

Dwell, Week 4: "Being and Doing"

Speaker: Lane Greenleaf-Perez

Date: October 15th, 2023

居住，第四週：“宣告和行動”

講道：雷恩·格林力夫-佩里茲

日期：2023年10月15日

詩歌一：我們讚美你 We Praise You

原版：Brandon Lake / Matt Redman 中文翻譯：Christ Harvest Church, YK Chua

Verse 1：

让赞美成为使敌人退缩的武器

让赞美成为胜过那担忧的武器

Let it rise, let praise arise

Verse 2：

黑暗因高唱耶稣圣名都变光明

全心献上赞美宣告主祢的胜利

Let it rise, let praise arise

Chorus：

祢将使城墙都倒塌

所有巨人倒下

恐惧已不在 当我赞美祢

全能的神 与我同行

永远高举祢名

万物高声呼求 我赞美祢

Interlude：

Oh we praise You

Verse 3：

让信心成为那胜过巨浪的声音

让信心成为那平息风暴的声音

Let it rise, let faith arise

Bridge：

这是全新的生命

这是自由的气息

这是天堂的声音

We praise You, we praise You

詩歌二：聖哉，聖哉，聖哉 Holy, Holy, Holy

詞曲：Klaus Kuehn 中譯詞：周巽光 演唱：曾晨恩 & 璽恩 (SiEn Vanessa)

聖哉 聖哉 聖哉 全能大主宰
清晨歡悅歌詠 高聲頌主聖恩

聖哉 聖哉 聖哉 恩慈永無更改
榮耀與讚美 歸三一真神

聖哉 聖哉 聖哉 群聖虔拜俯
各以華麗金冠 奉呈寶座之前

千萬天軍天使 虔敬崇拜上主
昔在而今在 永在億萬年

你是主 你是主 掌權直到永遠
你是主 全能真神 拯救我的君王

聖哉 聖哉 聖哉 人類墮落遠離
透過神兒子寶血 贖回失喪生命

正義 真理 公平 與憐憫合為一
再來的君王 愛永不止息

詩歌三：我心屬你 Rest On Us

by Brandon Lake, Elyssa Smith, Harvest Bashta, Jonathan Jay, Rebekah 譯唱：骷顱地城市音樂
Calvary City Music

當聖靈開始運行起在水面上
聖靈充滿眾人那
來我身上 來我身上

當風火吹起在降臨這裡
敞開心門讓天堂降臨
來我身上 來我身上

降下 聖靈運行讓我心跳
充滿各角落
我知道祢運行在其中
等待祢來充滿我心房

親愛聖靈 來我身上
祢我所要 祢我所要

詩歌四：讓我靠近 Draw Me Close

[Shelter Music] Written by: Jamie Robison, Casey Parnell, Weber Salz, Morgan Clements

你比我呼吸的空氣更近
你知道我所思所想
讓我靠近你的心，更像你

你把握所有盼望和未來
我每一個禱告，你都知道
在你聖地，恐懼沒有餘地

聖靈啊，降臨我，充滿我的魂魄
在我舊體中吹入新生
甜美聖靈，安息在我心中，激活我的心
讓我走進你所在，轉向你

你照亮我腳前的路，黑暗不能消滅我
當我不能看見，你仍與我同行

聖靈啊，降臨我，充滿我的魂魄
在我舊體中吹入新生
甜美聖靈，安息在我心中，激活我的心
讓我走進你所在，轉向你

我所有的日子，我的一切，我都獻上尋求你
這顆心是你的，我順服與你
主啊，來充滿我，
我的一生，我張開雙手，我需要你靠近，
我呼吸著你賜與的生命，如氧氣一般

聖靈啊，降臨我，充滿我的魂魄
在我舊體中吹入新生
甜美聖靈，安息在我心中，激活我的心
讓我走進你所在，

佈道

So you all are in a series called "Dwell". This is a really good series! Have you guys been listening to this series? God has blessed this community with some really gifted teachers and preachers.

好了，你們現在學習一個名為「居住」的系列中。這真是一個很好的系列！大家有聽過這個系列嗎？神賜福給這個社區一些真正有天賦的教師和傳道人。

I've loved learning about Isaiah from Pastors Bo, and Jamie, and Alex.

我喜歡從 Bo、Jamie 和 Alex 牧師那裡學習以賽亞書。

I love that this series is called "Dwell". If you've been following along so far, you know that dwelling is what the story of the scriptures is all about. It's about God dwelling with us, us dwelling with him, and us dwelling with one another. When John writes in his gospel and describes the nature of Jesus, he says that word became flesh and made his dwelling among us.

