

Sermon 讲道信息

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What Does Jesus Look Like to You? 耶稣在你眼中是什么模样的？

If you were to make a portrait of the face of Jesus, what would He look like? What colour for His skin, eyes, and hair? What expression would be on His face?

如果要为耶稣画一幅肖像，祂会是什么样子？祂的皮肤、眼睛和头发会是什么颜色？祂脸上会是怎样的表情？

Although He is the most famous face in history, we actually have no contemporary image of Jesus.

尽管祂是历史上最著名的一张“面孔”，我们却没有任何耶稣的当代影像。

Unlike, for example, the Egyptian Pharaohs who lived long before Jesus, we have no skeletal remains, for he was raised from the grave. We have no remnant DNA.

不同于生活在耶稣之前的埃及法老，我们没有祂的骸骨因为祂从坟墓中复活了；我们也没有任何遗留的基因。

There are few descriptions of him, so we can only make an educated guess as to his physical appearance based on what we know.

关于祂外貌的描述极为有限，因此我们只能根据已知资料，对祂的外表作出较为合理的推测。

We know that during his years of public ministry Jesus was around 30 years old, a Palestinian Jewish male living in 1st century Galilee.

我们知道，在祂公开传道期间，耶稣约三十岁，是一位生活在公元一世纪加利利地区的巴勒斯坦犹太男性。

But even from these few facts we can at least speculate upon the physical appearance of Jesus.

但仅凭这些有限的信息，我们仍可以对耶稣的外貌作出一些推想。

Consider these sample depictions of Jesus throughout history:

让我们来看一看历史上对耶稣形象的典型描绘：

Slide 1: "The Head of Christ" by Warner Sallman (c.1940) – the most popular painting of Jesus, copied over a half billion times!

投影片 1：《基督的头像》（华纳·萨尔曼，约 1940 年）—史上最广为流传的耶稣画像，复制品超过 5 亿幅！

Slide 2: "Christ Pantocrator" (6th Cent, AD), one of the oldest Byzantine religious icons.

投影片 2：《全能者基督》（公元 6 世纪）——最古老的拜占庭圣像之一。

Slide 3: Head of Christ, Abbey Church of SS Peter and Paul in Weissenberg, Germany (c.1070)

投影片 3：基督头像，德国魏森贝格圣彼得与圣保罗修道院教堂（约 1070 年）

Slide 4: Orthodox icon (unsure of date) 投影片 4：东正教圣像（年代不详）

Slide 5: Contemporary, The "Suffering Jesus" (unsure of specific date and artist)

投影片 5：当代作品《受难的耶稣》（具体年代与作者不详）

Slide 6: Contemporary (artist unknown) – a "gentler Jesus"

投影片 6：当代作品（作者不详）——一位“更温柔的耶稣”

Slide 7: This one may surprise (or even shock) you.

投影片 7：这一幅或许会让你感到惊讶，甚至震撼。

This rendering of Jesus was recently created by forensic anthropologists using cultural and archaeological data along with the biological sciences.

这是近年由法医人类学家结合文化与考古资料，以及生物科学研究成果所创作的。

It is described this way: "from an analysis of skeletal remains archaeologists had firmly established that the

average build of a semite male at the time of Jesus was 5 foot 1 inches with an average weight of about 110lbs. 其描述如下：“通过对骨骼遗骸的研究，考古学家相当确定：在耶稣的时代，闪米特男性的平均身高约为 5 英尺 1 英寸（约 155 厘米），体重约 110 磅（约 50 公斤）。

Since Jesus worked outdoors as a carpenter until he was about 30 years old it is reasonable to assume he was more muscular and physically fit than westernized portraits suggest.

由于耶稣在 30 岁前一直从事户外的木匠工作，可以合理推断，祂的体格应比许多西方艺术作品所描绘的更为结实健壮；

His face was probably weather beaten which would have made him appear older.”

而长期的风吹日晒，也可能使祂的面容显得较为沧桑。”

Is this how you would depict Jesus? 你会这样来描绘耶稣吗？

We must admit that the image we have in our mind's eye of the historical Jesus is influenced by our culture, by our religious training, and even by our own experience.

不得不承认，我们所想象的“历史中的耶稣”，不免会受到文化背景、宗教教育，甚至个人经历的影响。

Ultimately, we imagine Jesus as we need him to be, presenting a potential problem, but also an important reminder about the true nature of our Lord and Saviour.

归根究底，我们往往会按着自己的需要来想象耶稣——这既可能成为一个问题，也提醒我们要思考主与救主真实的本质。

God identified the potential problem early, in the Second of the Ten Commandments: “You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below” (Ex.20:4).

上帝在十诫中的第二诫早已指出了这潜在的危险：“不可为自己雕刻偶像，也不可做什么形像，仿佛上天、下地和地底下水中的百物”（出 20:4）。

This declaration was not meant to stifle artistic expression. Indeed, the Great Temple in Jerusalem was adorned with beautiful artwork depicting heavenly beings and scenes.

