

# THE LAMB OF GOD IN SCRIPTURE

## 貳-16. 聖經中神的羔羊 (約翰福音— 35,36)

SERMON NO. 2,329

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*Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God.—[John 1:35, 36](#).*

講章編號 2329

用於 1893 年 10 月 8 日的主日早晨閱讀；

於 1889 年 8 月 25 日的主日晚上證道。

再次日、約翰同兩個門徒站在那裏。他見耶穌行走、就說、看哪、這是 神的羔羊。 ——約翰福音— 35, 36。

You all know the old, old story. The world was lost; God must punish sin; He sent His Son to take our sin upon Him that He might honor the law of God, and establish God's government by being obedient to the law, and yielding Himself up to the death-penalty. He whom Jehovah loves beyond all else came to earth, became a man, and, as a man, was obedient unto death, even the death of the cross.

你們都知道這個古老又古老的故事。世人迷失了；神必須懲罰罪；祂差遣祂的兒子來背負我們的罪孽，使神的律法得到尊崇，並藉著順從律法、甘願接受死的刑罰來建立神的行政。祂是耶和華所愛的勝過一切，祂來到世上，成為一個人，並且作為人，祂順服至死，甚至死在十字架上。(腓 2:8)

It is He who is called in our text "the Lamb of God," the one Sacrifice for man's sin. There is no putting away of sin without sacrifice; there is only one Sacrifice that can put away sin, and that is, Jesus Christ the righteous. He is divine, yet human; Son of God, yet son of Mary. He yielded up His life, "the Just for the unjust," the Sinless for the sinful, "that He might bring us to God," and reconcile us to the great Father. That is the story, and whosoever believeth in Him shall live.

祂就是在我們的經文中被稱為“神的羔羊”，為人類的罪成為那獨一的祭物。沒有祭物就不能除罪；只有一種祭物可以除罪，那就是耶穌基督，那義者。祂是神聖的，然而祂也人；祂是神的兒子，也是馬利亞的兒子。祂這義的代替不義的，捨了自己的生命，無罪的代替有罪的，捨棄了生命，“為要將我們帶到神面前”（彼前三 18），使我們與偉大的父和好。就是這個故事，使凡相信

祂的人都得生命活著。

Any man, the world over, who will trust himself to Christ, God's great Sacrifice, shall be saved, for this is our continual witness, "He that believeth on the Son hath everlasting life." " For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life."

這個世界必要結束，任何人願意把他自己信託基督，祂是神偉大的祭物，那麼這人就必得救。我們一直為此作見證：“信子的人有永生。”（約三 36）“神愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的，不至滅亡，反得永生。”（約三 16）

Tonight I do not intend so much to preach a sermon as to urge those who have seen the Lamb of God to look at him more intently, to study Him more, and especially to plead for the power of the Holy Ghost to reveal Him to them. I want to entreat men, who have looked elsewhere, now to turn their eyes away from the fruitless search after peace and life, and to come and “Behold the Lamb of God, which taketh away the sin of the world.” May the Spirit of God open their eyes, and incline their hearts, that tonight, even tonight, they may look unto Him and live!

今晚我沒有很想講道，而是想催促那些見過神羔羊的人，更專注地仰望祂，更多地研究祂，我尤其要懇求聖靈賜給他們力量，將祂啟示給他們。我想懇求那些已經在別處尋找過的人，現在就把他們的目光，從對和平與生命徒勞的追求上移開，來“看哪，神的羔羊，除去世人罪孽的”。願神的靈打開他們的眼睛，使他們的心轉向，使他們在今晚，就是今晚，他們可以仰望祂而得生命活著！

When John saw Jesus Christ on that memorable day, he, first of all, beheld Him himself, and then he said to others, “Behold the Lamb of God.” “Looking upon Jesus as He walked,” steadfastly beholding Him, watching Him, gazing with humble admiration at Him, he said, “Behold the Lamb of God!” Brethren, we cannot preach what we have not practiced.

當約翰在那個值得紀念的日子看到耶穌基督時，他首先看到了祂本人，然後他對其他人說：“看哪，神的羔羊。” “他看見耶穌在行走，”就堅定地注視著祂，觀看著祂，謙卑地注視著祂，說：“看哪，神的羔羊！”弟兄們，我們不能傳講我們沒有實際經歷過的事。

If these eyes have never looked to Jesus, how can I bid your eyes look at Him? Beholding Him, I found peace to my soul; I, who was disposed even to despair, rose from the depths of anguish to the heights of joy by looking unto Him; and I therefore dare to say to you, “Behold the Lamb of God!” Oh, that each one of you might believe our testimony concerning Jesus and look to Him and live!

如果這雙眼睛從來沒有看過耶穌，我怎麼能要求你的眼睛看著祂呢？我仰望祂，我的心靈就找到平安；我甚至曾經絕望，卻在仰望祂那一刻，我從痛苦的深淵升到喜樂的高峰；因此我敢對你說：

“看哪，神的羔羊！”哦，願你們每一個人都相信我們為耶穌所做的見證，仰望祂就必活！

What did John mean by saying, "Behold the Lamb of God?" Behold, in the Latin, *ecce*, is a note of admiration, of wonderment, of exclamation. "Behold the Lamb of God!" There was nothing of greater wonder ever seen than that God Himself should provide the Lamb for the burnt offering, that He should provide His only Son out of His very bosom, that He should give the delight of His heart to die for us. Well may we behold this great wonder.

約翰說“看哪，神的羔羊”是什麼意思？看哪，在拉丁文中，*ecce* 是讚美、驚奇和感嘆的意思。“看哪，神的羔羊！”沒有什麼比看見神親自為燔祭預備羔羊，從祂的懷中獻出祂的獨生子來，從祂的心中將祂所喜悅的獻出來，為我們而死更令人驚奇的了。好，願我們都能看見這偉大的神蹟。

Angels admire and marvel at this mystery of godliness, God manifest in the flesh; they have never left off wondering and adoring the grace of God that gave Jesus to be the Sacrifice for guilty men. Behold and wonder, never leave off wondering; tell it as a wonder, think of it as a wonder, sing of it as a wonder; even in heaven you will not cease to wonder at this glorious Lamb of God.

