

Sermon 講道信息
 November 十一月 5, 2023
 John 約翰福音 16:16-33
 “In a little while...”
 「不久」

We've been looking at Jesus' farewell message to his disciples in John 13-17.

我們反覆在看耶穌在約翰福音 13-17 章中對門徒的告別信息。

It's just hours before Jesus will be crucified.

此刻距離耶穌被釘十字架只有幾個小時的時間。

Jesus has gathered his disciples for the Passover supper.

耶穌召聚祂的門徒守逾越節晚餐。

In John 13, in a shocking, provocative act, he – the Lord of Glory – has washed their feet.

在約翰福音 13 章中，一位榮耀的主——做出一個令人震驚，且具挑釁意味的舉動，祂洗了門徒的腳。

By washing their feet, he has taught them that servanthood and love for one another are the patterns of discipleship that should mark their lives.

通過為他們洗腳，祂教導他們，僕人心態和彼此相愛是門徒生活的標誌。

Over the next three chapters, in one of the longest sections of Jesus' teaching in the Gospels, he has explained that he alone is the way to know God

在接下來的三章中，也是耶穌在福音書中教導的較長部分之一，祂解釋說，只有祂自己才是認識神的途徑

I am the way, the truth, and the life, no one comes to the Father except by me.

我就是道路、真理、生命；若不藉着我，沒有人能到父那裏去。

He has encouraged his disciples with the promise of the Holy Spirit, who will be Jesus' presence in them and with them.

祂應許賜下聖靈來鼓勵門徒，聖靈將成為耶穌內住在每個人裡面，並時刻與他們同在。

I will send you another Advocate.

我會差派另一位保惠師。

He has told his disciples to remain in him, the true vine, and so be his witnesses to the world.

祂告訴門徒要住在祂裡面，祂是真葡萄樹，所以他們要向世人作見證。

He has assured them that though they will face opposition, he is with them, and the Spirit will empower them.

祂向他們保證，雖然他們會面臨反對，但祂與他們同在，聖靈會賦予他們能力。

And in a few moments, he will pray – a prayer described as perhaps the most sacred passage in the four Gospels.

過一會兒，祂會禱告——這個禱告被描述為四福音書中最神聖的段落。

But before he prays, he will calibrate the disciples' “spiritual sensors”.

但在祂祈禱之前，祂會校準門徒的「屬靈感測器」。

He will help them see that in the immediate situation, there will be grief – but not to worry because their grief will turn to joy.

祂會幫助他們看到，在眼前的情境中，會有悲傷 – 但不要擔心，因為他們的悲傷會變成喜樂。

And he'll do this by using what looks like an ambiguous phrase: "in a little while."

祂會用一個模稜兩可的短語來做到這一點：「不久」。

Jesus is on the way to the fulfilment of his mission – the cross.

耶穌正在完成祂的使命—就是十字架。

His disciples no doubt have all these words swirling around in their heads.

毫無疑問，所有這些話一定在門徒們的腦海中盤旋。

And then Jesus appears to confuse them even more with what seems to be ambiguous: "In a little while you will see me no more, and then after a little while you will see me."

然後，耶穌似乎用看似模稜兩可的話使他們更加困惑：「不久，你們將不再見到我；再過不久，你們還要見到我。」

What does he mean? 祂是什麼意思？

Well, let's look at this phrase "in a little while." 就讓我們看看「不久」這句話。

Jesus has said something like this before. 耶穌以前也說過這樣的話。

Turn to John 13:33. 請翻到約翰福音 13：33。

"My children, I will be with you only a little longer [there's the phrase]. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come."

「孩子們！我與你們同在的時候不多了（就是這句話）；你們會找我，但我所去的地方，你們不能去。這話我曾對猶太人說過，現在也照樣對你們說。」

Where is it that the Jews and Jesus' disciples cannot come?

猶太人和耶穌的門徒不能到哪裡去呢？

It's to the cross and then Jesus' death and burial.

就是去到十字架，然後是耶穌的死亡和埋葬。

Jesus points to the cross. 耶穌直指十字架。

Now look at John 14:19. 現在請看約翰福音 14 章 19 節。

"Before long ["in a little while"], the world will not see me anymore, but you will see me."

「再過不久（不久），世人不再看見我，你們卻會看見我，因為我活着，你們也要活着。」

What does this mean? 這是什麼意思？

It's Jesus' burial, but also his resurrection. 這是耶穌的葬禮，也是祂的復活。

Jesus refers to his resurrection appearances – the disciples will see him.

