jesus was that great a healer, why didn't he come here and heal them all?

有一天，耶穌居然來了。我們的注意轉到主的身上（五6-15）以及週遭的狀況（五6-9節上）。主耶穌「看見他」躺在那裡，知道他的一切。他知道這人躺在這裡多久了。他不需要問他——就像他知道拿但業，知道井旁的婦人一樣。這人的內心、個性和往事，他都一清二楚。

Then one day Jesus came. Our attention is directed to *the master* (5:6-15) and to *the situation* (5:6-9a). The Lord "saw him" lying there, and knew all about him. He knew how long he had been there. He did not need to ask—just as he knew all about Nathanael and the woman at the well. The man's heart, character, and history were open to him.

耶穌劈頭就問他最關鍵的問題：「你要痊癒嗎？」關於神對人得救與否的統御權，無論我們討論過哪些，有一件事很清楚：對於得救與否，人有自己要負的責任。神的全能，永遠不會違背意志的神聖性。神從來不強求人；祂只追求人。主耶穌要醫治人或拯救人時，也不會勉強對方，違背對方的意願。因此，這裡就有這樣的問話。這個人，癱瘓那麼久，很可能已經到一個地步，已經順應這一切，再也不想面對正常生活的競爭和挑戰。也可能，在伯賽大池邊的生活，已成為他生命的一切，再也沒有改變的意願了。

Jesus then put the vital question to him: "Wilt thou be made whole?" Whatever may or may not be said about the sovereignty of God in human salvation, one thing is sure. The human will plays its part. Divine omnipotence never violates the sanctity of the will. God does not ravish; he woos. The Lord will neither heal nor save people against their will. And so the question was put to the man. It might well be that, having been so long in that situation, he had come to terms with it, had so acquiesced to it that he no longer wanted to face the challenge and competition of normal life. Perhaps, by now his place by the pool of Bethesda had so become the focus of his life that he had no will to change.

這人的回答，立刻顯示出，他遲遲不得痊癒，實在不是他的錯。他早已放棄第一個下池的盼望，但是，若人幫他一把，他會立刻重燃希望的。他一直還在那兒的原因，是缺少機會，而不是缺少意願。今日，許多人迫切需要救恩，卻仍然在罪中之樂。因此，才要問這個問題：「你要痊癒嗎？」

The man's answer showed at once that the delay in his healing was no fault of his. He had given up hope of being first into the pool, but if he had someone to help him, his hope would soon revive. It was lack of opportunity, not lack of will, that kept him where he was. There are many, in desperate need of salvation, who nonetheless are content to remain in their sin. So the question comes: "Wilt thou be made whole?"

不過，比起那個靠「或然率」才有醫治的機會，而且還不知道是不是真的能好，主耶穌提供的答案比這些好太多了。他說，「起來，拿著你的褥子走吧。」這個人的「褥子」只是一床棉被，捲起鋪蓋就可帶走。

The Lord, however, had a better answer than chance dependence on a cure that was half mythical and questionably reliable. "Rise, take up thy bed, and walk," he said. The man's "bed" was a light mattress or cotton quilt which could easily be rolled up and carried away.

主耶穌的話語，帶著神的權柄，也能賜與力量；直接吩咐這人。記憶中，他從不曾聽命於這種看似不可能的吩咐。他心中湧起信心，回應的能力，流進他癱瘓的四肢。他按著吩咐而行，立刻「痊癒，就拿起褥子來走了」（五9）。主耶穌「走」這個字，按字面意義是「走一走」。顯然，耶穌要他走給周圍的人看看。他的痊癒，是一個記號。而其他的病人，居然沒有立刻向耶穌湧現過來，這也令人驚奇。The Lord spoke, with divine authority and with enabling power, directly to this man's will. It never occurred to him to disobey what, on reflection, must have seemed an impossible command. Faith surged in his soul, ability to respond flooded into his paralyzed limbs. He did what he was told and immediately "was made whole, and took up his bed and walked" (5:9). The Lord's word for "walk" was *peripateo*, which literally means "to walk about." Evidently the Lord wanted people to see this man. His healing was a sign. It is astonishing that there was not an immediate stampede to Jesus by all the other sick ones.

約翰又加上一筆「那天是安息日」。主耶穌不早不晚，就故意要選這一天來醫治他，而且還要他去附近「走一走」，帶著他的鋪蓋，不管那天是安息日。"And on the same day was the sabbath," John adds. There was no reason why the Lord could not have healed this man the day before or the day after. He chose to do it on the sabbath and then told the man "to walk about," carrying his bed, despite the sabbath.

我們的注意力不能不放在這安息日上（五9節下-15節）。我們也注意到，這人很聰明（五9節下-11節）。「猶太人」（官員）立刻就嚴厲地責備他。「今天是安息日，你拿褥子走是不可以的」（五10）。主耶穌並不是叫這人不要守安息日，他只是要破除傳統的宗教對安息日的禁忌。

Thus our attention is directed from the situation to *the sabbath* (5:9b-15). We note *the man's intelligence* (5:9b-11). It was not long before "the Jews" (the Jewish rulers) indignantly challenged him. "It is the sabbath day: it is not lawful for thee to carry thy bed" (5:10). The Lord did not tell this man to break the sabbath, just to defy a traditional religious scruple about the sabbath.

這些拉比，對安息日加上成打的規條和規範，使得守安息日變成一種煩務。神原先設立安息日是一種祝福，他們卻把它變成重擔。第三十九條規定說，不可從住處攜帶東西到另一處去。依據他們的法規，這個人，要嘛，得繼續留在他原來的地方，直到安息日過後（彷彿這人一點兒不厭煩他待了那麼多年的地方），要嘛，就得把床褥留在原地，冒著被人偷走的危險（對這個窮光蛋也是夠大的損失）。耶穌比他們更有常識，也更有同情心。他知道，這個剛剛痊癒的人，恨不能雙腿能四處走動，也需要多走走。他的吩咐，明顯合理：「拿著你的褥子——走吧！」「別在意今天是安息日不是，」他可能還加上這句。「安息日是我設立的，不是那些人。」

The rabbis had hedged the sabbath around with dozens of rules and regulations. They had turned sabbath-keeping into a chore. What God had ordained to be a blessing they had converted into a burden. Rule number thirty-nine forbade the carrying of a load from one dwelling to another. According to them, the man should either have stayed where he was until the sabbath was over (as though the man was not heartily sick of the place) or else should have left his bed there, taking a chance on its being stolen (which would be unthinkable for such a poor man). Jesus had more sense and more sympathy. He knew that this newly healed man, with legs eager for exercise, needed to walk. He mandated the obvious solution: "Take up your bed—and walk!" "And never mind the sabbath," he might have added. "The sabbath was my idea, not theirs."

宗教權威當局來質問他了，這人可聰明得很：「是那個醫好我的人，吩咐我拿起褥子走的。」顯然，對他而言（倘若這群人不以為然的話）那個人的權柄，比這些人的權柄大多了。只吩咐一句話，就醫好我，這人一定認識神，很有兩下子，完全不像耶路撒冷那些宗教權貴。這病人等了三十八年，他們什麼忙都不幫——什麼都沒作。他們一定不像這個醫治者，對他展現同情和權柄。

When challenged by the religious authorities, the healed man showed his intelligence: "He that made me whole, the same said unto me, Take up thy bed and walk." It was obvious to him, if not to them, that the authority of the one who had healed him was superior to theirs. Surely a man who could heal with a single phrase must have some kind of understanding with God, which the religious authorities in Jerusalem did not have. This man had waited thirty-eight years and they had done nothing for him—nothing at all. They certainly had not demonstrated the kind of compassion or authority this unknown healer had demonstrated.

我們也要來看，這個人的無知（五12-13）。他完全不認識這位施恩主是誰，因此，當猶太人質疑他時，他才會那樣說。這些權貴，想要把自己的虧欠，嫁禍於敢發出這命令的人。連這個痊癒的人都說不出他的恩主，「因為耶穌已經躲開了，那裡人多」（五13）。主耶穌並無意對這人坐視不救，他只是按著他一貫行事的策略，避開群眾。但這人茫然無知的時間也不致太久。

We note, also, *the man's ignorance* (5:12-13). He did not know who his benefactor was. And he said so, when challenged by the Jews. The authorities wanted to transfer their ire to the one who had dared to issue such a command. Nor could the healed man point out his benefactor, "For Jesus had conveyed himself away, a multitude being in that place" (5:13). The Lord had no intention of leaving this man in the lurch. He was simply following his usual policy of avoiding publicity. The man was not to be left in ignorance long.

我們又看到，這人蒙赦罪（五14-15）。主耶穌後來在殿裡遇到他，這真是個好預兆，也赦了他的罪。這人不知道去何處找耶穌，但他知道何處去找神。他來到神的殿，為痊癒獻上感恩，或至少表面看來是如此。

We see *the man's innocence* (5:14-15). The Lord later found him in the temple, a good sign in itself, and absolved him of guilt. This man did not know where to find Jesus, but he knew where to find God. The man had gone to God's house to give thanks for his healing, or so it would seem.

不過，雖然他不知道該到何處去找耶穌，主耶穌卻知道如何找到他，立刻認出他來。他有些非說不可的話要告訴他。這人的病，和他的罪有一些未經點明的關聯。主耶穌醫好了他的病，也赦免了他的罪。但是主耶穌並未縱容罪。他提出警告：「聽著，你已經痊癒了，不要再犯罪，恐怕你遭遇的更加利害」（五14）。這真是嚴肅的事：罪可以加劇這人原先的病況。不論他犯的是什麼罪，總是從年輕時代就開始，它掠奪了最青春的大半生，使他從那時就癱瘓，直到中年。

But if the man did not know where to find Jesus, the Lord knew where to find him. He sought him out. He had something to say to him that had to be said. There was some unrevealed connection between this man's sickness and his sin. The Lord had healing for the one and forgiveness for the other. But the Lord never condoned sin. He issued a warning: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (5:14). It is sobering to realize that sin could produce a worse condition than the one that had already overtaken this man. His sin, whatever it was, had overtaken him in his youth. It had robbed him of the best years of his life, and had left him a paralytic right on into late middle age.

人類有許多的災難直接是源自罪。今日，有些恐怖的病，是因為犯濫以及逆性的性行為而起。我們若有夠多的資料，還有許多其他的疾病，很可能也是因為罪而起。

Many human woes are the direct result of sin. In our day terrible diseases lurk in waiting for the promiscuous person and the pervert. It may be that many other ills could be directly traced to sin if we had all the facts.

耶穌赦免他過去的一切，迎接他的，是全新的未來。他的新生活，已經全然潔淨，不再詭詐。Jesus left the man with his past forgiven and a new innocence awaiting him on the threshold of his future. He began life anew without guilt—and without guile.

主耶穌跟這人談到他的罪，以前，從來沒有人跟他這樣談過。曙光臨到，這人就耶穌！這人完全沒有惡意的，立刻跑去猶太人那裡，告訴他們，醫好他的就是耶穌（五15）。他並不是說，是耶穌要我在安息日拿褥子走，而是告訴他們，是耶穌醫好他的，把榮耀歸給他新近認識的主。他可能以為，耶穌的名氣，足以讓這些批評者無話可說。可是他錯了。不過，我們還是不能怪他犯了這個錯。

The Lord had talked to the man about his sin as no one had ever talked to him about it before. The light dawned. The man was Jesus! With a complete lack of guile the man went back to the Jews to tell them that it was Jesus who had made him whole (5:15). He did not say that it was Jesus who had told him to carry his bed on the sabbath. He told them Jesus had made him whole, giving honor to his newfound Lord. Perhaps he thought that the name of Jesus would be enough to silence his critics. He was wrong. But we give him credit for being honestly wrong.

2. 不知悔悟的人提出質疑（五16-47）

2. The Impenitent Men Challenged (5:16-47)

癱子在安息日蒙醫治，他接著指認出耶穌就是他的恩主，這些事，讓這些宗教權貴對耶穌大為不滿。耶穌早已料到這一切。他就是要來挑戰這些拉比的傳統，要來改變形勢。他們攻擊他，這正好可以還擊，顯出他們的不知悔悟。

The healing of the impotent man on the sabbath and the subsequent identification by the man of Jesus as his benefactor turned the wrathful attention of the authorities on Jesus. That is what Jesus had intended should happen. He was about to challenge rabbinical traditions and soon turned the tables on them. Their attack on him became the ground for his outright challenge of their impenitence.

這一段，可以分成三部份。先是對耶穌的指控（五16），接著是反駁（五17-38），然後是逆轉（五39-47）。

The section divides into three. We have the indictment against Jesus raised (5:16), then refuted (5:17-38), and then reversed (5:39-47).

對耶穌提出指控（五16）的原因是，他在安息日醫好人，因此他干犯了安息日。此外，他又叫這人拿起褥子走路，這也加重他干犯安息日的罪。主耶穌向他們發出挑戰，他們接受了挑戰，開始還擊他，約翰說，他們「逼迫」耶穌，想要殺害他。這場戰已經開打，沒完沒了，直到一年半後，耶穌被釘十字架為止。

The indictment raised (5:16) against Jesus was simply that, by healing the paralyzed man on the sabbath, he had profaned the sabbath. Further, by telling the man to walk about carrying his bed, he had aggravated his offense against the sabbath. The Lord had thrown down the gauntlet. They picked it up and threw it in his face. They "persecuted" Jesus and sought to slay him, John says. This was the opening barrage in a battle that would not end until he was crucified about a year and a half later.

再來，我們看到反駁（五17-38）。主耶穌否認他有干犯安息日。接下來的是一段很長、又繁複的相互指控與反駁，這是約翰福音顯著的特色。主耶穌為自己的清白辯駁，提出三項指證：父神替他作證（五17-32），先鋒替他作證（五33-35），果效替他作證（五36-38）。我們先從第一項開始。主要的思想是，主耶穌替自己的作為辯解，他並未玷污安息日，反而這些權貴才是。錯的是他們的信仰，不是他的作為。他籲請他的父來作證。

Next we have *the indictment refuted* (5:17-38). The Lord denied that he had broken the sabbath. There follows one of those long, complex interchanges of charge and countercharge so characteristic of John's gospel. The Lord advanced three witnesses to his innocence of the charge brought against him: *the witness of his Father* (5:17-32), of his forerunner (5:33-35), and of his fruits (5:36-38). We begin here with the first of these. The underlying thought in the Lord's defense of his own behavior is that he had not desecrated the sabbath. Rather, they had distorted the sabbath. It was their beliefs, not his behavior, that were at fault. He called his Father to witness.

主耶穌先提到父與安息日（五17-18）。這個人，竟然把神稱作他的父，而且以最親密、最絕對的語詞來稱呼，這簡直嚇壞這群猶太權貴了。「我父作事直到如今，我也作事」他說，把他所作的事，與父的作為同等並列（五17）。猶太人的安息日，是神所提供給他們作為安息用的，這記在摩西五經中（出二十8-11），因為神在創造時也有安息（出二1-3），希望神的子民也可分別出一天來放鬆、休息。關於神的安息日的安息，那並不是指無所是事的安息，而是指，因工作完成，而在神裡面享受滿足的那種安息。但神的安息日，因著人的墮落，罪進入這個世界，而遭到破壞。神在創造中的安息，因而被打亂，他便開始一個新的工作，一個救贖的工作。這事工仍在進行，耶穌就是這事工重要的一部份。那個在伯賽大池邊的癱子，就是一個明顯的證據——罪進入這個世界，破壞一切。而他在安息日蒙醫治，就是神要作在世人身上的工作的一部份。

The Lord first spoke of *the Father and the sabbath* (5:17-18). It shook the Jews to the core of their being to hear this man refer to God as his Father in the most intimate and absolute of terms. "My Father worketh hitherto, and I work," he said, putting his own activity on a par with the activity of God (5:17). The Jewish sabbath was a divine and beneficent provision of rest, provided in the Decalogue (Exodus 20:8-11), based on God's creation rest (Genesis 2:1-3) and intended to give God's people a day for relaxation and rest. As far as God's sabbath rest was concerned, that rest was not the rest of inaction but the rest of divine satisfaction in a work well done. God's sabbath was soon broken by the introduction of sin into this world. God's creative rest having been thus disturbed, he began a new work, a redemptive work. That work was still going on, and Jesus was very much a part of it. That broken man by the pool of Bethesda was a prime exhibit of the ruin that sin had brought into the world. The healing of that man on the sabbath was part of God's work in this world.

猶太人忽視了神在工作的這部份，只抓住耶穌明顯地把自己等同於神的這部份（五18）。「所以，猶太人愈發想要殺他，因為他不僅犯了安息日，並且稱神為他的父，將自己和神當作平等。猶太人正確地解讀了耶穌的宣告。他宣告，自己有权廢止安息日的律，因為他與父神同等，是他在地上的同工。從猶太人的這個角度來看，再沒有比這個更大膽的宣告了。因此，他們更加確定，非殺耶穌不可。他們共有三次想要對他下手（約五17；八58-59；十30-31）最後終於成功（可十四61-64）。這完全是根據耶穌宣稱自己就是神，而猶太人不肯信，也是約翰在福音書一直要去證明的一件事。

The Jews ignored the part about God working and seized on the fact that the Lord had plainly made himself God's equal (5:18). "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said that God was his Father, making himself equal with God." The Jews rightly read the Lord's claims. He claimed to have the right to abolish the law of the sabbath because he, as coequal with God the Father, was his coworker in this world. From the point of view of these Jews, a more damning claim could not have been made. They were more determined than ever to kill him. That murder was three times attempted (John 5:17; 8:58-59; 10:30-31) and was finally accomplished (Mark 14:61-64). It was solely on the grounds that Jesus claimed to be God, something the Jews disbelieved and something John in his gospel is determined to demonstrate.

主耶穌再提到父與子（五19-24）。猶太人對耶穌宣稱自己與神同等大表憤怒，耶穌並未因此退縮。他就是「真理」，因此，不會畏縮於宣告真理。現在，他又談到他與父獨有的關係。例如，主耶穌的治理權（五19-21），他運作權柄的特殊領域。在這領域中，有他能作的事，有他不能作的事。一切都由神格中的三位格，他們獨特的關係所共同治理。

The Lord spoke next of *the Father and the Son* (5:19-24). The rage of the Jews at his claim to be equal with God did not deter the Lord. He was "the truth" and did not shrink from proclaiming that truth. He spoke now of the unique relationship he had with the Father. There was, for instance, the matter of *the Lord's jurisdiction* (5:19-21), the special sphere of authority in which he operated. Within this sphere there were things he could do and things he could not do. All was governed by the uniqueness of the relation of the three persons within the godhead.

例如，作為子，在神格中，有忠誠度的問題（五19），子對父的忠誠（五19）。他說，「我實實在在的[我們應當注意這個嚴肅的語調]告訴你們，子憑著自己不能作什麼，惟有看見父所作，子才能作。父所作的事，子也照樣作。」神格中，彼此沒有獨自行事，分歧的問題，此外，神子成為人子後，身為人，他雖然還擁有神一切的屬性，但他並不運用這些屬性，除非有父的命令。這就是「子憑著自己不能作什麼」這句話的意思，想脫離父，獨自行事，這種思想是奇怪的，有罪的，來自撒但的思想——這思想的核心就是罪。撒但當年就是以這種思想來試探亞當和夏娃，還有，主耶穌在曠野受的試探也是。For instance, as Son, there was *the question of his loyalty* (5:19) within the godhead, the loyalty of the Son to the Father (5:19). He said, "Verily, verily [we should note this solemn affirmation], I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." There was no independence, no friction, between the members of the godhead. But there was more to it than that. The Son of God had become the Son of man. And, as man, though he still possessed all the attributes and properties of deity, he did not use them except at the behest of the Father. That is what is meant by the statement, "The Son can do nothing of himself." The thought of acting in independence of God was a foreign thought, a sinful thought, a satanic thought—the thought at the heart of sin. Satan had used this thought both in the temptation of Adam and Eve and in the temptation of the Lord in the wilderness.

主耶穌的意思是：「我身為神，擁有神所有的一切，因此，身為人，我也擁有人所有的一切。」他身為人，在地上，隨時願意按著父神所願意的來行事，使得天父，身為神，也能隨時將自己所作的，指給子看。兩者間從不獨自行事。完整的神性，隱藏在完整的人性中。這是耶穌的仇敵所無法理解的。The Lord could have put it like this: "While I, as God, am never anything less than God, so I, as man, am never anything more than man." He was here to make all that he was as man available to all that the Father was as God, so that all that the Father was as God might be available to all that he was as man. Independence was impossible. Perfect deity was enshrined in perfect humanity. This was something Jesus' opponents never grasped.

接著，我們要來看主耶穌在這一節中，驚人的宣告。他說，惟有看見父所作的，子才能作。「父所作的事，子也照樣作。」（五19）。

Let us think further of the awesome claims made by our Lord in this verse. He said he did the things he saw the Father do: "For what things soever he doeth, these also doeth the Son likewise" (5:19).

這意思是：在聖三一位格中最大幅、最奧秘的運作裡，子完全知道其中的一切作為。在創造界最遠的疆界中，他知道這一切，並非因為從別處得知，而是他原本就具有的知識。父將這一切指給子看——因此，子必然與父擁有同樣廣闊的心思，同樣的無所不知，才能明白所指給他看的一切。

This means that to creation's remotest bounds, in the godhead's most distant and secret operations and councils, the Son knows what the godhead is doing. He knows it, not because this knowledge is communicated to him, but because he has an innate consciousness of it. The Father shows the Son all things—therefore the Son must have a mind coextensive with the mind of God, the mind of omniscience, in order to grasp what is being shown.

或許舉出一個實例較易明白。據說，愛因斯坦的相對論，實在太難，只有少數科學家才懂。當有人詢問核子物理學家艾丁頓，是否只有三個人真正懂得時，這個著名的科學家回說，「我還要想想，這三個人可能是誰！」耶穌一定瞭解。因為他發明這些數學，以及其中一切的概念。

Perhaps an illustration will help. It is said that the mathematics of Einstein's theory of relativity are so difficult that they are understood by only a small number of scientists. When someone asked nuclear physicist Sir Arthur Eddington if it was true that only three people really understood the subject, the famous scientist replied, "I'm trying to think who the third person could be!" Well, Jesus knew. He invented those mathematics and all the concepts involved in them.

而即使來到世間，他也仍然是無所不知的。

The Lord, even while on this earth, was omniscient.

三一神，彼此之間，不僅有忠誠，也有愛（五20）：「父愛子，將自己所作的一切事指給他看：還要將比這更大的事指給他看，叫你們希奇。」三一神彼此之間的合一，是一種完全的愛的合一。這裡所用的愛字 *phileo*，是指一般的愛，像人與人之間的關愛，手足之愛、日常的、實際的、家庭之間的愛。

There was the question not only of loyalty within the godhead but also of *the question of his love* (5:20): "For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel." The unity within the godhead is the unity of perfect love. The word for "love" is *phileo*, the word for ordinary love, the word that denotes personal affection, brotherly love, everyday, down-to-earth love, homey love.

這愛，使父能將一切事，向子顯明，這是別人無法享有的，也使得子可以知道一切事物，是任何人無法得知的。例如，當他看見伯賽大池邊的人，他再看看天父。父看著子，再看著那人。因此，不管是不是安息日，子獲得父的許可，就能醫治那人。行這事會令猶太人吃驚嗎？那他們馬上就要看見更大的奇事。

This love enabled the Father to show the Son things he could show to no one else, and it enabled the Son to see things no one else could see. He looked at the man at the pool of Bethesda, for instance, and then he looked at the Father. The Father looked at the Son, and then at the man. So, sabbath or not, the Son, having seen the Father's approval, healed the man. Did this healing astonish the Jews? They would soon see greater wonders.

不僅有忠誠和愛，還有生命（五21）。「父怎樣叫死人起來，使他們活著，子也照樣隨自己的意思使人活著。」主耶穌對死人有絕對的權能。他曾三次叫人從死裡復生，藉此顯明他的權能。主耶穌不僅是神叫死人復生的器皿，例如像以利亞、以利沙所作的；主耶穌宣告的是，他就是死人的主，有權能叫死人復生，而且，不僅是肉身復活，更能獲得永生。你實在很難找到主耶穌不曾宣稱自己是神的證據。他的確如此宣告了。

There were not only loyalty and love—there was *the question of his life* (5:21). "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." The Lord claimed absolute power over the dead. He proved he had such power by raising three people from the dead. The Lord did not merely claim to be God's instrument for raising the dead, as, for instance, Elijah and Elisha. He claimed to be absolute Lord of the dead, with the right to raise them not just to physical life but to eternal life. It is hard to see how anyone could maintain that Jesus did not claim to be God. He did.

這便是主的權柄，他的能力和權柄，與父的能力和權柄，完全同等，遍及全地。而接下來的，便是主的審判權（五22-24）。

This, then, was the Lord's jurisdiction. His power and authority were coequal and coextensive with that of the Father. But following from all this was the matter of *the Lord's judgment* (5:22-24).

首先，關於審判權，子被賦予絕對獨有的權柄（五22-23）。主耶穌有絕對的生殺大權：「父不審判什麼人，乃將審判的事全交與子：叫人都尊敬子，如同尊敬父。」

In the first place, the Son has been given *absolute monopoly* in the matter of judgment (5:22-23). The Lord has absolute power of life and death: "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father."

主耶穌是全地的審判官，這意思是說，他知曉歷世歷代無數的人類。他對處於各式各樣環境的千百種人，統統熟悉知曉。他知道我們每個人的個性脾氣，他知道我們每個人的行事動機、機遇、隱藏的情懷、智力、思想、慾念、言語、行為。他知道我們每一項或好或壞的舉止行為，他也熟知神要審判世人

的律法。他也有權柄，要判處永恆的刑罰，從不須上訴，也不會誤判。換言之，主耶穌斬釘截鐵的宣告，自己擁要神統御全地的權柄。

The fact that the Lord Jesus is the universal judge means that he has personal knowledge of all the countless human beings in all the ages of history. He has detailed acquaintance with the endless variety of circumstances of each and every individual. He knows the character of each one of us. He knows our motives, opportunities, hidden passions, mental ability, thoughts, desires, words, acts. He knows the lasting influence for better or for worse of our every act and look. Moreover, he has a perfect grasp of all the laws of God by which to judge the world. And he has the absolute right to pass eternal sentence, with no court of appeal and with no cases missed. In other words, the Lord was claiming, in no uncertain terms, to be God over all.

這目的就是要確認：世人都應尊敬子如同尊敬父。猶太人以為他們在尊敬父，卻不尊敬基督。主耶穌揭穿他們的自我欺騙：「凡不尊敬子的，就是不尊敬差子來的父。」

The purpose of this is to ensure that all people honor the Son even as they honor the Father. The Jews thought they honored God, but they dishonored Christ. The Lord put the lie to their self-deception: "He that honoreth not the Son honoreth not the Father which hath sent him."

但是，主耶穌除了有絕對的審判權之外，他的審判中還有豐富的憐憫（五24），在這裡，我們又看到約翰所寫的福音書中最偉大的經文：「我實實在在的告訴你們，那聽我話，又信差我來者的，就有永生，不至於定罪，是已經出死入生了。」

Along with the Lord's absolute monopoly of judgment, however, is the Lord's *abundant mercy* (5:24) in judgment. Here we come across one of those great gospel texts so characteristic of John: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life."

我們這些信主耶穌的人，不必等到死亡，以及宇宙最高法院的審判，看我們會得到什麼判決；我們只要諮詢自己的內心，以及這節經文，就可以知道結果。這一切，都取決於我們是否聽基督的話，並信靠他。

We who believe in the Lord Jesus do not have to wait until we are dead and arraigned before the supreme court of the universe to find out what the verdict will be. We need only to consult our own hearts and this verse to find out now. All depends on whether or not we have heard the word of Christ and put our trust in him.

主耶穌仍在辯解那些說他無權在安息日作事的指控，他也請他的父來為他作證。他提到父和安息日，以及父和子。現在，他要提到父和死亡（五25-32）。因為，人類所面對的問題，再沒有哪一個比死亡更切身、更嚇人的了。

The Lord is still refuting the charge that he had no right to act as he did on the sabbath, and he is still calling on his Father as his witness. He has spoken of the Father and the sabbath, and the Father and the Son. Now he talks about *the Father and the sepulcher* (5:25-32). For, of all the issues that face humankind, none is more relevant, more pressing, more terrifying, than the issue of death.

主耶穌要我們注意兩個領域（五25-26）。首先他指出，對於死亡，子有與生俱來的權柄（五25）。「我實實在在的告訴你們，時候將到，現在就是了，死人要聽見神兒子的聲音。聽見的人就要活了。」 The Lord draws our attention to *two realms* (5:25-26). He points, first, to *the Son's inherent lordship over the grave* (5:25): "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

即使在他死而復活之前，主耶穌就已宣告，他有叫人從死裡復生的權柄。這絕非宗教狂似的奇幻宣告，而是顯現於肉身的神，所作的嚴肅宣告，神也在宣告後，接著彰顯大能，以證明他所宣告的。當他宣告這一切時，或許還有人會有懷疑的藉口——不過也不會太多，因為耶穌已經行過好些明顯的神蹟。他變

水為酒（二1-11），他醫好一個大官的兒子（四46-54）。又醫好在迦百農的會堂中，一個被污靈所附的人；還有彼得的岳母，以及其他的人（路四31-44）。他又潔淨一個長痲瘋的人，醫好一個癱子（路五12-26）。也剛剛醫好一個絕望的，病了三十八年的人——這事本身所顯示的大能，就夠令人詫異了。

Even before his resurrection the Lord Jesus claimed to have power to raise the dead. This was no fantastic claim of a wild-eyed religious enthusiast. This was the sober statement of one who was God manifest in flesh, one who proceeded to demonstrate his ability to do what he said. When he spoke these words, there might perhaps have been some excuse for skepticism—not much perhaps because Jesus had already performed a number of notable miracles. He had changed water into wine (2:1-11) and he had healed a nobleman's son (4:46-54). He had healed a man possessed of an unclean spirit in the synagogue of Capernaum; he had healed Peter's mother-in-law and others (Luke 4:31-41). He had cleansed a leper and healed a paralytic (Luke 5:12-26). And he had just healed the man whose hopeless case had been evident for thirty-eight years—in itself an astonishing feat of power.

這些都是有記載下來的神蹟，還有一些別的。但迄今他尚未叫死人復活。因此，當耶穌如此宣告時，我們或許真可以給猶太人一個會意的表情，最不容易的，就是叫人從死裡復活的大能啊。可是，不到幾個月之後，他就叫寡婦的兒子復活了（路七11-17），這已能叫人啞口無言，而不到六個月後，他更讓睚魯的女兒死而復生（路八41-56），往後還有拉撒路的復活（約十一）。

These are miracles that are recorded. There were others. But he had not yet raised the dead. So we can, perhaps, grant the Jews a few raised eyebrows when Jesus claimed to have this, the greatest of all powers, the power to raise the dead. There would be less excuse when, within a couple of months, he raised the son of the widow (Luke 7:11-17), and less still when about six months later he raised Jairus's daughter (Luke 8:41-56), and none whatsoever after the raising of Lazarus (John 11).

不過，主耶穌的宣告，包羅很廣。「時候」這個字，最好譯為「一個時辰」。我們在這裡讀到的，是一種比喻的言辭，以某一部份，來代表全部（例如，太二十七4，猶大說，「我流無辜人的血」，「血」這個字，就代表整個人）。這裡「時候將到，現在就是了，死人要聽見神兒子的聲音，聽見的人就要活了，」是指一個確切的特別時刻。主耶穌的意思是：關於復活的確切、特定的時刻，不僅快要來臨，而且「現在就是了」，因為，倘若以色列民肯悔改，接受他為救主和主，那時，「先知所預言的」就會快快來臨並且應驗。彼得在五旬節的講道也指證過這一點（徒三19-21）。

The Lord's claim, however, was far more comprehensive. The words "the hour" are better translated "an hour." What we have is a figure of speech (synecdoche) by which a part is put for the whole (as, for instance, in Matthew 27:4 where Judas said, "I have betrayed the innocent blood," meaning by "blood" the whole person). Here, the phrase "an hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live," indicates a definite and special time. The Lord could say, concerning this definite and special time of resurrection, that it was not only coming but that it "now is" because, had the nation repented and received him as Savior and sovereign, "all that the prophets had spoken" would have been speeded up and fulfilled at that time. Peter hints at this in his pentecostal sermon (Acts 3:19-21).

不過，主耶穌的話，不應按字面意義而侷限為：墳墓中的人，聽見他的聲音，就從墳墓中復活；這話的本身是廣泛地宣告了神性，因此，也應包括賜下神的生命給靈命死亡的人——他們也會聽見主耶穌的聲音。當後來我們看到拉撒路復活時，主耶穌對馬大所說的話，就凸顯出這樣的情景。（十一25）。

The Lord's words, however, are not to be restricted to the coming literal resurrection of dead people from their graves at the sound of his voice—in itself a comprehensive claim to deity—but they include the giving of the life of God to people, spiritually dead, who likewise hear his voice. This is brought out emphatically, as we shall see, in the Lord's words to Martha at the time of the raising of Lazarus (11:25).

對在場的猶太權貴，這一切似乎都詫異得說不出話來。事實上，當主耶穌開始辯解他在安息日的作為時，這些猶太權貴除了一開始所表達的恨意之外，似乎都無法插嘴（五17），直到他講完為止（五47）。

All this seems to have been received in stunned silence by the Jewish authorities. Indeed, they do not seem to have interrupted the Lord at all, from the time he began his defense of his sabbath-day activities (5:17) to the time he finished (5:47) except for a gesture of hostility at the beginning (5:18).

主耶穌宣告了他勝過死亡的權柄之後，又再宣告另一個領域的權柄，那就是，在三一神裡面的生命（五26）：「因為父怎樣在自己有生命，就賜給他兒子也照樣在自己有生命。」這裡的動詞所用的時態，回到時間開始之前。我們有生命，是得自我們的父母，他們又得自他們的父母。生命不是自然發生的。若沒有之前的生命，就不會有現在的生命。生命是神的專利。我們在這個地球上所研究的生命多樣性，就是神所發明的。每一種的生命樣式，都來自神的律，每一種都「各從其類」——這是創世記一章所清楚宣告的，這個片語，共出現了十次。

Having thus claimed his authority over one realm, the grave, the Lord now asserted his authority in another realm, *the Son's inherent life within the godhead* (5:26): "For as the Father hath life in himself; so hath he given to the Son to have life in himself." The tense of the verb carries us back beyond the beginning of time. We have life because we received it from our parents, who received it from their parents. Life is not spontaneously generated. There can be no life without antecedent life. Life is the monopoly of God. All the abundant varieties of life we discern on this planet are his invention. Each form of life is transmitted by divine law, each kind "after its kind"—as is so emphatically declared in Genesis 1, where the expression occurs ten times.

但是主耶穌所有的生命，則不是像上述的生命。他是「神獨生的」（一14），獨生，但不是受造。父賜與子所有的神性特質，使他裡面有神的生命：永恒的、非受造的生命。父與子這個詞，意謂著共存。例如，當我第一個孩子出生時，我就為人父。在此之前，我不是一個父親。我必須等第一個孩子生成為我的兒子時，我才算為人父。父若無子，就不可能為父；子若無父，就不可能為子。父與子共享相同的生命。

But the life the Lord Jesus has is not like that at all. He is "the only begotten of the Father" (1:14), begotten but not created. The Father has bestowed on the Son the divine characteristic of having life in himself: eternal, uncreated life. The very terms *Father* and *Son* imply coexistence. For instance, when my first child was born, I became a father. Before that time I was not a father. My fatherhood originated at the same time as the child's relationship to me originated. God could not be the Father without the Son; the Son could not be the Son without the Father. The Father and the Son enjoy the same kind of life.

我們無法擁有永恒的領域，因為我們是受造在時間的領域。我們以三種時態來表達存在的方式。我們說「我以前是，我現在是，我將來是。」神表達他自己的方式就不是這樣。他說，「我是，我一直是，一直都是。」因為我們有時、空的限制，就無法理解三一神永恒的性質。我們無法理解一種無始無終、永恒、非受造、在他裡面有生命的狀態。父怎樣在自己有生命，子也怎樣在自己有生命。父神的權柄，與神子的權柄，完全同等，直到永恒。然而，在（人無法理解的）某方面，父神以父的權柄，賜給他兒子他自己的生命使他成為兒子；而子，身為兒子，從父接受他以父的權柄而使子照樣在自己有生命。父與子都非受造，父與子相互共存。父與子同等為神，子與父同等為神。但是在三一神本身之外，有神聖的律，以及父子相愛的關係。我們顯然無法全然理解，但我們最好相信它，因為它就是如此。宇宙中至極的奧秘就是神——一位神，以三個位格存在。父、子、聖靈。這是聖經中所啟示的神。當主耶穌宣告「在他裡面有生命」時，他就是以無可妥協、最明確的語言，在強調他是神的兒子。

We cannot grasp the eternal dimension because we are creatures of a time dimension. We express our mode of existence in three tenses of time. We say, "I was, I am, I will be." God does not express himself like that at all. He says, "I am, I am, I am." Because of our time-space limitation we cannot grasp the eternal nature of the godhead. We cannot comprehend one who had no beginning, one who is eternal and uncreated, one who has life in himself. Whatever it means for the Father to

have life in himself, it means for the Son to have life in himself. The fatherhood of God the Father and the sonship of God the Son are of equal, eternal duration. Yet in some way, beyond human comprehension, the Father, as the Father, imparts the right to have life in himself to the Son, as the Son, and the Son as the Son receives the right to have life in himself from the Father as the Father. Neither the Father nor the Son was created. Neither the Father nor the Son existed without the other. The Father is not anymore God than the Son, and the Son is not any less God than the Father. Yet within the godhead itself there is a divine order, an eternal Father-Son love relationship. We obviously cannot explain it—but we had better believe it, because that is the way it is. The ultimate secret of the universe is God—one God, existing in three persons: Father, Son, and Holy Spirit. It is as such that God has been revealed in the Bible. By claiming to have "life in himself" the Lord Jesus was claiming to be the Son of God as emphatically, uncompromisingly, and clearly as language allows.

接著，主耶穌要以兩種復活（五27-32），來吸引這群啞口無言的聽眾。第一種是子得勝的聲音（五27-29）。神的兒子在他裡面有生命，並且有賜與生命的能力。他被賦予審判世界的權利（五22）。但他的名字現在從「神子」轉為「人子」。「並且因為他是人子，[父]就賜給他行審判的權柄」（五27）。主耶穌不是以神的身份來審判人，而是以曾經進入人類生命中的角色，體嘗人世的悲歡離苦、盼望與驚恐、試煉與試探、高峰與低谷的人生、從搖籃到墳墓的每一天，以這樣的身份，來審判人的。神並不把責任託給一些不食人間煙火的天使，無法體會我們生老病苦之痛。甚至也不是託給耶穌作為神兒子的身份，那位雖有全知的智慧，但卻是高不可攀的創造者，離我們這些受造者遙不可及。神反而是把審判權，交託給一個人，這其中，著實有特別的道理。

Now the Lord drew the attention of his silent auditors to *two resurrections* (5:27-32). We have, first, *the triumphant voice of the Son* (5:27-29). The Son of God has life in himself and, along with it, the power to impart life. He has been given the sole right to judge the world (5:22). But now his name is changed from "Son of God" to "Son of man." "And [the Father] hath given him authority to execute judgment also, because he is the Son of man" (5:27). The Lord is not going to judge mankind as God but as man, as one who has entered into human life, who has experienced its joys and sorrows, hopes and fears, trials and temptations, ups and downs—its daily round, its progress from cradle to grave. It is not to some alien angelic being untouched by the feeling of our infirmities that God has committed the judgment of the world. It is not even to Jesus as Son of God, in all his omniscient genius, but remote, as far removed from us as the creator is from the creature. He has committed judgment to a man, and there is something particularly appropriate about that.

耶穌已經來到人世間。他知道成為一個小男孩，在窮苦人的家庭中長大，在木匠的工作檯上工作，是怎樣的滋味。他知道疲倦、飢餓、乾渴、痛苦是怎麼一回事。他體嘗過生活中的壓力、生命中的危險。他也受過順境或逆境的試探。他知道有朋友或仇敵是怎樣的光景。他曾大受歡迎，也經歷嚴苛的逼迫。他被鞭笞；受盡背叛、嘲笑、仇恨，他不需要別人告訴他，當一個人，受肉身所限是什麼滋味。他知道這一切，即使他現今已坐在他父的至高寶座上。

Jesus has been here. He knows what it's like to be a boy, to be raised in a poor man's home, to work at the carpenter's bench. He knows what it's like to be tired, hungry, thirsty, and in pain. He has experienced the pressures and perils of life. He has been tempted with advancement and by adversity. He knows what it's like to have both friends and enemies. He has known both popularity and persecution. He has tasted the lash; he has experienced betrayal, scorn, and hate. He does not need to be told what it's like to be human, subject to human limitations. He knows, even though he is now seated on his Father's throne on high.

因此，他被賦予裁決懲處的權柄，是再合理不過的事。

So there is something particularly fitting about his being given the authority to execute judgment.

審判即將來臨。復活之日來臨時，也將有審判之日隨之而至。神啟示的過程中，兩種復活，以及兩種重要的審判，都會放在一起：「你們不要把這事看作希奇，時候要到，凡在墳墓裡的，都要聽見他的聲音，就出來；行善的復活得生，作惡的復活定罪」（五28-29）

Judgment is coming. The coming day of resurrection will be followed by a day of judgment. At this point in the process of divine revelation, the two resurrections and the two chief judgments are telescoped together: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (5:28-29).

這就有兩種復活。第一種是復活「得生」，是得救的人才有的。它分三個階段。第一是初熟的果子（太二十七52-58）。然後是豐收（帖前四13-18）。這階段有穗可拾，也就是當教會被提之後的大災難期間，有許多人因信基督而復活，可能還包括「沒有被包括在初熟果子階段」的舊約時期的信徒。這時期也會有對信徒的審判。保羅說，「我們眾人，必要在基督台前顯露出來」（林後五10）。個人得救的問題，不會出現在這段巡迴裁判的期間——這只是「復活得生」的階段：這些顯露的人因信基督，早已解決了得永生的問題。此階段在審判台前是要依據個人在進入新生命之後的作為，而得獎賞，或受責備。（林前三10-15）。

There are two resurrections. The first resurrection is "unto life." It is made up of saved people. It is in three stages. First came the firstfruits (Matthew 27:52-58). The full harvest comes next (1 Thessalonians 4:13-18). In due course will come the gleanings, the resurrection of various people who trust Christ after the rapture of the church in the period of the great tribulation, possibly including as well Old Testament believers not included in the firstfruits. There will be a judgment for believers. Paul says, "We must all appear before the judgment seat of Christ" (2 Corinthians 5:10). The question of personal salvation will not arise at this assize—this is "a resurrection of life": those appearing there have long since settled the matter of eternal life by their faith in Christ. What is at issue at this judgment seat is that of rebuke or reward, gain or loss, based on one's works since entering into new life (1 Corinthians 3:10-15).

第二種的復活是「定罪」。它發生在千禧年基督的統治期間。在此期間復活的，都是歷世歷代作惡復活的。他們要被傳喚，來到白色大寶座前，並且絕望到底。他們的名字，不在羔羊的生命冊上，因為等候他們的是「火湖」（啟二十11-15）。（更詳細的探討，請讀菲立普的聖經探索指引，Napture, N.J.: Loizeaux Brothers, 1987）。

The second resurrection is "unto damnation." It takes place at the end of the millennial reign of Christ. Those raised at that time will be the wicked dead of all ages. They will be summoned to the great white throne and will have no hope. Their names are not written in the lamb's book of life. For them there awaits "the lake of fire" (Revelation 20:11-15). (For a more complete discussion of these and other judgments, see John Phillips, *Bible Explorer's Guide*, Neptune, N.J.: Loizeaux Brothers, 1987.)

約翰在這裡的重點是，主耶穌是審判官，而且，他是以人子的身分來審判。當然，猶太人很熟悉先知但以理對此的預言（但七9-14）。

The point that John is making here, in his gospel, is that the Lord Jesus is the judge and that he acts as judge in his character as Son of man. The Jews, of course, were familiar with Daniel's prophecy of this (Daniel 7:9-14).

關於父從死亡的角度，賦予他兒子的一切權柄，對此，約翰尚未寫完主耶穌的辯解。他提到子得勝的聲音，他呼叫，墳墓中的所有人都要復起，接著，他再提到父為子全然的作證、辯解（五30-32）。這有兩種的作證，第一，自傳式的見證（五30）。主說，「我憑著自己不能作什麼，我怎麼聽見，就怎麼審判，我的審判也是公平的。因為我不求自己的意思，只求那差我來者的意思。」

John has not quite finished with this aspect of the Lord's defense, the fact that the Father has invested in the Son all matters issuing out of the question of death. He has mentioned the

triumphant voice of the Son, the voice that awakes the dead. Now he mentions *the total vindication of the Son* (5:30-32) by the Father. There are two kinds of testimony—first, the *autobiographical testimony* (5:30). The Lord said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

身為神的兒子，他不曾為自己作什麼，也不憑自己作事，這看來好像不可能。三位一體的神，彼此間十分融洽。身為人子，主以此身份來施行審判，這樣的陳述，也會引發別的議題。身為神，主耶穌不需要順服。神還要順服誰呢？神不需順服。神早已先存，而且自有永有。他無所不知，無所不能。可是當神的兒子成為人子時，他要學習神未曾作過的事。他「學會順服」（來五8）。路加說耶穌作小孩時，隨約瑟和馬利亞回拿撒勒去「並且順從他們」（路二51）。

As Son of God, the Son did nothing of himself, nothing self-determined. That would be impossible. There is perfect harmony within the godhead. As Son of man, the role in which the Lord acts as judge, the statement raises other issues. As God, the Lord did not have to obey. Whom does God obey? God obeys no one. God is pre-existent and self-existent. He is omniscient and omnipotent. But when the Son of God became the Son of man he learned to do what God had never done. He "learned obedience" (Hebrews 5:8). Luke says of the boy Jesus that he went back to Nazareth with Joseph and Mary "and was subject unto them" (Luke 2:51).

當耶穌說，「我憑著自己不能作什麼，」這主要是指他為人子的角色。這是令人詫異的陳述。他是神，像人一般的作為，十足的人。他學習像人一樣順服神，為要向人彰顯有關人的真理，也就是：離了神就不能作什麼。

When Jesus said, "I can of mine own self do nothing," he was referring to himself primarily as Son of man. It is an amazing statement. He was God behaving as man, perfect man. He learned, as man, to obey God, in order to demonstrate to man the truth about man: that man can do nothing without God.

但是，倘若主耶穌身為人，總是聽命順從他的父這位神，那麼，他的父，身為神，也會一直為他的兒子，這個人來行事。因此，主繼續說道，「我怎麼聽見，就怎麼審判。」我們已經看見，主耶穌的心，與神的心全然相符。他的審判，就是神的審判。因此，他的審判，完全無誤，是全知的、公正的。他不求自己的意思，只求那差他來到世間的父的意思。這就是他個人傳記式的見證。

But, if the Lord Jesus was always, as man, totally available to his Father, as God, then his Father, as God, was always totally available to his Son, as man. So the Lord goes on to say, "As I hear, I judge." As we have already seen, the mind of the Lord Jesus was coextensive with the mind of God. His judgment is identical with the judgment of God. Hence his judgment is flawless, omniscient, just. He does not seek his own will, only the will of the Father who sent him into this world. That is his autobiographical testimony.

但是，還有另一種見證（五31-32）。「我若為自己作見證，我的見證就不真。另有一位給我作見證，我也知道他給我作的見證是真的。」「另一位」這字的原文，是指另一個與我同類的。主耶穌是說，倘若只有他替自己作見證，那就無效。一個人無法替自己連署作證。猶太律法要求：任何一種案子，至少要有兩人作見證。「另一位」，替主耶穌作證的，若不是父，就是聖靈。當主耶穌加上，「我知道他給我作的見證是真的，」時，他用的字是 *oida*，所說出來的絕對知識，必須與所經歷到的知識，有所區別。

But there is *another testimony* (5:31-32). "If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true." The word for "another" is *allos*, indicating another of the same kind. The Lord says that if he were simply testifying to himself his testimony would be invalid. A person does not witness his own signature. In any case, Jewish law required at least two witnesses. The "other" who gave certifying testimony to the Lord Jesus was either his Father or the Holy Spirit. When the Lord added, "I know that the witness he witnesses of me is true," he used the word *oida*. The absolute knowledge spoken of must be distinguished from the knowledge of experience.

主耶穌仍然在辯駁猶太人宣稱他違反了安息日的條例。他請父來為他作見證。然後，他又請他的先鋒施洗約翰（五33-35）來作證。

The Lord is still refuting the Jewish claim that he had profaned the sabbath. He has called on his Father to be his witness. Now he calls on *the witness of his forerunner* (5:33-35), John the baptist.

猶太人對於主耶穌說，「他已求他的父賜與他權柄，能像他一樣行事」這樣的說法大惑不解。他們當然沒辦法承認神是他的父。因此，這樣的宣告，不僅不能說服他們，反而激怒了他們。「它是事實」這件事，也起不了作用。他們就是不信。

The Jews might have found themselves out of their depth when the Lord appealed to God, his Father, as giving him the right to act as he did. They certainly were not prepared to admit that God was his Father. Far from convincing them, the claim infuriated them. The fact that it was true made no difference. They did not believe it.

但是，用施洗約翰這個訴求就不同了。這是會引起回應的。「你們曾差人到約翰那裡」耶穌說（你們這字用強調詞），「他為真理作過見證。」施洗約翰對全國的影響非常大。每個人都聽過他。他的信息也十分清楚：「神國近了！王已臨到！」千萬人對他的信息有所回應，也從他手中接受悔改的洗禮。全國為之沸騰，老百姓普遍引頸以待彌賽亞的來臨。

But the appeal to John the baptist was different. That was answerable. "Ye sent unto John," said Jesus (the word ye is emphatic), "and he bare witness unto the truth." John the baptist's impact on the nation was tremendous. Everyone had heard of him. His message was clear: "The kingdom of God is at hand! The king is coming!" Thousands of people had responded to his message and had accepted the baptism of repentance at his hands. National excitement had run high. Popular expectation of the imminent appearance of the messiah reached a peak.

約翰已宣告，耶穌就是彌賽亞，是神的羔羊（一29），也是神的兒子（一34）。當約翰介紹，耶穌是神的兒子時，這不是修辭或誇張的詞彙，而是嚴肅的陳述事實。因為全國都承認，約翰是先知，因此，使用這個訴求就沒什麼好爭議的。除非約翰蠱惑人心，或欺騙大眾，否則，他就是被聖靈所感動而說。即使當朝權貴，也不敢質疑約翰先知的召命。

Then John announced Jesus to be that messiah, to be the lamb of God (1:29), and the Son of God (1:34). When John introduced Jesus as the Son of God this was not mere rhetoric or hyperbole. It was a sober statement of fact. Since the bulk of the nation acknowledged that John was a prophet, there was no more to be said. Either John was deluded or deceived, or was divinely inspired. Not even the authorities would have dared challenge John's prophetic call.

因此耶穌告訴猶太人，「你們曾差人到約翰那裡，他為真理作過見證。」約翰的見證應該有說服力。「但是」主耶穌又加一句，「其實，我所受的見證，不是從人而來的，然而我說這些話，為要叫你們得救。」我這個字跟你們一樣都有強調語氣。施洗約翰的見證，他們很能理解，但主耶穌自己的見證，則源自一個比約翰的見證（無論是多麼耀眼或有啟發性）更高的層次。可惜的是，主耶穌的見證，雖然是能帶給他們救恩的，卻比約翰的見證，更不被他們接受。

So Jesus said to the Jews, "Ye sent unto John, and he bare witness of the truth." John's witness should have been convincing. "But," the Lord added, "I receive not testimony from man: but these things I say, that ye [even ye] might be saved." The word *I* is emphatic, as is the word *ye*. The testimony of John the baptist was adequate for them, but the Lord himself had testimony from a much higher source than that which derived from a prophet, however illustrious and illuminated. Still, in hope of their salvation, the Lord accepted even the lesser witness of John.

約翰為真理作見證，他是「點著的明燈」。約翰頂多只是一盞燈，真的，人們情願暫時喜歡他的光。可惜，在約翰還未足夠照亮，讓百姓可以認出他數度提及的人之前，他的燈已經被希律熄滅了。約翰的應許，攪動了猶太人的心，期待彌賽亞即將來臨，可惜這樣的歡欣沒有持續多久。猶太人的官所作的美夢，很快就破滅。他們以為會有一位軍事高手彌賽亞，而不是像耶穌這樣的人，他所行的神蹟他們不領情，他的信息他們不肯信，他的事工他們不接納，他的方式他們瞧不起。

John bore witness to the truth. Indeed, he was "a burning and a shining light." John, at best, was a lamp, one, indeed, which for a while the people were happy enough to have. But John's lamp had been extinguished by Herod. Not, however, before he had shed sufficient light on the times for the people to be able to recognize the one of whom he had so often spoken. The joy the Jews had in John's stirring promise of a soon-coming messiah did not last for long. The rulers were already disillusioned. They had anticipated a militant messiah, not someone like Jesus whose miracles they discounted, whose message they disbelieved, whose ministry they denied, and whose method they despised.

然而，主耶穌還要宣告另一個見證，他的成就（五36-38）。請他們看他的生命和作為。他把這些果實放在他們面前，請他們仔細查看。他提到他事工有相當廣泛的範圍（五36）。「父交給我成就的事，就是我所作的事，這便見證我是父所差來的。」約翰在福音書使用「事」這個字，來描述基督生命中自然與超自然的層面——兩者的目的，都是要在人子身上，顯出他的神性。耶穌所作的「許多事」（七3；九3；十25、32、37；十四10；十五24）都是他來，所要作的一件「事」，其中的一部份。這所有的一切，都是要加強證明，他是由父所差，來到這個世界的，而不是像所有世人，是生在這個世界。主耶穌的事工，這麼多又這麼多樣，都顯示出他擁有神的大能，掌管這一切元素、一切的無生物以及大自然中的一切動力，他也掌管魔鬼和疾病，甚至掌管死亡，使未信者啞口無言。

The Lord, however, had still another witness to his claims, *the witness of his fruits* (5:36-38). Let them look at the fruits of his life and ministry. He held those fruits up before them for close scrutiny. He mentions *the sufficient scope of his works* (5:36). "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John uses the expression "the works" in his gospel to depict both the natural and the supernatural in the life of Christ—all ministered to the same end of demonstrating deity in humanity. The "many works" of Jesus (7:3; 9:3; 10:25, 32, 37; 14:10; 15:24) were all part of the one "work" he had come to do. All added up to an impressive proof that he had been sent into this world by the Father, not just born into this world like other people. So many and so varied were the works of the Lord Jesus, exhibiting his divine power over the elements, over inanimate objects and the ordinary forces of nature, over demons and disease, even over death itself, that unbelief was wholly without excuse.

主耶穌又加上他事工的奧秘來源（五37-38）。那一切都來自他的父。我們已看過關於他的父，主耶穌從未錯誤地彰顯父。他說，猶太人不認識他的父。「你們從來沒有聽見他的聲音，也沒看見他的形像。你們並沒有他的道存在心裡：因為他所差來的，你們不信。」施洗約翰是舊約聖經先知行列中的最後一位，親耳聽過父說話，也目睹聖靈（像鴿子的形狀），但神如耶穌這樣的顯現方式則從來沒有，因此猶太人當然沒有見過。他們能親耳聽見的神，或親眼目睹的神，現就在他們眼前，耶穌這個可聽、可見的人，三一真神的第二位。

The Lord adds a word about *the secret source of his works* (5:37-38). All came from his Father. We have already seen that the Lord Jesus never failed to bring his Father into the picture. The Jews, he said, did not know his Father: "Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." John the baptist, the last in the line of the Old Testament prophets, had audibly heard the Father speak and had visibly seen the Holy Spirit (in form as a dove), but such manifestations of the deity were rare, and certainly the Jews had received no such divine visitations. All they would audibly hear of God or visibly see of God was before them, audibly and visibly, in the person of Jesus, the second person of the godhead.

那些猶太的宗教權貴，多麼以自家的宗教習俗和禮儀為得意，那些筵席和禁食、獻祭和安息日、傳統和教導已受到扭曲，又不肯相信聖經，因此對神的真理不以為然；這真理已全然體現在基督身上。神的道並未住在他們心中。倘若他們真的熟悉眾先知所說的（路二十四25-27），他們就早已認出耶穌來了。但「他[父]所差來的，你們不信。」

These religious rulers of the Jews, so smug and complacent in their rites and rituals, feasts and fasts, sacrifices and sabbaths, traditions and teachings, so distorted and disbelieved the Bible that they were strangers to the truth of God: the truth embodied in Christ. God's word did not abide in them. Had they been really acquainted with all that the prophets had spoken (Luke 24:25-27) they would readily have recognized Jesus. But "whom [the Father] hath sent, him ye believe not."

主耶穌替自己辯解，猶太人很不喜歡聽這些，但他又不得不說——還不僅於此。我們已看過主耶穌替自己寫的、別人指控他的訴狀。現在，我們要來看主耶穌的反控（五39-47）。他揭露出這群猶太領袖的盲目、不信和愚頑。我們將會看到，這些人對耶穌施展在他們身上那痛苦的手術，懷恨在心，永不罷休。

The Lord has defended himself. The Jews did not like what he said, but it had to be said—and more. We have seen the indictment refuted by the Lord. We now see *the indictment reversed* (5:39-47) by the Lord. He lays bare the blindness, unbelief, and folly of the Jewish religious leaders. We will see that they never forgave him for the painful surgery he now performed on their souls.

首先，我們來看主的抗議（五39-42）。他說的第一件事，便是要猶太人去查考聖經（五40-42）：「你們查考聖經，」他說，「因你們以為內中有永生：給我作見證的，就是這經。」猶太人的確有查考聖經，但只是趕潮流。他們熱衷的是，計算每個字母、衡量每個字、檢查每一句話。他們想在聖經裡頭找永生，但完全弄錯了目標。主耶穌已經指正過他們，在他們心中沒有神的話。他們一切的功夫，都是白花的，他們把每一個句子、每個單字，拿來仔細研究，卻下了錯誤的結論。他們自以為有豐富的知識，自認為是真理，再也不需要別的了。

We note, first, *the Lord's protest* (5:39-42). His first challenge to the Jews was that they should *search their Scriptures* (5:40-42): "Search the scriptures," he said, "for in them ye think ye have eternal life: and they are they which testify of me." The Jews did indeed search the Scriptures, after a fashion. Their zeal was such that they counted every letter, weighed every word, scrutinized every sentence. They hoped to find eternal life in the Scriptures, but they completely missed the mark. The Lord had already said to them that they did not have God's word abiding in them. All their study was in vain. They subjected each verse and word to painstaking investigation and came up with incorrect conclusions. They thought that because they had an intellectual knowledge of what they considered to be truth, they did not need anything more.

耶穌說「查考聖經，」他用的字ereunao，是指獅子或獵犬靠氣味來追蹤尋覓獵物。耶穌告訴他們要退回去，從事另一種研究，來尋覓踪跡，找到正確的氣味，依循一條可以真正來到他面前的路徑。「給我作見證的，就是這經，」他說。查考聖經，若錯失了基督，那是最大的悲劇，可惜的是，到今天還有許多人是如此。我們要查考聖經。我們被吩咐，要查考聖經，可是聖經本身不是目的，而是達到目的的工具。它只是一個路標，指引我們當行的方向，指向基督而去。倘若一直去量這個指路標，去研究、去觀賞這指路標，卻不去吸取它傳達的信息，不按它所說的去行，那是多麼愚蠢的事。

"Search the scriptures," Jesus said. The word he used was ereunao, a word used of a lion or a hound tracking by scent. He was telling them to go back and conduct another search, to retrace their tracks, pick up the proper scent, follow the trail to where it really led—to him. "They are they which testify of me," he said. To search the Scriptures and miss Christ is the greatest tragedy of all. There are millions who do it, however, to this very day. We must search the Scriptures. We are commanded to search the Scriptures. But the Bible is not an end in itself; it is a means to an end. It is a signpost pointing in the direction in which we must go, pointing directly to Christ. What folly to be taken up with measuring and studying and admiring the signpost and not to get its message and do what it says.

這是非常重要的—節經文。我們的主所引用的訴求，一直都是依據聖經，而不是猶太人繞著聖經而衍生出的傳統，這些傳統久而久之，就形成我們所知的他勒目，它不僅遮蔽了聖經，而且取代了聖經。主耶穌對猶太人所稱的「口傳律法」嚴加批判，因為它們變成傳統，充滿錯誤的詮釋；但他對舊約聖經寄予

最高的尊崇和愛慕，他知道，它蘊藏了神的信息。他視之為聖潔的話語，單純地相信，常常引用，接納它是聖靈所感，無誤、無錯謬，單純地順從。

This is an important verse. Our Lord's appeal was always to the Scriptures. He never appealed to the body of Jewish tradition growing up around the Bible, which in time would become known as the Talmud and which was already well on the way not only to obscuring the Scriptures but also to replacing them. The Lord had nothing but the sharpest criticism for what the Jews called "the oral law," for their traditions and erroneous interpretations. But he had nothing but the highest respect and love for the Old Testament Scriptures, which he knew enshrined the message of God. He held them in special sanctity, believed them implicitly, quoted them constantly, accepted their inspiration, infallibility, and inerrancy, and obeyed them implicitly.

主耶穌指引猶太宗教領袖回到聖經的正途後，又繼續告訴他們，要查驗自己的心（五40-42）。他們的屬靈錯謬非常危急。聖經雖然是要將人指往耶穌基督，但主不能不告訴猶太人，「你們不肯到我這裡來得生命」（五40）。我們再度看到這裡使用的連接詞：「你們查考聖經；因你們以為內中有永生；替我作見證的就是這經。然而你們不肯到我這裡來，得生命。」其中使用的連接詞 *and*（按：中譯未顯示）標誌出這個一連串可悲的過程。獲得聖經，也查考聖經，結果卻漏失掉基督和永生，還有什麼比這個更糟的事呢？

Having directed the Jewish religious leaders back to the Scriptures, the Lord went on to tell them to *search their souls* (5:40-42). Their spiritual peril was dire. Although the purpose of the Bible is to direct people to himself, the Lord had to say to these Jews, "And ye will not come to me, that ye might have life" (5:40). We again note the use of the polysyndeton: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." The use of the conjunction *and* marks each step in the sad process. What could be worse than to have access to the Scriptures, to study the Scriptures, yet to miss Christ and eternal life after all?

人類的信仰，不僅牽涉到悟性的問題（錯誤地研讀聖經，導致錯誤的結論），還包括意志的問題。「你們不肯到我這裡來得生命。」這不僅是「我無法相信」的問題——主耶穌已有足夠的證據證明他就是他所宣告的那一位；還牽涉到「我不肯相信」的問題。現在戰場上開打的是關乎意志的問題。對猶太人如此，於今亦然。

There is not only a mental problem involved in human unbelief. It was not just that their Bible study was defective and led to inadequate or erroneous conclusions. There is a volitional problem involved in human unbelief. "Ye will not come to me, that ye might have life." It is not so much a case of "I can't believe"—there was adequate evidence that the Lord was all he claimed to be; it is a case of "I won't believe." The will is where the battle is fought. It was so with the Jews. It is always so.

於是，猶太人啞口無言，但仍矢志不改。「我受從人來的榮耀，」耶穌說。「但我知道，你們心裡沒有神的愛（五41-42）。當然，問題在於這些人對彌賽亞有先入為主的觀念，認為他應該是什麼樣子，應該作什麼、說什麼。當耶穌不符合他們的期望時，他們就渺視他。不過，他不是要來受人的榮耀的。

The Jews then were wholly unresponsive. They were also wholly unregenerate. "I receive not honor from men," Jesus said. "But I know you, that ye have not the love of God in you" (5:41-42). The problem was, of course, that these people had preconceived ideas about the messiah, what he would be like and what he would do and say. When Jesus did not meet those expectations they despised him. He was not here, however, to win the kind of honor they could give.

「我知道你們，」他說。他們不認得他，但他認得他們，無論是整體或個別，公眾或私下的言行。「你們心裡沒有神的愛。」他的透視力，可以讀透每個人的心靈，如果他們心中真有對神的愛，他們早就應該對那個因為罪，躺了三十八年，如今被醫治釋放的窮苦人表達一點愛心了。他們也應該對耶穌如此地釋放人而稱讚、頌揚他，而不是吹毛求疵的批評他，只因他干犯了他們所愛的一條宗教禁忌。

"I know you," he said. They did not know him, but he knew them, jointly and severally, as a group and as individuals, in their public attitudes and in their most private thoughts. "Ye have not the love of God in you." His insight read the state of their souls. Had there been any love for God in their souls they would have shown it long ago by their compassion for the poor man now set free from a thirty-eight year captivity to the consequences of his sin. They would have shown it by hailing Jesus for setting him free instead of carping and criticizing because he had upset one of their beloved religious taboos.

接下來是主的預言（五43-44），令人顫驚。預言的原因是因為他們拒絕他：「我奉我父的名來，你們並不接納我」（五43節下）。真理與錯謬是一個銅板的兩面。拒絕真理，就是擁抱謊言。這個在任何領域都如此，不只是宗教領域。倘若有人拒絕聽從別人告訴他的正路，他大概很難避免走上錯路。人若不肯接受「創造」的真理，就會信演化的謊言。人若拒絕聽從開正確藥方的醫者之言，就會落入提供他錯誤藥方者的陷阱。耶穌來，有父為他作證，見證他是為以色列民所應許的彌賽亞。猶太人拒絕接受他，立國至今依然如此。

Now comes *the Lord's prophecy* (5:43-44), and a terrible one it is. The ground of this prophecy was their rejection of him: "I am come in my Father's name, and ye receive me not" (5:43a). Truth and error are opposite sides of the same coin. To refuse the truth is to embrace a lie. This is so in any realm, not just that of religion. If a man will not listen when someone tells him the right road, he will almost inevitably take the wrong road. A person who will not accept the truth of creation believes the lie of evolution. A man who refuses to listen to a doctor who prescribes the right remedy will fall prey to one who offers him the wrong remedy. Jesus came fully credited by the Father as Israel's promised messiah. The Jews refused to accept him, and as a nation refuse to accept him still.

因此就無可避免的要有這樣的結果：「若有別人奉自己的名來，你們倒要接待他。」猶太人若不是因為拒絕了一個真基督，他們就不會有那麼多個假基督了。結果，他們有了一連串的真基督，騙了他們無數次，但最慘的莫過於，有一日，猶太全民要誠心的擁護一個奉他名而來的敵基督。

So comes the inevitable consequence: "If another shall come in his own name, him ye will receive." The Jews never had a false Christ until they rejected the real Christ. Then they had a whole series of pseudo-messiahs who deceived them by the thousand. But the worst has not yet happened. The clay is coming when the Jewish nation will wholeheartedly endorse the coming antichrist, the one who comes in his own name.

事實上，敵基督所冒用的名，裡面有玄機。在希臘文中，每個字母都有編碼。一個希臘文字，它的字母所代表的那些數字，就可能被賦予某一種意義。若以希臘文寫敵基督這個字，數字就是666，與人類的失敗相關。主耶穌的話就有意義，「若有別人奉自己的名來，你們倒要接待他，」；而耶穌的名字，在希臘文中的數字是888，8這個數字在聖經中與復活和新的開始相關，你若知道這個，那就更有意思了。

Indeed, there is something significant in the name the antichrist will assume. In the Greek language every letter of the alphabet is a number. By substituting the letters for numbers, it is possible to assign a numeric value to any Greek word. The antichrist's name, written thus in Greek, will yield the number 666, a number associated with human failure. The significance of the Lord's statement, "If another shall come in his own name, him ye will receive," becomes even more significant when it is remembered that the name *Jesus* in Greek yields the number 888, the number eight being associated in Scripture with resurrection and a new beginning.

主耶穌對他們的執拗不信，又加上一個詮釋：「你們互相受榮耀，卻不求從獨一之神來的榮耀，」（五44）。這議題所探討的是：他們為什麼無法信耶穌是基督，其問題何在？猶太人尋求榮耀，找錯了地方，也找錯了榮耀。這個字doxa，主耶穌在41節也用來指排斥人的榮耀。這個字可以譯作「稱讚」或「榮光」。猶太人在基督身上想尋找的榮耀，是像他們在人身上想彼此接受的榮耀，世俗的榮耀。他們想要的基督，是可以幫他們打倒羅馬政權，使耶路撒冷成為一個新帝國的首都，也使他們成為新帝國的

權貴，統治全地萬民。難怪，他們從基督身上見不到榮耀，這一位只教他們要饒恕仇敵，要陪人走第二哩路，要去愛那些佔他們便宜的人，為那些人禱告。這是怎樣的一種彌賽亞啊？主耶穌的榮耀是來自神的榮耀，但這些人只追求肉體的榮耀，因此對神的榮耀盲目、視而不見。

The Lord added an explanation for their stubborn unbelief: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only" (5:44). At issue was the question of their inability to believe in Jesus as the Christ. The problem was, the Jews were looking to the wrong place and for the wrong kind of honor. The word is *doxa*, also used by the Lord in verse 41 in repudiating the honor of men. The word can be translated "praise" or "glory." What the Jews were looking for in the Christ was the kind of glory they gave one to another, worldly glory. They wanted a Christ who would smash the power of Rome, make Jerusalem the capital of a new world empire and them a new imperial nobility with authority over the nations. No wonder they could see no glory in Christ, one who taught them to forgive their enemies, go the second mile, and to love and pray for those who despitefully used them. What kind of messiah was that? The Lord Jesus had the honor that came from God, but they were blinded to that by their carnal notions of glory.

這一段長長的辯解，主耶穌以一段宣告來作結束（五45-47）。然後又回過來提到他們因拒絕耶穌將會受審判的事，把摩西也拉進來。猶太人除了尊敬亞伯拉罕之外，也尊敬摩西，視之為希伯來天空下，等級最高，最偉大的聖哲之一。

This long defense is concluded with *the Lord's proclamation* (5:45-47). He returns to the matter of their certain judgment for rejecting him, bringing Moses into the picture. Next to Abraham the Jews venerated Moses as the greatest saint in their catalog, as a star of the greatest magnitude in the Hebrew firmament.

他提到摩西對他們的控告（五45）：「不要想我在父面前要告你們，有一位告你們的，就是你們所仰望的摩西。」控訴中，最主要的證人就是摩西，他所頒佈的律法，是他們所敬重的，他的名字，也被他們的宗教領袖尊崇。他們不僅經常違背摩西的律法，這律法也要定他們的罪（羅二17-29），而且，在末日審判時，摩西也要起來控告他們，因為他們拿他當藉口來逼迫基督。

He mentions *Moses' accusation of them* (5:45): "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust." The chief witness for the prosecution would be Moses, the one whose law they venerated and whose name was exalted high above all by their religious leaders. Not only was the law of Moses, which they broke repeatedly, their condemnation (Romans 2:17-29), but Moses himself would rise up in the day of judgment and condemn them for using him as their excuse to persecute Christ.

我們的主，最後又提到，摩西的證明（五46-47）。他說：「你們如果信摩西，也必信我，因為他書上有指著我寫的話。但你們若不信他的書，怎能信我的話呢？」——但願每個慣於批判創世記的自由主義神學家能注意到這句話。摩西的書，充滿了描繪基督的表徵：挪亞方舟、獻以撒、雅各夢見天梯、約瑟的故事、逾越的羊羔、天賜的嗎哪、出水的磐石、竿上的銅蛇、以上只是隨手拈來的例子。摩西的書還包括一個凸出的、有關彌賽亞的預言，是每個猶太人都琅琅上口的（申十八15）。

Our Lord mentions, finally, *Moses' accreditation of him* (5:46-47). He said: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—and let every liberal theologian addicted to attacking the book of Genesis make note of that. The writings of Moses were full of types that depicted Christ: the ark of Noah, the offering of Isaac, the ladder of Jacob's dream, the story of Joseph, the Passover lamb, the manna from heaven, the riven rock, the serpent on the pole, to mention just a few. The writings of Moses contained one outstanding messianic prophecy known by heart by every Jew (Deuteronomy 18:15).

耶穌說得十分合理；「摩西有指著我寫的話。」他有許多處是指著耶穌而寫的，但這些人卻不理會這些象徵基督的表徵和預言。這些指控很明確，結局也無可逃遁。若不信摩西的書，也就不可能對基督有真

誠的信靠。倘若舊約最偉大的代禱者摩西（出三十二30-三十三17）都成了他們最大的控告者，那就無藥可救了。他們的悲慘命運也就難逃了。

Jesus could well say, "Moses wrote of me." He wrote of him repeatedly. But these people discounted all these types and prophecies of Christ. The indictment was clear, the consequence inevitable. To disbelieve the writings of Moses was to make any genuine faith in Christ impossible. Their case was hopeless if Moses, the great intercessor of the Old Testament (Exodus 32:30-33:17), became their great accuser. Their doom was sealed.

B. 加利利的鄉村（六1-71）

B. In Rural Galilee (6:1-71)

第六章又回到加利利來。約翰在此要描述主耶穌在加利利一年的生活和工作。伯賽大池邊蒙醫治那人的故事，發生在西元二十八年的春天，餵飽五千人的故是在西元二十九年的春天。另外，在對觀福音中尚記有二十多個事件，約翰完全省略了。他只敘述十二門徒往「以色列家迷失的羊」那任務回來之後的故事。

Chapter 6 finds us back in Galilee. It contains all that John has to say about a year's Galilean ministry in the life of the Lord. The healing of the man at the pool of Bethesda took place in the spring of a.d. 28; the feeding of the five thousand took place in the spring of a.d. 29. Some two dozen incidents recorded in the synoptic gospels are wholly ignored by John. He picks up the story after the return of the twelve from their mission to "the lost sheep of the house of Israel."

1. 基督的宣告（六1-40）

1. Christ's Claims Revealed (6:1-40)

這長長的一章，主耶穌有一段宣告（六1-40），也引起猶太人的憎恨（六41-71）。他的宣告，首先是關於他的能力（六1-21），然後是他的講道（六22-40）。關於他能力的宣告，首先是公開的變餅餵飽（六1-15），私下的則是在水面上行走（六16-21）。

In this long chapter the Lord's claims are revealed (6:1-40) and resented (6:41-71). His claims are revealed first *in his power* (6:1-21) and then in his preaching (6:22-40). He revealed his claims in power, first *publicly in the breaking of the bread* (6:1-15) and privately by walking on the waves (6:16-21).

我們先來看主耶穌公開地證明他的宣告，那就是餵飽五千人的神蹟，這是約翰在許多神蹟中選擇記載的一個「記號」。我們首先看到群眾（六1-9）。背景是加利利海東岸，這裡稱作提庇哩亞海。分封王希律才剛剛在西岸建好一座城，以提庇留斯皇帝的名字為名。猶太教徒則拒絕涉足其間，因為在以此為名的階段，它大半呈現著異教徒的風情。

We begin with the public manifestation of the Lord's claims in the miracle of the feeding of the five thousand, one of the chosen "signs" of John's gospel. Our attention is drawn, first, to *the throng* (6:1-9). The scene is the eastern shore of the sea of Galilee, called here the sea of Tiberias. Herod Antipas had recently founded a Roman city on the western shore of the lake, naming it after the Emperor Tiberius. Religious Jews refused to set foot in this more than half-pagan city. In time it gave its name to the lake.

希律已砍了施洗約翰的頭；這時，一些熱心份子就想利用耶穌來作領袖，趁機發動一次反希律及羅馬的政變。因此之故，再加上十二門徒出任務回來，耶穌便很想從群眾中抽身，有一次短暫的退省。耶穌上了一艘船，要到另一邊，比較少人的地方。群眾尾隨著他的腳步，渴望再見到神蹟，注意到他離去，便立刻圍到湖邊。雖然得繞遠路，但還是匆匆趕過來，當耶穌的船靠岸時，他們已經在那兒等著了。他需要休息，這樣太過份了。

Herod had already murdered John the baptist, and an attempt had been made by enthusiasts to use Jesus as the leader in a new revolt against Herod and Rome. That, and the return of the twelve, made a temporary retirement desirable, so Jesus entered into a boat and crossed over to the less populated side of the lake. The crowds, which dogged his footsteps, eager to see more

miracles, took note of his departure and hurried around the lake. Though theirs was the longer journey they made haste and were there waiting for him when his vessel was run up on the shore. So much for his needed rest.

在群眾的簇擁下，主耶穌仍然往湖岸東邊的山上走——就是現今的哥蘭高地。群眾跟著他，充滿熱烈的渴望，「因為看見他在病人身上所行的神蹟，」約翰說（六2）。主耶穌找到頗合適的一處地方，群眾也可以就地坐下的，他也坐下來，等著大家聚攏安頓。

With the crowds still thronging all about him the Lord headed for the mountains which rise sharply to the eastern side of the lake—now known as the Golan Heights. The multitudes followed, full of eager expectation "because they saw his miracles which he did on them that were diseased," John says (6:2). The Lord found a suitable spot, where the crowds could also find a place to sit down, and seated himself while the people gathered and settled down.

「那時，猶太人的逾越節近了」（六4）。約翰福音共提過三個年度的逾越節（二13；六4；十一55）。這是第二個年度。主耶穌上耶路撒冷過第一個及第三個年度的逾越節，但這個年度，他則留在加利利。很可能平日固定追隨他的一批群眾，這時刻更加倍增了，因為多了很多往耶路撒冷過逾越節的朝聖客。

"And the passover, a feast of the Jews, was nigh" (6:4). Three Passovers are mentioned in John (2:13; 6:4; 11:55). This was the second one. The Lord went up to Jerusalem for the first one and the third, but for this one he remained in Galilee. It is likely that the regular crowds who followed him may have been swelled on this occasion by the throngs of pilgrims headed for Jerusalem to keep the feast.

因此，就有這一大群跟隨他的人（六1-4）。主耶穌在加利利鄉間仍然甚孚眾望，群眾也很鼓舞他（六5-9），我們從另三卷福音書的平行經文可知，這些人聽了一整天的道。路加說「日頭快要平西。」（路九12）。馬可說「天已經晚了」（可六35）。馬太說，「天將晚的時候」（太十四15）。主耶穌的心憐憫這些群眾。不包括婦人與小孩，光是男丁就有五千。小孩一定很累了，門徒也不耐煩；大家都飢腸轆轆。耶穌一定也餓了，雖然他從不曾為自己的需要而行神蹟。

Thus it was that great throngs sought him (6:1-4). The Lord was still riding the crest of popularity in rural Galilee. The crowds also stirred him (6:5-9). We learn from parallel accounts in the other gospels that they stayed all day listening to his teaching. "The day began to wear away," says Luke (__Luke__ 9:12). "The day was now far spent," says Mark (__Mark__ 6:35). "When it was evening," says Matthew (__Matthew__ 14:15). The Lord's heart went out in tenderness for this throng which comprised five thousand men besides women and children. The children were getting tired, the disciples impatient; all were hungry. Doubtless Jesus was hungry too, though he never performed a miracle to satisfy his own needs.

主耶穌見這時刻是考驗他門徒的好時機，便問腓力，「我們從哪裡買餅叫這些人吃呢？」腓力的老家就在附近的伯賽大（一44）。即使向商人訂購，要在短時間給這麼多人吃飽，也得事先有足夠的庫存量才行。當然，主耶穌是在考驗腓力，這時約翰即刻補充記上一筆。主耶穌早已知道要怎樣行（六6）。The Lord saw in this situation an ideal opportunity to put his disciples to the test. "Whence shall we buy bread, that these may eat?" he said, singling out Philip. Philip came from the neighboring town of Bethsaida (1:44). It would require a merchant of no small means with stock on hand sufficient to supply the needs of such a multitude on this short notice. The Lord, of course, was testing Philip, as John hastens to record. He already knew what he intended to do (6:6).

腓力也不會呆呆地把問題丟回給耶穌，眼見這個大難題，他作了一下心算（六5節下-7節），立刻嚇壞了。「就是兩百錢銀子（英譯）的餅，叫他們各人吃一點，也是不夠的」（六7）。群眾這時也注意到，主耶穌停下講道，在跟一個門徒談話。他們是不是也焦急地期待有什麼事發生？

Instead of referring the problem back to Jesus in simple faith, Philip did some mental arithmetic in view of *the scope of the problem* (6:5b-7). He was staggered. "Two hundred pennyworth of bread is not sufficient for them," he said, "that every one of them may take a little" (6:7). The crowd by this time was aware that the master had stopped teaching and was now talking to one of his disciples. Were they eagerly and expectantly looking for something to happen?

當時的工人，一天工資若掙得到一錢銀子就很不錯了（太二十2），腓力的估算，等於要花一個工人一年最高薪資的三分之二來買吃的，才夠現場的人勉強填一下肚子，還不算是飽餐一頓。要花錢買夠吃的食物，這想法是行不通的。

Since a working man was content with a penny as fair wages for a day's work (Matthew 20:2), Philip estimated that it would take the best part of two-thirds of a laborer's annual wages to buy the bare minimum of what would be required—and that would be by no means enough to give everyone a satisfactory meal. The entire idea of buying enough bread was ridiculous.

在聖經裡，「兩百」這個數字，有重大意義。就如這裡，它代表不足的意思。追溯亞甲（書七20-21）押沙龍（撒下十四26-27；十五11）的故事，以及在以法蓮山那個背道的米迦（士十七1-5），還有末世時預言中參戰的軍隊（啟九16）。

The number two hundred is of great significance in the Bible. As indicated here, it is the number of insufficiency. Trace it out in the story of Achan (Joshua 7:20-21) and Absalom (2 Samuel 14:26-27; 15:11), in the story of the apostate Micah of Mount Ephraim (Judges 17:1-5), and in the prophecy of the armies that will engage in battle in the end times (Revelation 9:16).

這時，安得烈四周觀看，相中一個小男孩，他正在準備解決自己肚子餓的問題，他是有備而來的！顯然是他的媽媽除了答應他隨著親朋好友來聽主耶穌的講道之外，還幫他作了一個飯盒。或許安得烈走過去跟他說：「小朋友，你想不想分一些給耶穌？」他把小男孩帶來耶穌那裡，小餐盒也帶來了。安得烈事先一定作過心算：「這裡有個小男孩，他有五個餅，兩條小魚，只是，要分給這麼多人，怎麼辦？」他問（六9）。他的心算是針對這麼小份量（六8-9）來評估的。腓力和安得烈認為，要餵飽這些人，跟本就不可能。當時，大麥餅是窮人才吃的。那五個餅只是又小又平淡的大麥餅；魚則是小沙丁。這飯盒，只夠一個小男孩填肚子，大人要吃，幾口就沒了。

In the meantime Andrew had been looking around. He had spotted a lad (paidarion, "a little boy") preparing to do something about his own hunger. He had come prepared! Doubtless his mother, when giving him permission to go presumably with friends or relatives and listen to the great teacher, had packed him a little lunch. Perhaps Andrew had approached him saying: "Look, son, would you consider sharing your lunch with Jesus?" He brought the boy and his small provision along with him. Andrew, too, had been doing some mental arithmetic: "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" he asked (6:9). His arithmetic was done in view of *the smallness of the provision* (6:8-9). The idea of feeding all those people was wholly illogical both to Philip and to Andrew. Barley was the food of the poor. The loaves were small flat barley wafers; the fish were about the size of sardines. The meal was barely sufficient for one small hungry boy and would have provided no more than a few mouthfuls for a hungry man.

這就是神蹟當時的背景。成千上萬餓肚子的群眾，跟焦急萬分、束手無策的門徒。那個名不見經傳的小男孩，站在那裡，願意把食物送給耶穌。永生神、道成肉身的兒子，正準備彰顯他的作為——當有人甘心順服神時。我們便看見這令人興奮的一幕（六10-13）。耶穌拿起那遞過來的食物，又變出原先所遞過來的食物。他最先是吩咐眾人席地而坐（「原來那地方草多」，這細節與當時的日期相關；逾越節在初春，那年的逾越節據估算是西元二十九年四月16日）。

Thus the stage was set for a miracle. There were the hungry people, thousands of them, men, women, and children. There were the worried disciples, helpless in the face of an enormous need. There stood that anonymous little boy, willing to give up his lunch for Jesus. And there stood the

incarnate Son of the living God about to demonstrate what can happen when anyone is surrendered to God. We have next *the thrill* (6:10-13). Jesus took what was given to him and transformed what was given to him. First he had the people sit down ("there was much grass in the place," that detail corresponding with the date; Passover time was early in the spring. This Passover has been calculated as having fallen on April 16, a.d. 29.)

「耶穌拿起餅來，祝謝了，就分給門徒（按英譯），門徒再分給坐著的人；分魚也是這樣，都隨著他們所要的」（六11）。份量多得很，足夠大家用。

"And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would" (6:11). There was plenty for everyone.

接下來他怎麼作的？我們必須記住，當耶穌來到世上，他的作為不會像神，雖然他一點兒未曾減少神性。他來世上，雖然他就是神，但他行事要像人的所作所為。因此，他要作一件人作的事。他拿起餅來，祝謝了，這是在承認他以人子的身份對他父的依靠。他已說過他的行事原則：「我憑自己不能作什麼」（五30）。他已宣告，「父所作的事，子也照樣作」（五19）。雖然他就是創造者，但就如他身為人，情願讓父在他裡面一樣，他現在也希望聖靈（他所有能力的源頭）在我們裡面。主耶穌準備行這項驚人的神蹟時，他所倚靠的是誰？他仰望那位他祝謝的對象：他的父。

How did he do it? We must remember that when Jesus came down to earth he did not come to behave as God, although he was never less than God. He came to behave as though he were never more than man, God though he was. So, he did a very human thing. He took the loaves and gave thanks. He was acknowledging his human dependence on his Father. He had already stated the principle: "I can of mine own self do nothing" (5:30). He had declared, "What things soever he [the Father] doeth, these also doeth the Son likewise" (5:19). Although he was the creator, as man he was willing to let the Father be in him what he now intends the Holy Spirit to be in us: the source of all his power. On whom did the Lord Jesus count, as he prepared to perform this astounding miracle? He looked to the one to whom he gave thanks: his Father.

這令人驚奇的神蹟就這樣發生了。餅不僅夠，還有餘。當每個人都吃飽時，主耶穌吩咐門徒，把每一排吃剩的收回來。「把剩下的零碎收起來，免得有糟蹋的。」（六12）。約翰也是當時在場的十二使徒之一，至今仍驚奇不已：「他們便將五個大麥餅的零碎，就是眾人吃了剩下的，收拾起來，裝滿了十二個籃子」（六13）。即使全能神的大能彰顯於餐桌，神也不願我們有所浪費。

So the thrilling miracle took place. There was "bread enough and to spare." When everyone was full and more than full, the Lord sent the disciples through the seated ranks of the people to gather up the leftovers. "Gather up the fragments that remain, that nothing be lost" (6:12). John, who was one of the twelve kept busy that day, still marveled at the miracle: "They gathered [the fragments] together and filled twelve baskets [stout wicker baskets] with the fragments of the five barley loaves, which remained over and above unto them that had eaten" (6:13). Even when omnipotence spreads the table, God takes no pleasure in waste.

還有續集。我們的注意力被引導向王位去（六14-15）。群眾立刻就決定，要擁戴這人作他們的王：這個能供應他們物質需要的人。他們說，「這真是那要到世間來的先知（六14）。路加又加上另外的細節。他告訴我們，主耶穌那天又告訴這些人「關於神國的道」（路九11）。

There was a sequel to all this. Our attention is directed to *the throne* (6:14-15). It did not take the people long to decide that this was the kind of king they wanted: one who would supply their material needs. "This is of a truth that prophet that should come into the world," they said (6:14). Luke adds an extra detail. He tells us that the Lord had spoken to the people that day "concerning the kingdom of God" (Luke 9:11).

他們當下就決定擁他為王。這是五千男丁作的決定，一支軍隊的核心成員，已經準備起義，隨他進入耶路撒冷，去羅馬，直到地極。只是，他們的異象，不是神的異象。他們對神國的概念是世俗的、物質的。他的卻是屬靈的。「耶穌既知道眾人要來強逼他作王，就獨自又退到山上去了」（六15）。

They were ready then and there to make him a king. Here was a ready-made force of five thousand men, the nucleus of an army, ready to rise up and follow him to Jerusalem, to Rome, to the uttermost parts of the earth. But their vision was not his. Their concept of the kingdom was secular and material. His was spiritual. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (6:15).

基督的能力，在分餅時，已經公開彰顯了。現在，這能力在私下又被看見，就是他行走在海面上（六16-21）。這個接著來的，神大能的彰顯，比較屬於私下性質，雖然別人也不是不曾注意（六25）。我們從對觀福音書知道，主耶穌要門徒先走，此舉顯然希望他們不致陷入有害之路。他不得不考量加略人猶大的野心、西門彼得的衝動、奮銳黨西門、以及雅各約翰的脾氣。倘若這些門徒採納了這些群眾所期望的，而來強迫他接受他們所要擁戴的冠冕，那就糟了。因此，他趕緊把門徒送走，再使盡全力，把這群興奮過頭的群眾打發回家。他走向山上較幽靜的一處。

Christ's power had been seen publicly, in the breaking of the bread. Now, this power is seen *privately, in the walk upon the waves* (6:16-21). This next mighty demonstration of divine power was of a more or less private nature, though not altogether unnoticed by others (6:25). We learn from the synoptic gospels that the Lord sent the disciples away, no doubt to get them out of harm's way. He had to consider the ambition of Judas Iscariot, the impetuosity of Simon Peter, the zealotry of Simon the Canaanite, the tempers of James and John. It would never do for these disciples to fall in with the wishes of the crowd and try to force his hand into accepting a crown he did not want and had no intention of accepting. So he sent his disciples away and, by sheer force of character, sent the excited multitudes home. He headed for a more secluded spot on the mountain.

這時，門徒顯然彼此還談個不停，至少認為事情的發展有點兒眉目。有人一定也覺得，時機差不多了。四處講道，醫治病患，固然都很好，但是該真的付諸行動了。現在，主既然已看到加利利群眾的熱情，他當然可以作一些相應的計劃，乘勝追擊，一舉攻進耶路撒冷，帶頭起義，發揮他的大能，推翻羅馬政府，實現神的國。

Meanwhile the disciples were no doubt talking among themselves and thinking that things were getting somewhere at last. And about time too, some of them might have felt. Going around preaching and healing sick people was all well and good but it was time for the real action to begin. Now that the master had seen the enthusiasm of the Galileans, he would be able to make his plans accordingly and lead a triumphant entry into Jerusalem, head a popular national uprising, put forth his mighty power, overthrow Rome, and bring in the kingdom.

「門徒下」海邊去，這句話，幾乎有一點象徵意義。當他們離開與主的團契時，那是唯一的去路。他認為把門徒送走是好的辦法。因此，我們就要注意這方向（六16-17節上）。他們往下走。

There is something almost symbolic in the fact that "the disciples went down" to the lake. That is the only way they could go when they were so much out of fellowship with the Lord. He had deemed it advisable to send them away. So we note the *direction* (6:16-17a). They were on the way down.

他們進了岸邊的一艘小船，要穿越湖，往迦百農的方向去，耶穌已經以此為家。按他們的自信，絕不會想到有什麼災難。彼得最擅長的就是開船。他捕魚的夥伴也在身邊。要開到另一邊的岸去，那是小事一樁。但是，他們不久就會意識到，前面有風暴等著，無論是實質上或象徵意義，對他們或對基督而言。

They entered the small ship moored on the seashore and headed out across the lake in the direction of Capernaum where Jesus now had his home. In their self-confidence they had no thought of disaster. If there was one thing Peter could do, it was sail a boat. His fishing partners were with him. This would be a swift and easy passage to the other side. But they were about to

have a sudden awakening. There was stormy weather ahead, literally and symbolically, both for them and for the cause of Christ.

我們也注意到，有黑暗等著（六17節中、下）：「天已經黑了，耶穌還沒有來到他們那裡。」這是絕大多數的世人所在的光景：獨自在黑暗中，沒有耶穌陪伴。這真是可怕的情況。他們已經在海上好一段時間，一直靠著自己的經驗。黑暗襲來，而耶穌卻不在他們人生的小船上。即使有別的人，而且是各領域經驗老到的人，但也一樣都陷在黑暗中。心中的恐慌，因著漆黑一片，往往使情況更形惡化。

We notice, too, the *darkness* (6:17b, c): "And it was now dark, and Jesus was not come to them." That is where the majority of people in this world are: alone, in the dark, without Jesus. That is a terrible place to be. They have been launched on the seas of time. They are cast on their own resources. The darkness overtakes them. And Christ is not on board their life's little vessel. There may be others with them, persons of ability in their own field, but just as much in the dark as anyone else. Terrors that are real enough in themselves can assume new dimensions of menace in the dark.

我們必須記住，這世上大多數的人，都活在黑暗中，也在黑暗中死去。他們在世上沒有神，沒有基督，來世也沒有盼望。想像，沒有聽見耶穌，沒有聽過約翰福音三章16節，或羅馬書十章9節，就死在自己的罪惡過犯中。想像，生在異教的黑暗中，被虛假的宗教所矇蔽，連一節聖經經文都沒聽過，對神的救恩全然陌生。

We should remember that most people in this world live and die in the dark. They are without God, without Christ in this world, and without hope in the world to come. Imagine dying in your sins never having heard of Jesus, never having heard John 3:16 or Romans 10:9. Imagine being born in heathen darkness, duped by a false religion, deprived of even a single verse of Scripture, a stranger to the grace of God.

黑暗會引致恐懼（六18-20）。我們要先看暴風襲來（六18）。「海就翻騰起來」（六18）。撒但就在暴風的背後。他是「空中掌權者的首領。」（弗二2）。天使活物掌管大自然的力量（啟七1-3），撒但則對他們有所掌控（伯一9-12、16、18-19）。臨到加利利那無預警的風暴，就象徵人生的風暴，當我們不定時要作跨越之旅時，就會襲擊我們。這些風暴多半在我們未意識到之時，就臨到我們。它會帶來極大的傷害，留下滿目瘡痍，無盡的破壞：破碎的家庭、破碎的心、疾病、絕望、死亡和損失。而面臨這一切時，基督卻不在這艘搖搖欲墜的船上。

The darkness gave way to *dread* (6:18-20). We note first *the tempest that overtook them* (6:18). "And the sea arose by reason of a great wind that blew" (6:18). Satan was behind that storm. He is "the prince of the power of the air." Angelic beings control the forces of nature (Revelation 7:1-3) and Satan himself has power over them (Job 1:9-12, 16, 18-19). The storm that descended without warning on the lake of Galilee was symbolic of the storms of life that overtake us on our journeys across time's uncertain seas. Those storms come upon us, often before we are aware. They do great damage, leaving ruins and wreckage behind: broken homes and broken hearts, disease and despair, death and loss. And, with so many, Christ is not on board the frail vessel.

無知、邪惡的世人，通常會把這一切怪罪到神頭上。只是，宇宙中美善與邪惡的事物並存，它所引致的諸多問題，不是我們在此可以回答的。

Often thoughtless and vicious people attribute these things to God. The whole subject of good and evil coexisting in the universe, however, raises far more questions than can be answered here.

我們注意到他們就害怕（六19）。奇怪的是，狂風大作，呼嘯的巨浪，還都比不上主耶穌超自然的顯現令他們害怕。他們已快通過一半的路線，約翰說，「行了十里多路」，他就在海上長大，閉著眼都知道走了多遠，而那晚他就在那艘船上。從伯賽大附近，穿過湖去迦百農大約五英哩遠。他們大概划了三英哩。

We note *the terror that overwhelmed them* (6:19). Strange to say, it was not so much the terror of howling wind and heaving waves, but of the Lord's supernatural appearance. They were about

halfway across the lake, having gone "about five and twenty or thirty furlongs," John says. He had grown up on that lake, knew its dimensions by heart, and he was on board that night. From the vicinity of Bethsaida, the distance across the lake to their destination at Capernaum was about five miles. They had rowed about three.

我們可以想像，當他們看到海上有東西朝他們而來時的恐懼——耶穌？他的頭髮、衣服在風中飄動著，狂風興浪，那東西一下子低、一下子高，但是一直往船靠近。約翰寫道，「他們就害怕」——我們可以確定，比那四週未料到的黑暗和狂風更令人感到害怕。他們已習慣了暴風——這些不受歡迎，會帶來損害，可以被貼標籤（或誤標）為「大自然現象」的一切。可是，看見某一位，（即使是他們的主）穿越狂野的海浪，走向他們，更令他們汗毛直立，背脊涼半截。

We can imagine their terror when they saw a figure walking on the water toward them—Jesus?—his hair and garments streaming in the wind, spray blowing all about, now hidden for a moment in a valley, now striding atop a mighty billow, and all the time coming nearer and nearer. John's brief comment was, "They were afraid"—far more afraid of this unexpected phenomenon of the darkness and storm, we can be sure, than they were of the raging elements. They were used to storms at sea. Those, unwelcome as they were, hurtful as they were, could be labeled (or mislabeled) "natural phenomena." But to see someone, even their Lord, walking toward them across the wildly tossing waves was something to make the hair stand on end and the blood run cold.

還有，那覆蓋著他們的溫柔（六20）。穿越海浪，在呼嘯的風中，傳來那熟悉的聲音，充滿安穩的字眼：「是我；不要怕。」他的眼已看見他們，他的心思在他們身上，他的心早已到達他們那裡。他沒有拋棄他們。雖然他完全知道有風暴，他也不阻擋風暴不臨到他們，雖然他大可以阻擋——這其間有他的目的。一切都在他旨意中。他早先就吩咐他們過湖。他早已知道那惡劣、看不見的勢力，會趁著他好像不在他們中間的當兒，利用這機會要加害他們。這一切都是他許可的旨意，為要達到一個目標，要強化他們對他的信靠，讓他們更加認識主。這風暴並無法趁機襲倒他們。

Then, too, there was *the tenderness that overshadowed them* (6:20). Across the waves, above the scream of the wind, came that well-known voice with its words of reassurance: "It is I; be not afraid." His eye had seen them, his thoughts had surrounded them, his heart had gone out to them. He had not abandoned them. Although he knew all about the storm, he had not prevented it from overtaking them, although he could have—and there is a lesson in that. They were in his will. He had sent them on that voyage. He knew of those malicious, unseen powers that would seize on his seeming absence as an opportunity to do them harm. It was all part of his permissive will, all a means to an end, all intended to strengthen their faith in him and give them a greater knowledge of him. No, that storm did not overtake them by chance.

任何事物都無法趁機襲倒我們。「萬事都互相效力，為要叫愛神的人得益處，就是按他旨意被召的人」（羅八28）。

Nothing overtakes us by chance. "All things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

我們也要來看那距離（六21）。先是「門徒就喜歡接他上船。」主耶穌從不破壞我們人類的意志，從不干預，從不強加他的什麼在我們身上。以這個為例，我們可以確定，門徒歡喜迎接他上船。我們想不透有些人寧願在險惡的人生中，選擇不要耶穌。

We note also what happened to the *distance* (6:21). First "they willingly received him into the ship." The Lord never violates our human will, never intrudes, never forces himself on us. In this case, we can be sure that the disciples were glad to have him on board. We marvel at those men and women who choose to face life's treacherous seas without him.

約翰加上令人詫異的一句：「船立時到了他們所要去的地方。」這句話被有些人灌水作：「不久船就靠岸。」意思是，只要有基督在船上掌舵，一切都必安穩；他是如此吸引人，因此旅途再怎麼漫長也不算什麼。

Then John adds something astonishing: "And immediately the ship was at the land whither they went." That statement is watered down by some: "In no time the boat reached the land." The idea is, with Christ on board and in charge, all will be well; and he is such an absorbing center of attraction that the journey seems less.

但我寧願凸顯這句話。主耶穌會消除距離，讓時間成為無物。我將之視為另一種神蹟，是預告將來，當我們行完世上路程，在等著我們的另一個向度。他只是在彰顯他超越「自然律」的能力，固體穿越液面的方式，通常受此自然律所限。此外，他也超越其他的律，空間、物質和時間的律，對他都不算什麼，因為這些都是他所設計的。誰能解釋他變水為酒，他能用一句話醫好痲瘋病患，或他怎能將全身綑著裹屍布，像個埃及木乃伊的拉撒路，從墳墓中叫出他來呢？因此，這一刻，還離岸三英里遠，下一刻，「船就到了他們要去的地方。」這一點兒難不倒他的。

I prefer to let the comment stand. The Lord annihilated distance, abolished time. I see it as another miracle, a harbinger of that life in another dimension which awaits us when our days on earth are done. He had just demonstrated his ability to defy the "natural laws" that normally regulate the way a solid passes through liquid. Nor was it a great thing for him to suspend other laws of space, matter, and time. No great thing at all—he invented those laws. Who can explain how he turned water into wine, or how he was able to cleanse leprosy with a word, or how he could bring Lazarus out of the tomb all wrapped up with grave clothes like an Egyptian mummy? So it is no great thing that, one moment the ship was three miles off shore and the next moment, immediately "the ship was at the land whither they went."

我們已看過，基督以大能證明他的宣告。下面，我們要再看，他以講道來宣告（六22-40）。

We have seen how Christ's claims are revealed in his power. Now we will consider how these claims are revealed *in his preaching* (6:22-40).

主耶穌剛剛行過的兩次神蹟，現在成為他這段又長又難的講述的基礎，過程也不斷遭到猶太人的質問，還有帶著更強敵意的評論。我們不可小覷這段講論的複雜度。許多人誤會主耶穌的教導，也因而放棄跟隨他。至今，羅馬天主教會仍引用這段講論，而支持一種主張，那可說是最大膽的褻瀆。我們若逐步作經文結構分析，就可見微知著，看出整體的意思。

The two miracles just performed by the Lord now become the basis for a long and difficult discourse, interrupted from time to time by the questions and increasingly hostile comments of the Jews. We must not minimize the complexity of this discourse. Many misunderstood the Lord's teaching and abandoned him as a result. To this day the Roman Catholic Church bolsters one of its most daring blasphemies by appeals to this discourse. The structural analysis, if followed out step by step, will show how the parts make up the whole.

我們先看群眾的驚訝（六22-25）。他們詫異基督不見了的行蹤（六22-24節上）。他們最後一次見到這個行神蹟的人，是前一個晚上，他送門徒離岸而去，又要大家回家去。回頭看，還看到他往山上走。大家信心十足隔天可以再聚首，找他，一定有辦法說服他來帶頭起義。不料他卻不見了。他們曾看到他沒有跟門徒一起走的，岸邊已沒有別的船可讓他渡到對岸。不管怎樣，前一晚的狂風，的確會讓強渡變成驚險萬分，即使不算難事一樁的話。可是，他現在到底去哪兒了？

We begin with *the astonishment of the multitudes* (6:22-25). Their astonishment centered in a *missing Christ* (6:22-24a). The last the crowd had seen of this miracle-worker was the night before, when he had sent his disciples off across the lake and told them to go home. Looking back they had seen him heading for the hills. They confidently expected to reassemble the next day, find him, and doubtless try to persuade him to lead a popular revolt. But he was gone. They had seen him left behind by the disciples. There was no other boat available for him to use to cross the lake. Anyway, the violent storm of the night before would have made any attempt to cross it a hazardous if not foolhardy business. But where was he?

隔天清早，別的船隻已經都停靠東岸，或被狂風吹往那邊去了，卻還是無法找到他的行蹤。因此，我們也就會看到困惑的一群人（六24節下-25節），他們在他曾出入的附近掃蕩，卻遍尋不得，也不見門徒過來接他，最後下結論，他一定已經過到湖的對岸去。他們便盡快的趕過去找。「既在那邊找著了，就對他說：拉比，是幾時到這裡來的？」（六25）。主耶穌並沒有滿足他們的好奇心。

By the next morning other boats had landed on the eastern shore, or had been driven there by the storm, but that did not explain his disappearance. So we have, also, *a mystified crowd* (6:24b-25). They scoured the vicinity where he had last been seen, failed to find him, saw no signs of his disciples coming to get him, and eventually concluded that somehow or other he must have gone to the other side of the lake. They set off as fast as they could to find him. "And when they had found him on the other side of the sea, they said unto him: Rabbi, when earnest thou hither?" (6:25). The Lord did not satisfy their curiosity.

相反地，我們看見主的評估（六26-29）。他首先指正他們只想飽足口慾（六26）。「你們的心思，一點兒不比你們的慾望更高尚，」他說。「這是你們來找我的原因。甚至我行在你們中間的神蹟，也被你們漏失掉了。」他們完全沒有掌握到神蹟的信息；甚至不知道神蹟還有信息。他們只知道，肚子餓時，他餵飽了他們。

Instead, we have *the assessment of the master* (6:26-29). First he put an unerring finger on *their carnal nature* (6:26). "Your thoughts rise no higher than your physical needs," he said. "That's why you come running after me. Even the sign I gave you was lost on you." They failed to get the message of the miracle; they did not even know that there was a message to it. All they knew was that when they went hungry he had fed them.

主耶穌一旦把那神蹟的意義說出來，他們就覺得無趣，很想離開，失望得很，因主耶穌不再行另一個神蹟讓他們興奮暢快。

Once the Lord explained to them the significance of the sign, they would not like it at all. They would leave, thoroughly disappointed that he did not perform another gratifying miracle for them.

於是，主耶穌指出他們急迫的需要（六27-29）。「不要為那必壞的食物勞力，要為那存到永生的食物勞力，」他說。這段話，立刻引起討論，該如何擁有這超絕的禮物。我們要將這個警告「不要為...」跟這個應許「人子要賜的...食物」作個對比。這段討論，在很方面跟主耶穌與井邊婦人的談話平行。在井邊，他談到水；在這裡，他談到糧。這兩個例子，他都用了比喻，也都遭到誤解。聽眾都一直按字面意義來解釋。

Then the Lord put his finger on *their crying need* (6:27-29). "Do not labor for the meat that perishes, but for the meat that endures to everlasting life," he said. At once this opened a discussion on the way to receive this sublime possession. We should contrast the warning "Labor not" with the promise, "that meat... which the Son of man shall give." This discussion in many ways parallels the Lord's conversation with the woman at the well. There it was water about which he spoke; here it is bread. In both cases he spoke in metaphors and in both cases he was misunderstood. His listeners insisted on taking his words literally.

永生的食物不能靠勞力掙得。它不是我們以善行可換取的成就。就如詩歌所說：

Eternal life cannot be earned. It is not achieved by our good works. As the hymnwriter puts it:

我的雙手所作所為，
不足以達到你律法的標準，
我不停歇的熱心，
我流不盡的眼淚，
也贖不清一切的罪，
一定要祢來拯救，也獨有祢能救。

Not the labor of my hands
Can fulfill Thy Law's demands,

Could my zeal no respite know,
Could my tears forever flow,
All for sin would not atone,
Thou must save and Thou alone.

賜下永生的是「人子」，「因為他是父所印證的，」耶穌說（六27）。主耶穌小心地避開基督或彌賽亞這詞。因他要避免挑起他們昨天顯示的那種國家主義和好戰的心情。「人子」對猶太人而言，是個從舊約引用的熟悉名詞。它將主耶穌與人性聯結，因他認識人，深知人的最深需要，又不致像基督這頭銜那麼過度招風頭。主耶穌是被「印證」的，那是他受洗時，神授權的印證，為要賜下永生（一32-34）。

It is "the Son of man" who gives everlasting life, "For him hath God the Father sealed," Jesus said (6:27). The Lord carefully kept away from the term *Christ* or *messiah*. He had to defuse their nationalistic and militant hopes of yesterday. "Son of man" was a title familiar to the Jews from its Old Testament usage. It linked the Lord to their humanity, as one who knew and understood their deepest needs, but it was free from the overtones associated with the title Christ. The Lord was "sealed," that is divinely authorized at his baptism, to administer eternal life (1:32-34).

人類都會渴望作些什麼來獲得救恩。但是，除非我們重生，否則，因我們天生墮落的性情，都會瞧不起別人靠白白的恩典得救。因此，猶太人才會問，「我們當行什麼，才算作神的工呢？」（六28）。這與患癩瘋的乃縵的精神是相似的。當以利沙傳話給他：他惟一需要的就是單純的信心——只要去約旦河洗澡；他聽到這話，簡直氣壞了。他有隨從服侍得無微不至，也能很機靈的告訴他：「先知若吩咐你作一件大事，你豈不作麼，何況說你去沐浴而得潔淨呢？」（王下五13）。未重生的人，希望以自己的方式而不是神的方式來得拯救，從某個角度而言，也是為了滿足人的驕傲。所有虛假的宗教，都有自己的解答，「我們當行什麼，才算作神的工？」「禁食！」伊斯蘭教說，像齋戒月所規定的而作，就可以。「作苦修」羅馬天主教這樣教導了好幾世紀，「掙得赦免，望彌撒。」「折磨肉身，鍛煉各種的特異功能來鍊就身體的耐力，」印度教說。「要遵守長老所留下的傳統，」猶太拉比說。

Human beings crave to do something for their salvation. Until we are born again, we feel a repugnance, born of our fallen nature, to accept salvation solely as a gift. So the Jews demanded, "What shall we do, that we might work the works of God?" (6:28). A similar spirit animated Naaman the leper. He was furious when Elisha sent word to him that all that was required was a simple act of faith: he was to dip himself in the Jordan. He was well served by his attendants, who were able to talk sense into him: "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" (2 Kings 5:13). The unregenerate want salvation on their terms, not God's, and in some way that ministers to human pride. All false religion has its answer to the question, "What shall we do, that we might work the works of God?" "Fast!" says Islam, as it sets apart the month of Ramadan for that purpose. "Do penance," Roman Catholicism said for centuries, "earn indulgences, say masses." "Torture your body, perform prodigies of physical endurance," says Hinduism. "Keep the law according to the tradition of the elders," said the rabbis.

「耶穌回答說，信神所差來的，這就是作神的工」（六29）。神所要求的只有這樣：信而依靠他的兒子。相信耶穌是神的兒子，是救主，這就是神對我們的惟一要求。猶太人被這樣的答案激怒，想要再看一個神蹟。

"Jesus answered..., This is the work of God, that ye believe on him whom he hath sent" (6:29). That is all God requires: faith and trust in his Son. Belief in Jesus as the Son of God and Savior is the one thing God wants from us. Irritated with that answer, the Jews demanded a sign.

接下來是談到嗎哪（六30-31）。他們在問「你行什麼神蹟呢？」（強調你字），顯然他們對於昨天以小男孩的餐點餵飽數千人的驚人神蹟還不滿意。此外，如果他們問過了門徒（這很可能，因耶穌不肯告訴他們他是怎麼過湖來的），門徒應該已經告訴他們，耶穌在海面上行走的事。還有什麼比這更大的神蹟呢？

Next comes *the appeal to the manna* (6:30-31). "What sign showest thou?" they demanded (the emphasis is on the word *thou*). They evidently were not satisfied with the astonishing sign he had given them only the day before, feeding them by the thousand with a child's lunch. More, if they had asked the disciples (which probably they did, when Jesus refused to answer them about how he had crossed the lake), the disciples would have told them about Jesus walking on the waves. What greater sign could there have been than that?

可是，神蹟的胃口會變大，要看更多的神蹟。甚至假的神蹟以及撒但所行的奇事，對這些人而言，也好過沒有，因為他們不斷要看神蹟。

But miracles breed a craving for more miracles. Even spurious miracles and satanic miracles are more satisfying to those who have acquired that craving than no miracles at all.

「你行什麼神蹟呢？你到底作什麼工？」當這地不斷迴響著他的作為時，他們竟然還這樣問？他們歷代的先祖中，從沒有人這樣問的，即使在那幾段很特別，以神蹟來標誌出變動的轉折期——像摩西、以利亞和但以理的時期——也不曾出現過眼前這麼明顯，掌管著大自然的神蹟，也不曾出現這麼頻繁、這麼多樣的神蹟。

"What sign showest thou? What dost thou work?" How could they ask such a question, when the land rang with his exploits? Never before in all their history, not even in those rare periods when miracles marked a transition point in time—in the days of Moses and Elijah and Daniel—had anyone demonstrated such mastery over the forces of nature and performed so many and such varied miracles.

接著，他們又回指摩西時期的一個神蹟來作比較，那就是每日從天上降糧食來餵飽希伯來人的神蹟。為什麼你不也行一個給我們看看？「我們的祖宗在曠野吃過嗎哪；如經上寫著說，他從天上賜下糧來給他們吃」（六31），大致引自詩篇七十八篇24節。顯然他們希望彌賽亞也複製這個神蹟。他們等於在說：「你以幾個餅和魚餵過五千人！那有什麼稀奇？你為什麼不能餵我們四十年呢？」這是一種不信的說詞，挑戰他去作一件跟摩西一樣偉大的事。

Then they pointed back to what had been a comparable miracle in the life of Moses, the daily miracle of feeding the wandering Hebrews with bread from heaven. Why didn't he do something like that? "Our Fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat" (6:31), loosely quoting Psalm 78:24. They evidently expected the messiah to duplicate that miracle. In effect they were saying: "So you fed five thousand with some loaves and fishes! What's so wonderful about that? Why don't you feed us all for forty years?" It was a statement of insulting unbelief, challenging him to do something as great as what Moses did.

接下來立刻就是宣告奧秘（六32-40）。對這樣的嘲弄，惟一的解方就是把比喻中的真理講明白，強迫他們思想，物質比喻的屬靈意義，短暫所蘊含的永恒意義。我們先看到，顯明他們的錯誤（六32-34）。他們既然提到嗎哪，「天上賜下來的糧。」那好，那正是耶穌想告訴他們的。但是，且慢，他要先糾正錯誤：「我實實在在告訴你們，那從天上來的糧，不是摩西賜給你們的，乃是我父將天上來的真糧賜給你們」（六32）。施行神蹟的不是摩西，而是神。摩西只是神手中的器皿，摩西也會第一個拒絕他們把功勞歸給他。此外，真正行過前一個神蹟的那一位，現在要行更大的神蹟。嗎哪是會毀壞的糧，只能餵飽肉身。「我父」耶穌說，「將天上的真糧賜給你們，因為，神的糧，就是那從天上降下來賜生命給世界的」（六33）。嗎哪來自天上。基督來自天上。但嗎哪是天上降下來的糧；耶穌才是天上來的真糧。

There follows at once *the announcement of the mystery* (6:32-40). The only answer to such taunts was to couch truth in symbolism, to force them to think beyond the material to the spiritual, beyond the temporal to the eternal. We see, first, *their mistake revealed* (6:32-34). They had referred to the manna, to "bread from heaven." Very well, that is what he would talk to them about. But first, he must correct an error: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; out my Father giveth you the true bread from heaven" (6:32). It was not Moses but God who performed that former miracle. Moses was an instrument in God's hand, and he would be the first one to repudiate the use they were making of his name. Moreover, the one who really

performed that former miracle was now performing an even greater one. Manna was perishable bread, fit only to sustain the physical. "My Father," he said, "giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world" (6:33). The manna came down from heaven. He, Christ, had come down from heaven. The manna was heaven-sent bread; he was the heaven-sent true bread.

然而，猶太人的頭腦還是無法將嗎哪的比喻轉變過來。有些人始終轉不過來。他們說，「主啊，常將這糧賜給我們，」就像井旁的婦人一樣地按字面誤會這個比喻，她說，「夫子，將這水給我，使我永遠不渴，也不用再來打水」（四15）。

As yet the Jews had not made the transition in their minds from the manna to the metaphor. Some of them never did. They said, "Lord, evermore give us this bread," just as the woman at the well, likewise mistaking the literal for the symbolic, had said, "Sir, give me this water, that I thirst not, neither come hither to draw" (4:15).

主耶穌以他的第一個「我是」的論述來回答。（六35；八12；十7、11；十一25；十四6；十五1）。在這個論述中，我們看見他們的彌賽亞被彰顯了（六35-40）。他是生命的糧（六35-36）。「耶穌說，我就是生命的糧；到我這裡來的必定不餓；信我的永遠不渴」（六35）。這是這段論述的鑰節。在這之後，當我們理解了主耶穌把相信和接受，等同於「吃他與喝他」時，這當中，所有令人詫異、覺得難解的意象，都可迎刃而解。肉身本能的吃糧喝水這些動作，都是象徵的工具，用以描述我們接受基督進入我們的生命中，他把他的生命賜給我們，以維持我們的屬靈生命，就好像糧和水可以滋養我們的肉身生命一樣。

The Lord answered in the first of his famous I AM sayings (6:35; 8:12; 10:7, 11; 11:25; 14:6; 15:1). In this saying we have *their messiah revealed* (6:35-40). He was *the bread of life* (6:35-36). "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (6:35). This is the key statement of the discourse. All the imagined difficulties in the startling symbolism that followed, and which so startled and horrified the Jews as well as many of the Lord's own followers, are resolved when we see that the Lord is equating believing and receiving with eating and drinking. The natural physical acts of eating and drinking bread and water are the symbolic vehicles for describing the way we receive Christ into our lives, the one who imparts and sustains our spiritual lives just as bread and water sustain our physical lives.

我們也不可忽略，這句陳述的核心「我是」。稍後，當主耶穌與猶太人起衝突時，他就會明講他是舊約中的「我是」（出三13-14）。此處，以及約翰福音其他六處所論及的「我是」，主耶穌都會顯示出，他如何把神這個奧秘名字，應用在自己身上。他可以說出：「我是」生命的糧；「我是」世界的光；「我是」羊的門；「我是」好牧人；「我是」道路、真理、生命；「我是」真葡萄樹。

Nor must we ignore the I AM at the heart of the statement. Later, in his controversy with the Jews, the Lord will plainly announce himself to be the I AM of the Old Testament (Exodus 3:13-14). Here, and in the six other I AM assertions in John's gospel, the Lord showed how that mysterious name for God was amplified in him. He could say I AM the bread of life; I AM the light of the world; I AM the door of the sheep; I AM the good shepherd; I AM the way, the truth, and the life; I AM the true vine.

這裡需要有個人的回應（六35）。肚子餓的人，若坐上桌，仰起鼻子來聞桌上的菜，但又離桌而去，他還是跟剛才一樣餓著肚子。顯然他還不夠餓。除非他肯吃，否則食物的益處並不會臨到他。人需要對基督的宣告有所回應，知道那是真糧，是神所賜的糧，是生命的糧。個人除非接受基督到自己的生命中，否則基督無法把神的生命賜給他。可是，這裡的人卻忽略了作出個人回應（六36）。「只是我對你們說過，你們已經看見我，還是不信。」猶太人已經問過「你行了什麼神蹟？」主耶穌的回答是，「我就是那神蹟。你們已經看見我。你們已經看見神蹟，可是你們還是不信。」這就是情況無可救藥之處。當食物已擺在你眼前，你還不肯吃生命的糧，否認它的存在，拒絕相信它已在眼前，爭論不已，那還能行什麼神蹟來證明糧的存在呢？

A personal response was needed (6:35). A hungry person can sit down at a table, turn up his nose at what is set before him, push back from the table, and leave as hungry as he came. Evidently his hunger has not yet reached the point where he is starving. Not until a person eats does food do him any personal good. A personal response to Christ's claim to be the true bread, the bread of God, the bread of life, is needed. Not until Christ is personally received by an individual, into his or her life, can Christ impart the life of God. But here *a personal response was neglected (6:36):* "But I said unto you, That ye also have seen me, and believe not." The Jews had asked, "What sign showest thou?" The Lord's answer was, "I am the sign. You have seen me. You have seen the sign. You refuse to believe." That was why the situation was so hopeless. If people will not eat the lifegiving bread when it is set before them, deny its existence, refuse to believe it is there, argue about it, by what sign can you demonstrate to them the existence of that bread?

主耶穌現在要討論生命的依據（六37-40）。只是他還不想結束糧的比喻。他還有些沒講完的，不過，有鑑於拒絕這糧的嚴重性，他必須談到生命的依據。

The Lord now discusses *the basis of life (6:37-40)*. But he is by no means through with the analogy of bread. He has much more to say about that. But first, given the seriousness of refusing the bread of life, he must talk about the basis of life.

關於統御權的問題（六37）這牽涉到所有信靠他的人：「凡父所賜給我的人，必到我這裡來；到我這裡來的我總不丟棄他。」這些經文似乎比較像是講給主耶穌的門徒，而不是群眾聽的。

The matter of *sovereignty (6:37)* is involved in the case of all those who do trust in him: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

These verses seem to be addressed to the Lord's own disciples rather than to the crowd.

神並非恣意的挑選人，或以蔑視人意志的方式把人帶到基督面前。有人就曾想說服我說，神已揀選某些人，叫他得救，也決定某些人，叫他受咒詛。這樣的觀念是屬魔鬼的。神絕不會恣意妄為，以祂統御全地的權能，來判定：絕大多數的人類，進入他們不曾尋求、不曾選擇過的狀態（也就是所謂的「全然的敗壞」），又在一種他們不曾選擇的無能的殘缺之下（邪惡的意志以及「死在過犯罪惡中」），又讓他們被自己無法左右的勢力所掌控（世界、肉體、魔鬼），又進入一個他們不曾選擇的敗壞的原罪家族（亞當的族裔），神作這一切，就是要恣意地將一些人送入地獄，不揀選他們獲得那只給「蒙揀選者」才有的救恩。以上是某些人對神的概念，某些人對救恩的概念；但這樣的概念，只會使神變成一個比人類歷世歷代的君主都更惡劣的暴君。然而，這卻不是聖經中的神，也不是我們所蒙的「救恩」。

God does not act in an arbitrary way nor in defiance of the human will when he draws people to Christ. Someone once tried to persuade me that God has chosen some people for salvation and chosen other people for damnation. Such an idea is monstrous. God does not arbitrarily and sovereignly damn the greater part of the human race into an existence they did not seek, on terms they did not select (so-called "total depravity"), under impossible handicaps they did not choose (depraved in will and "dead in trespasses and sins"), dominated by forces they cannot control (the world, the flesh, and the devil), into a ruined family (Adam's) they did not themselves plunge into original sin, just in order arbitrarily to send people to hell for not choosing a salvation offered only to the "elect." That may be some people's idea of God and some people's view of salvation, but such concepts make God out to be a tyrant worse than any in the history of the human race. However, such is not the God of the Bible and such is not the kind of "salvation" offered us.

耶穌說，「凡父所賜給我的人，必到我這裡來」這是屬神的真理。另一句是，「然而你們不肯到我這裡來」（五40）。還有一句也是，「凡勞苦擔重擔的人，可以到我這裡來，我就使你們得安息」（太十一28）。聖經結尾也是不斷有這樣的邀請：「來！來！來！」神不會一方面邀請人來，卻又使他們不可能來。

"All that the Father giveth me shall come to me," Jesus said. That is divine truth. So is this: "Ye will not come to me" (5:40). So is this: "Come unto me, all ye that labor and are heavy laden, and I will

give you rest" (Matthew 11:28). So is the closing invitation of the Bible: "Come! Come! Come!" God does not invite people to come and then make it impossible for them to come.

關於人類的得救，無論神的統御權與它有何關係，神都不可能恣意地訂下一種使人不可能選擇來歸向基督，不可能到達基督的機制。此外，他也不可能因著強奪任何人的自由意志（像所謂的「不可抗拒的恩典」），而消除我們的道德責任。解決像約翰六章37節這類的經文對某些人所引發的問題，其實可以依據神的無所不知以及不受時間限制的特質來解決。神知道哪些人會接受基督，他知道這些人，因為，他無所不知。此外，神居住在永恒當下的狀態中（因此，他描述自己為「我現在是」）。所以，從神的角度來論事，他的揀選與我們的選擇，是同時同步的行為，都同時發生在神永恒的、現在時式的「時間」裡。

Whatever is to be said about the sovereignty of God in human salvation, God never sets up arbitrary, impossible, and wholly unobtainable terms for our coming to Christ. Nor does he violate our moral accountability by ravishing anyone's human will in certain cases (by so-called "irresistible grace"). The solution to the problem suggested by some, built around such texts as John 6:37, lies in the omniscience of God and in the timelessness of his mode of being. God knows all those who will accept Christ and he knows them because he knows everything. Moreover, God dwells in an eternal present tense (hence he describes himself as the I AM). So, from God's standpoint of events, his choosing and our choosing are simultaneous acts. They both occur at the same moment in God's eternal present tense of "time."

約翰所說的意思是，神知道那些「願意來就近基督的人」，就將這些人賜給基督。而且，在無限的恩典中，主耶穌一次並永遠的接納他們，無論他們是誰，或作了什麼：「到我這裡來的，我總不丟棄他」（六37）。

What John is saying here is that the God who knows "all those who wilt come to Christ" gives them all to Christ. And, in infinite grace, the Lord receives them one and all, no matter who they are or what they have done: "Him that cometh to me I will in no wise cast out" (6:37).

神在拯救計劃中的統御權，會帶給信徒安全感（六38-40）主耶穌從天降臨，為要完成神在地上對人永恒的旨意。他不是不遵照父，只按自己的意思行，而是順從父完善的旨意。「差我來者的意思，就是他所賜給我的，叫我一個也不失落，在末日卻叫他復活。」這就是父對救主的旨意（六39）。

The sovereignty of God in salvation results in the *security* (6:38-40) of the believer. The Lord came down from heaven expressly to accomplish God's eternal purpose on earth with regard to the human race. He did not come to act in independence of his Father but to act in compliance with the Father's perfect will. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Such was *the Father's will for the Savior* (6:39).

若有人得救，後來竟然再次失落，這種狀況是不符合聖經的。耶穌說，「他所賜給我的」一個也不失落。不只是那些得勝的，有美德的，而是所有！這樣的概念，可以帶給人平安和喜樂。我們得救的目標，不僅是使我們的肉身得救，更是得以進入一種遠超我們能想像或形容的榮耀的生命。父已將完成這樣預先設立的旨意，託付給耶穌。

The idea that a person once saved can be lost again is foreign to Scripture. "All which he hath given me" are to be kept secure, Jesus said. Not just the victorious ones or the virtuous ones, but all! The concept brings peace to the heart and joy to the soul. The goal of our salvation is realized in the redemption of our bodies and our entrance into a glorified life beyond our power to imagine or describe. The accomplishment of this preordained goal has been entrusted to Jesus by the Father.

這個陳述，只有在此處覆述作父為得救者的旨意（六40）：「差我來者的意思，就是他所賜給我的，叫我一個也不失落，在末日卻叫他復活。」墳墓不是一切的終點；救主才要來終結一切。他說，「我，永生神道成肉身之子，天地的創造者，神格一切的豐富，都有形有體地在他裡面居住，天地間所有的權能也都賜給了他，在末日我要將他高舉。」凡信靠基督的人，都不致羞愧。每個信徒今世所擁有的永生

(三16; 五24) 將來在復興時，還要更趨圓滿，變成更完全的人格。我們將要成為完全——身、心、靈——超越罪與死亡，永遠沐浴在「說不出來的榮光中」，那時，我們不再嚐死味的人性，將擁有像主耶穌在變像山上所顯的榮光。

The truth is restated, only this time in terms of *the Father's will for the saved* (6:40): "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I [emphatic] will raise him up at the last day." The sepulcher does not have the last say; the Savior does. "I," he says, "the incarnate Son of the living God, creator of heaven and earth, in whom resides all the fullness of the godhead, bodily, to whom all power is given in heaven and in earth, I will raise him up at the last day." No one trusts in Christ in vain. Eternal life, the present possession of every believer (3:16; 5:24) is yet to be consummated in the restoration to each believer of a perfect and transfigured personhood. We are to be complete—body, soul, and spirit—beyond the reach of sin and death, bathed eternally in "joy unspeakable and full of glory," our deathless humanity as radiant as was our Lord's on the mount of transfiguration.

2. 基督的宣告受到仇視 (六41-71)

2. Christ's Claims Resented (6:41-71)

到此為止，似乎有一些新來到的人打岔，主耶穌必須暫停他與門徒私下的談話，再重新回到猶太人對他宣告是「神的糧」的爭議。這一段在描寫主耶穌的仇敵對他的憎恨(六41-59)。約翰先寫到他們的議論(六41-51)。他們反對主耶穌的原因有二：第一，是初步的理由(六41-42)。他宣告自己是「從天上降下來的糧」，簡言之，是來自天上，是神——那怎麼可能呢？這耶穌不是約瑟的兒子嗎？他的父母親我們都熟啊。他怎麼可能說，自己是從天上降下的呢？」約翰說，他們對此議論紛紛。有趣的是，議論這個字，與七十士譯本中，在曠野的以色列子民的抱怨同字(見出十六2、7、8、9、12以及林前十10)。可能猶太人(不用說，一定是那群宗教權貴的代表)在議論耶穌這人之前，已經議論他的言論好一陣子了。

At this point there seems to have been an interruption caused by the arrival of some new people, necessitating an end to the Lord's private words to his disciples and a renewal of his controversy with the Jews over his claim to be the "bread of God." This section is taken up with *the resentment of the Lord's foes* (6:41-59). John begins with *their murmuring* (6:41-51). There were two reasons why they objected to the Lord. First there was *the preliminary reason* (6:41-42). Here he was, claiming to be "the bread which came down from heaven," claiming, in short, to be from heaven, to be God—but how could that be? "Is not this Jesus, the son of Joseph, whose Father and mother we know? how is it then that he saith, I came down from heaven?" They murmured at him, John says. Interestingly, the word for *murmured* (gonguzo) is the same one used in the Septuagint for the murmuring of the children of Israel in the wilderness (see Exodus 16:2, 7, 8, 9, 12 and 1 Corinthians 10:10). Probably the Jews (doubtless, representatives of the dominant religious party) had been murmuring *about* what he had been saying before now murmuring *at* him.

他們說，「我們豈不認得他父母麼」。「他父親是約瑟，他怎麼可以說：『我從天上來？』呢？」顯然，大家都認為約瑟是他父親，當然，這等於就是認定他是個私生子，而這樣的事件，按摩西律法，是會受到極端的宗教歧視的。耶穌描述自己的出生，惟一能說的方式就是，他來自天上。不過，猶太人認為這是自命不凡、犯褻瀆罪的。

"We know who this man's parents are" they said. "Joseph is his father. How can he say: 'I came down from heaven?'" Evidently it was assumed that Joseph was the Lord's father which, of course, made him an illegitimate child and the subject under the mosaic law of extreme religious discrimination. The only way Jesus could describe his birth was to say he had come down from heaven. The Jews, however, regarded such a claim as pretentious and blasphemous.

他們議論的更深的理由(六43-51)是，議論他所提及的他的父，有關他的事實以及他的肉身。他們愈反駁他的話，他的話就變得愈深奧，愈難懂。

The profounder reason (6:43-51) for their murmuring is to be found in what he had to say about his Father, his facts, and his flesh. The more they objected to what he was saying, the more obscure his words became.

先有他的父（六43-46）這個問題。主耶穌重拾他剛才與門徒私下談論的話題，對更多的聽眾重複說明，包括剛剛才到的那群高度懷疑、吹毛求疵的宗教領袖。「若不是差我來的父吸引人，就沒有能到我這裡來的，在末日我要叫他復活。」「到末日」這語詞，只有在約翰福音中有（約六40、44、54；十一24；十二48）。從人的角度而言，就近基督，需要出於人意志的行動，從神的角度而言，需要神旨意的行動（六44）。它並非限制人的意志，而是在定義人的意志。是神的愛吸引發揮力量（三16），但絕不駕馭左右人的意志。事實上是，父吸引所有的人進入他愛的領域中，但不是所有人都回應這愛。凡是回應的，就獲得重生，末日要因基督而復活，進入永恆的祝福中。

There was, then, *the matter of his Father* (6:43-46). The Lord picks up what he had just been saying privately to his disciples and repeats it for the benefit of his larger audience, including the newly arrived, highly suspicious, and critical religious leaders: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." The expression "at the last day" is found only in John (___John__ 6:40, 44, 54; 11:24; 12:48). Coming to Christ from the human side requires an action of human will and from the divine side an action of *God's will* (6:44). It does not limit but rather defines the nature of the human will. The drawing power is God's love, put forth in power (3:16) but not riding roughshod over anyone's will. The fact is that the Father draws all people into the sphere of his love, though all do not respond. Those who do respond are regenerated and will be raised up by Christ at the last day for an eternity of bliss.

主耶穌又從神的旨意（六44）轉論到神的道（六45-46），並從以賽亞五十四章13節（耶三十一34）引述一段經文。這預言是指向重建後的耶路撒冷城。王國時期的預言，會預告基督千禧年的治理，這段經文應許百姓，「你的兒女都要受耶和華的教訓。」當然，在百姓被巴比倫擄去歸回之後，這事並未發生，即使以斯拉及文士們都曾努力勇敢地重新教導那群回歸投入重建的先鋒，就如先知哈該及撒迦利亞，在百姓被擄之後所作的一樣。狀況惡化得很快，終於來到瑪拉基事奉的時期。到了基督的時代，那些教導，已退化成為拉比的傳統，事實上，還削弱了神道的真理。主耶穌在這裡視先知的預言為指著彌賽亞的預言，猶太人若接受基督，以賽亞的應許就能實現。但猶太人拒絕真理，預言只好再次延後，這一延，就要到千禧年後了。

The Lord turns from *God's will* (6:44) to *God's word* (6:45-46) and quotes a passage from Isaiah 54:13 (Jeremiah 31:34). The prophecy is directed to the restored city of Jerusalem. A kingdom age prophecy, anticipating the millennial reign of Christ, that passage assures the people, "All your children shall be taught by the Lord." That, of course, did not happen after the return from the Babylonian captivity, although Ezra and the scribes made a valiant effort to reeducate the returned pioneers in the things of God, as did the postexilic prophets Haggai and Zechariah. Things soon began to degenerate, calling for the ministry of Malachi. By the time of Christ, those teachings had degenerated into rabbinic traditions that effectively annulled the truth of the word of God. The Lord here treats the prophecy as messianic and, had the Jews accepted Christ, the promise of Isaiah would have been fulfilled. Since the Jews rejected Christ, the prophecy was again postponed, this time as millennial.

有人認為以賽亞五十四章也包括了這時節按慣例在猶太會堂會舉行的儀式。若是如此，主耶穌的引用，對他的聽眾就是一種適宜的提醒，說，先知預言實現的時候已到。主耶穌這樣的應用：「凡聽見父之教訓，又學習的，就到我這裡來」（六45）

Some think that Isaiah 54 was included in the regular synagogue liturgy for this time of the year. If so, the Lord's quotation was an appropriate reminder to his hearers that the time was at hand when the prophecy could be fulfilled. The Lord makes the application: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (6:45).

猶太人誤認約瑟是耶穌的父親，並且據此建構他們的信仰。主耶穌則不斷提到神是他的父，盡力要使真相大白，並開啟一條信仰的路。現在他又加上，「這不是說，有人看見過父，惟獨從神來的，他看見過父」（六46）。最後一個他字，有加重語氣。在耶穌道成肉身之前，身為三而一真神的一位，他已見過父。主耶穌的話，是清楚的宣告他的神性，也凸顯出，道成肉身並未改變主的位格。世人耶穌，被猶太人誤解為約瑟的兒子，他乃是與永恒中存有的、神的兒子為同一位。他成為人，並未改變他的身份與位格。

The Jews had mistakenly identified Joseph as the father of Jesus and made it the basis for their unbelief. By this constant reference to God as his Father the Lord endeavored to set the record straight and also open up a channel for belief. Now he adds, "Not that any man hath seen the Father, save he which is of God, he hath seen the Father" (6:46). The second use of the pronoun *he* is emphatic. Before his incarnation, as a member of the triune godhead, Jesus had seen the Father. The Lord's words are a clear claim to deity and mark the fact that the incarnation did not change the Lord's personality. The man Jesus, mistakenly identified by the Jews as the son of Joseph, was the same one who had existed eternally as God the Son. His becoming human had not changed either his identity or his personality.

還有關於事實的問題（六47-50）主耶穌據理力爭，傳達給那些不輕言相信的聽眾，完全不怕他們如何地饒舌，如何地難治。事實畢竟是事實，事實就是頑固的東西。不可能消失。

There was *the matter of his facts* (6:47-50) which he conveyed to his incredulous audience with fearless integrity, wholly disregarding how unpalatable and indigestible they were. Facts, after all, are facts, and facts are stubborn things. They refuse to go away.

主耶穌先談基本的事實（六47：）：「我實實在在的告訴你們，信的人有永生。」我們可以想像那些猶太人對這個斷語大搖其頭的樣子。他們的眼被矇蔽，因為他們認得他的家人。他們從小看他在那個鄉間長大。他們看過他小男孩的樣子，還有鄉下木匠的模樣。他們認得他的母親，還有他的兄弟姊妹。他們知道他在哪個房子長大的。現在他卻跑遍全國，引得群情激昂，又說出這些他們認為膽大包天的話來。

The Lord first stated *the basic fact* (6:47): "Verily, verily, I say unto you, He that believeth on me hath everlasting life." We can imagine the Jews shaking their heads over such an assertion. The thing that blinded them was that they knew his family. They knew the village where he had grown up. They had known him as a schoolboy and as the village carpenter. They knew his mother and his human brothers and sisters. They knew the house he had grown up in. Now he was running all over the country stirring people up and making these statements they considered to be outrageous.

可是，他們又該怎麼看他所行的神蹟呢？我們從別的福音書知道，他們都認為他是瘋子，或被鬼附了。不過，基本事實就是這麼簡單。他說的是真話，他們最好相信。主耶穌用了他的「實實在在」來確認：他所說的，都是嚴肅的事實。

But how could they account for his miracles? We know from elsewhere in the gospels that they described him as mad or demon possessed. The basic fact, however, was much simpler. He was speaking the truth, and they had better believe it. The Lord uses his "verily, verily" to affirm the sober truth of what he was saying.

還有廣義的事實（六48-50）。主耶穌又引導他們回到他在討論中一直宣稱的：「我是生命的糧。你們的祖在曠野吃過嗎哪，還是死了。這是從天上降下來的糧，叫人吃了就不死。」可能為了那些剛剛才加入群眾中的人的緣故，他又提起他的宣告，「我是」生命的糧。古代從天上降下來的糧，無法叫人不死。它只能暫時延長肉身的生命。耶穌能賜的，是永恒的生命。

Then there was *the broader fact* (6:48-50). The Lord brings them back to the great truth he has been proclaiming all along in this discussion: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Perhaps for the benefit of those who had recently joined the crowd he restated his I AM claim to be the bread of life. The bread which came down from heaven in the old

dispensation did not ward off death. All it did was prolong physical life for a while. He, on the other hand, was offering eternal life.

不過，真正給聽眾造成危機的是，他提到的關於他的身體（六51）這問題。「我是從天上降下來生命的糧，人若吃這糧，就必永遠活著，我所要賜的糧，就是我的肉，為世人之生命所賜的。」我們要明白主耶穌在這裡提到的「他的肉」，這問題很重要。這不是指按字義所說的肉身；若是，就太荒唐了。「他的肉」是他用來比喻他有人的特性，他整個生命中的人性。「賜下他的肉」，是指他捨命受死，這受死，既是自願的（「我所要賜」）也是替代的（「為世人之生命」）。

But what brought things to a head with his listeners was *the matter of his flesh* (6:51) and what he had to say about that. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." It is important to understand what the Lord means here by his "flesh." It is not his literal body; such a concept is ludicrous. His flesh is the metaphor he uses for his human nature, the totality of his life on the side of his humanity. The giving of his flesh is a reference to his sacrificial death, a death both voluntary ("I will give") and vicarious ("for the life of the world").

我們可從希伯來書十章，很清楚的瞭解主所提到「他的肉」的問題，神在這裡談到，我們現在可以坦然進到他面前：「弟兄們，我們既因耶穌的血，得以坦然進入至聖所，是藉著他給我們開了一條又新又活的路，從幔子經過，這幔子就是他的身體」（來十19-20）。在這段經文中，主耶穌的身體被等同於聖殿中的幔子。那幔子代表耶穌這位道成肉身的神。這幔子是以一對細麻布作成，象徵他的無瑕無疵和公義。它染成藍色、朱紅色、紫色。藍色象徵他的神性，他來自天上；他是神的兒子。朱紅色象徵他的人性：他是「末後的亞當，第二亞當」（亞當這名字意思是「紅的」）。紫色象徵人性中的神性。你若取一些藍色染料，以及等量的紅色染料，混合就會出現紫色。耶穌是「神在肉身顯現」。因此，幔子代表耶穌過去的一切所是，以及現在的所是——神性在人性中。

That the Lord's reference to his flesh must be understood in this way is clear from Hebrews 10, where God speaks of our present unhindered access into his presence: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:19-20). In that passage the Lord's flesh is identified with the temple veil. That veil represented all that Jesus was as God incarnate. It was made of fine, twined linen symbolizing his sinlessness and righteousness. It was dyed blue, scarlet, and purple. The blue symbolized his deity: he came from heaven; he was the Son of God. The scarlet symbolized his humanity: he was "the last Adam, the second man" (the name Adam means "red"). The purple symbolized deity in humanity. If you take a quantity of blue dye and an equal quantity of red, and then mix one into the other, you have purple. Jesus was "God manifest in flesh." So the veil represented all that Jesus was and is as deity in humanity.

無論是聖殿或會幕中的幔子，都懸掛在聖所（祭司服事之處）以及至聖所（神以雲彩及基路伯遮蓋的施恩寶座所在之處）之間。幔子有一項信息：「閒人勿入！」它是有罪的世人與至聖的神之間的阻隔。幔子代表耶穌無罪的生命，這生命是我們最大的控訴狀。它顯示出，神有權要求我們達到如此的完美無瑕，我們卻活不出，只有耶穌基督這個人活出來過。因此，那生命就可以控告我們（羅八3）。主耶穌最悲慘的事乃是，他要來到世上，活出無罪的生活，為我們立下一個舉世無雙的榜樣，就是神要我們活出的，而後，回到天上。這就是那個未裂開的幔子的教訓。

The veil in both the temple and the tabernacle hung between the holy place, where the priests ministered, and the holy of holies, where God was enthroned in the shekinah glory cloud on the mercy seat between the cherubim. That veil had one message: "Keep out!" It was an impassable barrier between human beings in their sinful estate and God in his holiness. The veil represented the flawless life of Jesus, and that life is our greatest indictment. It demonstrates that the life of sinless perfection which God has every right to demand of us and which we cannot live, has been lived by the man Christ Jesus. Thus that life condemns us (Romans 8:3). The greatest tragedy would have been for the Lord Jesus to come to earth, live a sinless life, set before us a peerless example

of life as God intends it to be lived, and then to return to heaven. That is the lesson of the unrent veil.

但是，幔子裂開了。聖殿中的幔子，在耶穌死時真的裂開了（太二十七51），打開一條通往至聖所神面前的道路。它裂開，因為「幔子，應該說，他的身子」在十字架上裂開了。當主耶穌最終獻上他的性命，當那幔子裂開時，所有在我們與神之間的阻隔，都除去了。

But the veil was rent. The literal veil in the temple was rent when Jesus died (Matthew 27:51), opening the way into God's presence in the holy of holies. It was rent because "the veil, that is to say, his flesh" was rent upon the cross. When at last the Lord Jesus surrendered his life, when *that* veil was rent, everything that barred us from God was removed.

主耶穌接著告訴猶太人：「我所要賜的糧[意指他在加略山上的捨命]就是我的肉[就是神在肉身顯現的那獨一的、無罪的生命]，為世人之生命[為拯救世人，使世人可以獲得神的生命，永生]所賜的[再次提及他受死，這最重要的事實]」我們惟一需要作的就是「吃這糧」，也就是，每個人正確地吃這糧：也就是一個人認真決定，接受基督到自己的心中。

The Lord Jesus, then, said to the Jews: "The bread that I will give [pointing forward to his impending sacrifice at Calvary] is my flesh [his unique and sinless life as God manifest in flesh], which I will give [a repetition of the all-important fact of his death] for the life of the world [for the salvation of humankind, in order to impart to human beings the life of God, eternal life]." What we have to do is "eat of this bread," that is, personally take and appropriate this bread: personally accept Christ into our lives as a deliberate, volitional act.

現在，猶太人終於爆發公開的反對，不再只是私下議論，而是因著他們的誤解，而徹底的決裂。（六52-59）。我們先看難題是什麼（六52）：「猶太人彼此爭論說，這個人怎能把他的肉給我們吃呢，」他們沒有認出，主耶穌再次使用這樣的象徵語詞。「肉」，在此代表主耶穌。我們可以視為以一物來說明另一物的比喻用法。這兩物，在聖經中都是常用的語詞，也是每日常見的事物。按字面去使用或按字面去理解一個比喻詞，是常見的錯誤的釋經法。猶太人急著抓住耶穌所用的比喻，而下結論說，他未免太野蠻了吧：竟要人吃他的肉。

Now, the opposition of the Jews broke out into the open. It was no longer murmuring but outright hostility, based on *their misunderstanding* (6:52-59). We note, first, *the problem* (6:52): "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat." They did not recognize that he again was using that figure of speech (synechdoche), in which a part is put for the whole. "Flesh" here is used for the Lord himself. Or we can view it as a metaphor, where one thing is declared to be something else. Both are common figures of speech in Scripture and also in everyday life. To take a figure of speech literally, or to take what is literal as a figure of speech, is a common error in Bible interpretation. The Jews railed to grasp the fact that the Lord was using a figure of speech and concluded that he was suggesting some form of cannibalism: the literal eating of his flesh.

主耶穌接下來又把他的宣告擴展（六53-58）。他不在意他們的誤解，而更進一步談到糧：「我實實在在的告訴你們，你們若不吃人子的肉，不喝人子的血，就沒有生命在你們裡面。吃我肉喝我血的人，就有永生。在末日我要叫他復活。我的肉真是可吃的，我的血真是可喝的。吃我肉喝我血的人，常在我裡，我也常在他裡面」（六53-57）。

The Lord then expanded *the proclamation* (6:53-58). He ignored their mistake and spoke further of the bread: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (6:53-57).

羅馬天主教就把這幾節經文拿來構成他們的化質說。這樣的教義宣稱，吃主的肉，喝主的血，意思是：當我們在守聖餐時，所攝取的是，他真正的身體與血。明顯是一種比喻，卻按字面意義去理解。51節與54節「吃」與「喝」的意思，就像35節的「來」與「信」，都帶有相同的祝福在裡頭。當我們來就近基督並信靠他，我們的心靈，就獲得他在加略山十字架捨身流血所完成的救恩的益處。

The Roman Catholic Church has used these verses to formulate its dogma of transubstantiation. That dogma claims that eating the flesh and drinking the blood of the Lord means to partake of his real body and blood in the holy communion. What is clearly a figure of speech is taken as literal. It is evident that the "coming" and "believing" of verse 35 mean the same as the "eating" and "drinking" of verses 51 and 54, since they have the same blessing attached to them. When we come to Christ and believe in him we receive into our souls the benefits of his body and blood offered for us on the cross of Calvary.

約翰福音第六章與聖餐沒有關聯，後者要到他被釘（太二十六26-28）之前才設立。主耶穌在第六章的教導，整個都是比喻式的，因此，不可用來支持天主教的教義。猶太人使用「吃、喝」這語詞，來比喻敞開心靈，接納真理並將之「內化」（申八3；耶十五16；結二8-10）。我們會說，有人狼吞虎嚥一本書，也有人細細品味一則消息或不分青紅皂白的聽信一個謊言。若將明顯是比喻的言詞按字面理解，而建構出一套教義，這是錯待了屬靈真理。

Quite apart from the fact that John 6 has nothing to do with the Lord's supper, which was not instituted by the Lord until just before his crucifixion (Matthew 26:26-28), the Lord's teaching in John 6 is figurative throughout and cannot be used to support Catholic dogmas. The Jews used the expression "eat, drink" in a figurative way to denote the operation of the mind in receiving and "inwardly digesting" truth (Deuteronomy 8:3; Jeremiah 15:16; Ezekiel 2:8-10). We speak of people devouring a book or chewing on a piece of information or swallowing an outrageous lie. To take an obvious figure of speech as literal and then to build a doctrine on that literal interpretation is a travesty of spiritual truth.

