

Humankind
Week #1 “Come and See”
John 1:35-51
November 28, 2021

神人
第一週：來看看
約翰福音 1:35-51
11/28/2021

聽啊！天使高聲唱
Hark the Angels Sing

<https://www.youtube.com/watch?v=SnZwrZzpG6A>

詞：Charles Wesley, 修George Whitefield
譯：《頌主新歌》修自多本聖詩集
詩集：《世紀頌讚》147

聽啊！天使高聲唱，榮耀歸於新生王，
神人融洽長歡欣，地上平安人蒙恩，
興起，世間大小邦，齊與諸天共頌揚，
天地唱和喜不勝，基督生於伯利恆。

歡迎天降和平王，歡迎輝煌公義光，
祂賜世人生命糧，祂消痛苦治創傷；
謙卑放下天榮尊，降世救人免沉淪，
要使罪人得重生，蒙恩常與主相親。

聽啊！天使高聲唱：「榮耀歸於新生王。」

賜我自由 **Grant Me Freedom**

<https://www.youtube.com/watch?v=7JDohpxeT4I>

Grant Me Freedom
詞：洪啟元 Chuck Hong
曲：張證恩 Grace Chang

[Verse]
賜自由的靈啊 求祢來
來到我的裡面 來到我的生活
趕走生活中的愁煩
驅走我心中的不安

[Chorus]
祢的靈啊 在那裡
那裡就有自由
世界雖有勞苦重擔
求祢靈來 賜我自由

萬王之王 (King of Kings)

<https://www.youtube.com/watch?v=CsglRe3-hgo>

词曲: Brooke Ligertwood

Scott Ligertwood & Jason Ingram

翻译: James Liew, Qi Xin Cheng,

Adrian Hsu, Nicholas Looi, Sarah Koh, Sean Li,

Yosef Zhang, Kenelm Chan, Renee Deng

VERSE 1:

在黑暗中我们等待
没盼望 没光明
直到祢从天堂奔来
祢眼中满有怜悯
为应验律法和先知
真道出自童贞女
从无限荣耀宝座上
降在污秽马槽里

CHORUS:

赞美圣父
与圣子
赞美圣灵
三一神
荣耀真神
至高主
赞美永归于萬王之王

VERSE 2:

为彰显祢国度降临
失丧的与神和好
为赎回祢所造万物
祢甘愿承受十架
当祢还在苦难之中
已看见前面喜乐

定意为要拯救我们
耶稣祢舍出生命

VERSE 3:

在祢复活的清晨
众天堂屏住呼吸
直到石头被挪开
羔羊胜过了死亡
死去的圣徒复活
天使都敬畏站立
凡愿前来的灵魂
都回归天父身边

VERSE 4:

基督的教会诞生
圣灵点燃了火焰
这亘古福音真理
不衰退不妥协

因为祂宝血圣名
我得自由得释放
因耶稣基督的爱
赐给我复活生命

Advent Giving 降臨節期奉獻

- We do something unique... 這次我們有些不同的作法。
 - Advent giving to local and global outreach, 降臨節期的奉獻都提供給本地和全球的傳教活動,
 - Above and beyond normal giving. 超乎基本和應當的奉獻。

Interview 訪談

- Fabi: 瑛比 (Foursquare Mission International 四方教會傳教國際組長)

- What have we been doing? 我們的宗旨和我們一直做的事是什麼？
 - What organizations have we been working with? 我們都和什麼組織合作？
 - What are our dreams for the future. 我們未來的理想是什麼。
- This is who we are, together, collectively... 這就是我們做的事，一起，合作。
 - Offer a moment to reflect... 利用一些時間反思

Video 視頻

Ask 提問

- I want to think and pray about what you might give. 想一想並祈禱你能付出什麼。
 - Maybe you know right now. 也許你現在知道。
 - Or, maybe you want to talk it over with your spouse if you're married. 也許你是已婚的人想和你的配偶討論一下。
 - Or involve your kids if you have them. 或者你有孩子的話，也可以和孩子們討論。
- Right now...ushers. 現在，事工們請上前來

Offering 奉獻

Announcements 報告

Message 講道信息

- Today we are beginning a new series, with the beginning of Advent. 今天聖誕降臨節開始之際，我們開始講解一個新的系列。
- We going to be taking the next couple of months to look at the human interactions of Jesus. 我們在接下來的兩個月的時間，我們來探討一下耶穌在世的為人處事。
- And I think there's good reason for it. 我認為有很好的理由來學習。
- Over the past few decades there has been a shift. 在過去的幾十年裡我們的重心有一個轉變。
 - It's a shift that has been well documented and catalogued. 而這個轉變已經有很多記載和分類。
- There has been a shift from people expressing their faith as RELIGIOUS, to, SPIRITUAL. 這個轉變就是人們把自己的信仰從說成是宗教改為是屬靈的信仰。
- Maybe you've heard this. Maybe you've heard someone say, "I'm spiritual, but I'm not religious ." 也許你聽說過。也許你聽別人說過，“我是屬靈的，但我是沒有宗教的。”
 - I'm searching for spiritual truth, but I don't expect to find it in religious institutions or traditional religious teaching. 我在尋求靈命上的真理，但我並不認為我能在神學院或者傳統的宗教教導中找到。
- People in developed countries, all around the world, have become very interested in the supernatural, or the eternal. 在發達國家，以及全世界，人們都逐漸對超自然的事或永恆

