

Sermon 講道信息
 November 十一月12, 2023
 John 約翰福音17:1-5
 “The Turning Point”
 「轉捩點」

There are moments in human history that can only be described as turning points – events or decisions or situations that change the course of history.

人類歷史上有些時刻會被看作是轉捩點—某個事件、某項決定或某種處境改變了歷史的進程。

The day someone discovered that fire is not only hot and dangerous, but useful:

有人發現火不僅又熱又危險，而且還相當有用的那一天：

now people could cook food, now people could focus on living rather than surviving.

如今人們用火做飯，可以專注於生活而不是生存。

The day someone decided to become a farmer rather than a hunter

有人決定成為農民而不是獵人的那一天

– now food could be grown and animals raised, improving the quality of life and allowing people to settle in the same place.

– 現在可以種植食物和飼養動物，生活品質日益提高，讓人們定居在同一個地方。

The day someone learned to use metals, not rock or stone.

有人學會使用金屬，而不是岩石或石頭的那一天。

Metal tools helped civilizations thrive, but also conquer.

金屬工具幫助文明繁榮，但也帶來對他人的征服。

The list goes on: mathematics, the printing press, the discovery that the world is round, the industrial revolution, the discovery of penicillin, the internet, AI.

類似的例子不勝枚舉：數學、印刷機、發現世界是圓的、工業革命、盤尼西林的出現、互聯網、人工智慧。

Yet none of these compares with that moment about 2,000 years ago outside Jerusalem, when a man in his thirties, one Spring night, said “the hour has come”.

然而，這些都無法與大約2000年前在耶路撒冷郊外的那一刻相提並論，彼時正值春天的夜晚，一個三十多歲的男人說「時候到了」。

The words fall from this man’s lips in a prayer – a prayer described as one of the most sacred passages in all of Scripture.

從這個人的嘴裡說出來的這句話是禱告—這個禱告在整本聖經中被視為是最神聖的段落之一。

A prayer that since the 16th century has been called the “High Priestly prayer”.

自16世紀以來，這個祈禱被稱為「大祭司禱告」。

A prayer unlike any other in the Bible: here, in John 17, we listen to the Second Person of the Trinity address the First Person of the Trinity in the longest recorded prayer in the New Testament.

一個不同於聖經中任何其他人的禱告：在這裡，在約翰福音17章中，在新約最長的禱告裡我們聽到三位一體中的第二個位格在對第一個位格講話。

Yes, the man who utters this prayer, the man who said “the hour has come”, the man who lies not just at the centre of history, but before its beginning, at its beginning, throughout its path, at its end, and for eternity – the man who is the turning point of all turning points, is Jesus.

是的，說出這個禱告的人就是說「時候到了」的人，祂是這樣一個人，不僅位於歷史的中心，而且也在創世以先，在歷史進程中，又在歷史的盡頭，直到永恆 — 所有轉捩點的中樞主軸，就是耶穌。

So, we reach the conclusion but also the apex of all Jesus has said in this personal message to his disciples in John 13-17.

至此，我們到了最後的結語，也是耶穌在約翰福音13-17章中給祂的門徒傳遞的所有個人信息的最高潮部分。

We come to what truly is “the Lord’s Prayer”.

我們來到了真正的「主禱文」。

The conversation with his disciples is over.

與門徒的談話結束了。

All that Jesus needs to tell them has been said.

耶穌需要告訴他們的一切都已經說完了。

Now the most important conversation begins.

現在最重要的對話開始了。

(Worth remembering that human conversation is never the final conversation.)

（值得記住的是，人的對話從來都不是終結的對話。）

Jesus leads his disciples to Gethsemane.

耶穌帶領祂的門徒到客西馬尼園。

On the way, he lifts his eyes to heaven and prays, “Father, the hour has come. Glorify your Son, that your Son may glorify you.”

在路上，祂舉目望天，禱告說：「父啊，時候到了，願你榮耀你的兒子，使兒子也榮耀你。」

Today, let’s look at the opening five verses of this “turning-point” prayer.

今天，讓我們從禱告開頭的五節經文來看看這個「轉捩點」。

Jesus says, “Father, the hour has come”.

耶穌說：「父啊，時候到了。」

“The hour has come” – it’s a phrase we’ve met before in John’s Gospel – well, almost.

