

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
06	Returns to John 回到施洗約翰那裡 Announced as Messiah – Finds Four Friends	Bethabara 伯大巴喇				1:19-51

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SCRIPTURE LISTING

John 1:19-51
<p>¹⁹And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?</p> <p>約翰所作的見證記在下面：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？」</p> <p>²⁰And he confessed, and denied not; but confessed, I am not the Christ.</p> <p>他就明說，並不隱瞞，明說：「我不是基督。」</p> <p>²¹And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.</p> <p>他們又問他說：「這樣，你是誰呢？是以利亞嗎？」他說：「我不是。」「是那先知嗎？」他回答說：「不是。」</p> <p>²²Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?</p> <p>於是他們說：「你到底是誰，叫我們好回覆差我們來的人。你自己說，你是誰？」</p> <p>²³He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias (Isaiah 40:3).</p> <p>他說：「我就是那在曠野有人聲喊著說：『修直主的道路』，正如先知以賽亞所說的。」</p> <p>²⁴And they which were sent were of the Pharisees.</p> <p>那些人是法利賽人差來的（或作：那差來的是法利賽人）；</p> <p>²⁵And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?</p> <p>他們就問他說：「你既不是基督，不是以利亞，也不是那先知，為甚麼施洗呢？」</p> <p>²⁶John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;</p>

約翰回答說：「我是用水施洗，但有一位站在你們中間，是你們不認識的，

²⁷He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
就是那在我以後來的，我給他解鞋帶也不配。」

²⁸These things were done in Bethabara beyond Jordan, where John was baptizing.
這是在約但河外伯大尼（有古卷：伯大巴喇），約翰施洗的地方作的見證。

²⁹The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」

³⁰This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
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。』

³¹And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
我先前不認識他，如今我來用水施洗，為要叫他顯明給以色列人。」

³²And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it **abode upon** him.
約翰又作見證說：「我曾看見聖靈，彷彿鴿子從天降下，**住**在他的身上。」

³³And I knew him not: but 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.
我先前不認識他，只是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。』

³⁴And I saw, and bare record that this is the Son of God.
我看見了，就證明這是神的兒子。」

³⁵Again the next day after John stood, and two of his disciples;
再次日，約翰同兩個門徒站在那裡。

³⁶And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
他見耶穌行走，就說：「看哪，這是神的羔羊！」

³⁷And the two disciples heard him speak, and they followed Jesus.
兩個門徒聽見他的話，就跟從了耶穌。

³⁸Then Jesus turned, and saw them following, and saith unto them, **What seek ye?** They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
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。）

³⁹He saith unto them, **Come and see.** They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. (4 p.m.)
耶穌說：「你們來看。」他們就去看他在那裡住，這一天便與他同住；那時約有申正了。

⁴⁰One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

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。

⁴¹He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

他先找著自己的哥哥西門，對他說：「我們遇見彌賽亞了。」（彌賽亞繙出來就是基督。）

⁴²And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: thou shalt be called Cephas**, which is by interpretation, A stone.

於是領他去見耶穌。耶穌看著他，說：「你是約翰的兒子西門（約翰在馬太16：17稱約拿），你要稱為磯法。」（磯法翻出來就是彼得。）

⁴³The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, **Follow me.**

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。」

⁴⁴Now Philip was of Bethsaida, the city of Andrew and Peter.

這腓力是伯賽大人，和安得烈、彼得同城。

⁴⁵Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

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。」

⁴⁶And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

拿但業對他說：「拿撒勒還能出甚麼好的嗎？」腓力說：「你來看！」

⁴⁷Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!**

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。」

⁴⁸Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

拿但業對耶穌說：「你從哪知道我呢？」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。」

⁴⁹Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

拿但業說：「拉比，你是神的兒子，你是以色列的王！」

⁵⁰Jesus 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.**

耶穌對他說：「因為我說『在無花果樹底下看見你』，你就信嗎？你將要看見比這更大的事」；

⁵¹And he saith unto him, **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.**

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。」

CONNECTION

Jesus had made His way through the crowd at the Jordan, had been baptized, and then slipped away, and apparently no one had become aware of His real identity. After an absence of forty days in the wilderness, He returned to where John was baptizing, on the east side of Jordan.