这条诫命并非要压制艺术表达。事实上，耶路撒冷的圣殿就装饰着描绘天上景象与属天生命的精美艺术作品。

We must read on to understand the context of God's command: “You shall not bow down to them or worship them...” (5). 我们必须继续阅读才能理解上帝诫命的背景：“不可跪拜那些像，也不可事奉它们……”（5 节）。

Keep in mind that in the four centuries preceding this announcement while in Egypt the Israelites had seen nothing but idol worship. 要知道，这条诫命颁布之前的四百年里，以色列人在埃及所接触的几乎只有偶像崇拜。

So, God is not saying “don't make any images at all”; He is saying “don't bow down to those images” in substitution of me, the One True God, who, as the Eternal Creator, has no earthly form.

因此，上帝并不是说“不要制作任何形像”，而是说：“不可向这些形像下拜”，不可用它们来取代祂——那位独一无二、永恒的创造主；祂并不受任何地上的形态所限制。

So, what is the problem? Voltaire summed it up well: “In the beginning God created man in his own image; and man has been trying to repay the favor ever since!”

那么，问题在哪里？伏尔泰一语道破：“起初，上帝照着自己的形像造人；从那以后，人类便不断试图反过来照着自己的样子造上帝！”

We all carry mental images of God. Often, without realizing it, we shape Him according to our experiences, preferences, and limitations. 我们每人心中，都存在着上帝的某些“形象”。很多时候，我们并未察觉自己正按照个人的经验、偏好与局限，来塑造祂。

But any self-conceived image of God will inevitably fall short. It cannot be based on fact alone, because God has not revealed Himself fully in an image we can contain or control.

然而，任何自行构想的上帝形象，终究都会失真。它不可能仅基于事实，因为上帝从未完全以我们能理解或掌控的形象显现。

We remember God's urgent warning to Moses on Mount Sinai: "you cannot see my face, for no one may see me and live" (Ex.33:20).

我们记得，上帝在西奈山上曾对摩西郑重警告：“只是你不能看见我的面，因为没有人看见我还可以存活”（出33:20）。

Twice the Apostle John declares: "No one has ever seen God." (John 1:18; 1 John 4:12).

使徒约翰两次宣告：“从来没有人见过神”（约 1:18；约壹 4:12）。

Our God is "eternal, immortal, invisible" (1Tim.1:17). 我们的神是“永存的，不朽坏、看不見”的（提前 1:17）。

This does not mean that He has no form or substance, but that our finite minds could not begin to comprehend the fullness of who He is!

这并不是说上帝无形无质，而是我们的有限心智根本无法理解祂的丰盛與完全！

Scripture reminds us of this truth: "For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord" (Is.55:8).

正如圣经提醒我们：“‘我的意念非同你们的意念，我的道路非同你们的道路，’这是耶和华说的”（赛55:8）。

God is not simply a larger version of ourselves. He is holy, eternal, and infinite—beyond the reach of human imagination.

上帝并不是我們的“放大版”。祂是圣洁、永恒和无限的——远超人类想象的邊界。

When we try to reduce Him to something manageable, we risk fashioning a god who fits our expectations rather than worshiping the God who truly is.

当我们嘗試把祂缩减为可操控的对象时，我们就陷入製造一个迎合自身期待的“神”，而非敬拜真实的上帝。

If I were to attempt to depict God in His fullness, He would be much too small and look a lot like me!

如果我试图描绘上帝的全然本相，那祂必是既渺小又酷似我自身！

"I believe that if a triangle could speak it would say the God is eminently triangular, while a circle would say that the divine nature is eminently circular. Thus, each would ascribe to God its own attributes, would assume itself to be like God, and look on everything else as ill shaped" (Baruch Spinoza).

“我相信如果三角形会说话，它会說上帝具有卓越的三角形特质；而圆形则会說神性本质具有卓越的圆形特质。如此一来，每一种形状都会把自己的属性归给上帝，會认为自己最像上帝，并将其他一切视为畸形之物”（巴鲁赫·斯宾诺莎）。

The temptation toward idolatry is deep, so God constantly warned us of it. Paul cautioned:

偶像崇拜的诱惑极其深刻，因此上帝不断警告我们。保罗告诫說：

"although [Mankind] knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. [They] exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles...They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator..."

(Rom.1:21,23,25).

"因为，[人類]虽然知道神，却不把他当作神荣耀他，也不感谢他。他们的思想变为虚妄，无知的心昏暗了.....将

不能朽坏之神的荣耀变为偶像，仿照必朽坏的人、飞禽、走兽、爬虫的形像……他们将神的真实变为虚谎，去敬拜事奉受造之物，不敬奉那造物的主……”（罗 1:21,23,25）。

So, where does this leave us? Do we have no image of our God? The most reliable way to imagine God is in the Person of His Son, Jesus Christ.

