

《天路导向》双语讲义

十字架 (1)

THE CROSS - Part 1

SECTION A

甲部

1. Hello listening friends, we are delighted that you tuned in.
亲爱的朋友，你好，很高兴你收听这个节目。
2. We are delighted to tell you that we are bringing you a series of messages on the cross.
我们很高兴能带给你一个有关十字架的，新的系列信息。
3. And then we are going to talk about the resurrection of the Lord Jesus Christ.
接着我们将要谈到耶稣基督的复活。
4. And this is exactly like a chain, so I hope you are not going to miss any of it.
这就像一串环环相扣的链子，请千万不要错过其中任何一环。
5. And we are going to begin with Palm Sunday.
我们要从棕榈节讲起。
6. Because the days from Palm Sunday to Easter Sunday are called the eight days that changed the world.
因为从棕榈节到复活节的这八天，被称为扭转全世界的八天。
7. And that particular week was looked upon by the early Christian fathers to be the holiest of weeks.
早期基督教会的领袖都以这一周为最神圣的一周。
8. It was so important that the first three gospel writers devoted one third of their precious little space in describing its events.
其重要性也显示在新约圣经里，头三卷福音书的作者就用了三分之一极宝贵的篇幅，来描述这一周所发生的事。
9. John gave half of his pages to this week.
而约翰福音的作者约翰，甚至用一半的篇幅来记载这一周的事。
10. This fact alone should be very telling of how central that the acts of this week are to the Christian faith.
由此看来，这星期所发生的事，确实是基督教信仰的中心。
11. Someone said that Palm Sunday, Good Friday, and Easter Sunday form a three legged stool upon which the Christian faith rests.
曾有人说，棕榈节、受难节和复活节是基督教信仰的三根支柱，如同一张三只脚的凳子，缺一不可。
12. The other days of that holy week are like spindles running from one leg to another supporting and reinforcing them.
而这一周中其它的日子，则如同三脚间的轴杆，联系和强化支撑的力量。
13. If you remove any of these three legs the whole stool will collapse.
如果你拆下任何一只脚，整张凳子就会倒下。
14. They stand together or they fall together.
要不是互相支撑，就是全盘皆倒。
15. Good Friday did not happen in a vacuum.
受难节不是无中生有的。
16. Palm Sunday led to Good Friday.
棕榈节导致受难节。
17. Good Friday led to Easter.
受难节导致复活节。
18. Palm Sunday has been described as the triumphant entry into Jerusalem, but in reality it was a sad entry.
棕榈节曾被描述为耶稣凯旋地进入耶路撒冷城，事实上，耶稣当时很悲哀。
19. It is a picture of great sadness merging into gladness.
然而这却是一幅转悲为喜的图画。
20. It is a picture of an inferable sorrow preparing the way for an unutterable and final joy.
这幅图画所描绘的，是一种无可言喻最终的喜乐来临之前，短暂的哀伤。

