

# 《天路导向》双语讲义

## 花园与城市 - 7

### The Garden vs. The City - 7

#### **SECTION A**

#### **甲部**

1. Hello, listening friends.  
亲爱的朋友，你好，
2. Thank you again for tuning into this broadcast.  
谢谢你收听这个节目。
3. Those who have been listening will know that we are in the midst of a series on the garden and the city  
一直在收听这节目的朋友都知道，我们正在讲“花园与城市”这个专题系列。
4. And I want to begin today by asking you the following  
首先让我问你一个问题：
5. Have you ever experienced God's overruling in your life?  
在你生命中，你曾否经历过，“神的介入”？
6. I have experienced that many times.  
我就经历过许多次了。
7. What do I mean by God's overruling?  
“神的介入”，这话是什么意思呢？
8. Have you ever made a terrible mistake, . . .  
你曾犯过极大的错误吗？
9. And found yourself in the middle of a big mess, . . .  
并且陷入一堆烂摊子中？
10. And you had no one to blame but yourself?  
你只能责怪自己。
11. No one helped you to get into that trouble  
不是别人给你惹的麻烦，
12. You got there all by yourself.  
全是你自己的错。
13. Perhaps you made the wrong choice  
可能是你作了错误的抉择，
14. Or, you made an unwise decision.  
或是愚蠢的决定。
15. Or, you simply did not consult God.  
也可能你事先根本没有求问神，
16. Perhaps you disobeyed a Biblical injunction.  
又或许你违背了圣经的教导。
17. Or, you did not seek God's glory in the matter.  
或者，在这件事上你没有归荣耀于神，
18. You just raced headlong . . .and you found yourself planted on your head.  
你一股劲儿的往前冲，结果一头栽下去。
19. When you are facing such a situation, . . .  
当你面临这处境时，
20. You probably begin to do what most Christians do.  
很可能你就像许多基督徒那样。
21. First you ask the wrong question:  
先问一个错的问题，
22. “God, why did you do this?”  
“神哪！你为什么这样作？”
23. Then . . . in time, you become somewhat realistic.  
跟着，一段时间之后，你比较能接受现实了。
24. Finally, you finally acknowledge that you got into that mess all by yourself.  
最后你不得不承认，是你自己造成的烂摊子，
25. So next, you cry out: "Oh God get me out of this mess."  
于是你呼求说：“神哪！救我脱离这麻烦吧！”
26. And what happens?  
结果呢？
27. God answers your prayers!  
神应允了你的祈求，
28. Now that's what I call . . . God's overruling.  
这就是我所谓的“神的介入”。
29. One of God's characteristics is to overrule.  
其实，“介入”是神的一项属性，

