

《天路导向（粤）》双语讲义

恩典的描绘 - 1

PORTRAIT OF GRACE - 1

1. Hello, listening friends.
亲爱的朋友，你好。
2. What a joy for us to know that you have tuned in to this broadcast.
非常高兴你能收听这个节目。
3. You know, there is a saying that goes something like this:
你知道，常常会有这样的说法：
4. “But for the grace of God, there go I.”
“因着神的恩典，我才有今天。”
5. It means that, without the grace of God, I would not be where I am;
它意味着没有神的恩典，我不会是现在的样子；
6. and I believe this to be true in my life,
我相信，这在我的生命中也是事实，
7. because God’s grace overruled all my past sins,
因为神的恩典免去了我过去所有的罪，
8. all of my past failures,
我所有的失败，
9. all of my past disobedience;
我所有的悖逆；
10. and that is why, today, I want to begin a new series of messages on the grace of God.
所以，今天，我想开始一个新的系列资讯，来谈神的恩典。
11. I’m calling this series of messages, “Portrait of Grace”.
我把这个系列资讯称之为“恩典的描绘”。
12. I know for sure that it will tremendously encourage you.
我相信，这资讯会深深地鼓励你。
13. Many of us parents are conscious of the fact that we may have failed in our parental responsibilities;
为人父母的人，多数会注意到一个事实，就是我们在为人父母当尽的责任上可能已经失败了。
14. but God’s grace can overrule, even in the midst of blatant parental failure and sin.
但是，即使在父母明显的挫败和罪恶中，神的恩典仍足已挽回我们的过失。
15. If you allow the grace of God to flow through you,
如果你允许神的恩典浇灌在你生命里，
16. regardless of the pain you experienced growing up,
尽管在你成长的过程中，经历了痛苦，
17. regardless of the regret you are feeling,
尽管你感到懊悔，
18. you will learn to revel in the grace of God, instead of wallowing in your pain;
你将学会享受神的恩典，而不是沉溺在自己的痛苦里；
19. so let us begin at the beginning;
好，就让我们开始今天的资讯吧；
20. and we begin with the story of Isaac and Rebekah.
我们首先从以撒与利百加的故事开始。
21. Isaac was the miracle son of Abraham and Sarah’s old age.
以撒是亚伯拉罕和撒拉在年老时，因神迹而得的儿子。
22. When Isaac was 37 years old,
当以撒 37 岁时，
23. through God’s supernatural intervention, he marries a lovely woman by the name of Rebekah;
由于上帝超凡的作为，促使他与一位可爱的女士利百加结为夫妻；
24. but Rebekah, like her mother-in-law, Sarah, was barren.
但是利百加和她的婆婆一样不能生育。
25. Isaac cried to the Lord for children, and God answered his cry;
以撒向耶和华神祈求生子，神应允了他的呼求；

26. and God blessed Isaac and Rebekah with twin boys;
并且上帝赐给以撒和利百加一对双胞胎男孩;
27. but the turmoil between those two boys begins in Rebekah's womb.
但是这两个男孩在利百加的腹中就开始了争斗。
28. The two boys, Jacob and Esau, were born fighting each other;
这两个男孩雅各和以扫, 出生时就彼此相争;
29. and we will see, throughout this series of messages, that the grace of God triumphed over all obstacles.
我们通过这一系列的资讯将会看到, 神的恩典胜过了所有的障碍。
30. The grace of God brought good out of bad.
神的恩典将不好的, 改变为美好。
31. When Rebekah experienced this turmoil inside of her,
当利百加经历婴儿在她腹中相争之时,
32. God graciously revealed to her what no doctor in the world could have done.
上帝亲切地向她透露了一件事, 这是世上任何一个医生都作不到的。
33. God revealed to her what was truly happening inside her womb.
上帝告诉利百加她腹中真实发生的事情。
34. Listen to Genesis 25, verse 23.
请听创世记 25 章 23 节。
35. My listening friend, I want you to remember these words:
亲爱的朋友, 我希望你记住这句话:
36. "...and the older will serve the younger."
".....将来大的要服事小的。"
37. God wanted Rebekah and Isaac to know something very important.
上帝想要利百加和以撒知道一些重要的事情,
38. that the fighting going on between Jacob and his brother, Esau, is more than just a brotherly squabble.
就是在雅各与以扫之间的相争, 事实上不仅仅是兄弟之间的争斗。
39. It is more than the regular kind of fighting that happens among the best of families.
它也不仅仅是在家中最亲的人之间, 通常所发生的争吵。
40. This is going to be two future nations;
这将是未来两个国家之间的相争;
41. and God, in His sovereignty, had reversed the cultural norm in which the older usually rules over the younger.
而上帝, 使用他至高无上的权威, 转变了一般由长子管辖弟弟妹妹的文化传统。
42. Sibling rivalry is as old as creation itself;
兄弟相争, 从创世之始就有了;
43. and it is always associated with a prideful and sinful heart.
它出自于内心的骄傲和罪恶。
44. We see that striving between Cain and Abel.
我们看到该隐和亚伯之间的争斗。
45. We see it among the sons of Noah,
我们在挪亚的儿子们之间也能看到,
46. and between Isaac and Ishmael,
还有以撒和以实玛利之间,
47. and between Joseph and his brothers.
约瑟和他的兄弟们之间。
48. When sin entered the world, brothers and sisters began to fight.
当罪进入世界以后, 兄弟姐妹就开始相争了。
49. When sin entered this world, brothers and sisters began to blame each other;
当罪进入了这个世界, 兄弟姐妹开始互相指责;
50. and that is why, when the grace of God comes into a family,
因此, 当神的恩典进入了一个家庭,
51. even in the midst of sibling rivalry and squabble and strife, it is always followed by confession, forgiveness and restoration;
即使是在兄弟姐妹之间有对立、争竞和冲突, 但是随之而来的是认罪、原谅和修复;
52. and, when the time came for Rebekah to deliver her two boys,
在利百加生产的日子来临时,
53. it happened exactly as God said.
所发生的正如上帝说的一样。

