

Taking the Bible Seriously 認真對待聖經

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The Oxford Dictionary annually selects a word that captures Western culture's current preoccupations. In 2016, the Oxford Dictionary selected POST-TRUTH as the word of the year.

牛津字典每年都會選出一個能反映西方文化當前關注點的單字。2016年，牛津字典將「後真相」評選為年度詞彙。

It defines post-truth as '*an adjective 'relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief'*'.

它將後真相定義為「一個形容詞，“涉及或表示客觀事實在塑造公眾輿論方面的影響力不如訴諸情感和個人信仰的情況”」。

It's a word that dates back to 1992, but its usage exploded by 2000 per cent in 2016. Why? The 2016 US presidential election saw Donald Trump elected President.

這個詞的歷史可以追溯到1992年，但到2016年它的使用量卻激增了2000%。為什麼？因為2016年美國總統大選，唐納德·川普當選總統。

An election campaign marked by so many competing and false claims, allegations of fraud, and proven mistruths. It wasn't easy to know who or what to believe.

這場競選充滿了許多相互競爭和虛假的主張、欺詐指控和已被證實的謊言。很難知道該相信誰或相信什麼。

Voices across the political spectrum were quick to condemn the opposition with little or no facts and quick to defend their stance regardless of facts.

各個政治派別的聲音在很少或根本沒有事實的情況下迅速譴責反對派，並且不顧事實迅速捍衛自己的立場。

“Fake news” allowed agendas to advance regardless of, and often contrary to, the truth. It is hard to think of a word better suited to the spirit of our age than “post-truth”.

「假新聞」使得議程得以推進，無視事實真相，而且往往與事實相反。很難想出一個詞比「後真相」更適合我們這個時代的精神。

Post-truth has now blossomed into a culture of confusion. Confusion is almost embraced as a virtue, and clarity is shunned as a sin. In a post-truth world, answers to life's big questions no longer need to correspond to reality. They only need to cater to our desires.

後真相現已發展成為混亂的文化。混亂幾乎被視為一種美德，而清晰則被視為一種罪惡而被迴避。在後真相世界中，生命中重大問題的答案不再需要符合現實，而只需要滿足我們的慾望。

But are we better off? Confusion only gives birth to more questions about life. We need answers, not just questions. So, the title of our series this term – *Your Word is Truth*.

但我們的情況會更好嗎？混亂只會催生更多關於生命的問題。我們需要答案，而不僅僅是問題。所以，我們這一季的系列標題是——**你的話就是真理**。

I understand that many people think we should view the Bible as fake news. It was written thousands of years ago over a very long time. It makes incredible claims.

我知道很多人認為我們應該將聖經視為假新聞。它是在幾千年前、很長一段時間內寫成的。它提出了令人難以置信的主張。

It claims there is a God who made the universe. It claims this God sent his Son into the world to die on the cross for humanity. It claims Jesus performed miracles, that he was raised from the dead, and that he is now present with his followers by the Holy Spirit through his word.

它聲稱有一位上帝創造了宇宙。它聲稱上帝派遣祂的兒子來到世界上，為人類死在十字架上。它聲稱耶穌做了許多神蹟，他從死裡復活，現在他藉著聖靈透過他的話語與他的跟從者在一起。

It claims that he will come back to earth one day as a universal judge and king. These are extraordinary claims. We'd need some serious evidence to believe them.

它聲稱有一天他將作為宇宙審判者和王回到地上。這些都是非凡的聲稱。我們需要一些嚴肅的證據才能相信他們。

On the other hand, billions of people over time have believed these claims, and some of the smartest people in the world today and throughout history believe that the claims of the Bible are true and authoritative over all of our lives.

另一方面，隨著時間的推移，數十億人相信這些說法，當今世界和歷史上一些最聰明的人相信聖經的說法是真實的，而且對我們所有人的生命都有權威。

Three points to build on last week's assertion that the Bible is true and reliable for everything in life and faith: it's historically, culturally, and personally reliable.

基於上週的主張，即《聖經》對於生命和信的一切都是真實可靠的，有以下三點：它在歷史、文化和個人方面都是可靠的。

HISTORICALLY RELIABLE 歷史上可靠

One common accusation today is that the Bible, and particularly the New Testament accounts about Jesus, were written by the winners. No one can really know what the original Jesus was like.