天使敬佩和驚嘆這敬虔的奧秘，就是神在肉身顯現；他們從未停止驚奇和敬拜神的恩典，這恩典使耶穌成為罪人的祭物。看啊，並要驚奇，永遠不要停止驚奇；述說這個神蹟，思想這個神蹟，歡唱這個神蹟；即使在天上，你也不會停止因這位榮耀神的羔羊的驚嘆。

I think that John also meant his disciples to consider when he said to them, "Behold the Lamb of God!" So we say to you, "Think of Him, study Him, know all that you about Him, look Him up and down. He is God; do you understand that He stood in the sinner's stead? He is man; do you know how near akin He is to you, how sympathetic He is, a brother born for your adversity?"

我認為約翰對門徒說：“看哪，神的羔羊！”的意思，是要他的門徒也要思考一下。所以我們對你說：“想想祂，研究祂，認識關於祂的一切，上下打量祂。祂是神；你明白祂是代替罪人嗎？祂是人；你知不知道祂和你有多親近，祂是多麼同情你，為你的逆境而生的兄弟嗎？”

The person of Christ is a great marvel; how God and man can be in one person, it is impossible for us to tell. We believe what we cannot comprehend; and we rejoice in what we cannot understand.

基督的人位就是一個偉大的神蹟；神與人如何聯合在一個人身上，我們無法說清楚。我們相信我們無法理解的事；我們為我們無法理解的事感到歡樂。

He whom God has provided to be your Savior is both God and man; He can lay His hand upon both parties, He can touch your manhood in its weakness, and touch the Godhead in its all-sufficiency. Study Christ; the most excellent of all the sciences in the knowledge of a crucified Savior. He is most learned in the university of heaven who knows most of Christ. He who hath known most of Him still says that His love surpasseth knowledge. Behold Him, then, with wonder, and behold Him with thankfulness.

神所預備作你救主的這位既是神又是人；祂可以按手在雙方身上，祂可以觸摸你人性裡的軟弱，也可以觸摸到神格裡的全備豐富。研究一下基督；在認識一位被釘十字架的救主的知識，是所有科學中最超越的。祂在天上的大學裏學識最淵博，對基督的了解最多。最了解祂的人仍然說祂的愛超越了知識。那麼，以驚奇的心注視祂，以感恩的心注視祂。

But when John says, "Behold the Lamb of God!" he means more than wondering or considering. "Looking" is used in Scripture for faith: "Look unto me, and be ye saved." Therefore we sing—  
但是當約翰說：“看哪，神的羔羊！”祂的意思不僅僅是想知道或考慮。“仰望”在聖經中用於信心：“仰望我，就可以得救。”所以我們唱——  
There is life for a look at the crucified One, There is life at this moment for thee!

仰望被釘十字架的那一位，就有生命，在這一刻有生命賜給你！

(司布真詩歌集 538 首第 7 節)

Beholding is a steady kind of looking. Believe then, in Christ with a solid, abiding confidence. Come, ye sinners, come, and trust your Savior, not for tonight only, but forever. Believe that he is able and willing to save you, and trust Him to do so.

注視是一種穩定的仰望。那麼，請你以堅定、持久的信心來信靠基督。來吧，你們這些罪人，來吧，信靠你的救主，不僅是今晚，而是永遠。相信祂有能力也願意拯救你，並相信祂會這樣做

Venture on him, venture wholly, Let no other trust intrude.

孤注一擲在祂身上，完全孤注一擲，不要讓其他的信任侵入。

(司布真詩歌集 492 首第 6 節)

Take your eyes off everything else, and behold the Lamb of God! You need not see anything else, nothing else is worth seeing; but behold Him. See how He takes your guilt, see how He bears it, see how He sinks under it, and yet rises from it, crying, "It is finished."

把你的目光從其它一切事物上移開，仰望神的羔羊！你不需要看別的東西，沒有別的東西值得觀看；但請看祂。看看祂如何代替你的罪孽，看看祂如何承擔，看看祂如何沉入死裏，卻又從死亡中站起來，喊著說：“成了。”

He gives up the ghost, He is buried, He rises again from the dead because He is accepted of God, and His redeeming work is done. Trust Him, trust Him, trust Him. "Look and live," is now our message; not "do and live," but "live and do." If you ask how you are to live, our answer is look, trust, believe, confide, rest in

Christ, and the moment you do so, you are saved.

祂捨棄祂的命，祂被埋葬了，祂從死裏復活了，因為祂蒙神悅納，祂救贖的工作已經完成。信靠祂，信靠祂，信靠祂。“仰望並活著”現在成為我們的信息；不是“做並活著”，而是“活著去做”。如果你問你要如何活著，我們的回答是仰望、相信、信靠、在安息基督裏，當你這樣做，你就得救了。

But once more, when John said to his disciples, “Behold the Lamb of God!” It was a hint that they should leave off looking at John, and turn their attention wholly to Jesus, and follow Him. Hence we find that John’s two disciples left him, and became the disciples of Christ.

但再一次，當約翰對他的門徒說：“看哪，神的羔羊！”這暗示他們應該停止注視約翰，把注意力完全轉向耶穌，跟隨祂。因此我們發現約翰的兩個門徒離開他，成為基督的門徒。

Beloved, we who preach long to have your attention, but when you give your attention to us, our longing then is to pass it on to Christ our Lord. Look on Him, and follow Him, not us. What can we do, poor creatures that we are? Look unto Him, mark His footsteps, tread in them. Do as He bids you, take Him for your Lord, become His disciples, His servants. Behold the Lamb of God, and always behold Him. Look to Him, look up to Him, and follow where He leads the way.

親愛的，我們這些傳道的人渴望得到你的關注，但是當你關注我們時，我們的渴望就是將你們的關注傳遞給我們的主基督。仰望祂，跟隨祂，而不是跟隨我們。我們能做些什麼，我們這些可憐的生物？仰望祂，記下祂的腳踪，跟隨祂的腳踪。照祂的吩咐去做，把祂當作你的主，成為祂的門徒，祂的僕人。仰望神的羔羊，並永遠仰望祂。仰望祂，仰望祂，跟隨祂所帶領的道路。

Thus I have put the text before you pretty simply. Now, I want to talk to you a little about beholding this Lamb of God, taking a hasty run through various Scripture references to the lamb; and I will ask you, first, to *Behold the Lamb of God in His connections with men*, and secondly, to *Behold the Lamb of God in His benedictions to men*.