「時候到了」 — 這是我們以前在約翰福音中見過的一句話 — 幾乎就是這樣。

Remember Jesus turning water into wine at a wedding celebration in John 2.

還記得耶穌在約翰福音 2 章的婚禮慶典中把水變成酒嗎？

Jesus' mom tells him: "They have no more wine."

耶穌的媽媽對祂說：「他們沒有酒了。」

The wine has run out.

酒已經喝完了。

Listen to Jesus' answer: "Why bother me? My hour has not yet come."

請聽耶穌的回答：「我與你何干呢？我的時候還沒有到。」

It's not yet time for the great turning point of history.

現在還不是歷史的偉大轉捩點的時候。

Remember, the Feast of Tabernacles in John 7 and 8.

請記住，約翰福音 7 和 8 章中的住棚節。

There's conflict, confrontation, and clash of belief about Jesus.

人們因耶穌而起了衝突、對抗和信仰爭執。

People want to seize him.

人們想抓住祂。

John 7:30 and 8:20 say they could not "because his hour had not yet come."

約翰福音 7：30 和 8：20 說他們不能，「因為他的時候還沒有到。」

It's not time for the great turning point in history.

現在還沒有進入歷史偉大轉捩點的時候。

But then Jesus enters Jerusalem and the final week before his crucifixion begins.

但後來耶穌進入耶路撒冷，在祂被釘十字架前的最後一周，是這個重要時刻的開始。

Some non-Jews ask to see him.

一些非猶太人要求見祂。

And the hands on the clock move.

鐘表上的時針開始移動。

In John 12:23, Jesus says, "The hour has come for the Son of Man to be glorified."

在約翰福音 12 章 23 節，耶穌說：「人子得榮耀的時候到了。」

And then, just a few verses later, he adds, "...and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour. Father glorify your name."

然後，僅僅幾節經文之後，祂補充說：「我說甚麼才好呢？說『父啊，救我脫離這時候』嗎？但我正是為這時候來的。父啊，願你榮耀你的名！」

The time is almost upon them; the turning point is closer.

時間快到了；轉捩點更近了。

Then, at the Passover meal with his disciples, as his final message to his disciples begins, we read in John 13:1, "Jesus knew that the hour had come for him to leave this world and go to the Father."

然後，在逾越節晚餐上，當祂開始給門徒的最後信息時，我們在約翰福音 13 章 1 節讀到：「耶穌知道自己離世歸父的時候到了。」

And in John 16:32, at the end of his personal message, Jesus says, “A time [literally ‘hour’] is come and in fact has come...”

在約翰福音16章32節，耶穌在祂個人信息的末尾說：「時候將到，其實已經到了.....」

The turning point is here.

轉捩點到了。

The single most significant moment in all human history has arrived.

人類歷史上最重要的時刻已經來臨。

Everything will now change – Jesus will go to the cross, on the third day he will be raised from the dead, and 40 days later ascend back to his Father and return to the glory he had before the world began.

現在一切都會改變—耶穌將走上十字架，第三天祂將從死裡復活，40天后回到祂父神的身邊，回到祂在創世以前就已經擁有的榮耀中去。

The “hour” has come.

「時候」到了。

So Jesus prays – at the turning point of all of history, Jesus prays.

所以耶穌禱告 - 在歷史的轉捩點，耶穌禱告。

As we listen to Jesus’ prayer, unpack what he is saying, and consider what difference it makes for us, let’s begin with the very first word Jesus utters: “Father”. In Greek, it’s “pater”.

當我們聽耶穌的禱告，解開祂所說的話，並思考這對我們有什麼不同時，讓我們從耶穌說的第一個詞開始：「父」。在希臘語中是「pater」。

In John’s Gospel, this is the equivalent of the more familiar Aramaic word, “Abba”.

在約翰福音中，這相當於更熟悉的亞拉姆語單詞「阿爸」。

Abba was never used by religious people in Jesus’ day to address God.

在耶穌的時代，宗教人士從未使用阿爸來稱呼上帝。

Abba was far too intimate.

阿爸太親密了。

Even our “daddy” or “papa” doesn’t capture this intimacy.

即使是我們的「爹啲」或「爸爸」也無法捕捉到這種親密感。

As Christians, we are privileged to call God “Abba”, as Jesus did – Romans 8:15 and Galatians 4:6 tell us.