的事感興趣。

- But they will not go back to what they consider oppressive, stifling, judgmental, RELIGION. 但他們都不願接受壓抑的，沈悶的，帶審判性的，宗教。
 - We are interested in spiritual things. 我們對屬靈的事感興趣。
 - But we are turned off by the moralism or religiosity of the past. 但我們確因過去的道德教條和正統教義而怯步。
- So, there is a sort of new ‘spirituality’ that has emerged in our day, 所以，在現今就有一種新的‘屬靈論’的說法。
 - in which we offer people our thoughts, but not our prayers, because that sounds too religious. 其中我們提供給人們我們的想法，卻不是我們的禱告，因為那樣說聽起來太宗教。
 - It’s personal. 是各自不同的。
 - It’s individual. 是單獨每個人的。
 - It’s part of finding one’s own identity. 是我們尋找自己本身的一部分。
- But here is the interesting thing. 但有趣的事情是，
- In the passage we are about to read and in this series that we are beginning, we discover an invitation. 在我們即將開始的這系列和我們要講解的經節中，我們會發現有一個邀請。
 - And it’s not an invitation to the new spirituality of our age. 這不是對我們當今的新屬靈論的邀請。
 - But it’s also not an invitation to the religiosity of the past. 也不是對過去的宗教信仰的邀請。
 - What we see is completely different than these two. 我們看到的是完全不同於這兩種的邀請。
- It’s not some vague sense of spiritual well being. 這不是對靈命健康上的模糊觀念。
- Nor is it a new set of rules. 也不是一套新的規章律法。
- It’s an encounter with a concrete and living person. 而是與一個真實又鮮活的人直接面對。
- Let’s read together, beginning in verse 35: 讓我們一起讀，從35節開始。

John 1:35-51

35 The next day again John was standing with two of his disciples, **36** and he looked at Jesus as he walked by and said, “Behold, the Lamb of God!” **37** The two disciples heard him say this, and they followed Jesus. **38** Jesus turned and saw them following and said to them, “What are you seeking?” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” **39** He said to them, “Come and you will see.” So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour. **40** One of the two who heard John speak and followed Jesus was Andrew, Simon Peter’s brother. **41** He first found his own brother Simon and said to him, “We have found

the Messiah” (which means Christ). 42 He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter). 43 The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” 44 Now Philip was from Bethsaida, the city of Andrew and Peter. 45 Philip found Nathanael and said to him, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.” 46 Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” 47 Jesus saw Nathanael coming toward him and said of him, “Behold, an Israelite indeed, in whom there is no deceit!” 48 Nathanael said to him, “How do you know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.” 49 Nathanael answered him, “Rabbi, you are the Son of God! You are the King of Israel!” 50 Jesus answered him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” 51 And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”

約翰福音第一章

35 再次日，約翰同兩個門徒站在那裡。

36 他見耶穌行走、就說、看哪，這是神的羔羊。

37 兩個門徒聽見他的話、就跟從了耶穌。

38 耶穌轉過身來，看見他們跟著，就問他們說，你們要甚麼。他們說，拉比，在哪裡住。（拉比翻出來、就是夫子。）

39 耶穌說，你們來看。他們就去看他在哪裡住。這一天便與他同住，那時約有申正了。

40 聽見約翰的話、跟從耶穌的那兩個人，一個是西門彼得的兄弟安得烈。

41 他先找著自己的哥哥西門，對他說，我們遇見彌賽亞了。（彌賽亞翻出來、就是基督）

42 於是領他去見耶穌。耶穌看著他說，你是約翰的兒子西門，你要稱為磯法。（磯法翻出來、就是彼得。）

43 又次日，耶穌想要往加利利去。遇見腓力，就對他說，來跟從我罷。

44 這腓力是伯賽大人，和安得烈、彼得同城。

45 腓力找著拿但業，對他說，摩西在律法上所寫的、和眾先知所記的那一位，我們遇見了，就是約瑟的兒子拿撒勒人耶穌。

46 拿但業對他說，拿撒勒還能出甚麼好的麼。腓力說，你來看。

47 耶穌看見拿但業來，就指著他說，看哪，這是個真以色列人，他心裡是沒有詭詐的。

48 拿但業對耶穌說，你從那裡知道我呢。耶穌回答說，腓力還沒有招呼你，你在無花果樹底下，我就看見你了。

49 拿但業說，拉比，你是神的兒子，你是以色列的王。

50 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。

51 又說，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。

• So, what we have here, is an introduction, and an invitation, to a NEW Spirituality. 所以，我們這裡看到的，是一個對新屬靈的介紹，也是邀請。

