

Jesus Is The Hero Of The Whole Bible

耶稣是整本圣经的主角

(Song of Songs: A Test Case) / (雅歌：一个测试案例)

The Centrality of Christ in the Scriptures

基督在圣经中的中心性

- David Murray: “Jesus Christ is the towering figure of world history. As such, He casts a bright shadow not only forward over all post-Bethlehem history but also backward over all Old Testament history that led up to Him. He is the person to whom and from whom all history flows. His luminous shadow brightens both BC and AD...”
大卫·默里：“耶稣基督是世界历史中巍然矗立的人物。因此，祂明亮的影子不仅向前投射到伯利恒之后的一切历史，也向后投射到一切引向祂的旧约历史。祂是所有历史所流向、也从祂而流出的那一位。祂发光的影子照亮了主前和主后的历史……”
- Norman Geisler: “Christ is presented as the tie between the Testaments, the content of the whole canon, and the unifying theme within each book of the Bible.”
诺曼·盖斯勒：“基督被呈现为新旧两约之间的纽带、整本正典的内容，以及圣经每一卷书中统一的主题。”
- Christopher J. H. Wright: “The Old Testament tells the story which Jesus completes.”
克里斯托弗·J. H. 赖特：“旧约讲述的是耶稣所完成的故事。”
- Donald Juel: “The beginnings of Christian reflection can be traced to the interpretations of Israel’s Scriptures, and the major focus of that scriptural interpretation was Jesus, the crucified and risen Messiah.”
唐纳德·朱尔：“基督徒思想反思的开端，可以追溯到他们对以色列圣经的解释；而这种圣经解释的主要焦点，就是耶稣——那位被钉十字架并且复活的弥赛亚。”

The Key Question to Always Ask: How does this text point to Christ?

始终要问的关键问题：这段经文如何指向基督？

“Jesus is the hero of the Bible. The Old Testament anticipated Him, and the New Testament explains him. This affirmation is not a novel idea. The church fathers were thoroughly Christocentric in their preaching. After all, they received it from the apostles, and they received it from Jesus. Jesus teaches us in Luke 24 that all of Scripture is about Him – all of it....Therefore, we dare not treat the Old Testament...as a Jewish Rabbi would.” Danny Akin

“耶稣是圣经的主角。旧约预表并期待祂，新约解释并显明祂。这个肯定并不是一个新奇的想法。教父们的讲道完全是以基督为中心的。毕竟，他们是从使徒那里领受这一点，而使徒又是从耶稣那里领受这一点。耶稣在路加福音 24 章教导我们，全部圣经都是关乎祂的——全部都是……因此，我们绝不敢像犹太拉比那样来处理旧约。”——丹尼·阿金

Introduction: 引言：

1. Faithfully and fully preaching any text of Scripture requires a knowledge of biblical theology. Don Carson notes that: “BT answers the question, “How has God revealed his word historically and organically?” BT studies the theology of individual biblical books (e.g., Isaiah, the Gospel of John [Song of Songs]), of select collections within the Bible (e.g., the Pentateuch, wisdom literature, the Gospels, Paul’s letters, John’s writings), and then traces out themes as they develop across time

within the canon (e.g., the way the theme of the temple [or shepherd] develops, in several directions, to fill out a “whole Bible” theology of the temple). At the least four priorities are essential:

若要忠心而完整地传讲圣经中的任何一段经文，就必须具备圣经神学的知识。唐·卡森指出：“圣经神学回答的问题是：‘神如何在历史中并以有机的方式启示祂的话？’圣经神学研究各卷圣经书卷本身的神学，例如以赛亚书、约翰福音和雅歌；也研究圣经中某些特定的书卷集合，例如摩西五经、智慧文学、福音书、保罗书信、约翰著作；然后追踪各个主题如何在正典之中随着时间展开，例如圣殿或牧人的主题如何从几个方向发展出来，最终形成一种‘整本圣经’的圣殿神学。至少有四个优先事项是必不可少的：

1) Read the Bible progressively as a historically developing collection of documents. God did not provide his people with all of the Bible at once.

