

Sermon 講道信息
November 十一月 19, 2023
John 約翰福音 17:6-26
Father, Make Us One
父啊，求使我們合一
By 神學生 Jordan Weaver

Prayer: Father, open our eyes, hearts, and minds as we come to your Word. Speak to us, and make us one, we pray. In Jesus's name, amen.

禱告：天父啊，懇求祢打開我們的眼睛、心靈和思想，讓我們信靠祢的話語。求祢對我們說話，讓我們合而為一。奉耶穌的名，阿們。

What do you think of when you hear the word revelation?

當你聽到啟示這個詞的時候，你通常會想到什麼？

Maybe you think of the book of the Bible, or perhaps a time when something suddenly became clear to you.

也許你會想到聖經的某卷書，或許有一天你突然明白了一些事情。

Maybe you can imagine yourself getting out of bed while the room is still dark.

也許你可以想像自己必須起床，在房間光線幽暗的時候。

Stumbling across the room to the window, you pull back the curtains and the room is filled with light.

你跌跌撞撞穿過房間走到窗前，拉開窗簾，房間里頓時充滿了光線。

Suddenly, what was unknown in the dark becomes clear—it has been revealed.

剎那間，黑暗中模糊難辨的東西變得清晰起來—它已經被揭示出來了。

In this last part of John 17, Jesus talks about revelation.

在約翰福音 17 章的最後一部分，耶穌談到了啟示。

Verse 6 begins with the words “I have *revealed* you to those whom you gave me out of the world.”

第 6 節的開頭是這樣說的：「你從世上賜給我的人，我已把你的名顯明給他們。」

God has made himself known to the world in the person of Jesus—and as we will see, this revelation has many implications that are highlighted in Jesus's prayer.

神透過人子耶穌向世人顯明了自己—正如我們將要看到的，這個啟示有許多含義，在耶穌的禱告中得到了強調。

Just before discussing these implications, however, I would like to offer a few comments on the wider context of Jesus's prayer, that will help us to better understand what is happening in the passage.

然而，在討論這些含義之前，我想先看一下耶穌禱告時的更廣闊的背景，這將有助於我們很好地理解經文中所發生的事情。

John 17:6-26 brings to a close what is known as Jesus's farewell discourse, which we have been studying over the past several weeks.

約翰福音 17：6-26 是我們在過去幾周里一直在學習的關於耶穌告別信息的結束。

All of chapter 17 is Jesus's prayer to the Father.

第 17 章是耶穌向天父的禱告。

Jesus's life was saturated with prayer, and this dark moment, is no different.

耶穌的一生充滿了禱告，即便在這個黑暗的時刻也不例外。

Last week, we looked at the first 5 verses of John 17, where Jesus prays to be glorified.

上周，我們看了約翰福音 17 章的前 5 節經文，耶穌在那裡祈求得榮耀。

This latter portion of the prayer is all about unity.

禱告的後半部分是關於合一的。

In verses 6-19, Jesus prays for his disciples—his closest friends and followers who are with him throughout his ministry—and prays that they will be ready for the time when he will leave them.

在第 6–19 節中，耶穌為自己的門徒祈禱—祂最親密的朋友和跟隨者，在祂的傳道過程中他們與祂同在一並祈求為祂即將離開他們的時候做好準備。

In verses 20-26, Jesus prays for all believers, that we would know Jesus just as he knows the Father.

在第 20–26 節中，耶穌為所有信徒禱告，希望我們認識耶穌，就像祂認識父一樣。

Right after this, in chapter 18, is Jesus’s arrest and trial.

緊接著，在第 18 章，耶穌被捕受審。

While Jesus is praying, he knows that his hour has come.

當耶穌禱告時，祂知道自己的時候到了。

He knows that his death, resurrection, and ascension are right around the corner.

祂知道自己的死亡、復活和升天的時間就近在眼前。

With this in mind, the first point I would like to highlight is Jesus’s prayer is the request that the disciples will be united in the same way that Jesus and the Father are united.