30. But God only overrules after we give Him an indication . . . that we really have learned something from that experience.  
但唯有当我们表现出已真正从经验中汲取了教训，神才会介入。
31. Unfortunately . . . some of us don't learn quickly.  
可惜，有些人学得太慢了，
32. So, God keeps on teaching us the same lesson . . . over and over and over again  
神只好一而再，再而三的让我们重复学习同样的功课。
33. There is a story about two hunters who flew deep into the Canadian woods to hunt elk.  
有一个故事，讲到两个猎人搭乘飞机，深入加拿大森林里猎取麋鹿。
34. They shot six elk!  
他们猎到六只麋鹿！
35. The pilot told them that the plane could only carry four of the elk out of the area.  
驾驶员告诉他们，离开时飞机只能装载四只麋鹿。
36. The hunters began to protest:  
猎人提出抗议说：
37. "But the plane that carried us last year was exactly like this one."  
去年接载我们的飞机和这架一模一样。
38. "The horsepower was the same."  
马力完全一样。
39. "The weather was similar."  
当时的天气也一样。
40. "And we had six elks then,"  
我们也有六只麋鹿，
41. "Why can't we take six now?"  
为什么现在装不下六只？
42. And when the pilot heard this . . . he said "O.K." And he loaded up the plane and took off.  
驾驶员听他们这么说便回答：“好吧！”于是把他们全装上飞机就起飞了。
43. But sure enough, there was insufficient power to climb out of the valley with all of this weight.  
但这架重量超载的飞机，果然无力飞出山谷，
44. And the plane crashed.  
飞机坠落地面。
45. As they stumbled out of the wreckage . . . one hunter asked the other  
当他们从飞机残骸中蹒跚爬出来时，一位猎人问另一位说：
46. "Do you know where we are?"  
“你知道我们掉在那儿？”
47. The other hunter replied:  
另一位猎人回答说：
48. He said, "I'm not sure."  
“我不大清楚。”
49. "But I think we are about two miles from where we crashed last year."  
“不过我想，大约距离我们去年坠机的地点，有两哩左右吧！”
50. We don't learn very good.  
我们真是学习得很差。
51. My focus in this message is not on learning lessons from our failure, . . .  
我这篇信息的中心并不在于“从失败中汲取教训”，
52. But rather on God's overruling when we repent.  
而是在于“当我们肯悔改时，神就要介入”。
53. The story of the prodigal son in Luke 15 is the best example of God's overruling of the foolishness . . . and the stubbornness . . . and the arrogance . . . and the total self focus of many people.  
路加福音 15 章里关于浪子的故事，就是最好的例子，说明神如何介入、改变许多人的愚昧、顽固、骄傲自大和自我中心。
54. But until the boy turned and repented, . . . God could not overrule . . . and bring good out of bad.  
然而在浪子回头，认罪悔改之前，神不会介入，转恶为善。
55. When the people of Israel rejected God as their king . . .  
以色列人拒绝神作他们的王，
56. And wanted a human king that they could manipulate and appease, . . .  
却要求一个他们可以操纵和姑息的人作为国王，
57. A king they could flatter and lie to, . . .  
一个他们可以奉承阿谀或欺哄的王，

58. God gave them Saul who made their lives miserable for 40 years.  
于是神让扫罗作他们的王，带来了四十年困苦不安的日子。
59. But when the people of Israel repented, . . .  
但当以色列人认罪悔改了，
60. God overruled and gave them king David.  
神便介入，赐给他们大卫王。
61. It is the nature of God to overrule.  
“介入”是神的性情。
62. It is the character of God to overrule.  
“介入”是神的特征。
63. It is the goodness of God that he overrules.  
神的介入是出于好意。
64. Those of you who have been listening to this series of messages might be asking  
收听这一系列信息的听众朋友可能会问，
65. "What has God's overruling got to do with "The Garden versus The City" that you have been speaking about?"  
“神的介入”和这一向所讲的“花园与城市”的专题有何关联？
66. It has everything to do with it!  
其实关系很密切！
67. First let me summarize  
让我先简要的覆述一下。
68. First we saw that God's perfect will was for Adam and Eve to live in a garden.  
我们说过，神起初完美的旨意，是让亚当夏娃安居在花园里。
69. That garden was picturesque.  
这花园美景如画，
70. That garden was a place of provision.  
这花园充满神的供应，
71. That garden was a place of protection.  
这花园充满神的保护。
72. But then Cain built the city.  
后来该隐筑了一座城。
73. And Cain's city became a prototype of all subsequent cities.  
该隐的城，就成为后来其他城市的原型样板。
74. And we saw that in the city of man, . . . there is rootlessness . . . and restlessness.  
在人类的城市中，人们漂泊不定，没有根，没有安宁。
75. In the city of man there is loneliness.  
在人类的城市中，人们孤单寂寞。
76. In the city of man there is superficiality and artificiality.  
在人类的城市中，充斥着肤浅和虚假。
77. In the city of man there is pride and arrogance.  
在人类的城市中，充斥着骄傲自负。
78. Then we saw that the consequences of that arrogance brought about the flood.  
人类的傲慢，带来洪水毁灭大地。
79. We saw how out of one man, by the name of Noah, . . .the earth began to be re-populated again.  
后来借着一个名叫挪亚的人，人类才重新在地上繁殖起来。
80. One of Noah's sons honored his father . . . and he was blessed.  
挪亚的一个儿子，因敬重父亲得蒙祝福。
81. That man was Shem.  
他就是闪。
82. Another son by the name of Ham . . . dishonored his father and was cursed.  
但另一个名叫含的儿子，对父亲不敬而遭受咒诅。
83. Ham and his descendants went further away from God and his garden.  
含和他的后代从此远离神和神的花园，而且越离越远。
84. We saw in the last broadcast how Nimrod built a tower for the worship of the zodiac.  
上次节目中我们谈到宁录建造一座高塔，膜拜星象黄道十二宫。
85. We saw how the Babylonians had a vision for a city without God.  
我们说，巴比伦人的梦想是要建立一座没有神的城。
86. They had a vision for a city that steals God's glory and gives it to the devil  
他们梦想一座城可以窃取神的荣耀，然后转交给魔鬼。
87. They had a vision for a city that is thoroughly preoccupied with self worship.  
他们梦想一座城，完全沉醉在自我崇拜里。
88. And in this case, we also saw the consequences of living for self.  
在这里，我们看见专为己而活的下场。