要把圣经作为一套在历史中逐步展开的文献来渐进地阅读。神并不是一次性把整本圣经全部赐给祂的百姓。

2) Presuppose that the Bible is coherent. The Bible has many human authors but one divine Author, and he never contradicts himself.

要预设圣经本身是一致的。圣经有许多人类作者，却只有一位神圣作者；而祂从不自相矛盾。

3) Work inductively from the text – from individual books and from themes that run through the Bible as a whole. Students of BT recognize that their subject matter is exclusively the Bible.

要从经文本身归纳地工作，也就是从各卷书以及贯穿整本圣经的主题出发。研究圣经神学的人承认，他们研究的对象完全是圣经本身。

4) Make theological connections within the entire Bible that the Bible itself authorizes. One way to do this is to trace the trajectory of themes straight through the Bible. (“How to Read the Bible and Do Theology Well,” 9-24-15; Gospel Coalition).

要在整本圣经中建立圣经本身所授权的神学连接。做到这一点的一种方式，就是沿着圣经本身追踪各个主题的发展轨迹。（“How to Read the Bible and Do Theology Well,” 2015 年 9 月 24 日，福音联盟。）

2. When it comes to interpreting and preaching the Song of Solomon, three themes, for example, can be highlighted and traced:

当我们解释并传讲雅歌时，例如可以突出并追踪三个主题：

1) Song of Songs takes us back to what marriage was like before the Fall in Genesis 3 when there was no “battle of the sexes.” (note the garden imagery).

雅歌把我们带回到创世记 3 章堕落之前婚姻原本的样子，那时并没有“男女之争”。（请注意其中的园子意象。）

2) Song of Songs looks forward to what a redeemed marriage in Christ looks like in Ephesians 5:22-33.

雅歌向前展望以弗所书 5:22–33 中那在基督里被救赎的婚姻应有的样子。

3) Song of Songs typifies the pursuit of a Shepherd-King for His bride, one that finds climatic and eschatological fulfillment in the “Marriage Supper of the Lamb” in Revelation 19:1-10. (Note again that the theme of the shepherd is one of the richest in all of the Bible.)

雅歌预表一位牧人君王对祂新妇的追寻，而这追寻在启示录 19:1–10 的“羔羊婚筵”中得到高潮性和末世性的成就。（也请再次注意，牧人的主题是整本圣经中最丰富的主题之一。）

Song of Songs is a theological and lyrical masterpiece that shows what marriage between a man and woman ought to be. And, by way of analogy, it is easy to see how the bride and bridegroom in this Song portray to us God and Israel, Christ and His church, the Savior and His people.

雅歌是一部神学性和抒情性兼具的杰作，显明一男一女之间的婚姻本应是什么样子。并且，

借着类比，我们很容易看见，这首歌中的新妇与新郎如何向我们描绘神与以色列、基督与祂的教会、救主与祂的百姓之间的关系。

The Song anticipates and points us to a Shepherd-Bridegroom-King whose name is Jesus, a bridegroom who “loved the church [His bride] and gave Himself for her” (Eph. 5:25). It should not surprise us that the Song of Songs is messianic and Christological. After all, Jesus Himself said of the Scriptures in John 5:39, “They testify about Me.” This, then, would include the Song of Songs.

雅歌预先期待并指向一位牧人、新郎、君王，祂的名字就是耶稣；这位新郎“爱教会 [祂的新妇]，为教会舍己”（弗 5:25）。因此，雅歌具有弥赛亚性和基督论意义，这不应该令我们感到惊讶。毕竟，耶稣自己在约翰福音 5:39 论到圣经说：“给我作见证的就是这经。”那么，这当然也包括雅歌。

12 Components of Christ-Centered Expository Preaching

以基督为中心的释经式讲道的 12 个要素

1) Christ-centered preaching follows a holistic hermeneutic.

以基督为中心的讲道遵循一种整体性的释经学。

Historical → grammatical → theological → Christological

历史的 → 文法的 → 神学的 → 基督论的

Scripture drives and determines, shapes and forms, the sermon as it was given by God thru the human author. A text cannot mean today what it did not mean then. But, it may mean more than the human author understood (sensus plenary).