- And it's a spirituality that is offered to us, through the person of Jesus. 而這個新的靈性是通過耶穌本人提供給我們的。
- And the structure, or the way in which this is recorded is informative. 而這個記錄的方式或結構是有很多信息的。
 - It tells us something about how we experience this new reality. 它告訴我們怎樣來經歷這新的現實。
- He's not just stating facts and recording a historical moment. 作者不只是陳述一個事實和歷史事件。
- He's showing us a pattern. 他在給我們展示一種模式。
- And the patterns we see here, actually speak to all of us in the room today, no matter where you fall on the spiritual spectrum. 我們看到的模式，不論是在屬靈上怎樣的情形，都是對我們今天在座的諸位所講的。
 - There are things we discover here. 我們在這段裡有發現。
 - Things we are taught here. 也有對我們的教導。
 - That applies, no matter WHO we are. 不論是誰，這教導都適用。
- See, what this passage presents is something that bridges the gap between the old, lifeless, dogmatic, rigid moralism of our past and the vague, ambiguous, foggy new spirituality. 這段經文展示出一道架起在陳舊的，無生命，教條的，僵硬的道德觀和模糊的，不清楚的，隱隱約約的新靈命之間的橋樑。
 - We are offered something concrete. 我們得到的是實實在在的。
 - But we are ALSO offered something refreshing, and new, and life-giving. 得到的也是清新的，新鮮的，並有生命的。
 - It's completely different, and new. 是從沒有過的，全新的。
- And all of it centers on one, repeated phrase that we just read: 而我們讀到的這幾節經文中都反覆的回到這一個中心句。

Come and See 來看

- Jesus' invitation, in both of the instances we just read, is "come and see". 耶穌的邀請，在我們剛讀到的幾句話裡，就是，‘你們來看。’
- What does that mean? 什麼意思呢？
 - Why is that significant? 為什麼很重要呢？
- Let me show you. 讓我給大家指出來。
- First, this statement is an invitation to examine. 首先，這是讓我們檢查的邀請。
 - It's an invitation to think. 讓我們思考的邀請。

- To fully understand it, we must also hear that what Jesus is inviting them to do, is “COME AND THINK.” 要完全理解它，我們必須看到耶穌邀請這些人做的事，是，‘來，且思考。’
- He’s inviting them to examine the evidence. 他在邀請他們來檢查證據。
- So, if we go back, and look at the first ‘come and see’ we see this. 如果我們回去看第一個‘來看’，我們看到，
- The first disciples were disciples of John the Baptist. 最先的門徒是施洗約翰的門徒。
 - John the Baptist was a teacher, he was a prophet. 施洗約翰是一個教師，也是先知。
 - And these guys had gathered around him, to hear what he had to say. 而這些門徒圍聚在他周圍，聽他講道。
 - Then, Jesus shows up on the scene, and John points to Jesus, and says, “HE is the one you should be following. 然後，耶穌走過來，約翰指著耶穌，說，“他就是你們要跟隨的那位。”
 - So they have just been told he’s this incredible person. 門徒剛剛被告知耶穌是一個非凡的人。
 - And so, because of this, they follow him. 正因此，他們跟隨他。
- And Jesus asks them, “What do you want?” 而耶穌問他們，“你們想要什麼？”
- And what they want is what anyone wants of Jesus. 他們想要的也是每個人想從耶穌那裡得到的。
 - We want to know if this is true. 我們想知道這是不是事實。
- And I love the way Jesus responds. 我很喜歡耶穌的回答。
 - It says so much about who he is. 這回答正顯明了他是誰。
 - AND, I think it informs how his followers today, should respond as well. 而我以為，這也是今天我們這些耶穌的信徒應該回答的。
 - Think about this. 想一想。
- When these guys ask who he is, he’s not incredulous because they had the audacity to ask. 當這些人問他是誰，他沒有因為這些人提起勇氣問的問題而難以置信。
 - Jesus doesn’t DEMAND belief in this moment. 耶穌並沒有在此時要求相信他。
 - He doesn’t say, “How dare you question me!” 他沒有說，“你們怎麼敢問我呢！”
- He simply says, “Come” - “Come and See.” 他只是說，‘來’ - ‘來看’。
- You want to know who I am? 你想知道我是誰？
 - You’re curious about my identity? 你想知道我是什麼身份？
 - You’ve been told something about who I am? 你聽說過我是誰？