89. The consequences were confusion and babbling.  
结果就是混乱和语音混杂。
90. Cain's city brought about flood.  
该隐的城带来洪水之灾。
91. And Nimrod's civilization led to a society of babbling idiots.  
宁录的文化导致混乱愚蠢的社会。
92. Today we see how, in history, God overrules man's foolishness.  
今天我们要看，神如何在历史中介入，改变人类的愚蠢。
93. Today we will see that God, in His sovereign grace, . . .  
今天我们要看，神借着祂满有权能的恩典，
94. Reveals Himself to one man of Shem's descendants by the name of Abram.  
向闪的后裔，一位名叫亚伯兰的人，显示祂自己。
95. Not only does God bless Abram and changes his name to Abraham, . . .  
神不仅赐福于亚伯兰，并为他改名为亚伯拉罕，
96. But he gives him a land and a city that will be for God's glory.  
又赐给他一片土地和一座城，使神得荣耀。
97. That city is the earthly Jerusalem.  
这城就是世上的耶路撒冷。
98. Man's city is full of opposition and rejection of God.  
人的城市敌对神，拒绝神。
99. Man's city is full of arrogance and pride.  
人的城市充满骄傲自负。

## **SECTION B** **乙部**

1. Man's city has no room for the worship of the true God.  
人的城市中没有一个地方敬拜真神。
2. So God makes . . . a temporary provision for a city . . .  
于是神预备了一座暂时的城市，
3. A city where His name will be glorified.  
在这城里，祂的名得着尊荣。

4. God makes a temporary provision for a city . . . where God is worshiped and his name lifted up.  
神预备了一座暂时的城市，让人敬拜祂，高举祂的圣名。
5. God makes a temporary provision for a city where people of all nationalities . . . and backgrounds . . . can come and learn from the true God.  
神预备了一座暂时的城市，让各国各族的人都可以来接受真神的教导。
6. Have you noticed that I keep on saying it was a temporary city?  
你是否注意到我一直是说，“一座暂时的城市”？
7. This is important because Christians focus on the heavenly Jerusalem, not the earthly one.  
这点很重要，因为基督徒应该专注于天上的耶路撒冷，而非世上的耶路撒冷。
8. God makes a temporary provision for a city called "the city of peace" . . .  
神预备了一座暂时的城市，名叫“平安之城”。
9. Why peace?  
为什么称之为平安？
10. Because Melchizedek, the king of righteousness . . . was also the king of Salem . . . or the king of peace.  
因为麦基洗德是公义王，是撒冷王，也就是平安之王。
11. And Melchizedek dwelt there.  
麦基洗德就住在那里。
12. We first hear of Jerusalem when Abraham meets Melchizedek.  
我们第一次听说耶路撒冷，就是亚伯拉罕遇见麦基洗德时。
13. Abraham gave the king a tenth of all of his possessions.  
亚伯拉罕将自己所有财物的十分之一献给麦基洗德王。
14. Then Abraham, in total obedience to God, . . . offers his son as a sacrifice on Mount Moriah near Jerusalem.  
后来亚伯拉罕对神全然的顺服，在耶路撒冷附近的摩利亚山上，以儿子为祭献给神。
15. But God again overrules and accepts Abraham's sacrifice . . .  
但神再度介入，祂接受了亚伯拉罕的奉献，