那么，我们到底该如何呢？难道我们对神的形象毫无认知吗？认识我们的神最可靠的途径，是借着祂的儿子耶稣基督。

The Scriptures tell us that “the Son is the radiance of God’s glory and the exact representation of his being” (Heb.1:3).

圣经告訴我們：“[子]是神荣耀的光辉，是神本体的真像”（来 1:3）。

Although John assured us that “no one has ever seen God” he added that: “the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.” (John1:18)

约翰虽宣告“从来没有人见过神”，却补充说：“只有在父怀里独一的儿子将他表明出来”（约 1:18）。

If you want to “see God”, look to Jesus!若你想“看见神”，就当仰望耶稣！

But we must be cautiously aware of the pit-falls! 但我们必须警惕著潜在的陷阱！

If Jesus can be anything we imagine him to be, then a dangerous disconnect can form between the true Jesus and our image and understanding of him.

如果耶稣可随意被塑造成我们想要的任何样子，那么真实的耶稣就可能与我们对祂的理解产生危险的脱节。

His image merely becomes our servant and our means to express our own viewpoint and our own ideals.

这样一来，耶稣的形象就会沦为我们的工具，用来表达我们自己的立场与理想。

Each of the images we saw earlier have their weaknesses and inherent biases, but they share one thing in common: Jesus was human. The Scriptures make this clear.

我们之前所看到的各个耶稣形象，虽然各有缺陷与偏差，但有一个共同点：耶稣是人，圣经清楚指出这点。

John declared: “The Word (i.e. Jesus) became flesh and made his dwelling among us.” (1:14).

约翰宣告：“道（即耶稣）成了肉身，住在我们中间”（1:14）。

Paul tells us that “God sent his son, born of a woman, born under the law...being made in human likeness and being found in appearance as a man.” (Gal.4:4; Phil 2:7,8).

保罗告诉我们：“神就差遣他的儿子，为女子所生，且生在律法之下……成为人的样式，既有人的样子”（加 4:4; 腓 2:7,8）。

In Hebrews we read: “Since the children [of God] have flesh and blood [Jesus] too shared in their humanity.” (2:14). He was truly and fully human, “yet without sin” (4:15).

希伯来书中记载：“既然 [神的] 儿女同有血肉之躯，[耶稣]也照样亲自成了血肉之躯”（2:14）。祂是真实而完全的人，“只是他没有犯罪”（4:15）。

The fact that Jesus existed in history, truly died, and genuinely rose from the dead, is central to God’s mission through Jesus for our salvation. This conviction forms the foundation of our everlasting hope.

耶稣真实存在于历史中，真实地死去，也真实地从死里复活，这正是上帝借耶稣成就救赎使命的核心。这份确信也是我们永恒盼望的根基。

So, if we have no reliable historical image of him, and there is danger in trying to imagine him, how do we then see Jesus?

既然我们沒有关于耶稣可靠的历史形象，且试图想象祂又存在风险，那么我们该如何“看見”耶稣呢？

I believe the only reliable way is through the lens of His revelation in the Bible.

我相信，唯一可靠的途径，是透过圣经中祂的自我启示。

When Jesus wanted to reveal Himself to the two confused and confounded travellers on the road to Emmaus He began “with Moses and all the Prophets, [explaining] to them what was said in all the Scriptures concerning himself” (Lk.24:27).

当耶稣想向在以马忤斯路上两个困惑和迷茫的旅人显明自己时，祂“从摩西和众先知起，凡经上所指着自己的话都给他们作了解释”（路 24:27）。

We can also trust the first-hand testimony of the Apostles who attested:

我们也可以信赖使徒们的第一手见证：

“For we did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power, but we were eyewitnesses of his majesty” (2Pet.1:16).

“我们从前把我们主耶稣基督的大能和他来临的事告诉你们，并不是随从一些捏造出来的无稽传说，我们是曾经亲眼见过他的威荣的人”（彼后 1:16）。

So, what did Jesus look like? We don't have an exact description, but there are some great clues in both the Old and New Testaments.

那么，耶稣究竟“长什么样”？虽然我們沒有确切的描述，但新旧约中都留下一些極為重要的线索。

The Prophet Isaiah, inspired by the Holy Spirit, foretold the Messiah—identified as Jesus—600 years before his arrival.

先知以赛亚受圣灵的感动，在弥赛亚降临前六百年预言了这位被称为耶稣的救主。

In chapter 53, he offers us a rare glimpse of Jesus's appearance, shedding light on his mission and character. 在第 53 章中，他對耶稣的外貌揭示了罕见的一瞥，从而映照出他的使命与品格：

“He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him” (2).