我喜歡這個系列叫做「居住」。如果你一直跟著讀下去，你就會知道居住是聖經故事的全部。這是關於神與我們同住，我們與祂同住，我們彼此同住。當約翰在他的福音書中描述耶穌的本性時，他說成了肉身，住在我們中間。

If we look back on Genesis and the creation account, we can see that when human beings dwell with God and dwell with one another, that God sees that dwelling and calls it "Good". When God calls something good, it means, "This works!"

如果我們回顧創世記和創造的記載，我們可以看到，當人類與神同住並彼此同住時，神看到這種居所並稱其為「好」。當神稱某事為好的時候，意思是：“這行得通！”

God looks at that and says "You are who I created you to **BE** doing what I created you to **DO**. Your identity, your belonging, and your purpose are all right where they need to be. You are loved, you are home, and you have a purpose."

神看著你說：「你就是我所創造，要做我創造你要你做的事。你的身份，你的歸屬，你的目標都在他們需要的地方。你被愛著，你有家，你有目標。」

That's what we are going to be exploring today. In the scriptures, and in our walks of faith, there seems to be this tension between who we are and what we do. Are we who we are on the inside, or are we defined by our actions? Why do I find myself doing things that don't feel like me? Who am I? Am I a human being or a human doing?

這就是我們今天要探討的。在聖經中，在我們的信仰中，我們說我們是誰和我們的行為之間似乎存在著這種緊張關係。我們是由我們本心，還是被我們的行為所定義？為什麼我總是做一些不像我的事情？我是誰？我是人還是人的行為？

Traditionally, you might hear a pastor say explicitly, you are not a human doing, you are a human being. 傳統上，你可能會聽到牧師明確地說，你不只是一個會行人事的，你是一個受造的人。

I've probably said that before. And in a culture that is so obsessed with doing, I totally get why that's a comforting message for us. But maybe to nuance this a bit, I actually, I think when we hear that question: "Am I a human being or a human doing?" The answer is "Yes". What we do, our purpose in this world is very very important. And the growth point for us is not to stop doing. You were made to have purpose. 我以前可能已經說過了。在一個如此沉迷於實踐的文化中，我完全理解為什麼這對我們來說是一個令人欣慰的訊息。但也許要稍微細緻一點，實際上，我想當我們聽到這個問題時：「我是一個本著受造的還是一個

忙於人事的人？」答案是「是」。我們所做的、我們在這個世界上的目的非常非常重要。而我們的成長點不是停止做。你生來就是有目的的。

In the Garden, we were given both a beloved identity by God sheerly out of his pleasure and desire to create us, and from that place of identity and belonging, we were given a great divine purpose. So the growth point is not to stop doing. But maybe it is to transform the doing. To stop doing this, and start doing this. To do less of this, and to do more of this. And maybe it's to change the "why" behind what I do. I don't do this because ____ I do it because _____. And what we see in the Garden of Eden, what we see in the creation account is a reality where what we do flows out of who we are, and both of those sides of our coin are perfectly ordered by God.

在伊甸園裡，我們被神賦予了一個被愛的身份，這純粹是出於祂創造我們的喜悅和願望，並且從那個身份和歸屬感的地方，我們被賦予了一個偉大的神聖目的。所以成長點不是停止做。但也許是為了改變做的方式。停止這樣做，然後開始做。少做這個，多做這個。也許是為了改變我所做的事情背後的「原因」。我這樣做不是因為 ____ 我這樣做是因為 _____. 我們在伊甸園中看到的，我們在創世記中看到的都是一個現實，我們所做的一切都源自於我們的本質，而我們硬幣的兩面都是神完美安排的。

When we look at other creation myths from other ancient cultures like the Sumerians and the Babylonians, humans are born out of violence, and made only for what they can produce to serve the gods. They are made for servitude. But in Genesis, humans are created out of God's divine pleasure and desire to do so, and God offers them partnership in the work of stewarding creation together.