羅馬教義如此採用它的理論是：餅和杯已變成基督的身體和性情。這是為了解釋馬可福音十四章22、24節，基督所說的，「這是我的身體」「這是我的血」。羅馬天主教堅認，是這個字，必須按字面來理解。敬虔的天主教徒相信，那餅已經不再是餅，雖然看起來、嚐起來都像餅，它雖然是餅的形狀，但已不再是餅。吃進身體時，餅實質上真的已改變，當神父唸出基督所說的聖言時，酒也變成基督的血。(James Doyle, Bishop of Kildare and Leighin, *An Abridgment of Christian Doctrine*, p. 81, cited by T. C. Hammond, *The One Hundred Texts*, London: The Society for Irish Missions, 1939, p. 407)。化質說的理論，「會帶來許多嚴重的後果。倘若基督有實質的現身，那些元素當然就要受到敬拜。也等於要宣告說，他被所有參加聖餐的人所接受，無論是已蒙恩得救者或尚未悔改而要滅亡的人」。(Evangelical Dictionary of Theology, Grand Rapids: Baker Book House, p. 1108)。

The theory accepted by Rome as dogma is that the bread and wine are changed into the body and mood of Christ. It is an attempt to explain the statements of Christ in Mark 14:22, 24, where he says, "This is my body" and "This my blood." Rome insists that the word *is* must be taken literally. The devout Catholic believes that the wafer has ceased to be a wafer. It may still look and taste like a wafer, it may mold like a wafer, but it is no longer a wafer. There has been effected a real change of the substance of the wafer and the wine into the body and blood of Christ when the priest speaks the holy words of Christ (James Doyle, Bishop of Kildare and Leighin, *An Abridgment of Christian Doctrine*, p. 81, cited by T. C. Hammond, *The One Hundred Texts*, London: The Society for Irish Missions, 1939, p. 407). The theory of transubstantiation "carries with it many serious consequences. If Christ is substantially present, it is natural that the elements should be adored. It can also be claimed that he is received by all who communicate, whether rightly to salvation or wrongly to perdition" (Evangelical Dictionary of Theology, Grand Rapids: Baker Book House, p. 1108).

猶太人第一次聽到主耶穌這個教導時，會誤解也是說不過去的。不過，主耶穌並未在意他們的誤解。他又作了最後的總結：「這就是從天上降下來的糧，吃這糧的人，就永遠活著，不像你們的祖宗吃過嗎哪還是死了」（六58）。這幾乎等於說，「要就吃，不要就算了。」已經到了從麥子吹掉粗糠的時刻。

The Jews, who first heard the Lord give this teaching, were likewise inexcusable in their misunderstanding. The Lord, however, ignored their mistake. He gave a final summary: "This is that bread which came down from heaven: not as your Fathers did eat manna, and are dead: he that eateth of this bread shall live forever" (6:58). It is almost as though the Lord said, "Take it or leave it." The time had come to begin winnowing the chaff from the wheat.

主耶穌事工的這個轉折點非常重要，以致約翰還記下了地點（六59）：「這些話是耶穌在迦百農會堂裡教訓人說的。」這城已成為他在加利利的總部，他也在此居住，並在此行了許多神蹟，包括醫好那個替猶太人建會堂的羅馬百夫長的僕人。（路七1-10）

This turning point in the ministry of the Lord was so important that John mentions *the place* (6:59): "These things said he in the synagogue, as he taught in Capernaum." This city had become his Galilean headquarters. There he now made his home. There, too, he performed many of his miracles, including the healing of a servant of that Roman centurion who had built the synagogue (Luke 7:1-10).

但不僅是主耶穌的仇敵對這樣的教導感到困惑；而他卻無意要作任何妥協。

But it was not only the Lord's foes who were disturbed by this kind of teaching. The iron went much deeper than that into his soul.

我們現在的焦點已來到主耶穌的跟隨者也開始對他鬆動起疑（六60-71）。這樣的起疑，先是出現在他的門徒當中（六60-65）。群眾的誤會，已經震耳欲聾，那些不懷好意的宗教領袖，也磨刀霍霍，可是，原本緊緊追隨他的那些人，他們盼望這個廣行神蹟的先知，可以盡速實現一個實質的國度；這群人現在也開始私下議論紛紛，這才是最糟的事。不過，主耶穌似乎刻意要引發這樣的危機，以便除掉那些只為了吃餅得飽雜草般的群眾。我們先注意，他曝露了什麼（六60-61）。他許多的跟隨者，無法跟得上他的比喻，便說，「這話甚難，誰能聽呢？」主耶穌能洞察他們的心，他說，「這話是叫你們厭棄嗎？」甚至那些聽懂他話的人也生氣。主耶穌將自己高舉過於摩西。他宣稱自己是從天上來的，是與神同在的，他又指明，自己受死，為要賜下生命給人。這樣的論述，即使不難明白，也夠令人反感。大家都說，「這話誰能聽呢？」主耶穌已經把他們的心顯露出來。

Our attention is now directed to *the resentment of the Lord's followers* (6:60-71). That resentment revealed itself first in *dissension among his disciples* (6:60-65). The misunderstanding of the multitude was bad enough, the active ill will of the religious authorities was an ominous portent of the future, but the murmuring among many who had attached themselves hopefully to this miracle-working prophet, in expectation of a soon-coming material kingdom, was the worst of all. It is likely, however, that the Lord deliberately provoked this crisis to weed out those who were after only the loaves and fishes. We note, first, *what he exposed* (6:60-61). Many of his followers, unable to follow his metaphoric style, said, "This is an hard saying; who can hear it?" The Lord read their thoughts. He said, "Does this offend you?" Even those who grasped the metaphor were outraged. The Lord made himself greater than Moses. He claimed to come from heaven. He claimed to be one with God. He was pointing to his death as the way to life. The discourse, where it was not unintelligible, was downright offensive. "Who can listen to this kind of talk?" they said. The Lord had exposed their hearts.

我們來看他的解釋（六62-63）。他解釋事情本身的超自然性（六62）：「倘若你們看見人子升到他原來所在之處，怎麼樣呢？」主耶穌在此再次宣告，他道成肉身之前，就在天上；他復活之後，還要再回天上。這是在宣告他不能改變的位格。降生之前，在世上的日子、升天之後，都是同一位，同一個位格。

We note *what he explained* (6:62-63). He explained *the supernatural* (6:62) nature of things: "What and if ye shall see the Son of man ascend up where he was before?" Here the Lord emphatically

declared that he was in heaven before his incarnation and he would go back to heaven after his resurrection. It is a declaration of his unchanging personality. Before his birth, during his earthly life, after his ascension, it is the same person, the same personality.

有人把它的次序重組為：「倘若你們看見人子升到他原來所在之處，你們還會厭棄嗎？」主耶穌的一生，都是超自然的生命。他的降生、他的生活、他的神蹟、他的死，被埋葬、他的復活、他肉身升到天上、都是。主耶穌也指出，他將要升天，這個超自然性，證明他的道成肉身是超自然的。

Some have rephrased the question like this: "If therefore you should behold the Son of man ascending up where he was before, will you be offended then?" The Lord's whole life was a supernatural life. His birth was supernatural, his life was supernatural, his miracles were supernatural, his death was supernatural and attended by the supernatural, his resurrection was supernatural, and his bodily ascension into heaven was supernatural. The Lord points to the supernatural nature of his coming ascension as proof of the supernatural nature of his incarnation.

可是，除了超自然性之外，主耶穌還解釋事情的屬靈特質（六63）「叫人活著的乃是靈，肉體是無益的；我對你們所說的話，就是靈，就是生命。」（六63）。這使我們想起主對尼哥底母所說的：「從肉身生的，就是肉身，從靈生的就是靈」（三6）。主的話就能賜與生命。它們就是「靈」。它們可以產生屬靈生命；可以使人「活」過來，賜下神的生命。當他的靈進到人的心中，就產生永恆的生命，這靈就住在他的話語中。即使說神父能把主的肉分給領聖餐的人，那也產生不了益處。賜生命的原則，在於聖靈，在於他的話語，這話語乃是「神所感動的。」

But there was more to it than the supernatural; the Lord explained also *the spiritual* (6:63) nature of things: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." We are reminded of the Lord's words to Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (3:6). The Lord's words are lifegiving. They are "spirit." They can engender spiritual life; they can "quicken," make alive, impart the life of God. It is his Spirit in the human spirit which imparts eternal life, and that Spirit resides in his word. Even if a priest could give the Lord's flesh to a communicant, it would profit nothing. The lifegiving principles reside in the Spirit, in his word, which is "God breathed."

接著，我們來看他所期望的（六64）：「只是你們中間有不信的人。耶穌從起頭就知道，誰不信他，誰要賣他。」門徒中有兩種。外圈是那些對他甚感興趣的人，受到他所行的神蹟吸引，對他滿有權威的教導印象深刻——與文士們的教導迥然不同。我們或許可以說，這些人，多多少少心中有點兒相信耶穌是彌賽亞，但他們的生命並未真正改變，也未因信而對基督委身。主耶穌知道他們的心。他無所不知，他「從起頭就知道，誰不信他。」他們或可唬弄別人，甚至唬弄自己，但無法唬弄神。

Then we are told *what he expected* (6:64): "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." There were two circles of disciples. There was the outer circle, made up of these who were very interested in him. They had been attracted by his miracles and were impressed by teaching marked by such authority—so different from that of the scribes. We could say, perhaps, of these people that they were more or less convinced in their minds that Jesus was the messiah, but they had made no real, life-transforming, faith-energized heart commitment to Christ. The Lord read their hearts. His knowledge was omniscient. He "knew from the beginning who they were that believed not." They may have fooled others, they may have fooled themselves, but they did not fool him.

還有一些，是內圈的，就是十二門徒，他們真心對基督委身。但即使如此，主也不受欺騙。他「從起頭就知道...誰要賣他。」猶大加入使徒行列的頭一天，耶穌就知道他會出賣他。這是對猶大將來會出賣主的第一次暗示。猶大可以從頭到末了都瞞著其他門徒，但瞞不了基督。

Then there was that inner circle of disciples, the twelve, those who had made a heart commitment to Christ. But even there the Lord was not deceived. He "knew from the beginning... who should betray him." From the first day that Judas joined the apostolic circle of fellowship, Jesus knew he

would betray him. This is the first intimation of the future treachery of Judas. Judas was able to deceive the other disciples right up to the end. Christ was not deceived.

我們再看他又擴充的教導（六65）：「所以我對你們說，若不是蒙我父的恩賜，沒有人能到我這裡來。」主耶穌在這裡畫出一條線來，有一類是被神所驅動吸引而來，另一類是對主錯誤的認知概念所驅動而來——例如，被他所行的神蹟，或以為他即將在地上建立國度，而想要在這國度中獲得顯要地位的。人來就近基督，有各式各樣的原因。即使今日，還有人是想得醫治的神蹟或某些「恩賜」。更多人來信基督是在一種火熱佈道的壓力下，還有些人就只是經歷到心理上的悔恨而已。有些甚至還隱藏更惡劣的動機的。猶大是那些想獲得物質好處的最首要代表。人來信基督，若不是為了屬靈的因素而被神吸引，那都會很快流失，另有些，像猶大，是最受到啟發的，仍然背叛主，成為基督的仇敵。

We are told *what he expanded* (6:65): "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." The Lord here draws the line between those who were drawn to him by divine constraint and those who were drawn to him by mistaken ideas concerning him—those, for instance, who were drawn by his miracles, or drawn by expectation of a prominent place in the kingdom they believed he was about to establish on earth. People come to Christ for all kinds of reasons. Some, even today, come to Christ hoping for a miracle of healing or for some "gift." Many come to Christ under the pressure of a fervent evangelistic appeal, and many of them experience a psychological conversion and nothing more. Some have even baser ulterior motives. Judas was the prime example of those who came hoping to gain some material advantage. People who come to Christ for any reason other than the spiritual reason that they are drawn to him by God soon fall away, and some of these, like Judas, who was much more enlightened than most, become apostate and even active enemies of Christ.

約翰接著告訴我們，基督如何也被他的門徒厭棄（六66-71）。約翰稱此為耶穌的呼喊（六66-69）。

「從此他門徒中多有退去的，不再和他同行」（六66）。他們不但停止與他有交流、團契，而且放棄從主所得的一切。他們回到自己原本的方式過活。他的教導已經篩掉這些人。

John now goes on to show how resentment of Christ revealed itself in *desertion among his disciples* (6:66-71). John recalls *the cry of Jesus* (6:66-69). "From that time many of his disciples went back, and walked no more with him" (6:66). They not only ceased following him but they gave up whatever they had received from him. They went back to their old ways of life. His teaching had sifted them.

至少還有十二人留下來。他對這些人也還要作測驗。「你們也要去嗎？」他問。彼得就回答：「你有永生之道，我們還歸從誰呢？。我們已經信了，又知道你是神的聖者」（六68-69英譯）。彼得在這裡的認信，與他在該撒利亞腓利比的答案不同（太十六16）。它更早了幾個月。彼得已掌握主耶穌教導的屬靈層面，知道藉著相信耶穌，可以獲得永生，知道基督的話真的就是「靈」和「生命」（六63）。彼得已掌握到主耶穌話語的面值。他已懂得那比喻；領悟到內含的真理。

At least the twelve remained. These too he intended to put to the test. "Will ye also go away?" he asked. Then Peter spoke up: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (6:68-69). This confession of Peter is not the same as the one he gave at Caesarea Philippi (Matthew 16:16). It precedes it by a number of months. Peter had grasped the spiritual dimension of the Lord's teaching, that by believing in him they could have eternal life, that Christ's words indeed were "spirit" and "life" (6:63). Peter had taken the Lord's words at their face value. He had grasped the metaphor; he had seized the inner truth.

他說，「我們還歸從誰呢？」聽了基督，誰還會去歸從佛陀、孔夫子、穆罕默德或克立什拿（印度神明）呢？聽了基督，誰還要聽從達爾文、馬克斯或列寧呢？聽了基督，誰還要去找柏拉圖、斐羅或奧理良（羅馬皇帝）呢？「你有永生之道，我們已經信了，又知道你是基督，是永生神的兒子。」彼得說得好。若離開基督，去追隨別的，已經死亡的虛假宗教的教主，或那些沒有生命或異教的哲學家，或支持

現代人文主義的信條，那就是從光明走入黑暗、從生命走入死亡、從盼望墮入絕望、從天堂墮入地獄。我們再沒有別的可以跟隨了。

"To whom shall we go?" he said. Who, having heard Christ, would want to go to Buddha or Confucius or Mohammed or Krishna? Who, having heard Christ, would want to listen to Darwin or Marx or Lenin? Who, having heard Christ, would want to go to Plato or Philo or Marcus Aurelius? "Thou hast the words of eternal life. We believe and are sure that thou art that Christ, the Son of the living God." Well said, Peter. To turn away from Christ to the dead founder of one of the world's false religions, or to the lifeless sophistries of a pagan philosopher, or to one of the modern proponents of today's humanistic creeds, is to exchange light for darkness, life for death, hope for despair, heaven for hell. There is no one else to whom we can go.

彼得說「我們」（這個代名詞有加重語氣：我們這些緊緊跟隨你的人）「我們已經相信[因經驗而熟識你，透過學習過程，領會到]你是基督[那位蒙應許要來的以色列的彌賽亞]，是永生神的兒子。」再沒有比這更高的信仰了。至少彼得及這些內圈的門徒已經懂了。他們不會離去。再沒有別處可去。

"And we," says Peter (the pronoun is emphatic: we who are closest to you), "We believe and are sure [have come to know—*ginosko*, by experience, by becoming acquainted with you, through a learning process, by perceiving] that thou art that Christ [the promised messiah of Israel], the Son of the living God." Faith could soar no higher. At least Peter and the inner circle of disciples were convinced. They would not go away. There was nowhere else to go.

所有的門徒都信服了，除了一位。約翰似乎是十二位中特別勇於指出那出賣者的行為，也仔細指出，主耶穌的無所不知，可毫無錯誤的檢視出猶大的心。約翰因此記下猶大的罪行（六70-71）。主耶穌接下來的話，十分可怕，也十分嚴肅：「耶穌說，我不是揀選了你們十二個門徒嗎，但你們中間有一個是魔鬼。耶穌這話是指加略人西門的兒子猶大說的，他本是十二個門徒裡的一個，後來要賣耶穌的。」

All were convinced, except one. John, who seems of all the twelve to have been particularly outraged by the activities of the traitor, is careful to show that the Lord's all seeing, inerrantly sifting eye had already seen through Judas. He therefore records *the crime of Judas* (6:70-71). The Lord's statement is a terrible one and solemn indeed: "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the Son of Simon: for he it was that should betray him, being one of the twelve."

關於他的門徒中，有一個會出賣他，主耶穌從一開始就知道，早在人類墮落，需要一個救贖計劃之前，早在西門的兒子猶大生於猶太地加略之前，耶穌就知道。耶穌也從詩篇四十一篇9節的預言知道。他刻意揀選猶大作為十二門徒之一。是那無盡的愛，使得主耶穌揀選這位有一日要以一個吻來出賣他的人——那愛猶大的愛。只要他肯，他本可以得救的。耶穌不斷吸引他，要向他顯明他的愛和關切的心，給他可以回天家的盼望，又一直對他的內心喊話，開導他的心靈，敲他的心房，要喚醒他的良心。一切都無效。猶大一次又一次的硬著心。

That one of his disciples was to be a traitor was foreknown to the Lord before the beginning of time, before the fall of man made necessary a plan of redemption, before Judas, the son of Simon, was born in Kerioth in the land of Judea. Jesus knew it, too, from the prophecy of Psalm 41:9. He deliberately chose Judas to be one of the twelve. It was love unbounded that led the Lord to choose the man who would one day betray him with a kiss—love for the soul of Judas. He would have saved him if only he had been willing. He drew him to himself to show him his love and concern, to set before him the hope of a home on high, to lay siege to his heart, to appeal to his mind, to knock loudly at the door of his will, to awaken his conscience. It was all in vain. Judas hardened his heart again and again.

主耶穌公開描述猶大是魔鬼。摩根就按著字面意義來解釋，認為猶大根本就不是人，而是魔鬼喬裝為人。這意思為「控告者」或「毀謗者」，也是那惡者的兩個主要名字。另一個較著名的名字是撒但，意為「敵對者」。很有意思的是，當彼得作這個偉大的認信時，敵人立刻被顯露出來，並且被稱為「魔

鬼」那控告者。後來，當彼得再次作偉大的認信時（在該撒利亞的腓立比），仇敵也再次顯露出來，只是那次稱為「撒但」敵對者。

The Lord openly describes him as a devil (diabolus). G. Campbell Morgan takes that at face value and maintains that Judas was not a man at all, but a devil masquerading as a man. The word means "accuser" or "slanderer" and is one of the two chief names given to the evil one. The other prominent name is Satan, which means "adversary." It is of interest that here, when Peter makes his great confession, the enemy is at once revealed and called the "devil," the accuser. On the next occasion when Peter makes his great confession, at Caesarea Philippi, the enemy is again revealed, only on that occasion he is "Satan," the adversary.

那麼，為什麼加略人西門——猶大父親的名字，要在此介紹出來呢？可能是因為養出一個貪婪、狠心、沒天良、狂妄的兒子，他也難辭其咎吧？他是怎樣的父親？小孩小時，他給的是怎樣的身教？在家中是怎樣的人？怎樣對待妻子呢？對工作的態度又如何？他敬虔嗎？都邀哪些樣的朋友回來？他有部份責任嗎？是否因此要寫出他的名字？還是要我們惋惜，這個人竟然有這麼一個沒良心的兒子，可以用一個吻出賣基督？

And what about Simon of Kerioth, the father of Judas, whose name is introduced here? Was he, perhaps, partly to blame for the sly, avaricious, heartless, conscienceless, and unscrupulous behavior of his son? What kind of father was he? What kind of example did he set before his growing boy? What was he like at home? How did he treat his wife? How did he do his job? Was he a religious man? What kind of friends did he invite to his home? Was he partly to blame? Is that why his name is introduced? Or is his name introduced to evoke our pity that a man should have a son so lacking in conscience that he could find it in his heart to betray the Christ with a kiss?

約翰福音便在此又告一個段落。馬太及其他對觀福音的作者，告訴我們更多有關主耶穌在加利利的事工。約翰則不再提了。他已介紹出那個叛徒，現在要開始描繪他的陰險，也一步步更逼近十字架。

Thus ends another section of John's gospel. Matthew and the other synoptic writers tell us much more about the Lord's Galilean ministry. John has no more to say. He has introduced the traitor. He will now begin to paint in the darker portions of his picture, drawing us ever nearer to the cross.

II. 他的生命所帶來的意義（七1-十42）

II. The Implications of His Life (7:1-10:42)

約翰已經把基督的生命所留下的影響，擺在我們面前，包括在耶路撒冷及加利利鄉間（五1-六71）；現在，他要向我們顯明這生命帶給我們的意義（七1-十42）。這個部份共有三個樂章：主耶穌闡釋神的道（七1-八1），主耶穌曝露人的邪惡（八2-九41），主耶穌解釋生命之道（十1-42）。

John has set before us the impact of Christ's life, both in urban Jerusalem and in rural Galilee (5:1-6:71); now he wants to show us the implications of that life (7:1-10:42). In this section of the gospel we have three movements: the Lord's exposition of the word of God (7:1-8:1), the Lord's exposure of the wickedness of men (8:2-9:41), and the Lord's explanation of the way of life (10:1-42).

A. 他闡釋神的道（七1-八1）

A. His Exposition of the Word of God (7:1-8:1)

主耶穌所闡釋的神的道，圍繞著三種反對的勢力。第一，親人的敵意（七1-10），其次，與猶太人的論戰（七11-29），以及當權者的仇視（七30-81）。這三種爭議的領域，使得主耶穌可以將自己道成肉身的生命如何影響世界，講解得非常清楚。

Our Lord's exposition of the word of God revolves around three centers of opposition. We have the animosity of his family (7:1-10), the arguments of the Jews (7:11-29), and the antagonism of the rulers (7:30-8:1). These three spheres of controversy enable the Lord to make increasingly clear the implications of his life as God incarnate on planet earth.

1. 親人的敵意 (七1-10)

1. The Animosity of His Family (7:1-10)

我們先來看親人的敵意。第一，約定(七1-2)。餵飽五千人的神蹟，以及生命糧的講述後，主耶穌繼續在加利利服事。直到每年一度的住棚節來到，這是猶太人最歡樂的慶典。主耶穌早已知道，在耶路撒冷會有怎樣的敵意和反對等著他。

We begin with the animosity of his family. We note, first, *the date* (7:1-2). After the feeding of the five thousand and the discourse on the bread of life, the Lord continued to minister in Galilee up until the time of the annual feast of tabernacles, the happiest of all the Jewish feasts. The Lord well knew what hatred and opposition awaited him in Jerusalem.

住棚節開始於以他念日的第十五日，介於西曆九-十月間（我們不可將猶太人使用的陰曆，與西方的混淆；陰曆每個月的初一，都與上弦月有關）。這節慶是歡慶收割與感謝的節期，也是逾越節的中段，百姓會蜂湧而入耶路撒冷城過節，全城會搭建臨時的棚子，預備歡慶、餐敘。它與逾越節和五旬節，是希伯來宗教年曆中的三大朝聖節期。約翰福音的第六章與第七章之間，就間隔了六個月，約翰對此六個月隻字未提。

The feast of tabernacles began on the fifteenth day of Tisri, the Jewish month corresponding with our September-October (we cannot correlate Jewish months with ours exactly because the Jews used a lunar calendar, the first day of each month coinciding with a new moon). This feast was a kind of harvest or thanksgiving festival. It was midway between Passovers. People flocked in great numbers to Jerusalem for this feast, built temporary shelters all around the walls of the city, and came prepared for a great deal of fun and fellowship. Along with Passover and Pentecost, this was one of three pilgrimages in the Hebrew religious calendar. There is an interval of six months between chapters 6 and 7 of John, months John passes over in silence.

接著便是辯論(七3-8)，主耶穌得聽他弟弟們的建議(七3-5)。他們的話，聽來很自大無禮，也很放肆。他們說，「你應該上耶路撒冷，去那裡行你的神蹟，」。他們覺得他躲在偏僻的加利利浪費時間，只醫好一些鄉下人和過路的人。耶路撒冷才是能付諸行動的地方。耶路撒冷才住了一些舉足輕重的人。他應該去這個首都，立下威信，而不是像現在只在加利利一小撮龍蛇雜處的人中間。「你需要曝光率，」他們說。在他們看來，他太笨，畏首畏尾的；應該勇敢跨出，步入耶路撒冷的公共舞台。他若是彌賽亞，該作的事就是，去點燃全國暴動的火種，煽熱火焰，加速火苗的竄起。這才是彌賽亞該作的，發揮鹽的作用。他最不該的，就是只膽怯地躲在加利利這裡跑、那裡去的。不管怎麼說，耶路撒冷才是自我宣揚，證明自己是彌賽亞的地方，而不是迦拿、迦百農或拿撒勒、拿因。

Next comes *the debate* (7:3-8) and the Lord has to listen to *advice from his brothers* (7:3-5). They were almost insolent and certainly presumptuous in their comments. "You ought to go up to Jerusalem and do your miracles there," they said They considered him to be wasting his time in the backwoods of Galilee, healing peasants and wayfarers. Jerusalem was where the action was. Jerusalem was where the people lived who really mattered. He should go to the capital and build a real following there instead of among the handful of assorted Galileans he now had. "You need more publicity," they said. It was silly, in their estimation, to be shrinking from the public eye, when what he needed to do was step boldly onto center stage in Jerusalem. If he was the messiah, the thing to do was to strike fire into the dry tinder of incipient national revolt, fan the flames, and spread the conflagration throughout the nation. That was the way a messiah worth his salt ought to act. He would never get anywhere running timidly from place to place in Galilee. In any case, Jerusalem was the place to proclaim and prove himself to be the messiah, not in Cana or Capernaum, not in Nazareth or Nain.

約翰解釋，這個不合理的建議背後是「因為連他的弟兄也不信他」(七5)。會發生這個難以置信的事，其原因是，他的兄弟們，同樣住在拿撒勒的家，以為他只是一個普通的人。他「聖潔、無邪惡、無玷污、遠離罪人」(來七26)。是亞當後裔中，無人能比的良善。他的慈愛、憐憫、忍耐、純潔、智

慧、能力超過眾人。而他們卻認不出他是誰，他是如何的一位。他完美、真誠無偽的人性，是他明顯的特質——可惜的是，他們竟然視而不見。

John explains what was behind this piece of gratuitous advice: "For neither did his brethren believe in him" (7:5). The incredible fact is that these brothers of his had lived in the same Nazareth home and failed to see that he was anything more than an ordinary human being. He was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26). He was good beyond all goodness known to the children of Adam. He was loving and kind, patient and pure, wise and capable beyond all others. Yet they failed to recognize him for who and what he was. It is a remarkable tribute to the genuineness of his perfect humanity—and a sad tribute to their blindness.

甚至他那麼大規模的神蹟，也無法使他們信服。他的教導，無法激起他們的迴響。他的宣告，無法感動他們。他的品格，他們不感興趣。他們只想說，他若真是彌賽亞，就應該以特別的方式來宣告他的國度，他們認為這樣的方式更好。

Even his astounding miracles failed to convince them. His teaching did not stir them. His claims did not impress them. His character did not interest them. All they could say was that if he was indeed the messiah, he had a strange way of going about claiming his kingdom. They had a much better idea how things should be done.

主耶穌對他的弟兄們自有忠告（七6-8）。他比他們更瞭解耶路撒冷的宗教氛圍。耶路撒冷那群虎視眈眈的宗教領袖開始想對他下毒手。「我的時候還沒有到」他說，他的事工是按著神的時刻表來行的。對這群不信他，以為可以仗著親情來主使他作什麼的親兄弟，他可是一點兒不受干擾。

The Lord had a word of admonition for his brothers (7:6-8). He knew far better than they the spiritual climate of Jerusalem. The hostile religious leaders of Jerusalem wanted to kill him. "My time is not yet come," he said, working according to a divine timetable. He was not going to be high pressured by these unbelieving brothers of his who so presumed upon their kinship as to tell him what he ought to do.

這世上，能在生命中的每時刻都清楚神的引導的人並不多，主耶穌的兄弟當然不瞭解如何與神同行。他說，「你們的時候常是方便的。」他們來來去去，都是受自己的慾念所擺佈，而不尋求與屬天的步調一致。他們今天、明天、下個禮拜、去耶路撒冷都一樣。他們的腳步，不讓神來定。

Not many people live in moment by moment awareness of God's leading in their lives. Certainly the Lord's brothers knew no such walk with God. "Your time is always ready," he said. They came and went at the dictate of their own desires. They were not living in harmony with heaven. It made no difference if they went to Jerusalem today, tomorrow, or next week. Their steps were not ordered of the Lord.

他們被這個世界的元首、政策、優先次序所管轄。耶穌卻是聽命於另一個世界的。世人不能恨他們，因為他們與它坑漚一氣。他們認可世界的思維和行動方式。耶穌說，「世人不能恨你們，卻是恨我，因為我指證他們所作的事是惡的。」（七7）。主耶穌理解事情的實質。這個世界和整個體系都是與神為敵的。它是魔鬼為罪人所預備的說謊者，它也是魔鬼蠱惑聖徒的誘餌。這裡所用的，以及新約許多處所用的「世界」這個字，都是指與神為敵的人類的生活與社會。它的科學、政治、經濟以及社會制度、哲學、娛樂、宗教、神明、組織、都與神敵對，與將來的世界全然相反。它的王子是撒但，它的動機是眼目的情慾、肉體的情慾以及今生的驕傲。主耶穌曾活在這個世上，經歷到世界的權勢，因此可以指證他們「所作的事是惡的。」當我們受誘惑，想與世界妥協時，需要記住，它伸向我們的手，是沾染了基督之血的手。

They were governed by this world, its principles, policies, priorities. He was governed by that world. The world could not hate them, because they were in fellowship with it. They approved its ways of thought and action. "The world cannot hate you," he said, "but me it hateth, because I testify of it, that the works thereof are evil" (7:7). The Lord understood the true nature of things. This world and its system is the enemy of God. It is the devil's lair for sinners, it is his lure for saints. As the word is used here, and in many other places in the New Testament, the "world" is

simply human life and society as opposed to God. Its science, politics, economic and social systems, philosophies, pleasures, religions, goals, and organizations are opposed to God, indifferent to the world to come. Its prince is Satan; its motivating factors are the lust of the eye, the lust of the flesh, and the pride of life. Simply by living in this world, in the power of that other world, the Lord testified of it "that the works thereof are evil." When we are tempted to compromise with the world we need to remember that the hand it reaches out to us is stained with the blood of Christ.

至於主耶穌，他生在世上，卻不屬於世界。他向他的弟兄們說「你們上去過節罷，我現在不上去；我的時候還沒有到」（七8）。主耶穌內心尚未得到從天而來的有關出發的時刻。他若現在跟他們去，一定有成群唱詩前進的朝聖客，會想強迫他作王。但是他的弟兄們可就不想錯失這一路熱鬧行進，去耶路撒冷快活的時刻。此外，耶穌也知道，他最後會突然臨到聖殿，這是舊約先知瑪拉基的預言（瑪三1）。As for the Lord Jesus, he was in the world but he was not of the world. "You go on up to the feast," he said to his brothers. "I am not going yet; my time is not yet full come" (7:8). The Lord had not yet received inner assurance from his Father in heaven that it was time for him to go. There was the ever-present possibility that the marching, singing bands of pilgrims might again try to make him a king by force if he joined them. But there was no need for his brothers to miss any of the good cheer of the journey or any of the joys of Jerusalem. Further, he knew he would eventually appear suddenly in the temple, as foretold by the Old Testament prophet Malachi (Malachi 3:1).

接著便是分手（七9-10）。主耶穌還留在加利利一陣子，直到他的弟兄們都走了，一路談論著他們從世俗角度所憧憬的國度。「但他弟兄上去以後，他也上去過節，不是明去，似乎是暗去的」（七10）。主耶穌上一回去耶路撒冷（約二13）時，他是以天國王子的身份，來潔淨他父的殿，並彰顯他彌賽亞的熱忱。他再去時（約五1）是以朝聖客身份。這一次，則是以先知的身份，向著眾人宣揚重要的信息。

Then came *the departure* (7:9-10). The Lord remained for a while in Galilee. He waited until his brothers were gone, taking their worldly ideas of the kingdom with them. "Then went he also up unto the feast, not openly, but as it were in secret" (7:10). When the Lord went to Jerusalem in John 2:13 it was as a prince, to cleanse his Father's house and demonstrate his messianic zeal. When he went up in John 5:1 it was as a pilgrim. This time he went up as a prophet to make an important pronouncement to the hearts of all.

2. 猶太人的議論（七11-29）

2. The Arguments of the Jews (7:11-29)

現在，猶太人中間，可以看出他們對耶穌的態度，舉棋不定，而有些猶太的群體，也似乎開始在加利利的朝聖客中，鼓動敵意。我們先來看對他的議論（七11-13）。耶路撒冷擠滿了來自各地的朝聖客，其中一個主要話題便是那個來自加利利、行神蹟的先知。他們中間不乏私下議論或喃喃自語的人。有些人確信，至少耶穌是個好人。很可能群眾當中，就有人或有親朋好友被他醫好的，或有人目睹過耶穌醫好病人的。人群中，也可能有人聽他講論過，有人可能還記得登山寶訓的片段，或在不同時刻教導的片段。有人說，「他是好人」。

The general feeling of indecision and hostility toward Jesus can now be seen at work among the Jews; these seem to be the Jewish parties in the group of Galilean worshipers. First we see them *arguing about him* (7:11-13). Jerusalem was full of pilgrims from all parts of the world, and one major topic of conversation was the miracle-working prophet from Galilee. There was general murmuring or muttering among them. Some were sure that at least Jesus was a good man. Very likely there were those in the crowd who had been healed by him, or who had relatives or friends who had been healed by him, or who had seen Jesus heal people. There would be those in the throng who had heard him. Some would recall snatches of the sermon on the mount or bits and pieces of his teaching given at various times. "He is a good man," some said.

另一些人會說，「才不是，」「他是騙子，四處招搖撞騙，引人行岔路。他的宣告太誇張、太荒謬，甚至宣稱自己是神——那跟本是胡說，因為我們都認得他的父母。才怪，不久之前他還是拿撒勒的鄉村木匠。」

"Nothing of the kind," said others. "He is a deceiver; he goes around leading people astray. His claims are extravagant, absurd. He even claims to be God—and we know that can't be true because we know his parents. Why, up until recently, he was just the village carpenter at Nazareth."

大家就這樣議論紛紛，來自遠方的遊客，一會兒聽這一堆人這樣說，一會兒聽另一堆人那樣說。不過，這一切的議論，都是私底下暗暗地說。「沒有人明明的講論，因為怕猶太人」（七13）。只有一件事大家都一致的：不管說什麼，都不能太明目張膽。那些宗教領袖，雖然尚未談好要怎麼對抗，至少也會想要鎮壓這些議論。對這招搖的年輕小伙子，最好是裝作視而不見。百姓對公會人員那不悅的表情則毫不在意。

So the arguments went, and visitors from distant places would go from this group to that one, pulled this way and that. But all such discussions were muted. "No man spake openly of him for fear of the Jews" (7:13). That was one thing everybody acknowledged: it was not safe to speak too loudly either way. The religious authorities, although not yet organized in their opposition, certainly wanted to dampen any discussion. The best thing was to ignore this irritating young prophet. The displeasure of the Sanhedrin was not something the common people were anxious to court.

對他的議論，迅速爆發成對他的詫異（七14-19），因為他突然現身了（七14-15）。住棚節要持續一週之久，再加上一天，即第八天，也就是「節期的最大之日。」這一週才過一半，消息已經傳遍全城。先知來了，正在聖殿中，一點兒不把權威人士放在眼裡，就勇敢的教導起來。眾人都湧向他而去。

Arguments about him soon blossomed into *astonishment at him* (7:14-19), sparked by *his sudden appearance* (7:14-15). The feast of tabernacles lasted a week, with an extra day, an eighth day added, "the great day of the feast." Halfway through the week, word flashed around the city. The prophet had come, was in the temple courts, and, with total disregard for the authorities, was boldly teaching. The people flocked to hear him.

約翰告訴我們，他最令人印象深刻的一段。「猶太人就希奇說，這個人沒有學過，怎能明白書呢？」耶穌起身，穿著鄉下人自織的袍子，操著北方口音，這來自拿撒勒的鄉下孩子，便從容穩重地講學起來。他當然不是拉比學校的產物，他從未在耶路撒冷註冊，拜讀在哪个老師的門下。他怎能明白呢？他從沒就學過，沒學位。

John tells us what impressed them most. "The Jews marveled, saying, How knoweth this man letters, having never learned?" There he stood in a homespun peasant's robe, speaking with a north country accent, a village boy from Nazareth (of all places), teaching with skill and ease. He was certainly not the product of any rabbinical school. He had been enrolled as a student under none of the lettered teachers of Jerusalem. How could he know anything? He had no "letters," no learning.

這種學識層面的勢利眼，至今仍存，在宗教界尤盛。大多數的聖經學院、大學，都不會延攬一個非學院科班出身的人作教師。他即使是深受聖靈教導，受神恩膏的聖經老師，有廣博的聖經知識，能熟稔的講解經文；他即使著作等身，滿有神的祝福，也有廣大的讀者群，甚至成為學院的必備教科書，不管怎樣，他就是資格不符——因為他沒有學位。頒授學位的組織，不承認一個不符規定的人，來教導有關神的學問。我們在此可以看到世俗化思想特別厲害地偽裝出現。

That kind of intellectual snobbery is with us still. It flourishes in religious circles. Most Bible institutes, colleges, and universities would not dream of putting anyone on the faculty who was not a product of the academic system. He may be a Spirit-taught, God-anointed Bible teacher with vast knowledge of the Scriptures and skill in expounding them that is evident to those who hear him. He may have written a score of books that are blessed of God, avidly used by thousands, even as required texts in those schools. No matter. He is not qualified to be on the faculty—he does not

have any degrees. Accrediting associations will not recognize a person taught of God who has not met their criteria. Here we see worldliness in a particularly outrageous garb.

耶穌時代的學者及合格教師，深深影響著他們的學生。他們有自己的個人風格，解經方式，廣為人知的詮釋。而此刻在聖殿中，帶著權威，侃侃而談，信心十足，對聖經掌握自如的，竟是一個從未入讀他們學堂的小子。他既沒有證書，也沒有講學文憑（好像人人不能靠自學來懂聖經似的！）若說，耶穌比希列、煞買、迦瑪列、或當年其他任何一位出名的拉比更懂得聖經，這話一點兒都不為過。

The scholars and accredited teachers of Jesus' day left their impress on their students. They had their individual styles, methods of exegesis, accepted interpretations. And there in the temple, speaking with ease and authority, speaking with convincing power and evident mastery of the Scriptures, was a man who had not attended their schools. He did not have a diploma or certificate to preach. (As if people cannot master the Bible on their own!) It would be true to say that Jesus knew the Scriptures far better than Hillel or Shammai or Gamaliel or any of the celebrated rabbis of the day.

我們又注意到，他嚴肅的訴求（七16-18）。主耶穌告訴他們，他是怎麼辦到的。他乃是憑著神而行的。「我的教訓不是我自己的，乃是那差我來者的」（七16）。他的教訓，出自那無所不知的智者的心靈，但從人的層次而言，他可算是全然浸透在神的道中。我們可以確定，耶穌能夠毫無錯誤的讀希伯來文的聖經。他知道拉比學校中普遍的釋經法。他不僅知道律法書、先知書、他也知道字裡行間的精意。他從母腹中就被聖靈充滿，他被聖靈膏抹，他的教導不是憑他自己，而是從天上來的。他勤於背誦聖經，並有堅實的解經原則，來建構自己的神學，這一切都受聖靈的引導。

We note, too, *his serious appeal* (7:16-18). The Lord told them how it was he could teach as he did. He was taught by God. "My doctrine is not mine," he said, "but his that sent me" (7:16). His was the mind of omniscient genius but on the purely human level it was a mind saturated with the word of God. We can be sure that Jesus could read the Hebrew Scriptures flawlessly. He knew the kind of exegesis common in the rabbinical schools. He had attended the synagogue since he was a child. But he knew the author of the Scriptures. He knew not only the letter of the law and the prophets, he knew the spirit and intent of every line. He had been filled with the Holy Spirit from his mother's womb. He had been anointed by the Holy Spirit. His teaching was not his own; he had received it from heaven. Diligent work in memorizing the Scriptures, in applying sound hermeneutical principles to the sacred text, in formulating his theology, had all been done under the guidance of the Spirit.

他們其實可以試驗他的教導：「人若立志遵著他的旨意行，就必曉得這教訓或是出於神，或是憑著自己說的。」（七17）。每個人的教導，都可以從：聽從它的人，在生活中所產生的果實能不能經得起檢驗，這角度來作判斷。

They could put his teaching to the test: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (7:17). Everyone's teaching stands or falls by the fruit it produces in the lives of those who embrace it.

例如，達爾文的演化論，經赫胥黎鼓吹，於今廣為人接受。我們何妨拿它來檢驗。「任何主張這理論的人可以把它化為行動，就必曉得這教義是不是出於神。」我們把一切化約到最低公倍數時，演化論贊成的是：最適者才能生存。只有這理論才正確。軟弱的、有病的、殘缺的都要被淘汰。只有叢林法則可以左右一切。這理論遂成為我們今天許多社會哲學、政治哲學的基礎。希特勒便擁抱它，成為納粹哲學的核心思想。這理論主張，一個優秀的種族，可以橫掃歐洲，根除掉人類家族中的劣種（猶太、斯拉夫、黑人、吉普賽人），這理論的靈感便是源自演化論。希特勒喜歡讓優秀的亞利安金髮人種，荷槍實彈，穿著制服，踩著長統靴，踐踏過遍野橫屍，以此為樂。在裝甲師、潛水艇、德國空軍的背後，都是納粹主義哲學支撐。納粹主義及它的蓋世太保背後的政治哲學，集中營、毒氣室背後的理念，也是演化論。在馬克斯、列寧及共產主義背後的理論，也是演化論。在世俗的人文主義，對基督教倫理的攻擊背後，也是演化論。無論我們的學院或大學，多麼受到這些理論的洗腦而給予熱烈支持，這理論所產生的後果，都是受到咒詛的。

Take for instance the theory of evolution, propounded by Charles Darwin, popularized by T. H. Huxley, and accepted as true today by millions. Let us put it to this test. "If any will embrace it and translate it into action, he shall know of the doctrine, whether it be of God." When reduced to its lowest common multiple, the theory of evolution applauds the survival of the fittest. It is the theory that might is right. Away with the weak, the infirm, the deformed. Let the law of the jungle hold sway. It is the theory that underlies many of the social and political philosophies of our time. Hitler embraced it. It is at the heart of Nazi philosophy. The theory of a master race, "blitz-krieging" across Europe eradicating the despised of the human family (Jews, Slavs, blacks, gypsies), draws its inspiration from the theory of evolution. Hitler reveled in the vision of magnificent blonde Aryans, armed and uniformed, striding in jack boots on the bodies of the slain. Behind the panzer divisions, the U-boat wolf packs, the Luftwaffe, was the philosophy of Nazism. Behind the political philosophy of Nazism with its Gestapo, concentration camps, and gas chambers was the theory of evolution. Behind Marx and Lenin and communism is the theory of evolution. Behind secular humanism with its attack on Christian morality is the theory of evolution. No matter how the theory may be bolstered by those brainwashed by our colleges and universities, the theory stands condemned by its fruits.

耶穌挑戰他的聽眾，「你們去試驗我所教導的，」這也是給那些說基督教已經失敗的人最好的答覆。這裡、那裡、男女老少、各處都有人為基督，敢於把一切獻上。這是怎麼回事？因為它是真的。當你將主的教導，拿來試驗時，會看到酒鬼開始認真過日子，浪蕩子洗面革心，狡猾的人變得正直。它潔淨社會、拯救個人、改變生命、使人敬虔、像基督。這樣的宣告，不是世上任何一種哲學、理論或宗教可以宣告的。

"Put my teaching to the test," Jesus challenged his listeners. And that is the answer to those who say that Christianity has failed. Here and there a man, a woman, a teenager, a boy, a girl, dares to stake all on Christ. What happens? It works. The Lord's teaching, when put to the test, makes the drunken sober, the profligate pure, and the crooked straight. It cleanses society, redeems the individual, transforms lives, makes people godly and Christ-like. That claim can be made by no other philosophy, theory, or religion on earth.

耶穌又說，「人憑著自己說，是求自己的榮耀，」（七18）。這個，在達爾文的身上也出現過。他的演化論，與華勒斯的作品緊緊平行。達爾文在出版《物種起源》這本書之前，曾猶豫了好幾個月，一方面擔心科學群體的訕笑，另一方面也怕被基督教群體排斥。但他更擔心對手會搶先出版他的這份研究，於是鼓足勇氣，把研究濃縮後出版。那時，他所關切的就是免得演化論的光榮，會被華勒斯掠奪。

"Those who bear their own message seek their own glory," Jesus added (7:18). This, too, is illustrated in the case of Charles Darwin, whose theory of evolution closely paralleled the work of Alfred Russel Wallace. Darwin had vacillated for months before publishing *On the Origin of Species*, afraid of ridicule from the scientific community on the one hand and rejection by the Christian community on the other. Worried that his rival might publish his own findings first, Darwin finally plucked up enough courage to condense his research and publish his own book. By then, he was concerned lest credit for evolutionary theory go to Wallace instead of to himself as well.

相較下，基督說，他的教導：「惟有求那差他來者的榮耀，這人是真的，在他心裡沒有不義。」約翰一次又一次的提醒我們，耶穌總是將榮耀歸給那差他來的父。

In contrast, Christ said of his teaching: "He that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." Again and again John reminds us that Jesus always gave credit to his Father, the one who sent him.

主耶穌又繼續他悲哀的評論（七19-20）。他端詳那些擁擠在他身旁的人。他透視每個人的心，望見未來。他得到的是多麼可怕的一種控告：「摩西豈不是傳律法給你們麼，你們卻沒有一個人守律法。為什麼想要殺我呢？」（七19）。讀到這樣的控告，我們必須記住，沒有一個猶太人不尊敬摩西的。律法本身，成為許多人迷信的對象。他們自認是它的監護人和詮釋者。耶穌指出：他們頌揚它的律例，只鑽

研在律法的細目迷宮中，與細微的芝蔴小事串連——因而根本失去遵守律法的意義。這一切真是可怕。他們正在陰謀要他的命。他早已知道，因此把它說出來。他們的陰謀一定會成功，這他也知道。

The Lord followed with *his sad appraisal* (7:19-20). He looked into the faces of the people who thronged about him. He read their hearts and saw the future. What a terrible accusation he levied at them: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" (7:19). Reading such an accusation we must remember that there was not a Jew who did not venerate Moses. The law itself had become a fetish with many of them. They regarded themselves as its custodians and interpreters. They elaborated its precepts, delved into mazes of legal minutiae, hedged it around with elaborate detail—and failed to keep it, Jesus pointed out. The evidence of that was terrible indeed. They were plotting his death. He knew it, and told them so. Their plots would be successful. He knew that too.

他們卻惱羞成怒地否認。他們又多麼恐怖地反控他：「眾人回答說，你是被鬼附著了，誰想要殺你？」（七20）。對神的兒子這樣的說話真是可怕。他們對耶穌的自我宣告很不高興。他們評估：這人要不是瘋了就是被鬼附了。他們要激他，說出是誰要殺他。

Furiously they denied it. How terrible was the accusation they levied at him: "The people answered and said, Thou hast a devil: who goeth about to kill thee?" (7:20). That was a fearful thing to say to the Son of God. They were astonished at the claims he was making for himself. He was either insane or demon possessed, in their estimation. They dared him to name names to his accusation that they were going to kill him.

與他爭論，對他大感詫異之後，現在對他生氣（七21-24）。約翰領我們再次看到猶太人敵視耶穌的原因：他拒絕服從他們對安息日所加上那些規條。

Arguing with him and astonishment at him now give way to *anger with him* (7:21-24). Again John brings us back to the underlying cause of Jewish hostility toward Jesus: his refusal to bow to their rules and regulations concerning the sabbath.

主耶穌再次提醒他們，相當久之前那個在伯賽大池子邊被醫好的人。顯然，他在安息日行那個神蹟這件事，是個持續發酵點，使他們對他一直懷著恨意。「我作了一件事，你們都以為稀奇，」耶穌說（七21）。不只是神蹟本身叫他們驚奇，甚至也不只是他在安息日行神蹟這件事實，違抗了既有的宗教體制。而是，他故意選在安息日來行神蹟，而且毫無道歉之意，又出於事前的規劃，有明顯意圖，並且宣稱，自己有神的權柄來如此行。猶太人對此以及其他在安息日所行的神蹟，怒不可遏、誓不罷休。

The Lord reminded them once more of the healing of the man at the pool of Bethesda some considerable time before. Evidently his performing that miracle on the sabbath was a continuing sore point, the basis of their subsequent hatred. "I have done one work, and ye all marvel," Jesus said (7:21). It was not just the miracle that astonished them, not even the fact that he had taken on the whole religious establishment by performing it on the sabbath. It was the fact that he had done this miracle on the sabbath deliberately, without apology, with forethought and obvious intent, and that he had claimed divine authority for doing so. The Jews never forgave him for that or for his other sabbath miracles.

耶穌接著舉出另一件與安息日的迷思相關的事。他說，「摩西傳割禮給你們。」摩西將割禮正式作為律法的一項要求，雖然割禮本身，是亞伯拉罕立約時就有的。摩西的約，是後來再補遺加入亞伯拉罕之約的；也是針對當時立約百姓的罪，而作的臨時的增補，但它並不能超越亞伯拉罕之約（創十七10；利十二3；出十二44）。

Jesus next raised another matter related to their sabbath myths. He said, "Moses... gave unto you circumcision." That is, Moses formalized circumcision as a requirement under the law although the rite itself had its roots in the abrahamic covenant. The mosaic covenant was a later addendum to the abrahamic covenant; it was a temporary addition to the original covenant, made necessary by

the sin of the covenant people, and it did not take precedence over the abrahamic covenant (Genesis 17:10; Leviticus 12:3; Exodus 12:44).

因此，基督就在此提起。每個小男孩要在出生第八天行割禮。但如果第八天是安息日怎麼辦？若行割禮就違背了第四條誡，因它禁止安息日工作。但是，割禮的規定又早於安息日的律。因此，祭司在安息日替希伯來的小男孩施行割禮——就不算犯罪。

Here, then, was the case cited by Christ. A child was to be circumcised on the eighth day. But what if the eighth day fell on a sabbath? In that case it would conflict with the fourth commandment, which forbade work on the sabbath. Yet the rule about circumcision took precedence over the law of the Sabbath. So, a priest who circumcised Hebrew boys on the sabbath worked—without sin.

此外，行割禮的律，雖然部份是根源於亞伯拉罕之約，但主要仍是作為潔淨之禮。無論是不是安息日，割禮都要實施。倘若安息日的律，都可以因著施行潔淨禮的小手術而暫停，那麼，在安息日，醫治一個癱了三十八年的病人，豈不更合理（七22-23）。

Further, the rule that required circumcision, although part of the original abrahamic covenant, was concerned primarily with ritual cleansing. The law of circumcision was carried out, sabbath or no. If the law of the sabbath could be suspended to carry out minor surgery of a ritual nature, how much more appropriate it was for him to heal a man on the sabbath who had been wholly paralyzed for thirty-eight years (7:22-23).

猶太人因著他在安息日行神蹟，而想對他下手審判。可是，明明是他們錯，他對。錯的不是他，而是他們對安息日的認知。「不可按外貌斷定是非，總要公平斷定是非」（七24）。耶穌要面對這些心胸狹窄、滿懷恨意的頑固份子，是多麼的費神，耐性以對啊，他們在內心議論，他則在內心充滿憐憫。

The Jews were passing judgment on him because he had performed a miracle on the sabbath. However, they were wrong and he was right. What was at fault was not his understanding of the sabbath, but theirs. "Judge not according to the [outward] appearance, but judge righteous judgment" (7:24). How patient and painstaking Jesus was with these narrow-minded, hard-hearted, and stubborn-willed people. They had murder in their hearts; he had mercy in his.

接著是搖擺不定的對待（七25-29）。猶太人為他彼此看法不一，大家也拿不定主意。主要繞者兩個問題。第一是有關他身份的問題（七25-27）。耶路撒冷百姓感到困惑，因為他們知道，那些長官想要殺掉這個人：「這不是他們想要殺的人嗎？」（七25）。這些人老早就熟知這些權貴擅長的計謀，只是仍無法完全同意他們。不過，他們的話顯示出他們尚未好好思考主耶穌的指控：「你們為什麼想要殺我呢？」他們擴大了心中的詫異：「你看，他還明明的講道，他們也不向他說什麼。難道長官真知道這是基督麼？」（七26）。難道是公會的人已經改變心意，如今認定拿撒勒的耶穌的確是以色列人的彌賽亞？否則，耶穌怎麼還敢在聖殿中講道呢？這又該怎麼解釋呢？他在公會大本營的陰影下，勇敢無畏的講道。就像馬丁路德在梵蒂岡廣場向群眾講道一樣。權威當局的舉棋不定，絕不是因為他們還在懷疑，該不該除掉這個眼中釘，而是還未找到途徑和機會下手。他們最怕因而引發群眾暴動。

Now comes *ambivalence toward him* (7:25-29). The Jews were at odds one with another and could not make up their minds about him. Two questions predominated. First there was *the question of identification* (7:25-27). The citizens of Jerusalem were perplexed because they knew the authorities wanted to kill this man: "Is not this he whom they seek to kill?" (7:25). These people were acquainted with the plots of the hierarchy but did not seem to be in full approval with them yet. Their words, however, were an unconscious confirmation of the Lord's charge: "Why go ye about to kill me?" They expanded their surprise: "But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?" (7:26). Could it be that the Sanhedrin had changed its mind and had now decided that Jesus of Nazareth was the messiah of Israel? How else could his bold preaching in the temple be explained? He was preaching fearlessly, under the shadow of the Sanhedrin headquarters. It would be like Martin Luther preaching to the crowds in Vatican Square. The indecision of the authorities was not rooted in any doubts they had

about the desirability of getting rid of this unwanted provocateur, but in a lack of method and opportunity. The last thing they wanted to incite was a popular uprising by the masses.

不過，舉棋不定的，還不只是以色列的這些拉比。群眾也是。事實上，就有人說，「我們知道，這個人從哪裡來，只是基督來的時候，沒有人知道他從哪裡來」（七27）。根據拉比的教導：彌賽亞是生在伯利恒，然後，就隱藏起來，沒有人知道他在哪裡，後來才突然出現。以賽亞就寫過，「至於他同世的人，誰想...是因...呢？」（賽五十三8）。這很可能擊中了有關彌賽亞出身的一個奧秘。這一切深奧難測。猶太人對眼前「拿撒勒人耶穌」的底細又十分有把握。他不過是那鄉村木匠，好幾十年都住在北方那個不出名的小鎮。他怎麼可能是基督？他們還不知道自己的資料是錯的。耶穌是生於伯利恒，也曾逃難隱藏；就當著他們的面，從一個最不可能產生彌賽亞的地方（拿撒勒），耶穌必「忽然進入他的殿」，至於他的出身，雖然馬利亞是他的母親，約瑟卻不是他的父親。沒有人知道他真正的身世。他已經多次告訴他們，只是他們不信。

But it was not only the masters of Israel who were indecisive. The same was true of the multitudes. Some were saying, in effect, "We know where this man comes from, but nobody is going to know how or from where the messiah will come" (7:27). The rabbis taught that the messiah would come from Bethlehem and would then be hidden, nobody knowing where, only to appear suddenly. Isaiah had written, "Who shall declare his generation?" (Isaiah 53:8), hinting at a possible mystery concerning the messiah's parentage. There is deep irony in all this. The Jews were sure they knew all about this "Jesus of Nazareth." He was just a village carpenter who had lived in that unpretentious northern town for decades. How could he possibly be the Christ? They did not even have the facts right. Jesus was from Bethlehem, he had been hidden, under their very noses, in the least likely place to produce a messiah (Nazareth), he had "suddenly come to his temple," and, as for his origins, although Mary was his mother, Joseph was not his father. Nobody knew from whence he really was. He had told them often enough but they did not believe it.

主耶穌加速的開啟他們的心。他立刻舉出道成肉身的問題（七28-29），這個解決了他們的疑惑：「你們也知道我，也知道我從哪裡來。我來，並不是由於自己，但那差我來的是真的，你們本不認識他。我卻認識他，因為我是從他來的，他也是差了我來。」「你們...知道...你們本不認識！」他們知道一些比較表相的事實。可是，他們不知道的部份，抵銷了他們知道的部份。天上只有一位神，就是差他來世上的那一位，他認得這位神，他們卻不認得這位神。當然，他們對耶穌的源頭完全無知。他來自神，他們卻不認識神。耶穌勇敢的宣講這一切。約翰說，「耶穌...高聲說。」這字暗示他非常大聲喊著，提高音量，要大家都聽見。此外，他是「在聖殿中」，這是猶太全民宗教生活的核心地。人若要認識神，必然是在耶路撒冷，在聖殿中，而不是其他異教之地。最初是在會幕，後來則在聖殿，神彰顯他的同在。聖殿本身，其中的獻祭以及相關的服事，都是為要讓人認識神。可是，就在此地，全地可以認識神的這個地點，耶穌提高音量地告訴人，他們之所以不認識他，是因為他們不認識神。他們還以為這位神是他們的獨賣品。

The Lord hastened to enlighten them. He raised at once *the question of the incarnation* (7:28-29). That solved their difficulties: "Ye both knew me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." "Ye know... Ye know not!" They knew some of the facts, some of the more obvious, outward facts. But what they did not know obliterated what they did know. There was one God in heaven, the one who had sent him into this world, the God he knew, the God they did not know. Of course they were ignorant of Jesus' divine origin. He came from God and they did not know God. Jesus proclaimed this boldly. John says, "Then cried Jesus." The word suggests he cried aloud. He lifted up his voice. He wanted them all to hear. Moreover, he was "in the temple," the heart and soul of Jewish national religious life. If God was to be known, it was not to be in some pagan shrine but here, in Jerusalem, in the temple. Originally in the tabernacle and then, later, in the temple, God had manifested his presence. The structure itself and the sacrifices and services connected with it were all designed to make God known. Yet, right there, the one place in all the world where God could be known, Jesus lifted up his voice to tell the people that they did not know him because they did not know God. And they thought they had a monopoly on God.

3. 官員的反派角色（七30-八1）

3. The Antagonism of the Rulers (7:30-8:1)

當這些辯論愈來愈熱烈時，在聖殿院宇中的公會人士便決定，非採取行動不可。那些還在觀望，不知對耶穌採取什麼態度的人，似乎也作了影響態勢的決定。

Even while the debate was heating up in the temple courtyard the Sanhedrin was coming to a decision and nerving itself to take action. The news that the people were speculating as to whether or not they had changed their minds about Jesus seems to have tipped the scales.

我們先來看，隱約的危險信號（七30-36）。先是，勉強的企圖（七30-31），捉拿他。約翰寫道，「他們就想要捉拿他，」不過，這企圖不成功「因為他的時候還沒到。」神的統御權決定現在還不是被逮捕的時候。還有半年，這半年，神許可他們按他們自己的方式去作。然而，這時「有好些信他的，說，基督來的時候，他所行的神蹟，豈能比這人所行的更多嗎？」（七31）。民眾有半數以上傾向於相信耶穌是要來的彌賽亞。

We note, first, *a looming danger* (7:30-36). To begin with, *a forcible attempt* (7:30-31) was made to take him. "They sought to take him," John says. However, the immediate attempt came to nothing "because his hour was not yet come." It was not God's sovereign will that he should be arrested at this time. Another half year was to elapse before God would allow them to have their way. At this time, rather, "many of the people believed on him, and said, when Christ cometh, will he do more miracles than these which this man hath done?" (7:31). The rank and file of the people were more than half inclined to believe that Jesus was the promised messiah.

這些情況，使公會的決心愈形堅定。他們要策劃出一個正式的出擊（七32-36）來捉拿他。法利賽人 and 大祭司共同出力。大祭司是出身自最有錢有勢的家庭，祭司長則從其中選出。他們是撒都該人的骨幹，公會中大多數的貴族群體。像亞那，他兒子以利亞撒，還有該亞法，及其他出自這類貴族家庭的人，都是這些菁英階層的顯要人物。通常，法利賽人與撒都該人是不合的。如今卻緊密合作。這兩個群體都感受到來自這個不是他們心目中的彌賽亞的威脅。因此，約翰寫道，「就打發差役去捉拿他」（七32）。

This information stiffened the Sanhedrin's resolve. They instigated *a formal attempt* (7:32-36) to take him. The Pharisees and the chief priests joined forces. The chief priests were drawn from the ranks of the most wealthy and influential priestly families, from whose ranks the high priest was selected. They were the backbone of the Sadducees, the majority, aristocratic party in the Sanhedrin. Men like Annas, his son Eleazar, Caiaphas, and others of this hierarchical family were prominent members of this elite caste. Normally the Pharisees were at odds with the Sadducees. Now they seemed to have closed ranks. Both parties felt threatened by this unwanted messiah. Accordingly, as John puts it, "They sent officers to take him" (7:32).

這些差役，就是聖殿的警衛，負責維持聖殿範圍內的秩序。他們都是利未人。他們的指揮官，叫作「守殿官」，有相當大的權力，僅次於祭司長。因此，通常出自為首的祭司長家庭。

These officers were members of the temple police, charged with the maintenance of law and order within the precincts of the temple. They were Levites. Their commanding officer, called "captain of the temple," wielded considerable power, second only to that of the chief priest. For this reason he was usually chosen from one of the leading chief-priest families.

約翰沒有告訴我們差役是幾時到達的。耶穌絲毫不受影響。他的時候在神手中。他繼續教導，當然知道警衛已經上路；很可能還聽到不少他所講的道。

John does not tell us at what exact moment the officers arrived. Jesus was not disturbed. His times were in God's hands. He went on teaching, doubtless knowing that the police were on the way. Quite possibly they arrived in time to hear much of what he was saying.

主耶穌繼續講他還會在地上的時日（七33）。「我還有不多的時候和你們同在，」他說，「以後就回到差我來的那裡去。」主耶穌知道他在地上的時日不多，只剩六個月。這不僅是依據他的屬靈直覺，也因他的無所不知。認真用功的神學生，會注意到，但以理書有關七十七個的預言（但九24-27）。從亞達薛西王在位第二十年（西元前四四五年）發出詔令，允許尼希米回耶路撒冷重建（尼二1-8）起算，經過六十九個「七」年（共四百八十三年）之後，彌賽亞必被「剪除」。這個估算並不容易，但我們可以確定的是，耶穌能計算出來。他知道正確的日期。在他接受歡呼進入耶路撒冷城後一週內，就要被釘十字架，而這日期，先知但以理早已預言。

The Lord continued to speak of *his duration on earth* (7:33). "Yet a little while am I with you," he said, "and then I go unto him that sent me." The Lord knew that his time on earth was short, a bare six months. This knowledge was based not only on his spiritual intuition and omniscience. It was something that a diligent student of Scripture could figure out for himself from Daniel's prophecy of the seventy weeks (Daniel 9:24-27). The messiah was to be "cut off" after the lapse of sixty-nine "weeks" of years (483 years) from the date of the decree of Artaxerxes, in the twentieth year of his reign (445 b.c.), permitting Nehemiah to return to Jerusalem and build it (Nehemiah 2:1-8). The computation is not simple, but we can be sure that Jesus figured it out. The exact date was known to him. He was to be crucified within a week of his triumphal entry into Jerusalem and that date had been foretold by Daniel's prophecy.

因此，耶穌告訴民眾他只剩很短的時間，他也談到他要離開地上（七34-36）。「你們要找我，卻找不著，我所在的地方，你們不能到」（七34）。他將要回到天上的父那裡去。倘若當他的肉身還實際在地上時，即因他們的不信，而使得他們無法找到他，那麼，當他回到更高處時，就更不可能找到他了。So, he spoke to the people of the shortness of the time he had left. He spoke to them also of *his departure from earth* (7:34-36). "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come" (7:34). He was going back home to his Father in heaven. If their unbelief made it difficult for them to find him, when he was physically present on earth, it would make it impossible for them to find him once he had returned on high.

猶太人當然是誤會了他（七34-36）。他們把他的話拿來推敲又推敲。有人嘲諷他，以為他是想到散居各地的猶太人民中去，還有人以為他要到外邦人中間去傳教！大家都不知道這個奇怪的先知到底是要作什麼。可是，對這些猶太人來說，他要到外邦人中間，是最後一根稻草。

Of course the Jews misunderstood him (7:34-36). They bandied his words back and forth among themselves. Some scornfully supposed he was talking about going to the Jewish diaspora in other lands, others that he was proposing to carry his mission to the gentiles! There was no knowing what this strange prophet was going to do next. But going to the gentiles was, to these Jews, the last straw.

我們必須記住，主耶穌的受死與復活，在此刻還屬於未來式。我們讀這些話時，腦海知道接續要發生的事。我們知道他要去哪裡：在釘十字架時、復活、升天後，就是回家。我們還知道聖靈要在五旬節降臨。我們有一個完整的新約全貌。但這些猶太人卻不然，他們還沒有我們現在已有的普通常識。對他們的困惑，我們其實該寄予一點同情的。「他說，你們要找我卻找不著，我所在的地方，你們不能到，這話是什麼意思呢？」（七36）。對這些猶太人而言，關於主耶穌要去到他們找不到的地方，如果是指外邦人中間，那尤其不合理。真正的彌賽亞是不可以開這麼不負責任的玩笑的。他們在問「這是什麼話？」這固然是錯誤，但是一種模糊的感覺已經浮現——搞不好真有一些是我們不知的。因此，危機隱然在望。

We must remember that the Lord's death and resurrection were still in the future. We read these words with subsequent events in mind. We know where he was going: home, by way of the cross, the resurrection, and the ascension. We know about the coming of the Holy Spirit at Pentecost. We have a completed New Testament in our hands. These Jews were still in the dark about what is common knowledge to us. We can surely sympathize to some extent with their bewilderment. "What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?" (7:36). As far as the Jews were concerned, all this talk about going

where they could not find him, especially if it meant going to the gentiles, was irrational. No true messiah could possibly entertain such irresponsible notions as that. "What kind of talk is this?" they asked. It was nonsense—yet a vague feeling persisted that perhaps there was more to it than they understood. So, there was a looming danger.

耶穌接著提到末日（七37-39），那是住棚節期的最大之日。節期的末日是很特別的日子。「是聖會... 嚴肅會」守特別的安息日（利二十三36；民二十九35）。在這個節日，民眾要為收成向神獻上感恩。為了讓民眾遵守舊約這樣的教導，猶太人又加上另一個相當吸引人的儀式，來承認他們受惠於神所降的甘霖，否則就難有收成。

John tells next of a *last day* (7:37-39), that great day of the annual feast of tabernacles. The last day of the feast was a special day. It was "an holy convocation... a solemn assembly" kept as a special sabbath (Leviticus 23:36; Numbers 29:35). At this feast the people thanked God for the harvest. To the instructions for keeping the feast given in the Old Testament the Jews had added another ritual, a rather attractive ritual, one that acknowledged their indebtedness to God for sending the rain without which there would be no harvest.

在這個持續七日的節期中，從第一天開始，每天清晨祭司們和民眾都會參加熱鬧的遊行，舉著一個金色的水壺，一路走往西羅亞池。等水壺灌滿水之後，再走回聖殿，將水澆在祭壇的西側，詩班也高聲唱出頌讚的詩篇（詩一一三至一一八）。有人認為這儀式是為了記念摩西擊打磐石出水（出十七1-7），這象徵基督（林前十四）。也可能象徵神賜下雨水（亞十四16-19），亦即為過去一年的雨水感恩，並為著未來一年的雨水求恩。

Each of the first seven days of the feast, at early dawn, the priests and people joined in joyful procession and made their way with a golden pitcher to the pool of Siloam. They filled the pitcher and returned to the temple. They then poured out the water at the west side of the altar as the temple choir burst into the great *hallel* (Psalms 113-118). Some think that this ritual was to commemorate the water that Moses brought from the riven rock (Exodus 17:1-7) and which typified Christ (1 Corinthians 10:4). Probably it symbolized God's gift of rain (Zechariah 14:16-19), with an element of thanksgiving for the rains of the previous year and an element of petition for rain in the year to come.

到了節期的第八天，這個取水的儀式似乎就省略，這使得主的話語更突出，「節期的末日，就是最大之日，耶穌站著高聲說，人若渴了，可以到我這裡來喝。信我的人，就如經上所說，從他腹中，要流出活水的江河來。」（七37-38）。這一段經文，引用不是一處的舊約經文，而是多段經文的主題，如賽十二3；五十五1；五十八11；結四十七1；珥三18；亞十三1；十四8。就如舊約的以色列民，是從磐石中獲得維生的水泉，基督也一樣的賜與信徒，在他裡面有一直湧流，永不枯竭，可以滿足我們內在心靈，止住飢渴的生命活水。

On the eighth day of the feast this daily libation of water seems to have been omitted. This would make all the more pointed the Lord's words, when "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly [innermost man] shall flow rivers of living water" (7:37-38). The reference is not to a single verse of Scripture but to the general theme of several Old Testament passages, such as Isaiah 12:3; 55:1; 58:11; Ezekiel 47:1; Joel 3:18; Zechariah 13:1; 14:8. As Israel in the Old Testament drank from that lifegiving stream flowing from the riven rock, so Christ offers those who believe in him an ever flowing, never failing, soul satisfying, thirst quenching inner supply of living water.

當基督與在井邊打水的婦人談話時，說他自己就是活水，可以永遠滿足她的需要。現在，對耶路撒冷的群眾，他指的是聖靈如生命活水，可以永遠供應人的需要。約翰把它說明得更清楚：「他是指著信他的人要受聖靈說的：那時還沒有賜下聖靈來，因為耶穌尚未得著榮耀」（七39）。

When Christ spoke to the woman at the well, he himself was the well of living water, a well that would meet her every need. Now, speaking to the Jerusalem throngs, he refers to the Holy Spirit as

a river of living water, indeed, to rivers of living water, an overflowing supply able to minister to the needs of others. John makes this clear: "This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified" (7:39).

就如摩西擊打盤石，我們的主也要受擊打。最後，他回到高天之處的家，再差下聖靈來，代替他在地上的工作。聖靈要充滿門徒。五旬節時，水開始流下。教會誕生。數千人得救。那永恒的水流，至今依舊暢流。凡是來信基督的，就有聖靈居住其間，聖靈可以豐富地充滿信徒，並藉此將祝福流向別人。
As Moses smote the rock, so it was that our Lord was smitten. He returned at length to his home on high and sent the Holy Spirit to take his place on earth. The Holy Spirit filled the disciples. On the day of Pentecost the rivers began to flow. The church was born. Thousands were saved. That ever flowing river flows still. Those who come to Christ are indwelt by the Holy Spirit, who is abundantly able to fill them and pour out his blessing to others.

過去的年間，我在加拿大及美國的服事，使我有多次機會造訪安大略省。只要時間許可，我一定會去水牛城、紐約，然後去尼加拉瀑布，每次看它如萬馬奔騰，沖刷而下的水流，沒有一次不受感動的。無論去過多少次，水流依舊從伊略湖，衝進尼加拉河，經由瀑布，往峽谷而下，進入安大略省。這一幕，已經有千千萬萬年。

Over the years, my ministry in Canada and the United States has taken me on countless occasions into the province of Ontario. Whenever my travel plans allow, I drive up to Buffalo, New York, and then on to Niagara Falls. I never cease to be amazed at the sight of the Niagara River pouring its thundering waters over the rim of the falls into the gorge below. No matter how often I return, the water is still cascading out of Lake Erie into the Niagara River, over the falls, down the gorge, and on into Lake Ontario. And it has been doing that for many thousands of years.

在加拿大境內的瀑布，有一個地方，遊客可以乘電梯下到地面，沿著岩石開鑿的長廊，來到一處，瀑布如雷聲隆隆，連交談都很困難，水珠四濺，也會讓遊客瞬間溼身，除非穿上雨衣。這裡的水景，以無止境的雪崩之姿，令人摒息。

There is a place on the Canadian side of the falls where the visitor can descend in an elevator deep into the earth and then along long corridors hewn through rock to a spot where the thunder and roar of the falls make conversation difficult, where the spray from the falls would drench visitors in a moment were they not wearing oilskins, and where the sight of the water, falling in an endless avalanche, takes one's breath away.

日復一日，年復一年，千秋歲月，水依然奔騰。它的漩渦挾著雷霆萬鈞之力，供應加拿大與美國許多城市的電力。它有無數無窮的電能。聖靈也是如此。與尼加拉瀑布相較，那從西羅亞取出的幾壺水，澆在耶路撒冷的祭壇，算得了什麼？猶太教及它的儀式，與耶穌和聖靈相比，又能算什麼呢？

Day after day, year after year, century after century, still the water flows. It drives the mighty turbines that supply power to cities both in Canada and the United States. It knows neither measure nor end. So it is with the Holy Spirit. What were a few jars of water from Siloam, poured out at the altar in Jerusalem, compared with the flow of the Niagara? What were Judaism and its ceremonies compared with Jesus and the Spirit?

這一切，又引起厲害的辯論（七40-44）。那時的聽眾有三類，今天也是。有一種是專心聽信息（七40-41節上）：「眾人聽見這話，有的說，這真是那先知。有的說，這是基督。」兩處的「說」這個動詞，都是指反覆表達意見。為什麼活水的應許，會引起這麼多人的反應呢？是與節期中那個盛水的儀式相對比嗎？是因為救主說話帶著權威嗎？還是他的話，觸動了一些人心靈深處需要滿足的飢渴？這是怎樣的福音，會在人心造成這樣的迴響？

All this provoked a lively debate (7:40-44). There were three kinds of listeners, then as now. There were those who heeded the message (7:40-41a): "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ." The verb for "said" in

both cases implies a repeated expression of opinion. What was it about this promise of living water that prompted reactions by so many? Was it the comparison with the water ritual of the feast? Was it the authority with which the Savior spoke? Was it the realization of some profound thirst of soul to which his words appealed? What is it about the gospel that quickens a response in human hearts?

但不是所有的人都相信。有些人以爭論的態度來抵擋這樣的信息（七41節下-43節）。「基督豈是從加利利出來的？」他們說。「經上豈不是說，基督是大衛的後裔，從大衛本鄉伯利恒出來的嗎？」他們不信，基本上是因為無知或對真理一知半解（不像不信者那麼多）。到目前為止，他們對末世啟示的認知是正確的，但最後的結論則錯了，因為他們沒有獲得所有的事實，也太自以為是，或太懶得追尋真理。他們用來支持自己不信的經文，其實，正好是足以支持基督是彌賽亞的經文。他生在伯利恒，是大衛的後裔。幾乎所有的不信者，都是被這個虛假的學理所絆倒。

But not all of them believed. There were *those who hindered the message (7:41b-43)* by their argumentative spirit. "Shall Christ come out of Galilee?" they said. "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" Their unbelief was based on ignorance and half-truth (as so much unbelief is). They were right in their eschatology as far as it went, but wrong in their final conclusion because they did not have all the facts and were too comfortable in their error, or too lazy, to find out the truth. The Scriptures they used to support their unbelief were the Scriptures that helped establish the claims of Christ to be their messiah. He had been born in Bethlehem and he was the Son of David. Nearly all unbelief is bolstered by the same methods of pseudoscholarship.

但還有一種不信者，是恨惡這信息的人（七44）。「有人要捉拿他；只是沒有人下手，」顯然，公會派去的差役已經在場。只是他們不敢，在場加入耶路撒冷人的群眾（七30）以及反對基督的法利賽人（七32）也不敢下手拿他。事實上，差役或公會的人，對耶穌所說的，都印象深刻。

But there is always a hard core of unbelievers, *those who hated the message (7:44)*. "And some of them would have taken him; but no man laid hands on him." It is certain that by now the officers of the Sanhedrin were on the scene. But neither they nor those in the crowd who now joined the people of Jerusalem (7:30) and the Pharisees (7:32) in rejecting Christ dared lay hands on him. Indeed, the officers or the Sanhedrin were impressed by the words of Jesus.

接下來是法律的辯論（七45-52）。公會現在接到彼此懸殊的兩種證詞，對那些已有既定成見，懶得去尋找真相的人來說，都是同樣不受歡迎的證詞。他們已經發現，基督的真理令人不安。

Next comes *a legal defense (7:45-52)*. The Sanhedrin now received the testimony of two very different kinds of witnesses, both sets of testimony being equally unwelcome to those who had already made up their minds and were no longer interested in finding out the truth. They had already discovered the truth about Christ to be uncomfortable.

第一批要作答辯的是差役（七45-49），公會中有配備武器，被派去捉拿耶穌的警衛，如今卻空手而返。「你們為什麼沒有帶他來呢？」長官問道。一隊武裝的人馬，居然在自己防衛的領域，聖殿的院宇中，對一個手無寸鐵的人毫無辦法，這能置信嗎？

The first defense was *the testimony of the soldiers (7:45-49)*, the official, armed Sanhedrin police who now returned empty-handed from their mission to arrest Jesus. "Why have ye not brought him?" their superiors demanded. It seemed incredible to them that a body of armed men could not apprehend one unarmed man right on their own territory, the temple courts.

他們的回答很有意思。「從來沒有像他這樣說話的，」差役說（七46）。他們被耶穌那優雅又高舉神的道所震懾，而他們的回應，已經成了一句格言。這些話留存千古，他們對基督的推薦語，成為名言，迴響不絕：「從來沒有像他這樣說話的。」

The answer they received was revealing. "Never man spake like this man," the officers said (7:46). They were astounded by the gracious and God-exalting words of Jesus, and their response has

become almost a proverb. Those words have rung down the centuries. Their tribute to Christ has a remarkable ring: "Never man spake like this man."

耶穌不僅是偉大的演說家，也不只是因為他說出的真理，易於背誦，或他的話語帶有權威，而是因為，他所說的，就是神的話。無論是登山寶訓，或是比喻，每一句都有神奇力量；無論是呼叫死人復起，或回答批評他的人，或教導他的門徒，真的是從來沒有人像他那樣說話的。

It was not merely that Jesus was a great orator. It was not simply that he voiced truth in a memorable form. It was not just that he spoke with authority. It was that he spoke the words of God. Whether it was the sermon on the mount or one of his parables, each was a miracle in words; whether he was speaking with that voice that wakes the dead, answering his critics, or instructing his disciples, it was true that no one spoke as he did.

那群權貴對差役大發雷霆。「你們也受了迷惑麼，官長或法利賽人，豈有信他的呢？」他們素來看不起一般小老百姓，因此又加上一句：「但這些不明白律法的百姓，是被咒詛的」（七47-49）。

The baffled authorities poured scorn on their militia. "Are ye also deceived: Have any of the rulers or the Pharisees believed on him?" Then, in their contempt for the common people, they added, "But this people who knoweth not the law are cursed" (7:47-49).

一般老百姓對那繁浩又晦澀的口傳律法及長老們的傳統，又怎能明白呢？當然不明白。他們是無知的百姓，天天違反拉比們所訂的規條。這些未受教的百姓，說不定還覺得耶穌的宣告比較能活用。可是，你們一群傻蛋能有什麼出息呢？你想想吧，有哪個有學問有聲望的人，會被這個所謂的彌賽亞迷惑呢？

What did the common people know of the scope and subtlety of the oral law and the traditions of the elders? Nothing. They were an ignorant crowd who broke the rabbinical rulings everyday. Such untaught people might imagine that the claims of Jesus had some validity. But what can you expect from such dolts? Name a single man of learning and repute who has been deceived by this so-called messiah.

這樣的爭辯，立刻被一個議員的見證，也是比較有影響力的證詞所駁倒（七50-52；參徒五21）。他是帶頭敵對基督的法利賽官員的一份子。在這節骨眼上，尼哥底母說話了。約翰特別指出他來：尼哥底母就是從前去見耶穌的，對他們說，不先聽本人的口供，不知道他所作的事，難道我們的律法還定他的罪嗎？」（七50-51）。

Their argument was annulled at once by *the testimony of the senator* (7:50-52; compare Acts 5:21), and one of the more influential ones too, a man who was a Pharisee, the leaders in this official attitude of hostility to Christ. At this important moment Nicodemus spoke up. John identifies him: "Nicodemus saith unto them (he that came to Jesus by night, being one of them,) Doth our law judge any man before it hear him, and know what he doeth?" (7:50-51).

在自己的群體中，如此地勇於發言，這是個不討喜，令人覺得芒刺在背的份子。尼哥底母一定為此付出代價，即使是替耶穌講如此溫和的辯詞。但是，當主第一次到耶路撒冷，他與耶穌那晚的長談，已深深刻入他的心靈。他一定沉默地聽過許多人對這一位他深信是彌賽亞的攻訐。他再也無法忍受，至少，他必須扮演公允的角色。他挺身挑戰他公會的同僚。他們豈不是自己已先違反了律法，未聽先審呢（出二十三1；申一16）？

A spokesman from within their own ranks was an unwanted and disagreeable thorn in the flesh. It must have cost Nicodemus a lot to make even this moderate statement in defense of Jesus. But the irony of that long talk with Jesus, on the occasion of the Lord's first visit to Jerusalem, had gone into his soul. He had sat silent listening to many a vicious attack on the one he was convinced was the messiah. He could stand it no longer. At least he must demand fair play. He challenged his fellow Sanhedrinists. Weren't they breaking the law themselves, passing judgment before the hearing (Exodus 23:1; Deuteronomy 1:16)?

可是，其他的人已無心聽有關律法的長篇大論，或任何有利於拿撒勒人耶穌的話語。他們轉而嘲笑尼哥底母，「你也是出於加利利嗎？」對一個像尼哥底母這樣的貴族出身，這是莫大的侮辱。他們說：「你且去考察，就可知道加利利沒有出過先知，」（七52）。他們錯了。最大的先知以利亞，出自基列。約拿出自迦特希弗，距拿撒勒只有呎尺之遙。有趣的是，有段時間，猶太人還以為耶穌是以利亞（太十六14），主耶穌也曾自喻為約拿（太十二38-40）。

But the others were in no mood to listen to lectures about the law or to hear any voice raised in favor of this Jesus of Nazareth. They turned on Nicodemus in scorn. "Art thou also of Galilee?" No greater insult could be hurled at a patrician like Nicodemus. "Search, and look: for out of Galilee ariseth no prophet," they said (7:52). They were wrong. Elijah, the greatest of all the prophets, came from Gilead. Jonah came from Gath-Hepher, a stone's throw from Nazareth. It is of interest that at one time the Jews thought that Jesus was Elijah (Matthew 16:14) and also that the Lord had likened himself to Jonah (Matthew 12:38-40).

因此，書中記載，所有想捉拿耶穌的企圖都失敗了，因為他的時候還未到。

Thus all the attempts recorded in this chapter, made on the life of Christ, were foiled. His hour was not yet come.

本章結尾是一個寂寞的分離（七53-八1）。本章與下一章如此的分段法，是一件令人遺憾的事。我們應該把第八章「於是各人都回家去了，耶穌卻往橄欖山去。」這一句，放到本章結尾。耶穌也因此被聖靈引導，開始另一段與他們的對立。每個人都回家去，祭司與法利賽人回家去；尼哥底母回家去；守殿官回家去；差役回家去；耶路撒冷的民眾回家去。火燭點燃，晚餐上桌，大家紛紛洗手，換上便服，斜躺在沙發上，逗小孩玩，打哈欠，吹熄蠟燭，上床睡。耶穌卻往橄欖山去。「狐狸有洞，」他曾說過「飛鳥有窩，人子卻沒有枕頭的地方」（太八20）。尼哥底母，你真丟臉，為什麼不邀耶穌回你家？

The chapter ends with *a lonely departure* (7:53-8:1). The chapter division that occurs at this point is regrettable. As it stands, the chapter reads: "And every man went unto his own house." We should ignore the chapter division and move on to the next verse. The statement then reads: "Every man went unto his own house. Jesus went unto the mount of Olives." Jesus is thus, by the Holy Spirit, set in another contrast with them. Everyone else went home. The priests and Pharisees went home; Nicodemus went home; the captain of the temple went home; the officers went home; the people of Jerusalem went home. Lights were kindled, fires were lit, supper was put on the table, people washed their hands, changed into more comfortable clothes, reclined on their couches, played with their children, yawned, snuffed their candles, and went to bed. Jesus went to the mount of Olives. "The foxes have holes," he once said, "and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matthew 8:20). Shame on you, Nicodemus. Why didn't you invite him home with you?

B. 他揭露出人性的邪惡（八2-九41）

B. His Exposure of the Wickedness of Men (8:2-9:41)

我們還在查考主耶穌有關生命教導的應用。我們已看過他闡釋神的話語（七1-八1）。現在要來看他闡釋人性。我們會看到他讓眾人承認自己有罪（八2-11），他反駁他們（八12-59），他讓眾人狼狽得無話可說。先看主讓眾人承認罪（八2-11）。

We are still considering the implications of the Lord's life (7:1-10:42). We have looked at his exposition of the word of God (7:1-8:1). Now we must look at his exposure of the wickedness of men. We shall see him convicting them (8:2-11), contradicting them (8:12-59) and confounding them (9:1-41). Let us look first at the Lord convicting them (8:2-11).

1. 使眾人認罪（八2-11）

1. Convicting Them (8:2-11)

約翰八章開頭的故事，讓許多批判者大加撻伐，耗費無數的墨水，就是要證明說，這不是約翰寫的。有些版本的聖經，把這一段加上括弧，意思是說，這一段是有問題的註腳。註釋家也略過它，加以解釋，

把它放到書後去。我們卻要按它原有的位置來看待，是神所啟示的話語的一部份。這故事會替己說話、作證。它傳達事實。其中的話語，與整個福音書的敘述，完全和諧一致。它與約翰福音前述的事件，完全搭調，絕不突兀。

The story that begins John 8 has been attacked by the critics. Gallons of ink have been spilled trying to prove that John did not write this story. Editions of the Bible that place it in heavy brackets have appeared, as if these verses were a questionable footnote. Commentaries ignore it, apologize for it, put it in the back of the book. We shall let it stand where it is and treat it as part of the inspired word of God. The story vouches for itself. It rings true. The words in which it is told harmonize with the gospel narratives. It follows on logically from the preceding events in John.

我們讀過這一段故事，會發現，它就是主耶穌的特質，一向的作風，上下文也很吻合，我們先看它的時間點（八2節上）。「清早」。之前，我們看見耶穌是在前一晚，夜幕低垂時，往橄欖山去。可能借宿拉撒路和他姊姊們的家。也可能在客西馬尼禱告。可能是星空下獨坐，望著已沉睡的城市，思想在節期的最後一天，發生的事情，預備面對將要來臨的一切。

As we approach this story, so characteristic of Jesus, so fitting in its context, we note first *the time* (8:2a). It was "early in the morning." The last view we had of Jesus was the night before, when he made his way at nightfall to the mount of Olives. Perhaps he dropped in on Lazarus and his sisters. Perhaps he spent the night in Gethsemane praying. Perhaps he spent the night under the stars, looking at the slumbering city, thinking over the events of the past day, the last day of the feast, and preparing himself for the encounter he now must face.

清早，他又回到聖殿裡。倘若那些權貴以為，他會怕他們，那就錯了。黎明時分，他就又回到他父的殿。雖然在夜裡他可能無處可去，但天一亮，他就又回到他父的殿。

Early in the morning he was back in the temple. If the authorities thought they could scare him off, they were mistaken. Dawn found him in his Father's house. Although he may have had no place to go for the night, he was in his Father's house at break of day.

然後，我們要來看聖殿（八2節中）「他又回到殿裡。」你若想在耶路撒冷找到耶穌，最可能找到的地方就是這裡。這是多年前馬利亞和約瑟找到他的地方（路二42-46）。顯然許多來自加利利和各地的朝聖客，此時正準備回家（節期已結束），想在離開前，到聖殿看最後一眼。有些人一定想逗留一下，再聽這位傑出先知的講論。「眾百姓都到他那裡去，」約翰寫道。

Our attention is drawn next to *the temple* (8:2b). "He came again into the temple." If you wanted to find Jesus when he was in Jerusalem, that was the most likely place to look. That is where Mary and Joseph had found him many years before (Luke 2:42-46). No doubt many of the pilgrims from Galilee and various parts of the world, preparing to go home (now that the feast was over), would come to the temple for one last look before leaving. Some would be sure to linger to hear this remarkable prophet one more time. "And all the people came unto him," John says.

我們看到這位教師（八2節下）：「他就坐下，教訓他們。」有權柄的教師們，無可避免的，都是坐著講學，眾學子則圍繞著他。那天，聖殿中就有這樣的群眾來聽耶穌。可能有些差役也會走過來再聽這位奇妙的教師講論。他們也可能趕回家，告訴老婆和孩子。可能他們的家人就混在群眾中，聽救主講論。

We are told of *the teacher* (8:2c): "And he sat down, and taught them." Authoritative teachers invariably sat down to teach and their students gathered around them. In the temple that day Jesus had the crowds. Perhaps some of the temple officers stopped by to hear this marvelous teacher once again. Perhaps they had hurried home that night to tell their wives and children. Perhaps their families mingled with the crowds that thronged around the Savior.

但是，來了一個陷阱（八3-6）。這真是悲哀又詭異的陷阱。是文士們的圈套。一個女人被文士和法利賽人拖入聖殿，帶到耶穌面前。批判家對「文士也牽涉到這一幕」大作文章，「約翰從來不曾提到文士的」他們說。好罷，他在這裡就提到了。為什麼他一定得提到他們不只一次呢？為什麼在此提到他們，就證明這不是約翰親筆寫的？文士是舊約專家。百姓被巴比倫流放歸回之後，這個群體就崛起，負責抄

寫、教導、詮釋律法的重任（以斯拉就是其中的佼佼者）。在被流放前，這工作是由利未人負責，但後來漸漸由受過專業訓練的平信徒來主責。他們不僅抄寫文字的律法，也督責由長老們所留下的傳統，這些主要是一些口述添增的規定和條例。

But then came *the trap* (8:3-6), and a sad but subtle trap it was. Mention is made of *the scribes* (8:3a). A woman was hauled into the temple and brought to Jesus by the scribes and Pharisees. Critics make a great deal out of the fact that the scribes were involved. "John never mentions the scribes," they say. Well, he does here. Why should he be obliged to mention them more than once? Why should their mention here be proof that John did not write this story? The scribes were experts in the Scriptures. Their order, which had risen to prominence after the Babylonian captivity, took charge of copying, teaching, and explaining the law (Ezra was one of the most noted of them). Before the exile this work was done by Levites but it gradually became monopolized by a specially trained body of laymen. They not only copied the written law but they were custodians of the traditions of the elders, those added rules and regulations comprising the ever growing oral law.

對觀福音常常提到文士。其中許多是法利賽人。基督屢次加以譴責，因為他們假冒偽善。約翰在這裡將他們與法利賽人並提，顯然是因為他們與當時要陷耶穌於不義的情景相關。在對觀福音中，文士被視為基督的頑固敵對者。

The synoptic gospels mention the scribes often. Many were Pharisees. They were frequently denounced by Christ for their hypocrisy. They are mentioned by John here in company with the Pharisees, doubtless because of their connection with the situation now to be presented to Jesus. In the synoptic gospels the scribes are seen as inveterate enemies of Christ.

文士和法利賽人把這個犯罪者（八3節下）帶到耶穌面前。他們「帶著一個行淫時被拿的婦人，叫他站在當中。」姦淫罪是個嚴重違背律法的罪。這婦人可能先被帶到公會那裡。狡猾的文士和法利賽人，立刻想到這是個陷害那明日之星的好時機。這群良心長了繭的傢伙，就推開那群坐著聽耶穌講道的群眾，把這女人拖上聖殿院宇的公眾舞台，讓這女人與耶穌對個正著。如此悽慘的曝光，宗教首領那一隻隻仇視的眼，群眾好奇的雙眸，在拿撒勒那位可能被認定是彌賽亞的聖潔教師的面前，這一切，是何等的痛苦難當。

The scribes and Pharisees brought *the sinner* (8:3b) to Jesus. They "brought unto him a woman taken in adultery; and... set her in the midst." Adultery was a serious breach of the law. Perhaps the guilty woman had been brought before the Sanhedrin first. The wily scribes and Pharisees at once saw in this case an opportunity to bait a trap for the upstart teacher. With callous lack of feeling they hauled the woman into the public arena of the temple court, pushed through the throngs now surrounding the seated teacher, and stood the woman in front of Jesus. To be thus publicly exposed, before the hostile eyes of the nation's religious leaders, before the curious eyes of the crowds, before the eyes of this holy teacher from Nazareth, who many thought was the messiah, must have been excruciatingly painful.

她的控告者，興味十足地講起來龍去脈（八4）。「夫子，這婦人是正行淫時被拿的。」這控告本身已經就存偏見，粗糙不公，因為犯姦淫一定牽涉到兩個人。當場被捉，意謂另一人也該被抓才對，卻只有她被帶來院宇。要捉另外那個人不難。可是，這群邪惡的漢子，卻毫不在意公道，只想要設一個圈套來害耶穌。他們凸顯這個可憐的女人所犯的罪（「正行淫時」）顯示他們的心何等下流。

With evident relish her accusers told *the story* (8:4). "They say unto him, Master, this woman was taken in adultery, in the very act." This charge was already prejudicial, grossly unfair, since it takes two to commit adultery. To be caught red-handed meant that her partner must have been caught in the act too, but she alone was brought into court. It should have been easy enough to identify and apprehend her companion. These evil men, however, were not interested in justice, but only in setting a trap for Jesus. The way they underlined the poor woman's offense ("in the very act") shows how coarse-minded they were.

可是他們還不僅於此。他們還要引經據典一番（八5-6節上），讓她不得翻身，心中更想要的是，讓耶穌也動彈不得。「摩西在律法上吩咐我們」他們開口了，「把這樣的婦人用石頭打死，你說，該把他怎麼樣呢？」他們引用的律法是申命記二十二章22節及利未記二十章10節。摩西時代的律法，執行死刑的方式是丟石頭打死。主耶穌當然明白，摩西律法的嚴肅性，是為了維護「性的聖潔」，婚姻的聖潔，以及國民道德的純潔。

But they were not finished yet. They wanted to use *the Scripture* (8:5-6a) to put a noose around her neck, so to speak, and, what was even more desirable from their point of view, to put a noose around Jesus' neck. "Now Moses," they said, "in the law commanded us, that such should be stoned: but what sayest thou?" The laws to which they referred are found in Deuteronomy 22:22 and Leviticus 20:10. Stoning was the usual method of carrying out an execution under the mosaic law. The Lord of course was quite familiar with the severity of those parts of the mosaic law designed to safeguard the sanctity of sex, the holiness of marriage, and the moral purity of the nation.

「你說該把他怎麼樣呢？」這就是圈套。「他們說這話，乃試探耶穌，要得著告他的權柄」（八6節上）。前一天，他們才懊惱萬分，因為派了差役要去捉他，卻空手而回。現在，絕妙的機會來了，且看這人還能怎麼說。他既不能把摩西的律法拋開，放這女人走（他是道的化身），卻又無法堅持按這律法來刑罰，丟石頭打死這女人（他是恩典的化身）。倘若他命令他們，免去這婦人死罪，那一定會失去群眾的支持。倘若他命令他們對婦人執行死刑，他就是以羅馬政府自居，那他們就可以把他解去彼拉多那裡。

"But what sayest thou?" That was the trap. "This they said, tempting him, that they might have to accuse him" (8:6a). Only yesterday they had been frustrated by the failure of their temple police to arrest him. Now providence had delivered into their hands a perfect way to see how this man would speak. He could not set aside the law of Moses and set the woman free. (He is incarnate truth.) Nor could he insist on the full penalty of the law, and order the woman stoned. (He is incarnate grace.) If he ordered them to free a woman taken in a capital offense, he would lose the support of the people. If he ordered them to execute her, he would be assuming authority that belonged to the Romans and they could denounce him to Pilate.

但，就如耶穌曾經有的自況，「有比所羅門更大的一位。」倘若他們以為可以如此陷害這位道成肉身的全知者，那他們就覺醒得太遲了。

But, as Jesus himself once put it, "a greater than Solomon is here." If they thought they could snare incarnate omniscience like that, they were in for a rude awakening.

我們來看這位救世主（八6節下）。主耶穌並未回答他們，反而是滿有憐憫地，將眼光轉向別處，不看著這個婦人。他也不去看那些控告者第二眼，雖然，他十分清楚這些人心中在想什麼。「耶穌卻彎著腰，用指頭在地上畫字。」這是惟一一次我們讀到耶穌寫字，但不知他寫了什麼。不過，我們可以確定的是，那個被控告的，還有那群控告者一定都十分想知道他寫了什麼。

Our attention is drawn to *the Savior* (8:6b). The Lord did not answer them. In kindness, he refrained from looking at the poor woman. Nor did he spare her accusers a second glance, although he could read the secrets of their souls. Instead, "Jesus stooped down, and with his finger wrote on the ground." This is the only time we read of Jesus writing and we do not know what he wrote. We can be sure, however, that accused and accusers alike looked eagerly to see what it was.

現在真相大白（八7-9）。「他們還是不住的問他。」約翰寫道。他們自覺理直氣壯，因此不斷追問。而耶穌彎腰不斷畫字，這狀況很可能令他們更確信：耶穌不敢直視他們。這個明日之星終於栽在我們手裡了吧。

Now comes *the truth* (8:7-9). "They continued asking him," John says. In their self-righteousness they persisted. The fact that he bent over to write in the dust perhaps convinced them he could not look them in the eye. They had him at last, this upstart preacher.

寫完字，他直起腰來，從老到少，直視著每一位。「你們中間誰是沒有罪的，誰就可以先拿石頭打他，」他說。他的回答，既顧全了律法的標準，也沒讓他那無限之愛縮水，兼顧了是非情理。以一種將責任拋回給他們的方式，來顧全了律法。他「知道人心所存的」（二25）。他深知，在這位聖潔無所不知的神面前，沒有一個人敢宣稱自己是無罪的。

Having finished his writing, he straightened up and looked them in the eye, from the oldest to the youngest. "He that is without sin among you, let him first cast a stone at her," he said. His answer did not lower the standard of the law nor did he allow his infinite love to run away with his sense of right and wrong. Rather he upheld the law in such a way that he put the onus back on them. He "knew what was in man" (2:25). He knew that in the presence of divine holiness and omniscience not one of them would dare lay claim to being without sin.

主耶穌所用的這個字anamartetos，在新約聖經中只出現於此。其字根harmartia，與「不中的」相關。意指違背律法的行徑。在新約聖經中，它一直是指違反道德的罪，無論是在思想、言詞或行為上的疏忽怠慢或犯行。

The word Jesus used, anamartetos, occurs only here in the New Testament. The root is the word harmartia, which has to do with failing to miss the mark. It has to do with a breach of the law resulting from such failure. In the New Testament it is always used in a moral sense for a sin, whether by omission or commission, in thought, word, or deed.

「拿一塊石頭」這片語，意思可以是「拿那塊石頭」。意指一塊用來執行死刑的，很重的大石頭。按律法規定，這塊石頭必須由目擊證人來丟。這事件，既沒有第一現場的目擊證人，那些群眾就必須當作證人。此外，律法也要求，證人本身必須從未犯過同樣的罪，以免丟石頭打罪人時，自己也要被石頭打死（申十七7）。

The words "cast a stone" can be rendered "cast the stone" and refer to the heavy stone used for execution. Under the law this stone had to be cast by the witnesses. There is no place in the incident where the actual witnesses are produced, so these men have to act as witnesses. The law further required that the witnesses themselves be free from the same crime, lest by stoning the condemned person they become liable to a similar death (Deuteronomy 17:7).

主耶穌藉此開啟了眾人的良心，同時，也給這個處於痛苦場景焦點的女人，照進一線曙光。他又彎著腰，用指頭在地上畫字。

The Lord thus opened up their consciences while at the same time giving a gleam of hope to the woman who was the center of this unhappy scene. He then bent down again and resumed writing in the dust.

光照人罪的箭，擊中每個人的要害。「他們聽見這話，就從老到少，一個一個都出去了。」

The arrow of conviction went home. "They which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last."

我們不免又好奇，耶穌在地上寫什麼。同時，老的先離去。他要悔罪的表格最長。「只剩下耶穌一人，還有那婦人仍然站在當中」（八9）。光照人罪的箭，穿透每個人的心。甚至連在院宇中的人都離開這一幕。只剩下耶穌和那女人。

Again we wonder what Jesus was writing in the dust. Meanwhile, the eldest went out first. He had the longest list of sins on which to meditate. "And Jesus was left alone, and the woman standing in the midst" (8:9). The convicting arrow had penetrated everyone's soul. Even the people in the courtyard left the scene. Now it was just Jesus and the woman, alone.

最後，我們來看耶穌的話（八10-11）。耶穌顯然並未姑息女人所犯的罪。他先望著她（八10）：「耶穌直起腰來，不見其他人，只見這婦人，便對她說，那些人在哪裡呢，沒有人定你的罪嗎？」群眾已散，但審判仍未停止。在地上憑自己有罪的良心而來的控告者已散去，但真正的審判者，仍以他最高的

純潔站立在那兒。只有他有權柄來拋出第一塊石頭。他望著她，她也望著他。四周週是靜悄悄，彷彿被遺棄的聖殿。

Finally, we have *the terms* (8:10-11). Clearly the Lord was not free to mitigate the seriousness of this woman's sin. First of all *he faced her* (8:10): "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman where are those thine accusers? hath no man condemned thee?" The crowd had gone away but the condemnation had not gone away. Her human accusers had vanished, spurred on by guilty consciences of their own. But the true judge was still there in all his purity. He alone had the right to cast that first stone. So he looked at her and she looked at him. All around was the silence of the deserted temple.

沒有人能創作出這樣的故事。除了耶穌，沒有任何人，可以這樣地驅散聖殿中的人群。No one could have invented this story. No one but Jesus could have emptied the temple courts like that.

耶穌赦免了她（八11）。在她面前，他顯露出自己是一位新的主人（八11節上）。「沒有人定你的罪麼？」他問。「主啊，沒有」她回答——在她這個簡短的回話中，耶穌成了她的主和生命的王。多年後，保羅如此寫道：「你若口裡承認耶穌為主...就必得救」（羅十9）。「主啊。」她將耶穌放入心中的寶座。她將自己臣服在他的權柄之下。律法只能判她死罪，這個人卻能在她一切都無望時，賜與她希望。他到世上來，不是要定世人的罪，而是要叫世人因他得救（十二47）。他並未姑息她的罪；他為她的罪而死。

Then *he forgave her* (8:11). He set before her *a new Lord* (8:11a). "Hath no man condemned thee?" he asked. "No man, Lord," she said—and in that simple statement she made Jesus the Savior and sovereign of her life. Years later Paul put it like this: "If thou shalt confess with thy mouth the Lord Jesus... thou shalt be saved" (Romans 10:9). "Lord." She put him on the throne of her heart. She put herself under his authority. The law could only condemn her to death. This man offered her hope when hope was dead. He had not come into the world to judge the world, but that the world through him might be saved (12:47). He would not dismiss her sin; he would die for her sin.

他為她預備了新生命（八11節中、下）。他說：「我也不定你的罪，去吧，不要再犯罪了。」他不是與罪同流合污；他征服罪。她離去時，擁有一位新的主，和一個新的生命。

He set before her *a new life* (8:11b, c). He said, "Neither do I condemn thee: go, and sin no more." He did not condone sin; he conquered sin. With a new Lord and a new life, she went on her way.

主吩咐我們行的，都是他會加添能力的。他會賜與力量，使我們可以完成他所吩咐的。她經歷到杜樂門曾經說過的「一種新的愛所引爆的能力。」律法作不到的，主耶穌可以從他以理解的心所說出來的話語，幫助我們完成。那一天，每個離開聖殿院宇的人，都帶著一個有罪的良心離去；只有那個婦人，帶著喜樂的心離去。

The Lord's commands are always his enablings. He imparts the power to do what he says. She experienced what Henry Drummond once called "the expulsive power of a new affection." What the law could not do, the Lord could accomplish by a few words from his understanding heart. Everyone else left the temple courtyard that day with a guilty conscience; the woman left it with joy in her heart.

2. 反駁他們（八12-59）

2. Contradicting Them (8:12-59)

約翰又繼續談到主耶穌與猶太人的爭論。這一段，我們看到他反駁他們。我們可以把它分成四小段：耶穌與他的見證（八12-19），他的世界（八20-24），他的話語（八25-45），他的道路。第一小段，談到耶穌是世界的光（八12）：「耶穌又對眾人說，我是世界的光，跟從我的，就不在黑暗裡走，必要得著生命的光。」耶穌這個僅次於「我是」的偉大論述，明顯是在後續的場合中說出的，可能是民眾又開始在聖殿聚集的時刻，官長尚未因恨意而全然盲目，一般群眾也還猶豫不定之時。在耶穌講道的婦女院中，立了一座金色的燭台，住棚節期，在天黑之時，會點燃起來，可能點一整夜。它象徵當年在曠

野前行時，引導以色列民的雲彩，也在所羅門聖殿中，照亮了數世紀之久。在巴比倫攻入耶路撒冷之前，就已離去，後來再重建的聖殿，就不再有這雲彩了。當年以金質打造，裝飾在聖殿中的盾牌，後來被埃及人偷去。羅波安王便以銅仿造來取代。猶太人為了維持這樣的外貌，便作了一個偽裝的雲彩。（王上十四25-28）。

John now continues his discussion of the Lord's growing controversy with the Jews. In this section we see him contradicting them. We can divide the section into four parts: Jesus and *his witness* (8:12-19), his world (8:20-24), his word (8:25-45), and his walk (8:46-59). The first of these parts sets Jesus before us as *the light of the world* (8:12): "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." This second great I AM saying of Jesus was evidently given on a subsequent occasion, perhaps when people began to recongregate in the temple courts. As yet the rulers were not wholly blinded by their hate, and the rank and file of the common people were vacillating. In the court of the women where Jesus was speaking stood a great golden candelabra, the lamps of which were lighted on the night of the feast of tabernacles, and perhaps on omer nights. It symbolized the shekinah glory light which had guided Israel on its wilderness journeys and which had shone for centuries in Solomon's temple. It had departed from the city prior to the Babylonian invasion and has never lighted the second temple. Like the copper shields made by King Rehoboam to replace the golden ones that formerly adorned the temple and which were stolen by the Egyptians, the Jews tried to keep up appearances with a makebelieve shekinah (1 Kings 14:25-28).

主耶穌就是在這樣的背景下，宣告他是世界的光。比聖殿中的光更榮耀、更明亮的光，已經臨到。可是因猶太人執意拒絕基督（太二十三38），因此這光就要從猶太、耶路撒冷移除。如今，它已在教會中發光——至少現今如此。有一日，還要在以色列復明（該二6-7）。

It is against this background that the Lord Jesus proclaimed himself to be the light of the world. A glory and a light far greater than the one that shone in the first temple had come here. But it was withdrawn from Judea and from Jerusalem when the Jews consummated their rejection of Christ (Matthew 23:38). Now it shines in splendor in the church—for this age at least. It will one day be restored to Israel (Haggai 2:6-7).

光，是神的特質之一（約壹一5）。它是神的第一件創造（創一3-4）。「跟從我的，就不在黑暗裡走，」耶穌說，「必要得著生命的光。」凡跟從法利賽人、祭司和文士的，必在黑暗裡走。凡跟從孔子、佛陀、克立什拿或穆罕默德的，必在黑暗裡走。那些路的盡頭就是死亡。凡跟從耶穌的，必在光明中行，路的盡頭是生命的光。

Light is a characteristic of God (1 John 1:5). It was the first thing God created (Genesis 1:3-4). "He that followeth me shall not walk in darkness," Jesus said, "but shall have the light of life." Those who followed the Pharisees, the priests, and the scribes walked in darkness. Those who follow Confucius or Buddha or Krishna or Muhammad walk in darkness. The end of their road is the darkness of death. The person who follows Jesus walks in the light, and the end of that road is the light of life.

接著，是耶穌，與世界的謊言（八13-19）。主的話，立刻被他的仇敵質疑。他們責備耶穌，說他的宣告不實。「法利賽人對他說，你是為自己作見證，你的見證不真」（八13）。有一句諺語說，「再沒有誰比那些不願意睜眼看的人，更瞎的了。」主耶穌很明確篤定的說出一些事物的真相。他對世人（屬靈的光源），就如太陽對地球（物質界光的源頭）一般。這是由一個詳知一切事物最高本質的人，所說出的真確的陳述，他絕不說謊。光的真相，可由它能照耀事物這項事實來確定。它不需要別的證明。人若連這真相都要加以否定，那就沒有別的可說的了。耶穌宣告了一個自證自明的真理。他是世上的光，這可由他的品格、言行來確認，他們卻說他說謊。這就沒什麼好說了。光已照亮；他們卻說沒有。

Next we have Jesus and *the lies of the world* (8:13-19). The Lord's statement was instantly challenged by his enemies. They gave the lie to his claim. "The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true" (8:13). A homespun proverb says, "There are

none so blind as those who will not see." The Lord had asserted a great fact about the true nature of things. What the sun was to the earth (the source of physical light) he was to the world (the source of spiritual light). It was a statement of fact by one who knew the ultimate nature of things, by one who could not lie. The reality of light is affirmed by the fact that it shines. It needs no other witness. If a person denies that it shines, no more can be said. Jesus proclaimed a self-evident truth. That he was the light of the world was affirmed by his character, conduct, and conversation. But they called him a liar. There remained no more to be said. The light shone; they said it didn't.

但主耶穌仍耐性以對，與他們理論。他提出的證據，可分兩類。第一，主的見證（八14-16）。他說，「我雖然為自己作見證，我的見證還是真的。」他就是不可能說謊。他的品格，就是他唯一需要的證明。「因我知道我從哪裡來，往哪裡去。你們卻不知道我從哪裡來，往哪裡去」（八14）。主耶穌提出一種對照：他對他自我的認知，與他們對他的一無所知。他知道自己所說的是什麼。他知道自己從何而來，要往何處去。他源自永恒，而進入時間中；也即將離開時間，回到永恒。他充份知道自己在永恒中的存在。有關於神的真理，只有神可以確認。他們對他真實的源頭與去向，一無所知。

Yet with infinite patience he sought to reason with them. He presented proof along two lines. We note, first, *the Lord's testimony* (8:14-16). "Though I bare record of myself," he said, "yet my record is true." It was impossible for him to lie. His character was the only credential he needed. "For I know whence I came, and whither I go; but ye know not whence I come, and whither I go" (8:14). The Lord was contrasting his own knowledge of his being with their ignorance of his being. He knew what he was talking about. He knew where he had come from and where he was going. He had come out of eternity into time; soon he would leave time for eternity. He had perfect knowledge of his eternal existence. There are truths about God that only God can affirm. They were ignorant of both his true origin and destiny.

他又加上，「你們是以外貌判斷人，我卻不判斷人。就是判斷人，我的判斷也是真的，因為不是我獨自在這裡，還有差我來的父與我同在。」（八15-16）。因為他們是屬肉體的，因此對他的認知就不真實。就如他曾對尼哥底母說過的，「從肉身生的，就是肉身」（三6）。他們只能作膚淺的判斷，只能從外表，這唯一的評判標準來理解。要一個未重生的人，去給大自然、人類及基督的特質下定義，那就好像要一隻螞蟻，去給大自然、人類、以及人類的性格下定義一樣。

"Ye judge after the flesh," he added. "I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me" (8:15-16). It was impossible for them to form any valid opinion about him because of their carnality. As he had once said to Nicodemus, "That which is born of the flesh is flesh" (3:6). They judged superficially, according to the only criteria they could grasp: outward appearances. It would make as much sense to ask an ant to define the nature, person, and personality of a human being as to ask an unregenerate man to define the nature, person, and personality of Christ.

他將自己的靈，與他們的靈作對比。他們對真相一無所知，因此對他任意批評。他即使有一切的真相，仍不對他們任意批評論斷。他的認知全面而確實，絕不會犯錯，因為他的心思意念純全完備，並與差他來的那一位的靈融洽一致。即便如此，他仍不任意論斷，因為他來是要拯救，而不是審判世人。他對待仇敵的動力是愛，而不是律法。這是主的見證。

judgmental of them, even though he had all the facts. He was absolute in his knowledge and comprehension, beyond all possibility of making a mistake because of his perfect harmony of mind, heart, and spirit with the one who had sent him. Even so, he withheld judgment because he was here to save, not to condemn. Love, not law, was the motivating factor in his attitude toward his enemies. That was the Lord's testimony.

不過，他並不忽視律法的見證（八17-19）。因為人類的軟弱，律法要求，必須有兩個人作見證，才能成為有效的見證（申十九15）。「你們的律法上也記著說，兩個人的見證是真的，我是為自己作見證，還有差我來的父，也是為我作見證。」一個人的見證，有可能未得事實的全貌；輕蔑、恨意、惡

意、妒意，復仇或偏見等都可能影響他的判斷。他有可能犯了誠實的錯誤。兩個人的見證，就比較不會提供假見證。後來，主耶穌受到公會的審判時，那些權貴就得從許多假見證中篩選，找出兩個人彼此足夠吻合的故事（太二十六59-61）。

He did not, however, ignore *the law's testimony* (8:17-19). Because of human failings, the law required two witnesses to establish adequate testimony (Deuteronomy 19:15). "It is also written in your law, that the testimony of two men is true. I am one that bears witness of myself, and the Father that sent me beareth witness of me." A single witness might not have fully observed the incident; spite, hatred, malice, jealousy, revenge, or prejudice might influence his judgment; he might make an honest mistake. Two independent witnesses would not be so likely to provide false witness. In the subsequent trial of the Lord before the Sanhedrin, the authorities had to sift through the testimony of many false witnesses before they found two whose stories were close enough to make the semblance of a case (Matthew 26:59-61).

假若兩個人的見證，都能成為一個有效的見證，那麼父神和神子的見證，就更沒有問題了。這是主耶穌陳述的要點。

If the testimony of two men established a fair witness, the testimony of God the Father and God the Son established a testimony beyond question. That was the Lord's point.

猶太人立刻拒絕主耶穌以他的父為第二見證人的立論。對他們而言，這是難以接受的，「你的父在哪裡？」他們問道。耶穌回答，「你們不認識我，也不認識我的父，若是認識我，也就認識我的父」（八19）。這很清楚。單單因為我不認得某人，不能就此證明某人不存在。猶太人若認識耶穌，他們就會認識他的父，因為他經常與父談話，也經常談起他。

The Jews instantly rejected the Lord's assertion that his Father was the second witness. To them, that was unacceptable; "Where is thy Father?" they asked. Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also" (8:19). That is obvious enough. Just because I do not know a person is no proof that he or she does not exist. If the Jews had known Jesus they would have known his Father too, because he was always talking to him and about him.

主耶穌換了一個話題。他開始談起他的世界（八20-24），他所來自的世界，他的父所住的世界。他的父對他們是個謎，但對他則不是。聖靈告訴我們，這樣的對話，是發生在怎樣的場景中。耶穌當時是「在聖殿的庫房，教訓人時所說的。」庫房是聖殿最容易進入，也是最多公眾聚集的地方，非常靠近公會進行儀式的院宇。

The Lord changed the subject. He began to talk about *his world* (8:20-24), the world from which he came, the world in which his Father lived. His Father was an enigma to them but real to him. We are told by the Holy Spirit just where Jesus was when this conversation took place. He was "in the treasury, as he taught in the temple." The treasury was the most accessible and public part of the temple. It was actually very close to the hall Gazith, where the Sanhedrin held its sessions.

會眾就坐在他的世界的入口處（八20節上、中）。倘若地上有哪個地方是天堂可以降臨之處，那必然是在耶路撒冷聖殿的這個地方。這裡是獻祭的地方。祭司在此處的祭壇事奉，他們要先洗濯、潔淨自己，然後才進入聖所點燈，在祭壇上獻香，吃桌上的餅。這裡也懸掛著幔子，持續提醒人不可越界，因為再過去就是至聖所和約櫃、施恩座、展翅的基路伯。在更早之前，神曾以雲彩之姿，降臨在寶座上。倘若地上曾有任何一處，與真神的住處相關的，那必然是摩利亞山上的聖殿。耶穌稱之為「我父的家。」猶太人若真正理解聖殿的真理，他們必然會歡迎耶穌。

They were standing on *the portals of his world* (8:20a, b). If there was one place where heaven came down to earth, it was there at the temple in Jerusalem. There the sacrifices and offerings were made. There the priests ministered at the altar and cleansed themselves at the laver before going into the holy place to trim the lamps, offer incense on the golden altar, and eat the bread on the table. There hung the veil, a constant reminder that beyond was the holy of holies with the sacred ark, the mercy seat, the winged cherubim. There, in former times, God had sat enthroned

in the shekinah glory cloud. If ever there was a place on earth associated with the true and living God it was that temple on mount Moriah. Jesus called it "my Father's house." Had the Jews entered into all the truth of that temple they would have welcomed Jesus.

耶穌當時是在婦女院。我們可以說，神曾走出至聖所，藉著基督，而與世人在一個地點相會，那地點就是連婦女也可以去的。若雅各可以說伯特利，「這地方何等可畏，這不是別的，乃是神的殿，也是靈的門」（創二十八17），那當然耶穌也可以稱他那時所在的院宇為天堂。猶太人過於眼瞎，看不明白。當耶穌在那裡時，他們就是坐在他的世界的入口。

He was in the court of the women. In Christ, God had come out from the holy of holies, so to speak, to meet the people in the one place to which even the women could come. If Jacob could say of Bethel, "This is none other but the house of God, and this is the gate of heaven" (Genesis 28:17), surely it could be said of the temple in those days when Jesus took up his place in its courts. The Jews were too blind to see it. When Jesus was there, they were standing at the portals of his world.

我們也要看他的保護（八20節下）「沒有人拿他，因為他的時候還沒有到。」他已在敵人的大本營中，宣告了自己的立場，絕大多數的人可能都不知道，這地方有多重要，是奉神的名所立之處，也是他與他子民相約之處。他的子民可能輕看這重要性，對這個禱告的地方掉以輕心。但仇敵卻十分清楚。仇敵會儘可能的佔據它。耶穌時代的聖所，已經被猶太公會（主要由世俗化，屬肉體，失喪的宗教人士——撒但的工具組成）所把持。耶穌也攻入這塊他們以為是他們的土地。耶穌「在聖殿」教導。他已攻入這個原屬於他父親，但如今被仇敵據為己有的基地。

We notice, too, *the protection of his world* (8:20c). "No man laid hands on him; for his hour was not yet come." He had taken up his stand alongside the stronghold of the enemy. The world at large may not know the strategic importance of the place where God puts his name and where he makes appointments to meet his own. His own people, indeed, may depreciate its importance and neglect the place of prayer. But the enemy knows its importance. He occupies that place whenever he can. In Jesus' day the Sanhedrin (made up of men who for the most part were worldly, carnal, religious, but lost—tools of Satan) was entrenched in the sanctuary. Jesus had invaded what they considered their territory. He was teaching "in the temple." He had invaded ground that belonged to his Father but which was firmly held by the foe.

但不管怎樣，他們還是傷不到他。他們盡管秘謀計劃要他的命，他們可以氣得咬牙切齒，派兵要來追捕，卻仍無功而返。十二營的天使會保衛著他。地上或地獄的勢力不能碰他。因為他的時候還沒有到。No matter, they could not harm him. They could have secret meetings to plan his death. They could gnash their teeth with rage and send out their militia to arrest him, to no avail. Twelve legions of angels were his bodyguard. No power in earth or hell could touch him. His hour was not yet come.

接著，我們看到通往他的世界的路徑（八21-22）。主耶穌先提到他的方向（八21節上）「我要去了，」當然，他即使這麼說也是與世人不同的，以賽亞先知可以這麼說世人：「我們都如羊走迷，各人偏行己路」（賽五十三6），他立刻又補上「罪孽」這個標籤。但耶穌的路不是。他的路是神的路。他可以說，「我常作他[父]所喜悅的事」（八29）。從搖籃到十字架，他生命的獨一方向就是往天堂和家鄉而去，每一步都顯出他對父的順服。只有他可以向我們說「跟隨我」並且知道，他的路是正路，能夠不會走岔地引我們回到家。

Then, too, we note *the pathway to his world* (8:21-22). The Lord mentions first *its godly direction* (8:21a): "I go my way." In this, of course, he was unique. Of all other human beings, the prophet could write: "All we like sheep have gone astray; we have turned every one to his own way..." (Isaiah 53:6), a way the prophet at once labels "iniquity." Not so Jesus. His way was God's way. He could say, "I do always those things that please him [the Father]" (8:29). From the cradle to the cross the sole direction of his life was heavenward and homeward, with every step being marked by obedience to his Father. Only he could say "Follow me" and know that his way was the good and right way and would lead us unerringly home.

他又提到它的大分岔（八21節下-22節）：「你們要找我，並且你們要死在罪中，我所要去的地方，你們不能到。」這主要是指主的肉身在地上的同在，以及他以彌賽亞的身份為以色列民獻上自己，使得，並且樂意，讓久已應許的千禧國度來臨。主耶穌的話已真實地在猶太的歷史中實現。

He mentions *its great divide* (8:21b-22): "And ye shall seek me, and shall die in your sins: whither I go, ye cannot come." The primary reference is to the Lord's physical presence on earth and to his offer of himself to the nation of Israel as messiah, able and willing to set up the long promised millennial kingdom. The Lord's words have been literally fulfilled in Jewish history.

不過，主耶穌的話除了眼前立即實現的意義，還有一種啟示，是針對那些拒絕基督的人將來的命運。在舊約有個長久適用的典型例子，那就是掃羅王的例子。他「枉費了恩典的日子」因此，神的靈任憑他而落入邪惡的靈裡。撒母耳死後，掃羅的故事愈發不堪。他邪惡的生命念茲在茲的，就是要追殺主所膏立的人——大衛。後來，他迫切需要尋求神的一句話時，天上沉默以對。他發現天堂的門已對他關閉後，轉去隱多珥，猛敲地獄的門，期待獲得一兩句話，引導他走出困境。神就任憑他去敲那門，掃羅便墮入永劫不復的命運。

Taken beyond the immediate meaning, however, the Lord's words are a revelation of the doom of those who reject Christ once too often. A classic Old Testament example, given for all time, is that of King Saul. He "sinned away the day of grace" and God's Spirit thereafter left him to himself and at the mercy of an evil spirit. After the death of Samuel, Saul's history was one of ever increasing sin. The chief occupation of his wicked life was persecuting David, the Lord's anointed. At the end he acutely needed a word from God but was confronted with a silent heaven. Finding the door of heaven barred against him, he went to a witch at Endor and knocked on the door of hell, hoping for some word from beyond to guide him in his distress. God simply opened that door and Saul walked through it to his doom.

玩弄神恩典的人，最好能醒覺過來。那些從小在基督教家庭長大，自幼受教於神的話語，卻叛逆以對，堅持抵擋聖靈，直到走入一去不得復返之路的人，他們的下場何等可怕啊。這樣的人生，在臨終時刻，將是多麼的無望。「你們要找我，並且你們要死在罪中。」

Well may those persons beware who trifle with God's grace. How terrible will be the end of those, brought up in a Christian home, taught the truth of God from infancy, who rebel against it and who persistently resist the Spirit of God until at last he goes away to return no more. How desperate the closing hours of such a life. "Ye shall seek me, and shall die in your sins."

猶太人不理解。他們說，「他說，我所去的地方，你們不能到，難道他要自盡嗎？」世紀以來的盲目，已經臨到他們。人若拒絕真理，要想找到天堂，是不可能的，這是一件驚人的事實。主耶穌在路加福音十六章就有講解。亞伯拉罕對那在陰間的財主說，「在你我之間，有深淵限定」聖經的結尾也有類似的重點。死人的特質就是：不會改變，一死，就硬如水泥，那句可怕的話是這麼說的，「不義的，叫他仍舊不義，污穢的，叫他仍舊污穢」（啟二十二11）。永恒中那不能改變的特質，也可用在義人和聖者的身上。當樹倒下，就永遠倒下。當一跨過死門，就不可能再有任何改變了。

The Jews did not understand. They said, "Will he kill himself? because he saith, Whither I go, ye cannot come." The blindness of centuries was already on them. The impossibility of a person finding heaven after rejecting Christ is an awesome truth. The Lord sheds light on it in Luke 16. "Between me and thee," Abraham said to the rich man in hades, "is a great gulf fixed." The Bible closes on a similar note. The character of the dead is fixed, hardened as concrete, at death. The terrible sentence is, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still" (Revelation 22:11). The same eternal unchangeability of character is also ascribed to the righteous and holy. As the tree falls, so it lies. No change is possible once the portals of death are crossed.

耶穌所說的世界，以他們那樣的宗教和自以為義的心態而言，是很難進入的。耶穌談到進入他的世界的通行證（八23-24）。獲得這樣通行證的條件很清楚：「你們是從下頭來的。我是從上頭來的：你們是

屬這世界的，我不是屬這世界的。」這就說明了此生與來生的條件。關於來生，他與他們是在兩個世界，就好像地上離天上那麼遠，也像地獄離天堂那麼遠。

In speaking thus of his world, a world to which they, with all their religion and self-righteousness, were strangers, Jesus spoke of the passport for his world (8:23-24). The need (8:23) for such a passport was evident: "Ye are from beneath; I am from above: ye are of this world; I am not of this world." That stated the need in terms of this life and the next life. As far as the life to come was concerned, he and they were worlds apart, as far, indeed, as beneath is from above, as hell is from heaven.

這概念從聖經一開始的詞句，就強調了。在創世記的記錄中，聖靈就說，在創造的第二日，神將「空氣以下的水，空氣以上的水分開了」（創一7）。「事就這樣成了」這是聖靈加上的評語。而能將底下洶湧的海水與高聳的雲彩分隔開的，又是什麼呢？那是大氣層——大氣層將愛主與不愛主的人，分隔開來。

The thought is underlined for us in the opening stanzas of the Bible. In the creation record the Holy Spirit states that on the second day of creation God separated "the waters which were under the firmament from the waters which were above the firmament" (Genesis 1:7). "And it was so" is the Spirit's added comment. What was it that separated the surging seas beneath from the lofty clouds of the sky? It was the atmosphere—an atmosphere which separates those who love the Lord and those who don't.

得救的人，愛屬天的空氣、愛禱告會、愛查經課。失喪的人，愛酒店的空氣、愛賭場、喜愛與其他未得救者作伴。主耶穌是從天上來，凡愛他的人，就能坐「在天上」（弗一3、20；二6）。失喪的人就不愛。他們是「從地上來的」水往低處流。那是它的天性使然。失喪者就是愛往低處走。

Saved persons love the atmosphere of heaven, of the prayer meeting, of the Bible class. The lost love the atmosphere of the bar, of the pool room, and the company of other unsaved people. The Lord is from above and those who love him are made to sit "in heavenly places" (Ephesians 1:3, 20; 2:6). Not so the lost. They are "from beneath." Water seeks its lowest level. That is its nature. The lost are on their way down.

耶穌說，「你們是屬這世界的；我不是屬這世界的。」主耶穌是來自天上的。而他們是屬地上的，一個被仇敵所管制的星球。難怪，有人若要上天堂，他們需要先顯示出新的效忠方式。

Jesus said, "Ye are of this world; I am not of this world." The Lord was from heaven. They belonged to earth, a planet under the reign of the enemy. No wonder some kind of new allegiance was required if ever they were to get to heaven.

通行證的本質（八24）也很清楚：「所以我對你們說，你們要死在罪中，你們若不信我是基督，必要死在罪中。」往天堂的通行證是基督。只有他可以拯救世人脫離罪。罪使世人沉淪，並毀壞這個世界，神絕不允許罪大肆破壞這個世界。信靠基督就開啟了天堂之門。經文帶有力量。基督這個字是斜體，意思是它是翻譯者加入的，可以省略。耶穌的意思是：「你們不相信我是！」他們拒絕相信耶穌的宣告，說，我就是舊約聖經所啟示的「我是自有永有的」，我是立約的神，我是生命的源頭。凡拒絕相信他，拒絕給予他正確的地位和尊稱的，就是無可改變地永遠關閉通往天堂的門。

The nature (8:24) of the passport is clear as well: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." The passport to heaven is Christ. He alone can save men and women from their sins. Sin has wrecked and ruined this world and God has no intention of allowing it to wreak its havoc in his. Belief in Christ opens the door to heaven. The text is forceful. The word *he* is in italics, indicating that it has been supplied by the translators and can be left out. "Ye believe not that I am!" That is what Jesus said. They refused to believe his claim to be the I AM of Old Testament revelation, the covenant making God, the source of life. To refuse to believe in him, to give him his proper place and title, is to close the door of heaven irrevocably for all eternity.

這之前，猶太人才依據摩西之律，帶了一名在行淫時被抓的婦人去見耶穌。他們尊敬摩西，就像尊敬他們的國父亞伯拉罕那樣。摩西是舊約聖經中，把神偉大的名字「我是」（出三13-14）介紹給以色列民的人。主耶穌使用這個名，實際上就是在向人宣告他是神。

Earlier the Jews had brought to Jesus a woman taken in adultery, quoting Moses. They revered him as much as Abraham, the founding father of their nation. Moses it was who brought home to Israel this greatest name for God in the Old Testament: "I AM" (Exodus 3:13-14). The Lord's use of this name was an unequivocal claim to be God.

當我們接受他時，就只能以這樣的地位看待他。即便我們說，他很偉大，他很良善，這都沒錯，但除非我們稱他為神，否則我們就完全錯失了了他的身份標誌，也就無法獲得往天堂的通行證，他在天堂所彰顯的，是宇宙間最明顯的神性。

Nothing less will do in our acceptance of him. We may call him great and good but until we call him God we have missed the mark and are still without our passport to that land where his deity is the most obvious fact in the universe.

耶穌與猶太人的討論，現在來到一個轉折點。之前，他已談過他的見證，以及他的世界。現在他要談到他的話語（八25-45）。這一段可以分成兩部份：一部份是他與在天上父親的關係，和身份（八25-32），另一部份是，他與他們的先祖亞伯拉罕的關係和身份。主耶穌與這兩位都有關係，我們先看主耶穌向這些敵對者談到他的父。

The discussion with the Jews now comes to a turning point. He has talked to them about his witness and about his world. Now he talks to them about *his word* (8:25-45). This segment divides into two: what he has to say to them about his *identification with his Father above* (8:25-32) and what he has to say to them about his identification with their father Abraham. The Lord identifies himself with both. We begin with things the Lord had to say to his adversaries about his Father.

他們應該不會漏失掉耶穌才剛剛提到的，舊約中那偉大的「我是」的啟示。他這樣的論述，立刻引發人的質疑。質疑他的那些人（八25-29）問道：「你是誰？」他以一句有關他父親的話語來回答他們（八25-27）。

They could not have missed the plain identification Jesus had just made with the great I AM of Old Testament revelation. His statement provoked an immediate and, one suspects, an incredulous response. *Those who tested him* (8:25-29) asked: "Who are you?" He replied with *a word about his Father* (8:25-27).

我們不可以把這句話，與主耶穌他那奇妙、超自然的生命和服事的背景，分開來論述。他行過無數的神蹟。他醫治癩瘋病人、替人趕鬼、叫死人復活、餵飽群眾、在海上行走。他教導群眾時滿有權柄。但他們還是很無情地來挑戰他，要他說出更多有關他身份的證詞。

We must not leave this statement isolated from the marvelous context of the Lord's supernatural life and ministry. He had performed countless miracles. He had cleansed lepers, cast out demons, raised the dead, fed the hungry multitudes, and walked on the waves. He had taught them with authority. How insolent they were to challenge him still, demanding some further statement of his identity.

主耶穌便提出他之前提過的證據（八25節下）：「就是我從起初所告訴你們的。」有人說，這句恐怕是整卷福音書中，最難翻譯的一句。新英文版譯作「我為什麼要告訴你們？」是最能傳達希臘教父的意思，只是，它與上下文不太搭調。主耶穌不僅願意告訴他們，而且還有更多想要告訴他們的，特別是有關審判這部份。贊成希臘教父觀點的人（至少他們懂希臘文經文吧），認為主耶穌真正要說的是，「你們的問題該怎麼回答呢？」他們問耶穌有關身份的問題，就顯示，要回答他們，一定是白費力氣的。你如何向目盲的人形容夕陽？找不到合適的詞彙吧。你如何向生來耳聾的人描述一首交響曲？手語是不夠的。

The Lord referred them to *his previous testimony* (8:25b): "Even the same that I said unto you from the beginning." It has been said that this is perhaps the most difficult clause to translate in this

whole gospel. The *New English Bible* translation ("Why should I speak to you at all?") best conveys the sense put on the words by the Greek fathers, but that construction does not really fit the context. Far from not wanting to speak to them at all, the Lord told them he still had much to say to them, especially about judgment. Espousing the view of the Greek fathers (who, at least, can be presumed to know the Greek text), some take the view that the Lord was really saying, "How can your question be answered?" The very fact that they asked such a question proves that it would be in vain to answer it. How do you describe a sunset to someone born blind? Words are inadequate. How do you describe a symphony to someone born deaf? Sign language is inadequate.

倘若經文就如我們今日的譯本，那麼主耶穌就是在宣告，世人必須相信，他就是那位自有永有者。當他們質疑他是誰時，他的回答，「就是我說過的我是（自有永有的）」，也就是說，「我這人，就是我所教導的一切。」他所行的神蹟，證明一切。

If the text is allowed to stand as it appears in our version, the Lord has just declared the essential need that people believe in him as the I AM. When they challenged him, he replied, "Just what I say I am," that is to say, "My person is my teaching." His miracles were proof of that.

持續他現在的見證（八26-27）之後，主耶穌談到有一些事，他現在無法講明（八26）因為講了他們也不懂（八27）。他說，「我有許多事要告訴你們，判斷你們，但那差我來的是真的；我在他那裡所聽見的，我就傳給世人」（八26）。直到如今，主耶穌一直都將自己啟示給他們，他也還會繼續下去，但他也會向他們揭露他們的真相。揭露出他們的內心，那是很痛苦的，他們一定會不喜歡，可是，真相就是真相，不管你喜不喜歡。此外，這也不是源自於他，而是源自於他天上的父。不過，「他們不明白耶穌是指著父說的」（八27）。

In continuing with *his present testimony* (8:26-27) the Lord says that there were *things he could not unveil* (8:26) because there were *things they could not understand* (8:27). He said, "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him" (8:26). Up to now the Lord Jesus had revealed himself to them. From now on he would still do that, but he would also reveal what *they* were. Since the revelation of their hearts would be painful and unpalatable, they would dislike it. Truth, however, was truth, whether they liked it or not. Moreover, it did not originate with him. It originated with his Father in heaven. However, "They understood not that he spake to them of the Father" (8:27). The Jewish leaders did not want to believe that he was God and were enraged when he said that he was (5:18), even when his miracles proved that he was. How could he talk to them about anything except judgment when, in spite of the clearest statements of fact, an amazing and continuous outpouring of miracles, his authoritative teaching, couched in compelling and unforgettable form, they still asked "Who are you?"—especially when their unbelief would involve them in the crime of all crimes, his death.

接著，他又提到有關他的未來（八28-29）。我們可看到，這裡觸及十字架了（八28節下）。「所以耶穌說，你們舉起人子以後，必知道我就是（他）基督」英文版中，這個他字是斜體（意指由譯者添上的）：「你們就必知道，我是（那自有永有者）」十字架要一次並永遠地彰顯出他是誰。馬太描述加略山的神蹟，天色暗下來，磐石崩裂，墳墓開了，聖殿的幔子裂為兩半。他也記載百夫長和一同看守的人的見證。「這真是神的兒子」他們說。路加也說，「聚集觀看的眾人，見了這所成的事，都捶著胸回去了」（路二十三48）。顯然，世人犯了大罪，天和地都要提出抗議。此外，這一切都只是要證明：「你們就必知道我是。」三天之後，他從死裡復活，一切疑雲都消散了——只是，那些權貴們仍然執意不信。鴨子嘴硬，死不認輸。

He gave them next *a word about his future* (8:28-29). We notice *what the cross reveals* (8:28a). "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he." Again *he* is in italics (that is, added by the translators): "Then shall ye know that I am." The cross would reveal once and for all who he really was. Matthew describes the Calvary miracles, the darkening sky and the rent rocks, the opening of the graves, and the tearing in two of the temple

veil. He records the testimony of the centurion and of those who were with him. "Truly this was the Son of God," they said. Luke adds his voice, "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned" (Luke 23:48). There was no doubt that a terrible crime had been committed, against which heaven and earth alike proclaimed their protest. Moreover, all this was only preliminary proof: "Then shall ye know that I am." Three days later he rose from the dead and put an end to all doubt—except that the authorities still refused to believe. "A man convinced against his will is of the same opinion still."

我們也注意到，基督所彰顯的（八28節下-29節）。我們看見，人子對父的絕對依靠（八28節下）：「必知道我是他，並且知道我沒有一件事，是憑著自己作的。我說這些話，乃是照著父所教訓我的。」（八28）。神知道每件事。耶穌所知道的許多事，都跟我們一樣，從學習而得：他從小在家中、在學校，從閱讀，默想神的話語而得。另有些事，他直接得知於他與父緊密的溝通。身為神，他絕不曾有一刻失去神性；身為人，他也不曾有哪方面多過於人的所是。他成為人，就是神要他成為人，讓神居住在他裡面，他也全然依靠神。「父啊，我在這裡，使得我的一切，都隨時聽候您差遣。」任何時刻，在任何地方，任何狀況下，他都聽從神。這也是為什麼耶穌可以像這節經文所說的：「我沒有一件事，是憑著自己作的，我說這些話，乃是照著父所教訓我的。」

We notice, too, *what the Christ reveals* (8:28b-29). We see *the Son's absolute dependence on his Father* (8:28b): "Then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things" (8:28). God knows everything. Many of the things Jesus knew, he learned the same way we learn: from his education at home and at school, from reading, meditation, and study of the word of God. Other things he learned directly from his unbroken communion with his Father. As God, he was never anything less than God; as a human being, he was never anything more than human. He was man as God intended man to be, indwelt by God and wholly dependent on God. "I am here, Father, to make all that I am wholly available to you." He was at the disposal of God at all times, in all places, under all circumstances. That is why Jesus constantly made statements like the one in this verse: "I do nothing of myself... as my Father hath taught me, I speak..."

人類沉淪、犯罪的一切本質，都是因為我們不肯依靠神。因著「一人的順從」使得神終於可以在地上顯示出他對人類的心意。耶穌並非要在此定義他的神性——他從未一刻停止他是神。他是在此定義他的人性。他之前才定義過他的神性，也就是他所說的「我是」。猶太人立刻就對這個擁有神性的人反彈。The essence of the fall, of all sin, is independence of God. It was by this "one man's obedience" that God at last was able to demonstrate on earth what God had in mind in making humankind. Jesus is not here defining his deity—he never ceased to be God. He is defining his humanity. He had just defined his deity in the words I AM. The Jews had instantly reacted against a humanity at one with deity.

然後，我們要看父經常對子感到喜悅（八29），這可從父不斷在他裡面為證：「那差我來的，是與我同在；他沒有撇下我獨自在這裡，因為我常作他喜悅的事。」主耶穌的生命，沒有一刻不曾帶給他的父喜樂和愉悅的。主耶穌在世上的生活，從末有不討父喜悅的事發生。他作的每一件事都是出自最高的原則：為了討父的喜悅。無論是作小孩時，幫他母親拖地，或是在學校學希臘文，或幫鄉下農夫鋸木頭、作犁具，或講登山寶訓，或叫死人復活，或在客西馬尼園哭泣，或死在羅馬的十字架上，或冰冷僵硬地躺在約瑟的墳墓裡。他這一切總是為了討父的喜悅。每一刻，每一幕，從搖籃到墳墓（除了他以無罪之身為我們成為罪的那垂死的三個小時）。他都是喜樂地享有父清楚的同在。他的父也喜悅他，這事本身，也使得基督與世上所有的眾人有所不同。

Next we see *the Father's abundant delight in the Son* (8:29), evidenced by his constant presence and pleasure in him: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." There was not a moment in the life of the Lord Jesus when he did not bring joy and delight to his Father's heart. There was no such thing as the secularization of the Lord's life. Everything he did was motivated by one sovereign principle: he was here to please his Father. It made no difference if he was helping his mother mop the floor as a boy, or if he was

learning the Greek alphabet in school, or sawing a piece of wood to make a plow as the village carpenter, or preaching the sermon on the mount, or raising the dead, or weeping in Gethsemane, or dying on a Roman cross, or lying still and cold in death in Joseph's tomb. He always did those things that pleased the Father. Moment by moment, situation by situation, from the cradle to the grave (except for those three dread hours when he who knew no sin was made sin for us) he enjoyed the conscious presence of his Father. And his Father was delighted with him, something which of itself sets Christ apart from all people who have ever lived.

約翰在此吸引我們去注意那些質疑他的人；他那些無可摧毀的宣告，以及猶太領袖對他的排拒，這兩者間的交互作用。

Thus John draws our attention to those who tested him, and to the interplay of his unrivaled claims and the Jewish leaders' refusal to believe.

但約翰也吸引我們去注意那些信靠他的人（八30-32）。「耶穌說這話的時候，就有許多人信他。」畢竟，這些獨特的宣告，傳遞著與他們相關的真理。創造他們的那一位，若不是瘋了——就是比世上任何人的心智都更健全。主耶穌的完美、平衡、健全，可以從他的生命、教導中得證，那是毋庸置疑的。他比任何人都更優秀，這是無可否認的。他對許多人而言，是全然具有說服力的。

But John draws our attention also to *those who trusted him* (8:30-32). There was *an easy profession of faith* (8:30): "As he spake these words, many believed on him." After all, these extraordinary claims had the ring of truth about them. The one who made them either had to be mad—or saner than anyone in the world. The wholesomeness, balance, and sanity of the Lord as attested by his life and teaching were incontrovertible. It could not be denied that he was good beyond all others. He was wholly convincing to many.

「許多人信了他」。這詞的意思是，指全心的信靠，也就是說，把心都放在他身上。這字意謂著對一個人的信心非常活躍，不只是簡單地接受他幾句話而已。這語詞，是約翰福音的特色。在其他福音書唯一用到這語詞的，是指像小孩般的信心（太十八6；可九42）。許多人這樣的信了他。他們把心全然投注在他身上，這樣的信他。要成為這樣的信靠也很容易，但是生命轉變成這樣的單純，也有它的危險。"Many believed on him" or, as some have rendered it, "put their faith in him." The phrase suggests faith in the fullest sense. They cast themselves on him, so to speak. The words imply energetic faith in a person, something to be distinguished from mere acceptance of certain statements as true. The phrase is characteristic of John's gospel. The only place where it occurs in the other gospels has to do with the faith of a child (Matthew 18:6; Mark 9:42). So, many believed in him. They made that soul saving transfer of trust to him. That is how easy it is to become one of his. But the simplicity of this life transforming transaction has its perils.

主耶穌立即警告他們，信心必須有基本的證明（八31）：「耶穌對信他的猶太人說，你們若常常遵守我的道，就真是我的門徒。」英文的「凡信他的」（believed on him）可譯作「信了他」（believed him），它指出一種比前一節更好的信心。主耶穌的話是向「信他的猶太人」說的，意思是指其中有些是高官，或是那些之前對彌賽亞仍持有不同信念的人。他們信他，但並未信入他。不過，主耶穌滿有恩典。他認可他們的信心，無論多麼微弱、不恰當，或有多麼先入為主的觀點。他的重點在強調你們。「你們若常常遵守我的道，就真是我的門徒。」他們必須真的信他，而不只是腦中贊同他的宣告。真誠，能帶來救恩的信仰，基本的證據就是，常常遵守他的道。他的教導可以成為他們信仰的規範，生命的律例。

The Lord immediately warns that *an essential proof of faith* (8:31) is necessary: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." The words "believed on him" can be rendered "believed him," indicating a type of belief inferior to that mentioned in the preceding verse. The Lord's remark is addressed to "those Jews" who had believed him, indicating some members of the hierarchy, perhaps, or some of those who were still held back by their preconceived notions of what the messiah would be like and should do. They believed him, but did not believe *in* him. The Lord, however, was gracious. He acknowledged their belief,

however feeble, inadequate, or opinionated. He puts the emphasis on the word *ye*. "If ye continue in my word, then are ye my disciples indeed [truly]." They must truly trust him, not just assent mentally to his claims. The essential proof of genuine, saving faith would soon be evident by their continuing in his word. His teaching would become their rule of faith, the law of their lives.

主耶穌又提到使人得自由的信心（八32）：「你們必曉得真理，真理必叫你們得以自由。」主耶穌多麼瞭解他們的心啊。這馬上引起議論，但也有一些人歡迎。主耶穌立刻能篩出麥子和糠粃來。這些歡迎他的反應，究竟有什麼價值呢，在本章結尾，當他們要拿石頭丟耶穌時，就可見分曉。

The Lord speaks, too, of *an emancipating practice of faith* (8:32): "And ye shall know the truth, and the truth shall make you free." How well the Lord read their hearts. There had been some discussion, and it had resulted in favorable response. The Lord at once sifted the wheat from the chaff. Of what value some of that favorable reaction was will be seen at the end of the chapter, when they Finally took up stones to kill him.

主耶穌提出他與他們的祖先亞伯拉罕的關係時（八33-45），也對那些真門徒，提出簡要的引導。真門徒必須先認識真理，並順服真理，就是在基督裡的真理，這真理就能使他們得自由。虛謊會奴役人；真理則釋放人。主耶穌所說的真理，會保護人的心智和士氣。他們的智性水平會更廣闊，也會從罪的束縛中得釋放。

The Lord here gives brief instructions for true discipleship, as he points out an *identification with their father Abraham* (8:33-45). They must know and obey the truth, the truth as it was in him, and that truth would set them free. Falsehood enslaves; truth liberates. The freedom the Lord had in mind would embrace mind and morals alike. Their intellectual horizons would be broadened and they would be set free from sin's shackles.

我們看到，猶太人立刻對此有所反應。主耶穌剛剛應許，凡信他的人必得釋放。猶太人的立即反應頗為可笑。我們看到他們的誇大（八33）。「我們是亞伯拉罕的後裔，從來沒有作過誰的奴僕，你怎麼說，你們必得以自由呢？」（八33）。還說呢，他們的整個歷史，就是一部為奴的歷史。他們在埃及為奴，摩西來釋放他們。士師時期，他們大多數時間都被巴勒斯坦那些之前未完全驅逐出應許地的各族所侵擾。猶大族被擄去巴比倫，返回應許地之後，又伏在波斯王的統治下。然後數百年間，希臘人、敘利亞、埃及人接踵而至，直到最後由羅馬人接手。因此，他們的誇口，明顯是一種自欺。他們聳聳肩把那些服苦的歲月視為短暫的鞭笞。他們對服苦的歲月，幾乎很少溫馴以對，因此就以為自己是自由的。應許亞伯拉罕的約，曾保證他的後裔必成為大國，我們怎可視自己為奴隸？儘管現實就是如此。這真是愚蠢的吹噓，本質上就是一種虛假的民族與屬靈的驕傲。

The Jews reacted at once to this statement, as we shall see. The Lord had just promised emancipation for all who trusted in him. The immediate response of the Jews was ludicrous. We observe *their boast* (8:33). "They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" (8:33). Why, their whole history had been one of bondage. They had been slaves in Egypt when Moses came to set them free. For the greater part of the time of the judges they had been in bondage to one or the other of the petty Palestinian principalities they had never driven out of the land. The northern tribes had been carried away into captivity by the Assyrians. The tribe of Judah had been exiled to Babylon. Their return to the promised land had been under the sufferance of a Persian king. They had writhed under the heel of Greek, Syrian, and Egyptian for centuries until at last the Romans had taken over. Their boast, therefore, was one of obvious self-deception. They shrugged those servitudes off as temporary chastisements. Because they had rarely submitted tamely to the periods of servitude, they imagined themselves free. The covenant promise to Abraham guaranteed him the lordship of the earth. How then could they regard themselves as in bondage, all the facts to the contrary notwithstanding? It was a foolish boast, the essence of deluded national and spiritual pride.