由此出發，首先我想強調的一點是：耶穌的禱告是要求門徒像耶穌自己和天父合一一樣地合一。

In verses 6-9, Jesus tells of the disciples’ belief—they have accepted the words that Jesus received from the Father.

在第 6–9 節中，耶穌講述了門徒的信仰—他們已經接受了耶穌從父那裡得到的話。

We know that the disciples had lots of disagreements, but they ultimately remained united in Christ—they knew that he was sent by the Father.

我們知道門徒中間有很多分歧，但他們最終在基督里保持了合一—他們知道耶穌是天父差遣來的。

Jesus is soon going to leave the earth, so in verse 11 he asks: “Holy Father, protect them [the disciples] by the power of your name, the name you gave me, so that they may be one as we are one.”

耶穌很快就要離開世界了，所以在第 11 節中，祂問道：「聖父啊，求你因你的名，就是你所賜給我的名，保守他們（門徒們），使他們像我們一樣合而為一。」

The disciples seem to have a bit of a hard time accepting that Jesus will leave them.

門徒們似乎很難接受耶穌會離開他們這一事實。

In Matthew 16:21-28, for instance, Jesus predicts his death and resurrection, after which Peter pulls him aside to rebuke him.

例如，在馬太福音 16 章 21 到 28 節，耶穌預言了自己的死和復活，緊接著彼得把祂拉到一邊責備祂。

Jesus responds with the strong words “Get behind me, Satan! You are a stumbling block to me…”

耶穌用強硬的態度回應說：「撒但，退到我後邊去！你是我的絆腳石…」

Earlier in John’s gospel, at the end of chapter 16, Jesus tells the disciples that they will be scattered and that they will leave him all alone.

在約翰福音的前半部分，在第 16 章的末尾，耶穌告訴門徒，自己將要離開他們，他們將被分散在各處。

Despite this, Jesus does not give up on his disciples—he prays earnestly for them, that they would be united and protected from the enemy.

儘管如此，耶穌並沒有放棄自己的門徒，祂懇切地為他們祈禱，希望他們能合而為一，免受仇敵的侵害。

Jesus did not promise that being a Christian would mean life is always easy.

耶穌沒有應許說，成為基督徒意味著可以擁有一帆風順的人生。

I know from my own life that this is not the case—I’m sure that all of us have known pain and suffering.

我從自己的生活中知道事實並非如此—我相信我們所有人都經歷過痛苦和苦難。

But we know that the enemy, Satan, has ultimately been defeated.

但我們知道，仇敵撒旦最終被打敗了。

Since Jesus will be leaving the world, his disciples are responsible for carrying on the work of sharing the gospel.

既然耶穌將要離開這個世界，繼續傳揚福音就成為祂的門徒們義不容辭的使命。

But this cannot happen unless they are united in Christ.

除非他們在基督里合而為一，否則這個使命無法完成。

An article in the journal *National Geographic* can help to illustrate the point.

《國家地理》雜誌上的一篇文章可以幫助說明這一點。

In the late 1980s, two biologists were studying arctic wolves in northern Canada.

在 1980 年代後期，兩位生物學家正在研究加拿大北部的北極狼。

One day, the pack of seven wolves had found a herd of musk-oxen, including both adults and calves.

有一天，七隻狼發現了一群麋牛，包括成年麋牛和小牛。

The wolves approached the herd, but the musk-oxen formed a circle, with the calves protected on the inside and the adults on the outside.

狼群接近了牛群，但麋牛圍成一個圓圈，小牛在裡面，成年牛在外面。

As long as the herd stayed together, each ox was safe.

只要牛聚在一起不分開，每頭牛都是安全的。

The oxen and the wolves fought back-and-forth, one-on-one, for some time.

牛和狼一對一來回對打，持續了一段時間。

Part of the way through the article, though, comes the line “Eventually, the herd panicked.”

「最終，牛群驚慌失措。」文章這樣描述。

In a matter of seconds, the herd had splintered away, leaving each ox vulnerable to the wolves’ attack.¹

幾秒鐘之內，牛群變得四分五裂，每頭牛都非常容易受到北極狼的攻擊。

In a similar way, the disciples had to be united to carry on the work of sharing the gospel.