When Jesus came into the crowd the first time, for His baptism, it is probable that John did not fully understand whether his Galilean cousin was really the Messiah or not, but having received the definite fulfillment of God's promise that he would see the Spirit of God descending upon Him as a dove, he knew, at the time of this second visit, the real character and mission of Jesus. He said, "I saw, and bare record that this is the Son of God." (v.34)

John 1:34	And I saw, and bare record that this is the Son of God. 我看見了，就證明這是神的兒子。」
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The rulers of the Jews at Jerusalem had sent a commission of priests and Levites to investigate the ministry of John and find out who he was, but he claimed to be only "a voice," (v.23) preparing the way for another "mightier One" (Mt. 3:11; Mk. 1:7; Lk. 3:16) who was to come. It is strange, therefore, that he did not at once announce Him, but simply said, "There standeth One among you, Whom ye know not." (v.26)

"Mightier One"

Matthew 3:11	Mark 1:7	Luke 3:16
I indeed baptize you with water unto repentance. but he that cometh after me is <u>mightier</u> than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 我是用水給你們施洗，叫你們悔改。但那在我以後來的，能力比我更大，我就是給他提鞋也不配。他要用聖靈與火給你們施洗。	And preached, saying, There cometh one <u>mightier</u> than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 他傳道說：有一位在我以後來的，能力比我更大，我就是彎腰給他解鞋帶也是不配的。	John answered, saying unto them all, I indeed baptize you with water; but one <u>mightier</u> than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 約翰說：我是用水給你們施洗，但有一位能力比我更大的要來，我就是給他解鞋帶也不配。他要用聖靈與火給你們施洗。

But the next day, as soon as Jesus appeared, when John saw Him coming he boldly proclaimed, no doubt in a loud voice, "Behold the Lamb of God which taketh away the sin of the world!" "This is He" of whom I have told you. (v.29,30)

John 1:29,30
²⁹ The next day John seeth Jesus coming unto him, and saith, <u>Behold the Lamb of God, which taketh away the sin of the world.</u> ³⁰ <u>This is he</u> of whom I said, After me cometh a man which is preferred before me: for he was before me. 次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）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。』」

DISCUSSION

The visitors had travelled a long distance. They lived on the hills and the man whom they desired to see was in the valley. Down the dusty, winding road from Jerusalem these priestly inquisitors had come to the village of Bethabara ("The House of the Crossing"). Here their ancestors, under Joshua had made their way into the Land of Promise. Here travelers from Galilee to Judea by way of the country east of Jordan customarily forded 涉水而過 the stream. Here a personality who impelled 激勵 everyone who heard him to listen, was preaching so powerfully that the whole countryside was aroused.

The visitors were priests. The man whom they had come to see was the son of a priest. The deputation 代表團 had been sent by religious leaders in the capital city, to take the measure of a man who was the national subject of conversation. These Jewish observers were scrutinizing 審查 this amazing preacher and asking him searching questions in order to discover his essential quality.

He was a man of the open spaces. They were men of the crowded city. He was engrossed in 熱中於 the will of God. They were absorbed in the traditions of men. He was consumed with a moral passion. They were moved by curiosity. He was ready to challenge the reality of their religion. They were ready to challenge his right to speak for God. [Engross: to occupy completely, as the mind or attention;]

Chart of comparison

John the Baptist	The Deputation
A man of the open spaces	Men of the crowded city
He was engrossed in the will of God	They were absorbed in the traditions of men
He was consumed with a moral passion	They were moved by curiosity
He was ready to challenge the reality of their religion	They were ready to challenge his right to speak for God

When these visitors inquired of John the Baptist, "Who are you?" he "confessed, and denied not, but confessed." (v.19,20) For the sake of emphasis the author of the fourth Gospel repeated the idea. Weymouth translated the passage, "He avowed 聲明; he did not conceal 隱藏."

John confessed. What is confession? It has a twofold meaning: a confession is a sincere declaration of truth as one understands it, as well as a statement of one's personal commitment. When a man confesses he goes on record. When an individual makes what the Apostle Paul called the good confession (1 Tim. 6:13), he declares his faith in Christ, commits his life into the care of God, and dedicates himself to the Christian cause.

