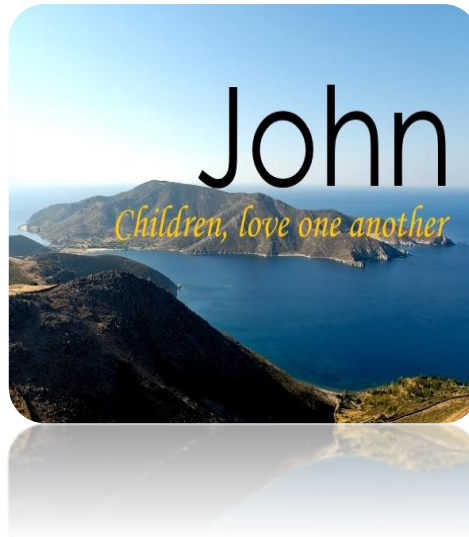


The ancients tell us, John lived the longest of the 12 disciples; the original followers of the Lord; **eye-witnesses to Jesus Christ**. Where and when John was inspired to use this opening phrase **In the beginning** 8 times in his account of the Good News is unimportant to the early church leaders who affirm the message.



古人告诉我们，约翰是十二门徒中活得最长的。上帝最初的追随者；**耶稣基督的见证人**。约翰在何处、何时受启发，在他对福音的叙述中，一开始用了 8 次这句话，对于早期确认福音的教会领袖来说并不重要。

¹ **In the beginning was the Word** / in Greek: **ho Logos**,

and the Word was with the God / this Greek preposition is: **pros**... it means: **facing**... accompanying; and there are 2 Greek words : **to theon**... Often in translations, some scholars try to be helpful and decide not to translate the accusative, masculine, singular article. **and God was the Word**

So, let's hear what John was inspired to tell us.

In the beginning was the Word, and the Word was facing the God, and God was the Word. here, the word order is inverted. This could read : **and the Word was God.**

notice, it does **not** say: The God was the Word, **or** the Word was The God. Yet consider this verse.

In the beginning was **The Logos**, and **The Logos** was **facing The Theon**, and **Theon** was **The Logos**

The Logos, the Word was **facing**... **The God**... and **Theon** was **The Logos**.

Whatever **Theon** is; whatever the meaning of **God** is... **The Logos was the same**. And to anticipate what the New Testament writers will reveal:

¹ 太初有道， / 希腊语: **ho Logos**

道与**神同在**， / 这个希腊介词是: **pros**，意思是: 面对，伴随; 有两个希腊词: **to theon**. 在翻译的时候，一些学者为了有所帮助，决定不翻译宾格，阳性，单数的冠词。**道就是神**。

让我们来听听约翰受启发要告诉我们什么。

太初有道，道与**神同在**，道就是神。 / 在这里，词序颠倒了。这句话可以解读为: 道就是神。

注意，它没有说: 上帝就是话语，或者话语就是上帝。想想这一节。

起初是**道**，**道**面对着 **The Theon**，**The Theon** 就是**道**

道，话语面对着神，而 **The Theon** 就是**道**。

什么是全心全意地; 无论神的意思是什么... **道是一样的**。并预测新约作者将揭示的内容:

The Logos, the Lord of glory, the Eternal Son of God was **facing the God**, His Father from the beginning!

John tells us that **Jesus is not... God talking to himself**. Jesus tells us He came to do His Father's will. These verses throughout the Scriptures, make it clear why mankind was created. **And don't worry about the seating arrangement in heaven**. Up there, **THEY like each other, a lot! And THEY know where to sit!** Don't worry about God our Father and the Lord Jesus Christ...

THEY are a little different than us. THEY worry about us, because THEY hope to welcome each of us one day into Their home of joy and peace!

These words help to shed light on the bold statement found in Genesis 1: **Let us make man in Our image**. The God in the eternities is not an old senile, lonely guy talking to himself. The God in the eternities is talking to Someone who is with Him, who He likes a lot! And these words disclose this beautiful relationship in the Godhead... that is beyond anything we could have guessed at, imagined... or invented.

In the beginning was the Word,

and the Word was with... the God,

and the Word was God / this verse is understood in our many analogies: like Father, like Son. He is a chip off the old block! The apple doesn't fall far from the tree. Whatever God is... so also is the Word!

²**The same was in the beginning with the God** / They have been around for a long time.

³**All things were made by Him / by the Logos** all that exists was made by Him. To the Colossians Paul wrote: by Him all things were made, for Him. He holds all things together by the Word of His power;

道，荣耀的主，上帝永恒的儿子，从一开始就面对着上帝，他的父。

约翰告诉我们，**耶稣不是...神在自言自语**。耶稣告诉我们，他来是为了遵行天父的旨意。这些贯穿圣经的诗句，清楚地说明了人类被创造的原因。**不用担心天堂里的座位安排。在那里，他们非常喜欢对方！而且他们知道该坐在哪里！**不用担心我们的父神和主耶稣基督...