圣经本身推动并决定、塑造并形成讲章，正如神借着人类作者赐下圣经一样。一段经文今天不可能具有它当时并不具有的意义。但是，它的意义可能比人类作者当时所理解的更丰富，这就是所谓的“圆满意义”。

2) Christ-centered preaching honors the Grand Redemptive Storyline of the Bible.

以基督为中心的讲道尊重圣经宏大的救赎叙事主线。

Creation → Fall → Redemption → New Creation

创造 → 堕落 → 救赎 → 新创造

The Bible is “His Story.” We find our place in that Story.

圣经是“祂的故事”。我们也在这个故事中找到自己的位置。

3) Christ-centered preaching follows the pattern of Jesus and the apostles revealed in the Bible.

以基督为中心的讲道遵循圣经中所启示的耶稣和使徒的模式。

All of the Bible is about Christ! The incarnation of the Son of God is the key that unlocks the meaning of the whole Bible (Luke 24:25-27, 44-49; John 5:39; 2 Cor. 1:20; Heb. 1:1-3).

整本圣经都是关乎基督的！神儿子的道成肉身，是开启整本圣经意义的钥匙（路 24:25–27、44–49；约 5:39；林后 1:20；来 1:1–3）。

4) Christ-centered preaching sees Jesus as the hero and focus of the whole Bible.

以基督为中心的讲道把耶稣看作整本圣经的主角和焦点。

It always asks the question: how does this text relate to or anticipate or typify the person and work of Christ? Solomon is a Shepherd-King pursuing a bride that he makes his own. Because of his great love for her (8:5-14), he puts her heart at rest (ch. 1), intimately cares for her and can speak of her as

beautiful and perfect (or “flawless”).

这种讲道总是会问：这段经文如何关联、预示或预表基督的位格与工作？所罗门是一位牧人君王，追求一位他要归为自己的新妇。因为他对她有极大的爱（8:5-14），他使她的心安息（第1章），亲密地照顾她，并且能够称她为美丽、完全，或说“毫无瑕疵”。

5) Christ-centered preaching will be rigorously theocentric/Christocentric and not Anthropocentric.

以基督为中心的讲道必须严格地以神为中心、以基督为中心，而不是以人为中心。

Look for the God/Christ vision in the text. What does this text teach me about God? How does it point to Christ?

要在经文中寻找关于神与基督的异象。这段经文教导我认识神的什么？它如何指向基督？

6) Christ-centered preaching always begins with and honors the historical-grammatical, but it does not stop there. It always includes the theological and Christological.

以基督为中心的讲道总是从历史文法开始，并且尊重历史文法；但它并不停在那里。它总是包含神学层面和基督论层面。

7) When interpreting the Bible, especially the Old Testament, Christ-centered preaching looks for “sweeping themes” such as redemptive promises, prophecies, types, examples, patterns, and persons that point to or anticipate Christ. This is not allegory.

在解释圣经，尤其是解释旧约时，以基督为中心的讲道会寻找那些贯穿性的主题，例如救赎应许、预言、预表、榜样、模式和人物；这些都指向或预示基督。这不是寓意解经。

8) Christ-centered preaching avoids the snares of moralism and legalism that promotes pride (self-righteousness) on one side and despair (self-condemnation) on the other.

以基督为中心的讲道避开道德主义和律法主义的陷阱；这些陷阱一方面会滋生骄傲，也就是自义，另一方面会带来绝望，也就是自我定罪。

This is the danger of focusing on man and not God in so much contemporary preaching.

这正是许多当代讲道只聚焦人而不聚焦神所带来的危险。

9) Christ-centered preaching reminds us that we don’t need to be good to be saved, we need a Savior (rescuer) to be saved.

以基督为中心的讲道提醒我们，我们得救并不是因为我们需要变得够好；我们得救乃是因为我们需要一位救主，一位拯救者。

10) Christ-centered preaching sees Genesis 3:15 as a crucial interpretive key that unlocks the unfolding drama of redemption.

以基督为中心的讲道把创世记 3:15 看作一个关键的解释钥匙，用来开启那逐步展开的救赎大戏。

This is the protoevangelium, the first gospel promise. Let it be a key hermeneutical guide.