1 Timothy 6:13	I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a <u>good confession</u> ; 我在叫萬物生活的神面前，並在向本丟彼拉多作過那美好見證的基督耶穌面前囑咐你：
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Three traits of John the Baptist:	1. directness	2. diplomacy	3. humility
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This confessional conversation revealed three traits of John the Baptist. The first was directness. He did not beat about the bush. He did not lead the conversation to a side trail. He kept directly on the path of truth. With no waste of words he replied to every question so that there was no uncertainty about what he wanted men to understand. John had the directness that belongs to a little child or a great genius.

To the inquiry, "Who are you?" John the Baptist answered, "I am not the Christ." To the question, "Are you Elijah?" he replied, "I am not." To the words "Are you that prophet?" (that is, the one to whose coming

Moses referred as a prophet like himself) John simply said, "No." To the demand, "What do you say of yourself?" he retorted, "I am a Voice." (v.19-23)

Summary of the conversation between the deputation and John the Baptist

The inquiry from the deputation	Answers from John the Baptist
Who are you?	I am not the Christ
Are you Elijah?	I am not
Are you that prophet?	No
What do you say of yourself?	I am a Voice

John 1:19-23

¹⁹And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

約翰所作的見證記在下面：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？」

²⁰And he confessed, and denied not; but confessed, I am not the Christ.

他就明說，並不隱瞞，明說：「我不是基督。」

²¹And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

他們又問他說：「這樣，你是誰呢？是以利亞嗎？」他說：「我不是。」「是那先知嗎？」他回答說：「不是。」

²²Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

於是他們說：「你到底是誰，叫我們好回覆差我們來的人。你自己說，你是誰？」

²³He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias (Isaiah 40:3).

他說：「我就是那在曠野有人聲喊著說：『修直主的道路』，正如先知以賽亞所說的。」

John was a trumpet-toned Voice, which rang with reality. That Voice made its way into the consciences of men, for it came from a man who knew that he was speaking on behalf of the Lord God Almighty. That Voice said, "Prepare for God." (Isa. 40:3)

Isaiah 40:3	The voice of him that crieth in the wilderness, <u>Prepare</u> ye the way of the LORD, make straight in the desert a highway <u>for our God.</u> 有人聲喊著說：在曠野預備耶和華的路（或譯：在曠野，有人聲喊著說：當預備耶和華的路），在沙漠地修平我們神的道。
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Three traits of John the Baptist:	1. directness	2. diplomacy	3. humility
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The second trait of John revealed in this conversation was **diplomacy**: not the devious狡猾的 way of the mere只 politician but the result-attaining way of the religious statesman. Directness needs to be balanced by diplomacy. A man may be so blunt直率的 that he bruises. John's directness was for the purpose of reaching the consciences of those who heard him. He knew how to handle both individuals and deputations. He let the group from Jerusalem ask the questions but he gave such answers as would bring about the cumulative漸增的 effect that he desired. His purpose was to make clear the nature and the nearness of the promised Messiah. With masterly terseness John led the discussion up to the declaration that the reason for his call to repentance and for his performing the purifying act of baptism, was to prepare the way for the Coming One. The men

who were listening knew what he meant, for in their language the expression referred to the anticipated Messiah.

"The Christ is in your midst," John was saying. "You do not yet recognize Him, but you will!" (v.26)

John 1:26	John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 約翰回答說：「我是用水施洗，但有一位站在你們中間，是你們不認識的，」
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Three traits of John the Baptist:	1. directness	2. diplomacy	3. humility
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This episode事件 revealed a third trait of John the Baptist, humility. "The One for whom I am preparing is preferred before me," he said. (v.30) Here was a man who was ready to take himself from the center of the picture, which he held temporarily, in order to make way for the true center. John added a further sentence, a paradox, describing himself as the one who proclaimed God's will, yet as unworthy to unfasten the sandal-strap of the Messiah. (v.27) He was sent to speak with utter boldness the word of God, yet unworthy to bow and serve the Christ by unloosing His shoe latchet. Always that is the way of God. The humblest are used by the highest. When a man is conscious of his own incapacity and ready to be the means through which God works, he becomes a channel of divine blessing to his fellow men. God can use the humble.