他们和我们有点不同。他们担心我们，因为他们希望有一天欢迎我们每一个人进入他们的欢乐与和平的家！

这些话有助于阐明《创世纪》第 1 章的大胆声明：“**让我们按我们的形象造人。**”永恒上帝不是一个老的，孤独的自言自语的人。永恒的神正在和一个他非常喜欢的人说话！这些话揭示了神性中这种美丽的关系，超出了我们所能猜测、想象或发明的任何东西。

太初有道，

道与神同在，

道就是神。 / 我们可以用许多比喻来理解这一节：有其父必有其子。他简直是一个模子刻出来的！有其父必有其子。无论神是什么……话语也一样！

²太初与神这道同在。 / 它们已经存在很长时间了。

³万物是借着**他**造的。 / 所有存在的都是由**道**创造的。保罗在歌罗西书中写道：万物都是因他造的，都是为他造的。他用他大能的话语，联络万有。

and without Him was not anything made that was made.

All things emerged through Him, and without Him... emerged not even one / not one thing, not a bug, not a star, not a flower, not an atom came into being without Him. Not one___, and fill in the blank. We may marvel over these inspired words but John says, without the Word of God, not a thing came to be.

⁴In Him was life / in Him is: zoe, the life of God;

and the life was the light of mankind / the word is: **anthropos**; men and women.

⁵And the light shines in darkness / it continues to shine;

and the darkness did **not** grasped it / this word is: **katalambano**; to reach and seize what it is looking for; to overpower. In other words: The Life of God... is like a powerful light piercing through darkness.

When confronted with the Life of God, its power is cut off; turn on the light in a room and darkness disappears.

⁶There was a man sent from God, whose name was John / John the Baptist.

⁷Now, this one came as a **witness** / the word: **marturia**... he came as a martyr, that through him...

to give witness of the Light / the Greek verb is: **martureo**... a form of the previous word, meaning to put one's life on the line, on the edge; John was not only willing to live... he was willing to give his life, willing to die,

凡被造的，没有一样不是借着他造的。

万物是借着他造的。凡被造的，没有一样不是借着他造的。/没有一样东西，没有一个虫子，没有一颗星星，没有一朵花，没有一个原子是脱离他而存在的。Not one___, and fill in the blank。我们可能会对这些受启示的话感到惊奇，但约翰说，没有神的道，就没有一件事。

⁴ 生命在他里头。/在他里面有：祖伊，神的生命；

这生命就是人的光。/这个词是：**anthropos**；男人和女人。

⁵ 光照在黑暗里，/它继续闪耀；

黑暗却不接受光。/这个词是：**katalambano**；去达到并抓住它所寻找的东西；压倒。换句话说：神的生命就像一束穿透黑暗的强光。

当面对神的生命时，神的能力就被切断了；打开房间里的灯，黑暗就消失了。

⁶ 有一个人，是从神那里差来的，名叫约翰。/施洗约翰

⁷ 这人来，为要作见证，/这个词：**marturia**...他是个殉道者，通过他...

就是为光作见证，/希腊动词是 **martureo**，是前一个单词的一种形式，意思是把自己的生命放在危险的边缘；约翰不仅愿意活下去，他愿意献出生命，愿意死去，



for the Light, that all **believe through him** / all men, all women and children **pisteuo**... it's a verb; it's **acting in faith**... the faithing word of the New Testament.

It is not just sitting around, thinking and speculating about it... Without faithing... we are powerless to please God. And John came, willing to give his life... for this Light... that all would please God, and trust Him, too.



⁸ He was **not** that Light / but he was the first to give **witness for the Light** / **martureo**; John the Baptist for sure was not the light; but he was the first martyr, to forfeit his life for the Light

⁹ There was the **true Light**, that coming into the world, enlightens all mankind / coming into this disordered and fallen cosmos. John lets us know... this Light enlightens all mankind.

Now, regarding The Light...

¹⁰ He was in the world -- the world that was made by Him / how this is possible is hard to imagine: ask Him when you meet Him. The world was made by Him; and through Him; created on account of Him,

yet the world did **not know** Him / **ginosko**; **to know**, it's why we go to school; to personally know,

¹¹ He came to His own / He came to what belonged to Him; the life made in His image and likeness, first breathed into mankind long ago; that breath came from Him, and His own did **not receive Him** / what belonged to Him... what was His for the most part, did not freely reach out to Him; to learn from Him, to value or to know Him.