耶穌指的是祂復活的顯現—門徒會看到祂。

Now look at our passage. 現在我們來看經文。

John 16:16 says, “In a little while you will see me no more, and then after a little while you will see me.”

約翰福音 16：16 說：「不久，你們將不再見到我；再過不久，你們還要見到我。」

There is some debate about Jesus’ meaning, but the clearest interpretation is that Jesus means the cross and the resurrection.

耶穌的意思是什麼，關於這一點存在爭議，但最精確的解釋是耶穌指向的是十字架和復活。

In any case, you can see why the disciples are confused.

無論如何，你能理解為什麼門徒們感到困惑。

At no point in the Gospels have they understood that Jesus must be crucified.

在福音書中，他們從未明白耶穌必須被釘在十字架上。

Remember, in Matthew 16:21-22, Peter rebuked Jesus for saying he will be crucified and then raised.

還記得，在馬太福音 16：21-22 中，彼得責備耶穌因祂說祂將被釘十字架然後復活。

In Matthew 17:23, Jesus says the same. 在馬太福音 17 章 23 節，耶穌也說了同樣的話。

The disciple, we read, are filled with grief. 我們看到，門徒們個個滿懷悲傷。

John 2:22 tells us that it is only after Jesus is raised that the disciples believed the Scriptures and what Jesus said.

約翰福音 2：22 告訴我們，直到耶穌復活之後，門徒才明白和相信聖經以及耶穌所說的話。

So, here in John 16, they don’t “get it”. 所以，在約翰福音 16 章中，他們並沒有「明白」。

Despite all that Jesus has said, they still don’t understand.

儘管耶穌說了那麼多，他們仍然不明白。

(Who here has sometimes been a little frustrated that your kids, your friends, your employees don’t always “get it?” Pastors can sometimes feel that way too!)

（在座的是不是有時會因為你的孩子、你的朋友、你的員工並不總是能「明白」而感到沮喪呢？牧師有時也會有這種感覺！）

But it’s also encouraging: Jesus never gives up on his disciples and he won’t give up on us, even when we don’t get it – when we still need to learn the same lessons over and over.

但這也是令人鼓舞的：耶穌從沒有放棄祂的門徒，祂也不會放棄我們，即使我們不明白——當我們仍然需要一遍又一遍地學習同樣的教訓時。

Jesus doesn’t give up. Be encouraged.

耶穌沒有放棄。仍被深深鼓勵。

Nevertheless, the disciples ask, “What does he mean?” 然而，門徒們問：「他是什麼意思？」

(Verse 17) Interestingly, it’s not Jesus they ask – they ask each other.

（第 17 節）有趣的是，他們問的不是耶穌——他們互相對問。

But Jesus knows. 但耶穌知道。

What follows is Jesus’ teaching that his death is coming, but his death is not the end.

接下來是耶穌的教導，祂的死即將到來，但祂的死並不是結束。

He will be resurrected. 祂會復活。

So, after everything Jesus has said and taught in this farewell message – and before he prays his “priestly prayer” as it’s called – Jesus brings his disciples back to the centre of who he is and why he came: the cross and resurrection.

因此，耶穌在告別信息中把該交代和教導的話說完之後，在祂完成被稱為「祭司禱告」的禱告之前，耶穌將祂的門徒帶回問題的核心，即祂是誰以及祂為什麼來：也就是關於十字架和復活。

All because of a simple phrase: “in a little while.”

這一切都關乎一個簡單的時間短語：「不久」。

Let’s look at what Jesus says. 讓我們看看耶穌是怎麼說的。

The first thing Jesus explains is this: “you will weep and mourn while the world rejoices.”

耶穌解釋的第一件事是：「你們將要痛哭，哀號，世人反要歡喜。」

Someone once said that on the golf course, every shot makes someone happy – just it may not be the person who plays the shot.

有人曾經說過，在高爾夫球場上，每一次擊球都會讓人開心——只是開心的未必就是打球的人。

In a little while, the disciples will see Jesus no more. 不久，門徒們就再也見不到耶穌了。

He will die. He will be buried. 祂會死去，將被埋葬。

And it’s the world that will rejoice! 世界會歡喜！

Each Easter, there’s usually a story in a magazine or newspaper or TV interview that tries to prove that Jesus never rose from the dead.

每年復活節，雜誌、報紙或電視採訪通常都會有一個故事，它試圖證明耶穌從未從死裡復活。

Some years ago, I came across a book by an American professor of philosophy.