16. and provides the sacrifice Himself.  
却是神自己所预备的祭牲。
17. But it is not until king David conquers the city and takes it from the Jesubites that it becomes the center for the worship of the true God.  
但直到大卫王从耶布斯人的手中征服了这城，耶路撒冷才成为敬拜真神的中心。
18. There are three things you need to know about earthly Jerusalem.  
你需要知道有关世上的耶路撒冷的三件事。
19. We will not be able to cover them all today but we will continue in the next broadcast  
我们今天不能一一详述，但在下次节目时间会继续讨论。
20. Well first of all  
第一，
21. Jerusalem was a temporary city chosen by grace  
耶路撒冷是因恩典被拣选的暂时城市。
22. Second  
第二，
23. Jerusalem was a city with conditional blessing.  
耶路撒冷是蒙福却有附带条件的城市。
24. Third  
第三，
25. Jerusalem was a foreshadow of the heavenly Jerusalem.  
耶路撒冷预表将来天上的耶路撒冷。
26. Let's look closely at these three things.  
现在让我们详细看看这三点。
27. Jerusalem was a temporary city chosen by God's grace.  
耶路撒冷是因恩典被拣选的暂时城市。
28. David had a deep desire to honor God.  
大卫极其渴望荣耀神。
29. David had a deep desire to revere God.  
大卫极其渴望敬畏神。
30. David wanted to be in the presence of God.  
大卫深愿常与神同在。
31. And God in his sovereign act of grace and election, honored that desire.  
神以祂至高的主权恩待并拣选，神尊重大卫的愿望。
32. My listening friends, I want you to listen very carefully as we conclude  
亲爱的朋友，请留心听我的结论。
33. If your desire is to honor the lord Jesus Christ in your life  
如果你渴望以你的生命尊崇主耶稣基督，
34. God will bless you.  
神必要赐福给你。
35. If your desire in life is the glory of God like king David. . .  
如果，就像大卫王一样，你生命的渴求就是要荣耀神，
36. God will overrule the fumbling and the stumbling in your life, . . .  
神就会介入你生命中的起起伏伏来建立你，
37. Like He did with David.  
就像祂对待大卫一样。
38. As we have said many times during these broadcasts:  
我们在节目中一再的说：
39. God's original intention is for man to live in a garden . . .  
神起初的心意就是要人安居在花园里，
40. But man built the city.  
但人却建造城市。
41. In an act of overruling mans rebellion and stubbornness, . . .  
为了要改变人的叛逆和顽梗，于是神介入，
42. God permitted David to have a city.  
神允许大卫有一座城。
43. A city that was to be set aside for the honor and glory of God.  
这座城专为尊崇神，荣耀神而设。
44. Tune in next time, and we will learn more about this city, set aside for God.  
请按时收听下次节目，我们将要进一步探讨这座专为神设立的城市。
45. I will also tell you about the New Jerusalem, . . .  
我也要告诉你有关新耶路撒冷的事，
46. The heavenly Jerusalem, . . .  
也就是那天上的耶路撒冷，
47. Which is the hope of all those who come to the Lord Jesus Christ.  
是所有信靠耶稣基督的人的希望。
48. Until next time I wish you God's richest blessing  
愿神大大的赐福给你，下次再会。