因此，我非常簡單地將經文放在你面前。現在，我想和你談談如何注視這位神的羔羊，快速瀏覽各卷聖經中提到的羔羊；我要請你，首先，**在神與人的聯結中看見神的羔羊**，其次，**在祂祝福人類中看見神的羔羊**。

I . Let us, first, BEHOLD THE LAMB OF GOD IN HIS CONNECTIONS WITH MEN.

How was the Lamb of God first seen in the world? It was the case of *the lamb for one man*, brought by one man for himself, and on his own behalf. You all know that I refer to Abel, who was a shepherd, and brought of the firstlings, of his flock, that is, a lamb, and he brought this lamb for himself, and on his own account, that he might be accepted of God, and that he might present to God an offering well-pleasing in His sight.

## 壹. 讓我們首先看看神的羔羊與人的聯結。

神的羔羊是如何第一次出現在世界上的？這是為一個人羔羊的例子，由一個人為他自己，代替他自己。你們都知道我指的是亞伯，他是個牧羊人，從他的羊群中把頭生的帶來，他為自己帶來這隻羊，為了他自己，使他可以蒙神悅納，並且可以獻上祂眼中所喜悅的供物。

Cain brought of the fruit of the ground as an offering to God. I think that there was a difference in the sacrifice, as well as in the man bringing it, for the Holy Ghost says little about the difference of the man, but He says, "By faith Abel offered unto God a more excellent sacrifice than Cain," and he was accepted because he brought a more excellent sacrifice. The one sacrifice was bloodless, the fruit of the ground, the other was typical of Christ, the Lamb of God, and was therefore accepted: "and the Lord had respect unto Abel, and to his offering."

該隱帶來地裏的出產作為獻給神的供物。我認為帶來的祭物和帶祭物來的人有所不同，聖靈幾乎沒有提到獻祭之人的不同，但祂說：“亞伯因著信，向神獻了比該隱更美的祭物，”他蒙悅納是因為他帶來了更美的祭物。該隱的祭物是沒有血的，是地裏的出產，亞伯帶來另一種祭物是基督的預表，是神的羔羊，因此蒙神悅納：“耶和華看中亞伯和他的供物。”

Now, beloved, our first view of Christ usually is here, to know Him for ourselves. I am a sinner, and I want to have communion with my God; how shall I obtain it? I am guilty, I am sinful; how shall I draw near to the holy God? Here is the answer. Take the Lord Jesus Christ to be yours by faith, and bring Him to God; you must be accepted if you bring Christ with you.

現在，親愛的，這裏通常是我們對基督的第一個看法，為我們自己認識祂。我是一個罪人，我想與我的神交通；我該如何獲得呢？我有過犯，我有罪；我該如何親近聖別的神呢？這就是答案。

你要憑著信心接受主耶穌基督成為你的，並將祂帶到神面前；如果你帶著基督，你必蒙神悅納。

The Father never repelled the Son, nor one who was clothed with the Son's righteousness, or who pleaded the Son's merit. Come you, as Abel came, not with fruits of your own growing, but with the sacrifice of blood, with Christ the holy Victim, the spotless Lamb of God, and so coming, whoever you may be, you shall be acceptable before God by faith. Now, behold Him, each one of you for yourself!

父從未拒絕過兒子，也沒有拒絕過穿上兒子公義的人，或者祈求兒子功績的人。你進前來吧，像亞伯一樣，不是帶著你自己生長的生產，而是帶著流血的祭，帶著基督這聖別的祭牲，神無瑕疵的羔羊，所以無論你是誰，你都將憑著信心蒙神悅納。現在，你們每個人都為自己注視祂！

I know what someone will say, "I hope to do that by-and-by." I hope you do not so deceive yourself. I have heard that there was once a great meeting in the den of the arch-enemy, and he was stirring up his myrmidons to seek the destruction of men. One of the them said, "I have gone forth, and I have told men

that there is no God, and no hereafter, and no difference between sin and righteousness, and that they may live as they like"; and there was considerable approbation among the evil spirits.

我知道有人會說什麼，“我希望一步一步慢慢來。”希望你不要自欺欺人。我聽說有人曾經在宿敵的巢穴裏舉行了一場盛大的會議，他正在煽動他的密友們尋求毀滅人類。其中一個說：“我已經出去，我告訴人沒有神，沒有來世，罪與義沒有區別，他們可以隨心所欲地生活”；並且在邪靈中間得到相當大的認可。

But Satan himself said, "Thou hast done small service, for man has a conscience, and his conscience teaches him better; he knows that there is a God, he knows that there is a difference between sin and righteousness, he knows that there must be future punishment; you have done but little." Then another stood up, and said, "I have done better, I think, most mighty chieftain, for I have told them that the Bible is a worn-out book, that it was a fable at the first, and that they need not believe it."

但撒但自己說：“你的功勞很小，因為人有良心，他的良心教導他更美的事物；他知道有一位神，他知道罪與義是有區別的，他知道將來必有懲罰；你做的很少。”然後另一個站起來說：“我認為我做得更好，我是最強大的隊長，因為我告訴他們聖經是一本破舊的書，這本書從一開始就是一個寓言，他們不需要相信它。”

There was a round of cheers, for they said that he had done splendid service for the cause of darkness; but Satan said, "It is in vain that you meddle with the old Book, it has taken care of itself, and it can still do so. There is no shaking, it is like a rock. Thou hast done service for a time, but it will soon pass away." And scarcely did anyone of the fallen spirits venture to bring forward his boasting in the presence of the terrible master who sat in the midst of them; but, at last, one said, "I have told men that they have souls, and that there is a God, and that the Bible is true.

