

Seeing Jesus: Week One
Seeing Jesus Through Luke's Lens
April 16, 2023
Bo Stern Brady
見證耶穌：第一週
通過路加福音看耶穌
2023年四月十六日
珀·斯坦·布雷迪

敬拜詩歌一：祂又真又活 (He Is Alive)
詞曲：盛曉玫 Lyrics & music: Amy Sand

喜樂 我要喜樂 靠主常喜樂
喜樂 是信心的選擇

讚美 我要讚美 高聲讚美主
因祂凡事掌權 凡事都能做

萬事的背後 都有上帝的恩手
祂在看 祂在做 祂又真又活

按祂的時候 美好事必定成就
祂全知 祂全能 祂又真又活

敬拜詩歌二：永遠的君王 (My King Forever)
詞曲：李葆華

在那曠野天色茫茫
疲倦的心不再流浪
因那天父的慈愛
已是我心中的渴望
我也曾經被罪綑綁
在黑暗中尋找方向
直到認識主耶穌
才看見到那光亮

為了愛背負我
所有的罪與過
我主寶血竟是為我流
讚美祂
寶座上尊貴的羔羊
我得救贖罪不能再綑綁
我一生要不停的頌揚
恩典主，我永遠的君王

不再灰心失意傷悲
擦乾惶恐無助淚水
如今我信心更堅決
因為主以把我揀選
從我生命中的每一天
直到他日與主再相見
唯有耶穌是我主
我一生也不改變

為了愛背負我
所有的罪與過
我主寶血竟是為我流
讚美祂
寶座上尊貴的羔羊
我得救贖罪不能再綑綁
我一生要不停的頌揚
恩典主，我永遠的君王

敬拜歌曲三：神的良善慈愛（**Goodness Of God**）

Bethel Music 中文譯唱：Jeremy C, Tiffannie H, Anne Y.

我愛你主 你憐憫不會失敗
我一生 全然在你手中
每早晨當我甦醒 到夜裡我安息
我要歌唱 你的良善慈愛

我一生你如此信實 我一生你是何等慈愛
我生命中的每個氣息
都要歌唱 你的良善慈愛

我愛你主 你話語領我過試煉
最深的夜 無人像你陪伴我
我知你是我天父 你是我的摯友
我住在 你的良善慈愛

你良善追趕著我 緊緊追趕著我
你良善追趕著我 緊緊追趕著我
我放下自己 我降伏於你 獻上我全所有
你良善追趕著我 緊緊追趕著我

The gospel of Luke. One of four gospels that were included in the holy canon. The series ahead of us is going to be exegetical - meaning, we'll start with a piece of the text from Luke's gospel and we'll pull it apart to see what we can discover about who Jesus is. The Bible and the gospel of Luke will be the lens through which we see the person of Jesus Christ and I believe we're going to fall all the more in love with Him for having seen Him up close. However, let's talk about the lens.

路加福音，包含在聖典中的四本福音書之一。我們前面的系列將是釋經——意思是，我們將從路加福音的一段經文開始，我們將把它拆開，看看我們能從中發現關於耶穌是誰。聖經和路加福音將成為我們看到耶穌基督這個人的視窗，我相信我們會因為近距離看到他而更加愛上他。但是，讓我們談談鏡頭。

I wear reading glasses for everything. My vision started going in my late thirties and has gotten steadily and dramatically worse. My glasses don't HELP me see, they enable me to see. If I go into a restaurant without my glasses, my husband has to read the menu to me. It's not that the menu doesn't exist because I can't read it. It's not that the writing is unclear or out of focus. It's that I **have** to have the lens. The lens is the portal through which I see the reality of the menu and all the food available to me. (I can also smell the food and guess what it is. I can see the food coming out on trays and imagine what is in it. I can hear people describe the food. But the menu is the most definitive way for me to know what's available and I can't see the menu without the lens.)