John 1:27	He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 就是那在我以後來的，我給他解鞋帶也不配。」
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On the day following this interview John was standing with a company of people who were listening eagerly to his dramatic speech concerning the Passover Festival and the sacrificial lamb. Walking in their direction came Jesus. John paused, looked intently at the man who had newly arrived, then spoke. "Behold," said the preacher, "the Lamb of God who bears away the sin of the world. This is the man whom I meant when I said, After me is coming a man who is even now ahead of me." (v.29,30)

At once John gave voice to an explanation of why God sent him to preach and to baptize. "For this cause I came, that He should be made manifest!" (v.31) So that there should be no mistake, so that men should be certain, John came as a witness: "I have seen and borne witness," said he, "that this is the Son of God"! (v.34)

John 1:31	And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 我先前不認識他，如今我來用水施洗，為要叫他顯明給以色列人。」
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On the next day three men stood talking. One of the three was John the Baptist. One was Andrew, the disciple of John. The third was unnamed, but possibly John, the brother of James.

Jesus passed by. Again John the Baptist looked at Him intently and said, "Behold the Lamb of God!"

At once the disciples turned to walk along the roadway, following Jesus. As their footfalls came near to Him, the Man from Nazareth turned about and looked into their wondering eyes.

"What are you seeking?" He asked.

"Rabbi," they replied, using the term of high respect, "where are you lodging?"

"Come," He answered, "and you shall see." (v.38,39)

John 1:38-39

³⁸Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

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。）

³⁹He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. (4 p.m.)

耶穌說：「你們來看。」他們就去看他在那裡住，這一天便與他同住；那時約有申正了。

They walked together and spent the remainder of the day together. When the two men went away from Jesus, they carried in their souls a new radiance, for Jesus had made manifest to them the heart of God. In an unmistakable way that conversation threw open gates of truth and these young men saw what they always had wanted to see. For them the meaning of life was manifest, because they had been with Jesus.

Andrew sped from Jesus' lodging place to find his brother, Simon. Breathlessly he exclaimed, "We have found the Messiah,"(v.41) and led his impulsive brother to Jesus. As a result Simon received a new name, Peter, indicative of the rocklike strength which, at that moment, was not actual but potential in the mercurial character of the Galilean fisherman. Here was manifest the power of Jesus to see into the souls of men and to reveal to themselves what they might become. [Mercurial: lively, witty, fast-talking, and likely to do the unexpected]

John 1:41	He first findeth his own brother Simon, and saith unto him, <u>We have found the Messias</u> , which is, being interpreted, the Christ.
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他先找著自己的哥哥西門，對他說：「我們遇見彌賽亞了。」（彌賽亞繙出來就是基督。）

Soon these disciples went on their first journey with Jesus. Preparatory to starting, the Master determined to add another man to the group. He sought out Philip, who before the journey took occasion to win to Christ a friend who, like himself just then, was away from home. He had little time but used it to advantage.

As he hurried to Nathanael the words of Philip came tumbling out, not in smooth sequence but piling one upon another: "We have found the One about whom Moses wrote . . . Him of whom the prophets wrote . . . Jesus, the son of Joseph, from Nazareth."(v.45) Philip condensed his conclusions into words that jarred the mind of Nathanael into action. The mention of Jesus' boyhood home brought a response opposite from Philip's anticipation. "Can any good thing come out of Nazareth?"(v.46) asked Nathanael, indicating the repute in which the quiet hill village was held by people who lived beside the busy lake.

John 1:45-46

⁴⁵Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. ⁴⁶And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

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。」拿但業對他說：「拿撒勒還能出甚麼好的嗎？」腓力說：「你來看！」

Philip made the perfect retort, "Come and see." (v.46)

As the two men approached Jesus, the Master began to speak. His words obviously were about Nathanael. "Here," He said, "is an Israelite in whom is no guile." (v.47)

John 1:47	Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 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。」
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In calling Nathanael a son of Israel, Jesus was referring to a racial種族的 ancestor who struggled with deceit, and conquered a tendency toward guile that had become a habit of trickery. The very name Israel implied victory over the sin of deceit. (Gen. 32:28)

Genesis 32:28	And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. 那人說：你的名不要再叫雅各，要叫以色列；因為你與神與人較力，都得了勝。
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The astonished Nathanael said to Jesus, "How do you know me?"