主耶穌再次並且更清楚的強調他們的不自由（八34-36）。他指出他們為奴的性質：「我實實在在告訴你們，所有犯罪的，就是罪的奴僕」（八34）。我們必須記住，主耶穌在此是對那些「信」他的猶太

人講的（八31）這麼一來，就證明他們事實還未真相信呢。「犯罪」在此不是指某一項單一的罪行，而是指一種罪的生活。凡是這樣過活的人，就是奴僕，臣服在撒但的權勢下，撒但就是所有罪奴之主。我們從個人的經歷就十分清楚：這種綑綁是多麼真實。我們會發現，自己有多少次被某些習慣所奴役，我們承諾要突破這綑鎖，結果還是陷入。

The Lord again, and more pointedly now, emphasizes *their bondage* (8:34-36). He exposes the true nature of their slavery: "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin" (8:34). The Lord, we must remember, is here talking to the Jews who "believed" (8:31) and who now prove that they are not true believers at all. To "commit sin" here does not refer to an isolated act but to living a life of sin. All who live that way are in bondage and under the power of Satan, the slave master of all sinful people. How real that bondage is we all know from personal experience. Times without number we find ourselves bound by some enslaving habit and we promise to break free, only to be entangled again.

奴隸不能永遠住在家裡（八35節上）。他只會一次又一次被賣往更為不堪的奴役之境。這是美國南方黑奴在解放前最感害怕的事。當奴主的財力有變動，或看某個奴隸不順眼，或看某個奴隸很順眼，都可能帶來一番買賣。婚姻、孩子、個人喜好、禱告、申訴，都改變不了事實。奴隸就是奴隸，沒有權利、地位可言，對前途無可置喙。罪的奴僕也是如此。

Nor does a slave have any permanent standing in the master's house (8:35a). At any time he can be sold and hauled away to a worse captivity. This was the haunting horror of every slave in the south before emancipation. A change in the master's fortunes, a dislike taken to a slave, or an attractive offer from another slave owner could lead to a slave's sale. Marriage, children, personal preference, prayers, and supplications made no difference. A slave was a slave and had no rights, no status, no say in his fate. Such are all who are slaves of sin.

對比他們為奴的事實，耶穌帶來的是兒子的身份。他是永恒的那一位：「兒子是永遠住在家裡」（八35節下）。我們想想亞伯拉罕家中的以撒和以實馬利，以實馬利是使女之子，生下來就是僕人，在亞伯拉罕家中沒有永恒的地位。相形之下，以撒就留在家中，是他父親的繼承者。比以撒更偉大的，比亞伯拉罕這位父親更偉大的父親之子，現在正在說話。他是永遠住在家裡。至於猶太人，和他們所誇的自由，事實上，神正預備要將他們驅逐出去，進入一個千年的綑鎖之中。

In contrast with their slavery, Jesus set his sonship. He is the eternal one: "But the Son abideth ever" (8:35b). We think of Isaac and Ishmael in the house of Abraham. Ishmael was the son of the bond woman, slave-born, with no lasting standing in Abraham's house. Isaac, by contrast, remained in the house and was his father's heir. A much greater than Isaac, Son of a much greater Father than Abraham, was now speaking. He would remain in the house forever. As for the Jews and their boast of freedom, even at that moment God was preparing to cast them out of the house into a bondage that would last for millennia.

人子也是要來釋放我們的那一位。耶穌甚至帶來希望：「天父的兒子若叫你們自由，你們就真自由了。」耶穌可以打破罪的桎梏。在基督教各世紀的歷史中，有無數的人可以作見證，耶穌如何釋放了他們，脫離了污穢、撒謊的口舌，脫離激情和慾念，脫離最難擺脫的可怕的惡習。

The Son is also the emancipating one. Jesus held out hope even yet: "If the Son therefore shall make you free, ye shall be free indeed." Jesus can break sin's fetters. Countless are the testimonies of those, down through the centuries of the Christian era, who have been set free by Jesus from filthy and lying tongues, from passion and lust, from the most binding and horrible of habits.

不過，主耶穌與猶太人之間還沒完沒了，他們也還沒意思罷休。耶穌接著提到他們的盲目（八37-41節上）。他們宣稱是「亞伯拉罕的後裔」，主耶穌對此只接受一部份（八37）。「我知道你們是亞伯拉罕，」他說，從肉身而言，他們的確是。他們是希伯來人。但這會使得他們對耶穌的排拒更無道理可言：「但你們卻想要殺我，因為你們心裡容不下我的道。」亞伯拉罕是「神的朋友」（雅二23），可是，他們雖是亞伯拉罕的後裔，卻與神的兒子為敵。怎麼說呢？因為他們心裡「容不下」他的道。他們不肯敞開心扉。

The Lord, however, was not yet through with the Jews and they were by no means through with him. He speaks next of *their blindness* (8:37-41a). Their claim to be "Abraham's seed" was *partially accepted* (8:37) by the Lord. "I know that ye are Abraham's seed," he said. As far as their physical descent was concerned, that was so. They were Hebrews. But that made their rejection of him only the more culpable: "But ye seek to kill me, because my word hath no place in you." Abraham was "the Friend of God" (James 2:23) but they, lineal descendants of Abraham, had made themselves the enemy of God's Son. The reason? His word had "no place" in them. It could find no entrance.

他們宣稱是亞伯拉罕的後裔，這受到基督嚴格的檢驗（八38-41節上）。他揭露他們的不信：「我所說的，是在我父那裡看見的。你們所行的，是在你們的父那裡看見的（按英譯）。」他將自己的父與他們的父，他自己的道與他們的言行作對比。他說出自己的源頭，他們也說出自己的。他的父是神；他們的父是魔鬼。他從生活言行中顯露神；他們從生活言行中顯露魔鬼。這證明他們遠遠不是亞伯拉罕的後裔，而是魔鬼的後裔。

Their claim to be Abraham's seed was *potently analyzed* (8:38-41a) by Christ. In a frank exposure of their unbelief he said: "I speak that which I have seen with my Father: and ye do that which ye have seen with your father." He contrasted his Father with their father, his words with their deeds. He revealed his origin, and they revealed theirs. His Father was God; their father was the devil. He revealed God in his manner of life; they revealed the evil one in theirs. Far from being the spiritual seed of Abraham, they were the spiritual seed of the devil.

猶太人起初似乎還聽不懂。他們重複地說，「亞伯拉罕是我們的父」（八39），這時，耶穌明確地否認：「你們若是亞伯拉罕的兒子，就必行亞伯拉罕所行的事。」

The Jews do not seem, at first, to get the point. "Abraham is our father," they repeat (8:39), a claim Jesus now categorically denies: "If ye were Abraham's children, ye would do the works of Abraham."

創世記中，約有四分之一的篇幅都在講亞伯拉罕的故事。他雖然從出生到成長，都是異教拜偶像者，但是當神的話語臨到他時，他就順服神了。他離開舊的生活方式，成為天路客，在地方作寄居的——因而成為天國公民。他學習信靠順服。他的屬靈歷程，一開始就受到極大的信心挑戰，要他離開他的父家，後來的挑戰更大，要他放下他的兒子。亞伯拉罕為了倚靠神，信靠神的話，他賭上生命中的一切。耶穌卻對猶太人這麼說，「你們心裡容不下我的道，」。「所以，不要誇口說你們是亞伯拉罕的後裔。亞伯拉罕才不是你們的父。」真的，從他們的生活言行來看，他們的父當然不是亞伯拉罕。

About one quarter of the book of Genesis is devoted to the story of Abraham. Although Abraham was born and raised a pagan idolater, when God's word came to him he obeyed it. He turned his back on his old way of life and became a pilgrim and stranger on earth—and a citizen of heaven. He learned to trust and obey. His spiritual pilgrimage began with a great demand on his faith, that he give up his rather, and it climaxed with an even greater demand on his faith, that he give up his son. Abraham staked everything on the dependability of God and the reliability of his word. "My word has no place in you," Jesus said, in effect, to the Jews. "So do not boast that you are Abraham's heirs. Abraham is not your father." No, indeed. Their father, the one whose works they were doing, was certainly not Abraham.

接著，主耶穌的控告，更令人驚愕：「我將在神那裡所聽見的真理，告訴了你們，現在，你們卻想要殺我。這不是亞伯拉罕所行的事。你們是行你們父所行的事」（八40-41節上）。他們要謀殺人的行徑來自魔鬼。他比他們更瞭解他們心中所想的。可能他還看見那惡者，正越過主的敵對者的肩膀，在窺視著他，就如主能偵測出，他們所說的話語中，有魔鬼的聲音。

Now the Lord makes a shocking charge: "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father" (8:40-41a). Their murderous behavior was coming from the devil. He knew them better than they knew themselves. Perhaps he could see the evil one leering at him over the shoulders of his enemies, just as he could detect the devil's voice in what they were saying.

約翰現在寫到猶太人的不敬（八41節下-43節）。猶太人現在已瞭解到主耶穌是在控告他們，說他們是魔鬼的後裔。這真理至少已擊中要害，他們也痛定思痛，回以可怕的控告（八41節中、下）。他們說，「我們不是從淫亂生的；我們只有一位父，就是神」（八41）。倘若這是他們一致的主張，那麼，這樣的暗示，真的是很可怕。耶穌說，他們是魔鬼的後裔。他們回說，他的出生，有點兒可疑。他的父親是誰啊？他是誰啊，來毀謗我們的祖先？至少我們不是淫亂生的。

John now tells of the Jews and *their blasphemy* (8:41b-43). The Jews had no doubt now that the Lord was accusing them of being children of the devil. The truth had sunk home at last and they were stung enough to make *their terrible accusation* (8:41b, c). They said, "We be not born of fornication; we have one Father, even God" (8:41). The intimation, if indeed this was the thrust of their jibe, was appalling. He had accused them of being children of the devil. They intimated that there was something suspicious about *his* birth. Who was his father anyway? Who was he to cast slurs on their parenthood, when they, at least, were not born of fornication?

他們認為，神是他們的父。聖經不是這樣的宣告嗎？神自己不是稱以色列是他的長子嗎？他不是說，「我是以色列的父」？（耶三十一9），在舊約中，神很少稱自己是父，但至少這裡就是。

As for them, God was *their* Father. Did not the Bible itself proclaim that fact? Did not God himself call Israel his firstborn? Did he not say, "I am a father to Israel?" (Jeremiah 31:9), in one of the rare places in the Old Testament where God is called a Father?

主耶穌駁斥他們這樣的宣稱，因為他們嚴重的失職（八42-43）。他說，「倘若神是你們的父，你們就必愛我，因為我本是出於神，也是從神而來；並不是由著自己來，乃是他差我來。你們為什麼不明白我的話呢？無非是，因為你們不能聽我的話。」他們沒有父的品格，他們身上看不出任何與父相像的地方。他們的心是死的——一點兒不愛他；他們的耳是聾的——聽不進他對他們說的話。但他是從父來的。他存有的源頭就是在父的存有裡面。

The Lord swept aside their claim to be children of God and laid bare *their terrible accountability* (8:42-43). He said, "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word." They were devoid of the Father's character; there was nothing of God to be seen in them. Their hearts were dead—they had no love for him; their ears were deaf—they could not hear what he was saying to them. But he had proceeded from the Father. The origin of his being was in the being of the Father.

這句話，似乎是指著他永恒的世代。神與子從未有哪一時刻不存在。這裡的重點是，那永恒的、非受造的、自由的永生神的兒子，來自於父，因著父的旨意和預知，由童貞女所生，進入這個時空物質的宇宙，代表父，以肉身顯現在這個世上，並顯示出他與天上的父永遠不間斷的交流與合作。這是世人從不曾有過的。想要殺他的猶太人，自然也是從未有過的。

The reference seems to be to his eternal generation. There never was a time when God and the Son did not eternally exist. The point here is that the eternal, uncreated, self-existing Son of the living God came forth from the Father, entered into a space-matter-time universe by way of a virgin's womb in accordance with the determinate counsel and foreknowledge of God, to act on earth as God manifest in flesh, in a way that would demonstrate his unfailing communion and cooperation with his Father in heaven. That is true of no other individual. It was certainly not true of the Jews who were seeking to kill him.

接下來我們看猶太人與他們的胎記（八44-45）。耶穌沒有意思要削弱他的信息，他又說出更可怕的事實（八44節上）。「你們是出於你們的父魔鬼」他說。他從不為這樣的稱呼別人而愧疚。他愛這些人，即使他已知道他們想要殺他。他能透視他們的思想、他們的惡心，因此，告訴他們這難以出口、嚴重的、令人驚愕的真相。他們為此永不饒恕他。可是他還是說了，我們也可確定，他說出口時，語氣都哽咽了，心中一定也十分傷痛。他要拯救他們，他們卻不肯。

We see next the Jews and *their birthmark* (8:44-45). Without any more attempts to soften the message, *the terrible truth was exposed* (8:44a) by Jesus. "Ye are of your father the devil," he said. He was never guilty of name-calling. He loved these people, loved them even though he knew they would kill him. Because he knew their thoughts, their peril, he told them the unpalatable, sober, startling truth. They would never forgive him for saying that. But say it he did, and we can be sure he said it with a sob in his voice and with great sorrow in his heart. He would have saved them, but they would not let him.

主耶穌對於「世上的魔鬼之子」這段話的解釋，可從他所說的麥子與稗子的比喻中得知（太十三24-30、36-43）。不是所有人都是魔鬼之子，只有某些人，魔鬼會進入神在世上的子民中。當神的撒種者在各地走動，在這世上種下他的兒女時，撒但也會種下他的仿冒品。通常是一些宗教領袖，撒謊高手，從魔鬼的靈所生的，負責撒下叛逆的種子，他們是福音的仇敵，喬裝成好人，至少在屬靈方面難以分辨。在彼得後書、提摩太後書、猶大書都有他們的畫像。

The Lord's own commentary on the devil's children in this world is found in his interpretation of the parable of the wheat and the tares (Matthew 13:24-30, 36-43). Not all people are children of the devil, just certain people, a special class of people whom the devil introduces among God's people in this world. Wherever the divine sower goes, planting his children in this world, Satan goes planting his counterfeits. Usually they are religious leaders, masters of deceit, spiritually begotten of the devil, sowers of apostasy, enemies of the gospel, disguised to look like good people, at least to the spiritually undiscerning. Their picture is drawn at length in 2 Peter, in 2 Timothy, and in Jude.

這可怕的真相也更擴大（八44節中、下）。「你們父的私慾，你們偏要行。」就如人會透過肉身肢體，來表達他內在的慾念，就如基督現在在世上，透過他奧秘的身體——教會，來見證他整體的生命一樣，撒但也會透過那些成為他工具的人，在人類歷史中胡作非為，實踐他邪惡的旨意，來證明魔鬼的存在一樣。

The terrible truth was expanded (8:44b, c). "The lusts of your father ye will do." As a man expresses his inner desires through the members of his physical body, as Christ now expresses his life corporately on earth through the members of his mystical body the church, so Satan expresses his diabolical body life through those who have become his physical instruments for making real his nefarious designs in human history.

在這一段重要的篇章中。主耶穌儘可能地揭露魔鬼的面紗，他太清楚魔鬼的本相，是一切邪惡的本質，強大的靈。耶穌說，「他從起初是殺人的，不守真理，因他心裡沒有真理。」謀殺者乃是蓄意殺人。說謊者乃是蓄意欺人。地上所有的死者，都陳屍在魔鬼的門前。他都有罪責。他是個大屠殺者，我們人類的屠殺者。他是死亡的創造者，每個墳墓的肇始。他恨惡人類。主曾警告我們人類的第一對父母，要提防這個謀殺者。主給他們設下圍籬，以他的話來保護他們。他要他們信靠而順服，警告他們別打開那扇門：「你必定死。」

In this remarkable passage, the Lord unveils the devil as only he could, who knew him so well, as that personal, powerful spirit of all evil. He said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." A murderer is one who deliberately kills. A liar is one who deliberately deceives. All death on this earth is laid at the devil's door. He is responsible for it. He is a mass murderer, the murderer of our race. He is the author of death, the reason for every graveyard. He hates the human race. The Lord warned our first parents that this murderer was abroad. He gave them a hedge about them to protect them from him: his word. He told them to trust and obey. He warned them against opening the gate: "Thou shalt surely die."

魔鬼是個騙子。「他心裡沒有真理。」我們要追溯到人類生命起源的更早之前，當「早晨之子」路西弗，那受膏的基路伯原本住在神同在的光中，卻心存叛逆，帶著一群被他的謊言所矇蔽的天使，從天上墜落，（賽十四9-14；結二十八12-15）。「他心裡沒有真理」耶穌說。魔鬼的道德已經扭曲，雖還留

存智慧和意志，但已經扭曲，因此，無法說出真理。他在地上的第一句謊言便是：「你們不一定死...你們便如神...」

The devil is a liar: "He abode not in the truth." That takes us back beyond the beginnings of human life, to the time when Lucifer, the son of the morning, the anointed cherub dwelling in the light of God's presence, entertained rebellion in his heart and was cast out of heaven along with the angels he had successfully deceived (Isaiah 14:9-14; Ezekiel 28:12-15). "There is no truth in him," Jesus said. The devil's moral being has been distorted. He retains much of his former brilliance of intellect and power of will, but it is warped and bent and twisted so that he is incapable of speaking the truth. His first words on earth were a lie: "Ye shall not surely die... ye shall be as gods...."

他是基督的死對頭。本卷福音書的開始就介紹主耶穌是「充充滿滿的有恩典有真理。」撒但，這些猶太人的父，則完全相反。

He is the antithesis of Christ. The Lord is introduced in this gospel as being "full of grace and truth." Satan, the spiritual father of these Jews, is the opposite.

這裡解釋了這個可怕的真理（八45）：「我將真理告訴你們，你們就因此不信我。」這些宗教領袖，原本應該比任何人都更歡迎耶穌的恩典和真理。他們卻恨惡交加，心中謀算殺機；他們的宗教，正好成了虛謊。

The terrible truth was explained (8:45): "And because I tell you the truth, ye believe me not." Of all people, these religious leaders should have warmed to his grace and welcomed his truth. But instead, hatred and murder were in their hearts; theirs had become a false religion.

我們已思考過耶穌，他的見證，他的世界，和他的話語。本段的結尾是他的行事為人（八46-59）。在這裡要談到兩點：他無罪的本質（八46-50），以及他永遠是神子（八51-59）。

We have been considering Jesus and his witness, his world, and his word. This section concludes with *his walk (8:46-59)*. Two things are brought out: *his essential sinlessness (8:46-50)* and his eternal sonship (8:51-59).

耶穌從挑戰開始（八46-47），以及他行事為人絕對的透明（八46）。「你們中間誰能指證我有罪呢？我既然將真理告訴你們，為什麼不信我呢？」他挑戰他們，指出他有生命中哪一項罪沒有。他要他們以摩西律法中六百一十三條的吩咐，來檢測他的生活。無論從字面或精意，從各條目或本質，按律例或法則。他也挑戰他們，以舊約聖經中的先知書或著作書卷，作為準則來逐一檢測他的生活，看能不能從中偵查出一點點不合真理正義的偏差。他又挑戰他們去他的家，去交叉詢問那些與他一同生活的人，他的母親、他的手足，看能不能找出他不完美的地方。他挑戰他們去拿撒勒，去問任何人，跟他作過生意的，看他是不是童叟無欺，是不是勤奮、慷慨、有好榜樣。他挑戰他們去拿撒勒和拿因城，去迦拿、迦百農，去畢士大或伯賽大，去看過去的這些年間，他公開服事的腳踪，與男女老少的交談，他的言行曾經有過任何瑕疵沒有。

Jesus begins with *the challenge (8:46-47)*, with *the absolute transparency of his walk (8:46)*.

"Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" He challenged them to point the finger at a single sin in his life. He dared them to take the entire mosaic law in all its 613 commandments and test his life by its letter and spirit, by its sum and substance, by its precepts and principles. He challenged them to take the prophets and the writings as well, the whole Old Testament, and to lay that infallible plumbline alongside his life to see if they could detect the slightest deviation from the upright and the true. He challenged them to go to his home, to cross-question those who had lived with him, his mother, his siblings, to see if he had ever been anything less than perfect. He dared them to go to Nazareth and talk to anyone and everyone who had done business with him to see if he had ever been anything but honest, diligent, generous, and exemplary. He challenged them to go to Nazareth and Nain, to Cana and Capernaum, to Bethesda and to Bethsaida, to trace his footsteps for the past years of public

ministry and talk to man, woman, and child to see if they could find the slightest flaw in his conduct.

他曾經行過任何不當的行為嗎？他曾經忽略過任何他應當作的事嗎？他曾經說過任何不真實或虛假的事嗎？他曾有過不當的行為，或發脾氣或貪心的話語嗎？他曾經應許過任何事卻未兌現嗎？他們能找出他公開或私下任何的表裡不一嗎？請他們去問他的朋友或敵對者吧。請他們把登山寶訓拿來對照他的生活，無論是從律法或愛心的角度來測試。

Had he ever done anything he ought not to have done? Had he ever not done something he ought to have done? Had he ever said anything untrue or taught anything false? Had he ever behaved lustfully or lost his temper or spoken covetously? Had he ever promised anything he had not performed? Could they find any inconsistency in his public or private life? Let them ask friends and foes. Let them take the sermon on the mount and sift his life, whether by the test of law or the test of love.

顯然，無論男女老少，沒有人敢發出這樣的挑戰，我們尤其不敢對討厭自己的人，發出這樣的挑戰。但耶穌敢。他知道，即使是無所不知的，無所不在的神，也找不出他的一絲罪。他說，既是如此，我若將真理告訴你們，這真理又有一個完美無瑕的生活作支持，那你們為什麼不信我？

Surely no man, woman, boy, or girl would dare to issue such a challenge, especially to those who disliked them and wished them ill. But Jesus dared. He knew that not even the omniscient mind of an omnipresent God could find a single sin in him. That being so, he said, if I speak the truth, truth backed by an impeccable life, why don't you believe me?

還有他絕對可靠的話語（八46節下-47節）：「出於神的，必聽神的話，你們不聽，因為你們不是出於神。」與道成肉身的真理面對面，他們居然認不出來，那惟一的原因就是——他們不是出於神的；即使耶穌能以清楚完美的生活來堵住所有控告者的口。當耶穌說話，就是神說話。當神說話時，他們聽不出神的聲音。

There was also *the absolute trustworthiness of his word* (8:46b-47): "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Confronted with truth incarnate, the only reason they could not recognize it—though he spoke with the thunder of a life that silenced all accusing voices—was because they were not of God. When he spoke, God spoke. They failed to hear God's voice when he spoke.

接下來是控告（八48-50），這是非常邪惡的控告。「猶太人回答說，我們說你是撒瑪利亞人，並且是鬼附著的，這話豈不正對嗎？」（八48）。他們惟一能控告他的，就是他曾經去過撒瑪利亞，這是他們齷齪的心思認為是罪的事。猶太人中凡自以為清高的人，是不會去撒瑪利亞人家中作客的，他們認為這些人是異類、仇敵，因此，他們下結語說，他是撒瑪利亞人。

Now comes *the charge* (8:48-50), and a very wicked charge it was. "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?" (8:48). The only thing of which they could accuse him, which to their warped minds could be said to be sin, was that he had been to Samaria. Since no self-respecting religious Jew would go to Samaria and visit in the homes of Samaritans, who were regarded as aliens and enemies, they concluded he was a Samaritan.

猶太人對撒瑪利亞人深懷仇恨，這與過去歷史相關，當撒瑪利亞人宣稱是真以色列民時，事態就更嚴重。布魯斯曾記錄過一個傳說，說該隱是夏娃與魔鬼所生的孩子，並暗示，這可能就是撒瑪利亞人控訴說，猶太人是該隱的後裔，不是閃的後裔。一旦流傳，要激怒猶太人就特別有殺傷力。他們抵擋撒瑪利亞人，因此，當猶太人控告說耶穌是撒瑪利亞人時，也就格外惡劣——或至少他們是懷著惡意。至於耶穌，他愛撒瑪利亞人，就如愛猶太人一樣多。

Jewish hatred of the Samaritans was bitter, based on past history, and aggravated by Samaritan claims to be the true Israelites. F. F. Bruce has recorded a legend that Cain was the product of the devil's seduction of Eve and has suggested that possibly the Samaritans accused the Jews of being

descendants of Cain, not of Seth. That particular calumny, if it had circulated, must have been especially galling to the Jews. They detested all Samaritans and for these Jews to accuse Jesus of being a Samaritan was particularly vicious—or so they thought. As for Jesus, he loved Samaritans as much as he loved Jews.

更嚴重的是那種嘲諷：「你是撒瑪利亞人，並且是鬼附著的。」指控道成肉身的神子，以色列的聖者，無罪的基督，說他是精神錯亂的，這足可顯示，他們忿怒的程度，他們是完全被魔鬼掌控了。Much more serious was the sneer, "Thou art a Samaritan, and hast a devil." To accuse the incarnate Son of God, the holy one of Israel, the sinless Christ, of being demented was an indication of how furious they were and of how completely they were under the control of the devil.

主耶穌對他們說他是撒瑪利亞人的事，完全不放心上，但立刻抓住他們說他被鬼附的議題：「我不是鬼附著的，我尊敬我的父，你們倒輕慢我。我不求自己的榮耀，有一位為我求榮耀定是非的」（八49-50）。倘若猶太人以為他們可用刺激性的言詞，惹他發脾氣，讓他氣忿填膺，那他們就錯了。這樣罪性的反應，對他是不可能的。他滿有威嚴的否定他們的指控，然後平靜堅決的再次言明，他來這裡是要尊榮他的父，而不是他自己。他們若想要，就儘管污辱他吧。他不為自己求榮耀，但自有一位裁判，會為他求榮耀，定是非。

The Lord ignored what they said about his being a Samaritan but took instant issue with their statement that he was demon possessed: "I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory; there is one that seeketh and judgeth" (8:49-50). If the Jews thought they could goad him into a display of temper, cause him to flare up in angry resentment, or lash back at them for their provocative remark, they were mistaken. No such sinful reaction was possible from him. With stately dignity he denied the charge that he had a demon. Then quietly but firmly he again asserted the fact that he was here to honor his Father and not himself. They could dishonor him if they so desired. He sought no glory for himself but there was one who did seek his glory and who rightly judged.

他不會因著他們中傷人的言語而發怒。他只信靠天父來保護他的聲譽。他們所說的那些，本身太沒有意義了。

He was not put out by their slanders. He could trust his Father to take care of his reputation. What they thought was quite without value.

主耶穌再從他無罪的本質，轉談他永遠是神的兒子（八51-59）。他們指控他是被鬼附的，事實正好相反。

The Lord turned now from the question of his essential sinlessness to the question of *his eternal sonship* (8:51-59). They had accused him of being possessed by an evil spirit. The opposite was really the case.

道成肉身的神子，宣告，他在兩個領域中全然得勝：一個是墳墓，另一個是時間。只有真神在肉身顯現，才可以作出這樣的宣告。他也在與猶太人長時間爭論之後，宣告在另一個領域得勝。

There were two areas over which the incarnate Son of God claimed to be absolutely triumphant: over the tomb and over time. Only one who was truly God manifest in flesh could make the kind of claims he now made in the closing part of this long dispute with the Jews.

首先，他宣告勝過死亡（八51-56）。這是絕對無誤的宣告。這宣告清楚又不會錯解，主耶穌以嚴肅的語氣說道：「我實實在在的告訴你們，人若遵守我的道，就永遠不見死。」（八51）。你很難想像，一個心神正常的人會說出這樣的話，除非是耶穌。他如此說，因為他的確如此。凡信靠他的人，必脫離死亡。

First, he claimed to be *triumphant over the tomb* (8:51-55). There was no equivocation about it. The statement was plain and unmistakable. It was preceded by the Lord's solemn affirmation, "Verily, verily." He said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see

death" (8:51). It is impossible to imagine anyone in his right senses making a statement like that—except Jesus. He made it because it was true, a fact. Those who trust in him will escape death.

幾年前，我的一位傳道朋友在牙買加主領一場佈道會。有一天，海中起了狂風，島嶼的海岸外，有一艘船出了狀況，向陸地發出求救信號，日頭已快西沉，岸邊派出一艘救生艇，他們乘風破浪，火速趕到，想看看那艘沉船上還有沒有水手待援。天色迅速暗下，島上居民整夜守候，等待消息。翌晨，我的朋友去城裡打聽消息。一會兒就在街頭轉角看見報童在賣報。頭版的橫幅標題只有兩個字：得救。

A number of years ago, a preacher friend of mine was having an evangelistic campaign on the island of Jamaica. One day there arose a storm at sea and off the coast of the island a ship found itself in distress. It sent out an sos signal to the land, and just as the sun was going down a lifeboat put off from shore, braving the perilous waves, in a desperate race against time, to see if the sailors on that stricken ship could be saved. Darkness came on, and all night long on the island, people watched and waited to hear the news. The next morning my friend set off for town to see what had happened. He did not have to wait long. A newsboy was standing on the corner of the street selling newspapers. Right across the front page, in a banner headline was the one word, saved.

我的朋友很好奇。買了報，指著那兩個字，問那個小報童，「小伙子，這是什麼意思？」那個小男孩一臉驚愕，「什麼？那就是說，那些人不會死啦！」

My friend was curious. He bought a paper, pointed to the word *saved*, and said to the little boy, "Say, Sonny, what does that word mean?" The boy looked at him in astonishment. "Why, mister," he said, "it means those people never died!"

這也可以是指那些信靠基督，獲得拯救的人，當他們離開今生，就會到達永恆的彼岸。「這些人永遠不見死！」我們有耶穌的話語保證。「人若遵守我的道，就永遠不見死。」當信徒走到生命旅程的終點，面臨等在面前的死亡之門時，究竟會發生什麼？按保羅的話說，這人是「離開身體，與主同住」（林後五8）。當信徒躺在臨終的床上，他可以睜眼看見他所愛的故人的臉龐圍繞在他四周。當他闔眼，卻是睜開眼，直接看見耶穌的面龐。他不見死亡。他見到他。

That is what can be said of those who leave this life, for the shores of eternity, trusting in Christ for salvation. "Those people never died!" We have Jesus' word for that. "If a man keep my saying, he shall never see death." What happens when a believer comes to the end of life's journey and faces the inevitable exodus through the dark portals of death that await us all? In Paul's expressive phrase, that person is "absent from the body... present with the Lord" (2 Corinthians 5:8). A believer, lying on his deathbed, opens his eyes and looks into the faces of his loved ones gathered around. He closes his eyes. He opens them to gaze straight into the face of Jesus. He does not see death. He sees *him*.

猶太人對這樣的宣告大為發怒。我們先是看到，他們多麼地不信啊（八25節上）：「猶太人對他說，現在我們知道你是被鬼附著的。」主耶穌才向他們啟示一項最重要的真理。他們卻回答：「現在我們知道你是被鬼附的。」這就是不信所產生的無知。

The Jews were outraged by this claim. We note, first, *how terribly they disbelieved it* (8:52a): "Then said the Jews unto him Now we know that thou hast a devil." The Lord had revealed to them one of the greatest truths ever uttered. Their response was: "Now we know you are demon possessed." Such is the insanity of unbelief.

我們也看到，他們多麼的不相信（八52節下-55節）。這先是在他們所提出的爭論中顯示（八52節下-53節）：「亞伯拉罕死了，眾先知也死了；你還說，人若遵守我的道，就永遠不嘗死味。難道你比我們的祖宗亞伯拉罕還大麼。他死了，眾先知也死了。你將自己當作什麼人呢？」

We note, too, *how totally they disbelieved it* (8:52b-55). This is revealed first in *the argument they raised* (8:52b-53): "Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?"

他們問說，「你以為你是誰？」他們一定滿臉詫異地瞪著他。當保羅在雅典傳講類似的消息，說基督已從死裡復活時，也碰到類似的反應（徒十七32）。

"Who do you think you are?" they asked. They must have stared at him in amazement. When Paul proclaimed a parallel truth at Athens, the truth of resurrection from the dead through Christ, there was a similar reaction (Acts 17:32).

「因為人人都會死啊」耶路撒冷的猶太人喊著說。希伯來人的國父亞伯拉罕，被稱為「神的朋友」——信心之父，他怎麼樣呢？倘若有人配得長壽不死的話，一定是亞伯拉罕。難道拿撒勒人耶穌以為，自己比亞伯拉罕更大？再說，眾先知，以賽亞、耶利米、以西結和但以理呢？還有以利亞呢？沒錯，他的確沒死，但即便是他，也不曾作這麼大的宣告，說，凡信他的，就永遠不見死。你能想像，以利亞會到四處，邊走邊傳，「凡信我的，就永遠不死」嗎？

Why, everyone dies, the Jerusalem Jews exclaimed. What about Abraham? The founding father of the Hebrew nation, a man who was called "the friend of God," the man to whose bosom all the faithful go—what about him? If ever a man deserved not to die, it was Abraham. Did he, Jesus of Nazareth, imagine he was greater than Abraham? And what about the prophets? What about Isaiah and Jeremiah and Ezekiel and Daniel? What about Elijah? True, he did not die but even he made no such preposterous claim as to give eternal life to those who would believe in him. Imagine Elijah going around saying, "Whoever keeps my word will never see death."

你到底以為你是誰？這的確是個好問題。他是誰？他宣稱自己是誰？解決這個問題，其他的問題就可迎刃而解。猶太人把耶穌拿來跟他們歷史中最偉大的人物相提並論，作一比較。這是他們還肯作的一件事（太十六13-14）。可是信心比這個還要更深入。信心說，「你是基督，永生神的兒子」（六69）。只要猶太人不肯承認他的神性，他們就永遠無法接受他所說的，以之為胡言亂語。一旦承認了他的神性，一切就都可能了。包括「跟隨他的人，必不嚐死味」。

Who do you think you are anyway? That, indeed, was the crux of the matter. Who was he? Who did he claim to be? Settle that question, and all other questions cease. The Jews stood him alongside the greatest men in their history and compared him with them. That was as far as they were willing to go (Matthew 16:13-14). But faith goes further than that. Faith says, "Thou art the Christ, the Son of the living God" (6:69). As long as the Jews were unwilling to concede his deity, no wonder they were scandalized by the things he said. Once confess his deity, and all things are possible, even the fact that his followers do not experience death.

死亡就是離別。它將人與人隔絕，也將人與神永遠隔絕。死亡並非滅絕。未信者的死，是非常可怕的結局。他們要進入全然的孤絕，進入一種可怕的全面的黑暗。並因自己的罪而與神隔絕，世代不盡。而信徒呢，當他們死時，會受到返家的熱烈歡迎，與神和神子永遠同在，在「說不出來滿有榮光」的大喜樂中，肉身的死亡，只是一段短暫等候將來的復活，並要隱入豐富而釋放的生命中。

Death is separation. It separates man from man and it separates man from God for all eternity. Death is not extinction of being. The death of unbelievers is a terrible reality. They die in utter loneliness and go out into the horror of a great darkness to be cut off from God in their sins while the endless ages roll. The death of believers, on the other hand, is a warm welcome home, to be with God and his Son for ever and ever, in a tumult of bliss, in "joy unspeakable and full of glory." Physical death, only a temporary measure pending the coming resurrection, is swallowed up in life abundant and free.

他們聽到答覆時也流露出一不信（八54-55）。這個答覆可分三點。第一，神的無誤（八54節上、中）：「耶穌回答說，我若榮耀自己，我的榮耀就不算什麼：榮耀我的乃是我的父；就是你們所說的是你們的父。」這是耶穌對他自己的神性一種明確的斷言。也是這個神性，足以保守那些屬他的人，不致見死。他們的神，乃是他的父，他們的父乃是魔鬼；他的父是神。

How totally they disbelieved is revealed, too, in *the answer they received* (8:54-55). This answer was threefold. It contained a statement about *God's inerrancy* (8:54a, b): "Jesus answered, If I

honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God." That was a positive affirmation of his deity, a deity that substantiated his claim to protect his own from seeing death. Their God was his Father; their father was the devil; his Father was God.

現在，猶太人應該不會再誤會他了。對耶穌而言，他作此神性的宣告，不是為了自我高抬；他只作討他父喜悅的事，父也一定會榮耀他，為他的宣告作證。若是人來為耶穌作見證，那算不得什麼。但是，為耶穌的宣告背書的是他們的神，他的父，這完全不可能有錯誤或自欺。

It would be impossible for the Jews now to mistake what he was saying. As for himself, he was not making this claim to deity in a spirit of self-exaltation; he was simply doing what pleased his Father, who would indeed glorify him and vindicate his claim. If a person bears testimony to himself, that is no testimony at all. Their God, his Father, however, was the one who endorsed his claim. There was no room for error or self-deception.

其次，還指出他們的無知（八54節下-55節上）：「就是你們所說是你們的神：你們未曾認識他，我卻認識他。」他不是自欺，他們才是。他們以為他們認識神，但事實上，他們對他一無所知。他們是亞伯拉罕的後裔嗎（八33）？他們是毒蛇的後裔（八44）。他們根本不認識神。他們可以坐在會堂的椅子上，可以穿著拉比的袍子，可以是猶太教組織的領袖，可以享受人的稱讚，可以自立為律法的詮釋者、聖殿的守護者，可以將權柄延伸到家庭，延伸到國外的猶太會堂，遍佈整個猶太僑居地，卻依然對神一無所知。

There was a statement about *their ignorance* (8:54c-55a): "Ye say, that he is your God: yet ye have not known him; but I know him." He was not self-deceived; they were. They imagined they knew God but in reality they were strangers to him. Were they Abraham's seed (8:33)? They were the serpent's seed (8:44). They did not know God at all. They might take their seats in the Sanhedrin, they might don the robes of the rabbi, they might be the rulers of the Jewish religious establishment, they might delight in the praise of men, they might set themselves up as interpreters of the law and as guardians of the temple, they might extend their authority at home and abroad in the synagogues and throughout the Diaspora, but they did not know God.

還有一點，是關於他的正直（八55節下）：「我卻認識他，我若說不認識他，我就是說謊的，像你們一樣。但我認識他，也遵守他的道。」本節有兩種認識。一個是主耶穌描述他們的無知，（「你們未曾認識他」），他用的「認識」含有因經歷、或努力獲得知識，而熟知（egnokate）的意思。他們費盡一切力氣，還是對神一無所知。另一個是主耶穌宣告他對神的認識（「我卻認識他」），他用（oida）這個字，傳達一種不費力的認識。他們費力去認識的神，只是客觀的知識，而耶穌所認識的神，是他主觀的認知。他們對神的知識是漸進的；他對神的認知是絕對的。

There was a statement concerning *his integrity* (8:55b): "I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying." There are two words for *know* in this verse. In describing their ignorance ("ye have not known him") the Lord used a word that carries the idea of knowing by experience or by effort, by acquiring knowledge, by becoming acquainted (egnokate). For all their learning they still did not know God. In proclaiming his own knowledge of God ("I know him") he used a word (oida) that conveys the idea of knowing without effort. Their efforts to know God were objective; his knowledge of God was subjective. Their knowledge of God was progressive; his knowledge of God was absolute.

因他正直的性格，他必須告訴他們有關他自己的真相，即使喪命也在所不惜。雖然他們會以殘暴對待，但他還是得告訴他們，否則他就跟他們一樣虛假。為了再次強調這種不同，他又加上一句，「但我認識他，也遵守他的道。」

It was part of the integrity of his character that, at the cost of his life, he should tell them the truth about himself. They might treat his witness with incredulity and violence. But he had to tell them the truth, or he would be as false as they were. Further emphasizing that contrast, he added, "But I know him, and keep his saying [word]."

他宣告勝過死亡之後，又說出另一個宣告，那就是，他勝過時間（八56-59）。與猶太人的對質這幕戲的結尾，有三個篇章。在爭議中，他們兩次把亞伯拉罕抬出來。現在，主耶穌要對此有所提點了。他提到，希伯來祖宗的歡喜（八56）：「你們的祖宗亞伯拉罕歡歡喜喜的仰望我的日子，既看見了，就快樂。」他們曾誇口自己是亞伯拉罕的後裔。他們指責耶穌，竟敢認為自己比他們最尊敬的祖先更偉大。耶穌接著說，其實，亞伯拉罕不僅仰望耶穌的日子，當他看見了，還很快樂呢。

His claim to be triumphant over the tomb led naturally to the next claim, that he was *triumphant over all time* (8:56-59). There are three movements in the closing drama of this confrontation with the Jews. Twice they had injected Abraham into the argument. Now the Lord has something to say about him. He mentions *the rejoicing of the Hebrew patriarch* (8:56): "Your father Abraham rejoiced to see my day: and he saw it, and was glad." They had been boasting about Abraham and their descent from him. They had been standing Jesus alongside Abraham and daring him to make himself greater than their most revered patriarch. Indeed, Jesus continued, Abraham had not only looked forward to seeing his day, he had actually been given a sight of it—he had seen it and had rejoiced.

從某個角度而言，亞伯拉罕不僅看見基督成為彌賽亞的日子，他個人對主還有更密切的認識。耶穌說，「他快樂地看見我的日子。」亞伯拉罕究竟是何時獲得這個保羅式的異象（林後十二1-5），我們無從得知。可能是當神最初呼召他時，可能是當神向他確認必獲子嗣的應許。可能是在摩利亞山上，他就地預嚐了加略山的悲劇，知道未來必有復活。可能是他遇見麥基洗德，而有些人認為，麥基洗德預表基督。也可能是在所多瑪城陷之前，那幾個天使來拜訪他。主耶穌對此問題沒有進一步說明。他只是要告訴猶太人一件真相，他們仍是以不屑一聞的憤慨來回應，這也是他們回應他所有的對話一直的態度。他告訴他們，他們稱為祖先的這位亞伯拉罕，真的見過他的日子，而且歡喜以對。耶穌所用的「快樂」這字的原文，意思是「歡喜跳躍。」

At some point in his history Abraham had not only seen the day of Christ in a messianic sense, he had been given a vision of something more personal and intimate than that. "He rejoiced to see my day," Jesus said. When it was that Abraham received this Pauline-type vision (2 Corinthians 12:1-5) we are not told. Perhaps it was when God first called him. Perhaps it was when God confirmed to him the promise of the coming seed. Perhaps it was on Moriah when he so graphically prefigured the tragedy of Calvary and the resurrection that lay beyond. Perhaps it was when he met Melchizedek if, as some believe, Melchizedek was one of the types of Christ. Maybe it was when he was visited by angelic guests just before the fall of Sodom. The Lord did not enlarge on the subject. He simply told the Jews a truth that they then treated with the same scandalized outrage they treated everything else he had to say in this dialogue. He told them that Abraham, the one they called their father, actually saw his day and rejoiced. The word for "rejoiced" is *egalliasato* which means "leaped for joy."

接下來是希伯來民眾的反應（八57）：「猶太人說你還沒有五十歲，豈見過亞伯拉罕呢？」他們以為現在可抓到把柄了。亞伯拉罕距離他們已經是兩千年以前的事了。這也可透露出耶穌的外表看來有多蒼老，其實他才三十三歲。（在猶太人中，五十歲代表成熟之齡；按舊約的制度，祭司滿五十歲就得退休。）耶穌比他們當中許多人年齡都還小，所以怎麼可能見過亞伯拉罕，或亞伯拉罕見過他？這整個說法何等可笑。

Next comes *the reaction of the Hebrew people* (8:57): "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" They thought they had him now. It was two thousand years since the time of Abraham. This may have been an indication of how old Jesus looked, although he was actually only thirty-three. (The age of fifty marked the attainment of maturity among the Jews; the priests who served under the Old Testament economy retired at the age of fifty.) He was still younger than many of them. So how could he have seen Abraham, or Abraham have seen him? The whole idea was ridiculous.

接下來是有關希伯來先知的啟示（八58-59），亞伯拉罕就是為見到這位先知而歡喜，眾先知也是為他作見證。這是何等的啟示。我們在此可以看到一個有關神性來到人性中，絕對錯不了的宣告。這一幕包括三個簡短的步驟，關於基督的神性，當他還在世時，是怎麼一步步地揭露，每一步驟，對約翰都仍記憶猶新。

Now comes the revelation of the Hebrew prophet (8:58-59) whose day Abraham had rejoiced to see, the one to whom all the other prophets bore witness. And what a revelation. Here we have an unmistakable declaration of deity in humanity. Three swift steps climaxed this drama, all of which were still vivid in John's mind as he wrote to quell whatever questioning was arising in his day about the deity of Christ.

耶穌先是清楚地揭露他的神性（八58）：「耶穌說，我實實在在告訴你們，還沒有亞伯拉罕，就有了我（我是）。」這是他第三次提到我是（八24、28）。如今，他用了最清楚、不致誤解的詞彙「我是」，來作表白、宣告。

There was a clear disclosure of his deity (8:53): "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." That was the third time he had said it (8:24, 28). Now he couched his claim to be the I AM in terms not even the dullest could misunderstand.

我們一定要記得，「我是」，是猶太人都知道的神的名字，也是他們最敬畏的名字。這個名字，沒有一個人敢說出口。據說，當文士在抄寫經文，每逢遇到神的這個名字時，都要換一隻新筆，專門寫這名字用的。據說，在猶太會堂中負責讀經的人，每逢碰到這個名字，就會停下來不出聲；然後低下頭來敬拜，會眾呢，知道他在思想這個不說出聲的名字，也會跟著敬拜。

It is worth remembering that I AM was the greatest name for God known to the Jews and was treated with utmost reverence by them. It was known as the ineffable name. They would not speak it. It is said that when a scribe was copying the Scriptures and came to this name for God he would take a new pen just to write that name. It is said that when a reader in the synagogue came to this name in the sacred text, he would not read it; he would bow his head in worship, and the congregation, knowing he was thinking the ineffable name, would bow in worship too.

因此，我們可以想像，這些不信耶穌的猶太人，聽見耶穌作這樣的宣告，會嚇到什麼程度。他平靜地望著他們，說，「還沒有亞伯拉罕，就是『我是』。」他並不是說「還沒有亞伯拉罕，我就『曾經是』」，雖然那也曾經是正確。他是在說，我耶穌，就是舊約聖經中的耶和華。他不只早於亞伯拉罕，（因為還沒有亞伯拉罕或希伯來人立國之前，耶穌就已存在）他更是在萬物存立以先就存立，因為他一直存立著。他是自有永有，不受限於時間。他從未有一時不存在。他是永恆的，因為神是永恆的。這是最大膽的話，也是最褻瀆的謊言——倘若那不是神的道在肉身顯現的話。

We can imagine, then, the horror with which the unbelieving Jews heard Jesus make this statement. He looked them calmly in the face and said, "Before Abraham was, I am." Not "Before Abraham was, I was"—although that would have been true. He was stating that he, Jesus, was the Jehovah of the Old Testament. Not simply that he had priority over Abraham because he had existed before Abraham existed or the Hebrew nation existed, but that he had pre-eminence because he had always existed. He belonged to eternity, not to time. There never had been a time when he had not existed. He was eternal, as God is eternal. These are the words of the most daring and deluded blasphemer—or they are the words of God manifest in flesh.

耶穌揭露了自己的神性後，接著他們便清楚的否定他的神性（八59節上）：「於是他們拿石頭要打他。」爭論的時段終於結束。他們氣得說不出話來。對這麼大膽的褻瀆之語，他們只想作一件事——打死他吧。我們不用懷疑，這種奪命的企圖背後有撒但。猶太人引用利未記二十四章16節，準備拿石頭打死他。

This disclosure of his deity was followed by a clear denial of his deity (8:59a): "Then took they up stones to cast at him." The time for argument was over. They were outraged beyond words. There was only one thing to do with such an audacious, brazen blasphemer—they must put him to death.

We can have no doubt that the devil was behind this attempt on his life. With the backing of Leviticus 24:16, as they supposed, they took up stones to stone him.

「石頭」的原文是「很重的石頭」，他們唾手可得。因為希律的工人還受雇在聖殿中作修繕的工作。猶太人就想這樣殺害他們的彌賽亞，一次解決掉神兒子的性命和服事。

The word for "stones" literally means "heavy stones." There were plenty of these at hand. Herod's workmen were still employed in the temple reconstruction. Thus would the Jews murder their messiah and put an end once and for all to the life and ministry of the Son of God.

耐人尋味的是，本段的開頭，是耶穌護衛一名婦人，「你們中間誰是沒有罪的，誰就可以先拿石頭打他」（八7），結束時，氣憤的猶太人領袖卻想拿石頭打死耶穌，把他救那名婦人免死的刑罰，轉到耶穌身上。

It is significant that this section begins with Jesus defending a woman with the words, "He that is without sin among you, let him first cast a stone at her" (8:7) and ends with the enraged Jewish leaders actually picking up stones to hurl at him, to give him the death from which he had saved the woman.

只是，救主耶穌不會死於這種方式。事件的結尾，耶穌清楚的彰顯了他的神性（八59節下）「耶穌卻躲藏，從聖殿裡出去了。」這樣的躲藏，又再次顯示，他有神性與人性的結合。當然，他也可以呼求天上降火下來。他也可以把他們變為石頭。但是他寧可訴諸人性的方法。他「躲藏」或「被掩護」，可能有週遭的朋友包圍而遁逃。但即便如此，他還是由他自己的神性所保護；他直接穿過他們，從殿裡出去了。連一顆石頭都沒碰到。即使他們的憤怒，或魔鬼的慫恿，也不能叫那些膀臂丟出手中的石頭。這多事又可悲的一天，便這樣結束。

But it was not to be. The Savior was not to die in that way. The incident concludes with *a clear demonstration of his deity* (8:59b): "But Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." Again there is a blending of the human and divine in this escape. He could, of course, have called down fire from heaven. He could have turned them into stone. Instead, he resorted to a human expedient. He "hid himself" or "was hidden," perhaps by his friends who maybe crowded around and concealed him. Be that as it may, he was also protected by his deity; he passed right through them on his way out of the temple. Not a stone was cast. Not even their fury or all the devil's urging could nerve those arms to throw the stones they had in their hands. Thus ended an eventful and tragic day.

他們的問題，一個接一個，不是真想聽答案，只是想爭論：「你的父在哪裡？」（八19），「你是誰？」（八25），「難道他要自盡嗎？」（八22），「你將自己當作什麼人？」（八53）。他們說他是騙子（八13），是私生子（八41），是撒瑪利亞人（八48），是被鬼附的（八48、52）。最後，還想拿石頭來了結他（八59）。而他們又是誰？世界早已忘了他們的名字；沒有一個留下名字。

They had asked question after question, not wanting answers, but only to argue: "Where is thy Father?" (8:19), "Who art thou?" (8:25), "Will he kill himself?" (8:22), "Whom makest thou thyself?" (8:53). They had called him a liar (8:13), an illegitimate son (8:41), a Samaritan (8:48), a demoniac (8:48, 52). Finally they had taken up stones to make an end of him (8:59). And who were they? The world has forgotten their names; not a single one is recorded.

3. 使他們大為困惑（九1-41）

3. Confounding Them (9:1-41)

在本書約翰福音的第一部份的第一段，耶穌宣告了他的神性（一19-四54）。第二段，他的神性受到爭論（五1-十42）。我們已查考過主耶穌在耶路撒冷城（五1-47）以及加利利鄉間（六1-71）留給人的印象。我們也思想過他生命的涵意（七1-十42）。又深思他所詮釋的神的道（七1-八1）及所揭露的人類的邪惡（八2-九41），這是我們剛剛才看過的高峰，他在其中宣告他是神，猶太人也為此立刻要用石頭打死他。我們看過主耶穌光照猶太人的罪（八2-11），並質問猶太人（八12-59）。我們已看見天空上

聚攏了前所未有的黑雲。但主耶穌的仇敵尚未齊聚。本段，我們要來看他使猶太人大為困惑（九1-41）。我們先看，主耶穌釋放瞎眼的人（九1-34）猶太人在聖殿窮凶極惡的表現，並未嚇阻了耶穌，只讓他另有一次機會彰顯他的神性，這是他們一次又一次要拒絕的神性，直到最後把他釘在十字架為止。

In section one of this part of John's gospel the Lord's deity is declared (1:19-4:54). In section two that deity is disputed (5:1-10:42). We have studied the impact of the Lord's life in urban Jerusalem (5:1-47) and in rural Galilee (6:1-71). We have been considering the implications of his life (7:1-10:42). We have been contemplating his exposition of the word of God (7:1-8:1) and his exposure of the wickedness of men (8:2-9:41), an exposure that climaxed as we have just seen, in his forthright claim to be God and in an immediate attempt by the Jews to stone him to death. We have seen the Lord convicting the Jews (8:2-11) and contradicting the Jews (8:12-59). We have watched the storm clouds gather ever darker in the sky. But the Lord has not finished with his enemies yet. In this section we see him confounding the Jews (9:1-41). First we see the Lord *delivering the blind man* (9:1-34) Their violent display of hostility in the temple did not deter him. It only led him to give them another demonstration of his deity, a deity they rejected and would continue to reject until at last they had him nailed to the tree.

我們要從這故事開始（九1-5）：「耶穌過去的時候，看見一個人生來是瞎眼的」（九1）。這顯然是個棘手的問題（九1）；約翰似乎專選擇記錄主耶穌所處理過最困難的例子。這個例子是約翰選入的第七個神蹟，也是主耶穌與猶太人過招的分水嶺。

We begin, then, with *the case* (9:1-5): "And as Jesus passed by, he saw a man which was blind from his birth" (9:1). Obviously this case was *difficult* (9:1); John seems to have chosen some of the Lord's hard cases for illustrations. This case is sign number seven in John's choice of signs. It is a dividing point in the Lord's dealings with the Jewish people.

這個人的可憐光景立刻吸引住耶穌。他是生來就瞎了，福音書中，只有此處記載。他從未見過太陽，加利利銀白的月光。他從未見過鳥兒、花木，人的臉龐。他從童年到青少年到壯年，就一直在伸手不見五指，全然的漆黑盲目中生活。

Something about this poor man's need arrested Jesus. His was a congenital disease, the only one recorded in the gospels. The man was born blind. He had never seen the light of day, the silver gleam of Galilee, or a sunset over Carmel. He had never seen a daisy, a bird, a human face. He had grown up from babyhood through boyhood to manhood in the impenetrable darkness of the totally blind.

這例子也頗引發議論（九2-3節上）。門徒們想知道：「這人是生來瞎眼的，是誰犯了罪，是這人呢，是他父母呢？」耶穌說，「也不是這人犯了罪，也不是他父母犯了罪。」一般人都以為，這樣的殘障，是犯罪的結果。

This case was also *debatable* (9:2-3a). The disciples wanted to know: "Master, who did sin, this man, or his parents, that he was born blind?" Jesus said, "Neither hath this man sinned, nor his parents." The supposition was that all such disability was the result of sin.

主耶穌把兩種因素都排除。這人眼盲，不是罪的懲罰。主耶穌並不是說，沒有一個人的殘障是因為罪的緣故，而是說，眼前這個人，他的眼盲還有另一個因素。

The Lord swept both those suggestions aside. This man's blindness was not punishment for sin. The Lord does not say that no human disabilities are the result of sin. He says that such was not the case in this man's life. There was a higher cause.

這是一個刻意的例子（九3節下-5節），在天上，有另一種計劃。第一，是要在他身上顯露神的作為（九3節下）：「是要在他身上顯出神的作為。」無論我們看起來，對此有多麼不一樣的想法，都要從三個角度來考量：

reveal *God's touch* (9:3b) in a human life: "That the works of God should be made manifest in him." No matter how contrary appearances may be from our limited perspective, we must take our stand on a threefold proposition:

神滿有憐憫，不致狠心
God is too loving to be unkind.

神滿有智慧，不致犯錯
He is too wise to make any mistakes.

神滿有能力，必實現他永恆的旨意
He is too powerful to be thwarted in his infinite purpose.

一定有許多人，見到這個生來瞎眼的人，會質疑神的善良。表面看來，他天生就盲目，註定要以乞討為生，似乎被剝奪掉人生的許多樂趣和幸福。有人看到這樣的眼盲，他們會建構出一種不可知論、無神論，甚至在大學生中，一些自認是知識份子的，我們會聽見他們褻瀆神的言論。要回答這一切苦毒的哲學，答案在約伯記中，也在這個瞎子身上，有進一步的詮釋。在約伯記中，我們發現，約伯的妻子和他的朋友，都為著臨到約伯身上的苦難而大放厥詞，其實他們都錯了，因為他們的資料都不齊全。

Doubtless many people questioned the goodness of God in the face of this man's congenital disability. On the surface of things he seemed condemned to a life of blindness and beggary, robbed of much that adds ease and pleasure to life. Arguing from his blindness they could build a case for agnosticism, atheism, even for those blasphemous tirades against God heard at times on university campuses and among people who consider themselves to be intellectuals. The answer to all such bitter philosophies is to be found in the book of Job, and is further illustrated by the case of this blind man. In the book of Job we find Job, his wife, and his friends debating the calamities that had overtaken Job—and all of them were wrong because all were arguing from incomplete data.

這個人的眼盲，是神在他身上的作為——不是懲罰，也不是專橫獨斷。它是出於一項人未知的計劃，只有神和他的基督明白，這計劃為要將基督帶到這人的生命中，以致最終可以讓神得著榮耀。

This man's blindness was the touch of God in his life—not punitive, not arbitrary. It was part of a plan unknown to anyone but God and his Christ, a plan intended to bring Christ into this man's life and ultimate praise and glory to God.

此外，它也要在人身上顯露神的時候（九4）：「趁著白日，我們必須作那差我來者的工。黑夜將到，就沒有人能作工了。」換言之，這人的眼盲，是神的計劃，要符合主耶穌在地上工作的時間。神還有別的計劃，要按時在別的人身上完成。雖然這些滿足我們需要的、奇妙的時機，對我們常是隱藏不明的，但神卻一清二楚。或許將來在永恆中，會有一部份時間用來向我們揭露，那些奇妙的巧合，其實正是神奧秘的作為。我們若看不出那些作為，錯在我們，不在神。大衛也說了：「他使摩西知道他的法則，叫以色列人曉得他的作為」（詩一〇三7）。倘若以色列的後裔，不能從他們的處境往更遠看，那是因為他們不能像摩西那樣認識神。摩西可以比他們看得更遠。他們只能看到週遭有什麼；摩西則能看出為什麼。

It was also intended to reveal *God's timing* (9:4) in a human life: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." In other words, this man's blindness was timed by God to coincide with the Lord's earthly ministry. God has other timings in his providential dealings with other persons. Although those marvelous conjunctions of our need and God's purposes are often obscured to us, they are clear to him. Perhaps part of eternity will be devoted to unraveling for us some of the marvels and mysteries of God's ways. If we cannot see those ways, the fault lies with us, not with God. This is brought out by David: "He made known his ways unto Moses, his acts unto the children of Israel" (Psalm 103:7). If the rank and file of the children of Israel could not see beyond their circumstances it was because they did not know God as well as Moses knew him. Moses could see farther than they. They could see only the *what* of their circumstances; Moses could see the *why*.

主耶穌生命的每一刻，都與他父的旨意緊密連接。他明白這人殘障的原因，是為了彌賽亞在地上的事工相連，讓神在地上施展他獨特的作為。主耶穌所提到的「白天」，就是指他個人在地上的旅程，也就是他行各樣神蹟的時刻。「黑夜」是指今生，他離開地上的日子。

The Lord Jesus lived his life moment by moment in conscious cooperation with the known will of his Father. He understood the reason for this man's disability. It had been planned to coincide with the messiah's earthly ministry, when God was at work in a unique way on earth. The "day," to which the Lord referred, was the time of his personal sojourn on earth, the time when all kinds of miracles were performed. The "night" is the present time of his withdrawal from earth.

這個生來瞎眼的人，也是為了在人身上彰顯神的真理（九5）。「我在世上的時候，是世上的光。」他之前也說過這樣的話（八12），但此刻的情境，讓他再次提及。前一次的背景，是與道德有關，一個行淫被抓的婦人；此次的背景，是與心境有關，探討痛苦與難難以及神似乎漠不關心的問題。此次的定冠詞要省略，因此本句話可以讀成：「我是世上的光。」主耶穌接著就要帶給這個人肉身的視力，好證明神是積極的涉入人生的奧秘。只有透過基督，才能找到答案，否則，一切看起來都是悲劇。

The case of the man born blind was also intended *to reveal God's truth* (9:5) in a human life: "As long as I am in the world, I am the light of the world." This man's blindness becomes the background against which Jesus was able to make another of his I AM statements. "I am the light of the world." He had made the statement once before (8:12), but this circumstance enabled him to repeat it. In the former instance the background related to a moral problem, the woman taken in adultery; here the background is a mental problem, the problem of pain and suffering and God's seeming indifference. Here the definite article is omitted, so the statement could read: "I am light to the world." The Lord then proceeded to give physical sight to this man in order to demonstrate God's active involvement in the mysteries of life. Only through Christ can final answers be found to what otherwise appear to be tragedies.

約翰開始描述醫治的過程（九6-12）以及後果。他告訴我們，這人如何蒙醫治（九6-7），先是泥巴（九6）。為了醫治這人，耶穌按著拉比對工作的定義，進行著「工作」。他吐口水在地上，和成泥，再塗在這人的眼睛上。我們不清楚他為什麼要這樣作。有時候，主醫治人只要憑一句話。有時候，他會用到工具。但無論如何，是神在行醫治。

John now describes *the cure* (9:6-12) and its aftermath. He tells us how *the man was healed* (9:6-7). First came *the clay* (9:6). In healing this man, Jesus performed "work," according to the rabbinic definition of work. He spat on the ground, made clay, and placed it on the blind man's eyes. We don't know why he did this. Sometimes the Lord healed people by a simple word of command. Sometimes he employed means. But with or without means, God is the one who heals.

泥已經塗上，吩咐（九7）也發出：「去，往西羅亞池洗一洗（西羅亞的意思就是「奉差遣」）。他就洗一洗，就看見了。」神蹟發生，他能看了，他痊癒了。

The clay was applied; *the command* (9:7) followed: "Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing." The miracle happened. He saw. He was healed.

這人聽見一些話（九8-12）。他的嗓門提高，作見證，稱頌醫好他的人。我們來看群眾說了什麼（九8-10）。神蹟引發各種反應。原本認識他的人，不敢相信眼前所見的。「這不是那從前坐著討飯的人嗎？」

Then, *the man was heard* (9:8-12). His voice was raised in testimony and praise of the one who had given him sight. We note *what the multitudes said* (9:8-10). There was a mixed reaction to the miracle. Those acquainted with the man could hardly believe the evidence of their own eyes. "Is not this he that sat and begged?"

這是這個人的第二個證據：這個原本瞎眼的，現在能看了；原本討飯的，不再乞討。一個真實出於恩典的工作，總是會改變一個人，成為社會有用的人，也能打開眼，認識神的真理。有些人還詫異這樣的轉變，就說，「是像他。」另一些說，「就是他。」只好求證，他說「就是我。」他們逼問「是誰開你的眼的？」

That's a second fact about the man: the man who was blind, was blind no more; the man who had begged, begged no more. A genuine work of grace always turns persons into useful members of society, as well as opens their eyes to divine truth. Still puzzling over the transformation, some people said, "He is like him." Others said, "This is he." So they appealed to him. "I am he," he said. "How were your eyes opened?" they demanded.

這是恩典神蹟的另一個特色。人總會想知道這是怎麼一回事。當生命改變時，那本身就是有力的證據。That's another thing about a miracle of grace. People want to know what happened. A transformed life is a powerful testimony.

我們還要看這人說了什麼（九11-12）：「有一個人名叫耶穌，他和泥抹我的眼...」他們就問，「他在哪裡？」「我不知道欸。」這人對耶穌一無所知，這很特別。他不知耶穌是誰，他到哪裡去了。這事啟發我們一項事實：我們得救前，不一定得認識一大堆有關耶穌的事。這人只知道他叫耶穌——你想想，基督的作為，在整個以色列已經引發衝擊，更別提整個耶路撒冷對他的議論紛紛了。而對這個拯救他的人，他只知道他叫耶穌。這是福音最不能少的部份。

We note also *what the man said* (9:11-12): "A man that is called Jesus made clay, and anointed mine eyes...." Then they said, "Where is he?" "I know not." It is remarkable that this man was so ignorant of Jesus. He did not know who he was or where he was. It is instructive of the fact that we do not have to know much about Jesus in order to be saved. All this man knew was his name—astonishing in view of the impact of Christ's ministry on the whole country, not to mention the debates about him going on all over Jerusalem. All he knew was his name: Jesus, the one who saves. That is the gospel reduced to bare minimum.

人若要經歷救恩，不必成為神學家，也不必精通有關耶穌的知識，也不必都知道他去了哪裡：在神的右邊。我們只需要知道他的名字，知道他樂意我們信靠他。

One does not have to be a theologian in order to experience salvation. One does not have to have thorough knowledge of who Jesus is. Nor does a person have to know where he is: at God's right hand. We need only to know his name and be willing to respond in faith.

耶路撒冷因這個瞎子得醫治而起的議論，傳到了法利賽人的耳中。現在，輪到他們來跟這個新轉變的人過招（九13-29）。

The discussion in Jerusalem swirling around the blind man's cure soon came to the ear of the Pharisees. Now comes *the clash* (9:13-29) between them and the new convert.

我們來看他們的三次攻勢。第一，攻擊這人的信心（九13-17）。約翰特別注意到他們的發問（九13-15）。他們問他，怎麼看見的（九13-15），他們認為問題愈來愈嚴重了，因為，耶穌是在安息日行這神蹟的（九14）。他又重複犯了上一回合耶路撒冷與法利賽人起衝突的毛病（五1-9）。

We note their threefold attack. First they *attacked the man's faith* (9:13-17). John draws attention to *their question* (9:13-15). They asked how he had received his sight (9:13-15), the question being all the more urgent from their point of view because Jesus had performed this miracle on the sabbath (9:14). He had repeated the offense that had embroiled him in controversy with the Pharisees the last time he was in Jerusalem (5:1-9).

其次是他們的推託（九16）。「這個人不是從神來的，因為他不守安息日，又有人說，一個罪人怎能行這樣的神蹟？他們就起了紛爭。」有一邊的人是律法主義。他們的立場是，他一定不是從神來的，要不然他怎麼不守安息日呢——人除非服從他們所扭曲詮釋的律法，否則就不是從神來的。另一邊的人是習慣推理的。他們的立場是，能行這麼偉大的神蹟，肯定不會是個罪人，顯然是從神來的。

Next comes *their quibble* (9:16). "This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them." On one side of the fence were those ruled by legalism. Their stance was that this man could not be of God because he does not keep the sabbath. Unless he would subscribe to their convoluted interpretations of the law, he could not be of God. On the other side were those who were ruled by logic. Their position was that anyone who could perform a miracle of this magnitude could not possibly be a sinner but was evidently of God.

有人由這兩種分歧的意見判斷，當時的法利賽人，師出兩種學派，有一派是煞買學派，會為既定的原則力爭：「不守安息日，就是罪人。」希列學派的，會為明顯的事實力爭：「作出明顯的善行，就不是罪人。」

Some have seen in this difference of opinion among the Pharisees a reflection of the two popular rabbinic schools of the day. The followers of Shammai would argue from established principles: "A man who breaks the Sabbath is a sinner." The followers of Hillel would argue from evident facts: "A man who performs obvious good works is not a sinner."

約翰指出他們的困惑（九17）：「他們又對瞎子說，他既然開了你眼睛，你說他是怎樣的人呢？他說，是個先知。」（九17）。「你來說說吧，他是怎樣的人，他開的是你的眼睛。」他們想知道更多細節。其中一派的人，是想從這人挖掘更多，以藉此打壓耶穌。另一派的人想，以這人充滿感恩的樣子來看，他一定會有更積極的說詞。面臨這一切追逼，這人似乎比他的雙親更像個硬漢，他作了一個結論：「他是個先知」。這真不是那群律法主義者想聽到的答案，這直叫他們跳腳。

John pinpoints *their quandary* (9:17): "They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet" (9:17). "What *do you* have to say about him? It was your eyes he opened." They were hoping to get more details. One group was hoping to intimidate the man and get him to say something derogatory about Jesus. The other group hoped that in his gratitude the man would be more positive in what he had to say about him. Under all this bullying the man himself, who seems to have been made of sterner stuff than his parents, came to his own conclusion. "He is a prophet," he said. That was not the answer the legalists wanted. It put them in a quandary indeed.

主耶穌的仇敵，攻擊過這個人的信心後，轉移目標，對他的家人下手（九18-23）。這一回，他們比較成功。還有個漏洞，說不定他根本不是生來瞎眼的。他的見證很有問題，因為誰也記不得自己出生時的狀況。或許他的眼睛曾經感染，或幼小時意外受傷。因此，他們把這人的雙親找來。開口問，「這是你們的兒子麼，你們說他生來是瞎眼的，如今怎麼能看見了呢？」這父母怯生生小心翼翼的回答，「不錯，他是我們的兒子；不錯，他生來就瞎眼；不錯，他現在能看了；可是抱歉，我們也不知道他怎麼能看見的。我們不知道發生了什麼事，不知道誰作的。」他們極力撇清，不想惹惱耶路撒冷最有權勢的群體。「他已經成人了，問他吧。他已經夠大，可以自己回答你們問題。」我們讀這段經文，得注意它的代名詞：「我們知道，這是我們的兒子沒錯，他出生就眼瞎沒錯，但是他怎麼看得見，這我們不清楚；是誰開他的眼，這我們也不知；他已經夠大了；去問他吧；他可以自己說。」又把球丟回去。

Having attacked the man's faith, the Lord's enemies next *attacked the man's family* (9:18-23). Here they were more successful. There was still a loophole. Maybe the man had not been born blind after all. His own testimony could be challenged, since nobody can remember facts connected with their birth. Maybe he had contracted blindness by disease or accident in very early childhood. So they summoned the man's parents. "Is this your son, who ye say was born blind? how then doth he now see?" they demanded. Intimidated, the man's parents answered with caution: "Yes, he is our son and, yes, he was born blind. Yes, obviously he can now see, but no, we cannot tell you how it is he can now see. We don't know how it happened or who made it happen." They shrank from incurring the wrath of the most powerful party in Jerusalem. They referred the authorities back to their son. "He is a grown man. Ask him. He's old enough and able enough to answer your question." We should read this verse emphasizing the pronouns: "We know that this is *our* son, and that *he* was

born blind: But by what means *he* now seeth, we know not; or *who* hath opened *his* eyes, we know not: *he* is of age; ask *him*: *he* shall speak for *himself*." That put the ball back in their court.

約翰又多加了一句解釋的警語：「他父母說這話，是怕猶太人，因為猶太人已經議定了，若有認耶穌是基督的，要把他趕出會堂。」（九22）。這是有組織的宗教。這雙親眼見宗教領袖皺眉，趕緊把兒子蒙醫治的喜悅往肚裡吞，因為怕一旦在言詞上歸功於基督，會挨一頓報復的苦頭。他們姿態非常低，與其他害怕得罪人的一樣，採取妥協的立場。

John adds a word of explanation for this excessive caution: "These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was the Christ, he should be put out of the synagogue" (9:22). Such is organized religion. With the frowns of the religious establishment in view, the parents allowed their joy at their son's healing to be swallowed up by their fear of the reprisals they could expect if they gave verbal credit to Christ. They stand in a very poor light, in company with many others who have compromised their testimonies for Christ through fear of the consequences.

法利賽人還沒完。他們開始攻擊這人的朋友（九24-29）。先是要脅（九24）：「第二次叫了那從前瞎眼的人來，對他說，你該將榮耀歸給神，我們知道這人是個罪人。」

The Pharisees were not through yet. They next *attacked the man's friend* (9:24-29). First comes *the demand* (9:24): "Then again called they the man that was blind, and said unto him, Give God the praise: We know that this man is a sinner."

法利賽人「將榮耀歸給神」是一種很嚴肅的控告，如約書亞記七章19節所說的，是要人真誠吐實。無論耶穌說什麼、作什麼，在這群掌權人士的眼中，他就是個罪人。「罪人」這字在此的意思是指「未中目標」，未能謹守既定的律法。在新約聖經中，這個字一定都有道德層面的意思。是指一個人，在思想、言語、行為中，因不作為或有作為而犯了罪（它也是指贖罪祭如希伯來書十章6-8節）。

The phrase "Give glory to God" is a solemn charge to tell the whole truth, as in Joshua 7:19. No matter what Jesus said or did, in the eyes of the dominant party he was a sinner. The word for "sinner" here is one that means to miss the mark, one who fails to keep the prescribed law. In the New Testament the word is always used in a moral sense. It is used of one who by omission or commission, in thought, word, or deed, is guilty of sin. (It is also the word used to describe the sin offering in Hebrews 10:6-8).

他們說「我們知道這人是個罪人」。「知道」這字，與那雙親所用的相同。「我們知道這是我們的兒子」（九20）。法利賽人用在此，充滿驕傲，把握十足的語氣。「不管你怎麼說，反正我們都知道他是個罪人。」

"We know that this man is a sinner," they said. The word for "know" is the same one used by the man's parents. "We know that this is our son" (9:20). Used by the Pharisees here, it is an arrogant claim to absolute knowledge. "It makes no difference what *you* say; *we* know that this man is a sinner."

接下來是宣告（九25-27）。這瞎眼的人，勇敢地替他的朋友——基督說話：「他是個罪人不是，我不知道。有一件事我知道。從前我是眼瞎的，如今能看見了。」（九25）。他拒絕跟他們討論耶穌是不是罪人的問題。我們可以十分確定這人對此早已胸有成竹：他若不是來自神的，怎可能作這個人作在他身上事。對他而言，耶穌是不是罪人根本不是重點。他只知道：如他所說的「從前我眼瞎，如今能看見」這樣的見證，千古以來，已有無數人呼應。剛剛信主的基督徒，還不足以應付神學議題，卻一定能說出他對基督是救主的新觀。「從前我眼瞎，如今能看見。」這是駁不倒的見證。

Now comes *the declaration* (9:25-27). The blind man stands up for his friend in a bold testimony for Christ: "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see" (9:25). He refuses to discuss the question of whether or not Jesus was a sinner. We can be quite sure he had his own views on that: no man who was not of God could have done for him what

this man had done. To him the question of whether or not Jesus was a sinner was beside the point. Here was one thing he knew: "Once I was blind," he said, "now I see." That testimony has been echoed by millions down through the centuries. New Christians, not qualified to debate theological issues, can always say of their new vision of Christ as Savior: "Once I was blind, now I see." It is hard to refute a testimony like that.

因此，法利賽人明白了。可是這人還沒完。他個性有點兒可愛，生來眼瞎，養成他一種天不怕地不怕的闖蕩性格。他們再問他：「他怎麼辦到的？他怎麼開你的眼的？」他們不斷刺探他這些細節，對他們而言，這裡有關鍵把柄。安息日和泥巴？耶穌已經干犯了安息日。

So the Pharisees discovered. But the man was not through yet. There is something attractive about this man. His blindness had developed a fiercely independent strain in his character. Again they asked him: "What did he do to thee? how opened he thine eyes?" They kept on needling him on this point because, to them, it was the crux of the matter. By making clay on the sabbath, Jesus had done work and broken the sabbath.

可這人已經不耐煩。他才不怕他們穿什麼袍子，戴什麼經匣，外衣還有什麼其他的宗教飾品——他從來沒見過這些奇形怪狀的衣物。他說，「我不是已經告訴你們了，你們不聽：為什麼現在又要聽呢？難道你們也要作他的門徒？」他的話有一絲嘲諷，他知道這些問話的人無意要作耶穌的門徒。「也」這個字，

顯示出這人對耶穌更進一步的認知。他學得很快。他知道，自己不能不表達立場，必須選擇忠誠或背逆。他誠摯的感激之情，使他不能否認主。

But the man was losing patience. He was not intimidated by their robes and phylacteries, by the fringes on their garments, or by the rest of their religious paraphernalia—he had never seen clothes of any kind until now. "I have told you already," he said, "and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?" There is a touch of sarcasm in his words. He knew his questioners had no intention of becoming disciples of Jesus. The word *also* marks an advance in this man's understanding of Jesus. He was learning fast. He could see he had to take sides, that either loyalty or a denial was being forced on him. His gratitude precluded any possibility of denial.

接下來是嘲弄（九28-29）。「他們就罵他說，你是他的門徒，我們是摩西的門徒」（九28）。*revile* 意思是「怒罵」，他們已不只是責備，還咒罵他。這字在新約聖經其他地方只用三次。一次是因為大祭司吩咐人打保羅的嘴，保羅便稱他為「粉飾的牆」，旁觀者說「你辱罵神的大祭司？」（徒二十三4）。保羅替自己緩頰說，他不知逼迫他的人是神的大祭司。他那揭露實情的行為，本身不算什麼錯。第二次，保羅用此字來形容他個人慣有的行為「被人咒罵，我們就祝福，被人逼迫，我們就忍受」（林前四12）。第三次，用來形容主耶穌的言行：「他被罵不還口，受害不說威嚇的話」（彼前二23）。

Now comes *the derision* (9:28-29). "Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples" (9:28). The word *reviled* means "railed at." They had passed beyond the point of rebuke. They abused him. The word is used in only three other places in the New Testament. First, when Paul called the high priest "a whited wall" because he had commanded someone to smite him on the mouth, the spectators said, "Revilest thou God's high priest?" (Acts 23:4). Paul excused himself on the ground that he did not know that his persecutor was God's high priest. There was certainly nothing about his conduct to reveal that fact. Second, the word is used by Paul to describe his own customary behavior: "Being reviled, we bless; being persecuted, we suffer it" (1 Corinthians 4:12). Third, the word is used to describe the conduct of the Lord Jesus: "Who, when he was reviled, reviled not again" (1 Peter 2:23).

咒罵，是在這場辯論中輸了的那些人的回應方式。他們站不住腳，便轉而出口咒罵，不僅罵這人，也罵主耶穌：「神對摩西說話，是我們知道的，只是這個人，我們不知道他從哪裡來」（九29）。按他們的估量，摩西地位僅次於神。神向摩西說話，口述律法（這是他們反對基督的依據，這些，後來成了巨幅而且愈來愈多的傳統）據稱是摩西在西乃山領受十誡時，一併獲得的。他們瞧不起眼前的這個人。他

們的嘴，充滿嘲諷。這正好承認他們自己的盲目。他們屬靈的盲目，比眼前這個雙眼曾經盲目的人更厲害。

To rail or revile is the answer of those who have been defeated in debate. They cannot support their position, so they resort to abuse. They reviled not only the man, they also reviled the master: "We know that God spake unto Moses: as for this fellow, we know not from whence he is" (9:29). In their estimation, Moses stood next to God. God had spoken to Moses. The oral law (the basis for their opposition to Christ, that vast and ever growing body of tradition) was supposed to have been given to Moses at Sinai along with the written law. They looked with disdain at the man before them. Their lips curled with scorn. And that was a confession of their own blindness. They were far more blind spiritually than the man standing before them had ever been physically.

光，漸漸照進這曾是生來瞎眼者的心靈。他的敵人給了他一把鑰匙（九30-34），也開啟這個蒙醫治的人的推理（九30-33）。這包括三個步驟。第一，他的詫異（九30），他說，「這真奇怪，他開了我的眼睛，你們竟不知道他從哪裡來。」這就是我們今日所說的量子躍遷。這裡有兩件奇事，一件是這件奇蹟以及給予他視力的這人。這麼奇妙的人，只可能來自天上。另一件奇事便是，這些猶太權貴的不信與敵意。他們怎麼不肯展開雙臂，接受這位能開啟目盲者雙眼的人呢？

Now the light began to dawn in the soul of the man who had been born blind. His enemies had given him *the clue* (9:30-34) and have *the inspired logic of the healed man* (9:30-33). It is developed in three swift steps. First there is *his astonishment* (9:30): "Why," he said, "herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes." It was what we would call today a quantum leap. There were two wonders: the wonder of the miracle and of the man who had given him his sight. Such a miracle worker could have come from only one place—heaven. The other wonder was that of the unbelief and hostility of the Jewish authorities. How could they fail to receive with open arms someone able to open blind eyes?

他提到神的聖潔和幫助人的原則（九31）：「我們知道，神不聽罪人」這很簡單，是放諸四海皆準的道理，「惟有敬奉神，遵行他旨意的，神才聽他」（九31）。這個瞎子竟然懂聖經。他居然能向這些宗教領袖引用神的話：「耶和華遠離惡人，卻聽義人的禱告」（箴十五29）；「你們舉手禱告，我必遮眼不看。就是你們多多的祈禱，我也不聽。你們的手都滿了殺人的血」（賽一15）；「雅各的首領...你們要聽...你們惡善好惡...；這些人必哀求耶和華，他卻不應允他們」（彌三1-2、4）「耶和華的眼目，看顧義人，他的耳朵，聽他們的呼求」（詩三十四15）；「我若心裡注重罪孽，主必不聽」（詩六十六18）。聽這人宣告這樣的真理，這些聖化的常識，對這些敵對者好像傷口撒鹽。

Then there is *his assessment* (9:31) of God's holiness and helpfulness: "Now we know," he said, "that God heareth not sinners"—that was simple logic, a universal fact—"but if any man be a worshiper of God, and doeth his will, him he heareth" (9:31). This blind man knew the Scriptures. He was quoting to these religious leaders the word of God: "The Lord is far from the wicked: but he heareth the prayer of the righteous" (Proverbs 15:29); "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isaiah 1:15); "Hear, I pray you, O heads of Jacob... Who hate the good, and love the evil;... Then shall they cry unto the Lord, but he will not hear them" (Micah 3:1-2, 4); "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Psalm 34:15); "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). It was salt in the wounds of his enemies to hear this man proclaiming such truths, such sanctified common sense.

最後，我們來看他的確據（九32-33）。他提到自己的特例（九32）：「從創世以來，未曾聽見有人把生來是瞎子的眼睛開了」（九32）。他們的經文（舊約）沒有這樣的記載。記憶、經歷、歷史，都沒有行過這類神蹟——生來瞎眼的，得見光明。他是獨一的例子，這是對醫治他的那一位本質的頌讚。Finally we note *his assurance* (9:32-33). He cites *his solitary case* (9:32): "Since the world began was it not heard that any man opened the eyes of one that was born blind" (9:32). Their Scriptures recorded no such miracle. Memory, experience, all history, had no such miracle to display—that

someone was healed of congenital blindness. His was a solitary case, a tribute to the nature of the one who had healed him.

他也提出他獨特的結語（九33）：「這人若不是從神來的，什麼也不能作。」他現在十分清楚耶穌是誰了。就如那井邊的婦人一樣，我們看見這人對神的認識逐漸加增。整個猶太公會傾全力也無法嚇倒他。法利賽人的辯爭也無法撼動他。行這神蹟的是那一位，是「一個名叫耶穌的人」（九11）。這人是先知（九17）。他不是猶太權貴所宣稱的罪人。他是從神那裡來的人，神垂聽他，他敬拜神，一個「來自於神」的人。

He cites, too, *his solid conclusion* (9:33): "If this man were not of God, he could do nothing." He was now quite sure who Jesus was. As in the case of the woman at the well, we see a man growing in the knowledge of God. All the might of the Sanhedrin could not cow him. The arguments of the Pharisees could not shake him. The one who had performed this miracle was "a man that is called Jesus" (9:11). This man was a prophet (9:17). He was not a sinner as the Jewish authorities claimed. He was a man of God, a man God heard, a man who worshiped God, a man "from God."

這個人受啟發所作的邏輯推理，使得這些希伯來領袖大發雷霆（九34）。我們看到他們怎麼稱呼他（九34節上）：「他們回答說，你全然生在罪孽中。」他們辯不過這個沒有學問的人，便惱羞成怒。眼前這個人，因生下來的殘疾，便被算作罪人，現在居然來教訓他們這些法利賽人。太不像話了。他們才是律法的護衛者，是有教養、有文化的菁英份子。他是什麼小咖，敢來教訓他們！

The inspired logic of the healed man is followed by *the infuriated loathing of the Hebrew masters* (9:34). We note *what they called him* (9:34a): "They answered and said unto him, Thou wast altogether born in sins." They were enraged because they were being deflated in the argument by this unlearned man. Here was a man, singularly marked as a sinner from birth by his disability, presuming to teach them, the Pharisees. What impertinence. They were the custodians of the law, the cultured and educated elite. He was an absolute nobody. How dare he teach them!

我們也注意到他們為什麼咒罵他（九34節中）：「還要教訓我們嗎？」他們在爭辯中敗陣下來，已覺夠丟臉了，現在他居然還引經據典，要來挑戰他們對耶穌的判斷！這簡直是忍無可忍。

We note also *why they cursed him* (9:34b): "Dost thou teach us?" It was bad enough that they could not get the better of him in argument. But that he should dare to answer them back and quote the Bible to them and challenge their verdict concerning Jesus! The man's words were intolerable.

我們再看到，他們把他趕出去（九34節下）。他們怒沖沖地「把他趕出去」。他們把他從會堂中除名，從國家的信仰組織中開除，使他成為浪民，屬靈的癡瘋病患（被孤立），人人見到他都退避三舍，免得落入相同命運。只有從小生長在早期一種緊密的宗教群體中的人，才能體會這人現在所面臨的社交、宗教的困境。這樣的人，已從小習於週遭有宗教的慰藉、信徒的同情、社群的歸屬感。

We note, too, *where they cast him* (9:34c). In their rage "they cast him out." They excommunicated him from the synagogue, cut him off from the religious life of the nation, made him a pariah, a spiritual leper, to be avoided by one and all who did not want to share his fate. What that would mean to the man socially as well as spiritually can be appreciated only by those brought up in a tight religious community from earliest days, used to the comfort of religion, the compassion of the faithful, and the sense of community, of belonging, that such an association brings.

開除意味沒有誰敢僱用他。他的家人也要唾棄他。會堂中的所有宗教聚會，聖殿中的獻祭儀式，他都不能參加。誰膽敢伸出援手，也會遭到相同命運。

Excommunication meant that no one would employ him. His family would disown him. He could have no part in the religious services of the synagogue or in the ritual worship of the temple. Anyone caught helping him would be exposing himself to a similar fate.

可是，奇怪得很，事情雖轉變成這樣，他卻一點兒不氣餒。他是堅固材料作成的。雖然有失但也有得，這是他的著眼點。

But, surprised as he may have been by this turn of events, he was certainly not discouraged. He was made of tougher fiber. The all-encompassing plus that swallowed up every minus was the fact that he could see.

直到此刻，主耶穌才出現。他希望這人能「在神的恩典和知識上有所長進」。成為信徒，他就必須長大成熟，這意謂在逆境中仍然信靠基督。主耶穌會一直這樣對待我們，尤其是在信仰的新領域上有所跨步時。當我們信靠基督時，神就會這樣的來幫助我們有屬靈的成長。以這人為例，情況更形必要。他必須學習到：神蹟不是最重要的事；它是次要的。他必須開始學習憑信心來行事，而不是憑眼見。

All this time the Lord had remained out of sight. He wanted to allow the man to "grow in grace, and in the knowledge of God." He must begin to mature as a believer and that meant trusting Christ in spite of frowning circumstances. The Lord often does that, especially at the beginning of any new venture of faith. It is God's way of developing the new spiritual senses imparted to those who put their trust in Christ. In the case of this man it was all the more imperative. He must learn that the miracle was not the important thing; it was secondary. He was to learn to walk this new life by faith, not by sight.

我們已經看到主耶穌釋放這個瞎子；現在我們要來看他如何護衛這個瞎子（九35-41）。請注意，耶穌如何替他的案主平反（九35-38）。宗教領袖發現，無法說服他，便決定逼迫他。當一切都失效時，這是他們最後的殺手鐮。

So far we have seen the Lord delivering the blind man; now we see him *defending the blind man* (9:35-41). Note *how Jesus exonerated his client* (9:35-38). Having found that persuasion did not work, the religious authorities resorted to persecution. When all else fails, that is the final refuge of organized religion.

主耶穌知道我們的極限；他記得我們不過是塵土（詩一〇三14）。這人，雖然是這樣的心思敏銳，但也還是會有人的害怕和軟弱。神絕不會讓我們受到超過他智慧所判斷，我們會崩潰的極限。耶穌也全然理解這個人。我們可以想像，他如今擁有視力，興奮至極的模樣，但同時也不免會困惑。他抬頭望著藍色穹蒼，輕颺颺的雲絮，這是從未見過的。他會看到聖殿金壁輝煌，這也是從未見過的。他會看到被牽到聖殿獻祭的動物，他才明白羊是長這樣的。小公牛的樣子好奇特。他也會看見各種人；他從未見過人的臉孔。

The Lord knows our frame; he remembers that we are dust (Psalm 103:14). This man, resilient and mentally alert as he was, was still a man of human fears and failings. God will never allow us to be tested beyond what he in his wisdom knows to be our breaking point. And Jesus knew all about this man. We can picture him, thrilled with the novelty of being able to see, yet at the same time bewildered. He looked up and saw the blue vault of heaven and fleecy clouds in the sky; he had never seen that before. He could see the temple all agleam with gold; he had never seen that before. He could see the animals being led to the temple for sacrifice. He thinks to himself—so that's what a sheep looks like. And what an odd shape for a bullock. He could see the people; he had never seen a human face before. What a variety of faces there were!

可是，這些法利賽人為什麼不肯承認耶穌呢？他到底是誰？他該去哪裡找他？耶穌長得是怎樣子？當然，憑聲音他可以認出他來，但這太難了。他該回家去嗎？他的父母會不會怕得不敢讓他進屋？

But why did those Pharisees refuse to acknowledge this man Jesus? And who exactly was he? Where could he find him? What did Jesus look like? He would recognize him, of course, by the sound of his voice. But it was perplexing. Should he go home? Would his parents be too frightened to take him in?

他在這城市沒有逛太久，就有一個不怕法利賽的人叫住他。「耶穌聽說他們把他趕出去，後來遇見他就說，你信神的兒子嗎？」（九35）。有人認為這一節的原文應該是，「你相信人子嗎？」但各方意見

不一。不論怎樣，主耶穌現在已經在這個人面前現身，為要進一步向他啟示，自己乃是配得所有人效忠的那一位。

He was not left to wander about the city alone for long. There was one person in town who was unafraid of the Pharisees. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" (9:35). Some think the original text here reads, "Dost thou believe on the Son of man?" But opinions are divided. In any case, the Lord now presented himself before this man in order to give him a further revelation of himself as the one who is worthy of total allegiance.

耶穌找到這個被宗教組織開除的人。他把自己介紹給他，讓這人知道，他配得人永遠的信靠。身為人子，他來到世間，為要認同世人，並完成神在地上的旨意。身為神子，他與父同等存有，同等地位；他配得人的敬拜，配得永遠的稱頌，如同人敬拜那位超越萬物的神。

Jesus found him, cast out by a dead religious system. He presented himself before him as the one in whom, now and forever, he should believe. As Son of man, he was here to link himself with humanity and fulfill God's purposes on earth. As Son of God, he was coeternal, coequal, with the Father; he was worthy to be worshiped as God over all, blessed for evermore.

這人也立刻都接受了這兩項啟示，甚至即使把「人子」聽成「神子」。他先顯示自己的無知，還不知道他必須信的這一位是誰：「主啊，誰是神的兒子，叫我信他呢？」他問道。

The man was ready for either revelation. Even if the correct reading is "Son of man," the blind man responded to him as Son of God. He first expressed his ignorance of who this one was in whom he must believe: "Who is he, Lord, that I might believe on him?" he said.

耶穌立刻回答他：「你已經看見他，現在和你說話的就是他。」（九37）。這人的雙眼緊盯著耶穌的臉龐。他這對新的眼睛，尚未見過太多世面。但他記得這一位。即使他有瑪土撒拉那麼的長壽，也不會見過比耶穌的臉更奇妙的人。而這聲音——之前聽過，知道它帶著權柄、真理和能力。他毫不遲疑，立刻跪在耶穌腳前。「主啊，我信」他說，「就拜耶穌。」

At once, Jesus revealed himself: "Thou hast both seen him, and it is he that talketh with thee" (9:37). The man's eyes were riveted to the face of Jesus. He had not seen much yet with these new eyes of his. But this he knew. If he lived to be as old as Methuselah, he would never see a more wonderful sight than the face of Jesus. And that voice—he had heard it before and he knew its authority, truth, and power. He had no hesitation. Down he went at Jesus' feet. "Lord, I believe," he said. "And he worshiped him."

耶穌接受他的敬拜。他事實上就是神子，配得人的崇敬。這瞎子一開始是稱他「一個名叫耶穌的人」如今，已經敬拜他為神。他用的字，含有「在崇拜中俯伏致敬」的意思。

Jesus accepted his worship. In truth he was the Son of God, entitled to human adoration. The blind man had begun by describing him as "a man called Jesus." He now worships him as God. The word used is *prosekunesen*, which carries the idea of prostrating oneself in homage and adoration and is used for the act of worship.

最後，我們來看耶穌作的批判（九39-41）。他第一句話，似乎從未向誰說過。它本質上是要替這事件作一結語。「耶穌說，我為審判到這世上來，叫不能看見的，可以看見，能看見的，反瞎了眼。」這些話的背後，有一個強烈的對比：一個生來瞎眼的，如今得見（不僅是肉身的視力）而法利賽人及以色列民在靈性方面反而是盲目的。主耶穌來到世上，要立下一個大分水嶺（九39），將信與不信、真實與虛假、明目與盲目的分開。

Finally we see *how Jesus exposed his critics* (9:39-41). His first statement does not seem to have been made to anyone in particular. It was more in the nature of summing up this whole incident. "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." Behind those words lay the contrast between the man born blind who now could see (and not just physically) and the spiritual blindness of the Pharisees

and the nation of Israel. The Lord's presence in the world was *a great divide* (9:39), separating believer from unbeliever, true from false, the seeing from the blind.

週遭有些法利賽人，立刻回應了這句話。基督便指出真相：他們其實是陷在一種極大的錯覺中（九40-41）：「同他在那裡的法利賽人聽見這話，就說，難道我們也瞎了眼麼。耶穌對他們說，你們若瞎了眼，就沒有罪了，但如今你們說，我們能看見，所以你們的罪還在。」

Some Pharisees standing by instantly reacted to this statement. Christ then exposed the fact that they were laboring under *a great delusion* (9:40-41): "And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: But now ye say, We see; therefore your sin remaineth."

他們的眼若真的打開，就會像那個生來瞎眼的人一樣，俯在地上敬拜他。

If their eyes had been truly opened, they would have been prostrate in the dust before him, following the example of the man born blind.

從這些法利賽人的結語中可看出，以色列民對基督的認識，真的是盲目的。這也導致最後殘殺了他們的彌賽亞。他們持續如此已將近兩千年之久。這也導致，曾是他們當中一員的使徒保羅，會說，「以色列人有幾分是硬心的，等到外邦人的數目添滿了」（羅十一25）。

The blindness of the nation of Israel toward Christ, epitomized by these Pharisees, was real. It led them to murder their messiah. It has persisted for nearly two thousand years. It led the apostle Paul, who once had been of their number, to say, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Romans 11:25).

約翰福音第九章，對宗教組織開除一個與耶穌有關的人，所用的篇幅不多。結果反而是，耶穌將這樣的組織開除了，或說，切斷與他的關聯。

In John 9 it is not so much that organized religion excommunicated a man in touch with Jesus. Rather, Jesus excommunicated organized religion out or touch with him.

C 他對生命之道的解釋（十1-42）

C. His Explanation of the Way of Life (10:1-42)

使徒約翰已敘述過主耶穌生命的意義。他向我們闡明了神的道（七1-八1）也揭露了人類的邪惡（八2-九41），結束時，他論到猶太人不僅盲目，而且犯了盲目的罪。現在我們要來看他如何解釋生命之道（十1-42）。

The apostle John has been describing the implications of the Lord's life. He has shown us his exposition of the word of God (7:1-8:1) and his exposure of the wickedness of men (8:2-9:41), ending in his statement that the Jews were not only blind but that they were sinfully blind. We now have his explanation of the way of life (10:1-42).

1. 他死的意義（十1-21）

1. His Death in Focus (10:1-21)

在這一段重要的啟示中，我們先聚焦於他死的意義（十1-21）；其次是關於他的神性（十22-42）。第一部份的探討，集中在牧人與羊圈（十1-15）；其餘的，則討論牧人與羊群。這一章的獨白，明顯是根據一項事實：這個瞎眼者，因為成為好牧人的羊群，而離開了以色列的羊圈。

In the first part of this important revelation his death is in focus (10:1-21); in the second part his deity is in focus (10:22-42). The first part of the discussion is centered around *the shepherd and the fold* (10:1-15); the remaining part of the discussion has to do with the shepherd and the flock. The monologue of this chapter follows on naturally from the fact that the blind man has left the fold of Israel for the flock of the good shepherd.

這一段的背景是以色列這個羊圈。主耶穌一開始就講到自己是羊的門（十1-7）。這個故事牽涉到三個角色。

In the background of this section is the Jewish fold. The Lord begins by speaking of himself as *the door of the sheep* (10:1-7). The story revolves around three characters.

羊怕盜賊（十1）：「我實實在在的告訴你們，人進羊圈，不從門進去，倒從別處爬進去，那人就是賊，就是強盜」（十1）。主耶穌把舞台設置為，有一群以色列的假牧人，就是先知曾預言的（結三十四1-6；耶二十三1-6；亞十一4-11），顯示出他們把瞎子趕出羊群，就是不顧羊的福祉。

The sheep *fear the robber* (10:1): "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (10:1). The Lord sets the stage by depicting the false shepherds of Israel, lone foretold (Ezekiel 34:1-6; Jeremiah 23:1-6; Zechariah 11:4-11), who had just demonstrated their disregard for the welfare of the sheep by casting out the blind man.

在聖經所記述的地區，羊圈都在露天的石頭地或四周有荊棘叢的地區。有的有門。主耶穌來到以色列民中，是光明正大的來到。他已介紹過自己的身份。他對前文所描述的，對生來瞎眼者的照顧，也顯示出他對以色列家迷失羊群的愛。

Sheepfolds in Bible lands were enclosures of stones or thorn-bushes, open to the sky and entered by an opening, or door. The Lord came into the fold of Israel the proper way. He had presented his credentials. He had demonstrated his love for the lost sheep of the house of Israel as he had just illustrated in his care for the man born blind.

相形之下，這些宗教權貴就像盜賊（鬼鬼祟祟地以暴力來獲取事物）。這是以色列宗教領袖的作為。他們高高在上，嗜愛權勢，對聖經獨享專利的詮釋，不僅不餵養神的小羊，還偷取他們原有的產業，又執拗敵視基督——這一切都顯示出他們是假牧人。

The religious authorities by contrast were thieves (those who steal by stealth) and robbers (those who use violence to get what they want). That is what the religious leaders of Israel had become. Their pride of position and desire for power, their system of Bible interpretation which, far from feeding God's flock, stole away from them their rich heritage, their determination to oppose Christ—all marked them out as false shepherds.

毋庸置疑，主耶穌才是真正的牧人。他從門進入，這是正當的進入法。他由童貞女所生（賽七14；太一21-23）；他生在伯利恒（彌五2；太二4-6）；他在「時候滿足時」來到（加四4）；神從埃及召出他的兒子（何十一1；太二14-15）；他的來臨，引發仇敵的憤怒（耶三十一15；太二16-18）。因此，他的確就是那一位；

無論是出生地，來到的時間，蒙召出來的國家，印證的神蹟記號，全都符合。

That the Lord Jesus was the genuine shepherd was evident. He had entered by the door, by the legitimate means of entry. He had been born of a virgin (Isaiah 7:14; Matthew 1:21-23); he had been born in Bethlehem (Micah 5:2; Matthew 2:4-6); he had come "in the fulness of time" (Galatians 4:4); out of Egypt God had called his Son (Hosea 11:1; Matthew 2:14-15); his arrival had provoked the rage of the enemy (Jeremiah 31:15; Matthew 2:16-18). Thus he was the right person, born in the right place, arriving at the right time, summoned from the right country, and attended by the right sign.

羊害怕盜賊，他們要跟隨真的牧人（十2-4）。我們已知道他進入羊圈的方式（十3）：「看門的就給他開門。羊也聽他的聲音，他按著名叫自己的羊，把羊領出來。」看門的就是施洗約翰，基督法定的先鋒，受遣來宣告他的來臨，向以色列民印證他的身份，並介紹給百姓。

But if sheep fear the thief and the robber, they *follow the true shepherd* (10:2-4). We are told of *his access to the fold* (10:3): "To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." The porter was John the baptist, the

accredited forerunner of the Christ, sent to announce his coming, to validate his credentials for the nation, and to introduce him to the people.

羊群立刻認出真牧人的聲音。他們說他「教訓他們，正像有權柄的人，不像他們的文士」（太七29）。猶太教師總是引用傳統或別的教師所說過的。直到如今，還引用聖經之外的權威來源，他勒目。他勒目的概念，在基督的時代已經非常流行，很多是出自人的觀點。等於在律法之外，加上許多沉重的規條、訴求，不外是某某拉比的想法，把神的啟示，綁得僵硬如石。耶穌把大家帶回神啟示的真道中，因此，當一般群眾聽見耶穌的講道，他們立刻感受到其中的權威。這是神的聲音。

The sheep recognized at once the voice of the true shepherd. They said of him that "he taught them as one having authority, and not as the scribes" (Matthew 7:29). Jewish teachers always appealed to tradition or to what some other teacher had to say. To this day they have an extrabiblical source of authority, the Talmud. Talmudic concepts were already flourishing and increasing in Christ's day, resulting in a vast wilderness of human opinion. Burdensome additions to the law, wearisome appeals to what this rabbi thought and what that rabbi said, were stifling the life out of God's revelation. When the common people heard Jesus, who took the people directly back to the inspired word, they recognized his voice of authority. It was the voice of God.

「他按著名字叫自己的羊。」他們認得他；他也認得他們。他按著名字叫他們。這當中有一項美好的真理。我們都喜歡人家叫得出我們的名字。這位大祭司，把十二支派的名字，刻在紅瑪瑙，然後鑲在他的肩頭上；又以寶石刻名字，鑲在靠近前胸的胸牌上。他把他們放在最有力氣的地方，和最有感情的地方；然後把他們帶到神面前。知道我們的大祭司，這位偉大的牧人，認得每一位屬他的人的名字，他會在神的面前，以力量和憐憫支持我們，這是多美好的事。他連我們當中最弱小的也不忘記。

"He calleth his own sheep by name." They recognized him; he recognized them. He called them by name. There is a beautiful truth in that. We all like to be called by our names. The high priest carried the names of the tribes in the onyx stones on his shoulders; he carried them in the precious stones of the breastplate on his heart. He carried them in the place of strength and in the place of sympathy; he carried them into the presence of God. How wonderful to know that our high priest, that great shepherd of the sheep, knows each of his own by name, that he upholds us as individuals in strength and sympathy in the presence of God. He does not forget even the least of us.

然後，我們看到他被羊群接納（十3節下-4節）：「他按著名叫自己的羊，把羊領出來。既放出自己的羊，就在前頭走，羊也跟著他。」這個比喻，還是巴勒斯坦的古代習俗。他並不是以牧羊犬來放養羊群，追在牠們後面吠著，而是叫羊的名字。他不驅趕牠們，而是領導牠們。他走在羊面前，牠們會跟著他，因為認得他、信賴他。

Then, too, we have *his acceptance by the flock* (10:3b-4): "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." The coloring of the parable is still that of a Palestinian shepherd in olden times. He did not round up his flock by sending a sheepdog to bark at their heels. He called his sheep by name. He did not drive them; he led them. He went before them and they followed him because they knew him and trusted him.

主耶穌現在領羊出來，離開嚴苛的猶太教。他自己的羊聽他，認得他恩典、真理、能力的聲音。牠們會跟隨他。這一點，最合適的例子就是那個瞎子。他認得耶穌的聲音，如今，已成為他熱心的跟隨者。猶太的假牧人，對這隻羊毫無用處。牠們討厭他，因為他要選那一位真牧人，牠們也恨惡基督，因為，他把羊吸引過去。

The Lord Jesus was now leading his sheep out of the constricting fold of Judaism. His own heard and recognized his voice of grace, truth, and power. They were following him. An immediate case in point, the case that initiated this discourse, was that of the blind man. He recognized the voice of Jesus and now was his ardent follower. The false Jewish shepherds had no use for this sheep.

They hated him for wanting the true shepherd and they hated Christ for attracting the sheep to himself.

羊會逃離陌生人（十5）：「羊不跟著生人，因為不認得他的聲音：必要逃跑。」任何人只要去過羊的放養地就熟知這項特質。羊不跟著陌生人，只會逃離。我們要提防那些想接近神的羊群的那些陌生人。保羅用不同的言詞警告在以弗所作長老的（牧羊人）：「聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎...我知道，我去之後，必有凶暴的豺狼，進入你們中間，不愛惜羊群」（徒二十28-29）。神的子民比羊更易上當。保羅告訴以弗所的牧者：「就是你們中間，也必有人起來，說悖謬的話，要引誘門徒跟從他們（二十30）。不用太久，陌生人就不再陌生。他就會對羊群產生威脅。The sheep *flee from the stranger* (10:5): "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Anyone who has walked through a field where sheep are grazing is familiar with this trait. Sheep are not drawn to strangers. They run from them. We need to be suspicious of those who seek to approach the flock of God but who are strangers. Using a different figure of speech, Paul warned the elders (shepherds) at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers,... For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock" (Acts 20:28-29). God's people are even more gullible than sheep. Paul told the Ephesian pastors: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (10:20). After a while the stranger is no longer a stranger. He then can become a threat to the flock.

主耶穌接著強調聽眾聽不明白的點。「耶穌將這比喻告訴他們，但他們不明白所說的是什麼。所以耶穌又對他們說，我實實在在的告訴你們。我就是羊的門」（十6-7）。像預言所說的，他親自來到羊圈。他是脫離死氣沉沉的宗教，進入生命的道路。門的功用可區分、確保、敞開、提供通道。耶穌是門。The Lord next underlines the dullness of the listeners. "This parable [proverb] spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep" (10:6-7). He himself had come into the fold as foretold. Now, he himself was the door. He was the way out of dead religion into life. A door divides, secures, opens, gives access. Jesus is the door.

在聖經的時代，牧人就是門。晚上，他領著羊群進入羊圈，可以休息，不被野獸侵襲。他本身則守在門口的位，因此他是「門」。只要他在，就沒有咆哮的野獸可以進來。夜間，羊群也不會不安而到處亂竄。到了清晨，他站在一邊，呼叫羊群出來，邊數，邊檢查，再領著他們往他要牠們去的路。In Bible times the shepherd was the door. At night he led his sheep into the fold where they could rest, secure from beasts of prey. He himself took up his place in the opening and thus became "the door." No prowling animal could get in so long as he was there. No restless sheep could stray off into the night. In the morning he stood aside and called his sheep out, counting and examining them, and led them in the way he wanted them to go.

耶穌現在宣告，他自己就是門。藉著他，也惟有他，羊才可以進入更寬闊的屬靈經歷，遠離猶太教狹隘羊圈的限制。world of spiritual experience beyond the intricate confines of the fold of Judaism.

主耶穌又繼續講比喻。他不僅是羊的門，他還是羊的保護者（十8-15）。這部份，他談到有三種牧人。The Lord then continued his parable. He is not only the door of the sheep, he is also *the defender of the sheep* (10:8-15). In this section he discusses three kinds of shepherd.

假牧人（十8-10）。「凡在我以先來的，都是賊，是強盜，羊卻不聽他們。」他說（十8）。真牧人不會早於神的時候來到。摩西及眾先知不是賊或強盜，因為他們沒有一個人宣稱自己是所應許的牧人。他們像施洗約翰一樣，只是指出要來的那一位。其他的，都是騙人的。拉比想以傳統取代真理；想以他勒

目（那時，還是剛開始的階段）取代妥拉；以揣想的口述律法，取代聖靈啟示的文字律法。可是，真的羊「卻不聽他們。」群眾只要肯聽一下耶穌，就能認出，他們以前曾經對那些徒有敬虔外貌的法利賽人和文士，那種沉悶又自命不凡的教導，隱約感到的不自在。主耶穌對自己的描述，與這些假牧人有強烈的對比。

There is *the false shepherd* (10:8-10). "All that ever came before me are thieves and robbers: but the sheep did not hear them," he said (10:8). The true shepherd could not come until God's time. Moses and the prophets were not thieves and robbers because none of them claimed to be the promised shepherd. Like John the baptist they pointed to the coming one. All others were deceivers. The rabbis substituted tradition for truth; the Talmud (then in its initial stages), for the Torah; the imagined oral law for the inspired written law. The true sheep, however, "did not hear them." As soon as they heard Jesus they recognized what it was they had been vaguely uneasy about in the ponderous and pretentious teaching of the scribes and the pious hypocrisy of the Pharisees. The Lord described himself in contrast to these false shepherds.

真的牧人會拯救（十9）。「我就是門。凡從我進來的，必然得救，並且出入得草吃。」惟有透過主耶穌，我們才能得救，進入新的自由，並能享受生命。

真的牧人帶來安全（十10節上）「盜賊來，無非要偷竊、殺害、毀壞，我來了，是要叫羊得生命。」盜賊對羊會有危害。主會在四周拋出保護網。

真的牧人能使羊得飽足（十10節下）「我來了，是要叫羊得生命，並且得的更豐盛。」舊約聖經有個典型的例子，就是該隱的後裔與閃的後裔之間的對比（創四1-五32）。該隱的後裔建造城市，是冒險家，喜歡挖掘、發明事物。藝術、科學、精緻文明的發展、機械、音樂、市場行銷，這些都集中在該隱人手中。難怪該隱人會以斜眼俾倪塞特敬虔的後裔，他們對這些一點兒都不拿手。

The true shepherd saves (10:9). "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." It is through the Lord Jesus that we are saved and enter into new freedom and sure enjoyment of life.

The true shepherd secures (10:10a). "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life." The thief is a threat to the sheep. The Lord throws the mantle of his protection around them.

The true shepherd satisfies (10:10b). "I am come that they might have life, and that they might have it more abundantly." A classic Old Testament example is found in the contrast with the descendants of Cain and the descendants of Seth (Genesis 4:1-5:32). The descendants of Cain were city builders, adventurers, people who discovered things, invented things. The arts and sciences, the refinements of a developing civilization, mechanics, music, marketing: these were concentrated in Cainite hands. No doubt the Cainites looked askance at the godly people of Seth, who took the lead in none of these things.

但聖靈卻一直敘述塞特的後裔「活了」多少歲。事實上，聖靈共寫過十二次「他活了...多少歲」。這些塞特的後裔，活在一個罪惡猖狂的世界，卻默默地擎舉著見證的火炬，活了...歲。聖靈也記載每一位塞特族的「死」（除了以諾）。死亡對他們而言，不是一個終結，只是一個轉變，從地上的生活，轉到永恒的生活。

Yet the Holy Spirit says of each of the Sethites that "he lived." In fact, he writes it twice for each of them: "he lived." The Sethites, who in an increasingly wicked world bore quietly the torch of testimony, *lived*. The Spirit of God also records of each of the Sethites (with the exception of Enoch) that "he died." Death for them was not a terminus but a transition, a change from life on earth to life for evermore.

耶穌來，使我們可以獲得生命，並且得的更豐盛——但必須與他建立關係。與他建立關係後，我們現今就可獲得生命，一種有更高旨意的生命，一種永不消逝的生命。

Jesus came that we might have life and have it more abundantly—but only on his terms. On his terms we each have life now, life on a higher plane, life in a land of fadeless day.

大無畏的牧羊人（十11-13）。談到假牧羊人，主耶穌相對的，是無與倫比的牧人。我們注意到來自天上的牧人（十11）：「我是好牧人，好牧人為羊捨命。」在這裡，我們從本段的論述中，第二次聽到主耶穌使用「我是」。

There is *the fearful shepherd* (10:11-13). As in the case of the false shepherd, the Lord teaches by contrast rather than by comparison. We note the mark of *the heavenly shepherd* (10:11): "I am the good shepherd: the good shepherd giveth his life for the sheep." Here, for the second time in this discourse, we have one of the Lord's I AM sayings.

這句話原本真正的形式，非常吸引人：「我是牧人，好的牧人。」這概念，把我們帶回到舊約聖經中呈現基督好牧人的不同生命模式。像：亞伯這位義者牧人、雅各這位有能力的牧人、摩西這位歸回的牧人、大衛這位國王牧人。這些人，都呈現了耶穌這位偉大牧者的一部份風貌。

The actual form of this expression is arresting: "I am the shepherd, the good." The thought carries us back to the life-types of Christ as shepherd in the Old Testament. There was Abel the righteous shepherd, Jacob the resourceful shepherd, Moses the returning shepherd, and David the royal shepherd. All these were partial types of Jesus, that great shepherd of the sheep.

聖靈凸顯出他這位屬天牧者的清楚事實：他為羊捨命。

The Holy Spirit underlines the predominant fact about this heavenly shepherd: he gave his life for the sheep.

穆迪和他的專屬作曲家桑奇，在英國施行佈道時，曾流傳一個故事。某天，桑奇正在閱讀一本雜誌，發現一首詩很吸引他，便把它裁下來放在口袋，心想，哪一天再來譜成曲。那晚，穆迪講到耶穌是好牧人的主題。講完後，他轉向桑奇，請他上台來唱詩。桑奇突然想起那天口袋裡放的那首詩，他便把詩詞夾在他肩背著的手風琴上，隨口唱起來。

The story is told of D. L. Moody and his songleader Ira Sankey as they traveled across England to a revival campaign. Sankey was perusing a magazine when he discovered a poem that caught his fancy. He clipped it out and put it in his pocket, thinking that someday he would compose music for it and turn it into a hymn. That night Moody preached on Jesus as the good shepherd. When he was through, he turned to Sankey and asked him to come and sing something. Sankey remembered the poem he had put in his pocket that very day. He set it in front of him on his little portable organ and began to sing, making up the tune as he went along.

穿越千山峻嶺，
歷經閃電雷鳴
天堂門口，響起快樂的呼叫
「歡喜！找到羊了！」
天使在寶座前應和
「歡喜！主已尋回屬祂的小羊。」

But all thro' the mountains, thunder-riven,
And up from the rocky steep,
There arose a glad cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back His own."

這首詩「九十九羊」立刻受到眾人喜愛。

That hymn, "The Ninety and Nine," became an immediate favorite.

蒙贖者卻從不知道
主曾跨越多深的惡水；
走過多少的暗夜，
只為尋回迷失的羊。

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed thro',
Ere He found His sheep that was lost.

主耶穌將屬天的牧人與僱工工作對比（十12-13）。受僱的牧人缺乏委身（十12）：「若是僱工，不是牧人，羊也不是他自己的，他看見狼來，就撇下羊逃走，狼抓住羊，趕散了羊群。」他缺乏顧念的心（十13）：「僱工逃走因他是僱工，並不顧念。」

The heavenly shepherd is contrasted by Jesus with *the hireling shepherd* (10:12-13). The hired shepherd *lacks commitment* (10:12): "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep." He *lacks concern* (10:13): "The hireling fleeth, because he is an hireling, and careth not for the sheep."

宗教領袖就是僱工牧人。他們並不真正關心羊，只關心自己的權勢、地位。

The religious leaders were those hireling shepherds. They had no real investment in the sheep. Their own power and position were all they were concerned about.

主耶穌接著又談到忠心的牧人（十14-15）。他提到他的理解（十14-15節上），先是對羊群（十14）：「我是好牧人，我認識我的羊，我的羊也認識我。」這真是主耶穌無所不知的特色。我個人多年來一直在各地旅行教導聖經，有無數人認識我。常有人來找我，寫信、打電話，說，他們在哪裡，哪裡見過我。他們認識我很容易，但是我看到的是千人、萬人，根本不可能一一認得。耶穌說，不僅他的羊認得他，他也認得他們——每一個。他能叫出每個人的名字。他知道他們住哪裡，他知道他們是什麼時候歸信他的。他知道他們的性格、癖好。他對他們無所不知。

The Lord then talks about the *faithful shepherd* (10:14-15). He mentions *his comprehension* (10:14-15a), first *in terms of the flock* (10:14): "I am the good shepherd, and know my sheep, and am known of mine." This is really a claim to omniscience on the part of Jesus. For many years I have traveled far and wide as an itinerant Bible teacher. Thousands of people know me. Often people come up to me or write or phone me, and remind me that they met me once, here, there, anywhere. It is easy for them to know me. But, I look out at hundreds, sometimes thousands, of people. It is impossible for me to know them. Jesus said that not only do his sheep know him, but he knows them—every one of them. He knows them by name. He knows where they live. He knows when they became his. He knows their personalities and their peculiarities. He knows all about them.

其次，他提到他對父的認識（十15節上）：「正如父認識我，我也認識父一樣。」換言之，耶穌對羊的認識，就好像天父與神子之間存在的認識一樣：完全的認知。

Second, he states his comprehension *in terms of the Father* (10:15a): "As the Father knoweth me, even so know I the Father." In other words, the kind of knowledge between Jesus and the flock is comparable to the knowledge that exists between the Father and the Son: complete knowledge.

主耶穌繼續談到好牧人的委身（十15節下）：「並且我為羊捨命。」十字架的陰影，已經開始落在耶穌的身上。他將蒙召與那群已經進入羊群中的狼搏鬥，並且為羊捨命。他與假牧人的衝突，至終無可避免地會導致他喪命。他對此不存僥倖的幻想。這，他的父知道，他們一直都知道。

The Lord continues his talk about this faithful shepherd and he speaks of *his commitment* (10:15b): "And I lay down my life for the sheep." The shadow of the cross was already on the soul of the Savior. He would be called on to lay down his life in battle with the wolves who were already in

among the sheep. His confrontation with the false shepherds would lead inevitably to his death. He had no illusions about that. He knew. His Father knew. They had always known.

但這不只是為了以色列民，神還有更大的計劃。主耶穌一直談到的是牧人和羊圈。現在，他要談牧羊人和羊群（十16-21）。他把話題擴大，談到他的未來（十16-18）。先是更偉大的真理（十16）：「我另外有羊，不是這圈裡的，我必須領他們來，他們也要聽我的聲音，並且要合成一個羊圈，歸一個牧人了。」最後一句的羊圈（按：和合本作「群」），大家公認是錯誤的譯法。它不指一個地方，而是指一個羊群。它只出現在此，以及太二十六31；路二8；林前九7。我們要注意這個關聯。

But God had something much wider than the nation of Israel in mind. The Lord had been talking about the shepherd and the fold. Now he considers *the shepherd and the flock* (10:16-21). The Lord enlarges the theme by speaking, first, about *his future* (10:16-18). He begins with a *great truth* (10:16): "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold [flock], and one shepherd." The word *fold* at the end of this sentence is universally agreed to be incorrectly translated. It is not aule (used earlier in the sentence), which signifies a place, but poimne, the word for a flock. The word occurs only here, in Matthew 26:31, in Luke 2:8, and in 1 Corinthians 9:7. It is important that the connection be made.

在這世上，羊圈和羊群是有分別的。羊圈是指以色列國。羊圈的特色是有個範圍、圍籬。羊群的特色是有個中心點，牧羊人。耶穌宣告的重要真理：他要領另外的羊（不是指以色列民這圈裡的）出來，要把他們合成一群。他來到「以色列家迷失的羊」當中，他們也聽到他的呼喚，凡聽見又跟從的，就要合成一個新群，更大的一群，猶太人和外邦人要合成新的一群。「另外有羊」「不是這圈裡的」是指歷世歷代這些信他的外邦人。現在，這已經成了何等大的一群。

There is all the difference in the world between a fold and a flock. The fold was the nation of Israel. A fold is characterized by a circumference, a wall. A flock is characterized by a center, the shepherd. The great truth announced by Jesus was that he was leading his sheep out of the fold represented by the nation of Israel. He was now gathering a flock. The "lost sheep of the house of Israel" to whom he had come had heard his call. Those who had heard and heeded were to become a new flock, the nucleus of a much larger flock, a flock in which Jews and gentiles would become one, one new flock. The "other sheep" who are "not of this fold" are the gentiles who through ensuing centuries would believe in him. What an enormous flock it has become.

猶太人在這一群中，顯然是極小的一群，但這無所謂；現在已經合為一群了。在基督裡，不分是猶太人、外邦人、希臘人或化外人，種族、性別、社會地位，都是他的羊，都屬於他的羊群。

The Jews are a permanent minority in this flock, but that makes no difference; now there is only one flock. There is no difference in Christ between Jew and gentile, between Greek and barbarian, between races, between sexes, between social classes. All who are his sheep belong to this flock.

至於舊的羊圈，還會存在，作為不信的記號。猶太教對耶穌敵意猶存。以色列地這個實體的羊圈，數世紀以來，已經多番易手，年久失修。今天，猶太人已經重獲國土，他們在不斷修復，不斷擴張。

As for the old fold, it still stands, a monument to unbelief. Judaism with its enmity toward Jesus still flourishes. The physical fold, the land of Israel, has fallen into disrepair and has changed hands many times during the long march of centuries. Today the Jews have been able to repossess it, and are repairing it and enlarging it.

可是，他們所曾經藐視摒棄的牧人，有一日還要再來完成神對舊羊圈的旨意。同時，神最終的旨意是在羊群身上，也就是教會。（我們絕不可把教會與以色列，或羊群與羊圈混為一談）

But the shepherd they have despised and rejected is coming back to fulfill God's purposes concerning the old fold. In the meantime, in God's plans the important entity is the flock, the church. (We must never confuse the church with Israel or the flock with the fold.)

我們還有一個偉大的勝利（十17-18）。牧人繼續談到他自己的未來。偉大的得勝，主要是指他超越的愛（十17）：「我父愛我，因我將命捨去，好再取回來。」父與子中間，有全然並永遠持續的理解，知道，當神在創造時，他有一日要從事救贖的工作，一旦要救贖時，子就必須來到世上，受死並復活。父與子之間永恆的愛，早已就預定了這些事。主知道每一刻、每一種狀況，因他就浸淫在父的愛中，這無始無終「永恆的愛」，可以從主耶穌的信靠和順服中看見。

We also have a *great triumph* (10:17-18). The shepherd is still talking about himself and his future. The great triumph is centered in *his transcendent love* (10:17): "Therefore doth my Father love me, because I lay down my life, that I might take it again." There is full and eternal understanding between the Father and the Son. It was always understood that if God acted in creation he would one day have to act in redemption, and if he acted in redemption the Son would have to come to earth and die and rise again. Eternal love between the Father and the Son ordained all these things. The Lord knew that, moment by moment, situation by situation, he was bathed in his Father's love. That "everlasting love," that love without beginning or end, found its focus in the trust and obedience of the Lord Jesus.

偉大的得勝，也在他超越的生命中（十18）：「沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回。這是我從我父所受的命令。」沒有任何人可以作同樣的宣告。事實上，從他肉身的生命來看，沒有人可以奪取他的生命。在他證明他們無能捉他之後，他許可他們來捉拿他（十八4-12）。他在控告者面前不發一語，即使十二營的天軍已整裝待命要來營救（太二十六53）。他容許自己被釘十字架，即便他已證明他有震動天地根基的能力（太二十七51-52）。他也一直等待到所有先知的預言都實現後，才有尊嚴地嚥下最後一口氣（路二十三46）。因此，當兵丁要來打斷他的腿，加速他死亡時，他們發現「他已經死了」（約十九33）。主的死亡是他主動的，代贖性的、得勝的死。「我也有權柄取回來，」他說。他也以復活來證明，按實際的字義，榮耀地，也一次永遠的證明。

The great triumph is centered in *his transcendent life* (10:18): "No man taketh [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." No mere man could make a claim like that. In fact, as far as his physical life was concerned, no man did take Jesus' life from him. He allowed them to arrest him after demonstrating their powerlessness to do so (18:4-12). He remained silent before his accusers, although twelve legions of angels were ready to come to his rescue (Matthew 26:53). He allowed himself to be crucified even as he demonstrated power enough to shake the earth to its foundations (Matthew 27:51-52). He waited until all the necessary prophecies were fulfilled and then majestically dismissed his spirit (Luke 23:46). So, when the soldiers came to break his legs and hasten his death, they discovered "he was dead already" (John 19:33). The Lord's death was voluntary, vicarious, and victorious. "I have power to take it again," he said. And he demonstrated that literally, gloriously, once and for all, in his resurrection.

這樣的論述，一定會引起回應。約翰就提到牧人和他的伙伴（十19-21）。這話立刻在猶太人中引發爭議。我們看到他們紛爭的原因（十19）：「猶太人為這些話，又起了紛爭。」耶穌宣告他有從天上的神而來的權柄，可以捨去自己的命，又取回，這話不是人人都能接受。或許有些人就準備藉此機會澄清一些疑惑，探索出更多的證據，來堅固他們搖搖欲墜的信仰。

Statements such as these were bound to elicit a response. John tells of the shepherd and *his fellows* (10:19-21). There was an immediate difference of opinion among the Jews. We note *the cause of their disunity* (10:19): "There was a division therefore again among the Jews for these sayings." Jesus' claim to have received authority from God in heaven to lay down his life and to take it again was more than some of them could take. Perhaps even those disposed to give him the benefit of the doubt felt it necessary to grope for more evidence on which to build their wavering trust.

我們可看見他們全然的紛爭（十20-21）。有些人辱罵他、有些人為他說話。有許多人說，「他是被鬼附著，而且瘋了，為什麼聽他呢？」（十20）。有一種理論說，魔鬼也會製造靈異的現象，這就方便

他們把主耶穌的神蹟降格為騙局。這真是對道成肉身的神子一個絕大的污蔑。另有人斥責這樣的指控：「這不是鬼附之人所說的話，鬼豈能叫瞎子的眼睛開了呢？」（十21）

We note *the completeness of their disunity* (10:20-21). Some defamed him and some defended him. There were many who said, "He hath a devil, and is mad; why hear ye him?" (10:20). The theory that demons could produce supernatural phenomena was a convenient one for dismissing the Lord's miracles as fraudulent. It was a terrible thing to say about the incarnate Son of God. Others refuted the charge: "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" (10:21).

他們聽成鬼附似的胡言亂語。耶穌有權柄的教導，與鬼附的言語完全不同。更有思想的猶太人，也不會慫恿大家，把耶穌那些憐憫人，有憑有據的神蹟，與魔鬼的靈異奇事視為同一掛的。

They had heard the ravings of demoniacs. The authoritative teachings of Jesus had nothing in common with demonic utterances. Nor could the more thoughtful Jews countenance the charge that the merciful, good, and well-documented miracles of Jesus had their source in the lying wonders of a demon.

2. 他的神性（十22-42）

2. His Deity in Focus (10:22-42)

到目前為止，耶穌解釋了他的生命之道，現在他要談他的死亡，這是他將羊領出來，與全地的羊合為一群的最關鍵點。耶穌將焦點放在他的神性（十22-42）。我們看見他回應他們的挑戰（十22-30）。

So far, in his explanation of the way of life, the Lord has been pointing forward to his death, the key event in emptying the fold of his own sheep and in gathering the worldwide flock. Now Jesus focuses attention on his deity (10:22-42). We see *his response to their challenge* (10:22-30).

請看當時的場景（十22-23）：「在耶路撒冷有修殿節，是冬天的時候」（十22）。伊皮法尼當政的那段恐怖的時間，耶路撒冷聖殿毀壞達三年之久（西元前一六七至一六四年）。這位敘利亞皇帝（「那行毀壞可憎的」），竟在聖殿的祭壇上，蓋了一座異教的祭壇。猶太籍的革命家馬客比終於起義奪回聖殿，加以潔淨。並於第九個月的二十五日（十二月十四日）重獻聖殿。後來的猶太人，每一年就會以歡樂的餐敘來記念這日。這節慶持續八天之久，有時也稱為光明節，因為猶太的習俗家家戶戶在此時會點燈慶祝；倘若傳統慶祝基督降生的日子是對的，則這節慶正好是在他的生日。我們在（七1-十21）看見的節慶，應該是與住棚節有關。從十章22節開始的，則與修殿節的獻殿節慶相關。因此這兩段敘述中間差了兩個月——主耶穌這段時間，似乎都待在耶路撒冷。

We note *the occasion* (10:22-23): "And it was at Jerusalem, the feast of the dedication, and it was winter" (10:22). In the dreadful days of Antiochus Epiphanes the Jerusalem temple had been defiled for three years (167-164 b.c.). The Syrian emperor had erected a pagan altar ("the abomination of desolation") on top of the divine altar. Jewish liberator Judas Maccabeus had reclaimed the temple site and cleansed the temple. The rededication of the temple took place on 25 Kislev (14 December) and was annually commemorated by the Jews in a joyous feast. The feast of dedication lasted for eight days. The celebration was sometimes called the feast of lights, from the Jewish custom of lighting lamps in their homes in remembrance of the occasion, like the traditional date of Christ's birth is correct, then the feast was kept at the time of his birthday. The events we have been discussing (7:1-10:21) seem to have been associated with the feast of tabernacles. Beginning at 10:22 the events are associated with the feast of dedication. Thus there is a gap in the narrative of two months—time the Lord seems to have spent in and around Jerusalem.

約翰提醒我們，這時是冬季。「耶穌在殿裡所羅門的廊下」（十23）。所羅門廊是有屋頂的迴廊，沿著希律時代所建聖殿外院的東側。這裡人來人往，也是使徒行傳三章11節所述，彼得醫好癱腿者的地方，在徒五12提到，也是基督徒常聚集的地方。當時適值冬天，所以耶穌選了這個有遮蓋的地方。這時，又出現了另一項挑戰。

John reminds us it was winter. "And Jesus walked in the temple in Solomon's porch" (10:23). Solomon's porch, or colonnade, was the covered portico that ran along the east side of the outer court of Herod's temple. It was a popular spot. It is referred to in Acts 3:11 as the place where Peter healed the lame man and in Acts 5:12 as a meeting place for Christian believers. Because "it was winter" the Lord was walking in this area that provided some shelter. It was there that another challenge came.

先是一段言詞（十24-30）。我們看見猶太人挑戰耶穌所作的公開宣告：「猶太人圍著他說，你叫我們猶疑不定到幾時呢？你若是基督，就明白的告訴我們。」（十24）。到此為止，耶穌不僅告訴過耶路撒冷的猶太人他就是彌賽亞，他更向在井邊的婦人啟示過，他就是彌賽亞。（在撒瑪利亞人當中，這頭銜比在猶太人中更有宗教意味，因為後者還帶著政治軍事意涵。）

Now comes *the occurrence* (10:24-30). We see the Jews challenging him to declare himself openly: "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly" (10:24). So far the Lord had told not only the Jerusalem Jews he was the messiah, he had revealed himself as messiah to the woman at the well. (Among the Samaritans, the title would have more religious overtones than it would among the Jews, who vested the title with political and martial overtones.)

或許是因修殿節，記念耶路撒冷過去曾遭受敘利亞人的迫害，使得猶太人更要逼耶穌明白宣告自己的身份。他若是彌賽亞，這正是好時機，別再說那些神秘兮兮的話語，他的宣告若是真的，他就該明講，並且擺脫羅馬帝國的控制。所羅門廊既是個公眾聚集之地，在這裡公開的攤牌，再好不過。

Perhaps the fact that it was the feast of dedication, commemorating the purging of Jerusalem from Syrian oppression, had urged the Jews on to force Jesus to declare himself. If he was the messiah, it would be a good time for him to stop making cryptic statements. If his claims were true, he should declare himself and rid the country of the Romans. Solomon's porch being a public place would enable them to force a showdown in the open.

耶穌的回答，提到兩方面的見證。第一，他的工作（十25-29）。他告訴他們，他們為什麼（十25-26）不願信他：「耶穌回答說，我已經告訴你們，我奉我父之名所行的事，可以為我作見證。只是你們不信，因為你們不是我的羊。」主耶穌仍然避開政治意涵的彌賽亞這字。可是他們怎可懷疑？他們早已見到他以工作為證。他們早已多次聽見他宣告，與神和他的父那獨特的關係，並且，每一件事，他都是奉父的名行作。主耶穌又提醒他們，他最近所作的「好牧人」的宣告。他既是王，又是好牧人，這已經是非常清楚的說明（例如，大衛就是一位牧者國王）。他們無法認出他來，說直白一點，就是因為他們不是他的羊。

In his answer the Lord pointed to a twofold witness. First, there was *the witness of his works* (10:25-29). He told them, first, *why* (10:25-26) they would not believe: "Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not my sheep, as I said unto you." The Lord still avoided the politically loaded word *messiah*. But how could they doubt? They had the evidence of his works. They had his oft-repeated claim to a unique relationship with God as his Father and in whose name he did everything. The Lord reminded them of his recent claim to be the good shepherd. The idea of a king being a shepherd was too well known to need further elaboration (for example, David was a shepherd king). The reason they could not recognize him was because they were, to put it bluntly, not his sheep.

他接著又指出他們不信什麼（十27-29）。他們拒絕接受他群羊所具的明顯記號（十27）「我的羊聽我的聲音，我也認識他們，他們也跟著我。」凡屬主的，必認得他的聲音，並回應他的話語。這是內在信心的外在證明。這樣的認識是相互的。

He then told them what (10:27-29) they would not believe. They refused to accept the evident sign (10:27) of his own sheep: "My sheep hear my voice, and I know them, and they follow me." Those

who belong to the Lord recognize his voice and respond to his word. That is the outward proof of inward faith. The recognition is mutual.

但還不只是這樣。他的羊尚有永恒的安穩（十28-29）：「我又賜給他們永生。他們永不滅亡。誰也不能從我手裡把他們奪去。我父把羊賜給我，他比萬有都大，誰也不能從我父手裡把他們奪去。」這句話談到信徒所具有的永恒的安穩，只有保羅在羅馬書所談的確據可以相比。在此可看到，我們所擁有的永恒生命，它是以現在進行式表達。我們不是等到死了才發現我們得救。我們在今世就有確據。

But there is more to it than that. There is *the eternal security* (10:28-29) of his own sheep: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand." This statement of the eternal security of the believer is matched only by Paul's assurances in Romans 8. We note that our possession of eternal life is stated in the present, continuous tense. We do not have to wait until we die to find out if we are saved. We are given present assurance.

主耶穌描述他以全能的手護衛著我們，父也以他大能的手護衛著我們，這幅圖畫十分壯觀。因此我們乃是被神裡面的基督所保護。

There is something magnificent about the picture of the Lord wrapping his omnipotent hand around us, and of the Father wrapping his own almighty hand around his. Thus we are ensphered in Christ in God.

舊約的例子像挪亞，當方舟造好時，神把他關在裡面。審判的風暴，不留情地擊打著。天窗盡開，深淵奔騰，可是挪亞卻十分安穩。他在方舟裡。審判的洪水只落在方舟上，而不是在他身上。我們的「生命與基督一同藏在神裡面」（西三3）。

An Old Testament example is that of Noah. When the ark was finished, God shut him in. The storms of judgment fell in all their fury. The windows of heaven were opened. The fountains of the deep were broken up. But Noah was safe. He was in the ark. The waters of judgment fell on the ark, not on him. Thus our "life is hid with Christ in God" (Colossians 3:3).

接著，耶穌提出他話語的見證（十30）。「我與父原為一」他說。他們在心智、思想、心靈、意志、旨意和行動上都一致。這真是如此，但還不止於此。希臘文「一」這字是中性的——「我與父原為一」——不是在位格上，而是在本質上。這句話，直接從耶穌的宣告中彈跳出來，他這樣宣告，是要表達他與父有相等的權能（「我的手」、「我父的手」），也就是宣告，耶穌與父的本質一樣，有無限大的能力。

mind, thought, heart, will, purpose, and action. True, but it goes beyond that. In the Greek the word *one* is neuter—"I and the Father are one"—not in person, but in essence. The statement springs directly from the claim, just made by Jesus, to equality of power with the Father ("my hand, my Father's hand"). Infinite power, thus claimed by Jesus, is an attribute of God.

主耶穌宣告自己與父原為一（十18、25、28、29），這是最高的宣告。他的答覆，超過他們所要求的。他不僅是他們所期待的彌賽亞基督；他還宣稱，自己與神同質同等。這是耶穌對他們的答覆。This is the climax of the Lord's claim to oneness with the Father (10:18, 25, 28, 29). His answer was more than they bargained for. He was not just the Christ of messianic expectation; he claimed identity of substance with God. That was his answer to their question.

耶穌坦率地宣告，自己與神是同質同等的，引發猶太人要回應這樣的挑戰（十31-42）。我們看見他們已定意要除掉他（十31-39）。他們定下兩個步驟。第一步驟（十31-38）有兩部份。注意他們的企圖（十31-33）。「猶太人又拿起石頭來要打他」（十31）。之前，當他宣告自己是「我是」時他們已經作過一次（八58-59）。「拿起石頭」在此意指，有重量的東西，而不是隨便抓起一塊。顯然，他們是從聖殿的工地搬過來這個武器。這回，他們真想要置他於死地了。他們已明白，他清楚地宣告自己是神，對他們而言，這是最褻瀆的言語。可是他們丟不出那些石頭，因為耶穌的時候尚未到，而且，耶穌

也不會死於這種方式。有一隻手，攔阻著這一切。也或許，主耶穌柔性的回答，使他們停手，便丟下了石頭。

Jesus' outright claim to be of the same essence as God provoked from the Jews *their response to his challenge* (10:31-42). We note *their determination* (10:31-39) to get rid of him. They made two moves against him. *The first move* (10:31-38) is in two parts. Note *what they attempted* (10:31-33). "Then the Jews took up stones again to stone him" (10:31). They had done this once before when he had announced himself as the I AM (8:58-59). The word translated "took up" here describes something borne as a heavy weight rather than something seized. Evidently they hauled their ammunition from the work site of the temple. This time they intended to make an end of him. They understood his unequivocal claims to be God, the most blatant blasphemy to their minds. But they did not hurl those stones. His time was not yet come, nor must he die in that way. A restraining hand held them back. Perhaps, too, the Lord's soft answer gave them pause, and the stones were dropped.

「耶穌對他們說，我從父顯出許多善事給你們看，你們是為哪一件事拿石頭打我呢？」你們是因為我使一個生來眼盲的人得見光明而拿石頭打我？你們是因為我醫好那個在畢士大池旁病了三十八年的人而拿石頭打我？你們拿石頭打我，是因為我潔淨了癩瘋病患、使死人復活、替人趕鬼、使啞巴得開口、使耳聾得聽、使癱腿得行走？你們拿石頭打我是因為我餵飽五千人？他指出他所行的善事，大能的事，以此證明他的宣告。他有充份的證據。

"Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?" Do you stone me because I gave sight to a man born blind? Do you stone me because I healed a man at the pool of Bethesda who had been ill for thirty-eight years? Do you stone me because I have cleansed lepers and raised the dead and cast out evil spirits and made the dumb speak and the deaf hear and the lame walk? Do you stone me because I fed your hungry multitudes? He pointed to his good works, works of almighty power, as the credentials to back his claim. He was fully accredited.

他們對他有關能力的證據，毫不感興趣。他們又回頭來生氣的指控。「猶太人回答說，我們不是為善事拿石頭打你，是為你說僭妄的話。又為你是個人，反將自己當作神」（十33）。他們說，這不僅是僭妄，而且將神降級，他不僅超過這個，他是人還將自己當作神。他的確將自己看作神。不過，那是因為他不只是個人。他是神在肉身顯現。

They were not the least bit interested in proof of his power. Back they came with their angry accusation. "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (10:33). It was not simple blasphemy, they said, a man making derogatory statements about God. He had gone far beyond that. He, a man, had assumed prerogatives belonging to God alone. And so he had. But he was not just a man. He was God manifest in flesh.

我們已看過他們的企圖。現在，約翰接著把耶穌的用意顯給我們看（十34-38）。他先屈尊自己到他們的水平，談起法利賽人所熟悉的論據，之後再引用聖經的話。值得注意的是，主耶穌對書寫下來的神的話抱持一貫的尊敬。他一直尊重聖經，視為神聖的，聖靈所感動，具有權威，而且是無誤的。

We have seen what they attempted. Now John shows us *what he attempted* (10:34-38). He came down to their level and introduced the kind of argument dear to the Pharisaic mind. Moreover he referred them back to their Scriptures. It is worth noting the Lord's reverence for the written word of God. He always appealed to the Scriptures as divine, inspired, authoritative, and inerrant.

他說，「你們的律法上豈不是寫著？」「律法」在此通指希伯來文聖經。事實上，主耶穌把詩篇八十二篇6節，詩篇作者在聖靈感動下，稱以色列這個神權國家的行政官員為「神」。從詩人的描述可明顯得知，這些人並非是公義的審判者，可是，因為他們的職位，是代表天上那位公義的審判者，因此之故，被稱為「神」。詩篇作者便因他們的職稱，而賦予這樣的尊嚴。

"Is it not written in your law?" he said. The law is a comprehensive term here for the Hebrew Bible. In fact, the Lord referred them to Psalm 82:6, where the civil administrators of the theocratic nation of Israel were called "gods" (elohim) by the poet under inspiration of the Holy Spirit. From what the psalmist says, it is evident that these men were unrighteous judges, yet their office, as representatives of the heavenly righteous judge, was such that they were actually called elohim. The dignity of their office was thus brought home to them by the psalmist.

因此，詩篇八十二篇使用「神」來指地上的審判官，神的話語便託負在他們崇高的地位上。同樣的詞，也使用在摩西的身上。「我使你在法老面前成為一個神」（出七1英譯），因為摩西是以神的地位，立在那邪惡的王面前。這個字，也用來泛指一般的判官（出二十一6；二十二8、9、28）。顯然聖靈要藉此使以色列的判官有尊嚴，因此凡是判官，都稱作「神」，因為他們代表神的權限。這個字，甚至也使用於那些不公義的判官，他們是因為職位而被賦予崇高的責任。

The word elohim, then, was used in Psalm 82 of earthly judges, to whom the word of God was entrusted by virtue of their high office. The same word is used of Moses. "See I have made thee a god (elohim) to Pharaoh" (Exodus 7:1), because Moses stood in the place of God to that wicked king. The word is also used of judges in general (Exodus 21:6; 22:8, 9, 28). It is clear that the Holy Spirit had so clothed with dignity the office of a judge in Israel that those who functioned as judges were called "elohim" because they represented God in this capacity. The word is used even of unjust judges because of the awesome responsibility of the office itself.

在此背景下，就能解釋，為什麼耶穌對於他宣告自己為神，要用這個奇怪的辯護。當然，耶穌十分熟悉舊約對此的使用。主耶穌對他們提起：「你們的律法上豈不是寫著「我曾說你們是神」麼？經上的話是不能廢的。若那些承受神道的人，尚且稱為神，父所分別為聖，又差到世間來的，他自稱是神的兒子，你們還向他說，你說僭妄的話麼？」（十34-36）。

This background explains what otherwise must appear a strange defense of the Lord's claim to be God. The Jews, of course, were familiar enough with this Old Testament use of elohim. The Lord reminded them of it: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (10:34-36).

我們可以明白主所指的要点。若是那些與神相去千里的，義或不義的官，（只因為他們的崇高職位）尚且被稱為神而不犯僭妄，那麼，父所分別為聖的神的兒子，蒙差派來到世上，說「我是神的兒子」又怎能算是僭越呢？古代這些不配的「神」，和耶穌之間，相去不止八千哩。耶穌把有關自己的真理告訴他們，根本不是僭妄。

We can see the point the Lord was making. If it was not blasphemy to give the title elohim to those, good or bad, who so distantly represented God himself (by virtue of their holy office), how was it blasphemy for him, the Son of God, sanctified and set apart by the Father and sent into the world, to say, "I am the Son of God"? Between those unworthy ancient elohim and himself was infinite distance. It was no blasphemy for him to tell them the truth about himself.

主耶穌再次為聖經的神聖背書。他說，「經上的話是不能廢的」。數世紀以來，許多惡人想要破壞聖經的神聖，只能徒勞無功。戴克里先曾傾全帝國之力，要來抵擋聖經。伏爾泰曾經拿了一本聖經，誇口說，他要把聖經丟入停屍間。不久，他自己就先進去了，而日內瓦的聖經公會把他的家變成儲放聖經的倉庫。共產黨曾傾全力要對下一代洗腦，對聖經極盡嘲諷，卻無法摧毀它。數世紀以來，羅馬天主教曾經不准民眾擁有聖經。現代的自由主義者，想把他們反聖經，不尊榮神的理性主義，傳播給人，卻無法得逞。「經上的話是不能廢去的。」

Once again he endorsed the sanctity of Scripture. "The scripture cannot be broken," he said. Down through the centuries many evil people have tried to break the Scriptures, but in vain. Diocletian harnessed the might of a world empire to get rid of the Bible. Voltaire held up a copy of the Scriptures and boasted he would put the Bible in the morgue. Before long he was in the morgue,

and the Geneva Bible Society used his house as a Bible warehouse. The communists have done their best to reeducate generations of people and have poured scorn on the Scriptures but cannot destroy them. For centuries, the Roman church kept the Bible out of the hands of the people. Modern liberals fill the minds of millions with their God-dishonoring, rationalistic theories about the Scriptures, but in vain. "The scriptures cannot be broken."

我想起小時候，家父的店門口有一塊舊鐵砧。許多年來，已有無數的鐵錘在它上面被敲碎。但放上去的鐵錘，沒有一把可以敲碎這塊鐵砧。

I am reminded of an old anvil that stood in my father's workshop when I was a boy. That anvil over many years had broken many a hammer. But no hammer ever used on it ever broke it.

主耶穌再次引導猶太人來注意他的工作——面對他們的執拗不信，他回了一句他們無法回答的話：「我若不行我父的事，你們就不必信我，我若行了，你們縱然不信我，也當信這些事，叫你們又知道，又明白，父在我裡面，我也在父裡面」（十37-38）。他愛這些人。只要他們肯信他的工作，他們要信他就不太困難。的確，而且還可以理解他和他的父之間獨特的關係。

Again, the Lord referred the Jews back to his works—his unanswerable argument in the face of their determined unbelief: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (10:37-38). He loved these men. If only they would believe his works, it would not be long before they would believe him. Yes, and come to see the unique relationship that existed between him and his Father.

他們最初採取了反對的步驟（十31），現在他們又更進一步（十39）：「他們又要拿他：他卻逃出他們的手走了。」他們起初要他明講，他明講了，他們又要拿石頭打他，雖然無法得逞。現在又要來捉拿他，要把他解到公會，控以褻瀆的致死之罪名。然而他們還是無法得逞，因為他的時候還未到。

They had made the first move against him (10:31). Now they make *the further move* (10:39) against him: "Therefore they sought again to take him: but he escaped out of their hand." They had demanded plain speaking. He had given it. They took up stones but could not throw them. Now they were going to arrest him and arraign him before the Sanhedrin with the capital charge of blasphemy. But they could not touch him. His time was not yet come.

約翰再記下耶穌的離去（十40-42）。我們注意到他去了哪裡（十40）：「耶穌又往約但河外去，到了約翰起初施洗的地方，就住在那裡。」這時是十二月。他一直在此住到四月，其間去了伯大尼（十一1），後來又去了以法蓮（十一54）。再次去耶路撒冷時，就是猶太人殺他的時刻了。

John now records *his departure* (10:40-42). We note *where he went* (10:40): "And went away again beyond Jordan into the place where John at first baptized; and there he abode." This was in December. He remained away until April, visiting Bethany (11:1) and spending the latter part of the time in Ephraim (11:54). The next time he came to Jerusalem the Jews would have him killed.

耶穌現在回到施洗約翰最出認出他為彌賽亞的地方。這是一個默默的提醒，向猶太人指出他就是所宣告的那一位。讓記憶說話吧。

Jesus now went back to the place where John the baptist had first identified him as messiah. It was a silent reminder to the nation that he was what he claimed to be. Let memory speak.

我們也要注意他為什麼要去（十41-42）。有兩個原因。一個與施洗約翰有關（十41）：「有許多人來到他那裡，他們說，約翰一件神蹟沒有行過，但約翰指著這人所說的一切話都是真的。」顯然，在此地區的許多人，對施洗約翰的記憶猶新。群眾還記得，施洗約翰是怎麼指認耶穌的。

We note also *why he went* (10:41-42). There were two reasons. One was *a reason centered on the baptist* (10:41): "And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true." There can be little doubt that the memory of John the baptist was still alive in that district. People remembered how John had identified Jesus.

他們說，「約翰一件神蹟沒有行過」這是約翰偉大的地方。神從未把重點放在神蹟上。聖經中，只有在一些轉折時期，神蹟才明顯出現。以色列人要逃出埃及、要進迦南時有神蹟；接下來就停止了。在以利亞、以利沙時期有神蹟，為要對抗那些令以色列民喪命的背道者；接著又停止了。但以理時，又有一些零星的神蹟，標誌出猶大從王國到亡國的轉折期；接著又停了。在基督和使徒時代又有神蹟，為要建立他和教會的威信；接著又停了。當教會被提後，會有一短暫的爭戰，神的兩個見證人和魔鬼的兩頭獸都要行使神蹟；但接著又會停止。

"John," they said, "did no miracle." That was part of the greatness of John. God never places much premium on miracles. In only a few transitional periods are miracles evident in Scripture. There were miracles to get Israel out of Egypt, through the wilderness, and into Canaan; then they stopped. There were miracles in the days of Elijah and Elisha, as protest against the apostasy that would lay both Israel and Judah in the dust; then they stopped. There was a brief flurry of miracles in the days of Daniel, marking the transition of Judah from a monarchy into a dependency; then they stopped. There were miracles during the days of Christ and his apostles, to accredit both him and the church; then they stopped. There will be a brief battle of miracles after the rapture of the church, when God's two witnesses and the devil's two beasts will produce their signs; but then they will stop.