這時響起一陣歡呼聲，因為他們說他為黑暗的事業做了傑出的貢獻；但撒但說：“你插手那本舊書是徒勞無功的，它可以照顧它自己，它仍然可以這樣做。它就像一塊石頭沒有搖晃。你已經做了一段時間的工作，但你的工作很快就會過去。”接著幾乎沒有任何墮落的靈，敢在坐在牠們中間可怕的主人面前吹噓自己。但是，最後，有位說：“我告訴人們，他們有魂，有一位神，而且聖經是真實的。

I have left them to believe as they will, but I have whispered in their ear that there is plenty of time to consider all this." Then there was a hush, and the great master of demons said, "Thou hast done best of all. This is my great net in which I take more souls than with any other, this net of procrastination or delay." Therefore say I to you, my hearers, disappoint the fiend. Fly to Jesus.

我讓他們如他們所願的去相信，但我在他們耳邊低聲說，他們有足夠的時間去考慮這一切。”然

後是一片寂靜，群魔的主人說：“你做得最好了。這是我的大網，在這張網中我比任何其他網都捕獲更多的靈魂，這張網就是拖延或拖延的網。” 因此，我的聽眾們，我要對你們說，讓惡魔失望吧。飛奔逃往耶穌那裏去。

Fly to Jesus at once. Behold, not tomorrow, but tonight, behold the Lamb of God, each man for himself.

立刻飛奔逃往耶穌那裏。看啊，不是明天，而是今晚，每個人都為自己，觀看神的羔羊。

Now turn over the pages of this grand old Book, and you will find the Lamb in another connection. Israel was in Egypt, and there they had *the lamb for the family*; “In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.”

現在翻開這本偉大的舊書，你會在另一個連接中找到這隻羔羊。以色列人在埃及，他們在那裏

**為全家準備羊羔；** “本月初十日，各人要按著父家取羊羔，一家一隻。(出十二 3)。”

Oh, I wish that you would all go on to behold the Lamb of God for your households! “Believe on the Lord Jesus Christ, and thou shalt be saved.” Why do you stop before you finish the verse? What said the apostle to the trembling jailer? Not merely all that I have quoted, but more: “Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.*”

哦，我希望你們都能繼續為你們的家人去觀看神的羔羊！“信靠主耶穌基督，你就必得救。” 為

什麼你沒讀完這節經文就停下來呢？使徒對顫抖的獄卒說了什麼？不僅是我所引述的，還有更多：

“相信主耶穌基督，你和你一家都必得救。”

Are there not many believers who do not believe for their house? Come, now, and believe in this provision of the Lamb for the house. Trust the grace of God for that little girl, the last born, and for that boy who is still at school, who does not think much of these things as yet; and for that son of yours who has left home, and gone out as an apprentice.

不相信自己的家人會信主的信徒不多嗎？現在就來吧，相信這隻羔羊是為你的家所作的準備。為

那位最後出生的小女孩和那位還在上學的男孩相信神的恩典，他們還沒有考慮這些事情；也為著你

那位離家出外當學徒的兒子。

Oh, that the Lamb of God might be for him! Pray for him, tonight; and you older parents, pray for your sons who are married, and your daughters who have taken to themselves husbands, and are away from you. The Lamb is for the house, pray for the whole household tonight; take in your grandchildren, all you old folks, all of them who are in your house.

哦，那隻神的羔羊是為著他！今晚你要為他禱告；也為著你們年長的父母，為你們已婚的兒子和

已嫁給丈夫而遠離你們的女兒禱告。這隻羔羊是為著你的全家，今晚就為全家禱告；為你的孫子孫



女，所有的老人，所有住在你家裏的人禱告。

Pray that the Lamb may be for the house. I do bless God that I can look upon all my household, and rejoice that they are converted to Christ. My father has this joy, too; and my grandfather also had that joy. Oh, it is a great bliss to have families, generation after generation, all brought to Christ without exception! Why should it not be so? Let us cry for it; surely we may expect the same blessing that God gave to His chosen people under the law, and expect it more largely.

你要禱告願這隻羔羊是為著全家。我確實向神禱告，願我能夠看到我所有的家人，並為他們悔改歸給基督而感到喜樂。我父親也有這種快樂；我的祖父也有那種快樂。哦，所有家庭，一代又一代，無一例外地都歸向基督，真是太有福了！為什麼不應該這樣呢？願我們為之哭泣；我們當然可以期待神在律法之下賜給祂選民同樣的祝福，並且我們還要期待更多祝福。

Grace does not run in the blood, but grace often runs side by side with it, so that Abraham is loved, and Isaac, and Jacob, and Joseph, and Ephraim, and Manasseh. Thus the covenant blessing goes on from one to another. Plead with God, tonight, that all in your house may be beneath the sprinkled blood of the Lamb, and be saved from the destroying angel, and that all with you may go out of Egypt to have a possession in the land of the promise.

恩典並不是在血緣中流動，但恩典可以常常與它並存，因此亞伯拉罕、以撒、雅各、約瑟、以法蓮和瑪拿西都蒙神所愛。因此，這約的祝福是從一位臨到另一位。今晚向神懇求，願你家中的所有，都在羔羊所灑的血之下，從毀滅天使的手中得拯救，並與你一起離開埃及，在應許之地得著產業。

A little further on, following the Scripture, and asking you still to behold the Lamb, in the twenty-ninth chapter of that famous Book of Exodus, at the thirty-eighth and thirty-ninth verses, we come across God's command for *the lamb for the people*: "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even."

我們再往前一點，按照聖經，並要求你仍然注視這隻羔羊，在著名的出埃及記第二十九章，第三十八和第三十九節，我們遇到了神對**這隻為著百姓之羔羊**的命令，祂說：“你每天所要獻在壇上的就是兩隻一歲的羊羔；早晨要獻這一隻，黃昏的時候要獻那一隻。”

Here is the lamb for all the chosen people, the lamb for Israel. It began with the unit, it went on to the family; and here the Lord, who "loveth the gates of Zion more than all the dwellings of Jacob," makes His tabernacle to be the central place where a lamb shall be offered for the whole nation.