- Why don't you come with me, and see for yourself. 那你為什麼不跟我來，親自看看。
 - See what I do. 看我做什麼。
 - See how I live. 看我怎樣生活。
 - See for YOURSELF. 你親自看。
- That's the first time we hear this phrase. 這是我第一次讀到這一句話。
- And then, the second time is when Philip goes to his friend Nathaniel, and tells him, “we found the Messiah.” 而第二次，則是腓力找到拿但業，告訴他說，“我們找到彌賽亞了。”
 - And this is really interesting. 這很有趣。
- I respect Nathaniel. 我敬重拿但業。
- Nathaniel comes back with a very difficult and valid question. 拿但業反問了一個符合邏輯但很困難的問題。
- First, there's a stereotype against Nazareth. 首先，當時對拿撒勒人有固有看法。
- Second, any average student knew that the messiah would come from the line of David, and would therefore come from the town of Bethlehem. 其次，一般的學生都知道彌賽亞應是從大衛的家族出現的，因此應該是從伯利恆城出現的。
- So he asks, “What good thing comes from Nazareth?” 所以他問，“拿撒勒還能出什麼好的麼？”
- And how does Philip respond? 腓力怎麼回答的？
 - Is he incredulous? 他懷疑了嗎？
 - “How DARE you question the identity of Jesus?” “你怎麼敢質疑耶穌的身份？”
 - Is he offended? 他感到冒犯了嗎？
 - Is he arrogant? 他表現出傲慢了嗎？
 - No. 沒有。
- He simply says, ‘Well, COME AND SEE.’ 他只是說，“好，你來看。”
- This is so helpful, not matter who you are. 不論對誰來說，這是很欣慰的。
- Some of you are modern day Nathaniels. 有些人是現今的拿但業。
 - Maybe it's not this question, but there are other questions, right? 也許不是這個問題，但卻是其他的問題，對不對？
 - Christianity? How could there be a loving, merciful God, when the world is

full of injustice? 基督教？這充滿了不公的世界怎麼會有一個愛人憐憫的神呢？

- You'd ask those kinds of questions. 你總會問類似於此的問題。
- What does Jesus say to you? 耶穌怎樣回答你？
- Let's not talk about what Christians say to you, because Christians or the church often gets this wrong. 讓我們忽略基督徒們跟你說的，因為往往基督徒或教會常常有領會上的錯誤。
 - What does Jesus say to you? 耶穌跟你說什麼呢？
- Let me tell you what Jesus says and doesn't say. 讓我來說說耶穌跟你說什麼而又沒有說什麼。
 - He doesn't say what the new spirituality says: "It doesn't matter what you believe. All that matters is that it works for you." 他沒有說新屬靈論所說的，“不論你相信什麼，只要對你適用即可。”
 - He doesn't say that. 他沒有這麼說。
 - He doesn't tell you that there's no critical thinking involved. 他沒有告訴你不需要審視地思考。
 - He doesn't tell you that what matters is what FEELS right. 他沒有告訴你感覺正確才是對的。
 - He doesn't that. 他沒有說。
 - But he also doesn't say what traditional religion says. 而他也沒有說傳統宗教所說的。
 - "Don't question." '不要質疑。'
 - "Just believe what we told you to believe." '只要相信我們告訴你要信的。'
 - No. 不是。
 - He says, "Come and See. Come and Think." 他說，‘來看。來思考。’
 - He doesn't berate you. He invites you to examine the evidence. 他沒有斥責你。他邀請你檢驗證據。
 - See for yourself. 你自己來看。
 - Don't take my word for it. 不要只聽我說的。
 - YOU, look. 你，看看。
 - YOU, observe. 你，觀察。
 - YOU, make an assessment. 你，來評估。
 - That's the way of Jesus. 這才是耶穌之道。
 - So, how do we do that? 我們怎麼做呢？
 - This is pretty challenging to a modern, intellectual thinker, right? 這對一個現今受過教育的有