當我們審視蘇美爾人和巴比倫人等其他古代文化的創世神話時，我們會發現人類是從暴力中誕生的，並且只是為了他們能夠生產的東西來服務眾神而生。他們是為奴役而生的。但在《創世記》中，人類是出於神的喜悅和願望而被創造的，並且神為他們提供了合作夥伴關係，共同管理創造的工作。

It is Good. 這是好的。

But something happened, and we messed up God's ordinance, the way in which he's ordered things to work. It's easy to look at the world around us and to see that things are not how they are supposed to be. Even if you haven't encountered Jesus yet, there is still this thing that Pastor Jamie talked about: this "Imago Dei", this image of God that exists in you, which tells you that what we have is not it. There is something about injustice, about abuse, about evil that we just know, deep down in our bones, isn't right. 但發生了一些事情，我們搞亂了神的法令，破壞了祂命令事物運作的方式。觀察周遭的世界，我們很容易發現事情並不是它們應該的樣子。即使你還沒有遇到過耶穌，Jamie牧師仍然談到了這一點：這個"Imago Dei"，這個存在於你體內的神的形象，它告訴你我們所擁有的並不是它。我們只知道，關於不公義、關於虐待、關於邪惡，我們內心深處有些東西是不對的。

If we find ourselves with a desire that nothing in this world can satisfy, the most probable explanation is that we were made for another world.

如果我們發現自己的慾望在這個世界上沒有任何東西可以滿足，那麼最可能的解釋就是我們是為另一個世界而生的。

The world we have distorted, the one we see around us, is one that breaks God's ordinance and causes chaos and strife. But the world he created is perfect. And everything in the scriptures points to this story that God is making all things new again, that he is rebuilding, that he is reordering creation back to how it was intended to be. And all of it revolves around us dwelling with God and with one another.

我們扭曲的世界，我們在周圍看到的世界，是一個違反神法令並造成混亂和衝突的世界。但他創造的世界是完美的。聖經中的一切都指向這個故事，即神正在使萬物重新煥然一新，祂正在重建，祂正在將造物重新安排回原來的樣子。這一切都圍繞著我們與神和彼此同住而展開。

The Old Testament scholar Sandra Richter said this: 舊約學者桑德拉·裡徹這樣說：

...God's original intent for humanity: God's people dwelling in God's place with full access to his presence.神對人類的原意是:神的子民住在神的地方，完全接近祂的同在。

- Sandra Richter, *The Epic of Eden*

桑德拉·里瑟 《伊甸園史詩》

When we find that place of dwelling with God and dwelling with one another, we will have what Hebrews call Shalom. Perfect peace and harmony in all creation. And who we are and what we do, will be ordered in a way that is again good. Friends, God has done everything he has done, because he longs for us to be with him forever. Jesus wasn't plan B when plan A went wrong. Jesus the redeemer of plan A. He's getting this fallen world back to the Garden state it was created for.

當我們找到與神同住並彼此同住的地方時，我們就會擁有希伯來人所說的平安。一切造物中完美的和平與和諧。我們是誰，我們做什麼，都將以一種良好的方式進行排序。朋友們，神做了祂所做的一切，因為祂渴望我們永遠與祂在一起。當 A 計劃出錯時，耶穌並不是 B 計劃。耶穌是 A 計劃的救贖者。他正在讓這個墮落的世界回到它被創造的伊甸園狀態。

But until that time when he completes the good work he started, we live in this tension, like these post-exile Hebrews the prophet is writing to, trying to figure out what life looks like for us in the meantime. In many obvious ways, the post-exile Jews are very different than we are, but in other ways, what they had to wrestle with is very similar to what we have to wrestle with today.

但在他完成他開始的美好工作之前，我們生活在這種緊張中，就像先知寫信給這些流亡後的希伯來人，試圖弄清楚我們的生活是什麼樣子。在許多明顯的方面，流亡後的猶太人與我們非常不同，但在其他方面，他們所要掙扎的與我們今天所要掙扎的非常相似。

This passage in particular is addressing a whole nation of God's people who have just stepped out of a very long exile at the hands of the Babylonians. During that time, their culture, their religious practices, their homes, their identity as a people were constantly being torn apart, and they found themselves struggling to remain faithful to what God had called them to even in the midst of exile and hardship.

這段經文特別是針對剛擺脫巴比倫人長期放逐的整個神子民的國家而言。在那段時間裡，他們的文化、他們的宗教習俗、他們的家園、他們作為一個民族的身份不斷被撕裂，他們發現自己即使在流放和苦難中也很難保持對神呼召他們的忠誠。

And as they began to rebuild their cities, their walls, their community, their religious practices, they found themselves in a bit of an identity crisis. It's been generations since they've had their land and been able to worship their God freely. They are having to start over, and it's hard to break the habits they learned in exile. They are having a hard time distinguishing how they were taught to live and worship by their oppressors and how God has asked them to live and worship.