這是為著所有選民的羔羊，就是以色列的羔羊。從以個人單位開始，擴大到家庭；在這裏，“愛

錫安的城門，勝過愛雅各一切住處”的主，將祂的帳幕作為為全民獻上一隻羊羔中心的地方。

Think of it with delight, tonight, that Christ died for all His chosen people. He hath redeemed them from among men. Though they be as many as the stars for number, or as the sand on the sea-shore innumerable, yet that one Sacrifice has redeemed them all. Glory be to God for the blood of the Lamb, by which the whole of Christ's people are redeemed!

今晚歡樂地想一想，基督為祂所有的選民而死。祂已將他們從人間贖回。雖然他們人數多如星辰，多如海邊的沙，那麼無數，但那一個祭，卻將他們全部贖回。願榮耀因著羔羊的血歸於神，基督所有的子民都因羔羊的血得著救贖！

Then let your mind take wing right out of the Old Testament into the New, for I have not time to trace all the successive steps. Come now to John, saying, in the twenty-ninth verse of this chapter, "Behold the Lamb of God, which taketh away the sin of the world." Now you have gone beyond the bounds of Israel, and have come to *the Lamb for the world*.

然後讓你的思想從舊約中乘著翅膀飛到新約裏，因為我沒有時間追蹤所有接下來的步驟。現在來到約翰福音面前，在本章第二十九節說：“看哪，神的羔羊，除去世人罪孽的。”現在你已經超越了以色列的界限，來到為著世人的羔羊面前。

You have come to the Lamb of God, who dies for Gentiles as well as for Jews, for men in the isles of the sea, for men in the wilds of Africa, for men of every color, and every race, and every time, and every clime. Oh, glory be to God, wherever there are men, we may go and tell them of Christ! Wherever there are men born of Adam's race, we may tell them of the second Adam, to whom looking, they who look shall live, and in Him they shall find eternal life.

你已經來到神的羔羊那裏，祂為外邦人也為猶太人，為海島的人，非洲的荒野中的人，為各種膚色、每個種族、每個時間，和每一個不同氣候的人而死。哦，願榮耀歸於神，哪裏有人，我們就可以去並向他們傳揚基督！無論哪裏有亞當所生的後裔，我們都可以告訴他們第二個亞當，仰望祂，那些仰望著的人就必活，在祂裏面他們必找到永生。

I love to think of the breaking down of the bounds that shut in the flow of grace to one nation. Behold, it flows over all Asia Minor, at first, and then over all Greece, and then to Rome, and Paul talks of going to Spain, and the gospel is borne across the sea to England, and from this country it has gone out unto the utmost ends of the earth.

我喜歡去想到打破限制恩典流向一個國家的界限。看哪，恩典首先流遍小亞細亞，然後流遍整個希臘，然後到羅馬，保羅說流到西班牙，福音跨海傳到英國，再從這個國家傳出去直到地極。Well, now, take your flight, if you can get beyond that, away to heaven itself, and there you will see *the Lamb for all heaven*. Look at Revelation, the seventh chapter, and the fourteenth verse; no, you need not

look it out, you know it. All the saints in heaven are standing in their glittering ranks, white-robed, pure as the driven snow.

好吧，現在，乘上你的飛翔，如果你能超越那個限制，飛到天上本身，在那裏你會看見**為著全天的羔羊**。請看啟示錄，第七章，第十四節；不，你不需要去看它，因為你知道這節經文的。天上的所有聖徒，都站在他們閃耀的隊伍中，身穿純潔如雪的白袍。

They sing and praise one glorious name; when one of the elders first asked the question, "What are these which are arrayed in white robes, and whence came they?" he himself gave the answer, "These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

他們歌唱並讚美那榮耀的名；當長老中的一位問了第一個問題說：“這些穿白衣的是誰？是從哪裡來的？他自己回答說：“這些人是從大患難中出來的，曾用羔羊的血把衣裳洗白淨了。”

'Round the altar priests confess, If their robes are white as snow,  
'Twas the Savior's righteousnes, And his blood that made them so.

祭司圍著祭壇承認， 如果他們的袍子潔白如雪，

這是救主的義， 祂的血使他們如此。

(司布真詩歌集 878 首第 4 節)

The blood of the lamb has whitened all the saints who are in heaven; they sing of Him who loved them, and saved them from their own sins in His own blood. I have often wondered why that second word was not brought into our translation, for it so beautifully fits the language of the beloved Apostle John: "Unto him that loved us, and saved us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." There is no whiteness in heaven but what the Lamb has wrought, no brightness there but what the Lamb has bought; everything there shows the wondrous power and surpassing merit of the Lamb of God.

羔羊的血使天上所有的聖徒都洗的潔白；他們歌頌那位愛他們，用自己的血將他們從罪惡中拯救出

來的主。我常常想知道為什麼第二個字沒有翻譯出來，因為牠非常適合我們親愛的使徒約翰的話：

“感謝那愛我們，用自己的血救我們脫離罪孽，使我們成為君王和祭司，歸於神和祂的父；願權能永遠歸於祂。阿們。” 天上原本沒有潔白，只有羔羊所做的才是潔白的；那裏沒有光明，只有羔羊買來的；那裏的一切都顯明了神的羔羊奇妙能力和超凡的功績。

If it be possible to think of something more glorious than I have already described, I think you will find it in the fifth chapter of Revelation, at the thirteenth verse: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and

ever.”

如果你能想到比我已經描述過更榮耀的事情，我想你會在啟示錄第五章第十三節找到： 我又聽見在天上、地上、地底下、滄海裡，和天地間一切所有被造之物，都說：但願頌讚、尊貴、榮耀、權勢都歸給坐寶座的和羔羊，直到永永遠遠！ ”

The day shall come when, from every place that God has made, there shall be heard the voice of praise unto the Lamb; there shall be found everywhere men and women redeemed by blood, angels and glorious spirits, rejoicing to adore Him who was, and is, and is to come, the Almighty Lamb of God.

日子將到，從神所創造的每個地方，都要聽見讚美羔羊的聲音；到處都會看到被血、天使和榮耀的靈所救贖的男男女女，歡欣地敬拜那位昔是、今是和以後永都是全能神的羔羊。

I think I have given you something to consider if you turn over the pages of Scripture, and follow the track of the bleeding Lamb.