其他更大多數的時間，都沒有神蹟。因為，到頭來，神蹟對不信者就只是一個記號。他們總是把它解釋成別的。我們只要看猶太人多麼硬心就夠，他們對基督所行的神蹟，一概不信。

The greater part of time has been marked by lack of miracles. For, when all is said and done, miracles are a sign to unbelief. They can be explained away. We have just seen how obdurate the Jews were in refusing to believe the evidence of Christ's miracles.

「約翰一件神蹟沒有行過。」民眾還是信他的話。值得注意的是，上述每一階段明顯的神蹟過後，總是有神的話語被記述下來。摩西、約書亞的神蹟之後，就是摩西五經，初代的歷史，大衛的詩篇，所羅門的智慧書。以利亞和以利沙的神蹟之後就是先知書：以賽亞、耶利米以及其他先知書。在巴比倫時的神蹟，則有被擄後的先知書。耶穌及使徒們的神蹟之後，就有福音書及書信。

"John did no miracle." People simply took him at his word. It is worth noting that after each of the above brief periods when miracles were in evidence, they were always replaced by God's written word. The miracles of Moses and Joshua gave way to the Pentateuch, the early histories, the psalms of David, the wisdom books of Solomon. The miracles of Elijah and Elisha gave way to the writing prophets: Isaiah, Jeremiah, and their colleagues. The miracles performed in Babylon were replaced by the writings of the postexilic prophets. The miracles of Jesus and the apostles were replaced by the gospels and epistles.

但願今天那些渴求神蹟的人注意這句話，「約翰一件神蹟沒有行過，」可是他的話充滿能力和果效。基督的話一直有能力又有果效。神的理想是：要以他的話語，而不是以神蹟，來吸引人信靠他。「約翰一件神蹟沒有行過，但約翰指著這人所說的一切話都是真的。」約翰雖然死了，仍舊說話。

Let those who long for miracles today underline this statement, "John did no miracle," yet how powerful and effective was his word. How powerful and effective has been the word of Christ. God's ideal is to bring people to faith that rests not on miracles but on his word. "John cud no miracle: but all things that John spake of this man were true." John, being dead, yet spoke.

因此，耶穌退回到約翰起初公開服事的地方。其中一個原因是為了信徒（十42）：「在那裡信耶穌的人就多了。」「那裡」有加強語氣，要與主耶穌在耶路撒冷遇見的不信者作對比，也要將那些追求神蹟的不信者，與那些相信他話語的人，作個對比。真正的信仰，是信靠神的話語，它不需要靠神蹟來支撐。

So Jesus retired to the place where his public ministry had begun. There was *a reason centered on the believer* (10:42): "And many believed on him there." The word *there* is emphatic, to contrast their belief with the unbelief the Lord had encountered in Jerusalem—and also to contrast disbelief

in his miracles with belief centered on the spoken word. True faith takes God at his word. It does not need miracles to bolster it.

在與耶路撒冷的猶太人作最後一次對質之前，主耶穌得以享受一段與那些誠心信靠他的人在一起的時光，這些人現在信靠他，純是因為他的所是，而不是他所行的。

Thus the Lord rested before his final confrontation with the Jerusalem Jews, basking in the genuine faith of those who put their trust in him because he was what he was—and not De-cause he did what he did.

我們固然會因著主耶穌所行的神蹟感謝神，但我們更因著他所活出的一切，他所教導的真理，他所經受的死亡，以及今日他在神的右邊，守護著他的事工，而感謝神。

We thank God for the many marvelous miracles of Jesus. But we thank God even more for the life he lived, the truth he taught, the death he died, and the ministry he maintains at God's right hand.

我們已思考過神兒子所行的神蹟。在第一段落中，他宣告了自己的神性，第二段落中，他的神性受到爭議。現在，我們要看第三個段落，他的神性被剝奪。我們先思考他被棄絕的幾個例子，再加以解釋。

We have been considering the signs of the Son of God. In the first section his deity was declared, and in the second section his deity was disputed. We have now come to the third section, where his deity is disowned. First we shall consider some examples of his rejection and then some explanations of his rejection.

第三段落，他的神性被剝奪（十一1-十二50）

Section 3. His Deity Is Disowned (11:1-12:50)

I. 他被棄絕的幾個例子（十一1-十二36）

I. Some Examples of His Rejection (11:1-12:36)

拉撒路復活的故事，我們講再多遍也不膩。它的光芒，直搗黑暗權勢，在死亡掌權之處帶來生命，也將墳墓的陰森恐怖一掃而光。這是一個真實的神蹟，但我們也見到，即使基督有這麼大的力量，人還是棄絕他。

We shall never get tired of the story of the raising of Lazarus. It sheds light into the realm of darkness, brings life where death reigns, and robs the tomb of its terror. It was a true miracle, but we see Christ rejected in spite of his feat of power.

A 即使大有能力，仍遭棄絕（十一1-十二11）

A. Rejected in Spite of His Feat of Power (11:1-12:11)

我們要來思考這個奇妙的復活，與人不可思議的反應。

We have an amazing resurrection and an amazing reaction to consider.

1. 奇妙的復活（十一1-46）

1. An Amazing Resurrection (11:1-46)

我們先來看這個召喚（十一1-16）。故事一開始，講到主和他的朋友（十一1-6）。約翰選錄的七個神蹟，都與耶穌公開的服事相關，約翰用意在八個「記號」中的七個神蹟，開頭與結尾都與家庭有關，一個在加利利的迦拿，一個在猶大地的伯大尼。一個是婚禮，一個是葬禮——人生中大喜與大悲的時刻。一個是變水為酒，另一個，勝過死亡。兩個神蹟都是人類束手無策的。一個彰顯出他是創造的主，另一個彰顯出他是生命的創造者。

We begin with *the summons* (11:1-16). The story opens with *the Lord and his friends* (11:1-6). The seven miracles connected with the public ministry of Jesus, and selected by John as seven of his eight "signs," begin and end with a family, one in Cana of Galilee and one in Bethany of Judea. The

one was at a wedding, the other at a funeral—life's gladdest and life's saddest hours. At the one he changed water into wine. At the other he triumphed over the tomb. Both miracles were humanly impossible. The one revealed him as Lord of creation. The other revealed him as creator of life.

這件事一開始，先看到一個特別的家庭（十一1-2）：「有一個患病的人，名叫拉撒路，住在伯大尼，就是馬利亞和她姊姊馬大的村莊。」約翰又加上說明，告訴我們，這馬利亞就是「那用香膏抹主，又用頭髮擦他腳的，患病的拉撒路的兄弟」（十一2）。在新約聖經中共有六個馬利亞，因此，這樣的註腳非常有用。約翰事實上一直到下一章，更合適的地方，才記述那個膏抹耶穌的事件。

In the incident here we begin with *a special family* (11:1-2): "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha." John adds further identification by telling us that the Mary involved is "that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick" (11:2). There are six Marys in the New Testament, so the identification is helpful. John does not actually record the incident of the anointing until its proper place, in the next chapter.

伯大尼村莊位在橄欖山東邊的斜坡，要往耶利哥的路上。這一家共有兩姊妹，一兄弟，彼此非常親。耶穌似乎常常造訪這一家人，是他遙遠家鄉之外的一個家。

Bethany was a village on the eastern slope of the mount of Olives, on the high road to Jericho. The family, consisting of a brother and two sisters, was close-knit. The home seems to have been one frequented by Jesus, a home away from home.

來到安靜的伯大尼家，突然出現了恐慌（十一3）。拉撒路病得很嚴重。「患病」這個動詞，在此指嚴重的衰弱和耗竭。在福音書中，通常譯作「生病」，在保羅書信中，譯作「軟弱」。在畢士大池描述那個軟弱無助的「病人」也是同一個字（五7）。更糟的是（從姊姊們的觀點來看）耶穌又不在場。她們毫不懷疑，倘若耶穌人在耶路撒冷，他一定會趕上兩英哩路，來到伯大尼醫治他的朋友。

Into that peaceful Bethany home had come *a sudden fear* (11:3). It was bad enough that Lazarus was sick. The verb used ("was sick") points to great weakness and exhaustion. In the gospels it is usually translated "sick" and in Paul's epistles as "weak." It is the same word that is translated "impotent" to describe the helplessness of the man at the pool of Bethesda (5:7). What was worse, from the standpoint of the sisters, was that Jesus had gone away. They had no doubt that had he been in Jerusalem he would have hurried the two miles to Bethany and healed his friend.

接下來的發展，可能是最令她們困惑的一段。她們請人傳信息給耶穌：「主啊，你所愛的人病了。」他的朋友，他親愛的弟兄，病入膏肓了。情況嚴重。

whom thou lovest [phileo] is sick." His friend, the one for whom he had a brotherly love, was very ill (weakening, sinking). The situation was desperate.

主耶穌那時正在比利亞約旦河外的伯大巴喇，距耶路撒冷約二十五英哩遠。我們可以想像，送信的人一定十萬分火急。我們也可想像，焦急的兩姊妹，坐在弟弟的病床旁，不斷企首以待耶穌能夠趕在弟弟斷氣前來到——或者也期盼，耶穌從遠方就行醫治之能，他不是對別人這樣作過嗎？為什麼等這麼久還不見回音？她們會不會根本就不需要事先告訴耶穌呢？倘若他早已知道，他為什麼沒有動靜？她們心中一定充滿疑慮。拉撒路已氣若游絲，大概她們把事情拖到太晚了。

The Lord at that time was at Bethabara beyond the Jordan in Perea, about twenty five miles from Jerusalem. We can picture the one sent hurrying to deliver the urgent message. We can picture, too, the anxious sisters sitting by their brother's deathbed hoping against hope that Jesus would arrive in time—or did they perhaps expect him to heal their brother from afar, as he had done for others on other occasions? And why had they waited so long to send him word? Had they perhaps counted on him knowing without having to be told? And if he knew, why had he not acted? Fear must have gripped their hearts. Lazarus was dying; perhaps they had let things go until too late.

接著，一切似乎都難以挽回（十一4-6）。我們可以想像，馬利亞坐在拉撒路的床邊，想儘量作些什麼讓他好受些。我們也可以想像，馬大不斷起身忙這忙那，又跑到外頭眺望，有沒有耶穌的一絲影子。我們也可想像，當消息傳回來時，大家詫異的樣子。我可以想像有這樣的對話：

Now comes a seeming failure (11:4-6). We can picture Mary sitting by the dying Lazarus, ministering to his needs. We can picture Martha, needing to be up and doing, going outside to strain her eyes for some sign that Jesus was on his way. We can picture too the astonishment when the messenger returned alone. I imagine this is how the conversation went.

「耶穌呢？」
"Where's Jesus?"

「他還在伯大巴喇。」
"He's still at Bethabara."

「他會來嗎？」
"Is he coming?"

「我想不會欸。他說，『這病不至於死，乃是為神的榮耀，叫神的兒子因此得榮耀』」（十一4）。
"I don't think so. He said, 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby'" (11:4).

我們可以想像，兩姊妹看到拉撒路嚥下最後一口氣時，兩人怎樣的啞然無語。既然死了，只好把他的喪事辦一辦，埋到家族墓園。耶穌還是不見踪影。她們該怎麼解釋耶穌這一連串的失信呢？

We can imagine how dumbfounded the sisters were in the face of the now evident fact that Lazarus was already dead. For dead he was, and they had had his funeral and laid him to rest in the family tomb. And Jesus did not come. How could they explain this seeming failure?

我們讀這個故事，就好像讀約伯記，但我們已經知道為什麼會容許這悲劇發生，也早已知道，慶幸它有個好結尾。但是，約伯、馬大、馬利亞就不是了。當她們期待耶穌有所作為時，他卻靜默無為。他似乎就是要她們喪氣——也就好像許多時候，我們迫切需要神的回應，或他似乎給錯了回應時，他那樣的靜默無為。

We read this story as we read the story of Job, with knowledge of why the tragedy was allowed to happen and the happy knowledge of how it ended. But, like Job, Martha and Mary did not have this knowledge. It seemed as though Jesus had been silent when he should have spoken. It seemed he had let them down—just as it seems like that to us when we pray desperately and get no answer, or when what seems to be the wrong answer comes.

約翰把我們帶回到耶穌身上。他與其他門徒，也同樣對耶穌大感不解。主耶穌的邏輯，像水晶一樣清澈（十一4）。疾病的終點不是死亡。死亡固然會來干擾，但死亡不是最後一程。這疾病是為了神的榮耀，以及神兒子的榮耀。

John takes us back to Jesus. He and the other disciples were also perplexed. *The Lord's logic* (11:4) was crystal clear. The end of the sickness was not to be death. Death would intervene, but death would not have the last word. This sickness was for the glory of God, and for the glory of the Son of God.

接著，我們看到主的愛（十一5）：「耶穌素來愛馬大和她的妹子，並拉撒路。」這裡所用的動詞「愛」字是agapao。這是最高等的愛，不只是像父母愛兒女的親情，而是有道德情操，是最高貴的愛，不受情慾左右。

Next we have *the Lord's love* (11:5): "Now Jesus loved Martha, and her sister, and Lazarus." This time the verb for love is agapao. This is the highest kind of love, not just affection, like the kind of

love a parent has for a child, but affection resulting from moral choice. It is a loftier love, a love not swayed by impulse.

然後，是主的掌握領導（十一6）：「聽見拉撒路病了，就在所居之地，仍住了兩天。」去伯大尼大約要一天的路程，因此，拉撒路一定是在信差離開伯大尼之後就斷氣了。耶穌早已知道他已死去。他不用趕去，耶穌的每一項行動，都符合神完美的時刻表。因此，當他們等候主的來到之時，主仍然留在他居住之地作完他的工。

Then comes *the Lord's leading* (11:6): "When he had heard therefore that he was sick, he abode two days still in the same place where he was." The journey to Bethany would take about a day, so Lazarus must have died soon after the messenger left Bethany. Jesus knew he was dead. There was no hurry, because every move Jesus made was in the compass of the perfect timing of God. So, while waiting for God to move, the Lord finished up the work he was doing where he was.

現在焦點集中在主與他的跟隨者身上（十一7-16）。對好朋友的死亡，以及兩姊妹的傷心，主耶穌看起來似乎毫不關心的樣子，這些人，想來一定也不勝唏噓。我們先看一個決定（十一7-10）。兩天之後，主宣佈一件令人驚奇的事，「我們再往猶太去吧。」主並不是說，「我們回去伯大尼，」去找朋友；而是說，去猶太地，那裡有敵對者。當然，這時刻門徒並不曉得拉撒路已死。他們有聽到主說，「這病不致於死。」這回，一聽到猶太地，每個人都害怕起來。「夫子，猶太人近來要拿石頭打你，你還往那裡去嗎？」（十一8）。他們想，還要回去，未免太笨了。

The focus now centers on *the Lord and his followers* (11:7-16), who must have been dumbfounded by the Lord's seeming indifference to the death of his friend and the sisters' distress. Attention is drawn first to *the decision* (11:7-10). After two days the Lord made a startling announcement, "Let us go into Judaea again." The Lord did not say, "Let us go back to Bethany," where he had friends, but to Judea, where he had enemies. At this point, of course, the disciples did not know that Lazarus was dead. They had heard the Lord say, "This sickness is not unto death." But as soon as they heard the word Judea they were filled with alarm. "Master, the Jews of late sought to stone thee; and goest thou thither again?" (11:8). It was folly, they thought, to go back there.

不過，主所著眼的，不是危險。那個對他一點兒不重要。他著眼的是神的時候，以及時候的早晚。「白日不是有十二小時嗎？人在白日走路，就不至跌倒，因為看見這世上的光。若在黑夜走路，就必跌倒，因為他沒有光」（十一9-10）。主看他在世上的時日為「白日」，最後終止於他所稱的「他的時候」。時候尚未到。現在還是白日，還可作工，一切尚好。

The Lord's eye, however, was not on the danger. That carried no weight with him. His eye was on the timing of God and the lateness of the hour. "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him" (11:9-10). The Lord saw his allotted span of life on this earth as a "day," one that would be terminated by what he called "his hour." That hour had not yet come. It was still day, still time to work. All was well.

他很清楚自己要往哪兒去；他也十分清楚他在作什麼。他不會，也不需要悶著頭往危險處衝。但另一方面，他不會因前頭有危險就退縮。他的時候在神手中，他也知道那些時刻。黑夜的陰影儘管已臨近，「黑暗掌權了」（路二十二53）它有臨到的時刻，但仍然未到。而作工的時光也有限，必須在有限的時刻內完成。

He could see quite clearly where he was going; he knew perfectly well what he was doing. He did not rush headlong, needlessly, into danger. On the other hand, he was not going to draw back just because there was danger. His times were in God's hands and he knew those times. The evening shadows might indeed be gathering. The "power of darkness" (Luke 22:53) would have its time. But not yet. Time for work was limited and the work must be finished within that time.

這裡有我們可以應用之處。我們不像他。他是世上的光。他總是行在光中。我們的內心，就不一定總是像他那樣的合神心意。因此，我們需要被他照亮、啟發。我們也有我們的時刻表。我們必須儘可能按時刻行事，並且行在他所賜予的光中。

There is another application. We are not like him. He was the light of the world. He always walked in the light. We do not carry within us all that we require, as he did. We therefore need to be illuminated by him. We too have our allotted time. We must get on with the work while we may, making sure we are working in the light he gives.

門徒們的反對——驚人的死亡正在前頭等候——已經被推翻了。主要耶穌趁著白日，作完他要作的每一件事。有可能他在講這個比喻時，正是太陽從地平線升起，給世界帶來另一天的光明。

Their objection, one that seemed to the disciples to be overwhelming—death awaited him in Judea—was overruled. The Lord was making every move in the full light of perfect day. It may be that as he gave this illustration the sun was coming up over the eastern horizon to flood the world with the light of another day.

雖然門徒還是不很滿意，但事情還是決定了。主把他的計劃講明了。我們可聽見一連串的討論（十一11-15）。先是耶穌說的（十一11-13）：「我們的朋友拉撒路睡了，我去叫醒他」（十一11）。現在弄清楚了，他往猶太去，是要到伯大尼，而不是耶路撒冷。

The decision was made but the disciples were still far from satisfied. The Lord made his purpose plainer. We hear *the discussion* (11:11-15). We note, first, *what Jesus exclaimed* (11:11-13): "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (11:11). He thus made clear that by the word *Judea* he meant, for now at least, not Jerusalem but Bethany.

不過，門徒又換了另一個反對的理由，因為，他們始終不明白主所用的比喻。耶穌早知道拉撒路已死，但還是稱他「我們的朋友拉撒路。」這令我們很受安慰。

The disciples, however, exchanged one set of objections for another, because of their inability to discern when the Lord was using symbolic language. Jesus knew that Lazarus was dead. But he still called him "our friend Lazarus." There is something comforting in that.

死亡並非生命的終點。死亡不是滅絕。「我們的朋友拉撒路」依舊是「我們的朋友拉撒路。」即使死了「我們的朋友拉撒路」跟他生前沒兩樣，還是「我們的朋友拉撒路」。拉撒路活著時，就是約翰、彼得、馬太、耶穌的朋友。拉撒路死了，仍舊是他們的朋友。耶穌對死亡的透視，與他對生命的透視一樣清楚，他知道，死亡並未改變任何基本的特質。他將死亡比喻為睡了——那是指肉身的死亡。靈魂並未。門徒立即誤會了主耶穌對死亡的說法，即使他之前已經用過這樣的比方（路八52）。他們以為他是指拉撒路現在已經照常睡著——那可是好跡象。主一定從遠處醫好了他。他們說不定因此大鬆口氣。這麼一來，他們就不必往猶太去冒險喪命。倘若他們真是這麼想，那他們馬上就會夢醒。「我去叫醒他，」耶穌說。門徒們立刻抗議：「主啊，他若睡了，就必好了，」（十一12）。約翰又加上一個註腳說，雖然耶穌其實是指拉撒路的死，門徒卻按字面意義來解，以為耶穌告訴他們的是，拉撒路現在正睡得很香甜。

Death is not the end of life. Death is not the extinction of being. "Our friend Lazarus" is still "our friend Lazarus." Even though dead "our friend Lazarus" is as much "our friend Lazarus" as when he was alive. Lazarus in life had been John's friend, Peter's friend, Matthew's friend, Jesus' friend. Lazarus in death was still their friend. Jesus, who could see the dead as clearly as he could see the living, knew that death had not changed anything that was essential. Death, he likened to sleep—the death of the body, that is. The soul does not sleep. The disciples promptly misunderstood the Lord's reference to death as sleep, although he had used the metaphor before (Luke 8:52). They supposed that Lazarus had now fallen into a restful, healing slumber—a good sign. The Lord must have healed Lazarus at a distance. They probably heaved a sigh of relief. Now they would not need to go to Judea and put their necks in a noose. If that is what they thought, they were soon disillusioned. "I go, that I may awake him out of sleep," Jesus added. The disciples protested at once: "Lord, if he sleep, he shall do well," they said (11:12). John adds the note that although Jesus

was actually referring to the death of Lazarus, the disciples took him literally and supposed he was telling them that Lazarus was now resting comfortably.

主耶穌看到門徒絲毫抓不住他所說的比喻的真義，只好講白了。我們看見主的解釋（十一14-15）：「耶穌就明明白白的告訴他們說，拉撒路死了。我很高興當時我不在那裡，這是為你們的緣故，好叫你們可以信；不過，我們現在可以去他那裡。」拉撒路已經死了。主耶穌並不是高興他死了，對他傷心欲絕的姊妹來說，這未免太沒良心。他高興的原因，是他知道結果會怎樣。他要去「叫醒他」，當他朋友生病時，他若在附近而不去醫治他，那未免說不過去。門徒、這對姊妹、世人，也會失去一個上好的機會，來證明他有使死人復活的大能。討論結束，也作了決定，約翰把焦點又放回到門徒身上（十一16）。

Seeing that his disciples were unable to grasp even a simple figure of speech, the Lord spoke plainly. We note *what Jesus explained* (11:14-15): "Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him." Lazarus was dead. The Lord was not glad because Lazarus was dead. That would have been heartless in view of the sorrow of his sisters. He was glad because he knew the outcome. He was going to "awake him." If he had been in the immediate vicinity when his friend had been taken ill, it would have been hard not to have healed him. And the disciples, the sisters, the world, would have been robbed of an extraordinary demonstration of his power and of a remarkable illustration of the truth of resurrection. The discussion was over; the decision was made. John draws our attention for a moment back to *the disciples* (11:16).

多馬先開腔了。他認為主耶穌要去猶太地的心意已決，他也清楚知道，只會出現一種後果。這一回，猶太人一定不會放過耶穌。我們必須記住，頭兩次猶太人要拿石頭打耶穌以及另一次想要捉拿耶穌的場景，門徒們都陪著他目睹這一切。耶路撒冷簡直令人待不下去。但是多馬還是顯出他的本性：「多馬又稱低土馬（兩個名字都是雙子的意思）就對那同作門徒的說，我們也去和他同死罷。」

Thomas spoke up. It was evident to him that the master was determined to go to Judea. It was also clear in his mind that there could be only one outcome. The next time the Jews would get him. We must remember that the disciples had been present on the two occasions when the Jews had shown every intention of stoning him and on other occasions when they had tried to arrest him. It was altogether too hot for comfort in Jerusalem. Still, Thomas showed of what stuff he was made: "Then said Thomas, which is called Didymus [both names mean *twin*] unto his fellow disciples, Let us also go, that we may die with him."

多馬說這喪氣的話，正顯出他的信心多麼微弱。他看到的只是猶太人對耶穌的敵視，決心去除掉他。聖經其他地方提到他所說的話，也都顯出他真實的性格（十四5；二十25）。

In those despairing words Thomas showed how little faith he really had. All he could see was the hostility of the Jews and their determination to get rid of Jesus. The other passages that mention Thomas show him true to character (14:5; 20:25).

約翰接著提到籠罩在這個喪家的哀傷（十一17-37），似乎因耶穌的姍姍來遲而爆發出來。約翰提到倆姊妹的哀傷（十一17-32），以及救主的哀傷。

John now tells us about *the sorrow* (11:17-37) that gripped the bereaved household, a sorrow that seems to have broken out afresh by the Lord's belated arrival. He tells us about *the sorrow of the sisters* (11:17-32), then about the sorrow of the Savior.

他先提到馬大對主來到的反應（十一17-27）。當主到達時，人家已經告訴他，一切都太晚了。拉撒路已死，也下葬了；在墓園四天了（十一17）。當時的天氣，葬禮不容拖延。

He begins with *Martha's reaction* (11:17-27) to *the Lord's coming* (11:17-20). Upon his arrival the Lord was told he had come too late. Lazarus was dead and buried; he had been in the grave four days (11:17). In that climate, burial was not delayed.

約翰一路陪著耶穌，提到一個細節：「伯大尼離耶路撒冷不遠，約有六里路。」六里大約六百英呎多的距離。主耶穌的仇敵，對他的宣告和事工，仍在咬牙切齒的恨著，他們所在的耶路撒冷，距此不過兩英哩。

John, who had accompanied Jesus on this trip, mentions an incidental detail: "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off." A furlong was a little over six hundred feet. Jerusalem, then, where the Lord's enemies were still smarting over his claims and continued activities, was less than two miles away.

所有人的期盼都已落空。拉撒路在墳墓裡已開始發臭了。倆姐妹的親朋好友，只能「為他們的兄弟安慰她們」（十一19）。「安慰」的原文，意為「說輕柔的話，安慰人。」他們不知道主刻意姍姍來遲，正是為了要在最好的時刻來到，也就是眾人都束手無策之時。這是天上的計劃。

All human hope was gone. Lazarus was rotting in his grave. The sisters' friends and neighbors could only "comfort them concerning their brother" (11:19). The word for "comfort" is *paramutheomai*, meaning "to speak tenderly, to console." They did not know it, but Jesus had delayed his coming so that he would arrive at the right moment, when all human help and hope were gone. It had been timed that way in heaven.

正在這個一籌莫展的時刻，傳來好消息，「耶穌來了。」馬大立刻衝出家門迎接。馬利亞仍舊留在家中。（十一20）。

Into this scene of desolation came wonderful news, "Jesus is coming." Martha rushed out to meet him. Mary remained where she was in the house (11:20).

我們看到主的一段話（十一21-27）。先是馬大表露信心的言語（十一21-24）。我們看見她的勇敢（十一21-22）：「馬大對耶穌說，主啊，你若早在這裡，我兄弟必不死。就是現在，我也知道，你無論向神求什麼，神也必賜給你。」馬大的信心，對耶穌是一種讚賞，只是不恰當。他是故意姍姍來遲的；這一點她並未察覺。只要他肯，他也可以從遠距醫治。她接著表達了她的信心，說主可以向父求得任何東西。她有一半的信心，相信耶穌可以使她弟弟復起——畢竟，他也使別人復活過。但她的話語超出她的信心，這可從她後來的表現得證（十一39）。通常，我們表白信仰時，多半超過我們實際對主的信靠。

Now we have *the Lord's comment* (11:21-27). We see *Martha's faith expressed* (11:21-24). We note *her boldness* (11:21-22): "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died [that took in the past]. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee [that took in the present]." Martha's faith was a tribute to Jesus, but it was inadequate. He had not been there on purpose; she did not discern that. He could have healed from a distance, had he so desired. Next she expressed belief that the Lord could get anything from God. She half believed that Jesus could raise her brother—after all, he had raised others. But her words outran her actual conviction, as she showed later (11:39). Often our profession of faith is far bolder than our actual faith.

我們也該注意到她的信仰（十一23-24）。主並未質問馬大這種半調子的信心，而是進一步堅固它：「耶穌說，你兄弟必然復活。」（十一23）。這是一種基於事實的信心宣告。倘若死亡是人類最終的命運，那麼魔鬼就贏了。神對罪的答案是死亡，但對死亡的答案是復活。

We note also *her belief* (11:23-24). The Lord did not challenge this half faith of Martha's, he built on it: "Thy brother shall rise again," he said (11:23). It was a confident statement of fact. If death is the final answer to the human state, then the devil has won. God's answer to sin is death, and his answer to death is resurrection.

馬大接受了主的話語，理解到這有一種遙遠的、未來的意義，並為復活的教義鋪路——對我們也是，當我們面臨親人去世時。她說，「我知道在末日復活的時候，他必復活」（十一24）。舊約聖經對信徒必經歷肉身復活，最偉大的宣告便是約伯在苦難中所說的。他說，「惟願我的言語，現在寫上，都記錄

在書上。用鐵筆鐫刻，用鉛灌在磐石上，直存到永遠！我知道我的救贖主活著，末了必站立在地上，我這皮肉滅絕之後，我必在肉體之外得見神」（伯十九23-26）。我們自此就沒有再讀到這樣的經文，直到哥林多前書十五章。馬大全然相信，信徒必有末日的復活。

Martha accepted his words, understanding them as having some distant, future significance, and gave assent to the doctrine of resurrection—as we do, when confronted with the loss of a loved one. She said, "I know that he shall rise again in the resurrection at the last day" (11:24). The greatest Old Testament statement on the bodily resurrection of the believer was voiced by Job in the midst of his sufferings. He said, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:23-26). Nor do we have a greater statement on the subject until we come to 1 Corinthians 15. Martha fully believed in the end time resurrection of believers.

可是，主耶穌希望馬大的信心更擴展（十一25-27）。請注意，他如何傳達這項真理的，「我是復活，我是生命[亦即，主耶穌有超越死亡的復活之鑰]；信我的，雖然死了仍必復活[亦即，主耶穌要賜下屬靈生命給那些死在過犯罪惡中的人]；凡活著信我的人，必永遠不死[亦即，主耶穌保證要賜下永生，永不死亡的生命]。你信這話嗎？」

The Lord, however, wanted *Martha's faith expanded* (11:25-27). Note how the truth was conveyed. "I am the resurrection and the life [that is, the Lord Jesus has the key to resurrection life, life in the body beyond death]; he that believeth in me, though he were dead, yet shall he live [that is, the Lord Jesus imparts spiritual life to those who are dead in trespasses and sins]; and whosoever liveth and believeth in me shall never die [that is, the Lord Jesus guarantees eternal life, life without end]. Believest thou this?"

如果只是人，沒有任何人敢作這樣的宣告，說他能掌握死亡。耶穌又以「我是」來開頭，作出這個偉大的宣告。他也即將向馬大馬利亞及世人證明，這不只是一種宗教修辭，而是事實的宣告。

No mere man could have made such a claim to have mastery over death. He prefaced that awesome claim with his emphatic I AM. He was about to prove to Martha, Mary, and the world that this was not religious rhetoric but a statement of fact.

馬大把這情景提升，她回覆「主啊，是的，我信你是基督，是神的兒子，就是那要臨到世界的」（十一27）。至於主說「他掌握死亡，他就是復活」的宣告，她反而擱置，沒有回答。不過，她的確從心裡相信耶穌是以色列人的彌賽亞，是神的兒子。她使用了加重語氣的代名詞：「我，即使我，也相信。這樣的相信，是個人化的，我本人的確相信。」

Martha rose to the occasion: "Yea, Lord," she said, "I believe that thou art the Christ, the Son of God, which should come into the world" (11:27). She sidestepped the issue of whether she believed in the Lord's claim to have mastery over death, to be *the* resurrection. But she did confess her heartfelt belief in Jesus as messiah of Israel and Son of God. She used an emphatic pronoun: "I, even I, have believed. This belief is personal, my very own."

接著是馬利亞的反應（十一28-32）。馬大立刻跑回家，把耶穌已在路上的好消息告訴馬利亞。馬利亞仍然沉浸在憂傷中，無法意會到耶穌已經來了。馬大很老練，暗暗地叫出她妹妹來，告訴她好消息：「主來了，叫你」（十一28）。

Now comes *Mary's reaction* (11:28-32). Martha lost no time in running back to the house with the good news that Jesus was on his way. Mary, taken up with grief, was not aware that Jesus was near. With real tact, Martha sought out her sister alone and told her the good news: "The Master is come, and calleth for thee" (11:28).

馬利亞立刻衝出門。那些安慰者以為她要去哭墳，也緊追出去。但馬利亞不是往墳場去；她跑去找救主。

Then Mary rushed out of the house. Her entourage of comforters, supposing she was going to the tomb to weep there, hurried after her. But Mary did not go to the sepulcher; instead she ran to the Savior.

當她一碰到耶穌，就俯伏在他腳前。她跟妹妹說一樣的話，承認：「主啊，你若早在這裡，我兄弟必不死」（十一32）。顯然姊妹倆過去這幾天已經用這些話，安慰彼此好多次了。耶穌沒說話。他的心，被他所讀出來馬利亞心中的那份憂傷所充滿。當然，他不會在意她話中責怪的語氣。

When Mary reached Jesus she fell at his feet. Using the same words as her sister, she confessed her thoughts: "Lord, if thou hadst been here, my brother had not died" (11:32). No doubt the two sisters had said that to each other many times during the past few days. Jesus said nothing. His heart was overwhelmed at the anguish he saw in her. Certainly he took no notice of the hint of reproach in her words.

我們已看過倆姊妹的憂傷；現在又看到救主的憂傷（十一33-35）。約翰描繪了哭泣的基督（十一33-35）。

We have seen the sorrow of the sisters; now we see *the sorrow of the Savior* (11:33-35). John now shows us *a weeping Christ* (11:33-35).

我們先看，他所看到的（十一33節上）：「耶穌看見他哭，並看見與他同來的猶太人也哭...」「哭」這字，原文是「悲慟哀號」。耶穌可以見到他身旁的人，幾乎都陷入這樣的憂傷裡。他來自一個沒有罪惡，因此沒有憂傷、沒有墳墓、沒有眼淚的地方。他的家在遙遠之處，充滿永恆的喜悅，有「說不出來滿有榮光的大喜樂」之境。他來到人間已三十三年，看過太多的眼淚，醫治過許許多多破碎的心靈。

We note, first, *what he saw* (11:33a): "When Jesus therefore saw her weeping, and the Jews also weeping which came with her..." The word for "weeping" means "to wail." All around him Jesus could see these almost passionate expressions of grief. He had come from a land where there is no sin and therefore no sorrow, where there are no tombs and no tears. His home was far away, a land of eternal bliss, a land of "joy unspeakable and full of glory." He had been on earth for thirty-three years. He had seen many tears, helped heal many broken hearts.

但眼前這些人，是他特別要好的朋友。他們的家就是他的家。他有好多次與拉撒路和他姊姊們，渡過輕鬆愜意的時光——馬大總是忙著四處張羅，好讓主可以更舒適；馬利亞則細微、體貼、真誠、渴慕學道。現在，拉撒路死了，倆姊妹悵然若失，失去了往日歡欣談趣，笑不可遏的情懷，只剩下無盡的眼淚。

But these were his special friends. Their home had been his home. Many a time he had relaxed there with Lazarus and his sisters—Martha busy and bustling about preparing this, offering that, ministering to his comfort; Mary thoughtful, earnest, and eager to learn. Now Lazarus was dead and the sisters desolate. Instead of the happy buzz of conversation and occasional bursts of laughter, there were tears.

我們看到他也痛苦起來（十一33節下）。「就心裡悲嘆，又甚憂愁。」「悲嘆」原文意指「甚為激動」，這字文意有「噴鼻息、發哼聲」，如馬匹在害怕或忿怒時所發之聲。在新約中，用來指不高興或生氣。例如，馬可十四章4節，描述在伯大尼長大痲瘋的西門家，有些人認為打破香膏瓶子，膏耶穌的舉動太浪費而發出的怒氣之聲。主耶穌在這裡是對死亡的猖狂所發出的忿怒之聲。

We note *what he suffered* (11:33b): "He groaned in the spirit and was troubled." The word for "groaned" is *embrimaomai*, meaning "to be deeply agitated." The word literally means "to snort," as a horse does from fear or anger. It is used in the New Testament to indicate displeasure or indignation. It is used, for instance, to describe the indignation some persons felt at what they considered the waste of a rare and costly ointment poured over Jesus' head in the house of Simon the leper at Bethany (Mark 14:4). The Lord felt indignation and outrage at what death had done.

他又「憂愁」，字意是因情緒而顫動。他非常激動，因忿怒憂傷而顫抖。

He was "troubled." That is, he literally shook with emotion. He was so moved it caused his body to tremble with indignation and grief.

我們要注意他說的（十一34）：「你們把他安放在哪裡？」「他們回答說，請主來看。」他要他們帶他去墳地，不是因為他要看墳墓，而是因為現在他要召聚大家來目睹這大能的神蹟。（當他從天而降之時，必要再次以巨響召喚眾人！）

We note *what he said* (11:34): "Where have ye laid him?" "They said unto him, Lord, come and see." He asked to be taken to the tomb, not because he wanted to see a grave, but because he wanted to gather everyone now to the place where his mightiest miracle would be wrought. (And will be again when he descends from heaven with a shout!)

聖經中再沒有別的故事，比這個故事更能彰顯基督的神性，也更能彰顯他的人性。他去到墓地。每個人都會去。不只是去拉撒路的墳，每個人都在往自己的墳場邁進。或遲或早，墳墓都會把屬它的人叫去。世人都要因自己的罪而走進墳墓，耶穌也同樣的走向墳墓——只不過是因世人的罪。他沒有罪，因此，不是墳場呼叫他去。但他也是往墳墓走去——為要永遠地打開它陰暗的門，為他自己，也為所有信靠他的人。

Nowhere in the Bible is the deity of Christ more in evidence than in this story. Nowhere is his humanity more in evidence. He was going to a tomb. So was everyone else. Not just to the tomb of Lazarus. All were on their way to their own tomb. Sooner or later the tomb would claim them all. They were all on the way to the tomb because of their sins. He was on the way to the tomb for the same reason—their sins. He had no sin, so the tomb had no claim upon him. But he was on the way to the tomb just the same—to open its grim portals forever, for himself and for all who believe in him.

因此，他讓馬大和馬利亞領著他，來到拉撒路埋葬之處。

So he allowed himself to be led by Martha and Mary to where Lazarus was buried.

我們來看他怎麼了（十一35）：約翰說，「耶穌哭了，」這字只出現在此，雖然名詞在別處也有。他哭起來。這與馬利亞（十一31）和猶太人（十一33）的哭不同。這裡不是絕望慟哭。這裡是神的兒子「大聲哀號」（來五7）。

We note *what he showed* (11:35): "Jesus wept," John said. The word is dakruo. It occurs only here, although the noun is found elsewhere. He burst into tears. It is not the same word used of the weeping of Mary (11:31) and the Jews (11:33). Here was no wail of despair. Here was that "strong crying and tears" (Hebrews 5:7) of the Son of God.

他哭泣，因為他是憂傷之子。他因為馬大和馬利亞及拉撒路的朋友憂傷而哭。他的心，因死亡的憂傷，以及世人不得安慰而心碎哭泣。

He wept because he was a man of sorrows and acquainted with grief. He wept out of sorrow for Martha and Mary and for Lazarus's friends. He wept because his heart was broken at the sadness of death and by sorrows that knew no solace.

他哭泣，因為他是神。他能見到他們見不到的事。他能見到拉撒路在樂園中，被神的聖徒所圍繞。天使天軍都在四圍環繞。他已進入安息，遠離地上一切的咒詛。他與亞伯拉罕、以撒、雅各，這些被成全之義人的靈魂同在。他進入一個不受時間限制的境界，在那裡，萬物都在熱切等候神的兒子那驚天動地的勝利來到。

He wept because he was God. He could see what they could not see. He could see Lazarus in paradise, surrounded by the saints of God. The angelic hosts were standing by. He had entered into rest beyond the reach of earthly woes. He was with Abraham, Isaac, and Jacob, the spirits of just

men made perfect. He was in a land where time stands still, where all were eagerly waiting the earth-shaking tread of the triumphant Son of God.

當然，拉撒路才剛剛被引介，一定有許多人七嘴八舌的問他有關耶穌的事。不料，耶穌這下子又要把他叫回這個充滿罪惡、痛苦的世界。耶穌為拉撒路憂傷而哭泣。

Why, Lazarus had barely been introduced. Eager questioners had perhaps only begun to ask him what he knew about Jesus. And Jesus was going to call him back to a world of sin, anguish, and pain. Jesus wept out of sorrow for Lazarus.

我們也看到困惑的群眾（十一36-37）。他們困惑於耶穌也流露這麼強烈的情緒（十一36）：「猶太人就說，你看他愛這人是何等懇切！」那是真的。他們以前不瞭解，不過就像他愛拉撒路一樣，他也很愛他們，他愛每一位。他愛聖殿中那邪惡的陰謀者該亞法和亞那，就像他愛拉撒路那樣深。他愛狡猾的希律和懦弱的彼拉多。他愛那個撐攔他耳光的人，也愛那些把他釘上十字架的人。他愛你、愛我，就像他愛他的「朋友拉撒路」。

We also see a wondering crowd (11:36-37). They wondered at *his strong display of feeling* (11:36): "Then said the Jews, Behold how he loved him!" That was true. They did not realize it, but he loved them too, just as much as he loved Lazarus—each and every one of them. He loved Caiaphas and Annas and the wicked plotters in the temple as much as he loved Lazarus. He loved crafty Herod and weak Pilate. He loved the man who would punch him in the face and the men who would nail him to the tree. And he loves you and me as much as he loved his "friend Lazarus."

他們也困惑於他那看似束手無策的失敗（十一37）：「其中有人說，他既然開了瞎子的眼睛，豈不能叫這人不死嗎？」終於把問題講明了，這就是那些無神論者、不可知論者、不信者，最後常會問的問題：「他若是善良的神，為什麼一個無所不能的神，會容許地上有這麼多苦難、憂傷、不公、痛苦和死亡呢？他若是全能的神，那他就不是善良的神；他若是善良的神，那他就不是全能的。否則他應該介入干預。」似乎是急忙趕到墓地來的這些猶太人，或多或少也採取這樣的觀點。「他大可以叫拉撒路不死的，他為什麼不這樣行呢？」他們問。

They wondered, too, at *his seeming display of failure* (11:37): "And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" There it is, out in the open at last, the question the atheist, the agnostic, the unbeliever, always asks in the end: "Why does an omnipotent God, if he is a good God, allow suffering, sorrow, injustice, pain, and death? If he is all-powerful, then he is not good; if he is good, then he is not all-powerful. Otherwise he would intervene." That is more or less the position adopted by these Jews who, it seems, had hurried to join this expedition to the dead man's tomb. "Surely he could have prevented this death, so why didn't he?" they asked.

現在我們看到墳墓了（十一38-44）。耶穌即將作一件史無前例的事。我們看到在墳墓前的質疑（十一38-40）。

Now we are invited to look at *the sepulcher* (11:38-44). Jesus is about to do something unique in the annals of history. We see *the grave confronted* (11:38-40).

不過，我們先來看約翰的一句話（十一38）。他告訴我們救主的感受（十一38節上）：「耶穌又心裡悲歎，來到墳墓前。」很可能這些不信的猶太人這回又讓主更沉重。很可能猶太人所說的，關於耶穌沒有醫治拉撒路的事，是一種嘲諷。他們在質疑他的能力。

First, however, we have a *comment* (11:38) by John. He tells us of *the feelings of the Savior* (11:38a): "Jesus therefore again groaning in himself cometh to the grave." Probably the unbelief of the Jews added to the Lord's distress at this time. There is a strong possibility that the words of the Jews about his not healing Lazarus were said with a sneer. They were questioning his power.

約翰提到有關墳墓的細節（十一38節下）：「那墳墓是個洞，有一塊石頭擋著。」岩洞，以大石封死，這經常被拿來作墳墓。通常把墓門鑿成符合大石形狀的口，並有一個凹槽，可以把石頭滾離墳墓或

封住墓門。現在，封住的墳墓，被巨石緊緊地塞住，傳達一種明確死亡的氛圍。拉撒路已經死去，埋葬，封在墳墓裡。

John tells of *the finality of the sepulcher* (11:38b): "It was a cave, and a stone lay upon it." Caves, sealed by stone doors, were frequently used as tombs. Often the door was in the shape of a millstone and was fitted into a groove along which it was rolled either to seal or open the tomb. The sealed tomb, shut tight and secured by just such a boulder, had about it an unmistakable air of finality. Lazarus was dead, buried, sealed in his grave.

接著，我們聽到一個命令（十一39-40）。耶穌說，「你們把石頭挪開」（十一39節上）。這是第一道指令。值得注意的是，神不會替我們作那些我們自己可以作的事。耶穌雖有無所不能的大能，可以瞬間將巨石拋諸腦後，也可以將巨石輾開，但他不作這些，他來，不是為了耍一些小把戲，也不會作這些他們可以自己完成的事。

Next we have *a command* (11:39-40). Jesus said, "Take ye away the stone" (11:39a). That was the first order of business. It is worth noting that God will not do for us what we can do for ourselves. Jesus, armed with omnipotent power, could have blasted that stone into oblivion. He could have commanded that stone to roll away. He did no such thing. He had not come to perform cheap wonders, nor would he do what they could do.

眾人被這道指令嚇一跳，這是第一次看到耶穌作一件反常的事。馬大尤其不安。「主啊」她說，「他現在必是臭了，因為他已死了四天」（十一30節下）。可見她誤解了耶穌有關復活與生命的論述。她以為耶穌還想看望好朋友的遺容。這時節已經不可能了，已經開始腐爛了。

People were stunned by this command, the first intimation that Jesus intended to do something out of the ordinary. Martha, especially, was shocked. "Lord," she said, "by this time he stinketh: for he hath been dead four days" (11:30b). She misunderstood his purpose, his words about being the resurrection and the life. She thought he wanted to view the body of his friend. Such a thing was no longer possible. It was unthinkable. Decay had set in.

耶穌仍然堅持命令。他說，「我不是對你說過，你若信，就必看見神的榮耀嗎？」（十一40）。他的話中有一股憂傷。「馬大，我不是告訴妳了嗎？」想想這些話。先強調一個字，然後是另一個：「我不是告訴妳了嗎？」她怎麼忘得這麼快？不到半小時前，他才告訴過她：「我是復活、生命」也挑戰她的信心。「我不是告訴過妳了嗎？」莫非她也忘了自己的信心宣告？先是將主耶穌放在大衛的王位上，接著，放在宇宙的寶座上：「你是基督，神的兒子！」「我不是告訴妳了嗎？」別人也許還有理由反對打開墳墓，但是你，馬大？我們不信的本能，多麼令他憂傷啊。

Jesus simply reinforced his command. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (11:40). There is something sad about his words. "Didn't I tell you, Martha?" Think of those words. Put the emphasis first on one word, then on another: "Didn't I *tell* you, Martha?" Could she have forgotten so soon? Less than half an hour ago he had told her that he was the resurrection and the life and had challenged her to believe it. "Didn't I tell you, Martha?" Had she already forgotten her declaration of faith that placed him first on the throne of David and then on the throne of the universe: "Thou art the Christ, the Son of God!" "Didn't I tell *you*, Martha?" There may be some excuse for others objecting to the tomb being opened, but you, Martha? How our chronic unbelief must grieve him.

現在，我們來看對墳墓的勝利（十一41-44）。首先，是勇敢的搬動（十一41節上）：「他們就把石頭挪開」主耶穌的命令得勝了。馬大的反對被否決了。雖然，在任何情況下，對於所愛的人，這都會是很恐怖的事（指要打開墳墓），但馬利亞並沒有出聲反對。或許馬利亞有敏銳的屬靈睿見，她已經意識到，她所愛的主，要作一件特別的事。

We now see *the grave conquered* (11:41-44). First, there was *the daring move* (11:41a): "Then they took away the stone from the place where the dead was laid." The Lord's command prevailed. Martha's objection was overruled. Mary voiced no protest at what under any other circumstance

must have been a horror to the loved ones, the exhumation of a corpse. Perhaps Mary, with her spiritual insight, already had an inkling of what her beloved Lord was about to do.

接著，我們看見神聖的中保（十一41節下-42節）。我們看見他對神的信靠（十一41節下）：「耶穌舉目望天說，父啊，我感謝你，因為你已經聽我，」以及他一心要向人作的見證（十一42）：「我也知道你常聽我，但我說這話，是為周圍站著的眾人，叫他們信是你差了我來。」

Then *the divine mediator* (11:41b-42) is seen. We note *his trust godward* (11:41b): "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me," and *his testimony manward* (11:42): "And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

你曾否參加過一種禱告會，讓你覺得，有人的禱告，好像在針對某人講道，又像在對神講道一樣。一個可憐的罪人，向另一個可憐的罪人這樣說，絕對是不恰當，也不建議人這樣作。這會令人覺得他太怯懦，也太虛偽。但是當基督如此禱告時，那是刻意、公開、不矯柔造作，也有很正當的理由。

Have you ever attended a prayer meeting where you sensed that the person praying was preaching, directing his words at someone in the meeting as much as to God? It is never a courteous or commendable thing for one poor sinner to do to another. It strikes us as being cowardly and hypocritical. But when the incarnate Christ did it, it was done deliberately, openly, without pretense, and for a very good reason.

主耶穌私下已經作了他勝過死亡及使拉撒路從死裡復活的禱告。對這件事，他的心一直與父聯結，父也以許可來作保證。這是一方面。

The Lord had already done his private praying over the death and proposed resurrection of Lazarus. He already had his Father's mind on this matter and was assured of his approval. That was one thing.

另一方面，他公開的禱告，是為了將眾人聚集到墳墓前。這是一次公開的感恩，也是一次機會，向眾人表明他與父每時每刻都聯結為一，也是一次機會，來表露，身為人，他對父的倚靠。身為神，這是一次機會，使眾人相信，他的確是如他所宣告的；這是一次機會，證明禱告的大能和果效，這是一次機會，向他的仇敵作嚴肅的控訴。

This public prayer was for the sake of those now gathered around the open tomb. This was an occasion for public thanksgiving; an occasion to declare his oneness with his Father at all times and in all situations; an opportunity to declare, as a man, his dependence on his Father. As God, this was an occasion to convince people that he was all he claimed to be; an occasion to demonstrate the power and effectiveness of prayer, an occasion to make a solemn appeal to his foes.

最後，我們來看這奇妙的神蹟（十一43-44）：「說了這些話，就大聲呼叫說，拉撒路，出來。那死人就出來了，手腳裹著布，臉上包著手巾。」他所說的話，帶著能力，就像史前說「要有光」，光就出現一樣，這話語也有呼風喚雨的力量，但一說「住了吧」，立刻就平靜一樣；是這話語，吩咐痲瘋病患，「我肯，潔淨了吧，」痲瘋病立刻消失；是這話語，吩咐一群的鬼從一個飽受折磨的人身上離開時，他們立刻逃之夭夭。

Finally we come to *the dramatic miracle* (11:43-44): "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin." He spoke with that word of power which, in the dawn of time, commanded "Light," and light was. It was that word which said to heaving waves and howling winds, "Be still," and immediately there was a great calm; that word which said to the leper, "I will, be clean," and immediately his leprosy vanished; that word which commanded a legion of angels to be gone from a tormented demoniac's soul, and at once they fled.

如今，這話語又響起。拉撒路當然就走出來了。他還能怎樣？一聽見那聲音，腐朽化為神奇。軟弱變為剛強。死亡被得勝吞滅。這是在預表將來的事（林前十五35-37）。

Now that word again rang out. Of course Lazarus came forth. What else could he do? At the sound of that voice, corruption put on incorruption. What was sown in weakness was raised in power. Death was swallowed up in victory. It was a foreshadowing of things to come (1 Corinthians 15:35-57).

多年以前，有一位不信者，向群眾發表演講。過程中，他譏諷拉撒路復活的故事。他揮著手，大聲疾呼：「耶穌為什麼要說，『拉撒路出來』呢？」現場有一些年長的信徒，坐在大廳的後排，他就說，「那很簡單，因為耶穌若不點明『拉撒路，出來』，其他所有的死人，都會統統跑出來了。」真是如此。因為，有一日，世上所有的死人，都要如此聞聲而出。

Many years ago an infidel was lecturing to a capacity crowd on the subject of his unbelief. In the course of his lecture he ridiculed the story of the raising of Lazarus. Throwing out his arm he cried rhetorically: "Why did Jesus say, 'Lazarus, come forth?'" An old believer at the back of the hall rose to the occasion. "That is very simple, sir," he said. "Because, if Jesus had not said '*Lazarus, come forth,*' every dead person in the world would have come forth." And so they would. As so, one day, they will.

這裡有一個雙重的神蹟。「裹布」這個字，只有在新約這裡出現。裹布是很長的布片，繞著已敷上香料的死屍，緊緊裹著。「手巾」這個字，借自拉丁文，字意為「擦汗巾」。因為在死人臉上蒙著這塊布，拉撒路出來時是看不見的。不過，他一出來就在光天化日之下。

There was a double miracle here. The word for graveclothes is keiriai, used only here in the New Testament. The graveclothes were winding sheets wrapped tightly around the embalmed body of the dead man. The word for napkin is soudarion, a word borrowed from the Latin that literally means "sweat cloth." Because this was wrapped around the dead man's head, Lazarus could not see. Yet forth he came into the broad light of day.

「解開，叫他走，」耶穌說。這裡再一次看到，耶穌沒有替世人作人類可以自己做的事。事實上，要解開這些布條，不需要什麼奇蹟。至少，拉撒路是好端端站在那兒，從死裡復活了。

"Loose him, and let him go," said Jesus. Again, he did not do what they could do. It needed no special miracle to unwind the wrappings. And there, at last, Lazarus stood before them, alive from the dead.

約翰寫完有關墳墓的這一幕。他要我們聚焦於神蹟記號（十一45-46）。眾人親眼目睹這令人詫異的神蹟，他們不得不對耶穌徹底改觀。就有信他的（十一45）：「那些來看馬利亞的猶太人，見了耶穌所作的事，就多信他的。」這是唯一可下的合理判斷。

John has finished with the sepulcher. He draws our attention to *the sign* (11:45-46). Face to face with this astonishing miracle, people were forced to make up their minds once and for all about Jesus. There were *those who believed* (11:45) him: "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." It was the only sensible thing to do.

這是這些「記號」的最高峰，這些記號，也是約翰記載基督公開服事的特色。面對這些大能的證據，還要保持中立，的確不可能。許多人就信了。多有人這個字，記錄著一個超絕的悲劇：約翰始終無法寫著所有人。

This was the climax of these "signs" so characteristic of John's story of Christ's public ministry. Before this evidence of almighty power it was impossible to remain neutral. Many believed. That word many records a supreme tragedy: that John could not write all.

不過，不管證據如何，還是有人拒絕相信。因此，約翰寫道有人出賣耶穌（十一46）：「但其中也有人去見法利賽人的，將耶穌所作的事告訴他們。」但這個字證明，他們如此行，是出於卑鄙的動機。從開始就仇視，他們跑去權貴面前，為要討好他們。

But it was not to be. Some refuse to believe, no matter what the evidence. So John tells of *those who betrayed* (11:46) Jesus: "But some of them went their ways to the Pharisees, and told them

what things Jesus had done." The word *but* shows that they did so with the meanest of motives. Hostile from the start, off they went to curry favor with the authorities.

他們所說的，使得公會人士終於下定決心，要除掉耶穌。

What they had to say tipped the scales. The Sanhedrin was now more determined than ever to get rid of Jesus.

2. 一個奇妙的反應（十一47-十二11）

2. An Amazing Reaction (11:47-12:11)

對拉撒路的復活，官方的反應真令人難以置信。公會的人，不是立刻到伯大尼現場調查神蹟，再勇敢地承認耶穌是神所立的彌賽亞，他們作了相反的反應。約翰記載了兩段插曲，一段有關於計謀（十一47-57）另一段則呈現寧靜（十二1-11）。第一段的場景，主要是猶太的祭司（十一47-54）以及他的同僚（十一47-48）。他們是公會的骨幹，猶太人最高的統治組織，共有七十一個會員，包括大祭司（大祭司本人，聖殿的守殿官，以及祭司的直系親屬為會員）公會會員大多數為撒督該人，但法利賽人也有頗大的影響力。他們平日多在聖殿的房間聚集。

The official reaction to the raising of Lazarus is incredible. Instead of the whole Sanhedrin hurrying out to Bethany to investigate the miracle on the spot and then candidly hailing Jesus as messiah and God, the opposite happened. John records two interludes, *an interlude of plots* (11:47-57) and one of peace (12:1-11). The first scene centers around *the Jewish priest* (11:47-54) and *his companions* (11:47-48). They made up the Sanhedrin, the supreme governing body of the Jews. It consisted of seventy-one members, including the chief priests (the high priest himself, the captain of the temple, and members of the leading families of priests). The majority in the Sanhedrin were Sadducees but the Pharisees wielded considerable influence. Their meeting place was the "stone chamber" located within the temple precincts.

這群大有影響力，連羅馬政府都要讓步三分的群體，聽到耶穌最近所行的神蹟，激動不已。「我們怎麼辦？」他們彼此對問，「這人行好些神蹟」（十一47）。他們無法否認，整個耶路撒冷都為之瘋狂。他們意識到，情勢已經發展到頂峰，危機四伏。只怪自己太慢採取行動。他們很早就決定，不希望出現一個對他們這些宗教權威如此不敬重的彌賽亞。他們也很清楚，這個激進、改革、行神蹟的彌賽亞，一旦建立起他自己的組織，那他們這些人，就可能要被掃地出門了。

This influential body, of which even the Roman governors had to take account, was deeply agitated by news of this latest miracle of Jesus: "What do we?" they said one to another, "for this man doeth many miracles" (11:47). They could not deny that all Jerusalem was agog with excitement. They recognized that things were now coming to a head. A crisis was at hand. They reproached themselves for their inaction. They had long since decided they wanted no part of a messiah who showed so little respect for the ruling religious establishment. They could well envision that if this radical, reforming, miracle working messiah once established himself in power they were likely to be swept out of office.

另一方面，從羅馬政府這邊也有威脅。羅馬已經派給了公會相當多的進度，要他們好好掌控國家的內政，尤其是宗教議題。羅馬人一定會質疑這個自稱是「猶太人的王」的彌賽亞。

On the other hand, there was danger from the Romans. The Romans had given the Sanhedrin considerable leeway in handling domestic, and especially religious, issues in the country. The Romans were bound to be suspicious of a messiah who claimed to be "King of the Jews."

因此，這些宗教領袖，個個如熱鍋上的螞蟻。他們若帶頭反對基督，可能會面臨群眾的起義，特別是大家都目睹了這個驚人的神蹟。此外，誰知道，這個行神蹟的人，擁有怎樣的能力呢？我們一路都看到公會人士的懦弱。他們從來沒有弄懂，基督的任務基本上是屬靈的，除非他的屬靈國度建立起來了，否則他不會建立實質的國度。

So the religious leaders were on the horns of a dilemma. If they made a move against Christ they faced the possibility of a popular national uprising, especially in view of this astounding miracle.

Besides, who knew what other powers this miracle worker possessed? All the way through, we see the timidity of the Sanhedrin. They never grasped the fact that Christ's mission was essentially spiritual, and that until his spiritual kingdom was established he had no intention of setting up a material one.

可是，他們若不有所作為，阻止這個他們不喜歡的彌賽亞繼續的行動，羅馬軍隊很可能會干預：「若這樣由著他，人人都要信他。羅馬人也要來奪我們的地土和我們的百姓」（十一48）。他們就擔心失去地土和權勢。

But if they did nothing to put a stop to this unwanted messiah's activities, the Roman army might intervene: "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation" (11:48). They were afraid of losing their place and power.

關鍵字在我們的，這是他們所強調的字。他們把屬於神的，看為屬於自己的。他們說地土，就是指聖殿，那是他們的勢力範圍。他們強調我們的，也與國家相關，他們掌握著，彷彿都是他們的。基督的存在，對他們是個威脅。

The key word is *our*, which is emphatic. They claimed as *theirs* what belonged to God. By *place* they doubtless meant the temple, which was the center of their influence. The emphatic *our* relates to the nation as well, which they controlled as though it were their own. The presence of Christ was a threat.

大祭司聽著大家的討論。他出聲建議（十一49-52）。我們先看他這個人（十一49節上）：「其中有一個人，名叫該亞法，本年作大祭司...」該亞法於西元十八年由羅馬巡撫格拉都立為大祭司，直到西元三十六年為止。他是亞那的女婿，亞那是西元六年至十五年的大祭司，但卸任後，仍握有相當多大權。約翰提到該亞法，意指當基督被釘十字架時，該亞法經手所有的過程。該亞法像公會絕大多數的祭司長一樣，都是撒都該人。撒都該人不信復活，因此，這次的神蹟，他們尤感不是滋味。

The high priest listened to this discussion. Now comes *his counsel* (11:49-52). We note, first, *his person* (11:49a): "And one of them named Caiaphas, being high priest that same year..." Caiaphas was appointed high priest in a.d. 18 by the Roman prefect Valerius Gratus and he continued in office until a.d. 36. He was son-in-law to Annas, who had been high priest from a.d. 6 to a.d. 15, but continued to exert much power over what went on in the nation. John's statement about Caiaphas means that he was steering the affairs of the nation when Christ was crucified. Like most members of the chief priest segment of the Sanhedrin, Caiaphas was a Sadducee. Since the Sadducees denied the possibility of resurrection, this miracle struck a particularly sour note.

我們也注意到他的驕傲（十一49節下）。他的同僚在討論的過程中，該亞法很粗魯地插嘴。「你們根本什麼都不懂」他說。他用雙重否定來強調。事實上，他就是在告訴他的同事說，他們剛才的討論，一無是處。

We note also *his pride* (11:49b). Caiaphas rudely cut into the discussion being carried on by his colleagues. "Ye know nothing at all," he said. He used a double negative for emphasis. In effect he told his fellow rulers that they did not know what they were talking about.

現在，輪到他的想法（十一50）：「獨不想一個人替百姓死，免得通國滅亡，就是你們的益處。」該亞法毫不考慮到律法或情況的對錯——只想到心裡希望的。依他看來，最好能除掉一個討厭的彌賽亞，總比自己被掃地出門，或是降服在羅馬的戒嚴法下好，而且不用冒著被取消國家自治權，或被羅馬兵接管聖殿的危險。把耶穌送入狼群是最上策。這樣就可一舉兩得：救百姓免去羅馬更嚴格的壓制，他們也可除去這個眼中釘。

Now comes *his policy* (11:50): "Nor consider that it is expedient that one man should die for the people, and that the whole nation perish not." Caiaphas was not concerned about the law or the rights and wrongs of this situation—just in what was expedient. Far better, in his view, to get rid of an unwanted messiah than subject himself to deposition and the nation to Roman martial law, along with possible cancellation of domestic autonomy, and Roman interference in the temple

economy. It just made sense to throw Jesus to the wolves. They would achieve two objectives: they would save the nation from more rigid Roman rule and they would get rid of a man they hated.

我們也注意到他的預言（十一51-52）：「他這話不是出於自己，是因他本年作大祭司，所以預言耶穌將要替這一國死」（十一51）。他不知道他說這話有雙重意思。他只是個政客；但神可以使用他來預言——就如他曾經使用過巴蘭一樣（民二十二38）。

We note, too, *his prophecy* (11:51-52): "And thus spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation" (11:51). His words had a double meaning of which he himself was not aware. He was just being a politician; God used him, in spite of himself, as a prophet—as he had once used Balaam (Numbers 22:38).

這個預言，不止包括以色列：「也不但替這一國死，並要將神四散的子民，都聚集歸一」（十一52）。大祭司說這話是出於他心中的惡意，但是，藉著神奧妙的干預，而成為聖靈的啟示，他等於說出了有益於以色列民及世人的，是基督的受死。

This prophecy went far beyond the nation of Israel: "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (11:52). The high priest spoke what was in his evil heart. But, by a mysterious intervention of divine inspiration, he pronounced the national and global benefits of Christ's death.

講完大祭司之前，約翰又加上他的一件罪（十一53-54）。他的同事深表贊同。他把他們都收服了。他這個無情的機會主義者的主張，甚得他們歡心。大家通過行動計劃（十一53）：「從那日起，他們就商議要殺耶穌。」公會的人參與了該亞法所提議的犯罪行動，未審先判，就定意要致耶穌於死地。他們這樣也就等於確定了：神要透過羅馬兵，最終帶來另一次邪惡的暴力，那卻是該亞法原先想要避免的。

Before leaving the high priest, John added a note about *his crime* (11:53-54). His colleagues were impressed. He carried all before him. His callous opportunism was to their liking. *The motion was passed* (11:53): "Then from that day forth they took counsel together for to put him to death."

Acting on the criminal counsel of Caiaphas, the Sanhedrin condemned Jesus to death, and that without a hearing. They thereby guaranteed that the evils of a fresh insurgence of Roman arms, which Caiaphas wanted to avoid, would eventually be visited on the nation by God.

計劃成立了，但謀殺延後（十一54），因為耶穌暫時又在附近隱藏起來：「耶穌不再顯然行在猶太人中間，就離開那裡，往靠近曠野的地方去。到了一座城，名叫以法蓮，就在那裡和門徒同住。」這個退隱之地究竟是現在的哪裡，各人有不同看法。有人認為是在臺雅貝，因此就是距耶路撒冷東北約十六英哩處的一個圓錐形的山頭，也是伯特利往東約五英哩處。它在曠野的邊緣，可眺望約旦河廣闊的視野。耶穌就退隱於此，一直到他最後一次去耶路撒冷過逾越節為止。

The motion was passed, but *the murder was postponed* (11:54) because Jesus withdrew temporarily from the vicinity: "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples." Opinions differ as to where this place of retirement was. Some place it at Tayibeh and thus locate it on a cone shaped hill about sixteen miles northeast of Jerusalem and five miles east of Bethel. It was on the edge of the wilderness, commanding an extensive view of the Jordan. Jesus secluded himself at this spot until just before going back to Jerusalem for his last Passover.

約翰結束這一段落的描述時，又把筆鋒從猶太祭司轉到猶太人的逾越節（十一55-57）。他提到朝聖客（十一55）：「猶太人的逾越節近了。有許多人從鄉下上耶路撒冷去，要在節前潔淨自己。」除了耶穌，誰都料不到，今年這個特別的逾越節所要發生的事件。

In concluding this section of his gospel, John brings the focus from the Jewish priest to *the Jewish Passover* (11:55-57). He mentions *the pilgrimage* (11:55): "And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem, before the passover to purify themselves." No one had any idea, except Jesus, how eventful this particular Passover was going to be.

猶太人很認真看待，過節之前要遵守的潔淨儀式。他們的律法規定，任何重要的活動前，都要遵守潔淨的儀式（出十九10-11；林後三十13-20）。未遵守的人，就不能吃逾越節的筵席（約十八28）。民數記九章6-14節，對於遵守逾越節的潔淨儀式，有清楚的規定。

The Jews were strict about making sure they were purified from ritual uncleanness before the feast. They were under law to be ceremonially clean before any important event (Exodus 19:10-11; 2 Chronicles 30:13-20). Those ceremonially unclean could not partake of the feast (John 18:28). The necessity of being ceremonially clean before keeping the Passover is made clear in Numbers 9:6-14.

西元三十年的逾越節，是約翰提過的第三個逾越節。也是真正重要的最後一個逾越節；逾越節真正的羔羊，即將為世人的罪被殺。

This Passover in a.d. 30 is the third one mentioned by John. It was the last Passover to have any real significance; the true Passover lamb was about to be slain for the sin of the world.

約翰提到群眾（十一56）：「他們就找耶穌，站在殿裡彼此說，你們的意思如何，他不來過節嗎？」耶穌成了公眾的話題。加利利的猶太人已經有好一陣子沒見到他。耶路撒冷的猶太人，自從拉撒路復活之後，也沒有再見到耶穌。我們可以想像，聖殿到處都有人交頭接耳，好奇耶穌會不會現身。過去，他的神蹟、他的信息，已成了多人交談的話題。「他會來嗎？」就是個熱門選項。

John mentions *the people* (11:56): "Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?" Jesus was the general topic of conversation. The Galilean Jews had not seen him for some time. The Jerusalem Jews had heard nothing of him since the raising of Lazarus. We can envision the knots of people gathering here and there in the temple wondering if Jesus would appear. His miracles, his messages, had provided food for many a conversation in the past. "Would he come?" That was the burning question.

地上或地下的權勢，都不能阻擋他。只是他們不知道，他要實現到世上來的目的，那個時辰已經迫在眉睫。這個時辰，就是殺逾越節羔羊的時刻。他到耶路撒冷，就是要在這個時刻。

No power on earth or in hell could keep him away. They did not know that. The hour for which he had come into the world was fast approaching. And that hour coincided with the killing of the Passover lamb. For that hour he had to be in Jerusalem.

約翰提到祭司們（十一57）：「那時，祭司長和法利賽人早已吩咐說，若有人知道耶穌在哪裡，就要報明，好去拿他。」

John mentions *the priests* (11:57): "Now both the chief priests and the Pharisees had given commandment, that, if any man knew where he were, he should shew it, that they might take him."

公會的指令已經人盡皆知——也因此，耶穌到底敢不敢在首都露臉，就成了眾人辯論的題目。所有的猶太人都清楚官方的立場。官員們已拒絕承認基督的宣告，只想下手拿他。公會對耶穌充滿惡意，群眾對此心知肚明。當他們後來喊著「釘他十字架」時，並不是因為官員的曠使，而是他們附和官方反對基督的立場，這一點，他們很清楚。

The decree of the Sanhedrin was now common knowledge—hence the debates as to whether Jesus would dare show his face in the capital. All Jews were conversant with the official position. The rulers had rejected Christ's claims and were anxious to lay hands on him. The multitudes had a general knowledge of the evil intentions of the Sanhedrin toward Jesus. When they later cried, "Let him be crucified," it was not because the rulers had sprung this on them. They were accessories to the official rejection of Christ, of which they were well aware.

一段寧靜的插曲（十二1-11）在伯大尼這個快樂家庭的時光，正是暴風雨前的寧靜。我們看見耶穌在出去迎接仇敵的殘暴對待之前，享受朋友的陪伴。

An interlude of peace (12:1-11) in the happy home at Bethany was the calm before the storm. We see Jesus enjoying the company of friends before going out to encounter the cruelty of his foes.

約翰提到主耶穌來到伯大尼的日期（十二1）：「逾越節前六日，耶穌來到伯大尼，就是他叫拉撒路從死裡復活之處。」

John gives us the date of the Lord's visit to Bethany (12:1): "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead."

關於主耶穌在地上最後一週的行蹤日程，有點兒複雜，各有不同的觀點。有人認為主耶穌是禮拜五被釘，另有人認為是在逾越節那一週的禮拜三被釘。會造成這些混亂的原因在於，我們西方認為的每一日，是從日出起算，但猶太人是從日落起算。另有些混亂源自對安息日的不同算法，還有一部份是對主耶穌在墳墓中多長的時間，看法不一；計算一日的的方法，是按西方的一整日，還是猶太人的算法，在墳墓中有三整天和三整夜，這有所不同。

The chronology of the Lord's last week on earth is not simple, and various views have been taken. Some think the Lord was crucified on Friday, others that he was crucified on Wednesday of the Passover week. Part of the confusion arises over the fact that our day begins with sunrise, whereas the Jewish day begins at sunset. Part of the confusion arises over the various kinds of sabbaths involved. Part of the discussion centers around how long the Lord was in the tomb, which in turn hinges on whether we count part of a day as a whole day or whether we take the view that Jesus was a full three days and three nights in the grave.

我們可針對此點，將事件次序稍作整理摘要，或有助益。

It will be helpful at this point to summarize the main sequence of events.

1. 逾越節的前六日

尼散月的第九日

我們的禮拜四傍晚到禮拜五傍晚

- 。耶穌從耶利哥出發去耶路撒冷（路十九1-10）
- 。禮拜四晚上在撒該家過夜（路十九11-27）
- 。他進入聖殿，潔淨聖殿（太二十一1-16）
- 。他去伯大尼（約十二1）

1. The Sixth Day before the Passover

The 9th day of Nisan

Our Thursday Sunset to Friday Sunset

- 。The Lord approaches Jerusalem from Jericho (Luke 19:1-10)
- 。He spends Thursday night with Zaccheus (Luke 19:11-27)
- 。He enters Jerusalem and cleanses the temple (Matthew 21:1-16)
- 。He goes to Bethany (John 12:1)

2. 逾越節的前五日

尼散月的第十日

我們的禮拜五傍晚到禮拜六傍晚

- 。主耶穌在伯大尼過夜。日落後，吃晚餐（他共有三次在伯大尼用晚餐），很可能是在拉撒路家（約十二2）
- 。伯大尼的馬利亞膏耶穌（約十二3-11）

2. The Fifth Day before the Passover

The 10th day of Nisan

Our Friday Sunset to Saturday Sunset

- The Lord spends the sabbath at Bethany. After sunset the first of three suppers was given, probably at the house of Lazarus (John 12:2)
- Mary of Bethany anointed Jesus (John 12:3-11)

3. 逾越節的前四日

尼散月的第十一日

我們的禮拜六傍晚到禮拜天的傍晚

- 進耶路撒冷的勝利歡呼 (可十一1-7; 路十九29-35; 約十二12)
- 他回到伯大尼 (可十一11)

3. The Fourth Day before the Passover

The 11th day of Nisan

Our Saturday Sunset to Sunday Sunset

- The triumphal entry into Jerusalem (Mark 11:1-7; Luke 19:29-35; John 12:12)
- He returns to Bethany (Mark 11:11)

4. 逾越節的前三日

尼散月的第十二日

我們的禮拜天傍晚到禮拜一傍晚

- 主耶穌回到耶路撒冷，咒詛無花果樹 (太二十一18-22)
- 希臘人來訪 (約十二20-50)
- 官員的敵對 (可十一12-18)
- 主離開耶路撒冷，可能回到伯大尼 (路十一19)

4. The Third Day before the Passover

The 12th day of Nisan

Our Sunday Sunset to Monday Sunset

- The Lord returns to Jerusalem and curses the fig tree (Matthew 21:18-22)
- The coming of the Greeks (John 12:20-50)
- Opposition from the rulers (Mark 11:12-18)
- The Lord leaves Jerusalem, probably for Bethany (Luke 11:19)

5. 逾越節的前兩日

尼散月的第十三日

我們的禮拜一傍晚到禮拜二傍晚

- 主返回耶路撒冷 (太二十一23-二十三39; 可十一20-十二44; 路二十一21-38)
- 主耶穌在橄欖山的論述 (太二十四1-二十五46)
- 指出時刻：「過兩天是逾越節」 (太二十六1-5; 可十四1-2)
- 主返回伯大尼。第二次的晚餐，是在患大癩瘋的西門家。第二次受膏 (太二十六6-13; 可十四

3-9)

5. The Second Day before the Passover

The 13th day of Nisan

Our Monday Sunset to Tuesday Sunset

- The Lord returns to Jerusalem (Matthew 21:23-23:39; Mark 11:20-12:44; Luke 20:1-21:38)
- The Lord gives his Olivet discourse (Matthew 24:1-25:46)
- The time note: "After two days is the Passover" (Matthew 26:1-5; Mark 14:1-2)

- The Lord returns to Bethany. The second supper, in the house of Simon the leper. The second anointing (Matthew 26:6-13; Mark 14:3-9)

6. 逾越節的前一日

尼散月的第十四日

我們的禮拜二傍晚到禮拜三傍晚被釘十字架

- 猶大的計謀 (太二十六14-16)
- 「預備」最後的晚餐 (太二十六17-19)。在馬可十四章12節，路加二十二章7節提到「除酵節的第一日」(尼散月的第十四日，「預備日」)
- 晚上，耶穌來到馬可樓，洗門徒的腳 (太二十六21-25; 約十三1-20)
- 主指出誰要出賣他 (約十三21-30)
- 主耶穌吃筵席，立下新約 (太二十六26-29)
- 主預告彼得否認主 (約十三31-38)
- 主對門徒談話，為他們禱告 (約十四1-十七26)
- 他們往客西馬尼園去 (太二十六30-35; 約十八1)
- 主被捉拿 (太二十六47-56; 約十八2-11)
- 受審 (太二十六57-二十七31; 約十八12-十九13)
- 釘十字架 (「已初」——上午九時，禮拜三) (可十五25-26)
- 主將母親託付約翰照顧 (約十九25-27)
- 主於下午三時斷氣 (約十九31-37)
- 主急速被葬 (約十九38-42)

6. The Day before the Passover

The 14th day of Nisan

Our Tuesday Sunset to Wednesday Sunset The Day of the Crucifixion

- The plot of Judas (Matthew 26:14-16)
- The "preparation" for the last supper (Matthew 26:17-19). The words in Mark 14:12 and Luke 22:7 refer to "the first day of unleavened bread" (the 14th day of Nisan, "the preparation day")
- In the evening the Lord goes to the upper room and washes the disciples' feet (Matthew 26:21-25; John 13:1-20)
- The Lord reveals the traitor (John 13:21-30)
- The Lord eats the Passover and makes the New Covenant (Matthew 26:26-29)
- The Lord foretells Peter's denials (John 13:31-38)
- The Lord talks to his disciples and prays for them (John 14:1-17:26)
- They go to Gethsemane (Matthew 26:30-35; John 18:1)
- The Lord is arrested (Matthew 26:47-56; John 18:2-11)
- The trials (Matthew 26:57-27:31; John 18:12-19:13)
- The crucifixion (the "third hour"—9 a.m. Wednesday) (Mark 15:25-26)
- The Lord's mother commended to John's care (John 19:25-27)
- The Lord dies at "the ninth hour" (3 p.m. Wednesday) (John 19:31-37)
- The Lord's hasty burial (John 19:38-42)

因此，在逾越節的第一日，尼散月的第十五日（禮拜三傍晚到禮拜四傍晚），主就已經在墳墓裡。這一日被稱作「大日」或「大安息日」。他在墳墓渡過逾越節的第二及第三日（禮拜四傍晚到禮拜六傍晚）。禮拜六是猶太人正規的安息日，尼散月第十七日。他在七日的頭一日「清晨的時候」如耶穌所預告的，「第三日」從死裡復活（太十六21）。

Thus the Lord was already in the tomb on the first day of the feast, the 15th day of Nisan (Wednesday sunset to Thursday sunset). This day was called "the high day" or "the high sabbath." He remained in the tomb through the second and third days of the feast (Thursday sunset through

Saturday sunset). Saturday was the regular Jewish sabbath, the 17th day of Nisan. He rose from the dead on "the first day of the week," the 18th day of Nisan: "Very early in the morning," the "third day" as foretold by Jesus (Matthew 16:21).

約翰又告訴我們主耶穌來到伯大尼的細節（十二2-11）。這裡記錄了有關馬大、馬利亞和拉撒路的可愛故事。這情景就是今日各地教會的圖畫，有「兩三個人」奉他的名聚集，他就要「在他們當中。」 Now John gives us *the details of the Lord's visit to Bethany* (12:2-11). The lovely story here recorded revolves around Martha, Mary, and Lazarus. The whole scene is a cameo of the local church: when "two or three are gathered together" in his name, he is "in the midst of them."

每個教會都需要一個馬大。馬大是個工人（十二2）：「有人在那裡給耶穌預備筵席，馬大伺候。」（這個晚宴似乎與馬太二十六6-13及馬可十四1-9所記載的不同，也與馬太二十六7-13及馬可十四3-9的膏抹不一樣）。約翰又加上一筆「拉撒路也在那同耶穌坐席的人中。」拉撒路復活的神蹟顯然已經平息。當然，若是今日，他一定會上電視的訪談節目，也會有出版業者來找他寫書並四處巡迴作見證、賣書。在此，我們看見拉撒路靜靜的、不顯眼的與耶穌同桌吃飯。

Every local church needs a Martha. Martha was a worker (12:2): "There they made him a supper; and Martha served." (This supper does not seem to be the same as the one recorded in Matthew 26:6-13 and Mark 14:1-9, nor does the anointing appear to be the same as in Matthew 26:7-13 and Mark 14:3-9.) John adds the note that "Lazarus was one of them that sat at the table with him." The wonder about Lazarus had by no means died down. Nowadays, of course, Lazarus would be a guest on a tv talk show or signed up by some enterprising publicist to write a book and travel the continent giving his testimony and boosting sales. Here we see Lazarus quietly and inconspicuously taking his seat at the table with Jesus.

馬大是個工作者，只是她現在不再像以前那樣的批評、抱怨了（路十38-42）。 Martha was a worker. But there was no criticizing or complaining now, as there had been once before (Luke 10:38-42).

馬利亞則是個敬拜者。每個教會都需要有這樣的人，專心坐在耶穌的腳前。我們多麼常見到伯大尼的馬利亞坐在耶穌的腳前啊（路十39；約十一32；十二3）。

Mary was a worshiper (12:3-8). Every local church needs those who put themselves at Jesus' feet. How frequently we find Mary of Bethany at Jesus' feet (Luke 10:39; John 11:32; 12:3).

我們也要看，她如何表達她的敬拜（十二3）：「馬利亞就拿著一斤極貴重的真哪噠香膏，抹耶穌的腳，又用自己的頭髮去擦，屋裡就滿了膏的香氣。」哪噠的香膏是一種液狀的香水，非常昂貴。原文 *spikenard* 這字，可顯示這是非常純的、最高等級的香水。她以令人想不到的大手筆方式，大量的傾倒，又用她的頭髮來擦他的腳。真誠的敬拜，從不計較代價。它不在意別人心裡會怎麼鄙視，滿心只想到基督。它留下的香氣，沒有一個人聞不到，沒有一個人可以逃避。只要一小滴，就可以散播至遠處。 We note how *her worship was expressed* (12:3): "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Nard was a liquid perfume, extremely expensive. The word *spikenard* may refer to the fact that the perfume was genuine or pure, the best that money could buy. She poured it out in a lavish gesture, unexpected, generous, spontaneous, and wiped his feet with her hair. Genuine worship never counts the cost. It is not intimidated by the stares or sneers of carnal minds. It has thought only for Christ. It leaves behind a fragrance none can mistake or avoid. A little of that fragrance is carried away by everyone.

她的敬拜受到檢視（4-6）。我們看到猶大的酸言酸語：「有一個門徒，就是那將要賣耶穌的加略人猶大說，，這香膏為什麼不賣三十兩銀子賙濟窮人呢？」如此傾尽全力為主的奉獻，在猶大的眼中，是

一種浪費。直到今天還會有人持這種觀點。有人認為，奉獻錢財給主的事工，不如作社會工作。他們認為，把一生用來向遠方的人傳揚福音，是浪費生命。

Her worship was examined (12:4-6). We note the sour comment of Judas: "Then saith one of his disciples, Judas Iscariot, Simon's Son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?" To be so extravagant in giving to Jesus was in Judas's opinion a waste. It is so in the minds of many people to this day. Many think that money given to the Lord's work would be better spent on social services. They think that a life poured out in trying to reach some remote tribe with the gospel is a life wasted.

猶大立刻給馬利亞愛的行動貼上標籤：「三十兩銀子」是他估算那香膏的市價。因為在聖經時代，一個男人一整天的工資不過一文錢，這一瓶香膏要價正是一個男人一整年的最高工資。猶大對金額的數目大小很有概念。

Judas put an immediate price tag on Mary's act of love. "Three hundred pence" was his calculation of the market value of the spikenard. Since in Bible times a man would work all day for a penny, the price of that spikenard was the better part of a working man's annual wage. The size of the sum was not lost on Judas.

約翰對他的貪財也很清楚：約翰加註：「他說這話，並不是掛念窮人，乃因他是個賊，又帶著錢囊，常取其中所存的」（十二6）。約翰乃是多年之後再回顧這些事。雖已年長，但仍對猶大這種兩面人感到害怕：「他是個賊」他說。用的字是 *kleptes*，由此衍生出 *kleptomaniac*（有竊盜癖的）。猶大能夠從頭到尾都矇蔽同伴的眼目。不過，一旦他出賣主的面具被揭穿，其他許多事件也就一一曝光。對他不曾起疑的其他門徒，一直都以為猶大有把錢捐給窮人。現在，終於清楚了：都進了賊的口袋。猶大眼看這麼一大筆錢飛了而發怒，否則，他還可再污一筆。

Nor was the avarice lost on John: "This he said," John comments, "not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (12:6). John is looking back to these things after many years. Although now old, he had not lost his horror at the duplicity of Judas. "The man was a thief," he said. The word is *kleptes*, from which we get our word *kleptomaniac*. Judas had been able to pull the wool over the eyes of his colleagues right up to the end. But once he was unmasked by his treachery, many other things were explained. All along the other unsuspecting disciples had assumed that Judas had been giving money to the poor. Now it was obvious where it had been going: to line the pockets of a thief. Judas was furious that so large a sum should not have been put in the bag so that he could take what he considered to be his share.

猶大刻薄的評語，對馬利亞不啻為一記耳光，但主立刻跳出來護衛她：「耶穌說，由她吧，她是為我安葬之日存留的。因為常有窮人和你們同在，只是你們不常有我。」（十二7）

The caustic remark of Judas must have cut Mary like a lash, but the Lord leaped to her defense: "Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always" (12:7).

這就是關鍵點了。我們需要把自己放在馬利亞的角度來看。她已經專注聽過耶穌，在他腳前受教，從他學習了許多。她聽過耶穌談到他將要受死，被埋葬。她仔細的思想這一切，終於明白，耶穌就快要去世了。

This is the key. We need to try to put ourselves in Mary's place. She had listened to Jesus, had sat at his feet, had learned from him. She had heard him talk about his death and burial. She had thought it through and realized that he was to die.

從某角度而言，她是為了埋葬耶穌，而買下這一瓶稀罕名貴的香膏珍藏起來。可是，拉撒路突然死去，需要敷香料時，馬利亞曾否考慮過，想把這珍貴的香膏用來敷弟弟的遺體呢？沒有，她沒有挪來給拉撒路用，她原來就是為耶穌準備的。這不是為安葬拉撒路；而是為安葬耶穌的。耶穌知道她的心，也知道為什麼。

At some point she, in preparation for that death, bought this rare and costly nard and hid it away. Then Lazarus had died suddenly and unexpectedly, and spices were needed for his burial. Had Mary been tempted to lavish her treasure on her brother's remains? No, she had not bought this for Lazarus; she had bought it for Jesus. It was not for Lazarus's burial; it was for Jesus' burial. Jesus knew she had it, and why.

接著，有一天，出現了一件復活的神蹟！耶穌來到伯大尼，使她死去的弟弟復活。我們可以想像，一定有好多次，馬大會在晚餐桌上，告訴她弟弟和妹妹耶穌說過的話：「我就是復活，就是生命。」馬利亞把這個放在心中，想了又想。

Then one day there was a resurrection! Jesus came to Bethany and raised her brother from the dead. We can imagine that many a time around the supper table Martha would tell her brother and sister what Jesus had said: "I am the resurrection and the life." Mary hid this saying in her heart.

然後，有一天光射進她的心。耶穌說，他就要被釘死、被埋葬，還要復活。像拉撒路那樣的復活。一定會的。他就是復活。死亡不能箝制住他。他已經說了，第三天要復活。至於他的身體，根本不需要香料，大衛已經預言過：「你...不叫你的聖者見朽壞」（詩十六10）。當耶穌被埋葬時，他早已不需要用到香膏。

Then one day the light went on in her soul. Jesus said he was going to be crucified, he was going to be buried, and he was going to rise again. There was to be a resurrection like that of Lazarus. That had to be it. He was the resurrection. Death would not be able to hold him. He had said he would rise on the third day. As for his body, it would need no spices. David had prophesied: "Thou wilt not... suffer thine Holy One to see corruption" (Psalm 16:10). Jesus would not need the spikenard when he was buried after all.

因此，馬利亞自言自語，下一次，當他來這裡時，我就要把這瓶送給他。這是她信心的奇妙彰顯。她本是為了安葬耶穌用的，結果卻提早一個禮拜給他——因為，她已經相信他會復活。難怪，整個屋子會滿了香氣！

So, she said to herself, I'll give it to him the next time he's here. It was a marvelous demonstration of her faith. She had kept that ointment for his burial, but she gave it to him a week before—because she now believed in his resurrection. No wonder the house was filled with the fragrance!

伯大尼的馬利亞似乎是唯一相信復活真理的人。在十字架或墳墓旁，我們都沒有看到她，也不是因為害怕或絕望而使她保持距離。我們看到十字架旁有主耶穌的母親馬利亞。墳墓旁有抹大拉的馬利亞，雅各和約瑟的母親馬利亞則兩處都在；但是伯大尼的馬利亞並沒有。她不需要在這兩處了。因她已站在復活之地。

Mary of Bethany seems to have been the only one who believed the truth of resurrection. You won't find her at the cross or at the tomb. Nor was it cowardice or despair that kept her away. You'll find Mary, the Lord's mother, at the cross. You'll find Mary Magdalene at the tomb. You'll find Mary the mother of James and Joses at the cross and at the tomb. But not Mary of Bethany. She had not the slightest need to be at either place. She was already standing on resurrection ground.

每個教會，都需要作事情的馬大，每個教會也都需要馬利亞，來幫助別人更認識神的真理。從某個角度而言，每個教會也需要像拉撒路這樣的見證者（十二9-11）。

Every local church needs Marthas to get things done. Every church needs Marys to help others enter into the deep things of God. Every local church needs men like Lazarus, *a witness* (12:9-11) in a special sense.

約翰也強調了那個驚人的事實（十二9）也就是拉撒路活生生的見證：「有許多猶太人知道耶穌在那裡，就來了。不但是為耶穌的緣故，也是要看他從死裡所復活的拉撒路。」

John underlines for us *the tremendous reality* (12:9) of Lazarus's witness: "Much people of the Jews therefore knew that he [Jesus] was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead."

我們不知道拉撒路在伯大尼住了多久，很可能一生都是。不過，我們知道，他素來都是一個高尚、有道德、守律法、常去會堂的人。如今，他竟然也信了基督，他的家，也成了一個中心點，主耶穌在此受人愛戴、歡迎、敬重。他與耶穌相識相熟，賓至如歸地接待他。但從來沒有人會跑到離耶路撒冷兩英哩遠的地方，來看一個基督徒。沒有人會越過汲淪溪、橄欖山，來看一個平凡的信徒。

We have no idea how long Lazarus had lived at Bethany, possibly all his life. As far as we know, he had always been a decent, moral, law abiding, synagogue attending man. Now he had become a believer in Christ. His home had become a center where the Lord Jesus was loved, welcomed, honored. He knew Jesus personally. He made his people welcome. But nobody had ever made the two mile trip out from Jerusalem to see him because he was a believer in Christ. Nobody ever crossed the Kedron and climbed Olivet to see an ordinary believer.

是什麼翻轉這一切的？那是因為，他現在真的過著從死裡復活的生活了。每時每刻依靠著復活的大能。在此之前，他固然是個真誠的信徒，甚至是委身的信徒，但他並不是十分顯著的見證者。但現在，每天藉著那特別的生命，他成了一個見證。他並沒有說：「今天我要去作逐家探訪，要去領人歸主。」他也沒有去上一些如何領人歸主的訓練課程，或背誦重要的對應經文的課程。他就只是活出復活的生命，而眾人又信任拉撒路。於是一傳十，十傳百，各處都有人要來看這個復活的生命。大家就是要來看這個死過又活過來的人。

What made the difference? Now he was a man living a resurrected life. He was a man living day by day, situation by situation, in the power of resurrection. Until that point, Lazarus had been a genuine believer, even a committed believer. But he had not been a particularly outstanding witness for Christ. Now, by virtue of the life he was living, he was a witness. He did not say: "Today I am going to do house-to-house visitation and try to win people for Jesus." He did not take a course in soulwinning or memorize a string of key Bible verses. He simply lived a resurrection life. And people believed the witness of Lazarus. And people came from all over to see the miracle of that resurrection life. They came to see the man who had died and now lived.

假如我們今日來探訪他，會問：「拉撒路，你好！你這個滿有活力的新生活，秘訣是什麼？」他很可能會這麼說：「我以前不是這樣的，有好幾年，我名義上是個基督徒。我愛他；願意討他的喜悅。他是我生命中最重要的人。我也愛我的姊姊；我愛屬他的人。我循規蹈矩，檢點言行，誠懇為人。不過，有一天，我死了。我告別了每個人、每件事，甚至為耶穌作見證的方式。舊的拉撒路真的死去了。這事人人都知道。人一死，你就不可能再對他期待什麼了，對嗎？我死了，埋了，一切都告終了。然而耶穌一來，他就賜我一種新的生命——他的生命，復活的生命。我在復活的基地上找到自己。所以，你現在看到的，就不是你以前認識的拉撒路了...」

Suppose we were to have asked him: "Lazarus, how do you do it? What is the secret of this dynamic new life of yours?" He might have said something like this: "I wasn't always this way. For some years I was a nominal believer in Jesus. I loved him; I wanted to please him. He was the most important person in my life. I loved my sisters; I loved his people. I did all the right things, said all the right things. And I was perfectly sincere. Then one day I died. I died to everybody, died to everything. I even died to my own testimony for Jesus. The old Lazarus was very dead indeed. And everybody knew it. You don't expect anything of a dead man, do you? I died. And I was buried. I came to an utter end of myself. Then Jesus came and he gave me a new life—his life, resurrection life. I found myself on resurrection ground. So you see I am not the old Lazarus you used to know..."

一個向著老我生命死去的人，如今活出在基督裡的復活生命，這本身就是十分吸引人的事。神的兒子要帶給所有死在罪惡中的人生命。他談到這樣的生命，也要叫醒所有靈命死亡的人來獲得生命。

There is something attractive about the life of a person who has died to the old life and is now living a resurrection life in Christ. God's Son brings life to people who are dead in sins. He speaks and calls all spiritually dead people to life.

約翰繼續指出一些可怕的回應（十二10-11）。「但祭司長商議連拉撒路也要殺了；因為好些人，為拉撒路的緣故，回去信了耶穌。「拉撒路新生命的見證，有巨大的果效。人來，親眼目睹，離開時就信了耶穌。宗教權威乏力阻擋。他們也無能否認。

John goes on to show *the terrible reaction* (12:10-11). "But the chief priests consulted that they might put Lazarus to death; because that by reason of him many of the Jews went away, and believed on Jesus." The witness of Lazarus's new life was enormously effective. People came, saw, went away, and believed in Jesus. The religious authorities were powerless to stop it. They could not deny it.

因此，權威當局就策劃，連拉撒路也一起殺掉。耶穌遇見死去的人，叫他活過來。這些權威人士遇見復活的人，卻要殺死他。他們對基督滿心苦毒，對那些倚靠基督大能而活的人，也一樣的反對。

So the reaction of the authorities was to plot the murder of Lazarus. Jesus had confronted a dead man and made him live. These leaders confronted a resurrected man and sought his death. They were filled with venom against Christ, and against the man living in the power of Christ.

B 雖然他成就了預言，仍遭棄絕（十二12-19）

B. Rejected in Spite of His Fulfillment of Prophecy (12:12-19)

事情立刻轉趨嚴重。之前，儘管主耶穌數度擊退了權勢，但是仍然被摒棄。如今，儘管他成就了預言，仍然遭到摒棄（十二12-19）。他即將如預言所說，以以色列國王的姿態，被正式引介進入耶路撒冷。

Things were now rapidly coming to a head. The Lord had been rejected in spite of his feat of power. Now he was to be rejected in spite of his fulfillment of prophecy (12:12-19). He was about to ride into Jerusalem as foretold, and officially present himself to Israel as the nation's rightful king.

1. 朝聖客（十二12-13節上）

1. The Pilgrims (12:12-13a)

主耶穌進入耶路撒冷，令約翰印象深刻的第一件事便是朝聖客（十二12-13節上）的舉動。我們要注意，這是個重要的日子（十二12）：「第二天有許多上來看過節的人，聽見耶穌將到耶路撒冷...」這一天，是逾越節前的第四天，稱為棕櫚主日。

The first thing that impressed John about the Lord's triumphant entry into Jerusalem were *the pilgrims* (12:12-13a). We note *the importance of the day* (12:12): "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,..." The day was the fourth day before Passover, what we call Palm Sunday.

雖然約翰沒有說，但這是個重要的節日。從聖經上來看，猶太人應該會在日曆上圈出這一天。公會的人，也會注意到這一天的到來。他們都應該知道，這一天在宗教年曆上，有別於其他的日子、時辰、季節。這一天，是四百八十三年前，先知但以理所預言的日子，就是他替以色列民指出七十個七年的期限。經過六十九個七年之後，有一件事就即將發生。但以理指出這個日期，過去的以色列民也小心守候著：

Although John does not say so, this was an important date. Scripturally literate Jews ought to have had this date circled on their calendars. The Sanhedrin should have been counting down to this date. They should have known its special significance from all the other days and dates, times and seasons, in the religious calendar. This was a day and a date foretold 483 years before by Daniel the prophet, who had marked off for Israel a period of seventy sevens of years. After sixty nine of those seven-year periods, something was going to happen. Daniel gave the date from which they were to keep track of the passing years:

為你本國之民和你聖城，已經定了七十個七。要止住這罪，除淨罪惡，贖盡罪孽，引進永義，封住異象和預言，並膏至聖者。你當知道，當明白，從出令重新建造耶路撒冷，直到有受膏君的時候，必有七個七和六十二個七。正在艱難的時候，耶路撒冷城連街帶濠都必重新建造。過了六十二個七，那受膏者必被剪除，一無所有；必有一王的民來毀滅這城和聖所，至終必如洪水沖沒。必有爭戰，一直到底，荒涼的事已經定了。一七之內，他必與許多人堅定盟約；一七之半，他必使祭祀與供獻止息。那行毀壞可憎的如飛而來，並且有忿怒傾在那行毀壞的身上，直到所定的結局。（但九24-27）

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate (Daniel 9:24-27).

這個預言，可分成三階段。第一階段（7x7）將猶太人帶到舊約聖經的末期，包括在艱困的時期重建耶路撒冷——那是西元前四四五年，亞達薛西王在位第二十年時，由他下令，允准尼希米重返耶路撒冷建造（尼二1-8）。

This prophecy was divided into three periods. The first (7 x 7) took the Jews to the end of the Old Testament period, through the rebuilding of the city in troublesome times—starting with the date 445 b.c. when, in the twentieth year of his reign, Artaxerxes issued his decree permitting Nehemiah to return to Jerusalem and build it (Nehemiah 2:1-8).

第二階段（62x7），也就是猶太人進入所謂的「沉默世紀」，兩約之間，以至彌賽亞來到，並「被剪除，一無所有」（但九26）。依據安德遜爵士，這一階段，終止於基督勝利進入耶路撒冷之日為止。在這一週中，他真的被猶太領袖「剪除、一無所有」，這些人應當知道這一天的重要性。

Then would follow the second period (62 x 7) which took the Jews down through the so-called "silent centuries," the intertestamental period, to the time when messiah would come and be "cut off, but not for himself." According to Sir Robert Anderson, this period ended on the very day of Christ's triumphant entry into Jerusalem. Within the week he was indeed "cut off, but not for himself" by the leaders of the Jews who should have known the prophetic significance of this day.

第三階段（1x7）則搖晃而至。假設猶太人已接納耶穌為彌賽亞，而這些權威士也擁戴他為王，那麼，顯然與這最後一週相關的事件都會接踵而至。羅馬人會釘基督在十字架上。他們會與猶太人簽立一個七年的合約，又按預言破壞了合約，引發重大的動亂，最後因基督再來建立他的國度而掃除。那麼，該亞法所預言的事，就會立刻應驗，但神就變成是「草草了事」，並縮短了基督再來的時間。

The third period (1 x 7) swayed in the balance. Suppose the Jews *had* accepted Jesus as messiah, and the authorities as well as the crowds had hailed him as king. Doubtless the events connected with the final week would have followed at once. The Romans would have crucified Christ. They would have signed a seven year treaty with the Jews, broken it as foretold, inaugurated the great tribulation, and been swept away by the return of Christ to set up his kingdom. The forebodings and foretellings of Caiaphas would have had an immediate fulfillment, but God would have made "short work" of things and hastened the second coming of Christ.

事實上又是怎樣呢？猶太人應驗了先知的預言，將彌賽亞剪除了。但他們看見基督復活，聖靈在五旬節來臨時，卻不悔改。結果，但以理預言的最後一個七，就無限期延後了。神把「教會世代」插入六十九

個七，與第七十個七中間。至於該亞法害怕羅馬人會來破壞耶路撒冷的事，猶太人在不到一代的時間內，就讓自己陷入那樣的命運裡了。

As it was, the Jews brought about the fulfillment of the prophecy that messiah would be cut off. Nor did they repent even in the face of Christ's resurrection and the coming of the Holy Spirit at Pentecost. As a result the final week of Daniel's prophecy was indefinitely postponed. God inserted the church age in between the sixty-ninth and seventieth week. As for the fears of Caiaphas that the Romans would come and destroy Jerusalem, the Jews brought that fate on themselves within a generation.

這就是這一日，猶太民族歷史中最關鍵的一日，也可說是世人最關鍵的一日，因為，另一個替代的（若不是立即，就是長久延後的）千禧年國度，正在另一端蓄勢待發。

Such was the day, surely the most critical day in the history of the Jewish people—in the history of the world, perhaps, since the alternative of an immediate or a long-delayed millennial reign swung in its balance.

這也是眾民因拉撒路復活，而熱切期盼的一天，因為「聽見耶穌將到耶路撒冷。」

That was the day when the common people, still agog with excitement because of the raising of Lazarus, "heard that Jesus was coming to Jerusalem."

我們也注意到他們付諸的行動（十二13節上）：「他們就拿著棕樹枝，出去迎接他。」這些群眾，可能夾雜了無數來自各地返回耶路撒冷過節的朝聖客。

We note, with that, *the implications of the deed* (12:13a): "They took branches of palm trees, and went forth to meet him." The crowd was likely made up mostly of the thousands of pilgrims from all over the country who had come to Jerusalem to keep the feast.

自馬喀比王朝以來，棕樹枝就被猶太人當作勝利的象徵。西元前一六四年，猶太慶祝重獻聖殿時，歡樂的民眾，在遊行隊伍中揮舞著棕樹枝。西元前一四一年，猶太人在西門的率領下重獲獨立時，他們也揮舞棕樹枝。西元六十六-七十年對抗羅馬人的戰爭，以及西元一三二-一三五在巴柯契巴的帶領下再度對抗羅馬人，都以棕樹枝為記號，在錢幣上鑄刻這個記號。因此，這裡的朝聖客揮舞棕樹枝來歡呼。彌賽亞來臨。勝利在望。羅馬的統治即將過去。

Ever since the days of the Maccabees, palm branches had been used by the Jews as symbols of victory. When the Jews celebrated the rededication of their temple in 164 b.c. the rejoicing people in the procession waved palm branches. When the Jews gained full independence under Simon in 141 b.c., they waved palm leaves. In the war against the Romans in a.d. 66-70 and again under Bar Kochba in a.d. 132-135 the Jews stamped palm leaves as symbols on their coins. Thus here, the pilgrims waved palm leaves as they cheered. The messiah was coming. Victory was at hand. It was finally the end of Roman rule.

2.讚美（十二13節下）

2. The Praise (12:13b)

約翰還記得當時的稱頌「...喊著說，和散那，奉主名來的以色列王，是應當稱頌的。」這是引自詩篇一一八篇25-26節。和散那意為「此刻拯救！」或「此刻得勝！」顯然，他們那時滿心熱切想要的是政治軍事上的王來到。他們從未真正理解到，千禧國度只能建造在屬靈國度的基礎上。

John could remember the praise: "... and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." This was a quotation from Psalm 118:25-26. The word *hosanna* meant "Save now!" or "Give the victory now!" There can be no doubt that they were enthused by the political and military implications of the coming of the king. They had never grasped the fact that the millennial kingdom could be manifested only on the foundation of a spiritual kingdom.

3. 遊行（十二14節上）

3. The Procession (12:14a)

我們來看這遊行：「耶穌得了一個驢駒，就騎上。」呼喊的群眾，從耶路撒冷湧向橄欖山，在往耶路撒冷的斜坡上，與耶穌和他的門徒相遇。主耶穌騎著一頭驢駒。他若是要激發猶太民族好戰的欲望，他一定會騎著一匹戰馬往耶路撒冷去。他這位「彌賽亞」卻是騎著驢駒接受歡呼，這事實大概讓羅馬人卸下不少戒心。我們可以確定，羅馬人對這個風頭人物一定嚴加戒備。不過，騎驢駒的王，不會帶來什麼威脅的。他們大概會視之為娛樂一場，甚至是滑稽的場景。

We note the procession: "And Jesus, when he had found a young ass, sat thereon." The chanting crowds, pouring out toward the mount of Olives from Jerusalem, met Jesus and his disciples coming down the slopes toward Jerusalem. The Lord was riding a donkey. Had he wanted to encourage the martial aspirations of the Jews, he would have ridden into Jerusalem on a war horse. No doubt the fact that this "messiah" was riding in triumph on a donkey would have helped disarm Roman suspicions. We can be sure that this populist movement was being closely watched by the Romans. But a king riding on a donkey would pose no threat. They would see that as amusing, even something to ridicule.

4. 預言 (十二14節下-16)

4. The Prophecy (12:14b-16)

可是，對於熟悉聖經的人，這卻不是娛樂。有預言說道：「錫安的民哪，不要懼怕，你的王騎著驢駒來了。」先知撒迦利亞已經預言了（亞九9）那是在一個清楚以千禧年為背景的狀況下所作的預言（亞九10）。門徒們早已忘了這預言：「這些事，門徒起先不明白，等到耶穌得了榮耀以後，才想起這話是指著他寫的，並且眾人果然向他這樣行了。」（十二16）。顯然，門徒們當時並未意會到正在應驗預言。不過，公會中還是有人較機伶的，他們記起這預言，並看見基督正在應驗它，從他們的觀點，這很具威脅。

But it was not amusing to those who knew their Bible. There was the prophecy: "Fear not, daughter of Zion: behold thy King cometh, sitting on an ass's colt." The prophet Zechariah had foretold this event (Zechariah 9:9) in an unmistakably millennial context (Zechariah 9:10). The disciples themselves had forgotten this prophecy: "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him" (12:16). Evidently the disciples themselves, at the time, were not conscious of fulfilling prophecy. There may have been some more astute minds in the Sanhedrin, however, who remembered this prophecy and saw, in Christ's fulfillment of it, ominous implications—from their point of view.

5. 群眾 (十二17-18)

5. The People (12:17-18)

我們的注意力再回到群眾身上：「當耶穌呼喚拉撒路叫他從死復活出墳墓的時候，同耶穌在那裡的眾人，就作見證。眾人因聽見耶穌行了這神蹟，就去迎接他。」這兩類的群眾已匯聚在一起。有一群人是因最近的神蹟，而滿懷興奮的從伯大尼來到耶路撒冷。顯然，拉撒路復活的故事，已經傳遍耶路撒冷。而從城裡往城外迎接王的來臨的那群朝聖客，也感染了神蹟帶來的興奮。有本事叫人從死裡復活，這人一定也能對付羅馬人。

Our attention is drawn back to the people: "The people, therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle." The two crowds converged. There was the company coming into Jerusalem from Bethany, filled with enthusiasm because of the recent miracle. The story of the raising of Lazarus was evidently well known in the city. The pilgrims from the city marching out to meet the coming king were fired up too by word of that miracle. A man who could raise the dead could deal with Romans.

6. 領悟 (十二19)

6. The Perception (12:19)

約翰給這件事下了一個結論：主耶穌的敵對者終於覺悟到一件事。不必太費力推敲，就能知道，這樣的敵對，即使來自官方組織、祭司和公會權貴的全力支持，也成不了氣候。「法利賽人彼此說，看哪，你們是徒勞無益，世人都隨從他去了」（十二19）。不過，撒督該人的目標，因有祭司長該亞法撐腰，就顯得不那麼悲觀。他們依舊按計劃進行，伺機以待。只是，法利賽人的認知還是對的，世人都隨從他去了。約翰用了法利賽人的這個評斷，在適當的時機作了說明。

John concludes this incident with the perception of the Lord's enemies. It did not take a great deal of perceptivity to see that this opposition, even organized and official opposition, backed by the power of the priesthood and by the authority of the Sanhedrin, was getting nowhere. "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him" (12:19). The Sadducees, their purpose stiffened by the determined high priest, Caiaphas, did not give way to this pessimism. They were making their plans and biding their time. Yet the Pharisees were more right than they knew. The world was going after him. John takes this comment of the Pharisees as an opportune moment to illustrate this.

C. 儘管禱告迫切 仍遭棄絕（十二20-36）

C. Rejected in Spite of His Fervor in Prayer (12:20-36)

接下來，我們要看，基督儘管禱告迫切，仍遭棄絕

Next we see Christ rejected in spite of his fervor in prayer.

1. 希臘人來訪（十二20-26）

1. The Visit of the Greeks (12:20-26)

約翰接著講到有一群希臘人來拜訪，從基督在世人中的工作這角度來看，頗耐人尋味。最初是求見（十二20-24）。這群希臘人是說希臘語的外邦人（希利尼人），而不是說希臘語的猶太僑民。他們是巴勒斯坦之外的外邦世界的代表。他們很可能已是敬畏上帝的外邦人，他們可能受猶太教的吸引，但仍未完全地接受皈依猶太教必須的步驟。這些外邦人，可能偶而也會在節慶時去耶路撒冷。他們獲准可以留在聖殿中的外邦人院。現在，就有些人來找門徒腓力，主動求見（十二20-22）。顯然，他們也感染了全城對耶穌所行神蹟的熱誠。他們來耶路撒冷「過節禮拜」。很可能那已是耶穌接受勝利歡呼進城之後的好幾天。（主耶穌在地上的日子，起頭是來自東方外邦人的求見，結束時，則是西方外邦人的求見）。同時，主耶穌又驅逐了外邦人院中兌換銀錢的人（可十一15-17）。很可能這群外邦人已從這樣的行動中，讀出彌賽亞對他們流露的一種友善的舉止。不論怎樣，他們就是來找腓力了（一個冠上外邦名字的猶太人），「他們來見加利利伯賽大的腓力，求他說，先生，我們願意見耶穌」（十二20-22）。有可能腓力會說希臘語，也可能這些希臘人來自加利利。腓力去告訴安得烈，這兩人就去告訴耶穌。

John now tells us of the visit of the Greeks, a matter of considerable interest in light of the world mission of Christ. The incident begins with a plea (12:20-24). These Greeks were Greek speaking gentiles (Hellenes), not just Greek speaking Jews. They were representatives of the gentile world beyond Palestine. They might well have been God fearing gentiles, those who were attracted to the Jewish religion but who would not take the irrevocable step of becoming full proselytes. These gentiles would occasionally go to Jerusalem on festive occasions. They were allowed to go into the court of the gentiles in the temple. Some of these approached Philip the disciple with a spontaneous request (12:20-22). Evidently they had been impressed by the fervor in the city about this miracle working Jesus. They were in Jerusalem "to worship at the feast."

Several days possibly elapsed between the Lord's triumphant entry and the visit of these gentiles. (The Lord's life on earth began with a visit of gentiles from the east and drew to a close with a visit of gentiles from the west.) In the meantime the Lord had cleansed the moneychangers from the court of the gentiles (Mark 11:15-17). Perhaps these gentiles had read in that act a goodwill gesture of this messiah toward themselves. In any case, they approached Philip (a Jew with a gentile name) with a request: "The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus" (12:20-22). It may be that Philip spoke

Greek, or perhaps these Greeks were from Galilee. Philip referred the request to Andrew, and then the two of them went and told Jesus.

腓力和安得烈得到特別的答覆（十二23-24）。我們談這個回覆之前，先要指出（從這段經文可看出），希臘人的請求並未獲允。可能有兩個原因。一個是，基督道成肉身來到世上，作猶太人的王，是要「尋找以色列家迷失的羊」，還不合適成為外邦人信仰的目標。猶太人應該先相信他現在這樣的身份。對外邦人而言，基督必須先死，埋葬、復活、再以亞伯拉罕後裔的身份，而不是大衛後裔的身份（二11-13）

來提供外邦人機會（創十二1-3）。

Philip and Andrew received a *specific reply* (12:23-24). Before looking at that reply we should note that so far as we can tell from the passage, the request of the Greeks was not granted. There are two possible reasons for this. One reason is that a Christ, on earth, in the flesh, the king of the Jews, sent to "the lost sheep of the house of Israel," was not the appropriate object for the faith of the gentiles. The Jews should have believed in him in this capacity. For gentiles, Christ First had to die, be buried, and be raised again. He was to be offered to the gentiles as seed of Abraham (Genesis 12:1-3), not the seed of David (Ephesians 2:11-13).

另一個原因，是拉撒路的復活。我們不要忘了這個角度。這些外邦人，其實不用大費周章來求見的。主耶穌大可以告訴他們：「你們不需要來見我。去看拉撒路即可。他現在就活出像我所活的生命。我是復活、生命；我的生命，現在已在他身上。你們看見拉撒路活著，就是看見我活著。因此，你們看到拉撒路，就等於看到我。」

Another reason is based on the raising of Lazarus. We must not lose sight of the whole background of this incident. There really was no reason why these gentiles should see Jesus. The Lord might well have said to them: "You don't need to see me. Go and see Lazarus. He is now living the same kind of life that I am living. As the resurrection and the life, my life is now his life. When you see the life Lazarus is living you see the life I am living. So, when you see Lazarus, you see me."

這也是耶穌兩千年以來一直在告訴他子民的話。拉撒路本來不可能再活；他可以再活，是因為有我的生命。保羅指出基督徒的生命說：「不再是我，乃是基督在我裡面活著，並且我如今在肉身活著，是因信神的兒子而活，他是愛我，為我捨己」（加二20）。神期待，我們的生命可以流露出他的生命，以致，世人雖然沒辦法見到他的肉身，仍能見到在我們裡面的神。這是神到今天都還在解說的真理。

That is what Jesus has been saying to his people for two thousand years. The life that Lazarus was living was an impossible life, made possible because it was an imparted life. Paul put the Christian life this way: "I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Galatians 2:20). God expects that Christ's life shall so be expressed in our lives that, even though people cannot see him in the flesh, they will be able to see him in us. This is the truth that Jesus now goes on to expound.

主耶穌對安得烈和腓力的回覆，共分三部份。我們將會見到主得榮耀（十二23）：「耶穌說，人子得榮耀的時候到了。」猶太人一直盲目的拒絕他，相對的，外邦人卻要來求見。從這些外邦人，耶穌看見不是猶太羊圈中的「另一群」羊。他可以見到他的名在外邦世界被高舉，得榮耀，全地都有教會建立，為要敬拜他。這些希臘人可說是先頭部隊，後面還有數不清的千萬人，將從外邦之地蒙召，被買贖，被復原，他們的名字也要寫在他的冊子上，他們要來揚聲讚美他。

The Lord's reply was to Andrew and Philip. It was in three parts. We are to see *the Lord glorified* (12:23): "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified." Persistently and blindly the Jews rejected him. In contrast, these gentiles had come seeking him. In these gentiles Jesus saw the first few of that vast flock of "other sheep" which were not of the Jewish fold. He could see his name being exalted and glorified in the gentile world, churches being established for his worship in all parts of the earth. These Greeks were the vanguard of an enormous multitude that no one can number, called out of gentile lands, ransomed and restored, their names written in his book, their voices raised in his praise.

我們還將要看見主被釘（十二24節上）：「我實實在在的告訴你們，一粒麥子不落在地裡死了，仍舊是一粒...」任何人耕種的原則都是要把種子埋入土中，生命若要發芽延續，種籽必須先種下，死去。一粒麥子，無法達到「複製自己」，除非先死，埋葬，在復活中複製。

We are to see *the Lord crucified* (12:24a): "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone..." The "corn of wheat is kokkos, signifying the seed corn of the wheat. All gardening and farming are founded on the principle that a seed has to be sown into the ground, that its germ of life can reproduce only when the seed is sown and dies. A grain of corn can never fulfill the "law of its being" apart from the process of death, burial, and reproduction in resurrection.

主耶穌舉了該亞法那殘忍邪惡的計劃來說明，並加以更改。他必須受死，埋葬，否則就還是只有他自己一位。

Thus the Lord picked up the crude and wicked philosophy of Caiaphas and transformed it. He had to die and be buried or else he would abide alone.

接著，我們還會看到主被複製（十二24節下）「...人若死了，就結出許多子粒來。」希臘人的求見，使得耶穌可以看見收成的時刻。也因此，當使徒行傳中提到，教會的宣教事工，第一次的大豐收，是在希臘人的城邑安提阿時，這事實別具意義（徒十一20）。這也點燃保羅宣教之旅的火花，讓他專注在羅馬帝國中的希臘城邑。「許多子粒。」主耶穌因著順服，以致於死，就可以看見歷世歷代中複製出許多的他自己。

We are to see *the Lord multiplied* (12:24b): "... but if it die, it bringeth forth much fruit." The visit of these Greeks enabled the Lord to see the harvest. It is perhaps significant that in the book of Acts the church's first major missionary enterprise was begun by a work in Antioch among the Greeks of the city (Acts 11:20). This, in turn, sparked Paul's missionary journeys in which he concentrated on work in the Greek cities of the Roman empire. "Much fruit." The Lord could see himself multiplied in the ages to come as a result of his being obedient unto death.

接著，我們看見一個矛盾（十二25）：「愛惜自己生命的，就失喪生命，在這世上恨惡自己生命的，就要保守生命到永生。」矛盾的焦點在於，死，竟然可以得生。我們必須如此的委身於基督，不以自我為中心，不為自己而活。

Next we have *a paradox* (12:25): "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." The paradox is that death is the way to life. We must be so committed to Christ that there is no self-centeredness, no concern for self.

再來，是一項原則（十二26）。這是第一次論到跟隨主的人（十二26節上、中）：「若有人服事我，就當跟從我，我在哪裡，服事我的人，也要在哪裡。」這裡有一部份顯得矛盾的：每個人都必須自己選擇他要活在哪一種世界。我們可以為耶穌以及將來的世界而活，並且永遠的與他同在。我們也可以選擇為這個世界而活。並如下一句所顯示的，失去永生。

Next comes *a principle* (12:26). There is first a word about *the Lord's followers* (12:26a, b): "If any man serve me, let him follow me; and where I am, there also shall my servant be." The paradox is part of a principle: every person has to determine which world he or she intends to live for. We can live for Jesus and the world to come, and be with him for all eternity. Or we can live for this world and be the losers in eternity, as the next clause shows.

因為，還有一句與主的父有關（十二26節下）：「若有人服事我，我父必尊重他。」人是有可能得救卻過著失喪的生活的。有千萬人得救了，但卻不服事神。在基督的審判台前，服事的人必要得榮耀。得榮耀的是那些為主殉道的，捨去房屋、田地、親朋好友、家庭、事業，事奉他直到地極，住在不認識主的族群中，把聖經譯成各種陌生的語言，醫治病人、傳揚福音、開闢道路、領人歸主、開拓教會、建立醫院等等。得榮耀的會是那些流淚撒種的人，他們要獲得父的尊重。

For, there is also a word about *the Lord's Father* (12:26c): "If any man serve me, him will my Father honor." It is possible to have a saved soul and a lost life. Millions have been saved but have never served. At the judgment seat of Christ, those who have served will be honored. The honored will be those who have died martyrs' deaths, those who have forsaken houses and lands, loved ones and friends, home and business, to serve him in far off places of the world, living with godless tribes, translating the Bible into strange tongues, healing the sick, preaching the gospel, blazing new trails, winning souls, planting churches, building hospitals. The honored will be those who have gone forth weeping, bearing precious seed. They will be honored by the Father.

2. 神的聲音 (十二27-36)

2. The Voice of God (12:27-36)

這些都起因於希臘人的來訪求見。結果，神出聲說話了。我們先看到主的憂愁 (十二27)：「我現在心裡憂愁，我說什麼才好呢？父啊，救我脫離這時候，但我原是為這時候來的。」主的心思來到加略山了。通往十字架的道路，對他而言絕非易路。死亡的現實正等著他：在園中的痛苦、受譏諷的煎熬、被凌虐的肉身：責罵、荊棘冠冕、沉重的十字架、釘十字架的痛苦，因我們而成為罪身，黑暗的恐怖，嚐死味的苦杯。這一切，組成那「漫長而神秘的時刻」，而他從永恒中來到，蜿蜒而至，原就是為此時刻。

All this stemmed from the visit of the Greeks. It was followed by the voice of God. We observe now *the Lord's distress* (12:27): "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." The Lord's thoughts go to Calvary. The way to the cross would be no easy road for him to travel. It would be a deadly reality for him: the agony in the garden, the mocking trials, the physical abuse, the scourging, the crown of thorns, the heavy cross, the agony of crucifixion, the anguish of being made sin for us, the horror of the darkness, the bitter taste of death. These things made up that "lone, mysterious hour" toward which he had been wending his way from a past eternity.

他一出生，這時刻就漸漸逼近了。他接受約翰洗禮，並向那群他要救贖的百姓認同時，這時刻就更靠近了。當他與摩西、以利亞在山上談及自己將要受死的事，並從山上下來時，這時刻也更靠近了。當他在耶路撒冷於安息日行神蹟，觸怒拉比的禁忌時，那時刻也更趨近了。當他被擁戴進入耶路撒冷城，不顧公會的敵對，宣告自己是彌賽亞時，那時刻就更近了。現在，當他決心不求告天父來解救他脫離那樣的時刻時，那時刻也就更近了。

That hour had come much closer the hour he was born. It had come closer still the hour he was baptized by John, and identified with the race he had come to redeem. It had come closer when he descended from the mount after meeting with Moses and Elijah to talk of his decease. It had come closer when he had performed those miracles in Jerusalem on the sabbath to challenge the shibboleths of the rabbis. It had come closer when he had declared himself to be God. It had come closer when he had ridden into Jerusalem in triumph to proclaim himself messiah in spite of the opposition of the Sanhedrin. It had come closer now that he resolutely refused to pray that his Father in heaven would keep him from that hour.

我們注意到主的願望 (十二28-30)。主耶穌突然作起禱告來——不是求免去這時刻，而是求父得著榮耀。「父啊，願你榮耀你的名。當時就有聲音從天上來說，我已經榮耀了我的名，還要再榮耀。站在旁邊的眾人聽見，就說，打雷了。還有人說，有天使對他說話。耶穌說，這聲音不是為我，是為你們來的。」

We note *the Lord's desire* (12:28-30). The Lord burst suddenly into prayer—not a prayer that he might be kept from the hour, but that his Father might be glorified. "Father, glorify thy name. Then came a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes."

這是第三次記載神從天上說出可以聽見的聲音。第一次是他受洗，開始事工之時（太三17）；第二次是在變像山上，是他事奉的高峰（太十七5）；第三次就是這裡，是他事奉的危機時刻。第一次是他要步下約旦河時；第二次是他要從山上下來時；第三次是他將要受死時。

This is the third time God had now spoken audibly from heaven. The first time was at his baptism, at the commencement of his ministry (Matthew 3:17); the second time was on the mount of transfiguration, at the climax of his ministry (Matthew 17:5); the third time is here, at the crisis of his ministry. The first time was when he went down into the waters of Jordan; the second time was when he was about to come down from the mount; the third time was when he prepared himself to go down into death.

週遭的人聽見大響聲，但覺困惑，因不知怎麼回事。有人以為是打雷的大自然現象。有人以為是超自然現象，是天使的聲音。這兩批人都無法弄清楚聲音的內容在說些什麼。主耶穌立刻認出是父的聲音。他向群眾解釋，這真是說話的聲音。但他也解釋，他本身並不需要聽得見的確據，確認他是行在父的旨意中。

The people standing around heard something loud but they were mystified as to how to explain it. Some thought it was a natural phenomenon, a thunderclap. Others thought it was a supernatural phenomenon, the voice of an angel. Neither group was able to discern what was said. The Lord instantly recognized his Father's voice. He explained to the crowds that it was indeed a voice. But he himself did not need audible confirmation that he was in the Father's will.

顯然，門徒也弄不懂這聲音是要向耶穌說什麼，除非他告訴他們。神透過這聲音，宣告說，因著主耶穌的服事，父已榮耀了自己的名，並且還要再一次得著榮耀。從上下文，我們推斷，當主耶穌在曠野勝過撒但的試探時，父的名已經得著榮耀，現在，因著在加略山及末世時得勝撒但，父要再次得著榮耀。撒但是宇宙中的道德污點。他的特質、工作、罪行，對於神的聖潔與美善，構成一種常駐的侮辱。主耶穌得勝撒但，則榮耀了神。

Evidently the disciples themselves either understood what was said to Jesus in this pronouncement, or else he told them. In it, God declared that he had already glorified his name in the ministry of Jesus and he would glorify it again. From the context we deduce that the Father's name had been glorified in the wilderness by the Lord's victory over Satan and would be glorified again by the victory over Satan at Calvary and in the apocalypse. Satan is the one great moral blot in the universe. His character, career, and crimes constitute an abiding insult to the holiness and goodness of God. The Lord's victories over Satan bring glory to God.

我們還要來看主的宣告（十二31）：「現在，這世界受審判，這世界的王要被趕出去。」這世界的王是撒但。“archon”「王」這個字，有三次用來指撒但（此處，以及十四30；十六11）。他是鬼王（太十二24）空中掌權者的首領。（弗二2）

We note, too, *the Lord's declaration* (12:31): "Now is the judgment of this world: now shall the prince of this world be cast out." The prince of this world is Satan. The word used for "prince" is archon. The title is applied to Satan three times (here, in 14:30, and 16:11). He is the prince of demons (Matthew 12:24) and the prince of the power of the air (Ephesians 2:2).

聖經對於神與人類的仇敵，有些描述。因為，這個世界的王撒但，對這個原本是神所創造，並託付給亞當、夏娃（創一26-28）的世界，行使掌控的權勢。當人類墮落時，帶來的影響就是臣服在撒但之下。當撒但在曠野試探耶穌時，他提供今世的王權，意圖賄賂、引誘耶穌去拜他（太四8-10）。我們從但以理書得知撒但對萬國設下我們看不見的天羅地網。這些魔王就是原本有大能的天使墮落所致（但十一21）。保羅告訴我們，禱告時，要奮力抵擋他們（弗六12）。他也告訴我們，耶穌在十字架上時，已經勝過了他們（西二15）。

The Bible has a great deal to say about this archenemy of God and of the human race. As the prince of this world Satan exercises that power over the world which God originally entrusted to Adam and Eve (Genesis 1:26-28). In the fall that influence was surrendered to Satan. When Satan tempted Jesus in the wilderness he offered the kingdoms of this world as a bribe to entice Jesus to worship

him (Matthew 4:8-10). We learn from the book of Daniel that Satan sets his own princes over the nations in the unseen world. These princes are fallen angels of great power (Daniel 10:11-21). Paul tells us we wrestle against them when we pray (Ephesians 6:12). He also tells us that Jesus triumphed over them on the cross (Colossians 2:15).

主耶穌在此宣告，要審判這個世界的日子已經來到。他已經作出宣告，自己就是以色列的彌賽亞。瞬息萬變的群眾，暫時為此而興奮，但是那些官員則依舊敵視他。

Here the Lord proclaimed that this world's judgment day had come. He had presented himself as Israel's messiah. The unstable crowd had been momentarily excited but the rulers had remained opposed to him.

骰子已經丟出。神所特別揀選的以色列民，以及他們的官長，代表著世人，已經對耶穌作了判決；認為他是被鬼附的，褻瀆神，是國民的大害。他們判決，要除掉他。而這群敵對者背後，是世界的王在作梗。從基督降生開始，撒但這個曾是天使，如今不再臣服的王，帶頭與耶穌作對。

The die was cast. The world, as represented by the Jews, God's especially chosen people, and as represented by their leaders, had passed judgment on Jesus. He was a demoniac, a blasphemer, a national danger. Their verdict was to get rid of him. Behind their opposition was the prince of this world. From the moment of Christ's birth, Satan himself, and no mere subordinate angelic prince, led the opposition to Jesus.

在聖經中，我們可以辨識出一種模式：肉體與聖靈作對，世界與父作對，魔鬼與神的兒子作對。基督降臨，撒但在地上的王國就被包圍。撒但一開始就作垂死的還擊，開始的頭一幕就是殘殺伯利恒的男嬰。現在，他又佈署公會的人員，去推展他的計劃，要把基督的生命，終結在羅馬人所用的一種刑具上頭。

In the Bible we can discern a pattern: the Spirit is opposed by the flesh, the Father is opposed by the world, the Son is opposed by the devil. With the advent of Christ, Satan's kingdom on earth was put under siege. From the beginning Satan had fought back in desperation, the opening move being the massacre of the baby boys in Bethlehem. Now he had lined up the Sanhedrin to further his plan to terminate Christ's life on a Roman gibbet.

只是，他估算錯誤了。基督的十字架，是神所揀選的工具，要敲響撒但和他權勢衰亡的喪鐘。撒但嗾使猶太人來給基督判刑，他所啟動的一連串事件，正好保證自己會走向敗亡。

But he had made a grave error. The cross of Christ was God's chosen instrument to sound the eternal death knell of Satan, his kingdom, and his power. By instigating the Jews to pass sentence on Christ, he set in motion the flow of events that would guarantee his own destruction.

因此，耶穌能說，「現在這世界受審判，這世界的王要被趕出去。」「趕出去」這個字，與公會人員對待那個被耶穌醫好但後來被趕出會堂的瞎子，用的是同一個字（九34-35）。耶穌也在他的葡萄園的比喻中，用過同一個字：「不料園戶看見他兒子，就彼此說，這是承受產業的。來吧，我們殺他，佔他的產業，他們就拿住他，推出葡萄園外，殺了」（太二十一38-39）。路加也用這字來描述司提反被石頭打死的事件：「眾人...齊心擁上前去，把他推到城外，用石頭打死他」（徒七57-58）。撒但嗾使人，對基督以及信基督的人，作這一切敵對的事。主耶穌看見十字架的意義，說「這世界的王要被趕出去。」

So Jesus could say, "Now is the judgment of this world: Now shall the prince of this world be cast out." The same word for expulsion is used in connection with the Sanhedrin, when they took the blind man whom Jesus had healed and cast him out of the synagogue (9:34-35). The word was used by Jesus in his parable of the vineyard: "When the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him" (Matthew 21:38-39). It was used by Luke in describing the stoning of Stephen: "Then they... ran upon him with one accord, and cast him out of the city, and stoned him" (Acts 7:57-58). Satan organized all this opposition to Christ and

to those committed to him. The Lord, seeing the true significance of the cross, says, "Now shall the prince of this world be cast out."

主的受死（十二32-34）是上帝要藉此摧毀撒但掌握世界的工具。他這樣描述死亡（十二32-33）：「我若從地上被舉起來，就要吸引萬人來歸我，耶穌這話，原是指著自己將要怎樣死說的。」十字架是人類最大的分野。十字架的一邊，我們看見一個垂死的強盜，到死仍然滿口褻瀆，至終要進入永遠的沉淪。十字架的另一邊也是個垂死的盜賊，但他及時悔改信主，就要與基督進到樂園裡。因此，十字架是世人最大的分野。每個人都要面對十字架。每個人，無論是猶太人或外邦人，都必須抉擇——要站到哪一邊。無論是窮人富人、好人壞人、有宗教信仰沒宗教信仰的、有教養或沒教養的人。

(12:32-33): "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." The cross is the great divide of humanity. On the one side of the cross we see a dying thief, a man who died blaspheming and went out into a lost eternity. On the other side of the cross we see a dying thief, a man who died believing and went out to be with Christ in paradise. The cross thus divides the world. Everyone is drawn to the cross. Everyone has to decide on which side of the cross to stand—Jew and gentile, rich and poor, good and bad, religious and irreligious, Greeks and barbarians.

這就是主耶穌對那群求見的希臘人的回覆，耶穌受死，從此就要永遠判定這世界之王的命運，他也要設下對世人審判的舞台，他要審判世人，而無論是屬於哪一國，哪一種文化，或哪一種信仰，只要信他，他都要拯救。

This was the Lord's answer to the Greeks. In his death, Jesus would deal decisively with the prince of this world; he would set the stage for the judgment of this world; he would act in judgment on the people of the world and provide salvation for all, regardless of country, culture, or creed.

接著，我們看到人的議論（十二34）：「眾人回答說，我們聽見律法上有話說，基督是永存的，你怎麼說人子必須被舉起來呢？這人子是誰呢？」這麼一來，審判就立刻發生了。猶太人打斷耶穌的話。他們已經聽了太多東西。關於彌賽亞的事，他們有自己的想法。耶穌已藉著勝利的進城，而宣告自己就是彌賽亞。如今，他談到要被「舉起」（這詞共用了二十次，在約翰福音中，都是指十字架）。他們記得之前耶穌就提過他是人子，並且將來要被舉起（三14；八28）。

Then we have his death *discussed* (12:34): "The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" Thus the judgment process began to work at once. The Jews interrupted Jesus. They had heard more than enough. They had their ideas about the messiah. Jesus had proclaimed himself to be the messiah in his triumphant entry. Now he was talking about being "lifted up" (the expression occurs twenty times and in John's gospel always has reference to the cross). They remembered previous occasions when he had spoken of himself as the Son of man, and of the Son of man being lifted up (3:14; 8:28).

他們又引用「律法」，自從以斯拉之後，大家會在安息日誦讀詩篇八十九篇29節，及詩篇九十二篇，他們可能想到這些經文。基督若是永存的，這個「舉起」又是怎麼回事？這個人子，又是怎樣的人子？他們的提問，似乎有一點輕蔑的味道。他們對彌賽亞原已有先入為主的觀念，又有所期待，現在又對主耶穌的所行所言，覺得困惑，因此，會問這些問題。在呼喊「和撒那」與呼喊「釘十字架」之間，來回擺盪著。

They referred Jesus to "the law." Psalm 89:29 and Psalm 92, read on the sabbath since the days of Ezra, might have been in their minds. If Christ was to abide forever, what was all this talk about being "lifted up"? Who was this Son of man anyway? There seems to have been a note of contempt in their question. Thus, victims of their preconceived ideas about the kind of messiah to expect, and mystified by the Lord's way of doing things and by his sayings, they asked their question. It came halfway between their hosannas and their howls for his crucifixion.

主耶穌的分析（十二35-36節上）：「耶穌對他們說，光在你們中間，還有不多的時候，應當趁著有光行走，免得黑暗臨到你們，那在黑暗裡行走的，不知道往何處去，你們應當趁著有光，信從這光，使你們成為光明之子。耶穌說完了這話，就離開他們，隱藏了。」這是他對不信之人的回覆。他雖然是光，他們卻拒絕面對。他知道自己將往何處去，如何去，為什麼去。

Now comes *the Lord's discernment* (12:35-36a): "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." That was his answer to their unbelief. Although he was the light, they refused to see it. He knew where he was going, and how, and why.

他在地上的任務即將完成。當趁著光還照亮他們的時刻，快快把握。要行在光中甚至成為光明之子，都還有一線希望，可以因此有份於他的性情。但光即將撤去，那時，他們就要在黑暗中仆倒，不知何去何從了。

His earthly ministry was nearly over. How urgent was their need to take advantage of the light while it still shone on their nation. There was still a chance to walk in the light, even to become children of light, to become partakers of his nature. But the light would soon be withdrawn. Then they would walk in darkness, stumbling along, not knowing where they went.

有關猶太人接下來的歷史，一直是註釋家多所評論的要點。他們棄絕救主，棄絕聖靈，陷入慘敗於羅馬人的戰爭，甚至還有更慘的由喀契巴帶領的叛變。他們看不見在基督裡的光，只陷入愈來愈繁複的他勒目的黑暗中。直到今日仍執拗不信，還要持續絆倒在敵基督的羽翼下。

The subsequent history of the Jewish people has been one long commentary on this. They rejected the Savior; they reject-ed the Spirit. They stumbled into the disaster of war with Rome. They went on to the even worse disaster of the Bar Kochba rebellion. They saw no light in Christ. They plunged into the ever expanding darkness of the Talmud. They have persisted in unbelief to this day, and will go on doing so until they stumble into the arms of the antichrist.

主耶穌作完這些預告之後，就把自己隱藏起來。這似乎是他最後一次出現在猶太人面前。他去了伯大尼，群眾再也見不到他，直到被仇敵拘拿，群眾在公會面前叫囂要釘死他為止。因此，這一段落便以他的消逝落幕（十二36節下）。

Foreshadowing this, the Lord withdrew from their presence and went and hid himself. This seems to have been his last public appeal to the Jewish people. He went away, in all probability, to Bethany, and they saw no more of him until they saw him in the hands of his foes and responded to the incitement of the Sanhedrin to shout for his death. So the segment ends with *the Lord's departure* (12:36b).

約翰提出一些解說，證明主耶穌的神性，因百姓的棄絕而被剝除。他另外又加上一點解釋。

John has given us some examples of the Lord's deity being disowned by rejection. He has a few more things to say by way of explanation.

II.對他遭受棄絕 約翰提出一些說明（十二37-50）

II. Some Explanations of His Rejection (12:37-50)

A. 一個古老的預言（十二37-43）

A. An Ancient Prophecy (12:37-43)

1. 頑梗不信 (十二37-41)

1. Solid Disbelief (12:37-41)

關於猶太人的頑梗不信，約翰先提出兩個原因。一個與古老的預言相關，另一個，與一個不變的原則相關。約翰先聚焦在猶太人的頑梗不信 (十二37-41)。

John advances two major causes for the stubborn unbelief of the Jewish people. One has to do with an ancient prophecy, the other with an abiding principle. John begins by underlining the solid disbelief of the Jews (12:37-41).

這樣的不信，絕非偶然，而是刻意的存心 (十二37)：「他雖然在他們面前行了許多神蹟，他們還是不信他。」他們刻意、堅持、頑梗地要推翻他一切的證據。

This disbelief was no accident. It was *deliberately fostered* (12:37): "But though he had done so many miracles before them, yet they believed not on him." They deliberately, persistently, stubbornly tore up his credentials.

福音書中只記載了耶穌的三十六個神蹟，但福音書作者也扼要的說過，耶穌除了這些記載之外，還行過許許多多其他的神蹟。約翰在此寫道「許多神蹟。」主耶穌的公開事奉是很特別的。他一件接一件地，一天又一天地行著神蹟：他以各種方式來彰顯他的神性，彰顯出：他對大自然的一切以及病痛、殘疾、成群的惡魔、甚至死亡，都有掌控的大能。面對這麼清楚的證據，若仍然不信，只能說是出於刻意的存心。

Only thirty-six miracles of Jesus are recorded in the gospels. But the evangelists also include summary statements showing that Jesus performed many more miracles than those specifically documented. Here John mentions "so many miracles." The Lord's public ministry was extraordinary. He performed miracle after miracle, day after day. He demonstrated his deity in countless ways, showing his lordship over the processes and forces of nature, over all kinds of sickness and disability, over hordes of evil spirits, and over death itself. Unbelief, in the face of such proof, had to be deliberately fostered.

而這一點，也有神的預告 (十二38-41)。約翰引用了舊約的預言，兩處都是出自以賽亞書。第一處在以賽亞書五十三章，有關彌賽亞受苦的預言：「這是要應驗先知以賽亞的話說，主啊，我們所傳的有誰信呢？主的膀臂向誰顯露呢？」 (十二38)。舊約曾談到神的指頭，神的手掌和神的膀臂。詩人宣告，天是神的指頭所造 (詩八3)。例如，當年從埃及逃出，是神以大能的手 (出三十二11) 領出來的。聖靈在創造時，在太空釋出無數的星球，這是神的指頭輕而易舉之工。耶穌的神蹟，則是神大能臂膀的證明。但猶太人卻要抹殺這一切大能的彰顯。

It was also *divinely foretold* (12:38-41). John alludes to two Old Testament prophecies, both from the prophet Isaiah, to demonstrate this. The first was from Isaiah 53, the prophecy of the messiah's sufferings: "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (12:38). The Old Testament spoke of the Lord's fingers, the Lord's hand, and the Lord's arm. The psalmist declared that the heavens were the work of God's fingers (Psalm 8:3). The exodus from Egypt, for instance, is said to have been wrought by God's mighty hand (Exodus 32:11). The Holy Spirit dismisses the creation of all the suns and stars of space as a very small thing with God, the work of his fingers. The miracles of Jesus, by contrast, are said to be a demonstration of the power of God's arm. Yet the Jews had written off such displays of power.

約翰又引用了一處的預言：「他們所以不能信，因為以賽亞又說，主叫他們瞎了眼，硬了心，免得他們眼睛看見，心裡明白，回轉過來，我就醫治他們」 (十二39-40)。不信，是一種自我膨脹。舊約一個嚴肅的例子就是法老王，他一直硬著心，後來，神就叫他硬心到底。猶太人現在也有類似的狀況。這些人一直死硬不肯悔改，最後就沒機會悔改。以賽亞清楚的預告了以色列民的執拗不信。他個人在生活中及工作中都經歷到了。

John quotes a further prophecy: "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (12:39-40). Unbelief is self-propagating. A sobering Old Testament illustration is that of pharaoh, who continued to harden his heart until there came a time when God hardened it for him. The Jews were now guilty of similar behavior. A time comes in the lives of those who will not repent when at last they cannot repent. Israel's persistent unbelief was clearly foretold by Isaiah. He had experienced it in his own lifetime and in response to his ministry.

約翰又加上，「以賽亞因為看見他的榮耀，就指著他說這話」（十二41）。以賽亞看見神的榮耀，就是耶穌的榮耀。這段聖經是講以賽亞蒙召，他看見神「高高坐在寶座上，」周圍有撒拉弗（「燃燒者」）侍立，這些乃是天上的活物，他們出聲宣告神的聖潔（賽六）。他就在那一天蒙召來服事，也受到警告，就是約翰所引的這段話，講到以色列不信之民的執拗。

John adds, "These things said Esaias, when he saw his glory, and spake of him" (12:41). The Lord, whose glory he saw, was Jesus. The reference is to the call of Isaiah, to the time when he saw the Lord "high and lifted up," surrounded by the seraphim (the "burning ones"), celestial beings whose voices proclaimed the holiness of God (Isaiah 6). The same day he was called to his ministry, Isaiah was forewarned, in the words now quoted by John, of the obdurate unbelief of Israel.

2. 秘密的門徒（十二42-43）

2. Secret Disciples (12:42-43)

約翰又說到，有人信了主耶穌，但信仰不敢曝光。他提到他們的信念（十二42節上）、他們的怯懦（十二42節下），以及他們的妥協（十二43）：「雖然如此，官長中卻有好些信他的，只因法利賽人的緣故，就不承認，恐怕被趕出會堂，這是因為他們愛人的榮耀，過於愛神的榮耀。」這其中有尼哥底母，及亞利馬太人約瑟，他們看到公會對耶穌的態度就妥協了。

John now adds that there were believers in the Lord Jesus, but they were secret disciples. He speaks of *their convictions* (12:42a), *their cowardice* (12:42b), and *their compromise* (12:43): "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." Numbered among these were Nicodemus and Joseph of Arimathaea, both of whom cast off their compromise when they saw what the Sanhedrin had done to Jesus.

他們妥協，卻也付出了代價。不錯，因為敵視耶穌的法利賽人聲音更大，所以他們可能會被逐出，但他們本可以成為主耶穌的親密同伴，有份於馬可樓上的事工——如果他們有夠多的勇氣來表露他們信念的話。結果他們成了輸家。我們不知道還有哪些人是像約翰所說的，這類信了耶穌的猶太領袖。顯然，在五旬節後，他們還是去了教會。基督的復活，會改變許多事情。

Their compromise was costly. True, they would have been excommunicated, because of the antagonism to Jesus of the more vocal Pharisees, but they might instead have been included in the inner circle of the Lord's own and have shared in his upper room ministry—had they dared to have the courage of their convictions. They were the losers. We wonder who the others were, whom John numbers among the many chief rulers who believed. No doubt, after Pentecost, they found their way into the church. The resurrection of Christ changed a lot of things.

B. 持續的原則（十二44-50）

B. An Abiding Principle (12:44-50)

約翰提到了古老的預言，以及猶太人不信之後，轉移焦點到一個持續的原則。

Having shown the ancient prophecy and its bearing on Jewish unbelief, John turns his attention to an abiding principle.

1. 一個重要的事實（十二44-46）

1. A Great Fact (12:44-46)

首先是一個重要的事實。主耶穌要提到一件有關神性的事（十二44-45）：「耶穌大聲說，信我的，不是信我，乃是信那差我來的，人看見我，就是看見那差我來的，」耶穌能夠這樣說，因為他與父有獨特的關係。主耶穌甘願來到我們的世上，成為人，像人一樣的言行舉止，每時每刻的依靠他的父，使那肉眼不可見的神，可以透過他而流露出來。他雖是神，而且從無一刻丟棄他的神性，或與神的同等地位，但他刻意放下神的榮耀，只凡事依靠他的父。他凡事聽候天父的差遣，父也凡事與子同心，正因如此，凡信耶穌的人，就不是信他，而是信差他來的。凡是因信得見耶穌的人，就是得見那差他來的。

There is, first of all, a great fact. The Lord had something to say *about deity* (12:44-45): "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me." Jesus could say that, because of his unique relationship with his Father. The Lord Jesus was willing to come down here to our planet to become a man and to behave as man, dependent on his Father, moment by moment, situation by situation, so that the invisible God might be made visible in him. Though he was God, and never once repudiated or renounced his identity as God, or his equality with God, he deliberately made himself of no reputation and acted solely in dependence on his Father. He made himself wholly available to his Father in heaven, and his Father made himself wholly available to his Son on earth. Because this was so, people who believed in Jesus believed not in him but in the one who sent him. Those who saw him with the eyes of faith, saw the one who sent him.

主耶穌也提到黑暗（十二46）：「我到世上來，乃是光，叫凡信我的，不住在黑暗裡。」他繼續告訴他們有關於光與暗的事。在生命旅程的終點時，只有兩種結局，一種是，進入一個比正午還更明亮的光中，並永遠沐浴在這樣的光中，也更享有神的智慧、愛、更寬廣的視野、更無限量的喜樂。另一種則是進入極度恐怖的黑暗中，在永遠黑暗的咒詛中。

The Lord had something to say too *about darkness* (12:46): "I am come a light into the world, that whosoever believeth on me should not abide in darkness." He kept on bringing them back to light and darkness. At the end of life's journey it is either one or the other: to go out into a light beyond the brightness of the noonday sun and to bask in that light forever, eternally entering into more and more of God's wisdom, power, and love, in ever-expanding horizons and dimensions of bliss, or to go out into the horror of great darkness, the blackness of eternal doom.

2. 令人心沉重的未來（十二47-50）

2. A Grave Future (12:47-50)

想到未來，不免沉重。首先是審判令已發出（十二47-48）：「若有人聽見我的話，不遵守，我不審判他。我本來不是要審判世界，乃是要拯救世界。棄絕我，不領受我話的人，有審判他的，就是我所講的道，在末日要審判他。」「棄絕」這個字，字義是「看為無物」。這是對主耶穌的話非常嚴重的蔑視。

There is a grave future to be considered. First, *judgment is decreed* (12:47-48): "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." The word for "rejecteth" is *atheteo*. It literally means "to count as nothing." It is a terrible offense to treat the words of the Lord Jesus in this way.

主耶穌提到「末日」是審判之日。人人都要為著自己對主的話所作出的回應受審。凡是蔑視的，都不被寬恕，尤其是住在長期有福音光照之處的人。

The Lord refers to "the last day," the day of judgment. People will be held accountable for what they have done with his words. Ignorance will be no excuse, especially for those living in lands long enlightened by the gospel.

最近，我曾經到巴哈馬，這裡的交通規則是靠左行。假如我在當地租一輛車，然後一路靠右駕駛，一定會跟來一輛警車，被抓，上法庭。法官會問，「你有什麼話說？」我回答，「在美國和加拿大，人人都

是靠右開車啊。」法官會說：「你不是按美加的法令受審。你必須入境隨俗，熟悉這裡的交通法令。你的無知和疏忽是無可推諉的。」

Recently I was in the Bahamas, where people drive on the left side of the road. Suppose I were to hire a car in Nassau and start driving down the righthand side of the road. I am pulled over by a policeman and taken before the judge and found guilty. The judge asks, "Do you have anything to say?" I reply, "In the United States and Canada everyone drives on the righthand side of the road." The judge says: "You are not being judged by the laws of the United States and Canada. You should have acquainted yourself with the laws by which you would be judged. Your ignorance and negligence are no excuse."