作為基督徒，我們有幸稱上帝為「阿爸」，就像耶穌所做的那樣—羅馬書 8：15 和加拉太書 4：6 告訴我們。

But we do so only because we have been granted such intimacy with the Father by faith in Jesus. 但是，我們之所以能和天父有如此親密的關係完全是因為我們相信耶穌。

What is staggering, is Jesus is not granted such intimacy; he has this intimacy, as the Son of God. 令人難以置信的是，耶穌無需被賦予這種親密關係;祂原本擁有這個親密關係，因祂是神的獨生愛子。

For him, “Abba” is not just a term of affection, it’s the expression of the overflowing love and intimacy between the Father and the Son.

對祂來說，「阿爸」不僅僅是一個親情的稱呼，更是洋溢在父子之間濃情密意的強烈表達。

In this single word, we are given a glimpse into the Trinity, and therefore the confidence Jesus has in his Father.

在這一個詞中，我們得以一窺三位一體的神，從而得以認識耶穌擁有的從父神而來的信心。

See, Jesus is going to die.

看，耶穌是將要死的。

And in death, he is utterly dependent upon his Father’s power to raise him from the dead.

死後，祂完全依靠祂父親的能力使祂從死裡復活。

“Abba” becomes the perfect and most definitive expression of submission and trust.

「阿爸」成為順服和信任的最完美和明確的表達。

This intimacy we are invited into, as Romans and Galatians tell us; but let us never lose sight of the depth of love and trust expressed here.

正如羅馬書和加拉太書告訴我們的那樣，我們被邀請進入這種親密關係；但是，讓我們永遠不要忽視這裡所表達的愛和信任的深度。

The turning point of history comes because of the unparalleled intimacy between Father and Son.

歷史的轉捩點，是因為父子之間無與倫比的親密關係。

The single word “Abba” or “pater” shows us this.

「阿爸」或「pater」這個詞向我們展示了這一點。

Never lose sight of this.

永遠不要忽視這一點。

Because of the intimacy between Father and Son we have relationship with God.

由於父與子之間的親密關係，我們得以與上帝建立了關係。

So what does Jesus pray?

那麼耶穌禱告什麼呢？

Look at verse 1: “Glorify your Son, that your Son may glorify you.”

請看第1節：「願你榮耀你的兒子，使兒子也榮耀你。」

He’ll repeat this in a slightly different way in verse 5.

在第5節中，祂會以略微不同的方式重複這一點。

“And now, Father, glorify me in your presence with the glory I had with you before the world began.”

「父啊，現在求你使我在你面前得榮耀，就是在未有世界以前。」

Notice that Jesus does not seek glory.

請注意，耶穌並不尋求榮耀。

He's not like those who long for fame or riches or position.

祂不像那些渴望名聲、財富或地位的人。

Nor is he asking for something that isn't already his.

祂也沒有要求一些不屬於祂的東西。

He's not drafting a wish-list – he had glory before the world began.

祂不是在起草願望清單—在世界開始之前，祂已經擁有榮耀了。

Nor is he demanding his glory be returned, as though it's been kept from him – he's not like the child who says, "It's mine, I want it back".

祂也沒有要求歸還祂的榮耀，就好像榮耀被收起來不給祂那樣 – 祂不像那個說「這是我的，還給我」的孩子。

Instead, Jesus is praying to fulfil what has always been true and always will be true about him: his is a life of glory, bringing glory to the Father.

相反，耶穌祈求要實現關於祂一直以來和直到永遠的生命真實：祂是榮耀的生命，把榮耀歸給父神。

Jesus is praying, "Father, this is the path that has always been mine, from before time and into eternity. It is from glory to cross to glory."

耶穌禱告說：「天父啊，這是一直屬於我的道路，從太初到永恆。這是從榮耀到十字架再到榮耀。」

So that, Philippians 2:10-11 say, "at the name of Jesus every knee should bow in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, *to the glory of God the Father.*"

因此，腓立比書 2：10-11 說：「賜給他超乎萬名之上的名，使一切在天上的、地上的和地底下的，因耶穌的名，眾膝都要跪下，眾口都要宣認：耶穌基督是主，歸榮耀給父神。」

His prayer takes us from before time began to beyond the end of time and brings us to this moment, this defining moment of glory.

祂的禱告把我們從時間開始之前帶到時間的末了，更把我們帶到當下這一刻，這個決定性的榮耀時刻。

But what is this glory?