"Before Philip called you, when you were under the fig tree, I saw you,"(v.48) Jesus answered. His words, the glance of His eye, and the tone of His voice made manifest to Nathanael that Jesus knew the secrets of his heart, the struggles that he had undergone, the temptations that yet awaited him, as well as the moral triumphs that he had won.

"Rabbi," cried Nathanael, "you are the Son of God, you are the King of Israel!" (v.49)

"Do you believe," replied Jesus, "because I told you that I saw you under that fig tree? You shall see greater things than these. In solemn truth I tell you all, you shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man."(v.50,51)

John 1:45-46	
48	Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 拿但業對耶穌說：「你從哪知道我呢？」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	Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 拿但業說：「拉比，你是神的兒子，你是以色列的王！」
50	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. 耶穌對他說：「因為我說『在無花果樹底下看見你』，你就信嗎？你將要看見比這更大的事」；
51	And he saith unto him, 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. 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。」

In this picture of spiritual reality Jesus was alluding^{暗指} to Jacob's dream of an angel-laden ladder from earth to heaven, and describing Himself as the ladder through whom man has access to God. Through Him prayer ascends to the Father. Through Him God's answer comes. That is why Christians say, when praying, "through our Lord Jesus Christ." ([Rom. 7:25](#))

Romans 7:25	I thank God <u>through Jesus Christ our Lord</u> . So then with the mind I myself serve the law of God; but with the flesh the law of sin. 感謝神，靠著我們的主耶穌基督就能脫離了。這樣看來，我以內心順服神的律，我肉體卻順服罪的律了。
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During all the lingering centuries, the Johns, the Andrews, the Peters, the Philips, and the Nathanaels have joined in a chorus of testimony that, to them, God is made manifest through Jesus Christ.

MEDITATION

These two young men met Jesus late one afternoon, shared a supper and a long evening with Him, spent the night under the same roof and went out immediately to proclaim Him as Messiah, and to bring their own relatives to Him as Saviour!

Of course, they were already spiritual men of strict religious training, and well disciplined by John the Baptist; but an hour alone with Christ is the soul's supreme opportunity, and real communion with Him brings life's maximum spiritual vision and endowment^{天賞}.

It is clear that the first and greatest task for the Christian is to go and bring others to Jesus.

FROM THE GREEK: All the mystery of the atonement is in the word "taketh away" (airo). It means "to lift up, raise," also "to take upon oneself and carry what has been raised."

Using this word Jesus asks us to take His yoke upon us. ([Mt. 11:29](#)) He has taken our bondage of sin upon Him ([Jn. 1:29](#)) and now He wants that to be exchanged for the liberty of His yoke of obedience.

John 1:29	Matthew 11:29
<p>The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which <u>taketh away</u> the sin of the world.</p> <p>次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」</p>	<p><u>Take my yoke upon you</u>, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.</p> <p>我心裡柔和謙卑，你們當負我的軛，學我的樣式；這樣，你們心裡就必得享安息。</p>

STUDY

Do you think the Jewish leaders were well informed as to the description of identity of the prophesied Messiah? If they were, why did they not know John was not He? Might John have been able at this point to have successfully robbed Jesus of his Messiahship, i.e., in the estimation of the people? Do you recognize a work of great humility in John when he called himself merely a "voice"? Was there anything in mere baptism that suggested their question in [verse 25](#)? Do you think John refused the glory of posing as the Christ because he was afraid to, or was there something within him that would not even let him be tempted to do so? Why do you think so? Why did John point Him out as the LAMB of God? What had convinced John he had baptized the "Son of God"? Do you think John definitely pointed out Jesus the day of His return from the wilderness (v. 26)? When he referred to Him the "next day" (v.29), do you think the people believed John? Would you not think the people would have made a great demonstration (or at least some demonstration) at such an announcement? Could they really behold Him in that crowd and remain perfectly silent, when there stood the very One John had been telling them about the past several months? Do you think the "two disciples" ([v.35](#)) were in the crowd when John spoke of Him the day before? Who were these two men? What do you think they knew after their visit (of probably a few hours) with Jesus that they had not known before? Up to this time was there anything about Jesus that would distinguish Him from any other good man? Do you suppose Jesus had decided at this time that these four would form the nucleus核心 of his group—"the Twelve"? Has the effect of Jesus' life on the world justified your faith in his Christhood and Messiahship? Has His promised "presence" helped you solve many problems in your life? What are you doing now by His help that you could not do without it?