當他們開始重建他們的城市、城牆、社區和宗教活動時，他們發現自己陷入了一些身份危機。自從他們擁有自己的土地並能夠自由地崇拜他們的神以來，已經有好幾代了。他們必須重新開始，而且很難打破他們在流亡中養成的習慣。他們很難區分壓迫者如何教導他們生活和敬拜，以及神要求他們如何生活和敬拜。

And this is where I think we have a lot to learn from their journey. You see, I love our nation. I really don't think I'd want to live anywhere else, but at the end of the day, any nation that isn't being run by Jesus is just another version of Babylon. However benevolent or democratic my nation is, it's still not being run by Jesus, it's being run by human hands, and any world that is being run by human hands is going to fall short of what God has intended for our world. 我認為我們可以從他們的經歷中學到很多。妳知道，我愛我們的國家。我真的不想住在其他地方，但歸根結底，任何不由耶穌統治的國家都只是另壹個版本的巴比倫。無論我的國家多麼仁慈或民主，它仍然不是由耶穌管理的，而是由人手管理的，任何由人管理的世界都將達不到神對我們世界的期望。

And sometimes what happens to us, is that we forget that we were, as Lewis puts it, made for another world. And we become comfortable in the land of exile, but not in a good way, where I'm at peace in God's promises amidst idol worshippers. But rather, we end up being disciplined by the culture more than we are by Christ. What can happen if I'm not careful, is that Jesus becomes our secondary allegiance. We become more Babylonian than we are chosen people of God. And Jesus becomes this fairy dust that I sprinkle on top of the life I've built in hopes that he can make it better. 有時我們會忘記，正如路易斯所說，我們是為另一個世界而生的。我們在流亡之地變得舒適，但不是以一種好的方式，在那裡我在偶像崇拜者中間在神的應許中感到平安。相反，我們最終受到文化的訓練，而不是基督的訓練。如果我不小心的話，可能發生的事情是耶穌成為我們的第二效忠對象。我們變得更加巴比倫，而不是我們是神的選民。耶穌成為我撒在我所建立的人生之上的仙塵，希望祂能讓它變得更好。

But like what Casey sang about last week, that's not how this Christian thing works. If we want to see the good that God has created manifested in our lives and in our communities, we need to give him everything. My devotion, my affection, my worship has to belong fully to him above everything else, otherwise, there is always going to be competition in my heart and mind for who I choose to follow. 但就像凱西上週唱的那樣，這並不是基督教的運作方式。如果我們想看到神創造的美好在我們的生活和社區中體現出來，我們需要給祂一切。我的奉獻、我的愛、我的敬拜必須完全屬於他，高於一切，否則，我的心和思想總會存在著爭競，我要選擇跟隨誰。

I can't worship some Canaanite gods of over here on the side, and still be loyal to YHWH. 我不能一邊崇拜迦南諸神，一邊仍然忠於耶和華。

And Jesus reminds his followers in the sermon on the mount, which we will be referencing a lot today, that no one can serve two masters. 今天我們經常會引用耶穌在登山寶訓中提醒門徒的話，沒有人可以事奉兩個主。

I can love my country, contend for its prosperity, seek its flourishing, pray for its leaders, and cheer for its sports teams, but I must not be deceived, it is not my home. Not really. As Paul writes in Philippians, we are first and foremost citizens of heaven. That is where my true identity lies. 我可以愛我的國家，爭它的繁榮，求它的昌盛，為它的領導人祈禱，為它的運動隊加油，但我不能被欺騙，那不是我的家，真的不是。正如保羅在《腓立比書》中所寫，我們是屬天的選民，這才是我的真實身分所在。

Okay, so let's unpack some of the language we see in the passage that we read. There's a talk of light, and yokes, and gardens. At the end of the day, What does this mean for us as Jesus followers? 好的，讓我們來解讀一些我們在經文中讀到的語言。人們談論光、軛和伊甸園。歸根結底，作為耶穌的追隨者，這對我們意味著什麼？