但這個榮耀是什麼？

My dad was an ordinary person: he wouldn't win prizes for his looks or his eloquence or his popularity.

我爸爸是個普通人：他不會因為長相、口才或受歡迎程度而獲獎。

If you met him in the street, you'd pass by without a second thought.

如果你在街上遇到他，你會不假思索地和他擦肩而過。

But put a cello between his knees and a bow in his hand, and this ordinary man was transformed – a world-class cellist.

但是，在他的膝蓋之間放一把大提琴，手裡拿著一把弓，這個普通人就變了 -- 一個世界級的大提琴家。

The cello revealed his glory: his masterful musical ability.

大提琴展現了他的榮耀：他精湛的音樂才能。

In the Bible, glory reveals who someone is.

在聖經中，榮耀彰顯出這個人是誰。

Moses cannot see God's face when the glory of God passes by.

當神的榮耀降臨時，摩西不能看神的臉。

Elijah pulls a cloak over his face when the glory of God passes by.

以利亞在神的榮耀經過時，需要用衣服遮蓋臉。

The staggering wonder of the Gospels is that the glory of God is not hidden: it is seen in the miracles and ministry of Jesus.

福音書的驚人之處在於，神的榮耀不是隱藏的：它體現在耶穌的神蹟和事奉中。

So, after Jesus turns water into wine, we read in John 2:11 that this was the first sign that revealed his glory.

因此，在耶穌把水變成酒之後，我們在約翰福音2章11節讀到，這是彰顯祂榮耀的第一個神蹟。

But what's even more astonishing is this: in John 12:23, Jesus says "The hour has come for the Son of Man to be glorified."

但更令人驚訝的是：在約翰福音12章23節，耶穌說：「人子得榮耀的時候到了。」

Moments later, he says, "And I, when I am lifted up from the earth, will draw all people to myself."

過了一會兒，祂說：「我從地上被舉起來的時候，我要吸引萬人來歸我。」

Then verse 33 adds: "He said this to show the kind of death he was going to die."

然後第33節補充說：「耶穌這話是指自己將要怎樣死說的。」

The astonishing truth about Jesus' glory is not that it is just the glory he had before and after time, it is that his glory is most supremely revealed at the cross.

關於耶穌榮耀的驚人真理，不僅在於祂在時間之前和之後所擁有的榮耀，而在於祂的榮耀在十字架上得到了最崇高的彰顯。

The cross – the most offensive, unspeakable, horrific form of execution in the ancient world; the most disgusting and shameful death, reserved for the most heinous criminals – reveals most clearly who Jesus is.

十字架—古代世界最令人反感、最難以形容、最可怕的處決形式;最令人作嘔和可恥的死亡，留給十惡不赦的罪犯—在此卻最清楚地揭示了耶穌是誰。

Our response to the cross is not just "Hallelujah, my sin is forgiven," but, like the centurion at the crucifixion who stood in front of Jesus and saw how he died, our response is, "Surely this man was the Son of God."

我們對十字架的回應不僅僅是「哈利路亞，我的罪被赦免了」，而是，就像百夫長站在被釘在十字架上的耶穌面前並看到祂如何死去一樣，我們的回應是，「這人真是 神的兒子！」

The cross is the glory of Jesus because the cross shows us who Christ is.

十字架是耶穌的榮耀，因為十字架向我們展示了基督是誰。

Yet how can it be that the place we'd least expect to find God's glory is the clearest place to find God's glory?

然而，我們在最不奢望找到神榮耀的地方，怎麼可能最清晰地看見神的榮耀呢？

It's because the cross demonstrates this fundamental truth:

這是因為十字架彰顯了這個基本真理：

verse 2 says Jesus was granted authority over all people that he might give eternal life to those given to him – to all who respond.

第2節說，耶穌被賦予權柄掌管凡血肉之軀，使祂可以把永生賜給那些願意把生命交付給祂的人 – 就是所有相信的人。

We think of the cross as God's way of fixing the problem of human sin.

我們認為神用十字架的方式來解決人類的罪惡問題。

Yes, sin is punished in Christ's death.

是的，基督的死使罪受到懲罰。

And with our faith in Christ, we are made right with God.