21. What we call Palm Sunday was a day on which the sacrificial lamb for the Passover was secluded.
所谓棕榈节，就是在那一天选出逾越节献祭的羔羊。
22. A day when the sacrificial lamb was chosen and set aside.
在那一天，挑选将要献祭的羔羊，并把牠和群羊隔开。
23. A day when the sacrificial lamb was prepared for slaughter.
在那一天，把将要献祭的羔羊预备好，以待宰杀。
24. This is an incredible imagery here.
其实，这是个令人惊叹的预表和象征。
25. On that first Palm Sunday, the Lamb of God who takes away the sin of the world was marching toward his slaughter.
在第一个棕榈节，神的羔羊，就是除去世人罪孽的那一位，昂首走向被宰杀之地。
26. Luke 9:51 tells us that Jesus had set his face toward Jerusalem.
路加福音 9 章 51 节告诉我们：“祂就定意向耶路撒冷去。”
27. That means that he had made up his mind to go there because he had an important business to do.
就是说，耶稣下定决心前往耶路撒冷，要去完成一项重要的任务。
28. Nothing was going to deter him from going into Jerusalem.
没有任何力量可以改变祂去耶路撒冷的决心。
29. Your salvation and mine and the salvation of the rest of the world depended on this fateful journey.
你我的救恩，和全人类的救恩，都系于这一趟生死之旅。
30. Listening friends, please try to use your imagination here.
亲爱的朋友，请你运用你的想象力。
31. Jerusalem was a small city and during that week it was wall to wall with people.
当时耶路撒冷是一座小城，在那个星期里，城中挤满了人群。
32. Josephus the historian sets the number of people during that week in Jerusalem at 3 million.
历史学家约瑟夫曾推测，那个星期耶路撒冷约有三百万人。
33. Imagine 3 million people in this ancient city all wanted to be there for the Jewish Passover.
想想看，三百万人挤在这古城里，都是来过犹太人的逾越节的。
34. The fame of Jesus had of course spread throughout the countryside.
那时耶稣的名声早已传遍当地。
35. The three years of public ministry had made him a household name.
三年来祂公开传道，使祂的名字家喻户晓。
36. His miracles and above all his authoritative word had made him prominent.
祂所行的神迹奇事和祂满有权威的讲道，使祂名声远播。
37. Many people made the pilgrimage that year with the hope that they might catch a glimpse of Jesus.
那年到耶路撒冷过节的群众，都想一睹耶稣的风采。
38. Especially after the news of raising Lazarus from the dead.
尤其在耶稣使拉撒路从死里复活之后。
39. But the remarkable thing about Palm Sunday is that Jesus chose to enter Jerusalem publicly and deliberately.
然而棕榈节最重要的意义在于耶稣刻意公开的进入耶路撒冷城。
40. There were many times when he went quietly to gatherings and to feasts.
过去祂曾多次进城参加节庆和聚会，都是静悄悄的，并没有引人注目。
41. There were many times when he avoided publicity.
有好几次祂甚至刻意地回避群众。
42. There were many times when he told people after performing a miracle, not to talk about it.
祂也多次在行过神迹之后，吩咐人们不要谈论这些事。
43. In order to avoid misunderstanding.
以避免误会。

44. He wanted to avoid people following him for the wrong motives and the wrong reasons.
祂不希望人们因着不正确的动机和理由来跟随祂。
45. He did not want them to misunderstand his real mission.
祂不希望人们误解祂真正的使命。
46. But now, now it is different.
然而此时此刻就不一样了。
47. He is entering Jerusalem as God's Messiah.
这一次，祂是以弥赛亚救世主的身份进入耶路撒冷。
48. He is entering Jerusalem surrounded with his disciples and with a vast crowd of Galileans.
祂和祂的门徒，还有来自加利利省的跟从者，一块进入耶路撒冷城。
49. I need to explain something to you.
这里让我解释一下。
50. The Galileans were always more friendly to Jesus than those from Judea.
加利利人一向比犹太省的人对耶稣更友善。
51. The Galileans were thought to have come under the Gentile influence and they were treated with contempt by those who are from Judea.
加利利人因为常受到非犹太文化的影响，于是被犹太人轻视。
52. The people were full of expectations, at least finally someone is going to do something instead of just talking.
他们对耶稣满怀期望，终于有人以实际行动为他们出头，而不是光说不练。
53. Of course there were plenty of mischief makers who would love to see an insurrection or a revolt against the Romans.
当然其中也有捣乱份子，想趁机造反推翻罗马帝国的统治。
54. There was a revolutionary man in prison already, and his first name was Jesus, and his last name was Barabbas, which means the son of the father.
当时有一个革命党人被关在监牢里，名叫巴拉巴。这名字的意思就是一个父亲的儿子。
55. While this revolutionary Jesus Barabbas waited in prison, Jesus the real Son of the Father was riding into town proclaiming the coming Kingdom.
当巴拉巴还在监牢里时，神的儿子耶稣进入耶路撒冷城，宣告神的国将要来临。
56. The shout of praise, the waving of palm branches, and the soaring hopes of people have deeply touched Jesus.
群众满怀热情地挥动着棕树枝，并高声欢呼，使耶稣深深感动。
57. But not in the role that the crowd wanted to give him.
但耶稣并不是扮演着群众心目中所期盼的角色。
58. People often like to manipulate their leaders to get them to do what they want them to do.
群众往往鼓动领袖依照群众的心意办事。
59. When the leaders do not do what the people want they get disappointed.
领袖若不随众而行，他们就会极度失望。
60. Luke tells us that when Jesus arrived at the outskirts of the city he did something unbelievable for a king on his coronation day.
路加福音的作者告诉我们，当耶稣来到耶路撒冷城外，在祂最受群众拥戴的时刻，祂的表现竟然令人难以置信。
61. With deep sadness and tears streaming down his cheeks, he said the following.
祂极其哀伤，泪流满面的说：
62. If you even had only known on this day what would bring you peace, but now it is hidden from your eyes.
巴不得你在这日子，知道关系你平安的事，无奈这事现在是隐藏的，叫你的眼看不出来。
63. He wept for people because they were so blind.
祂为群众流泪，因为他们盲目无知。
64. They wanted a military leader and a conquering hero, but Jesus brought no waving swords or charging calvary.
他们要求将军和英雄，耶稣却手无寸铁，没有带来一兵一卒。
65. He brought only himself and the authority of his word.
只有祂自己，和神大有权柄的话语。
66. For the kingdom of Jesus needs only one person, Jesus himself.
建立神的国，唯靠耶稣基督自己。
67. I wonder how many times Jesus still cries over those who are confused.
今天耶稣是否还在为迷惘的世人哀哭呢？