神已差他的兒子到世上來。「道已成了肉身」，神已透過他的兒子，在這末後的日子，向我們說話。他不會再說什麼了，直到審判之日。他要世人熟知這些話語，將來也要按著這些話語來審判世人。

God has sent his Son into this world. The "Word was made flesh." God has in these last days spoken to us by his Son. He has no more to say until he speaks again in judgment. He holds men and women accountable to acquaint themselves with that word by which they will be judged.

應得的審判（十二49-50）原因有二。第一，主話語的來源：「因為我沒有憑著自己講，惟有差我來的父，已經給我命令，叫我說什麼，講什麼。」任何人所說的話，都不過是人言人語。屬於人類有限的智慧，甚至是人類有誤的宗教思考。它固然影響了千千萬萬人，卻沒有真神的權威。人類的宗教思考，最精髓的代表就是穿著另一種罩袍的「該隱模式」。它一路都想以人類自認為可以奉獻給上帝的最好果實自居。耶穌的話語是神的話語：是上主不變的宣告（十四24；十七8）。他是神的最高準則，具有神的權柄，是神完美的表達。忽視他的話，會造成最嚴重的後果，等於在告訴神，「你說什麼，我都不在意」，這誠然愚不可及。

Judgment is deserved (12:49-50) for two reasons. The first is *the source* (12:49) of the Lord's words: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak." The words of anyone else are the words of human beings. They are no more than faulty formulations of human wisdom, even of fallen man's religious thinking. They may influence millions but they have no divine authority. The essence of man's religious thinking is "the way of Cain," dressed up in other garb. It all boils down to doing the best we can and offering God the fruits of our own efforts. The words of Jesus are the words of God: That was the Lord's unvarying claim (14:24; 17:8). He was God's final, authoritative, and perfect vehicle of expression. It is folly of the highest consequence to ignore his words, to say to God in effect, "I am not interested in what you have to say."

罪有應得的第二個理由，與神的話語本質（十二50）相關：「我也知道他的命令就是永生，故此我們講的話，正是照著父對我所說的。」這是約翰福音中，主耶穌對猶太人最後說的話。父要他所說的最後的話，是與「永生」有關的話，這是任何地方都找不到的。棄絕這樣的話語，就是棄絕了獲得永生的任何盼望。

A second reason why judgment is deserved has to do with *the substance* (12:50) of the Lord's words: "And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." That was the Lord's last word to the Jews in John's gospel. Eternal life is to be found in what the Father had given him to say. It is to be found nowhere else. To turn away from those words is to turn away from all hope of eternal life.

在這之後，主耶穌轉向門徒，私下教導他們更深的真理。約翰的記載，略過主耶穌的登山寶訓，逾越節的敘述，猶大與公會邪惡的交易。他取而代之的是，直接敘述馬可樓的那一段。

From now on, the Lord turns to his disciples to instruct them personally and privately in deeper truths. John ignores the Lord's Olivet discourse, the approach of the Passover, the nefarious dealings of Judas with the Sanhedrin. He takes us instead straight to the upper room.

第三部份

神兒子的秘密

Part 3.

The Secrets of the Son of God

約翰福音十三章1節- 十七章26節

John 13:1-17:26

約翰已把神兒子的記號擺在我們面前。現在，他要把神兒子的秘密告訴我們。福音書的第一部份是向公眾所行，第二部份則在私下進行，第一部份充滿了爭議，第二部份則充滿信賴；在第一部份，主流露他的位格，第二部份，主流露他的熱情。

John has set before us the signs of the Son of God. Now he sets before us the secrets of the Son of God. The first major section of this gospel is public, the second is private; the first part is full of controversy, the second is full of confidences; in the first part the Lord reveals his person, in the second he reveals his passion.

第一段 在馬可樓上的講論（十三1-十四31）

Section 1. The Talk in the Upper Room (13:1-14:31)

I. 講論的背景（十三1-30）

I. Background of the Talk (13:1-30)

我們要探討在樓上的講論，以及去客西馬尼路上的講論。主耶穌要透露他的心事，也要安慰他的朋友。在樓上的講論，有它的背景和負擔。我們先看背景，很快就會看到三個要素：餐桌、毛巾、背叛者。

Here we consider the talk in the upper room and the walk on the Gethsemane road. The Lord is unburdening his heart and comforting his friends throughout. The talk in the upper room has a background and a burden. We begin with the background. Three things come immediately to view: the table, the towel, and the traitor.

A. 餐桌（十三1-3）

A. The Table (13:1-3)

1 現實（十三1節上）

1. His Facts (13:1a)

我們如以往一樣，觀察到主耶穌十分清楚掌握著他的現實情勢：「逾越節以前，耶穌知道自己離世歸父的時候到了...」時候到了。那日是預備日，尼散月的第十四天（我們的禮拜二傍晚到禮拜三傍晚），釘十字架的日子。關於耶穌是否吃了逾越節筵席，或提早吃了，這有許多的討論。約翰清楚顯示，是在逾越節前。四卷福音書都顯示，耶穌埋葬的那天，是在預備日（太二十七62；可十五42；路二十三54；約十九31、42）。

We observe how, as always, the Lord had all his facts well in hand: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father..." The hour was come. The day was the preparation day, the fourteenth day of Nisan (our Tuesday sunset to Wednesday sunset), the day of the crucifixion. A lot of discussion has centered on whether Jesus ate the Passover at the proper time or before. John makes it clear it was before. All the gospels agree that the Lord was laid in the tomb on the preparation day (Matthew 27:62; Mark 15:42; Luke 23:54; John 19:31, 42).

主耶穌提到「他的時候」，他從一開始就心裡有數。當公開服事時，他就對母親說過「我的時候還沒有到」（二4）。之前，也有幾次猶太人想捉拿他，但是無法得逞，因為他的時候未到（七30；八20）。希臘人來訪，也促使耶穌作了一次禱告：「我現在心裡憂愁，我說什麼才好呢。父啊，救我脫離這時候，但我原是為這時候來的」（十二27）。

What the Lord Jesus refers to as "his hour" had been present in his thoughts from the beginning. He had said to his mother, at the outset of his public ministry, "Mine hour is not yet come" (2:4). When the Jews tried to arrest him on previous occasions they could not, because his hour was not yet come (7:30; 8:20). The coming of the Greeks precipitated a prayer by Jesus: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour" (12:27).

可怕的時候終於到了。但耶穌想到的，不是自己，竟然是別人，尤其是他的門徒。我們可以想像，這一群人圍在他身邊，滿臉困惑，充滿不祥的預感，這十二個大男人，除了當中一位之外，心中都充滿了不捨。

The dreadful hour had now come. But instead of thinking of himself, Jesus thought of others, especially of his disciples. We can see them grouped about him, puzzled, full of forebodings, twelve men who, except for one, had come to love him with all their hearts.

他即將離去，回天家。他的離去可分兩階段：第一段是加略山，然後是橄欖山。接下來幾天的夢魘，對門徒的信心，可能是極大的打擊。他要先預備他們，為他們打氣，讓他們先武裝妥當。

He was going away, going home. His departure was to be in two stages: first Calvary, then Olivet. The trauma of the next few days might well shake his disciples' faith. He must prepare them, forewarn them, that they might be forearmed.

2. 他的感受（十三1節下）

2. His Feelings (13:1b)

我們也得知他的感受：「耶穌知道自己離世歸父的時候到了，他既然愛世間屬自己的人，就愛他們到底」（十三節1節下）。「離世」這個字，只有在此表達這意思；它是指從一個領域到另一個領域。死亡無法打斷他的存有；只會改變存有的模式。他即將離開這個世界，但他所愛的，還要留在世上。這事實，帶給他一種感受。這個世界即將卸下他的面具，即將顯出他最終的真貌。

We learn, too, of his feelings: "When Jesus knew... that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" (13:1b). The word for "depart" is used only here in this connection; it speaks of a transfer from one sphere to another. Death was not going to interrupt his being; it would only change its mode. He was going to depart out of this world, but his loved ones were still to be in the world. That fact brought a flood of feeling to his heart. This world was about to be unmasked, about to show its true face at last.

他以神聖的愛，神永存的愛，聖潔的愛來愛他們，也愛他們到底，最無限的愛，最高等的愛，不是以時間來衡量，而是以情願拯救他們、服事他們的程度來衡量。

He loved them with holy love, everlasting God-like love, agapao love. He loved them to the end (eis telos), to the furthest extent, to the uttermost, not in terms of time but in terms of readiness to save them and serve them.

3. 他的仇敵（十三2）

3. His Foe (13:2)

在這裡，約翰插進一段有關他仇敵的事：「吃晚飯的時候，魔鬼已將賣耶穌的意思，放在西門的兒子加略人猶大的心裡...」（十三2）。大夥兒都預備妥當，餐桌也擺好，人人都就坐了。十二人中的一位，卻與祭司們訂了約（太二十六14-16），預謀的背後是更黑暗的一位。猶大的陰謀，就是給魔鬼大開方便之門。他與祭司們的約定，借用先知以賽亞描述敵基督將來的約所說的詞彙，乃是「與陰間結盟」（賽二十八15、18）。這個背叛者，竟然與他和其餘的人同桌吃飯，佯裝為忠心份子，耶穌卻知悉他心中的一切，對主耶穌而言，這也是格外沉重的負擔。

At this point John inserts a note about his foe: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's Son, to betray him..." (13:2). All was now ready for the meal, with the table laid and everyone in place. One of the twelve had already made a pact with the priests (Matthew 26:14-16), and behind that plot was an even darker one. Judas's treachery played into the devil's hands. His contract with the priests was "an agreement with hell" (Isaiah 28:15, 18), to borrow the prophet's descriptive phrase of Israel's coming treaty with the antichrist. It was an additional burden for Jesus to bear, to have the traitor at the table with him and the others, pretending to be a loyal disciple, when all along Jesus knew his heart.

4. 他的未來 (十三3)

4. His Future (13:3)

主耶穌也知道自己的未來：「耶穌知道父已將萬有交在他手裡，且知道自己是從神出生的，又要歸到神那裡去...」（十三3）。這句有關主耶穌的源頭和去處的陳述，更使得他接下來的降卑服事，格外令人震驚。他將要作的這一件事，乃是奴僕才作的事。門徒中，沒有一個人會想要承擔，即使是服事他們的夫子，更別說服事其他同學。

The Lord was also aware of his future: "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God..." (13:3). These statements about the origin and destiny of the Lord Jesus enhance the astonishing condescension of the service to which the Lord now humbled himself. The ministry he was about to perform was that of a slave. Not one of the disciples was prepared to render this service even to the master, let alone to the other disciples.

主已全然認知自己的出身。他深知，自己握有全宇宙的掌管之權。他是無瑕疵的光明之子，即使是榮耀的撒拉弗，天使、天使長，都要在他面前下拜。他也知道自己要往何處去：要升到榮耀之門，升到父的寶座前。他「反倒虛己」擔起家中奴僕所作的工作。

The Lord was fully cognizant of who he was. He knew that lordship over the universe was his. The sinless sons of light, the shining seraphim, angels and archangels, bowed before him. He knew too where he was going: up to the gates of glory, up to the throne of God. Yet he "made himself of no reputation" and stooped to the work of a household slave.

B.毛巾 (十三4-17)

B. The Towel (13:4-17)

1. 謙虛的明證 (十三4-11)

1. Demonstration of Humility (13:4-11)

約翰現在要指給我們看，耶穌所流露的謙卑，並他所論及的真正的謙卑。先是榜樣，然後是鼓勵；先是行動，然後才論述；先行後言——一旦付諸行動，就能堵住抗議，降低傲氣。

John now points us to Jesus' demonstration of true humility and declaration about true humility. First the example, then the exhortation; first the deed, then the discourse; deeds first, words later —once the deed has silenced protest and subdued pride.

我們先看莊嚴的犧牲自我 (十三4-5)：「就離席，站起來脫了衣服，拿一條手巾束腰。隨後把水倒在盆裡，就洗門徒的腳，並用自己所束的手巾擦乾。」

We begin with *an imperial renunciation* (13:4-5): "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

眾人都圍桌而坐。當大家到達馬可樓時，似乎都省略了洗腳的習俗。現場也沒有奴僕替他們作這項慣有的習俗。

They had all taken their places around the table. It would seem that the customary service of washing the feet of the guests had been omitted when they arrived in the upper room. There was no slave there to perform this usual function.

主耶穌有特別的用意。他脫下自己的外衣，這通常是在需要工作時脫下，也在入睡時，當作蓋被。他用一條毛巾來束腰，端一個盛了水的盆子，走到第一個門徒身旁，洗他的腳，洗去一天的塵埃。

There was great deliberateness about the Lord's action. He took off his outer garment, usually taken off for working and generally used as a cover when sleeping. He girded himself with a towel, took a basin and filled it with water, and approached the first of the disciples to wash his feet and remove the sand and soil of the day.

我們可以想像滿室立刻鴉雀無聲，大家尷尬羞愧的對望。比起他們最近的爭論誰為大（路二十二24-27），這是多大的對比。道成肉身的神的兒子，以聖潔的手扶起猶大的腳來洗，這是怎樣的屈尊。只是，世上各種的洗濯，都無法洗淨這雙腳所沾染的污穢，它先前已偷偷跑到祭司那裡，幹下邪惡的勾當，此刻，即將趁著夜色，跑到另一處去（到了那裡，這雙腳就要帶他奔往與基督永遠分離的命運）。我們看著猶大的這雙腳，被救主洗過的腳，再過幾個篇章，就要看到耶穌的腳，被罪人所傷。

We can imagine the sudden hush, the embarrassed looks, the sense of shame. What a contrast to their own recent self-seeking and ambition (Luke 22:24-27). What condescension for the incarnate Son of God to take the feet of Judas into his holy hands and wash them. But not all the washing in the world could wash away the stains on those feet, which had already stolen away to the priests on one nefarious errand and soon would be hurrying away through the night on another (and then on to a place from which they would launch him into a Christless eternity). We see the feet of Judas, feet washed by the Savior—and, a few chapters later, the feet of Jesus, feet wounded by the sinner.

接著，我們看到了一個急促的反應（十三6-9）。終於來到彼得面前，彼得發問了（十三6-7）：「彼得對他說，主啊，你洗我的腳嗎？耶穌回答說，我所作的，你如今不知道，後來必明白。」加重語氣在你與我的。彼得對於「這位他所認信的神子，竟然洗他的腳」這件事甚感不安。這真以難以想像啊。難怪彼得要說出大家心裡的疑問。

We have next *an impulsive reaction* (13:6-9). At last Jesus came to Peter and we have *Peter's question* (13:6-7): "Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." The emphasis is on the pronouns *thou* and *my*. Peter was aghast that the one he had confessed as Son of God should wash his feet. It was unthinkable. No doubt Peter had expressed what the others were thinking.

從主耶穌的回答也可分辨出他所強調的：「我所作的，你如今不知道」這個意義，是關乎屬靈的領域，而不是儀式上的。彼得必須等到聖靈來了，才能真正弄懂。

The same emphasis can be discerned in the Lord's reply: "What I do thou knowest not now." There was evidently a deeper lesson in this than mere foot washing. The significance was in the realm of the spiritual, not in the realm of the ritual. Peter would have to await the advent of the Holy Spirit before he would understand that.

接著，彼得的謬論（十三8-9）。彼得不僅不是俯伏在主的旨意下，他反而爭辯，要從一端偏到另一端去。「你永不可洗我的腳，」他說。「永不可」他說。這是他強勁抗議的力道。主耶穌也同樣的強調：「我若不洗你，你就與我無分了。」彼得一想到他叛逆的心靈，可能從此與所愛的主絕裂，立刻就放棄這念頭。他衝動一如以往，就說，「主啊，不但我的腳，連手和頭也要洗。」以前，他喜歡指點主耶穌，他應該作這，不應該作那。現在，他變成想告訴主，哪些事該怎麼作了。

Then we have *Peter's quibble* (13:8-9). Instead of bowing to the Lord's will, Peter argued, going from one extreme to the other. "Thou shalt never wash my feet," he declared. "Not while the world lasts," he said. That is the force of his vehement protest. The Lord was equally emphatic: "If I wash thee not, thou hast no part with me." Peter gave in at once at the thought that his rebellious spirit

could cause a breakdown of fellowship with his beloved Lord. Impulsively as before, he said, "Lord, not my feet only, but also my hands and my head." Before, he wished to tell the Lord what he could and could not do. Now he wanted to tell the Lord how things should be done.

其次是一個重要的啟示（十三10-11）。我們會看到主耶穌的提醒（十三10），先是給十二門徒的（十三10節上、中）：「耶穌說，凡洗過澡的人，只要把腳洗一洗，全身就潔淨了。」這說明了主耶穌之前的話，「後來必明白」。

Next comes an *important revelation* (13:10-11). We note *what the Lord cautioned* (13:10). There was first a word for *the twelve* (13:10a, b): "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit." This explains the significance of the Lord's previous statement, "You shall know later on."

加略山的救贖，可以讓此真理更為明白。基督所流的寶血，給我們帶來「一次潔淨罪，就永遠有效」的徹底潔淨（十三10節上）——可以這麼說，是完全的洗濯。但是，我們在這世上的日常行為中，又可能污染了。因此，行走在塵世中，接觸塵土的雙腳，就需要洗濯潔淨。換言之，我們需要反覆的潔淨罪污（十三10節下）。彼得和其他人，在這階段的屬靈旅程中，尚無法掌握這些真理。事實上，他們一直誤解主耶穌的屬靈的、象徵性的、圖象式的教導，只是僵硬地按字面意思來詮釋（數世紀以來許多人也還如此的遵循），因而無法真正理解主耶穌所用的比喻、類比及象徵式的語言。

It was Calvary that brought the light of day to shine on this. The blood of Christ provides us with a once-for-all, *radical cleansing* (13:10a) from sin—a complete bath, so to speak. But in our daily walk through this world we become defiled. So our feet, which come in contact with the world, need to be cleansed. We need, in other words, *recurrent cleansing* (13:10b) from sin. At this stage of their spiritual pilgrimage, Peter and the others were not able to grasp these truths. Indeed, they continually misunderstood the Lord's spiritual, symbolic, pictorial teaching, interpreting his words (as many have continued to do down the ages) with wooden literalism, failing to comprehend his use of parables, types, and figures of speech.

還有一句話是給那個叛徒的（十三10節下）：「你們是乾淨的，然而不都是乾淨的。」當中有一位，是主耶穌為他白流了血的。「為罪污所備的水泉」即將在耶路撒冷打開，只是這個人卻不會躍入這個血泉。主耶穌可以看見其他門徒都潔淨了，受益於他以高昂代價所提供的這徹底的、罪的潔淨；但卻有一人作了叛徒，背叛這位罪人的救主，如今受那邪惡者的誘惑，永遠不悔改，永不得潔淨。耶穌給了他一句含蓄的話。其他人根本聽不出主所說的是什麼意思，但猶大一定懂。

There was also a word for *the traitor* (13:10c): "And ye are clean, but not all." There was one there for whom the blood of Christ would be shed in vain. A "fountain for uncleanness" was soon to be opened in Jerusalem but this man would never plunge beneath its crimson flood. The Lord could see the others cleansed, beneficiaries of that radical cleansing for sin he was to provide at such cost. But one man had become an apostate, had turned his back on the Savior of sinners, was now ensnared by the evil one, and would never repent, never be cleansed. Jesus had a veiled word for him. The others probably did not know what the Lord was talking about, but Judas did.

約翰加上自己的解說。他說出主耶穌隱含的話語（十三11）：「耶穌原知道要賣他的是誰；所以說，你們不都是潔淨的。」顯然，主耶穌的話，是在警告猶大。即使他已陷那麼深，說不定，還沒深到來不及抽身，只要他肯立刻抓住拋給他的救生繩；他已陷入恐怖的漩渦，即將席捲而入，粉身碎骨。主耶穌早已知道誰是叛徒，但因著愛猶大，他仍將此藏在心中好一段時日。

John adds his own word of explanation. He tells *what the Lord concealed* (13:11): "For he knew who should betray him; therefore said he, Ye are not all clean." Doubtless his words were yet another warning to Judas. Perhaps, even though he had gone so far, he was not yet gone beyond recall. If so, he must grasp at once the lifeline being thrown out to him; already he was in the grip of a terrible tide carrying him swiftly to destruction. The Lord knew who the traitor was, but in love for Judas, he concealed that knowledge a little longer.

2. 解說「謙卑」 (十三12-17)

2. Declaration About Humility (13:12-17)

主耶穌流露了謙卑的身影之後，開始宣講何謂謙卑。首先我們看到他提起這件事（十三12）：「耶穌洗完了他們的腳，就穿上衣服，又坐下，對他們說，我向你們所作的，你們明白了嗎？」他要幫助彼得和其他門徒瞭解他剛才行動的意義。我們大概不難想像，當主耶穌解下束腰的毛巾，穿上他的外衣，重新回桌時，全室靜默一片。除了猶大，所有人都滿心羞愧。猶大到底會不會因著主耶穌這樣的屈尊，而惱羞成怒？或因著主耶穌所說的，「你們是乾淨的，然而不都是乾淨的」，而心生警覺呢？料想會被看穿一切。猶大無法否認耶穌有神一般的大能。我們可以想像，他會帶著害怕的眼神與耶穌四目交接。但他沒有理由擔憂的。耶穌很願意救他脫離罪，脫離老我，甚至到最後一刻，都可脫離撒但的。

Having given his disciples this demonstration of humility, the Lord now gave them a declaration about humility. First, we see him *approaching the issue* (13:12): "So after he washed their feet, and had taken his garment, and was set down again, he said unto them, Know ye what I have done to you?" He was going to help Peter and the others understand the meaning of his actions. We can almost feel the silence in the room as Jesus took off the towel, put on his outer garment, and reassumed his place at the table. Except for Judas, all would be filled with a sense of shame. Was Judas perhaps filled with contempt at such a spectacle of abasement, mingled with alarm generated by the Lord's words, "Ye are clean, but not all"? Suppose he were to be exposed. Judas could not deny the God-like power of Jesus. We can imagine that he eyed Jesus with fear newly generated. He had no cause to worry. Jesus was willing to save him from sin, self, and Satan even in that late hour.

接著，是去領悟這件事（十三13-16）主耶穌開始作出對比：他所擁有的崇高頭銜，與他現在所作的卑下的工作，「你們稱呼我夫子，稱呼我主，你們說的不錯；我本來是。」「夫子」*didaskalos*這個字，耶穌共使用了三十一次；他如此稱呼自己則有八次。在主耶穌的時代，這字與「拉比」是同等的意思，是學生對老師的尊稱。希臘文稱「主」為*kurios*（字意為「擁有者」），表達權威及主權。

Now comes the task of *apprehending the issue* (13:13-16). The Lord began by reviewing the contrast between the lofty titles he bore and the lowly task he had undertaken. "Ye call me Master and Lord: and ye say well; for so I am." The word for "Master" is *didaskalos*, teacher. The Lord was addressed this way thirty-one times; he referred to himself this way eight times. In the Lord's day the word was the equivalent of "Rabbi," the common title of dignity conferred by students on their teachers. The Greek word for "Lord" is *kurios* (literally "owner"), a word that expresses authority and lordship.

關於這一點，可能需要稍微岔開一下。今天許多人在公眾禱告時，稱「耶穌」「親愛的耶穌」，這種類似親密的稱呼。值得注意的是，福音書中，從來沒有人如此稱呼他，除了邪靈；耶穌對這類稱呼也從不回應。唯一的例外是巴底買，但他還加上了頭銜「大衛的子孫」（可十47；路十八38）。

At this point a brief digression might be in order. Many people today refer to the Lord in public prayer as "Jesus," "dear Jesus," and similar expressions of endearment. It is worth noting that in the gospel record no one addressed him that way except evil spirits, and those he silenced. The sole exception is Bartimeus, and he added the title, "thou Son of David" (Mark 10:47; Luke 18:38).

「你們稱呼我夫子，稱呼我主；你們說的不錯，我本來是。」這個補充性的說明，值得我們注意三點。這裡流露了很真實的謙虛（十三14）：「我是你們的主，你們的夫子，尚且洗你們的腳，你們也當彼此洗腳。」這裡是一種舉一反三的表達，舉出一件事，聯想到另一件有關的事。洗腳，代表各種「犧牲自我」的愛心。有些群體，把這個晉升為教會的正規儀式，但是在使徒的書信中並未出現（不像守主餐及施洗這兩件正規的儀式），教會歷史中也未出現，直到主後四百年才有。至於提摩太前書五章10節所提的洗客人的腳，那只是東方家庭接待的習俗。耶穌說，「你們也當彼此洗腳」，這是說，不論事情高貴卑微，我們都要彼此關顧；謙卑服事他人，不要受到任何觀念的攔阻。

"You call me Master and Lord: and you do well; for so I am." With that preliminary statement before us we note three swift lessons. There is an *exposition* (13:14) of practical humility: "If I then, your

Lord and Master, have washed your feet; ye also ought to wash one another's feet." Here we have a figure of speech known as *synecdoche*, the exchange of one idea for an associated idea. The act of foot-washing stands for all kinds of acts of self-denying love. Some groups have elevated this to a church ordinance, but it is not introduced in the epistles as such (as are the two ordinances of the Lord's supper and baptism) nor does it seem to have been practiced as such until some four hundred years after Christ. The reference in 1 Timothy 5:10 is simply to the custom of washing a guest's feet when being welcomed into an eastern home. "You ought to wash one another's feet," Jesus said. It is a call to loving care for others that regards no task as too menial, no service too great. Nothing should stand in our way of ministering humbly to all.

真實謙卑的榜樣（十三15）：「我給你們作了榜樣，叫你們照著我向你們所作的去作。」耶穌把他的尊榮放到一旁。他取了最卑微的地位，也就是奴僕的地位。他擔起卑賤的工作，是沒有人願意作的工作，他這麼作，完全出於愛心。我們能不能以愛心擔負起這樣服事別人的工作，甚至甘願讓我們看為至寶的尊嚴，也受踐踏，付出這樣的代價呢？

There is *an example* (13:15) of practical humility: "For I have given you an example, that ye should do as I have done to you." Jesus laid aside his dignity. He took the lowest place, the place of a slave. He performed a menial task that none of the others was willing to accept. He did it out of love. Can we afford to minister lovingly to others, even at the expense of our cherished dignity?

這裡還期待真實的謙卑（十三16）：「我實實在在的告訴你們，僕人不能大於主人，差人也不能大於差他的人。」

There is *an expectation* (13:16) of practical humility: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

幾年之後，彼得寫信給神的一群在患難中的子民，那時正逢尼祿當道，對神子民殘暴施虐的日子，不僅在羅馬，還遠至整個帝國。彼得對那些在試煉中飽受摧殘的人，寫了許多很有幫助的話語。

Many years later Peter wrote a letter to God's beleaguered people in those terrible days when Nero was on the rampage, when savage and terrible things were being done to God's own, not only at Rome, but far and wide across the empire. Peter had many helpful words for those facing this fiery trial.

對群體中那些年幼的，他寫道：「要順服年長的...以謙卑束腰」（彼前五5）。他用「束腰」這個字，意思是「在你的腰間綁上謙卑」。這個字根的意思是「打結」或「穿上有繫緊的外衣」名詞意指奴僕的外衣。彼得的腦海中可能浮現了難以忘懷的主耶穌；就在他要出去面對十字架前，腰間束上毛巾，來到他面前說，「好，彼得，現在我要替你洗腳。」他看見主「以謙卑束腰，」我們也當如此。

To younger members of the fellowship, he wrote: "Submit yourselves unto the elder... and be clothed with humility" (1 Peter 5:5). The word he used for "be clothed," *egkomboimai*, means "gird yourselves with humility." The word comes from a root signifying "knotted," or "to be clothed in a knotted garment." The noun referred to the garment of a slave. Peter may have had in his mind's eye the unforgettable sight of the Lord Jesus, just before he went out to face the cross, girding himself with a knotted towel, coming to him, and saying, "Now then, Peter, let me wash your feet." He saw his Lord "clothed with humility," as we are to be also.

結束時，主以這事來作應用（十三17）：「你們既知道這事，若是去行就有福了。」世人無法從行作這樣的事中看見福氣。可是，那天在馬可樓上，最快樂的人是誰？當然不會是彼得，他說不定心中還在嘀咕，剛才為什麼不第一個上樓來，可以搶到頭一個被洗。也不會是手中握有從可惡勾當的所得、心中驚呼好險、差一點就被別人識破的猶大。耶穌一定是他們當中最快樂的一個。

The Lord ends by *applying the issue* (13:17): "If ye know these things, happy are ye if ye do them." The world cannot see any happiness in taking such a humble place. But who was the happiest person in the upper room just then? Certainly not Peter, who perhaps was taking himself to task in his heart for not having rushed upstairs before all the others in order to be first at the basin. Nor

Judas, with his ill-gotten gains in hand and filled with alarm lest his next move should be exposed. Surely Jesus was the happiest of them all.

快樂不是來自於滿腦子的知識，而在於付諸實踐。實踐時，祝福開始流動，自身也獲得祝福的回報。Happiness does not consist in knowing, but in doing. It is then that blessing begins to flow and this beatitude comes into its own.

C. 叛徒（十三18-30）

C. The Traitor (13:18-30)

我們還要再探討「樓上講論」的背景。約翰現在聚焦在這個叛徒身上。約翰在事件六、七十年後提筆述及仍舊滿心憤慨。他每想到或寫到猶大，總是厭惡至極。約翰福音可能比其他福音書，出現更多厭惡的字眼，像虛偽、說謊者、賊、叛徒等，約翰後來領悟到，猶大就是這樣的一個人。

We are still concerned with the background of the upper room talk. John now focuses on the traitor. Writing from the perspective of sixty or seventy years after the event, John was still moved to indignation against Judas. When he thinks and writes about Judas it is with loathing. In his gospel, perhaps more than in the others, we see Judas held up to view for the pitiable hypocrite, liar, thief, and traitor John now knew him to have been.

1他所料到的叛徒（十三18-22）

1. The Traitor Was Expected by Him (13:18-22)

基督一開始就料到誰是叛徒。主耶穌把注意力引到經文的預言（十三18）：「我這話不是指著你們眾人說的，我知道我所揀選的是誰，現在要應驗經上的話說，同我吃飯的人，用腳踢我。」這是引自詩篇四十一篇9節。大衛有亞希多弗；耶穌有猶大。以大衛的例子來看，可能有人會為亞希多弗找藉口，他是大衛最聰明的軍師，後來背叛他，而成為大衛的逆子押沙龍背後的助手，與押沙龍同謀策反。亞希多弗是拔示巴的祖父，我們不必鑽研太多人性，就能夠體會，當大衛引誘他的孫女，並殺死她的丈夫時，亞希多弗會有怎樣的感受。

In the first place, the traitor was expected by Christ. The Lord drew attention to *what the Scripture said* (13:18): "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." That was an allusion to Psalm 41:9. David had his Ahithophel; Jesus had his Judas. In David's case some excuse could be found for Ahithophel, David's cleverest counselor, who betrayed him and became both the power behind Absalom's rebellion and Absalom's counselor in evil. Ahithophel was Bathsheba's grandfather, and one does not have to be a great student of human nature to understand his feelings at David's seduction of his granddaughter and his murder of her husband.

可是，猶大卻找不到任何藉口。耶穌揀選他，成為門徒。他有自由意志可以成為門徒，他卻自己選擇走上叛徒之路。他受挫的自我膨脹，貪婪與不誠實，使他一步步遠離基督。約翰在記錄中老早就寫出耶穌對叛徒不算含蓄的警告了（六71；十二4；十三2）。在馬可樓上，主耶穌更是透露，他早已知道猶大的污穢——只是猶大完全無動於衷。耶穌的警告一次比一次更清楚，猶大只是如聽耳邊風。

But Judas had no such excuse. He was chosen by Christ to be a disciple. He had become a disciple of his own free will. It was by his own choice he became a traitor. His own frustrated ambition, greed, and dishonesty drove him further and further from Christ. John has already recorded earlier veiled and not so veiled warnings of Jesus about the traitor (6:71; 12:4; 13:2). Already, in the upper room, the Lord revealed his knowledge of Judas's uncleanness—to no avail. Although his warnings became more explicit, they fell on deaf ears.

主耶穌老早知道猶大要出賣他，這事實，並不能排除猶大是自主行事的事實。猶大是自主選擇成為叛徒的。我們的知道，是事發後才知道。回顧事實，以很簡單的理由就知道事實存在。但神的知道，卻是預知。他可以預先知道事實，但猶大卻是自己一手造成。這因果，對聖經中所有的預言都成立。神的預知，是依據事實，以致他能預見，時候到了，就會成真。他知道會發生什麼事，因為他不受限於事件的時空條件。

The fact that the treachery of Judas was foreknown and foretold does not in any way take away from the fact that Judas acted of his own free will in this matter. Judas was a traitor by his own choice and behavior. Our knowledge is after knowledge. We look back to the fact and know it for the simple reason that the fact exists. God's knowledge is foreknowledge. He could look ahead to the fact, but Judas established that fact himself. This sequence is basic to all biblical prophetic statements. God's foreknowledge is based on facts that he foresees will be established when the time comes. He knows what is going to happen because he is not trammled by having to live out events a day at a time.

主耶穌引用詩篇四十一篇9節非常有力。原來的希伯來文字意為「以他的後腳跟狠狠踢我」這用意是讓人大摔一跤或大佔人便宜。我們不禁會好奇，猶大聽見這熟悉的詩篇引文，心中會怎麼想，意識到自己真的是利用圈內人的身份，陷害主，佔盡便宜。

The Lord's quotation of Psalm 41:9 was forceful. The original Hebrew is literally "hath made his heel great against me," the idea being of bringing about a great fall or of taking terrible advantage of someone. One wonders what Judas's thoughts were when he heard this familiar psalm quoted, knowing he was indeed taking cruel advantage of his position in the inner circle to bring about the master's fall.

約翰接著又告訴我們救主所說的（十三19-22），內容是有關猶大所犯的罪。主耶穌先說了關於接待他的事（十三19-20）：「如今事情還沒有成就，我要先告訴你們，叫你們到事情成就的時候，可以信我是他（基督）。」我們可以省略他這個字。耶穌再次確認了他的神性：「可以信我是。」他的「預先知道」，就是另一個明證。或許，當他看著猶大時，就是沉靜地在宣告自己實際的名字。在新英文譯本中，它譯作 I am what I am 「我就是我的所是。」

John now tells us *what the Savior said* (13:19-22). The context is the great crime of Judas. The Lord has something to say about *receiving him* (13:19-20): "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." We can omit the word *he*. Again Jesus asserted his deity: "Ye may believe that I am." His foreknowledge was another proof of it. Perhaps, looking Judas in the eye, Jesus calmly claimed for himself the ineffable name. In the New English Bible it is rendered "I am what I am."

在猶大卑劣出賣主的事件中，仍然可以看見神的一些特質。主明顯的無所不知，門徒則需等到事後回顧才恍然大悟，這又證明了耶穌的神性。

Some good would come out of the despicable treachery of Judas. The Lord's evident omniscience, as the disciples would come to look back on it and reflect on it, would be evidence of his deity.

耶穌獨特的位格，又與我們獨特的地位相匹配：「我實實在在的告訴你們，有人接待我所差遣的，就是接待我，接待我，就是接待那差遣我的」（十三20）。因此，主耶穌把他自己，與他的父，與他的門徒，都合為一。主在期待那即將來臨的，對使徒們託負大使命的時刻（二十21）。

The uniqueness of his person is matched by the uniqueness of our position: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me, receiveth him that sent me" (13:20). Thus the Lord joins himself, his Father, and his followers in one union. The Lord was anticipating the coming commissioning of the apostles (20:21).

信差，最偉大之處在於，能準確的傳達他所代表的那一位。基督在世上的使者，他所差遣的人，所代表的是具有威嚴的王者。我們所蒙的召喚，是宇宙中最榮耀的召喚。我們是萬王之王的使者。凡接待我們的，不僅是接待我們，也是接待了基督，也不僅是基督，更接待了父神。

The greatness of an envoy is in direct ratio to the greatness of the one he or she represents.

Christ's ambassadors in this world, the ones he sends, represent no petty principality. Our calling is the most glorious one in the universe. We are ambassadors of the king of kings. Those who welcome us receive not only us but Christ, and not only Christ but his Father.

叛徒之流，不僅無法嚇阻基督的軍隊和他的王國，基督反能將整個地球的軸心倒轉過來。
The traitor in their midst could no more halt the onward march of Christ and his kingdom than he could reverse the spin of the globe on its axis in space.

主耶穌還說了一段關於他被棄絕的話（十三21-22）：「耶穌說了這話，心裡憂愁，就明說，我實實在在的告訴你們，你們中間有一個人要出賣我了，門徒彼此對看，猜不透所說的是誰。」
The Lord has something pointed to say, too, about *rejecting him* (13:21-22): "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily [Indeed and in truth, as it has been phrased] I say unto you, that one of you shall betray me. Then the disciples looked one on another doubting of whom he spake."

他就憂愁起來。在他去拉撒路的墳墓前，以及希臘人來求見於他時，都有這樣的描述（十一33）。當他走近拉撒路的墳墓時，「就心裡悲嘆，又甚憂愁」接著便哭了。這是在肉身的領域。當希臘人來求見，主耶穌講到即將來到的時刻，也是憂愁，這是心境上的受苦；這是在心理的領域。現在，猶大就與他同桌，耶穌的靈裡憂愁。
He has troubled in spirit. We have the same word used about him as he was on his way to the tomb of Lazarus (11:33) and again when the Greeks came to him (12:27). Approaching the grave of Lazarus "he was troubled" and then wept. That was in the realm of the physical. When the Greeks came and the Lord spoke of the coming hour and was troubled, it was mental suffering; it was in the realm of the soul. Now, with Judas at the table with him, Jesus was troubled in spirit.

他給了猶大無數次悔改的機會。他無法一延再延了。他必須對屬他的人說一些話，是猶大以及那惡者和他所代表的陰謀還在這房間時，無法說的。主耶穌便刻意的進一步，將猶大點明出來。我們可以觀察，這個終極的、不肯回頭的、恐怖行動，多麼令這位罪人之友憂愁。
He had given Judas every opportunity to repent. He could postpone the inevitable no longer. He had things to say to his own, things that could not be said so long as Judas and the evil and treachery he stood for were present in the room. The Lord now took deliberate steps to expose him. It is interesting to observe how greatly this final, irrevocable, and terrible action troubled the friend of sinners.

而不僅是耶穌憂愁，門徒也憂愁。他們害怕到講不出話來，這事實終於臨到他們。他們深知自己是一群毛病百出的傢伙，但是要當叛徒，要出賣他們所愛的主耶穌給敵人，門都沒有。大家捫心自問，也面面相覷，個個都困惑不已。
But not only Jesus, the Lord's disciples were troubled. They were speechless with horror as, at last, the truth dawned on them. They knew their own faults and failings well enough, but to be a traitor, to betray their beloved Lord to his foes, this seemed incredible. They searched their own hearts and each other's faces. They looked around in bewilderment.

2. 他揭露叛徒的身份（十三23-26）

2. The Traitor Was Exposed by Him (13:23-26)

我們看見基督揭露出叛徒的身份。這裡共出現三個人。首先看到的是約翰（十三23-24）。
We are shown how the traitor was exposed by Christ. Three people are brought into the picture. First, we see *John in focus* (13:23-24).

「有一個門徒，是耶穌所愛的，側身挨近耶穌的懷裡。西門彼得點頭對他說，你告訴我們，主是指著誰說的。」門徒在吃這筵席時，按習俗都是側著身子，以左臂支撐，空出右手來。耶穌所愛的門徒我們都知道就是福音書的作者約翰，最有榮幸坐在耶穌的右邊。彼得似乎坐在遠一點的位置。猶大應該就是在耶穌的左邊。大家都不知道叛徒到底是誰，這讓彼得尤其坐立難安。終於跟約翰使個眼色，要他去向耶穌問個清楚。

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake." At this special meal the disciples reclined, as was the custom, on their left side, leaving their right arms free. The beloved disciple, whom we identify as John, the author of this gospel, occupied the position of honor, reclining next to Jesus on the right. Peter seems to have been some distance away. Judas must have been on Jesus' left. The suspense of not knowing who the traitor was, was more than Peter could bear. Finally he caught John's eye and gave him a nod to indicate he should ask Jesus to be more specific.

接著，我們看到耶穌（十三25-26節上）。「那門徒便就勢靠著耶穌的胸膛，問他說，主啊，是誰呢，耶穌回答說，我沾一點餅給誰，就是誰。」約翰轉問耶穌。在今天，我們對於主客，會以不同的方式尊榮他。我們的文化會先敬酒或舉杯表示敬意。耶穌時代，是由主人取一點食物沾上沾醬，遞給特別來賓。耶穌告訴約翰，他會以這種方式指出誰是叛徒。到底其他的門徒有沒有聽到這段對話，我們不清楚；因為甚至在遞過餅之後，大家仍對猶大無所起疑。事實上，耶穌之所以用這種特別尊榮的方式來指出猶大，也是為了不讓大家對他起疑。

Next we see *Jesus in focus* (13:25-26a). "He then lying on Jesus' breast saith unto him, Lord who is it? Jesus answered. He it is, to whom I shall give a sop, when I have dipped it." John put the question to Jesus. Nowadays we would give an honored guest a different mark of recognition. It would be more customary in our culture to propose a toast or to lift a glass in acknowledgment. In Jesus' day a choice morsel was dipped in the sauce by the host and presented to the special one. Jesus indicated to John that he would mark out the traitor in this way. It is doubtful whether any of the other disciples heard the exchange, since even after the sop was passed they still seem not to have suspected Judas. Indeed, for Jesus thus to single Judas out for this special honor would eliminate him from their minds.

最後，我們才來看猶大（十三26節下）。「耶穌就沾了一點餅，遞給加略人西門的兒子猶大。」主耶穌仍想喚醒猶大的良心；這是對他的心最後一次的呼喚。永恆的天秤仍在為這人晃動著。這是他付諸死亡行動之前最後一次的回頭的機會。猶大顯然誤解了耶穌對他的善意舉動。他的心起了警覺，怕秘密被揭發，會曝光、遭逮，就死定了。他被視為座上賓，卻沒有受此榮譽的記號所感召，可能他一直認為，基督不是他所想要的彌賽亞。他要利用這情勢，趁一切大好之際趕緊開溜。

Last we see *Judas in focus* (13:26b). "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." The Lord had appealed to the conscience of Judas; now he made one last appeal, to his heart. Eternity swung in the balance for this man. It was his last opportunity before the dreadful deed was done. Judas evidently misinterpreted the Lord's friendly gesture. The alarms ringing in his soul, that his secret had been discovered and he was about to be exposed and judged, died down. He was being treated as the honored guest. Far from being overwhelmed by the mark of honor, perhaps it simply confirmed him in his opinion that Christ was no messiah for him. He would cash in on the situation and decamp while the going was good.

3. 叛徒被他開除（十三27-30）

3. The Traitor Was Expelled by Him (13:27-30)

我們在此看到叛徒被基督開除了。有三幅圖畫，描繪出聖靈的藝術技巧。我們先看猶大與魔鬼（十三27）。「他吃了以後，撒但就入了他的心。耶穌便對他說，你所作的快作吧。」若按字面翻譯，應該是：「吃過餅後，撒但便入了他的心。」這指出那正確的時刻，就是猶大跨過最後的防線，踏上不歸路，也是他進入永恆沉淪的路。

We are shown how the traitor was expelled by Christ. Three graphic pictures are painted for us by the artistry of the Holy Spirit. We see *Judas and the devil* (13:27). "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly." The literal rendering of this would be: "And after the sop then Satan entered into him." The exact moment is marked when Judas crossed the final frontier from which there was no return, the moment when his doom was sealed.

耶穌以特別友善和尊榮的舉動所作的最後呼喚，猶大卻拒絕了。這硬心的猶大，一直敵對基督，就使得撒但有機可乘，完全的掌握這個人。在此之前，猶大就一直有邪惡的意圖，現在，他終於被惡者全然掌控了。

The rejection of the Lord's final appeal, marking him out for a gesture of special friendship and honor, so hardened the heart of Judas against Christ that it was now possible for Satan to move in and take full possession of the man. Up to this moment Judas had been possessed by an evil intention. Now he was possessed by the evil one.

主耶穌知道這情勢。魔鬼現在已是透過猶大的雙眼來睨視耶穌。耶穌驟然地終止猶大與他子民的團契。他命令他快快去行動吧。這是第一幅畫。

The Lord knew what had happened. The devil himself now leered at Jesus through the eyes of Judas. Abruptly Jesus dismissed Judas from the fellowship of his people. He bade him be about his terrible business and to hurry up with it. That is the first picture.

第二幅圖顯示猶大與眾門徒（十三28-29）。「同席的人，沒有一個知道這是為什麼對他說這話。有人因猶大帶著錢囊，以為耶穌對他說，你去買我們過節所應用的東西，或是叫他拿什麼調濟窮人。」猶大的名聲那麼好，他扮演一個真實門徒的角色，也從頭到尾騙過其他人。即使主耶穌已發出逐客令，他們還以為主是派猶大出去辦事情或作慈善救濟。即使有人懷疑有叛徒，也不會懷疑到猶大身上。主耶穌要他出去的話語，被他們那樣的解讀，都是因為他們對猶大品格的錯誤認知。他們更不會知道，猶大將要去幹的勾當，會在一天之後，給自己畫下可怕的界線，那就是，謀害他們的主，以及猶大的自盡。

The second picture shows *Judas and the disciples* (13:28-29). "Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor." So great was Judas's reputation, so well had he acted the part of a genuine disciple, that he deceived the others right to the end. Even when those fatal words of excommunication were spoken, they thought that the Lord was sending Judas out on an errand or to perform a work of charity. Whoever they might or might not have suspected of being the traitor, they do not seem to have suspected Judas. The Lord's words of dismissal were interpreted by them in the light of their own mistaken conceptions of Judas's character. Little did they know that the errand on which he was now embarked would pay off its dreadful dividends before the next day was out, in the murder of their master and the suicide of Judas.

第三幅畫是猶大和黑暗（十三30）。「猶大受了那點餅，立刻就出去。那時候是夜間了。」耶穌之前替猶大這個人擔憂所引用的詩篇四十一篇現在就要應驗了。「他心存奸惡，走到外邊才說出來...」這正是猶大的行徑。「那時候是夜間了。」對猶大而言，那正是聖靈在別處所稱的「墨黑的幽暗」（猶13）。我們看見猶大離棄了樓上的光明，與神的聖徒的相契，以及主耶穌在屬他的人中間的同在。我們看他關上門，被黑暗吞噬。他步下階梯，停下來整理一下行囊，就往那受咒詛之路邁去，走向那群與基督為敵者所在之處。他從此就只聽從那些不敬虔之人的建議，站在罪人的道路中，坐在褻慢人的座位上。因此，他的名字就要成為宇宙叛徒的象徵。從此，他在今生或永世中，就再也無法嚐到一絲快樂。夜深了。

The third picture is that of *Judas and the darkness* (13:30). "He then having received the sop went immediately out: and it was night." The words of Psalm 41, from which Jesus had quoted in beginning this final struggle for the soul of Judas, now had their fulfillment: "His heart gathereth iniquity to itself; when he goeth abroad, he telleth..." That is just what Judas did.

"And it was night." For Judas there was now reserved what the Holy Spirit elsewhere calls "the blackness of darkness for ever" (Jude 13). We see Judas leave the light of the upper room, the fellowship of the saints of God, and the presence of the Lord Jesus in the midst of his own. We see him close the door. The darkness wraps him around. He makes his way down the stairs. He pauses to get his bearings and then goes his accursed way to the place where the enemies of Christ were awaiting him. He was now walking in the counsel of the ungodly, standing in the way of sinners,

sitting in the seat of the scornful. Henceforth his name would be a universal synonym for treachery. He would never know again, in this life or eternity, another moment of happiness. It was night.

這是主耶穌在樓上要向門徒作漫長的心靈談話的背景。我們先來看這談話的心情。

Such was the background of the long heart to heart talk the Lord now had with his disciples in the upper room. Now we consider the burden of the talk.

II. 話重心長（十三31-十四31）

II. Burden of the Talk (13:31-14:31)

A. 另一個命令（十三31-35）

A. Another Commandment (13:31-35)

樓上的談話，有四大主題：頒佈另一個命令，基督的再來，再一次的託負，再次的安慰。我們先來看第一易。

Four themes dominate the upper room discourse: another commandment, another coming, another commission, and another comforter. We begin with the first of these.

1. 生命之主（十三31-33）

1. The Lord of Life (13:31-33)

有關主耶穌這個新的命令，可以分成兩部份。他先讓我們看到他是生命的主，猶大卻背叛這位主：毫不畏懼，超越死亡，看見復活，邁向永遠的生命之主。

The Lord's teaching about a new commandment can be divided into two parts. He sets before us, first, the Lord of life, the one Judas was on his way to betray, the one who, undismayed, saw beyond death to resurrection, to life for evermore.

與此有關的是，主耶穌提到他的榮耀（十三31-32）：「他既出去，耶穌就說，如今人子得了榮耀，神在人子身上也得了榮耀。神要因自己榮耀人子，並且要快快的榮耀他。」

In this connection the Lord had something to say about *his glory* (13:31-32). "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."

當猶大終於關上身后的門時，我們幾乎可以聽見主耶穌鬆了一口氣。我們要注意這句話「他既出去」；它凸顯猶大的主動性。耶穌固然對猶大下了逐客令，但猶大也是自己驅逐了自己。神從來不把人送入地獄；是人自己把自己推向地獄的。神只是在人類自己作的選擇上簽可。

One can almost hear the Lord Jesus heave a sigh of relief when Judas finally closed the door behind him. We need to note the expression "he was gone out"; it underlines the voluntary act of Judas. It is true that Jesus excommunicated Judas but it is equally true that Judas excommunicated himself. In the last analysis God does not send people to hell; they send themselves. God endorses the decisions they themselves make.

樓上的氣氛現在純淨了。邪惡者已經離去，把他的代理人一併帶走，催促他趁著夜晚，步入黑暗。主耶穌轉向門徒，他說，「如今，」「如今！」猶大離開，標誌出一項危機和轉捩點。他的離去，是旅程最後一圈的第一步，要通往受難以及擺在前頭的一切。

The atmosphere of the upper room was now purged. The evil one had gone, taking his human agent with him, hurrying him through the night and on into the dark. The Lord turned to his disciples. "Now," he said, "Now!" The departure of Judas marked a crisis and a turning point. His departure was the first step in the last lap of the journey toward the passion and all that lay beyond.

主耶穌越過黑暗谷，看見遠處榮耀的頂峰。他看見彩虹高懸在風暴的雲霧中。骷髏地不是盡頭；得榮耀才是目的地。「如今人子得了榮耀，」他說。首先的亞當，因墮落而失去他的領土。末後的亞當基督，來到世上，要奪回因人類墮落而失去的一切。

The Lord saw beyond the dark valley to the glory crowned peaks beyond. He saw the rainbow high on the storm clouds. Golgotha was not the end; glory was the goal. "Now is the Son of man glorified," he said. The first man, Adam, forfeited his dominion through the fall. The second man, Christ, arrived on earth to regain what had been lost through that fall.

耶穌共有十二次使用了人子的頭銜。第一次是與拿但業對談時。現在，約翰用了最後一次。當拿但業聽見耶穌再次使用這個稱呼時，他有注意到嗎？他應該還記得耶穌告訴他的，「你們將要...神的使者上去下來，在人子身上。」

John uses the title *Son of man* twelve times. The first time was in conversing with Nathanael. Now John uses it for the last time. Did Nathanael look up as he heard Jesus again use that name? He would remember Jesus saying to him, "Ye shall see... the angels of God ascending and descending upon the Son of man."

猶大的離去，通報了耶穌離去的信號。耶穌在往回家的路上去。這路又陡又暗。十字架就擋在路上，但他會克服死亡和墳墓。罪和撒但會被擊敗。人子已經受了榮耀，神還要因無罪的人子耶穌而得榮耀。

The departure of Judas heralded the departure of Jesus. He was on his way home. The road was dark and steep. The cross stood astride the way, but death and the tomb were to be conquered. Sin and Satan were vanquished. Already the Son of man was glorified, and God was glorified by the sinless humanity of Jesus.

耶穌正在往他與天父在創世以前就有的榮耀之路邁進，這榮耀因他來地上而暫時擱在一邊。神因人子而得榮耀；而人子也要因順服神而行走於客西馬尼、厄巴大、各各他之路，被埋葬、得榮耀，坐在父寶座的右邊。

Jesus was now on his way back to that glory he had with the Father before the worlds began, the glory he had laid aside when he came to earth. God was glorified in the Son of man; the Son of man was to be glorified as he trod that path of obedience by way of Gethsemane, Gabbatha, Golgotha, and the grave right back to glory, there to be seated on the throne of God.

主也提到他的目的地（十三33）。「小子們，我還有不多的時候，與你們同在，後來你們要找我，但我所去的地方，你們不能到。」眼前的危機，不僅影響到他，也要影響到他的門徒。他可以想像接下來要面臨的事件，對他們是多麼大的打擊。此外，天上榮耀的全然實現，也必須等到他離此地而去。他的心很捨不得他們。

The Lord has something to say about *his goal* (13:33). "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come." The coming crises were going to affect not only him, they were going to affect his disciples. He could picture their despair as the events of the next few hours closed in. Moreover, the full realization of his heavenly glory necessitated his withdrawal from earth. His heart went out to them.

他稱他們「小子們」，這稱呼不僅傳達了關係，也表達親暱，帶有極深的愛與關切這群尚不成熟的門徒。主的心，捨不得彼得、雅各、約翰、馬太、多馬、腓力、安得烈、拿但業和其他人。當他說：「後來你們要找我，但我所去的地方，你們不能到」時，他可以看見他們的面色倉惶。在此之前，他從未稱他們為「小子們」。這可能是當他走丟，她母親在聖殿找到他時，對他說的話（路二48）。

He called them "little children." The words not only convey the thought of relationship, but in the diminutive they carry the idea of deep affection and care for those not yet mature. The Lord's heart went out to Peter, James, John, Matthew, Thomas, Philip, Andrew, Nathanael, and the rest. He could see the stunned looks on their faces as the words began to sink in: "Ye shall seek me... Whither I go, ye cannot come." So far as we know he had never addressed them as "little children"

before. They were the words his mother had used to him when, having lost him, she found him in the temple (Luke 2:48).

主耶穌提醒他們，他曾對猶太人說過，他們會去找他。不過那時他又加了兩點（七34），在這裡他省略了：他們要死在罪中，他們會找不到他。他現在對門徒說，則只是跟他們確認，擺在他前面的路，他非踏上不可。

The Lord reminded them that he had already told the Jews that they would seek him. But he had added two things in his statement to the Jews (7:34) that he omits here: they would die in their sins, and they would not find him. To his disciples he simply affirmed that the path now opening up before him he must tread alone.

2. 愛的律（十三34-35）

2. The Law of Love (13:34-35)

他現在提到愛的律，和新的命令。它的動力（十三34）：「我賜給你們一條新命令，乃是叫你們彼此相愛。我怎樣愛你們，你們也要怎樣相愛。」彼得和約翰，我知道你們個性很不一樣——但就是要相愛。奮銳黨的西門和馬太，我知道你們來自不同的背景——但還是要相愛。大膽的安得烈和多疑的多馬，你們要彼此相愛。「像我愛你們一樣。」以那種恒久忍耐又有恩慈的愛，以那種眾水不能熄滅的愛，以那種比死更堅強的愛。我要走了，但你們還要留在此地。你們需要彼此相愛，所以就彼此相愛吧。把你們的差異，丟入愛的深海中。

He comes now to the law of love and to the new commandment. Here is *its impulse* (13:34): "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Peter and John, I know you are so different in temperament—but love one another. Simon Zelotes and Matthew, I know you came to me from opposite backgrounds—but love one another. Daring Andrew and doubting Thomas, love one another. "As I have loved you." With that love which suffers long and is kind, with that love which many waters cannot quench, with that love which is stronger than death. I am going, but you will still be here. You will need each other, so love one another. Sink all your differences in love's wide sea.

愛是新的律法。那麼，愛的動力何在呢？來自他的愛。

Love is the new law. And what is the impulse of that love? It is his love.

這是它會帶來的影響（十三35）：「你們若有彼此相愛的心，眾人因此就認出你們是我的門徒了。」真正的門徒關係的標記，不是在我們所描述的教義宣言中，也不是在詩歌或我們偏好的音樂形式中，也不在我們所遵循的儀式或我們喜愛的禮儀中，也不在我們熱切的領人歸主，我們對自己所挑選的教會的忠心耿耿中——而是在我們對那所有愛主人的愛。當人看見，便會認出，基督在他的門徒中，也認出，那真是他的愛。

Here is *its impact* (13:35): "By this shall all men know that ye are my disciples, if ye have love one to another." The badge of true discipleship is not in the doctrinal statements to which we subscribe, not in the types of hymns and music we prefer, not in the rituals we observe or the ordinances we cherish, not in our soulwinning zeal, our faithfulness to the churches of our choice—but in our love for all those who love the Lord. When people see that, they will recognize Christ in his disciples and recognize that love as truly his own.

彼得把這一切都存在心裡了。他曾經跟約翰示意，要他指出誰是叛徒，但坐得太遠，聽不清耶穌說的是誰。他看見耶穌沾了餅給猶大，很可能這項動作還使彼得消除了對猶大的戒心。畢竟，猶大是猶太人，其餘的都是加利利人，也可能因此耶穌才尊猶大為座上賓，因為只有他是猶太人。彼得也看見猶大起身離去，也可能聽見主對他說「快點去」的話。但彼得聽來一點兒不覺得奇怪。

Peter had been taking all this in. He had given the nod to John to find out who the traitor was, but had been too far away to hear what Jesus had answered. He had seen Jesus dip the sop and give it to Judas, and perhaps that action had stilled any suspicions he might have had of him. After all, Judas was a Judean and all the rest of them were Galileans, so maybe the Lord was honoring Judas

as the only Judean in the company. He had seen Judas rise from the table and may have heard the Lord's word to him to hurry. Nothing was extraordinary in all that to Peter's mind.

B 再來 (十三36-十四6)

B. Another Coming (13:36-14:6)

1. 顯露人心 (十三36-38)

1. The Human Heart Revealed (13:36-38)

但現在耶穌談到自己要離去了，彼得突然坐起身子，警覺到什麼事，他不禁脫口而出。從他的話，我們看到人性的流露。也立刻看到彼得的困惑（十三36-37節上）：「西門彼得問耶穌說，主往哪裡去？耶穌回答說，我所去的地方，你現在不能跟我去，後來卻要跟我去。彼得說，主啊，我為什麼現在不能跟你去？」

But this talk of Jesus about going away. Suddenly Peter sat up and paid special heed. He had something to say, so he said it. In his words we see the human heart revealed. We note, at once, *Peter's bewilderment* (13:36-37a): "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord why cannot I follow thee now?"

過去半年，主耶穌已經都不再提到他要離開、要受死、要復活的事。如今，死亡這事，卻真的要臨到了。而且，他們還不能跟去，連想都不行。

The Lord had been telling them for the past six months that he was going away, that he was going to die, and that he was going to be raised again. It was now dawning on them that he actually was going to die. Beyond that they were unable to go as yet, even in thought.

舊約聖經有關來生的啟示，並不像我們今天從新約聖經所得的盼望那麼清晰。基督的復活以及聖靈降臨，使一切都迥然不同了。保羅提醒我們，主耶穌「已經把死廢去，藉著福音，將不能壞的生命彰顯出來。」（提後一10）。彼得初初意會到耶穌真的要受死了，不禁想多知道一些。「死了以後呢？你要去哪裡？」他問。「你會在這裡？我為什麼現在不能跟你一起去？主耶穌的心一定再次溫暖了他的朋友彼得，這個朋友的熱情和愛，與冷酷的猶大相比，就好像白天跟夜晚的差別那麼大。

The Old Testament revelation of the afterlife was by no means so bright as the hope we now have from the New Testament. The resurrection of Christ and the coming of the Holy Spirit have made a significant difference. Paul reminds us that the Lord Jesus has "abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1:10). Peter, grappling with the dawning realization that Jesus was soon going to die, wants to know what that means. What lies beyond death? "Where are you going?" he asks. "Where will you be? And why can't I come with you now?" The Lord's heart must have warmed again to his friend Peter, whose warmth and love were as different as night from day to the cold hate of Judas.

我們也注意到彼得喜好誇口（十三37節下）：「我願意為你捨命」他說。若是主耶穌必須受死——彼得似乎已經意識到這項事實——那好，他也願赴湯蹈火，在所不辭。

We note, too, *Peter's boastfulness* (13:37b): "I will lay down my life for thy sake," Peter said. If the Lord was going to die—and Peter seems to have come to grips now with that fact—well, he was willing to die for him.

只是，主耶穌瞭解彼得，比起彼得的自我瞭解更多：「耶穌說，你願意為我捨命嗎？我實實在在的告訴你，雞叫以先，你要三次不認我。」（十三38）。主耶穌用的「不認」這個字，意思是「完全否認」。叫辰雞，是羅馬人用來報夜更的第三更，介於子夜與黎明的中間。那一晚，彼得儘管事先誇了海口，卻要掉入懦夫的深淵。這當中，主並未口出責備，他仍然感激彼得的好意，只是他太瞭解彼得，知

道他的誇口不可靠。就如之前警告猶大一樣，他現在警告彼得。彼得似乎被這個預告嚇壞了，整個人沉默不語。真的，在耶穌接下來的講論中，他一直沒再吭聲。

But the Lord knew Peter better than Peter knew himself: "Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice" (13:38). The word the Lord used for "denied" is *aparneomai* meaning "to deny utterly."

Cockcrow was the third of the four Roman night watches, midway between midnight and dawn.

That night, for all his bold words, Peter would plumb the depths of cowardice. There is no blame in the Lord's words. He had nothing but appreciation for Peter's good intent, but he knew better than to count on it. As he had warned Judas, now he warned Peter. Peter seems to have been overwhelmed at this prediction; he lapsed into silence. Indeed he has no more to say during the discourses that follow.

2. 彰顯天家 (十四1-3)

2. The Heavenly House Revealed (14:1-3)

神歷世歷代的子民中，為著喪親而哀痛時，不知有多少次從這三節經文獲得了安慰，就是由此而來。我們在此看見福音書的高峰之一。若是約翰不曾把這些奇妙的話語記載下來，我們會失去多少祝福。

Times without number, God's bereaved people in all ages have turned to these three verses for comfort when death invades the home—and rightly so. Here we have one of the highlights of this gospel. We would be immeasurably impoverished if John had not penned these wonderful words.

他先談到一種新的平安 (十四1)：「你們心裡不要憂愁，你們信神，也當信我。」關於本節兩次提到的信這個字，究竟應該都是平述句還是命令句，各有不同的看法。我們若兩次都譯為命令式：「要信神，也要信我！」顯得較為有力。

He begins with a *new peace* (14:1): "Let not your heart be troubled: ye believe in God, believe also in me." There is some controversy over whether or not the verb *believe*, twice repeated in this verse, should be in the indicative ("ye believe") or imperative ("believe!"). There is added force if we read them both in the imperative: "Believe in God, believe in me!"

主耶穌指著自己，與神同等，配得成為宗教的信靠對象。「要信神，也當信我！」

The Lord points to himself as the proper object of the same religious trust as God. "Trust God!" he says, "and trust me!"

信靠比信仰更為深入。信仰可能只是智性上冷靜的；但信靠則是個人化，有溫度的。耶穌挑戰我們，要像對神那樣的態度來對待他。希臘原文，更為有力，從第二個句子可看出，「要信靠神，對我，也當信靠。」這是把神與基督儘可能的緊密聯結，並且始終有相同的對待。我們如何對待神，也那樣對待耶穌。對兩者，沒有任何差異。耶穌是神，就如神是神一樣。對兩者都當同樣的信靠。其他的宗教把重心放在懼怕、行善、自我犧牲、遵守禮俗、禮儀、信條等等。但基督教把重點放在信靠上面。我們與神的聯結在於信靠。我們可以信靠他。

Trust goes much deeper than belief. Belief can be cold and intellectual; trust is warm and personal.

He challenges us to render to him the same response we give to God. This is even more forceful in the Greek text, which has the words in the second clause inverted. It reads, "Trust in God; in me also trust." This puts God and Christ as close together as possible and puts the two identical responses at the beginning and the end. Whatever we render to God we are to render to Jesus.

There is not one particle of difference between the two. Jesus is God as God is God. Both can and must be equally trusted. Other religions put the heart of the matter in fear, good works, self-immolation, rites, rituals, creeds. Christianity alone puts it in trust. The bond between us and God is trust. We can trust him.

通常，當碰到現實中或可能面臨的悲劇時，好心人總是如此安慰這些受到喪親之痛或烏雲壓頂的鄰居說：「沒關係，很快就會過去的。」這種往好方面想的規勸，只是一廂情願。光說「不要憂愁，」是沒用的，除非我們還能說，「要信靠神，也當信靠耶穌。」這樣，就能把心思與神的全能作聯結。

Often, well-meaning people, when faced with some actual or impending tragedy, will console the threatened or bereaved neighbor, friend, or loved one with the words, "Everything's going to be all right." That kind of optimism is based on wishful thinking. It is no use saying to anyone, "Let not your heart be troubled," unless we finish the statement, "Believe in God; believe also in Jesus." That links the sentiment to omnipotence.

藉此，便引進一種新的平安。「當憂傷如浪滾滾」我們有可避難之處，「暴風雨中之避難所。」眾門徒即將面臨歷史上最黑暗的三天了。過去各種的支撐，各類熟知的指引，都被除掉。耶穌將會全身佈滿傷痕，嚟門咽啞，僵硬死亡，離門徒而去，整個人被移除，埋入墳墓，門徒再也見不到他。耶穌必須先預備他們的心，但他先提供一種新的平安：「相信」。

So a new peace is introduced on earth. "When sorrows like sea billows roll" we have a place to which to flee, "a shelter in the time of storm." The disciples were about to face the darkest three days in the history of this planet. Every prop and anchor, every familiar landmark and guiding star, were to be swept away. Jesus would lie still and cold in death, his body riddled with wounds, his voice silent, his presence gone, his personality removed somewhere on the other side of the grave, beyond their reach. Jesus prepared them. He offered them a new peace: "Believe."

他又提到一個新的地方（十四2）。如我們提過的，舊約也很少提到天堂。「樂園」及「亞伯拉罕的懷中」傳達了一點這方面的概念，但只帶來不多的啟發。耶穌說，「在我父的家裡有許多住處，若是沒有，我就早已告訴你們了。我去原是為你們預備地方去。」

He talked about *a new place* (14:2). As has been noted, the Old Testament has little to say about heaven. "Paradise" and "Abraham's bosom" conveyed some such ideas, but such light as there was at best was dim. Jesus says, "In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you."

主耶穌只有在另外一處的記載提到「我父的家裡」，那是他第一次潔淨聖殿時。他說，「我父的家，你們倒使它變為賊窩了。」聖殿的庭院、房間、廊柱和門，讓敬拜者可以群聚的廣大空間，從某一角度而言，都在預告將來天上有更寬廣的住處。

Only one other occasion is recorded in which the Lord used the expression "my Father's house" and that was when he first cleansed the temple. He said, "Make not my Father's house an house of merchandise." With its courts and chambers, its pillars and porticos, its wide spaces for the throngs of worshipers, the temple was a shadow, in a sense, of that even more spacious home on high.

耶穌以家園的氛圍來形容天堂，這是多麼奇妙啊：「我父的家裡。」死亡對我們的確可怕，令人毛骨悚然。通常，人類要從今生跨進死門時，都充滿恐怖，究竟，鬼門關之後，在前頭等著的是什麼，這種信息的不明確，也會增加我們的害怕。沒有誰去過又回來的。一去就音訊杳茫，死寂、遙不可及，一個巨大的鴻溝在那裡，以恐怖來擊打我們。即使一些胸有成竹，覺得天不怕、地不怕的人，面臨死亡，也還是會想抽腿而逃。我們對墳墓就是有一種本能的害怕。但是「我父的家」，給我們帶來一線曙光。

How wonderful that Jesus should describe heaven in the homey way he does: "My Father's house." Death can be a terror to our souls, chilling our thoughts. Often the doorway by which human beings make their exit from this life is terrible enough. Our total lack of acquaintance with what lies beyond the portal adds to our fears. Nobody comes back. There is a stillness, a silence, a distance, a great gulf fixed, which strikes our hearts with dread. Even those who have the assurance that all is well with their souls draw back at death. We have an instinctive horror of the grave. But the words "my Father's house" give us a gleam in the gloom.

我們很多人都會記得童年時，父母親養育我們的那個家，我們被疼愛，受照顧，有保護，可以自由自在享有溫暖的親情撫慰，珍藏了無數的甜美回憶。「父的家裡」就像這樣。它是家。

Most of us can remember our childhood days, when our parents' house was home, a place where we were loved, cared for, and protected, where we could be ourselves, where we enjoyed warmth and fellowship and stored up a thousand precious memories. His Father's house is like that. It is home.

倘若天堂是個奇怪而陌生的地方，他就會先告訴我們了。它不像某些科幻小說的作者所寫的光怪陸離，奇異非常的場景。耶穌向我們保證，「我就早已告訴你們了，」我們在那裡，很快就會自在了。那是真實存在的地方。當保羅被「拘留」在那裡時，他知道那不是言語可以描述之地，但同時，他也不確定，自己的心神是還在體內，或是早已出竅。不過，它又像是可觸及的真實，因此，應該還「在體內。」但它不是這個空間的，而是靈界的，也是超越地球的，以致於又像是「跨越肉身的。」但那一點不令人害怕；反倒是十分美妙，吸引人，令人振奮，以致於在這經歷之後，他更渴望離世，與基督同在，他說，那是「好得無比」。

If heaven were a strange and unfamiliar place, he would have told us. It is not like some bizarre locale, full of the weird and grotesque, as might be imagined by a science fiction writer. "I would have told you," Jesus assures us. We shall instinctively feel at home there. It is a real place. When Paul was "caught up" there, he knew he could never describe it to us, yet at the same time, he really did not know whether he was in or out of the body. It was tangible, so much so, indeed, he might have been "in the body." Yet it was other dimensional, spiritual, extraterrestrial too, so much so he could have been "out of the body." But it was not frightening; rather, it was so wonderfully attractive and satisfying and thrilling that ever afterward he had a desire to depart and be with Christ which, he said, is "far better."

我們因此可以確認，天堂是存在的。它是在某處，有實質的，因為，耶穌現今就住在那裡。耶穌說，那裡有許多房間，或說「住處」，因此，不會是狹隘、小氣型的。

What we gather from this is that heaven is localized. It is somewhere and it is substantial, because Jesus is living there now. There are many mansions, or "abiding places," there, Jesus said. That militates against smallness and narrowness.

我們一定會想多知道一些。約翰在他的啟示錄中描繪天堂時，又多揭露了一點。總之，我們可以對這個寶貴的真理作一結論：耶穌此刻就那裡，當我們去到那裡時，他必然還在。

We would like to know more. John gives us a glimpse of more in his description of the celestial city in the apocalypse. All we know about it now can be summed up in the precious truth that Jesus is there now, and when we get there he will still be there.

他又給我們一個新的保證（十四3）：「我若去為你們預備了地方，就必再來接你們到我那裡去，我在那裡，叫你們也在那裡。」這信息在主耶穌復活後，又再次獲得確認，那是眾門徒聚在橄欖山，目睹耶穌升天得榮耀之時。天使宣告，「這...耶穌，你們見他怎樣往天上去，他還要怎樣來。」這就是保羅所說的，教會等候「所盼望的福」：耶穌還要再來。聖靈也以「我必再來」為核心，在新約聖經的使徒書信中，發展出完整的末世論。

He talked too about *a new pledge* (14:3): "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The message was confirmed after the resurrection, as the disciples stood on the mount of Olives and watched him ascend the skyway to glory. The angels announced, "This same Jesus... shall so come in like manner as ye have seen him go into heaven." It is what Paul calls "the blessed hope" of the church: Jesus is coming again. Around those words, "I will come again," the Holy Spirit has built an entire eschatology in the New Testament epistles.

在大英帝國時期，身為下議院一員的狄斯瑞埃里（Benjamin Disraeli），當他獲選為國會議員時，起立演說。他的衣服浮華不得體，舉止怪異，又是個猶太人，當他作第一次演說時，被國會其他的議員大加訕笑，喧嘩之聲大到他無以為繼，只好放棄。他提高聲浪為自己辯護說「我現在要坐下來，不再發言了，但有一天你們還會再聽我演說。」他最後在英國的政壇成就非凡。

Benjamin Disraeli was a member of the British House of Commons in the days of empire. When he was elected to Parliament he stood out from his fellows. His dress was foppish, his manner eccentric. And he was Jewish. When he rose to make his first speech he was mocked by his fellow

Members of Parliament. The uproar was so loud he had to abandon his attempt to speak. He raised his voice in defiance. "I will sit down now," he said, "but you will hear from me again." He went on to lead Britain to greatness.

此刻是主耶穌被摒棄的時候。猶大背棄他，彼得否認他，猶太人譏笑他，羅馬人釘他十字架。到此為止，世人都抵擋他。他如今已回天家去。他是在說，「我要坐下來了，但我有一日還要再來。」
This is the day of the Lord's rejection. Judas betrayed him, Peter denied him, the Jews mocked him, the Romans crucified him. To this day the world at large has no use for him. He has gone back home now. He is saying, "I will sit down now, but you will hear from me again."

他還會再來到人間。他在馬可樓上第一次向屬他的人傳這個好消息。這是有關神的預言中的第二要項。他再來的確切日子和時刻，是一件宇宙級的秘密。此刻，他還在對那個奇妙的地方作最後的預備。因此，他向我們保證，「我必再來」。聖經的結尾，也有這個堅毅響亮的聲音，「我必快來，」教會也會快樂地回應，「主耶穌啊，我願你來。」

He is coming back to earth. The good news was first announced to his own in the upper room. It is the next item on God's prophetic program. The actual day and hour are the best-kept secrets in the universe. Right now he is putting the finishing touches on that wondrous place he has gone to prepare. So we have his pledge, "I will come again. The Bible ends with the same strong voice ringing down the ages, "Surely I come quickly," and the glad response of the church, "Even so, come, Lord Jesus."

3. 指出歸家的路（十四4-6）

3. The Highway Home Revealed (14:4-6)

第一是堅定的確認（十四4）：「我往哪裡去，你們知道，那條路，你們也知道。」其實門徒並不十分知道。他已經告訴他們他要去哪裡：家。至於那條路——他待會兒就會講清楚——他本身就是那條路。就在他們眼前呢。

First, there is *the assertion* (14:4): "And whither I go ye know, and the way ye know." The disciples were not so sure. He had been telling them where he was going: home. As for the way—well, he would make that clear too in a moment—he was himself the way. They were looking right at it.

有一位駐非洲的宣教士，講到有一次他要往北去，向一個新的族群傳福音。跟著腳夫來到一個小村後，腳夫不願意再往前走了。宣教士只好拜託當地的酋長，能不能找一個人當嚮導，帶他到北方的族群去？酋長派了一個高個子的，滿身都是疤痕，帶著一把大斧頭來。談好價錢後，隔天一早就跟著他的新嚮導出發，往叢林去。路愈來愈難走，有時幾乎看不到路程徑。偶而會在一棵樹上有個記號，有時則在一條小徑上有個記號。最後，宣教士忍不住叫停了。他問嚮導：你究竟知不知道路啊？這人伸長身子說，「白人，你看到我手上的斧頭沒有？你看見我身上的疤痕嗎？我用這把斧頭，在我們走往那村莊的路上作了記號。我來自那個村。我身上的疤痕就是作記號時留下的。你問我知不知道路？在我來之前，還沒有路，我就是路。」

A pioneer missionary in Africa tells how he was taking the gospel to a new tribe, far to the north. With his bearers, he arrived at a village, a point beyond which his porters refused to go. The missionary appealed to the local chief. Was there someone in his village who could act as his guide to the distant northern tribe? The chief summoned a man, tall, battle scarred, carrying a large axe. A bargain was made and the next morning the missionary set off through the bush, following his new guide. The way became increasingly rough and the path had all but disappeared. There was an occasional mark blazed on a tree, occasionally a narrow path. Finally the missionary called a halt. He asked the guide if he was sure he knew the way. The man pulled himself up to his full height. "White man," he said, "you see this axe in my hand? You see these scars on my body? With this axe I blazed the trail to the tribal village to which we go. I came from there. These scars I received when I made the way. You ask me if I know the way? Before I came, there was no way. I am the way."

主耶穌來自榮耀之地。如今，他要透過十字架道路，再返回榮耀中，在他來之前，沒有路可通。加略山在他身上留下的記號，證明他為了預備我們到父那裡去的路，而付上了什麼代價。他要指著他的疤痕告訴我們，「我就是道路。」門徒稍後才會更瞭解這道理，但事實是真確的。他們知道他要去哪裡，因為他已經告訴他們。他們知道那條路，因為他們認識他，知道他就是那條路。

The Lord Jesus came from glory. Now he was on his way back to glory, by way of the cross. Before he came, there was no way. The scars of Calvary on his body attest to the price he paid to blaze that trail for us back to God. He points to his scars and says, "I am the way." The disciples would understand it better later on. But the fact was true. They knew where he was going because he had told them. They knew the way because they knew him and he was the way.

接著是評估（十四5）：「多馬對他說，主啊，我們不知道你往哪裡去，怎麼知道那條路呢？」多馬不是個會裝蒜的人，他若對人沒有信心，就不會裝作有。幸虧多馬問了這個問題，讓主有機會說出他偉大的「我是」宣言，簡潔又明確的摘要出「通往神的天堂之路」。

Then there is *the assessment* (14:5): "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" Thomas was not a man to pretend he had a faith he did not have. We can thank Thomas for his question. It gave the Lord an opportunity to make one of his great I AM statements, a concise but definitive summary of "God's way to heaven."

然後是確據（十四6）：「耶穌說，我就是道路、真理、生命，若不藉著我，沒有人能到父那裡去。」耶穌藉著這個偉大的宣言，回答了人類三個最大的問題。

So comes *the assurance* (14:6): "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." In that magnificent statement Jesus answered the three greatest questions of the human heart.

他回答第一個問題，我如何才能得救（十四6節上），「他說，我就是道路。」

He answered the question, "*How can I be saved?*" (14:6a). "He said, "I am the way."

當我還是個小男孩時，有一天，叔叔嬸嬸帶我去倫敦郊外的漢普敦宮廷玩，那裡有個著名的宮殿，是渥西主教所蓋的，但後來被亨利三世徵收。屋外有個圍籬作的迷宮，只要付便宜的門票，就可以進去逛，但很容易迷路。圍籬很高，裡頭的路很窄，又有不斷岔往各種方向的小路。迷宮的正中央，有一塊露天的場所，擺了椅子，讓迷路的人可以坐下來休息。我們走不了多久就迷路了。走了好幾回，都還是通往中央的休息區，我不禁開始想：這根本沒有路可以出去。最後，公園的服務生露臉了。「你們迷路了是不是？」他問。我們的確是迷路。「跟我來！」他說。我們就跟著他。他往這裡拐，又往那裡彎，往那裡拐，又往這裡彎，結果，我們真的就走出來了。差別在哪裡？要放棄自己的堅持，承認自己走迷了路，信靠並跟隨認得路的那一位。

When I was a boy an aunt and uncle took me to Hampton Court on the outskirts of London, a famous palace built by Cardinal Wolsey and confiscated by Henry VIII. On the grounds there is a maze of hedges and for a small fee one can so in, wander around, and possibly get lost. The hedges are high, the lanes are narrow and constantly intersected by other lanes wandering off in all directions. In the middle of the maze is an open space with some seats where, thoroughly lost, a person can sit down and rest. Well, it didn't take us long to get lost. After arriving back in the middle of the maze a number of times I began to think there was no way out. At last a park attendant appeared. "You people lost?" he asked. Indeed we were. "Follow me!" he said. We did. He took a turn this way and a turn that way, a turn that way and a turn this way, and there we were, outside. What made the difference? Giving up our own efforts, admitting we were lost, trusting and following the one who knew the way.

我如何才能得救？必需先承認自己是迷失的，放棄只憑自己的力氣，而接受那一位，來到我的生命中，他說，「我就是道路。」我若認識他，就認得路。他就是路，而且，再沒有別的路。耶穌說，「若不藉著我，沒有人能到父那裡去。」要認識基督，有許多途徑，但要去天堂，只有一條路：藉著他。

How can I be saved? I must admit I am lost, cease from my own efforts, receive into my life the one who said, "I am the way." When I know him, I know the way. He is the way, and there is no other way. Jesus said, "No man cometh unto the Father, but by me." There are many ways to come to Christ but only one way to get to heaven: by him.

他也能回答這個問題，「我怎麼有把握呢？」（十四6節中）他說，「我就是真理。」他是總結永恒與絕對的答案。

He answered the question, "*How can I be sure?*" (14:6b). He said, "I am the truth." He sums up all that is eternal and absolute in himself.

佛陀、希臘哲學、印度神秘教主，都來過，又去了。當耶穌來到世界上時，這世間已經花了五千年，卻只發現：宗教與哲學的有限與無濟於事。耶穌的話語帶著權柄。我們只要細讀耶穌的登山寶訓、比喻和講論、橄欖山的講論，也就是目前正在講給門徒聽的真理，就會發現，主耶穌獨具一格。他不僅是教導真理，他本身就是真理。

Buddha, the Greek philosophers, the Indian mystics, had come and gone. The world had had five thousand years to discover the limitations and bankruptcy of religion and philosophy when Jesus came. He spoke with authority. We need only to read the sermon on the mount, the parables and discourses of Jesus, the Olivet discourse, the truths now being set before the disciples, to discover that the Lord Jesus is in a class by himself. He did not merely teach the truth; he was the truth.

他的話，十分明確果斷。他說，「我就是真理」。世間的每一種宗教教義，每一種哲學理念，每一種科學理論，每一種政治、經濟、社會或心理學的前設，除非是錯誤的，否則最終，都會在耶穌裡面，找到與他相符的核心、總結與本質。耶穌有某些部份的教義，很具排他性，十分果敢地大膽斷言，再加上這裡，他偉大的宣告，自己就是真理：「若不藉著我，沒有人能到父那裡去。」

He was dogmatic. "I am the truth," he said. Every religious dogma, every philosophical concept, every scientific theory, every political, economic, social, or psychological proposition that does not ultimately find its center, sum, and substance in him is bound, in the end, to prove itself wrong. Part of the bold dogmatism of Jesus is asserted in that all exclusive statement of his, appended to this great claim to be the truth: "No man cometh unto the Father, but by me."

不論你多麼富有、成功、具有宗教道德、正直、出名、有勢力，都必須藉著耶穌，才能到父那裡去，否則，其他一切都愛莫能助。耶穌這樣的宣告，不是傲慢，而是事實。

No matter how rich, successful, religious moral and upright, popular or powerful you are, you come to God through Jesus or you don't come at all. That statement is not arrogant—just true.

真理一定具有排他性，一定要明確斷言，一定不能攙雜和稀泥，否則就不是真理，無法存到永恒，也不具絕對性。不論是數學真理、科學真理、或此處的屬靈真理。真理，從某個角度而言，它就必須是狹隘、排它的。它若是什麼都可以，什麼都一樣，那就不是真理了。

Truth is always exclusive, always dogmatic, always intolerant of non-truth. Otherwise it would not be truth, eternal and absolute. It makes no difference whether the truth is a mathematical truth, a scientific truth, or, as here, a spiritual truth. Truth is always in some sense narrow. It is error that is broad and accommodating.

舉個例，數學公式如下：「 $2 \times 2 = 4$ 」。這個陳述很狹隘、武斷、不寬容。若要說「 $2 \times 2 = 3$ 」那就錯了。真理不能接受這種寬容。耶穌就是真理，他排除一切錯誤，不管這錯誤多麼受歡迎、多麼普及、多麼久遠、甚至非常令人信服，他都必須排除。「若不藉著我，沒有人能到父那裡去，」他說。這條法則，就一定要排除世上的錯誤宗教；它要求，所有的世人，都必須離棄錯誤的概念，而來就近耶穌。

Here, for instance is a mathematical truth: "Two multiplied by two equals four." That is a narrow, dogmatic, intolerant statement. Error says, "Two multiplied by two is three." Truth cannot accept that kind of "tolerance." Since Jesus is the truth, he excludes all error, no matter how popular, widespread, ancient, or convincing it may be. "No man cometh unto the Father, but by me," he

says. That rules out all the world's false religions; it demands that all persons everywhere repent of their wrong ideas and come to him.

他又回答這個問題：「我如何才能獲得滿足？」（十四6節下）。他說，「我就是生命。」這裡使用 *zoe* 這個字，含括各種形態的生命，從神的生命，到最簡單的微生物不等。他的生命就是死亡的反面；是復活的生命，永恒的生命。生命這個字，是約翰特別喜愛使用的幾個字之一；他共用了將近五十六次。主耶穌第一次用這個字，是講到兩種門，兩條路，兩種結局：「引到永生，那門是窄的，路是小的，找著的人也少」（太七14）。主耶穌也用這字來向馬大保證，她弟弟必要復活。「復活在我，生命也在我。」他說（十一25）。

He answered the question, "*How can I be satisfied?*" (14:6c). He said, "I am the life." The word is *zoe*, life in all its forms from the life of God on down to the life of the simplest microorganism. His is the opposite of death; it is resurrection life and eternal life. *Life* is one of the words that especially captivated John; he used it and its cognates some fifty-six times. The word was first used by the Lord when speaking of the two gates, the two ways, and the two destinies: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14). The Lord used the word when assuring Martha that her brother would live again. "I am the resurrection," he said, "and the life" (11:25).

除了生命，我們無法獲得真正的滿足——一種全然飽滿，有活力的、喜樂的生命，在今世，也在永世。這也是所羅門在傳道書所寫的，最大的渴求。只是，所羅門的問題在於，他以為在「日光之下」，在今日時空與感官的塵世中就可找到。

We can be satisfied with nothing less than life—a full-orbed, vibrant, happy life down here, and then life eternal over there. That was Solomon's great quest, as recorded in the book of Ecclesiastes. The problem with Solomon, however, was that he thought he could find the answer "under the sun," in this world of time and sense.

所羅門許多的悲嘆，其中一個便是：「神造萬物，各按其時成為美好，又將永生安置在世人心裡」（傳三11）。所羅門卻被死亡的問題追擊著。他想要的是生命——更豐盛的生命，更持久的生命。他發現，這個世界固然能提供許多快樂與工作，但卻不能帶來滿足，也無法提供生命。

One of the many sad laments of Solomon was: "He hath made every thing beautiful in his time [its proper season]: also he hath set the world [eternity] in their heart" (Ecclesiastes 3:11). Solomon was haunted by the thought of death. What he wanted was life—life more abundant, life for evermore. He discovered that this world can offer many pleasures and pursuits but it cannot satisfy and it cannot offer life.

生命是神的專利。我們若想在現世活出全然發揮的生命，並且是在一種全新、令人振奮的領域中充份享受生命，帶著一種「說不出來，滿有榮光的大喜樂」，那我們就必須來信靠基督。

Life is God's monopoly. If we want to live life to the full down here and then enjoy life in a new and more thrilling dimension, with "joy unspeakable and full of glory" over there, we must come to Christ.

道路、真理、生命。這樣的邀請，關乎到聖殿會幕的三個入口。罪人先是到大門口，這是個門戶大開的入口，廣邀眾民進入。那條路也直接通到祭壇，以及洗濯台，讓人洗淨罪污，與神和好。接著來到一扇門，只開前門的一大半，卻有前門的兩倍高。能進入這扇門的人比較不多——燈台帶來光明啟發，陳設桌上的陳設餅提供聖餐，金祭壇指向代禱——比起那些僅只瞭解得救真理的人，這些真理，需要更深的追求。除此之外，更遠的地方，在通往至聖所之前的就是幔子，一般人都不可闖入。這裡有的是奧秘的生命；有基路伯遮掩著施恩座，這裡一直有灑血遮蓋；約櫃中有嗎哪罐，不能毀壞的律法，亞倫發芽的杖，花芭，開了花，結了杏，這些都預告有關基督的深奧真理；在这一切之上，是代表神降臨同在的雲彩。

The way. The truth. The life. The offer corresponds with the three entrances of the tabernacle. The sinner came first to the gate, the wide open gate with its invitation to the people to come in.

That way led directly to the altar and to the laver, to cleansing from sin and to peace with God. Then came the door, half as wide and twice as high as the gate. Not so many ever passed this portal, but those who could and did entered into the holy place and stood in the presence of truth—the lampstand promising illumination, the shewbread on the table offering communion, the golden altar indicating intercession—all higher truths than are grasped by those who never progress beyond a bare salvation. Beyond all this was the veil, leading into the holy of holies, where few could penetrate. There was the mystery of life: the cherubim overshadowing the mercy seat, ever occupied with the blood sprinkled there; the ark with pot of manna, the unbroken law, the rod of Aaron with its buds, blossoms, and almonds, all speaking of the deep things of Christ; and over all the shekinah glory cloud in which God himself dwelled.

C. 另一個命令 (十四7-15)

C. Another Commission (14:7-15)

耶穌曾提到另一個命令，及另一次的來臨。現在為了回答腓力，他要談另一個託負。耶穌的門徒，雖然即將面臨他的離去，仍努力地要弄懂這些話，因為，大多數時間，他們都誤會他所說的。這跟我們多麼相像。

Jesus has spoken of another commandment and of another coming. Now he speaks of another commission, responding to Philip. Although these disciples of Jesus, faced with his imminent departure, were struggling to grasp the meaning of his words, for the most part they failed to do so. How like us they were.

1. 請求 (十四7-8)

1. The Request (14:7-8)

主耶穌剛剛才說過「你們若認識我，也就認識我的父，從今以後，你們認識他，並且已經看見他」（十四7）。換言之，門徒若真的認識他，就不需要問這些「他要去哪裡，他要怎麼去」的問題了。他就是父全然的啟示。

The Lord had just said, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him" (14:7). In other words, the disciples would have had no need to ask the Lord about where he was going or how he was to get there if they had really known him. He himself was the full revelation of the Father.

主耶穌已經多次跟門徒談有關於父的事。他喜歡使用這個新的名字，整個舊約聖經，神很少被稱為父。這個可愛的稱呼，真的是主耶穌的啟示，這稱呼本身也十分能安慰人。神不僅是伊羅欣，可敬畏的創造之神，他全知的旨意，無所不能的大能，無所不在的位格；神也不僅是耶和華，立約的神，滿有智慧、慈愛，掌管全宇宙，配得人遵從。他還是一位父，賜安慰的神，滿有憐憫的神，有一個家，有一群家族。主耶穌反覆使用這個稱呼。約翰也牢牢記著！在約翰福音中，「父」這個稱呼或與之有關的「我的父」這個稱呼，共出現一五六次之多。

Many times the Lord had spoken to his disciples about his Father. He delighted to use this novel name for God. Throughout the Old Testament, God is seldom spoken of as a Father. This lovely name for God was, really, the Lord's revelation, and a wonderfully comforting one it is. God is not merely *Elohim*, the awesome God of creation, omniscient in his purpose, omnipotent in his power, omnipresent in his person; he is not just *Jehovah*, the God of covenant, wise and loving, but strict in his requirements; nor is he merely *Adonai*, God of command, sovereign Lord, and owner of the universe, who must be obeyed. He is a *Father*, a God of comfort, a God of compassion, one who has a home and a family. The Lord used this name for God over and over again. How well John remembered it! In his gospel the expression "the Father" or its kindred expression "my Father" occurs 156 times.

耶穌說，他已經把父顯給他們。腓力聽不懂。他說，「求主將父顯給我們看，我們就知足了」（十四8）。他還沒領悟到：主耶穌已經把父顯給他們看了。

Jesus had shown his Father to them, he said. That was too much for Philip. He said, "Lord, shew us the Father, and it sufficeth us" (14:7). He did not perceive that Jesus had already shown them the Father.

多馬不滿足於對神只是一種屬靈的親近——他想要更具體實質的方式，而不只是一種看不見的途徑。腓力則是不滿足於對神只是一種屬靈的認識——他想要更具體的，而不是一個看不見的人。

Thomas was not satisfied with a purely spiritual approach to God—he wanted something more substantial than a path he could not see. Philip was not satisfied with a purely spiritual apprehension of God—he wanted something more substantial than a person he could not see.

這種對可觸摸，肉眼可見之物的渴求，在各種宗教禮俗的背後都有。去麥加朝聖、去恆河沐浴、去羅馬赤足跪行彼拉多石階——這些都是可觸摸的；在一座像面前禱告，或對著聖母馬利亞、或耶穌釘十字架，或蠟光、或一些繁複的儀式——這些是尋求眼目可見的。這些是舊約的宗教實質，在基督裡都廢去了。所有這類的渴求，都是錯的。神在舊約聖經時期，容許某些宗教儀式存在，為要將神的啟示，以一些可見的圖像傳遞出來。其他方面一律禁止，尤其是雕刻偶像，他嚴格判定，那些都是魔鬼崇拜的表現。主耶穌對腓力想要看見父的說法，立刻加以責備。

This craving for something tangible and visible is behind all ritual religion. To go on a pilgrimage to Mecca, to wash in the Ganges, to crawl up Pilate's staircase in Rome on bare knees—these are tangible; to have an image to which to pray, or a statue of the virgin Mary, or a crucifix, or some candles to light, or some elaborate ceremony to watch—these are visible. That was the essence of Old Testament religion, now abolished in Christ. All such cravings are wrong. God indulged some of them in the ritual religion of the Old Testament, in the "picture book stage" of divine revelation. Others he condemned, especially idolatry, which he roundly condemned as an expression of demon religion. The Lord instantly rebuked Philip for demanding some further revelation of the Father.

2. 回覆 (十四9-11)

2. The Reply (14:9-11)

說明真理 (十四9)：「耶穌對他說，腓力，我與你們同在這樣長久，你還不認識我嗎？人看見了我，就是看見了父，你怎麼說，將父顯給我們看呢？」換言之，耶穌是在告訴腓力，他與父，兩者是有區別的。他就是父在肉身顯現。

We have *the truth stated* (14:9): "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" In other words, Jesus told Philip that there was no difference between himself and God. He was God manifest in flesh.

我們若要對父有概念，唯一的辦法就是，將我們個人的一切，推展到無限的極限。例如，將我們的思考能力，推展到無限，藉以想像神的無所不知，全知，全智。再將我們的感受和愛的能力，推展到無限，藉此想像到神全備的愛。將我們意志的能力，推到無限，藉此體會神的全能，無所不能，能推展他絕對的旨意。其他，像自己的道德天性，藉此來體會神的聖潔。當然，這方式有它的困難，因為，我們每個人都是墮落的人類。因此，當我們在推展個人的一切到無限時，我們所獲得的，有關神的概念，也不免受到扭曲，這都是因為我們的緣故。

The only concept we have of God is to take the lines of our own personality and extend them into infinity. We take, for instance, our own ability to think, extend that into infinity, and conceive of God as omniscient, all knowing, all wise. We take our own ability to feel and love, extend that into infinity, and think of God as one who is all loving. We take our ability to will and to do, extend that into infinity, and think of God as omnipotent, all powerful, able to enforce his absolute will. We think of our own moral nature and think of God as absolutely holy. The problem with this process, of course, lies in the fact that all of us are fallen creatures. Therefore, when we extend the lines of fallen human personality into infinity, the concept we get of God can be as bent and twisted as we are.

當耶穌來到人間，神是把一個完美的人差到世上來。我們可以按照他的品格，推展到無限，那就是神的樣子。他就是像耶穌那樣。耶穌就是神的縮影，可以這麼說。「腓力，我與你們同在這麼長久，你還沒領悟到嗎？」

When Jesus came, God gave to the world a perfect human being. We can take the lines of his personality, extend them into infinity, and that is what God is like. He is like Jesus. Jesus was God in focus, so to speak. "Have I been so long with you, Philip, and you have not grasped that?"

支持真理（十四10-11）：「我在父裡面，父在我裡面，你不信嗎？我對你們所說的話，不是憑著自己說的，乃是住在我裡面的父作他自己的事。你們當信我，我在父裡面，父在我裡面，即或不信，也當因我所作的事信我。」耶穌告訴腓力：他所說的，就是父所說的，不多也不少；他所作的，就是父所作的，不多也不少；他的所是，就是父的所是。換言之，藉著他無罪完美的人性，門徒就可以看到神性。門徒從子就可以看見父。他們可以認識父，因為他們已經看見耶穌是怎樣的一位。他們可以因著耶穌所說的一切，而聽見父說話。他們可以因著耶穌所作的一切，而看見父作事。他們可以因為認識了子，因而認識父。耶穌是怎樣的一位，神就是那樣的一位。他就在父裡面；父也在他裡面。他們若很難領悟這概念，他們只要看到他所行的，並且因他所行的而信他，就可以了。他所行的，每時每刻，每一件事，都在彰顯這個事實。

The truth was not only stated, *the truth was supported* (14:10-11): "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake." Jesus said to Philip that what he said was just what the Father said, no more, no less; what he did was just what the Father did, no more, no less; what he was was just what the Father was. In other words, through his sinless, perfect humanity the disciples could see deity. They could see the Father in action in the Son. They could know what the Father was like because they knew what Jesus was like. They could hear the Father in everything Jesus said. They could see the Father in everything Jesus did. They could know the Father because they knew the Son. What Jesus was, God was. He was in the Father; the Father was in him. If they had trouble with the concept, let them be satisfied with his conduct and believe him for his works' sake. His works were the daily moment by moment, situation by situation demonstration of the fact.

3. 結果（十四12-15）

3. The Result (14:12-15)

主耶穌不會滿足於任這一切只留在他與父的領域中。他還要將這一切，詮釋傳達到他與我們的領域中。主耶穌身為神，他希望以人的身份來對待我這個人，就如他希望從人的角度，來體會天父以神的身份對待他一樣。

The Lord was not content to leave all this in the realm of himself and his Father. He translates it into the realm of himself and us. The Lord Jesus as God wants to be to me as man what he as man had let the Father as God be to him. That is the truth behind these next few verses.

他以基督徒的生命來解釋（十四12-14）。我們在他裡面的新生命，可以從我們實際的踐行中彰顯出來（十四12）：「我實實在在的告訴你們，我所作的事，信我的人也要作，並且要作比這更大的事；因為我往父那裡去。」使徒們在五旬節那一天有三千人信主時，就證明了這話為真。主耶穌在地上的活動範圍，幾乎沒有超過巴勒斯坦，但門徒往各處去傳福音（徒八4）。保羅也可以跟羅馬的教會說，「你們的信徒傳遍了天下」（羅一8）。

He explains this first *in terms of Christian life* (14:12-14). The new life we have in him will be seen in *our effective practice* (14:12): "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The apostles proved these words true on the day of Pentecost, when three thousand were converted. The Lord rarely went beyond the borders of Palestine, but they went everywhere preaching the word (Acts 8:4). Paul could say of the church at Rome, "Your faith is spoken of throughout the whole world" (Romans 1:8).

此外，「更大的事」具有屬靈的特質。使瞎眼的得看見，這固然是神蹟，但是，使人類被罪弄瞎的心眼得開，可以看出耶穌的美，那是更大的神蹟。使患大痲瘋的得潔淨，這固然是神蹟，但使一個罪人改變，內心和言行都變為潔淨，那是更大的神蹟。使聾子得聽，這固然是神蹟，但使一個對福音充耳不聞的人，能聽並且遵行信息，那是更大的神蹟。使死人復活，這固然是神蹟，但使一些死在過犯罪惡中的人，獲得永生，那是更大的神蹟。

Moreover, the "greater works" were spiritual in nature. It is a miracle to open a blind man's eyes; it is a greater miracle to open the eyes of his sin-blinded soul so that he can see beauty in Jesus. It is a miracle to cleanse a man of leprosy; it is a greater miracle to change a sinner so that he becomes pure in heart and life. It is a miracle to make a deaf man hear; it is a greater miracle to speak so that a person, deaf to the gospel, hears and heeds the message. It is a miracle to raise someone from the dead; it is a greater miracle to bring eternal life to someone dead in trespasses and sins.

我們在基督裡所擁有的新生命，也要從我們有效能的禱告中得見：「你們奉我的名，無論求什麼，我必成就，叫父因兒子得榮耀。你們若奉我的名求什麼，我必成就。」當然，這條件是「奉我的名」。我們不能求一些與他的名不搭調的事，必須是能代表他的名，期待他能因這些祈求而得榮耀的事。奉耶穌的名求，必須與主那永不改變，要榮耀父的旨意相符合。奉他名的禱告，必須符合這樣的條件，而不是隨我們高興和方便來行事。若只是按自私的慾望禱告，尾巴加上一個「奉基督的名」，然後就等著主耶穌來回覆許可，那是沒有用的。我們要去探究，主耶穌為什麼為這些事情禱告，這樣，我們才能懂，如何奉他的名禱告。

This new life we have in Christ will also be seen in *our efficacious prayer* (14:13-14): "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." The conditioning phrase is, of course, "in my name." We cannot ask things incompatible with his name, with what his name represents, and expect him to honor such requests. Prayer in the name of Jesus must be in accord with the Lord's changeless purpose of bringing glory to the Father. That, and not our own comfort and convenience, must be the object of prayer offered in his name. It is useless to offer a prayer full of self-will, add the formula "in Christ's name," and expect the Lord to respond affirmatively to that. Study the gospels. See the things Jesus prayed for. Explore the reasons why he prayed for such things. Then we will have a better understanding of praying in his name.

這個新的託負，也關乎對基督的愛（十四15）：「你們若愛我，就必遵守我的命令。」愛，一直是耶穌的教導中最不可或缺的要素。我們若愛他，就要按他所吩咐的去行，要討他歡心，他最起碼的心意就是我們的律法。它的本質是愛。杜魯曼寫過一本著名的小冊，《世界上最偉大的事》，談到「有愛會怎樣」，心中有愛，就不會在意次要的事，而專注於最重要的事。

This new commission is also stated *in terms of Christian love* (14:15): "If ye love me, keep my commandments." Love is always the first and the last, the beginning and the ending, in the teaching of Jesus. If we love him, we will do what he says. We will want to please him. His slightest wish will be our law. That is the essence of love. Henry Drummond wrote a famous little book called *The Greatest Thing in the World* in which he sets forth what love does. Love drives out lesser things and reigns supreme in the heart in which it dwells.

這樣的愛，其目標就是耶穌。「有了我的命令又遵守的，這人就是愛我的。」基督教不是一組信條，而是永活的基督；不是遵守一些觀念或原則，而是遵從一個人；不是律法，而是愛那位宇宙間最慈愛、寬厚、全能、可愛的人。基督教不是一套神學主張，而是決心選擇去愛耶穌。其他就會跟著而來。你去觀察一對在戀愛中的男女，沒有一件事不是以對方為中心：要怎麼取悅對方，要怎麼更瞭解對方，要怎麼讓別人知道對方，要想盡辦法與對方在一起。

The object of such love is *Jesus*. "If ye love me, keep my commandments." Christianity is not a creed, it is a living Christ; it is not a matter of obeying precepts and principles, it is a matter of obeying a person; it is not law, it is love for the kindest, most generous, most powerful, most loving person in the universe. Christianity is not a theological proposition, it is choosing to love Jesus. All the rest follows as a matter of course. Observe a man in love, a woman in love. Everything centers

in the beloved: how to please the beloved, how to know the beloved better, how to tell others about the beloved, how to be with the beloved.

D. 另一位保惠師 (十四16-31)

D. Another Comforter (14:16-31)

主耶穌現在要帶我們看新約聖經中，基督教最偉大的真理，就是另一位安慰者聖靈。聖靈是舊約聖經絕大部份啟示的主導者，聖經的開頭第二節就是他。本卷福音書的前一部份，提到主耶穌與他子民時，也都有提到聖靈（一32；三5-8；四23；六63；七39）。但是有關聖靈的位格，他的工作的完整啟示，則一直到主耶穌對他門徒的這一段講論才出現（十四15-17；25-26；十五26-27；十六4-11、13-15）。其背景是主耶穌即將離世，令人心酸的宣告，他希望門徒不要驚慌，因有另一位保惠師要來。

The Lord now turns to another of the great realities of New Testament Christianity, the truth of another comforter, the Holy Spirit. The Holy Spirit is the subject of considerable Old Testament revelation, beginning with the second verse in the Bible. Mention is made of the Holy Spirit too in connection with the Lord and his people earlier in this gospel (1:32; 3:5-8; 4:23; 6:63; 7:39). But the fullest revelation of the Holy Spirit, his person and his work, is given in these final discourses of the Lord with his disciples (14:15-17, 25-26; 15:26-27; 16:4-11, 13-15). The background is the Lord's devastating announcement that he is going away. The disciples are not to be alarmed. Another comforter is coming.

1. 保惠師的應許 (十四16)

1. The Promise of the Comforter (14:16)

我們先看到，救主的禱告應許（十四16節上）：「我要求父，父就另外賜給你們一位保惠師」——後來真的來了。耶穌升上高天，坐在父神的右邊，十天之後（五旬節），按著舊約聖經先知所預言的模式，聖靈以嶄新獨特的方式臨到。他要來作他未曾作過的事。他要來為信徒施洗，而加入基督奧秘的身體教會。他要來開啟新的日子、新的階段、新的世代，他要主導從五旬節直到被提的時刻，也是聖靈，這位以施行前所未有洗禮事工為特點的神，將要作的工作。

We note, first, *the Savior's promised prayer* (14:16a): "And I will pray the Father, and he shall give you another Comforter"—which of course he did. He ascended on high, sat down at God's right hand in heaven, and ten days later, on the day of Pentecost, on the day foreordained by Old Testament prophetic type, the Holy Spirit came in a new and unique way. He came to do something he had never done before. He came to baptize believers into the church, the mystical body of Christ. He came to inaugurate a new day, a new beginning, a new age, one that will run from Pentecost to the rapture, one characterized by this unprecedented baptizing work of the Holy Spirit of God.

接著，我們會看到應許聖靈的同在（十四16節下）：「另一位保惠師，叫他永遠與你們同在。」希臘文「保惠師」這個字（*parakleton*）在約翰壹書二章1節譯作「中保」。這字意為「蒙召前來陪伴」以作保護或提供諮詢。這字是約翰獨用的，只在此處，及約十四26、十五26、十六7及約壹二1出現。我們也要注意另一位這字（意為「另一位同類」）。耶穌是保惠師。聖靈是另一位保惠師，另一位同類。We note next *the Spirit's promised presence* (14:16b): "Another Comforter, that he may abide with you for ever." The Greek word for "comforter" (*parakleton*) is rendered "advocate" in 1 John 2:1. The word means "one called alongside" for protection or counsel. The word is one of John's words, found only here, in __John__ 14:26, 15:26, 16:7, and 1 John 2:1. We note also the word *another* (*allon*, meaning "another of the same kind"). Jesus was one comforter. The Holy Spirit was another comforter, another of the same kind.

主耶穌在地上的陪伴即將告終。聖靈（主的「分身」，如他曾描述過的）即將來臨，永遠與我們同在。「同在」這字 *meno*，主耶穌在之前描述他與父的關係時就用過（「住在我裡面的父，作他自己的事」十四10）。聖靈有能力作幫助者，他要永遠住在我們中間。聖靈，住在基督的身上時，曾經與他的門徒同在；如今，他們就要體會他獨自住在他們的生命中。

Earthly fellowship with the Lord Jesus was about to be terminated. The Holy Spirit ("the Lord's other self," as he has been described) would come to abide with us forever. The word for "abide" is *meno*, a word already used by the Lord to describe his own relationship with the Father ("the Father that dwelleth in me, he doeth the works," 14:10). In his capacity as helper, the Holy Spirit takes up permanent residence with us. The Holy Spirit, in the person of Christ, had been abiding with his disciples; now they were to be conscious of his abiding presence in their own lives.

2. 保惠師的位格 (十四17-31)

2. The Person of the Comforter (14:17-31)

這一切都是預先的教導。主耶穌接著更進一步解釋他所說的意思。首先，他描述三一真神中，第三位格的同在，會是怎樣的一種實況 (十四17)。

All this was preliminary instruction. The Lord goes on now to describe in greater detail what he means. First he describes *the reality* (14:17) of the abiding presence of the third person of the godhead.

有一種極度的不可能 (十四17節上)：「就是真理的聖靈乃世人不能接受的，因為不見他，也不認識他。」世人的哲學是「眼見為憑」。這種物質主義的哲學，使得未重生的世人，既無法認識，也無法接受聖靈。他是真實的，但我們看不見。

There is *a great impossibility* (14:17a): "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." The philosophy of the world is "seeing is believing." This materialist philosophy makes it impossible for unregenerate individuals either to know or to receive the Spirit of God. He is real, but he is invisible.

聖靈在世上的功能，隨處可見。他要作光照，責備的工作 (十六8-9)，他要作使人重生的工作 (三5-6)，他要向失喪的人作攔阻的工作 (帖後二6-7)。只是絕大多數的世人忽視他的存在。世人不能接受他。

The Holy Spirit's function to the world is considered elsewhere. He has a reproofing ministry (16:8-9), a regenerating ministry (3:5-6), and a restraining ministry (2 Thessalonians 2:6-7) toward lost people. But for the most part the world is ignorant of him. The world cannot receive him.

此外，還有一個重要的進駐 (十四17節中、下)：「你們卻認識他，因他常與你們同在，也要在你們裡面。」五旬節那日，聖靈不僅在信徒中開啟聖靈之洗的工作，使信徒進入基督裡，並合成為基督身體的一部份，他更開啟內住的工作，使基督住在信徒裡面。聖靈來，住在信徒的心中，和信徒的生命裡。使信徒的身體，成為聖靈的殿，這是非常重要的真理，我們要熟知這樣的真理，以免忽略了這浩大的真理。你想想，三一真神當中的一位，竟然降臨，來住到我們心中！我們有主的話為證，知道這是整體信仰不可或缺的部份。這是真理，比星星的存在還更悠長。

There is also *a great implantation* (14:17b, c): "But ye know him; for he dwelleth with you, and shall be in you." At Pentecost, the Holy Spirit began not only a baptizing work in relation to those who believed, which puts believers in Christ and makes them members of Christ's body, but he began an indwelling work, by which he puts Christ in the believers. The Holy Spirit comes to take up permanent residence in a believer's heart and life. Thus the body of the believer becomes the temple of the Holy Spirit, a truth of immense importance. It is only our doctrinal familiarity with it that prevents us from appreciating its immensity. To think that a member of the triune godhead has condescended to take up residence in our hearts! We have the Lord's word for it that these things are integral to our faith. They are realities, more enduring than the stars.

接下來是聖靈要住在我們中間的理由 (十四18-31)。有兩個基本原因：一是，要實現主與我們同在，二是要實現主的應許 (十四25-31)。

Now come *the reasons* (14:18-31) for the abiding presence of the Holy Spirit. Two are basic: to make good to us the Lord's presence and to make good to us the Lord's promise (14:25-31).

我們需要主的同在（十四18-24），最簡單也是最重要的原因是，基督教就是基督。我們若能活出基督的生命，是因著基督。主耶穌原先所期待我們的，沒有一項我們作得到。主耶穌在地上活出三十三年半完美無瑕的生命。道成肉身，他讓父神藉著聖靈的同在，得以彰顯他的生命。如今，我們身為重生的信徒，無論男女老少，也都要讓神藉著聖靈的內住，流露出他的生命。神藉著聖靈，就得以隨時彰顯他的同在。耶穌身為神，藉著聖靈，就可以供應每一位信徒他豐富的一切；而每一位信徒，也是藉著聖靈，可以聽憑神主耶穌來任意差遣使用。這就是基督徒生命的本質要素。

We need *the Lord's abiding presence* (14:18-24) for the simple but sublime reason that Christianity is Christ. The only one who can live the Christian life is Christ. All the Lord expects from us is failure. For thirty-three and a half years the Lord Jesus lived a supernatural life on earth. Incarnated, he allowed his Father as God to live his life in him through the indwelling Holy Spirit. Now we as regenerated men and women, boys and girls, are to allow him as God to live his life in us through the indwelling Holy Spirit. The Holy Spirit is the one through whom God makes himself available to us. All that Jesus is as God is put, by the Holy Spirit, at the disposal of the individual who will put, by the Holy Spirit, all that he or she is at the disposal of Jesus as God. That is the essence of the Christian life.

基督徒的生命，乃是一種超越的生命。它是基督的生命，藉著聖靈的內住，在每一位信徒身上的外顯。The Christian life is a supernatural life. It is the life of Christ lived out in every believer by means of the indwelling Holy Spirit.

換言之，他的生命，將成為我們的生命（十四18-20）。這可以從三方面來說明。第一，一個安慰的字（十四18）：「我不撇下你們為無可安慰的（英譯），我必到你們這裡來。」「無可安慰」這個字，原文是孤兒。只有在雅一27，出現第二次，就是譯為孤兒。主耶穌要離去的消息，令門徒憂心難安。覺得孤立無援，毫無盼望、困惑、害怕、迷失。耶穌安慰他們，「我不撇下你們為孤兒，我必到你們這裡來。」這是「當他不在人間時，他仍然會同在的應許。」他的肉身誠然離去了，但他的靈，要以另一種新方式與他們同在。

In other words, *his life is to be ours* (14:18-20). This is stated in three ways. First, there is a *word of comfort* (14:18): "I will not leave you comfortless: I will come to you." The word for "comfortless" is orphanous, from which we derive our word *orphan*. The only other place where the word occurs is in James 1:27, where it refers to literal orphans. The news that the Lord was going away devastated the disciples. They felt orphaned. They felt helpless and hopeless, bewildered, frightened, lost. "I will not leave you orphans," Jesus said. "I will come to you." Here is "a promise of his coming which is contemporaneous with his absence." True, he was departing from them physically but he would be with them spiritually in a new way.

還有一種承諾（十四19）：「還有不多的時候，世人不再看見我，你們卻看見我，因為我活著，你們也要活著。」當世人釘他十字架，並且封好他的墳墓時，那是他最後的身影。從此再也沒見到他。但門徒在他復活後多次看見他顯現，這並不違背他對門徒的承諾：「你們卻看見我」。這一句所用的現在式，是一種持續的看見；因此，不只是復活當時的顯現，那種顯現，到他升天後就終止了。凡信他的人，必要因信心的眼而繼續看見他，就如約翰在別處所說的，當短暫的此生之旅結束時，我們就要「見他的面」（啟二十二4）。

There is a *word of commitment* (14:19): "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." The world saw the last of him when it crucified him and sealed his tomb. Since then it has seen him no more. The disciples saw him again in his various resurrection appearances. But that does not exhaust the Lord's commitment to his own: "Ye see me." The use of the present tense indicates a continuing vision; it therefore means more than the resurrection appearances, which came to an end with his ascension. Those who believe in him will go on seeing him with the eye of faith until, at last, as John puts it elsewhere, when life's temporal journey is over we shall "see his face" (Revelation 22:4).

他又說，「因為我活著，你們也要活著。」即使死亡瞪著他的臉，耶穌對這外在的威脅，仍回以超絕的漠視，他勇敢的說，「我活著。」他用的是沒有終止、沒有時限的現在式，顯示著那不死的生命。死亡不能將他擄去。即使當他死去，他仍然活著。沒有人能奪去他的生命。他掌控這整個的過程。他能夠完整有序的從這世間撤退，當他完成在陰間的工作時，手中握有死亡的鑰匙，又以復活的大能回到世間。He added, "Because I live, ye shall live also." With death staring him in the face, with sublime indifference to its outward threatening, Jesus boldly stated, "I live." He used the dateless, timeless present tense, indicating undying life. Death could not rob him of that. He lived even when he died. No man could take his life from him. He was in complete control of the entire process. He had an orderly exodus from this world and came back in resurrection power with the keys of death in his hand when his business in hades was complete.

雖然他離十字架只有幾步之遙，他仍然有神聖的自信，能安慰屬他的人，保證他們可以有份於他所活過的生命。因為他活著，我們也要活著。只要他活著，我們就能活著。我們所活的生命，是他所活的生命。這一切的承諾，都是透過聖靈而在我們身上實現。

Although he stood within a stone's throw of the cross, in divine self-confidence he assured his own that they were about to partake of the very life that he lived. We live because he lives. We shall live as long as he lives. We live the life that he lives. All this commitment is made good to us by the Holy Spirit.

還有一個字：知道（十四20）：「到那日，你們就知道，我在父裡面，你們在我裡面，我也在你們裡面。」這奧妙的關係，是在五旬節時實現的。後來，使徒保羅才開始在他的書信中（尤其是以弗所書）逐漸解明。

There is also *a word of comprehension* (14:20): "At that day ye shall know that I am in my Father, and ye in me, and I in you." This mystical relationship was made good on the day of Pentecost. The disciples were unable to comprehend the dimensions of all this, when the words were spoken in the upper room. The reality burst on them at Pentecost; later the apostle Paul began to unfold its mysteries in his epistles, notably Ephesians.

主耶穌在他的父裡面，我們在主耶穌裡，他又在我們裡面。在位格與人格上奇妙的相環相扣，全然保障了信徒在永恒中的確然地位，同時，我們因為在他裡面，就藉著他在我們身上流露他的生命，而使我們的生命可以被改變。

The Lord Jesus is in his Father; we are in him; he is in us. This marvelous interlock of persons and personalities absolutely guarantees the eternal security of the believer, as well as the transformation of our lives in him by the transmission of his life through us.

他的生命將成為我們的生命。第一，他的愛，要成為我們的愛（十四21）：「有了我的命令，又遵守的，這人就是愛我的，愛我的必蒙我父愛他，我也要愛他，並且要向他顯現。」言情小說家最會製造一種張力，就是人盡皆知、難解的「三角戀情」。若不是兩個女的同時愛上一個男的，就是兩個男的同時要一個女的。主耶穌向我們介紹的，是一個真實永恆的三角，沒有張力，只有榮耀的合一。當中，有我們對耶穌的愛，父對我們的愛，耶穌對我們的愛。三方互愛，又彼此獨立，且和諧地一起同工。

His life is to be ours. Further, *his love is to be ours* (14:21): "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." The art of the romantic novelist is to create tension, and this is often done by a device known as "the eternal triangle." The novelist has one hero and two women who want him, or one heroine and two men who want her. The Lord introduces us to a true eternal triangle, one in which there is no tension, only glorious oneness. There is our love for Jesus, the Father's love for us, and the love of Jesus for us. All three loves are mutually interdependent and all work together in harmony.

彼此相愛的人，很容易用討對方喜悅的事來流露愛。主耶穌說，我們若在生活中，實際遵守他的命令，那就是真愛的證明。這不只是一種感性的表達，不只是說，「我的耶穌，我愛你，我知道你屬於我。」而是付諸行動，並在品格上彰顯的愛。它涵括最高的高度，耶穌說，「愛我的，必蒙我父愛他。」父神

的心，會以一種特別的方式，伴隨著那些愛他愛子的人。耶穌又說，「我也要愛他，並且向他顯現。」「顯現」這個字，帶有「以一種清楚並顯眼的方式將之前所隱藏的，揭露呈現」的意思。這字最初用在馬太二十七章53節，基督復活後，許多聖徒也從墳墓出來，進了聖城。向許多人顯現。主耶穌應許，要回報這樣的愛，也就是向許多愛他的人顯現。如克勒窩的伯納所寫的：

Love is quick to find out what pleases the beloved. The Lord says that our practical obedience to his commands is love's sure test. This is more than mere sentiment, more than singing "My Jesus, I love thee, I know Thou art mine." This love is evidenced in character and conduct. It embraces the highest heights: "If a man loves me," Jesus said, "my Father will love him." God's heart goes out in a special way to those who love his beloved Son. "And I will love him, and will manifest myself to him," Jesus says. The word for "manifest" is *emphaniso*, which carries the idea of presenting something in a clear and conspicuous form, the idea of disclosing a hidden presence. The word is first used of the resurrected saints who came out of their graves after Christ's resurrection and who went into Jerusalem and appeared (*emphaniso*) unto many (Matthew 27:53). The Lord promises that he will reward this love that is his love by a special manifestation of himself to the spiritual gaze of his own. As Bernard of Clairvaux put it:

但，那些人能獲得什麼呢？喔，那是
But what to those who find? Ah, this

非口舌筆墨所能形容的，
Nor tongue nor pen can show:

耶穌的愛，那是
The love of Jesus, what it is

無人認得，除了他所愛的。
None by His loved ones know.

接著，他的忠誠也要成為我們的忠誠（十四22-24）。這真是難啊——對主耶穌這群困惑不已的門徒，尤其是當他們的靈命還在育成的階段。他們努力要弄懂這劃時代的真理。約翰記得猶大問了一個問題（十四22），他還特別仔細的附上一筆，「不是加略人」。這個猶大，在使徒的排行榜地位是不是很低？他總是四組人馬中的最後一位。麥克拉良認為，這些門徒的排序，是按著他們與主的親疏關係而排的（彼得、雅各、約翰及安得烈總是排在第一組，加略人猶大總是排在最後一組的最後一個）。這個猶大一定很懊惱，因為他跟那個叛徒同名。

Then, too, *his loyalty is to be ours* (14:22-24). This was heady stuff—and, at this stage of their spiritual development, it was over the heads of the Lord's bewildered disciples. They were struggling to grasp these epochal truths. John could remember how Judas asked a question (14:22). He is careful to add a qualifier, "not Iscariot." Was this Judas a low man on the apostolic totem pole? He is always mentioned in the last of the four groups. Alexander MacLaren thinks they were listed according to their spiritual nearness to the master. (Peter, James, John, and Andrew always appear in the first group. Judas Iscariot always appears in the last group and is always listed last of all). It must have been a source of chagrin to this Judas that he had the same name as the traitor.

「為什麼要向我們顯現，不向世人顯現呢？」他問。他瞭解主所說的「要顯現」，他也立刻就下結論說，他和其他愛主的人，就是足以領受這樣應許的人。他又聽到主耶穌說，他將不會作公開的顯現，這又令他很覺困擾。不過幾天前，主耶穌才接受了勝利的歡呼，讓使徒們感到欣慰——最後終於開始往正確的方向發展了。不料現在問題又來了，「怎麼又有變化了呢？一切又要往密而不宣的方向去？」

"How is it that thou wilt manifest thyself unto us, and not unto the world?" he asked. He understood the Lord's words about his manifestation. He rightly concluded that he and the others loved the Lord sufficiently to be the subjects of the promise. He understood too what the Lord said about there being no public display of himself, and that seemed to bother him. It was only a few

days since the Lord's triumphant entry, something that may have led the apostles to feel that at last things were beginning to move in the right direction. Now his question was, as it can be rendered, "What has happened to bring about this change, this going back to secrecy?"

多馬、腓力陸續發問之後，現在又加上猶大，好像不斷對主耶穌澆冷水似的。這是他與門徒在一起的最後一晚。明天他就要受死，他們卻還是茫然無知。他們想要的，仍然只是雲彩的亮麗，彌賽亞式榮耀的展現，好讓那些動搖的群眾為之目眩，也讓公會的人有所醒覺。

These questions, by Thomas, Philip, and now Judas, must have been like cold water on the Lord's soul. This was his last night with them. Tomorrow he would be dead. They had grasped so little. All they wanted was some shekinah brightness, some display of messianic glory that would dazzle the wavering multitudes and bring the Sanhedrin to its senses.

主耶穌很有耐心。他回答猶大的問題，不過，是以間接的方式。他知道，要先有五旬節，之後他們才能恍然大悟。但他在這裡要先立下五旬節後啟示的根基。

The Lord was patient. He answered the question of Judas, but not directly. He knew that Pentecost must come before further enlightenment could take place. But here he could lay the foundation for post-Pentecost revelation.

為了解決這些疑問，主耶穌先給門徒立下一個重要的觀念（十四23）：「耶穌回答說，人若愛我，就必遵守我的道，我父也必愛他，並且我們要到他那裡去，與他同住。」這是這段經文的另一種寫法，為要強調出每個字和句子。（請看下列的經文，各斜體字的部份）。

In resolving the problem thus raised, the Lord first set before the disciples *an important concept* (14:23): "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This is another passage of Scripture in which it helps to put the emphasis in turn on every word or clause (*italics* have been added to the following Scripture quotes).

耶穌說，「我們要到他那裡去，與他同住。」父要去，子也要去。請稍加想想，這是什麼意思。陪伴我們，與我們同住，我們去哪裡，都必隨著我們的，是宇宙間最有能力，最愛我們，最有智慧，最美好的兩位。他們掌管一切事物，與時空的因素。他們也是天使永不停止敬拜、頌讚、事奉、歌詠的對象。而，他們卻選擇來與我們同住。

Jesus says, "We will come unto him, and make our abode with him." The Father will. The Son will. Think for a moment what that means. Living alongside us, living with us, living where we live, are the two most powerful, loving, wise, and wonderful persons in the universe. They control all the factors of matter, time, and space. They are the objects of ceaseless angelic adoration, tribute, service, and song. Yet *they* have chosen to make their abode with us.

耶穌說，「我們要到他那裡去，與他同住。」這十分明確，是父與子會堅守的約定，是在創世以前就作的一部份計劃——就好像三一真神彼此商定了要如何訂出天使的位階，或要創造無數的星河，或要下到塵世來用泥土模塑亞當。我們要到...去」。當父與子說了「我們要」時，就會說到作到。天上、地上、地下，沒有什麼勢力可以阻擋他們完成他們立意要作的事。

Jesus says, "We *will* come unto him, and make our abode with him." There is no room for doubt. This is the determined decision of the Father and the Son, part of a plan worked out before time began—as much a decision within the godhead as the decision to create an angelic hierarchy or to create a hundred million galaxies or to stoop down and fashion Adam's clay. We *will* come. And when the Father and the Son say "We will," they say what they mean and they mean what they say. No power in heaven, earth, or hell can prevent them from doing what they have determined to do.

耶穌說，「我們要到他那裡去，與他同住。」這意謂某一種的遷移。當然，神是無所不在的，但同時，他也會將自己定位在我們所生存的時空物質界，也不時會將自己設定在某個特殊的地點，而完全不影響他無所不在的屬性。舊約聖經中，他與摩西在焚燒的荊棘叢中晤面時，就是如此。他以雲彩來引導以色列

列民。在會幕至聖所的施恩座上，有基路伯遮掩，他就居住在那裡。現在，耶穌說，他與他的父要來到，並居住在我們中間。想像：每時每刻每一天都有耶穌與父的陪伴。

Jesus says, "We will *come unto* him and make our abode with him." That implies a move of some kind. Granted, God is omnipresent, yet at the same time God accommodates himself to our space-matter-time way of living and from time to time localizes himself in a special place without in any way altering his omnipresence. He did that in the Old Testament when he met Moses at the burning bush. He went before the Israelites in the shekinah glory cloud. He took up residence on the mercy seat between the cherubim in the holy of holies. Now, Jesus says, he and his Father will come and take up residence with us. Imagine living every moment of every day in the company of Jesus and his Father.

耶穌說，「我們要到他那裡去，與他同住。」與誰？與愛耶穌的人。神對這世上有權有勢、王子、總統、錢財名利、學者偉人毫不動心，但他無法不被那些愛他的男女老少所吸引。神若想要與世人同處，必然是與那些愛耶穌的人同住。藉此，他使他們成為宇宙間最尊貴的人。

Jesus says, "We will come unto *him*, and make our abode with *him*." With whom? With the person who loves Jesus. God is not impressed by the high and mighty of this world, by princes and presidents, by the rich and famous, the learned and great. He is, however, drawn irresistibly to the man, woman, boy, or girl who loves him. Of all the people on this planet with whom God could take up his abode, if he so desired, he takes up his abode with those who love Jesus. By so doing, he makes them the aristocracy of the universe.

耶穌說，「我們要到他那裡去，與他同住。」「住」這個字，與第2節的「住處」同一字。神很樂意騰出天上那些榮耀的、乳白色、不受時空限制的所有像宮殿一樣的房间，讓我們的住處就像他的住處，把我們的茅屋改變成像他的住處，也就是把我們的地方，變成他的宮殿，也就是他掌管整個宇宙的核心。不用說，父神與聖子現在就在預備住處，這項事實，應使人類覺悟到：我們的生命要改變，成為有天上芬芳的生命。

Jesus says, "We will come unto him, and make our *abode* with him." The word for "abode" is the same word translated "mansions" in verse 2. God gladly vacates them all, those glorious mansions in the sky, those ivory palaces beyond the reach of time and space, to take up our dwellings as his dwelling, to convert our cottages into his place of residence and thus turn our places into his palace, centers from which he rules the universe. Needless to say, the fact that God the Father and God the Son have now made their abode there ought to convert that human life into one with the fragrance of heaven.

主耶穌對猶大的回答，有一個重要的概念，但也有一個重要的對比（十四24），排拒神的人，對比神話語的啟示：「不愛我的人，就不遵守我的道，你們所聽見的道，不是我的，乃是差我來之父的道。」這就提供了錢幣的另一面。沒有愛，就不會順服。愛是唯一能吸引人去遵守神命令的力量：否則，對墮落的人性就根本不可能。此外，不順服主耶穌就是背逆神。耶穌說：「你們所聽見的道，不是我的，乃是我父的。」因此，不遵行耶穌所說的，就是不遵行父所說的。這就推翻了世上所有不遵基督為主的宗教，即使它們十分豐富、有能力、久遠、哲學理論很吸引人、信眾龐大。只要是不愛我們的主耶穌的（他的聲音，就是神的聲音），那就是虛謊、錯誤。

There is not only an important concept at the heart of the Lord's answer to Judas, but also an *important contrast* (14:24), the contrast between a God-rejecting world and a God-revealing word: "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." This gives the reverse side of the coin. No love, no obedience. Love is the only power that can draw a person to keep the Lord's commands; they are too foreign to fallen human nature for it to be otherwise. Further, disobedience to the Lord Jesus is rebellion against God. Jesus said, "The word which ye hear is not mine but the Father's." Therefore, not to do what Jesus says is not to do what the Father says. That rules out all the world's Christ-rejecting religions as false. They may be rich, powerful, ancient, philosophically attractive, numerically vast. But if they do not love our Lord Jesus, whose voice was the voice of God, they are a deception and a lie.

這些都是主耶穌要同住的原因：他的生命要成為我們的生命，他的愛要成為我們的愛，他的忠誠要成為我們的忠誠。主耶穌接著又指出主豐富應許的結果（十四25-31）。第一，他要喚醒信仰（十四25-26）：「我還與你們同住的時候，已將這些話對你們說了。」（十四25）。主耶穌已經將許多重要的事，啟示給這些人，但是從他們所問的問題來看，顯然他們幾乎都聽不明白。這時候，再多說什麼也沒有用處，而他又即將離他們而去。怎麼辦？

These, then, are the reasons for the Lord's abiding presence: his life is to be ours, his love is to be ours, his loyalty is to be ours. The Lord goes on to show the results of *the Lord's abundant promise* (14:25-31). First, he will *quicken faith* (14:25-26): "These things have I spoken unto you, being yet present with you" (14:25). The Lord had revealed many remarkable things to these men. But it was evident, from the nature of the questions they were asking, how little they had grasped. How purposeless it would be, at this stage, to tell them more. And soon he was going away.

答案是聖靈。當聖靈來時，他要完成啟示，也要確認那些已經啟示出來的：「但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事，指教你們。並且要叫你們想起我對你們所說的一切話。」（十四26）。當主耶穌在地上服事時，他數度對整本的舊約聖經作認可，承認那是神的話語。他好幾次引用舊約經文，認為是完整的，聖靈所感動的，神的話語。現在，他要給予（雖然是尚未書寫下來的）新約聖經有權威的認定。

The answer was the Holy Spirit. When he came, he would complete the revelation and would confirm what had already been revealed: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (14:26). The Lord Jesus, during his earthly ministry, frequently put his divine imprimatur on the Old Testament, which he treated as the word of God. He quoted frequently from all parts of the Old Testament, which he regarded as the plenary, verbally inspired word of God. Now he gave his authoritative endorsement to the (as yet unwritten) books of the New Testament.

耶穌所說的，使我們在此可以看到有關新約聖經最初的三個要點。也就是，聖靈要賜給使徒們直接的啟示。在這樣的話語中，主耶穌等於在替我們今日所讀到的福音書背書（「他要...叫你們想起我對你們所說的一切話」）。約翰福音中有許多長篇的論述，又是由一個年紀很大的人，在許多年之後執筆，耶穌就是在說明這個：聖靈不僅要喚醒約翰的記憶，還要加力量給他，使他可以正確的敘述主耶穌的故事和論述。

Here we have the first of three references to the New Testament which, Jesus said, would be given to the apostles by direct inspiration of the Holy Spirit. In this reference, the Lord endorsed what we now have in the gospels ("he shall... bring all things to your remembrance, whatsoever I have said unto you"). The gospel of John, with its long intricate discourses, written by a very old man many years later, is an illustration of this. The Holy Spirit not only quickened John's memory but enabled him to write down accurately the story and sayings of Jesus.

此外，主耶穌的這段話，也替我們今日擁有的書信背書（「他要將一切的事指教你們」）。聖靈不僅向門徒解釋耶穌之前告訴他們的事（只是當時門徒們還聽得一個頭兩個大），聖靈還要啟示他們新的真理，這些真理，絕大部份在耶穌的教導中，都隱約已有芽胞存在。

In this reference also, the Lord endorsed what we now have in the epistles ("he shall teach you all things"). The Holy Spirit not only interpreted to these disciples the things that Jesus had said (which at the time were very much over their heads), but he revealed to them new aspects of truth, much found only in germ form in the Lord's teaching.

因此，聖靈來，就是要喚醒這些信仰的記憶，以便寫成書，給後來世代的神子民積存成為新約聖經的真理。此外，聖靈來還要除去憂愁（十四27-31）。在本章結尾的經節裡，我們先看到的是有關主耶穌與他的門徒的異象（十四27-29）。他留下四樣東西給他們。他留下平安（十四27節上）：「我留下平安

給你們，我將我的平安賜給你們，我所賜的，不像世人所賜的。」平安這個字，在約翰福音中，共出現六次，也都是耶穌說的。

So then, the Holy Spirit was coming to quicken faith and to write a book that would be the objective and infallible depository of New Testament truth for God's people for all the rest of time. Moreover, he was coming to *quell fear* (14:27-31). In the closing verses of this chapter we have, first, a vision of *the Lord and his disciples* (14:27-29). He bequeathed four things to them. He gave them *his peace* (14:27a): "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." This word *peace* (eirenen) occurs six times in John's gospel and is always used by Jesus.

這時刻，他們的世界，其實已經快要崩塌。行進兵丁的腳步聲馬上就要響起；令人難以置信的局面即將出現：基督就要被釘死，他們就要被害怕席捲。加略人猶大已經出去，在某個暗處踱著方步。因著耶穌的堅持不妥協，那些動亂就迫在眉睫，主耶穌卻向這群掛心而憂愁的人說，「平安！平安，我將我的平安賜給你們。」在暴風雨的時刻，看他行走在狂野的海浪中，並且平靜了風和浪時，他們也見到那種平安。他的平安。那是一種不論什麼大難臨頭，無論仇敵如何惡劣、猖狂，都依然紋風不動的寧靜。

Their world was about to fall apart. Soon there would be the tramp of marching men; the incredible would happen: Christ would be crucified. They would be overwhelmed. Already Judas Iscariot was out there somewhere in the dark paving the way. The Lord said to these apprehensive men, upset because of his continuing insistence on the changes now imminent, "Peace! Peace, even my peace, I give to you." They had seen that peace in action on the stormy sea when he walked on the wild billows of the raging deep and stilled wind and wave. His peace. That was unruffled calm no matter how great the demand made on him, no matter how many or malicious or mighty his foes.

「我所賜的不像世人所賜的」世人談論平安——卻不斷備戰。世人有裁軍會議——卻又不斷發展先進的致命武器。世界所承諾的，是它給不了的平安。

"Not as the world giveth, give I unto you." The world talks about peace—and prepares for war. The world has its disarmament conferences—and invents new and more fearsome weapons of doom. The world promises a peace it cannot give.

耶穌說，「我留下平安給你們。」平安這個字，在東方語言中，是見面與告別時的招呼語。只是耶穌的告別語卻是保惠師的見面語。他留下平安給我們。這是他的遺產。

Jesus said, "Peace be unto you." Shalom is the eastern word for "hello" and "goodbye." But his *goodbye* would be the comforter's *hello*. He was going. His peace would remain. It was his bequest.

第二，他留下保證（十四27節下-28節上）：「你們心裡不要憂愁，也不要膽怯。你們聽見我對你們說了，我去還要到你這裡來。」暴風雨即將來臨。天性的害怕，嚷鬧著要登上心中那驚恐不已的寶座。我們就應該要讓基督的平安，驅逐那個無情的篡位者，讓平安來作王，看它會帶來什麼結果。他保證必賜下平安，又加上他的同在。

Second, he gave them *his pledge* (14:27b-28a): "Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you." The storms will come. Natural fears will clamor to be seated on the throne of panic in our hearts. Our task is to allow Christ's peace to drive out the insolent usurper and to reign within, come what may. He pledges his peace, reinforced by his presence.

第三，他留下展望（十四28節下）：「你們若愛我，因我到父那裡去，就必喜樂，因為父是比我大的。」

Third, he gave them *his perspective* (14:28b): "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

這裡談到的是三一神位格中的次序。共有三位格——父、子、聖靈——但只有一位神。三位格彼此平等，都是永恒神。我們說，父神是第一位格，聖子是第二位格，聖靈是第三位格。這是次序，但不是競爭對手；是位置，但沒有先後或優劣。當耶穌說，「我父是比我大的。」時，他所說的，是一件有關於神的位格彼此之關係。有限的人類，無法理解無限的領域，所以，如果我們覺得很難懂，也沒什麼好奇怪的。

There is order within the godhead. There are three persons—Father, Son, and Holy Spirit—but one God. All three persons are equally and eternally God. We speak of the Father as the first person, the Son as the second person, and the Holy Spirit as the third person. There is order but no rivalry; position but no superiority or inferiority. When Jesus said, "My Father is greater than I," he was stating a fact having to do with relationship within the godhead. Finite beings cannot comprehend the infinite so we should not be surprised if we have trouble grasping this.

當耶穌來到世上時，他是被父「所遣」（約十三16）。他所作的每件事，都是按事先規劃好的計劃而行，只是，這三一神中的第二位格，非受造、自有的位格者，志願成為人。他取了人的肉身，過著人的生活，以獨特的方式，順服他的父。同時，沒有絲毫減損他的神性。

When Jesus came to earth he was "sent" by the Father (John 13:16). Everything he did was according to a prearranged plan whereby the second, uncreated, self-existing person of the godhead voluntarily became human. He assumed a human body. He lived life on human terms. In a unique way he subordinated himself to his Father. He never ceased to be anything less than God.

他可以說，「我父是比我大的，」不是說，父比他更具神性，而是，因為身為人，他取了一個依靠父神的地位。耶穌來到世上，但不表現得像神，雖然他就是神。他會表現得像人，因為他就是人。

He could say, "My Father is greater than I," not because the Father was any more God than he was but because, as man, he had assumed a position of dependence on the Father. Jesus had come to earth not to behave as God, though he was God, but to behave as man, because he was man.

耶穌不只是神；他也是人。他不只是人；他也是神。他不是半神半人。他是神在肉身顯現，這是神與人奧妙而完美的融合。

Jesus was not just God; he was man. He was not just man; he was God. He was not half God and half man. He was God manifest in flesh, a mysterious and perfect blending in one person of the human and the divine.

當他在樓上談到這一切時，他已準備藉著釘十字架，復活和升天，回到他的父那裡去。他即將回到天上，重新取回他那留下疤痕、榮耀、復活的身體。

When he spoke these words in the upper room, he was preparing to go back to his Father, by way of crucifixion, resurrection, and ascension. He was about to take back to heaven a battle scarred, glorified resurrection body.

耶穌是從他的觀點來作展望。他告訴門徒，若愛他，就要喜樂，因為他即將回到家。他向來不曾這樣說過。我們很少看見耶穌對自己的事流露這麼樣的熱情。他要回家，這是他喜樂期待的事。他的興奮和喜樂，能成為愛他的人喜樂的泉源。我們幾乎可以看到，他看著門徒憂愁的臉時，跟門徒說，「你們若能從我的角度來稍作展望，就會喜樂了，因為我就要回家了。」

Jesus was looking at things from this perspective. He told his disciples they should rejoice, if they loved him, because he was going home. He seldom spoke like this. It is a rare glimpse of the Lord's passion as it related to himself. His homegoing was something he anticipated with joy. His exaltation and joy should be a source of joy for those who love him. We can almost hear him say to his disciples, as he looked into their glum faces, "If you would only look at it from my perspective for a moment, you would be glad because I am going home."

他們還沒辦法瞭解。這是聖靈後來才要啟示他們的真理。不過，對他們還有一點很重要。一旦他昇天，坐在父寶座的右邊，他就要作他們的大祭司，為他們向父祈求。他們應當為他高興，也為自己高興的。

They could not know it yet. It was one of those truths the Holy Spirit would reveal to them later. But there was something in it for them too. Once he was ascended and seated on his Father's throne, he would be their great high priest, their advocate with the Father. They should have been glad for him, and glad for themselves.

第四，他留下預言（十四29）：「現在事情還沒有成就，我預先告訴你們，叫你們到事情成就的時候，就可以信我。」他知道一場驚天動地的苦難即將臨到——一切正蓄勢待發。他已盡力替他們的信心作預備，即使他們會搖搖欲墜——好叫事後，他們回想一切時，信心能更堅固。像約翰，我們可以確信，當他回想耶穌這一些預言時，對他日後長久的門徒生涯，一定在屬靈方面大有助益。耶穌滿有愛心所說的

：「我預先告訴你們」的這一切，當約翰日後面臨嚴酷的試煉時，一定帶給他許多安慰。

Fourth, he gave them *his prediction* (14:29): "And now I have told you before it come to pass, that, when it come to pass, ye might believe." He knew what a catastrophic upheaval was coming—was already under way. He was doing everything he could to bolster their faith—so that, even if it should falter, afterward it would be all the stronger as they recalled this incident. We can be sure that John, for one, had reflected on these predictions of Jesus with great spiritual profit in his long career as an apostle. His loving "I told you so" must have been reassuring to John in the severe testings that later came his way.

接著，約翰又談到主耶穌與魔鬼的事（十四30）：「以後我不再和你們多說話，因為這世界的王將到，他在我裡面毫無所有。」「這世界的王」是撒但的一個名字。當亞當犯罪時，這世界的國度變成了撒但的轄區。當耶穌受試探時，他就向耶穌提供這一切，作為代價。撒但還不知道，他汲汲營營要逼主耶穌步上十字架之路，卻正好讓自己的命運急轉直下，不可收拾。

John tells something, next, of *the Lord and the devil* (14:30): "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." "Prince of this world" is one of Satan's titles. The kingdoms of this world became his province when Adam sinned. In the temptation he offered them to Jesus, at a price. Satan did not know it, but his own downfall and doom were in the cross he was so busily preparing for the Lord.

撒但到來，駕馭著發狂的加略人猶大，打斷了主耶穌在地上的教導，從此就沒能再續，只除了幾個零星的片段。

The coming of Satan, riding the now demented soul of Judas Iscariot, would interrupt the earthly teaching of Jesus, never to be resumed except in a few fragments.

撒但正在路上。主耶穌其他的敵對者，都是這個大敵手下的笨蛋和工具。撒但在人間以惡勢力吆喝著，要嘍囉們部署一切：猶大及群眾，公會及祭司，法利賽人和文士，希律和他的兵丁，彼拉多和軍隊。撒但顯然以為自己勝券在握。

Satan was on the way. All the Lord's other enemies were dupes and tools of this great enemy. He wields enormous power in this world. He had his men lined up: Judas and the mob, the Sanhedrin and the priests, the Pharisees and the scribes, Herod and his men of war, Pilate and his cohorts. He evidently thought he was going to triumph.

他錯了。「他在我裡面毫無所有」耶穌說。耶穌的生命，無瑕無疵，因此仇敵找不到任何把柄。所有的世人則都是罪人。撒但則緊緊抓住死亡，以死來對人相脅。但耶穌是自願犧牲。他其實是「不屬這世界」的，撒但則是篡位之王。

He was wrong. "He has nothing in me," Jesus said. He used a double negative for emphasis (ouk ouden). No sin in his life would give the enemy anything upon which to seize. In all others there is sin. Satan enforces death as his due. Jesus was a voluntary sacrifice. Indeed he was "not of this world" over which Satan was the usurper prince.

主耶穌在曠野受過試探之後（約翰對此隻字未提），撒但「就暫時離開他。」當耶穌在客西馬尼時（約翰也略過未提），撒但以更大的試探回過來誘惑耶穌：要他放棄十字架，走別的路。撒但註定會失敗。主耶穌生命的唯一原則就是，「父啊，不要按我的意思，只要按你的意思。」撒但對這樣的武器，束手無策。

After the Lord's temptation in the wilderness, about which John is silent, Satan "departed from him for a season." In Gethsemane, about which John is also silent, he came back with an even fiercer temptation: to induce Jesus to seek some way other than the cross. Satan was doomed to failure. The Lord's sole rule of life was "Father, not my will, but thine, be done." Satan had no weapon to penetrate armor like that.

接著，約翰要我們注意主耶穌與他的責任（十四31）：「但要叫世人知道我愛父，並且父怎樣吩咐我，我就怎樣行。」他有雙重的責任。第一，藉著走向十字架，他可以對世人作見證（十四31節上）。世人就可以知道他對父的愛何等大。甚至「願意順服，以至於死，且死在十字架上。」我們看待基督的死，有多首詩歌誦詠這個主題，聚焦在他對我們的愛。「他是愛我，為我捨己」這是保羅的寫法。主耶穌看待十字架，則聚焦在他對父的愛：「要叫世人知道我愛父。」我們看到加略山的贖罪祭，會想，十字架帶給我們什麼。耶穌看待十字架的燔祭，會想，十字架帶給父什麼。

Next, John directs our attention to *the Lord and his duty* (14:31): "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." His duty was two fold. First, by going to the cross, he would bear *testimony to the world* (14:31a). The world would know how great was that love he had for his Father, which caused him to become "obedient unto death, even the death of the cross." Our view of Christ's death, the subject of so many of our hymns, is centered on his love for us. "He loved me and gave himself for me" was Paul's way of putting it. The Lord's view of the cross is centered in his love for the Father: "That the world may know that I love the Father." We look at Calvary and see the sin offering: what the cross has wrought for us. Jesus looked at the cross and saw the burnt offering: what the cross wrought for the Father.

藉著走向十字架，主耶穌頌揚神的話語（十四31節中）：「並且父怎樣吩咐我，我就怎樣行。」他是無條件，不加置喙的順服。幾刻鐘前，他才說過，「人若愛我，就必遵守我的道」（十四23）。現在，他其實在說，「我說到作到。」他知道「那些討父喜悅的事」，就去遵從。

By going to the cross, the Lord would bear *tribute to the word* (14:31b): "As the Father gave me commandment, even so I do." His was unqualified, unquestioning obedience. A moment or two before, Jesus had said, "If a man love me, he will keep my words" (14:23). Now he says, in effect, "I practice what I preach." He knew "those things that pleased the Father" and he did them.

這一小段的結尾是主耶穌及他的離別（十四31節下）：他說「起來，我們走吧，」樓上的講論戛然而止。這樣的敘述，意謂著一種匆促，顯然，他是一面說，一面起身，甚至眾門徒都還圍著桌子。行動的時刻到了。主耶穌決定此刻就動身，去面對仇敵。他下定決心，要去實踐父拯救世人的計劃。這一段私下的講論，剩下的部份，是介於他們吃筵席的房間，以及穿越汲淪溪往客西馬尼園去，這兩處之間的路上講述的。

This segment ends with *the Lord and his departure* (14:31c): "Arise, let us go hence," he said, abruptly ending the talk in the upper room. The words imply haste. Evidently as he spoke he rose to his feet, even as the disciples still lounged around the table. The time for action had come. The Lord had decided to go out now and meet the foe head-on. He was resolved to carry out the purpose of his Father for the redemption of the human race. The rest of the words in this private discourse were spoken somewhere between the house where he had kept the feast and the crossing of the brook of Kidron on the edge of Gethsemane.

