

The ancients tell us, John lived the longest of the 12 disciples; the original followers of the Lord; **eye-witnesses to Jesus Christ**. The Gospel of John circulated as early as 70ad and perhaps earlier since it contains no reference to the destruction of Jerusalem. John more than the others spoke about the nature of Christ – the Messiah of God, and the meaning of faith in Him.

In the last chapter John wrote about Jesus, presented by John the Baptist as **:The Lamb of God who takes away the sin of the world**; and also wrote about when He comes one day and appears very different, in power and great glory .

¹ And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there / what's her name?:

² And both Jesus and His disciples / his mathetes, those doing the math putting the pieces together, were called to the marriage.

³ And when they needed wine, the mother of Jesus / and a second time, we ask: what's her name?

she said to him, They have no wine / the mother of Jesus was concerned that they ran out of wine! Which is so interesting, she is concerned the people don't have wine; while that old, worn out hocus pocus crowd who love traditions and crudely elevate her; **they refuse to provide wine for their people.** It's interesting, isn't it?



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**。约翰福音早在公元 70 年就流传了，也许更早，因为它没有提到耶路撒冷的毁灭。约翰比其他人更多地谈到了基督的本质——上帝的弥赛亚，以及信仰他的意义。

在最后一章，约翰写到耶稣，施洗约翰把他描述为**:神的羔羊，除去世人的罪**;他还写到，当

他有一天降临，下次以大能和大荣耀的形式出现时，他的样子就大不一样了。

¹ 第三日，在加利利的迦拿有娶亲的筵席。耶稣的母亲在那里。/她的名字是什么?

² 耶稣和他的门徒也被请去赴席。/他的数学家们，那些通过数学把信息拼凑起来的人

³ 酒用尽了，耶稣的母亲/第二次，我们问:她叫什么名字?

对他说，他们没有酒了。/耶稣的母亲担心他们的酒喝完了。有趣的是，她关心的是没有酒的人;而那些爱传统，粗俗地抬举她的老朽、疲惫的骗子们;他们拒绝为他们的人民提供酒。很有趣，不是吗?



4 Jesus said to her, Woman / it is John, the disciple whom Jesus loved... **eye-witness to Jesus Christ**, who was inspired to tell this detail; which is consistent with what Jesus, when nailed to the cross, said about this woman,

Woman, what have I to do with you? My hour has not yet come / I'm sure she has a name; His reply is not very endearing; not much of a partnership developing here; the bible is so interesting, isn't it?

5 His mother / what's her name **said to the servants, whatever He says to you, do it** / well, she got that right! So, whatever her name is... she is smart! You know, those who elevate this lady, making a bigger deal about her than we find in scripture seem to forget this verse, don't they? What this smart woman said is worth hearing a second time:

Whatever He says to you, do it.

6 And six stone waterpots were set there, after the Jewish custom of purifying the people, containing two or three firkins apiece / wow! So, if some might ask, what's a fricken firkin? It's a lot! 20 - 30 gallons each

Jesus the Vintner,

7 Jesus said to them, Fill the waterpots with water. And they filled them to the brim.

8 And He said to them, Draw some out now, and take it to the headwaiter of the feast, and they took it / so they did what Jesus said.

9 When the headwaiter of the feast tasted the water that was made wine / this first miracle of Jesus recorded is to make wine... to keep the wedding party going!

4 耶稣说，妇人， /是耶稣所爱的门徒约翰，**耶稣基督的见证人**，他受启发而讲述了这个细节;这与耶稣被钉在十字架上时对这个女人的评价是一致的，

我与你有什么相干。

我的时候还没有到。/我肯定她有名字;他的回答不太讨喜;这里没有多少合作关系;圣经很有趣，不是吗?

