

# 《天路导向》双语讲义

## 故事的精髓 - 4

### THE POINT OF THE STORY – 4

#### SECTION A

##### 甲部

1. Welcome our listening friends  
亲爱的朋友，你好，
2. What a delight it is to know that you are there  
listening to this broadcast  
很高兴你能收听我们的节目。
3. In this broadcast, we will discuss the third  
parable in our series called “The Point of the  
Story.”  
今天我们会谈到“故事的精髓”系列的第三个  
比喻，
4. The parable is known as the “Parable of the  
Leaven.”  
这个比喻也叫做“面酵的比喻”。
5. But let me begin by speaking about power just  
for a minute  
让我先来谈谈能力这个词，
6. Power and the pursuit of power has always  
intrigued most people.  
能力和追求能力总是人们感兴趣的话题。
7. There are those . . . who are impressed with  
power.  
有些人崇拜能力；
8. There are those . . . who pursue power.  
有些人追求能力；
9. And there are those . . . who have power.  
也有一些人拥有能力。
10. But today I want to tell you about the power  
that you may not know that you have in you  
但今天我想告诉你的是，你里面的能力，而  
你自己也许还没有意识到。
11. The parable of the leaven is a parable about the  
transforming power of God  
面酵是用来比喻神的能力的，
12. it is not the mirage power of this falling world  
并不是这个堕落世界海市蜃楼一般的虚假能  
力，
13. but real power with the God of the universe.  
乃是宇宙之主的真实能力。
14. This parable is about the only real and lasting  
power . . . not the temporary power of our  
secular society.  
这个比喻是在讲唯一的真正永存的能力，不  
是我们这个世俗社会的短暂能力。
15. If you are fascinated by power . . .  
如果你爱慕能力，
16. if you are intimidated by power . . .  
如果你畏惧能力，
17. listen carefully. . . for this message is about the  
real power.  
请仔细听，因为这个消息就是关于真正能力  
的。
18. Turn with me to Matthew 13:33.  
请和我一起翻开马太福音 13：33，
19. Let's read it  
我们一起读。马太福音 13：33。
20. HAVE ANNOUNCER READ MATTHEW  
13:33 HERE
21. Jesus doesn't give us an explanation of this  
parable.  
耶稣没有把这个比喻的解释告诉我们。
22. But you can be certain that: The disciples knew  
exactly the things he described.  
但你能确定的是，门徒知道祂所比喻的是什  
么。
23. There was not a single home in ancient  
Palestine . . . in which the woman of the house  
did not bake bread.  
在古代的巴勒斯坦地区，没有哪家的妇女不  
会烤饼的。
24. They did not go and get bread from the bakery.  
她们不是去外面的面包店买，
25. Women were constantly baking bread, and in  
large quantities .  
而是在家大量地烤饼。
26. because bread was their major food . .and .  
sometimes their only food.  
因为面饼是他们的主食，有时甚至是唯一的  
食物。

27. And the way they made bread is, they kept a portion of the leavened dough from the risen batch just before it was baked.  
在烤饼之前，他们总是留下一小部分发过酵的面团，
28. Modern-day bakers call it “starter.”  
现在我们称之为“发面”。
29. Then, when the next batch of dough was being mixed . . .  
然后当第二次和面时，
30. the woman would take the saved portion that has been kept . . . and put it in the middle of the new one.  
妇人就会把头一次留下的发面放入新的面团中，
31. That way . . . the leaven or the yeast would ferment the new batch of dough and make it rise.  
面酵就会使新的面团发起来。
32. The small piece of leaven or yeast . . . given enough time . . . it pervades the entire dough.  
很小的一块发面，只要给它足够长的时间，就可以把全团新面都发起来。
33. A small piece of leaven would penetrate every particle of the dough.  
一小块面酵可以穿透面团的每一部分，
34. This small piece of leaven works silently and persistently to impact the entire dough.  
这一小块面酵静悄悄，但又持续不断的工作，直到把全团都发起来。
35. The three measures that Jesus referred to is the normal amount of dough that a household would batch at a given time  
耶稣比喻中所说的三斗面，是当时一个家庭所用的正常分量，
36. It is sometimes called one ephah or one bushel of flour.  
也就是一伊法细面。
37. And, that was the amount used for the meal offerings which symbolize fellowship with God.  
也是用来献祭的分量，象徵著我们与神之间互相来往的关系。
38. It symbolized service and dedication to God.  
象徵我们对神的服侍和献身，
39. It symbolized the hospitality of the soul to the living God.  
也象徵我们灵里对永生神的热诚。