54. The boys were not identical twins. They looked very different from each other;
这两个男孩不是同卵双胞胎，他们的长相完全不一样；
55. and they also came out fighting.
他们出生时就开始相争。
56. Esau was born first, and Jacob came out grabbing for Esau's heel.
以扫是头生的，雅各抓着以扫的脚跟，随后出生。
57. This, indeed, was symbolic of the power struggle that would characterize their relationship for the rest of their lives;
这实际上是一个权势争夺的象征，成为他们一生关系的特点；
58. so what was the parental failure here?
那么，作父母的又失败在哪儿了呢？
59. Where did Isaac and Rebekah fail in their parental responsibility?
在为人父母的责任上，以撒和利百加的失败是什么呢？
60. I think that Isaac and Rebekah's failure in their parental responsibility arose from a flaw that was already there.
我认为，以撒和利百加没有尽到为人父母的责任，是缘于他们本来就有的缺点。
61. It was, in fact, that they did not train their children in the Word of God.
事实上就是，他们没有用神的话语管教自己的孩子。
62. You say, "Well, how do you know that?"
你会说：“那么，你又是怎么知道的呢？”
63. Well, look at God's prophetic utterance in Genesis 25, verse 23.
好，让我们来看创世记 25 章 23 节中的预言。
64. Isaac and Rebekah were aware of God's miraculous intervention in Abraham and Sarah's life.
以撒和利百加知道神在亚伯拉罕和撒拉身上奇妙的作为。
65. Isaac and Rebekah understood that Isaac is the son of promise.
以撒和利百加都明白，以撒是应许之子。
66. Isaac and Rebekah understood that, through Isaac, the Messiah would come;
以撒和利百加也知道，弥赛亚将从以撒的后裔而出；
67. therefore, when God reversed the birth order in Jacob and Esau,
因此，当神逆转了雅各和以扫的出生顺序，
68. He made it known that the older would serve the younger.
神已经让他们知道，将来大的要服侍小的。
69. The promise to Abraham shall be fulfilled through Jacob;
对亚伯拉罕的应许要应验在雅各身上；
70. therefore, Isaac should have trained Esau to expect his blessing to come through his brother, Jacob.
因此，以撒应该教导以扫，他将通过弟弟雅各来得到赐福。
71. They should have instructed Esau that the promised Messiah will come through his brother, Jacob.
他们应该指示以扫，神应许的弥赛亚会从他弟弟雅各而来。
72. They should have been diligent in training the boys to understand the promises of God in the Word of God.
他们应该经常不断地用神的话语管教孩子们，让他们能理解神的应许。
73. Jacob, on the other hand, should have been trained to be prepared for his role.
另一方面，雅各也要受训，为他自己应承担的角色来做准备。
74. He should have been instructed in the fact that he would be the ancestors of God's Messiah.
他应受教导，他将会是上帝的弥赛亚的祖先。
75. Jacob should have been trained that, in humility, he should accept his high calling.
雅各应该接受训练，成为谦恭的人，来接受神对他崇高的呼召。
76. Now, please don't misunderstand me.
请不要误解我的意思。
77. This is a unique prophecy for that family.
这是神对那个家庭一个特别的呼召。
78. None of us are in that category;
我们中间没有一个人处在那样的境况；
79. but I know this fact:
不过我知道一个事实：
80. whenever you find turmoil in families,
无论何时你发现有混乱出现在家里，