我什麼都戴老花鏡。我的視力在我 30 多歲時開始下降，並且一直在持續且急劇惡化。我的眼鏡不是幫助我看東西，而是它們能讓我看東西。如果我不戴眼鏡去餐館，我丈夫就得給我讀菜單。不是菜單不存在，**而是因為我無法閱讀菜單**。這並不是說寫的不清楚或沒有重點。**而是我必須要有眼鏡**。眼鏡是一個門戶，通過它我可以看到菜單的真實性和所有可供我選擇的食物。（我還可以聞到食物的味道並猜出它是什麼。我可以看到托盤上的食物並想像裡面有什麼。我可以聽到人們描述食物。但菜單是最明確的方式讓我知道都可以點什麼，**但是沒有眼鏡我就無法閱讀菜單**。）

That's the Bible. And that's particularly the gospels and in our specific case, that's Luke. For the next eight weeks, Luke is the lens through which we see the reality of the way of Jesus. We have the Holy Spirit, so we' can feel and hear Jesus. We have oral tradition - the stories handed down to us by faithful people. But the Bible is our primary lens. It preaches Jesus to us. We don't worship the Bible, but we do honor it and desperately need it to hear and understand the purpose of God and the way of Jesus.

那說的**就是聖經**。尤其是福音書，在我們現在的學習計劃中，就是路加福音。在接下來的八周里，路加是我們看到耶穌道路真實的視窗。我們有聖靈，所以我們能感覺到和聽到耶穌。我們有口口相傳的傳統-一個個故事被信實的人們傳給了我們。但聖經是我們的主要視窗。它向我們傳講耶穌。我們不敬拜聖經，但我們確實尊重它，並且迫切需要它來聆聽和理解上帝的旨意和耶穌的道路。

So, it's important, then, that we trust the lens. And it can be hard. Because the Bible is complex and the way we got it is complicated. We believe the Bible, like Jesus, is both human and divine. It is divinely inspired by the spirit of God and written by the hands of living, breathing, fallen, working, trying hard humans. It's written by humans who have names and nationalities, who live in a particular social context, writing to a particular culture on a very intentional and specific point on the timeline of human history. We don't need to take any of those elements out, we just need to understand that they exist and they matter.

因此，重要的是，我們相信視窗。這可能很難。因為聖經很複雜，我們得到它的方式也很複雜。我們相信聖經，**就像相信耶穌**既是人性的又是神性的。聖經是由上帝的靈所啟發，由活著的、呼吸著的、墮落的、工作著的、努力著的人類親手寫成的。它是由擁有姓名和國籍的人所寫，他們生活在特定的社會環境中，在人類歷史時間軸上的一個非常有意和特定的時間點上寫給特定的文化。我們不需要刪除任何這些元素，我們只需要了解它們存在並且很重要。

The Bible is also a text that has been handled a lot. The bible you hold in your hands has been through hundreds of years of copying and re-copying and evaluating and testing and translating. I've talked to lots of people who feel the Bible is just a giant game of telephone - a game that went on for centuries, and by this point, it's been through so much manipulation that what we read now can not possibly bear any resemblance to what Luke or Paul or Matthew actually wanted us to read when they wrote it.

聖經也是一個被處理過很多次的文本。你手中的這本聖經經過了數百年的抄寫、再抄寫、評價、測試和翻譯。我和很多人談過，他們覺得聖經只是一個巨大的電話遊戲——一個持續了幾個世紀的遊戲，到現在為止，它經過瞭如此多的操縱，以至於我們現在所讀的，不

可能與路加、保羅或馬太在寫這本書時實際希望我們讀到的有任何相似之處。

This argument always annoys me because many good men and women sacrificed their very lives to translate these sacred pages and though there are certainly variances within the text, there is abundant proof that the words we read are reliable and true. That's not to suggest that the Bible is a simple or easy read - plenty within the Bible still lives shrouded in mystery for me and I've been studying it my whole adult life - but there is so much that is life changing to discover.

這個論點總是讓我惱火，因為許多好的弟兄姊妹犧牲了他們的生命來翻譯這些神聖的頁面，雖然文本中肯定有差異，但有充分的證據表明我們讀到的文字是可靠和真實的。這並不是說聖經是一本簡單易讀的書——聖經中的很多內容對我來說仍然籠罩在神秘之中，我整個成年生活都在研究它——但有太多改變生活的東西有待發現。

I know lots of people have doubts about the authenticity of the words inside this book, and I get it. Totally normal. Some people let those doubts push them away from the table altogether while other people shush all their doubts and just say, "I have faith that somehow the angels transmitted all these pages from 1st century Jerusalem to 21st century Beaverton without making any mistakes. I'd love for us not to be either of those kinds of people. Don't push away because it's complex and seems like it's lived a long, hard life. And don't waste your faith on believing that this is a reliable representation of what the authors wrote. Use your faith for other things like a better showing for the Blazers in '24. Let's look at the reliability issue.