“他在耶和华面前生长如嫩芽，像根出于干地。他无佳形美容使我们注视他，也无美貌使我们仰慕他”（2）。

This surprising description of the coming Messiah was counter-cultural in its day, as it would be today.

这段关于未来弥赛亚的惊人描述，在当时是反文化的，在今天同样如此。

“Messiahs” are supposed to be magnificent, unbearably attractive, magnetic individuals, demanding our attention.

世人期待的“弥赛亚”，理当威仪非凡、魅力摄人、引人瞩目、极具吸引力：

“Deliverers are dominating, forceful, attractive people, who by their personal magnetism draw people to themselves and convince people to do what they want them to do.”

“救赎者”應是强势而富有号召力和感染力的人物，他们凭借个人魅力吸引众人，并说服人们遵其意而行。

Yet Isaiah tells us that, “instead of bursting on the scene like a mighty oak or a fruit tree in full bloom, he appears as a ‘tender shoot’, the normally unwanted sprout that springs up from an exposed root of a tree.”

然而，以赛亚告诉我们：“祂并非像参天橡树或盛放的果树那样轰然登场，而是以‘嫩芽’的姿态显现——从裸露的树根旁悄然长出，无人问津的枝权。”

Our Saviour and Lord would come as “a baby born in the back-stable of a village inn.” The world “was expecting a costumed drum major to lead our triumphal parade.

我们的主与救主降生为“村庄旅店后院马厩里的婴孩”。世界原本期待的是一位身穿华服、引领凯旋游行的鼓队领袖。

Our eyes are caught and satisfied by superficial splendor. This man, says Isaiah, will have none of that.

我们常被表面的辉煌所吸引、所满足；但以赛亚说，这位救主完全不是那样。

As a result, our eyes flicker across him in a crowd, and we do not even see him.

因此，我们的目光可能在人群中从他身上掠过，却根本没有认出他来。

His splendor is not on the surface, and those who have no inclination to look beyond the surface will never even see him, much less pay him any attention."

祂的荣光不在表面，那些不愿意越过表象的人，甚至不会真正“看见”他，更遑论留意他。

Physically, Jesus would look like any other common Galilean. To avoid confusion about his identity in the pressing crowd, Judas had to identify Jesus with a kiss so that the soldiers could distinguish him from the others.

从外表看，耶稣与加利利的普通人并无二致。正因如此，在混乱拥挤的人群中，犹大必须用一个亲吻来指认耶稣，使士兵能够把他分辨出来。

Jesus truly became "one of us" to "save us"! 耶稣真正成为了“我们中的一员”，为要“拯救我们”！

"He was despised and rejected by mankind, a man of suffering, and familiar with pain" (Is.53:3a).

“他被藐视，被人厌弃；多受痛苦，常经忧患”（赛 53:3 上）。

This is not to say that Jesus walked around with a "dark cloud over his head". We know that people were drawn to his open and welcoming expression of compassion, kindness, and joy.

这并不是说耶稣总是愁容满面，笼罩在“阴云之下”。我们知道，人们正是被他那坦诚而包容的慈悲、仁爱与喜乐所吸引。

Jesus even had a bit of a well-deserved reputation as a "partier".

耶稣甚至因常乐於与人同席，而得到“貪食好酒”的評價。

Yet, it must be a fact that Jesus' face was also darkened by the burden of the rejection he bore, the pain and suffering he beheld all around him, and, most notably, his foreknowledge of his impending denunciation, suffering, and death on a Roman cross.

然而，不可否认的是，耶稣的面容也承载着沉重的阴影：世人弃绝的重压，目睹周遭的伤痛苦难，和预知自己即将面临的控告、受难与在罗马十字架上受死。

Paul declares of our Saviour: "Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross" (Phil.2:6-8)!

保罗對我们的救主如此宣告：“他本有神的形像，却不坚持自己与神同等；反倒虚己，取了奴仆的形像，成为人的样式；既有人的样子，就谦卑自己，存心顺服，以至于死，且死在十字架上”（腓 2:6-8）。

Jesus willingly gave up the glories of heaven, the rights of divinity, and the joy of eternal fellowship with his Father to come to earth as our Savior, as one of us, to save us from our sins!

耶稣甘愿舍弃天上的荣耀、神的权柄、以及与父永恒相交的喜乐，降世为人並成为我们的救主，为要拯救我们脱离罪恶！

As we approach the Lenten Season and Holy Week, may we be free from the distraction of the shiny and magnificent things of this world and instead turn our gaze upon our Humble and Suffering Saviour.

当我们步入大斋期与圣周，愿我们摆脱尘世华美之物的纷扰，将目光转向那位谦卑受难的救主。

For it is here that we find true, new, and eternal life!

因为，唯有在祂里面，我们才能找到真实的、新的、并且永恒的生命。