5 他母亲对用人说，
他告诉你们什么，你们就作什么。/她说对了!所以，不管她叫什么，她很聪明!那些抬高这位女士，把她看得比我们在圣经里看到的还要重要的人似乎忘记了这句话，不是吗?这位聪明的女士说的话值得再听一遍:

他告诉你们什么，你们就作什么。

6 照犹太人洁净的规矩，有六口石缸摆在那里，每口可以盛两三桶水。 /哇!所以，如果有人问，什么是 fricken firkin?这是一个很多!20 - 30 加仑

酿造葡萄酒的人,耶稣

7 耶稣对用人说，把缸倒满了水。他们就倒满了，直到缸口。

8 耶稣又说，现在可以舀出来，送给管筵席的。他们就送了去。 /他们就照耶稣说的去做

9 管筵席的尝了那水变的酒， /耶稣所记录的第一个奇迹是酿酒……让婚礼继续下去!

Yet another wasted verse in scripture... too embarrassing for some prudish legalists buried in their traditions... to swallow,

这又是一段浪费的经文，让一些拘谨的法学家难以下咽，

When the headwaiter of the feast tasted the water that was made wine... and did not know where it was from: (but the servants who drew the water knew); the headwaiter of the feast called the bridegroom / he could do that, he wasn't drinking and driving,



并不知道是哪里来的，只有舀水的用人知道。管筵席的便叫新郎来。/ 他能做到，他没有酒后驾车，

¹⁰ And said to him, Everyone serves the good wine at the beginning; and when men have freely drunk, then that which is worse: but you have kept back the good wine until now.

¹⁰ 对他说，人都是先摆上好酒。等客喝足了，才摆上次的。你倒把好酒留到如今。

¹¹ This beginning of miracles Jesus did in Cana of Galilee, and manifested forth His glory / I bet they all sang vigorously lifting their voices: What A Friend We Have In Jesus... since he made the good wine... ensuring many enjoyed the celebration. it was definitely something to brag about; and His disciples believed on Him.

¹¹ 这是耶稣所行的头一件神迹，是在加利利的迦拿行的，显出他的荣耀来。/ 我敢打赌，他们都高声唱着：“我们有耶稣多么好的朋友... 因为他酿了这么好的酒... 确保了很多享受庆祝活动。”他的门徒就信他了。

¹² After this He went down to Capernaum / Jesus was on the move,

¹² 这事以后，耶稣与他的母亲弟兄和门徒，都下迦百农去。/ 耶稣在行动，

He, and His mother / what's her name?, and His brothers / younger siblings, and His disciples / those doing their math: and they continued there a few days.

在那里住了不多几日。

¹³ And the Jewish Passover was near / the first of 3 annual festivals men were required to go to Jerusalem... these times centered on 3 of 7 great work Days... that especially belonging to the Lord. Read about those 7 Days in Leviticus 23; 3 last Days remain to be fulfilled by Jesus Christ / the Messiah,

¹³ 犹太人的逾越节近了，/ 这是三个每年一度的节日中的第一个，人们被要求去耶路撒冷，这些日子集中在 7 个伟大的工作日中的 3 个，特别属于主。读读利未记第 23 章中的这七天；最后的三天由耶稣基督/弥赛亚，

so Jesus went up to Jerusalem.

¹⁴ And found in the temple / in Greek, this word is: hieron. In the Gospels 2 very different words are confusingly translated: temple. hieron is used only in the Gospels and in the book of Acts... and means the sacred buildings; we could even say: the hierarchy house... that we all can imagine... at that place in old Jerusalem.



Jesus found in the hieron... those who sold oxen and sheep and doves, and the money-changers sitting there / so apparently, all the religious hierarchy... with all their manmade traditions... had systematically co-opted that place for their own purposes:

¹⁵ And when He made a whip from small cords, He drove everyone out of the temple including the sheep, and the oxen; / the hieron which had become more like: a carnival; I guess it's inevitable; all those uncreative, joyless inventors... not inspired by the Spirit of God... do that,

and dumped the changers' money and overturned the tables / can you imagine? in other words, everything went flying! Including the doves and the money. Jesus was not making friends;

¹⁶ And said to them who sold doves / all starting... with good intentions: usually for the convenience of others... who could not be expected to bring their sacrifices from such long distances... though corrupting like a cancerous growth... into rents and fees for the purchase of every sacrifice with or without blemish; Dr. Gene Scott often said, if we have the choice between: easy or hard... **choose hard!**