第二段 往客西馬尼的路上（十五1-十七26）

Section 2. The Walk on the Gethsemane Road (15:1-17:26)

I. 主耶穌向他的跟隨者講論（十五1-十六33）

I. The Lord Talks to His Followers (15:1-16:33)

與外界隔絕的馬可樓上的講論結束後，苦難當頭，耶穌仍邊走邊談，先是向他的跟隨者，然後向天父。他向跟隨者所談的是有關神子、聖靈和聖父的啟示。

With the solitude of the upper room now over and the agony ahead, Jesus talked as he walked, first to his followers, then to his Father. His talk with his followers gave them revelations about God the Son, and God the Spirit, and God the Father.

A. 有關神子的啟示 (十五1-25)

A. Revelations About God the Son (15:1-25)

1. 主——他的跟隨者及果子 (十五1-17)

1. The Lord—His Followers and Their Fruit (15:1-17)

主的跟隨者必須能結出果子，而結果子的秘訣，在於學習住在基督裡的奧秘 (十五1-5)。這第一個片段，就是根據主耶穌著名的葡萄樹的比喻。

The Lord's followers are to be fruitful, and fruitfulness results when we learn *the secret of abiding* (15:1-5) in him. This first segment is built around the Lord's famous analogy of the vine.

我們要先看葡萄樹及它的背景 (十五1)：「我是真葡萄樹，我父是栽培的人。」有些神學生認為，這段講論可能是他們正經過山丘的葡萄園，看見汲淪溪在燒那些剪下來的葡萄枝。另有些人認為，這段講論正好是經過聖殿門口那裝飾著的金色的葡萄。從另一方面而言，主耶穌的講論，可能有更深層的涵意。We must look first at *the vine and its background* (15:1): "I am the true vine, and my Father is the husbandman." Some Bible students have thought that this discourse was suggested by vineyards on the hillsides and especially by the fires of vine prunings in the Kidron Valley. Others have thought that the discourse was prompted by the golden vine that embellished the gates in the temple court. On the other hand, the Lord's discourse may have been prompted by something more profound.

葡萄樹是象徵以色列民的三種樹木之一。例如，在詩篇八十篇8-19節，以及以賽亞書五章1-7節著名的葡萄園之歌。在此之前，主耶穌才講過他那聳人聽聞的比喻：葡萄園與圍戶的故事。如今不就是密謀，要來殺掉神的兒子 (太二十一33-46)？主耶穌把這比喻應用在以色列民，尤其是那些領袖身上：「所以我告訴你們，神的國必從你們奪去，賜給那能結果子的百姓」 (太二十一43)。我們讀到「祭司長和法利賽人，聽見他的比喻，就看出他是指著他們說的。他們想要去捉拿他，只是怕眾人，因為眾人以他為先知」 (太二十一45-46)。

The vine was one of three trees that symbolized the nation of Israel. It is referred to as such in Psalm 80:8-19, for instance, and in Isaiah's famous song of the vineyard (Isaiah 5:1-7). The day before, the Lord had told his provocative parable of the vineyard and the evil husbandmen who were now plotting the murder of the divine owner's Son (Matthew 21:33-46). The Lord applied this parable to the nation of Israel and especially to its leaders: "Therefore say I unto you, The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof" (Matthew 21:43). We read: "When the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet" (Matthew 21:45-46).

我們必須在這樣的背景下，來解釋耶穌所說的這個「我是」。以色列民是神的葡萄樹。他領他們出埃及，帶他們穿越西乃曠野，栽種到應許地，四周圍上圍籬，託給一群神所按立的領袖，看守的人，還不時會派僕人來，期待他所投注的心血可有回報。但以色列民的領袖，惡待這些被差來的僕人，有的更遭到殺害。最後，他把自己的兒子派來，如今，他們準備連兒子也要殺害。

It is against this background that we must interpret this I AM saying of Jesus. Israel was God's vine. He had taken the nation from Egypt, carried it across the sands of Sinai, planted it in the promised land, hedged it around, and entrusted it to a series of divinely appointed leaders, husbandmen. Time and again he had sent his servants, looking for a return on his investment in the nation. But the nation's leaders had ill-treated some of those servants, and murdered others. Last of all he had sent his Son and they were now preparing to murder him.

他們只有一種下場：忿怒臨到以色列民的領袖，以及以色列全民。因為，神旨意在天上執行的代理人，竟然如此的不長進，神的國就要從他們身上撤除，改到別的地方去。長話短說，我們從整本新約聖經的啟示就可得知，主所指的就是教會。時至今日，神的旨意就是以教會為中心：以色列國已經失去神的恩寵。這時的以色列就是無花果樹（太二十四32-33）。教會被提之後，神就要再次與以色列民交涉，那就是他們必作千禧年間的橄欖樹。

There could be only one result: a visitation of wrath on the leaders of the nation in particular and on the nation of Israel in general. Since the nation, the custodian of God's purpose on earth, was so devoid of fruit, the kingdom of God would be taken away and invested elsewhere. In short, with the light of completed New Testament revelation in our hands, we can see that the Lord was referring to the church. For this present age, God's purposes are centered in the church; the nation of Israel is in divine disfavor. During this present age Israel is the fig tree (Matthew 24:32-33). After the rapture, God will again take up his dealings with the nation of Israel, which during the millennium will be the olive tree.

我們詮釋約翰十五章，應用在個別的基督徒身上時要十分小心；否則我們會很難避開那「扔在火裡燒了」的教義，而與「信徒也可能失去救恩」的概念連在一起。在舊約聖經中，葡萄樹象徵以色列民整體這個國家。在新約中真葡萄樹和它的枝子，是指教會整體。以色列民沒有完成它受託的使命，主耶穌就要轉向他的門徒，並說，從今以後，他是真葡萄樹（十五1節上）。父也取代了那個惡園戶，成為栽培的人，作修剪的工作，神擔任農夫（十五1節下）。

We must interpret these verses in John 15 with the greatest care when we apply them to the individual Christian; otherwise we shall have difficulty with the erroneous "falling away" doctrine which espouses the idea that believers can lose their salvation. In the Old Testament, the vine symbolized Israel corporately as a nation. The true vine and its branches, in the New Testament, view the church corporately. Israel having failed in its mission, the Lord now turned to his disciples and said that from now on he was the true vine (15:1a). In place of the evil husbandmen, his Father was the vinedresser (georgos), the divine farmer (15:1b).

這是經文的背景。神有了新的器皿，新的「國民」，也就是基督和他教會，為要在這個世代實踐他的旨意。今天，凡是想進入神國度的人，都必須加入這個奧秘的教會，這個會結果子的葡萄樹。

This is the background. God has a new instrument, a new "nation," for carrying on his purposes during this age: Christ and his church. Those who wish to come into the good of the kingdom of God in this age must be incorporated into the mystical church, here viewed as a fruitful vine.

從某個角度而言，這個教會的概念，與保羅以教會為身體的類比相似。不過，在後者這個比喻中，信徒是肢體，基督是頭。因此，基督為真葡萄樹，教會為枝子的這種描述，對信徒有個別意義，也有整體意義，因為教會無論是指各地堂會或全球教會，都是由個別信徒組成的。無論是哪個堂會的神子民的聚集，都是由會友組成；教會的屬靈生命，就是反映自會友屬靈或屬肉體的狀況，尤其是會友領袖的狀況。當以色列民是神的葡萄樹時，也是如此。以色列民整體生命的興衰，也都反映自它領袖或國民的聖潔或邪惡。

In some ways this concept of the church is similar to Paul's analogy of the church as a body. In that case, however, the individual believers are members of the body and Christ is the head. The picture of Christ as the true vine and the church as the branches views the believer both individually and corporately, inasmuch as the church in its local and universal aspects is made up of individuals. Any local gathering of God's people is the aggregate of its members; its corporate

spiritual life is a reflection of the spirituality or carnality of its members, and especially of its leaders. This was true also of the nation of Israel when it was God's vine. The corporate life of the nation reflected the strengths or weaknesses, godliness or wickedness, of its leaders and citizens.

我們還要再看葡萄樹與枝子（十五2-4）。先看主所說的，修剪枝子（十五2-3）。我們要看他不得不說的，神潔淨的工作（十五2）。「凡屬我不結果的枝子，他就剪去，凡結果子的，他就修理乾淨，使枝子結果子更多。」

Now we must look at *the vine and its branches* (15:2-4). The Lord speaks, first, of *the purging of the branches* (15:2-3). We note what he has to say about *the cleansing work* (15:2) of God. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

眾門徒就是要孕育成教會的胚胎。他們與基督聯結，就如枝子聯在葡萄樹上。父是栽培的人，照顧枝子，包括真的枝子和那些不連在葡萄樹上的。我們看見他拿著修剪的鋸子，砍掉乾死的、無用的、不結果子的枝子。

The disciples were the embryonic church. They were related to Christ as a branch is related to the vine. The Father, as husbandman, tends to the branches, both the true ones and those that had no place in the vine. We see him at work with the pruning saw, cutting off dead, useless, and unproductive branches.

除了那些緊緊跟隨主的門徒之外，這也描繪了之前的那位叛道的猶大。他已被砍下。還有許多虛假的信徒。證據，是依據這些枝子結果子或不結果子。我們知道聖靈的果子：「仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制」（太五22-23），正是基督的特質。整體而言，以弗所的教會，呈現著教會悲慘的狀況，雖然活躍，作了一切的正事，講得頭頭是道，卻有被砍下的危險。「有一件事我要責備你，就是你把起初的愛心離棄了」（啟二4）。主耶穌意指這樣的教會為「墜落」，需要悔改。「悔改，若不悔改，我就臨到你那裡，把你的燈台從原處挪去」（啟二5）。

As far as the Lord's immediate disciples were concerned, a vivid illustration of that was before them in the case of the apostate Judas. He had been cut off. There are many who have a false profession of faith. The evidence lies in whether or not these professing branches bear fruit. We know what is the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23), the very character of Christ. Viewed corporately, the church at Ephesus illustrates the dire plight of a church which, while active, doing all the right things, saying all the right things, was in peril of being cut off. "I have somewhat against thee, because thou has left thy first love" (Revelation 2:4). The Lord referred to this church as "fallen" and demanded repentance. "Repent,... or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:5).

主耶穌要一個根本不愛他的教會作什麼？儘管活躍、熱心，卻是不結果子的枝子。這個教會若不愛基督，它裡頭的基督徒，只會顯出屬肉體和世俗化。很可能它的組成份子根本還未得救，雖然都很活躍地參與活動，也凡事振振有辭。

The Lord had no use for a church that did not love him any more. Despite its activity and zeal, it had become a fruitless branch. The lack of love for Christ in this church was a reflection of the worldliness and carnality of the Christians who comprised it. Possibly many of its members were not even saved at all, although vigorous and vocal in its affairs.

當父看見枝子能結果子，就修理乾淨，使枝子結果子更多。「修理」這個字，字面意義為「潔淨」。把不需要的都剪除，更利於輸送養分，以結實更多；葡萄樹若不疏枝，養分都跑到葉子去了。好的栽培者知道如何修剪，使一個教會的每個人和整體的生命都能多結果子。

When the Father sees a branch of the vine that is bearing fruit, he purges it that it might bring forth more fruit. The word used is *kathairo*, which literally means "to cleanse." Everything is removed from the branch that would tend to divert vital power from producing fruit; without

constant pruning away of saplings the vine would run to leaves. The great husbandman alone knows how and where to bring the knife to bear both in the life of an individual and in the corporate life of a local church.

整體而言，這也是在描繪士每拿教會。逼迫臨到教會。士每拿教會中有一些是主所稱的毀謗者，他們自稱是猶太人，但其實不是，而是教會中的猶太主義者、律法主義者，被稱為「撒但一會」的人（啟二9）。主耶穌允許患難臨到，就是為了剪除這些虛假的會友，潔淨教會中的罪惡。從歷史來看，使徒時代（就拿以弗所教會為代表）就是終止於各式的異端及判道者崛起之時。凱撒的逼迫，乃是園戶手中一把潔淨的利刃，要把這些不結果子的現象清除。

Again, corporately, this is illustrated in the church at Smyrna. Persecution was allowed to raise its head in that church. There were those in the church at Smyrna whom the Lord called blasphemers; they considered themselves Jews but they were nothing of the kind. They were Judaizers, legalists within the church. They are called "the synagogue of Satan" (Revelation 2:9). It was to purge out these false members, to cleanse the church of this evil, that the Lord allowed tribulation to come. Historically we know that the apostolic age (as represented by the church at Ephesus) ended in the emergence of all kinds of heretical cults and apostasies. The persecuting Caesars were a pruning knife in the hands of the divine husbandman to cut away these unfruitful growths.

接著，我們看到基督潔淨的話語（十五3）。「現在，你們因我講給你們的道，已經乾淨了。」那位偉大的栽培者，在對待教會和會友時，不總是拿著修剪的刀子。他另一種溫和的修剪方式是：基督有潔淨能力的話語。門徒及各地堅守基督話語的教會，就能被它實質的能力所潔淨。這是一種持續不斷的潔淨。它能保守我們遠離邪惡，並能驅除偽裝者，使會眾聆聽、相信、並順從基督的話語，這是葡萄樹上，保有活潑的屬靈生命的泉源。例如，思想登山寶訓，以及主耶穌這段最後的講論，若能應用到個人的生活領域，就能帶來活力，脫離虛偽的面具。同理，教會的整體會友，若人人都想以自己的原則、觀念和實踐法來作為生活準則的話，就沒有人會留下來了，除非大家都認識主，並且愛主。

Next we are told something about *the cleansing word* (15:3) of Christ: "Now are ye clean through the word which I have spoken unto you." The great husbandman, in dealing with the church and its members, does not always have to resort to the pruning knife. A gentler method is the cleansing power of the word of Christ. The disciples and the local church who keep Christ's word are kept clean by its effective power. It is a source of continual cleansing to the soul. It keeps us from evil. It drives away pretenders. Hearing, believing, and obeying the word of Christ are the springs of vital spiritual life in the vine. Think, for instance, of the sermon on the mount and these last moment discourses of the Lord. If these are applied in the life of an individual there is no room for anything dead or false. Similarly, in the corporate life of a local church, people will not stay where his principles, precepts, and practices are the rule of life unless they know and love the Lord.

主耶穌講完修理枝子之後，接著講到枝子的位置（十五4）：「你們要常在我裡面，我也常在你們裡面。枝子若不常在葡萄樹上，自己就不能結果子。你們若不常在我裡面，也是這樣。」枝子的位置，是在葡萄樹上。它本身不能提供生命和結果子。所有的生命和果子，都源自它生物性的聯結在葡萄樹上。葡萄樹的本質部，輸送來自根部的養分，到最遠的枝子。是這樣的聯結，使每根枝子都得活力。若把枝子從母幹上切斷，它必死無疑。葡萄樹的枝子，本身沒有生命力，沒用處，也不能結果子，除非聯在葡萄樹上，保持活化的緊緊聯結的狀態。養分的輸送來自根部，使得枝子可以長出綠葉，產生成串的葡萄。如此，枝子才是葡萄樹活體的一部份，葡萄樹也會把生命力輸送給它。

Having spoken of the purging of the branches the Lord spoke next of *the place of the branches* (15:4): "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The place of the branch is in the vine. It has no life and no fruit of its own. All life and fruit are derived from its organic connection with the vine. The fibers of the vine run from the root to the farthest branch. It is this connection that gives vitality to each branch. Sever a branch from the parent stem and it will die. A vine branch is lifeless, useless, and fruitless unless it abides in the vine, remaining vitally attached to the vine. The lifegiving sap rises up from the roots and enables the branches to bear green foliage and produce

clusters of grapes. Thus the branch is an organic part of the vine, and the vine expresses its life through the branches.

這個比喻，描述出信徒個人及教會整體都需要與基督作聯結，好讓基督的生命可以透過他們來彰顯。主耶穌用住這個字，來傳達彼此緊密連結的狀態。信徒住在基督裡，基督住在信徒裡面。基督的生命成為信徒的生命，供應恩典和能力，使信徒能在地上活出「基督的生命」。信徒的生命，使基督可以在今日一個有「時空知覺」之地，展現他的生命。

This illustration depicts the need for the believer individually and for the local church to be linked with Christ, and for Christ to express his life through them. The Lord uses the word *abide* to convey the idea of remaining close to one another, in intimate connection. The believer takes up his abode in Christ; Christ takes up his abode in the believer. The life of Christ becomes the life of the believer, supplying grace and power for living the "Christ life" on earth. The life of the believer becomes the life through which the Lord expresses his life today in a world of time and sense.

離了他，就沒有屬靈生命，沒有屬靈的果子。無論男女老少，都不能活出基督徒的生命，因為那是一種超越自然的生命。世上唯一能活出屬靈生命的，只有基督。任何人，若離開基督，還想活出基督生命，都會發現那是緣木求魚。屬靈生命需要每時每刻、每事每物都安息在基督裡面，好讓他的生命可以藉此流露，而顯出他在地上那嶄新而豐富的生命特質。這段教導，擴大了主耶穌稍早前有關他住在父裡面以及聖靈住在我們裡面的教導（十四10）。

Apart from him there can be no spiritual life, no spiritual fruit. No man or woman, boy or girl, has what it takes to live the Christian life, because it is a supernatural life. The only person who can live it is Christ. Anyone who has tried to live the Christ life apart from Christ knows how impossible it is to do so. There must be a moment by moment, situation by situation resting in Christ so that his life might flow through and be seen in the green freshness and abundant fruitfulness that characterized his life on earth. This teaching is an expansion of the Lord's earlier teaching about his abiding in his Father (14:10) and of his and the Holy Spirit's abiding in us.

當然，對各個堂會也是如此。教會本身靠自己無法生存。只有與基督不斷的聯結，才能綻放，並且結出果子。有些教會是膺品，也有些教會是死的。有些教會，像撒狄教會，主耶穌說，「按名你是活的，其實是死的。」（啟三1）。但也有教會，像非拉鐵非教會，就與基督緊緊連結（啟三7-8）。

The same, of course, is true of a local church. It has no life of its own. It can flourish and bear fruit only by maintaining its connection with Christ. There are imitation churches. There are dead churches. There are churches like the church of Sardis of which the Lord said, "Thou hast a name that thou livest, and art dead" (Revelation 3:1). But there are also churches living in union with Christ like the church at Philadelphia (Revelation 3:7-8).

看過葡萄樹比喻的背景，以及葡萄樹與枝子的關係之後，我們要來看葡萄樹與它的豐富（十五5）：「我是葡萄樹，你們是枝子，常在我裡面的，我也常在你們裡面，這人就多結果子，因為離了我，你們就不能作什麼。」

Having looked at the vine and its background and at the vine and its branches, we must now look at *the vine and its bounty* (15:5): "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

在倫敦的漢普敦宮廷，有一間很大的暖房，內有一株非常大的葡萄樹。它的枝子伸展到四處，葉子青翠，果果纍纍，色澤漂亮。即使最末端的小鬚，也會在角落攀爬求生，它與母幹緊緊相連。這株葡萄樹整棵都是個活體。這根枝子不會去主導另根枝子，每根枝子都要自己與主幹相連。枝子是獨立的，但又不是自主的。每根枝子都在暖房的四角伸枝展葉。每根枝子都對整棵葡萄樹的風采貢獻一己之力。每根枝子都忙於展現自己的綠葉、繁花與果實。

In Hampton Court in London is a large greenhouse containing an old and magnificent vine. Its branches run everywhere. Its foliage is beautiful, its fruit colorful and abundant. Even the remotest tiny tendril, seeking a corner to which it can cling, is vitally connected with the parent stem. That

vast vine is an organic whole. One branch does not try to dominate or direct another branch. Each branch runs back to the source. The branches are independent yet dependent. Each reaches out to its corner of the greenhouse. Each adds its contribution to the splendor of the whole. Each is busy producing its own foliage, flowers, and fruit.

這就是基督徒的生命，無論是每個信徒個別的生命或一個教會整體的生命，枝子都要與基督的生命聯結，才能觸及世界各角落。

Such is the Christian life, whether expressed individually in the life of each believer or corporately as local churches, branches, reaching out with the life of Christ to the far corners of the world.

耶穌加上「離了我，你們就不能作什麼」，更凸顯這個教導的特點。世上沒有「自由基督徒」這回事。按聖經的字義，基督徒就是與基督有生命關係的一個有機體。聖經沒有所謂的由某些總會所主導的宗派教會，也沒有所謂的獨立教會，完全不理睬其他信徒的教會。所有的信徒，都與基督聯結，也透過基督，彼此相連，因而結成一個整體。基督是教會的頭，基督是葡萄樹。無論是個人或整體，離開他，就沒有生命可言，離開生命，就是必死的膺品，死氣沉沉，只能散播死亡的氣息。宗派主義、傳統、節日，金錢，固然能暫時維持一個名存實亡的教會有所活動，但它所衍生出的，只是世俗化，屬肉體的律法主義與死亡。

"Without me ye can do nothing," Jesus added, re-enforcing the lesson. There is no such thing as a freelance Christian. To be a Christian in the biblical sense of the word involves an organic spiritual relationship with Christ. In the Bible there is no such thing as a denominational church being ruled from some headquarters, or an independent church ignoring all other gatherings of believers. All are united to Christ and through him to one another, in a many branched whole. Christ is the head of the church. Christ is the vine. Severed from him there is no life at all, individual or corporate, and what passes for life is a wretched imitation, lifeless and sowing death. Denominational-ism, tradition, programs, or money might keep a dead church going through the motions for a time. But all it produces is wordliness, carnality, legalism, death.

內住的生命，才能帶來豐富的生命，這樣的生命才能榮耀父，因為它才能反映基督的生命。枝子如何內住？如何在葡萄樹上？它需要作些什麼？什麼都不要，只要住著，維持它原先所在，作為葡萄樹的一部分，那是神所擺放的位置，安份於自然律的法則，緊連在葡萄樹上，吸取它從根部一視同仁地輸送過來的汁液。

The abiding life is to become the abounding life, a life that brings glory to the Father by being a reflection of the life of Christ. How does a branch abide? How does it keep its place in the vine? What does it have to do? Nothing. It just abides. It remains where it finds itself, a part of the vine, placed there by God, content to fulfill the law of its being by receiving in fair weather and foul the life of the vine flowing up from the root.

枝子本身不負責修剪，那是栽培者的責任。枝子也不必負責修剪別的枝子，去苛責別人，修理別人。栽培者會照料這些事。枝子所有的責任就是連在樹上，多結果子。

The branch is not responsible for pruning itself. That is the husbandman's duty. A branch is not responsible for other branches, to censure them or to prune them. The husbandman takes care of that. All a branch does is abide and abound.

在基督裡能多結果子的秘訣（十五6-17），在於基督果實纍纍的特性（十五6-8）。他的生命成為我們的生命。他的果實成了我們的果實，但也會變成分割的悲劇（十五6）：「人若不常在我裡面，就像枝子丟在外面枯乾，人拾起來，扔在火裡燒了。」一根葡萄枝子若不聯在葡萄樹上，它毫無用處。葡萄枝既不能拿來作傢俱，也不能蓋房子，或作炊具。甚至連作個掛帽子的木頭都不成。一根不結果子的葡萄枝，一無是處。

The secret of abounding (15:6-17) in Christ relates to the fruitfulness of Christ (15:6-8). His life is ours. His fruit is ours, which brings us to the tragedy of being severed (15:6): "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the

fire, and they are burned." A vine branch no longer attached to the vine is useless. Vine wood cannot be used for making furniture, for building, or for making a kitchen utensil. It will not even serve as a peg on which to hang a hat. A vine branch that does not bear grapes is worthless.

主耶穌現在講到一根離了葡萄樹的枝子的命運。它只能枯萎，丟到火裡燒了。不過，主耶穌講這一段所用的代名詞，有一點值得注意。他用了第一、第二人稱代名詞，「我、你們。」現在，他用了第三人稱代名詞，「他、他們。」這有所不同。你們是指門徒以及那些真正屬於他的人。接著，它、他們，是指另一群人。這類分別，也可在帖前四13-511以及來五12-六20看到。這兩段經文，常受到誤解，註解的關鍵在於代名詞的用法。

The Lord now depicts the fate of a branch severed from the vine. It withers. It is cast into the fire. It is burned. There is a notable change here, however, in the Lord's pronouns. Up to now he has been using what grammarians call first and second person pronouns, "I, me, ye." He now uses third person pronouns, "He, them, they." There is a difference. The *ye* referred to the disciples and those who are truly his. The *he*, *them*, and *they* refer to a different group. The same distinction can be seen in 1 Thessalonians 4:13- 5:11 and in Hebrews 5:12-6:20. In both of those often misunderstood passages, the key to interpretation lies in the pronoun use.

這裡的分離的枝子，與真實的枝子，有很大的區別。猶大就是一個分離的枝子。他與教義有接觸，但與基督沒有聯結。當他以為教義崩壞了，他就想出賣基督，故叛道而死。他代表那些出入教會，卻與基督悖離的人。對某些信徒個人如此，對某些教會整體也如此。像老底嘉教會就是一例，基督嚴肅的提出警告，「我必從我口中把你吐出去」（啟三16）。

Here the severed branches are carefully distinguished from the real ones. Judas was a severed branch. He had an attachment to the cause but not to the Christ. When the cause collapsed, as he thought, he sold Christ and died an apostate's death. He is representative of those who attach themselves to the church but who are alien to Christ. What is true of such people individually is also true of churches collectively. They are symbolized by the church at Laodicea, to which Christ gave the solemn warning, "I will spue thee out of my mouth" (Revelation 3:16).

主耶穌在這段經文的警告也同樣的毫不留情：「人拾起來，扔在火裡燒了。」這「人」是誰？這「火」在哪？我們都無從得知。主耶穌故意不告訴我們，好讓它的神秘性和恐怖性，更能穿透人的良心。當然，主的腦海一定有想到猶大的作為和無可挽回的命運。

The Lord's warning here is equally adamant: "Men gather them," he says, "and cast them into the fire, and they are burned." No clue is given as to who the "men" are or as to what or where the "fire" is. The Lord leaves it thus, so that the mysteriousness and horror of it can do its own work of penetrating the conscience. Surely Judas, his imminent deed, and his impending doom were in the Lord's mind.

與此悲劇相對比的是屬靈的得勝（十五7-8）。內住的生命是豐盛的生命，這可從我們親近神而顯露出來：「你們若常在我裡面，我的話也常在你們裡面，凡你們所願意的，祈求就給你們成就」（十五7）。這並不是一種無條件的保證，以為神的兒女，想要什麼，向神求，都會立刻得著。神有無限的愛和智慧，深深知道這一切，因此不會把一根獲得寶藏的鑰匙，放在屬肉體、世俗心、自私自利的信徒手中。

In contrast with the tragedy of being severed is the *triumph of being spiritual* (15:7-8). The abiding life is the abounding life. This is shown in our approach to God: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (15:7). This is not an unconditional guarantee that any child of God can make any demand and have instantly from God whatever he wants. God is too loving and too wise to put the key to his treasury into the hands of carnal, worldly minded, selfish believers.

要獲得，其秘鑰在於內住。這個偉大的保證，整體而言，都是有條件的。而且，它也是一種令人震驚的擔保（「凡你們所願意的，祈求...」也可譯作「要求你們當得的」）。要獲得神那永不枯竭的豐富，其秘鑰乃在於住在基督裡，並將神的話藏在心中。

The key to obtaining is abiding. This tremendous guarantee is entirely conditional. Still, it is an astonishing pledge ("ask what ye will" can be rendered "demand as your due"). The key to God's inexhaustible riches is given to those who abide in Christ and who have his words abiding in them.

要獲得我們想要的，其秘訣乃在於，求神所想要的。要讓基督的話常「在」我們裡面，這不只是指背誦神的話。還包括默想神的話，直到我們的思想本能，與這些話完全融合，不分你我，好讓它可以開啟照亮我們的理解力，影響我們的情緒，左右我們的意志。當我們的內在自我完全被這樣的內住影響，充滿主耶穌的話語時，我們才可能乞求我們當求的，也才會蒙應允——理由很簡單，唯有如此，我們所想要的，與神所想要的，才能完全和諧一致。

The key to getting what we want is wanting what he wants. To have Christ's words "abiding" in us means more than merely memorizing them. It means meditating on them until our conscious natures are impregnated with them, until they become a vital part of us, so that they enlighten our understanding, enthuse our emotions, energize our wills. When our innermost beings are influenced by the indwelling, pervading words of the Lord Jesus, then we can demand as our due and it shall be done—for the simple reason that there will be nothing out of harmony between what we want and what he wants.

內住的生命，就是豐富的生命，這也從主對我們的讚許中顯示：「父就因此得榮耀，你們也就是我的門徒了」（十五8）。父當然無法從眼前這批門徒在一小時內的表現來獲得榮耀：彼得、雅各和約翰在客西馬尼園呼呼大睡；然後彼得就要抽刀砍人，接著又咒詛，發誓否認基督；其他的門徒，也快要拔腿跑人。

The abiding life is the abounding life. This is further shown in God's approval of us: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (15:8). The Father was certainly not glorified in the behavior of these disciples within the hour: Peter, James, and John sound asleep in Gethsemane; Peter slashing about him with a sword and then cursing, swearing, and denying Christ; and the rest of them taking to their heels and running away.

他們為什麼這樣？因為他的話沒有在他們心裡。我們為什麼會如此？他的話沒有在我們心裡。當他的話住在我們心裡時，我們就能結果子，並榮耀父。

Why did they do such things? His word was not abiding in them. Why do we do such things? His word is not abiding in us. When his word does abide in us we bring forth fruit and his Father is glorified.

主耶穌的講論，開始從葡萄樹的比喻轉向別的。豐盛生命的秘訣與基督的團契相關（十五9-12）。我們先看他神奇的心（十五9節上）：「我愛你們，正如父愛我一樣。」主耶穌這一類的講論，我們非常耳熟，以致會忽略它的神奇性。主耶穌多麼愛我們？像父愛他那麼多。父多麼愛他？無始無終，沒有限量。

The Lord's discussion now moves away from the analogy of the vine. The secret of abounding is now shown to be connected with *the fellowship of Christ* (15:9-12). We begin with *the wonder of his heart* (15:9a): "As the Father hath loved me, so have I loved you." Some of these statements of the Lord Jesus are so familiar to us we lose all sense of the wonder of them. How much does the Lord love us? As much as the Father loves him. How much does the Father love him? With measureless love, without beginning or end.

那裡站著即將要否認他的西門彼得，充滿疑心的多馬，以及老想要看到永恆的、不朽的、肉眼不可見的事物的腓力，而忽略眼前一直與他同在的那張臉。還有雅各和約翰、「雷子」以及不久前還是個稅吏的馬太、以及剛剛才脫離建國大夢的奮銳黨西門。耶穌逐一的看著他們。他說，我愛你們。我極愛你們。像父愛我那樣深深地愛著你們。我以永遠的愛愛你們，這愛比死更堅強，眾水不能熄滅，大山不能淹沒。當大夥兒簇擁著耶穌，走向汲淪溪，橄欖山到客西馬尼園的路上時，他的心湧出一陣陣的愛。

There stood Simon Peter, about to deny him, and Thomas, so full of doubts, and Philip, wanting to see things eternal, immortal, and invisible when all the time they were plainly set before his face. There were James and John, the "sons of thunder," and Matthew, not long ago a common publican, and Simon Zelotes, not far removed from nationalistic fanaticism. Jesus looked at them. He said, I love you men. I love you very much. I love you as much as my Father loves me. I love you with an everlasting love, with love that is stronger than death, with love that many waters cannot quench, neither can floods drown. His heart went out to them in a surge of emotion as they crowded around him, making their way to the brook of Kidron, the slopes of Olivet and Gethsemane.

我們再來看通往他的心路（十五9節下- 10節）。這可總結為一項感嘆（十五9節下）、一項鼓勵（十五10節上）及一個榜樣（十五10節下）：「你們要常在我的愛裡，你們若遵守我的命令，就常在我的愛裡，正如我遵守了我父的命令，常在他的愛裡。」主耶穌宣告，他自己完全堅守父的律，因此當然就與父有堅不可破的愛的關係。這是一個從不犯罪的人的宣告。

We think of *the way to his heart* (15:9b-10). This is summed up in *an exclamation* (15:9b), *an exhortation* (15:10a), and *an example* (15:10b): "Continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." The Lord claimed for himself complete and unbroken conformity to the Father's law and consequently complete and unbroken communion in the Father's love. It was the claim of one who knew no sin.

倘若，只有那麼一瞬間，對父神那善良、純全可喜悅的旨意，作了最微小的違逆，有最輕微的憎恨或背叛，這樣的交融也會立刻破裂。耶穌神性的聖潔，以及無罪的人性，也會出現瑕疵。這樣的事從未出現——從小嬰孩到小男孩，從年少到成年，在拿撒勒的家，在學校或猶太會堂，在木匠的工作桌，在應許地穿越大街小巷，獨自或與門徒同行時。當群眾的簇擁，或仇敵的詰難，每時每刻，年年月月，在地上的他，與在天上的父，律法和愛都并肩同行，攜手前進。耶穌總是作討父喜悅的事。

Had there but once, for the briefest possible instant, been the slightest deviation from that good and acceptable and perfect will of God, the briefest flash of resentment or rebellion, then that communion would have been broken. His holiness as God and his innocence as man would have been breached. Such a thing never happened—as a baby or as a boy, as a youth or as a man, in that Nazareth home, in school or synagogue, at the carpenter's bench, tramping the highways and byways of the promised land, when alone or when in the company of his disciples. When jostled by the multitudes or heckled by foes, moment by moment, day by day, year by year, between him on earth and his Father in heaven, law and love walked hand in hand. Jesus did always those things that pleased his Father.

然後，他告訴門徒，這是我活著的方式，你們也要那樣活。你們身為地上的人，與我身為天上的神，我們之間所存有的愛與律法的關係，就如，我身為人在地上，與我父身為天上的神，我們之間存有的關係一樣。愛在心中為王；律在所有境遇中為準則。

Now then, he said to his disciples, that's how I have lived, and that's how you are to live. Between you as men on earth and me as God in heaven there is to exist the same love-law relationship that has existed between me as man on earth and my Father as God in heaven. Love rules at the center; law rules at the circumference.

接著是他心中的話語（十五11）：「這些事我已經對你們說了，是要叫我的喜樂，存在你們心裡，並叫你們的喜樂可以滿足。」喜樂是由天堂製造的，它是神的專利。它不像快樂，世間絕大部份的快樂端賴境遇的好壞。主耶穌的心充滿喜樂，即使客西馬尼園僅在呎尺之遙。他因擺在前面的喜樂，就輕看羞辱，忍受了十字架。

Next comes *the word from his heart* (15:11): "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Joy is manufactured in heaven. It is God's monopoly. It is not like happiness, which depends very largely on what happens. The Lord's heart

was full of joy even with Gethsemane a few hundred yards ahead. It was for the joy that was set before him that he endured the cross, despising the shame.

喜樂是聖靈的果子，僅次於仁愛。他賜給我們的這種喜樂，源自順服，從一邊的肋旁湧現出愛，從另一邊的肋旁湧現出平安。喜樂就像，在我們的淚光中閃爍的彩虹。

Joy is one of the fruits of the Spirit, second only to love. This joy he offers to us, joy resulting from obedience, flanked on one side by love and on the other side by peace. Joy is like a rainbow shining above our tears.

還有他心中的意志（十五12）：「你們要彼此相愛，像我愛你們一樣，這就是我的命令。」他又回到這個話題。他犧牲的愛成為我們的榜樣。門徒要彼此相愛，像基督熱切又真誠地愛他們一樣。就在前往客西馬尼的路上，他以他無止境的愛來包裹每一位。當他們還沉醉在這樣的溫暖時，他又告訴他們，你們也要這樣彼此相愛。

There is also *the will of his heart* (15:12): "This is my commandment, That ye love one another, as I have loved you." He keeps coming back to that. His sacrificial love is to be the norm. The disciples are to love one another as fervently and genuinely as Christ loved them. There on the way to Gethsemane he wrapped each and every one of them in his limitless love. While still glowing in its warm embrace they heard him say, Love each other just like this.

豐富生命的秘訣還有一項，就是有像基督那樣的友愛（十五13-17）以及無止盡的流露這樣的友誼（十五13）：「人為朋友捨命，人的愛心，沒有比這個更大的。」主耶穌在此並不是在講他為人類的罪成為贖罪祭為要拯救我們，那捨種命的死。他是在講，他甘願為他所愛之人的益處和福祉而獻上自己。任何人，流露愛最偉大的方式，就是為朋友捨命。

The secret of abounding is also found in *the friendship of Christ* (15:13-17) and in how he *demonstrated* (15:13) it: "Greater love hath no man than this, that a man lay down his life for his friends." The Lord is not speaking here of his death as an atoning sacrifice in which he laid down his life for the sins of humankind, for our redemption. He is speaking of his death as a voluntary surrender for the good and wellbeing of those he loves. The greatest love anyone can show for a friend is to die for him.

接著，又宣佈怎樣算是耶穌的朋友（十五14-15）。「你們若遵行我所吩咐的，就是我的朋友。」這是條件（十五14）。任何人都可以成為耶穌的朋友。要愛他，就是去遵行他所吩咐的一切。

Then too the friendship of Jesus was *declared* (15:14-15). "Ye are my friends, if ye do whatsoever I command you." That is *the condition* (15:14). Anyone can be Jesus' friend. All that is necessary to love him is to do what he says.

「以後我不再稱你們為僕人，因僕人不知道主人所作的事。我乃稱你們為朋友。因我從我父所聽見的，已經都告訴你們了。」這是重要的概念（十五15）。主耶穌似乎繼續在思考他剛剛所談到的這個可愛的新辭彙：朋友。他的朋友願意替他作事。朋友肝膽相照。我們為主作事——把他從父所聽見的事告訴我們。他與我們彼此信任。這是朋友之間相處的模式。

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." That is *the concept* (15:15). The Lord seems to linger lovingly over that new word he has just dropped into his talk: friends. His friends do things for him. Friends put themselves out for each other. We do things for him—we do whatsoever he commands us. He does things for us—he makes known to us the things he has heard from his Father. He shares confidences with us. That is what friends do.

主耶穌不會因我們是他的僕人，而告訴我們他要作的事。奴僕只聽從命令行事，很可能兩者間沒有愛，關係不親，但我們與主之間則很親密，他會告訴我們他的心意和旨意。奴僕則只是執行主人意志的工具，一個命令一個動作，不能延遲，不能還嘴。主耶穌則會把他的心意告訴我們。這是主耶穌作這一長段講論的用意。

The Lord does not tell us what he wants done because we are his servants (douloi, "slaves"). A slave does what he is told to do but, even at the moment of action when he is obeying his lord's command, there is probably no bond of love, no intimacy by which the lord's mind and heart and purpose are communicated. The slave is merely the instrument of the master's will, to do what he is told, promptly and without question. The Lord tells us his will because we are his friends. He takes us into his confidence, shares with us what is in his mind and on his heart. That is what the Lord had been doing throughout this long discourse.

接著，我們有耶穌選定的友誼（十五16），「不是你們揀選了我，是我揀選了你們。」耶穌說。這是神採取的主動（十五16節上）。主耶穌要門徒明白，他才是採取第一步的人，是他在揀選門徒，他瞭解每一位，逐一的吸引他們來到他的生活裡。他不是因他們有錢有名，聰明有影響力，教育程度高或社會地位高。一般而言，是學生選指導教授，這裡卻不同，是耶穌選出他們。他掌管左右每個人的出身背景，再安排他們來到受他影響的環境中。然後按著他的旨意，經過慎思，而選出每一位。而且，令人驚奇的是，他選出他們，來成為他的朋友。

Next, we have the friendship of Jesus *determined* (15:16). "Ye have not chosen me, but I have chosen you," Jesus said. That was *the divine initiative* (15:16a). The Lord wanted them to understand that he was the one who made the first move. He was the one who sought out the disciples. He knew all about each of them, as one by one they were attracted into the orbit of his life. He did not choose them because they were rich or famous, clever or influential, educated or of high social standing. Normally students chose their own rabbis. Not in this case. He chose them. He engineered the background events of their lives so that they were brought within the sphere of his influence. Then with purpose and aforethought he chose them. And, amazing truth, he chose them to be his friends.

他本可從千千萬萬的名單中，逐一選出他喜歡的。他卻選了這些人。他選了我們，我們這些回應了他愛的呼召的人。

He could have chosen anyone he liked from the roll call of this world's millions. He chose them. And he has chosen us, all of us who have responded to the call of his love.

「是我揀選了你們，並且分派你們去結果子，叫你們的果子常存。」這是神的心意（十五16節中）。「分派」這個字，意思是分配地點、差派、指定。在此，這個字是描述五旬節後，教會將如雨後春筍，使徒將受指派到各地，擔負各樣的任務。因此，這段講論之後，不僅有各各它道路的陰影在前，也有五旬節的榮耀閃爍。這十一位是特別的揀選，並由耶穌指派，在教會擔負獨特的、恒久的角色。有的將會很出名，有的會一直默默無聞。同樣的，這些世紀以來，主也不斷的在教會中按立的他的僕人，無論地位高低。

"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." That is *the divine intention* (15:16b). The word for "ordained" is *etheka*, which means to be placed, sent, or appointed. Here the word describes their assignment as apostles to the special position that was being given to them in that church about to burst on the world at Pentecost. Not only does the shadow of Golgotha lie across this discourse, so does the shining light of Pentecost. These eleven men were specially chosen and ordained by Jesus to occupy a unique, once-for-all role in the church. Some would become famous, others would remain obscure. All were appointed. Similarly, down through the ages the Lord ordains his servants for the place, great or small, that he has chosen for them in his church.

他們的果子可以常存。撒但不能拔除神的葡萄樹。他不能毀壞樹的果實。使徒們要「去」，結果子。五旬節那日，彼得去，就有三千人信主。幾年之後，他去該撒利亞，找一個外邦人，因而打開教會通往世界之門。真果子可以常存，因為它是聖靈所結的，不是人所結的，無論人多麼有恩賜、聲望或影響力。Their fruit would remain. Satan cannot uproot God's vine. He cannot destroy its fruit. The apostles were to "go" and bring forth fruit. On the day of Pentecost, Peter went to reach three thousand. A few years later he went to Caesarea to reach a gentile and fling wide the door of the church to the

world. True Fruit remains because it is produced by the Holy Spirit, not by human beings, however gifted or prominent or influential.

「是我揀選了你們...使你們奉我的名，無論向父求什麼，他就賜給你們。」這是神的邀請（十五16節下）要我們掀起如天一般高的浪潮，要我們來到神的面前，帶著蒙祝福的保證，來向他祈求，凡是奉耶穌的名所求的，父必看重、應允。當然，我們不能把這名隨使用到自私的祈求上，求那些與他的本性、位格相背的事。

"I have chosen you,... that whatsoever ye shall ask of the Father in my name, he may give it you." That is *the divine invitation* (15:16c) to storm heaven's heights, to come into the presence of God, to present our petitions with the blessed assurance that prayers offered in the name of Jesus have top priority with the Father. Of course, we cannot attach that name to selfish petitions, to pleas that would be contrary to his nature, person, and personality.

豐盛的生活，還有一個秘訣。我們可以不斷衍生出主耶穌的友誼來（十五17）。「我這樣吩咐你們，是要叫你們彼此相愛。」朋友的朋友，應該也是朋友。有一個類比就是輪子的軸。當這些軸都彙集到輪心時，它們彼此也就更靠近。倘若我們發現自己與耶穌的朋友有距離的話，我們只要更靠近耶穌，就可以彼此更靠近。

There is one more secret of abounding and it is key. We have the friendship of Jesus *duplicated* (15:17). "These things I command you, that ye love one another." Friends of a friend should be friends. An analogy that comes to mind is that of the spokes of a wheel. As those spokes draw closer to the hub they draw closer to one another. If we find ourselves at some distance from another of Jesus' friends, let us move closer to Jesus. The closer we get to him, the closer we will get to one another.

2. 主耶穌——他的跟隨者與他的仇敵（十五18-25）

2. The Lord—His Followers and Their Foes (15:18-25)

我們先來看世人恨惡主的朋友（十五18-22）。愛的相反就是恨。主耶穌命令他的門徒要彼此相愛。這樣的相愛，絕對必要的原因在於，世人恨惡主和屬主的人。主耶穌之前已經在屬他的人中間設立和諧音，現在他把這個不協和音引入，為要他們有心裡預備：世人將會恨惡他們。

We begin with *the hatred of the world for his friends* (15:18-22). The opposite of love is hate. The Lord has been commanding his disciples to love one another. One reason why such love is imperative is because of the hatred of the world for the Lord and his own. The Lord therefore introduces this discordant note into the harmony he has been setting before his people. They can expect the world's hatred.

他一開始先講恨惡的原因（十五18-21）。第一，不容忍（十五18-20）。世人不容忍屬主的人，其實是很不講理的。世人恨惡神的子民，因為他們與眾不同（十五18-19）。「世人若恨惡你們，你們知道，恨你們以先，已經恨我了。你們若屬世界，世界必愛屬自己的，只因你們不屬世界，乃是我從世界中揀選了你們，所以世界就恨你們。」

He begins with *reasons for that hate* (15:18-21). There are two; the first is *intolerance* (15:18-20). The world's intolerance toward the Lord's people is irrational. The world hates God's people because *they are different* (15:18-19). "If the world hates you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

主耶穌與其他的人不同。他是無罪的，他從未犯錯。他從未失信。他講起真理，從不心虛，從不偏廢，但總是帶著愛。他對道德瑕疵、教義錯誤及人的虛偽從不妥協。他會指出制度的墮落及敗壞。他的教導，十分嚴謹又令人印象深刻，更襯托出那些律法教師的無能及自以為是的錯謬——因此，他們對他恨之入骨。我們若因著耶穌，也與眾不同的話，他們也就要恨我們。

The Lord Jesus was different from other men. He was sinless. He made no mistakes. He never failed. He spoke the truth without fear or favor, though always in love. He refused to compromise

with moral evil, doctrinal error, personal hypocrisy. He exposed the corruption and decay of the establishment. He taught in a memorable and pungent fashion exposing the incompetence and fatuous fallacies of the authorized doctors of the law—so they hated him. They will hate us too, if we are different as he was different.

耶穌說，「你們不屬世界，」我們是在世界，而不屬世界。我們的國籍是在另一個世界，不是這個世界。我們是客旅，是天路客，是寄居的。主耶穌的門徒也要被恨惡。他們十一人，可能除了約翰之外，全部都是殉道而死，而約翰則受到逼迫。從尼祿到戴克里先，有三百年之久，教會一直是他們折磨凌虐至死的對象。教會數世紀以來，一直都是世界恨惡的對象，因為神的子民與世人有別。神的子民從世界分別出來。他們是從世界被揀選出來的子民。

"Ye are not of the world," Jesus said. We are in the world but not of the world. Our citizenship is in another world, not this one. We are aliens here, pilgrims and strangers. The Lord's disciples came to be hated. All of them, with the possible exception of John, were martyred, and John himself endured persecution. For three hundred years, from Nero to Diocletian, the church was the object of constant and at times overwhelming tribulation. The history of the church down through the centuries has been one of hostility from the world because God's people are different. They separate themselves from the world. They are a people chosen out of the world.

世界恨惡神的子民，因為這些子民是門徒（十五20）。「你們要記念我從前對你們所說的話，僕人不能大於主人。他們若逼迫了我，也要逼迫你們。若遵守了我的話，也要遵守你們的話。」主的子民要預期會有人以憎惡對待；世人對主的態度，也會決定他們對他子民的態度。他們不喜歡主，因此也就不喜歡我們。

The world hates God's people because *they are disciples* (15:20). "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." The Lord's people can expect hostile treatment; people's attitudes toward the Lord will determine their attitudes toward his people. They had no use for him, and often they will have no use for us.

今日流行所謂的「興盛福音」。這種錯誤的福音，應許說只要他們作到某些條件，神的子民在這世上總是富有、幸福、有權有勢、成功健康；還教導我們要有「興盛的思想」，擁抱「積極思想的能力」。這樣的「福音」與主耶穌的教導大相逕庭。當神要吸引人來歸向基督時，他不是用花言巧語，來提供這世上的房屋土地、財富健康、功成名就。他是實話實說。世界恨惡耶穌，也要恨惡神的子民。

There is in vogue today a so-called "prosperity gospel." This false gospel promises that God's people will be rich, happy, powerful, successful, and healthy in this world, if they meet certain conditions. We are told to espouse "prosperity thinking" and to embrace "the power of positive thinking." This kind of "gospel" is far removed from the Lord's teaching. When God seeks to attract someone to Christ, he does not hand out slick brochures offering houses and land, wealth and health, success and security in this world. He tells things as they are. The world hated Jesus and it will hate his people.

世人恨惡的第二個原因是無知（十五21）：「但他們因我的名，要向你們行這一切的事，因為他們不認識那差我來的」（十五21）。請別忘了，逼迫基督和他教會的，主要都來自虔信宗教的人。在基督教的世代中，一直都是如此。人有宗教心，或信仰虔誠，或活躍於信仰，並不保證他們就真的認識神。在所有拒絕基督的宗教背後，是撒但，他假扮成光明的天使，是說謊之人的父，從一開頭就是個騙子。The second fundamental reason for the world's hate is *ignorance* (15:21): "But all these things will they do unto you for my name's sake, because they know not him that sent me" (15:21). Let us remember that the persecution of Christ and his church came chiefly from religious people. That has been true in almost all the ages of the Christian era. Just because people are religious, or sincere in their beliefs, or active in their faith does not prove that they know God. Behind all Christ-rejecting religion is Satan, who masquerades as an angel of light, who is the father of lies and a deceiver from the beginning.

世上第一個欺騙人的宗教，是由該隱創立的。它以自我努力，積功德以及撒但所啟示的祭禮來作宗教。這當中沒有血，沒有十字架，沒有羔羊，沒有基督，沒有真理。當該隱發現，他這個牌子的宗教被神拒絕，而他的弟弟亞伯的卻被悅納時，該隱惱羞成怒。他把那虛假的宗教，浸淫在弟弟的血中來作為洗禮。這便是世上的宗教。

The world's first false religion was founded by Cain. It was a religion of self-effort, good words, and Satan inspired sacrifice. No blood, no cross, no lamb, no Christ, and no truth were in that religion. When Cain discovered that his brand of religion was rejected by God, whereas his brother Abel's was accepted, Cain was furious. He baptized his false religion in his brother's blood. Such is the religion of this world.

「因為他們不認識那差我來的，」耶穌說。出於對神的無知，逼迫的浪潮於焉湧起。
"They have not known him that sent me," Jesus said. Out of that ignorance of God the tides of persecution arise.

仇恨的結局（十五22）很快便明朗：「我若沒有來教訓他們，他們就沒有罪。但如今他們的罪無可推諉了。」主的臨在和教導，要使一切虛假的宗教曝光。以往如此，於今猶然。

Results of that hate (15:22) are soon evident: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." The Lord's presence and preaching exposed all false religion. It did then; it does now.

這個世界最大的罪，今世存在，永恒中也存在；這罪就是：背棄神的兒子，並釘他十字架，又一代復一代的沉淪於忽視神的話語，逼迫他的子民。這種持續的恨惡，其結局便是，在神面前，罪證昭彰，無可逃遁。

This world stands guilty of the greatest crime in the annals of time and eternity: the crime of turning its back on the incarnate Son of God, of nailing him to a cross, and of endorsing that crime generation after generation by ignoring God's word and persecuting his people. The result of this persistent hate is that the world stands exposed before God in all its sin.

主耶穌告訴我們，世人不僅恨惡他的朋友，也恨惡他的父（十五23-25）。我們可以看到這種恨惡是怎樣來的（十五23-24）：「恨我的，也恨我的父。我若沒有在他們中間行過別人未曾行的事，他們就沒有罪。但如今連我與我的父，他們也看見也恨惡了。」

The Lord reveals not only the hatred of the world for his friends, but also *the hatred of the world for his Father (15:23-25)*. We note how *this hatred is focused (15:23-24)*: "He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

基督不僅在他的話語中有見證，也在他的工作中有見證。那是怎樣的工作呢？「別人未曾行的事。」還有誰曾在驚濤駭浪中行走，而且能叫風浪平靜呢？還有誰能變水為酒，或以五餅二魚餵飽那麼多人呢？有誰能潔淨癩瘋病患，使瞎子得見，使在墳墓中發臭的人復起呢？有誰能行過一件又一件數不清的神蹟呢？有誰能死在墳墓中三天三夜後復活呢？只有耶穌有這樣的記錄。那些成為他的仇敵，也因此成為他父仇敵的人，實在沒有正當理由。

It was not only that Christ had borne witness in his words, he had borne witness also in his works. And what works they were, "works which none other man did." Who else has walked on the heaving wave and stilled the tempestuous storm? Who else has changed water into wine or multiplied loaves and fishes to provide a feast for a multitude? Who else has cleansed the leper, given sight to the blind, or raised a man rotting in his grave? Who else has performed miracle after miracle beyond count? Who else has risen from the dead after being three full days and nights in the tomb? This is the record of Jesus alone. Those who constitute themselves his enemies, and consequently the enemies of his Father, are without excuse.

這樣的指控，對所有聽過福音的人，應該都成立。尤其是耶穌時代的猶太人。我們必須記住，當主耶穌告訴門徒這些話時，正是他堅毅的走向客西馬尼園，即將面臨猶大和群眾，猶太公會及羅馬兵丁之時；所有這些人正要聯手來逼他上十字架。再也沒有任何一個世代比他們更榮幸，能親耳聽見耶穌的教導，能目睹他所行的神蹟，能看見他臉上綻放愛的光彩，以及對另一世界的渴慕。他們卻以十字架來回報，這真是罪中之罪。這樣的行徑，唯一的解釋就是因為他們恨惡神。

Such an indictment is true generally of all who have been brought under the sound of the gospel. It is true in particular of the Jews of Jesus' day. We must remember that even as the Lord was speaking thus to his disciples he was walking resolutely toward Gethsemane and the imminent encounter with Judas and the mob, the Sanhedrin and the Roman authorities, all of whom would join hands in hastening him to the cross. No greater privilege could have been given to a generation than to have heard Jesus teach, to have watched him perform his miracles, and to have seen his face alight with the love and luster of another world. To repay him with a cross was the crime of crimes. The only explanation of such behavior was to be found in this world's hatred of God.

這樣的厭惡，早已有預言（十五25）：「這要應驗他們律法上所寫的話，說，「他們無故的恨我。」」這段經文引自詩篇三十五篇19節或詩篇六十九篇4節，這令猶太人的罪更加深重。它記載於「他們的律法」上，是他們所熟知的經文。猶太公會及會堂總是宣稱聖經是屬於他們的，也宣稱是他們所信仰的核心，要不遺餘力的去護衛它、傳揚它，這聖經卻預言了他們的罪。擁有聖經卻恨惡基督，這使得他們更罪無旁貸。

This hatred was foretold (15:25): "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." The quotation is from Psalm 35:19 or Psalm 69:4, which added to the culpability of the Jews especially. It was written in "their law," the sacred Scriptures they acknowledged. The Bible that the Sanhedrin and the synagogues claimed as their own, professed to believe, and sought to protect and teach, foretold their wickedness. Possession of the Scriptures adds to the guilt of those who reject Christ.

B 有關聖神的啟示（十五26-十六15）

B. Revelations About God the Spirit (15:26-16:15)

關於聖靈在現今世代的工作，我們所知的，大多出自耶穌在這一段的話語。依據這裡所記載的，可看出聖靈有三方面的工作。

Much of what we know about the ministry of the Holy Spirit in this age we learn from these words of Jesus. He has a threefold ministry, as recorded here.

1. 他作提醒的工作（十五26-27）

1. His Reminding Ministry (15:26-27)

聖靈來，要提醒我們有關基督的事。約翰福音十四章26節就提到，他要成就福音書的撰寫。約翰十五章26-27節提到，使徒行傳事件的記載及撰寫。我們從中看到聖靈透過門徒來作見證，並加力量給他們。使徒行傳的卷名，正意謂，這卷書是「使徒們的行誼」。更恰當的說法是「聖靈行傳」。在這卷書中的前二十章，一再提到聖靈，而他總是為基督作見證。

The Holy Spirit is here to remind people about Christ. John 14:26 has its fulfillment in the writing of the gospels. John 15:26-27 has its fulfillment in the events and writing of the book of Acts. There we see the Holy Spirit at work through the disciples, empowering and endorsing their witness. The general title of the book of Acts suggests that in that book we have the "acts of the apostles." A more appropriate title would be the "acts of the Holy Spirit." He is mentioned over and over again in the book's first twenty chapters. Always his witness is to Christ.

這裡，我們會看到聖靈的奧秘（十五26節上至下）。耶穌告訴門徒他為什麼要來（十五26節上、中）：「但保惠師...就是真理的聖靈來時，...」他來，是要在一個謊言的世界中為真理作見證。「說謊之人的父」（八44），在這世上猖狂，對我們太狡猾了。但他絕對勝不過聖靈。撒但藉著謊言和矇

騙，掌控、迷惑男女老少的心和行徑，真理的聖靈來，卻要揭露這一切，提醒人，只有在基督裡才有真理（十四6）。主耶穌是真理，聖靈是真理。當耶穌預備離世時，聖靈就預備好了來接手。

We note, here, *the mystery of the Holy Spirit* (15:26a-c). Jesus told the disciples *why he would come* (15:26a, b): "But when the Comforter is come,... even the Spirit of truth..." He comes to bear witness of the truth in a world of lies. The "father of lies" (8:44), who is active in this world, is far too clever for us. But he is no match for the Holy Spirit. The lies and deceptions of Satan, by means of which he reigns in the hearts and lives of deluded men and women, boys and girls, are exposed by the Spirit of truth who has come to remind people that the truth (John 14:6) is to be found in Christ and in him alone. The Lord Jesus is the truth; the Holy Spirit is the truth. As Jesus prepared to leave, the Holy Spirit prepared to come.

因此，耶穌告訴門徒，聖靈為什麼要來（十五26節下）：「我要從父那裡差保惠師來，就是從父出來真理的聖靈，他來了...」在約翰十四26說到，是父差聖靈來；在此（約十五26）則是子差聖靈。因此聖靈是從父及子出來的，清楚證明了基督的神性。

So Jesus told the disciples *whence he would come* (15:26c): "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father,..." In John 14:26 it is the Father who sends the Holy Spirit; here (John 15:26) it is the Son who sends him. So the Spirit proceeds from both the Father and the Son, a clear incidental proof of the deity of Christ.

研讀教會歷史的學生，不難從中認出，這段經文是最具爭議的經文之一。尼西亞信經認為，聖靈是「從父與子出來的，」這信條是依據約十四26及十五26的經文。因此，便能確認一項真理：聖靈是真神，與父及子享有同等的能力與特質。在這兩段經文中，他這個字（指聖靈）是ekeinos，明顯的以陽性名詞來指一個中性名詞，因此凸顯了聖靈的位格。

Students of church history will recognize this as one of the verses that have been the subject of much controversy. The Nicene Creed refers to the Holy Spirit as "the One who proceedeth from the Father and the Son," an article of faith substantiated by John 14:26 and 15:26. The truth is thus confessed that the Holy Spirit is truly God and of the same power and nature as the Father and the Son. In both passages the word *he* (referring to the Holy Spirit) is ekeinos, remarkable because a masculine pronoun is made to refer to a neuter noun, thus emphasizing the personality of the Holy Spirit.

而「及子」這個條款（神學家稱之為「及子條款」），便於主後五八九年於西班牙托雷多城的會議時，加入尼西亞信經中。當時稱作「聖靈受雙位差遣」的爭議，也導致希臘東正教，從此與西方教會分道揚鑣。

The clause "and the Son" (called by theologians "the *Filioque* clause") was added to the Nicene Creed at the Council of Toledo in Spain in a.d. 589. The "Double Procession of the Holy Ghost," as it is called, led to the controversy that separated the Greek church from the western church.

不過，真正的爭議還比較不是爭對這個教義，而是針對增加條款的方式。早在以弗所會議（主後四三一年，七月22日，六次審理）之後就已決定，尼西亞信條絕不可更改，也不許引入別的教義。因此，其所反對的，比較是及子條款應不應該以如此恣意獨斷的方式，加在信經中，這等於更動了大公會議信經的用詞，卻只是經由教會的一小撮人所為，而沒有其他教會的參與。

The real squabble, however, was not so much over the doctrinal issue as over the way the clause was added. The Council of Ephesus (sixth session, July 22, a.d. 431) had decided that the Nicene formula should not be altered, and that none other should be used. The objection, therefore, was not so much as to whether the *Filioque* clause should be added to the creed as it was over the arbitrary way the alteration in the wording of an ecumenical creed was made by one segment of the church without reference to the rest of the church.

對許多人而言，「從父及子出來的」這個句子，是永遠如此的意思。這樣的意思，可以使得聖靈成為父與子交流的媒介，因而完成三一神全然的合一。倘若只是由父出來的，那麼，會更凸顯分裂的概念，這樣，對於三位一體完整的教義，是一種傷害。（見韓謨，*The One Hundred Texts*, pp.269-270。）

By many the phrase "proceedeth from the Father and the Son" is taken to mean that he goes forth eternally. The significance of this lies in its making the Holy Spirit the medium of intercourse of the Father and Son and thus, in a trinity, completing a unity. Were the "Procession" from the Father only, the idea of disseverance would be more marked—and injury done to the completed doctrine of the trinity. (See T. C. Hammond, *The One Hundred Texts*, pp. 269-270.)

保惠師，這字，在此用來形容聖靈，還略嫌拘泥。他是受差來陪伴我們，保護我們的那一位，也要供應我們一切的需要。

The word *comforter*, used here to describe the Holy Spirit, is too restricted. He is the one "called alongside" to keep us, the one who supplies all our needs.

兩處經文所用的從這個字，是指源頭，表示其所來處。

The word *from*, used in both clauses in our text, is not the ordinary word *ek* ("out of") which indicates the source, but *para* ("from the side of") which expresses position.

出來這字本身，可以描述差派的源頭，或受差要去執行的任務。因此，要決定是哪一種意思就有爭議。前一項的意思，是定義指派的源頭，後一項意思，則看為是介系詞較合理。這個介系詞習慣用在動詞之後，表達神子的任務（十六27；十七8）。在此使用這個介系詞，強烈意謂：聖靈的受差，是與他的暫時任務有關，而不是永遠的受差。

The word *proceedeth* (*ekporeuomai*) may in itself describe either proceeding from a source or proceeding on a mission. The argument has been advanced that in the former sense the preposition *ek* would be required to define that source; in the latter sense the preposition *para* would be appropriate. This preposition is habitually used with the verb "to come forth" to express the mission of the Son (16:27; 17:8). The use of this preposition here suggests strongly that the reference to the "proceeding" of the Holy Spirit has to do with his temporal mission and not to the eternal procession.

約翰福音十五章26節主耶穌所說的話，很可能不是指聖靈「永遠的特質」，在三位一體真神奧秘的位格關係中，也不是永遠如此。主耶穌在此可能只是指：於歷史時空中，聖靈來接替他在地上的任務。可能從...出來在這裡，是要與受差（十四26）相對比，來顯示聖靈主動、獨立的作為；他不只是受父差遣，也是「出自」他自己志願到地上工作。

Probably, the Lord's words here in John 15:26 do not refer primarily to "the eternal depths of the divine nature" nor to the mysterious relationship that exists between the three persons of the godhead. It is probable that the Lord here is simply referring to the historical coming forth of the Holy Spirit to his mission on earth. Probably the word *proceeds* is used here in contrast with the word *send* (14:26) to demonstrate the Holy Spirit's voluntary, independent action as one, not only sent by the Father but who "proceeds" of his own volition to his work on earth.

主耶穌提到聖靈的目的（十五26節下-27節）。他最優先的服事目的是要高舉神的兒子：「他要為我作見證」耶穌說。聖靈在地上的工作，就是要提醒人關於耶穌的事，並將人引到耶穌面前。

The Lord mentions *the motivation of the Holy Spirit* (15:26d-27). *His supreme ministry is to exalt the Son of God* (15:26d): "He shall testify of me," Jesus said. His work on earth is to remind people about Jesus, to win men and women, boys and girls, to Jesus.

他作供應的事工，主要是加力量給神的聖徒（十五27）：「你們也要作見證，因為你們從起頭就與我同在。」使徒們如何完成這項任務呢？這在使徒行傳中有部份記載。他們透過施洗，聖靈的充滿、澆灌。沒有聖靈，他們不可能完成任何事工。有聖靈，他們就把整個世界翻轉過來了。

His supplementary ministry is to energize the saints of God (15:27): "And ye also shall bear witness, because ye have been with me from the beginning." How the apostles did that is recorded partially in the book of Acts. They did it through the baptizing, filling, and anointing of the Holy Spirit. Without him they would have accomplished nothing. With him they turned the world upside down.

以下便是一些事實。神的一個位格，自亙古以來，就是在父的旁邊，受基督差派，來地上為他作見證，作他的代表，也如以往一樣，作他的分身。這位全能的聖靈，帶著基督耶穌裡的真理，攻進這個地球，為要高舉耶穌，攔阻撒但的工作，拯救世人免入地獄，加給信徒力量，作保惠師陪伴他們，是信徒的策士、伴侶，賜能力給他們，引導、使用他們。

Here then are the facts. A divine person, whose dwelling place from all eternity has been at the Father's side, has been sent by Christ to earth to bear witness to him, to be his representative, to be, as it were, his other self. This almighty one, the personal Holy Spirit, armed with the truth as it is in Christ Jesus, has invaded this planet to exalt Jesus, hinder the working of Satan, rescue souls from hell, energize believers, and stand alongside them as their comforter, counselor, and companion, empowering them, leading them, and using them.

因此，這群手無寸鐵、膽小、無效能的人，轉瞬間可以成為勇敢、有能力、大有成就的人。聖靈一來，沒有任何人事物能攔阻他們。

No wonder these men—powerless, afraid, and ineffective—suddenly became brave, convincing, and successful. Once the Holy Spirit came, there was no stopping them.

2. 他作責備 (十六1-11)

2. His Reproving Ministry (16:1-11)

耶穌在步往客西馬尼園時，教導有關聖靈的第二項要職，是，責備世人，因他們犯了棄絕基督的罪。這一段有三個要點。第一，猶太會堂可怕的恨意（十六1-4節上）。在巴勒斯坦以及僑民散居之地，會堂一直是猶太人宗教生活的重心。猶太人無論到哪裡成立了社區，只要有十個人出席，他們就會成立會堂，作敬拜、教導之用。約翰在福音書中實際上是略過會堂不提。不過，他在執筆時，會堂已經成為敵視福音的一個組織中心。主耶穌就親嚐苦頭。如今，他警告門徒要提防。

The second great work of the Holy Spirit, as taught by Jesus on the way to Gethsemane, is to reprove this wicked world for its rejection of Christ. There are three main subjects in this section. First, *the appalling dislike of the synagogue* (16:1-4a). The synagogue was the local center of Jewish religious life in Palestine and throughout the Diaspora. Wherever Jews were to be found in a given community, if there were ten men present, they formed a synagogue for worship and religious instruction. John practically ignores the synagogue in his gospel. By the time he wrote his gospel, however, it had become an institutionalized center of enmity to the gospel. The Lord had tasted its hostility. Now he warns the disciples against it.

第一，他勉勵門徒，不要被仇視他們的會堂所絆倒（十六1-3）：「我已將這些事告訴你們，使你們不至於跌倒。人要把你們趕出會堂，並且時候將到，凡殺你們的，就以為是事奉神。他們這樣行，是因未曾認識父，也未曾認識我。」「跌倒」這個字是skandalizo（按字面意思為「使人憤慨」或「使人絆跌」）。約翰曾用這字來描述迦百農的人，因主耶穌在他們會堂中教導的內容（六61）而憤慨。事實上，再過一會兒，門徒就要因著主耶穌在客西馬尼園以寬和對待那些來捉拿他的人而憤慨不已（可十四27）。生來瞎眼被耶穌醫治的人，後來也因著勇敢為基督作見證而被會堂的人趕出去（約九22、34）。因著信基督而被趕出會堂的威脅，事實上已經存在，也如此執行了，且有不少的實例（十二42）。

First, he urged the disciples not to be *stumbled* (16:1-3) by the hostility of the synagogue: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God a service. And these things will they do unto you, because they have not known the Father, nor me."

The verb for "offended" is skandalizo (literally, "to scandalize" or "to cause to stumble"). John used it in describing the people of Capernaum who were offended by the substance of the Lord's teaching in their synagogue (6:61). In actual fact the disciples were "offended" (scandalized) by the Lord's meek submission to his arrest in Gethsemane just a short while later (Mark 14:27). The man born blind, healed by Jesus, was excommunicated from the synagogue for his bold testimony to Christ (John 9:22, 34). The threat of expulsion from the synagogue for supporting Christ was already being held over the people, with considerable success (12:42).

敵視還繼續著。一個城又一個城的會堂，一旦聽懂了保羅的信息後，馬上就翻臉，怒目以對。在約翰的時代，會堂的禱詞中還具體的編進一段對拿撒勒黨的特別咒詛，為要確保阻止主耶穌的任何一個跟隨者，參加會堂的崇拜。而這一段咒詛，是經由公會認可的，宣稱：「願拿撒勒黨及異端立刻滅亡；願他們的名字從生命冊上被塗，不能登入義人的名冊。」

Hostility would continue. The synagogues in city after city turned against Paul once the full implication of his message was grasped. By John's day a special curse on the Nazarenes had been incorporated into the synagogue prayers to make sure that none of the Lord's followers would participate in the service. The curse, approved by the Sanhedrin, declaimed: "Let Nazarenes and heretics perish as in a moment; let them be blotted out of the book of life and not be enrolled with the righteous."

主耶穌再進一步警告。有一日，人殺害基督徒時，還會以為是在服事神，是廣積功德的。那日子來得很快，不久就有司提反的殉道。保羅就承認了，當他還不認識基督時，他以為殺害逼迫基督徒，是真熱心的表現（腓三6）。

The Lord's warning went even further. The day would come when killing Christians would be considered service to God, a meritorious act. The day came very soon, as illustrated in the martyrdom of Stephen. Paul himself confessed that before he came to know Christ he considered the killing and persecuting of Christians to be a true expression of religious zeal (Philippians 3:6).

主耶穌事先警告他們，是要他們遇到時不致吃驚（十六4節上）：「我將這些事告訴你們，是叫你們到了時候，可以想起我對你們說過了。」門徒人少，仇敵眾多。門徒是一些沒什麼學問的小民，受人歧視的加利利人；他們的仇敵卻是很有學問，又有權勢的人。門徒一定會軟弱；敵人一定會很強盛，可以運用國家中所有宗教、政治、經濟及軍事的力量來敵對他們。數世紀以來，一直如此。神早已預知這一切，但在他奇妙的旨意中，自有對策。

The Lord warned his disciples that they were not to be *startled* (16:4a) by these things: But these things have I told you, that when the time shall come, ye may remember that I told you of them." The disciples were few; their foes would be many. The disciples were ignorant and unlearned men, despised Galileans indeed; their foes would be the learned and the powerful. The disciples would be weak; their foes would be strong, able to harness the religious, political, economic, and military forces of the nation against them. And so it has been down through the ages. All this has been foreknown in the councils of God and counterbalanced by God's inscrutable purpose.

我們觀看日蝕，不會覺得害怕。它之前發生過；之後也還會有。日蝕會過去；黑暗只是短暫的。一切都在掌握中。在這世上所有的仇恨與逼迫之外，還有一個世界。高高在上，坐在神榮耀寶座右邊的那一位，身上有加略山的疤痕。在地上，住在我們裡面，保護我們的，是聖靈。逼迫會來臨。鑑於基督教的特質，這世上的邪惡，世界的王所懷的仇恨，大大小小的逼迫，自難避免。只是，撒但不會贏。這一切都有神永恆的作為在掌理。殉道者的血，要成為教會的種籽。有一日，神的子民要興起，潔淨，要有無比的大能。

We watch an eclipse of the sun and take it in our stride. It has happened before; it will happen again. The eclipse will pass; the darkness is only temporary. All is under control. There, beyond the hatred and persecution of this world, is that world. High and lifted up and seated in the glory at God's right hand sits one who wears the scars of Calvary. Here on earth, within us and all about us, is the Holy Spirit. Persecution will come. Given the character of Christianity, the wickedness of this

world, and the hatred of its evil prince, it is inevitable that persecutions great and small will arise. But Satan cannot win. It has all been worked out in the eternal counsels of God. The blood of the martyrs becomes the seed of the church. In time, God's people emerge, purified and more powerful than ever.

我們不必詫異這世界對我們的仇恨。這是早已料到的事。但這一切之後，會有永恒！這是那位可憐的黑奴湯姆，對那個殘忍的李格利所說的話；當湯姆他那個邪惡的奴主，威脅著要用慢火把他烤死時，他喊著「永生！」。這字，給這位基督徒黑奴帶來屬天的喜樂，也讓李格利聽了不寒而慄。

We are not to be startled by the hatred of this world. It is to be expected. But there's all eternity to come after that! That is what poor old Uncle Tom said to the cruel Simon Legree when his wicked owner threatened to roast him in a slow fire. "Eternity!" exclaimed Harriet Beecher Stowe. The word brought joy to the soul of the Christian slave. It ran like a spasm of horror through Simon Legree's soul.

公會的反對已經夠糟了。但這些默默無語的門徒展望著未來時，更是雪上加霜。還有，救主即將離他們而去（十六4節下-6節）。主耶穌重提這個話題，為要解釋他過去不提這些事的原因（十六4節下）：

「我起先沒有將這些事告訴你們，因為我與你們同在。」那時，他獨自承擔世人對他的敵視，門徒們一點兒沒受威脅。耶穌站在他們和仇敵中間。何必要讓他們喪膽呢？當有關世人的仇視，非說不可的時刻，還未來到之前，何必讓他們的心充滿忐忑和揣測呢？他要給門徒更多時間來更認識他，對他的神性更為理解，對屬靈的事更明白。

The opposition of the synagogue was bad enough. But from the perspective of these silent disciples woe was added to woe. There was also *the approaching departure of the Savior* (16:4b-6). The Lord reintroduced this topic to explain *his past concealment of these things* (16:4b): "And these things I said not unto you at the beginning, because I was with you." He was there to bear the brunt of the world's hate. They were in no danger. He stood between them and the foe. Why dishearten them unnecessarily? Why fill their hearts with foreboding before it was necessary to speak more plainly about the inevitable hatred of the world? He wanted to give them time to know him better, time to get a firmer grasp on his deity, on the spiritual side of things.

當神呼召以色列民出埃及時，他也沒有事先告訴他們迦南地有巨人，城牆「直逼天高」，還有亞納族人。等到該知道的時候才告訴他們，那時候，他們就會看到神的大能，擊退埃及人，他們也要經歷穿越紅海，以及在曠野中，一次又一次的神蹟。他們要從磐石得水喝，在與亞瑪力人的戰役中，嚐到勝利的滋味。他們要在西乃渡過一年，學習順服生活的原則。也是到那個時候，他們從信心中，可以視迦南的巨人為矮人。因此，主耶穌也把基督徒生活可能要面臨的嚴酷現實，一直延後到此刻才告訴他們。

When God called Israel out of Egypt, he did not tell them about the giants, the cities "walled up to heaven," and the sons of the Anakim. They would find out about those in due time. But by then they would have seen God's power unleashed against Egypt, they would have experienced the crossing of the Red Sea and miracle after miracle in the wilderness. They would have drunk water from the riven rock and experienced war with Amalek and the sweet taste of victory. They would have spent a year at Sinai and learned the principles of a life of obedience. By then the giants of Canaan should have been pygmies to their faith. Thus too the Lord postponed talking about the sterner realities of the Christian life until now.

此外，他也再度提起要離世的話題，並談到他現在會和盤托出的原因（十六5）：「現今我往差我來的父那裡去。你們中間並沒有人問我，你往哪裡去？」當然，彼得、多馬有問過主耶穌這個問題；主耶穌顯然並未忘記，只是，他們並不是為了知道這樣的目標而問。他們所關心的，只是個人立即的損失，以及心中充滿的絕望。他們關心的只是，主離去，會帶給他們多大的影響；卻沒關心，這對主有什麼影響。他們想得到的只是餐桌上少了一個人。他們完全沒有想到他要去的方是何等的榮耀。

He reintroduced the topic of his approaching departure, moreover, to explain *his present candor about these things* (16:5): "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?" Of course, Peter and Thomas had asked the Lord questions about his

departure; the Lord obviously had not forgotten that. But they had not asked him where he was going in the sense meant here. They had been concerned with their own immediate loss and with the desperation that had filled their souls. They were concerned with how his departure would affect them; they had not asked how it would affect him. All they could think of was the empty place at the table. They had no thought of the glorious place to which he was going.

他們當然可以問他：「這樣的離去，對你有什麼意義？」但在自私自利的思維中，他們只覺得悲哀。他們若有一點愛，大可以談談這樣的離去，會帶給他怎樣的快樂。只要他們有少一點的自私，多一點的愛，他的離去，就可以更顯出他即將享有的榮耀和喜樂。此外，他們的心思若能夠聚焦在將要升上高天的基督，並知道，他會為他們的緣故，而坐在「至高者」的右邊，那麼，這樣的離去也能帶給他們喜樂。你想想，能有一位朋友，坐在上帝的右邊，他是尊榮的大祭司，知道他們各種的軟弱，在父面前為他們求情，並且是大能的代求者。

Surely they could have asked him that: "What will this departure mean to *you*?" In their selfishness all they could think of was their sorrow. In their love they might have talked about the happiness his departure would mean to him. If they had been a little less selfish and a little more loving, thoughts of his departure would have been tintured with thoughts of the glory and joy that were soon to be his. Further, if they had occupied their thoughts with an ascended Christ, seated on their behalf at the right hand of the "Majesty on high," such thoughts would have filled them with joy too. To think that they would have a friend at God's right hand, a great high priest, touched with the feelings of their infirmities, an advocate with the Father, one able to intercede for them in sovereign power.

他們卻不然，只有天生的那種不屬靈的悲愁：「只因我將這事告訴你們，你們就滿心憂愁。」（十六6）這位群羊的牧者，是多麼地心軟啊。他不顧自己的感受，只關心門徒的感受，即使他正一步步的趨近客西馬尼園。關於愛，再沒有比保羅所寫更偉大的論述了：「愛是恆久忍耐，又有恩慈...不張狂...不求自己的益處...愛是永不止息。」（林前十三4-8）。我們的主，就是不斷地愛他們，告訴他們，以他無盡的同情和關切，膏抹他們破碎的心、害怕的靈。

Instead, they were filled with natural but unspiritual sorrow: "But because I have said these things unto you, sorrow hath filled your heart" (16:6) How tender this great shepherd of the sheep was. He submerged his own feelings in order to deal with theirs, even as every step brought him closer to Gethsemane. No greater commentary can be found than this on Paul's words about true love: "Charity suffereth long, and is kind... vaunteth not itself... seeketh not her own... love never faileth" (1 Corinthians 13:4-8). Our Lord just went on loving them, talking to them, pouring the balm of his boundless sympathy and limitless concern onto their broken hearts and frightened souls.

這一切又指向別的：指派聖靈降臨（十六7-11）。耶穌已經告訴門徒不少有關保惠師的事，現在他又要再講解更多。約翰腦海中的記憶，被聖靈喚起，回憶起耶穌的話，指出對他們有益之處（十六7）：「然而我將真情告訴你們，我去是與你們有益的；我若不去，保惠師就不到你們這裡來，我若去，就差他來。」

All this was leading up to something else: *the appointed descent of the Spirit* (16:7-11). Jesus had already told them much about this other comforter. Now he tells them more. John's mind and memory, quickened by that Spirit, goes back over his words, noting *what was expedient for them* (16:7): "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

門徒的心中應該在想：我們寧願有主耶穌的肉身同在吧，聖靈又看不到。他們還沒真正理解到，有限的肉身同在，被那不受限的、全宇宙的同在所取代，後者更形重要啊。他們還不瞭解聖靈；更不用說，比不上耶穌對聖靈的認識。

In their hearts they might well have thought they would much rather have the Lord's physical presence than have his invisible Holy Spirit. They were not yet able to grasp the significance of the

replacement of a limited bodily presence with an unlimited universal presence. They did not know the Holy Spirit yet; certainly they did not know him as Jesus knew him.

假設，耶穌向門徒宣佈，他復活之後，不會如前所說的回到天上，然後差遣聖靈來，而是決定留在地上；假設他說，「好，彼得，我決定把總部設在耶路撒冷。這馬可樓就很好用。我決定留在此很長一段時日。你也可以來負責安排我的行程，一定有很多人想找我，每次約談不超過一刻鐘。我還不時地要往各處巡訪，不過耶路撒冷才是我當在的居所。要來謁見，必須嚴守申請章程，不能偏私，不論階級，沒有特權。我許可個人的謁見，以藉此陳述心中的所求所想。」

Suppose that after his resurrection Jesus had announced to his disciples that, instead of going home to heaven and instead of sending the Holy Spirit, he had decided to stay himself. Suppose he had said, "And now Peter, I intend to set up my headquarters here in Jerusalem. This upper room will do for the time being. I intend to stay for a very long time. You can be in charge of appointments. People will want to see me. No interview can last more than fifteen minutes. From time to time I will arrange a tour of other lands, but Jerusalem is to be my place of permanent residence. Audience with myself will be in strict order of application. There is to be no favoritism, no concession to rank or privilege. Each person will be allowed a private audience and will be allowed to speak to me and request of me whatever is on their heart or mind."

我們不難想像那後果。不必太久，那份申請名單就爆滿。世人可能等上一輩子，才得見一面。許多人可能永遠見不到。總之，這不是辦法。反過來說，現今，凡願求告耶穌名字的都可謁見。聖靈來，將神恩典的福音，所帶來的各樣超過我們所求所想的寶貴應許，放在我們的心中，使我們得益處。難怪，耶穌要說，「我去是與你們有益的。」

We can imagine the result. Before long the waiting list would be endless. People would wait a lifetime for one brief interview. Many would never make it. Altogether, it would be an unsatisfactory arrangement. Instead, Jesus is accessible to one and all who call his name. The Holy Spirit is here to make good in our hearts all those great and exceeding precious promises that are part of the gospel of God's grace. No wonder Jesus said, "It is expedient for you that I go away."

約翰也指出耶穌向他們解說的有關聖靈的特質（十六8-11）。第一，聖靈要責備光照世人的罪（十六8）。這是聖靈的另一項重要的事工。在約翰福音三章，我們學到，他使人重生的工作。在帖撒羅尼迦後書我們學到他制止的工作。現在，我們更深入學到他作責備光照的工作：「他既來了，就要叫世人為罪、為義、為審判，自己責備自己。」（十六8）。這是我們第一次知道聖靈有光照責備人罪的事工（十六8）。

John also notes *what was expounded to them* (16:8-11) about the descent of the Holy Spirit. First the Holy Spirit's reproofing ministry was declared (16:8). This important work tells us of another ministry of the Holy Spirit in the world. In John 3 we learn of his regenerating ministry. In Thessalonians 2 we learn of his restraining ministry. Here we learn more fully about his reproofing ministry: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (16:8). We see first *the Spirit's reproofing ministry declared* (16:8).

聖靈這項責備人罪的工作，是在人的心中進行。聖靈在人心中第一項工作，便是光照人的罪。我們每個人都需要像神光照我們一樣地，看見自己的本像，看見自己的失喪，和迫切的需要。

This reproofing ministry of the Spirit of God is done in the soul. The first work of the Holy Spirit in an individual's soul is that of conviction. A person has to see himself as God sees him, become alive to his own lostness and desperate need.

因此，聖靈要叫人為自己的罪而自責（十六8節上）。「責備」這個字，有「光照罪以致認錯」的意思。人若首先未蒙聖靈光照，看見自己失喪於罪中，人就無法得救。

Thus the Holy Spirit "reproves" of *the nature of sin* (16:8a). The word for "reprove" is *elegxei*, meaning "to convict," to bring in a verdict of guilty. No person is in a condition to be saved who has not first come under this conviction of the Holy Spirit that he or she is lost.

聖靈也要叫人為自己的不義而自責（十六8節中），看見自己在神面前需要成為義，罪人需要找到披戴基督之義的路。羅馬書開頭聖靈就是沿此路線，圍攻人的良心，指出人的罪。

The Holy Spirit reproves, also, of *the need for righteousness* (16:8b), the need to be made right with God. A way has to be found to clothe the sinner in the righteousness of Christ. The book of Romans begins with a demonstration of the Holy Spirit's siege of the human conscience along these lines.

此外，聖靈也警戒我們審判隨時會臨到（十六8節下）。「審判」的原文是krisis，就成了英文危機的字源。在司法程序中的這個字，有幾個不同的譯法：「毀滅」、「判刑」、「控告」、「審判」。羅馬書一開始警告我們「神的忿怒，從天上顯明在一切不虔不義的人身上，就是那些行不義阻擋真理的人。」（羅一18）。接著又解釋未重生的人，他們的行徑，如何顯出不虔不義來。

Then, too, the Holy Spirit warns of *the nearness of judgment* (16:8c). The word used for "judgment" is krisis which gives us the English cognate. A word used of judicial proceedings, it is variously translated as "damnation," "condemnation," "accusation," and "judgment." Romans begins with a warning that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Romans 1:18). The letter goes on to explain how ungodliness and unrighteousness manifest themselves in unregenerate human behavior.

此外，我們看見聖靈光照人罪的細節（十六9-11）。先是指出判決的罪名（十六9）：「為罪，是因他們不信我。」這是最終審判的罪名。神會赦免我們一切的罪，只除了一項罪：拒絕信靠耶穌。這兩節經文中，「罪」這個字，都是新約聖經中普遍指罪的那個字，意思是「不中」，也都含有道德意思；在聖經中，描述罪時，既指所犯的罪行，也指當行而未行之罪。它也指贖罪祭（來十6、8；十三11），也就是指舊約聖經按著規定而獻的祭（依實際所犯的罪而有不同的祭）——是我（這個罪人）所犯的不同的罪，所獻上的祭。

Next we see *the Spirit's reproving ministry detailed* (16:9-11). We are told something of *the jurisdiction of sin* (16:9): "Of sin, because they believe not on me." That is the sin which damns, the finally unforgivable sin. God will forgive us of all our sins except the sin of refusing to believe in Jesus. The word for "sin" in both these verses is the general word for sin in the New Testament (hamartia), a word meaning "to miss the mark" and always used in a moral sense in the Bible to describe sins of both omission and commission. It is also the word used to describe the sin offering (Hebrews 10:6, 8; 13:11), the Old Testament offering dealing with the principle (as differentiated from the practice of sin)—with what I am (a sinner) as differentiated from what I do.

人所犯的最大的罪就是不信神的兒子。這是罪中之罪，最終的罪，該死的罪。這就像一個人犯了致命但可治好的病。他去看醫生，拿到一份處方，卻拒絕服藥，最後終於病死。他本可不死於此病，但他輕看那份處方。我們每個人的心靈都有這種致命的罪菌，但神已提供我們不致於死的藥方，只要相信他的兒子，就不致死亡（約三16）。凡不信子的，就得不到永生——人可不必因罪而死，但會因著拒絕神的處方而死。當耶穌進入人的心中時，人的罪名就被取消了。人一旦背離神的兒子，他的罪名就永遠確立。

The greatest sin a person can commit is not to believe in God's beloved Son. That is the sin of sins, the ultimate sin, the damning sin. It is like a man who has a deadly but curable disease. He goes to the doctor who prescribes a remedy but the man refuses to take it. He dies of his disease, not because he had the disease but because he spurned the remedy. All of us have this fatal sin virus in our souls. But God has provided an infallible remedy in his Son, a remedy that he offers us on the simple basis of belief (John 3:16). Those who will not believe in the Son go to a lost eternity—not because they are sinners but because they have refused God's remedy. The jurisdiction of sin is over when Jesus comes into one's heart. Its jurisdiction is eternally confirmed in the damned souls of those who turn their backs on God's Son.

刻意拒絕基督，或愚昧地否定他，這樣無禮的侮辱，神永不赦免。事實上是，他無法赦免。這也是耶穌為何會說，不信他的人有罪之故。

To reject Christ deliberately or foolishly neglect him is an insult that God will not forgive. Indeed, he cannot. That is why Jesus here defines sin as not believing in him.

我們又讀到聖徒的稱義（十六10）：「為義，是因為我往父哪裡去。」猶太人，與絕大部份的人，都只認為道德上的犯罪，違反宗教律法及傳統禮儀的才是罪（太十五2）。但世上只有主耶穌才是真正唯一的義人。他的標準是遵從神的旨意（八29；來十7），他能作到每時每刻都全然地順服神。如今，所有的人都可因著接受基督為救主而稱為義。神視所有這樣的人為「在他裡面」，「神...使他成為我們的...公義」（林前一30；林後三9；五21）。這是羅馬書的一個主題，它的關鍵字就是義的。

We are told something of *the justification of saints* (16:10): "Of righteousness, because I go to my Father." The Jews, in common with most people, regarded only moral offenses, transgressions of the ceremonial law, and deflections from religious traditions as sin (Matthew 15:2). The Lord Jesus was the only truly righteous one ever to live in this world. His standard of behavior was to do the will of God (8:29; Hebrews 10:7), a will that he obeyed perfectly every moment of every day. Now it is possible for all people to be made righteous by accepting him as Savior. God sees all such persons as "in him," the one "who is made unto us righteousness" (1 Corinthians 1:30; 2 Corinthians 3:9; 5:21). This is one of the major themes of the book of Romans, where the key word is *righteous*.

但基督還要繼續他自己的工作。我們有「一位中保，就是那義者耶穌基督」（約壹二1）他要在那裡服事所有他以寶血買贖回來的子民，直到我們都可以安然抵達天家。

But the work of Christ continues on behalf of his own. We have "an advocate with the Father, Jesus Christ the righteous" (1 John 2:1) He is there to minister on behalf of his blood bought people until at last he brings us all safely home.

我們又讀到罪人所受的審判（十六11）：「為審判，是因這世界的王受了審判。」撒但是所有住在罪中之人的主，已經受了審判（十二31），並且判了刑。如今，主耶穌已經勝過他，及他一切「執政的與掌權的」（西二15）。十字架就是撒但的致命傷。就如古蛇在加略山以毒牙緊咬救主的腳後跟，牠的頭也要受到腳的踐踏（創三14-15）。牠似乎又猛然奮發起來，因為我們又聽到撒但的聲音「你若是神」猛然響起。這聲音是邪惡人類的聲音，但那呼叫則是魔鬼垂死的呼喊：「你若是神，就從十字架上下來吧」（太二十七40、42）。撒但垂死的命運，已註定要被丟入火湖中（啟二十10）。所有的罪人，都要和他一樣受到審判，有和他一樣的歸宿（啟二十11-15）。

We are told something of *the judgment of sinners* (16:11): "Of judgment, because the prince of this world is judged." Satan, the lord of all those who live in their sins, has already been judged (12:31) and sentenced. The Lord Jesus has now triumphed over him and all his "principalities and powers" (Colossians 2:15). The cross is Satan's doom. As that old serpent fastened his evil fangs on the Savior's heel at Calvary, he felt that foot begin to crush his head (Genesis 3:14-15). He seems to have suddenly awakened to his folly for again we hear that satanic "If thou be the Son of God" suddenly ring out. The voice was the voice of wicked men, but the cry was the mortal cry of the evil one: "If thou be the Son of God, come down from the cross" (Matthew 27:40, 42). Satan's ultimate doom is to be cast into the lake of fire (Revelation 20:10). All sinners are judged along with him and will share his terrible abode (Revelation 20:11-15).

3. 聖靈啟示的工作（十六12-15）

3. His Revealing Ministry (16:12-15)

探討過聖靈提醒，以及光照的工作之後，主耶穌現在要談聖靈啟示的工作。他提到兩種很不相同的真理。第一，可以稱為是教會的真理（十六12-13節下），就是新約聖經的書信。主耶穌之前已好幾次提到教會的誕生（太十六8；十八17），但沒有更進一步深談。原因與門徒相關，因為有一種稟性的限

制：「我還有好些事要告訴你們，但你們現在擔當不了。」「擔當」這個字，曾用在主耶穌身上：「耶穌背著自己的十字架出來」（十九17）。主耶穌也曾使用來指責猶太的宗教領袖：「你們律法師也有禍了，因為你們把難擔的擔子，放在人身上，自己一個指頭卻不肯動」（路十一46）。這字在此不是指「容忍、忍受」，而是指「背負」某些東西。從屬靈角度而言，它蘊含的意義是：在這階段，門徒們的心還沒法子承擔這些事，那光景就好像有一種「人承擔不起」的重擔；那擔子貴重如純金，但他若承擔不起，對他就是太過了。「你們現在擔當不了」耶穌說——以你們現在的靈命程度而言。神從不加給我們多過於我們能以承受的擔子。

Having spoken of the Holy Spirit's reminding and reproving ministries, the Lord now speaks of his revealing ministry. He reveals two quite different kinds of truth. First is what we can call *the ecclesiastical truth* (16:12-13b), the kind of truth we have in the epistles. The Lord had mentioned the coming of his church on previous occasions (Matthew 16:18; 18:17) but did not reveal much about it. The reason lay in the disciples themselves. There was a *dispositional barrier* (16:12): "I have yet many things to say unto you, but ye cannot bear them now." The word for "bear" is *bastazo*. The word is used of the Lord himself: "And he bearing his cross went forth" (19:17). The Lord used it in denouncing the Jewish religious leaders: "Woe unto you also, ye lawyers! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers" (Luke 11:46). The word here does not mean "bear in the sense of endure or tolerate, but in the sense of carrying something. The withheld teaching was more than the disciples were constitutionally able to bear, spiritually speaking, at this stage of their development. The picture is that of a weight laid on a man unable to carry it. The weight might be pure gold, but if he cannot bear it, it will be too much for him. "Ye cannot bear them now" Jesus said—at this point in your spiritual growth. God never lays on us more than we are able to bear.

當然，這其中還有一種意思：主已經告訴他們一切。他剛剛才說過：「我從我父所聽見的，已經都告訴你們了」（十五15）。福音書所記載主的所有教導，我們會發現，在後來的使徒書信中都孕育出來了。例如：他代贖的死亡，我們要「在基督裡」，整體性的教會和個別的堂會，末世的景況和事件，等等，在主的教導中都蘊藏著。在這當中，我們可找到有關教會的寶石及新約聖經的真理，就「如雨中彩虹，如花間蓓蕾。」重點是，此刻門徒的靈命還不足以承擔這樣的重量。他們之前已經誤解過主教導他們的真理。耶穌太清楚，這時候講，會淹沒他們。此外，也還不急，因為聖靈會在恰當的時刻，向他們開啟。

There was a sense, of course, in which the Lord had already told them everything. He had just finished telling them: "All things that I have heard of my Father I have made known unto you" (15:15). In the Lord's teaching, as recorded in the gospels, we find the embryo of all that is found later in the epistles. The great truths of his atoning death, of being "in Christ," of the universal and local church, of endtime events, and so on are all latent in the Lord's teaching. "As lies the rainbow in the rain, as in the bud the flower," so the germ of all church and New Testament truth can be found in Christ's teachings. The point was that there was a *dispositional barrier* to their full unfolding at this point in the disciples' spiritual development. They were already floundering with the truths he was giving them. He was too wise to load them to the point of drowning altogether. Besides, there was no hurry. The Holy Spirit would unfold the rest of it in due time.

聖靈來，也要除去一切認知上的障礙（十六13節上、中）。五旬節降臨，就是要引進一種機能的改變。以色列這個國家，將要被教會取代。聖靈在對付人類的工作上，也要作一種前所未有的工作。他要施洗，使人歸入教會，基督奧秘的身體（徒一5；林前十二13）。門徒的屬靈領悟力要被擴展，使他們可以掌握神的真理，這是當基督在地上教導他們時，他們只能約略瞭解的。

The Spirit would break through *the dispensational barrier* (16:13a, b) as well. The day of Pentecost would usher in a change of dispensations. Israel as a nation would be replaced for this age by the church. The Holy Spirit would do something never done before in all his dealings with humankind. He would baptize people into the church, the mystical body of Christ (Acts 1:5; 1 Corinthians

12:13). Their spiritual faculties would be enlarged. Then they would be able to grasp divine truths only dimly comprehended in the mystical teaching of Christ.

主耶穌講解這一切時，是以漸進的啟示方式（十六13節上）：「只等真理的聖靈來了，他要引導你們明白一切的真理。」「引導」這個字，意思是「引路」。這意謂著一條天路，一種過程，一個向前移動的方式。當埃提阿伯太監被腓利問到，他瞭不瞭解正在讀的以賽亞書五十三章時，所用的就是這個字。這個困惑的人承認說，「我怎能明白呢？除非有人指引」...「腓利就開口從這經上起，對他傳講耶穌」（徒八31、35）。這個字，也用在那些被提得救及在獸的手中無數的殉道者。那時，聖靈要凸顯他們所獲得的永恒報償：「所以他們在神寶座前...寶座中的羔羊必...領他們到生命水的泉源」（啟七15-17）。

In explaining this, the Lord spoke of *a revealing process* (16:13a): "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." The word for "guide" is *hodegeo*, meaning "to lead the way." That suggests a pilgrimage and a process, a moving forward. The Ethiopian eunuch used this word when challenged by Philip as to whether he could understand Isaiah 53. "How can I," confessed the puzzled man, "except some man should guide me?... Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:31, 35). The same word is used of the countless multitude saved after the rapture and martyred by the beast. The Holy Spirit highlights their eternal reward: "Therefore are they before the throne of God, and... the Lamb which is in the midst of the throne shall... lead them unto living fountains of waters" (Revelation 7:15-17).

聖靈一步一步的啟示出那些構成新約聖經的真理，而組成我們所稱的「教會真理」。使徒保羅的得救、光照、啟蒙，也要相當一段時間，好使一些更深奧的真理可以成形。聖靈啟示的真理，還要成為肉身（十四6），並化為可以珍存的文字。

Step by step, the Holy Spirit unfolded the truths that make up the epistles of the New Testament and comprise what we call "church truth." It took considerable time and the saving, enlightening, and quickening of the apostle Paul before some of the profounder truths could be verbalized. The Spirit of truth took incarnate truth (14:6), and enshrined it in written truths.

主耶穌也提到一個啟示的原則（十六13節中）：「因為他不是憑自己說的，乃是把他所聽見的都說出來。」換言之，聖靈是依循主耶穌承受神啟示的原則。主耶穌曾告訴他的門徒，「那差我來的是真的，我在他那裡所聽見的，我就傳給世人」（八26）。在這段講論中，主又重複同一原則：「我從我父所聽見的，已經都告訴你們了」（十五15）。子與聖靈的教導，來自同一個無誤的真理源頭。聖靈的真理，不會超過道成肉身所蘊含的真理；他在啟示話語時，就會將它說清楚。

The Lord spoke also of *a revealing principle* (16:13b): "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak." In other words, the Holy Spirit followed the same principle of divine revelation as the one that governed the Lord Jesus. The Lord had previously told his disciples, "He that sent me is true; and I speak to the world those things which I have heard of him" (8:26). In this discourse the Lord repeated the same principle: "All things that I have heard of my Father I have make known unto you" (15:15). The teaching of the Son and the Spirit comes from the same infallible source of truth. The Holy Spirit would have no message beyond what was already implicit in the incarnate word; he would make it explicit in the inspired word.

那將要來的聖靈，也會啟示末世的真理（十六13節下-15節），就是我們的新約聖經，尤其是啟示錄。This coming Holy Spirit would also reveal *the eschatological truth* (16:13c-15), the kind of truth we have in the prophetic sections of the New Testament, and particularly in the apocalypse.

我們可以稍作停頓，來看看主耶穌，不僅認可舊約聖經的權威（他一直確認：舊約聖經整體是聖靈所啟示，正確無誤），也對新約聖經有同樣的認可。無誤的聖靈，既啟示了舊約的寫作（使它的整體內容及用字都受啟示），也如此啟示了新約的寫作。

We can now pause for a moment to see how the Lord Jesus, who so authoritatively put his divine imprimatur on the Old Testament—in the way he consistently appealed to it, in all its parts, as being the verbally inspired and inerrant word of God—has also put his divine imprimatur on the New Testament. The same infallible Holy Spirit who inspired the writing of the Old Testament, which bears all the hallmarks of plenary and verbal inspiration, inspired the writing of the New Testament, which also bears all the hallmarks of plenary and verbal inspiration:

•福音書：「但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事情，指教你們，並且要叫你們想起我對你們所說的一切話」（十四26）。

•使徒行傳：「但我要從父那裡差保惠師來，就是從父出來真理的聖靈，他來了，就要為我作見證，你們也要作見證，因為你們從起頭就與我同在」（十五26-27；參徒一8）。

•書信：「我還有好些事要告訴你們，但你們現在擔當不了。只等真理的聖靈來了，他要引導你們明白一切的真理，因為他不是憑自己說的，乃是把他所聽見的都說出來」（十六12-13）。

•末世啟示：「並要把將來的事告訴你們。他要榮耀我，因為他要將受於我的，告訴你們」（十六13-14）

•*The Gospels*: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (14:26).

•*The Book of Acts*: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning" (15:26-27; cf. Acts 1:8).

•*The Epistles*: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak" (16:12-13).

•*The Apocalypse*: "And he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (16:13-14).

我們再回到主所論及的末世真理，你會注意到，聖靈也要揭露將來必成的事（十六15節下）：「他要將受於我的，告訴你們」「他要告訴你們」（字意是「他要宣佈」）好像連禱文一樣，在13、14、15節中一直重複。新約聖經有多處提及將來必成的事：例如主耶穌教導中的比喻，他在橄欖山的講論，保羅書信（尤其是帖撒羅尼迦，及提摩太書），彼得後書，猶大書及啟示錄。

Returning to the Lord's words about the revealing of eschatological truth, we note that the Holy Spirit would unveil *the things to come* (16:15c): "And he will shew you things to come." "He will show" (literally, "he will declare") is repeated like a litany at the end of verses 13, 14, and 15 by way of solemn emphasis. Truth concerning things to come is found in various places in the New Testament: in the Lord's parabolic teaching, in his Olivet discourse, in Paul's writing (notably to the Thessalonian church and to Timothy), in Peter's second epistle, in Jude, and in the book of Revelation.

聖靈的啟示，最首要的是有關基督的事（十六14-15）；就如之前我們說過的，聖靈來是要高舉基督（十六14節上）：「他要榮耀我，」耶穌說。這時節，耶穌馬上要承受人對他的羞辱：吐唾沫在臉上，蒙住他的眼，掐他，又以紫色袍打扮他，嘲弄他，給他戴上荊棘冠，鞭打他，釘他十字架，譏諷他一直到死。主耶穌看到在这一切之外，有隨之將至的榮耀。聖靈將在新約聖經的許多處篇章中，啟示這樣的榮耀，但最明顯之處是在啟示錄中，「耶穌基督的啟示」（啟一1）。

The Spirit's revelation would pre-eminently embrace *the things of Christ* (16:14-15); as has been said, the Holy Spirit's major work is to exalt *the person of Christ* (16:14a): "He shall glorify me," Jesus said. Soon men would spit in his face, they would blindfold him and punch him, they would array him in mocking purple and crown him with thorns. They would scourge him, crucify him, and mock him as he died. The Lord saw beyond all that to the glory that would follow. The Holy Spirit

would reveal that glory in many a glowing New Testament passage, but especially in the apocalypse, "the revelation [unveiling] of Jesus Christ" (Revelation 1:1).

聖靈的工作，也要高舉基督的超越性（十六14節下-15節）：「因為他要將受於我的，告訴你們，凡父所有的，都是我的，所以我說，他要將受於我的，告訴你們。」主耶穌將父翔實的詮釋出來；而聖靈則是子翔實的詮釋。父的一切，由子詮釋；子的一切，由聖靈詮釋。主耶穌教導他的門徒，思想有關父一切的重要真理，聖靈則要教導我們有關子一切的重要真理。若有基督教的任何教導臨到我們，卻不是高舉基督、榮耀基督的，那必定不是出於聖靈。

The Holy Spirit's work is also that of exalting *the pre-eminence of Christ* (16:14b-15): "For he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." The Lord Jesus had been a living exegesis of the Father; now the Spirit was to be a living exegesis of the Son. All that the Father was had been interpreted by the Son; all that the Son was would be interpreted by the Spirit. The Lord Jesus taught his disciples to think great thoughts about the Father; the Holy Spirit is here to teach us great thoughts about the Son. If anything calling itself Christian teaching makes its approach to us and does not exalt and glorify Christ, it is not of the Holy Spirit.

C. 有關神與父的啟示（十六16-33）

C. Revelations About God the Father (16:16-33)

以上是主耶穌對我們有關聖靈的教導。他仍在往客西馬尼的路上。在這段悠長又深入的講論中，他再次向門徒提到他的父。他愛他的父。這愛難以盡述。父是他的一切，他期待父也能成為我們的一切。

Thus ends the Lord's extensive teaching about the Holy Spirit. He was still walking through the night toward Gethsemane. In closing this long and intricate discourse, he now talks to his disciples one more time about his Father. He loved his Father. He cannot talk to them too much about him. His Father was everything to him, and he wanted him to be everything to us.

1. 奇妙的生命之言（十六16-28）

1. Wonderful Words of Life (16:16-28)

我們可以把這段生命之言，摘要為四點：等不多時（十六16-19），一段哭泣，一段小語，一段等待。We can summarize the wonderful words of life around four points: *a little while* (16:16-19), a little weeping, a little word, and a little wait.

一開始，我們看到耶穌的宣告（十六16-18）。他作了一段奧妙的講論，這是對門徒說的（十六16）：「等不多時，你們就不得見我，再等不多時，你們還要見我，因我往父那裡去。」最後這句「因我往父那裡去」在許多的手抄本中是沒有的。當主耶穌重複這句話時（十六19），並沒有包括最後這個子句，在門徒困惑的問話中有加入（十六17）。因此，這似乎是抄寫員的錯誤，17節的子句應該放到16節來。

Beginning with the first of these we note *what Jesus declared* (16:16-18). He had a mysterious statement to make. That statement was *uttered to the disciples* (16:16): "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." The last clause "because I go to the Father" is omitted on textual grounds by many. It is not included by the Lord when he repeated the statement (16:19). It is something the disciples added in their bewilderment (16:17). So it seems likely that the clause in verse 16 is a copyist's error, transposed from verse 17.

這句話，不只令主身邊的門徒困惑，還令許多人困惑，大家紛紛提出不同解釋。「等不多時，你們就不得見我，」他說。「見」這個字 theoreo （按字意「當一名觀眾」，英文的劇院 theater 這字即源自此），其概念是專注地看著他，與他面對面，就像門徒在聽他講話時那樣地看著他。而他即將從他們眼前消失。「等不多時」真的是很短的時間，他即將走死亡之路。

The statement has puzzled more than the Lord's immediate disciples, and various explanations have been offered. "A little while, and ye shall not see me," he said. The word for "see" is *theoreo* (literally, "to be a spectator"; it is the word from which we get our word *theater*). The idea is that of contemplating him, seeing him face to face, looking at him in the way the disciples were at that moment. He was going to pass out of their sight. The "little while" was a very little while indeed. He was already on his way to the grave.

「再等不多時」這可能是指他的復活與升天之間那個變化的時期，那四十天，他顯現，又消失，門徒目睹他顯現，又目睹他消失。這是很特別的時期，既不像之前有他肉身同在親近喜樂的時刻，也不像五旬節後，與他有屬靈合一的時刻。

"Again, a little while." That possibly refers to the transition periods between his resurrection and ascension, that mysterious forty days when he appeared and disappeared, when they saw him only to have him vanish before their eyes. This was a strange time when they neither had the closeness to him that they had enjoyed in the days of his flesh nor yet had the spiritual oneness with him that was theirs after Pentecost.

他下結論說「你們還要見我。」「見」這個字與之前的那個「見」不同。他們將以新的方式，前所未有的方式來看見他。這個子句才是個大麻煩。他說「你們還要見我」到底是什麼意思？原文是 *oraō*，意思是「理解」。門徒已經觀察他三年半之久，漸漸地看出他的榮耀，和神性。等不多時，他們即將全然明瞭基督的一切。五旬節會使一切改變。因此，主耶穌這句話，就不是突然改變主詞，是聖靈要造成這樣的改變。五旬節來到時，他們便要立刻體驗到新視野的拓展。而最終的顯現是包括被提時，我們要與他「面對面」（林前十三12）。今日，我們還只是憑信心的眼來見他。

"Ye shall see me," he concluded. The word for "see" is not the same word as the one just used. They were going to see him in a new way, see him as they had never seen him before. It is this clause that is the problem. What did Jesus mean when he said "Ye shall see me"? The word here is *oraō*, which means "to comprehend." They had been observing him for three and a half years and little by little they had begun to see something of his glory and divine personality. In a little while they were going to seize intuitively upon all that Christ was. Pentecost would make the difference. Thus this statement of the Lord is not an abrupt changing of the subject. The Holy Spirit would effect the change. The beginning of this new vision was at the resurrection. The enlargement of that new vision was suddenly theirs at Pentecost. The final manifestation of it awaits the rapture when we shall see him "face to face" (1 Corinthians 13:12). Today we see him with the eye of faith.

門徒對這句話百思不得其解（十六17-18）：「有幾個門徒就彼此說，他對我們說，等不多時，你們就不得見我，再等不多時，你們還要見我，又說，因我往父那裡去，這是什麼意思呢？」（這個子句似乎是他們從耶穌之前的講論，第10節「我往父那裡去，你們就不再見我。」中引用進來的）「門徒彼此說，他說等不多時，到底是什麼意思呢，我們不明白他所說的話。」

This statement was *undeciphered by the disciples (16:17-18)*: "Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?" (This is a clause they seem to have inserted from his previous statement in verse 10—"I go to my Father, and ye see me no more.") "They said therefore, What is this that he saith, A little while? We cannot tell what he saith."

門徒一直都在努力地聽他講論，怕聽漏了他的話。他們也很難過，因為耶穌一直都明確表示，他即將離他們而去。他們還不止一次以為已經出了深淵，卻不料現在連整個人都淹沒了。我們可以感覺到他們失望和不耐的口氣，因而彼此對說，滿臉困惑。我們完全能體會這種感受，即使今日手邊已有新約聖經的完整啟示，還有聖靈的引導，書架上更有成堆的解經書，我們都還無法對馬可樓到客西馬尼園路上的講論全然理解。

They had been listening to him all this while, trying hard to follow him. They were depressed by his repeated insistence that he was going away. More than once they had felt they were out of their

depth. Now they felt they were being totally submerged. We can sense the note of irritation and despair in their voices as they finally express their bewilderment—not to him, but to each other. We can appreciate that. Even with the full light of New Testament revelation in our hands, and with the Holy Spirit here to guide us, and with scores of commentaries on our shelves, we still fail to touch bottom in this upper room—Gethsemane road discourse.

門徒與我們這些人的差異不大。他們不耐煩地把手一攤，不想再理會。他們也還在屬靈的嬰孩期，還需要喝奶。主耶穌款待他們的是一塊硬肉。他們正準備全盤放棄，可是，不到六週，這大部份的困惑，都會因五旬節大能之風的吹拂而掃除盡淨。

The disciples were not so different from the rest of us. They threw up their hands in impatience. They were still in their spiritual infancy, still in need of milk. Yet this was strong meat that the Lord was setting before them. They were about ready to jettison it all. But in six weeks' time, most of their confusion would be blown away by the mighty rushing pentecostal wind.

注意，耶穌看出來了（十六19）：「耶穌看出他們要問他，就說，我說等不多時，你們就不得見我，再等不多時，你們還要見我，你們為這話彼此相問嗎？」他看見他們搖頭嘆息彼此相問，就像小學生，碰到老師教一種超過他們學習能力的新數學概念，沒有人聽得懂一樣。他們又不敢多問老師一句，只好彼此對問：「你懂不懂？我聽不懂欸，他什麼意思啊？」

Note *what Jesus discerned* (16:19): "Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?" He saw them talking to one another, shaking their heads in perplexity. They were like children in school when the teacher has just introduced a new mathematical concept, one beyond their present stages of learning. None of them can grasp it. They are afraid to ask the teacher for more instruction, so they ask one another, "Do you get it? I don't. What does he mean?"

主耶穌打斷他們的討論，何苦在無知中打轉？為什麼不請他解釋呢？

The Lord broke into their discussion. Why pool their ignorance? Why not ask him to explain?

門徒若曾對主耶穌感到不耐，主耶穌絕對不曾對他們不耐。他溫柔地繼續解釋。他們聽不懂「等不多時！」？那麼，或許會懂一點哀哭（十六20-22）。他先給門徒一點訊息（十六20）或解釋：「我實實在在的告訴你們，你們將要痛苦哀號，世人倒要喜樂，你們將要憂愁，然而你們的憂愁，要變為喜樂。」哀號？是的，不過很快要破涕而笑。

If the disciples were impatient with the Lord, he was certainly not impatient with them. Tenderly he went on to explain more. "A little while!" They did not understand that? Then maybe they would understand *a little weeping* (16:20-22). First he gave them *a word of information* (16:20) or explanation: "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." Lamentation? Yes, but soon to be swallowed up in laughter.

世人所顯示的事物，再沒有比主耶穌所告訴我們的這一句更可怕的了，「世人倒要喜樂。」彼得要走出去痛哭。其他的門徒則要為著他們所愛的主被謀害慘死而淚下。但世人倒要喜樂。世人卸下面具後，就顯露出他們恨惡神和子的本相。那些宗教領袖率先來譏諷基督。每一位想與世界作朋友的信徒，都應該記住，世界對十字架是持什麼樣的態度。

Nothing more terribly reveals this world for what it is than this statement of the Lord, "The world shall rejoice." Peter would go out and weep bitterly. All of them would shed tears over the murder of their beloved master. But the world would rejoice. Stripped of its mask, the world's hatred for God and his Son is revealed. Worse, it was the religious authorities who took the lead in mocking Christ. Let any believer who is tempted to make friends with this world remember how it responded to the cross.

主耶穌給門徒打了一個比方（十六21-22節）：「婦人生產的時候，就憂愁，因為他的時候到了，既生了孩子，就不再記念那苦楚，因為歡喜世上生了一個人。你們現在也是憂愁，但我要再見你們，你們的心就喜樂了。這喜樂也沒有人能奪去。」這個比方，人人都能瞭解。孩子一出生，就把生產的疼痛掩蓋。當耶穌復活顯現時，門徒的憂愁就變為喜樂，忘卻了三天三夜的憂苦；世人儘管惡劣，恨意叢生，也無法奪取這樣的喜樂。

The Lord gave his disciples *a word of illustration* (16:21-22): "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." This was an illustration anyone could understand. The birth of a child swallows up the pain of the delivery. By his appearances after his resurrection, the Lord Jesus turned the disciples' sorrow into joy. They forgot the dark three days and three nights of their anguish. Nor could the world, for all its malice and hate and organized spite, take away that joy.

再來是一段小語（十六23-24）：祈求。請注意，我們是向誰祈求（十六23）：「到那日，你們什麼也就不問我了。我實實在在的告訴你們，你們若向父求什麼，他必因我的名，賜給你們。」

Now comes *a little word* (16:23-24): *ask*. Note *whom we are to ask* (16:23): "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

有人認為這一節經文有指到以色列民的未來。他們與那個受生產之苦婦人的比喻關聯（十六21節），並將那位婦人與啟示錄十二章的婦人作聯結。啟示錄十二章的婦人無疑的是指以色列民，該章也預指以色列將要遇到的大災難。有些人按21節的定冠詞（「這婦人」而不是「一個婦人」），以及希伯來人的「到那日」，而認為約翰福音十六章21、23節具有預言性。尤其是「到那日」更是家喻戶曉的預言公式。這公式最早出現在以賽亞書二章11節，它與「主的日子」（賽二12）相關聯，後者是在此首度出現的另一個重要的預言片語。倘若主耶穌在此所說的「到那日」及以下的話語，的確有預言的味道，那麼我們就是在教會被提後，得以一窺，之前不奉主耶穌的名祈求的那些以色列民，現在直接向耶和華呼求拯救了。

Some have seen in this verse a reference to the nation of Israel in the future. They link it with the woman in travail of the Lord's illustration (16:21) and link that woman with the woman of Revelation 12. The woman of Revelation 12 is undoubtedly the nation of Israel and the chapter itself a foreview of the coming great tribulation through which Israel is to pass. This prophetic view of these verses in John 16:21, 23 is strengthened by the use of the definite article in verse 21 ("the woman" rather than "a woman") and by the Hebraism "in that day." This latter expression is a well-known prophetic formula. The formula first appears in Isaiah 2:11 where it is linked with "the day of the Lord" (Isaiah 2:12), another important prophetic phrase, also occurring for the first time there. If this prophetic view of the Lord's word "in that day" here is followed through, then we have here a glimpse of Israel, after the rapture of the church, appealing directly to Jehovah for help and not, as yet, using the *name Jesus* as the basis of appeal.

不論這樣的觀點能帶來什麼益處，或它也的確很有趣，但這畢竟不是它主要的意思。「到那日，你們什麼也就不問我了。」英文*ask*這字，有兩種意思，一種是要求，另一種是問問題。這字在本句是指後者的意思，就如同5、19節都是問問題的意思。門徒不斷在提問，大多數的問題都顯出他們缺乏屬靈的理解力。

Whatever merits there may be in this view, and it is an interesting one, it hardly seems to be the primary meaning of the verse. "In that day ye shall ask me nothing." Our English word *ask* bears a double meaning. It can mean to make a request and it can mean to ask a question. The word is used in this latter sense in this statement. The word for "ask" here is *erotao* as in verses 5 and 19. In both those verses it is used of asking a question. The disciples had been asking one question after another, mostly questions betraying their lack of spiritual comprehension.

彼得曾問過主，要往哪去。多馬也質問主說，他們不知他要往哪去，他們怎可能知道那條路是什麼。腓力不曾問問題，卻希望主能將父顯給他們看。猶大想知道，主為何要將自己顯給他們看，而不顯給世人看。此刻，他們則彼此對問，主說這些話是什麼意思。

Peter had asked the Lord where he was going. Thomas had contradicted the Lord, saying they did not know where he was going and asking how then could they know the way. Philip had not asked a question but had wanted to be shown the Father. Jude wanted to know why the Lord was revealing himself to them, rather than to the world. Now they were asking one another what he meant by these sayings.

「到那日」他說，指的是不太遠的一天，「你們什麼也就不問我了。」門徒不再問主這一類問題的那天，就快來臨。雖然他即將離去，但他所說的另一位保惠師要來到，五旬節將帶來極大的轉變。到那日，他們就會獲得答案。

"In that day," he said, pointing to a not too distant day, "you will ask me nothing." The day was soon to come when the disciples would stop asking the Lord such questions. Although he would be gone, that other comforter, of whom he had been telling them, would be present. Pentecost would have effected a marvelous change. They would have the answers then, in that day.

這時，主耶穌引進了一條他獨有的公式，我們在約翰福音常常看到的「實實在在」（「真的，的確！」）。按照它出現時的慣有方式，引進了一種新思想。主耶穌說：「我實實在在的告訴你們，你們若向父求什麼，他必因我的名，賜給你們。」「求」這個字，在此是指祈求獲得什麼，一般都是屬下對上級祈求。未來，主的子民可以直接向天父祈求。主耶穌將回到父那裡去，促使這事可以實現。基督回到天父那裡去，使得原本因亞當犯罪而破壞的關係得以恢復。關係全然恢復後，我們就有把握，我們奉他愛子耶穌基督之名所求的任何事物，父都會賜與。這當然是不包括所有與耶穌品格不相一致的事物。

At this point the Lord introduced a formula of his own, one we have met frequently in the gospel of John: "Verily, verily" ("Indeed and in truth!"). According to the uniform employment of this formula, it introduces a new thought. The Lord continued: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." The word for "ask" here is *aiteo*, the word for asking for something to be given, a word commonly used by an inferior addressing a superior. In the future, the Lord's people will be able to make their petitions directly to the Father. The fact that the Lord was going back to the Father effected this change. The return of Christ to the Father restored completely the connection broken by the sin of Adam. With perfect fellowship restored we can be sure that the Father will give us anything we ask in the name of his beloved Son, our Lord Jesus Christ. Needless to say, that rules out all petitions incongruent with Jesus' character.

我們亦要注意到我們為什麼要祈求（十六24）：「向來你們沒有奉我的名求什麼，如今，你們求就得著，叫你們的喜樂可以滿足。」主耶穌之前已經教導過他們一個嶄新的觀念：來到神面前向父祈求時，要稱「我們在天上的父」（太六9；七7-11）。到直到這時，他們才獲得教導，要奉耶穌的名祈求。

We note also *why we are to ask* (16:24): "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." The Lord had already taught them this revolutionary concept of coming to God and appealing to him as "our Father which art in heaven" (Matthew 6:9; 7:7-11). But up to now they had not appealed to him in Jesus' name.

奉耶穌的名來到父面前，能使他們的心充滿喜樂。每回這樣的祈求，都提醒他們想到耶穌，想到他現在何處，想到他們在耶穌裡，那是怎樣的一位朋友。

Coming to the Father in the name of Jesus would fill their souls with joy. Every time they did so, it would remind them of him and where he now was, and of what a friend they had in him.

還有，一小段的等候（十六25-28）。我們看見主又從不同角度談到父（十六25）：「這些事，我是用比喻對你們說的，時候將到，我不再用比喻對你們說，乃要將父明明的告訴你們。」由此到全章結束，

就是本段講論的尾聲，類似一種不含「格言」的結尾。這段講論中，主耶穌用了一些比喻，如葡萄樹以及生產的婦人。他過去的教導，大多數是用比喻以及象徵。約翰福音中，主的許多講論，都是以「我是」為中心的說明，帶有比表面更深的涵意。這些真理的寶礦，蘊藏了門徒尚未瞭解的許多寶藏。

There is also a little wait (16:25-28). We see the Lord now *speaking distinctly about the Father* (16:25): "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I will shew you plainly of the Father." From here to the end of the chapter we have an epilogue to the discourse, a kind of summing up without "proverbs" (parables, "allegories" or "wayside sayings"). In this discourse he had used figures like the vine and the woman in travail. Much of his teaching in the past had been in parables and in figures of speech. Many of the Lord's discourses in John, centering around his I AM sayings, carried a deeper meaning than lay upon the surface. These mines of truth contained treasures the disciples themselves had not grasped.

主耶穌在這段講論的結尾，使用了所有上述的方式，部份是因為群眾的態度，部份是因為門徒的愚鈍。不過，語言的能力遠超這一切。不到二十四小時他即將就死，但死亡卻不能令他噤聲。他要從死裡復活，要升入高天，聖靈要來，黎明將到，使徒書信也要給福音書帶來新的亮光。聖靈也將完成新約聖經的正典。在基督教的各世紀中，拯救神的子民，使他們可以直接面對聖經扉頁所記載的真理。基督也要藉此清楚地向我們說話；他的教導也不再隱藏不明，它至高的意義，將變得明白。

In the closing summary of his discourse the Lord dispenses with all such devices, partly because of the attitude of the multitudes and partly because of the dullness of the disciples. The words, however, seem to go beyond that. Within twenty-four hours he was to be dead, but the grave would not silence him. He would rise from the dead, he would ascend on high, the Holy Spirit would come, light would dawn, the epistles would shed new light on the gospels. The Holy Spirit would complete the New Testament canon of Scripture. He would continue throughout all the centuries of the Christian era to bring God's redeemed people face to face with the storehouse of divine truth its pages contain. Thus Christ would speak plainly; his teaching would be unfolded, its innermost meanings made clear.

此外，我們可直接對天父講話（十六26-28）。不需要中保或代求的祭司，有兩個原因。第一，因為天父愛聖子的跟隨者（十六26-27節上）：「到那日，你們要奉我的名祈求，我並不對你們說，我要為你們求父，父自己愛你們。」主耶穌並非應許說，他要替我們向天父祈求。那會使得父與我們之間顯得比較疏遠、冷淡。我們絕不要以為天父需要被說服，來答應我們的祈禱。他愛我們。他渴望垂聽、回應我們。

There is also a word about our *speaking directly to the Father* (16:26-28). No mediator, no intervening priest, will be needed, for two reasons. First, because *the Son's Father loves the Son's followers* (16:26-27a): "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you." The Lord does not promise to petition the Father on their behalf. That might suggest distance, coldness, between the Father and them. They must never get the idea that the Father somehow had to be persuaded to answer their prayers. He loved them. He was eager to hear them and answer them.

這並不排斥主耶穌大祭司的職份，或他要替我們的需要辯護。當撒但在神面前控告我們時，主耶穌也在場。每當他對我們所犯下的錯誤失敗、虧欠、罪行有任何指控時，主耶穌就會在場，舉起他釘痕的手來保證說，他的寶血並未失去絲毫的能力。主耶穌在此所要教導的是：父愛我們，就如子愛我們那麼多，也像耶穌那樣的靠近我們。

That does not rule out the Lord's high priestly ministry or his advocacy of our needs. When Satan comes as the accuser, the Lord is there. When any question is raised about our human frailty and shortcomings, our sins and falls and failures, the Lord is there to raise his pierced hands as token that his precious blood has not lost anything of its power. What the Lord is teaching here is that the Father loves us as much as the Son loves us, and reaches out to us as much as he, Jesus, reaches out to us.

不需要中保的第二個原因是，子的跟隨者，也愛子的父（十六27節下-28節）：「父自己愛你們，因為你們已經愛我，又信我是從父出來的。我從父出來，到了世界，我又離開世界，往父那裡去。」父對子全然認同，子對父也全然認同，這使得我們愛基督就與愛父一樣。

No mediator is needed for a second reason, *the Son's followers love the Son's Father* (16:27b-28):

"The Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." So completely does the Father identify with the Son and the Son identify with the Father, that for us to love Christ is to love the Father.

主耶穌對他在世的生活，作了四項重要的陳述：「我從父出來」〔他的道成肉身〕。「到了世界」〔他的事工〕。「我又離開世界」〔他的受難〕。「往父那裡去」〔他的升天〕。「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的不致滅亡，反得永生」（三16）。

The Lord sums up his life on earth in four majestic statements: "I came forth from the Father" [his incarnation]. "I am come into the world" [his mission]. "I leave the world" [his passion]. "I go to the Father" [his ascension]. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (3:16).

從頭到尾，都是愛。愛孕育出救贖我們的計劃。愛策劃出行動，並付諸實現。父、子、聖靈之間的愛，一直湧流不盡；愛包圍我們，拯救我們，改變我們，充滿我們，又在基督，透過聖靈，從我們流向父。永恒是以愛的原料製成。

It is love from beginning to end. Love conceived the plan of our redemption. Love set it in motion and carried it through. Love flowing ever and eternally between Father, Son, and Holy Spirit; love embracing us, saving us, changing us, filling us, flowing back from us in Christ through the Spirit to the Father. Love is the stuff of which eternity is made.

2. 愛的警語（十六29-33）

2. Warning Words of Love (16:29-33)

門徒被主耶穌的總結，他又是來又是去的講論，搞得暈頭轉向的。他們立即作回應，但顯出過度自信（十六29-30）。請注意關於他們的比喻，他們說了什麼：「門徒說，如今你是明說，並不用比喻了。」主耶穌最後一句話就好像雷射光，聚焦成一道強力明亮的光束，穿透進每個人的心，使他們注視了好一會兒。他們看著主，主的事工、神蹟、奧秘，以及這一切所顯出的威嚴。門徒不禁狂喜爆出一句，「喔，現在終於講白了！」

The disciples were swept off their feet by the Lord's fourfold summary of his coming and going. Immediately they reacted. But in their reaction *their overconfidence was revealed* (16:29-30). Note first what they said about *his proverbs* (16:29): "His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb." The Lord's last statement was like a laser beam, concentrating into one powerful ray all the brightness of focused light. It penetrated into each of their hearts and for a moment they saw. They saw the master, the mission, the marvel, the mystery, and the ultimate majesty of it all. They burst out enthusiastically, "Lo, now speakest thou plainly!"

也要注意，他們講到有關主的位格（十六30）：「現在我們曉得你凡事都知道，也不用人問你，因此我們信你是從神出來的。」他們說「現在我們曉得了！」他們真心的說「現在我們信！」基督已回答了他們未說出口的問題。還有什麼比這個更能證明他的無所不知呢？

Note also what they said about *his person* (16:30): "Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." "Now we know!" they said. "Now we believe!" They were sincere. Christ had answered their unspoken questions. What more convincing proof could they have of his omniscience?

門徒又再次誤解了基督的話，他即將要離世的方式，以及他們甚至還未意會到的恐怖之事。

Again, the disciples had misinterpreted Christ's words, and as for the manner by which he was about to leave the world, the horror of that had not even begun to penetrate their minds.

耶穌之前已說過（十六23）「到那日，你們什麼也就不問我了」門徒因為主耶穌竟然回答了他們還未問出口的問題，因此，就按表面意思來詮釋他的話：「你們不需要問我問題，因為我按著我的全知，早已知道，也預料到你們的每一種需要。」不過，主的意思很不相同：「你們不會再問我問題了，因為聖靈會引導你們，啟發你們。」這兩個是完全不同的。

"In that day ye shall ask me nothing," Jesus had said (16:23). Because the Lord had answered their questions, without their even putting them into words, the disciples interpreted his word at face value: "You will not need to ask me because in my omniscience I shall know and anticipate your every want." But what the Lord meant was quite different: "You will ask me nothing because you will have the Holy Spirit to illuminate and lead you." That was a different thing altogether.

門徒又加了一句「我們信你是從神出來的」。這個群體，一點兒不比尼哥底母高明多少，因為他早就說了，「我們知道你是由神那裡來作師傅的」（三1）。而尼哥底母又不比施洗約翰高明「看哪，神的羔羊，除去世人罪孽的」（一29）。他們的認信，都是一種可憐的蠢笨與夾雜的認知。主耶穌並未排斥他們這種脫口而出，有瑕疵的認信，但他清楚的指出其中的不對。他們的熱情，馬上就要面臨一些無情的打擊，這是他知道的。

"We believe that thou camest forth from God," the disciples added. As a group they barely surpassed Nicodemus who had said, "We know that thou art a teacher come from God" (3:1), and who had been surpassed by John the baptist who had said, "Behold the Lamb of God, which taketh away the sin of the world" (1:29). Their confession was a sad mix of dullness and discernment. The Lord did not reject their flawed confession of faith out of hand, but he clearly saw its inadequacy. Their enthusiasm was about to receive some very rude shocks, as well he knew.

因此，我們看見他們的過度自信受到責備（十六31-33）。他們的信心即將受到考驗（十六31-32）：「耶穌說，現在你們信嗎？看哪，時候將到，且是已經到了。你們要分散，各歸自己的地方去，留下我獨自一人，其實我不是獨自一人，因為有父與我同在。」

So we see how *their overconfidence was rebuked* (16:31-33). Their faith was *to be tested* (16:31-32): "Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and ye shall leave me alone: and yet I am not alone, because the Father is with me."

門徒說「現在我們信！」。耶穌的回答是「現在你們信嗎？」主耶穌的現在，與他們的現在不同。他並未質疑他們新發現的信心和喜樂，但他知道這信心不會持久。「現在，你們信嗎？」他說。希臘文暗示會出現一個危機。那是他十分清楚的危機。行進的腳步，已經嗒嗒地踏出聖殿的院宇。群眾的叫囂呼喊已在街頭響起。猶大已經靠近。門徒無法聽出這些預兆，還對猶大很覺滿意。但耶穌知道風暴即將臨到。

"Now we are sure!" the disciples said. "Do ye now believe?" Jesus replied. The Lord's *now* is not the same as theirs. He did not cast doubt on their newfound faith and joy. But he knew it would not last. "Do ye now believe?" he said. The Greek word suggests a crisis. And what that crisis was, he knew full well. Marching feet were beating out their tattoo on the cloistered courts of the temple. The voice of the mob was sounding in the streets. Judas was coming. The disciples could not hear these ominous sounds and were still complacent about Judas. But Jesus knew that the storm would break within the hour.

他警告門徒「你們要分散，各歸自己的地方去。」原文是「各回自己的家」（十九27）。把他們聯在一起的結，即將散了，每個人只能顧到自己的安危，要隱身暗處，逃命為快了。他們何等需要嗅到急迫的氣氛。

"Ye shall be scattered," he warned, "every man to his own." The word is *ta idia*, "to his own home" (19:27). The bond that held them together was about to be severed. Each one, thinking only

of his personal safety, would run off into the night, making for his own home as fast as he could. How much they needed to beware of the fleeting emotion of the moment.

「現在你們信嗎？」耶穌接過來問他們，並且加重每個字的語氣，注意它所傳達的自我省察的語氣。讓我們對自己冠冕堂皇的信仰告白也滴入幾滴酸液，來確認一下，當中有多少真實的成份。

"Do ye now believe?" Jesus asked. Take the question and put the emphasis on each word in turn. See what it yields in terms of self-examination. Let us put the acid to the professed gold of our own profession of faith and make sure that what we have is real.

當主耶穌對這些人問說，「你們要...留下我獨自一人」時，他看起來會有一些落寞嗎？他們都將棄他而去，雖然，約翰稍後又會回來，彼得也要回來，並遠遠地跟著主，直到他三度否認主的事實，驚醒自己，而願步入自己的客西馬尼。

Was the Lord looking disconsolately at these men as he said, "Ye... shall leave me alone"? They all would abandon him, though later John would recover and Peter would come back and follow afar off until his denials drove him in self-horror to his own Gethsemane.

當然，主耶穌此刻的難過，有一部份的確是孤單引起，但是他卻說，「我不是獨自一人，因為有父與我同在。」主耶穌在面臨禍患當頭的時刻（亞十三7）並不倚恃門徒的陪伴。他的父會同在。彼得、雅各和約翰即將呼呼大睡，即使耶穌三次叫醒他們。只有天父會同在。猶大和群眾就快到了，門徒都將四散，但父會同在。該亞法、希律和彼拉多要來恫嚇、霸凌他，但父會同在，彼得會咒詛、發誓，而後流著淚離去，但父會同在。耶穌將要受凌虐、挨打，受譏諷、責罵，但父會同在。耶穌要背十字架，並因此仆倒，他要痛苦地被釘在十字架上，拉比和烏合之眾會嘲笑他，但父會同在。直到那個可怕的時刻，連父都離棄他。

Surely part of the Lord's anguish was the loneliness of it all. "Yet I am not alone," he added, "because the Father is with me." It was a good thing the Lord was not counting on their support in the terrible hours ahead (Zechariah 13:7). His Father would still be there. Peter, James, and John would fall asleep, even after he tried three times to awaken them, but his Father would still be there. Judas and the mob would come and the disciples would all flee, but his Father would be there. Caiaphas, Herod, and Pilate would browbeat and bully him, but his Father would still be there. Peter would curse, swear, and then run away in tears, but his Father would still be there. He would be bruised and beaten, scoffed at and scourged, but his Father would still be there. He would stumble beneath his cross, he would be nailed in anguish to the tree, the rabbis and the rabble would mock him, but his Father would still be there. Right down to that terrible moment when even God would forsake him.

但那時刻一過，他的父仍要同在。「我不是獨自一人，因為有父與我同在。」當主耶穌逐一望著這些人的臉孔，看著他們熱切但不可靠的信心時，父的同在是他唯一的安慰。

But that dread time would pass and his Father would still be there. "I am not alone; the Father is with me." It was our Lord's sole comfort as he looked into the faces of these men, so suddenly confident in their flaming but fleeting faith.

他們的信心要受考驗，他們會有失敗的時刻，但失敗不是終點，最終，信心仍必得勝（十六33）。他們要從主的話語中獲得平安（十六33節上）：「我將這些事告訴你們，是要叫你們在我裡面有平安。」我們要注意到，信徒所居處的最重要的領域。耶穌說，「在我裡面有平安。」

Their faith would be tested, would fail, but that would not be the end of it. Their faith was *to be triumphant* (16:33) at last. They would have *peace through his word* (16:33a): "These things I have spoken unto you, that in me ye might have peace." We must note the first and most important sphere in which the believer lives. "In me," Jesus said, "you will have peace."

每一位基督裡的信徒，都可獲得在基督裡的住處。主所有的比喻，最好的一個是在舊約中。神忿怒的風暴，即將橫掃洪水前的山巒和平原。所有的文明城市即將被一掃而空。怒濤洶湧，即將淹沒山頂，能平

安獲救的唯一法門，只有進入方舟。挪亞進入方舟的意義，就如我們進入基督裡一樣。在方舟裡，挪亞可以全然安息。在基督裡，無論前面有什麼會臨到，信徒都有平安。主耶穌對此賜下保證。

Every believer in Christ has taken up abode in Christ. The best illustration of the Lord's words are found in the Old Testament. The storms of God's wrath were about to sweep across the antediluvian hills and plains. The cities of that civilization were to be swept away. The scouring waters of the flood were to search out the mountaintops. There was only one way of salvation, only one place of safety: in the ark. What it meant for Noah to be in the ark is what it means for us to be in Christ. In that ark, Noah could rest in peace. In Christ, come what may, the believer has peace. The Lord has pledged his word to that.

儘管門徒都失敗了，儘管他們都悔恨不已，到最後信心還是得勝了。他們有得勝世界的力量（十六33節下）：「在世上你們有苦難，但你們可以放心，我已經勝了世界。」這是信徒的另一個地址。我們每個人都住「在基督裡」，也都住「在世上」。只要我們還住在這個恨惡神、恨惡基督的世上，我們就不必詫異會面臨苦難。thlipsis這個字，主耶穌也用來形容那個受生產之苦的婦人（十六21）。我們不可將兩種苦難混淆：一個是神的子民，在這時代要受到普世的逼迫，另一個是，猶太人及普世的人，當教會被提後，要面臨極大的苦難（太二十四21、29）。這災難會持續三年半之久，一般被稱作「雅各遭難的時候」（耶三十七）。這也是神要傾倒大災難之忿怒到世上的時候。

Despite the disciples' failure—and it was total—and despite their remorse—and it was real—in the end their faith would triumph. They would have *power in this world* (16:33b): "In the world ye shall have tribulation: but be of good cheer, I have overcome the world." That is the believer's other address. Each of us is "in Christ" and we are also "in the world." And as long as we are in the world that hated God and his Christ, we can expect tribulation. The word is thlipsis, the same word used by Jesus to describe the anguish of the woman in travail (16:21). We must be careful not to confuse the agelong, worldwide persecution of God's people in this age with the great tribulation that awaits the Jewish people in particular and the world in general after the rapture of the church (Matthew 24:21, 29). That period of torment is to last a prescribed three and a half years and is called "the time of Jacob's trouble" (Jeremiah 30:7). It is also a time when God will be pouring out his undiluted wrath on this world.

基督教這麼多世紀以來，主耶穌是否都睜一隻眼閉一隻眼呢？他是否已預見基督徒將面臨那些逼迫呢？他已警告門徒要有心理預備。他替門徒打氣、鼓勵。他自己隔天即將死於羅馬人的十字架上。他把自己那股堅毅不拔的勇氣留給他的子民。他說，「我已經勝了世界」。他接著教導他的門徒（及我們）如何辦到的：他開始禱告。

Did the Lord allow his eye to run down the long centuries of the Christian era? Was he seeing all the terrible persecutions that Christians would be forced to face? He warns the disciples what to expect. He bequeaths to them good cheer, good courage. He himself was to die on a Roman cross the next day. His own unwavering courage he left his people as their legacy. "I have overcome the world," he said. With that he showed his disciples (and us) how it is done: he began to pray.

II. 主向天父禱告（十七1-26）

II. The Lord Talks to His Father (17:1-26)

主耶穌仍走在前往客西馬尼園的路上。我們持續聽著他向跟隨者所說的一番話。接下來，我們要聽他向天父所說的。就像摩西在焚燒的荊棘面前一樣，我們最好也脫下自己的鞋來。我們現在所站的可是聖地。

The Lord is still walking along the Gethsemane road. We have been listening to him talk to his followers. We continue listening as he talks to his Father. Like Moses at the burning bush, we would do well to remove the shoes from our feet. The place whereon we now stand is holy ground.

這一篇模範的禱詞，與我們自己經常的禱告迥然不同。其中所有的祈求和讚美，自有一種屬靈的特質。

This remarkable model prayer contains none of the things that take up so much room in our prayers. All its items of petition and praise are of a spiritual nature.

我們可以想像，主耶穌在走往客西馬尼園的路上，暫時停頓下來。眾門徒圍成個小圈，緊緊的繞著他。We can picture the Lord Jesus pausing now, in his walk toward Gethsemane. The disciples are clustered around him in a tight little group.

「他們就這樣穿越一座城門」法蘭西主教說，
"Their way led them through one of the city gates," says Archbishop French,

很可能是與現在的聖司提反門有關，沿著有山坡那一面的峽谷而下，繞過百英尺下的汲淪溪，上到遠處綠油油而安靜的山坡。凡是在那年頭、那季節、那時辰、那夜晚進到這景象的人，即使離城不遠，也能感受到那肅穆的一片死寂，並且目睹高大參天的老橄欖樹，枝影搖曳，光暗交錯，迎著銀白的月色，映照在草地上；你就不難理解，這幾個加利利人為什麼會滿臉驚惶，在打不破的寂靜中，詭異的氣氛，充塞著他們的心頭；他們緊跟著主，那位帶著沉甸甸的心低頭不語的主，走在前頭，往他執意選擇的死亡而去。（Frederick W. Farrar, *The Life of Christ* Vol. 2, London Cassell, Peter and Galpin, n.d., pp. 305-306）。

probably that which then corresponded to the present gate of St. Stephen, down the steep sides of the ravine, across the wady of the Kidron, which lay a hundred feet below, and up to the green and quiet slope beyond it. To one who has visited the scene at that season of the year and at that hour of the night, who has felt the solemn hush of the silence even at this short distance from the city wall, who has seen the deep shadows flung by the great boles of the ancient olive trees, and the chequering of light that falls on the sward through their moon-silvered leaves, it is more easy to realise the awe which crept over those few Galileans, as in almost unbroken silence, with something perhaps of secrecy, and with a weight of mysterious dread brooding over their spirits, they followed him, who with bowed head and sorrowing heart, walked before them to his willing doom (Frederick W. Farrar, *The Life of Christ*, Vol. 2., London: Cassell, Petter and Galpin, n.d., pp. 305-306).

A. 他所來自的世界（十七1-10）

A. The World From Which He Had Come (17:1-10)

1. 他至為崇高的目標（十七1-4）

1. His Supreme Goals (17:1-4)

這一段禱告的第一部份，透露出他是來自另一個世界，而不是這個受咒詛的塵世。我們要探討他所提到的四件事情。第一，是他至為崇高的目標。他至高的目標便是要向世人彰顯他天父的位格（十七1）：「耶穌說了這話，就舉目望天說，父啊，時候到了，願你榮耀你的兒子，使兒子也榮耀你。」

The first part of this prayer is occupied with the fact that he himself was from another world than this sin cursed earth. We note what he had to say about four things. First, we see his supreme goals. His foremost goal was to manifest down here *the person of his Father* (17:1): "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

在父與子之間是一種不滅的關係。對父而言，要榮耀子，就是對子而言要榮耀父。求父榮耀子，這樣的禱告，就是祈求讓子真實的神性可以彰顯。

Between him as Son and God as Father was an indissoluble relationship. For the Father to glorify the Son was for the Son to glorify the Father. The prayer that the Father might glorify the Son was a prayer that there might be a fuller display of the Son's true, divine nature.

當道成為肉身時，有許多特質都被隱藏起來。如我們之前提過的，當他道成肉身，取了人的身體時，他並未棄置神性，而是，把榮耀暫放一邊。他把自己拘限在人的層次，那是神一直希望人活出的生命。只除了少數在內圈的門徒，曾稍微一瞥他的榮耀之外，一般人看見的，都是耶穌這位獨特的人，有格外的恩賜，引人注目，仁慈，可愛；十分善良，是完美無瑕疵的人——但，就只是人。

So much had been veiled when the word became flesh. As has been noted, the Lord had not laid aside his deity when he was incarnated in human flesh. Rather, he had put aside his glory. He had restricted himself to be and behave as man—man as God always intended man to be. Except for rare glimpses given to his inner circle of disciples, what people saw when they saw Jesus was an extraordinary man, a uniquely gifted man; an attractive, kind, and loving man; an astonishingly good, perfect, and sinless man—but a man.

耶穌說「時候到了，」他一生的道路就是要走向這個時間點，這是在亙古以前，聖父、聖子和聖靈三一神在創世時就作了的救贖的決定。

Now "the hour is come," Jesus said. It was toward this focal point in time that his way had led, ever since in a past eternity God the Father, God the Son, and God the Holy Spirit had decided to act in creation and consequently in redemption.

我們每逢提到基督受難時，總會跟著提到榮耀。因此，當他被賣，被鞭打，被人控告，被神離棄，受咒詛，被釘死，受嘲弄，被謀害；即使人把一切羞辱堆疊到他頭上，神把人類所有的罪行堆疊到他頭上，主耶穌仍然禱告，他可以獲得榮耀。他真的獲得了。十字架——羅馬人殘酷又羞辱人的刑具，即將成為歷世歷代普世千萬人獲得希望的象徵。

We never have reference to the sufferings of Christ without corresponding references to the glory that was to follow. So, as the hour was upon him when he must be betrayed and beaten, accused by men and accursed of God, cursed and crucified, mocked and murdered, the Lord prayed that, even as men heaped on him every indignity and God heaped on him the burden of all human sin and guilt, even so he might be glorified. And indeed he was. The cross—that Roman gallows, an object of suffering and shame—was about to become the symbol of hope to millions of people in all ages and from all lands.

十字架位居一切真實信仰的核心，成為最高統御。它成為無數詩歌吟詠的主題。保羅說，「我斷不以別的誇口，只誇我們主耶穌基督的十字架」（加六14）。

The cross reigns supreme at the center of all true faith. It has become the theme of a thousand hymns. "God forbid," cried Paul, "that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14).

耶穌也想要彰顯天父的能力（十七2）。「正如你曾賜給他權柄，管理凡有血氣的，叫他將永生賜給你所賜給的他人。」我們看見在子的身上有永存的主權（十七2節上）。他蒙賜權柄，「管理凡有血氣的」。他的權柄遍及海裡的魚，無論是在漁業學校或各別的魚群，牠們都會乖乖地躍入魚網，或聽他的命令，口啣著銅板而來。地上的野獸也聽他命令。馬可說，當他受試探時，在曠野與野生動物共處（可一13）。當他進入耶路撒冷接受歡呼時，是騎著一頭尚未被騎過的驢子進城。他對空中的飛鳥也有權柄。那隻公雞啼叫的聲音，不早不晚，就在關鍵時刻要喚醒彼得的良心，恢復他的信仰。

Jesus also wanted to manifest down here *the power of his Father* (17:2). "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." We note *the everlasting lordship* (17:2a) invested in the Son. He has been given "power over all flesh." He had power over the fish of the sea—whether in schools of fish or as individuals they flung themselves into nets or brought coins in their mouths at his command. He had power over the beasts of the earth. Mark tells us that in his temptation, he was with wild animals in the wilderness (Mark 1:13). When he rode into Jerusalem in triumph, he did so astride an unbroken colt. He had power over the fowl of the air. The cock crowed not a fraction of a second too soon or a moment too late, just at that critical moment to awaken Peter's conscience and recover his faith.

不過，「管理凡有血氣的，」明顯是以對人類為主，儘管人類多麼軟弱，有罪性，和短暫不定。神仍計劃，賦與首先的亞當有巨大的權柄和能力，讓他管理整個地球，以及如我們所知的，到最後，還要管理整個宇宙。「使...管理」這是神向人類第一對夫婦的諭令（創一26-28）。即使到今天，我們最原始的能力已因墮落而減損受限，但人類仍擁有獨特的能力和技術。我們可以送人上月球，分裂原子，又有基因工程醫學等等。我們可以操作非凡的技術；四面八方都有科技發展。倘若我們不曾墮入罪中，誰也不知人類在宇宙間的成就會是何等的大。從基督所行的神蹟中，我們略略窺見他對物質界的掌權，可知，神原本期望人類運用的，是多麼大的權柄。

"Power over all flesh," however, doubtless refers primarily to all human flesh, over humankind in all its weakness, sinfulness, and transitoriness. It was God's plan that the first man Adam should have enormous power and authority invested in him and that he should rule over this planet and, for all we know, eventually over the galaxy. "Have dominion," was God's divine decree to humankind, to the first couple (Genesis 1:26-28). Even today, with our primeval powers impaired and limited by the fall, humankind still retains extraordinary abilities and skills. We are able to put people on the moon, split the atom, tinker with the genetic code. We perform prodigious feats of engineering; our technology is to be seen on every hand. What we might have accomplished in the universe, had we never fallen into sin, we cannot tell. We have some glimpses in the miracles of Christ of the kind of sovereignty over material things God evidently intended human beings to exercise.