憑著對基督的信心，我們與神和好了。

Hallelujah! But the cross is so much more: the cross is the clearest place to find God's glory because the cross shows us that Jesus is given the right to give eternal life – to judge.

哈利路亞！但十字架的意義遠不止於此：找到神榮耀的最清晰的地方就是十字架，因為十字架向我們表明，耶穌被賦予權柄來賜下永生 – 也就是審判世人的權柄。

It's what Jesus says in John 5:26-27: "For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to judge because he is the Son of Man."

耶穌在約翰福音 5：26-27 中說：「因為父怎樣自己裏面有生命，也照樣賜給他兒子自己裏面有生命，並且賜給他施行審判的權柄，因為他是人子。」

It's what the parable of the sheep and goats in Matthew 25 show:

這就是馬太福音25章中關於綿羊和山羊的比喻所表明的：

The Son of Man – Jesus – appears at the end of time to judge: those who did not follow him (the goats) face eternal death; those who did follow him (the sheep) are welcomed into his eternal kingdom.

人子 – 耶穌 – 在時間的盡頭出現，做最後的審判：那些不跟隨祂的人（山羊）將面臨永恆的死亡；祂歡迎那些跟隨祂的人（綿羊）進入祂永恆的國度。

The Son of Man – Jesus – has authority to give eternal life.

人子 – 耶穌 – 有權柄賜予永生。

When Jesus prays the verse of verse 2, he prays what has been eternally true of him – he is the Saviour, the giver of eternal life, the Son of God.

當耶穌禱告第2節的經文時，祂禱告的是永恆的真理—祂是救主，是永生的賜予者，是神的兒子。

Acts 4:12 says, “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

使徒行傳 4：12 說：「除他以外，別無拯救，因為在天下人間，沒有賜下別的名，我們可以靠着得救。」

The cross is the glory of Christ; Christ is given authority.

十字架是基督的榮耀；基督被賦予權柄。

And then in this prayer – in verse 3 – Jesus shows us what eternal life is.

然後，在這個禱告中—在第3節—耶穌向我們展示了什麼是永生。

How often do we think eternal life is about quantity – never ending life.

我們常常認為永生是關於數量—永無止境的生命。

As a child, I thought eternal life was sitting on a cloud playing a harp, like those Renaissance painting of naked babies with wings and a harp – and it was forever.

當我還是孩子的時候，我以為永生就是坐在雲上彈奏豎琴，就像文藝復興時期那些畫作一樣，有翅膀的裸體嬰兒和豎琴—彷彿是永遠的。

But eternal life is not about “how long” (and it’s not about naked babies with harps either).

但永生不是關於「多長時間」（也不是關於拿著豎琴的裸體嬰兒）。

To God, quantity is not what matters. Eternal life is of course eternal.

對神來說，數量並不重要。永生當然是永恆的。

But it’s the quality of eternal life that matters.

但重要的是永生的品質。

One Bible teacher says, “Eternal life is not so much everlasting life as knowledge of the Everlasting One.”

一位聖經教師說：「永生與其說是永遠的生命，不如說是認識永恆的那一位。」

Eternal life is a relationship with God the Father and Jesus Christ, his Son.

永生是與父神和祂兒子耶穌基督的關係。

It’s that truth that drew me to Jesus nearly 42 years ago.

大約42年前，正是這個真理吸引我歸向耶穌。

I’d always believed there was a God, but a teacher in high school told me I could have a living relationship with God, because of the cross.

我一直相信有一位神，但高中時的一位老師告訴我，因為十字架，我可以與神建立活生生的關係。

The cross is the glory of Christ because we can know God and know him forever!

十字架是基督的榮耀，藉此我們可以認識神，認識永生主！

The cross is Christ's glory. But the cross also brings glory to God.

十字架是基督的榮耀。同時十字架也給神帶來榮耀。

We know – and rightly so – that the cross is for us.

眾所周知 – 這是正確的 – 十字架是為了救贖我們。

Romans 5:8 says, "But God demonstrates his own love for us in this: while we were still sinners, Christ died for us."

羅馬書 5：8 說：「惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。」

So, in Charles Wesley's great hymn, "And Can It Be", we sing, "Died he for me, who caused his pain"

因此，在查理斯·衛斯理（Charles Wesley）的偉大讚美詩《但求如願》中，我們唱道：「祂為罪受死，甘受痛苦」

It is staggering to think that we deserve death, yet Christ dies for us.