81. whenever you find disarray in families,
无论何时你发现有纷争出现在家里,
82. whenever you find tension and strife in a home,
无论何时你发现紧张和冲突出现在家里,
83. you can be absolutely sure that, somehow, the
Word of God is not dominating;
你可以完全地肯定, 那是因为神的话语没有
占主导地位;
84. that the Word of God is not followed,
神的话语没有被遵从,
85. that the Word of God is not taught.
神的话语没有被教导。
86. Now, this does not mean that believing families
will not experience tension and conflict;
这并不意味着信徒家庭不会经历紧张和冲
突;
87. but, when the Word of God is ruling a family,
tension and conflict will not dominate that
family's life;
但是, 当神的话语掌管着一个家庭, 紧张和
冲突就不会在这个家庭的生活中占主导地
位;
88. so, instead of Isaac and Rebekah trying to train
the two boys in the Word of God,
相反地, 以撒和利百加却没有用神的话语来
教导两个儿子,
89. they allowed them to go their own ways.
他们任凭孩子们各行己意。
90. Esau was a rugged individualist, an
outdoorsman and a hunter.
以扫是个鲁莽的利己主义者, 喜爱户外活
动, 又是善于打猎的猎手。
91. He was ruddy in complexion and hairy.
他肤色发红, 浑身有毛。
92. Jacob, on the other hand, grew up a thinker and
a planner. He was a strategist and a schemer.
另一方面, 雅各渐渐长大成为一个爱思考的
人, 凡事有计划, 是一个老谋深算的策略
家。
93. He was a cook who spent a lot of time in his
mama's kitchen.
雅各经常在他妈妈的厨房里烹煮食物。
94. Jacob was always close to home, and that is
why he found himself at the right place and at
the right time.
雅各总是贴近自己的家, 因此他能掌握时
机。
95. Unfortunately, these differences in these two
boys led to the sin of favoritism on the part of
their parents.
不幸的是, 这两个孩子各自的特点, 导致他
们父母犯了偏爱的罪。
96. Listen to Genesis 25, verse 28.
请听创世记 25 章 28 节。
97. This verse should be a warning to all parents.
这节经文应该成为所有父母的警戒。
98. "Isaac, who had a taste for wild game, loved
Esau; but Rebekah loved Jacob."
"以撒爱以扫, 因为常吃他的野味; 利百加
却爱雅各。"
99. Blatant favoritism, on the part of parents, is a
sin.
在父母之间出现很明显的偏爱, 这就是罪。
100. My listening friend, please listen carefully to
what I'm going to tell you.
我亲爱的朋友, 请仔细听我将要告诉你的。
101. There is no doubt that a parent will find himself
or herself relating to one or two of their
children better than others;
毫无疑问, 父母会发现在所有的孩子中, 总
会有一两个比其他孩子更贴心;
102. but that is different from favoritism.
但这和偏爱不同。
103. In fact, that should be more of a reason to
double your efforts to be impartial toward all of
your children.
事实上, 正因为如此, 你就该加倍努力, 以
至于可以公平地对待所有的孩子。
104. Blatant favoritism is a terrible sin, and it causes
terrible disaster.
明显的偏爱是一个很可怕的罪, 它能产生很
可怕的灾难。
105. The fact that the grace of God ultimately
overruled in Isaac and Rebekah's sin is not an
excuse for us to duplicate their mistakes.
当然, 神的恩典最终遮盖了以撒和利百加的
罪, 但这不是我们重蹈覆辙的借口。
106. Blatant favoritism, in the case of Rebekah and
Isaac, worsened the relationship between the
two sons.
在以撒和利百加的情形里面, 明显的偏爱,
使两个儿子之间的关系更加恶劣。
107. When parenting is exercised under the authority
of the Word of God,
当父母在神话语的权柄下, 施行养育之恩,