可悲的是，人類卻烙上墮落的記號。我們在地球上的歷史，只留下敵對和戰爭。神把所有權限投注在耶穌——末後的亞當身上（來二）。世界等待他的再臨。羅馬書八章告訴我們，這世上的受造之物都「引頸以待」（如J. B. Phillips的翻譯）神兒子的來到。當耶穌再臨，作王，運用他在此向父所提到的「管理凡有血氣」的能力時，我們就要真正的看到人類，在我們所居住的這個奇秒星球上將要作的一切。Sadly, the human race instead bears the marks of the fall. Our history on this planet has been one of enmity and war. God had invested all authority in Jesus (Hebrews 2), the second man. The world awaits his return. Romans 8 tells us that the world of created things is "standing on tiptoe" (as J. B. Phillips renders it) waiting to see the sons of God coming into their own. When Jesus returns and reigns and exercises that "power over all flesh" about which he here talked to his Father, we shall see indeed what human beings might have done with this wonderful planet on which we live.

主耶穌對永生，也握有十分明顯的能力（十七2節下）：「叫他將永生賜給你所賜給他的人。」在此，我們可以說幾乎碰觸到了父統管救贖大權的王袍。這樣的論述，絕對不可以從整體的啟示中獨立出來。神將亞當的某些後裔賜給基督，而基督又賜與這些人永生，這很清楚。但像這樣的論述，一定要有聖靈所啟示的其他論述來作平衡，這些論述賦予我們選擇權，並滿負道德責任，要負「相信與否」的責任。例如，在這段禱告中的第3節，就明顯有第12節作附帶條件。

The power of the Lord Jesus is evidenced also in terms of *the everlasting life* (17:2b): "That he should give eternal life to as many as thou hast given him." Here we touch the fringe of that robe of God's sovereignty in redemption. Such statements must never be isolated from the whole body of revelation. That God has given certain members of Adam's race to Christ, and that Christ has given to those chosen ones eternal life, is perfectly clear. But statements such as this must always be balanced by those equally inspired statements of Scripture that attribute to us power of choice, moral accountability, and responsibility to believe. In this prayer, for instance, verse 3 is clearly modified by verse 12. The fact remains that God has chosen us in Christ and Christ has given us life without end.

有關救贖的信仰，它的標誌很快就出現了：「認識你獨一的真神，並且認識你所差來的耶穌基督，這就是永生」（十七3）。有千千萬萬的人宣稱認識神，卻不認識基督。他們是錯誤信仰的犧牲品。宣稱認識神，卻否認基督的神性，是犯了致命的錯誤。不過，這裡所談到的，尚不是有關永生的完整定義，因為它只是基督談到：他為何要分享他的生命？是為了讓我們可以認識他的父，唯一的真神，像基督認識他一樣。

The hallmark of saving faith follows quickly: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (17:3). Millions of people claim to know God

but do not know Christ. They are the victims of false religion. To claim to know God but to deny the deity of Christ is a fatal error. What we have here, however, is not so much a definition of eternal life as a statement of the reason why Christ imparts that life—so that we may know his Father, the only true God, as Christ knows him.

主耶穌的目的不僅要彰顯天父的位格和能力，也要彰顯天父的旨意（十七4）：「我在地上已經榮耀你，你所託付我的事，我已成全了。」主耶穌藉此便總結了神差派他來地上的旨意。從道成肉身到升天，主耶穌都榮耀了天父。他完成了所託負給他的工作。雖然最關鍵的部份還在前頭，但主耶穌將這一切都以完成式表達；表示他絕不猶疑，絕不回頭，絕不失信。他全心委身於十字架的工作，這是他和他的父都十分清楚的。在園中的痛苦，也不會搖撼他的決心。在厄巴大的不公不義，在各各他的恐怖情境，在墳墓中的死寂，都是他要走往既定之路的踏腳石。主耶穌要成全神的旨意，這決心毫無疑問。他的順服，可以經得起這考驗。一切就等於已經完成了一樣。

The Lord's goals not only include manifesting the person and power of his Father, but also manifesting *the purposes of his Father* (17:4): "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Thus the Lord summed up the divine purpose in his coming to this planet. From the incarnation to the ascension, the Lord Jesus glorified his Father. He finished the work entrusted to him. Although the crucial part of that work still lay ahead, the Lord put it all in the past tense. There would be no wavering, no turning back, no failure. He was wholly committed to the work of the cross, as he and his Father both knew. The agony in the garden would not shake this resolve. The indignities and injustices of Gabbatha, the horror of Golgotha, and the silence of the grave were stepping stones on the predetermined way. That the Lord would carry the divine purpose out to fulfillment was never in question. His obedience would stand the test. It was as good as done.

2. 他特有的榮耀（十七5）

2. His Special Glory (17:5)

「父啊，現在求你使我同你享榮耀，就是有未世界以先，我同你所有的榮耀」（十七5）。它的意思就是：「至今世人只看到我是道成肉身的神子；現在，請讓世人見到我是永恒的那一位。」

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (17:5). To paraphrase those words: "So far this world has seen me only as the incarnate Son; now let the world see me as the infinite one."

有一種榮耀，其明亮遠超日正當中的陽光，也比天空的彩虹更為璀璨，是這世間不曾有的，存在於三位一體真神之間。在這榮耀面前，一切都黯然失色、自慚形穢（賽六2）這樣的明亮，使大數的掃羅眼瞎（徒九3），叫使徒約翰仆倒（啟一17）。當耶穌來到塵世時，他把這樣的榮光暫擱一旁，因為它的耀眼，令人目眩。門徒在變像山上見到的，不是他神形的榮耀，而是他無瑕疵人性的榮耀。現在，雖然披著世人的肉體，主耶穌向父祈求仍然可以返回之前所擁有的榮耀，那是他施令使萬物存有之前，與父共有的榮耀。現在，這已是他的榮耀。當他再臨時，全世界都要看見這榮耀。

There is a glory beyond the brightness of the noonday sun, a glory more splendid than the rainbow in the sky, a glory not of this world, inherent in the godhead, before which the shining ones shrink (Isaiah 6:2), which blinded Saul of Tarsus (Acts 9:3), which laid the apostle John prostrate (Revelation 1:17). This was the glory that Jesus put aside when he came to earth. The sight of it would have dazzled one and all. The glory the disciples saw on the mount of transfiguration was not the glory of his deity but the glory of his sinless humanity. The Lord is asking that, once again, though now garbed in human clay, his pristine glory, the glory he snared with his Father before he spoke the world into being, might be his again. It is his now. It will be displayed for all to see at his coming again.

3. 他的屬靈禮物（十七6-8）

3. His Spiritual Gifts (17:6-8)

他蒙受的禮物（十七6-7）有兩種。一個是蒙賜一些世人（十七6）：「你從世上賜給我的人，我已將你的名顯明與他們，他們本是你的，你將他們賜給我，他們也遵守了你的道。」我們屬基督之前，本是屬神的。世人原本都是屬神的，因他是造物主。後因基督是救贖主，有些人因信基督而成為屬基督的。這些人，接受了子來到世上所啟示有關父的真理。世人則不承認耶穌是將父啟示出來的人，但那些蒙揀選，屬基督的人，則是父賜給子的屬靈禮物。

The gifts that were given to him (17:6-7) were of two kinds. The Lord was given *certain people* (17:6): "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." We were God's before we were Christ's. All people belong to God by virtue of the fact that he is creator. Some belong to Christ by virtue of the fact that he is redeemer and they have believed in him. They have accepted the truth about the Father that his Son came to reveal. The world had failed to recognize Jesus as the one who revealed the Father, but these men and women (anthropoi), this select group, had been given to Christ as the Father's spiritual gift to his Son.

我們不禁好奇，門徒對這一切怎麼看待？他們面對這麼奇妙的真理，會不會詫異得瞪大眼睛？有一次他們曾對主說，「教導我們禱告。」現在，他們會不會豎起耳朵，仔細聆聽每個字，珍藏每一段話呢？約翰顯然是。但是其他的人呢？還是經過這漫長跋涉的一天，已經呵欠連連，疲累不堪了？

One wonders what the disciples made of all this. Did their eyes open in wonder at such amazing truths? Once they had said to him, "Teach us to pray." Were they all ears now, hanging on every word, treasuring up each precious phrase? John evidently was. But what about the others? Were they already yawning and fighting their bone-weary tiredness after this long and strenuous day?

我們要談的是，能送給國王的禮物。我們不禁好奇，一個什麼都有的人，我們還能給他什麼。要給神什麼禮物？——那位只要一聲令下，就有成群列隊的天使雪白閃亮，清如新晨，威武敏捷，能幹熱誠地聽候指令。那位一聲令下，就創造出成千上萬的星河，令人矚目的滿天星斗，無人能盡數，遑論理解；這樣的一位，我們能給他什麼禮物呢？究竟能給神什麼禮物？而神又給他兒子什麼禮物了？就是我們神奇中的神奇！奧秘中的奧秘！

We speak of a gift fit for a king. We wonder what we can give to the person who has everything. What about a gift for God—for one who has only to speak and angels appear by the myriad, bright and shining, fair as the morning, swift and strong and gifted and eager to serve? What about a gift for one whose word can create a hundred million galaxies full of astounding wonders that stretch to the breaking point our human powers even to count, to say nothing of comprehend? What about a gift for God? What would God give his Son? *Us!* Wonder of wonders! Mystery of mysteries!

主耶穌又蒙賜某些權柄（十七27）：「如今他們知道，凡你所賜給我的，都是從你那裡來的。」不僅有某些人，還有某些事物。這些人，已理解某些事情。他已向一個不信的世界，顯明了許多事情。但他們將之踐踏在地，而且還要來殘殺他。不過，現在陪他一起的這些人，已經信了。他們已經看出，所賜與他的一些人事物，都是父所賜與他的，像他醫治大痲瘋病患，趕鬼，使瞎子得看見，使死人復活，並講論無人能論述的「奇妙的生命之道」等等都是。

The Lord was also given *certain prerogatives* (17:7): "Now they have known that all things whatsoever thou hast given me are of thee." Not only certain people, but certain things. These men had entered into these things. He had shown many of these things to an unbelieving world. Already they had trampled them underfoot and were turning again to rend him. But these men who were now with him had believed. They had recognized that the things given to him had been given to him by the Father: his power to cleanse lepers, set demoniacs free, give sight to the blind, raise the dead, and speak "wonderful words of life" such as no one ever spoke before.

這些人的回應，不盡相同。不過，對他們而言，若能看出這些事的源頭，那就是一種屬靈神蹟，是比生來瞎眼者，第一次能看出樹的奇妙，夕陽的榮光，人類多表情的臉龐，都更偉人的神蹟。

The response of these men did not seem like very much. But for them to see the source of these things was a spiritual miracle more wonderful than the miracle of a man born physically blind being

enabled, for the first time, to see the wonder of a tree, the glory of a sunset, the mobile mystery of a human face.

主耶穌還向他的父提到他所賜給他的禮物（十七8）：「因為你所賜給我的道，我已經賜給他們，他們也領受了，又確實知道，我是從你出來的，並且信你差了我來。」彼拉多相信嗎？該亞法相信嗎？分封王希律呢？連一妙都不曾，那些學富五車的拉比呢？希列受敬重的門徒迦瑪列，也是大數的掃羅年輕時的老師，他相信嗎？在王位上的凱撒相信嗎？亞歷山大著名的老師斐羅，他相信嗎？在雅典的羅馬戰神相信嗎？連一刻鐘都不曾，而那卻是真的。

The Lord spoke to his Father also of the gifts given by him (17:8): "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Did Pilate believe that? Or Caiaphas? Or Herod Antipas? Not for a moment. Did the learned rabbis believe that? Gamaliel, for instance, the revered disciple of Hillel and the teacher of young Saul of Tarsus? Did Caesar on his throne believe that? Or Philo, the renowned teacher of Alexandria? Did the scholars on Mars Hill in Athens believe it? Not for a moment. But it was true.

彼得、雅各、約翰以及其他的人則相信。在這世間不信者的巨大的荒漠中，仍有這一小撮人相信他的話，信他是直接從神而來，並且信他是從最崇高源頭的父而來，這樣的信心，為救主乾渴的心靈，提供了一片綠洲，讓他可以歡然暢飲。他把宇宙間最寶貴的禮物賜給他們，就是，得以認識他是怎樣的一位，並且成為父賜下生命之道給世人的途徑，又得以認識，他與父永遠同等，共存，他來自父，暫取人的樣式，在世上旅居短短的一程。

Peter, James, John, and the others believed it. In the vast desert of this world's barren unbelief, the belief of these men in his words, as coming directly from God, and in his ultimate origin as coming out from the Father, was a glorious oasis where the thirsty soul of the Savior could rejoice and stoop and drink. He had given the most precious gift in the universe to them: the knowledge of what he was, the channel through which the Father's lifegiving words could flow out to humankind; and the knowledge of who he was, the one who, eternally coequal and coexistent with the Father, had come out from the Father to assume human form and sojourn on earth for a while.

4. 他統御的恩典（十七9-10）

4. His Sovereign Grace (17:9-10)

他也提到那些不包括在他禱告中的人（十七9節上）：「我為他們祈求，不為世人祈求。」這當然不是說，主耶穌不在乎這些失喪的人。他在乎每個人，關切每個人，即使是那些把他一步步推向十字架的人，只不過現在談的是，那些要把這消息傳到地極的人，這時刻，為他們禱告比為世人禱告更重要。現在，誰都無能改變世界的路徑了，幾小時內，它就要作出最糟糕的事情來了。

He talks to the Father about *those excluded from his prayer* (17:9a): "I pray for them: I pray not for the world." That is not to say of course that the Lord did not care about the lost. He cared for each and every person with a compassion that was even at that moment taking him step by step to the cross. But these were the men who were to take the news to the world and right now it was more important that he pray for them than that he should pray for the world. Nothing now could change the course of the world. Within hours it would have done its worst.

他提到那些在他禱告中被尊榮的人（十七9節下-10節）：「我為...你所賜給我的人祈求，因他們本是你的，凡是我的，都是你的，你的也是我的，並且我因他們得了榮耀。」他提到這些人的方式，多令人驚奇啊。彼得將要怎麼發毒誓否認主，那些說詞，已經窩藏在他心中了。其他人，在準備要怎麼趁夜色開溜，各自四散，獨留他一人面對那些仇敵，這樣的念頭也已成形。只是他們的害怕，暫時還在沉睡中。耶穌說，「我因他們得了榮耀。」「他們是你的...是我的！」他這麼如數家珍，好像談論的是天上王冠的珍寶。而他才是珍寶。

He talks of *those exalted in his prayer* (17:9b-10): "I pray... for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." What an astonishing thing for him to say about these men. The foul oaths and curses with which he would

deny his Lord were already in Peter's heart. The swift feet by means of which these men would flee headlong through the night, leaving him abandoned to his foes, were already shod. Their fear was but sleeping for the moment. "I am glorified in them," Jesus said. "They are thine... and mine!"—as though he were talking about the crown jewels of heaven. Which he was.

耶穌並未按這些人當時的樣子看待他們，這些簇擁著他的人，半聽半神遊著，心中充滿懷疑，不專注。耶穌卻看他們是「全然屬他的」。他看他們不只是璞玉，而是已經琢磨，閃閃發亮的鑽石。他那樣看待他們，我們也當那樣看待，因為當末日來到時，他們（以及我們）都要像他「因為必得見他的真體。」 Jesus did not see these men as they were just then, huddled around him, half listening, minds wandering, full of questions and interruptions. He saw them as "complete in him." He saw, not just the rough stone, but the cut and shining diamond. He saw these men as we too shall see them in a coming day when at last they (and we) shall be like him "for we shall see him as he is."

主耶穌便如此與他的父談及這個他所來自的世界。他之前才告訴他的門徒，他即將返回天家。這一段偉大的禱詞，一開頭就充滿他對家的懷念。中間橫阻的恐怖，如今已被另一頭在等待著的榮耀所吞噬。 Thus the Lord talked to his Father about the world from which he had come. He had just told the disciples he was going back home. The opening verses of this great prayer are full of his thoughts of home. The terrors of the way between are swallowed up by the glory that awaits him on the other side.

對耶穌而言，天堂是那麼真實。他的心中充滿懷念，以致流溢而出對永恒家鄉的思慕。現在，他的禱告開始談到這個他仍身處其間，與他敵對的世界。

Heaven to Jesus was a real place. His heart was full to overflowing with thoughts of that eternal home. Now his prayer turned to deal with the hostile world in which he still was.

B. 他此刻仍身處其間的世界（十七11-23）

B. The World in Which He Was Now (17:11-23)

這個世界，有一度曾經好像是他所來自的世界的郊區。但那是在「罪從一人入了世界，死又是從罪來的，於是死就臨到眾人，因為眾人都犯了罪」之前。（羅五12）。這個世界，現在已經成了宇宙間一個叛逆的指標，星河中蒙了罪的污點。這個世界正準備下手殺害他。十字架的木頭已經砍伐，要釘穿他的雙手、雙足的鐵釘，已經鑄好，要刺穿他肋旁的矛也已備妥。要進行這些幽暗恐怖行徑的地點，也已選定，在城牆外一個骷髏頭形的山丘上。在一個未審先判的法庭，謊話連篇的證言，邪惡的告發者，瘋狂叫囂的群眾，凌虐的士兵，怯懦的審判官，不法的判決，都已升火待發，加足馬力，準備出手。

Once this world had been a kind of suburb of the world from which he had come. But that was before "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). This world had now become an alien outpost in the universe, a plague spot in the galaxy. This world was preparing to murder him. The wood for the cross was already cut. The nails for his hands and feet were already forged. The spear with which to pierce his hands and feet was already made. The place for the dark and dreadful deed was already marked out, a skull shaped hill outside a city wall. The legal machinery of kangaroo courts, lying witnesses, malicious prosecutors, howling mobs, bullying soldiers, cowardly judge, and illegal sentence was already fueled, oiled, and ready to go.

耶穌清楚這一切。大約一小時前，他是怎麼禱告的？他為別人禱告；他祈求天父可以得著榮耀；他禱告，門徒在世上可以受到保護。

Jesus knew this. What did he pray about, just an hour or so before? He prayed for others; he prayed that his Father might be praised in this world; he prayed that his followers might be protected in this world.

1. 他要離開這世界（十七11-13）

1. His Detachment From This World (17:11-13)

這段禱告的第二個主題，可分兩部份。我們先看第一部份，關於他的離去（十七11節上）：「從今以後，我不在世上。」他要離開世界這件事即將實現。他以肉身來到世界這任務即將完成。他全心全意地想著與父的同在。緊接著下午三點時刻，他就會斷氣死亡，世界就與他再無關係。從此以後，直到他榮耀地再臨之前，天堂與世界的關係，就交給聖靈負責。他肉身實體的保護一旦撤去，門徒（以及歷世歷代他以寶血所買回的子民）都需要天父特別的保護。

The second theme of this prayer is in two parts. We note first *his separation* (17:11a): "And now I am no more in the world." His own detachment from the world was complete. He was finished with the world, as far as his physical presence was concerned. Heart and soul he regarded himself as with his Father. By three o'clock of the coming afternoon he would be dead, and the world would be finished with him. Thereafter, until his coming again in glory, heaven's dealings with this world would be in the hands of the Holy Spirit. Once his physical protection was removed, the disciples (and his bloodbought people down the ages) would need the special protection of the Father.

第二，我們有他的代求（十七11節下-12節）。先是一個請求（十七11節下）：「他們卻在世上，我往你那裡去，聖父啊，求你因你所賜給我的名保守他們。」當主提到自己的事時，他稱「父啊」；當他提到他門徒的事時，他稱「聖父啊」；當他提到世人時，他用「公義的父啊」。

Second, we have *his solicitation* (17:11b-12). First comes *a request* (17:11b): "But these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me." When speaking of himself the Lord says "Father"; when speaking of his disciples he says "Holy Father"; when speaking of the world he says "righteous Father."

在主和天父之間，有一種單純的關係，父與子的關係。不再需要什麼形容詞。這關係是一種全然和諧，不受任何不同意見的衝撞所破壞。

Between himself and his Father there was a simple relationship, a Father-Son relationship. No qualifying adjective was needed. The relationship was one of complete harmony, unspoiled by any clash of wills.

而門徒與天父之間，則是一種被聖化的關係，他們要記住，他雖然是他們的天父，卻也是一位聖潔的父。他們要弄清楚，自己內裡有與生俱來的，有罪的老我，屬肉體和世俗的罪性。我們雖然與聖潔的事物熟稔，卻不可因此而衍生放肆。

Between the disciples and the Father there was a sanctifying relationship. They were to remember that although he was their Father, he was a holy Father. Let them beware of the inherent sinfulness of their old natures, of sin, carnality, and worldliness. Let there be none of that familiarity with holy things that breeds flippancy.

在世人與父之間，有一種嚴肅的關係，他是公義的父。在他與世人中間，豎立著十字架，世人在其上殺害了他的聖子——以及一些尚未解決的事，暫且讓罪在哪兒顯多，恩典也更顯多吧。

Between the world and the Father there was a solemn relationship. He is the righteous Father. Between him and the world stands the cross, on which the world murdered his Son—and also some terrible unfinished business held in abeyance for the time being only because where sin abounds there does grace much more abound.

凡轉向救主的世人，也會轉向聖徒。「我往你那裡去，」耶穌說，顯然他的心欣然呼應著這樣的思念。他即將回家去。「他們卻在世上。」他的心轉向他們。世人的憤怒和嘲笑，很快就會轉向這些人，以及歷世歷代那些悔改歸信的人。世人不會改變。他並不是來改變整個世界，而是要呼召世人來歸入他的名下。到末世時，世界將要毀滅。因此，這裡有一個祈求：「求你因你所賜給我的名保守他們。」神的美名，要作為他們的保證。

The world that had turned on the Savior would turn on the saints. "I come to thee," Jesus said and no doubt his heart leaped at the thought. He was going home. "But these are in the world." His heart went out to them. Soon the world's rage and ridicule would be turned on these men and their converts down the ages. The world would not change. He had not come to change the world but to

call out of the world a people for his name. In the end the world would have to be destroyed. So there was a request: "Keep through thine own name those whom thou hast given me." God's own good name is pledged on their behalf.

接著是一段回顧（十七12）。主耶穌先是回顧他的見證（十七12節上）：「我與他們同在的時候，因你所賜給我的名，保守了他們。」他一直是站在門徒與世人兩者的中間。當世人責怪說，施洗約翰的門徒都禁食，耶穌的門徒為什麼不（太九14-15）時，他挺身護衛他們。在變像山腳下，當門徒被一個懊惱的父親怪責，說他們對他那個被鬼附的兒子沒辦法，還要面對一個愛訕笑的世界（太十七14-21）時，耶穌也挺身替他們解圍。當稅吏來調查他們納稅的問題時，他也出面解決（太十七24-27），當猶大帶群眾來的那晚，他也是準備好要解救門徒（約十八7-9）。

Then comes a review (17:12). First, the Lord reviews his *testimony* (17:12a): "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept." He always stood between them and the world. He came to their rescue when the world demanded of the disciples why John's disciples fasted, but they didn't (Matthew 9:14-15). He came to their rescue at the foot of the mount of transfiguration, when the powerless disciples were confronted by a distressed Father, a demoniac boy, and a deriding world (Matthew 17:14-21). He came to their rescue when an official investigated their tax status (Matthew 17:24-27). He would come to their rescue that very night, when Judas arrived with the mob (John 18:7-9).

接著，他回顧一段悲劇（十七12節下）：「其中除了那滅亡之子，沒有一個滅亡的，好叫經上的話得應驗。」這樣的經文有一處是詩篇四十一篇9節，耶穌已經引用過（約十三18）。主所用的「滅亡」這個字，（在約翰福音出現十二次）是指罪人的命運，是希臘文中很強的一個字，來陳述最終絕望的毀滅。

Then the Lord reviewed a *tragedy* (17:12b): "And none of them is lost, but the son of perdition; that the scripture might be fulfilled." One such Scripture was Psalm 41:9, already quoted by Jesus (John 13:18). The word the Lord used here for "lost" is *apollumi* (it occurs twelve times in John), a word used of the doom of the sinner, and one of the strongest words in the Greek language for stating final and hopeless destruction.

而「滅亡之子」在聖經其他地方，只用過一次，是指不法的人，大罪人，魔鬼彌賽亞（帖後二3）。兩處都用了定冠詞 *the*，沉淪之子。有人據此而論，認為這明顯可把猶大等同敵基督，因而相信，將來的敵基督就是從死裡復活的猶大。這不太可能，因為大罪人會是外邦人，而不是猶太人。他從海裡上來（啟十三），是但以理七章8節的「小角」，是未來外邦世界的王。「滅亡」這個字是 *apoleia*，它與 *apollumi* 同語根，「除了那滅亡之子，沒有一個滅亡的，」耶穌重複用著相同語根的字，更加重它的語氣。猶大這時刻，正率領一堆群眾，走向滅亡之路。他必要在耶穌斷氣，下到陰間去宣告他在十字架上的得勝之前，招咒詛而死。

The title "son of perdition" is used elsewhere in Scripture in only one place, and there it is a title of the lawless one, the man of sin, the devil's messiah (2 Thessalonians 2:3). In both cases the definite article is used, *the* son of perdition. Some have taken this to be a positive identification of Judas with the antichrist and believe that the antichrist will be Judas raised from the dead. That is unlikely since the man of sin is to be a gentile, not a Jew. He comes up out of the sea (Revelation 13) and is "the little horn" of Daniel 7:8, a coming gentile world ruler. The word for "perdition" is *apoleia*, a cognate word to *apollumi*—"not one perished but the son of perishing," the solemn repetition of kindred words adding to the force of the statement. Judas, at that very moment, at the head of his armed mob, was marching straight to perdition. He would be dead and damned before Jesus dismissed his own spirit and marched down to the nether region to proclaim the triumph of his cross.

接著，我們看到耶穌的滿足（十七13）：「現在我往你那裡去，我還在世上說這話，是叫他們心裡充滿我的喜樂。」主耶穌一直不斷地提到它。他因「那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦

難」（來十二2）「我往你那裡去。」他之前提過這個一次（十七11），現在又再提。擺在前頭的榮耀！

Then we have *his satisfaction* (17:13): "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." The Lord keeps on talking about it. It was for "the joy that was set before him" that he "endured the cross, despising the shame" (Hebrews 12:2). He had said it only a moment before (17:11), and he says it again: "I come to thee." Beyond was glory!

他心中的喜樂，已經滿溢到即將流向他的聖徒，並且要流到他們的杯也充滿，否則他的喜樂也不會滿足。因此他祈求說，「叫他們心裡充滿我的喜樂。」

The joy that filled his soul was to spill over into the souls of his saints. His joy could not be full if their cup was not full too. So he prayed that "they might have my joy fulfilled in themselves."

2. 門徒在世上（十七14-23）

2. His Disciples in This World (17:14-23)

主耶穌為門徒向父祈求五點。第一，祈求在世上有保護（十七14節上）：「我已將你的道賜給他們，世界又恨他們。」天父的道，會影響世人對那些珍愛這道的人的態度。世人不接受這道。因這道不贊同世上的宗教，否認世上的哲學，不看重世上的智慧。因此世人恨惡神的道，也恨惡傳揚這道的人。

Our Lord had a fivefold request for his disciples. First, he prayed for *their protection* (17:14a) in this world: "I have given them thy word; and the world hath hated them." It is the Father's word that determines the world's attitude toward those who cherish that word. The world will not accept it. That word disproves the world's religions, denies its philosophies, disregards its wisdom. The world hates God's word and also those who proclaim it.

在這段禱詞中，我們會看到，世人一直對父神唱反調，這很有意思。整本聖經也是如此。「人若愛世界，愛父的心就不在他裡面了。」（約壹二15）。「因為凡世界上的事，就像肉體的情慾，眼目的情慾，並今生的驕傲，都不是從父來的，乃是從世界來的」（約壹二16）。

It is interesting to observe how often in this prayer the world is seen as the special antagonist of God the Father. This is uniformly true throughout Scripture. "If any man love the world, the love of the Father is not in him" (1 John 2:15). "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world" (1 John 2:16).

同樣的，魔鬼也特別愛與神子作對。因此我們會看到撒但像「一條大紅龍」，站在「那將要生產的婦人面前，等她生產之後，要吞吃他的孩子。」（啟十二4，在歷史上的應驗是：當基督出生時，希律就如此等待）「神的兒子顯現出來，為要除滅魔鬼的作為」（約壹三8）。

In like manner, the devil is the particular adversary of God the Son. Thus we see Satan as "a great red dragon" standing "before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Revelation 12:4, something fulfilled in history by Herod at Christ's birth, Matthew 2:7-18). "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

還有，肉體與聖靈也是如此的敵對：「人既屬乎血氣，我的靈就不永遠住在他裡面」（創六3）。「從肉身生的，就是肉身，從靈生的，就是靈」（約三6）。「因為情慾和聖靈相爭，聖靈和情慾相爭，這兩個是彼此相敵」（加五17）。

Similarly the flesh and the Holy Spirit are set one against the other: "My spirit shall not always strive with man, for that he also is flesh" (Genesis 6:3). "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Galatians 5:17).

世人會對神的子民懷抱恨意，主要的原因是，神的子民有一本書，那是世人所恨惡的。主耶穌因此懇求父，這是他要保護他們的另一個理由。

The determined enmity of the world toward God's people centers around the fact that God's people have a book the world hates. The Lord urges this as another reason why his Father should take them under his own wing.

主耶穌也為他們的前景禱告（十七14節中、下）「世界又恨他們，因為他們不屬世界，正如我的不屬世界一樣。」世界喜歡把一切都削弱成平庸。它只要齊頭平等，喜歡把每件事都化成溫吞水，不要太冷，也不要太熱。世人不要我們攪動他們這艘船，我們若攪動，世界就要怒目以對。

The Lord prayed also about *their prospects* (17:14b, c) in this world: "And the world hath hated them, because they are not of the world even as I am not of the world." The world likes to reduce everything to its own mediocrity. It demands conformity. It likes to reduce everything to room temperature. We are not to be too hot or too cold. We are not to rock the boat. If we do, the world will turn nasty.

耶穌卻攪動這世界；他拒絕妥協。世人無法叫他就範，放進它的模子裡。他太完美、太機敏、太勇敢、太誠實，太不一樣，因此世界要除掉他。現在，沾了血污的手也開始伸向我們了。我們受託，要透過耶穌的血，與世界握手，只是，我們是不屬世界的，就如耶穌不屬世界一樣。我們人在世界，但不屬世界。這世界遲早會像對待耶穌一樣地，以同樣的理由對待我們。這是為什麼它會殺害使徒，逼迫聖徒的緣故。因此，耶穌為他子民的前途禱告，因這些子民，是在一個被邪惡所掌控的世界中。

Jesus rocked the boat; he refused to conform. The world could not pour him into its mold. He was too good, too clever, too brave, too honest, too different. So the world murdered him. Now it reaches out its bloodstained hand to us. We are expected to shake hands with the world over the blood of Jesus. But we are not of the world, just as he was not of the world. We are in the world, but we are not of the world. Sooner or later the world will treat us as it treated him, and for the same reasons. Thus the world killed the apostles and has persecuted the saints. So Jesus prayed about the prospects of his people in a world held captive by the devil.

主耶穌也為他們在世上能純潔禱告（十七15-17），這世界儘管有美好的表像，實際上卻是髒地方。主耶穌為他們在這世上的安全（十七15-16）禱告，因為這世界的每一路程，每一項邀請，每一件事情，都潛藏著污穢。身為神的子民，我們的安全關乎兩方面。一是，心思上有他堅強的力量（十七15）：「我不求你叫他們離開世界，只求你保守他們脫離那惡者。」這禱告不僅是，求主保守我們脫離邪惡，而是保守我們脫離那惡者，這世界的王，這世界的神（參，平行經文約壹五18-19）。耶穌求父保守他的子民可以脫離實際存在的魔鬼。這世界充滿他的謊言。就如信徒是被基督所環繞，未信者是被魔鬼所環繞。我們的國籍是在天上；未信者的國籍是在地上。「全世界都臥在那惡者手下」（約壹五19）。

The Lord prayed, too, about *their purity* (17:15-17) in this world. Despite its fair facade, this world is a foul place. The Lord prayed about *their security* (17:15-16) in a world where every path, every offer, every thing is potentially defiling. As his people in this world, our security is twofold. We are to keep in mind *his almighty strength* (17:15): "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The prayer is not just that we might be kept from evil, but that we be kept from the evil one, the prince of this world, the god of this world (cf. the parallel phrase in 1 John 5:18-19). Jesus prayed that his people might be protected from a personal and real devil. This world is his lair. As the believer is ensphered in Christ, so the unbeliever is ensphered in the evil one. Our citizenship is in heaven; the unbeliever's citizenship is on earth. "The whole world lieth in wickedness" (1 John 5:19).

主耶穌並非求父將他的子民從危險的情境中立刻移除，這個世界也是我們出任務的場地。我們留在此地，要作他的大使。主耶穌乃是祈求父顯露他大能的膀臂，救我們脫離那惡者。在受試探時，他的力量是我們隨時的幫助。那惡者絕對不是至聖之主的對手。

The Lord did not pray that his people be at once removed from the scene of danger; this world is also the scene of duty. We are left here as his ambassadors. The Lord prayed rather that the Father

would make bare his almighty arm and keep us from the evil one. His strength is available to us in the hour of temptation. The evil one is no match for the holy one.

我們還要記住的是，我們是過客的地位（十七16）：「他們不屬世界，正如我不屬世界一樣。」我們是屬於另一個世界。如保羅所說，我們已被遷入「愛子的國裡」（西一13）。這樣的國度眼光，緊緊抓住亞伯拉罕，使他自此以旅人、過客的心來渡日（來十一9-10；創二十三3-4）。當我們還想犯罪時，就要趕緊宣告我們的身份。我們要說，「不，我不能再作這個，我是王的兒子。神是我的父，子是我的救主，他的靈是我的保惠師和引路者。我絕不再戀眷這些會羞辱我家人和國度的東西。」

We are to keep in mind also our alien status (17:16): "They are not of the world, even as I am not of the world." We belong to another world. We have been "translated into the kingdom of [God's] dear Son," as Paul puts it (Colossians 1:13). This vision of citizenship in another world gripped Abraham and made him a stranger and sojourner down here (Hebrews 11:9-10; Genesis 23:3-4). When we are tempted to sin we should claim our citizenship. We should say: "No, I cannot do that. I am the child of a king. God is my Father; his Son is my Savior; his Spirit is my comforter and guide. I would not think of thus bringing dishonor on my family or my country."

主耶穌向父提到在世上的門徒，及使他們成聖（十七17）的事：「求你用真理使他們成聖，你的道就是真理。」神的真理，就是使人有所別的力量。讓我們僅記這一點：神所說的，每一件事都是真確的——絕對的而非相對的，全然的而非部份的，必然的而非偶然的。神真理的目標，不是為了智慧——那是希臘人、哲學家、世上學者的目標——神的目標是聖潔。神的道，有改變的力量，可以使人成聖。

The Lord talked to his Father about his disciples and their sanctification (17:17) in this world: "Sanctify them through thy truth: thy word is truth." God's truth is the separating force. Let us get it into our hearts that what God has to say about everything is true—absolutely and not relatively, completely and not partially, vitally and not incidentally. The end of God's truth is not wisdom—the goal of the Greeks, the philosophers, and the learned of this world—but holiness. The word of God has a transforming virtue about it.

接著，主耶穌為世上的門徒祈求有進展（十七18-21）。他們要在世上成為他所派遣的（十七18）：「你怎樣差我到世上，我也照樣差他們到世上。」「怎樣...照樣」顯示出一種平行比照。耶穌對尼哥底母說，「摩西在曠野怎樣舉蛇，人子也必照樣被舉起來。」（約三14）。保羅寫道，「叫你們一舉一動有新生的樣式，像基督藉著父的榮耀，從死裡復活一樣。」（羅六4）。

Next the Lord prays about the disciples and their program (17:18-21) in this world. They were to be in this world as his sent ones (17:18): "As thou hast sent me into the world, even so have I also sent them into the world." The expression "as... even so" denotes an exact parallel. Jesus said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). Paul wrote, "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

主耶穌來到這個世上，要藉著內住、永不令人失望的聖靈，使自己可以隨時聽父的差遣；因為有聖靈內住人的心靈中，人就可以隨時聽候神的差遣。聖靈是神使自己成為可以隨時幫助我們的神。

The Lord Jesus came into this world to make himself wholly available to God through the indwelling, ungrieved Holy Spirit; for the Holy Spirit is the one through whom human beings make themselves available to God. The Holy Spirit is the one through whom God makes himself available to us.

耶穌作為神，他的一切，都要藉著聖靈的內住，而為我們人類效力；就如我們作為人類的一切，也要為著耶穌這位神來效力一樣。而聖靈乃是，使我們可以效力基督，也使基督可以為我們效力的那一位。因此，就如主耶穌住在地上時代表著天父一樣，我們也住在地上代表著基督。他要透過我們，延長他的年日（賽五十三10），也透過我們，在地上繼續他的工。

All that Jesus is as God is available to all that we are as human beings, through the indwelling Holy Spirit, as we make all that we are as human beings available to all that Jesus is as God. The Holy Spirit is the one through whom we make ourselves available to Christ and the one through whom Christ makes himself available to us.

Thus, as the Lord Jesus lived on earth to represent the Father, so we now live on earth to represent Christ. He prolongs his days (Isaiah 53:10) through us and carries on his work on earth through us.

門徒是他「所差的」人。這字是apostello，與主耶穌形容自己受父「所差」為同一個字。在本段的禱告中，主耶穌共六次提到自己是天父所差的（其中也有用pempo這個字），在約翰福音中，共有四十三次之多。英文的「使徒」apostle即源自此字根。

The disciples were his "sent" ones. The word is apostello, the same as that used by the Lord of himself. The Lord said he was the sent one six times in this prayer and (together with the use of the word pempo) no less than forty-three times in John's gospel. The word apostello gives us our English word apostle.

門徒要在這個世界作為分別出來屬神的人（十七19）：「我為他們的緣故，自己分別為聖，叫他們也因真理成聖。」「分別為聖」這個字，在這裡有「奉獻給神」的意思。它比較不是指道德上的品德，而比較是「分別出來給神」，好像舊約中，獻在祭壇上歸給神的動物。約翰在此不是要指給我們看主耶穌在客西馬尼園的憂愁，然後決意要順服天父的旨意（「按你的意思，而不要按我的意思」），而將自己分別為聖。約翰在此是要我們看到，主耶穌堅定的「存心順服，以至於死，且死在十字架上。」

The disciples were to be in this world as *his sanctified ones* (17:19): "And for their sakes I sanctify myself, that they also might be sanctified through the truth." The word for "sanctified" as used here carries the idea of consecration or dedication. The idea is not so much that of making holy in terms of moral character as that of being set apart for God, as for instance the Old Testament animals, destined for the altar, were set apart for God. John does not show us the Lord's agony in Gethsemane and his determined consecration to his Father's purpose: "Not my will, but thine, be done." Here he shows us the Lord's resolute determination to be "obedient unto death, even the death of the cross."

主耶穌所提到的分別為聖，不僅是要成為門徒的榜樣，也是表達出門徒本身的聖化。「我為他們的緣故，自己分別為聖，叫他們也因真理成聖。」主耶穌不僅生前分別自己為聖（來十5-8），在死時，亦然（十9-10）。因此，希伯來書的作者寫道：「我們憑這旨意，靠耶穌基督只一次獻上他的身體，就得以成聖。」基督的死，能自動地使信徒與那個有謀殺者在胡作非為的世界分離，並分別為聖歸給神。「叫他們也因真理成聖，」耶穌加上這一句，也有人譯作「在真理中」成聖，這是真的，實在地，而不是名義上的，或空口說白話的成聖。我們一旦肯讓加略山的真理抓住我們，十字架就能除去這世上一切纏繞我們的吸引力。因此，保羅如此說十字架：「但我斷不以別的誇口，只誇我們主耶穌基督的十字架，就我而論，世界已經釘在十字架上，就世界而論，我已經釘在十字架上」（加六14）。讓我們只要稍稍瞥見世人如何對待我們的主，就能使我們改變對待世人和主的態度。世界也就立刻會成為我們的戰場和宣教地。

The Lord's consecration was to be not just the disciples' example, but also the expression of the disciples' own consecration. "For their sakes I sanctify myself, that they also might be sanctified." The Lord was set apart for God in life (Hebrews 10:5-8) and now he is set apart for God in death (Hebrews 10:9-10). Thus the writer of Hebrews says, "We are sanctified through the offering of the body of Jesus Christ once for all." The death of Christ automatically sets the believer aside from the world that perpetrated that murder and sets the believer apart for God. "That they also might be sanctified through the truth," Jesus added, or "in truth," as some have rendered it—truly, really, not just in name or empty profession. Once let the truth of Calvary grip our souls and the cross will slay any lingering appeal the world may have for us. Thus Paul speaks of the cross: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). Let us but catch a glimpse of what the world did to our Lord

and that will be enough to transform our attitudes toward both the world and him. The world becomes at once both a battlefield and a missionfield.

此外，門徒在世上還要成為他成功的子民（十七20-21）。主耶穌的異象和禱告，此時已更拓廣為：藉著使徒，遍及全地。基督已經看見在成形中的教會（十七20）：「我不但為這些人祈求，也為那些因他們的話信我的人祈求。」在約翰福音中，並未使用到「教會」這個名稱。不過，約翰寫這卷福音書時，教會已經是世上被認可的一股力量。使徒們已離開耶路撒冷，到各地傳福音。事實上，當約翰寫作時，羅馬人已經終結了耶路撒冷城和聖殿，以及可能對「母會」有的任何「迷思」。

Then too the disciples were to be in this world as his successful ones (17:20-21). The Lord's vision and prayer are now broadened to embrace the apostolic mission in the world. The church is now envisioned by Christ (17:20): "Neither pray I for these alone, but for them also which shall believe on me through their word." The church is not mentioned by name in John's gospel. By the time he wrote this gospel, however, it was already a force to be reckoned with in the world. The apostles left Jerusalem to evangelize the world. Indeed, by the time John wrote, the Romans had made an end of Jerusalem, the temple, and whatever myth there might have been about a "mother church."

主耶穌在此為教會禱告。使徒在世上的任務，不是要帶來千禧國度，也不是要轉化或復興猶太教，而是要成為聖靈的器皿，以實現一個嶄新的，屬神的團體，就是教會；好帶領人歸主，建造信徒，傳揚基督的教導，以及完成新約聖經。

The Lord here prays for the church. The apostolic mission in the world was not to bring in the millennial kingdom, not to reform and revitalize Judaism, but to be the Holy Spirit's instruments to bring into being a new, divine entity called the church, to win souls, build up believers, pass on Christ's teachings, and write the New Testament.

這些世紀以來，主耶穌的雙眼，一直看顧著教會。他也看顧所有的信徒，就是第一代基督徒靠聖靈的力量所結的果子。他看顧我們，也為我們禱告。

The Lord's all seeing eye ran down the centuries. He saw all those who would believe as a result of what these first Christians did in the power of the Holy Spirit. He prayed for them. He saw us. He prayed for us.

主耶穌繼續談這些新的思維。我們看到教會被基督所環繞（十七21）：「使他們都合而為一；正如你父在我裡面，我在你裡面，使他們也在我們裡面，叫世人可以信你差了我來。」這裡既是一種奧秘的合一，也是一種有形的合一。

The Lord continued with this new thought. We see the church now ensphered in Christ (17:21): "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Here are both a mystical oneness and a manifest oneness.

而我們今日在世上的教會，卻是彼此分歧，裂成大大小小的碎片。有羅馬天主教、希臘東正教、科普提克教會。有國家教會，還有各種不一致的宗派教會。在教會這個身體裡，有各種儀式，掛名基督徒的腫瘤。未得救的人，光是看著「教會」，就有浸信會、弟兄會、循理會、摩門教、長老會、五旬節、天主教、公理教不等，直叫他們起疑、困惑。

What we have in the world today is a church divided against itself, torn into factions large and small. There is the Roman Catholic Church, the Greek Orthodox Church, the Coptic Church. There are state churches. There are various nonconformist denominational churches. There are cults, quasi-Christian cancers on the body of the church. Unsaved people look at "the church" and see Baptists and Brethren, Methodists and Mormons, Presbyterians and Pentecostals, Catholics and Congregationalists. They are both skeptical and confused.

這許多教會，一開始是有復興，但歲月輾轉，漸漸成了奄奄一息，乃至死亡。另有些是為了抵抗自由主義、律法主義、或其他的錯誤教義。有些跟隨著強勢領導，決心走出自己的路，要與這個、那個或其他

人有別。還有些是由說謊之父所孵化出來的。尚有許多，本身即使擁護強有力的真理，也會因一些特殊的議題而分裂。浸禮主義，永遠得救，基督再來，恩賜的本質與正當性，基督的位格，神的統御權，教會治理——幾乎沒有一個教義領域，在教會歷史中不曾爭吵過的。

Many of these churches started in times of revival, but with the passing of years have become moribund, dead. Some started as a protest against liberalism, legalism, or false doctrine. Some followed forceful leaders, determined to have their own way over this, that, or the other. Some have been spawned by the father of lies himself. Many, even in churches that hold to vital truth, are divided over particular issues. Baptism, eternal security, the second coming of Christ, the nature and validity of gifts, the person of Christ, the sovereignty of God, church government—there is hardly an area of doctrine over which one church does not disagree with another church.

那麼，我們怎麼可能合一呢？在無千禧年，時代主義兩者間，在亞米念和加爾文派，在基要主義派與自由派，在堅持嬰兒洗與堅持成年洗之間，又如何達成協議呢？自由派的答案是彼此妥協——為促進普世教會合一，可以暫時擱下教義的分歧，而追求一個大型的、組織化的普世教協。這種型態的凝聚，當然不是基督在為教會合一禱告時的心意。

between the Arminian and the Calvinist, between the fundamentalist and the liberal, between those who hold to infant baptism and those who hold to baptism of believers? The answer of the liberal is compromise—an ecumenical church in which doctrinal differences are waived in favor of a vast, organized world church council. That kind of conglomerate is certainly not what Christ had in mind when he prayed for the unity of the church.

我們若回到主耶穌為信徒的合一禱告，就不能不承認，他是無所不知的。他早已知道我們會有分歧，在過往的世紀中，有些是不得不產生的分歧，為要追求一個更好的家，就是我們稱作的基督教王國。那麼，我們該如何來解讀主耶穌的禱告呢？

As we come back to the Lord's prayer for the unity of believers we must recognize his omniscience. He knew the divisions, many of them necessary divisions, that would develop during ensuing centuries and would produce what, for want of a better word, we can call Christendom. In what way, then, can we understand the Lord's prayer?

首先，他為一種奧秘的合一禱告，這禱告也蒙了應允。基督奧秘的教會，是獨一的、整全的、完好的，不可分割的。這是聖靈獨特的工作，在五旬節那日，也貫穿到如今。他為每個信徒施洗，加入基督奧秘的身體（林前十二12-27）。在基督奧秘的身體中，沒有分宗派，他是頭；我們是肢體。每個肢體都被他的寶血潔淨，被他的聖靈加力，都聯在基督裡，全整而全然地在他裡面。這是宇宙整體的教會，如我們在以弗所書所看到的教會，榮耀、毫無玷污、皺紋等類的病，不受時間摧殘、影響，其分佈超越時空並屹立於永恒，是基督的新婦。

In the first place, he prayed for a mystical oneness, and that prayer has been answered to the full. The mystical church of Christ is one, wholly, completely, indivisibly one. This is the unique work of the Holy Spirit on the day of Pentecost and throughout this present age. He is baptizing individual believers into the mystical body of Christ (1 Corinthians 12:12-27). There is no schism in the mystical body of Christ. He is the head; we are the members. Each member is washed in his blood, energized by his Holy Spirit, united to Christ, perfect and complete in him. This is the church in its universal aspect, the church as seen in Ephesians, a glorious church without spot or wrinkle or any such thing, untarnished, untouched by time, spread out through all time and space, rooted in eternity, the bride of Christ.

接著，主耶穌為外顯的合一禱告。這不是指那還沒有任何人見過的宇宙性的教會，而是指地方性的教會——無論是浸信會或長老會，或信義會或其他宗派的教會——以至於任何愛主耶穌，蒙他恩典拯救，力求行在神話語的光中，同心敬拜，交通，事奉，堅守基督真道的信徒，所組成的身體。主耶穌在此為地方堂會這些屬他的子民禱告，讓他們可以合一，得享平安，好叫那些未信者看見，或受邀來到教會時，可以相信說，他們是屬於神的，因而信服基督，因為他們目睹了基督就在他子民中。

In the second place, the Lord prayed for a manifest oneness. This is not the universal church, which no one has yet seen; this refers to the local church—be it a Baptist church or a Presbyterian church, or a Lutheran church or some other kind of church—to any local body of believers who love the Lord Jesus, who are saved by his grace, who are seeking to walk in the light of God's word, who are drawn together for worship and fellowship and Christian service, holding fast to the truth as it is in Christ. Here the Lord is praying for unity and peace within these local congregations of his people. Then as the ungodly look on, or are introduced to the church, they are convinced that this is of God. They believe in Christ for themselves because they have seen and sensed Christ in the midst of his people.

主耶穌又為門徒禱告，叫他們在世上可以完全（十七22-23）。他這樣的祈求，包括了兩方面。第一，叫他們也可以享有他的榮耀，（十七22節上）：「你所賜給我的榮耀，我已賜給他們。」這並不是指他神性的榮耀——當道成肉身時，為要完成在地方的行旅，他已暫時擱下這神性的榮耀（腓二6-8）；而是指他完美無瑕，絲毫無罪的人性：「神在肉身顯現，」神在榮耀的主耶穌身上彰顯，被認識，被聽見，被觸及。

The Lord continues in his prayer for his disciples and prays for *their perfection* (17:22-23) in this world. He included two things in this particular request. He prayed that *his glory might be imparted to them* (17:22a): "And the glory which thou gavest me I have given them." This is not the glory of his deity—he laid aside that glory at his incarnation (Philippians 2:6-8) for the duration or his earthly sojourn. This is the glory of his perfect and sinless humanity: "God manifest in flesh," God seen, known, heard, and touched in the glorious person of the Lord Jesus.

主耶穌現在已經把這火炬交棒給我們。他如何聽父差遣、使用，我們也要如此聽基督差遣、使用。我們如何藉著內住的聖靈而聽候基督差遣，基督也會隨時供應我們的需要。我們愈聽命於他，他的榮耀就會愈能透過我們彰顯。我們都曾聽過神的聖徒如何彰顯出耶穌的榮美。

The Lord has now handed on the torch to us. As he made himself available to his Father, we are to make ourselves available to Christ. The measure in which we through the indwelling Holy Spirit make ourselves available to Christ is the measure in which Christ makes himself available to us. The more we are available to him, the more of his glory will be seen in us. We have all known saints of God who radiate the loveliness of Jesus.

他祈求，希望他們能實現他的目標（十七22節下-23節），也就是，他們的特質能獲得改變（十七22節下-23節上）：「使他們合而為一，像我們合而為一，我在他們裡面，你在我裡面，使他們完完全全合而為一。」神最終的目的，就是希望他的子民，都能進入與他全然的合一，而那需要一種特質上的改變。他們需要改變成為完全。這字是teleioo，之前曾譯為「成全」——「你所託付我的事，我已成全了」（十七4）。

He prayed that *his goals might be implemented by them* (17:22b-23), that there might be a *character transformation* (17:22b-23a) in them: "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." God's ultimate goal for his people is that they may be brought into perfect oneness with him, and that involves a transformation of character. They have to be perfected. The word is teleioo, the same word previously translated "finish"—"I have finished the work which thou gavest me to do" (17:4).

從「我們的地位」這角度來看，這可以說在基督裡已經實現了。神看我們在基督裡是完美、成全的。那是我們的地位。但從我們的狀態而言，這事工仍在進行中。內住的聖靈仍在繼續改造的過程，要使我們成為完美。在每一日操練基督徒的生活上，我們尚未臻完美。這是我們的狀態。當被提時，「我們...都要改變，就在一霎時、眨眼之間，號筒末次吹響的時候」（林前十五51-52）。「我們必要像他，因為必得見他的真體」（約壹三2）。那時，我們的狀態，就必立刻進入我們該有的、永恒的地位。

From the standpoint of our standing, that has already been accomplished in Christ. God sees us perfect and complete in Christ. That is our position. From the standpoint of our state, the work is

still going on. The indwelling Holy Spirit continues the perfecting process. We are not perfect yet, in the everyday practice of the Christian life. That is our condition. At the rapture "we shall all be changed, In a moment, in the twinkling of an eye, at the last trump" (1 Corinthians 15:51-52). "We shall be like him; for we shall see him as he is" (1 John 3:2). Our state will be brought up to our standing instantly and eternally.

他又祈求，叫他們可以有令人信服的見證（十七23節下）：「叫世人知道你差了我來，也知道你愛他們如同愛我一樣。」這是世人所期望看到的：神的愛真正在行動中彰顯出來。關於耶穌，他最獨特的地方就是他對天父，對家人，對朋友，對門徒，對仇敵皆有愛。他愛猶大，就跟他愛約翰那般多；他愛亞那，就如他愛安得烈那般多；他愛彼拉多，也如他愛彼得那般多。他愛那兩個垂死的賊。他愛那個以矛槍刺他肋旁的羅馬兵丁。他愛那個掌摑他耳光、吐他唾沫的人，愛那個掐他鬍子的人，那個替他戴上荊棘刺冠的人，那個鞭他到血肉模糊的人。

He prays too that there might be a *convincing testimony* (17:23b): "And that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." That is what the world is waiting to see: divine love in action. The most distinctive thing about Jesus was his love for his Father, family, friends, followers, foes. He loved Judas as much as he loved John; he loved Annas as much as he loved Andrew; he loved Pilate as much as he loved Peter. He loved the two dying thieves. He loved the Roman soldier whose spear pierced his side. He loved the man who punched him in the face, the man who wrenched the beard from his cheeks, the man who crowned him with thorns, the man who scourged him to the bone, the man who spat in his face.

主耶穌在世上的生活，就浸沐在父的愛中，我們在世上的生活，也當如此的浸沐在他的愛中，好叫世人可以「認出」，耶穌說。那個百夫長和兵丁就是這樣認出的。「這真是神的兒子」他們說。「認出」這個字，意思是從體驗中得知，因熟稔而知，習得，領悟出；這是一種愉悅的認知。

The Lord Jesus lived his life on earth bathed in his Father's love. We are to live our lives on earth bathed in his. Then the world will "know," Jesus said. The centurion and the soldiers did. "This was the Son of God," they said. The word for "know" is *ginosko*. It means to know by experience, to know by becoming acquainted, to learn, to perceive; it is the knowledge of grateful recognition.

C. 世人以及他原本的所是（十七24-26）

C. The World and Who He Was (17:24-26)

接著，主耶穌為他所在的這個世界禱告。禱告已接近尾聲。這幾句主要是針對主耶穌自己——他是怎樣的一位，而知道這樣的所是，會如何影響屬他的人。

The Lord, then, prayed about the world in which he was. He comes now to the closing sentences. These sentences are taken up primarily with the Lord's person—with who he was and how the knowledge of that should affect his own.

1. 他在創世以前就存有（十七24）

1. His Pre-Existence in That World (17:24)

我們注意他的願望（十七24節上）：「父啊，我在哪裡，願你所賜給我的人，也同我在那裡。」他需要我們。他希望他在哪裡，我們也在那裡。天堂若沒有他，對我們也就不夠完整。這一點我們很清楚。光有房子不能稱為一個家，有我們所愛的人同在才是。但反過來說也很真確，而人生就必須如此，這的確十分奇妙。沒有我們，對他而言，天堂也不夠完整。

We note *his desire* (17:24a): "Father, I will that they also, whom thou hast given me, be with me where I am." He wants us. He wants us to be where he is. Heaven would be incomplete for us without him. Of that we are quite sure. It is not the house that makes the home. It is the loved ones we find there. But the opposite is also equally true, and it is amazing that it should be so. Heaven is incomplete for him without us.

往客西馬尼園的路上漆黑一片，他被一群人包圍，那是世人不屑一顧的人。「沒有學問的小民」是世人對他們的貶抑之詞（徒四13）。他們絕不是社會上能嶄露頭角，光鮮亮眼的菁英。他們也不是商業帝國中成功的企業家，不是今日的知識份子，不是含金湯匙出生的貴族後裔，不是有權勢的統治階層。他們穿著樸素的莊稼漢衣服，是北方來的漁夫，講一口濃濃的鄉村口音的亞蘭文，還可說是一群烏合之眾；就像這麼多世紀以來，絕大多數把心獻給他的一樣。他們其實還聽不太明白他所說的，當情勢變得嚴峻時，他們第一個念頭就想開溜。他們絕對無法與環繞著主耶穌天上寶座的那群閃亮天使相比。在原本創造的次序上，他們還比天使微小些。無論是信使加百列或天軍長米迦勒，都要比亞當的任何一名後裔更偉大，更有恩賜，遑論這群烏合之眾。然而耶穌卻禱告說，「父啊，願...他們也同我在那裡。」而且不只他們，還包括今日的我們。這是他的願望，他在禱告中的最後一個「我願」。

There in the darkness on the road to Gethsemane, he was surrounded by a group of men at whom this world's great would not have looked twice. "Unlearned and ignorant men" was their contemptuous estimate of them (Acts 4:13). They were not polished or cultured members of the social elite. They were not successful financiers controlling commercial empires. They were not the intellectuals of the day. They were not scions of noble descent. They were not powerful members of the ruling establishment. They wore homespun peasant clothes. They were fishermen folk from the north, speaking the native Aramaic with a thick country accent. They were a motley group, typical of the majority of those down through the ages who have given their hearts to Christ. They barely understood much of what he had said. They would run away at the first sign of serious trouble. They could not be compared for a moment with the shining ones who surrounded his throne on high. In the original order of creation they were lower than the angels. Gabriel the messenger angel or Michael the martial angel were far greater and more gifted than any member of Adam's race, let alone this particular group. Yet Jesus prayed, "Father, I will that they... be with me where I am." And not only they, but us. That was his desire, his last "I will" in this prayer.

我們也注意到他的神性（十七24節下）：「叫他們看見你所賜給我的榮耀，因為創立世界以前，你已經愛我了。」他希望他們都能看見他神性的榮耀，那是在亙古以前就是屬他的榮耀。他渴望這一群愛他，信靠他的人，即使多麼不完美，也能看見他真正的所是。他渴望帶領這一群已經分享了他榮耀的人，得以進入那個領域，承受得住將要目睹的「神榮耀所發的光輝」（來一3）

We note also *his deity* (17:24b): "That they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." He wanted them all to see the glory of his deity, the glory that was his long before time began. He longed for these men who loved and trusted him, however imperfectly, to see him as he really was. He longed to bring them, themselves glorified, into that realm where they could bear to gaze on "the brightness of his glory" (Hebrews 1:3).

2. 他來到這世上（十七25-26）

2. His Presence in This World (17:25-26)

他的思維再度觸及這世上大多數的盲目者（十七25節上）：「公義的父啊，世人未曾認識你。」這是他最後傷痛的悲鳴。他來，是要將父表明出來，給世人認識，他也這樣的活出，教導，言說，好叫世人可以認識父。這樣彰顯了三十三年多，最後的三年，更是在眾目睽睽下的公開場合。這是對世人的控訴——因世人還不認識父。

Again his thoughts go out to this world's *blind majority* (17:25a): "O righteous Father, the world hath not known thee." That is his final, sad lament. He had come to make the Father known. He had so lived, taught, and behaved that the Father had been made known. The demonstration had gone on for over thirty-three years, the last three of them on the public stage before the eyes of all. What an indictment of this world—and the world still does not know him.

他又想到世上相信他的少數人（十七25節下-26節）。他的光就是他們的光（十七25節下-26節上）：「我卻認識你。這些人也知道你差了我來。我已將你的名指示他們，還要指示他們。」沒有人比神的兒子更認識父神。沒有人比他更早認識父。遠在天使的搦翅聲尚未打破永恆的寂靜之前，聖父、聖子、聖

靈就以超乎我們能想像或測透的奧秘方式存立。他們住在彼此相愛，彼此喜悅，和諧甜蜜的契合中，這樣的契合，闊長深高，圓滿融洽。

His thoughts conclude with this world's *believing minority* (17:25b-26). *His light is their light* (17:25b-26a): "But I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it." Nobody knows God the Father better than God the Son. Nobody has known him longer. Before the rustle of an angel's wing stirred the silence of eternity, God the Father, God the Son, and God the Holy Spirit existed in a mystery of being beyond anything we can imagine or think. They lived together in mutual love, joy, and harmony, in sweet fellowship and communion one with another, in depths and dimensions of being that were fully satisfying and absorbing.

主耶穌的禱告，以在世上為人的角度，也以神在肉身顯現的角度，因此他說，「世人未曾認識你，我卻認識你。」接著，為了讓這群困惑的門徒明白，他以溫暖的愛來圍繞他們，他說，「這些人也知道你差了我來。」這是關於神性的最後一次啟示。宇宙的神，只有一位獨生愛子，他卻願意差他來到一個不願認識他的世間，而且，世間以罪惡回報他，並且還遲能地釘他在十字架上。神差他兒子，是為了要給世人提供一條救贖之路。

The Lord Jesus, concluding his prayer as a man on earth, as God now manifest in flesh, could say, "The world hath not known thee: but I have known thee." Then, sweeping up these bewildered disciples into the warm embrace of his love, he added, "And these have known that thou hast sent me." That was the final revelation of the nature of God. The God of the universe was a God who had an only begotten and well beloved Son, a Son he was willing to send to a world that did not want to know him, and would crown its other crimes and conceits by crucifying him. He would send that Son in order that a way of salvation might be provided for lost humanity.

他又說，「我已將你的名指示他們，還要指示他們。主耶穌最後的啟示是關於神的名。在舊約聖經中，他已經無數次啟示過他自己的名字，最多的是伊羅欣、耶和華、雅巍以及一系列組合的名字：耶穌華以勒、耶和華我們的義、耶和華沙龍、至高神、全能神等等。但只有主耶穌把神最偉大的名字帶來給世人：父。耶穌已經把這些事啟示給他的門徒，因此，他的指引就是他們的亮光。

"And I have declared unto them thy name, and will declare it," he added. The Lord Jesus gave us the final revelation of the name of God. He had revealed himself in Old Testament times by means of his primary names—Elohim, Jehovah, Adonai—and by a galaxy of composite names: Jehovah Jireh, Jehovah Tsidkenu, Jehovah Shalom, El Elyon, El Shaddai, and so on. But it was Jesus who brought to earth that greatest of all names for God: Father. Jesus had revealed these things to his disciples, so that now his light was their light.

最後，他的愛就是他們的愛（十七26節下）：「使你所愛我的愛在他們裡面，我也在他們裡面。」福音書中偉大的字就是愛。這是約翰最喜歡的字之一。他用了agape七次，以及跟它相關的動詞三十七次。他用了phileo十三次，因此，他共有五十七次談及愛。愛能總括一切，無論是有限的時空，或無限的永恒，無論是在地上或在天堂。

Finally, *his love is their love* (17:26b): "That the love wherewith thou hast loved me may be in them, and I in them." The great word of the gospel is *love*. It is one of John's favorite words. He uses the noun *agape* seven times and the corresponding verb thirty-seven times. He uses the word *phileo* thirteen times, so that some fifty-seven times he talks about love. Love is what it is all about, whether in time or in eternity, whether on earth or in heaven.

耶穌以愛來結束他的禱告。門徒什麼都可以忘，就這個字不能忘。

Jesus concluded his prayer on this note of love. Let the disciples forget all else.

天上諸天，當為紙張，
地下萬莖，當為筆桿，
世上海洋，當為墨水，

全球文人，集合苦幹
耗盡智力，描寫神愛，
海洋墨水會乾，
案卷雖長，如天連天，
仍難表達透暢。

Could we with ink the oceans fill,
Were every stalk on earth a quill,
Were the whole heaven of parchment made,
And every man a scribe by trade,
To write the love, of God above
Would drain the ocean dry
Nor could the scroll contain the whole
Tho' stretched from sky to sky.

父神傾注在他愛子裡的愛有多豐富，愛子傾注在我們身上的愛，就有多豐富。這是愛的本質。它流出，它給予，給出愈多，餘下的也愈多，它永不枯竭，這就是「你所愛我的愛，...也在他們裡面。

The wealth of love that God the Father invested in the person of his Son, he has now invested in us. That is the nature of love. It reaches out. It gives. The more it is given away, the more there is that remains. It is inexhaustible. It is "the love wherewith thou hast loved me... in them."

不過，這還不是最後一句話。好像怕有些人會以為這是抽象的，或情緒性，或感受性的字眼，耶穌又加上「我也在他們裡面。」愛是神的本質，具體的呈現在耶穌身上。耶穌活在這世上，就是一種活生生的，遍及各處，有呼吸脈動的，三度空間的，立體聲響的，可目睹的，全彩的，道成肉身的，愛的體現。在他一切的言行、作為中，都展現著愛。

But that is not quite the last word. Just in case someone may still think of love in the abstract, or love as an emotion or a feeling, Jesus added, "And I in them." Love, the essence of God's being, was embodied in Jesus. Jesus walked this earth as a living, moving, breathing, three dimensional, stereophonic, visual, full color incarnation of love. Love shone in all he was and said and did.

耶穌在禱告的結尾中說，「父啊，我們的這些子民，必須這樣地愛。我的愛，要成為他們的愛。他們可能心有餘，但力不足，因此，我要在他們裡面，好讓我的愛，可以成為他們的愛。」禱告完畢。大難已經臨頭。

"Now, Father," Jesus said in closing this prayer, "these people of ours must love like that. My love is to be their love. But I know these people. They mean well, but they don't have what it takes. So, I'll be in them, and then my love will be their love." The prayer was over. The passion was upon him.

第四部份 神子的憂傷

Part 4.

The Sorrows of the Son of God

約翰福音十八章1節-二十章31節
John 18:1-20:31

約翰現在要寫下的回憶，是歷史上最大的罪行，神子被人類的後裔所殺。約翰總共寫了三幕景象：審判、釘十字架以及得勝。

John now draws on his memory of the greatest crime in all of history, the murder of the Son of God by the sons of men. He covers the scene in three movements: the condemnation, the crucifixion, and the conqueror.

第一幕. 他受到不當的審判 (十八1-十九15)
Section 1. He Is Falsely Condemned (18:1-19:15)

I. 耶穌被捉拿 (十八1-12)

I. Jesus Was Arrested (18:1-12)

A. 他的離去 (十八1)

A. His Departure (18:1)

「耶穌說了這話，就同門徒出去，過了汲淪溪，在那裡有一個園子，他和門徒進去了。」汲淪溪谷是耶路撒冷地形上一個突出的景觀。它有一條蜿蜒的河流，一路直下到死海。未來，在千禧年代的聖殿，有一日，必有源自秘密源頭的活水沿此河谷流出（結四十七1；亞十四8）。在耶穌時代，山谷的地層緊鄰著聖殿，因此，聖殿外院，就是兩百英尺深的懸崖。橄欖山則位於此山谷東邊，客西馬尼就在它最低的斜坡上。

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples." The Kidron valley is a prominent feature of the topography of Jerusalem. It follows a winding course down to the Dead Sea. In a coming day a river will flow down this valley from a secret source in the millennial temple (Ezekiel 47:1; Zechariah 14:8). In Jesus' day the floor of the valley, as it ran by the temple, was two hundred feet below the pavement of the outer court. The mount of Olives rises to the east of the valley and on its lower slopes was the garden of Gethsemane.

約翰略過未提主耶穌在此園子痛苦難當的那一段。他省略了滿多東西。他省略了主所宣告的：他大可以召天軍來幫助他。他也省略了賣主的親吻，主被所有門徒遺棄，假見證，請願，偉大的認信，在希律面前的審查，彼拉多妻子的一段話，彼拉多的洗手，猶太人自招的咒詛，西門被迫來背負十字架，在加略山上的嘲諷，大地黑暗，孤兒痛苦的哀苦，地震，幔子裂開，百夫長的告白，那個悔改的盜賊等。

John is silent about the Lord's agony in the garden. He is silent about a great deal. He does not tell of the Lord's claim to have power to summon heaven's hosts to his aid. He is silent about the traitor's kiss, about the Lord's desertion by all the disciples, about the false witnesses, the adjuration, the great confession, about the examination before Herod, about Pilate's wife's message, about Pilate's handwashing, about the self-imposed curse of the Jews, about the impressment of Simon to carry the cross, about the mockery at Calvary, about the darkness, about the terrible orphan cry, about the earthquake, the rending of the veil, the confession of the centurion, about the repentance of one of the thieves.

約翰本可以把這一切寫成書的（二十30；二十一25），他卻略過這一切。馬太、馬可及路加已經寫得夠多了。約翰從來不是為了作其他福音書的史料補述而寫約翰福音。他關切的是，凸顯基督的位格，以及凸顯他神性的那些神蹟。

Although John could have written books about those things (20:30; 21:25), he passed over them. Matthew, Mark, and Luke had already said all that was necessary about them. John never intended his gospel to be just a historical supplement to the other gospels. His concern was to emphasize the person of Christ and especially the signs that underscored his deity.

B他的神性 (十八2-9)

B. His Deity (18:2-9)

1. 猶大來了 (十八2-3)

1. The Coming of Judas (18:2-3)

「賣耶穌的猶大，也知道那地方，因為耶穌和門徒屢次上那裡去聚集」（十八2）。主耶穌喜愛這個安靜的園子，週遭的一切，會令人記憶起他創造伊甸園時，那匠心獨運美好的一切。耶穌與門徒常常來此地，因此猶大也很熟悉。

"And Judas also, which betrayed him, knew the place; for Jesus oftentimes resorted thither with his disciples" (18:2). The Lord loved that quiet garden where all about him were reminders of the creative genius he had displayed long years before in planting the garden of Eden. Jesus had often met with his disciples in this spot, and Judas knew it well.

耶穌的代禱已經結束，他不想逃避仇敵。相反地，他刻意來到猶大熟悉，知道耶穌一定會在的地方。雖然四卷福音書都記載了猶大賣主的事，但約翰又特別著墨猶大的邪惡與恐怖。

Now that his intercessory prayer was over, Jesus made no attempt to hide from his foes. On the contrary he deliberately went to a place where Judas could expect to find him. Although all four gospel writers record the treachery of Judas, John particularly dwells on its wickedness and horror.

猶大不是隻身到此：「猶大領了一隊兵和祭司長並法利賽人的差役，拿著燈籠，火把，兵器，就來到園裡。」約翰福音中，從至聖所轉切到這一窩惡棍，速度之快，令人驚愕。即使耶穌之前早已提出，也為這即將上演的一切禱告過，一切仍然顯得遙遠不實。突然間，一提起猶大、祭司長和法利賽人，世界的邪惡就立刻闖了進來。

Judas did not come to the garden alone: "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." The transition in John from the holy of holies to this wasp's nest of rogues is startling. Even though Jesus had talked and prayed about what would soon come to pass, it still seemed remote and far away. Now suddenly, with this mention of Judas and the chief priests and the Pharisees, the world of evil has intruded.

猶大事先就要確認有足夠的人手來實現這場黑色交易。他「領了一隊」，按字意是一隊兵力，在羅馬軍的編制中，可以上達千人，全都是驍勇善戰、殘酷無比的壯士。陪同猶大來的一群羅馬兵，是從附近的兵營（安東尼要塞）調來的，兵營的千夫長也在場（十八12）。此外還有聖殿的差役，是公會所提供的。因此，猶太人便和外邦人聯手，進行猶大策劃的這場邪惡的行動。

Judas made sure he had sufficient men to carry out his dark design. He had "a band of men," literally, a cohort, which in the Roman army numbered a thousand men, both infantry and cavalry. Judas had with him a detachment of Roman soldiers from the nearby garrison (the Antonia fortress) along with the commanding officer of the whole garrison (18:12). He also had some temple police provided by the Sanhedrin. So Jews and gentiles joined in this nefarious expedition led by Judas.

顯然，當權者事先並無把握耶穌和門徒會有怎樣的反應。他會不會拒捕，那就得出兵不可。此外，猶太當局也對基督行神蹟的能力，相當有戒心，不過，耶穌卻一點兒不想抵抗。

Evidently the authorities were not at all sure now Jesus and his disciples would react. Perhaps he would resist arrest, and force would be required. Besides, the Jewish authorities stood in considerable awe of Christ's miracle working power. Jesus, however, had no intention of resisting arrest.

2. 耶穌的理解 (十八4-9)

2. The Comprehension of Jesus (18:4-9)

耶穌十分瞭解這是怎麼一回事；他有超自然的洞察力（十八4-6）。他早已聽見士兵行進的步伐，官員抬高的聲浪。燈籠、火把、兵器早就是預料中的事。約翰凸顯出耶穌的全知（十八4）：「耶穌知道將要臨到自己的一切事，就出來，對他們說，你們找誰？」他如此行，是為了保護門徒，將自己置身於門徒與危險兩者之間，要闖入者直接找他就好。他的話語，一定充滿權威。

Jesus knew perfectly well what was going on; his insight was *supernatural* (18:4-6). He heard the measured tramp of the soldiers, the upraised voices of the officers. The bobbing lanterns and lights and the glint of weapons had long been expected. John underlines *his omniscience* (18:4): "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?" He did that to protect his disciples. He put himself between them and danger, directing the attention of the intruders to himself. He spoke with quiet authority that was unmistakable.

約翰也凸顯耶穌的全能（十八5-6）。我們要先注意耶穌如何應對這些仇敵（十八5）：「他們回答說，找拿撒勒人耶穌，耶穌說，我就是，賣他的猶大也同他們站在那裡。」他們這樣的回話，「拿撒勒人耶穌」是故意顯出一種蔑視。在猶太人眼中，他們不屑與加利利人為伍，而從拿撒勒來的更糟。稱呼他為拿撒勒人，擺明要侮辱他。

John underlines *his omnipotence* (18:5-6). We note, first, *how Jesus confronted his foes* (18:5): "They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. Their answer reflected a measure of contempt: "Jesus of Nazareth." In Judean eyes it was bad enough to be a Galilean, but to be from Nazareth! To call him a Nazarene was intended as an insult.

耶穌再度回以我是。希臘文是ego eimi。這詞在約翰福音共出現九次（約四26；六20；八24、28、58；十三19；十八5、6、8）。主耶穌非常清楚地宣告自己的神性，那不致混淆的名字。換言之，當他們說「我們找拿撒勒人耶穌」時，耶穌回答的是，「我就是耶和華。」

Jesus again answered with an I AM. The Greek is ego eimi The term is used nine times in John (___John___ 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8). The Lord clearly laid full claim to the divine, ineffable name. They said, "We seek Jesus the Nazarene." In other words, Jesus said, "I am—that is, I am Jehovah."

約翰又加上一筆，「賣他的猶大也同他們站在那裡。」他成了那群犯錯之人的一份子，與他們為伍，堪稱叛徒，這是他自己的選擇。如今，他可是與至高的我是成為對頭之敵了。

John adds the note, "And Judas also, which betrayed him, stood with them." He was numbered with the wrong people. He was with them, fitting company for a traitor. He had made his choice. Now he stood aligned with the enemies of the great I AM.

約翰又立刻告訴我們耶穌如何應對他的仇敵（十八6）：「耶穌一說我是，他們就退後倒在地上。」他完全掌控整個局面。這些權勢當局，並不是因為如他們原先擔憂的兵力不足，無法捉拿。他們派出羅馬兵，是徒勞無功。即使凱撒下令從帝國的最遠方調派軍力回防，以鐵血手腕來對付那個「拿撒勒人」，結果還是一樣。他們還是會倒地不起。主已經宣告，「沒有人奪我的命去，是我自己捨的」（十18）。他現在只是在證明他所宣告的，確是如此。只要他想要，他就可以像之前一樣地，若無其事的走開。十二營的天使，早已在天堂整軍以待，要伸出援手。而他又怎麼需要支援呢？他這時刻只想告訴他們，他們是一無所能的——刀劍槍矛、兵丁和一切。

John tells us immediately *how Jesus confounded his foes* (18:6): "As soon then as he said unto them, I am he, they went backward, and fell to the ground." He was in complete control of the situation. It was not without grounds that authorities were unsure whether they could arrest him. In vain was their Roman cohort. Had Caesar summoned all his legions from the remotest outposts of his empire and hurled them in iron ranks against that "Nazarene," the result would have been the same. They would have gone backward and fallen to the ground. The Lord had already declared, "No man taketh [my life] from me, but I lay it down of myself" (10:18). He now demonstrated that claim to be true. Had he so desired, he could have walked away from them as at other times before. Twelve legions of angels were poised on the battlements of heaven ready to come to his

aid. But what need had he of aid? As it was, he simply wished to show them how helpless they were—swords and staves and spears and soldiers and all.

約翰又告訴我們，經文如何預言的（十八7-9）。主耶穌一直順著神的引導行事。此時，敵人已經又起身站立。他們似乎嚇呆了。眼前是個手無寸鐵的人。大家都猶豫起來。他又再發問，只是這回語氣強些。他又問他們，「你們找誰？」好像這群人楞在半空中，是他在提醒他們，任務在身似的。他們的答案依舊，「拿撒勒人耶穌。」難道他們在懷疑，眼前這人恐怕弄錯了不成？他們會不會看到一個加利利農夫假裝成猶太的彌賽亞。他們找到一個宣告自己是神的人，他的話語，足夠叫他們嚇到倒地不起。John tells us also of the *scriptural* (18:7-9). As always, the Lord was guided in what he did by the directives of God. By now his enemies were back on their feet. They appear to have been dazed. Before them they saw an unarmed man. They stood there hesitating. Again he put the question, only this time it was stronger. He demanded of them (eperotao), "Whom seek ye?" It was as though they still hung back in awe of him and he was recalling them to their duty. They gave the same answer, "Jesus of Nazareth." Were they now not so sure that this was the man they sought? They had come looking for a Galilean peasant masquerading as the Jewish messiah. They found a man who claimed to be God and whose words were enough to send them staggering backward to fall flat on the ground.

這時，主的門徒已經圍攏過來。他們多少鼓起了勇氣，只是，主耶穌希望避免一場會令他們承擔不起的慘劇，因此，再度回答仇敵，把焦點集中在自己身上：「我已經告訴你們，我就是，你們若找我，就讓這些人去吧。」（十八8）。他來到園子，就是為了讓他們捉拿，卻不想門徒們也落難；為要應驗一節經文，這是之前他已提醒過他們的（十七12）。「這要應驗耶穌從前的話說，你所賜給我的人，我沒有失落一個。」（十八9）。

By now the Lord's disciples had gathered around him. Somehow they had plucked up a measure of courage. Nonetheless, the Lord intended to prevent a showdown that would have been disastrous for them. He again answered his foes, drawing attention to himself: "I have told you that I am [he]: if therefore ye seek me, let these go their way" (18:8). He had come into the garden to be arrested, but he did not want the disciples arrested. There was a Scripture to be fulfilled, as he had reminded them (17:12). "That the saying [logos] might be fulfilled, which he spake, Of them which thou gavest me have I lost none" (18:9).

C. 他的護衛者（十八10-12）

C. His Defender (18:10-12)

1. 彼得的熱情（十八10）

1. Peter's Fervor (18:10)

彼得的腎上腺素激升。他一向衝動難抑。他帶著一把刀，立刻出手，企圖保護主。不料揮刀不準，只把大祭司的僕人，一個名叫馬勒古的右耳削下。四卷福音書都記載了這件事，但只有約翰寫出約翰和馬勒古的名字。約翰寫這一段時，彼得已死，馬勒古也已被人遺忘，耶路撒冷城更是風光不再。知不知道這些相關者的名字其實沒什麼差別。從四卷福音書使用的定冠詞（那大祭司的僕人）來看，馬勒古是那個動手要捉拿主的人。顯然，是他的明顯動作，導致彼得的攻擊。

Peter had a sudden flow of adrenalin. His impetuous nature flared up. He was carrying a sword and now made a clumsy attempt to defend the Lord. Slashing around inexpertly with it, he cut off the right ear of a man named Malchus, bondservant of the high priest. All the evangelists tell of the incident, but only John names Peter and Malchus. By the time John wrote, Peter was dead, Malchus had faded into oblivion, Jerusalem was no more. It now made no difference if everyone knew the names of those concerned. It would seem from the use of the definite article (*the* high priest's

servant) by all four gospel writers that Malchus pushed to the fore to arrest the Lord. His prominent action apparently marked him out for Peter's attack.

2. 彼得的失敗 (十八11-12)

2. Peter's Failure (18:11-12)

可是，彼得的行動，卻使自己和門徒身陷重圍。主耶穌挺身而出，告訴彼得收刀入鞘：「我父所給我的那杯，我豈可不喝呢？」（十八11）。彼得在客西馬尼園時，若一直清醒著，他就會知道這話（太二十六38-45）。路加告訴我們，主耶穌醫好馬勒古的耳朵（路二十二50-51），這項動作，無疑地冷卻了圍子的情勢。

But Peter's action now put himself and the other disciples in peril. The Lord stepped forward, told Peter to put up his sword, and explained: "The cup which my Father hath given me, shall I not drink it?" (18:11). If Peter had stayed awake in Gethsemane he would have known that (Matthew 26:38-45). Luke tells us that Jesus healed Malchus (Luke 22:50-51), an act that no doubt helped to defuse the situation.

彼得的動武，使得羅馬的兵丁開始行動：「那隊兵和千夫長並猶太人的差役，就拿住耶穌，把他捆綁了」（十八12）。天軍看見，此刻一定手握劍把。但是他們摒息以待的命令，始終沒有下來。「像羊在剪毛的人手下無聲，他...是這樣不開口」（賽五十三7）。

Peter's show of force brought the Roman soldiers into action: "Then the band and the captain and officers of the Jews took Jesus, and bound him" (18:12). The heavenly hosts must have drawn their swords at that. But the word for which they waited never came. "As a sheep before her shearers is dumb, so he opened not his mouth" (Isaiah 53:7).

II. 耶穌受審 (十八13-十九15)

II. Jesus Was Arraigned (18:13-19:15)

A. 在祭司面前 (十八13-27)

A. Before the Priests (18:13-27)

約翰的敘述，略過在希律面前的那一段，而聚焦在兩場的審判。按照猶太米示拿法典，在猶太公會的那一場審判是非法的：

In his account, John ignored the appearance before Herod and concentrated on the two trials. The trial before the Jewish Sanhedrin was illegal. According to the Mishnah:

- 死刑之罪，必須有二十三位法定人數來審問，但有關於真假先知的案件，必需由公會整體七十一員共審。審問法官，必須坐成半圓形，由主審坐於中央，使每一位法官的臉，都可彼此照會到。
- 採證必須分開而且個別訊問。若有兩人證詞一致，就可採信。當案件牽涉到命案時，證人必須先受到警告：其證詞會影響判決結果。證人不可將個人的臆測或道聽塗說加入證詞記錄中。
- 對於死刑案件，有利於或懷疑被告的每一件事都要查證。要開釋之前，必須投票決定。
- 民事案件雖可於夜間審訊，但判決需於日間進行。死刑案，只能在白天進行。開釋可於當日宣判。但審問以致量處死刑的案件，必須到隔日才宣判，以防有改變心意的情況。死刑案不可在安息日或節期開始的傍晚進行審判。
- 關於褻瀆罪案，證詞必需交叉訊問，以獲得被告所確切說過的語詞。該案一旦成立，審判官必須起立撕裂衣袍。
- 解赴執刑途中，仍需盡力求證，以免傷及無辜罪犯。可提供四至五次機會，容許被判刑者有重新求證以除罪的訴請。由一人走在行列最前頭，宣佈該罪犯的姓名，父親的姓名，所犯的罪名，證人的名字，以及該罪犯是因此證詞而判的刑。這個先鋒，得請求任何可以證明該罪犯清白的人，走上前來。
- 犯褻瀆罪者，需以石頭打死。凡提供證詞，使該人的罪名成立者，要丟出第一塊石頭。石刑之後，屍

體要懸掛在絞刑臺上，當晚取下葬於公共墓園。

- Capital offenses could be tried by a quorum of twenty-three. A case concerning a false prophet, however, had to be brought before the entire Sanhedrin of seventy-one members. The judges were to sit in a semicircle with the president in the middle, so that the faces of each judge might be seen by each of the others.
- The witnesses were to be strictly separated and examined individually. If the testimony of two agreed, it was taken as valid. When the case involved the death penalty, the witnesses were cautioned as to the consequences of their testimony. They were not allowed to inject their own conjectures or hearsay into the proceedings.
- In capital cases everything was done to give the accused the benefit or the doubt. Votes for acquittal were to be taken first.
- Although civil cases could be tried at night, decisions had to be returned during the day. Capital cases could be tried by day only. An acquittal could be pronounced on the day it was reached, but a sentence of condemnation leading to the death sentence could not be given until the next day, allowing time for a change of mind. Capital cases could not be tried on the eve of a sabbath or a feast.
- In cases of alleged blasphemy the witnesses were rigorously cross-examined to ascertain the exact words used by the accused. If blasphemy was established, the judges stood and rent their clothes.
- On the way to execution, further efforts were made to establish the prisoner's innocence. Four or five times opportunity was provided for the condemned to bring fresh pleas that might exonerate him. A herald went ahead of the procession proclaiming the name of the prisoner, the name of his father, the nature of his offense, and the names of the witnesses on whose testimony he was condemned. The herald urged anyone who could prove his innocence to step forward.
- The blasphemer was to be stoned. The witnesses, on whose testimony he had been condemned, were to cast the first stones. After stoning, the blasphemer's corpse was to be hung on a gibbet, taken down that same night, and buried in a common grave.

1. 法庭 (十八13-14)

1. The Tribunal (18:13-14)

約翰先聚焦在祭司面前的審問。「先帶到亞那面前」因為亞那是本年度作大祭司該亞法的岳父。這該亞法就是從前向猶太人發議論說，一個人替百姓死是有益的那一位。」(十八13-14)。我們需要看看這兩個邪惡的人，他們肩上承擔了猶太人審問主的這場鬧劇的重任。他們共同施壓彼拉多，讓他終於屈從他們的要求。

John first draws attention to the trial before the priests. "And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people" (18:13-14). We need to look at these two evil men on whose shoulders rests full responsibility for the farce of the Jewish trial. Together they put such pressure on Pilate that he caved in to their demands.

亞那是西元六年，由基理努任敘利亞總督時，任命為大祭司的，正逢猶太要加入成為羅馬帝國的一省。亞那於西元十五年被猶太巡撫格拉都換掉大祭司的職務。亞那工於心計，運用家族成員擔任大祭司的權勢，竟成為撒督該黨的領袖。他共有五個兒子，一個孫子，以及一個女婿（該亞法），都擔任過大祭司職。據說亞那這時大約六十歲。主耶穌最初之所以被帶來他這兒，是因為他的律法經驗，可以幫助大家羅織更好控告耶穌的罪名。

Annas had been appointed to the office of high priest by Quirinius, governor of Syria, in a.d. 6, about the time Judea was incorporated into the Roman empire as a minor province. Annas was deposed in a.d. 15 by Valerius Gratus, prefect of Judea. A skillful manipulator, he then exercised

power through members of his family and it was he who really ran the high priesthood as head of the Sadducean party. Five sons, a grandson, and a son-in-law (Caiaphas) held that office. He is said to have been about sixty years old at this time. The Lord was taken to him first because his experience in the law would enable him to formulate a better charge against him.

當時的大祭司是他的女婿該亞法，由格拉都巡撫於西元十八年任命的。該亞法任大祭司共十八年，是新約聖經時代最久的。當格拉都被彼拉多取代時，該亞法仍續任該職，很可能是經由賄賂或某種協議而得以留任。任何羅馬人，要治理猶太省，都非易事。只要跟該亞法有檯面下交易，讓彼此都受惠，這個對彼拉多頗具吸引力。他們兩人都在西元三十六年，被當時的敘利亞總督威特留拔除職務。

His son-in-law, Joseph Caiaphas, was the current high priest, having been appointed to that office by Valerius Gratus in a.d. 18. Caiaphas was high priest for eighteen years, longer than anyone else in New Testament times. When Gratus was replaced by Pontius Pilate, Caiaphas was allowed to continue in office. It is likely that Caiaphas made it worth his while not to remove him, either through a bribe or by coming to some other understanding. To govern Judea was no easy task for any Roman. Some under-the-table deal with Caiaphas that would work to their mutual benefit would have appealed to Pilate. They were both deposed in a.d. 36 by Lucius Vitellius, governor of Syria.

約翰之前已提過，是該亞法說出那句關於耶穌：「一個人替百姓死，免得通國滅亡」的刻薄話（十一51）。約翰在此又提醒讀者一次：耶穌即將受那些定意要他死亡之人的審判。

John reminds us that it was Caiaphas who had made the cynical remark about Jesus that it would be better for one man to die for the people than that the whole nation perish (11:51). John restates this to remind his readers that Jesus was about to be tried by those who had already decided on his death.

2. 受審（十八15-27）

2. The Trial (18:15-27)

我們先來看門徒（十八15-18）。這裡有兩個與身份有關的難題，廣受討論。這裡所提到的大祭司是誰？而那個門徒又是誰？他的影響力那麼大，足以帶彼得進入大祭司高官的住所？

We look first at *the disciples* (18:15-18). Here, two identification problems have been the subject of frequent discussion. Who is the high priest mentioned in these verses, and who is the disciple whose influence was sufficient to secure Peter's entry into the precincts of the official residence?

有幾個門徒，最初的驚惶甫定之後，似乎鼓足了勇氣（太二十六56-58），又回到現場來，最主要的應該有彼得和約翰。我們若追溯耶穌經歷澈夜受審的過程，就可看見彼得現身。他最後終於來到大祭司（應該就是該亞法的）官舍外院，不過，亞那也可能有一間房在此。到達大門口時，彼得就止步了。約翰寫道，在黑夜中，「還有一個門徒跟著」（十八15）。

It would seem that after the initial panic and flight some of the disciples took courage (Matthew 26:56, 58) and came back, notably John and Peter. Trailing the procession now marching Jesus through the night we can see Peter. He finds himself at last outside the high priest's palace, presumably that of Caiaphas, although it is likely that Annas had rooms there too. Coming to the gate, Peter was stopped. "Another disciple," John says, also "followed Jesus" through the darkness (18:15).

這個門徒，對大祭司有影響力，對他的同僚也有。經文說，他是大祭司所「認識的」。這字暗示他們不僅是點頭之交。有些註釋家認為，這必然是像尼哥底母或亞力馬太之流的公會成員。另一方面而言，我們也不宜輕易放過約翰。版本學者韋斯考特認為，「讀者不難認出這門徒應當是聖約翰。」雖然我們不易知道，約翰的家族在耶路撒冷究竟有什麼門路，但他明顯是以現場目睹之姿跟隨著。不管門徒是誰，總之，他就是能輕而易舉進出的人，甚至當看到彼得孤伶伶地站在大門口時，便又回頭，跟看門的女僕打個招呼，就把彼得帶進場了。

This other disciple had some sort of influence both with the high priest and with members of his staff. The text says that he "was Known" to the high priest. The word used is *gnostos*, suggesting more than a nodding acquaintance. Some commentators have decided that it was someone of considerable influence, like Nicodemus or Joseph of Arimathaea, both of whom were members of the Sanhedrin. On the other hand, we should not be too quick to dismiss John. Textual scholar B. F. Westcott remarks, "The reader cannot fail to identify the disciple with St. John." Although we do not know what connections John's family had in Jerusalem, certainly he writes almost as an eyewitness of what follows. But whoever the other disciple was, he was able to enter unchallenged and, perhaps, seeing Peter standing forlornly at the gate, he went back out, had a word with the servant girl in charge of the gate, and secured Peter's admission.

約翰又提到彼得的假見證（十八17）：「那看門的使女對彼得說，你不也是這人的門徒嗎？他說，我不是。」問他的這個否定句問題，表達一種詫異：「你居然也在場」，也表達一種輕蔑：「你不也是這人的門徒嗎？」彼得被猛然洩底，立刻塌陷說道：「我不是」。

John tells us about *Peter's false profession* (18:17): "Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not." The way the question was put to him, in the negative, expressed surprise that he would show up there. There was also a note of contempt: "You are not one of this fellow's disciples, are you?" Feeling suddenly vulnerable, Peter caved in at once. "I am not," he said.

我們看到彼得的假立場（十八18）：「僕人和差役因為天冷，就生了炭火，站在那裡烤火。彼得也同他們站著烤火。」「彼得也同他們站著。」我們之前也看過這樣的語詞。約翰告訴我們，耶穌勇敢地對那些要捉拿他的官兵宣告我是時，「猶大也同他們站...」（十八5）。這裡我們又讀到：「彼得也同他們站著。」對於一個門徒，這不是榮耀的事。對主的門徒而言，妥協，總是危險的事，要與世界為伍，並以它的火來取暖，這總是危險的事。

We are now shown *Peter's false position* (18:18): "And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself." "Peter stood with them." We have met those words before. Right after telling us how Jesus boldly proclaimed himself as the I AM to the arresting officers and their men, John says, "And Judas... stood with them" (18:5). Now we read: "Peter stood with them." It was a dishonorable position for a disciple. It is always dangerous for the Lord's people to put themselves in compromising positions, always dangerous to stand and warm one's hands at the world's fire.

提到炭火，暗示出這件悲劇是一個親眼目睹者的見證。除了約翰，還有誰更可能呢？那盆炭火只是偶然出現，只是，它明顯令人過目不忘，羅馬兵丁似乎已經回營。彼得此刻是被一群敵意最深的人環伺：大祭司的差役和女僕。主耶穌讓他留在那兒一會兒，讓他暖暖手，在屬靈危機中，以他所否認的主所說的話語來保護他：「我已為你禱告。」

Mention of that charcoal fire suggests that here we have the story of an eyewitness to the sad incident. Who more likely than John? That charcoal fire was only incidental but it evidently made an impression on someone. The Roman soldiers seem to have gone back to their barracks. Peter was surrounded by the most hostile people of all: the servants and officers of the high priest. There Jesus leaves him for a while, warming his hands, in dire spiritual peril, protected by the words of the Lord he had already denied: "I have prayed for thee."

接著是答辯（十八19-24）。先是盤問（十八19）：「大祭司就以耶穌的門徒和他的教訓盤問他。」問話到底是亞那問的，還是該亞法問的，各有不同看法。若與24節相聯，應該是亞那問的。可能這是一種私下、非正式的盤問，該亞法可能也在場，但亞那先開口。亞那想開個頭，來據此建立起案子。整個過程，都屬非法。

Now comes *the defense* (18:19-24). The question was *asked* (18:19): "The high priest then asked Jesus of his disciples, and of his doctrine." Opinions are divided as to whether the question was

asked by Annas or by Caiaphas. If we connect it with verse 24, it was Annas. Probably this was a private, unofficial interrogation during which Caiaphas was present but Annas took the lead. Annas was looking for something on which to build a case. The entire proceeding was illegal.

問題的一部份，與主的門徒相關。大祭司想瞭解有關門徒的哪些事？到底有多少門徒？他們會帶來什麼威脅？主迴避了這問題，定意保護他們到底。他們對既有的宗教組織毫無威脅可言，了不起只是一盤沒有組織、沒有膽量的散沙。其中一個，正在院子外矢口否認主。大祭司又把猶大網羅在口袋裡。沒什麼陰謀可查的。

The first part of the question had to do with the Lord's disciples. What did the high priest want to know about them? How many were there? What kind of threat did they pose? The Lord ignored the question, determined to shield them. They were no threat to the establishment. They were, for the most part, totally disorganized and demoralized. One of them would repeatedly deny him right outside in the courtyard. The high priest already had Judas in his pocket. There was no conspiracy.

至於耶穌的教義，一點秘密都沒有。他說（加強語氣的代名詞）：「我從來是明明的對待世人說話，我常在會堂和殿裡，就是猶太人聚集的地方，教訓人，我在暗地裡，並沒有說什麼，你為什麼問我呢，可以問那聽見的人，我對他們說的是什麼。我所說的，他們都知道。」就這樣完成了回答（十八20-24），抗辯（十八20-21）也十分勇敢中肯。主的教導一直都是公開的。前一週，他才在聖殿教導。他在各地的會堂的教導也是人盡皆知。他的公然教導，相較於亞那、該亞法和其他人的私下勾當，形成極大對比。至於主對他門徒私下在馬可樓的教導，則不需要告訴這些權貴。他在那兒所說的，一點兒沒有想造反的意思，沒有違背律法，即使現在告訴這些祭司們，他們不會懂，也不會有耐性聽的。

As for Jesus' doctrine, there was no secret about that. He said (using emphatic pronouns): "I spake openly to the world; I even taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said." Thus the question was *answered* (18:20-24), and *the rebuttal* (18:20-21) was bold and to the point. The Lord's teaching had been open. During the past week he had been teaching in the temple. His teaching in the synagogues throughout the country was well known. The openness of his teaching contrasted with the secretive plots of Annas, Caiaphas, and the rest of them. As for the Lord's private instruction to his disciples in the upper room, there was no need to tell the authorities about that. What he had said there was not subversive, it had violated no law, and, even if he had repeated it to the priests, they would neither have understood it nor had the patience to listen to it.

反應（十八22）立刻來了：「耶穌說了這話，旁邊站著的一個差役，用手掌打他說，你這樣回答大祭司嗎？」這人是個猶太人，是聖殿的差役。他還不知道他所打的是造他的主。日後他若不曾悔改，將來在白色大寶座前，要站立在這一位置前，想遮掩這伸手的一擊，也躲藏不了的。或是在主復活，五旬節後，他終於向耶穌悔改認罪，那麼，有一日，耶穌還是要歡迎他回家的。不過，他自此都要與那隻曾經撐攔道成肉身的神一巴掌的手，渡著餘生。

The reaction (18:22) was swift: "And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?" The man who did that was a Jew, one of the temple police. He did not know it, but he had smitten his maker. If he never afterward repented, one day, at the great white throne, he will stand, before this very one, vainly trying to hide that deed. Or if after the resurrection and Pentecost, he finally found his way in repentance to Jesus, then one day Jesus will welcome him home. But for as long as he lived, he would carry with him a hand that had once been violently laid across the cheek of God incarnate.

約翰記下耶穌的回應（十八23-24）：「耶穌說，我若說的不是，你可以指證那不是，我若說的是，你為什麼打我呢？亞那就把耶穌帶到大祭司該亞法那裡，仍是捆著解去的。」耶穌回答那個打他的人，挑戰他要以合法的方式指出他的罪名，來控告他，而不應該訴諸暴力。「打」這個字，出現了十五次。John records *the response* (18:23-24): "Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high

priest." Jesus turned to the man who had so abused him, challenging him to bring charges in a legal manner and thus bear proper witness against him, rather than resort to brute force. The word for "smitest" is *dero*, which occurs fifteen times, and elsewhere is always rendered "beat."

這裡也提到有關大祭司，他並未斥責他的差役。打過，就結束了這一部份的審訊。該亞法也出席的這場私下審訊，未獲得任何結果，因此亞那再把耶穌綁著，解往該亞法正式的、大祭司的法庭。

It says something too about the high priest, that he did not rebuke the officer. The blow ended this part of the proceeding. This private interrogation at which Caiaphas was present yielded nothing, so Annas had Jesus rebound and went through the formality of transferring the proceeding officially to Caiaphas, the legal high priest.

約翰沒有描述該亞法的審訊，而是再回顧彼得，他還留在院子裡，身邊都是那群敵視他的人。

John does not describe the trial before Caiaphas. Instead he takes us back to Peter, still in the courtyard and in the company of a hostile group of people.

接著就是否認主（十八25-27）。我們再度看到彼得站的地方（十八25節上）：「西門彼得正站著烤火。」他應該記得詩篇一篇的經文：「不站罪人的道路...這人便為有福。」他應該記得詩篇第二篇的經文，當他想起主被他的仇敵圍繞：「世上的君王一齊起來，臣宰一同商議，要敵擋耶和華並他的受膏者」（詩二2）。然後，他要麼，應該為主勇敢挺身而出，要不然，乾脆找個藉口，回家去。

We have now *the denial* (18:25-27). We again note *where Peter stood* (18:25a): "And Simon Peter stood and warmed himself." He should have remembered the first psalm in the Hebrew hymn book: "Blessed is the man that... standeth [not] in the way of sinners." He should have remembered Psalm 2 as he thought of his Lord in there, surrounded by his foes: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed" (Psalm 2:2). Then he should have either stood up boldly for his Lord, or excused himself and gone home.

只是，我們也都曾像彼得那樣慘地妥協過，在某些時刻，和彼得同樣的因素而失去見證。世界的火，對彼得似乎提供不少溫暖，只不過，差一點要燒傷手了。

But few of us have not badly compromised our testimonies at some time or another, as Peter did, and for similar reasons. The world's fire seemed to offer Peter some comfort, but he was about to be badly burned.

我們要看彼得說了什麼（十八25節下）：「有人對他說，你不也是他的門徒嗎？彼得不承認，說，我不是。」僕人們以及聖殿其他的差役，呼應那個看門的女僕。這時，彼得徹底喪膽了。他再度否認他是主的門徒。

We note *what Peter said* (18:25b): "They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not." These members of the household staff and some of the temple police echoed the words of the woman doorkeeper. By now, Peter was thoroughly intimidated. Again he flatly denied being one of the Lord's disciples.

我們再注意彼得看到了什麼（十八26節）：「有大祭司的一個僕人，是彼得剛削掉耳朵那人的親屬，說，我不是看見你同他在園子裡嗎？」彼得這時看到有個人一直特別盯著他，約翰加上一筆，指出這僕人有特別的資訊。原來他是馬勒古（彼得不久前才削下這傢伙的耳朵）的親戚。他是根據事實在推斷。天已微光。「我認得你，」他心想。「你就是那個帶刀的人，你削掉我親戚馬勒古的耳朵。」他又進一步說：「我不是在園子裡看到你嗎？你跟他一掛的，還說不是？」

We note *whom Peter saw* (18:26): "One of the servants of the high priest, being his kinsman whose ear Peter cut off [a kinsman of the man whose ear Peter had cut off], saith, Did not I see thee in the garden with him?" Peter now saw a man looking at him with particular attention, and John adds a detail that shows specific knowledge of the household staff. The man was a relative of Malchus, the man whose ear Peter had cut off a short while before. He had been putting two and two together, and now the light dawned. "I know you," he thought. "You're the man who had the sword.

You cut off the ear of my kinsman Malchus." He made his thrust: "Didn't I see you in the garden?" he demanded. "You were with him, weren't you?"

彼得犯罪（十八27）：「彼得又不承認，立時雞就叫了。」這是不詳的鐘聲。熟悉的雞叫聲，擊打彼得的心靈，令他既憂傷又絕望。

That was *when Peter sinned* (18:27): "Peter then denied again: and immediately the cock crew." It was the knell of doom. The familiar sound of a rooster crowing smote Peter's soul with grief and despair.

B. 在地方官面前（十八28-十九15）

B. Before the Procurator (18:28-19:15)

約翰用了頗大的篇幅描寫主在羅馬駐猶太巡撫彼拉多前的受審。我們可以把這一段分成四部份探討。John devotes a comparatively large amount of space to the Lord's trial before Pilate, Roman procurator of Judea. We can divide this important section into four parts.

1. 控告（十八28-32）

1. The Accusation (18:28-32)

約翰細述控告時，先是提到祭司們的顧忌（十八28）。我們看到他們的屬靈捆綁（十八28節上）：「眾人將耶穌從該選報那裡往衙門內解去。那時天還早；他們自己卻不進衙門，恐怕染了污穢。」約翰略過了在公會前的正式審問，這是馬太福音（太二十六58-二十七2）及對觀福音書的平行經文有記載的。

In detailing the accusation, John tells us first of *the scruples of the priests* (18:28). We note *their spiritual bondage* (18:28a): "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled." John omits the formal trial before the Sanhedrin recorded in Matthew (Matthew 26:58-27:2) and parallel passages.

這個外邦人的審問地點，稱作「衙門」。通常，羅馬駐猶太的官，會在該撒利亞的羅馬城中開庭，也就是大希律為自己蓋造作為總部的宮庭。當事件情勢嚴重時，官員必須親臨耶路撒冷，他到哪裡，就會以該地為駐紮地。這時期，他似乎是駐紮在安東尼要塞，那是位於聖殿區域的西北邊。這是大希律王以哈斯模尼要塞為基地而重建的，並以希律的朋友安東尼命名。

The place chosen for this gentile trial is called "the judgment hall," the praetorium. Normally the Roman governor of Judea held court at the Roman city of Caesarea, where the palace that Herod the Great had built for himself was used as the headquarters. When the pressure of events brought the governor to Jerusalem, wherever he took up residence became his temporary praetorium. At this time it seems to have been the fortress of Antonia, located on the northwest end of the temple area. It had been rebuilt by Herod the Great on the site of an earlier Hasmonean fortress and was named for Herod's friend Mark Antony.

猶太權威當局既定意要處死耶穌，現在就把他解往彼拉多那裡去，好讓羅馬政府可以審問他，並執行死刑。那正是逾越節，猶太人已準備好他們獻祭的羊羔。家家戶戶也要舉行除酵的儀式，好得潔淨。那天中午，就必須宰殺羊羔，然後在當天傍晚過後立刻守節。因此誰也不想因為入了外邦人的院（那裡會有發酵物）而冒著沾染污穢的危險。

Having already condemned Jesus to death, the Jewish authorities now led him to Pilate so that the Roman governor might examine him and ratify their sentence. It was Passover time. The Jews had their sacrificial lambs ready. They had rid their houses of leaven. They had performed the rituals so that they were ceremonially clean. They would be required to kill their Passover lambs that very afternoon and keep the feast immediately after sunset. They had no intention of risking ceremonial defilement by entering a gentile place of residence where there would be leaven.

此外，他的駐紮區一定會有他們羅馬人作為護佑的神祇，雖然彼拉多一定也識大體，不太可能會冒險公然陳列神祇在耶路撒冷，但祭司們一點兒不想利用這時節。他們一點兒不想沾染禮儀上的污穢。他們的宗教要求遵守這些規矩，祭司們對這一切更是戒慎恐懼，即使當時是冷血地在策劃一宗謀殺案。我們從約翰記錄的這一切，不難嗅出那股嘲諷的味道。

Further, a praetorium would be under the protection of Roman tutelary gods and, although it is unlikely that Pilate would risk displaying them openly in Jerusalem, the priests were not taking any chances. They had no intention of contracting ritual defilement. Their religion demanded its ritual dues and the priests were scrupulous to observe these, even while plotting cold blooded murder. We can sense John's touch of sarcasm in the way he records these things.

他不僅提到他們受一種死的宗教形式和儀式的網綁，也提到他們屬靈上的盲目（十八28節下）。他們對儀式戒慎恐懼，約翰說，就「怕不能吃逾越節」卻一點兒沒有想通，基督才是逾越節的真正羔羊，而他們正想盡所能要殺掉他。

He mentions not only their bondage to the forms and ceremonies of a dead religion but also *their spiritual blindness* (18:28b). They were scrupulous about the rituals, "that they might eat the passover," he says. Little did they know that Christ was the true Passover lamb, and that they were about to kill him in that capacity.

約翰又提到祭司的嘲諷（十八29-30）：「彼拉多就出來，到他們那裡。」羅馬官已經從許多的痛苦經驗中學到一件事：這些猶太人，即使是任何人在表面上干犯了他們的宗教法規，也會招致他們無比的深惡痛絕。因此，為了避免碰觸禁忌，他寧願屈就，來耶路撒冷，而不想在敏感期間惹惱猶太人。

John now tells us about *the sarcasm of the priests* (18:29-30). "Pilate then went out unto them." The governor had learned by bitter experience how fiercely the Jews opposed any semblance of violation of their religious scruples. So, in order to accommodate their taboos, he went out to where they were. Pilate was not about to squabble with them over that, at least not on this occasion.

從約翰敘述的這場羅馬人的審判，我們看到彼拉多數度進出。我們看到彼拉多

Throughout John's account of this Roman trial we see Pilate going in and out repeatedly. We see him:

- 出來（十八28-32）聽取猶太人要求的宣判死刑
- 入內（十八33-38節上）聽取基督對自己的王權的見證
- 出來（十八38節下-40節）第一次宣佈基督的清白，並提供猶太人選擇，要釋放耶穌或巴拉巴
- 入內（十九1-3）鞭打並嘲諷耶穌
- 出來（十九4-7）二度宣佈基督無罪：「你們看這人！」
- 入內（十九8-11）就猶太人可怕的指控「這人宣稱自己是神的兒子」審問耶穌
- 出來（十九12-16）向猶太人妥協讓步，司法喪權蒙羞
- Outside* (18:28-32) to hear the Jews demand the ratification of their death sentence
- Inside* (18:33-38a) to hear Christ's own testimony to his kingship
- Outside* (18:38b-40) to make his first declaration of Christ's innocence and to offer them the choice between Jesus and Barabbas
- Inside* (19:1-3) for the scourging and mockery of Jesus
- Outside* (19:4-7) for his second declaration of Christ's innocence: "Behold the man!"
- Inside* (19:8-11) to examine Jesus about the frightening accusation of the Jews that this one claimed to be the Son of God
- Outside* (19:12-16) for the final capitulation before the Jews and the shameful miscarriage of justice

因此，在多次的出入中，彼拉多第一次是「出來，到他們那裡，說：你們告這人是為什麼事呢？」他們嘲諷以對：「這人若不是作惡的，我們就不把他交給你。」他是一個壞蛋啊。對於神的兒子，這是何等不堪的名字。這字是指惡棍、罪犯，帶有實際上為非作歹的含意。彼得後來說，「他周流四方行善」（徒十38）猶太人的毀謗功夫一流。耶穌醫治病人，使瞎眼的得見，趕鬼，使人得飽，使死人復活。他教導人認識有關神的真理，使人銘記在心。想對他雞蛋挑骨頭的人，屢屢無功，最後還想買通人來作假見證害他。

So, for the first of a series of trips back and forth, Pilate then "went out unto them, and said: What accusation bring ye against this man?" Their answer reeked of sarcasm: "If he were not a malefactor, we would not have delivered him up unto thee." A malefactor. What a name for the Son of God. The word is kakopoios, an evildoer, a criminal. It carries the idea of one actively engaged in evil. Peter later said, "[He] went about doing good" (Acts 10:38). The slander was terrible. Jesus had healed the sick, given sight to the blind, cast out evil spirits, fed hungry multitudes, raised the dead. He had taught the truth about God in memorable ways. They had searched his life looking for flaws and had found none. They had been forced in the end to hire false witnesses against him.

當彼拉多問他們，要控告他什麼罪名時，這群人似乎嚇了一跳，顯然一心以為，彼拉多會聽信他們的話，認為這人就是該死。彼拉多的猶豫，激惱他們，從回話可以聽出他們的憤怒。

When Pilate asked for their charge against Jesus they seem to have been taken by surprise. They evidently thought Pilate would take their word for it that this prisoner was worthy of death. Pilate's hesitation irked them and we hear irritation in their reply.

接著，我們看到祭司們的計謀（十八31-32）。他們就是要這個人死，而且是死在十字架上。他們要這個自稱是神的人，死在神的咒詛中（加三13）。彼拉多說，「你們自己帶他去，按著你們的律法審問他吧。」他知道，這些人帶來的是一個要判死刑的案子，但他裝聾作啞，把燙手山芋再丟回去。「倘若他只是個罪犯，那你們自己來吧，」他說著，逼他們自己接手。他們回說，「我們沒有殺人的權柄，」當羅馬法令適合他們的目的時，他們就會引用。執行死刑的權利，是羅馬官員要最小心翼翼維護的一個權利。

Next we note *the scheme of the priests* (18:31-32). They wanted this man put to death and they wanted him put to death by crucifixion. They wanted this one who claimed to be God to die under the curse of God (Galatians 3:13). Pilate said, "Take ye him, and judge him according to your law." He knew they were bringing a capital case to him, but he played dumb and referred the case back to their court. "If he is just a criminal, then you take care of the case," he said. That forced their hand. "It is not lawful for us to put any man to death," they said. They would cite Roman law when it suited their purpose. The right to exercise capital punishment was the most jealously guarded of all a Roman governor's prerogatives.

猶太人卻忘了他們此時正在應驗一項重要的預言：「這要應驗耶穌所說，自己將要怎樣死的話了。」（十八32）。他們正要證明，他就是個不折不扣的先知（十二33）。猶太人若要判耶穌死刑，他們的死刑法應該是丟石頭打死，而不是釘十字架。這整個事件，正是由神統御。而主耶穌所預言關於他自己的死法，也在舊約聖經中由先知預言過（詩二十二16；亞十二10）。

The Jews had forgotten an important prophecy which they were now helping to bring to pass: "That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die" (18:32). They were proving him to be a true prophet (12:33). If the Jews had executed Jesus, they would have done so by stoning, not by crucifixion. The whole incident was sovereignly overruled by God. The Lord's prophecy of the manner or his death was corroborated by the Old Testament prophets (Psalm 22:16; Zechariah 12:10).

2. 審查（十八33-40）

2. The Examination (18:33-40)

彼拉多所主持對耶穌的正式審訊，共牽涉到五個問題。我們若查考約翰所記載的這場可怕的事件，不免會感覺到，正在接受審問的，好像是彼拉多，而不是耶穌。當然，他一生從未碰過一個像耶穌這樣的人，還沒審完，他已經對耶穌詫異萬分。

The formal examination of Jesus by Pilate revolves around five questions. As we study John's account of this terrible business we get the feeling that Pilate was on trial rather than Jesus. Certainly he had never met anyone in his life like Jesus and, before he was through, he was frightened of him.

一開始就是個醒目的問題（十八33-34），這是個與彼拉多最相關的問題：「彼拉多又進了衙門，叫耶穌來，對他說，你是猶太人的王嗎？耶穌回答說，這話是你自己說的，還是別人論我對你說的呢？」彼拉多又回到官府，下令把耶穌再度解來。這時刻，主耶穌那群凶惡的仇敵已經想出一個讓羅馬官員不敢掉以輕心的罪名。耶穌曾宣告自己是個王——是猶太人的王。在四卷福音書中，彼拉多問耶穌的第一個問題，都是同樣的：「你是猶太人的王嗎？」這問題，含有一種詫異的元素在內。耶穌這個人，看來一點不高貴。他明顯是個窮小子。他已整夜沒睡，不僅承受了在園中的憂患傷痛，又被公會的人員霸凌，被聖殿差役毆打。耶穌也沒有展現一絲絲那些猶太分離份子在羅馬人面前慣有的凶猛的特質，或狂熱的民族主義。這個人若真是王，真是猶太人的王，那一定是個不一樣的王，與彼拉多所想大相逕庭的王。主耶穌的回覆，更凸顯了這一切。

First comes *the salient question* (18:33-34), the key question to begin with as far as Pilate was concerned: "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate went back into the praetorium and had Jesus brought in before him. By now the Lord's malicious enemies had thought up a charge that no Roman governor could afford to ignore. Jesus had claimed to be a king—the king of the Jews, no less. In all four gospels the first words of Pilate to Jesus are the same: "Are you the king of the Jews?" The question contained an element of astonishment. Nothing about Jesus suggested royalty. He was obviously poor. He had been up all night and had endured not only the agony in the garden but he had been bullied by the Sanhedrin and beaten by the temple police. Nor did Jesus exhibit any of the fierce traits or fanatical patriotism the Romans were accustomed to meet in other Jewish liberators and insurrectionists. If this man was a king, a king of the Jews, he was certainly a different kind of king than Pilate would have expected. The Lord's reply reinforced that.

事實上，耶穌是在回答，「誰告訴你的？是你自己推斷的呢？還是某些人給你這個概念的？」主耶穌要彼拉多去推想控告這個罪名的含義。

Jesus said, in effect, "Who told you that? Is that something you have deduced for yourself? Or has someone else put the thought in your mind?" The Lord wanted Pilate to ponder the implications of the charge.

主耶穌最近的一些作為，讓人很自然會這樣推想。他在民眾一片和撒那的歡呼聲中，騎驢進耶路撒冷，即使不算什麼，也不免會引起最高政府當局的注意，調查。不過，顯然調查報告用詞很溫和，即使沒有揶揄的成份——不過是個新的「彌賽亞」，接受鄉巴佬的歡呼騎了一頭驢進城。猶太的官員、文士、法利賽人、公會人員，則對這一切皺眉，冷眼旁觀。

It can be taken for granted that Pilate was well informed on Jesus' recent activities. His ride into Jerusalem amid the hosannahs of the people would, if nothing else, call for prompt investigation at the highest government level. But the reports had evidently been mild enough, if not downright amusing—this new "messiah" had ridden into Jerusalem on a donkey cheered by peasants! The Jewish officials, the scribes and Pharisees, the Sanhedrin, had frowned on the whole affair.

當然，這事件會引發更廣泛的調查，到底這個「彌賽亞」都說了些什麼，作了些什麼。而報告顯然也不關痛癢。任何值得一顧的事，也不過是無傷大雅。他看起來不過是個宗教老師，尤其擅長將猶太教的老觀念作新解釋，又有四處行善的美名。

Doubtless that incident had provoked a wider investigation into the speeches and activities of this "messiah." Again there was nothing there. Anything that could be gleaned from diligent questioning

was harmless. He seemed to be a new religious teacher particularly apt at putting Jewish religious concepts in a new light, with a reputation for doing good.

因此，耶穌便問彼拉多這問題，是誰告訴你的？我若是個王，你且說說，是怎樣的一個王呢？你是個羅馬人，我曾經威脅過羅馬嗎？你又真的理解「猶太人的王」這頭銜的意義嗎？你真的想深入理解它的含義，它的屬靈意義嗎？還是只想從表面上接受這個字的意思呢？你滿意這種含糊控訴的罪名嗎？

So Jesus put the question to him. Who told you that? If I am a king, what kind of a king am I? You are a Roman—do I pose any threat to Rome? Do you really understand what is meant by this title "king of the Jews"? Have you any desire to know its deeper, spiritual significance, or are you content to accept the surface meaning of the words? To be satisfied with a vague accusation?

主客瞬間易位。耶穌用了一個問題，就令彼拉多成了被告。彼拉多可不喜歡這樣。他立刻回以嘲諷的問題（十八35節上）：「彼拉多說，我豈是猶太人呢？你本國的人和祭司長，把你交給我。」彼拉多的問題，反映出羅馬人對猶太人的厭惡，他們嘲諷猶太民族和他們的宗教理念。這是一名驕傲的羅馬人的回擊，他可是凱撒的女婿，羅馬護衛隊的司令，當時一統天下的帝國皇帝的合法代表。

All of a sudden the tables were turned. With one question Jesus put Pilate in the dock. Pilate didn't like it. He countered with *the scornful question* (18:35a): "Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me." Pilate's question reflected the Roman bias against Jews, their scorn of Jewish ethnic and religious ideas. It was the answer of a proud Roman, son-in-law of a Caesar, commander of cohorts, legal representative of an empire that held the world in thrall.

「是你的同胞把你捉進來的。」對彼拉多而言，這實在是令人難以置信的事。通常，猶太人因為對羅馬人恨之入骨，總是會想盡辦法要護衛那些鼓吹民族獨立的人，不論他的宣言多麼狂野。

"Your own nation has turned you in." To Pilate, something was implausible about that. Normally the Jews, in their bitter and undisguised hatred of Rome, were ready to encourage anyone, however wild his claims, who would foster and promote their cravings for national independence.

彼拉多意識到，自己被那個狡猾的該亞法利用了。他沒把握這群猶太領袖到底葫蘆裡賣什麼藥，但他實在懷疑他們。可是，同時又覺得困惑：他們為什麼對這個人如此懷恨呢？他不禁要問耶穌：「你到底作了什麼？」

Pilate sensed he was being used by the crafty Caiaphas. He was not sure what the Jewish leaders were up to, and he was suspicious of them. But at the same time he was puzzled by something else: why were they so full of malice against this man? He put the question to Jesus: "What hast thou done?"

為什麼搞到你的同胞這麼死命地反對你？這真是個嚴肅的問題（十八35節下-36節）。主耶穌立刻回答，那是重點。他不是猶太人所期待或想要的那種王：「耶穌回答說，我的國不屬這世界，我的國若屬這世界，我的臣僕必要爭戰，使我不至於交給猶太人，只是，我的國不屬這世界」（十八36）。

Why are your own people so bitterly opposed to you? That was *the serious question* (18:35b-36). The Lord Jesus answered it at once. That was the whole point. He was not the kind of king the Jews either expected or wanted: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews: but now is my kingdom not from hence" (18:36).

主耶穌所教導有關的「國度」，比較是馬太福音的主題，而不是約翰福音的主題。主並未向彼拉多說明更多有關他國度中的屬靈層面或千禧年的問題。彼拉多對這些毫不關心，也不感興趣，除非這國度會從事某類型反羅馬的軍事行動。不過，耶穌也讓彼拉多知道，他絕不是如他眼中所以為的軟腳蝦。他有自己的僕役——十二營天軍，任何一位都足以叫羅馬全軍化為無物。

The Lord's teaching concerning the kingdom is more the subject of Matthew's gospel than John's. The Lord did not enlarge on the spiritual or millennial aspects of his kingdom to Pilate. Pilate had

no concern or interest in the kingdom except as that kingdom might enlist some kind of military action against Rome. Nevertheless Jesus let Pilate know that he was not nearly so helpless as he looked. He had his servants—twelve legions of them in heaven, any one member of which could have annihilated the whole Roman army.

可能彼拉多已經收到那些去捉拿耶穌的軍團的報告（十八12）。若然，他一定也聽過，只憑這人的一句話，就搞得全隊人仰馬翻的獨特事蹟，不過，他後來卻溫馴地束手就擒。這軍團不太可能把這事件壓下不呈報，因為太多人知道這事。彼拉多若已接過這樣的報告，那就難怪他會以過份文雅的方式，處理這第一回合的審問。

Perhaps Pilate had already received the report of the military tribune (18:12) who had been in charge of the arrest of Jesus. If so, he may have heard of the extraordinary overthrow of the arresting cohort by a single word from this man, who nevertheless had thereafter meekly surrendered to the authorities. It is not likely that the tribune would have suppressed this incident in his report—too many people knew about it. If Pilate had received this report, it is no wonder he handled Jesus with kid gloves at this stage of the trial.

耶穌一點兒不想對彼拉多掩飾他是王的事實，但是他的國是屬靈的國度。他不是要以武力來建造這國度。它的能力，來自另一個世界。它既不受地上的武力支援，也不會被軍事武力推翻。對猶太人而言，他是自願把自己交在他們手中。猶太人期待的，是一個軍事的彌賽亞，一個能率領他們勝過羅馬軍，以致征服全地的彌賽亞，他可以讓耶路撒冷變身為新帝國的首都。他們嘲笑耶穌，這個太溫馴的彌賽亞，因此，拒絕他，也拒絕他一切的宣告。

Jesus made no attempt to hide from Pilate the fact that he was a king, but his kingdom was a spiritual kingdom. He had not come to establish it by force. It drew its power from another world. It did not depend on the support of earthly forces, nor could it be overthrown by military might. As for the Jews, he had voluntarily put himself in their hands. The Jews were looking for a militant messiah, one who would lead them to victory over Rome and over the world, one who would make Jerusalem the capital of a new empire. They were scornful of him because he was a meek messiah. They had long since rejected him and his claims.

接著是個肅穆的問題（十八37）：「彼拉多就對他說，這樣，你是王嗎？耶穌回答說，你說我是王，我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人，就聽我的話。」彼拉多固著在王這個字。這是他能懂的字。這個人明顯是個窮小子，被網著的囚犯——他會是王？

Then came *the sobering question* (18:37): "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate seized on the word *king*. That was a word he could understand. A man obviously poor, a man bound, and a prisoner—a king?

耶穌回以彼拉多自己話：「你說我是王。」彼拉多在玩弄這個字。耶穌從另一個立足點來論事。他等於在說，「我所統治的是真理的領域」。「我為此而生，也為此來到世間。」我們看到這裡要雙重的加重語氣：「為此而生，為此而來。」身為人子，他生而為猶太人的王（太二1-6）。身為神子，他來自另一個世界，來自另一種方式的存有。

Jesus gave him back his word: "Thou sayest that I am a king." Pilate was the one who was toying with this word. Jesus put matters on another footing. "My realm is truth," he said in effect. "I was born to be king. For this cause I came into the world." We note the double emphasis: "I was born; I came." As Son of man he was born king of the Jews (Matthew 2:1-6). As Son of God he came from another world, from another form of existence.

他告訴彼拉多，他來，「為要給真理作見證。」他被宣告為「道成了肉身」（約一14）。是真正體現真理的那一位。凡愛真理的人，就能認出他所來自，也要擁戴他為王。

He came, he told Pilate, to "bear witness unto the truth." He was claiming to be the incarnate word (John 1:14), the one who personally embodied truth. All who loved truth recognized him for what he was and crowned him king.

只是，這時刻，事情的發展，已經來到太深入而令人不安的地步。彼拉多根本不想觸及與個人領域相關的應用。他只想問表面上的問題（十八38節上）：「彼拉多說，真理是什麼呢？」彼拉多並非真心想探討，這只是個禮貌性的問題。世界的宗教和哲學，已對此辯論了好幾世紀。時至今日，大家的觀點是：真理是相對的。耶穌站在彼拉多面前，作為問題的答案。他就是真理（十四6），絕對的，完美的，以血肉之軀呈現給世人認知。彼拉多本可當下就疑慮盡釋，擁抱基督，進入真理。可是他一點兒都不認真。他以犬儒的心態，聳聳肩讓這寶貴的時刻就這樣溜逝。我們知道，機會不再。他輕易打發掉耶穌的講論，不想再與這個加利利的鄉下人討論真理的本質，離開了衙門。

But things were now getting too close for comfort. Pilate had no wish to face the personal implications of all this. He countered with *the speculative question* (18:38a): "Pilate saith unto him, What is truth?" It was a flippant question in the sense that Pilate did not wait for an answer. The world's religions and philosophies have debated that question for centuries. Nowadays the idea is current that truth is relative. Jesus stood before Pilate as the answer to that question. He was the truth (14:6), absolute, perfect, clothed for all to see in flesh and blood. Then and there Pilate could have slain his doubts, put his fears to rest, embraced Christ, and entered into the truth. But he was not serious. With a touch of cynicism he shrugged off the magic moment. It never came again, as far as we know. He simply dismissed the Lord's statement. He was not going to discuss the nature of truth with this Galilean peasant. He abruptly left the Praetorium.

接著是可恥的問話（十八38節下-40節）。有一陣子，拿捏不定的彼拉多已經下定決心。對這名囚犯，他深受感動，不論這拿撒勒人耶穌說過什麼或作了什麼，不論他自己宣稱是什麼，總之，他明顯對羅馬帝國不構成威脅。他沒有干犯羅馬的哪一條法令，這彼拉多很清楚。「他說了這話，又出來到猶太人那裡，對他們說，我查不出他有什麼罪來」（十八38節下）。他就應該要宣判他無罪釋放他呀。這樣，將會成為羅馬司法的一項功績，彼拉多也會因判案公正而留名青史。

Now comes *the scandalous question* (18:38b-40). For the moment, Pilate had made up his vacillating mind. He was impressed by this prisoner, whatever else this Jesus of Nazareth had said or done, whatever it was he claimed to be, he was clearly no threat to Rome. He had committed no offense against Roman law, as Pilate understood that law. He said so: "And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all" (18:38b). He should have acquitted him and set him free. It would have been a feather in the cap of Roman justice. Pilate would have gone down in history as the ideal judge.

而彼拉多卻不是停留在此。他繼續自己的「不作為」。他想盡可能避開跟猶太人起衝突，就跟他想避開耶穌的對質一樣。猶太人皺眉、私語，已經快要釀出一場風暴了，他於是拋出一個丟臉的問題：「但你們有個規矩，在逾越節要我給你們釋放一個人，你們要我給你們釋放猶太人的王嗎？」（十八39）。

But Pilate did not stop there. He went on—to his undoing. He wanted to avoid a confrontation with the Jews just as much as he wanted to avoid a confrontation with Jesus. Because their frowns and angry murmurs were already threatening a very nasty storm, he asked a scandalous question: "But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" (18:39).

四卷福音書，都記了這段可悲的故事。彼拉多想提供機會釋放耶穌，但卻是依據這個習俗，而不是根據耶穌的無罪，他這樣作，完全失去原則。此外，無論彼拉多想藉此從中撈到一些益處，他明顯希望猶太人能接受耶穌這個好人，而不是巴拉巴這個壞蛋——但他卻沒有大力促成自己原本所提供的建議。他骨子裡討厭猶太人，那意念，就是抑制不了。他又稱耶穌為「猶太人的王」，這個頭銜，正是猶太權貴極力抵擋的，結果，便激怒他們，一發不可收拾。他們立刻就回應這個粗糙的政治謀算：「他們又喊著說，不要這人，要巴拉巴，這巴拉巴是個強盜。」（十八40），專門在路上打劫。約翰的筆觸，短短幾個字，就道盡悲哀。猶太人寧可選一個強盜——這之後的民族歷史，就盡是被人掠奪、劫害。

All four gospels tell this sad story. It was a wholly unprincipled act on Pilate's part to offer to release Jesus based on this custom rather than on the established basis of his innocence. Moreover, whatever Pilate hoped to gain by this move—and doubtless he hoped the Jews would accept Jesus, a good man, over Barabbas, a violent man—he did not further his end in the way he worded the offer. He could not resist the temptation of goading the Jews. He only annoyed them further by referring to Jesus as "the King of the Jews," a title the Jewish authorities violently opposed. Nor did he have long to wait for their response to this crass political maneuver: "Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber" (18:40). He was a bandit, a highway robber. There is a note of terrible pathos in that brief comment by John. The Jews chose a bandit—and down through their history, from that day to this, they have been robbed and plundered.

耶穌還在彼拉多手中。此外，猶太官員現在已經知道，彼拉多可以任他們拿捏。

Pilate still had Jesus on his hands. Moreover, the Jewish authorities now knew that Pilate was putty in theirs.

3. 迫害（十九1-3）

3. The Persecution (19:1-3)

這短短的一段，讓彼拉多更是丟盡了臉。他走入衙門，還是拿不定主意。他曾經賭過，但是輸了。於是便想訴諸羅馬人典型的權宜之計——當碰到一個既無權勢可靠，也非羅馬公民的囚犯時。我們看到了一頓鞭笞（十九1）：「當下，彼拉多將耶穌鞭打了。」他想，鞭子或可叫這個吃苦頭的囚犯，吐露些什麼，好藉此控告他。

This brief section adds to Pilate's shame. He went back into the praetorium, still undecided. He had gambled and lost. Next he resorted to a typical Roman expedient when questioning a helpless man not protected by powerful friends or by Roman citizenship. We are told now about *the scourging* (19:1): "Then Pilate therefore took Jesus, and scourged him." Perhaps under the lash this frustrating prisoner would say something that could be used against him.

受鞭刑是很恐怖的，囚犯要先綁在一根柱子上。士兵拿來一條上面釘了許多刺的皮鞭，那些刺，多半是金屬或骨頭削成的。士兵使盡力氣對著囚犯的背下鞭。第一鞭就讓人痛昏，第二鞭就破皮，再繼續下去，皮開肉綻，直到見骨，有時候，甚至連內臟都跑出來，就有人當場死掉，沒死的，下半生也殘廢了。彼拉多就這麼粗魯地把一個將才還說他是清白無罪的人，送去受這種折磨。

Trial by scourging was a terrible ordeal. The victim was fastened to a post. A soldier took the many-tongued whip into which were woven pieces of metal or bone. He brought that whip down with all the force of his arm across the victim's back. The first blow knocked all the breath out of the body. The second lay open the skin. As the punishment proceeded, flesh was ripped from bone. Sometimes vital organs were exposed. People died beneath the scourge. Often those who survived were maimed for life. Pilate callously handed over to this systematic torture a man he had just pronounced innocent.

主耶穌受這樣的折磨，居然還能活下來，這也透露出，他有健壯的身體。但還不止於此。他的口，沒有出一句惡言，那個粗魯的羅馬人彼拉多，即使把耶穌押到這樣的場景中，還是沒能逼出一句話，可以作為他改判有罪的佐證。他只好把這個被鞭得滿身是血的人，交還給士兵，看看在這群士兵的戲弄下，會不會逼出一兩句咒罵羅馬人的話。

It says something about the magnificent physique of the Lord Jesus that he survived that ordeal. But that was by no means all. Not a word of complaint passed his lips, not a word of any kind that the callous Roman, brought up on the sights and sounds of the arena, could use as a pretext for changing the verdict. So he handed the battered and bleeding man over to the soldiers. Maybe under their rough horseplay he could be provoked into some hostile remark, perhaps some curse against Rome.

因此，接下來便是嘲弄（十九2-3）。我們看到，耶穌被戲弄打扮（十九2）：「兵丁用荊棘編作冠冕，戴在他頭上，給他穿上紫袍。」對這群兵丁而言，耶穌這個王，尤其是猶太人的王，非常有戲劇性。大多數的羅馬人，對大多數的猶太人都沒有好感。猶太人居然會有王，而且是這麼溫馴的一個王！這簡直太好笑了。

So comes *the scoffing* (19:2-3). We note *how Jesus was attired* (19:2): "And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe." There was something very comical to these soldiers about Jesus being a king, especially the king of the Jews. The average Roman had little love for the average Jew. That the Jews should have a king and that this meek man should be he! That was almost too funny for words.

其中一個打鬧者，比別人更有創意，他想到了戶外的荊棘叢，它來自棗椰樹。它的枝條很難拗成型，可是一旦扭成一個圓型冠，戴上頭，會刺得疼痛難耐。荊棘是咒詛的象徵。（創三18）。

One wag, with a more inventive mind than his fellows, remembered a thorn bush outside. It is thought that the thorns came from a date palm. They were formidable in themselves but, when twisted into a crown and rammed on his head, would have caused sharp pain. Thorns are a symbol of the curse (Genesis 3:18).

耶穌戴上冠冕，站立在那裡，會刺激人想到別的主意。有人拿到一件軍用外套，就披在他的肩頭。這一來，就更有王的樣子了。兵丁嘲笑他，「恭喜猶太人的王！」。我們可以想像那陣陣嘩然，粗暴的戲謔，謾罵的用詞。

The sight of Jesus standing there, crowned with thorns, inspired another idea. Someone fetched a military cloak and flung it over his shoulders. There! Now he looked more like a real king. They mocked him. "Hail, King of the Jews!" they said. We can imagine the ribald laughter, the coarse jests, the foul language.

眼看激不起漣漪，有人決定再用暴力，「用手掌打他」我們在十八章22節看到耶穌被打（十九3）。他們打他，他卻站在那兒，轉來另一邊的臉頰；他們用力打他的臉，以致舊約先知如此的宣告：「他的面貌比別人憔悴」（賽五十二14）。

Seeing they evoked no response, some of them resorted to further violence and "smote him with their hands." It is the word used in 18:22. So we see *how Jesus was attacked* (19:3). They beat him. Still he stood there, turning the other cheek, and let them so pound his face that the Old Testament prophet could proclaim: "His visage was so marred more than any man" (Isaiah 52:14).

4. 判刑（十九4-15）

4. The Condemnation (19:4-15)

約翰的記載中，彼拉多最後對耶穌所判的刑，可分三類。第一，因他是人子（十九4-6），第二，因他是神子，最後，因他是大衛的後裔。我們看見彼拉多輸給猶太人，一步步退讓，直到最後終於投降——成為自己妥協怯懦的犧牲品。

The final condemnation of Jesus by Pilate, as recorded by John, was in three stages. First he was rejected *as the Son of man* (19:4-6), then as the Son of God, and finally as the Son of David. We see Pilate fighting a losing battle with the Jews, forced back step by step, until at last he gave in—the victim of his own cowardly compromise.

當兵丁對這囚犯嘲弄夠了，也動粗了，卻榨不出隻字片語時，就把他解回給彼拉多。彼拉多把耶穌又帶出來，讓基督在大庭廣眾下（十九4-5）。這地步，他已被折磨得面目全非。他居然還能站立，真是奇蹟。彼拉多或許想藉此能不能擠出那些硬心祭司的一絲絲憐憫來。

When the soldiers had finished with their verbal and violent mockery of the prisoner and had drawn nothing out of him, he was once again taken in charge by Pilate. He had him brought out of the

praetorium and *Christ was exhibited* (19:4-5). By now he was hardly recognizable. It is a wonder he could still stand on his feet. Perhaps Pilate hoped to arouse some pity in the implacable priests.

彼拉多開口宣告耶穌全然的清白（十九4）：「彼拉多又出來對眾人說，我帶他出來見你們，叫你們知道，我查不出他有什麼罪來。」這個，希望他們有公義之心的訴求，如聽耳邊風。他們才不管公不公義，只希望早些定罪、判死。

Pilate began with a *declaration of complete innocence* (19:4): "Pilate therefore went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him." This appeal to their sense of justice fell on deaf ears. They were not interested in justice, but rather in a conviction and speedy death sentence.

彼拉多顯然比耶穌先露面。現在，耶穌也出來了，彼拉多等於在眾人面前展露自己不公不義的怯懦的證據（十九5）：「耶穌出來，戴著荊棘冠冕，穿著紫色袍。」彼拉多若以為，這個挨鞭，又挨打的人露臉，會引發群眾一絲人性，那他就大錯特錯了。雖然他已宣告這人無罪，卻又鞭打了他。又容許手下兵丁粗魯的凌虐；他在展示的正是自己怯懦的明證。他似乎希望再次宣告這人無罪，又加上這副受盡折磨的可憐相，可以讓群眾心軟。

Pilate apparently had preceded Jesus out of the praetorium. Now he appeared and Pilate set before them a *demonstration of cowardly injustice* (19:5): "Then came Jesus forth, wearing the crown of thorns, and the purple robe." If Pilate expected the sight of a man scourged and beaten to appeal to their sense of humanity he was mistaken. Although he had proclaimed him innocent, he had scourged him. He had allowed him to be brutalized by the soldiers. He paraded before them evidence of his own cowardice. He hoped, it seems, that his fresh affirmation of the prisoner's innocence, coupled with his already terrible suffering, would move them to settle for that.

他錯了，荊棘冠和紫色袍，便激怒了他們。想到拿撒勒的耶穌，竟然給他們彌賽亞的渴望，以及要自羅馬獨立的民族主權的宣告，帶來眼前這副嘲諷的景像，他們的憤怒，達到了極點。

He was mistaken. The sight of that crown of thorns and that purple robe moved them to even greater fury. To think that this Jesus of Nazareth could have brought such scorn and ridicule on their messianic aspirations and their claims to national, sovereign independence from Rome! Their rage knew no bounds.

這時刻，彼拉多說了一句話，變成了流傳千古的名言，「你們看這個人！」他是一個「神所期望的人：神在人身上居住。」

At this point Pilate made a statement that has become famous. It has echoed down the centuries: *Ecce homo!* "Behold the man!" He was man as God intended man to be: man inhabited by God.

瞧！墮落的人，對這個無罪的人，作了什麼樣的好事。此刻，正是罪的醜陋至極，與聖潔的完美無比，兩者的併立。

And see what fallen man did to that sinless one. Here sin in all its ugliness met holiness in all its beauty.

彼拉多對著他這個手工藝品，比著手勢，喊說「你們看這個人！」祭司長該亞法和他的群眾看著他。聖殿的差役看著他。從這群宗教人士的口裡，這群夠滑頭，不肯進到彼拉多審判庭的人的唇裡，竟迸出令人不寒而慄的話語：「釘他十字架！釘他十字架！」

"Behold the man!" cried Pilate with a gesture that pointed out his handiwork. The chief priests looked at him, Caiaphas and his crowd. The temple officers looked at him. And from the lips of these religious men, too scrupulous to enter into Pilate's judgment hall, there burst forth a hellish cry: "Crucify him! Crucify him!"

我們都遭逢過這種挑戰，他們的反應，也是只有兩種。我們不是喊著「釘死他」就是「擁戴他為王。」沒有中間地帶，就如彼拉多馬上會發現的一樣。

All of us face this timeless challenge and respond one way or another. We cry either "Crucify him" or "Crown him." There is no middle ground, as Pilate soon found out.

因此，我們就看到基督被定罪（十九6）。祭司們的憤怒，就促使官員作出決定：「彼拉多說，你們自己把他釘十字架吧，我查不出他有什麼罪來。」這是他第二次宣告說，這個囚犯是清白的。「你們自己把他釘十字架吧」他如此說，好像這樣就可以把責任從肩上卸給他們似的。

So we see that *Christ was execrated* (19:6). Now the rage of the priests gave way to the response of the procurator: "Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him." It was the third time he declared the prisoner's innocence. "You take him and crucify him," he said—as though he could shift responsibility from his shoulders to theirs.

誰也不能如此推卸責任。關於耶穌，我們每個人都要自己作決定，也都要為自己的回應負責。Nobody can do that. When it comes to Jesus, each of us makes his own decision and is responsible for his own reaction.

現在，又來到另一個領域。彼拉多把耶穌當一個人來審問，這並不令猶太人滿意。他為人的部份，比較不令猶太人生氣。他宣稱自己是神的兒子，這部份才是重點（十九7-12）。

Now a new dimension was introduced. He had tried Jesus as a man and that did not satisfy the Jews. It was not so much what he was as the Son of man that infuriated them. It was what he claimed to be *as the Son of God* (19:7-12).

我們必須再來檢視，在這個苦惱的羅馬官員眼中，突然出現一個升高的危機。我們可看出彼拉多眼中流露出的驚惶（十九7-9）。他突然發現（十九7）：「猶太人回答說，我們有律法，按那律法，他是該死的，因他以自己為神的兒子。」他才不是這樣！他並不是想方弄法，使自己成為神的兒子。他本來就是神的兒子。猶太人引用的是利未記二十四章16節。他們這樣引用是錯誤的，因為耶穌不僅如他們宣稱，是神的兒子，他還一而再，再而三的證明了，自己是神的兒子。

Once more, we must look at this sudden upping of the stakes through the eyes of the unhappy Roman governor. We note how *fear was instilled in Pilate* (19:7-9). He made a sudden *discovery* (19:7): "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." He did no such thing! He did not make himself the Son of God. He truly was the Son of God. The law to which the Jews alluded was in Leviticus 24:16. Their appeal to that law was fraudulent because Jesus not only was the Son of God, as he claimed, but he had proved over and over that to be so.

猶太人顯然也很清楚看到耶穌確切地宣告了自己是神的兒子。現在，他們把這項消息轉知給彼拉多，彼拉多立刻嚇得要命（十九8-9）。倘若猶太人以為，這種褻瀆的罪名，就能立刻宣判他們希望判他的死刑，那他們就錯了。彼拉多不太關心他們出於宗教因素而想除掉耶穌，而是比較擔心，萬一他們所說的「他的宣告」若是真的，怎麼辦？彼拉多對這個奇特的囚犯本來就存有戒心。他以前從來沒見過有人以如此清澈和真誠的眼神看他。他以前從來沒見過有人如此的沉著、自持、安靜、無懼。以前也從來沒有人被鞭打，被羞辱時，依然那麼地不失威嚴。那絕不只是禁慾苦修，那是一種超然得勝。而最奇特的是——他從這人的臉龐，那奇妙臉龐所讀出的，竟然是愛。那種超越仇恨的愛。

The Jews had no doubt that Jesus claimed to be God's Son in an absolute and total sense. They now unloaded this piece of information on Pilate, who was instantly overwhelmed by *dread* (19:8-9). If the Jews thought that the charge of blasphemy was going to secure the instant death sentence they sought, they were wrong. Pilate was not so much interested in their religious reasons for wanting to be rid of Jesus as he was horrified at the possibility that what they said about him might be true. Pilate was already half afraid of his unusual prisoner. Never before had a man looked at him with such clear and honest eyes. Never before had a man been so calm, reserved, silent, unafraid. Never before had a man endured scourging and scoffing with such dignity. It was not just stoicism. It was absolute victory. And most amazing of all—what he read in this man's face, what shone out of his wonderful face, was love. Love that transcended hate.

他匆匆步入室內，想整理紊亂的思緒，也想和這個不隨一切起舞的囚犯再對談一次。他一定得從這人的宣告中，再找出一些什麼來。他是神的兒子？萬一這是真的，怎麼辦？彼拉多，即便是老粗一個，也有不少迷信——偏偏這時候又從老婆那邊傳來緊急的訊息，一切就更令人心焦（太二十七9）。

He hurried back into the praetorium to sort out his thoughts and to have another talk with this disconcerting prisoner. He must find out more about this claim of his to be the Son of God. What if it was true? Pilate, hardened as he was, was not without his superstitions—and these had been heightened by an urgent message he had just received from his wife (Matthew 27:9).

「彼拉多聽見這話，越發害怕；又進衙門，對耶穌說，你是那裡來的？耶穌卻不回答」（十九9）。
"When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer" (19:9).

一種不祥的預感，開始在彼拉多心中生根。他也可能開始回想，過去他的一些眼線回報有關這個人所行的神蹟奇事，多到數不清，種類也令人無法掉以輕心。他卻一直不在意——直到現在。現在，他只好裝腔作勢，設法掩蓋心中的不安：「你到底是從哪兒來的？」他怒聲問道。耶穌回以一片緘默，這比任何答案更令彼拉多焦躁不安。

A dreadful presentiment was taking root in Pilate's heart. He would perhaps recall accounts he had heard from his spies about the miracles this man had performed, too numerous and varied to be ignored. But he had ignored them—until now. Now he tried to hide his uneasiness with bluster: "Where do you come from anyway?" he demanded. Jesus met the question with a total silence that unnerved Pilate more than any answer could have done.

耶穌又能回答什麼呢？彼拉多對一位道成肉身的神，其概念只會像奧林帕山的神話及羅馬的偶像那般的色彩。耶穌又該如何向這個已經看他是專講廢話的人，傳達有關他在天上的父神，以及他是在地上的聖子，這一切的概念呢？彼拉多又會如何回答這真理呢？他早已辜負了基督的清白。他要先回應眼前超越他理解的這項真理，才能懂得更多的真理。這時刻，若向彼拉多顯明，他乃是神在肉身顯現這項絕對的真理，只會徒然加深彼拉多的罪和咒詛。

What answer could Jesus have given? Pilate's notions about an incarnate deity would have been colored by pagan concepts of Mount Olympus and Roman idolatry. How could Jesus have conveyed to this man, who had proved himself to be a trifler with truth, any concept of his Father as God in heaven and himself as Son on earth? What would Pilate have done with this truth? He had already shown what he was prepared to do with the truth of Christ's innocence. Let him act on that truth; then he would be able to receive more truth—truth at present beyond his comprehension. To have revealed to Pilate, at this stage, absolute truth about his being God manifest in flesh would only have added to Pilate's guilt and condemnation.

彼拉多所面臨的問題，乃是如何還一個清白的囚犯司法的公義，以及被嚴重違害的司法權益。

The question before Pilate was one of justice, of a prisoner's innocence, and of rights that had already been terribly violated.

我們看見彼拉多愈發害怕（十九10-12），先是，因這個人的威嚴（十九10-11）。請注意彼拉多威脅的口吻（十九10）：「彼拉多說，你不對我說話嗎？你豈不知我有權勢釋放你，也有權柄把你釘在十字架嗎？」這些話，充其量不過是空話。他早已三次證明這囚犯的清白，卻還是不釋放他。彼拉多自己才是個囚犯，怕猶太人會影響他在羅馬官府的仕途，自己被這樣的懼怕所綑綁。羅馬帝國的官員，沒有一個人不知道，對付這群狂熱，難以預料的猶太人，得用軟的來。

We note how *fear was intensified in Pilate* (19:10-12), first, by *the dignity of the man* (19:10-11). Note *his bullying claim* (19:10): "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" It was an empty claim at best. He had already attested to the prisoner's innocence three times, yet he still had not released him. He was himself a prisoner, a captive of his own fear of the Jews and their ability to

make trouble for him with Rome. There was not an official in the Roman empire who did not know that the fanatical and unpredictable Jews had to be handled with kid gloves.