如果你翻開聖經，跟隨流血羔羊的腳踪，我想我已經給了你一些需要思考的事。

II .But now, taking you again over the same road a little, I want you, in the second place, TO BEHOLD THE LAMB OF GOD IN HIS BENEDICTIONS TO MEN.

**貳、 但是現在，我再次帶你走同樣一條路，第二，我希望你來觀看神的羔羊給人類的祝福。**

The first blessing of all is that of Abel. *He was accepted of God*; he offered a more acceptable sacrifice than Cain. Well now, let anybody here, who does not know it, try to learn this lesson tonight. You can only be “accepted in the Beloved.” God loves His Son with such an overflowing love that He has love enough for you, love enough for me, if we are in Christ Jesus.

第一個祝福是亞伯的祝福。 **他蒙神悅納**；他獻上比該隱更蒙神悅納的祭。現在，願這裏的任何人，還不知道的人，今晚試著學習這個教導。你只能“在愛子裏蒙了悅納”。如果我們在基督耶穌裏，神以洋溢的愛來愛祂的兒子，使祂對你有足夠的愛，對我也有足夠的愛。

He is the great conduit or channel of God’s love, and that love flows through all the pipes to every soul that believes in Jesus. Hide behind your Lord, and you are safe. Trust His name, living and dying, and nothing can harm you. How many dear hearts, when passing through the valley of death-shade, when grim thoughts have clustered about them, have been cheered, and comforted by the thought of Christ!

祂是神之愛的偉大管道或通道，而那愛藉著在耶穌裏面所有的管道，流向每個相信的魂。隱藏在你的主後面，你就安全了。信靠祂的名，無論生或死，都不會傷害你。有多少親愛的心，在穿過死蔭的幽谷，當嚴峻的思緒聚集在他們周圍時，因基督的思想而得到鼓舞和安慰！

Remember the monk who, as he died, put away the priest, and the crucifix, and everything else, and cried, “*Tua vulnera, Jesu! Tua vulnera, Jesu!*” “*Thy wounds, Jesus! Thy wounds, Jesus!*” I am not saved by what I can do, but by what He has done; not by what I have suffered, but by what He has endured.

記得那位修道士，在他死的時候，把祭司、耶穌受難像和其他一切東西都擺在一旁，然後喊道：

“Tua vulnera, Jesu! Tua vulnera, Jesu!” “耶穌，你的傷口！耶穌，你的傷口！”我不是因我能做什麼而得救，而是因祂所做的得救；不是藉著我所受的苦，而是藉著祂所忍受的。

There hangs our everlasting hope; we trust to Christ in life and in death, and we are accepted for His sake. Come, every sinner, bring the Lamb of God; put Him on the altar, and you shall be accepted at once, and you may at once begin to praise the name of the Lord.

那裏掛著我們永恆的希望；我們在生和死裏面都信靠基督，我們為祂的緣故蒙神悅納。來吧，每個罪人，帶來神的羔羊；把祂放在祭壇上，你就會立即被蒙悅納，你可以立即開始讚美主的名。

But then, as we go on, we find this Lamb of God useful, not only for acceptance, but also for *rescue and deliverance*. It is a dark and dreadful night; Egypt shivers, and stands aghast; and just at twelve at night forth flies an angel, armed with the sword of death. In every house of Egypt there is heard a wail, for the firstborn is dead, from the firstborn of Pharaoh to the firstborn of the woman who turns the mill to grind the daily corn.

但是，隨著我們繼續前進，我們發現這位神的羔羊很有用，不僅可以用於接受，還可以用於**拯救和釋放**。這是一個黑暗而可怕的夜晚；埃及人顫抖著，驚恐地站著；就在晚上十二點，一位手持死亡之劍的天使飛來了。埃及各家都聽見哀號，因為長子都死了，從法老的長子到轉動磨坊磨日常穀物婦女的長子。

Death is in every house; nay, stay; there are houses wherein there is no death. What has secured those habitations? The father took a lamb, shed its blood, dipped the bunch of hyssop in it, and smeared the lintel and the two side posts; and then all sat down and feasted on the lamb undisturbed, and calm, and happy. They rejoiced to have for food that lamb whose blood was the ensign of their safety.

死亡充滿每個家；不，稍停一下；還是有沒有死亡的家。是什麼保住了這些住所呢？因為這家的父親取了一隻羊羔，流出牠的血，把那束牛膝草浸在血裏面，塗抹在門楣和兩側的門柱上；然後所有人都坐下來，不受打擾，平靜而快樂地享用羊肉。他們很高興能吃著食物，那隻羊的血是他們安全的標誌。

There was no crying there, no dying there; death could not touch the inhabitants of the house that was marked with the blood of the Paschal lamb. Beloved, you and I are perfectly safe if we are sheltered beneath the blood of the Lamb of God; nothing can harm us, everything must bless us; and we may go to our beds tonight singing—所以這個家裏面沒有哭泣，沒有死亡；死亡無法觸及用逾越節羔羊的血作

標記之房子裏面的居民。親愛的，如果我們被保護在神羔羊的寶血之下，你和我就絕對安全；沒有

什麼可以傷害我們，一切都必須祝福我們；今晚我們可以唱著歌上床——

Sprinkled afresh with pardoning blood, I lay me down to rest,  
As in the embraces of my God, Or on my Savior's breast.

重新灑上赦免的血，我躺下休息，

如同在我神的懷抱中，或者躺在我救主的胸膛上。

(司布真詩歌集 1030 首第 6 節)

We may rise tomorrow morning, if we are spared, and go into this busy world without any fear. The broad arrow of the King is set upon us in the blood-mark of the atoning sacrifice, and we are safe, and safe forever. Glory be to the name of the Lord for this!