同樣，門徒們必須合一，才能繼續攜手分享福音的工作。

The second point I would like to highlight is that Jesus and his kingdom are not of this world.

我想強調的第二點是，耶穌和祂的國度不屬於這個世界。

Perhaps you have heard the phrase ‘We are in the world, but not of the world.’

也許你聽說過這樣一句話：「我們在世界裡，但不屬於世界。」

Maybe you’ve seen it on a bumper sticker or a t-shirt.

也許你曾經在車牌或 T 恤上看到過這句話。

Maybe it is something you have said yourself.

也許這是你自己說過的話。

But what does it really mean to be ‘not of this world?’

但是，「不屬於這個世界」的真正含義是什麼？

And since we have been placed *in* this world, how can we live in faithfulness to Christ without being overcome by ‘the world?’

既然我們被安置在這個世界裡，我們怎麼才能忠於基督而不被「世界」所征服呢？

¹ L. David Mech, “At Home with the Arctic Wolf,” *National Geographic*, May (1987): 562-592. Cited in Craig Brian Larson, *750 Engaging Illustrations for Preachers, Teachers, & Writers*, (Grand Rapids: Baker, 2002), 790.

Jesus knows that he will soon leave the world, and prays—starting in verse 14—

耶穌知道自己很快就要離開這個世界了，祂從第 14 節開始禱告說：

“I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is not that you take them out of the world but that you protect them from the evil one.

They are not of the world, even as I am not of it.”

「我已把你的道賜給他們；世界恨他們，因為他們不屬世界，正如我不屬世界一樣。我不求你把他們從世上接走，只求你保全他們，使他們脫離那惡者。他們不屬世界，正如我不屬世界一樣。」

We see here that it is not only Jesus who is not of this world, but also the disciples.

我們在這裡看到，不屬於這個世界的不僅是耶穌，門徒也是如此。

Before going on, I would like to clarify that we do not want to make the mistake of saying that the created world is bad or evil.

在這裏，我想澄清一下，我們不想犯這樣的錯誤，那就是說被創造的這個世界是壞的或邪惡的。

After finishing the work of creation, God himself pronounced the world good after finishing the work of creation in Genesis.

創世之工完成，神親自宣告說世界是好的，創世記記載神完成創造的工作後如此說。

It is important to take care of the world—and the goal of eternal life that comes through Jesus is not just getting out of here.

照顧這個世界是很重要的一通過耶穌實現永生的目標不僅僅是離開世界。

‘The world,’ as it is used here, refers to that which has rebelled against God.

這裡使用的「世界」是指悖逆神的世界。

In Genesis 3, sin enters the world and the world goes into chaos for much of the rest of the biblical story.

在創世記第 3 章中，罪進入了世界，在聖經故事的其餘大部分時間里，世界都陷入了混亂。

But there is redemption to be found.

但是有救贖之道可以找尋。

As Christians, we have been called to be in the world—look at verse 18 of today’s passage—Jesus has sent his disciples into the world.

作為基督徒，我們被呼召進入世界—請看今天這段經文的第 18 節—耶穌差遣祂的門徒去到世界裡。

To be ‘not of this world’ means that we do things differently—we are not to hurt others for our own advantage.

「不屬於這個世界」意味著我們以不同的方式做事—我們不會為了自己的利益而傷害他人。

We are not to do everything in our power to get ahead.

更不會為了成功而不擇手段。

We have been called to be different from those around us; our actions ought to show a positive difference from our non-Christian friends and neighbours.

我們被呼召與周圍的人不同；我們的行事為人應該有別於我們的非基督徒朋友和鄰居。

Jesus modelled this perfectly when he washed his disciples’ feet in John 13, after which he said “I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him” (John 13:15-16).