我知道很多人都懷疑這本書裡的文字的真實性，我也理解。完全正常。有些人讓這些疑慮將他們完全從桌子上推開，而另一些人則打消他們所有的疑慮，只是說：“我相信，天使以某種方式將所有這些書頁從 1 世紀的耶路撒冷傳送到 21 世紀的比弗頓，沒有出現任何錯誤。我希望我們不要成為這兩類人中的任何一個。不要因為它很複雜，而且似乎經過了漫長而艱難的歷史而推開它。並且不要為這是對作者所寫內容的可靠展現與否而過度消耗你我的信心。將你的信念用於其他事情，比如在 2024 年為開拓者隊帶來更好的表現。讓我們看看可靠性問題。

We don't have any of the original writings - those are called the autographs. Luke sat down and wrote a painstaking account of the life of Jesus on parchment or papyrus. He delivered it faithfully into the hands of Theophilus. The words he wrote were so compelling that everyone wanted to read them. That's what happened with the other gospels and the letters of Paul and all of the New Testament. None of the originals exist, but lots of copies exist. 我們沒有原始的筆跡，那被稱為手寫體。路加坐下來在羊皮或者莎草紙上仔細地寫下耶穌的生平。他憑著信心，借提阿非羅之手把它傳播開來。他所寫的是那麼吸引人，以至於人人都想讀它。這同樣也發生在其他福音書以及保羅的書信，還有新約的全部書上。原本不存在了，許多的抄本卻流傳了下來。

At the beginning of the book of Acts, the church numbered about 200 people. At the end of acts, it numbers in the thousands and is growing like wildfire. 在《使徒行傳》的開始，記載著當時的教會有200人。在《使徒行傳》的結尾，教會卻已經有數千人像野火一樣蔓延。

MAP OF EARLY CHURCH HERE (早期教會圖片)

So scribes get to work, copying the letters they have, fast and furiously. It's a

painstaking process, and one they take very seriously. 所以抄本出現了，把他們有的信件熱切地快速地抄寫下來。這是一個仔細的過程，每一件都被極其認真的抄下來。

There are large groups of Christians in the urban centers of Asia Minor and also big groups of copyists who work on copying Scripture into manuscripts. As the church is persecuted, they scatter into other cities, taking their copies of the Scripture with them. And if the scribes have made any mistakes or variances on the original text from which they are copying, the people take those mistakes with them. And mistakes are easy to make. One scribe writes Jesus Christ and the other writes Christ Jesus. Punctuation gets adjusted. Another thing is that the early church uses scripture in community. They read it aloud they pray it. They use parts of it as a lectionary or a group reading. Sometimes things would get added - like the last line to the Lord's prayer sometimes included in Matthew "for thine is the kingdom..." when that line wasn't actually in the original. These variances are 99% innocuous; they impact no real issues of our faith or doctrine. Here's how variances work.

在小亞西亞有很多基督徒，有很多人在抄寫聖經，產生許多經卷。在教會遭逼迫的時候，他們分散到了其他城市，帶著他們手抄的經卷。如果抄寫的有錯誤，或者與原文不同，這些錯誤和不同也被帶了出來。錯誤是很容易發生的，有的經文寫的是耶穌基督，另一個寫的就是基督耶穌。所以不要吹毛求疵。另一件事是在早期教會經卷是在大眾手中。他們一起大聲朗讀並以此禱告。他們用其中的一些部分學習，或者集體朗讀。有時就會做一些添加。比如在馬太福音裡的主禱文的最後一句會加上“因為國度是你的...”但是這一句並不存在在原文裡。99%的差別是無害的，它們不會對我們的信仰和教義造成影響。這裡是差別怎樣產生的。

On the faraway Island of Sala-ma-Sond, 在遙遠的Sala-ma-Sond小島上,
Yertle the Turtle was king of the pond. 名叫Yertle的烏龜是池塘的大王。
A nice little pond. It was clean. It was neat. 這是一個小池塘，它很乾淨，清潔。
The water was warm. There was plenty to eat. 水是溫暖的，食物也很多。
The turtles had everything turtles might need. 烏龜擁有它需要的一切。
And they were all happy. Quite happy indeed. 他們非常快樂，真的很快樂。