这就是“原始福音”，也就是第一个福音应许。要让它成为一个关键的释经指引。

11) Christ-centered preaching utilizes the Fallen Condition Focus principle of Bryan Chapell (Christ-Centered Preaching) (FCF) that ask, “what is there in this text that shows man’s need that requires the grace of God (a Savior) for resolution?”

以基督为中心的讲道会运用布莱恩·查普尔在《以基督为中心的讲道》中所提出的“堕落处境焦点”原则（FCF），它所问的是：“这段经文中有什么显明人的需要，而这种需要必须借着神的恩典，也就是一位救主，才能得到解决？”

12) Christ-centered preaching recognizes that what we say is more important than how we say it, but how we say it has never been more important. We preach Christ, but we should proclaim Him well!

以基督为中心的讲道承认，我们所讲的内容比我们如何讲更重要；但是，我们如何讲，也从来没有像今天这样重要。我们传讲基督，但我们也应当把祂传讲得好！

Specific Christological Themes Gleaned From The Song of Songs

从雅歌中汲取出来的具体基督论主题

- 1) There is a wonderful King whose name is above all other names (1:1-4; cf Phil. 2:9-10).
有一位奇妙的君王，祂的名超乎万名之上（1:1-4；参腓 2:9-10）。
- 2) This king (1:4) is also a shepherd (1:7-8; cf. Sam 1:16-17; Ps. 23; Mic 5:2; John 10:11; Heb. 13:20; 1 Peter 5:4; Rev. 7:17) who is a King-Shepherd-Bridegroom who cares for his sheep as “the shepherd and overseer of [our]souls” (1 Peter 2:25) (1:5-14). He adorns his bride’s cheeks while he gave His own cheeks to a brutal beating as the Servant-Shepherd-King (cf the servant songs of Isaiah).
这位君王（1:4）也是一位牧人（1:7-8；参撒下 16:17；诗 23；弥 5:2；约 10:11；来 13:20；彼前 5:4；启 7:17）。祂是君王、牧人、新郎，以“你们灵魂的牧人监督”（彼前 2:25）的身份照顾祂的羊（1:5-14）。祂装饰祂新妇的两腮，同时祂自己作为仆人、牧人、君王，却把自己的脸颊交给残酷的殴打（参以赛亚书中的仆人之歌）。
- 3) Our Shepherd-King gives us rest under His shadow and nourishes and sustains us with the fruit of His care (2:1-7; cf Ps. 34:8; Matt. 11:28). We, not He, are the “lily of the valley” he has rescued from the “thorns” (NIV) of the curse. He declares His love for us publicly with the “banner of love” (2:4) of His cross.
我们的牧人君王使我们在祂的荫下得安息，并且以祂看顾所结的果子滋养、扶持我们（2:1-7；参诗 34:8；太 11:28）。我们才是“谷中的百合花”，不是祂；是祂把我们从咒诅的“荆棘”（NIV）中拯救出来。祂借着十字架上“以爱为旗”（2:4）的旗帜，公开宣告祂对我们的爱。
- 4) Our Shepherd-King is the great seeker! He calls us to Himself with love and tenderness (2:8-17; Matt 11:28; John 6:37).
我们的牧人君王是那位伟大的寻找者！祂以爱和温柔呼召我们到祂自己那里去（2:8-17；太 11:28；约 6:37）。
- 5) Our Shepherd-King is also the “Captain of our salvation” (Heb. 2:10) who has hunted down and defeated the “little foxes” that can destroy our lives and marriages (2:15).
我们的牧人君王也是“救他们的元帅”（来 2:10）；祂追捕并击败了那些会毁坏我们生命和婚姻的“小狐狸”（2:15）。
- 6) Like Mary Magdalene in the garden, we should seek our King, even in times of darkness, and hold tightly to Him when we find Him (3:1-5; see John 20:1-18). also Jere. 29:13-14 and O’Donnell’s commentary on Song of Songs, p. 71).
我们应当像园子里的抹大拉的马利亚一样，即使在黑暗的时候也寻求我们的君王，并且在找到祂时紧紧抓住祂（3:1-5；见约 20:1-18；也参耶 29:13-14，以及奥唐奈《雅歌》注释，第 71 页）。
- 7) We should long for the coming of our Shepherd-King with His armies, crowned as King of Kings and Lord of Lords (3:6-11; Rev. 19:1-21). Hear the words of Jonathan Edwards: “The church shall be brought to the full enjoyment of her bridegroom, having all tears wiped away from her eyes; and there shall be no distance or absence. She shall then be brought to the entertainments of an eternal wedding feast, and to dwell forever with her bridegroom; yea, to dwell eternally in his embraces. Then Christ will give her his loves; and she shall drink her fill, yea, she shall swim in the ocean of his love.” (Edward, “The Church’s Marriage,” 22).
我们应当渴望我们的牧人君王带着祂的众军降临，祂被冠以万王之王、万主之主的尊荣（3:6-11；启 19:1-21）。请听约拿单·爱德华兹的话：“教会将被带进对她新郎完全的享受之中，她眼中的一切眼泪都要被擦去；再没有距离，也再没有分离。她将被带进永恒婚筵的筵席之乐中，并且永远与她的新郎同住；是的，她要永远住在祂的怀抱中。那时，基督要把祂