今天一個常見的指責是，聖經，特別是新約聖經中關於耶穌的記載，是由勝利者寫的。沒有人能真正知道原來的耶穌是什麼樣子。

The claim that he did miracles and was divine and rose again was all written much later by church leaders who were trying to get Christianity to spread.

有主張說他的神蹟、神聖並復活的說法都是在很久以後由試圖傳播基督教的教會領袖寫的。

There are many reasons why these accusations are not right, but we'll look briefly at three reasons why we can trust what the Bible says about Jesus.

這些指控不正確的原因有很多，但我們將簡要地看看我們可以相信聖經關於耶穌的說法的三個原因。

Firstly, the New Testament accounts about Jesus are written too early to be legends. Take the beginning of Luke that was just read out to us. Luke has written a biography of Jesus, and he points out to his readers in vv2 & 3,

首先，新約聖經中關於耶穌的記載寫得太早，不可能成為傳說。以剛剛向我們宣讀的《路加福音》開頭部分為例。路加寫了耶穌的傳記，他在第 2 和 3 節向讀者指出，

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... I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you...

有好些人提筆作書，述說在我們中間所實現的事，是照傳道的人從起初親眼看見又傳給我們的。這些事我從起頭都詳細考察了，我也想按著次序寫給你，

Luke is writing only 30-40 years after Jesus. He makes the point that lots of people who saw Jesus are still alive, so that you can check the facts with them.

路加是在耶穌過世 30 到 40 年後寫下這本書的。他指出，許多見過耶穌的人還活著，所以你可以和他們核實事實。

Writing even closer to the events of Jesus' life was Paul. Paul wrote his letters only 15-20 years after the events of Jesus' life. He says this in 1 Corinthians 15:6 about the resurrection of Jesus:

保羅的著作更接近耶穌的一生。保羅在耶穌生平事件發生 15 至 20 年後寫下他的書信。他在《哥林多前書》15:6 談到耶穌的復活時這樣說：

He appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living.

後來一次顯給五百多弟兄看，其中一大半到現在還在

Paul could not have possibly written in a public document promoting Christianity a statement like this unless it was the case. In Philippians 2, Paul quotes a hymn of Jesus' divinity. If Philippians is written so close to the events of Jesus' life, and Paul is quoting something written earlier about Jesus, then Christians worshipping Jesus as God happened from the beginning.

除非情況確實如此，否則保羅不可能在宣傳基督教的公開文件中寫下這樣的聲明。在《腓立比書》第 2 章中，保羅引用了一首讚美耶穌神性的讚美詩。如果《腓立比書》的寫作與耶穌生平的事件如此接近，而保羅引用了先前寫下的有關耶穌的內容，那麼基督徒是從一開始就崇拜耶穌作為上帝。

The documents of the New Testament a way too early for people to say whatever they wanted about Jesus while thousands of people who witnessed him in person were still alive.

在成千上萬親眼見證耶穌的人還活著的情況下，人們想在新約聖經的記載中任意說他們對耶穌的評價還是為時過早。

Secondly, the documents of the New Testament are too counterproductive to be legends. The accusation is that the Bible doesn't give you what happened, but what the early church leaders wanted us to believe happened because this is the view of Jesus that helped them consolidate their power.

其次，新約聖經的記載太適得其反而不能成為傳說。有指控說聖經沒有告訴你發生了什麼，而是早期教會領袖希望我們相信發生了什麼，因為這些耶穌的觀點幫助他們鞏固了權力。

Imagine you are a church leader living 70-80 years after Jesus, and you are making up stories about Jesus.

想像一下，您是生活在耶穌之後 70-80 年教會領袖，您正在編造有關耶穌的故事。

Would you put in your stories that Jesus was in the Garden of Gethsemane asking the Father to get out of his plan? Would you put in Jesus on the cross asking God why he had forsaken him? It makes the Saviour of the world look weak.

你會在你的故事中加入耶穌在客西馬尼園請求天父停止祂的計劃的故事嗎？你會把耶穌放在十字架上問神為什麼離棄他嗎？這讓世界的救世主顯得軟弱。

Would you include in your first-century stories that all of the first eyewitnesses to the resurrection were women? This was at a time when women's evidence was not admissible in court because of their low social status. All the gospel accounts say the original eyewitnesses were women.