令人震驚的是，應該死的是我們，但基督卻為我們而死。

But this prayer of Jesus reminds us of something more: the cross brings God glory.

但耶穌的禱告提醒我們更多的事情：十字架給神帶來榮耀。

Look at verse 4: "I have brought you glory on earth by finishing the work you gave me to do."

請看第4節：「我在地上已經榮耀你，你交給我做的工作，我已完成了。」

Have you ever thought of this?

你有沒有這樣想過？

The Father sent Jesus, as Jesus says in John 4:34, "to do the will of him who sent me and to finish his work."

正如耶穌在約翰福音4章34節所說，天父差遣耶穌，「就是要遵行差我來那位的旨意，完成他的工作。」

And on the cross Jesus cries, "It is finished" (John 19:30).

耶穌在十字架上喊道：「成了」（約翰福音19：30）。

What these verses tell us is that Jesus' death is not just victory over sin, but a declaration of God's glory.

這些經文告訴我們，耶穌的死不僅是戰勝罪，同時也是神榮耀的宣告。

Jesus' death on the cross proves God's purpose is right and his purpose is done.

耶穌死在十字架上證明了神的旨意是正確的，祂的旨意已經成就了。

1 Peter 1:18-20 say we have been redeemed by Jesus' blood – the cross – because this was the Father's purpose for Jesus before the creation of the world.

彼得前書1：18-20說，我們已經被耶穌的寶血—十字架—救贖了，因為這是父在創世之前對耶穌的旨意。

Titus 1:2 says God promised eternal life before the beginning of time.

提多書1：2說，神在萬古之先已應許有永生。

This has been God's plan since eternity!

這是神自古以來的計劃！

And now, in this moment, the turning point of history, Jesus submits to the Father's will – the Father's purpose – and goes to the cross.

而現在，在這一時刻，歷史的轉捩點上，耶穌順服了天父的旨意—走上了十字架。

What God promised is now being done, by Jesus, and so what the Father promised is proved true.

神所應許的，現在正由耶穌成就，因此天父所應許的，被證明是真實無誤的。

God does not lie.

神不會說謊。

God is glorified! Christ brings the Father glory.

神已得榮耀！基督把榮耀帶給天父。

Does this turning point – this hour – make a difference?

這個轉捩點—這個時刻—會改變一切嗎？

We cannot pray this prayer.

我們不能這樣禱告。

Only Jesus can pray this prayer.

只有耶穌才能做這個禱告。

This prayer is unique to him.

這個禱告對祂來說是獨一無二的。

So does this prayer matter? Yes.

那麼這個禱告重要嗎？是的。

It matters because to this great prayer, the Father said, "Yes!" Yes, my Son, the hour has come.

這很重要，因為天父對這個偉大的禱告說：「是的！」是的，我的兒子，時候到了。

Yes, my Son the cross is your glory.

是的，我的兒子，十字架是祢的榮耀。

Yes, my Son by the cross, you will give eternal life.

是的，我的兒子在十字架上，祢將賜下永生。

And yes, my Son, you will be raised from the dead.

是的，我的兒子，祢將從死裡復活。

The Father said, "Yes!" And that makes the difference.

天父說：「是的！」這就是不同之處。

The turning point – the hour – makes all the difference.

轉捩點—這時候—一切都已經不同。

How then shall we respond?

那麼我們該如何回應呢？

In 1945, Adolf Hitler was dead.

1945年，阿道夫·希特勒去世。

Germany embarked on the overwhelming task of rebuilding itself as a nation.

德國開始了重建自己國家的艱巨任務。

The great German theologian Karl Barth returned from exile in Switzerland to the University of Bonn.

偉大的德國神學家卡爾·巴特（Karl Barth）結束流放生涯，從瑞士回到波恩大學。

His first lecture was about to begin.

他的第一堂課即將開始。

With the noise of cranes and earthmovers in the background, Barth looked at his class of war-weary students.

在起重機和推土機的噪音聲中，巴特看著他那班厭戰的學生。

His very first sentence was: "I believe in God."

他的第一句話是：「我相信神。」

The hour has come. Christ will go to the cross.

時候到了。基督將走上十字架。

God's glory will be seen most clearly.

神的榮耀將最清楚地彰顯出來。

Will you say, "I believe in God"?

你會說：「我相信神」嗎？