耶稣就上耶路撒冷去。

¹⁴ 看见殿里/在希腊语中,这个词是:hieron。在福音书 2 中,非常不同的词语被混淆地翻译成:圣殿。hieron 只在福音书和使徒行传中使用,意思是神圣的**建筑**;我们甚至可以说:我们都能想象的,在旧耶路撒冷的那个地方的**等级之家**。

殿里有卖牛羊鸽子的,并有兑换银钱的人,坐在那里。/所以显然,所有的宗教等级,以及他们所有的人为传统,都为了自己的目的系统地选择了那个地方:

¹⁵ 耶稣就拿绳子作成鞭子,把牛羊都赶出殿去。/殿变得更像一个狂欢节;我想这是不可避免的;所有那些没有创造力,没有乐趣的发明家,没有受到上帝的启示,

倒出兑换银钱之人的银钱,推翻他们的桌子。/你能想象吗?换句话说,一切都飞起来了!包括鸽派和金钱。耶稣不是在交朋友;

¹⁶ 又对卖鸽子的说,/所有的一切都是出于好意,通常是为了他人的方便,这些人不可能从如此遥远的地方做出牺牲,尽管他们像癌变的肿瘤一样,为购买任何有或无缺陷的牺牲而付出租金和费用。吉恩·斯科特博士经常说,如果我们要在容易和困难之间做选择,那就**选择困难!**

Take these things from here; do **not** make my Father's **house** a **house of merchandise** / in Greek: **oikos**. Matthew 23, records the last time Jesus went to this place... this supposed sacred house; and, having argued with the religious leaders, He leaves these brick and stone buildings one last time... declaring: **Behold, your house -- no longer His Father's house**... is left to you - deserted, abandoned. 6 more times this word: merchandise...is use by John when the time of the Gentiles comes to an end; he writes **Revelation 18... merchants buying from the fallen, faithless whore -- Babylon the great**. some religious institution in the last days will look just like that bunch of carnival clowns; hey, check the NEWS.

把这些东西拿去。**不要**将我父的殿，当作买卖的地方。/在希腊:oikos。马太福音 23 章记载了耶稣最后一次来到这个地方，这个被认为是神圣的地方;和宗教领袖争论之后，他最后一次离开这些砖石建筑，宣告：**看哪，你们的房子——不再是他父的房子**……留给你们——被遗弃了。用了六次“商品”这个词是约翰在外邦人的时代结束时使用的;他写了《启示录》第 18 章**商人们向堕落的失信的妓女——伟大的巴比伦**。购买在最后的日子里，一些宗教机构看起来就像一群狂欢节小丑;嘿，看看新闻。

17 And His disciples remembered that it was written,

they remembered: Psalm 69:9; it was familiar; the people of God could sing it,



17 他的门徒就想起经上记着说，

他们记得:诗篇 69:9;这是熟悉的;上帝的子民可以唱出来，

The zeal for Your house consumes Me.

我为你的殿，心里焦急，如同火烧。

18 Then the Jewish leaders said to Him / these religious frauds who preferred their hocus pocus instead of the word of God, they respond to Jesus; so be awake. They create their own sacred sounding vocabulary, and weird habits, and exaggerated routines; drama to be seen of men...

What sign do You show us, seeing You do these things? / they demanded Jesus dazzle them with a miracle - evidence of His authority; since He had not been educated or commissioned by them.