幾年前，我偶然讀到一位美國哲學教授的一本書。

Its purpose was to show that the resurrection never happened, but also that we are better off without the resurrection: we’re free from religious constriction, free from primitive unscientific beliefs, free from moral boundaries. We can do what we like.

它的目的是要說明復活從未發生過，同時想進一步闡明，沒有復活我們會過得更好：我們擺脫了宗教的束縛，擺脫了非科學的原始信仰，擺脫了道德規限。也就是說，人們可以為所欲為。

The Apostle Paul tells us in 1 Corinthians 15:17, “And if Christ has not been raised, your faith is futile.; you are still in your sins.”

使徒保羅在哥林多前書 15：17 中告訴我們，「基督若沒有復活，你們的信就是徒然，你們仍活在罪裏。」

The problem is there are no moral boundaries if there is no accountability to Christ, and there’s no accountability to Christ if there is no resurrection.

問題是，如果沒有對基督的責任，就沒有道德的界限；同樣，如果沒有復活，也就沒有對基督的責任。

A dead Jesus cannot do anything, change anything, redeem anything.

一個死去的耶穌做不了任何事情，改變不了任何事情，更遑論任何救贖之工。

So, the world rejoices. 所以，世界歡喜。

We should not be surprised when people claim that Christianity is poisonous or belief in God is pure ignorance.

當人們聲稱基督教有毒，而且在對神的信仰上表現出純粹的無知時，我們不應該感到驚訝。

It's the state of the world. Jesus knows this. 這是世界的現狀。耶穌知道這一點。

And that's the point: Jesus knows the world is like this.

這就是重點：耶穌知道世界的本相原本如此。

But, and here's his second point, his death is not the end.

但是，接著是祂的第二點，死並不是祂的結束。

The disciples will grieve, but their grief is temporary.

門徒們會悲傷，但他們的悲傷是暫時的。

In verse 21, Jesus gives an illustration of a woman giving birth.

在第 21 節中，耶穌用了一個女人分娩的比喻。

Many of you here today can identify with what Jesus says: the pain of giving birth is nothing compared to the joy of holding your newborn baby.

今天在座的許多人都能認同耶穌所說的話：與抱著新生嬰兒的喜悅相比，分娩的痛苦算不了什麼。

So, it is for believers. 所以，這是給信徒們的。

We grieve that Christ had to die for our sin – that it was our sin that placed him on the cross – but the cross leads to the tomb and the tomb brings us to Easter morning.

基督為我們的罪而死，我們為此悲傷——是我們的罪把祂釘在十字架上一但十字架通向墳墓，墳墓又把我們帶到復活節的早晨。

"In a little while you will see me," Jesus says, "and you will rejoice, and no one will take away your joy."

耶穌說：「但我要再見到你們，你們的心就會有喜樂了；這喜樂沒有人能奪去。」

There's a profound truth here. 這裡有一個深刻的道理。

It's fundamental to Biblical faith. 這是聖經信仰的基礎。

Listen to the Apostle Paul in 2 Corinthians 4:17-18: "For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal."

請聽使徒保羅在哥林多後書 4：17-18 中說：「我們這短暫而輕微的苦楚要為我們成就極重、無比、永遠的榮耀。因為我們不是顧念看得見的，而是顧念看不見的；原來看得見的是暫時的，看不見的才是永遠的。」

What Jesus says, what Paul writes is this: grief or sorrow do not have the final word.

耶穌所說，保羅所寫的是：憂愁或悲傷並非最終結局。

It's this we remember when we suffer.

當我們經歷苦難時，必須牢記這一點。

In the mid-1950s, an English pastor with a famous preaching ministry in London, noticed some uneasiness in his throat and a dragging in his leg.

1950 年代中期，在倫敦有一位著名的負責傳道事工的牧師發現自己的喉嚨不舒服，並且雙腿沉重乏力。

He went to the doctor. 他去看醫生。

He was told he had an incurable disease: progressive muscular atrophy.

他被告知他患有一種無法治癒的疾病：發展性肌萎縮症。

His muscles would gradually waste away, his voice would fail, and his throat would soon be unable to swallow.

他的肌肉會逐漸退化，他的聲音會衰竭，他的喉嚨很快就會無法吞咽。

For the next 3 years, he gave everything to his ministry: writing books, organizing prayer groups, and speaking as best he could.

在接下來的 3 年裡，他全力以赴地傳道：寫書、組織禱告小組和盡其所能地講道。

His legs became useless.