108. even when we make mistakes, the grace of God will overrule those mistakes and failures.
即使是我们犯了错误，神的恩典会遮盖这些错误和失败。
109. Now, let's continue the story.
现在，让我们继续这个故事。
110. Esau was impetuous and cheapened the importance of his birth order.
以扫是一个冲动鲁莽的人，并且看轻自己长子的名份。
111. He was willing to sell it for less than the price of a cup of soup.
他竟然愿意以低于一碗红豆汤的价格卖掉它。
112. Let me ask you, my friend.
亲爱的朋友，让我来问你：
113. how many people created shipwrecks of their lives and reputations for the sake of instant gratification?
究竟有多少人为了眼前的满足，竟使自己身败名裂呢？
114. For the sake of momentary satisfaction, they destroyed their lives.
为了填满一时的欲望，他们竟毁了自己的一生。
115. On the other hand, if Jacob had trusted in God's promises,
另外，如果雅各信任神的应许，
116. if Jacob had trusted in the Word of God,
如果雅各深信神的话语，
117. he would not have had to scheme and buy his brother's birthright.
他就不必设计谋来买他哥哥的长子继承权。
118. It was already his.
这长子权已经是他的了。
119. God had promised it to him before he was born.
在他出生之前神就已经应许他了。
120. If Jacob had trusted in God's promise,
如果雅各相信神的应许，
121. he would not have had to scheme and deceive his father.
他也就不必设计谋来欺骗他的父亲。
122. He would not have had to scheme and cheat his Uncle Laban later in life.
他也不必在以后的日子里设计行骗他的叔叔拉班。
123. When we try to improve on God's plan,
当我们尝试着要改善上帝的计划，
124. when we try to answer our own prayers,
当我们尝试着来回应自己的祷告，
125. when we act outside of God's plan, the results are terrible.
当我们行在神的计划之外，结果是可怕的。
126. Now, the problem with all of us is that we do not like to take the long view of things.
今天，我们所有人的问题是，我们不愿意从长远的角度来看事情。
127. We make instant decisions based on current conditions;
我们根据当时的情况作出即时的决定；
128. but God sees the whole picture
但是神看到的是全局。
129. and that is why it is ultimately far better to trust God to fulfill His promises, instead of you trying to fulfill them yourself.
因此，说到底，还是相信神会履行祂的应许为妙，而不要自己尝试着去实现它们。
130. Taking matters into our own hands may give us a sense of accomplishment and achievement;
把事情包揽在我们自己手中，会让我们有成就感和成功感；
131. however, getting ahead of God causes a whole lot of pain in the process.
然而，超越在神的前面会使整个过程带来很多痛苦。
132. My listening friend, we must learn to desire God above desiring what God can do for us.
亲爱的朋友，我们一定要渴望神自己，超过渴望神所赐的福。
133. The problem with many of us is this:
我们中间多数人的问题是：
134. when we take things into our own hands,
当我们把事情包揽在自己手中时，
135. when God takes a long time to respond,
当神用了比较长的时间才回应时，
136. and, when God does not immediately chastise us, we tend to think that we are right, or "I got away with it;
当神没有立即惩罚我们，我们往往以为自己是对的，或者以为，既然没有受罚；
137. therefore, the way I want to do it must be the way God wants it done..."
那就等于，我的方式就是神的方式……”

138. but what we fail to realize is that the rope of
God's grace is very long.
但是，我们常常不能意识到，神恩典的绳索
是很长很长的。
139. His mercy is great;
他的怜悯是极大的；
140. but, eventually, it will reach its end.
但最终，它还是会有终结的时候。
141. All of Jacob's scheming and plotting and
manipulating;
雅各所有的阴谋、策划和操纵；
142. they all came back to haunt him, as you will see
in this series of messages.
都反过来围困了他自己，就像你在这个系列
资讯中看到的一样。
143. My listening friend, as I conclude, I want to tell
you this,
亲爱的朋友，在接近尾声的时候，我想告诉
你，
144. if you forget everything I said, remember this:
如果你忘记了我所说的每一件事，但不要忘
记这一点：
145. thank God for His grace, but do not test His
patience.
要感谢神的恩典，但不要去试探神的耐心。
146. Begin to change now.
现在就开始改变，
147. Begin to surrender now.
现在就开始交出生命的主权，
148. Begin the submission now,
现在就开始降服，
149. or, your sin will come back to haunt you.
不然，你的罪会反过来把你击倒。
150. Until next time, I wish you God' richest
blessing.
愿神大大地赐福给你，下次节目再会。