40. In Genesis, that was the portion of the wheat flour that Sarah baked for the Heavenly visitors.  
在创世纪里，撒拉正是用一伊法的细面为神的使者烤饼。
41. In the Book of Judges, that was the portion that Gideon baked for the angel of the Lord.  
在士师记里，基甸也是用这么多面为天使烤饼。
42. So, what is the point of the parable?  
那么，故事的要点精髓到底是什么呢？
43. The point is this:  
精髓就是：
44. God’s power working supernaturally and often invisibly . . . by faith . . . can do great and mighty things.  
神的能力，通过信心，虽然眼不能见，但却能成就大事。
45. The power of the Kingdom of Heaven is far greater than its initial size or appearance would suggest.  
天国的能力远超过它起初的样子，
46. The smallest part of the Kingdom . . . when it is placed in a conducive environment will have influence beyond its size  
天国最小的一部分被放到它可以发挥的环境，就可以有远超它自身的影响。
47. Why?  
为什么？
48. Because it is the power of God’s own spirit.  
因为这是神圣灵的能力。
49. The power of Kingdom is the power of the King . . .  
天国的能力就是国王的能力，
50. and the power of the King plus the least among us . . . equal a power house.  
神的能力加上我们中最小的一个，就等于一个发电站。
51. Jesus taught that when the power of God is being kneaded into the lives of those who are His own  
耶稣教导说，当神的能力进入到他儿女的生命里，
52. it will have power with God  
这生命就有了神的能力。

53. when His power is fermented in the lives of those who welcome Him and receive Him . . .  
当祂的能力像面酵一样进入到那些接待他的人心里，
54. when His power has penetrated every area of the lives of those who seek Him  
当祂的能力穿透到那些寻求他的人的生命中，
55. when His power of His Holy Spirit is not grieved nor quenched by sin . . .  
当祂圣灵的能力不爲罪的缘故忧伤压抑时，
56. it will transform every particle of the dough.  
就会改变全团的面，
57. This is how it works.  
面酵就是这样工作的。
58. First of all, the Lord leavens us . . .  
主的灵先发动我们，
59. and then He uses us to leaven society.  
然后祂又用我们去发动整个社会。
60. First, His power transforms us . . .  
神的能力先转化我们，
61. then we have power to transform those around us  
以至我们有能力去转化别人。
62. First His power is displayed in us . . .  
神的能力先在我们里面彰显，
63. and then we are able to display His power in the world.  
这样我们才有能力将祂的能力彰显于世上。
64. First, He forgives us . . . then He tells us to forgive others.  
神先宽恕我们，然后又叫我们去宽恕别人。
65. First He comforts us . . . and then He uses us to comfort others.  
祂先安慰我们，然后又叫我们去安慰别人。
66. And this is exactly how it works:  
面酵就是这样工作的，
67. Through this parable, the Lord helped me to correct an error in my life.  
通过这个比喻，主帮助我去改正我生命中的错误。
68. Let me explain:  
我来解释一下：
69. I have often prayed “Lord . . . get me out of the way.”  
我以前常祷告说：主啊，把我挪开。
70. “Lord, move me out of your way in order that you may accomplish your purpose.”  
主啊，把我从你的道路上挪开，好叫你的旨意成全。
71. But here is the error:  
但这就是错误所在：
72. If I were the dough . . . then I must do the job of the dough.  
如果我是面团，那我就要做面团该做的。
73. As the leaven penetrates every area of the dough . . . Christ must penetrate every area of my life...so that I can be used.  
就像面酵穿透面团的每一个部分，基督必须穿透我生命的每一个角落，好叫我可以被祂使用。
74. Getting out of the way . . . may be a nice humble way to pray.  
把我挪开，可能听起来是一个很谦卑的祷告，
75. But, it is the wrong way to pray.  
但却是一个错误的祷告。
76. Here is what the Lord taught me  
主教导我说：
77. Just as the leaven is so intermingled with the dough . . .  
就像面酵和面团一样结合，
78. until the distinction between the two has become imperceptible.  
两者的差别已是微乎其微的时候，
79. Even so, I must allow the leaven to leaven every part of my life . . . if I am to serve His purpose.  
即便是这个时候，我也要允许面酵来发起我生命的每一部分，如果我是顺服祂的旨意的话。
80. God can do His work without any of us.  
神可以不需要你我任何一个人而自己做工，
81. But that is not the way He works.  
但这不是祂工作的方式，
82. He chooses to work through individuals.  
祂选择透过每一个人来完成祂的工作。
83. This is consistent with what Jesus said with John 15:4:  
这就像耶稣在约翰福音 15：4 中说的一样：
84. Abide in me, and I in you  
住在我里面，我也住在你里面。

