

22 After these things Jesus and His disciples went to the land of Judea; and there He stayed with them / He waited with his disciples, his **mathetes**, those doing the math,

and baptized / Jesus was not externally baptizing, but His disciples were; John lets us know that detail in the next chapter. At the baptism of Jesus, John declared Jesus will baptize with spirit and fire; so that baptism by Jesus will be definitely different than John's little water baptisms.

23 And John also was baptizing in Aenon near to Salim / John the Baptist was also baptizing in the neighborhood; and archeologists are not certain where either of those places are; but undoubtedly in the precincts of Herod's jurisdiction is where John the Baptist was externally baptizing,

because there was much water there: and they came, and were baptized / the multitudes came: friends and the curious and skeptics they all came, because they wanted to be externally baptized by John.

24 For John was not yet thrown into prison.

25 Then there arose a question between some of John's disciples and the Jews / now pretty much all of them were Jewish, Jesus was Jewish, but the gospel writers consistently highlight the affronted Jewish leadership who were irritated that they were losing their audience to both John and Jesus.

There arose a question about purifying / and you can imagine: some seemingly pious arguments over: how much water, and how frequently; you know, the sprinkling, pouring and immersion debates; and is it fresh water or muddy water? Or holy sparkling water?



22 这事以后，耶稣和门徒到了犹太地，在那里居住/他和他的门徒们一起等待，他的数学家，那些做数学的人，

施洗。/耶稣不是从外面施洗，而是他的门徒;约翰在下一章中告诉我们这个细节。在耶稣受洗时，约翰宣布耶稣将用灵和火施洗;所以耶稣的洗礼和约翰的小洗礼是完全不同的。

23 约翰在靠近撒冷的哀嫩也施洗，/施洗约翰也在附近施洗;考古学家也不确定这两个地方在哪里;但毫无疑问，在希律的管辖范围内是施洗约翰进行外部洗礼的地方，

因为那里水多。众人都去受洗。/许多人来了:朋友、好奇的人和怀疑论者他们都来了，因为他们想要约翰从外部施洗。

24 那时约翰还没有下在监里。

25 约翰的门徒，和一个犹太人/现在他们几乎都是犹太人，耶稣也是犹太人，但福音作者一直强调被冒犯的犹太人领导层，他们因为失去了约翰和耶稣的听众而感到愤怒。

辩论洁净的礼。/你可以想象一些看似虔诚的争论:多少水，多久用一次;你知道，洒水，倾倒和沉浸的辩论;是淡水还是浑水?还是神圣的苏打水?

And 1,000 other divisive questions... missing the mark. John told us:

Jesus would baptize **by Spirit and fire**. No wonder, Paul wrote on the first page to the Corinthians; I thank God I baptized none of you; God sent me to preach his Good News, not to baptize.

That Greek word for **purifying** is: **katharismos**, we know a catheter drains the sludge and gunk from our bodies; and we know whoever these guys were, they fixed their disagreements over external issues. The first time Jesus the good Teacher uses this word, He says; **Blessed are the pure in heart**... not the pure in arm pits; or pure in stinking feet: Jesus said to his first-grade class; **Blessed are the poor in spirit**... because He has come to enrich us. Titus, the Gentile leader of the early church; Titus settled the question long after Jesus ascended to heaven... when he writes: Jesus Christ himself... redeems and purifies His uniquely precious people.

There arose a question between some of John's disciples... and devout religious people / or possibly divisive agents of religion central... about purifying.