叫众人因他可以**信**。/所有男人，所有女人和孩子 **pisteuo**...这是一个动词；就是按信仰行事，这是新约里的信仰。

没有信心，我们就无法讨神的喜悦。约翰来了，愿意为这光献出自己的生命，使所有的人都能讨神的喜悦，也都信靠他。

⁸ 他**不是**那光，乃是要为光作**见证**。/ **martureo**；施洗约翰肯定不是光；但他是第一个殉道者，为了光而牺牲自己

⁹ 那光是**真光**，照亮一切生在世上的人。/进入这个混乱堕落的宇宙。约翰让我们知道...这道光照亮了全人类。

现在，关于光...

¹⁰ 他在世界，世界也是借着 he 造的，/很难想象这是怎么可能的：当你见到他的时候问问他。世界是由 he 创造的。并通过 he；上帝创造的

世界却不**认识**他。/ **ginosko**；**要知道**，这就是我们上学的原因；个人知道，

¹¹ 他到自己的地方来，/他来到了属于他的地方；以他的形象创造的生命 相似，很久以前就被吸入人类；那气息是从 he 而来的，**自己的人倒不接待他**。/属于他的...属于他的，并不是随意伸手到他那里；向他学习，重视他，认识他。

¹² **But to those who received Him, to them He gave authority to become children of God** / to those who welcomed Him; and in faith said, I'll take Him; I want to know Him, and receive Him; He gave authority to become God's adopted children, billions of first graders... no adults.

those believing on His name / the word: **pisteuo**... faithing, trusting, giving their lives to Him for His Name: Regarding these children...

¹³ **who were born, not of bloods** / John is not talking about being born of earth's fathers and mothers,

nor of the desire of the flesh / he is not talking about those born as a result of some passionate fling,

nor of the will of man / he's not even talking about those born due to the genius of any parent's plan,

but of God / John is talking about those... born of God Himself, born again, born from above.

¹⁴ **And the Word became flesh** / the word: **ginomai**...means: **to become**; so He was not created; The Logos who was with the God... became like us: He put on flesh and blood,

and tented among us / the word is: **skenoo**; meaning: **to tent**; to tabernacle. A tent is a very temporary shelter right? John says, this Logos of God... temporarily camped among us,

and we beheld His glory

/ David wrote... **the heavens declare the glory of God** Paul said **Jesus Christ is the glory of God** and John tells us, we saw with our own eyes this **out-raying brilliance of God**.

¹² 凡接待他的，就是信他名的人，他就赐他们权柄，/迎接他的人;他凭着信心说，我愿意接他去。我要认识他，接受他;他给了数十亿一年级学生成为上帝收养的孩子的权力，没有成年人。

作神的儿女。/这个词:pisteuo，信靠，信靠，为他的名舍命：
关于这些孩子...

¹³ 这等人不是从血气生的，/约翰说的不是地球父母的出生，

不是从情欲生的，/他说的不是那些因为激情而出生的人，

也不是从人意生的，/他甚至不是在说那些因父母的天才计划而出生的孩子，

乃是从神生的。/约翰说的是那些从上帝而生，重生，从天上而生的人。

¹⁴ 道成了肉身/ ginomai 这个词的意思是:成为;所以他不是被创造的;与神同在的道，也与我们一样:是穿上有血有肉的衣服，

住在我们中间，/这个词是:skenoo;意义:帐篷;帐幕。帐篷是临时的避难所，对吧?约翰说，神的道暂时住在我们中间，

我们也见过他的荣光，

/大卫写道，**诸天宣告神的荣耀**保罗说**耶稣基督是神的荣耀**约翰告诉我们，我们亲眼看见**神的光辉**。

with our own eyes we saw... His glory, the glory as of the only Son born of the Father / born of the **Godhead**, His Father, who is now our adopted Father, too.

And this **Logos** of God... this **Light** from God the Father, this One who was facing the Father... His unique Son, this only-born of **the Godhead**... John tells us this **true light** is...

full of grace and truth / in every deed, in every word filled with grace and truth. He is different than us, isn't He? John Wesley wrote: We are all by nature liars and children of wrath, to whom both grace and truth are unknown. This verse might be paraphrased thus: In order to raise us to this dignity and happiness, the eternal Word, by a most amazing humility, was made flesh, uniting Himself to our miserable fallen nature.

¹⁵ John the Baptist gave witness of Him, and shouted saying,

This is He of whom I said,

He who comes after me is preferred over me,

for He existed before me / John the Baptist, cousin of Jesus knew the unique miracle that took place when they were born; Luke tells us, John was born 6 months before Jesus; but here, we understand, John the Baptist said, before I was born, He already was. So, is there any confusion? No!

And John declares: this glorious One who came from the eternal Father... since He existed before all of us, His rank is superior to all of us... therefore He should be preferred over all of us.