思考能力的人是很有挑戰的，對吧？

- It turns out, Jesus isn't at a church in Tigard, that we can pop into on a Sunday and listen to his sermons. 其實，耶穌並不是一個在泰格鎮的教會，而我們能在主日走進來聽他講道的牧師。
- We can't drive to Hillsboro and watch him mow his lawn. 我們也不會開車到Hillsboro鎮能看到他在割草坪。
- He's not playing slow pitch softball in the rec league down the road. 他不會在附近的慢投壘球業餘選手隊排練。
- So, what do we do? 那我們怎麼做？
- Well, it turns out that the Gospel writer, John, is writing to people who are in the very same situation we are in. 福音作者，約翰，正是寫給我們這樣情形的人。
 - He's writing to people who are in the same boat. 他是寫給那些有相同情況下的人。
 - He's talking to people who WEREN'T there. 他是跟我們這些在當時沒有存在的人說的。
 - It doesn't matter if it's the first century, or the twenty first century, if you weren't there, you weren't there. 不論是第一世紀，還是二十一世紀，你不在當場，就不在當場。
- Which is why this next detail is critical for our understanding. 這也就是為什麼下面的細節是對我們的理解至關重要的。
- Throughout this first chapter of John, we are told that John the Baptist SAW and that in response to seeing, he SAID, certain things. 約翰福音第一篇，整篇都在告訴我們施洗約翰看到，隨後，他說，特定的事。
 - Sometimes it's translated said. 有時候，這裡翻譯成說。
 - Sometimes it's translated witnessed. 有時候，這裡翻譯成見證。
 - Sometimes it's translated testified. 有時候，這裡翻譯成作證。
 - But it all means the same thing. 但都是一個意思。
- It means, "I was actually there. I really saw these things. And, now, my testimony is admissible evidence in court." 它是說，“我曾在那裡。我親眼看見這些事。而現在，我的見證在公堂上也是屬實的證據。”
- The gospel writer uses words that are extremely concrete. 福音作者使用了非常堅定的詞句。
- John isn't talking about an inward impression. 約翰不是在談論他的內心感觸。
 - He's not talking about what he felt. 他不是談及他的想法。
 - He's talking about what he S A W. 他在說的是他親眼看到的事。
- Not only that, but as you read through this, it has all the marks of an eyewitness account. 不止於此，當我們讀過後感覺，整篇都充滿了目擊證人的作證。

- For example, how long did they go to see Jesus? 譬如，他們用多久去找耶穌？
 - Look again: 我們再讀：

John 1:39b

So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.

約翰福音1:39 …他們就去看他在哪裡住，這一天便與他同住，那時約有申正了。

- Now. This is really important to understand. 這一點對我們理解很重要。
- Modern fiction uses details like this. 當代小說會用這樣的細節。
 - If you read a modern novel, you'll read details like, "The clock said, 4:45 as I had stepped out his door into the cool morning air." 如果你讀一本現代小說，你會讀到類似的，“時鐘指向4:45分，我迎著早晨的新鮮空氣走出他的家門。”
- But ancient fiction, never did. 但古時的小說，不會這麼寫。
 - We never read that Odysseus awoke at 5 am and proceeded to make himself a cup of French press coffee. 我們從不會讀到奧德修斯在早晨五點起來為自己做了一杯法式咖啡。
- Those details didn't happen. 這些細節不會寫的。
- So everything in this passage, from 'and it happened the next day' to 'they stayed until the tenth hour' speaks to this being an eyewitness account. 所以這段經文，從‘次日開始’到‘與他同住到申正時間’都在陳述一個目擊證人的說詞。
 - And readers of the day would have picked up on this. 而現今的讀者，會在這裡挑毛病。
- This kind of detail was John's way of saying, "This isn't a legend. This isn't a rumor. This is an eyewitness account." 這樣的細節正是以約翰的說話方式來說，“這不是傳說。這不是謠言。這是一個目擊者的言詞。”
- And the way you can 'come and see' is exactly the way we did. 你‘來看’的方式也是我們曾做的。
 - You can examine his life. 你可以檢視他的人生。
 - You can hear his words. 你可以聽他的言論。
 - You can see the detail. 你可以留心細節。
- Speaking to this exact same subject, CS Lewis writes this: 談及到此，CS路易斯曾寫道：

"Of this text there are only two possible views. Either this is reportage... Or else, some unknown writer in the 2nd century, without known predecessors, or successors, suddenly anticipated the whole technique of modern, novelistic, realistic narrative. If it is untrue, it must be narrative of that kind. The reader who doesn't see this has simply not learned to read."

“對這一段只有兩個觀點。這不是一片報導...就是，某個二世紀不知名的作者，在前無古人，也後無來者的情況下，突然運用了現代的，新奇的，又寫實的寫作技巧。如果所寫不是真實的，那只能是技巧的寫作。如果讀者沒有看出來只能是因為他還不識字。”

- C.S. Lewis, *“Modern Theology and Biblical Criticism”*
CS路易斯, “現代神學和聖經疑義:”