²⁶ **And they came to John, and said to him, Rabbi** / probably both John's students along with these discordant disputers who love to argue that they are right... and everybody else is wrong,

Rabbi, He who was with you beyond Jordan, to whom you bare witness to forfeit your life, Look / pay attention! Don't you see what is happening John? and this supposed anxiety comes from some who seems so concerned about details; with their legalistic proclivity, who misspoke: Jesus was not baptizing, but His disciples were,

the same baptizes and ALL come to him / and whatever genius was stirring up division among them, along with John's disciples,

还有其他 1000 个分裂性的问题...约翰告诉我们:

耶稣将用**圣灵和火**施洗。难怪保罗在哥林多前书的第一页上写道: 我感谢神, 我没有给你们一个人施洗。上帝派我来传扬他的福音, 而不是施洗。

希腊语中**净化**的意思是:**katharismos**, 我们知道一根导管将我们体内的污泥和黏液排出体外;我们 知道这些人是谁, 他们解决了外部问题上的分歧。耶稣第一次用这个词的时候, 他说: **清心的人有福了**...而不是胳膊窝纯洁的人;耶稣对他一年级的学生说;**虚心的人有福了**...因为他来使我们富足。提多, 早期教会的外邦领袖;提多在耶稣升天很久之后解决了这个问题, 他写道: 耶稣基督自己救赎并净化他独特宝贵的子民。

约翰的门徒, 和一个犹太人辩论洁净的礼。 /或者可能是宗教中心的分裂因素...关于净化。

²⁶ 就来见约翰说, 拉比, /可能约翰的学生和这些不和谐的争论者, 他们喜欢争辩他们是对的, 其他人都是错的,

从前同你在约但河外, **你所见证的那位**, /注意!你还不明白发生了什么吗, 约翰? 这种所谓的焦虑来自于那些似乎非常关心细节的人;他们说:不是耶稣施洗, 乃是他的门徒施洗。

现在施洗, 众人都往他那里去了。 /凡在和他们和约翰的门徒中间激起分裂的天才,

they all were bothered; which sounds like the 12 disciples who were bothered by others also doing the Lord's work.

²⁷ **John answered** / sizing up the situation **and said, What God gives to mankind is what we gladly receive** / John knew if things like popularity and attention came or went... those little things were beyond his control; it all was a gift from God; and he was to be faithful.

²⁸ **All of you heard my witness willing to forfeit my life, that I said, I am not the Christ** / John the Baptist knew: he was NOT the promised Messiah sent from God; he knew who he was, and who he wasn't; he did not attempt to confuse anyone; and this great voice... crying in the wilderness, declares the same message we hear Jesus telling Nicodemus; John adds, **but I have been sent before Him.**

²⁹ **He who has the bride is the bridegroom: but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the firm voice of the bridegroom** / the best friend is very glad for the bridegroom; to the surprise of those concerned and the disappointment of those who sought division; John says:

So hearing this... my joy is fulfilled / hearing what?

Hearing... ALL come to Him / that did not make John the Baptist sad; so he was very different than most. John the Baptist knew he was somebody; he was sent by God... preparing the way of the Lord. John wasn't trying to make himself somebody. Hearing that all come to Jesus, his joy was filled to the brim;

³⁰ **He must increase, but I must decrease** / John wasn't looking to become just another turd on top of the dung heap -- the shit pile of humanity. John knew his Boss was on His way; no one has ascended into heaven, but He who descended from heaven, even the Son of Man.

他们都很烦恼;这听起来像是 12 个门徒, 他们被别人打扰, 同时也在做主的工作。

²⁷ 约翰说, 若不是从天上赐的, 人就不能得什么。/约翰知道名气和关注度之类的事情是来是去, 这些小事都不是他能控制的。这都是上帝的恩赐;他是忠诚的。

²⁸ 我曾说, **我不是基督**, /施洗约翰知道:他不是神所应许的弥赛亚;他知道自己是谁, 也知道自己不是谁;他并不想迷惑任何人;这在旷野呼喊的声音, 就是耶稣对尼哥底母说的同样的话;约翰补充说, **是奉差遣在他前面的**, 你们自己可以给我作见证。

²⁹ **娶新妇的, 就是新郎。**新郎的朋友站着听见新郎的声音就甚喜乐。故此我这喜乐满足了。/最好的朋友为新郎高兴;令相关的人惊讶, 也令那些想要分裂的人失望;约翰说:

所以听到这个...我很高兴/听到什么?