¹⁶ And of His fulness we all received, and grace upon grace / John tells us, all that comes from the eternal Father of love and life: all that we received... all truth, all mercy; all peace and joy it was

正是父独生子的荣光。/生自上帝，他的父亲，他现在也是我们的养父。

而这神的**道**...这来自父神的**光**，这面对父神的光...他的独生子，神的独生子...约翰告诉我们这真光是...

充充满满的有恩典有真理。/在行为上，言语上，都充满恩惠，充满真理。他和我们不一样，不是吗?约翰·卫斯理写道:“我们生来都是说谎的人，都是愤怒的孩子，恩典和真理在我们身上都是未知的。”这一节可以这样改写:为了使我们获得尊严和幸福，永恒的道以一种惊人的谦卑变成肉身，把他自己与我们悲惨堕落的本性结合在一起。

¹⁵ 约翰为他作见证，喊着说，

这就是我曾说，

那在我以后来的，

反成了在我以前的。因他本来在我以前。/施洗约翰，耶稣的堂兄，知道他们出生时发生的独一无二的奇迹;路加福音告诉我们，约翰比耶稣早出生 6 个月;但在这里，我们明白了，施洗约翰说，在我出生前，他就已经存在了。那么，有什么困惑吗?不!

约翰宣告说:“这位荣耀的，从永远的父那里来的...因为他存在于我们众子之前，他的地位高于我们众子...所以他应当居于我们众子之上。”¹⁶ 从他丰满的恩典里我们都领受了，而且恩上加恩。/约翰告诉我们，一切来自永恒的爱与生命之父:一切我们所领受的...一切真理，一切怜悯;一切都是和平与欢乐

all packaged complete and in abundance in Him. Like we say of a brand-new vehicle... He is fully loaded... with everything we need!

Here, John tells us, what we received from God our Father, as He generously piles the extras on; He freely piles grace upon grace, and lots of peace, too.

17 For while the Law was given to us by Moses / while all the little rules and regulations, all the hostile threats: all the do this, but don't do that stuff, Moses gave that we could know our fallen disorder, **grace and truth came to us by Jesus the Christ** / Yeshua the Messiah of God.

18 No one has seen God at any time / no man, woman or child, how could they? FatherGod and the Holy Spirit, are only known in spirit and truth; it is said, Jesus the Son is the only One we will ever see,

but the only One born of God, who is in the bosom of the Father / this dear Son, uniquely born of God our Father who is spiritual, unbodily presence; this Son who is closest to the Father's heart,

He declared Him. With force and clarity this Son, **exegeomai, He leads out. exegesis:** to critically explain; to exposit in description and explanation. John tells us, this **Logos**, this **living Word**... facing the Father from the beginning... **He** can best explain His Father... as if leading Him from behind a curtain, introducing Him on the stage of history. This Son is closest to His Father's heart, **He** was sent by God to show us the way; and told us all we need to know about His Father. John later will remind us the night Jesus was betrayed He told his disciples...**what He spoke were the words His Father told him to speak.** I'd imagine He is pretty smart, wouldn't you say?! So, let us learn what He came to tell us.

在祂里面，一切都是完满丰盛的。就像我们说的一辆新车，他满载着我们的一切！约翰在这里告诉我们，我们从神我们的父那里所领受的，是祂慷慨地把额外的加在上面；他随意地把恩典加在恩典上，还有许多和平。

17 律法本是借着摩西传的，/而那些小的规章制度，那些充满敌意的威胁，所有这些做这个，但不要做那个，摩西告诉我们，我们可以知道我们的混乱，恩典和真理，都是由耶稣基督来的。/Yeshua 弥赛亚

18 从来没有人看见神。/没有男人，女人或孩子，他们怎么可能？父神和圣灵，只有在灵和真理里才能被认识；又说，子耶稣是我们所要见的独一。

只有在父怀里的独生子/这个亲爱的儿子，独一无二地由我们的父神所生，是属灵的，非肉体的存在；这个儿子是最接近天父心的，

将他表明出来。以力量和清晰，这个儿子，**exegeomai**，他带领出来。注解：批判性地解释；用描述和解释来解释。约翰告诉我们，**道**，**这活的道**...从一开始就面对着天父...他能最好地解释天父...就像从帘子后面引导他，把他介绍到历史的舞台上。这个儿子最接近他的父的心，他被神差来给我们指明道路；告诉我们所有关于他的父的事。约翰稍后会提醒我们，耶稣被出卖的那天晚上，他告诉他的门徒们，**他所说的话就是天父要他说的话。**我想他一定很聪明，你说呢？！所以，让我们知道他来告诉我们什么。**JESUS it is YOU**