- This is what Lewis is saying, and, this is what I’m saying. 這是路易斯所說，也是我所說的。
- If you read this, you’re going to have to come to one of two conclusions.
如果你讀到這，你一定會得出兩者之一的結論。
 - There is no third option. 沒有第三種可能。
- Either a group of first century Hebrews who had been taught all of their lives that human beings cannot be God came up with a very elaborate, very deliberate, and incredibly conscious system of lies; wrote it up; sent it out there; and then went out into that world and they died for it. That they lived lives of such love and uncommon power that the Roman Empire was swept by the power of their lives. 如果不是一群第一世紀受人不可能是神的教導的希伯來人編造出來的，非常精心的，非常刻意的，自我意識相當高的謊言，整理好，發散出去；然後他們走遍世界為此獻身。以至於他們這樣的愛和不尋常的能力席捲了整個羅馬帝國。
 - OR, 就是,
- You have to believe it to be an eyewitness account of our creator God who came to us in Human flesh - HUMAN KIND. 你不得不相信這是一個目擊者見證的神以人的形體來到我們中間，成為 - 人類。
- There’s no middle ground. 沒有中間地帶。
 - There’s no logical or scholarly way you can land in the middle of these two explanations for what we have. 沒有其他邏輯或學術的方式讓你找到在這兩種解釋之外的。
- If you say, “I just think Jesus is a good teacher and his teaching got a blown out of proportion by those who followed him”, if you do that, then you’re actually being intellectually lazy and you’re not aware of what it is you’re reading when you read these accounts. 如果你說, “我只是認為耶穌是一個好教師, 他的教導讓那些跟隨他的大開眼界。” 如果你這麼說, 你其實就是在偷懶並沒有在你讀這些經文時真正理解。
- You don’t have to believe it. 你不必非要相信。
 - I’m not saying you have to believe it. 我沒有說你必須相信。
- But if you want to have intellectual integrity, you can’t land in between.
但如果你想要有個智力層面的理解, 你沒有其他落腳點。
 - It either is, or it isn’t. 它是, 或不是。
- It’s very hard to believe either one of these positions. 這兩者都有難度去相信。

- But THAT is why you need to 'come and see'. 這正是你為什麼需要‘來看’。
 - You have to examine. 你需要審視。
- That's the first part of come and see, and what it means. 這就是‘來看’的第一個意思。
- The second aspect of this is that it's an invitation to have your life transformed. 第二個方面是，它是一個能轉變你的生命的邀請。
- The word 'come' means Jesus is inviting them to JOIN him. ‘來’這個詞是說耶穌邀請他們和他一起。
 - It means, in that you're moving from one place - where YOU are - to another. Where he is. 意思是，你和他從一個地方- 你在的地方，到另一個地方- 他所在的地方。
 - It's an invitation to follow. 是邀請我們跟隨。
- He's not content to simply say, "Here's who I am, now believe it." 他不止滿足於說，“我在這，相信好了。”
- He says, "Come. Follow me. Have your life transformed by me." 他說，“來。跟隨我。讓我改變你。”
- When these guys heard Jesus, they followed him. 當這些人聽到耶穌，他們跟隨他。
- This is very different than being a fan of Jesus. 這與成為耶穌的粉絲不同。
- *I'm a Portland Trailblazers fan.* 我是波特蘭開拓者隊的粉絲。
 - *In fact, I'd say I'm a Damian Lillard fan.* 實際上，我得說，我是達珉恩·里拉德的粉絲。
 - *I like Dame time.* 我喜歡達姆時刻。
 - *And I have friends that feel the same way.* 我有和我一樣喜歡的朋友。
 - *An occasionally, we get together and watch games together.* 偶爾，我們聚在一起看比賽。
 - *And we talk about certain things Dame did.* 我們談論達姆的特長。
 - *AND, if Dame showed up at our one of our houses one evening, we'd be pretty pumped.* 如果達姆有一個晚上能來到我們其中某個人的家，我們都會欣喜若狂的。
 - *BUT. If Dame said, "Hey guys, I want you to move into my house." THAT would be a little weird, right?* 到如果達姆說，“嗨哥們，我想讓你們搬到我那裡住。”會覺得很奇怪，是吧？
 - *I'm fan.* 我雖是粉絲。
 - *But that's overboard.* 但那樣也超常規了。

- But that's also the difference between being a FAN and being a DISCIPLE. 這也是一個粉絲和一個門徒的區別。
- So, how does that happen in your life? 所以, 那在你的生命中是怎麼發生的?
- The last verse that we read is the key. 最後一句是關鍵。
- Let me read it again, and then I'll explain. 我們再讀一遍, 然後我會解釋。

John 1:51

And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

約翰福音1:51 又說：「我實實在在地告訴你們, 你們將要看見天開了, 神的使者上去下來在人子身上。」

- Now, for those of you that maybe haven't thought about this before, or the Bible is new to you, it's important to remember the Bible was written in two languages and Jesus spoke a third. 若你以前也許沒有考慮過這個問題, 或者你對聖經不熟悉, 要記住聖經是用兩種語言寫成的, 而耶穌說的是第三種語言。
 - The Old Testament was written in Hebrew. 舊約是用希伯來語寫成的。
 - The New Testament was written in Greek. 新約是用希臘文寫成的。
 - And Jesus spoke Aramaic. 耶穌說亞拉姆語。
- Which means that our English Bibles are a translation. 也就是說英文聖經是翻譯版。
 - And as scholarly as they might be, they often aren't perfect translations, and they often miss certain cultural cues, and sometimes read into others from our own culture. 儘管英文聖經翻譯版是很專業的, 但翻譯通常不是完美的, 而且免不了會遺漏某些文化痕跡, 有時還會從我們自己的文化的角度去解讀其他文化。
- That's important here, because Jesus doesn't say, "truly, truly I say to you..." here. 這一點在這裡很重要, 因為耶穌在這裡沒有說, "我實實在在地告訴你們"。
 - He actually says "Amen, Amen, I say to you..." 他實際上是在說“阿門, 阿門, 我對你說.....”
- Why is that significant? 為什麼這很重要?
- Well, the word Amen is NEVER used the way he uses it. 因為阿門這個詞從來沒有像他那樣被使用過。
- It was used in that culture, in a way that is similar to how we use it in our culture. 阿門在那個文化中的使用方式與我們現在的文化中使用的方式相似。