85. Some people see this parable this way:  
有些人这样解释这个比喻：
86. Since leaven in the Bible often refers to evil and corruption . . .  
既然面酵在圣经中常被用来比喻罪恶和腐败，
87. therefore, Jesus must be referring to the corrupting influence of the world upon the church.  
所以，耶稣一定是比喻世界对教会的腐蚀力，
88. But this understanding undermines the positive influence of the leaven here.  
但这个解释误解了面酵在这好的影响力。
89. Let me give you an illustration of how a negative figure of speech can be used positively.  
让我给你举一个贬义修辞被用作褒义说法的例子：
90. In the Bible, the “serpent” usually symbolizes evil.  
在圣经里，蛇通常象徵魔鬼，
91. But, in the Book of Numbers chapter 21 verses 8 and 9 God told Moses to make a “serpent” of bronze and to lift it up high . . .  
但在民数记 21：8-9 中，神要摩西造一条铜蛇，并要他高高把蛇挂起来，
92. and everyone who looks upon the “serpent” of bronze . . . will be healed.  
每个仰望蛇的人就可得医治。
93. Moses did and those who obeyed were healed.  
摩西遵照神的意思去做，那些顺服的人都得救了。
94. In John 3:14, Jesus referring to His dying on the cross said the following  
在约翰福音 3：14，谈到自己的死时，耶稣这样说：
95. As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up. That whoever believes in Him may have eternal life.  
摩西怎样在旷野举蛇，人子也要照样被举起来，凡相信祂的就得永生。
96. So this is how we understand this passage  
所以，我们也要用同样的方法去了解这个比喻，
97. The context of any passage always determines the symbolic meaning.  
上下文常常决定了比喻的象徵意义是什麽。

98. And here, clearly, the leaven symbolizes the power of Christ in His Kingdom.  
在这，很清楚，面酵象徵基督天国的能力。
99. When Jesus said, in Luke 12:1:  
在路加福音 12：1 中，耶稣说：