听到这个...都到他这里。/施洗约翰并没有感到悲伤;所以他和大多数人很不一样。施洗约翰知道他是个大人物;他是上帝派来的, 为上帝预备道路。约翰并不想让自己成为大人物。他听见众人都到耶稣那里来, 就喜乐得溢。

³⁰ **他必兴旺, 我必衰微。**/约翰并不想成为人类粪堆上的另一坨屎。约翰知道他的老板要来了;除了从天降下来的人子、还没有人升过天。

³¹ **He who comes from above is above all:** but he who is of the earth is earthly, and speaks of the earth: **He who comes from heaven is over all.**

³² And He **testifies willing to forfeit His life** for what He has seen and heard; whether or not any one welcomes **his testimony**: when the Son of Man first declared what He had seen and heard from His Father in heaven... and was willing to forfeit His life to tell us, nobody, no man or woman took to heart what He said. In every generation thing don't change much; **few really care what Jesus said**; if they cared, you would hear it evident somewhere in their conversation.

³³ He who welcomes **His testimony** what He saw, what He heard... **willing to forfeit His life... has certified... that God is true.**

Jesus is the Testimony of God.

³⁴ **For He whom God has sent speaks the words of God** / John the Baptist spoke God's word; **Jesus Christ is God's Word**... and in the Church He is building... we can always tell when someone is sent by the Good Pastor; his powerful words will turn our attention, toward what God his Father told him.

Many years ago, Dr. Dallas Willard of USC said: **the power of God... is for the purposes of God... in the people He prepares:**

for He gives the Spirit without measure / whether these words have some general application or are misused by the spiritually ignorant... is not the point of this passage declaring: the Son of Man is over all, and the Spirit of the Lord is not divided in little bits and pieces. God our Father is generous; not cheap;

He gives the Spirit without measure / He generously gives the Spirit to all who will ask.

³¹ **从天上来的，是在万有之上。**从地上来的，是属乎地，他所说的，也是属乎地从天上来的，是在万有之上。

³² 他将**所见所闻的见证出来**，只是没有人领受**他的见证**：当人子第一次把他从天上父那里所看见所听见的，情愿赔上自己的生命告诉我们的时候，没有人，没有人把他所说的话放在心上。每一代人都不会有太大的变化；**很少有人真正在乎耶稣说了什么**；如果他们在乎，你会从他们的谈话中明显地听到。

³³ 那领受**他见证**的，就印上印，证明神是真的。

耶稣是上帝的见证。

³⁴ **神所差来的，就说神的话。**/施洗约翰说了神的话；耶稣基督是神的话语，在神所建立的教会里，我们总能分辨出什么时候是好牧师派来的；他大能的话语将使我们的注意力转向他的父神对他所说的话。

许多年前，南加州大学的达拉斯·威拉德博士说：“上帝的力量……是为了上帝的目的…在他准备的人民中：

因为神赐圣灵给他，是**没有限量的**。/这些话究竟是通用的，还是被属灵无知的人误用了…这段话的意思不是说，人子在万有之上，主的灵不是为零碎的。我们的父神是慷慨的；不便宜；

神赐圣灵给他，是**没有限量的**。/他慷慨地将圣灵赐给所有需要的人。

³⁵ **The Father loves the Son**, and has given all things into His hand / not complicated, is it?

³⁶ He who believes the Son has eternal life: but he who does **not** believe the Son, will **not** see life; but the wrath of God resides on him.

There is a choice who to listen to and follow, but the choice is definitely... not complicated!

³⁵ 父爱子，已将万有交在他手里。/不复杂，对吧？

³⁶ 信子的人有永生。不信子的人得不着永生，神的震怒常在他身上。

你可以选择听谁的，跟谁走，但这个选择绝对不复杂！

[The Love of God](#)

[This is My Father's World](#)

[His Sheep Hear His Voice And Follow Him](#)

[The Spirit and the Bride Say Come](#)

[O Come Let Us Adore Him](#)