Well, as pastor Alex, pastor Jamie, and pastor Bo have unpacked over the last few weeks, there is this tension surrounding what it means to be the people of God. You see they've rebuilt the temple, they've opened the Torah, they've reawakened their festivals and they are fasting, and yet, the presence of YHWH, the presence of God has not returned to the temple. 好吧，正如亞歷克斯牧師、傑米牧師和珀牧師在過去幾週所揭示的那樣，圍繞著成為神的子民意味著什麼，存在著這種緊張關係。你看以色列人重建了聖殿，他們打開了經卷，他們重新喚醒了節日，他們禁食，然而，耶和華神的同在，神的同在並沒有回到聖殿。

They are doing all the things, reading all the things, fasting, praying. They are being "set apart". They are being "holy". But again, there's idol worship and covenant breaking happening left and right. They are wanting the perks of worshiping YHWH but still clinging to the cultural influences of their conquerors. But the prophet is challenging the people to remember why they were set apart in the first place. The people of God were not chosen to be set apart and to be holy, just so that God could have favorites and give them more perks than the other lower case g gods of the land. They were set apart in order that they would be a blessing to the nations. Genesis 22, all nations will be blessed because you have obeyed me. 他們做所有的事情，閱讀所有的典章，禁食，祈禱。他們正在被“分別開來”，他們正在成為“聖潔”。但同樣，偶像崇拜和違背聖約的現象時有發生。他們想要崇拜耶和華得好處，但仍然墨守他們的征服者的文化影響。但先知正在挑戰人們記住他們最初為何被分別出來。神的子民被選出來並不是為了被分別出來並成為聖潔，然後為了讓神能夠擁有最愛並給予他們比這片土地上其他的神更多的特權。他們被分別出來是為了帶給列國祝福的，創世記22章，地上萬國都必因你的後裔得福，因為你聽從了我的話。

The prophet uses harsh words to wake up the people of God. It's not just about fasting, it's not just about good religious practices. What are you doing for the poor among you? Are you feeding the hungry? Are you caring for the orphan and the widow? 先知用嚴厲的話語來喚醒神的子民。這不僅僅是禁食，也不僅僅是良好的宗教習俗。你們為你們中間的窮人做了什麼？你在餵飽飢餓的人嗎？你照顧孤兒和寡婦嗎？

There seems to be this disconnect between who God has called them to **BE** and what he's called them to **DO**. And the presence of God has not come back to Temple. And they have to be wondering, "Why?" We put the Temple back up. It's pretty. Look there's like cherubim. Look, we got the show bread, and we're diffusing the essential oils you like. How come? 神呼召他們要做的事和祂呼召他們要做的事之間似乎存在著脫節。神的同在還沒有回到聖殿。他們一定想知道，“為什麼？”我們把聖殿恢復原狀，好漂亮啊。看那兒就像基路伯。看，我們有展示无酵餅，我們正在擴散神喜歡的膏油。

And the prophet says something kind of difficult, he says "When you start acting like the people God created you to be, when you start caring for the people God cares for, then He will support what you're doing. But he's not going to endorse a fruitless faith. The prophet writes that after they start caring for the less fortunate, 先知說了一些有點困難的話，他說：「當妳開始行事是符合神的心意時，當妳開始關心神所關心的人時，他就會支持妳所做的事情。但他不會贊同徒勞的信仰。先知寫道，在他們開始照顧不幸的人之後，

*Then your light shall break forth like the dawn,
and your healing shall spring up quickly;
your vindicator shall go before you,
the glory of the LORD shall be your rearguard. Isaiah 58:8*

以賽亞書 58: 8 這樣，你的光就必發現如早晨的光，你所得的醫治要速速發明。你的公義必在你前面行；耶和華的榮光必作你的後盾。

You start doing the work God cares about, then he'll have your back. But if you neglect the people He loves and you do it while pretending to be about His business. He won't support that. 你開始做神關心的工作，祂就會幫助你。但如果你忽略了他所愛的人，並且假裝關心他的事，他不會幫助你。

Misuse the name of the Lord - Putting God's name on our agenda. 濫用主的名—將神的名放在我們的議程上。

As long as we do that... He won't support us. 只要我們這樣做……他就不會支持我們。

This isn't about God loving you and wanting to be with you. He does, and that will never change. But how can we expect the provision of God when we are neglecting the will of God? 這並不是關乎神愛你、想與你在一起的事。他確實愛你并想與你在一起，而且這一點永遠不會改變。但當我們忽略神的旨意時，怎能指望神的供應呢？

Think about it this way, You can still love and desire to be with your child even when you refuse to enable their harmful behavior. 這樣想一下，即使你拒絕縱容孩子的有害行為，但你仍然愛他並渴望與孩子在一起。