耶穌的緘默，比任何方式，都更鞭打著彼拉多的良心。這時，我們看見他像隻紙老虎：「耶穌回答說，若不是從上頭賜給你的，你就毫無權柄辦我。」整本聖經都有這樣的概念：人間政府以及上在執政掌權者，都是神所設立的，不論人承不承認神，最終都要為著自己在該職位的所作所為向神交帳（箴八15；羅十三1-7）。彼拉多的權柄是來自凱撒，但彼拉多和凱撒兩者的權柄，都來自神。彼拉多正想隨自己高興地為所欲為，耶穌卻提醒他，他的為所欲為，不公不義，非法濫權，這一切都必然留下痕跡。他的權柄來自他「上頭」（與約三3、7、31所指的上頭，同一個字）將來要為所作所為負責。彼拉多十分需要這個警告，他之前鞭打了無辜的人，已使司法流產一次，如今，正要批准更惡劣的作為。

The silence of Jesus smote Pilate's conscience as nothing else could. This time we see *his bluff called* (19:11): "Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." Throughout the Bible the fact is established that human government is God ordained and that those in positions of authority, whether they recognize it or not, are ultimately responsible to God for the way they conduct themselves in office (Proverbs 8:15; Romans 13:1-7). Pilate's authority (exousia) was derived from Caesar; both Pilate's and Caesar's authority were derived from God. Pilate was going to act as he pleased. Jesus reminded him that his arbitrary, unjust, and illegal abuse of his authority would not go unrecorded. He had received his authority "from above" (anothen, a word that denotes from heaven as in John 3:3, 7, 31) and he would be accountable for what he did. This warning was urgently needed by Pilate, who had already allowed one miscarriage of justice in scourging a man he knew to be innocent and was about to permit a worse one.

但主耶穌還沒完。他對彼拉多的罪並沒要判處緩刑——這也是頗凸出的例子，主耶穌的真誠和勇氣，竟使他敢於向他的法官直陳有關他個人的罪的問題——只是，這裡有一個比彼拉多更嚴重的罪人，耶穌說：「把我交給你的那人，罪更重了。」動詞「交」，在約翰福音中共出現十五次，其中九次譯作「出賣」，與猶大將耶穌交給公會之人的罪相關。

But the Lord was not through. He did not mitigate Pilate's sin—and it is a remarkable instance of the Lord's honesty and courage that he should talk to his judge about his personal sin—but there was one who was an even greater sinner than Pilate: "He that delivered me unto thee hath the greater sin," Jesus added. The Greek indicates one person, undoubtedly the wicked high priest Caiaphas. The verb for "delivered" here is paradidomi. It occurs fifteen times in John's gospel. Nine times it is translated "betray" in connection with the sin of Judas in handing Jesus over to the Sanhedrin. John has already used the word twice in describing the action of the Sanhedrin in handing Jesus over to Pilate. Here the Lord used the word specifically of the high priest.

該亞法所在的位置，在神的眼中，比羅馬皇帝的位置還更高。大祭司擁有最高等、最聖潔的職能。但這職位，早已經被一連串對政治熱衷，對屬靈愚鈍，世俗心靈，追求自利的機會份子所羞辱了。該亞法這個不敬虔，沒有原則的人，就是當時的大祭司。倘若彼拉多濫權，以他的高位，有一日尚且要對神問責，那個該亞法，在那樣的聖潔職位上濫權，豈不更要遭到懲處？

The office held by Caiaphas, in the sight of God, was an office far higher than that of a mere emperor of Rome. The office of high priest carried with it the highest and holiest functions. That office had been disgraced by a succession of politically active, spiritually insensitive, worldly minded, self-seeking opportunists. Caiaphas, a godless and unprincipled man, was the present high priest. If Pilate's abuse of his office was great and would one day be called to account by God, how much worse was the abuse of his holy office by Caiaphas?

聖靈用一個字描述猶大的作為，也用同一個字來描述該亞法的行徑，這很有意思。猶大將耶穌出賣給該亞法，該亞法將耶穌出賣給彼拉多。彼拉多不按原則來釋放他的囚犯，這已是大罪，那該亞法的罪更重了。這一切都令彼拉多心頭沉重，他把這句有關倫理以及實踐高貴人權的重要陳述，乖乖地聽進去了。

It is significant that the Holy Spirit uses the same word to describe the action of Caiaphas that he used to describe the action of Judas. Judas had betrayed Jesus to Caiaphas and Caiaphas had betrayed Jesus to Pilate. Pilate's sin in his unprincipled handling of his prisoner was great. That of Caiaphas was greater still. All this made a deep impression on Pilate, who accepted without challenge this remarkable statement on the ethics and divine dynamics of the exercise of human authority.

但是，倘若彼拉多有突發的決心，想要按正確原則行事，那也只是曇花一現。他對耶穌的威嚴雖然愈形敬畏，卻抵不過外頭愈來愈強的叫囂（十九12）：「從此，彼拉多想要釋放耶穌，無奈猶太人喊著說，你若釋放這個人，就不是該撒的忠臣；凡以自己為王的，就是背叛該撒了。」

But if Pilate had a sudden surge of resolve to do the right thing by his prisoner it was soon stilled. His fear, intensified by the dignity of Jesus, was even more intensified by *the demand of the mob* (19:12): "And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."

猶太人現在改變技倆了。對抓到的這個人，他們有一套應付的方法。他們改以政治罪名來取代宗教罪名。該撒怎可能容忍叛亂份子？即使是個疑似叛亂者。哪個省長，敢對這樣的人寬厚以對而不鎮壓，他就活該有禍了。任何人敢宣稱自己為王，該撒一定是以速斬速決伺候。

The Jews had now changed their tactics. They had the measure of their man. They pressed a political charge instead of a religious charge. The Caesars would not tolerate sedition or even the suspicion of sedition. Woe betide any provincial governor who was lenient with insurrectionists. As for anyone claiming to be a king, the Caesars expected swift judgment to be meted out to him.

彼拉多原本就已斷定，耶穌不是該撒的什麼對手。可是現在猶太領袖已糾結群眾。約翰說，群眾「喊著說」。原文有「異口同聲」齊心高呼的意思，而不是散亂的呼喊。如十九6、15及十八40所述，是大聲，整齊俐落，堅決的要脅。彼拉多怕該撒，比對耶穌的敬畏更多，更在意是不是「該撒的朋友」，多過眼前這個命運操縱在自己手中（至少他是這麼想）的陌生人。猶大為錢而出賣耶穌。該亞法為宗教偏見出賣耶穌。彼拉多為了保住自己的高位而出賣耶穌。至今，仍有人為了物質利益，為虛假的宗教，為不敬虔的交誼——為一點點奪目的光彩，一回合的掌聲，而出賣耶穌。

Pilate had already acquitted Jesus of being a serious rival to Caesar. But by now the Jewish leaders had organized the mob. The multitude "cried out," John says. They "raised a shout." The thought behind the expression is that of one loud, unified cry rather than a discordant noise. It was a loud, decisive, and determined demand, as in 19:6, 15 and 18:40. Pilate was far more afraid of Caesar than he was of Jesus, more concerned with being "Caesar's friend" than in being a friend to this stranger whose destiny, so he thought, lay in his hands. Judas sold Christ for money. Caiaphas sold him out of religious prejudice. Pilate sold him in order to hang onto his job. People still sell him for material gain, for wrong religion, for godless friendship—for a handful of tinsel or a round of applause.

耶穌的人子、神子的身份都被拒絕後，我們來看他的大衛後裔的身份也被拒絕（十九13-15）。

Jesus has been rejected as the Son of man and as the Son of God. Now we see him rejected as *the Son of David* (19:13-15).

我們已來到審判的高峰（十九13）：「彼拉多聽見這話，就帶耶穌出來，到了一個地方，名叫鋪華石處，希伯來話叫厄巴大。」這官員一刻也不再耽擱，往左或往右，已經到了必須作一次永遠決定的時刻。他按例坐上審判席，這是衙門前的一處露天廣場，一座高起的臺子，上面擺了一張椅子。這地方又叫鋪華石處，意為「鋪上石頭」而且還帶有「鑲嵌式」的工法。按猶太人的希伯來文（亞蘭文），稱作厄巴大（隆起之地），這地方一般都被認為是羅馬人華麗的人行道，位在「你們看這個人」那個拱門之下。它大約有三千平方碼，一般認為就是安東尼城堡前的廣場。約翰如此詳細描述，是因為有兩個時

地，都具同等的嚴重性。有一天，他要坐在自己的審判寶座上（羅十四10；林後五10），來審判所有已死的罪人（啟二十11-15）；這一位，此刻正要受到猶太人和外邦人加諸他的審判。

We come now to *the climax of the trial* (19:13): "When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha." The procurator could delay no longer. The time had come to make up his mind once and for all one way or another. Accordingly he seated himself on the judgment seat (bema). This was a raised platform with a seat in the open court in front of the praetorium. It was called "the pavement" (lithostrotos); the word literally means "strewn with stone" and suggests some kind of mosaic. In the vernacular of the Jews, in Hebrew (Aramaic), it was called Gabbatha ("the ridge"). The place is generally identified with the magnificent Roman pavement that has been excavated beneath the Ecce Homo arch. It measured about three thousand square yards and is thought to be the actual courtyard of the Antonia fortress. John gives this detail because of the solemnity of both place and occasion. He who is one day to sit on his own bema (Romans 14:10; 2 Corinthians 5:10) and who one day is to judge all the wicked dead (Revelation 20:11-15) was about to have sentence passed on him by Jew and gentile alike.

接著是審判的關鍵點（十九14-15）。猶太人終於正式的作出要命的決定，棄絕大衛的後裔，這位真正有資格坐上以色列寶座，猶大支派大能的獅子。

Now came *the crux of the trial* (19:14-15). The Jews would now reject Jesus formally and fatally as the Son of David, rightful heir to the throne of Israel, mighty lion of the tribe of Judah.

我們先看見，（十九14-15節上），彼拉多不知不覺中竟向以色列民介紹了他們的王（十九14）：「那日是預備逾越節的日子，約有正午：彼拉多對猶太人說，看哪，這是你們的王！」

We see first *the king presented to Israel* (19:14-15a) and we note Pilate's *unintentional quotation* (19:14): "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!"

我們再次看見約翰刻意又心痛地，準確敘述了那個時刻和那個地點。那若是希伯來的時間，就是子夜。約翰若是用羅馬時間，就是清晨六時。是「預備逾越節的日子」，預備日（四卷福音書都證實，主的安葬日是在這一天）猶太人殺羔羊，預備過逾越節。

Again we note John's deliberate and painstaking accuracy in citing both place and time. It was "the sixth hour." If this was Hebrew time, it was midnight. If John used Roman time, it was six o'clock in the morning. It was "the preparation of the passover," Preparation Day (all four gospels attest that the Lord's burial took place on this day), the day the Jews killed their Passover lamb.

彼拉多坐上審判席。他已下決心要把耶穌送入狼群，但他的心恨透這些操縱他的猶太人。他要儘可能地讓這群人無法順利到手。他把耶穌推向前。耶穌站在那裡，滿臉被打的傷痕，頭上戴著荊棘冠，滲血的背，蓋著一件紫色袍子。徹夜未眠，之前在園子裡已經飽嚙憂傷，又被公會的人霸凌，被差役毆打，他被押到這，押到那，押到城裡的四處，精疲力竭，受盡痛苦。彼拉多指著他，看著該亞法和他那群虛偽自義的狐群狗黨。「看你們的王！」他說。

Pilate seated himself. He had made up his mind to cast Jesus to the wolves, but his soul was filled with bitterness toward the Jews who had outmaneuvered him. He would do all he could to make their victory as unpalatable as possible. He had Jesus brought forward. There he stood, his face beaten, his head crowned with thorns, his bleeding back covered by a purple robe. He had been up all night. He had agonized in the garden. He had been bullied by the Sanhedrin and abused by their police. He had been marched here, there, and everywhere across the city. He was exhausted and racked with pain. Pilate pointed to him. He looked at Caiaphas and his motley crew of self-righteous hypocrites. "Behold your King!" he said.

雖然他不知道，但他碰觸的，正是一句最重要的彌賽亞預言。關於基督要勝利地進到耶路撒冷城的預言中，最後一位先知，就用了這一句話。猶太人一聽，簡直氣炸了！他們誰也無法掩耳不聽這一段相關的

嘲諷：「錫安的民哪，應當大喜樂，耶路撒冷的民哪，應當歡呼，看哪，你的王來到你這裡。他是公義的，並且施行拯救，謙謙和和的騎著驢，就是驢的駒子」（亞九9）。

Although he did not know it, he had touched on one of the great messianic prophecies. In foretelling Christ's triumphant entry into Jerusalem, one of the last of the prophets had used those very words. With what rage the Jews heard them now! Who among them could have escaped making the ironic connection: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zechariah 9:9).

他是大衛雙系後裔中最終的一位有資格坐上王位的——如聖殿記錄清楚的顯示。他們的王，就站在那裡。猶太人的眼光，從他們所摒棄的王身上，轉到那個冷眼睥睨他們的那個討厭的羅馬人身上，再轉回到那個可憐的身形，靜靜地站在那兒，裹著他自己才有的威嚴。

He was the last rightful claimant to the throne of David—descended directly from David along two lines, as the temple records clearly showed. There he stood—their king. The Jews looked from the king they rejected to the sneering Roman they detested and back again to that pitiful figure standing silently there, clothed in a majesty all his own.

可是彼拉多還沒完。他無意間引用的經文，產生一個正確的質疑（十九15節上）：「我可以把你們的王釘十字架嗎？」他問道。在這最後時刻，他到底還存不存希望，猶太人會回心轉意嗎？若然，他馬上就發現，沒有。即使嘲諷成習的彼拉多，這時也不必詫異會有這樣的答案：「祭司長回答說，除了該撒，我們沒有王。」以色列民寧願以該撒為王（十九15節上）。

But Pilate was not quite through. His unintentional quotation was followed by an *unequivocal question* (19:15a): "Shall I crucify your King?" he asked. Did he hope that even in this final moment the Jews would relent? If so, he was quickly disillusioned. Not even Pilate, cynical as he was, could fail to be surprised at the answer he received: "The chief priests answered, We have no king but Caesar." Caesar was *the king preferred by Israel* (19:15b).

猶太人恨惡羅馬，恨惡他們揮軍佔領，恨惡他們的統治，恨惡他們的組織，恨惡該撒。不到四十年，他們就為了不再讓該撒統治而打一場史上有名的劇烈的戰爭，六十年後，又會打另一場仗。聽他們說出「除了該撒，我們沒有王」，應該是有史以來第一遭吧。

The Jews hated Rome, hated its occupying army, hated its governor, hated its institutions, hated Caesar. In less than forty years they would fight one of the fiercest wars in history to rid themselves of Caesar. Sixty years after that, they would fight another one. To hear them say "we have no king but Caesar" must have been an all time first.

請注意，這話是出自誰的口：祭司長。不是群眾，不是拉比，是國家的領袖，是猶太信仰正統的維護者。他們公開宣稱，寧願以該撒為王，而不要耶穌為王；他們寧願羅馬人和外邦人來統治，不願以耶穌為君王。他們寧願不要彌賽亞，不要千禧年，也不要與耶穌有牽連。這是對百姓所賴以為生的信仰一次恐怖的棄絕。

Note who said it: the chief priests. Not the rabble, not the rabbis, but the nation's rulers, the official custodians of the Jewish faith. They publicly proclaimed they would rather have Caesar as king than Jesus as king; they would rather have Roman rule and gentile dominion than any kingdom with Jesus as monarch. They would rather have no messiah, no millennium, than have to have these things with Jesus. It was a terrible abandonment of the faith by which the nation had lived.

這是對全民引頸以待的彌賽亞公然的廢位。神把這話聽進去了。在基督教世紀中，猶太人絕大部份的歲月都在外邦人的土地中流浪。他們既然只認該撒為王，那只好仰頭喝盡他們那一天向著天擎舉的那尊苦杯了，現在，雖然已回到了他們的先祖之地，可是，還得高舉一位該撒來作他們的王，一位羅馬的敵基督，這王將會以更無法想像的苦杯來折磨他們（啟十三），要直到他們終於懂得來「仰望他們所扎的那一位」並真的擁戴他為王。

It was the formal abdication of the nation's messianic hope, and God has taken them at their word. For the greater part of the Christian era the Jews have been aliens in gentile lands. They have known no king but Caesar. They have been made to drink to the dregs the bitter cup they raised to heaven that day. They have now begun a return to their ancestral home. But there is to arise yet a Caesar to be their king, a Roman antichrist who will wring even more dregs than could ever be imagined for them out of this cup (Revelation 13) until at long last they "look on him whom they pierced" and own him king indeed.

第二段. 他終於被釘十字架 (十九16-42)
Section 2. He Is Finally Crucified (19:16-42)

漫長的審判終於結束。骰子已投出。可怕的最終一場戲的舞台已架設好了。我們懷著敬畏的心，往加略山走去時，會看到主要的四幕。

The long trial was over. The die was cast. The stage was set for the final acts of this terrible drama. As we move reverently to Calvary we see four main acts.

I. 政府的行動 (十九16-24)

I. An Act of Government (19:16-24)

A. 判刑 (十九16-18)

A. The Sentence (19:16-18)

第一幕，可分三部份。我們先看判刑。彼拉多洗手（以他所認為的方式）表明無辜（太二十七24），然後把耶穌交給大祭司們，當然會簽發死刑令單，以及派遣要執行死刑的羅馬兵丁。對彼拉多而言，他已經了結這樁事，以後就是猶太人的事。「將耶穌交給他們〔祭司長〕去釘十字架。」（十九16節上）。

The first of these acts is in three parts. Our attention is directed to the sentence. Pilate had washed his hands (or so he thought) of this matter (Matthew 27:24). He now handed Jesus over to the chief priests, doubtless along with the signed death sentence and a detachment of Roman soldiers to carry out the actual execution. As far as Pilate was concerned, he was through with the whole affair. It was now a matter for the Jews. "Then delivered he him therefore unto them [the chief priests] to be crucified" (19:16a).

「耶穌背著自己的十字架出來，到了一個地方，名叫髑髏地，希伯來話叫各各他」（十九7）。約翰沒有提到古利奈人西門，被強拉來替基督背負往加略山的最後一程（可十五21）。看起來，主耶穌強壯的身體，到最後也終於體力不支。

"And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha" (19:7). John does not tell us how Simon of Cyrene was compelled to carry the cross for Christ at least part of the way to Calvary (Mark 15:21). It would seem that at last even the Lord's strong physique broke down.

「髑髏地」——髑髏是多麼醜陋的東西，有著空洞凹陷的雙眼，突出的牙齒，這是對生命多大的諷刺，也是死亡最好的象徵。人類的頭顱，長髮披垂，眼睛閃爍，嘴唇躍動，表情瞬息萬變，還有神奇的頭腦；較之這髑髏，真是絕大的諷刺啊。

"The place of a skull"—what an ugly thing a skull is, with its empty eye sockets and protruding teeth. What a mockery of life. What an appropriate symbol of death. What a parody of a human

head, with its flowing locks and dancing eyes and mobile lips and changing expressions and marvelous brain.

他們把生命之主，帶到死亡之地。「他們就在那裡釘他在十字架上，還有兩個人和他一同釘著，一邊一個，耶穌在中間」（十九18）。他被掛在兩名罪犯中間，約翰採納另一個福音書作者的手法，來刻劃釘十字架那些恐怖的細節。人類所搞出來的，沒有比這種死法更殘酷的了。在羅馬時代，釘十字架是再普遍不過的。無情的羅馬人，釘人十字架是數以千計的。有關釘十字架，每方面都很恐怖。那種折磨的痛，那種違反自然的姿勢，那種漫長的苦熬，有時候，拖過一天還死不了，日曬、乾渴、蒼蠅、赤裸、羞辱。人，竟這樣對待他的創造主。

They led the Lord of life to the place of death, "Where they crucified him, and two other with him, on either side one, and Jesus in the midst" (19:18). He was hung up between two criminals. John follows the other gospel writers in drawing the veil over the terrible details of the actual crucifixion. No crueler death has ever been devised by men. There was nothing uncommon in Roman times about a crucifixion. The callous Romans crucified people by the thousand. Everything about crucifixion was horrible. The excruciating pain, the unnatural position, the prolonged agony, sometimes dragging on for days, the heat, the thirst, the flies, the nakedness, the shame. And men did this to their maker.

然而，即使受死，他也要在正確的「居中」位置。他有意識地往十架之路走去時，是以「坐在教師中間」來開始的（路二46）。在這裡，他則是列在罪犯「之中」。稍後，我們會看見他從墳墓復活之後，來到馬可樓上，在門徒「中間」（約二十19）。更久之後，他還要來到七座金燈臺的「中間」（啟一13）。我們會看到他坐在榮耀的「寶座中」（啟四6）。今天，每當他寶血買回的子民，奉他名聚集時，他就在他們「中間」（太十八20）。

Yet, even in death he took his proper place, "in the midst." He began his conscious journey to the cross by being "in the midst of the doctors" (Luke 2:46). Here he is "in the midst" of the malefactors. Later we see him "in the midst" of the disciples in the upper room on the resurrection side of the grave (John 20:19). Later still he takes up his place "in the midst" of the seven golden lampstands (Revelation 1:13). We see him "in the midst of the throne" in glory (Revelation 4:6). Today wherever his bloodbought people gather in his name, there he is "in the midst" (Matthew 18:20).

B. 名號（十九19-22）

B. The Superscription (19:19-22)

接著，約翰要我們注意他的名號。誰都不會讀不懂它所宣告的（十九19-20）：「彼拉多又用牌子寫了一個名號，安在十字架上。寫的是：猶太人的王，拿撒勒人耶穌。有許多猶太人唸這名號。因為耶穌被釘十字架的地方，與城相近並且是用希伯來、希臘、拉丁三樣文字寫的。」倘若彼拉多想惹惱猶太領袖，他可找不到比這更有效的方法了。釘十字架的地方，是群眾人來人往的地方，幾乎是世上最著名的城市。這名號又是以當時國家的三種官方用語書寫。它宣告的，是最淺明、最不含糊的真理——卻是猶太宗教組織拼死命要否認的。我們可以看見當彼拉多授命寫這頭銜時，臉上浮著勝利的微笑，可能是他經手這整個事件中，唯一令他滿意的一幕。

Next John draws our attention to the superscription. There could be no doubt about *what it proclaimed* (19:19-20): "And Pilate wrote a title, and put it on the cross. And the writing was Jesus of Nazareth the King of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin." If Pilate wanted to annoy the Jewish leaders he could hardly have chosen a more effective way. The crucifixion was in a place where large numbers of people came and went, near one of the most famous cities in the world. The title was written in the three official languages of the country. What it proclaimed was the plain, unvarnished truth—a truth the Jewish religious establishment vehemently denied. We can imagine the triumphant smile on Pilate's face as he authorized the title. It was probably the only satisfaction he derived from the whole business.

約翰思索著這個頭銜，看它惹惱了哪些人（十九21-22）：「猶太人的祭司長，就對彼拉多說，不要寫猶太人的王，要寫他自己說，我是猶太人的王」（十九21）。彼拉多很清楚，球是在自己手上。他的回答，又成了名言：「彼拉多說，我所寫的，我已經寫上了。」（十九22）。於是，主的兩個仇敵，儘管都與王為敵，卻都宣告了有關他的真理。該亞法這大祭司，宣告了主耶穌是救主（約十一49-52），而彼拉多這外邦的首長，宣告了主耶穌是全地的主宰。人，根本不能知道自己在作的是什麼。於是，神使「人的忿怒」，來成全了他（神）的榮美（詩七十六10）。

John considers the title and *whom it provoked* (19:21-22): "Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews" (19:21). Pilate knew when he was in the driver's seat. His answer has become famous: "Pilate answered, What I have written I have written" (19:22). Thus two of the Lord's enemies proclaimed the truth about him in spite of themselves. Caiaphas the high priest proclaimed him to be the Savior (John 11:49-52) and Pilate the gentile procurator proclaimed him to be the sovereign. Neither man knew what he was doing. Thus God made the "wrath of man" to praise him (Psalm 76:10).

C. 兵丁（十九23-24）

C. The Soldiers (19:23-24)

「兵丁既然將耶穌釘在十字架上，就拿他的衣服，分為四分，每兵一分。又拿他的裡衣。這件裡衣，原來沒有縫兒，是上下一片織成的。」（十九23）。兵丁執行完死刑任務之後，現在有空來給自己打算了。他們對擄物比對救主更有興趣。

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout" (19:23). The soldiers had done their dreadful deed. Now they had time to turn to their own interests. They were far more interested in the spoils than in the Savior.

現場似乎有四個兵丁。他們合法的擄物就是這垂死之人的衣裳。主要有兩件衣物：斗篷或外衣，以及裡衣或內袍。斗篷很快就分好，只沿著車縫，拆成四片即成。每個人可得到一片堪用的布料，可以轉作別的使用途。

There seem to have been four of them. Their rightful spoil was the dying man's clothes. There were two principal garments: the cloak or outer garment and the tunic or inner garment. They made short work of the cloak, simply tearing it into four parts along the seams. Each would thus have a serviceable piece of cloth to be adapted to other uses.

裡衣就不同了。這是無接縫的袍子，明顯還有點價值，很可能是某位門徒或他母親、姊妹，特別為主織造的。既是完全無縫線，就很像大祭司的袍子；也像主耶穌內在生命——毫無瑕疵、完美無缺。大祭司撕裂自己的袍子這本是應當的（太二十六65）。他那麼邪惡，羞辱了自己的職位。他雖然不知道，但他其實就是撕毀了自己的職位；這職位已被加略山廢除了。神透過撕裂聖殿的幔子來象徵（太二十七51），藉此宣告，猶太教已經被棄無用。但救世主所穿的無縫裡衣，卻不會遭到撕毀。

But the tunic was different. It was a seamless robe, evidently a garment of some value, perhaps woven for the master by one of his disciples or by his mother or sisters. In its seamless perfection it was like the robe of the high priest; and it was like the inner life of the Lord—flawless, perfect. It was fitting that Israel's wicked high priest should rend his robe (Matthew 26:65). He was an evil man and he disgraced his office. Although he did not know it, he graphically enacted the rending of the office he bore, which through Calvary was rendered obsolete. God endorsed the action by rending the temple veil (Matthew 27:51), thereby proclaiming Judaism null and void. But no such thing was permitted to the inner tunic worn by the sinless Savior of the world.

這些兵丁，為了維護世俗最大的利益，出於這種卑鄙的動機，他們以投骰子來決定誰可以獲得；這卻應驗了古代的預言。約翰在場，看到整個過程。他的敘述是以目睹者的身份敘述。他一定常常想起這事。約翰如此寫下：「他們就彼此說，我們不要撕開，只要拈鬮，看誰得著。這要應驗經上的話說，『他們分了我的外衣，為我的裡衣拈鬮。』兵丁果然作了這事。（十九24）。約翰明顯知道，羅馬兵丁這時刻的行徑，完全應驗了詩篇二十二篇18節的預言。

Motivated by a mean purpose, desire for maximum worldly gain, and resorting to the casting of lots, the soldiers fulfilled an ancient prophecy. John was there and saw the whole thing. His account is an eyewitness account. He had thought about it often. John wrote it all down: "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did" (19:24). John had no doubt that the behavior of the Roman soldiers on this occasion was an accurate fulfillment of Psalm 22:18.

II. 恩典的作為（十九25-27）

II. An Act of Grace (19:25-27)

約翰從這卑鄙的一幕，轉而來到悲傷的一幕，從主的仇敵，轉到主的朋友，從貪婪轉到憂傷，從兵丁轉到受苦者；因為加略山現場還有別的人。「站在耶穌十字架旁邊的，有他母親，與他母親的姊妹，並革羅罷的妻子馬利亞，和抹大拉的馬利亞。」（十九25）。

John now turns from a sordid scene to a sad scene, away from the Lord's foes to his friends, away from a scene of greed to a scene of grief, away from the soldiers to the sufferers. For there were others who had come to Calvary. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene" (19:25).

A. 站在十字架旁的人（十九25）

A. Those Who Were Standing by the Cross (19:25)

約翰究竟提到三位或四位婦人，這不很清楚。我們若與幾段敘述比較，似乎可以整理出底下的情況。我們引用太二十七56，可十五40所提到的十字架旁的幾名婦人；比較了這些敘述之後，可以得知：

It is uncertain whether John mentions three women or four. If we compare the various accounts it would seem that the following is the case. Reference is made to the women at the cross here, in Matthew 27:56, and in Mark 15:40. Comparing the accounts we see that:

- 只有約翰提到耶穌的母親馬利亞
- 三位作者都有提到抹大拉的馬利亞
- 馬太、馬可有提到雅各和約瑟的母親馬利亞，約翰則說這婦人是革羅罷的妻子。馬可又說，她兒子雅各就是小雅各（與西庇太的兒子雅各有所區分）
- 馬太有提到「西庇太兩個兒子的母親，」馬可有提到撒羅米，約翰有提到「耶穌母親的姊妹」。顯然，他們指的都是同一些婦人（因此，撒羅米就是馬利亞的姊妹，是主耶穌的阿姨，而她的兒子雅各及約翰，就都是耶穌的表兄弟）
- John alone mentions Mary the mother of Jesus
- All three mention Mary Magdalene
- Matthew and Mark mention Mary the mother of James and Joseph, a woman John describes as the wife of Cleophas. Mark adds the information that her son James was known as James the Less (to distinguish him from James the son of Zebedee)
- Matthew mentions "the mother of the sons of Zebedee," Mark mentions Salome, and John mentions "the sisters of Jesus' mother." Evidently they are all referring to the same woman (thus Salome was Mary's sister, the aunt of the Lord Jesus, and her sons James and John were his cousins)

除了約翰，耶穌所愛的人當中，來到十字架旁的，就是這些婦人。

Apart from John, the only loved ones of Jesus who came to the cross were women.

我們無法盡述這四名婦人的憂傷痛苦會有多麼深。他的母親，對他一定有排山倒海的記憶，每一幕都珍貴無比。抹大拉的馬利亞，曾經被鬼附，深受其害，主耶穌拯救了她，她干願為主赴湯蹈火。馬利亞的兒子，革羅罷的妻子，以及撒羅米也是他的跟隨者。一般人都相信，耶穌的母親馬利亞，她的丈夫約瑟，應該已過世，因此她現在是寡婦。她其他的孩子尚未信主。

It is impossible to describe the anguish and suffering of these four women. His mother had a million memories of him, all of them precious. Mary Magdalene had been delivered by him from a terrible form of demon possession and would have gone through fire and flood for him. The sons of Mary, the wife of Cleophas, and Salome were among his followers. It is generally accepted that Joseph, the husband of Mary the Lord's mother, was dead and that she was now a widow. Her other children were not yet believers.

主耶穌從十字架上俯視，看到這群可憐的人，尤其是他的母親。這實在不是她該待的地方。主以愛和恩典行事。他不想把她送回老家，聽那些尚未信主的家人的閒話，只徒增憂傷。他寧可送她去約翰的家。「耶穌見母親和他所愛的那門徒站在旁邊，就對他母親說，母親，看你的兒子，又對那門徒說，看你的母親。從此，那門徒就接他到自己家裡去了。」（十九26-27）。

The Lord looked down from his cross and saw this forlorn little group, especially his mother. This was no place for her. He acted in love and grace. He would not send her back to her natural home where she might have to listen to words from her unbelieving family which would only add to her grief. He would send her home with John. "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (19:26-27).

B. 被送離十字架的人（十九26-27）

B. Those Who Were Sent From the Cross (19:26-27)

正在受苦的救主，仍如此有愛心地顧念到自己母親，真是充滿溫柔憐憫。但還不只於此。我們再次看見耶穌對母親說：「婦人，看你的兒子！」（參二4）。他不是稱他為「母親。」在塵世間的關係已經終止。親子之間的稱呼，已經被一般的與尊稱所取代。

It was an act of tender compassion on the part of the suffering Savior thus to make this loving provision for his mother. But there was more to it than that. Again we note how Jesus addressed her: "Woman," he said, "behold thy son!" (cf. 2:4). He did not address her as "mother." Earthly relationships were ending. The parental title was replaced by a more general title of respect.

我們從接續的歷史可以得知，這是何等有遠見的事。羅馬教會把馬利亞提升到偶像的地位。幾年前，我去法國薇奇的「馬利亞醫治堂」造訪。教堂的圓頂上，可見到一尊馬利亞和耶穌像，馬利亞居主導地位。在雕像和圓頂的底部有兩段信息，一行尊崇耶穌，另一行尊崇馬利亞。一行引自約三16，「神愛世人，甚至賜下他的獨生子。」另一行引自聖伯納的話，「神定意要我們透過馬利亞來獲得一切祝福。」第一行是正確的，第二行是錯誤的。

We understand from subsequent history how far-seeing this was. The Roman church has elevated Mary to the point of idolatry. Some years ago I was in Vichy, France, and went to the church of Mary the Healer. In the dome of the church can be seen a mural of Mary and Jesus, with Mary predominating. Around the base of the dome are two messages, one exalting Jesus, the other exalting Mary. The one message is a quotation from John 3:16, "For God so loved the world, he gave his only begotten Son." The other quotation is from St. Bernard: "It is God's will that we should receive all things through Mary." The first quotation is true; the second is false.

在羅馬，有一間教堂，專門崇拜馬利亞。它是城市中的一個重要教堂，名為馬利亞馬吉奧。這是羅馬天主教崇拜馬利亞的核心。該教堂的院宇中，有一尊很高的十字架雕像。高聳而立的十字架的一面，是基督的像，十字架的另一面，背對背與他同釘在十字架的，是童貞女馬利亞的像。這不只是某些藝術家，

誇張表現他們對馬利亞的熱愛，羅馬天主教官方的教義就教導：「童貞女馬利亞」無原罪，她的肉身升天，我們不僅要對她的像屈身，為她點燭，向她禱告，還稱呼她是「共同施行救贖」。只是，這樣的羅馬教會，就意謂馬利亞跟基督同樣是我們的救贖主。難怪，耶穌要送她離開十字架！

In Rome there is a church devoted to the worship of Mary. It is one of the major churches in the city, the church of Mary Maggiore. It is the heart of the worship of Mary in the Roman Catholic church. In the courtyard of this church is a tall crucifix. On one side of this cross, high and lifted up, is a figure of Christ. On the other side of this cross, back to back with him, nailed to the cross with him, is a figure of the virgin Mary. Nor is this simply the expression of some artist's exaggerated enthusiasm for Mary. Official Roman Catholic dogma teaches not only the immaculate conception of "the blessed virgin Mary" and her bodily (corporeal) presence in heaven, not only that people should bow before her images, light candles to her, and pray to her, but they call her "co-redemptrix." By that the church of Rome means that Mary is just as much our redeemer as Christ. No wonder Jesus sent her away from the cross!

III.偉大的行動（十九28-30）

III. An Act of Greatness (19:28-30)

約翰略過那黑暗的三小時的沉寂，就是從正午到下午三時。他取而代之，引我們注意主耶穌的偉大，即使身懸十架。

John passes over in silence the three hours of darkness that lasted from noon until three o'clock in the afternoon. Instead he draws our attention to the greatness of the Lord, even as he hung on the cross.

A.主耶穌刻意接受海綿（十九28-29）

A. The Lord Deliberately Received the Sponge (19:28-29)

「這事以後，耶穌知道各樣的事已經成了，為要使經上的話應驗，就說，我渴了」。「應驗」這個字，意思有「圓滿完成」之意。主耶穌注意到他要完成的一個接一個關乎他受苦的經文。他被釘十字架，他的手和腳被刺穿（詩二十二16）。他的仇敵譏笑他，用的正是詩篇作者使用的字（詩二十二8）。兵丁為他的衣袍拈鬮（詩二十二18）。他被父神棄絕，為此而呼喊（詩二十二1）。

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst" The word for "fulfilled" here is teleioo ("consummated"). The Lord had been observing one after the other the fulfillment of the Scriptures that foretold various aspects of his suffering. He had been crucified, and his hands and feet pierced (Psalm 22:16). His enemies had mocked him, using the very words of the psalmist (Psalm 22:8). The soldiers had gambled for his garment (Psalm 22:18). He had been abandoned by God and had cried out (Psalm 22:1).

1. 請求（十九28）

1. The Request (19:28)

但有一節經文尚未應驗，就是詩篇六十九篇21節的預言，之後，所有的先知對他死的刻劃就都完成了。因此，他說道，「我渴了。」

But one Scripture had not yet been fulfilled, the prediction of Psalm 69:21. Then the whole prophetic picture concerning his death would be finished. So he said, "I thirst."

2. 回應（十九29）

2. The Response (19:29)

四周站立圍觀的人，立刻按著先知的預言完成：「有一個器皿盛滿了醋，放在那裡。他們就拿海絨沾滿了醋，綁在牛膝草上，送到他口。」可能是兵丁被這景象震懾了，替耶穌作這最後一項服務。沾了醋的海絨，是綁在牛膝草上（可能是灌木，有長莖），可以觸及耶穌焦裂的雙唇。

Instantly those who were standing around consummated the prophetic word: "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to

his mouth." Presumably it was the soldiers, awestruck by the scene, who rendered this last service for Jesus. The vinegar soaked sponge was fixed to the hyssop (perhaps the caper plant, which has long stems) and reached up to Jesus' parched lips.

B. 主耶穌刻意斷了氣（十九30）

B. The Lord Deliberately Released His Spirit (19:30)

「耶穌嘗了那醋，就說，成了，便低下頭，斷了氣。」他完全自立地完成這一切。「成了」，是完成的意思。他在世上蒙託付要完成的，律法上的每一點一畫、每字、每事都成了。他仍然掌握著接下來的情勢，他低下頭，斷了氣。因此，沒有人可以將他的命奪去，是他自己捨的。（十17-18）。

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." He was in complete control. Tetelestai. Finished. Every jot and tittle of the law, every word and deed, all that he had been given to do while on earth—finished. Then, still sovereignly in charge of the situation, he bowed his head and dismissed his spirit. Thus no man took his life from him. He laid it down of himself (10:17-18).

這得勝的話語，仍然在千百世紀中傳誦著。拯救的工作已經成了。沒有人可以添一絲功績。對基督的救贖事工，我們無能作任何添加。

That triumphant word has been echoing down the centuries. The work that saves is finished. No one can add to a finished work. We can add nothing to the saving work of Christ.

IV. 神的作為（十九31-42）

IV. An Act of God (19:31-42)

A. 對主的骨頭神奇的保護（十九31-37）

A. Divine Protection for the Lord's Bones (19:31-37)

大祭司依然十分惡毒。他們很可能想把主的遺體，隨便丟到埋罪犯的亂葬崗裡，或丟到欣嫩子谷的垃圾焚燒場。結果，他們根本沒機會下手。

The malice of the chief priests was still evident. Perhaps they would have dumped the Lord's body in a common criminals grave or thrown it into the fire of the Gehenna garbage pit. They were given no opportunity even to touch it.

1. 安息日（十九31節上）

1. The Sabbath (19:31a)

「猶太人因這日是安息日，又因那安息日是個大日，就求彼拉多叫人打斷他們的腿，把他們拿去，免得屍首當安息日留在十字架上。」

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

這個安息日，不是平常任何一個禮拜的安息日，而是個「大日」，是逾越節期的頭一日（尼散月第十五日；相當於西曆的禮拜三傍晚到禮拜四傍晚）。這樣大節期的安息日，各各它山峽的十字架若還有屍體掛著，對猶太人是難以想像的事（違反申命記二十一章23節）。

This sabbath was not the ordinary weekly sabbath but "an high day" sabbath, the first day of the feast of Passover (15th Nisan; corresponding to our Wednesday sunset to Thursday sunset). It was unthinkable to the Jews that this high sabbath could be desecrated by having victims still hanging and dying on the nearby hill Golgotha (in violation of Deuteronomy 21:23).

2. 公會人士（十九31節下）

2. The Sanhedrin (19:31b)

向彼拉多作如此的請求，這事本身真是殘忍無知。當然，打斷這些釘在十字架上的人的腿，在羅馬人看來很稀鬆平常，但是，以色列民的祭司，宗教領袖作這樣的請求，那就與他們心中的仇恨相關了。他們還不知道，耶穌早已斷了氣。

Such a request to Pilate was cruelty itself. True, breaking the legs of a crucified man was a common enough Roman practice. But that Israel's priests and religious leaders should formally request that this be done is a measure of their hate. They did not know that Jesus was already dead.

打斷一個懸掛在十字架上的人的雙腿，往往會讓他痛到無以復加。他全身的重量，無法再以雙腿承擔，這麼一跨下來，胸骨一固著，肺部就無法再呼吸，加速他的窒息死亡。使這些人，可以維護安息日的聖潔。

The breaking of the legs of a person hanging on a cross administered a terrible shock of pain to the victim. The whole weight of the body, no longer supported by the legs, dropped down, fixing the thoracic cage so that the lungs could no longer expel the air which was inhaled. Death was hastened by asphyxiation. Thus these men could preserve the sanctity of the sabbath.

3. 兵丁 (十九32)

3. The Soldiers (19:32)

「於是兵丁來，把一個人的腿，並與耶穌同釘第二個人的腿，都打斷了。」(十九32)。羅馬官員一接到公會人士的請求，就下令兵丁執行這個不人道的任務。兵丁先對那兩個人執行命令，快速俐落，有可能是從邊上兩個先來，解決了這兩個，再到中間來。

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him" (19:32). When faced with the request of the Sanhedrin, the Roman governor issued orders to the soldiers to proceed with their inhuman task. They carried out their orders, as far as the two malefactors were concerned, with prompt efficiency. Presumably the soldiers worked from either side, finishing off the two thieves before arriving at the center cross.

4. 救主 (十九33)

4. The Savior (19:33)

「只是來到耶穌那裡，見他已經死了，就不打斷他的腿。」這命令就是為了加速死亡。方式很恐怖，但效果迅速。當他們來到基督的十字架前，死亡已經先一步來到，因此就不需要打斷他的腿了。這些兵丁夠聰明（我們希望，他們不要以此為樂）立刻住手。這個人令他們印象深刻（太二十七54）。他們不打斷已經死了的人的腿，尤其是這個死人。他們詫異他竟然如此快死去。釘十字架而死，從來沒有人像他這樣在六小時內的。

"But when they came to Jesus, and saw that he was dead already, they brake not his legs." The order was to hasten death. The method was terrible but the results were swift. When they arrived at the cross of Christ, death had already done its work. There was no need to break his legs. Sensibly enough, the soldiers (who, we can hope, did not relish this side of their business) stopped short. This man had made a deep impression on them all (Matthew 27:54). So they drew the line at smashing the legs of a dead man, especially this dead man. They must have been astonished to see that he was dead already. Death by crucifixion was never over in six hours.

5. 槍矛 (十九34)

5. The Spear (19:34)

「惟有一個兵拿槍扎他的肋旁，隨即有血和水流出來。」有個兵丁為了確認耶穌是否真的死了，拿著長槍刺他的肋旁，隨即流出的血水，令他很是滿意。他的確已死了。

"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." In order to make quite sure that Jesus was really dead, one of the soldiers pierced his side

with his spear. The flow of blood and water that followed satisfied the soldiers. There was no doubt he was dead.

關於救主被刺的肋旁所流的血水，有相當多的討論。有人認為這現象顯示，基督的死亡，是因大量的血液湧入心包，導致心臟破裂所致。這理論是，這時刻的血液會立即分離成較固態與較液態的兩部份，因此，當兵丁的槍刺到肋旁心包的下方時，立刻化成泉湧流出。Considerable discussion has been focused on the blood and water that flowed from the Savior's pierced side. It has been argued that the phenomenon indicates the immediate cause of Christ's death, a rupture of the heart followed by a large effusion of blood into the pericardium. The theory is that this blood separated quickly into its more solid and liquid parts, which then flowed out in a mingled stream when the pericardium was penetrated from below by the soldier's spear.

不過，也有許多人對此解釋持疑。基督的死亡，令人與超自然聯想。主耶穌是自己斷了氣，他不是因為心臟破裂而死。對於約翰明顯視之為神奇跡象的血與水的流出，我們並不需要一種合乎自然的解釋。Many people however are skeptical about this explanation. Everything about Christ's death has overtones of the supernatural. The Lord dismissed his own spirit. He did not die from a rupture of the heart. We do not need a natural explanation of the outpoured blood and water that John clearly took to be a miraculous sign.

6. 聲明 (十九35)

6. The Statement (19:35)

「看見這事的那人就作見證，他的見證也是真的。並且他知道自己所說的是真的，叫你們也可以信。」約翰以盡可能最嚴肅的態度，為此事實作證說，他剛剛所記載的，是以目睹的角度，作正確而可靠的見證。約翰在他的第一封書信中，對血和水加以詮釋，(約壹五6-8)。這也可能是對主耶穌向尼哥底母所說的話，作一種迴響(約三5)。在舊約聖經的會幕中，也體現一種類似的真理，神在此將銅壇(血)及銅盆(水)，擺放在罪人和他自己的中間。

"And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye may believe." In the most solemn manner possible, John testifies to the fact that what he has just recorded is the accurate and reliable testimony of an eyewitness. John expounds on the water and the blood in his first epistle (1 John 5:6-8). There may also be here an echo from the Lord's own words to Nicodemus (John 3:5). In the Old Testament, a similar truth was embodied in the tabernacle, where God put the brazen altar (blood) and the brazen laver (water) between the sinner and himself.

7. 經文 (十九36-37)

7. The Scriptures (19:36-37)

「這些事成了，為要應驗經上的話說：『他的骨頭，一根也不可折斷。』經上又有一句說，『他們要仰望自己所扎的人。』所引用的經文，分別是出十二46，民九12及詩三十四20，這些全都應驗了。主耶穌就是逾越節羊羔的原型。當約翰接著又向我們提到經上「又有一句」話時，他使用的字，有「另一種類型」的意思。引用的經文是撒迦利亞書十二章10節，對十字架而言，它只有部份應驗。只有那些在加略山上的人，可以仰望他們的手工藝品，看到他被釘的手和腳。但是這節經文也在等待未來的一日，會有最終全然的應驗，那是當主再臨，以色列悔改時，他們就真的要仰望他們所扎的那一位。

"For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced." The references are to Exodus 12:46, Numbers 9:12, and Psalm 34:20, all of which were fulfilled. The Lord was the antitype indeed of the Passover lamb. When John then refers us to "another" Scripture he uses the word heteros, which means another of a different kind. This Scripture refers to Zechariah 12:10, which was only partially fulfilled at the cross. It was fulfilled inasmuch as those who were at Calvary were able to look on their handiwork and see his pierced hands and feet. But

this Scripture awaits final and complete fulfillment in a future day, at the Lord's return, when a repentant Israel will indeed look on him whom they pierced.

B. 為主的遺體神奇的預備（十九38-42）

B. Divine Provision for the Lord's Body (19:38-42)

但神還有另一個作為。第一是，即使主的仇敵有多麼惡劣的權勢，神也保守主的骨頭不被打斷。第二項與主的遺體有關。從現在開始，只有愛他的人，可以碰觸。

But there was another act of God. The first one preserved the Lord's bones from being broken despite the power and malice of his foes. The second had to do with the Lord's body. From now on, only loving hands would touch it.

1. 求情者（十九38-39）

1. The Intercessor (19:38-39)

「這些事以後，有亞利馬太人約瑟，是耶穌的門徒，只因怕猶太人，就暗暗的作門徒，他來求彼拉多，要把耶穌的身體領去。彼拉多允准。他就把耶穌的身體領去了。」（十九38）。四卷福音書都提到過亞利馬太人約瑟。他很富有（太二十七57），是尊貴的義士，也就是公會的成員（可十五43），為人善良公義（路二十三50），這又應驗了一處的預言，說耶穌將由一名財主來葬埋（賽五十三9）

"And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus" (19:38). All four gospels tell of Joseph of Arimathaea. He was a rich man (Matthew 27:57), an honorable counselor, that is, a member of the Sanhedrin (Mark 15:43), a good and just man (Luke 23:50). It was another fulfillment of prophecy that Jesus was to be buried by a rich man (Isaiah 53:9).

約翰可能夠有膽量，尋求謁見彼拉多，希望取得耶穌的遺體，但若說他能請准獲得這官員的許可，那就要存疑了。而亞利馬太的約瑟是公會的一員，他既能向彼拉多請求，也獲得允准。羅馬人的慣例是，允許死刑犯的親人來領取遺體，但叛國者則不許。而彼拉多十分確知，耶穌不是叛國者。

John might have had courage enough to seek an audience with Pilate and ask for the body of Jesus, but it is doubtful that he would have obtained even a hearing with the governor. Joseph of Arimathaea, an influential member of the Sanhedrin, would have both the ready access to Pilate and the commanding presence to give weight to his request. It was customary for the Romans to allow relatives of executed criminals to have the body, except in cases of treason But Pilate most certainly knew that Jesus was no traitor.

此外，約瑟還有另一個有影響力的人陪他：尼哥底母，他是耶路撒冷排名前三的富人。「又有尼哥底母，就是先前夜裡去見耶穌的，帶著沒藥和沉香，約有一百斤前來。」（十九30）

Moreover, Joseph had another influential man with him to support his plea: Nicodemus, reputedly one of the three richest men in Jerusalem. "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh, and aloes, about an hundred pound weight" (19:39).

在此之前，這兩個人都是暗暗作門徒，但從今以後，不再如此了。加略山帶來改變。保羅後來寫道，十字架在他生命中帶來的改變：「但我斷不以別的誇口，只誇我們主耶穌基督的十字架，因這十字架，就我而論，世界已釘在十字架上，就世界而論，我已經釘在十字架上。」（加六14）。看見世界加諸耶穌的一切，這兩名信徒再也不願作任何妥協了。

Up to now both these men had been secret disciples, but no longer. Calvary made the difference. Paul later wrote of the cross and the difference it had made in his life: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). After what the world did to Jesus there could no longer be any compromise for these two believers.

尼哥底母為耶穌的遺體，出手闊綽。他希望耶穌的葬禮，可以像王一般的尊嚴。他帶了一百斤重昂貴的香料，還有纏裹的細麻布，那也是很貴的東西。香料要鋪在細麻布上，細麻布再纏裹上屍體。

Nicodemus lavished his wealth on the body of Jesus. He intended that Jesus should have a king's burial. He brought a hundred pounds of costly mixed spices and strips of linen cloth, another expensive item. The spices would be spread over the linen and the linen strips wound around the body.

2. 入土（十九40-42）

2. The Interment (19:40-42)

「他們就照猶太人殯葬的規矩，把耶穌的身體，用細麻布加上香料裹好了」（十九40）。他們小心地把耶穌的身體取下，從釘十字架的場地移開，來敷香料（十九40）。大家細心地準備葬埋所需的一切，也小心進行每一步驟，傾注心中對主的愛，也不心疼付出的金錢。我們可以確定會有許多的淚水滴在那些可怕的傷口上，這些傷口，遍佈在這尊他們所愛的形體。最後，終於完成了。纏裹他的，是昂貴的麻布，而不是文士所說，對罪犯使用的破布，這些布條，將那受盡折磨的身體遮掩，我們凡人的眼睛不得再見。香料的芬芳，飄在空中，現在一切都完成了。等待安息日一過，就會有下一步。

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury" (19:40). The body of Jesus was tenderly taken down and removed from the scene of the crucifixion for *the embalmment* (19:40). It was prepared for burial with all the care and protection that love could suggest or that wealth could provide. We can be sure that many a tear was shed over those terrible wounds that covered his beloved form. At last it was done. Rich swathings, not the old rags the rabbis say were used on criminals, hid the tortured body from mortal eyes. The aromatic fragrance of the spices filled the air. It was enough for now. More could be done later, once the sabbath was over.

接著是埋入墳墓（十九41-42）：「在耶穌釘十字架的地方，有一個園子，園子裡有一座新墳墓，是從來沒有葬過人的。只因是猶太人的預備日，又因那墳墓近，他們就把耶穌安放在那裡。」一個園子，一個新墳，所有出於愛，能減少耶穌死亡羞辱的方式都作到了。匆促？沒錯，因為時間和特殊日子之故，但需要作到的每一步，都沒漏掉。

Then there was *the entombment* (19:41-42): "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day, for the sepulchre was nigh at hand." A garden, a new sepulcher, all that love could do to mitigate the indignity of death was done for Jesus. Haste? Yes, there was a measure of hurry because of the time and the day. But nothing was left undone that needed to be done.

耶穌死於下午三點鐘。太陽下山時，工作就得完成。這是神預見的作為，讓約瑟的墳墓，那麼靠近釘十字架之處。

Jesus died at three o'clock in the afternoon. Sundown would bring an end to the work. It was a provision, foreseen by God, that Joseph's tomb should be so near the site of the crucifixion.

因此，救主的遺體，便安放在一個乾淨，沒有前人污染的新墳，被細麻布和香料纏裹，在冷冽幽暗的墓內，不再受嘈雜、可恥地利用著他的世界所紛擾。世人又開始忙起各自的事。

So in a clean new tomb, untainted by a previous occupant, dressed in linen and surrounded by perfume, in the cool dark interior, shut off from the din and noise of the world that had so shamefully used him, the Savior's body rested. The world went about its business.

我們不難想像，大家會忙些什麼。彼拉多回家吃晚飯，把這一天所發生的事，轉述給老婆聽。亞那、該亞法出席家中盛大的逾越節晚宴。彼得獨自走回家。猶大的屍體已被遺忘。約翰在想法子怎麼來安慰這個新媽媽。其他的門徒躲躲藏藏，就怕別人看到。希律和他的戰將們還在模仿訕笑。伯大尼的馬利亞，會不會在心中有一絲的期待呢？羅馬兵丁在試穿他新得的袍子，另一個兵丁，正在洗刷著長槍上所沾到的神兒子的血跡嗎？

We can imagine how things probably went. Pilate went home to supper and to make a report to his wife of the day's events. Annas and Caiaphas presided at their respective Passover feasts. Peter wept alone. The body of Judas lay forgotten. John sought to comfort his new mother. The other disciples hid themselves from public eye. Herod and his men of war mocked. Did Mary of Bethany have a sense of expectation in her heart? Did a Roman soldier try on his new robe, and another try to wash the blood of the Son of God off his spear?

世界猶在運轉。天使們在俯看著他們的幾位同伴，正有往地上去，預備新一天黎明的來到。The world spun 'round. Angels watched as some of their number went down to earth to prepare for the dawn of a new day.

第三段. 他是全然的得勝者 (二十1-31)
Section 3. He Is Fully Conqueror (20:1-31)

加略山不是故事的結尾。墳墓只是這個「創立世界以前就開始的」故事的一個逗點。基督的復活，是這個故事重要的高峰。

Calvary was not the end of the story. The tomb was only a punctuation mark in a story that began before the foundation of the world. The resurrection of Christ was an important highlight of the story.

I. 空墳的啟示 (二十1-18)

I. Revelations at the Empty Tomb (20:1-18)

約翰所記載的復活的挑戰，可從四個角度來看。在二十章中，這挑戰先是對彼得和約翰的智性，然後是對抹大拉馬利亞的情感，接著是對多馬的意志。二十一章的挑戰，則是對西門彼得的良心。

The challenge of the resurrection, as recorded by John, proceeds along four lines. In chapter 20 the challenge is first to the intellect in the case of Peter and John, then to the emotions in the case of Mary Magdalene, then to the will in the case of Thomas. In chapter 21 the challenge is to the conscience in the case of Simon Peter.

耶穌的復活，滿足智性，激勵感性，扭轉意志，喚醒良心。難怪，它會成為門徒講道時最顯著的主題。The resurrection of Jesus satisfies the mind, stirs the heart, grips the will, and stabs the conscience. No wonder it was the predominant theme of apostolic preaching.

A. 困惑的門徒 (二十1-10)

A. The Wondering Disciples (20:1-10)

1. 接到消息 (二十1-2)

1. Receipt of the News (20:1-2)

復活的故事，先由一個婦人開始。她對耶穌的愛，成了她人生中最重要的事。她寢食難安、迫不及待要來耶穌安葬之地。我們最先注意到抹大拉馬利亞所發現的 (二十1)：「七日的第一日清早，天還黑的時候，抹大拉的馬利亞來到墳墓那裡，看見石頭從墳墓挪開。」這個勇敢的婦人，不怕天色猶黑，不怕暗夜的墳場，不怕看守的兵丁。或許那可「把懼怕除去」的「完全的愛」，已經充滿她的心，使她的心再也容不下別的思緒 (參約壹四18)。

The resurrection story began with a woman whose love for Jesus was the most important thing in her life, in all the world. It would not let her sleep. It drew her to the place where his remains lay buried. We note first *what Mary Magdalene discovered* (20:1): "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away

from the sepulchre." A brave woman, she was not afraid of the dark, not afraid of the graveyard in the dark, not afraid of the guard. Perhaps the "perfect love" that "casteth out fear" so filled her heart that there was no room for any other thought (cf. 1 John 4:18).

她所見到的，一定令她十分困惑，也不禁憂愁起來。原先封死了的墓門竟然大開，兵丁不見了，石頭被移開。

What she saw must have first filled her with astonishment, then with apprehension. The tomb was no longer sealed. It was wide open. The soldiers were gone. The stone was rolled back.

接著，我們看到抹大拉馬利亞的決定（二十2）：「就跑來見西門彼得，和耶穌所愛的那個門徒，對他們說，有人把主從墳墓裡挪了去，我們不知道放在哪裡。」她知道約翰住的地方。顯然這時彼得已經找到約翰，或者，約翰已經找到彼得。他們倆是老朋友了。彼得已經為著自己的軟弱和罪悔改了，因此，還是擔起領袖的角色。當馬利亞到達他們的住處時，她判斷一定發生了什麼事。一定是封死墳墓的權威當局，下令把墳墓打開，移走屍體。可能是為了萬一有復活的流言傳開時，可以馬上把屍體搬出來堵住人的口。也可能他們想把屍體丟到亂葬崗去。她唯一確知的是，墳墓已經打開，這到底該怎麼解釋呢？
Next we note *what Mary Magdalene decided* (20:2): "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him." She knew where John was staying in the city. Evidently Peter had by now sought out John, or perhaps John had sought him out. They had been friends for many years. Peter had repented of his weakness and sin and was still a natural leader. By the time she arrived at the house, Mary had decided what had happened. The authorities, who had sealed the tomb at the time of the burial, must have ordered it opened and removed the body. Maybe they wanted to have it handy should rumors of a resurrection begin to circulate. Maybe they intended to dump it in a common grave after all. All she knew was that the grave was now open, and what other explanation could there be?

2. 對此消息的反應（二十三-10）

2. Reaction to the News (20:3-10)

對此消息的第一個反應，是採取一項行動。彼得帶頭，約翰在晚年提筆書寫時，一切仍然歷歷如繪。他記得那股激動之情。「彼得和那門徒就出來，往墳墓那裡去。兩個人同跑，那門徒比彼得跑得更快，先到了墳墓。」我們可以想像兩人競跑的情景。快要到達時，因為約翰比較年輕，搶先加快速度，先到達墓地。

The *first reaction* (20:3-7) to that news was one of action. Peter took the lead. The scene was still vivid in the mind of the aged John. Even as he wrote, as a very old man, he recalled the thrill and excitement of it all. "Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and come first to the sepulchre." We can picture the two of them racing toward the place. As they drew near, John, who was younger, put on an extra burst of speed and arrived at the tomb first.

「低頭往裡看，就見細麻布還放在那裡，只是沒有進去」（二十5）。這有點兒奇怪。約翰最初的一瞥，就是個明證，但這項事實卻沒有抓住他的心。若是權貴們來取走屍體，何用解開細麻布呢？為何不連細麻布一起帶走呢？約翰的困惑，以及對整個情景感到不解，令他猶疑不前。彼得到了，抹大拉馬利亞沒說錯。墓門開著，他越過約翰，走了進去，留下約翰還在努力想釐清這整個狀況。「西門彼得隨後也到了，進墳墓裡去，就看見細麻布還放在那裡。又看見耶穌的裹頭巾，沒有和細麻布放在一處，是另在一處捲著。」（二十六6-7）。這是物證，要解開奧秘的線索。這時刻所需要的，就是從這些物證中，找出正確的結論。

"And he stooping down, and looking in, saw the linen clothes lying; yet went he not in" (20:5).

Something was strange here. John's initial glance took in the evidence, but as yet the truth had not gripped him. Why would the authorities have bothered to unwrap the body? Why not take it, grave clothes and all? His bewilderment and the strangeness of the situation made him pause. Peter came up and, sure enough, Mary Magdalene was right. The tomb was open. In he went, brushing right

past John who was still trying to make sense of the scene. "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself" (20:6-7). There was the evidence, all the clues needed to solve the mystery. All that was required now was to draw the right conclusions from the facts.

遺體不見了；這是十分明確的事。沒有匆忙或遭到破壞的跡象。每件物品都很整齊有序的擺放著，裹屍布，裹頭巾，彼此稍有距離。看起來仍維持著一個死人的形狀，只是，屍體不見了。誰能解釋？這一切困擾該怎麼解釋呢？

The body was gone; of that there was no doubt at all. There was no evidence of haste or vandalism. Everything was orderly and in place, the grave clothes, the napkin just a little apart from the rest. It was as though the form of a dead man was preserved, but the body itself was gone. Who could make sense of that? Who would go to all that trouble?

對此消息的進一步反應（二十8-9），則更為深入。「先到墳墓的那門徒也進去，看見就信了。因為他們還不明白聖經的意思，就是耶穌必要從死裡復活。」約翰跟著彼得進入那個明顯空了的墳墓。他也看到那一切物證，在在說明著那難以置信，卻錯不了的結論。耶穌已從死裡復活。他直接穿越裹屍布而復活，當然！一切的物證都只能有這樣的結論。他當下就相信了。這是難以置信而榮耀的真相。耶穌復活了！

Further reaction to the news (20:8-9) was more profound. "Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead." John followed Peter into the obviously empty tomb. He too took in all the items that cried out for the incredible but inescapable conclusion. Jesus had risen from the dead. He had risen right through the grave clothes. Of course! All the clues pointed to that conclusion. Then and there he believed. It was incredibly, gloriously true. Jesus was alive!

這時，約翰暫時停止這方面的敘述，而聚焦在門徒這段時日的低沉。「因為他們還不明白聖經的意思，」他說。其實這不成理由，因為，他們如果無法理解詩篇十六篇10節的真理，那主耶穌數度提到他的受死、埋葬、復活怎麼辦？抹大拉的馬利亞已經相信了。約翰也目睹過三次復活的神蹟。他們對「先知所說的一切話，信得太遲鈍了（路二十四25），這是稍後主耶穌在以馬忤斯路上對他們說的（路二十四25）。我們當然不敢丟他們石頭，因為後來他們都成為偉大的信徒，將整個世界翻轉過來了。

At this point, John pauses in his narrative to point out the terrible dullness of the disciples in those days. "As yet they knew not the scripture," he says. There was really no excuse for that. Even if they were unable to grasp the truth of Psalm 16:10, what about the Lord's repeated prophecies of his death, burial, and resurrection? Mary of Bethany had believed. John himself had seen three resurrections. They were "slow of heart to believe all that the prophets have spoken," as the Lord put it shortly afterward to two of them on the Emmaus road (Luke 24:25). And surely we should be loathe to cast stones at them. In the end they became magnificent believers who went out to turn the world upside down.

接著是最後的反應（二十10）：「於是兩個門徒就回自己的住處去了。」他們這麼一來就失去了一項祝福。不過，我們可以想像，他們在家中一定坐立難安，會將目睹的一切翻來翻去地想了又想，「我告訴你，他還活著！」約翰會這麼說。「再沒有別的解釋可以符合這些事實了。」

Then came the *final reaction* (20:10): "Then the disciples went away again unto their own home." By doing that, they missed a blessing. We can imagine, however, what a stir they made at home. They would go over the facts again and again. "I tell you, he's alive!" John would say. "There's no other explanation of the facts."

沒有別的解釋說得通的。不信的人，想出一些不同的假說——基督沒有真的死去，他只是在十字架上暈厥，在墳墓裡就醒過來了，趁夜色逃逸，後來再現身，說自己復活；門徒偷走了屍體，然後再依據空墳編造謊言，說基督復活；婦人來到墓前，因為太希望他復活，以致產生了幻覺。

There is still no other explanation. Unbelievers have invented alternate theories—Christ did not really die, he only swooned on the cross and in the tomb recovered, escaped into the night, and later showed himself to be alive; the disciples stole the body and then made up a lie about Christ's resurrection based on the fact of an empty tomb; the women who came to the tomb were half expecting a resurrection and therefore had a hallucination.

這些假說，都是出自一些不信神的人心中的企圖，就想迴避掉耶穌活著的事實。神叫他從死裡復活。這些笨拙的企圖，每一個都出自不信的世界，要否定基督是從眼前這些難以拘禁他的物證中，有實質的、身體的復活。

One and all, those explanations are the desperate attempts of godless men to avoid the fact that Jesus is alive. God raised him from the dead. One and all, the clumsy attempts of an unbelieving world to deny the literal, bodily resurrection of Christ from the dead break down before the facts.

因此，這個復活的故事，首先以物證的事實，來吸引人智性的信服。它呈現第一手的證明，物證。之後，還有許多證明跟著來，但眼前這些已足以令約翰信服。

So then this resurrection story appeals first to the mind. It confronts us with facts. It presents us with the initial proofs, the evidence. Many more proofs followed, but these were enough to convince John.

B. 哭泣的門徒（二十11-18）

B. The Weeping Disciple (20:11-18)

約翰接著轉向抹大拉的馬利亞在墳前難忘的經歷

John turns next to the account of Mary Magdalene's unforgettable experience at the tomb.

1. 馬利亞和那個高尚的使者（二十11-14）

1. Mary and the Lofty Messengers (20:11-14)

這一段，若能把一些事件的先後次序作整理，對我們應會有幫助（引自Westcott著作p.288）。

At this point it will be helpful to have a possible sequence of events before us (*op. cit.* Westcott, p. 288).

- 大約清晨五點，抹大拉的馬利亞，以及雅各和撒羅米的母親馬利亞（可能還有別人），出發往墓地去。天色猶黑，但黎明已近。抹大拉的馬利亞走得較快，領先其他人，發現墓門大開，因而跑去告訴彼得和約翰。
- 大約清晨五點半，另外的婦人到達。這時，太陽已經升起（可十六2節以下。），她們看到一位天使在對門徒說話（太二十八5節以下；可十六5節以下。）。
- 大約清晨六點，另一組人來到（其中有約亞拿）墓地（路二十四1節以下；可十六1節以下）。他們看到以為的「兩個年輕人」，向他們說安慰及指示的話語（路二十四4節下）。
- 彼得和約翰大約六點三十分到達墓地。抹大拉的馬利亞顯然也跟著到，但沒有隨他們打道回府。她就看見兩名天使。大約同時間，其他的婦人向其他的門徒報告這奇妙的消息（路二十四10節以下）。
- 大約七點，主耶穌向抹大拉的馬利亞顯現（約二十14-18；可十六9）。看起來似乎在不久之後，他也向婦女的其他同伴顯現，這些人在這時候已經又回到墓地來。他們接受了主給他們的命令，要他們去加利利等他（太二十八9節以下）。
- About 5:00 a.m. Mary Magdalene, along with Mary the mother of James and Salome (and perhaps some others), set out for the sepulcher. It was still dark, but dawn was near. Mary Magdalene hurried on ahead of the others, found the tomb open, and ran to tell Peter and John.

- About 5:30 a.m. the other women arrived. By this time the sun was up (Mark 16:2f.). They saw an angel who sent a message to the disciples (Matthew 28:5f.; Mark 16:5f.).
- About 6:00 a.m. another group (among whom was Joanna) arrived at the tomb (Luke 24:1f.; Mark 16:1f.). They saw what they took to be "two young men" who gave them words of comfort and instruction (Luke 24:4f.).
- About 6:30 a.m. Peter and John come to the tomb. Mary Magdalene evidently followed them, but did not go home when they did. She saw two angels. About the same time the other women delivered their marvelous news to the other disciples (Luke 24:10f.).
- About 7:00 a.m. the Lord revealed himself to Mary Magdalene (John 20:14-18; Mark 16:9). Not long afterward he revealed himself, it would seem, to the company of women who by this time were returning to the tomb. They were charged by the Lord with a message to his disciples to meet him in Galilee (Matthew 28:9f.).

在那個榮耀日的晚上，主耶穌還有幾次顯現。

Later on, in the evening of this glorious day, there were other appearances of the Lord.

約翰提到馬利亞的沮喪（二十11）：「馬利亞卻站在墳墓外面哭。哭的時候，低頭往墳墓裡看。」「哭」這個字，與伯大尼的馬利亞出門去拉撒路的墳墓哭，為同一個字，意思是「放聲大哭」。抹大拉的馬利亞對碎了。現在她站在墓門外，就跟約翰先前一樣（二十5）：她「低頭往墳墓裡看」。兩處用了同一個字，意謂者要看清楚裡面的情況。

John tells us of *Mary's distress* (20:11): "But Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre." The word for "weep" is *klaio*, the same word used of Mary of Bethany when she went out to meet Jesus at the tomb of Lazarus (11:31). It literally means "to wail." Mary Magdalene was heartbroken. Now she stood outside the sepulcher and did exactly what John had done (20:5); she "stooped down" to see inside. The word is the same, implying that she wanted to see more clearly what was inside.

接著是馬利亞的發現（二十12、13）。「就看見兩個天使，穿著白衣，在安放耶穌身體的地方坐著，一個在頭，一個在腳。」在安放耶穌的石床的兩頭，各坐著一名天使。主耶穌的復活，在宇宙間是這麼重大的事件，因此需要這兩位大能的活物在場。人間本應該派出效忠部隊的——該撒本該從羅馬來，雅典的智者本該出席的，該亞法和亞那及猶太公會也該在場的。散居各地的猶太人也該回來的，還有希律和他的戰士們。彼拉多和他的妻子本該在場的，門徒也該在場的，那是他們渴望、歡迎的身體。通往耶路撒冷的路，應該擠滿了朝聖客的。整個耶路撒冷都應該舉著棕櫚枝來歡迎的。

Then comes *Mary's discovery* (20:12-13). "And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." At either end of the rock cut ledge on which the body of Jesus had lain sat two angels. The Lord's resurrection was an event of such significance in the annals of the universe that the presence of these mighty beings was required. The world should have been there with its homage—Caesar should have come from Rome, the wise men of Athens should have been there. Caiaphas and Annas and the Sanhedrin should have been there. People from the far flung Jewish Diaspora should have been there, along with Herod and his men of war. Pilate and his wife should have been there. The disciples should have been there, an eager, welcoming body. The roads to Jerusalem should have been crowded with pilgrims. All Jerusalem should have been arriving with triumphant palms.

然而，這世界卻選擇走開，反而是那兩個榮耀閃亮的天使來到。這兩位閃亮天使到底會怎麼想？幾個婦人來了，其中一個沒看出什麼端倪就離去。又來了兩個男的，其中一個四處瞎闖了一下，另一個似乎是快想通了，結果兩個人都離去。現在，這個婦人又回來，抽搭地哭個不停，在這個本該大喜樂的時辰。天使便允許讓她看見他們。

Instead the world stayed away and shining ones from glory came instead. Whatever must those shining ones have thought? A few women come, and one of them leaves without much more than a startled glance. Two men come, one of them blunders about a bit, the other seems to have figured

it out, but off they go. Now this woman is back, convulsed with sobs when she should have been shouting for joy. They allowed her to see them.

「天使對她說，婦人，你為什麼哭，她說，因為有人把我主挪了去，我不知道放在哪裡。」（二十13）。我們無從知道這兩位天使對她的回答有何看法。當然，他們所愛的，也是她所愛的，他們的主也是她的主，但他們並不想排除她的困惑。她一點兒沒給他們機會，也不需要了。他們可以看見她看不見的；站在她後面的，就是她在找的那位。

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him" (20:13). We are not told what they thought of her reply. It was evident that their beloved was her beloved, their Lord was her Lord. They made no attempt to dispel her confusion. She did not give them the opportunity, nor was there any need. They could see what she could not see: standing behind her was the one she sought.

我們也看到，馬利亞對此一點兒都沒注意（二十14）：「說了這話，就轉過身來，看見耶穌站在那裡，卻不知道是耶穌。」當她從天使面前轉身過去時，她看到另一個人站在那裡。她滿心惆悵，有說不出的失落感，以致雖注意到眼前有人，卻認不出他來。一刻都沒想到會是他。她對眼前這個無名氏，比對那兩名天使更不在意。她一心只想找到耶穌。

We notice too *Mary's disinterest* (20:14): "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not it was Jesus." When she turned away from them, she saw another figure standing there. She was so taken up with sad thoughts and her unutterable loss that she observed him but didn't see him. Not for a moment did she think it was he. She was no more interested in this anonymous visitor than she was in the angelic visitors. All she wanted was Jesus.

2. 馬利亞與她的活主（二十15-17）

2. Mary and Her Living Master (20:15-17)

我們看到她的失望（二十15）：「耶穌向她說，婦人，為什麼哭，你找誰呢？馬利亞以為是看園的，就對他說，先生，若是你把他移了去，請告訴我，你把他放在哪裡，我便去取。」

We note *her despair* (20:15): "Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

他對她說了像天使跟她說的一樣的話：「婦人，你為什麼哭呢？」那樣的淚水和啜泣，感動他的心。兩位天使關心的，可能只是慣例式的關心，人就是會哭嘛。但耶穌有一顆人心。他不捨得這個孤伶伶的婦人。他知道她眼淚的代價和犧牲。稍後，他就會大大的回報她這比死更堅強的愛。此外，對這樣的敬拜，他還會賜與個人的獎賞。因此，他又問：「婦人，你找誰呢？」

He addressed her in the same way the angels did: "Woman, why weepest thou?" Those tears and sobs had touched his heart. With the angels was it perhaps a matter of academic interest, a mortal weeping? But Jesus had a human heart. He loved this forlorn woman. He knew the price and toll of her tears. In a moment he would greatly reward her for her constancy and for her love that was stronger than death. Further, he had a personal stake in this devotion. So he added, "Whom seekest thou?"

主耶穌復活之後，說這樣的話語，是何等奇妙。他提醒她，你不是在找某些東西，而是在找某一位。只不過她還是被憂傷籠罩，絕望至極，令她不顧一切地說了。即使對方真如她以為的是園丁，她也假設，對方只有善意。若是主的仇敵，一定粗暴地回絕她的請求。倘若這個好心的園丁把身體移走，說不定他能告訴她，現在放哪兒去了。她一定可以趕去取。

How wonderful these first words of Jesus are after his resurrection. He reminded her that it was not just something she was looking for, but someone. But she was still taken up with her grief. With the courage of despair she blurted it all out. She assumed, even if this was the gardener as she supposed, that he was a friend. One of the Lord's enemies would have roughly ordered her off the

premises. If this friendly gardener had removed the body, maybe he would tell her where it was. Then she could run and get it and carry it away.

主終於按耐不住了。這是眾水不能熄滅，大水不能淹沒的真愛啊。一句話，就令她的絕望轉為喜出望外（二十16-17）。「耶穌說，馬利亞。馬利亞就轉過來，用希伯來話對他說，拉波尼，拉波尼就是夫子的意思」（二十16）。這就是愛的語言。兩位都只說了一個字，卻如千言萬語。他說，「馬利亞」。她說「夫子」對我們而言，再說，就是多餘的。

The Lord could contain himself no longer. Here was love indeed that many waters could not quench nor could the floods drown it. One word, and her despair was turned to *her delight* (20:16-17). "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (20:16). Such is the language of love. Each spoke just one word, and each spoke volumes. He said, "Mary." She said, "Master." For us to say more would be impertinence.

「耶穌說，不要摸我，因我還沒有升上天去見我的父。你往我弟兄那裡去，告訴他們說，我要升上去見我的父，也是你們的父」（二十17）。看起來似乎是：當抹大拉的馬利亞認出他是耶穌時，便張開雙臂想擁抱他，怕再失去他。主耶穌的話有一種當他說話時，「她還不想放開」的意思。

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (20:17). It would seem that the moment Mary Magdalene recognized Jesus she flung her arms around him as if to hold him and never let him go. The implication of the Lord's words is that she was clinging to him even as he spoke.

主耶穌顯然藉此檢視了人間的關愛之情，告訴她，要她放手。所有的關係，都要被改變，他的升天，會帶來新的情勢。他的門徒，從此再也不能像以前那樣的看他、聽他、碰觸他。一種新的、更恒久的屬靈關係，即將形成。他的父，將成為他們的父，他的神，將成為他們的神。主在此所提到的「升上去」，應該與五、六週之後，從橄欖山的升天有所不同。這一次的，是屬私人性質的。

The Lord checked this demonstration of very human affection, telling her to let him go. All relationships were to be changed, and his ascension would bring a new situation. His followers would no longer be able to see and hear and touch him as before. A new and more permanent spiritual relationship was about to be forged. His Father was to be their Father; his God was to be their God. The ascension to which the Lord refers here might be different from the one that took place publicly five or six weeks later from Olivet. This seems to have been a private one.

這是安息日的次日。按以色列民的宗教年曆，這一天要按律法，由大祭司將初熟的果子在主前搖一搖（利二十五10-11）。這意謂主耶穌從死裡復活，即將以初熟的果子升到天上去（林前十五23），將自己呈現給父。若然，馬太（太二十七52-53）所記載的舊約聖徒有復活的，也會趁此時與他一同升上去。

It was the day after the sabbath. As required by Israel's annual religious calendar, on this day the high priest was required by law to take the sheaf of firstfruits and wave it before the Lord (Leviticus 23:10-11). The suggestion has been made that the Lord was about to ascend and, as the first fruits from the dead (1 Corinthians 15:23), to present himself before the Father. If that is so, then possibly the Old Testament saints, whose resurrection is recorded by Matthew (__Matthew__27:52-53), might have been taken up with him at this time.

3. 馬利亞與主的兄弟（二十18）

3. Mary and Her Lord's Men (20:18)

「抹大拉的馬利亞就去告訴門徒說，我已經看見了主，她又將主對她說的話告訴他們。」約翰沒有告訴我們，這些門徒是否採信她的見證（參可十六9-11）。因此，抹大拉的馬利亞成了第一個看見復活基督的人，第一個聽見他聲音，第一個碰觸他，第一個接受他的託負，第一個將好消息傳給人的。

"Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." We are not told by John how the disciples received her testimony (cf. Mark 16:9-11). Thus Mary Magdalene, a woman, was the first to see the risen Christ, the first to hear his voice, the first to touch him, the first to be commissioned by him, and the first to tell the glad tidings to others.

II. 樓上的啟示 (二十19-31)

II. Revelations in the Upper Room (20:19-31)

A. 所有的沮喪都消逝 (二十19-23)

A. All Distress Banished (20:19-23)

清晨的啟示，又帶來晚間的啟示。多麼棒的一天。主耶穌的仇敵又是多麼狼狽啊。公會成員對尼哥底母和亞利馬太的約瑟的變節，一定十分不滿。接著有幾天的風平浪靜，每個人又回頭忙著節慶的儀式和傳統。可是，今天一大早，守衛被天使的故事和移開的墓石、空墳嚇壞了。

The morning revelations now give way to the evening revelations. What a day it had been. What consternation reigned in the ranks of the Lord's enemies. In the Sanhedrin we can be sure that great displeasure was expressed at the defection of Nicodemus and Joseph of Arimathea. A couple of days of calm had followed, with everyone busy in the rituals and traditions of the feast. But this morning, early, the guard had come terrified with tales of angels and a moving stone and an empty tomb.

在彼拉多的官署中，也沒怎麼平靜過。他已接到百夫長的報告，各各他發生了怪事，一點不遜於耶穌獨特的受死過程。或許，百夫長在疑惑中，已說出他個人的信念，認為耶穌的確是神的兒子，雖然，他不知道，這一條情報喚醒彼拉多何等深的恐慌。現在，一大早，最新的消息說，封條已破，墳墓已空，再加上大祭司高度懷疑，是門徒偷走身體。

In the praetorium, Pilate can scarcely have been less disturbed. He had received the report of the centurion, his account of the strange happenings of Golgotha, not the least of which was Jesus' extraordinary demise. Perhaps, under questioning, the centurion had voiced his personal conviction that Jesus was the Son of God, not knowing how this piece of intelligence would awaken Pilate's fears afresh. Now, this morning, ad come news of his seal being broken and the tomb opened, along with some highly suspicious story of the chief priests that the disciples had stolen the body.

門徒這邊，又存什麼態度呢？有的相信，有的懷疑，不過那晚，大家都聚在一起。很可能還是在馬可樓上（可十四15；路二十二12；徒一13）。突然，他出現了！他祝大家平安。

What expectations reigned in the ranks of the disciples? Some were sure, some were skeptical, but most of them were together in the evening. It is to be presumed that they were in the upper room (Mark 14:15; Luke 22:12; Acts 1:13). Suddenly, he was there! And he had come to bring peace.

1. 他的平安——全方位的勝利 (二十19-20)

1. His Peace—Triumphant in All Situations (20:19-20)

我們注意到那個時刻（二十19節上）：「那日（就是七日的第一日）晚上」那一日就是我們的週日，可能是當晚已超過八點的時刻；這是依據路加，與主在往以馬忤斯路上相遇的那兩個門徒，還有時間回到耶路撒冷（路二十四13-36）來作的判斷。我們可以想像，那晚大家會多麼熱絡的交談。馬可告訴我們，有的人還在懷疑，不信這兩個門徒的話（可十六12-13）。有些則信了。主已向抹大拉馬利亞顯現，又向另外幾位婦人顯現——卻少有人相信她們。但之後他又私下向彼得顯現（路二十四34），現在，他又向以馬忤斯的兩位顯現。

We note *the time* (20:19a): "Then the same day at evening, being the first day of the week." The day was our Sunday. The time was probably no sooner than eight o'clock since, according to Luke, the two disciples the Lord had met on the road to Emmaus had time to make the trip back to Jerusalem (Luke 24:13-36). We can imagine the hubbub of conversation, the excited talk that evening. Some were still skeptical; Mark tells us that they did not believe them either (Mark 16:12-13). Some were convinced. The Lord had appeared to Mary Magdalene and he had appeared to some of the other women—but the testimony of the women was not taken seriously. But since then he had appeared privately to Peter (Luke 24:34) and now it seemed he had appeared to the Emmaus couple.

我們也看到有害怕（二十19節中）：「因怕猶太人，門都關了。」門徒當然害怕公會人員會在任何時刻採取行動來捉拿他們。也可能已聽到風聲說他們被控偷走身體。這些對主下手毫不手軟的人，要殺門徒，只要認為有必要，也不會手軟的。因此，門是緊緊地關著，至少多一點安全感。

We note too *the terror* (20:19b): "When the doors were shut where the disciples were assembled for fear of the Jews." The disciples were naturally afraid that the Sanhedrin might at any moment initiate proceedings against them. Maybe they had heard that they were already being accused of stealing the body. Men who had not hesitated to murder their master were not likely to hesitate to attack them, if they decided that it was expedient. So the door was firmly shut. It at least gave them some sense of security.

接著是變像（二十19節下-20節）：「耶穌來站在當中，對他們說，願你們平安。說了這話，就把手和肋旁指給他們看。門徒看見主，就喜樂了。」之前，他還不在這兒，此刻，他就出現。經文提到門是緊閉的，這告訴我們，他不是按正常管道進來的。

Then came *the transformation* (20:19c-20): "Came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." One moment he was not there; the next moment, there he was. The reference to the shut door leads us to believe that he had not come into the room the conventional way.

他向大家問安，這是猶太人每日打招呼的方式。「願你們平安。」他們非常需要這個熟悉的語詞，現在已加上新的屬靈意義。他們當然會以為見到鬼魂了（路二十四37-39）。主立刻替大家排除這種念頭，指給他們看自己的雙手和肋旁，他復活的身體是可碰觸的。真的是他們的主。他已勝過死亡，他的的確確、結結實實、活生生的活著。

He greeted them with the everyday Jewish salutation, "Peace be unto you." They needed that familiar word, now vested with a new spiritual meaning. Not unnaturally, they thought they were seeing a ghost (Luke 24:37-39). The Lord quickly dismissed any such notion by showing them his hands and his side, tangible evidence of his resurrected body. It was really and truly their Lord. He had conquered death. He was alive. He was solid. Substantial. Real.

變像也是在轉瞬間臨到：「門徒看見主，就喜樂了。」突然，整個情勢就改觀了。現在還需要怕公會、堂會、彼拉多、衙門的人嗎？耶穌活著，什麼都不怕了。

The transformation was swift: "Then were the disciples glad, when they saw the Lord." All of a sudden the whole situation was changed. What cause was there now to fear the Sadducees, the Sanhedrin, Pilate, the praetorium? Jesus was alive, come what may.

2. 他的平安——全方位事工的勝利（二十21-23）

2. His Peace—Triumphant for All Service (20:21-23)

我們注意到他們的蒙差遣（二十21）：「耶穌又對他們說，願你們平安，父怎樣差遣了我來，我也照樣差遣你們。」門徒現在成了「被他差遣的」，如同他被父差遣一樣，他也差遣他們。他們要去實現他所開創的事工。廣大的世界，仍臥在那惡者手下。他們乃是被那大能的、釘痕的手所差遣。

We note *their enlistment* (20:21): "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." The disciples now became his "sent ones," commissioned by him as he had been commissioned by his Father. They were to carry on the work he had begun. There was a vast world still lying in the lap of the evil one waiting to be evangelized. Theirs was the mighty ordination of the nail pierced hands.

我們又看到他們蒙神加力量（二十22）：「說了這話，就向他們吹一口氣，說，你們受聖靈。」「吹氣」這個字，七十士譯本的創二7就用同一個字。耶和華向亞當的鼻孔吹生命的氣息，使他成了有靈的活人。這字意為「吹入力量」，現在復活的主，向使徒們吹氣，使他們能接受聖靈的力量。擺在他們前面的事工，是人力無法承擔的：要向一個恨惡神、拒絕基督又被撒但所掌握的世界，向一群未重生，死在過犯罪惡中的人傳福音。他們怎麼可能承擔？只有藉著聖靈內住在他們會朽壞的身體裡才能。神子在開始服事時，已受聖靈（約一32-34；三34），現在他也要賜他們聖靈，才能承擔生命。

We note *their enablement* (20:22): "And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost." The word for "breathed" is *emphusao*, the same word used in the Septuagint in Genesis 2:7. The Lord as Jehovah Elohim breathed into Adam's nostrils the breath of life so that he became a living soul. The word means "to breathe with force." Now as the risen Lord he breathed on the apostles so that they might receive divine power in the person of the Holy Spirit. The task before them was a humanly impossible task: to evangelize a God hating, Christ rejecting world of unregenerate people, dead in trespasses and sins, and organized into a satanically energized system and society. How could they do it? By the Holy Spirit now indwelling their mortal bodies. The Son had received the Holy Spirit for his mission (John 1:32-34; 3:34) and now he gave them the Holy Spirit for their mission.

我們也看到他們被提攜（二十23）：「你們赦免誰的罪，誰的罪就赦免了，你們留下誰的罪，誰的罪就留下了。」它看來幾乎像是指我們有神的能力，可以赦免或不赦免人的罪：不論它有什麼意思，我們可以確定的是，它不是指說：我們可以憑自己的權利或職權，來決定取消或確認別人的罪。當耶穌對那個迦百農的癱子說，「你的罪赦免了」時，文士們在心裡的議論其實是對的：「除了神以外，誰能赦免呢？」（可以5-7、10-11）。他們的議論瑕疵在於，他們不明白耶穌就是神。

We note also *their ennoblement* (20:23): "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." It would seem an almost godlike power to forgive or not to forgive sins. Whatever else it means, we can be sure it does not mean that we can, in our own right or by virtue of some office, presume to cancel or confirm the sins of other human beings. The scribes were right, when Jesus said to the palsied man of Capernaum, "Son, thy sins be forgiven thee," to exclaim in their hearts, "Who can forgive sins but God only?" (Mark 2:5-7, 10-11). The flaw in their reasoning lay in the fact that Jesus was God, a fact they did not grasp.

我們記得一個故事，講到一個垂死的婦人，她從小在羅馬天主教家庭長大，但多年前已經接受基督為她個人的救主，之後就不再去作告解、贖罪、去天主堂教堂。取而代之的是，她讀聖經，並與相同信仰的人一起聚會。當她臨終前，幾個出於好意的親戚，差人去請教區神父來看她。他提議要聽她告解，好宣佈她蒙赦罪。這婦人向神父說，「給我看你的手。」神父把手伸出，婦人仔細地看了，然後告訴神父說，「先生，你是個騙子。能赦免我罪的那一位，他的手有釘痕。」

We recall the story of the dying woman who had been reared a Roman Catholic but who had for many years known Christ as personal Savior and who had long since left off going to confession, doing penance, and attending that church. Instead she studied her Bible and gathered with those of like faith. When she was on her deathbed some well-meaning relatives sent the parish priest around to see her. He offered to hear her confession and grant her absolution. The woman said to the priest, "Show me your hands." The priest extended his hands and the woman examined them. Then she turned to the priest and said, "You are an impostor, sir. The one who forgives my sins has nail prints in his hands."

這就是這段經文的背景。主剛剛給門徒看他有釘痕的手。現在，他跟他們提到赦罪與不赦罪的事。這個權柄是他的，也惟獨屬他所有。但我們受到極大的提攜，被帶到他那尊榮的、天上的家，以一種較小規模，較有限的方式，奉他的名來傳達罪的赦免或不赦免。

That is what we have here in this context. The Lord had just shown his disciples the nail prints in his hands. Now he talked to them about forgiving and not forgiving sins. The prerogative is his and his alone. But so great is our ennoblement, having been brought by him into the royal family of heaven, that in a lesser and limited way we can convey the remitting or retaining in his name.

主所說的這句話，沒有強調代名詞。經文中或上下文所指的這個權柄，都不是指某個特定的群體如使徒或某些按立的傳道。它是指教會整體，以及所有靠聖靈服事主的人，不論他的地位多高或多低。

In this statement of the Lord the pronouns are not emphatic. There is nothing in text or context to indicate that this authority was exclusively the property of some special group such as the apostles or some ordained order of priests. It applies to the church as a whole and to all who serve the Lord in the power of his Spirit, no matter how high or how humble their places.

教會是基督奧秘的身體。他是頭，而每一個以血買贖回來的信徒，都是一個肢體。在今日，主耶穌就是透過我們這些肢體來往普天下去。是聖靈在工作。教會在世界的功能，就是成為器皿，好讓聖靈可以叫世人為罪、為義、為審判，自己責備自己。聖靈要透過我們，這奧秘身體的肢體，來帶領人歸向基督，只有他的血可以潔淨人的罪。當人回應福音，信靠基督時，我們就可以將神的話指給他們看，使他們確知自己的罪已得赦免。當他們拒絕福音時，我們也可以告訴他們，他們的罪留下來了，除非悔改，否則要死在自己的罪中。也有一些極端的例子，當神的一個孩子，按神的話，有聖靈內住其中了，卻仍然走偏了。像保羅告訴提摩太說，「...許米乃和亞歷山大，我已經把他們交給撒但，使他們受責罰，就不再謗瀆了」（提前一19-20）。這些人似乎是叛道了，教會裡也似乎有獨特的力量；教會原本就受命要保守潔淨，並要實行這方面的紀律。在新約聖經中有好幾個實踐紀律的例子。像亞拿尼亞和撒非喇（徒五1-14），其結果不僅影響到教會，也影響到外面。術士西門的例子，西門警告他，但未擊打他（徒八18-24）。林前五12的原則，似乎就應用了這個。教會的懲處是件嚴肅的事，其用意是為了要使受懲戒的人復原（林前五1-5；林後二6-8）。雅各書五章14-20節的人，似乎也是在教會的懲戒之下。

The church is the mystical body of Christ. He is the head, and every blood bought believer is a member. It is through us, the members of his body, that the Lord Jesus reaches out to the world today. It is the Holy Spirit who does the work. The function of the church in the world is to be the instrument through which the Holy Spirit deals with people about sin, righteousness, and judgment. It is through us, members of this mystical body, that he brings people to Christ, by whose blood alone sin is cleansed. As people respond to the gospel and put their faith in Christ, we can point them to the word of God and assure them that their sins are forgiven. When they refuse the gospel, we can tell them they retain their sins and unless they repent they will die in their sins. There are extreme cases when a child of God, indwelt by the Spirit of God in accordance with the word of God, can go further. Paul told Timothy about the wickedness of "Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Timothy 1:19-20). These men seem to have been apostates. Within the church itself this authority seems to have unique force. The church is commanded to keep itself clean and to exercise discipline to this end. Several instances of disciplinary action are found in the New Testament. The case of Ananias and Sapphira had wholesome results not only in the church but in the world (Acts 5:1-14). In the case of Simon Magus, Peter warned but did not smite (Acts 8:18-24). It would seem that the principle of 1 Corinthians 5:12 has application to all this. It is a serious thing to be under church discipline, which is always aimed at the restoration of the excommunicated person (1 Corinthians 5:1-5; 2 Corinthians 2:6-8). The man in view in James 5:14-20 seems to have been under church discipline.

B. 所有的懷疑消失了（二十24-31）

B. All Doubts Banished (20:24-31)

關於基督的復活，因為有約翰，而化解了智性上的要求；因為有抹大拉的馬利亞，而化解了情感上的要求；因為有多馬，而化解了意志上的要求。多馬的問題是懷疑，但這種懷疑是以意志來固執己見。本段中，所有的懷疑都消失了。

With John, the resurrection of Christ made a demand on the intellect; with Mary Magdalene, on the heart; now, with Thomas, it makes a demand on the will. The problem with Thomas was doubt, but doubt reinforced by stubbornness and will. In this segment all doubts are banished.

1. 彼時彼地 (二十24-29)

1. Then and There (20:24-29)

我們先看多馬的堅決不信

We look first at Thomas and his resolute unbelief.

我們注意到多馬說出他的懷疑 (二十24-25)。約翰告訴我們，多馬錯過了什麼 (二十24)：「那十二個門徒中，有稱為低土馬的多馬，耶穌來的時候，他沒有和他們同在。」多馬會讓我們想起那些，因著這樣、那樣因素，而未參加神子民聚會的信徒。其他唯一未參加馬可樓上聚會的門徒，就只剩猶大了。聖靈為了凸顯這一事實，他用了「那十二個門徒中的一個」的詞句。福音書中，另一次使用這詞句的，就是與猶大相關的經文了。多馬為什麼會缺席呢？神子民會缺席聚會又是什麼緣故呢？他豈不是說，「我太忙」或「我今晚太累了；我想我要留在家。」或「去聚會太危險；我想，群體聚集會引起麻煩；你不知道當下的政治、宗教氣候嗎？」或「我比較想留在家，好好讀我的聖經，把事情理出個頭緒，比參加那個聚會更好。」或「彼得若去，我就不去——他作了那件事，真厚臉皮，我才不去呢」或「即使主在場，也沒什麼用了；死氣沉沉，何必去呢？」或「我想，天快下雨了」（很普遍的託詞，天氣），或「我想留在這兒，收集一下資訊，看看公會那邊有什麼動靜？」或者，我們都清楚的各式的託辭。

We note *the doubts of Thomas declared* (20:24-25). John tells us *what Thomas missed* (20:24): "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." Thomas reminds us of all those believers who for one reason or another absent themselves from gatherings of God's people. The only other person who was absent from this meeting in the upper room was Judas. Indeed, the Holy Spirit draws oblique attention to this by use of the phrase "one of the twelve." The only other place it occurs in the gospel is in connection with Judas Why did Thomas stay away from this meeting? Why do people stay away from meetings of the assembly of God's people? Did he say, "I'm too busy," or "I'm tired tonight; I think I'll stay home," or "It's dangerous to go; I think it's courting trouble to gather in groups, given the political and religious climate right now," or "I can get more out of things by staying home and reading my Bible and thinking it all through than by going to that meeting," or "If Peter is going to be there, I'm not going—not after what he did; and he'll be up front, bold as brass, if I know him," or "There won't be any sense of the Lord's presence in that meeting; it will be dead and dull, so why bother going?" or "I think it's going to rain" (a popular excuse, the weather), or "I want to stay here and get the news about what's happening at the Sanhedrin"? Or—well, we all know the excuses.

多馬的損失多大啊！約翰還說得客氣呢：「但是（聖經中的「但是」都很重要）「耶穌來時，多馬...不在場。」他錯失機會。不論他去忙什麼別的，那晚損失太大了。他錯過與耶穌相晤的機會。而且機會不再。從馬太福音十八章20節的力道，我們絕對有把握說，錯過教會聚會的人，往往就會錯過與主晤面，以及他親自帶來新啟示的機會。

But what Thomas missed! John is blunt about it: "But" (and the "buts" of the Bible are all significant) "Thomas... was not with them when Jesus came." He missed it. Whatever else he was doing that night wasn't worth it. He missed a meeting with Jesus. And that is always so. On the strength of Matthew 18:20, we can positively affirm that people who absent themselves from the meetings of the church always miss a meeting with the Lord and a fresh revelation of himself.

約翰告訴我們，多馬的主張 (二十25)：「那些門徒就對他說，我們已經看見主了。多馬卻說，我非看見他手上的釘痕，用指頭探入那釘痕，又用手探入他的肋旁，我總不信。」這是非常強烈的語言。多

馬是否真的有見過耶穌的屍體，這我們不清楚，但對這個深受凌虐的身體上面留下的恐怖傷口，他腦海中明顯有一幅逼真的圖畫。

John then tells us *what Thomas manifested (20:25)*: "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." That was strong language. Whether or not Thomas had actually seen the dead body of Jesus we do not know, but he certainly had a vivid picture in his mind of the terrible wounds inflicted on that body.

多馬所想要的，是可親手觸摸的證據。倘若其他人以為的集體作證——「我們看到主了」可以使多馬心服的話，那他們就錯了。他滿腦子都是要看那些傷口。主的門徒眾口同聲作證說他們在聚會中見到主了，只讓這個缺席者愈發冷淡，他絕不被說服。

What Thomas demanded was tangible proof. If the others thought that their united testimony—"We have seen the Lord"—was going to carry the day with Thomas, they were mistaken. All he could think about were the wounds. The corporate testimony of the Lord's people to the reality of the Lord's presence in a meeting leaves the absentee particularly cold. He is not convinced by that at all.

當多馬說，他想要親手探及釘痕的肋旁的槍傷時，他兩次用了同一個字。這個字balo，通常譯為「投」意謂著「有力的動作」。曾用於兵丁拈鬮（十九24）。

When Thomas said he wanted to put his finger in the nail prints and thrust his hand into the spear wound, he used the same word both times. The word is balo and it is generally translated "cast." It suggests a vigorous movement. The word was used of the soldiers casting their lots (19:24).

「痕」也是個有意思的字。它在保羅致帖撒羅尼迦人書中出現過：「你們作了馬其頓和亞該所有信主之人的榜樣」（帖前一7）。釘痕對多馬，就如帖撒羅尼迦的基督徒對世人一樣。他們身上有加略山的印記。他們被拓上印，身上帶著十字架的印記。世人有權利對我們說，「除非我們在你們身上看見十字架的記號，我們總不信。」世人對我們的教義，對我們的人生觀，對我們的信仰，都不感興趣。我們身上有什麼可以讓他們想到，耶穌已從死裡復活呢？

The word for "print" is also an interesting one. It occurs in Paul's word about the Thessalonians: "Ye were ensamples [a pattern] to all that believe in Macedonia and Achaia" (1 Thessalonians 1:7). The word is tupon. What the print of the nail was to Thomas, these Thessalonian Christians had been to the world. They had on them the marks of Calvary. They were branded, carrying with them the marks of the cross. The world has every right to say to us, "Except we see the marks of the cross on you, we will not believe." The world is not interested in our doctrine, not interested in our views about life, not interested in our faith. Is there anything about us to remind them that Jesus died and rose again?

多馬說，「我總不信。」戰爭由此開始——與意志的戰爭。他求誠實多過懷疑。大多數的未知論者說，「我無法相信。」多馬說，「我不信。」門徒共同的見證是：「我們看見主了。」多馬不買這個帳。他說，「除非親眼見到證據，我不信。」

"I will not believe," Thomas said. It was there that the battle was joined—with the will. He was more honest than most skeptics. Most agnostics say, "I can't believe." Thomas said, "I won't believe." The corporate testimony of the disciples was this: "We have seen the Lord." Thomas discounted that. "I will not believe," he said, "until I myself have seen the proof."

接著，對多馬疑問的討論（二十26-27）。先看聚會（二十26節上）：「過了八日，門徒又在屋裡，多馬也和他們同在。」當然也包括這八天。節慶已過，門徒正準備回加利利去。這一天可能是動身前最後一次聚集。我們不禁好奇，門徒這一週都在作什麼——他們去了哪些地方，作些什麼，跟哪些人談話，說了些什麼。一週過去了，今天，是復活之後的第二個週日，門徒又都回到樓上來聚集。不管多馬說了什麼，這一次他到場了。

Next we have *the doubts of Thomas discussed* (20:26-27). Look first at *the meeting* (20:26a): "And after eight days again his disciples were within, and Thomas with them." The eight days of course are inclusive. The festivities were now over and the disciples were preparing to head back to Galilee. This was probably a final gathering before leaving. We wonder what the disciples did all this week—where they went, what they did, whom they talked to, what they said. A week later, to the day, the second Sunday of the new resurrection era, the disciples were back in the upper room. And whatever Thomas said, he was there this time.

接著主來了（二十26節下）：「耶穌來站在當中說，願你們平安。」一如往常，門都關緊，只是這一次沒有再提到因他們怕猶太人。活著的基督，會接管這件事。或許這時的羅馬仍然堅持著他之前的堅持。

Now comes *the master* (20:26b): "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." The doors were shut as before, although this time there is no reference to any fear of the Jews. The reality of a living Christ had taken care of that. Perhaps Thomas insisted on the same physical arrangement as before.

突然間，像上次一樣，復活的基督出現在房間，在他們當中，也一樣說著熟悉的「願你們平安。」 And again, all of a sudden, the risen Christ was in the room, in the midst again, repeating his familiar "Peace be unto you."

主耶穌馬上轉向多馬說（二十27節）：「就對多馬說，伸過你的指頭來，摸我的手，伸出你的手來，探入我的肋旁，不要不信（英譯），總要持續地相信。」「不要」也可譯作「不要變成」。無論信或不信，都不要靜止；兩者若不是消逝，就是成長。多馬有一種危險，會變成心硬的不信者。

The Lord turned at once to Thomas with *the message* (20:27): "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." The expression "be not" can be rendered "become not." Neither faith nor unbelief stands still; both either diminish or grow. Thomas was in peril of becoming a hardened unbeliever.

主明顯知道多馬上週在房間所說的。他是那一場對話的一個靜默、看不見的聆聽者。主的全知，曾令多馬印象深刻，此刻，主奇妙的顯現以及主動提及釘痕、槍傷，這些明顯的證據，也一樣令他震懾。現場的每一雙眼睛，此刻一定都轉向多馬和主身上，要看接下來會發生什麼。但多馬整個人早已被席捲。他的眼所見，他的耳所聽，已經十分足夠。不需要再伸手碰觸，他信服了。

The Lord evidently knew the words Thomas had spoken in that room the week before. He had been a silent, unseen listener to that conversation. The Lord's omniscience made as deep an impression on Thomas as the clear-cut evidence of the Lord's miraculous appearance and the proffered proof of nail scarred hands and riven side. Every eye in the place must have been riveted to Thomas and the Lord to see what was going to happen next. But Thomas was already overwhelmed. The sight of his eyes, the evidence of his ears, was enough. He did not need to add the sense of touch. He was convinced.

接著我們看到多馬的疑問一掃而空。先是他偉大的認信（二十28）：「多馬說，我的主，我的神。」這是我們所擁有，復活後對基督神性的認信最早的記錄。他說「我的主」；這將耶穌放入他心中的寶座。他又說「我的神」，這將耶穌放入宇宙的寶座。

So we see *the doubts of Thomas dispelled* (20:28-29). First comes *the great confession* (20:28): "And Thomas answered and said unto him, My Lord and my God." Here we have the first recorded postresurrection confession of the deity of Christ. "My Lord," he said; that put Jesus on the throne of his heart. "My God," he said; that put Jesus on the throne of the universe.

接著，是偉大的對照（二十29）：「耶穌對他說，你因看見了我才信，那沒有看見就信的，有福了。」多馬固然是比較多話，又激烈地表達了他的不信，但其他人也沒立場批評他。因為他們也都是看

見了才信的，即使是蒙主所愛的約翰；雖然他算是比其他人領先一些，因為他是看了墳墓中的裹屍布，那些可見的物證就信，而不是等到耶穌顯現才信。「看見了就信」（二十8）。

Then comes *the great contrast* (20:29): "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Thomas might have been more vocal and vehement in his expression of unbelief, but really none of them was in a position to criticize him. None of them believed until they saw. Even the beloved John, though he was ahead of the others because he was convinced by the visible evidence of the grave clothes and did not have to wait for the real life appearance of Jesus, "saw and believed" (20:8).

當約翰寫這卷福音書時，使徒時代已經結束。主以肉眼可見的顯現的時代已經結束。信心取代眼見。「神蹟記號」的時代已經結束，直到如今。主耶穌賜下特別的祝福給我們：「那沒有看見就信的，有福了。」

By the time John wrote this gospel the apostolic age was over. The visible appearances of the Lord had long since ceased. Faith had to replace sight. The "sign miracles" had ceased. It has been like that ever since. The Lord bestows a special beatitude on us: "Blessed are they that have not seen, and yet have believed."

今日，那些追求神蹟奇事的人，正好偏離主耶穌希望這世代子民單單以神的話語為信心途徑的路線。如保羅所說的，「信道是從聽道來的，聽道是從基督的話來的。」（羅十17）。那些堅持神蹟、奇事的人，也可以得著——但有代價。撒但正巴不得呢。當教會的世代結束，神要再次直接地對付以色列民，神蹟奇事也會再度來臨。五旬節只是約珥書二章28、31節部份的應驗。他們也會碰到反對者，從撒但而來的神奇之事（帖後二1-10）。那時就是神蹟的世代。但教會的世代是信心的世代，而不是眼見的世代。因此，主耶穌要賜下這個特別的祝福。

Those today who crave miracles and signs are out of line with the Lord's method in this age of people's faith being based solely on God's word. As Paul put it, "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Those who insist on signs, wonders, and miracles can have them—at a price. Satan is only too willing to oblige. After the church age when God once more takes up direct dealings with the nation of Israel, signs and miracles will resume. Pentecost was only a partial fulfillment of Joel 2:28-31. In the apocalypse we see God's "two witnesses" performing miracle after miracle (Revelation 11:3-6). They will be opposed by counterfeit, satanic miracles (2 Thessalonians 2:1-10). That will be an age of miracles. The church age however is one of faith, not sight. Hence the Lord's special beatitude for us.

2. 此時此地（二十30-31）

2. Here and Now (20:30-31)

此時此地，疑惑也消逝了。聖靈感動約翰，對主的祝福，加上一段註解：「耶穌在門徒面前，另外真的（英譯）又行了許多神蹟，沒有記在這書上。但記這些事，要叫你們信耶穌是基督，是神的兒子，並且叫你們信了他，就可以因他的名得生命。」

Doubts are also banished here and now. John adds his inspired comment to the Lord's beatitude: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

約翰的心思回到從前。他已經是個老叟，老人常常作夢。他開始回想他見到耶穌一個又一個的神蹟——多到不勝其數。福音書只記了三十六個（與總數不成比例，為了強調不以神蹟為信心的基礎），但約翰知道的不只這些。他從記憶中只選了幾個——特別的記號，以求達到他的目標。

John's mind went back. He was a very old man, and old men dream. He began to recall miracle after miracle he had seen Jesus perform—more than he could count. Only thirty-six are recorded in the gospels (so few in relation to the total sum in order to de-emphasize miracles as a basis for

faith), but John knew of many more than that. Out of that treasury he himself had selected only eight—special signs to help him achieve his objective.

在約翰時代，對基督的位格有兩項主要的攻擊。一個是，強調他的神性，以致犧牲了他的人性。另一個是，強調他的人性，以致犧牲了他的神性。為了對抗這樣的異端，約翰寫了兩卷書：約翰福音以及約翰壹書。在約翰福音中，約翰指出，歷史上的耶穌，不只是人，也是神的兒子（與「只是肉身」相反）。在約翰壹書則指出，神的兒子是真真實實的人（與「只是靈」相反）。

In John's day a twofold attack had been mounted against the person of Christ. There were those who were emphasizing his deity at the expense of his humanity. There were those who were emphasizing his humanity at the expense of his deity. To combat those heresies John wrote two books: his gospel and his first epistle. In his gospel John shows that the Jesus of history was more than a mere man, he was the Son of God (as opposed to mere "flesh"). In his first epistle he shows that the Son of God was a true man (as opposed to mere "spirit").

多馬認信耶穌是神——絕對的、不設限的、不可推翻的認信他為神。約翰說，「真的」。另外還有不計其數的神蹟，證明拿撒勒的耶穌是基督，神的受膏者，以色列應許要來的彌賽亞，永遠配得讚美的全地的神。信了他，就可「因他的名」得生命。「他的名」在此指「基督，神的兒子」顯示他雙重的特質。Thomas had just confessed Jesus as God—absolutely, unconditionally, incontrovertibly God. John says, "True." And there are signs without number that Jesus of Nazareth was the Christ, the anointed of God, the promised messiah of Israel, and God over all, blessed for evermore. To believe *that* is the basis of having "life through his name." His name here, "Christ, the Son of God," reveals his twofold nature.

第五部份

尾聲

Part 5.

The Epilogue

約二十一1-25

John 21:1-25

約翰福音的尾聲，與它的前言有一致的步調。我們走過同樣的基地，向同樣的軍旗致敬：生命、愛和光。

The epilogue of John's gospel marches in step with the prologue. We cover the same ground, we salute the same ensigns: life, love, and light.

I. 同樣有活力的生命（二十一1-14）

I. The Same Dynamic Life (21:1-14)

一開始，就是同樣有活力的生命。只是，這裡描述的核心是彼得，及彼得慘痛的失敗。這是基督復活後第四次的特寫。不只有關理智、情感、意志，還包括良心。

It begins with the same dynamic life. Here, however, all is centered around Peter, and Peter's terrible failure. This is the fourth feature of the resurrection of Christ. It speaks not only to the mind, the heart, and the will; it speaks to the conscience.

A. 一次冒失的躍進（二十一1-3）

A. A Presumptuous Move (21:1-3)

1. 地點 (二十一1)

1. The Place (21:1)

「這些事以後，耶穌在提比哩亞海邊，又向門徒顯現。」向多馬顯現之後，門徒們似乎已準備打包行李，上加利利回家的路。除酵節的宴席已吃過，沒必要再留在耶路撒冷，否則拋頭露面，只會讓權威當局更手癢，雖然這些權威人士也首度因著空墳和有關復活的傳聞，這些令人喪膽的事實而氣勢收斂了些。

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself." After the appearance to Thomas, the disciples seem to have packed their bags and headed back home to Galilee. The feast of unleavened bread was over. There was no point in staying in Jerusalem where their presence invited further action of the authorities, although the authorities seem to have been subdued for the time being by the intimidating fact of an empty tomb and by rumors of a resurrection.

不管怎樣，主已經跟門徒約好，要在加利利碰面。他們再過幾週後，還會回到耶路撒冷過五旬節。因此，我們很快就會在加利利湖邊這個老地方看到他們。

In any case, the Lord had already told them he would meet them in Galilee. They would all be back in Jerusalem a few weeks later for the feast of Pentecost. Thus it is we find them in their old familiar haunts by the shore of Lake Galilee.

時間分秒過去了，什麼事都沒發生，彼得不喜歡沒動靜的日子，決定回去重操舊業，最熟悉的打漁工作。

Time passed and nothing happened. Peter made a decision. He was tired of inaction. He was going to do something and the thing he knew best to do was fish.

2. 夥伴 (二十一2)

2. The Partners (21:2)

「有西門彼得，和稱為低土馬的多馬，並加利利的迦拿人拿但業，還有西庇太的兩個兒子，又有兩個門徒，都在一處。」他們似乎都來自同一處的街坊鄰居。

"There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples." They all seem to have been from the same neighborhood.

當然，我們會好奇，另兩個門徒是誰。既然有拿但業，就可能是他的好朋友腓力（一43-51）。而彼得也在場，因此可能有他的弟弟安得烈（一41）。不過，聖靈就是沒寫出是誰——因此，可能就是你也上了同一條船吧！

We wonder, of course, who the other two were. Nathanael was one of them, so it is likely that his good friend Philip was one of them (1:43-51). Peter was there, so his brother Andrew might have been the other (1:41). But still the fact remains that two are left anonymous by the Holy Spirit—perhaps so that you and I can take our seats in the boat!

3. 提議 (二十一3)

3. The Proposal (21:3)

「西門彼得對他們說，我打魚去。他們說，我們也和你同去。他們就出去，上了船，那一夜並沒有打著什麼。」幾年前，彼得曾「捨網」跟隨了耶穌（路五11）。沒關係。他現在就想試試手氣。船是哪個人家的？有可能是西庇太家的（太四21）。彼得可能已經在打算重操舊業了。若然，當晚的成績顯然很令人喪氣，魚群離彼得的網遠遠地，彼得使盡招數，也無法引牠們靠近。再也沒有比捕了幾小時魚卻一無所獲更令人喪氣的事了。主就是沒引導彼得重操舊業。

"Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing." Years ago, Peter "forsook all" to follow Jesus (Luke 5:11). No matter. He was going to try his hand at fishing again. The boat in question here might have belonged to the Zebedee family (Matthew 4:21). Perhaps Peter was already thinking of going back into business again. If so, the results of that night's efforts were not encouraging. The fish stayed far away from Peter's net, nor could Peter for all his skill coax them anywhere near. There is nothing more discouraging, as anyone who has tried it knows, than to fish for hours and to catch nothing. The Lord simply was not leading Peter back into the fishing business.

我全職服事主約十五年後，環境轉變，導致我想辭去對某個基督教機構更深入的委身。那裡的情況令人不愉快、沮喪，甚至幻滅。我重新應聘了世俗的工作，替一家大公司作事。公司老板是我的好友，工作有趣，朋友也很支持，公司內還有幾位好朋友，直屬上司與我很親，薪水很吸引人，前景大好。我留在那兒，企圖說服自己：從此就不再考慮全職服事了吧，卻陷入苦惱中。就像彼得，我「整夜勞力」卻「得不著什麼。」

After I had been in fulltime Christian service for some fifteen years, circumstances arose that led to my resigning from further involvement in a particular Christian enterprise. The situation was not a happy one, so, discouraged and in a measure disillusioned, I went back into secular employment. I worked for a large corporation owned by a very good friend of mine. The work was interesting, my friend was supportive, I had some good friends in the corporation, my immediate boss was a very close friend, the salary was attractive, the possibilities were inviting. I stayed there trying to convince myself that I was through forever with fulltime Christian work. And I was thoroughly miserable. Like Peter I "toiled all night" so to speak "and caught nothing."

有一晚，我在一個朋友的住處附近的堂會講道，他來聽後，告訴我，「倘若我可以像你那樣講道，我絕不會再浪費時間替一家貨運公司作事，即使大老板是我朋友。」主容許我在那家公司繼續勞力一整年，容許我愈來愈不滿意自己作這樣的決定。之後，有一天一個基督徒朋友請我吃午飯。他是個成功的退休商人，滿有智慧，是我週末去服事的一間教會的長老。他說得很含蓄。「約翰」他告訴我，「你在浪費青春。」我知道他說得對。一個月不到，我就又回到全職的服事。當我決定回到世俗工作時，主就不同在，如同彼得決定重操舊業時。

One of my colleagues came one night when I was preaching in a local church near where he lived. He said, "If I could preach like that, I'd sure not waste my time working for a trucking company even if the big boss was my friend." The Lord allowed me to toil on at that job for a year, allowing me to become more and more dissatisfied with my decision. Then one day a Christian friend of mine took me out for lunch. He was a retired and successful businessman, a wise man, the elder in one of the churches where I ministered on weekends. He was blunt about it. "John," he said to me, "you are wasting your time." I knew he was right. Within a month I was back in fulltime Christian work. The Lord was no more in my decision to go back into secular work than he was in Peter's decision to start fishing again.

B. 耐心的主 (二十一 4-14)

B. A Patient Master (21:4-14)

1. 主的同在 (二十一 4-7)

1. The Master's Presence (21:4-7)

耶穌知道他們在哪裡，也知道他們正在作什麼。他知道彼得正在想要重操舊業，也知道其他門徒可能會跟他去。主容許他們先嚐一整夜的苦頭。直到清晨才在岸邊出現，等著他們(二十一 4-6)。「天將亮的時候，耶穌站在岸上，門徒卻不知道是耶穌。耶穌就對他們說，小子，你們有吃的沒有。他們回答說，沒有。」

Jesus knew where they were and what they were up to. He knew that Peter was toying with the idea of giving up and going back into business and that the others would follow his lead. He allowed them to have a thoroughly disappointing night of it. Then in the morning he showed up on shore and he was *ready for them* (21:4-6). "But when the morning was now come, Jesus stood on the shore: but the disciples knew not it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No."

這群喪氣的門徒正準備打道回府，隨著平靜的湖面，飄過來一個人聲。天色微亮。岸邊站著一個人，在叫他們「小子」。這字是狀小詞，指小孩。在法律上，用來指一個兒子或女兒；若從年齡角度，是指像男孩或女孩的年齡；若從地位上，是指僕役。因此，這個狀小詞也是一種暱稱。F.F. Bruce譯作「孩子們」。

The discouraged disciples were pulling for shore when a voice reached them across the still waters of the lake. The day was breaking. There on the shore was a man. He called them "children." The word is *paidon*, the diminutive of *pais*, a word used of a child. It was used in law, of a Son or a daughter; it was used in terms of age, of a boy or a girl; it was used in terms of condition, of a servant. Thus it was like the French word *garçon*. The diminutive was also used as a term of endearment. F. F. Bruce translates it "boys."

約翰回憶，門徒當時沒有認出站在岸邊的這個人是他們所愛的主（參二十14；路二十四31）。他們回答這個陌生人的問題，只有簡單一個音節「沒」。

The disciples, John recalls, did not recognize the man standing on the shore as their loved Lord (cf. 20:14; Luke 24:31). They answered the stranger's question with a monosyllabic no.

「耶穌說，你們把網撒在船的右邊，就必得著，他們便撒下網去，竟拉不上來了，因為魚甚多」（二十一6）。主知道哪裡魚多。他們肯承認自己失敗後，就可以讓他們大有蕪獲。幾分鐘內，他們就會決定不再重操舊業了。

"And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes" (21:6). The Lord knew where the fish were. They had confessed their failure, and therefore it was safe to let them have an overabundance of fish. In a few minutes they were to be put forever beyond any likelihood of ever going back to the old way of life again.

他被大家認出（二十一7）。因有整網的魚，他們開始拉網，約翰開始想弄清楚，岸上那是誰。或許他還記得幾年前在這同一座湖發生的狀況（路五1-11）。那一次，大家都「捨了網，來跟從他。」

Now he was *recognized by them* (21:7). With their net full to bursting point, they began to pull in their catch. Then it dawned on John who the stranger on shore was. Perhaps he remembered a similar occasion on this lake some years ago (Luke 5:1-11). That was the occasion when "they forsook all, and followed him."

約翰才對彼得說出實況，彼得就認出來了。「耶穌所愛的那門徒對彼得說，是主。那時，西門彼得赤著身子，一聽見是主，就束上一件外衣，跳到海裡。」（二十一7）。彼得衝動如昔，不過還是想起自己沒臉打赤膊去見他的主，迅速抓起外衣，束上身子，就跳入湖中。對他而言，船的速度還太慢。

No sooner had John spoken than Peter recognized the truth of what he said. "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked), and did cast himself into the sea" (21:7). Impulsive as ever, Peter nevertheless remembered that he was in no condition to appear before his Lord. Hastily he seized his coat, threw it about himself, and jumped into the lake. The progress of the boat was far too slow for him.

2. 主的供應（二十一8-14）

2. The Master's Provision (21:8-14)

我們先看主如何召聚他們（二十一8-11）。其餘的門徒比起彼得，從容多了：「其餘的門徒（離岸不遠，約有二百肘）就在小船上，把那網魚拉過來。」他們離岸約一百碼。我們可以想像那情景，當小船靠近淺灘，其他六、七名門徒分佈兩邊，把那網魚拉過來。活跳跳的一切顯得那麼自然，卻是超自然的神在掌握的。

We note first *how the Lord involved them* (21:8-11) all. The other disciples were more orderly than Peter: "And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes." They were only about a hundred yards off shore. We can picture the scene as the small boat came into the shallows and the other half dozen disciples poured over the side and waded ashore pulling the heavy dragnet with them, bursting with struggling fish. It was all so natural, yet supercharged with the supernatural.

岸上，主已經升上火：「他們上了岸，就看見那裡有炭火，上面有魚，又有餅。」這是第一重要的場景，為要挑起彼得的良心。那是炭火。他否認主的那晚，曾在一個火爐邊烤火暖手。同一個字，只在新約的經文出現（參十八18）。魚和餅，也可能提醒彼得，想起主曾餵飽數千人的事。是同一位主，能為屬他的人擺設一餐。炭烤魚這個字 *opsarion*，只有在約翰福音出現。約翰曾用它來描述餵飽五千人的兩條魚（六9、11）。

On shore the Lord had prepared a fire: "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." These were the first things designed to probe Peter's conscience. This was a fire of charcoal, like the one at which Peter had warmed his hands the night he denied the Lord. The word is the same, *anthrakia*, and occurs in only these places in the New Testament (cf. 18:18). The fish and the bread perhaps reminded Peter of the meal the Lord had provided to feed the multitudes. He was the same Lord, able to spread a table for his own. The word used for the fish broiling on the charcoal fire (*opsarion*) is found only in John's gospel. John used it to describe the two fish used in feeding the five thousand (6:9, 11).

開始一切之前，主吩咐他們，把剛剛捕到的魚拿幾條來：「耶穌對他們說，把剛才打的魚，拿幾條來。西門彼得就去，把網拉到岸上，那網滿了大魚，共一百五十三條，魚雖這樣多，網卻沒有破」（二十一10-11）。彼得很高興地上了岸，又聽見有事要忙，立刻趕下去拉那一網顯然被大家遺忘在水中的魚，一個人就拉上岸，他一身是力，壯得像頭牛。網子沒破，對他也是一個訊息，想起從前的失敗（路五4-6）。對這一百五十三條魚，有各種不同的詮釋。它可能象徵那些被福音的網所捕獲的每一位，可以安全的上岸。另有一個獨創的觀點（亞利山太的區利羅），把這數字拆解成三個元素（100+50+3）。他認為100是代表滿足的外邦人（10x10），主的群羊（太十八12）；50是指以色列被揀選的餘數；3代表三位一體，榮耀的合一。不過，這數字只是顯示門徒細心數算魚獲，很可能可以賣到一大筆錢。正確點算，才方便大家平分拆帳。

Before anything else could be done, the Lord commanded them to bring some of the fish they had caught: "Jesus saith unto them, bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken" (21:10-11). Peter, glad to be up and doing, hurried down to where the others had evidently left the net, still in the water, and single-handedly hauled it in, a tacit tribute to his physical strength. Peter was no weakling. The unbroken net had a message for him also, of an earlier failure (Luke 5:4-6). All kinds of suggestions have been made to explain the significance of the 153 fishes. It possibly symbolizes the completeness, down to the very last one, of those caught in the gospel net and brought safely to shore. One ingenious view (attributed to Cyril of Alexandria) breaks the number into its three simple elements (100 + 50 + 3). The number 100 is said to represent the fullness of the gentiles (10 x 10), a number used to describe the Lord's flock (Matthew 18:12); the number 50 is supposed to indicate the remnant of Israel according to election; the number 3 is said to represent the trinity to whose glory all are gathered. Probably, however, the number is simply an indication of the meticulous care with which the disciples

counted their catch. It probably had considerable market value. Having an exact count of the fish, they were then able to divide it equally among themselves.

接著，我們來看主如何邀請他們（二十一12節上）：「耶穌說，你們來吃早飯。」對約翰來說，就在這岸邊也曾經有過同樣方式的一餐。那時，他跟安得烈在聽施洗約翰講道，他指著耶穌給他們看。從此，他們就告別了約翰，去跟隨耶穌。他們曾經問耶穌，你住哪裡。他說，「你們來看」（一35-39）。現在，他則說「你們來吃。」這中間發生的一切，要寫成書，恐怕永遠寫不完。

Then we see *how the Lord invited them* (21:12a): "Jesus saith unto them, Come and dine." As far as John was concerned, it had all begun in very much the same way right here near this lake. He and Andrew had been listening to John the baptist, who had pointed out Jesus to them. They had left John to follow Jesus. They had asked him about himself, where he lived. He had said, "Come and see" (1:35-39). Now he said, "Come and dine." Countless books could be written about all that had happened in between.

「來！」是福音書中最宏偉的字。神第一次用在創世記，他邀挪亞進入方舟（創七11）。神繼續使用這字，在聖經的結尾用了兩次（啟二十二17）。它能化解距離。對聖徒和罪人一視同仁，都一起進入神裡面，是神將罪和悲傷除去，並以喜樂和讚美來代替。

"Come!" It is the grandest word in the gospel. God first used the word in Genesis, inviting Noah to join him in the ark (Genesis 7:11). He keeps on using the word and closes the Bible by using it twice (Revelation 22:17). It dissolves distance. It brings saint and sinner alike to him who takes away sin and sadness and replaces them with joy and gladness.

主耶穌老早就料到他們的需要，因此為他們預備食物。按字意就是：「來吃早餐。」「早餐」aristao 這個字，是指「早點」。新約中另一次出現的，是在路加福音十一章37節。

He had anticipated their needs and made provision for them. Literally he said, "Come and have breakfast." The word for "dine" is aristao, which indicates a morning meal. The only other place it occurs in the New Testament is in Luke 11:37.

不過，我們還是看到，主也令他們膽怯（二十一12節下-14節）。「門徒中沒有一個敢問他，你是誰，因為知道是主」（二十一12節下）。看來，主似乎是站在頗遠的地方。雖然他們知道是他，他們卻畏縮不前，有點兒被嚇到了。他們知道他，卻不夠認識他，可以這麼說吧。他們覺得，最好先問問他是誰，但其實已心裡有數。他還是那一位——只是不一樣了。他們愛他，但有點兒生疏起來——不像過去的日子。之前，他們認識他這個人，多過認識他的神性。現在，他們更認識他的神性，多過他這個人了。

We note however *how the Lord intimidated them* (21:12b-14). "And none of the disciples durst ask him, Who art thou? knowing that it was the Lord" (21:12b). The Lord, it would seem, was standing at some distance from them. Although they knew it was he, they hung back. They were awed by him. They knew him but they didn't know him, so to speak. They felt they ought to ask him who he was, but they already knew who he was. He was the same—but he was different. They loved him, but could no longer be familiar with him—not like in the old days. Before, they had always been more aware of his humanity than of his deity. Now they were more conscious of his deity than of his humanity.

只是，不會一直這樣下去的。主耶穌採取主動：「耶穌就來拿餅和魚給他們。」（二十一13）。在那地方的文化是，你吃了某人的食物，與對方建立友誼了。約翰指出：「耶穌從死裡復活後，向門徒顯現，這是第三次。」（二十一14）。約翰似乎腦海中還浮現著主走向這群門徒的樣子。

But this would never do. The Lord took the initiative: "Jesus then cometh, and taketh bread, and giveth them, and fish likewise" (21:13). In that culture to eat someone's food created a bond of friendship. John notes: "This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead" (21:14). John seems to have in mind the appearances of the Lord to the disciples as a group.

到此為止所發生的一切重大事件，都為了鋪陳一個舞台。主耶穌現在要對彼得的良心單刀直入。他已經以那盆炭火喚醒他的良心。炭火只是一個很簡單，很普通，很日常生活的東西，但一定挑起他痛苦的記憶。

All that had happened so far in this remarkable incident was to set the stage. The Lord now had to minister directly to Peter's conscience. He had already awakened that conscience by having a charcoal fire. It was such a simple thing, an ordinary, everyday thing, but it must have evoked painful memories.

我們都知道那是怎麼一回事。某個地方，某一回，發生了某件事，令我們羞愧到如今，滿心悔恨，巴不得可以用任何東西換回未曾的當初。恨不得自己可以回到從前，重新來過，只不過，這回要作不同的選擇。我們想迴避那個點，那個令人良心痛苦的點。然而，它卻一直啃蝕著我們。我們抹滅不去這個記憶。只要不巧碰到了，悔恨就不斷湧起。也或許，喚醒良心的，不是某個地點，而是某件事，或某個聲音，某張相片，一封遺忘的信或某一次的會晤。

We know what that is like. There was a place, once, where something happened, something of which we are now ashamed, something we regret with all our hearts, something we would give anything to undo. We wish we could go back and live the incident over again, only doing it differently this time. We avoid that spot. The sight of it awakes pangs of conscience. Nevertheless, it haunts us. We cannot erase the memory. And if we happen by the spot, our remorse is stirred up again. Or maybe what quickens conscience is not a place but a thing, or the sound of a voice, or a photograph, a forgotten letter, a chance meeting.

彼得的良心受痛苦責備。我的良心也會，你的良心也會。主耶穌在這裡就是要對付我們良心的問題，以及它帶來的痛苦。我們若想藉著距離，離開事發的景點，或事發的時間點，來遺忘我們心中的罪惡感，那是沒有效的。「對不起！請原諒我！不要將這罪歸於我！」受害的一方已經聽不到。被悽慘錯待的一方可能已死，或對我們而言早已不存在。但願神叫他們不致如此。在此，那位偉大的醫生要告訴我們，他會如何對付我們良心的遣責，即使是多年的魔影，他也要幫我們處理，使我們的良心歸趨平靜。

Peter was tormented by his conscience. I have been tormented by mine, you by yours. Here the Lord deals with conscience and its agonizing sting. It is no use for us to call out across the distance that now separates us from that scene of our sin and across the many years since it took place: "I'm sorry! Forgive me! Lay not this sin to my charge!" The injured party cannot hear. The one so grievously wronged may be dead, or certainly is dead to us. Would God it were otherwise. Here the great physician shows us how he deals with consciences, how he lays even the persistent ghosts of our past to rest.

II. 同樣堅定的愛（二十一15-17）

II. The Same Determined Love (21:15-17)

A. 回想彼得的失敗（二十一15）

A. Recalling Peter's Failure (21:15)

「他們吃完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得說，主啊，是的，你知道我愛你。」

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest that I love thee."

1. 舊的名字（二十一15節上）

1. The Old Name (21:15a)

主耶穌使用的，是彼得尚未遇見救主，未重生時的舊名字：約翰（約拿）的兒子西門。彼得在背叛主的當晚，使用了謊言，甚至是他舊性情中粗鄙的語言。因此，耶穌以他的舊名字叫他。

The Lord used the name Peter had in his unregenerate days, before he met the Savior: Simon, son of Jonas. On the night of the betrayal, Peter had used the lies and even the coarse language of his old nature. So Jesus called him by his old name.

這會刺中彼得良心。當彼得初遇見主時，耶穌告訴他：你是約翰的兒子西門：你要稱為磯法（磯法翻出來就是石頭。）（一42）。當彼得作出偉大的認信心，主曾加以肯定：「耶穌對他說，西門巴約拿，你是有福的...我還告訴你，你是彼得」（太十六17-18）。但是，現在主又回頭用他的舊名，沒有用新的名。要醫治一個被罪惡感所籠罩的良心，光是把所犯的過失減化，或是把罪那邪惡本性的源頭掩蓋起來，那都不是辦法。

That stabbed Peter's conscience. When Peter first met the Lord, Jesus had said to him: "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone" (1:42). When Peter had made his great confession, the Lord had reconfirmed that: "Blessed art thou, Simon Bar-Jona... And I say also unto thee, That thou art Peter" (Matthew 16:17-18). But now the Lord went back to the old name and left it at that. It is no part of healing a guilty conscience to minimize the seriousness of the offense, nor to conceal the source in the old evil nature from whence it came.

「你愛我比這些更深嗎？」主耶穌用的愛是agapao，是最高層次的愛，用指神的愛、高貴，屬靈的、純潔的愛。耶穌用的「比這些」是指哪些，這不易確定。彼得愛耶穌比愛魚更深嗎？畢竟，是他帶頭去重操舊業的，也影響了一群人跟著他去。如果他想從此定下來作捕魚的，魚多的是。彼得大可以此為生，回去好好發展一番事業。

"Lovest thou me more than these?" The Lord's word was agapao, the word for the highest kind of love, the word used for God's love, love that is lofty, spiritual, pure. It is not certain what Jesus meant by "more than these." Did Peter love Jesus more than the fish? After all, he had taken the initiative, he had influenced the others into going back into the fishing business. If he wanted to settle for fish, well, there were plenty of them. Peter could go and sell them and get a good start back in business.

「比這些」更可能是指門徒。彼得曾誇口，「眾人雖然為你的緣故跌倒，我卻永不跌倒...我就是必須和你同死，也總不能不認你」（太二十六33、35）。他是當著耶穌說他會三次否認主的預言，誇下的海口（太二十六34）。「彼得，你愛我比這些門徒愛我更深嗎？」主耶穌是指這個嗎？不論怎樣，主在探測彼得的良知。

More probably, "more than these" refers to the disciples. Peter had boasted, "Though all men shall be offended because of thee, yet will I never be offended... Though I should die with thee, yet will I not deny thee" (Matthew 26:33, 35). He said this in the face of the Lord's prophecy that he would deny him three times (Matthew 26:34). "Do you love me more than these other disciples, Peter?" Was that what the Lord meant? In either case, the Lord was probing Peter's conscience.

2. 舊的宣告（二十一15節下）

2. The Old Claim (21:15b)

彼得立刻小心翼翼地回答：「是的，主啊；你知道我愛你。」彼得用的是兄弟之間的愛。「你知道的，主啊」彼得說，「我如對兄長一樣的敬愛你。」

Peter's answer was prompt, but marked by caution: "Yea, Lord; thou knowest that I love thee."

Peter used the word phileo, meaning brotherly love. "You know, Lord," Peter said, "I have deep affection for you."

「耶穌對他說，你餵養我的小羊。」「小羊」arnion這字是狀小詞。它只出現在此及啟示錄，後者用指基督的羊共二十八次。另一個指「羔羊」的字，專用指基督（一29、36；徒八32，彼前一19）。主接受彼得真誠的、愛的表白，並一次到永遠地引導他，從世俗的愛，到屬靈的愛，從捕魚的事業到牧養屬神的小羊。

"He saith unto him, Feed my lambs." The word for "lambs" is arnion, a diminutive. It occurs only here and in the book of Revelation, where it is used of Christ twenty-eight times. The other word for "lamb" is used solely of Christ (1:29, 36; Acts 8:32; 1 Peter 1:19). The Lord accepted Peter's genuine profession of love and directed him once and for all away from the secular to the spiritual, from the fishing business to the work of a shepherd of God's lambs.

B.挑旺彼得的熱心（二十一16-17）

B. Rekindling Peter's Fervor (21:16-17)

主耶穌重覆著他的問題。彼得用的是較低層次的愛。主耶穌再問彼得同樣的問題。他希望提攜彼得到更高的層次。

The Lord repeated his question. Peter had used a lesser word for love. The Lord asked Peter the same question. He wanted to lift him to higher ground.

1. 你對我的愛熱切嗎？（十二16）

1. Do You Have a Burning Love for Me? (12:16)

我們讀到：「耶穌第二次又對他說，約翰的兒子西門，你愛我嗎？彼得說，主啊，是的；你知道我愛你。耶穌說，你牧養我的羊。」這一次，主耶穌沒有再讓彼得的愛與別的作比較（「比...更深」），無論是指他的事業或他的弟兄。主耶穌要彼得堅決說出對他的愛。「你愛我嗎？」彼得的回答，如第一次一樣。「主啊，你知道，我如對兄長一樣地敬愛你。」

We read: "He saith to him the second time, Simon, son of Jonas, lovest thou me? He saith unto him Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." This time Jesus did not ask Peter to state his love comparatively ("more than these"), whether in terms of his business or his brethren. He asked him to state his love absolutely. "Lovest thou me?" Peter answered the same way as before. "Lord, you know I have deep affection for you."

「你餵養我的羊」主回答。這一次，他用了一個不同的「餵養」的字，「羊」也是不同的字。第一次的餵養是bosko，表達的是提供食物給羊群（二十一15）的意思。這一次「餵養」的字是poimaino，意指「照顧」或「牧養」。而羊是probatia，他增加彼得任務。小羔要餵養，羊群要引導。

"Feed my sheep," the Lord replied. This time he used a different word for "feed" and a different word for the flock. The first time the word was bosko, which expresses the idea of providing the flock with food (21:15). This time the word is poimaino, which means "to tend" or "to shepherd" the flock. The word for "sheep" is probatia. He added to Peter's commission. Lambs need to be fed: sheep need to be led.

2. 你對我有弟兄之情嗎？（二十一17）

2. Do You Have a Brotherly Love for Me? (21:17)

彼得既然兩次都用弟兄之情，主耶穌便轉換了問題。他問彼得，「你對我有弟兄之情嗎？」我們讀到：「耶穌第三次對他說，約翰的兒子西門，你愛我嗎；彼得因為耶穌第三次對他說，你愛我嗎，就憂愁，對耶穌說，主啊，你是無所不知的，你知道我愛你」（二十一17）。這一次，耶穌用了彼得自己所用的詞，「你對我有兄弟之情嗎？」這句話讓彼得完全崩潰。

Since Peter had twice used the word for brotherly love, the Lord changed the question. He asked him, "Do you have a brotherly love for me?" We read: "He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee" (21:17). This time Jesus had used Peter's own word. He said, "Do you have personal affection for me?" That broke Peter completely.

這三次的問話，正好針對三次的否認。當彼得第三次否認主時，他的情緒懊惱到極點；現在又重新有熱情了。「你知道我對你的弟兄之情。你認識我至深。你無所不知。你知道我所說的，我所作的，我這個人，你認識我，比我認識自己更多。主啊，從你對我的認識，就知道，我對你有多麼深的弟兄之情。你

知道我愛你如兄弟，我也知道，我永遠不可能像你愛我那般地愛你。」這是一個曾經窘到沒有退路的人的告白，現在卻能面對著主，謙卑自省，深知自己軟弱、有限，不敢再誇下海口。

The threefold question matched the threefold denial. Peter had been vehement when he denied the Lord the third time; he is passionate enough now. "You know I have personal affection for you. You know me through and through. You know everything. You know what I said and what I did and what I am. You know me better than I know myself. Lord, out of all your knowledge of me you know I have brotherly love for you. You know I love you (phileo) and I know I can never love you the way you love me (agape)." It was the confession of a man who had been put to the wall by his conscience and who stood now before the Lord, broken, aware of his weakness, sensitive to his limitations, and afraid ever to boast again.

「你餵養我的羊」耶穌說，這一次的「餵養」是bosko，與15節的餵養小羊是同一個字。羊群不僅需要引導，也需要餵養。因此，彼得被按立為從屬牧者，從此清楚自己的職份，蒙召要照管神的群羊。神的群羊需要兩方面：好的牧者與恩典的牧養。從此，彼得就要提供這兩者。他如何承擔這個職責呢？我們可以從使徒行傳及他的兩封書信得知。

"Feed my sheep," Jesus said. This time the word for "feed" is bosko, the same word used for the lambs (21:15). The sheep need not only to be led, they need to be fed. So Peter was installed into office as an under-shepherd, aware now of his calling to tend God's flock. The flock of God needs two things: good pastorage and gracious pastoring. Peter henceforth was to provide both. How he discharged his duty we learn from the book of Acts and from his two epistles.

III. 不曾改變的分辨之光 (二十一18-25)

III. The Same Discerning Light (21:18-25)

A. 啟示之言 (二18-19)

A. A Word of Revelation (2:18-19)

現在到了尾聲：「我實實在在的告訴你，你年少的時候，自己束上帶子，隨意往來，但年老的時候，你要伸出手來，別人要把你束上，帶你到不願意去的地方。耶穌說這話，是指著彼得要怎樣死榮耀神。」

Now come the final words of the epilogue: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God."

「年少時」，字意是指「較年輕時。」這一節，與約二十四一起看，就暗示彼得人已到了中年。當約翰寫到這段時，彼得已經死了，成了尼祿的犧牲品，也是信仰的殉道士。他沒有享受到被提回家的祝福。保羅到晚年也有預感自己要殉道（提後四6），但彼得的餘生，一直都是在十字架的陰影下。主應許彼得說，儘管他有以往的過錯和失敗，從今以後，他要為了神的榮耀而死。

The word translated "young" is neoterios, literally "younger." This verse, coupled with John 20:4, gives the idea that Peter was a middle-aged man. By the time John wrote these words, Peter was dead, a victim of Nero and a martyr of the faith. He had no blessed hope of being taken home in the rapture. Paul knew toward the very end that he was almost certain to be martyred (2 Timothy 4:6), but Peter lived all the rest of his life under the shadow of a cross. The Lord promised Peter that, his past faults and failings notwithstanding, he would glorify God in his death.

主又加上一項挑戰，「來跟從我。」他已走在他們前頭，為那擺在前面的喜樂忍受了十字架，輕看羞辱。「你只管來跟從我，」他說。

The Lord added a challenge, "Follow me." He had gone before them. He had endured the cross, despising the shame, for the joy that was set before him. "Just follow me, Peter," he said.

B. 責備之言 (二十一20-23)

B. A Word of Rebuke (21:20-23)

「彼得轉過來，看見耶穌所愛的那門徒跟著，就是在晚飯的時候，靠著耶穌胸膛說，主啊，賣你的是誰的那門徒。彼得看見他，就向耶穌說，主啊，這人將來如何？耶穌對他說，我若要他等到我來的時候，與你何干？你跟從我吧」（二十一20-22）。很可能主和彼得一直沿著湖邊散步，所以上面那一段對話是私下的。若然，這時刻，他們已經掉頭回到群體中間。約翰似乎脫隊，跟在彼得和耶穌後頭。因此，當他們掉回頭時，彼得就看見約翰。

"Then Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (21:20-22). It might well have been that the Lord and Peter had taken a walk along the lake so that the above talk with Peter was private. If so, at this point they must have turned back to rejoin the group. John, it would seem, had detached himself from the group and was following Peter and the Lord. Thus, as they turned to go back, Peter saw John.

約翰以慣有的形容詞自述，並加上一句「在晚飯的時候，靠著耶穌胸膛的。」這是提到他們在馬可樓上，彼得請約翰問耶穌，誰要出賣耶穌。我們不禁好奇，約翰為何在此還要提這件事。難道是，彼得有一點，甚至是潛意識的，嫉妒約翰與耶穌特別親密的關係？彼得是否因此要問耶穌關於約翰的未來呢？John describes himself in the usual way and adds the note that he was the one who "leaned on his breast at supper," a reference to the time in the upper room when Peter had beckoned to John to ask Jesus about the traitor. One wonders why John introduces this incident here. Could it be that Peter, perhaps slightly, even subconsciously, was jealous of John's special closeness to Jesus? Is that why Peter asked this question about John's future?

主耶穌要彼得別管閒事。彼得若沒有這種生前被提的福氣，那也是主對他的旨意。約翰若是可以活到主再來時，那也不關彼得的事。彼得能作的，就是好好跟隨主，不要打聽別人的未來。

The Lord told him to mind his own business. If Peter was to have no "blessed hope" of being alive at the rapture, that was the Lord's will for him. If John was to be still alive when the rapture took place, that was no concern of Peter's. Peter would have all he could manage just following the Lord without prying into someone else's future.

這件事，就變成一種流言：「於是這話傳在弟兄中間，說那門徒不死，其實耶穌不是說他不死，乃是說，我若要他等到我來的時候，與你何干？」這流言如何形成的，怎麼變了調，又怎麼流傳不息，久久不去的，都很奇怪。很快傳成說，約翰不死，這根本不是耶穌當初所說的。

This incident started a rumor: "Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" It is extraordinary how rumors get started, how they change color, and how tenaciously they take root. Word was soon circulating that John was not going to die, even though that was not what Jesus said.

當約翰寫這福音書時，已經過了大半世紀，傳言仍然不停。約翰的高齡，明顯使這話更被採信。甚至在他死了，埋葬在以弗所後，故事還繼續著（宣稱，約翰還活在他的墳墓中）。

When John wrote this gospel, well over half a century had passed and that rumor was still being repeated. John's great age undoubtedly gave it greater credence. Even after his death and burial at Ephesus the story persisted (it was claimed that John was still alive in his tomb).

C. 安慰之言 (二十一24-25)

C. A Word of Reassurance (21:24-25)

福音的結尾，有兩個見證之言。

The gospel concludes with two words of testimony.

1. 約翰的陳述無誤 (二十一-24)

1. The Inerrancy of the Statements of John (21:24)

「為這些事作見證的，並且記載這些事的，就是這門徒：我們也知道他的見證是真的」（二十一-24）。約翰是個可靠的見證。他從耶穌一公開服事的起頭就與耶穌在一起。他從頭到尾都是忠心的門徒，親眼目睹神在肉身顯現，這壯觀的一幕。他將耶穌的講論，深深地記憶在腦海中。他從教會初創之時就在場，跟著它成長，為它受難，守護著它的教義。他幾乎認得教會的每一個要角。他的大半生幾乎都專注在教會的歷史中。如今，身為一個成熟的信徒，聖靈幫助他記起一切，引導他下筆，撰寫這卷福音書。這是真的。他所寫的正確無誤，在神所默示的聖經中，聖靈擔任最高權威作者的角色（提後三16）。

"This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true" (21:24). John was a credible witness. He had been with Jesus from the beginning of his public ministry. He had been close to him. As his first cousin, he had known him for years. He had been a loyal disciple from beginning to end, an eyewitness of the magnificent drama of God's manifestation in human flesh. He had stored up in his tenacious memory the deep sayings of Jesus. He had been in on the beginning of the church, followed its progress, suffered for its cause, undergirded its doctrines. He had known nearly all its principal actors. He had given much thought over more than half a lifetime to the story. Now as a mature believer his memory quickened and his pen guided by the Spirit, he had undertaken to write a gospel. It was *true*. What he wrote was inerrant, part of that "God-breathed" Scripture of which the Holy Spirit was the ultimate author (2 Timothy 3:16).

2. 耶穌的故事永不消逝 (二十一-25)

2. The Inexhaustibility of the Story of Jesus (21:25)

「耶穌所行的事，還有許多，若是一一都寫出來，我想，所寫的書，就是世界也容不下了。」年長者的回憶總是很長的。約翰顯然已經先讀過馬太所敘述的彌賽亞君王的家譜，馬可所敘述的神忠心僕人的故事，以及路加所詳細考察的耶穌榮耀的人性。這一切的總結，也只不過寫出那榮耀生命的一點點皮毛而已。

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." An old man's memory is long. Doubtless John had read Matthew's account of the royal messiah, Mark's account of God's perfect servant, and Luke's well researched gospel of the glorious humanity of Jesus. The sum total of all that had been written was but the fringe on the hem of the garment of that glorious life.

當示巴女王來拜訪所羅門時，她對他的智慧和財富，詫異萬分。「我所聽的，還不到一半。」她說。約翰呢，筆在手中，他宣稱，若是一一的都寫出來，世界也容不下了。即使有人能力超強，可以撰寫耶穌的生平，也是沒有盡頭的。

When the queen of Sheba came to visit Solomon she was overwhelmed by his wisdom and wealth. "The half was never told me," she said. John, pen in hand, exclaimed, the world itself could not contain all the books that could be written about that life. A complete account of the human life of Jesus, even supposing anyone were competent to write it, would be infinite.

我們所期待的，是無盡的喜樂。當我們回到天家，接受那復活的身體，當我們看見主，坐在他腳前，聽他的聲音，與他面對面，那時，我們就要清楚一切了（林前十三12），那時，我們要跟他說，「主啊，我過去所知的，還不到一半。」

We have much to look forward to with joy. When we get to heaven and receive our resurrection bodies, when we see him as he is, sit at his feet and listen to his voice, when face to face we shall know even as we are known (1 Corinthians 13:12), then we shall say to him, "Lord, the half was never told us."

或許，那時，他才會告訴我們剩下的故事。
Perhaps, then, he will tell us the rest of the story.