68. Over those who take his love and forgiveness for granted.
还在为那些忽略神的慈爱和赦罪之恩的人哀哭呢？
69. Over those who interpret his grace to be license for carnality.
还在为那些滥用神的恩慈，故意犯罪的人哀哭呢？
70. Over those who interpret his dying on the cross to be an excuse for not carrying their cross.
还在为那些误解耶稣的死而逃避背负十字架的人哀哭呢？
71. Over those who interpret his compassion and long-suffering as indifference and uncaring.
还在为那些误以神的怜悯和长久的忍耐为漠不关心的人哀哭呢？
72. Oh how must he still weep over his church's lack of discernment.
耶稣必然还在为那些缺乏辨别能力的教会而哀哭。
73. Oh how he must still weep over those who play politics with his church.
祂必然还在为那些在教会里玩弄政治手腕的人哀哭。
74. Oh how he must still weep for their wanting a Christ who fits their political, social, and cultural agendas.
祂必然还在为那些把基督置身于政治、社会、文化之列的人而哀哭。
75. Back to Palm Sunday again.
让我们回到棕榈节。
76. The Jews were screaming, Hosanna, which is a combination of two words.
犹太人高呼“和撒那”，这是由两个字根组成的。
77. Meaning, save now.
就是“现在”和“拯救”。
78. Blessed is he who comes in the name of the Lord, even the king of Israel.
奉主名来的王是应当称颂的。
79. The shouting Hosanna, was an appeal for Jesus to save them.
他们高呼“和撒那”，其实就是向耶稣呼救。
80. Save now, save now they were saying.
他们喊着说：现在就拯救我们吧！
81. And Jesus has heard their cry and Jesus answered their plea.
耶稣听见他们的呼求，就回应他们。
82. Oh but the method is unexpected.
但祂的救法出人意料之外。
83. Oh but the root was puzzling.
祂的根源令人困惑。
84. Oh but the way he is going to save is perplexing to human minds.
祂拯救的方式令人难以明了。
85. But he knew that their Hosannas soon would dissolve into crucify him crucify him.
但祂早知道“和撒那”的欢呼声，即将转变为“钉祂十字架”的怒吼。
86. Their cry for salvation imagined the glitter of the coronation ceremony.
群众以为他们的欢呼声，就像一个君王加冕大典的灿烂光辉。
87. But Jesus knew that their salvation would mean the shedding of his blood on the cross.
但耶稣知道，人得救必须靠祂十字架上所流的宝血。
88. Their cry for salvation imagined the establishment of a throne.
群众以为他们高呼拯救，可以拥戴耶稣登基为王。
89. But he perceived the nails and the thorns.
但耶稣看见铁钉和荆棘。
90. Their cry for salvation imagined the breaking of the Roman yoke and political freedom.
群众以为他们高呼拯救，代表着解除罗马帝国统治的枷锁并获得政治自由。
91. He knew that their and our most desperate need is a breaking of the yoke of sin.
但耶稣明白他们最迫切的需要是从罪恶的捆绑中得解放。
92. You cannot have Hosanna without crucify.
要“和撒那”，必须有十字架。
93. Therefore while they were saying, Hosanna, save now, they unknowingly were crying, crucify, crucify.
因此，当他们高呼：“和撒那，现在拯救我们吧！”，其实他们正不自觉地喊着：“钉祂十字架！钉祂十字架！”
94. For there can be no salvation without the cross.
因为，没有十字架，就没有救恩。