你會在你的第一世紀故事中加入所有第一批見證復活的人都是女性嗎？當時，婦女由於社會地位低而她們的證據是不會被法庭採納。所有福音書的記載都說最初的見證人是女性。

Not only that but when you get into the New Testament, you see the apostles don't come across as glowing figures. They are cowardly, slow to believe, and self-interested.

不僅如此，當你讀新約聖經時，你會發現使徒們並不是光彩奪目的人物。他們膽怯、遲鈍且自私。

Why include any of it if you were making it up? These stories are totally counterproductive for consolidating power for the early leaders of the Christian movement.

如果是你在編造，為什麼要包括任何這些內容？這些故事對於鞏固基督教運動早期領導人的權力完全適得其反。

Thirdly, they are too detailed to be legends. Ancient myths and novels were never written like this. Modern novels might have familiar characteristics to the New Testament but not ancient ones.

第三，它們太詳細了而不可能是傳說。古代的神話和小說從來都不是這樣寫的。現代小說可能有新約聖經所熟悉的特徵，但古代小說則不然。

The New Testament accounts of Jesus don't have the form of legends, are written too early to be legends, and are too counterproductive to be legends. You can trust them.

《新約》對耶穌的記載並不具有傳奇的形式，寫得太早而無法成為傳奇，而且其效果也太適得其反，無法成為傳奇。你可以相信他們。

Yeah, but what about the Old Testament? I haven't got time to delve into that in detail. Briefly, if we can trust what the New Testament says about Jesus, then we can trust what Jesus says about the Old Testament. His view was that the Old Testament, the Jewish Bible, was God's word, was true and had authority.

是的，但是舊約呢？我沒有時間詳細研究這個問題。簡言之，如果我們可以相信新約聖經中關於耶穌的說法，那麼我們也可以相信耶穌對關於舊約聖經的說法。他的觀點是舊約聖經，即猶太聖經，是神的話語，是真實的，具有權威。

CULTURALLY RELIABLE 文化上可靠

My second point is that we can trust the Bible culturally. In our modern society I think it is true to say that people don't give too much consideration to the historical reliability of the Bible because they are more troubled by the cultural aspects of the Bible.

我的第二點是我們可以在文化上相信聖經。在我們的現代社會，我認為確實可以說，人們並沒有過多考慮《聖經》的歷史可靠性，因為他們更受《聖經》文化方面所困擾。

That is, there are things in the Bible they consider offensive...primitive...backward...awful. Again, I don't have time to go through a list of things in the Bible that offend Sydney siders. It's a long list that is constantly moving.

也就是說，聖經中有些東西他們認為是無禮的.....原始的.....落後的.....可怕的。再說一遍，我沒有時間逐一列出聖經中冒犯悉尼人的事情。這是一個不斷變化的長清單。

Instead, here are three ways to handle any bit of the Bible that offends you and maybe makes it difficult to trust its worth and authority in your life.

相反，這裡有三種方法來處理任何冒犯你的，並且可能會讓你很難相信它在你生命中的價值和權威的聖經內容。

Firstly, consider the possibility that it isn't teaching what you think it is teaching. For instance, I could never understand why some of the great spiritual heroes of the Old Testament had many wives and often treated them badly. To me, it was indefensible.

首先，考慮一下它沒有教你認為它在教的東西的可能性。例如，我永遠無法理解為什麼舊約聖經中一些偉大的屬靈英雄有很多妻子，而且經常對她們不好。對我來說，這是站不住腳的。

Until I realised that the Bible was not endorsing it; the Bible was actually subverting it. In every case where polygamy was practised, it went bad in every way.

直到我意識到聖經並沒有認可它，聖經實際上正在顛覆它。在每一個實行一夫多妻制的情況下，它都會在各個方面變得糟糕。

Families break down, and lives are ruined physically, spiritually, emotionally, and relationally. The Bible shows us how bad it is. The Bible wasn't endorsing what I thought it was endorsing.