如果我們能蒙保守，我們明天早上就會起床，毫無懼怕地走進這個忙碌的世界。這位君王的寬箭頭

把贖罪祭的血印蓋在我們身上，因此我們是安全的，而且是永遠安全。為此，榮耀歸於主名！

\*寬箭頭 broad arrow: 普通倒鉤的寬箭頭紋章，傳統上用於紋章的符號，最著名的

是在英格蘭，後來被英國政府用來標記政府財產。與軍械委員會特別相關，後來又與

戰爭部和國防部聯繫在一起。它被出口到大英帝國的其他地區，在那裡被用於類似的官方場合。



Nor was that all. As I have told you, the blood of the Paschal lamb was not only sprinkled for the protection of the house, but its flesh was the *food* of the inmates. Oh, brethren, we do not at first know what it is to feed on Christ! We are satisfied to be sprinkled with His blood; but the believer afterwards finds that Christ is the food of his soul. His blood is drink, indeed, and His flesh is meat, indeed.

這還不是全部。正如我告訴你的，逾越節所灑羔羊的血不僅是為了保護房子，而且牠的肉是住民的食物。哦，弟兄們，我們起初不知道吃基督是什麼意思！我們滿足於蒙祂寶血所灑；但信徒後來發現基督是他魂的食物。祂的血確實是可喝的，祂的肉確實是可吃的。

Oh, what a festival have we kept over the person of our Lord! Sometimes, when faint and hungry, we have begun to think of the Incarnate God, the bleeding Lamb, the full atonement paid, and we have said, "My soul is full, satisfied with favor, full of the blessing of the Lord." I do not know what there is in the gospel if you take away the atoning sacrifice; it seems to me that there would be nothing left but chaff, which might suit asses and horses, but would not be fit for men. Look to Jesus Christ dying in our stead, and here is something for the soul to feed upon, ay, and to be satisfied with, as with marrow and fatness!

哦，我們為我們的主守的是個多麼大的節日啊！有時，當我們昏睡並飢餓的時候，我們開始想到道成肉身的神，流血的羔羊，完全的贖罪，因此我們說：“我的心是飽足的，因恩寵而滿足，充滿

主的祝福。”如果你拿掉贖罪祭，我不知道福音裏面還剩什麼；在我看來，只剩下糠秕，只能適合驢和馬，但不適合人吃。仰望耶穌基督代替我們而死，這就是魂可以吃的東西，是的，並且我們要因骨髓和脂油而滿足！

I pointed you a little further on, to the lamb in the wilderness, the lamb offered up every day; that brings us to another point in our Lord's work. We have had Christ for acceptance, Christ for safety, and Christ for food, now we have Christ for *perpetual resort*.

我指更遠一點給你看，在曠野的羔羊，就是每天獻上的羔羊；這將我們帶到主工作的另一個點上。我們有基督是為了蒙神悅納，基督是為了安全，基督是為了食物，現在我們有基督是為了**永遠的幫助**。

The Lamb of God in the morning! Oh, blessed be God for a Savior in the morning! If the night has gathered aught of evil, He doth then disperse it, as the sun dispels the darkness. But oh, what a precious thing also to have the Lamb of God in the evening! If in the day we have soiled our feet in traversing this busy world, here we come to the fountain, and we are made clean through the blood of the Lamb.

神的羔羊在早晨！哦，為著神在早晨所賜的救主，我們稱頌祂！如果黑夜聚集了邪惡，祂就會驅散牠，就像太陽驅散黑暗一樣。但是，哦，晚上也有神的羔羊，這是何等寶貴的事情！白天，如果我們在經過這個繁忙的世界，弄髒了我們的腳，那麼讓我們來到這泉源，我們藉著羔羊的血得以潔淨。

Perpetual merit, perpetual intercession, perpetual life-giving, perpetual salvation, flow from Jesus Christ the Lamb of God. He is not slain twice; His one wonderful offering has finished transgression, and made an end of sin; but its efficacy continues as though He were sacrificed often, ever supplying us with merit, so that, in effect, His wounds continually do bleed.

永遠的功績、永遠的代求、永遠的賜生命、永遠的救恩，都是流自神的羔羊耶穌基督。祂不需要被殺兩次；祂一次奇妙的獻祭，就結束了過犯，了結了罪惡；但牠的功效繼續存在，就好像祂經常被獻祭一樣，永遠為我們提供功績，因此，實際上祂的傷口還在不斷的流血。

He is always a new Savior for me every morning, always a new Savior every night, and yet always the same Savior, the same Christ. There is no getting weary of Him, there is nothing "stale" in Him. They may talk about "a new view of the atonement." I have no view of the atonement but this, "Who loved me, and gave himself for me"; "Who his own self bore our sins in his own body on the tree"; and that old view of the atonement is ever fresh and ever new to the heart and conscience.

對我來說，每天早上祂總是新的救主，每天晚總是新的救主，但總是同一位救主，同一位基督。

我們不會對祂感到厭倦，在祂裏面沒有任何“陳舊”的東西。他們可能會談論“對贖罪的新看法”。除了“那愛我，為我捨己的主”之外，我對贖罪沒有任何“新的”看法；“祂親身在木頭上，在自己的身體裡承擔了我們的罪孽”；對贖罪的舊觀念對我的心和良心來說，永遠是清新又新鮮的。

Well now, beloved, when we come to John again, following our former run of thought, we find the Lamb of God useful for *guidance*, for when John said, “Behold the Lamb of God,” the two disciples followed Jesus; and we read of some, “These are they which follow the Lamb whithersoever he goeth.” The Lamb is our Guide.

現在好了，親愛的，當我們按照我們先前的思路，再次來到約翰面前時，我們發現神的羔羊對引導很有用，因為當約翰說：“看哪，神的羔羊”時，他的兩個門徒就跟隨了耶穌；我們讀到另一處經文，“羔羊無論往哪裏去，他們都跟隨祂。” 羔羊是我們的嚮導。

The Lord is a Shepherd as well as a Lamb, and the flock following in His footsteps is safely led. My soul, when thou wantest to know which way to go, behold the Lamb of God! Ask, “What would Jesus do?” Then do thou what Jesus would have done in such a case, and thou canst not do amiss.