耶穌在約翰福音 13 章為門徒洗腳時完美地樹立了榜樣，之後祂說：「我給你們作了榜樣，為要你們照着我為你們所做的去做。我實實在在地告訴你們，僕人不大於主人；奉差的人也不大於差他的人。」

(約翰福音 13 : 15–16)。

The kingdom that Jesus brings is unlike any worldly kingdom.

耶穌帶來的國度不同於任何世俗的國度。

The story of Israel in the Old Testament is one that is full of highs and lows.

舊約中以色列的故事是一個跌宕起伏充滿變化的故事。

One particularly low point comes in 1 Samuel chapter 8.

其中有一個特別低潮的部分出現在撒母耳記上第 8 章。

The elders of Israel come to Samuel the prophet and ask for a king.

以色列的長老來到先知撒母耳面前，請求立一位王。

Israel was a nation that was supposed to do things differently—they had the LORD as their king.

以色列應該是一個用不同方式做事的國家—他們有耶和華為他們的王。

The request for a human king, however, was foreshadowed in Deuteronomy 17, where the requirements for Israel's king put him in contrast to the other kings around.

然而，申命記 17 章中預表了對人類君王的要求，其中對以色列君王的要求使他與周圍的其他君王形成鮮明對比。

Israel's king was to make his own copy of the law, he was not to gather great wealth, and he was not to marry many wives.

以色列的君王要自己抄寫律法，他不能聚斂大財，也不能娶很多妻子。

Israel's king was not supposed to be a king like the nations.

以色列的王不應該像列國的君王一樣。

But when the elders of Israel come to Samuel, they say “now appoint a king to lead us, *such as all the other nations have.*”

但當以色列的長老來到撒母耳面前時，他們說：「現在請你為我們立一個王治理我們，像列國一樣。」

In great distress, Samuel goes and prays to the LORD.

撒母耳痛苦不堪地向耶和華求問禱告。

A few verses later, the LORD tells Samuel, “it is not you they have rejected, but they have rejected me as their king” (1 Samuel 8:5, 7).

幾節經文之後，耶和華告訴撒母耳，「因為他們不是厭棄你，而是厭棄我，不要我作他們的王。」（撒母耳記上 8：5,7）。

Israel requests a king like the nations, and God grants their request.

以色列人要求有一位君王，像列國的君王一樣，於是神答應了他們的請求。

The first king they received was Saul—a poor leader who eventually went mad and took his own life.

他們接待的第一位王是掃羅——一個可憐的領袖，最終發瘋並自殺了。

He was followed by David, who was notably better than Saul but still far from a perfect leader.

緊隨其後的是大衛，他看上去比掃羅好，但仍然不是完美的領袖。

He committed adultery and then murder to cover up his adultery.

他犯了姦淫罪，然後又犯謀殺罪，用謀殺罪來掩蓋他的姦淫行為。

Solomon, David's son, married many wives, which was specifically forbidden for Israel's kings.

大衛的兒子所羅門娶了許多妻子，這對以色列人的親屬是特別禁止的。

He also allowed idolatry to run rampant and eventually had the kingdom ripped out of his hands.

他還允許瘋狂的偶像崇拜，最終王國從他手中被奪走。

The list goes on and on for centuries after this.

在此之後的幾個世紀里，這個名單一路延續下去。

Time and time again in the biblical story, the kings who are ‘like the nations’ fail God and his people.

在聖經故事中，那些「像列國一樣」的君王一次又一次地辜負了神和他的子民。

But Jesus is not a king ‘like the nations.’

但耶穌不是「像列國」的君王那樣的君王。

Jesus is not of this world.

耶穌不屬於這個世界。

He does not operate in the same way as worldly kings.

祂的運作方式與世俗的君王不同。

He washes his disciples' feet.

祂為門徒洗腳。

He lays down his life for his friends.

祂為朋友捨命。

When Jesus is glorified, it is not at the expense of others—he is receiving what is rightfully his. 當耶穌得到榮耀時，不是以犧牲他人為代價—祂只不過是正在接受原本就屬於祂的榮耀。

Beginning in verse 20, Jesus's focus shifts slightly.