家庭破裂，生活在身體方面、屬靈方面、情緒上、人際關係上都被毀了。聖經向我們展示了情況有多糟糕。聖經並沒有認可我認為它在認可的東西。

Secondly, please consider the possibility that you are misunderstanding what the Bible teaches because of your own cultural blind spots and preferences.

其次，請考慮一下你是否可能因為自己的文化盲點和偏好而誤解了聖經的教導。

In Luke 24:20-21, on the road to Emmaus, we see that these early disciples misunderstood the prophecies about the Messiah because, as Jews, they were really only thinking about the redemption of Israel.

在《路加福音》24:20-21 中，在前往以馬忤斯的路上，我們看到這些早期門徒誤解了有關彌賽亞的預言，因為作為猶太人，他們實際上只想著以色列的救贖。

They weren't thinking of the redemption of the whole world. They had a cultural blind spot that meant they misread Scripture and couldn't understand Jesus.

他們沒有想到整個世界的救贖。他們有一個文化盲點，這意味著他們誤讀了聖經，無法理解耶穌。

The modern person might do the same with, say, slavery. One accusation is that the Bible condones slavery, and we know it to be wrong. Therefore, if it is wrong on that moral issue, then it is wrong on other moral issues, too. It's a classic attempt to take down Biblical authority.

現代人可能會對奴隸製做同樣的事情。其中一項指控是聖經縱容奴隸制，我們知道這是錯誤的。因此，如果在這個道德問題上它是錯誤的，那麼在其他道德問題上它也是錯誤的。這是推翻聖經權威的典型嘗試。

So, does the Bible condone slavery? There are parts of the New Testament where Paul tells slaves to obey their masters, and we go, there it is!

那麼，聖經容忍奴隸制嗎？在新約聖經中有一些地方，保羅告訴奴隸要服從他們的主人，我們會說，看就在這裡！

There is one book in the New Testament where Paul addresses a relationship between a master and his servant. It's Philemon. As Paul unpacks this relationship, it is clear that it is not the kind of relationship that we call slavery.

新約聖經有一本書，保羅談到主人和僕人之間的關係。是《腓利門書》。當保羅解開這段關係時，很明顯地這不是我們所說的奴隸制關係。

When we read the word slave in the Bible, we automatically think of 17th, 18th, 19th century and modern slavery. Race-based and ethnic minority slavery. When we read the Bible with those cultural blinders on, we are not understanding what the Bible is teaching.

當我們在聖經中讀到「奴隸」這個字時，我們會自動想到 17、18、19 世紀和現代的奴隸制。基於種族和少數民族的奴隸制。當我們戴著這些文化眼罩來閱讀聖經時，我們無法理解聖經的教導。

In the Greco-Roman world, slaves were not distinguishable from anyone else by race, speech or clothing. They looked and lived like everyone else and were not segregated off from society.

在希臘羅馬世界，奴隸與其他人無法透過種族、語言或服裝來區分。他們的外表和生活方式和其他人一樣，並沒有與社會隔離。

Slaves were often quite educated and held high managerial positions. Slaves also made the same wages as free labourers and, therefore, over time, were able to buy themselves out. Slavery was never a permanent status. The average slave worked for a master for about 10 years. This is very different from the New World slavery of the past 300 years.

奴隸往往受過良好教育並擔任高階管理職務。奴隸的工資也與自由勞工相同，因此，隨著時間的推移，奴隸能夠為自己贖身。奴隸制從來都不是一種永久的地位。奴隸平均為主人工作約 10 年。這與過去三百年的新世界奴隸制截然不同。

So those who have used the Bible to defend their practice of kidnapping and slavery in the slave trade in the past couple hundred years and read the Bible through their cultural blind spots. It's the same mistake many do today.

因此，那些用《聖經》來捍衛過去幾百年來奴隸貿易中的綁架和奴役行為的人，並透過他們的文化盲點來閱讀《聖經》。今天許多人也犯下同樣的錯誤。

Thirdly, consider the possibility that you are being offended by the Bible because of an assumption that your cultural moment is superior to all others. Often, that assumption has never been examined, tested, or acknowledged.

第三，考慮你被聖經冒犯的可能性，是因為你假設你的文化時刻優於所有其他人。通常，這種假設從未被檢驗、測試或承認。

The reason we are offended by some Biblical passages is because it is culturally offensive in our own culture. But in other cultures today, and in others from the past, they have no problem with the same text.