95. You may not like the idea that someone dying on the cross 2000 years ago can be your only salvation.
你可能不同意，那在两千年前死在十字架上的，就是你唯一的拯救。
96. You may refuse to see the logic of the cross.
你可能拒绝接受十字架的道理。
97. You may say, it is not fair for a sinless man to die for my sin.
你或许认为，无辜的人为我的罪而死，太不公平了。
98. You may refuse to accept the historical evidence of the cross.
你可能不接受十字架的历史证据。
99. But all of that does not contradict the historical evidence.
但这一切都不违背历史的证据。

SECTION B

乙部

1. All of your protesting will not exempt you from the responsibility of responding to his love.
无论你怎么抗议，都逃避不了你对神的爱作出回应的责任。
2. What you do with the cross is your choice.
你如何回应十字架，那是你个人的选择。
3. But you must understand that there are consequences to your decision.
但要明白，每一个选择都有后果。
4. Eternal consequences,
是永恒的后果。
5. Will you respond to the cross today?
今天你愿意响应十字架吗？
6. Will you say, Lord, Jesus, you the perfect died for my sin forgive me?
你愿意说：“主耶稣，你是完美的，却为我的罪而死，求你赦免我。”吗？
7. Jesus promised to forgive all repentant sinners.
耶稣早已应许，凡认罪悔改的，祂都要赦免。
8. In going to Jerusalem, the words of Zechariah the prophet written hundreds of years earlier before, were ringing in his ears.
在前往耶路撒冷途中，先知撒迦利亚于几百年前所说的预言，回响在耶稣的耳中。
9. Zechariah 9:9 says, rejoice greatly, oh daughter of Zion.
撒迦利亚书 9 章 9 节说：锡安的民哪，应当大大喜乐。
10. Shout oh daughter of Jerusalem.
耶路撒冷的民哪，应当欢呼。
11. See your King comes to you, righteous, and having salvation.
看哪，你的王来到你这里，祂是公义的，并且施行拯救。
12. Gentle and riding on a donkey.
谦谦和和的骑着驴，
13. On a colt, the foal of a donkey.
就是骑着驴的驹子。
14. This was a far cry from their image of a conquering hero who would sweep into Jerusalem by a chariot pulled by two white horses.
这情景和群众心目中那驾着白马、乘着战车，凯旋而归的英雄截然不同。
15. Oh, but remember, he rides the clouds for your help.
但要记得，耶稣是在你向祂求救的呼声中进城的。
16. This was a far cry from the plots and the planning of the zealot revolutionary party.
这情景和当日那些激进的革命党心中的战略全然不同。
17. But his liberating was for eternity.
然而耶稣带来永恒的解放。
18. You see Jesus conquering would take place on the battle fields of the minds and hearts and not in the streets of Jerusalem.
因为耶稣是要征服人心，而非耶路撒冷城。
19. Jesus' victory would last for eternity instead of falling within the century and buried in the history books.
耶稣的胜利永远长存，而非仅限于祂那个世代，并湮没于历史洪流中。
20. On that first Palm Sunday when Jesus rode to Jerusalem God was ready to present his peace plan to humanity.
当第一个棕榈节耶稣骑驴进耶路撒冷时，神向全人类展示祂的和平计划。
21. There would be no compromise.
不打折扣，决不妥协。

22. The final skirmish took place on Good Friday but people did not realize that the battle was already won by Jesus coming to Jerusalem.
虽然是在受难节时才打最后决战，岂不知早在耶稣进城时胜负已定，祂已战胜一切。
23. Palm Sunday is a day when Jesus proclaimed his victory over the hostile forces over him.
棕榈节那天，耶稣向所有敌对势力宣告得胜。
24. And God is still seeking to let everyone know that the battle is over and Christ has won.
直到今天，神不断告诉世人，战争已结束，基督获得全面胜利。
25. And Jesus' life itself was a treaty.
耶稣的生命就是胜利的和约。
26. Will you respond to him and receive eternal life?
你愿意归向祂并接受永生吗？
27. You can be assured of eternal life here and now.
此时此刻你就可以得到永生的保证。
28. If that is your desire, I want to pray with you.
你若愿意，我要和你一起祷告。
29. Heavenly Father,
天父，
30. I thank you for Jesus.
为了耶稣，我感谢你，
31. I thank you that he died on the cross for me.
感谢你，因祂为我死在十字架上，
32. I thank you that I can receive forgiveness from his hand.
感谢你，祂让我罪得赦免，
33. And I thank you that I can be assured of heaven here and now.
感谢你，让我现在就有了天堂的确据。
34. In his name I pray.
奉耶稣基督的名祷告，
35. Amen.
阿们。