- For example, if someone was teaching in the synagogue, the elders would, after someone spoke, says, “AMEN”. 例如，如果有人在會堂裡教導，長老會符合著教導說，“阿門”。
 - And what they were saying, was, “I’ve heard this person, and with all I know and I have experienced, That is truth.” 他們的意思是，“我聽說過這個人，就我所知和所經歷的一切，這就是事實。”
 - So, Amen was an assessment, that what you just heard is truth and it was offered by one person, about another. 所以，阿門是評估你剛剛聽到的是真實的，它是一個人說關於另一個人的事。

- But here in John 1, Jesus does something that NO ONE dared ever. 但在約翰福音 1 章中，耶穌做了任何人都不敢做的事。

First, he STARTS the sentence with it. 他用阿門起頭

- And Second, he uses it to validate HIMSELF. 其次，他用阿門來驗證自己。
 - This. Never. Happened. 這從來沒發生過！
- AMEN, AMEN. 阿門，阿門！
 - In other words, “You need to listen to me. 換句話說，“你需要聽我的。”
 - Because what you’re going to hear, is the truth.” 因為你將要聽到的是事實。”
- But here’s where this is powerful. 但這就有權能之處
 - And, It might be hard for us to hear in our hyper-individualistic culture. 在我們超個人主義的文化中，我們可能很難聽到。
- By doing this, he’s saying, “I’m taking away your right to decide whether or not you like what I’m teaching.” 藉此，他是在說：“我剝奪了你決定是否喜歡我所教導的權利。”
 - “I’m taking away your right to decide, “I feel good about this.” Or, “I like this.” “我剝奪了你的決定權，我對此感覺良好。” 或者，“我喜歡這樣做”
 - And here’s what all of this means. 以下是所有這些的含義
- If you want to believe, all you have to do is believe that the Bible is reliable reporting. 如果你想相信，你就要相信聖經是可靠的。
- But if you want be a disciple; if you want to know Jesus personally, you have to be willing to lean into what he says, whether you like it or not. 但如果你想成為門徒，如果你想親自認識耶穌，你就必須願意聽從他所說的，不管你喜歡與否。
- Now, some of you, a few of you, maybe you object and you say, “Wait. Isn’t that the same brand of old time, impersonal, you have to believe it no matter what’ religion?” 你們當中有些人，也許反對說，“等等，這不是走回頭路了嗎？这不客觀的，無論什麼宗教，都必須相信這個說法嗎？”

- And I want to answer that. 我想回答這個問題
 - The answer is No. 答案是不
- First, Because this isn't impersonal. 首先, 因為这不客觀的
- And Second, you can't follow him, unless you let him lead. 其次, 你不能跟隨耶穌, 除非你讓祂帶領你。
- Which means he's going to say things that stretch you. 這意味著他會說一些讓你感到緊張的事情。
- See, If you ignore the 'amen, amen' part, that means every time Jesus says something you're not comfortable with or isn't 'on brand', you can just say, "well I don't agree with that part."
 - 所以, 如果你忽略了說“阿們, 阿們”的話, 這意味著每次耶穌說一些讓你不舒服或“不合時宜”的話時, 你可以說, “但是我不同意你說的。”
- But what kind of Jesus do you have when you're done? 如果這樣的話, 最終你理解耶穌是什麼樣的耶穌?
 - You have a Jesus of your own hearts making. 你有一個由你自己所造的耶穌。
 - You might say you're following Jesus, but you're really following yourself. 你也許會說你在跟隨耶穌, 但你實際上是在跟隨你自己。
- If you have a relationship with a person - A real flesh and blood person - And you tell me that they never disagree with you, or contradict you, or challenge you, then I'd challenge the notion that you have a real relationship with that person. 如果你和一個真正的有血有肉的人有情誼, 而且你告訴我他從不反對你、反駁你或挑戰你, 那麼我會挑戰你-你與那人有真正的情誼嗎?
- That's the nature of real relationships. 這是真實情誼的本質。
 - Even my closest friendship, with the people I get along the absolute best with, there's challenge. There's honesty. There's disagreement at times. 即使是最親密的情誼, 與我相處得最好的人, 也會有挑戰, 有誠信的問題, 有時會有分歧。
- Jesus says, if you want a real relationship with a real God. 耶穌說, 如果你想與真神建立真正的關係。
 - Not some figment of your own heart's imagination, 不是你自己的想像,
 - and not some primitive moralism, 而不是一些淺薄的道德主義
 - If you want a real relationship, 如果你想要一個真正的情誼關係
 - Then take. Him at his. word. 那麼就要把他的話當話
 - Let him transform your life. 讓他改變你的生活
 - Let him tell you things you need to hear. 讓他告訴你你需要聽到的事情