If I had 100 people in this room copy this paragraph, we'd have more variances than words. But if we only look at what agrees, can we discover without a doubt what the original author intended? If one copy said Yertle was an aardvark and one said he was an antelope and 98 said he was a turtle - could we assume without a doubt that we know what the author intended Yertle to be? Of course. (NT manuscripts: 5800 Greek, 10,000 Latin and 9,000 in other languages - more than any other work of ancient literature - *Iliad* 300) 如果我們讓100個人抄寫這段文字，我們的差異恐怕比這段文字都多。但是如果我們只是同樣觀點，我們是不是可以清楚明白作者的意思？如果有人把Yertle說成是土豬，另有人說它是羚羊，另外98人說是烏龜，我們是不是可以不懷疑地說作者說的是烏龜？當然！（新約聖經裡有：5800卷希臘文，10000卷拉丁文，還有9000卷用的其他語言，這遠遠超過古代的任何文學著作 -《伊利亞特》有300卷。）

The original manuscripts were written in Greek and Hebrew, but centuries down the road, people like William Tyndale decided that everyone should be able to read them in their language. Tyndale worked tirelessly to translate the Bible into English, Martin Luther worked on German translations and - have you heard the difference in a

sentence in English or a sentence in German? Or Greek? Or Hebrew? Translation is not exact. There's not one English word for every Greek word, so as the early translators did their work, they were required to also do a fair amount of interpretation as they went. (People who say: I want a church that ONLY uses the Bible and it's not filtered through the preacher's interpretation - whenever you read a bible in English, it's already been through someone's interpretation. William Tyndale was strangled and burned at the stake as a heretic and a rebel for trying to get the Bible into the hands of the masses, but his work lives on. Scholars estimate that the King James translation is about 80% Tyndale. The Scriptures are sturdy. They're reliable.) 原著是由希臘文和希伯來文寫成的。在漫長的歷史中，有一些人，比如威廉·丁道爾，認為人們應該有他們母語的聖經。丁道爾就不知疲倦地把聖經翻譯成英文，馬丁·路德把它翻譯成德文。你聽說過英文翻譯和德文翻譯的不同嗎？還有希臘文，希伯來文？翻譯都不是完全一致的。不是英文的每一個字在德文裡都有對應的字，所以早期的翻譯者需要按照意思來翻譯。（有人說，我希望教會完全依照聖經，沒有參雜任何牧師的解釋－其實，當你讀英文聖經時，這裡面已經有最初的翻譯者的解釋了。威廉·丁道爾因為試圖把聖經交到大眾手中，而被當作異端和背叛者絞死，並被焚燒刑柱上，但是他的工作流傳了下來。學者們估計英王欽定本聖經裡面80%的翻譯出自丁道爾。聖經是堅固的，也是可信賴的。）

That brings us back to our lens. Luke. 這帶我們回到我們的視窗。路加。

Luke was written by Luke - early church writings tell us he was a co-laborer and companion of Paul, a physician from Syrian Antioch and the author of Acts as well. Other sources tell us that he was not married, had no children and died at the age of 84. We pick up some clues to his character from the apostle Paul. 路加福音是路加所寫——初代教會的紀錄告訴我們他是保羅的同工和伙伴，一位從敘利亞安提阿來的醫生，也是使徒行傳的作者。

Epaphras, my fellow prisoner in Christ Jesus, sends you greetings. 24 And so do Mark, Aristarchus, Demas and Luke, my fellow workers.

Philemon 1:23-24

腓利門書 23-24

23 為基督耶穌與我同坐監的以巴弗問你安。

24 與我同工的馬可、亞里達古、底馬、路加、也都問你安。

Luke the beloved physician greets you, as does Demas.

Col. 4:14

歌羅西書 4:14

14 所親愛的醫生路加和底馬問你們安。

Do your best to come to me quickly, for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. Only Luke is with me.