## **SECTION B**

### **乙部**

1. Beware of the leaven of the Pharisees which is hypocrisy.  
当心法利赛人的酵，也就是假冒为善。
2. He was saying that leaven has power.  
祂是在说，面酵是有能力的，
3. The leaven of hypocrisy has negative and powerful and pervasive influence too.  
假冒为善的酵也有负面的强大影响力。
4. In Galatians 5:9, Paul said that leaven has a powerful and pervasive influence.  
加拉太书 5：9，保罗说面酵是很有能力的。
5. He said: “A little leaven, leavens the whole lump of dough.”  
他说：一点面酵，就可以使全团都发起来。
6. He said the same thing in I Corinthians 5:6:  
他在林前 5：6 也这麼说过：
7. “Evil leaven has evil influence.”  
罪恶的酵就有罪恶的影响力，
8. But Godly leaven has Godly influence.  
但是敬虔的面酵就有敬虔的影响力。
9. In fact, Israel was asked to eat unleavened bread only for one week a year  
实际上，以色列人一年只要吃一个礼拜的无酵饼就够了，
10. in order to remind them of their past slavery in Egypt . . .  
是爲了让他们记住在埃及爲奴的日子，
11. but for the rest of the year they eat leavened bread.  
其他日子他们都吃有酵饼。
12. And, because of the pervasive power of leaven they were not allowed to bring any of it out of Egypt.  
并且，正因爲面酵的能力，他们不能够将面酵带出埃及。
13. In the ancient days  
在古代，

14. When a Jewish girl gets married . . .  
当一个犹太女子要嫁人的时候，
15. her mother would give her a small piece of  
leavened dough from a batch that was mixed  
just before the wedding.  
她的母亲会在婚礼前给她一小块发过的面团。
16. Back then, leavened dough . . . was a very  
special gift to the bride from her mother.  
在那个时候，发过的面团是母亲给女儿的特别礼物，
17. From that gift of leaven . . . the bride would  
batch bread for her household throughout her  
married life.  
女儿会用这块发面为她的新家做一辈子的发面饼。
18. To the bride . . . that gift represents the love  
and the blessedness of the household in which  
she grew up.  
对于新娘来说，这礼物象徵著她娘家的爱和祝福。
19. One of the greatest joys for a committed  
follower of the Lord, Jesus Christ is to see how  
his , or her leaven . . . is transformed into  
somebody else's life . . . and produces a new  
life in Christ.  
对于一个忠心跟随主耶稣基督的人来说，最大的快乐莫过于看到自己的面酵改变了他人的生命，并在基督里制造出新的生命来。
20. It is sheer delight to watch people rid  
themselves of the leaven of malice . . .  
bitterness . . . and anger . . .  
看到人们脱离罪恶，苦毒和恼怒的酵，是多麼无上的快乐啊！
21. and they become filled with the leaven of love  
and joy and peace.  
就像被爱，喜乐与和平的酵充满一样。
22. The greatest blessings that a father or a mother  
has . . . is when they see their children receive  
the leaven of the Kingdom of God into their  
lives . . .  
对父母来说，最大的喜乐莫过于看到自己的孩子接受神国的面酵在他们的生命中。
23. My listening friends, listen very carefully as I  
conclude this message  
我亲爱的朋友，请仔细听我的结论。
24. Whether you like it or not, your life is a leaven  
无论你喜不喜欢，你的生命都是一个面酵。
25. Your life has the leavening influence and  
power  
你的生命有面酵的影响力和能力，
26. Only sour leaven makes sour bread  
酸面酵就会发出酸面来。
27. Christ-centered personalities will produce  
Christ-centered influence  
以基督为中心的性情，就会发出以基督为中心的影响力来。
28. Christ-centered life will produce  
Christ-centered lives  
以基督为中心的生命，就会制造出以基督为中心的生命来。
29. And that is the real power that Jesus gives his  
followers  
这就是耶稣给祂跟随者的真实的能力。
30. What do you do with that power  
你要怎样使用你的能力呢？
31. God wants you to have power with him  
神要你靠著祂来得能力，
32. And no one can take that away from you  
没有人可以夺走，
33. Nothing in the world can take that away from  
you  
世上没有任何东西可以将它夺走。
34. Will you claim this power today  
你今天想要这个能力吗？
35. It is my prayer that you do  
盼望你能得到。
36. Until next time, I wish you God's richest  
blessing  
愿神大大赐福给你，再会。