我們之所以被一些聖經經文冒犯，是因為它在我們自己的文化中具有文化冒犯性。但在今天的其他文化和過去的其他文化中，他們對相同的經文沒有任何問題。

On the other hand, the passage we might think is fine in our day and age, they have a problem with in theirs. In our progressive, individualistic Western society, what the Bible says about sex is a problem, but what it says about forgiveness is pretty good.

另一方面，我們可能認為在我們這個時代沒問題的段落，在他們的時代卻有問題。在我們進步、個人主義的西方社會，《聖經》關於性的說法是個問題，但它關於寬恕的說法卻相當不錯。

Go to the Middle East, and what the Bible says about sex is pretty good, but what it says about forgiveness is a problem.

若去到中東，聖經關於性的說法很好，但關於寬恕的說法卻是個問題。

If we are offended by something in the Bible, why should our cultural sensibilities trump everyone else's? Why get rid of the Bible because it offends our culture at certain points?

如果我們被聖經中的某些內容所冒犯，為什麼我們的文化敏感度要凌駕於其他人之上呢？為什麼要廢除《聖經》，因為它在某些方面冒犯了我們的文化？

After all, our great-grandchildren will find a lot of what we think now quite embarrassing. Of course, we don't know which ones. Don't miss out on all that the Bible and the Christian faith have to offer you just because you won't let go of a so-called 'cultural truth' that could well be considered a joke in 50 years.

畢竟，我們的曾孫會發現我們現在所想的很多事情都相當尷尬。當然，我們不知道是哪些。不要因為你不願放棄所謂的「文化真理」而錯過聖經和基督教信仰所提供的一切，而這些真理在 50 年後很可能被視為一個笑話。

If the Bible really is God revealing himself to his creation and not the product of any culture, wouldn't it contradict every culture at some point and even have to offend each culture at some point? So, if you read it and find something beautiful and other bits offensive, then it is probably true and from God.

如果聖經真的是上帝向祂的創造物啟示自己，而不是任何文化的產物，那麼它豈不是會在某些時候與每種文化相矛盾，甚至在某些時候不得不冒犯每種文化嗎？所以，如果你讀了它，發現一些東西很美麗，而另一些東西令人反感，那麼它可能是真的，並且來自上帝。

PERSONALLY RELIABLE 個人方面可靠

The last point is that the Bible is personally reliable. A completely authoritative Bible is the prerequisite for a warm personal relationship with God; it's not the enemy of it.

最後一點是聖經對個人來說是可靠的。一本完全權威的聖經是與神建立溫暖的個人關係的先決條件，而不是它的敵人。

Take a look at Luke 24:32, where the disciples reflect back on their journey along the Emmaus Road with Jesus: ***“Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”***

請看《路加福音》24 章 32 節，門徒回顧他們與耶穌一起沿著以馬忤斯路上的旅程：**「在路上他和我們說話，給我們講解聖經的時候，我們的心在我們裏面豈不是火熱的嗎？」**

In the Bible, the heart is the centre of the whole person, not just the emotions. Hearts burning here means a full, life-changing, personal encounter with God. They experienced something they had never experienced before. When?

在聖經中，心是整個人的中心，而不僅僅是情感。在這裡，心裏火熱意味著與上帝的一次完整的、改變生命的、個人的相遇。他們經歷了一些以前從未經歷過的事情。什麼時候？

When the Bible and its meaning were properly opened up to them. When they understood what it meant. That is the way into this deep relationship.

當聖經及其意義被正確地向他們講解時。當他們明白聖經的意思是什麼時。這就是進入這種深厚關係的方式。

Notice how it happens. In vv20-21, they say Jesus died, but we had hoped he would be the one who saved us. Jesus calls them out for being foolish and slow to believe the Bible.

注意它是如何發生的。在第 20-21 節中，他們說耶穌死了，但我們素來所盼望要救贖以色列民的就是他。耶穌指責他們是無知的，並且他們的心對聖經信得太遲鈍。

Why did they misunderstand? The key is v.27: *beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.*

為什麼他們誤解了？關鍵是第 27 節：*從摩西和眾先知起，凡經上所指著自己的話都給他們作了解釋。*

He is saying that everything in the Bible is about me. Too many have walked away from the Christian faith and the Bible because they have misunderstood that point.