從第 20 節開始，耶穌的焦點略有轉移。

At this point, he prays “My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me” (John 17:20-21).

在這裡，耶穌祈禱說：「我不但為這些人祈求，也為那些藉着他們的話信我的人祈求，使他們都合而為一。正如父你在我裏面，我在你裏面，使他們也在我們裏面，好讓世人信是你差我來的。」（約翰福音 17：20–21）。

In the same way that Jesus prayed for his disciples to be one, now Jesus prays that all believers would be one. 就像耶穌祈求祂的門徒合而為一一樣，現在耶穌祈求所有的信徒都合而為一。

But he does not only pray that all believers would be one, but that we would also be one with God.

但祂不僅祈求所有的信徒都合而為一，而且要我們與神合而為一。

The truly astonishing thing here is that Jesus is now praying for all of us—for you and for me.

真正令人驚訝的是，耶穌現在正在為我們所有人祈禱—為你和我代求。

God has revealed himself to the world in Jesus, and because of this, we are invited into the very life of God.

神在耶穌里向世人啟示了自己，正因為如此，我們才得以被邀請進入神的生命中。

This is amazing!

這太奇妙了！

This is not something that is ‘of this world,’ but something that only God can do in us.

這不「屬於這個世界」，這樣的神蹟奇事只有神才能做成在我們身上。

Jesus prays for all Christians to be one, to be unified, “*just as you are in me and I am in you.*”

耶穌祈求所有基督徒合一，合而為一，「正如父你在我裏面，我在你裏面。」

This is not the first time this language has been used in John's Gospel.

這不是約翰福音第一次使用這種語言。

In John 10, Jesus describes himself as the Good Shepherd.

在約翰福音 10 章中，耶穌將自己描述為好牧人。

John 10:14-15 says “I am the good shepherd; I know my sheep and my sheep know me—*just as the Father knows me and I know the Father*—and I lay down my life for the sheep.”

約翰福音 10：14–15 說：「我是好牧人；我認識我的羊，我的羊也認識我，正如父認識我，我也認識父一樣；並且我為羊捨命。」

God exists in three persons, but is only one God—the word we use for this is *Trinity*.

神以三個位格存在，但神只有一位—我們用三位一體這個詞來形容。

Analogies for the Trinity can often be more harmful than helpful, so I will not try to give an example here.

三位一體的類比往往弊大於利，所以我不會在這裡舉一個例子。

But one point I do want to stress is that all three persons of the Trinity are completely aligned in their mission.

但我想強調的一點是，三位一體的三個位格在他們的使命上是完全一致的。

We know from Matthew, Mark, and Luke, that Jesus was in great distress on the night before he was going to die.

我們從馬太福音、馬可福音和路加福音中知道，耶穌在臨死的前一天晚上處於極大的痛苦之中。

But even in this distress he prayed that the Father's will would be done.

但即使在這種困境中，祂仍祈求父神的旨意得以實現。

Matthew 26:39 says: “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”

馬太福音 26 章 39 節說：「我父啊，如果可能，求你使這杯離開我。然而，不是照我所願的，而是照你所願的。」

In a similar way, the Church with a capital C—meaning the worldwide body of Christ is united in faith and mission.

同樣，普世教會一意味著基督在普世的身體在信仰和使命上是合一的。

As one Bible commentator states: “in a divided world...there is no excuse for Christians not to work afresh in every generation towards the unity Jesus prayed for. If we are, essentially, one in faith, there can be no final reason why we may not be one, also, in our life and worship.”²

正如一位聖經註釋家所說：「在一個分裂的世界里.....基督徒沒有理由不為每一代人重新努力，以實現耶穌所祈求的合一。如果我們在信仰的本質上合而為一，那麼就沒有最終的理由在我們的生活和敬拜中不能合一。」

Pastor Callum mentioned in his sermon last week that this prayer that Jesus prays is not a prayer that we can pray.

卡勒姆牧師在上周的講道中提到，耶穌的禱告不是我們可以禱告的。

We can, however, pray that God will bring unity in the church—that we as a local group of believers may be one, but also that we may be working together with other Christians towards the life of unity that God has called us to be part of.