18 因此，犹太人说，/这些宗教骗子更喜欢他们的诡计而不是上帝的话语，他们回应耶稣;所以保持清醒。这些假领导人创造了他们自己神圣的听起来的词、奇怪的习惯和夸张的常规;男人的戏剧… **你既作这些事，还显什么神迹给我们看呢？** /他们要求耶稣用神迹来迷惑他们——证明他的权威;因为他没有接受过他们的教育和委托。

19 Jesus answered and said to them / cutting through their drama, **Destroy this temple** / this Greek word is: **naos**... the nominative form meaning: **to dwell; a dwelling**. Here, it seems **naos** found its way into the sloppy religious sounding speech of the day: similar: when **holy days**... become: **holidays**! Or people who sneeze, and everybody is expected to respond: **Gaw-ble-cha!**

19 耶稣回答说，/摧毁这座殿/这个希腊词是:**naos**…主格形式的意思是:**居住;一个住所**。在这里，似乎 **naos** 找到了它的方式在今天的草率的宗教听起来演讲:类似的:当**神圣的**日子…变成:节日!或者是打喷嚏的人，每个人都应该回应:天啊!



Jesus answered... Destroy this **naos**, and in three days I will raise it up.

²⁰ Then the Jewish leaders said / probably, with stares and smirks and jeers which often accompany charlatans clothed in envy and arrogance, those snarky, highly educated religious thugs who thought things like: a kernel of corn found in the dung of a white she-ass, was a therapeutic cure for ailments.

They said, 46 years was this **temple** / this **naos**; this **dwelling**; notice, they did **not** use the word: **hieron**; and was their romantic sentiment such that they endlessly caricatured words to mesmerize their audience? Things don't change much. For 1000 years, this generation knew and sang: **Psalm 91**... let's sing along: **He who dwells in the secret place of the most High... abides under the shadow of the Almighty**... and I bet, that is not a place of brick and stone. But because we all know: people listen to what they want to hear. So, can we hear their drama? Can we hear their intonations as they question the Lord?

Then the Jewish leaders said / with all the melodramatic tones we can imagine!



46 years was this **naos** in building, and will You raise it up in three days?

²¹ But He spoke of the **naos** of His body / Paul writes: **Do you not know that you are the naos of God, and that the Spirit of God dwells in you?** If any defiles the **naos** of God, him will He destroy; for the **naos** of God is holy, which you are -- **1 Corinthians 3**.

He spoke of the **naos** of his body

²² So, when He was risen from the dead, His disciples remembered He said this to them; and they believed the scripture, and the word which Jesus spoke.

你们拆毁这殿，我三日内要再建立起来。

²⁰ 犹太人便说，/也许，伴随着那些披着嫉妒和傲慢的外衣的江湖骗子的凝视、讥笑和嘲笑，那些傲慢的、受过高等教育的宗教暴徒认为：在一个白人的粪便中发现一粒玉米，是一种治疗疾病的方法。

这殿是四十六年才造成的，/这神殿;这个住宅;注意，他们没有用 **hieron** 这个词;他们的浪漫情感是否会让他们无休止地用夸张的语言来迷惑观众?事情不会有太大变化。我们一起唱：“**住在至高者隐密之处……住在全能者的荫下……**……我敢打赌，那地方肯定不是用砖和石头砌成的。”而是因为我们都知道：人们只听他们想听的。我们能听听他们的故事吗?我们能听到他们询问上帝时的语调吗?

然后犹太领袖们/用我们所能想象的所有夸张的语调说!

46 年的时间里，你三日内就再建立起来吗?

²¹ 但耶稣这话，/保罗写道：**难道你们不知道你们是神的殿，神的灵住在你们心里吗?**若有人亵渎神的神谕，神必灭绝那人;因为神的拿俄是圣洁的，就是你们。——**哥林多前书 3**

是以他的身体为殿。

²² 所以到他从死里复活以后，门徒就想起他说过这话，便信了圣经和耶稣所说的。

²³ Now when He was in Jerusalem at the Passover, on the feast day, many believed on His name, when they saw the miracles He did.

²⁴ But Jesus did **not** entrust Himself to them, because He knew all capricious men,

²⁵ and needed no one to testify concerning man: for He knew what was in man.

²³ 当耶稣在耶路撒冷过逾越节的时候，有许多人看见他所行的神迹，就信了他的名。

²⁴ 耶稣却不将自己交托他们，因为他知道万人。

²⁵ 也用不着谁见证人怎样。因他知道人心里所存的。

His sheep hear His voice and follow Him