- Come and See. 來看看
- There are two parts to this. 這有兩個部分
- He wants us to SEE. 他想讓我們看到
 - He wants us to examine. 他要我們檢視
 - He wants us to look for ourselves. 他要我們尋找自己。
- And he wants us to move toward him. 他希望我們朝他走去。
 - He wants us to walk the dusty paths of Galilee, by his side. 他希望我們在他身邊走在加利利塵土飛揚的小路上。
 - And he wants to be changed because we chose to be his friend. 他想要改變, 因為我們選擇做他的朋友。
 - Here's what I love. 這就是我所愛的。
- And I'll close with this. 我將以此做總結。
- I love this because I think that seeing this, in this particular way, debunks some of the mythology that surrounds Jesus, and especially the church. 我喜歡用這個方式來看耶穌, 因為這樣可以揭穿圍繞耶穌, 尤其是教會的一些神話。
- When I picture these moments. 當我想像這些時刻時
 - When I picture Jesus, fielding these questions, I can imagine in my minds eye, a wry smile on his face as he invites these guys to come and see. 當我想像耶穌回答這些問題時, 我的腦海中想著他邀請這些人來看的時候臉上的苦笑。
 - “Oh. You want to know about me? Come. See for yourself.” “哦。你了解我嗎? 你自己來看看。”
- He doesn't pull out his Resume or offer his CV. 他沒有拿出或提供他的簡歷。
 - He doesn't respond incredulously. 他不會懷疑地回應
 - He's not the slightest bit defensive. 他一點也不自衛。
 - He just says, “Come. See for yourself.” 他只是說, “你來看看。”
- Jesus is a gentleman. 耶穌是一位紳士
- But Jesus also knows that seeing, is believing. 但耶穌也知道眼見為信
- I understand it when people get frustrated with church or religion. 當人們對教會或宗教感到沮喪時, 我理解
 - I think Jesus does too. 我認為耶穌也是如此
- But so far, the instances are few and far between where I've watched someone take a good hard look at Jesus and not come back with a smile on their face. 但到目前為止, 我很少看到有人認真地跟隨耶穌, 而沒有帶著微笑回來的。

- Jesus knew what these guys were about to see. 耶穌知道這些人要看什麼
 - And there's nothing like him. 沒有人像他一樣。
- There's no one that breathes more life into lifeless moments; 沒有人為無生無息的時刻注入更多活力
 - There's no one that calms raging storms; 沒有人能平息洶湧的風暴;
 - There's no one that turns mourning to dancing; 沒有人把哀悼變成舞蹈;
 - Or water into wine; 或水變成酒;
 - Or meaning to the mundane, 或對世俗的意義,
 - Like, J E S U S. 如耶穌一樣
- It's exactly why these guys run and tell their friends. 這正是這些人跑去告訴他們的我的朋友的原因
- They can't help but to tell others, so that their lives get touched too. 他們情不自禁地告訴別人, 讓他們的生命也受到觸動。
- By the way, this is why I love the church. 順便說一句, 這就是我愛教會的原因
 - When the church is focused on Jesus. 當教會專注於耶穌時
 - When people are experiencing him first hand. 當人們親身體驗他時
 - There's nothing like it. 這是絕無僅有的經歷
- So, today, no matter where you come from or what your background, the invitation is simple and clear, Jesus says, "Come. See for yourself. And Let the truth of who I am, change who you are." • 所以, 無論你來自哪裡, 背景如何, 耶穌的邀請既簡單又明瞭: "來看看, 讓真實的我來改變你。"
- Will you pray with me? 你願意和我一起禱告嗎?

Reflection 反思

- For the Irreligious: An invitation to have savior that isn't yourself. 對於無宗教信仰者: 邀請您接受這位不是您自己的救世主。
- For the religious: An opportunity to give up trying to defend Jesus, and simply show him to others. 對於宗教人士: 放棄為耶穌辯護的機會, 而僅僅將祂展示給他人

Benediction 祝禱

- May you have curiosity to investigate. • 願你有探究的好奇心。
- May you have the courage to be changed. • 願你有改變的勇氣。
- May you respond to the invitation to "Come. And See." • 願您應邀 "來看看吧!"