John 1:25	And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 他們就問他說：「你既不是基督，不是以利亞，也不是那先知，為甚麼施洗呢？」
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"two disciples"

John 1:35	Again the next day after John stood, and <u>two</u> of his <u>disciples</u> ; 再次日，約翰同兩個門徒站在那裡。
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Thoughts to Ponder

(Selected Quotes from the Lesson)

- “He was engrossed in the will of God... he was consumed with a moral passion...he was ready to challenge the reality of their religion...” (page 5)
- “He kept directly on the path of truth.” (page 5)
- “The humblest are used by the highest. When a man is conscious of his own incapacity and ready to be the means through which God works, he becomes a channel of divine blessing to his fellow men. God can use the humble.” (page 7)
- “When the two men went away from Jesus, they carried in their souls a new radiance, for Jesus had made manifest to them the heart of God. In an unmistakable way that conversation threw open gates of truth and these young men saw what they always had wanted to see. For them the meaning of life was manifest, because they had been with Jesus.” (page 8)
- “In this picture of spiritual reality Jesus was alluding to Jacob's dream of an angel-laden ladder from earth to heaven, and describing Himself as the ladder through whom man has access to God. Through Him prayer ascends to the Father. Through Him God's answer comes. That is why Christians say, when praying, ‘through our Lord Jesus Christ.’ (Rom. 7:25)” (page 10)
- “Of course, they were already spiritual men of strict religious training, and well disciplined by John the Baptist; but an hour alone with Christ is the soul's supreme opportunity, and real communion with Him brings life's maximum spiritual vision and endowment 天資.” (page 10)
- “He has taken our bondage of sin upon Him (Jn. 1:29) and now He wants that to be exchanged for the liberty of His yoke of obedience.” (page 11)

REVIEW

Questions	Answers
1. Where did Jesus go immediately following the temptation?	He returned back to John in Bethabara
2. What questions were being asked John by the priests and Levites?	Who is he? Is he Christ or Elijah or that prophet?
3. What was the substance of John's reply?	Direct and humble
4. What do you think of John's attitude in this matter?	Very humble
5. When Jesus appeared on this second trip to John, what did the Baptist say about Him?	Jesus is the Lamb of God
6. How did John explain that he <i>knew</i> he had baptized The Promised One?	He saw the Spirit descended upon Jesus and remained on Him.
7. Then, do you think the Spirit descended upon our Lord at His baptism to benefit Jesus or John?	To benefit both
8. What did two of John's disciples do when they heard their leader recommend Jesus?	They followed Jesus
9. State the entire (recorded) conversation they had with Jesus?	Jesus: What seek ye? Two disciples: Rabbi, where dwellest thou? Jesus: Come and see.
10. How many hours do you figure they abode with Jesus?	Probably a few hours
11. Whom did Andrew introduce to Jesus?	His brother Peter.
12. Who brought Nathanael to Jesus?	Philip
13. Note the similarity of Jesus' response to both introductions. Would His ability to read their minds have left a good impression with Peter and Nathanael?	Yes
14. What did Jesus say was more important than having Him read one's mind?	To know that through Jesus men can have access to God.
15. In what province did these four men live?	Galilee
16. In what city did Peter, Andrew, and Philip live?	Bethsaida
17. Nathanael lived in Cana of Galilee.	

MOVE 6—WILDERNESS

TO BETHABARA

FALL, 26 A.D.

MEDITERRANEAN SEA

JORDAN RIVER

Temptation

Bethabara

Returns to John.
Makes first 4 friends.

WILDERNESS OF JUDAEA

DEAD SEA