的爱赐给她；她要喝得饱足，是的，她要在祂爱的海洋中畅游。”（爱德华兹，“The Church’s Marriage,” 22。）

- 8) The love of the Shepherd-King has transformed a timid, shy and insecure woman into a beautiful, radiant bride because she is the object of His love. She has “no flaw” (4:7) because He has loved her and made her so! This is how our Bridegroom sees us through His imputed righteousness. The intimacy we enjoy with this Bridegroom is without parallel in this world! (cf. Rev. 19:7-8). (4:1-5:1).
- 牧人君王的爱，把一个胆怯、害羞、没有安全感的女子，改变成一位美丽、光彩照人的新妇，因为她是祂所爱的对象。她“毫无瑕疵”（4:7），因为祂爱她，并且把她造成这样！这正是我们的新郎如何借着祂归算给我们的义来看待我们。我们与这位新郎所享有的亲密关系，在这个世界上没有任何可比之处！（参启 19:7-8；4:1-5:1。）
- 9) In spite of our sinful and foolish rebuffs, our Shepherd-King continually seeks our presence. He stands at the door knocking, inviting His people to let Him in (5:2-8; Rev. 3:20).
- 尽管我们有罪而愚昧地拒绝祂，我们的牧人君王仍然持续寻求与我们同在。祂站在门外叩门，邀请祂的百姓让祂进来（5:2-8；启 3:20）。
- 10) There is no King like this King! 5:9-16 (which is almost apocalyptic) should be read in context with the royal wedding song of Psalm 45 and Rev. 1:13-16. The similarities and parallels are striking and evident. Further, His matchless love for His bride is unparalleled! (6:1-10). Once again, He sees her as beautiful (6:4) and perfect (6:9). The garden of Eden has been regained (6:2).
- 没有一位君王像这位君王！5:9-16 几乎带有启示文学的色彩，应当放在诗篇 45 篇这首王室婚礼诗，以及启示录 1:13-16 的背景中来读。其中的相似与平行之处非常醒目，也非常明显。进一步说，祂对祂新妇那无与伦比的爱，是没有任何可相比的！（6:1-10）。祂再次看她为美丽（6:4）和完全（6:9）。伊甸园已经被重新得回了（6:2）。
- 11) Because of the work of Christ, our Bridegroom sees us as beautiful beyond compare (7:1-9). We are His and He is ours now and forever (7:10).
- 因为基督的工作，我们的新郎看我们为无可比拟的美丽（7:1-9）。我们是祂的，祂也是我们的，从现在直到永远（7:10）。
- 12) Our Shepherd-King is not only our Master, Lord, Savior, and King, He is also our brother (8:1; cf Heb. 2:11-17). But, unlike the bride who takes her husband to her house (8:2), one day our Shepherd-King will take us to the home He has prepared for us (John 14:1-3).
- 我们的牧人君王不仅是我们的主人、主、救主和君王，祂也是我们的弟兄（8:1；参来 2:11-17）。但是，与新妇把丈夫带到自己家中不同（8:2），有一天我们的牧人君王要把我们带到祂为我们预备的家里（约 14:1-3）。
- 13) Song of Solomon 8:5-14 should be taught in the context of 1 Cor. 13 and 1 John 4:7-21, the 3 great “love” texts in the Bible. The love shared between the Shepherd-King and the Bride compels her to call to him to leave the “garden” (8:13) and come to her (8:14). The Bible ends in exactly the same way as the Bride of Christ pleads with the Bridegroom to come for her (Rev. 22: 17, 20). O’Donnell again says it well: “It is my contention and others’ that this ending leaves us longing for more. The Song of Songs ends with this eschatological angst. What’s going to happen next?... In Revelation 22:20, this is how the book ends, how the Bible ends: in the last chapter and verse of our Bibles, our Lord Jesus/the Bridegroom says, “Surely I am coming soon,” and the Church/the bride says, “Come” (v. 17), “Amen. Come, Lord Jesus!” (22:20). Make haste! That’s how the Bible ends. That’s how the Song ends.” (O’ Donnell, p. 132).
- 雅歌 8:5-14 应当放在哥林多前书 13 章和约翰一书 4:7-21 的背景中来教导；这三段是圣经中伟大的“爱”的经文。牧人君王与新妇之间共享的爱，催促她呼唤祂离开“园子”（8:13），来到她这里（8:14）。圣经的结尾也是完全同样的方式：基督的新妇恳求新郎为她而来（启 22:17、20）。奥唐奈再次说得很好：“我和其他人的看法是，这样的结尾使我们渴望更多。