他的腿失去知覺變得毫無用處。

His voice went completely.

他的聲音完全消失了。

On Easter morning, 1960, just a few weeks before he died, he wrote a letter with his shaking hand to his daughter.

1960 年復活節的早晨，就在他去世前幾周，他用顫抖的手給女兒寫了一封信。

He wrote, "It is terrible to wake up on Easter morning and have no voice to shout, 'He is risen!'-but it would be still more terrible to have a voice and not want to shout."

他寫道：「在復活節早上醒來，卻沒有聲音喊，「祂復活了！」這真是太可怕了！—但如果有發聲的機會，卻不想大聲呼喊，那就更可怕了。」

Our struggles now are but "a little while" compared to the eternal joy Jesus brings.

與耶穌帶來的永恆喜樂相比，我們現在的掙扎只不過是「不久」。

Jesus is alive.

耶穌確實活著。

"In a little while" we will see him, and no one can take away our joy.

「不久」我們將見到祂，這喜樂沒有人能奪去。

The third thing Jesus explains is that prayer will become less about asking and more about relationship with the Father.

耶穌解釋的第三件事是，禱告將不再是祈求，而是與天父的關係。

“In that day,” he says in verse 23, “you will no longer ask me for anything. Very truly, I tell you, my Father will give you whatever you ask in my name.”

祂在第 23 節中說：「到那日，你們甚麼也不會問我了。我實實在在地告訴你們，你們奉我的名無論向父求甚麼，祂會賜給你們。」

And in verses 26-27, “In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. No, the Father himself loves you because you have loved me and have believed that I came from God.”

在第 26-27 節中，「到那日，你們要奉我的名祈求；我並不對你們說，我要為你們向父祈求。父自己愛你們，因為你們已經愛我，又信我是從 神而來的。」

Prayer won't be merely a list of topics or themes or needs; it'll be an encounter with our heavenly Father, a conversation in which we grow in our understanding of Jesus' ways and therefore we pray “in his name” and our prayers inevitably are answered.

禱告不僅是一系列事項、主題或需求的提出；其根本上是與天父的相遇，是在與祂的對話中我們能更深入的理解耶穌的所行和所是，因此我們「奉祂的名」祈求時，我們的禱告便得蒙應允。

There's something deeply significant in Jesus' teaching here.

耶穌的教導在這裡具有深遠的意義。

Our prayers are effective because Jesus died for us, because we have access to God through Jesus' shed blood, because Jesus is risen and alive.

我們的禱告是有效的，因為耶穌是為我們而死，因為我們可以透過耶穌的寶血靠近神，因為耶穌是復活的主。

This becomes very practical: our prayers are an extension of our worship.

這變得非常實際：我們的祈禱是我們敬拜的延伸。

Worship must lie at the core of prayer.

敬拜必須是禱告的核心。

And by worship, Jesus reminds us in these verses that we are in the awesomely privileged position of knowing God personally.

耶穌在這些經文中提醒我們，透過敬拜，我們處於擁有特權的位置，就是可以親自來認識神。

We are united with the Father, through the Son, in the Spirit.

我們通過聖子，在聖靈里與聖父聯合。

We have free and direct access to the Father by the grace of God.

靠著神的恩典，我們可以自由和直接地去到天父面前。

Therefore, as we lift our eyes in worship, express how great God is as Father, Son, and Spirit, our hearts learn to beat in ever closer rhythm with God's heart.

因此，當我們在敬拜中抬起眼睛，仰望神，看到聖父、聖子和聖靈是那麼偉大時，我們的心就會慢慢地體貼神的心腸。

We hear, sense, know his will in Scripture, by the Spirit.

我們藉著聖靈聽到、感覺到、知道祂在聖經中的旨意。

And our prayers are less about lists and more about his glory – “in his name”.

我們的禱告不再是清單，而更是為了祂的榮耀——「奉祂的名」。

I urge you, let your prayers begin with worship, worship that digs deep into the truth of who God is as Father, Son, and Spirit.

我勸勉你們，讓你們的禱告從敬拜開始，深深地敬拜神，因祂是聖父、聖子和聖靈的真理。

Your prayers will be much clearer in purpose, you’re your requests much more finely tuned to God’s will.

從此，你的禱告目的會更清晰，你的請求也會更加符合神的旨意。

Jesus brings us back to the cross and resurrection.

耶穌把我們帶回十字架和復活。

“In a little while” is the key that opens what he needs to say to close his farewell message.