2 Tim. 4:11

提摩太後書 4:11

11 獨有路加在我這裡。你來的時候，要把馬可帶來，因為他在傳道（或作：服事我）的事上於我有益處。

Luke is not just present in the early church, he is faithful, trusted and loved. 路加不僅出現在早期教會中，他還是忠實的、被信任的和被愛戴的。

From the prologue of Luke, we see that Luke was not an eyewitness to the ministry of Jesus and his writing is more sophisticated which points to a highly educated man, at home in Greco-Roman culture and philosophy and well-versed in the Septuagint; the Greek version of the Hebrew Scriptures. Still, we don't know his ethnicity with certainty - what we do know for sure is that he is a steadfast Christ-follower. 從路加的序言中，我們看到路加不是耶穌事工的見證者。他的文字更為複雜精緻，表明他受過高等教育，熟悉希臘羅馬文化和哲學，精通七十士譯本；這希伯來文聖經的希臘文版本。儘管如此，我們仍不確定他的種族——我們確實知道他是一個堅定的基督追隨者。

For a lot of reasons that relate to events Luke covers in his books and events he doesn't, the dating of the writing of this book is situated somewhere between 70 and 90 AD; about forty years after the resurrection and ascension of Jesus. (Well within the range when eyewitnesses would still be alive and able to confirm or refute the truth of an account) This book is a biography - it fits the mode of an ancient biography especially, they were famous for having a heavy focus on the subject's ideas, words, deeds and the way that they died - especially if they died a heroic death. Luke spends 20% on the week Jesus died. 由於很多與路加在他的書中提到和沒有提到的事件有關的原因，這本書的寫作日期被認為大約在公元 70 到 90 年之間；耶穌復活和升天后大約四十年。（在目擊者還活著並能夠證實或反駁一個說法的真實性的範圍內）這本書是傳記——它特別符合古代傳記的模式，它們通常非常注重人物的思想、言語、行為和他們的死——尤其是如果他們英勇犧牲的話。路加用 20% 的篇幅紀錄耶穌的死的那一周。

So there are some things we know and don't know about the who, what where of our lens, Luke, but one thing that isn't left in doubt is the why. Luke states outright why he's writing to us: 所以關於展現給我們這個視窗的作者，路加，有一些我們知道和不知道的方面，但有一件事是毫無疑問的，那就是路加為什麼寫這本書。路加直截了當地說明了他寫信給我們的原因：

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught. Luke 1:1-4

路加福音 1:1-4

1 提阿非羅大人哪，有好些人提筆作書，述說在我們中間所成就的事，是照傳道的人從起初親眼看見又傳給我們的。

3 這些事我既從起頭都詳細考察了，就定意要按著次序寫給你，

4 使你知道所學之道都是確實的。

Luke gives us a picture into his process. He says that he's investigated these stories personally and carefully. Luke was a disciple of Paul, and travelled with him on missionary journeys. I love the thought of Luke sitting down with John in Ephesus or James in Jerusalem and asking them to tell their stories. Church tradition tells us that Paul and Peter taught together in Rome - maybe Luke and Peter had a long conversation about how it felt to be loved by Jesus after denying him. Luke gathered these stories and cared for them so that they would be a lens through which Theophilus could see the real, true Jesus. So that he could know with certainty the things he has been taught. 路加向我們展示了他的過程。他說他親自仔細調查了這些故事。路加是保羅的門徒，並與他一起旅行傳教。我想像路加在以弗所與約翰或在耶路撒冷與雅各坐在一起，請他們講述自己的故事。教會的傳統告訴我們，保羅和彼得在羅馬一起教書——也許路加和彼得就在其否認耶穌後還被耶穌所愛的感覺進行了長時間的交談。路加收集並整理了這些故事，使它們成為提阿非羅可以看到真正、真實的耶穌的視角。這樣他就可以確切地知道他所學的東西。

We don't know who Theophilus is or why Luke cares enough to create this masterpiece for him. I'm glad we don't know who he is, because what I love to believe is: He's you. He's me. He's everyone who wants to understand the ways of a now- invisible God with certainty. 我們不知道提阿非羅是誰，也不知道路加為何如此關心為他創作這部傑作。我很高興我們不知道他是誰，因為我喜歡相信的是：他就是你。他就是我。他是每個想要確定地了解現實中看不見的上帝之道的人。

I was thinking about that word "certainty". What are the things I know with certainty? There are so few now. Now, it seems our world is filled with reasons to question the veracity of EVERYTHING. 我在想“確定”這個詞。我確定知道的事情是什麼？現在很少了。現在，我們的世界似乎充滿了質疑一切真實性的理由。