他說聖經裡的一切都是關於他自己。太多人因為誤解了這一點而放棄了基督教信仰和聖經。

If we think the Bible is about us and what we must do, then we don't need a Saviour to die for us, or we need the rules and a code of conduct.

如果我們認為聖經是關於我們以及我們必須做的事情，那麼你不需要救世主為你而死，或者你需要的是規則和行為準則。

There are only two ways to read the Bible. Read it as if it is all about us and what we must do, or we can read every part of it as if it is about him and what he has done for us. That is what we are learning to do in our Community Groups right now.

只有兩種方法讀聖經。好像它是關於我們和我們必須做的事情一樣來閱讀它，或者好像每一部分是關於他和他為我們所做的事情一樣來閱讀它。這就是我們現在正在社群小組中學習要做的事情。

The whole Bible points to Jesus and explains Jesus and everything he has achieved for us in dying in our place for our sins. The exodus from slavery in Egypt, the sacrificial lamb and the passing over of God's judgement is all about Jesus.

整本聖經都指向耶穌，並解釋了耶穌，以及祂為我們為我們的罪而死所取得的一切成就。逃離埃及的奴隸制、獻祭的羔羊以及上帝的審判被越過，都是關於耶穌的。

When the Bible is all about Jesus and what he has achieved for us out of love for us, that is when it gets personal. That's when it becomes an encounter with him.

當聖經都是關於耶穌以及祂出於對我們的愛而為我們所取得的成就時，那就是它變得個人化的時候。到那時，就變成了與他的相遇。

My conviction, from both experience and the teaching of the Bible itself, is that the most effective means for bolstering confidence in the Bible is not so much arguments about its authority and truthfulness but to spend time in the Bible, reading the Bible with Jesus at the centre.

從經驗和聖經本身的教導來看，我堅信，增強對聖經信心的最有效方法不是對其權威性和真實性進行大量爭論，而是花時間在聖經上，以耶穌為中心去閱讀聖經。

Put it like this: I could tell you that honey is a substance made by several species of bees. Bees produce honey by gathering and then refining the sugary secretions of plants or the secretions of other insects, like the honeydew of aphids. This refinement takes place both within individual bees through regurgitation and enzymatic activity.

這樣說吧：我可以告訴你，蜂蜜是由多種蜜蜂製成的物質。蜜蜂通過收集然後提煉植物的含糖分泌物或其他昆蟲的分泌物（如蚜蟲的蜜露）來生產蜂蜜。這種透過反芻和酶促的精煉活動發生在個體蜜蜂內部。

Honey is sweet because of its high concentrations of simple sugar, fructose and glucose. It has about the same relative sweetness as white sugar. One standard tablespoon of honey provides around 190 kilojoules of food energy.

蜂蜜之所以甜，是因為它含有高濃度的單糖，果糖和葡萄糖。它與白砂糖有大約相同的甜度。一個標準湯匙的蜂蜜提供約 190 千焦耳食物能量。

It's all true, but the best thing I could do for you is not tell you honey is sweet but to get a spoonful of it and put it on your tongue. If you don't get it then, no amount of explanation will come through for you.

這都是真的，但我能為你做的最好的事情不是告訴你蜂蜜是甜的，而是舀一勺它放在你的舌頭上。如果你體會不到，那麼再多的解釋也不會讓你明白。

So, as King David invited others to join him in Psalm 34:8, I invite you *to taste and see that the Lord is Good.*

正如大衛王在《詩篇》34 章 8 節中邀請其他人加入他一樣，我也邀請你們來**嘗嘗主恩的滋味，便知道他是美善。**

God promises to bless the reading and teaching of his word. The word of God itself is more than enough to accomplish the work of God in the people of God.

上帝應許祝福那些閱讀和教導祂話語的人。神的話本身就足以在神的百姓身上完成神的工作。

There is no better way to understand and come to embrace the truth of the Bible than to open it up and let it out in your life.

要理解並接受聖經真理，沒有比打開它並讓它進入你的生命和活出來有更好的方法了。