雅歌以这种末世性的焦灼结束。接下来会发生什么呢？.....在启示录 22:20 中，书卷是这样结束的，圣经也是这样结束的：在我们圣经最后一章、最后一节里，我们的主耶稣，就是新郎，说：‘是了，我必快来！’而教会，就是新妇，说：‘来！’（17 节）‘阿们！主耶稣啊，我愿你来！’（22:20）。快来吧！圣经就是这样结束的。雅歌也是这样结束的。”（奥唐奈，第 132 页。）

And so we all wait for our Shepherd-Bridegroom-King to come and get us!
因此，我们都在等候我们的牧人、新郎、君王来接我们！

IT'S ALL ABOUT JESUS (SLIGHTLY REVISED)

一切都是关乎耶稣（略作修订）

Jesus is the true and better *Adam*, who passed the test in the wilderness, not the garden, and whose obedience is imputed to us.

耶稣是真正且更美的亚当。祂不是在园子里，而是在旷野中通过了试验；祂的顺服被归算给我们。

Jesus is the true and better *Abel*, who, though innocently slain by wicked hands, has blood that now cries out, not for our condemnation but for our acquittal.

耶稣是真正且更美的亚伯。祂虽然无辜地被恶人的手杀害，但祂的血如今所发出的呼喊，不是为要定我们的罪，而是为要宣告我们无罪。

Jesus is the better *Ark of Noah* who carries us safely thru the wrath of God revealed from heaven and delivers us to a new earth.

耶稣是更美的挪亚方舟。祂安全地载着我们经过从天上显明出来的神的忿怒，并把我们从拯救到新地。

Jesus is the true and better *Abraham*, who answered the call of God to leave all that is comfortable and familiar and go out into the world not knowing where he went to create a new people of God.

耶稣是真正且更美的亚伯拉罕。祂回应神的呼召，离开一切舒适和熟悉的事物，进入这个世界，虽然不知道所去的地方，却要创造神的新百姓。

Jesus is the true and better *Isaac*, who was not just offered up by his father on the mount but was truly sacrificed for us. When God said to Abraham, "Now I know you love me because you did not withhold your son, your only son whom you love from me" (cf. Gen. 22:16-18), now we can look at God taking his Son up the mountain of Calvary and sacrificing him and say, 'Now we know that you love us because you did not withhold your Son, your only Son, whom you love, from us.'