Yun

(Content Development stuff here...) Steve Mitchell sent me this... (會再填充內容



...) 史蒂夫·米切爾發送給我這些照片……

YIt went viral and people were OUTRAGED because that's not how the Pope is supposed to dress and clearly he is guilty because they see it right here not his

photo. They were wrong. The picture is a deep fake and we see it all the time. We used to believe photographs. Not anymore. We used to believe the six o'clock news. Not anymore. We used to trust institutions like marriage and the government and the justice system. Not anymore. What can we know with certainty? 結果教眾惱怒了又引起爭議，因為這不應該是教皇應該穿著的樣子，明顯的是教皇的錯，因為他們看這照片不會認為只是他私人照片。他們是錯誤的。這照片如我們經常看到的那樣是批圖偽造的。我們以前相信照片的。現今卻不行了。我們以前相信早晨六點的新聞。現今卻不行了。我們以前相信各個體系譬如婚姻，政府和法制。現今卻不行了。我們能確信什麼呢？

We need Luke's assurances more than ever. So much of our life comes to us mediated by a screen, which in turn is manipulated by another intelligence, human or otherwise, and we have no idea if it loves us, hates us, or simply wants to consume us. But, Luke assures us, we God-lovers, that he's done his homework so we can have certainty in an uncertain world. - Steve Mitchell 我們比任何時候都需要路加的確據。我們日常的生活大部分是通過一個屏幕傳遞的，這也讓另一種智能，人或其他，能夠操縱，我們卻不知道其目的出於愛護我們，仇恨我們或只是要消費我們。但是，路加讓我們，愛神的人確信，他做了他的功課讓我們在一個搖擺不定的世界掌握確據。- 史蒂夫·米切爾

Luke says, "You can trust the lens. It's reliable. And you can trust Jesus. Only Jesus." And then he goes on to tell us story after story after story of eyewitnesses to the grace and mercy and healing of the Son of God. The blind see. The crippled walk. The deaf hear. The hopeless find hope. The dead are raised to life. Each one speaks to the evidence of who He is and what He came to do for us. 路加說，"你可以信任各個見證。它們可靠。你可以信任耶穌。唯有耶穌。" 之後他繼續告訴我們一個又一個親眼所見之人對於神之子恩典，仁慈和醫治的故事。瞎子得見。瘸腿的行走。聾子能聽。無盼望的尋到盼望。死人復活。每一個都確切說出他是誰和他來為我們做的什麼。

This week, following Easter, I've heard from so many people who had something to say about how Jesus has changed their lives. One person who found hope in despair. One couple who's marriage was turned around. One person who discovered true freedom after years of staying arms-length from faith. Personally, (Asena/prayer/miracle). 這一週，復活節後的第一週，我聽到很多人分享了耶穌如何改變了他們的生命。一個人在絕望中找到希望。一對夫妻的婚姻轉變過來。一個人在經年離耶穌一步之遙之後終於找回了真正的自由。我個人也有感恩，(阿史那/禱告/神蹟)。

My point in sharing this is: Luke is not the only lens that shows us Jesus. You are also the lens. Your life. Your hope. Your confession of faith in a world that is so full of cynicism. Your kindness to a broken friend. Your generosity to a hungry kid. The way you walk and move and bless our city is a lens through which the world can see a beautiful, powerful and kind God. 我分享的目的是：路加福音不是唯一給我們顯明耶穌的見證。你我也是見證。你的生命。你的盼望。你在這充斥著玩世不恭的世界對信心的宣告。你對一位受傷的朋友的友情。你對挨餓的孩子的施予。你的出入，你對我們城市的祝福都是讓世人能看到美妙，大能，慈祥的神的見證。

(Callback: Tyndale) In order to see, we need a lens and we need open eyes. That's

what we're praying for over the next eight weeks. Eyes that are open to see Jesus as he really is. (呼應:提戴爾)為了看見, 我們需要視覺我們也要睜開眼睛。這也是我們之後八週裡祈禱的事項。讓我們的眼睛打開看到耶穌到底是誰。

BIBLE PROJECT READING PLAN + Benediction 讀經計劃說明 + 祝禱