然而，我們可以祈求神在教會中帶來合一——我們作為當地的信徒群體可以合而為一，同時也可以與其他基督徒一起努力，走向神呼召我們成為其中一部分的合一生活。

Have you ever been part of a team?

你曾經是團隊的一員嗎？

We all probably have been on some kind of a team, maybe a sports team, or a committee at work, or a group working together on a school project.

我們都可能參加過某種團隊，也許是運動隊，或者是工作委員會，或者是一起完成學校專案的小組。

If a team is going to accomplish their goals, they need to be united.

如果一個團隊要實現他們的目標，他們需要團結一致。

If not, one person may end up doing all the work, or the goal may never be accomplished.

否則，最終可能是一個人要完成所有的工作，或者其目標可能永遠也無法實現。

For several summers when I was in high school and university, I worked at a number of Christian summer camps.

在我上高中和大學的幾個暑假里，我在一些基督教夏令營工作。

Every summer, several weeks of programs were offered when children, teens, and families from all over the area would gather for shared meals, swimming, outdoor games, sports, Bible teaching, and a host of other activities.

每年夏天，我們會組織來自各地的兒童、青少年和家庭聚集在一起，舉辦共同用餐、游泳、戶外遊戲以及聖經教導和許多其它活動。

The camps varied in size and location, but each camp had staff—mostly teenagers and young adults—who came from a variety of church backgrounds.

這些營地的規模和地點各不相同，但每個營地都有來自不同教會背景的工作人員——主要是青少年和年輕人。

Because the staff often changed from year to year, each summer had a mandatory staff training period.

由於員工頻繁更換，為此每年夏天都有一個制度化的員工培訓期。

² N. T. Wright, *John for Everyone Part 2: chapters 11-21*, (London: Society for Promoting Christian Knowledge, 2002), 99-100.

Before the camp programs for the summer began, all of the staff gathered together for a week to get to know one another, spend time in prayer, receive discipleship training, and to establish the vision for the upcoming summer programs.

在暑期夏令營開始之前，所有同工聚集在一起，用一周時間互相瞭解，禱告，接受門徒訓練，併為即將到來的暑期課程建立規劃。

We all had to be united in our commitment to sharing the gospel in life, word, and deed with the campers who would come that summer.

大家必須團結一致，致力於在生活、言語以及行為上預備和夏天裡即將到來的營友們分享福音。

We all had to be working together or else things would fall apart.

我們必須一起工作，否則事情就會一盤散沙，四分五裂。

This is just one small example of the larger reality revealed to us in the person of Jesus, and in his prayer for all believers.

這只是人子耶穌為所有信徒祈禱並以此向我們揭示出更大現實的一個實例。

This is part of our witness to the world, and in our unity we are witnesses to Jesus, as verse 23 of today's passage says.

我們的合一是我們向世界作見證的一部分，我們是耶穌的見證人，正如今天這段經文第 23 節所說。

In verse 24, Jesus asks that we can see him in his glory.

在第 24 節中，耶穌要求我們能在祂的榮耀中看到祂自己。

In the final two verses, Jesus talks about knowing.

在接下來的兩節經文中，耶穌談到關於認識的話題。

The world does not know God, Jesus says, but we know him because he has revealed himself in Jesus.

耶穌說，世人不認識神，但我們認識神，因為祂在耶穌里啟示了自己。

He finishes the prayer by saying that by making the Father known to the world, the same love that the Father has for Jesus can be expressed to us, and, as Jesus says “that I myself may be in them” (John 17:26).

在禱告的末了祂說，通過讓世人認識天父，好讓天父對耶穌的愛可以向我們表達出來，正如耶穌所說，「我也在他們裏面。」（約翰福音 17：26）。

May our prayer be, Father, make us one, even as you and Jesus are one. Amen.

天父啊，願我們的禱告能使我們合而為一，就像祢和耶穌合而為一一樣。阿門。