「不久」這個短語是個關鍵，可以打開祂告別信息結束前所必須說的話。

But there’s one more thought. And it’s very important.

但還有一個想法是非常重要的。

In verse 29-30, the disciples appear “get it”.

在第 29-30 節中，門徒們表現出「明白了」。

“Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God.”

「現在我們曉得你凡事都知道，也不需要有人問你；從此我們信你是從 神而來的。」

Have they finally “got it”? No.

他們終於「明白」了嗎？不。

There’s a problem.

還有一個問題。

It’s the same problem all of us have at some point – and it’s not restricted to age or background: we think we know all we need to know.

這是我們所有人在某個時候都會遇到的問題——無關年齡或背景：我們認為我們已經知道需要知道的一切了。

“Yep, we know who Jesus is, I’ve read the Bible, I’ve heard the Sunday School stories before, there’s nothing this sermon can teach me.”

「是的，我們知道耶穌是誰，我讀過聖經，我以前聽過主日學的故事，這篇講道沒有什麼可以教我的了。」

Jesus knows the disciples have so much more to understand – their belief is shallow, untested, unrefined.

耶穌知道門徒們要了解的還有很多—他們的信仰是膚淺的、未經察驗的、未經提煉的。

Jesus responds somewhat ironically.

耶穌的回答有些諷刺。

“Do you now believe?”

「現在你們信了嗎？」

We know this is irony, even perhaps sarcasm, because the word he uses for “now” is not the same as the disciples’ word for now in their statement.

我們知道這是反話，甚至可能是諷刺，因為祂用「現在」這個詞和門徒們在聲明中用的「現在」這個詞是不一樣的。

Jesus’ word for “now” implies “temporariness”.

耶穌所說的「現在」意味著「暫時」的意思。

He’s saying their confidence is misplaced; it’s going to be tested and they will scatter.

祂是說他們的信心是錯位的；他們的信心將被測試，他們會被分散。

And that’s exactly what happens when he is arrested – just look at Mark 14:50-51.

這正是祂被捕時發生的事情—看看馬可福音 14：50-51 就知道了。

So what’s the solution?

那麼解決方案是什麼呢？

How can their confidence become strong?

他們的信心如何變得強大？

Look at the last words Jesus says in this farewell speech: “...in me you will have peace. In this world you will have trouble. But take heart! I have overcome the world.”

請看耶穌在臨別之言中說的最後一句話：「.....在我裏面有平安。在世上你們有苦難，但你們要有勇氣，我已經勝過世界。」

Our confidence can never be in ourselves, how much of the Bible we know, how long we’ve been a Christian, how well we serve or how much we give.

我們的信心永遠不可能出於我們自己，我們知道多少聖經，我們成為基督徒多久，我們服侍得有多好，或者我們付出了多少。

Jesus does not say, “Take heart, you have overcome the world.”

耶穌沒有說：「你們要有勇氣，你已經勝過了世界。」

Our confidence is “in me” – in Jesus.

我們的信心是「在我裡面」— 在耶穌里。

He is our peace.

祂是我們的平安。

And by the cross and resurrection, he has overcome the world.

通過十字架和復活，祂已經戰勝了世界。

That’s the vital perspective for each of us to remember and act upon.

這是我們每個人要記住並活出來的重要觀點。

The crucial victory has been fought and Jesus is the victor.

決勝之戰已經打響，耶穌是勝利者。

“In a little while” – a simple phrase that brings us back to the cross and resurrection.

「不久」— 一個簡單的短語，讓我們回到十字架和復活。

The world rejoices and tries to prove Jesus wrong.

世人歡喜，並試圖證明耶穌是錯的。

Don't be surprised.

不要感到驚訝。

“In a little while” we will see him.

「不久」我們會見到祂。

Suffering and struggle will come.

苦難和掙扎將會到來。

Don't be surprised.

不要感到驚訝。

“In a little while” tells us to look not at what is temporary, but at what is eternal – the risen Lord of all. 「不久」告訴我們，不要看暫時的，要看永恆的 — 萬物之主已經復活了。

Give ourselves in worship, worship opens our eyes to the relationship we have with the Father, through the Son, by the Spirit.

在敬拜中獻出自己，敬拜打開我們的眼睛，通過子，藉著聖靈，看到我們與父的關係。

And lean on Jesus, not our own confidence.

依靠耶穌，而不是我們自己的信心。

Jesus is the victor.

耶穌是勝利者。

“In a little while” proves it.

「不久」就會證明這一點。