主既是牧人又是羔羊，跟隨祂腳踪的羊群由祂安全地引導著。我的魂阿，當你想知道該走哪條路的時候，請注視神的羔羊！問祂：“耶穌會怎麼做？”那麼你只要照著耶穌在這種情況下會做的去做，你就不會做錯事。

Further on we find such a passage as this, telling us of *victory* through the Lamb of God: “They overcame him by the blood of the Lamb.” The Lamb is a great Warrior; there is none like Him. Is He not the Lion of the tribe of Judah? Though He be gentle as a lamb, yet against sin and iniquity He is fiercer than a young lion when it roareth on its prey.

再往前一點，我們看到這樣的一段話，告訴我們藉著神的羔羊而得勝：“他們勝過牠是藉著羔羊的血。”（啟十二 11）羔羊是一位偉大的戰士；沒有人像祂。難道祂不是猶大支派的獅子嗎？

（啟五 5）祂雖然溫柔如羔羊，但面對罪和罪孽，祂比向獵物吼叫的少壯獅子還兇猛。

If we follow Him, hold fast His truth, believe in His atonement, and perpetually proclaim His gospel, we shall overcome all error, and all sin, and all evil.

如果我們跟隨祂，持守祂的真理，相信祂的贖罪，並永遠傳揚祂的福音，我們就會戰勝一切錯謬、一切的罪、一切的邪惡。

Well now, this blessed Lamb—it is not easy to leave off talking about Him when one once begins—is so blessed that you may well behold Him, for all *happiness* comes through Him. In heaven you will see nothing



without Him. “Nothing?” say you. No, nothing; here is a proof of my words. “The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” All the light, the knowledge, the joy, the bliss of heaven, come through the atoning sacrifice of Christ. Not Jesus only, but Jesus slain, Jesus the Lamb of God, is the very light of heaven.

好，現在，我們來看這隻當受稱頌的羔羊——當人們開始談論祂的時後，很難停下來不談論祂——祂是如此當受稱頌，你可以好好的看著祂，因為所有福份都是來自祂。在天上那裏，你看見沒有什麼不是祂。你會問說“沒有什麼嗎？”。不，沒什麼；啟示錄二十一章就證明了我的話。“那城內又不用日月光照；因有神的榮耀光照，又有羔羊為城的燈。(啟二一 23)”天上所有的光、知識、喜樂、福份，都來自基督的代贖的祭。不只是耶穌，而是那被殺的耶穌，神的羔羊耶穌，祂就是天上的光。

And what, think you, is the joy-day of heaven, the time for the highest *exultation*? Why, the joyous day when all the golden bells shall peal out their glorious melodies, and all the silver trumpets shall ring out their jubilant notes, will be the day of the marriage of the Lamb.

你想，天上的歡樂之日是什麼時候，最大狂喜是甚麼時候？為什麼，當所有的金鐘響起美妙的旋律，所有的銀號吹響牠們歡快音符的歡樂之日，那將是羔羊婚娶的日子。

It is the heaven of heaven, the climax of ineffable delight; and the voice of the great multitude, as the voice of many waters, and as the voice of mighty thunderings, sings, “Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” So that, at the topmost round of the ladder of eternal bliss, there do you find the Lamb. You cannot get beyond Him. He gives you all He has, even Himself. Behold Him, then, and go on beholding Him throughout the countless ages of eternity.

那裏是天上的天，充滿無法言喻歡樂的高峰；群眾的聲音，如同眾水的聲音，如同大雷的聲音，他們要唱道：“哈利路亞！因為主—我們的神、全能者作王了。我們要歡喜快樂，將榮耀歸給他。因為，羔羊婚娶的時候到了；新婦也自己預備好了。”(啟十九 6-7)。所以，在永遠極樂階梯的最頂端，你會看見羔羊在那裏。你無法超越祂。祂把祂所有的都給了你，甚至連祂自己也給了你。那麼，因此你要仰望祂，在無數永遠的歲月中繼續仰望祂。

I would to God that you had all beheld Him, and I pray you to behold Him tonight. It is but a little while, and the death-film will gather about your eyes; and if you have not seen the Lamb while yet you have mortal eyes, you will see Him, you will certainly see Him, but your vision will be like that of Balaam, “I shall see Him, but not now: I shall behold Him, but not nigh.” If it is with you “not now,” it may be “not nigh.” It will be an awful thing to see the Lamb with a gulf between yourself and Him, for there is a great impassable gulf fixed in the next world; and when you see Him across that gulf, how will you feel?

我向神祈求，願你們都看到祂，我禱告你們今晚都能看到祂。再過片刻，死亡影片就會籠罩在你的眼睛周圍；如果你還沒有見過羔羊，即使你有必朽壞的眼睛，你也能看見祂，你一定會看見祂，但你所看見的景象會像巴蘭所看見的異象一樣，“我看他卻不在現時；我望他卻不在近日。(民二四 17)。” 如果它和你在一起“不在現時”，它可能是“不在近日”。看到羔羊在你和祂之間有鴻溝將是一件可怕的事，因為在來世有一條不可逾越的鴻溝；當你隔著那條鴻溝看見祂的時後，你會有什麼感覺呢？

Then shall you cry to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb!" Jesus will still be a Lamb, even to the lost; it is "the wrath of the Lamb" that they will dread. The Lamb is always conspicuous; He may be neglected, rejected, refused tonight, but He will be beheld in eternity, and beheld to your everlasting confusion and unutterable dismay if you refuse to behold Him now. Let it not be so with any of you.

那時你要向山和巖石說：倒在我們身上吧！把我們藏起來，躲避坐寶座者的面目和羔羊的忿怒！（啟六 16）”即使對失喪的人來說，耶穌仍將是一隻羔羊；他們所懼怕的是“羔羊的忿怒”。這羔羊總是顯眼的；今晚祂可能會被忽視、棄絕、拒絕，但祂會在永恆中被人看見，如果你現在拒絕看祂，那時你就會在永遠的困惑和難以言喻的沮喪看著祂。願你們中間任何人都不會這樣。

Ye sinners, seek his face, Whose wrath ye cannot bear;  
Fly to the shelter of his cross, And find salvation there. Amen.

罪人啊，尋求祂的面，你無法承擔祂的怒火；

飛向祂十字架的庇護所，並在那裏找到救贖。 阿們。

(司布真詩歌集 365 首第 3 節)