耶稣是真正且更美的以撒。祂不只是被父亲献在山上，而是真正为我们被献为祭。当神对亚伯拉罕说：“现在我知道你爱我，因为你没有留下你的儿子，就是你所爱的独生子不给我”（参创22:16-18）时，如今我们可以看见神把祂自己的儿子带上加略山，并把祂献上为祭，然后说：“现在我们知道你爱我们，因为你没有留下你的儿子，就是你所爱的独生子不给我们。”

Jesus is the true and better *Jacob*, who wrestled and took the blow of justice we deserved, so we, like Jacob, only receive the wounds of grace to wake us up and discipline us.

耶稣是真正且更美的雅各。祂摔跤，并且承受了我们本该承受的公义击打，使我们像雅各一样，只领受恩典的伤痕，好叫我们醒悟，并受祂管教。

Jesus is the true and better *Joseph*, who at the right hand of the king forgives those who betrayed him and sold him and uses his new power to save them.

耶稣是真正且更美的约瑟。祂在君王的右边，赦免那些出卖祂、把祂卖掉的人，并且使用祂新的权柄来拯救他们。

Jesus is the true and better *Moses*, who stands in the gap between the people and the Lord and who mediates a new covenant.

耶稣是真正且更美的摩西。祂站在百姓与主之间的破口中，并且作新约的中保。

Jesus is the true and better *Rock of Moses*, who was struck with the rod of God's justice and now gives us living water in the desert.

耶稣是真正且更美的摩西的磐石。祂被神公义的杖击打，如今在旷野中赐给我们活水。

Jesus is the true and better *Joshua*, who leads us into a land of eternal rest and heavenly blessing.

耶稣是真正且更美的约书亚。祂带领我们进入永恒安息和属天祝福之地。

Jesus is the better *Ark of the Covenant*, who topples and disarms the idols of this world, going Himself into enemy territory and making an open spectacle of them all.

耶稣是更美的约柜。祂推倒并解除这世界偶像的武装，亲自进入仇敌的领域，把它们全都公开示众。

Jesus is the true and better *Job*, the truly innocent sufferer, who then intercedes for and saves his stupid friends.

耶稣是真正且更美的约伯。祂是真正无辜的受苦者，随后又为祂愚昧的朋友代求，并拯救他们。

Jesus is the true and better *David*, whose victory becomes his people's victory, though they never lifted a stone to accomplish it themselves.

耶稣是真正且更美的大卫。祂的得胜成为祂百姓的得胜，尽管他们自己从未举起一块石头来成就这得胜。

Jesus is the true and better *Esther*, who did not just risk leaving an earthly palace but lost the ultimate and heavenly one, who did not just risk his life, but gave his life to save his people.

耶稣是真正且更美的以斯帖。祂不只是冒险离开一个地上的王宫，而是失去了那终极、属天的居所；祂不只是冒着生命危险，而是舍了自己的生命来拯救祂的百姓。

Jesus is the true and better *Daniel*, having been lowered into a lion's den of death, emerges early the next morning alive and vindicated by His God.

耶稣是真正且更美的但以理。祂被降入死亡的狮子坑中，却在第二天清晨活着出来，并且被祂的神显明为义。

Jesus is the true and better *Jonah*, who was cast into the storm so that we safely could be brought in.

耶稣是真正且更美的约拿。祂被投入风暴之中，好使我们可以被安全地带进来。

Jesus is the real *Passover Lamb*, innocent, perfect, helpless, slain, so the angel of death will pass over us. He is the true temple, the true prophet, the true priest, the true king, the true sacrifice, the true lamb, the true light, and the true bread.

耶稣是真正的逾越节羔羊，祂无辜、完全、无助、被杀，使死亡的使者越过我们。祂是真正的圣殿，真正的先知，真正的祭司，真正的君王，真正的祭物，真正的羔羊，真正的光，真正的粮。

The Bible really is not about you is it? –it is all about Him.”

圣经真的不是关乎你的，不是吗？——一切都是关乎祂。”

(Tim Keller, “It’s All About Jesus,” *Theology and Quotes*, 12-4-06).

（提摩太·凯勒，“It’s All About Jesus,” *Theology and Quotes*, 2006年12月4日。）