The prophet is challenging the people of God to not just say they love God, but to show it by loving the people God loves. 先知挑戰神的子民，不只要說他們愛神，也要透過愛神所愛的人來表達愛。

The prophet is confronting what Bo called “Dead Religion”. Pastor Alex referenced the letter of James last week. “Faith without works is dead.” 這位先知正在面對珀牧師所說的「死亡宗教」。亞歷克斯牧師上週提到了雅各的信，“信心沒有行為是死的。”

So here’s where things get interesting. We fast forward roughly half a millennium. And we come upon the people of God, and now they’ve been conquered again. This time by the Roman Empire. And the Pharisee’s and the religious elite, they still haven’t totally gotten the message. Many of them enjoy wealth and comfort while much of God’s people are oppressed by taxation and Roman law. But they are doing more good things. They are giving to the poor. But in the SOTM, Jesus tells us that when they do it, they are announcing it with trumpets in the streets to be seen by others. They are trying to do more of the right things, but they haven’t really grasped why. They are missing the point. Jesus accuses them of being white-washed tombs. Appearing well put together and holy on the outside, but inwardly they are dead. 這就是事情變得有趣的地方。我們快轉了大約半個千年。我們來到神的子民面前，現在他們又被征服了。這次是羅馬帝國。而法利賽人和宗教精英，他們還沒有完全明白這一點。他們中的許多人享受著財富和舒適，而神的許多子民則受到稅收和羅馬法的壓迫。但他們正在做更多的好事。他們正在向窮人施捨。但在《SOTM》中，耶穌告訴我們，當他們這樣做時，他們是在街上用號角宣布這一點，以便讓其他人看到。他們試圖做更多正確的事情，但他們並沒有真正理解為什麼。他們沒有抓到重點。耶穌指責它們是粉飾的墳墓。表面上看起來很完美、很聖潔，但內心卻是死的。

So this same tension of being and doing seems to be a problem. 因此，在呈現神的心意和做神說的事情之間的距離似乎是一個問題。

Jesus references Isaiah a lot in the Sermon On The Mount. We see a lot of very similar language. And in Matthew 7 he says, 耶穌在登山寶訓中多次引用以賽亞書。我們看到很多非常相似的語言。他在馬太福音第 7 章說：

“Not everyone who says to me ‘Lord, Lord’ will enter into the kingdom of heaven, but only those who do the will of my father who is in heaven.” Matthew 7:21

馬太福音 7:21 “並不是所有稱呼我‘主啊，主啊’的人都能進天國，只有那些遵行我天父旨意的人才能進去。”

That sounds a lot like Isaiah right? Don’t just pray a lot, do good things for the people around you. And we might read that, and think, “Oh okay, so just tell me what I need to do and I’ll get on that kingdom of heaven train. What organizations do I need to donate to? When’s pastor Mark digging another well? I’ll go.” 這聽起來很像以賽亞，對吧？不要只是經常祈禱，為周圍的人做好事。我們可能會讀到這篇文章，然後想：「哦，好吧，所以只要告訴我我需要做什麼，我就會登上天國的火車。我需要向哪些組織捐款？馬克牧師什麼時候再挖一口井？我會去。

But right after he says that, he says this: 但他說完之後，又說：

Many will say to me on that day, “Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name perform many miracles?” Then I will tell them plainly, “I never knew you. Away from me, you evil doers.” Matthew 7:22-23

在那一天，許多人會對我說：「主啊，主啊，我們不是奉你的名傳道，奉你的名趕鬼，奉你的名行許多神蹟嗎？」然後我會坦白告訴他們：“我從來不認識你。你們這些惡人，離我遠點。”馬太福音 7:22-23

So what’s happening? You tell us that we need to put our faith into action, to do justice and love mercy for the people around us. But if we do that, you’re still going to reject us? 那麼發生了什麼事？神告訴我們，我們需要將信仰付諸行動，為我們周圍的人伸張正義、博愛憐憫。但如果我們這樣做了，你還會拒絕我們嗎？

So people who acknowledge Jesus as Lord, but aren’t doing the Father’s will, will not enter the kingdom of heaven. But also, those who **are** doing the good work of the Father, but do not know Jesus, who have no connection and relationship with him, will not enter the kingdom of heaven either. 所以那些承認耶穌為主，卻不遵行天父旨意的人，是進不了天國的。而且，那些行天父善工卻不認識耶穌的人，與耶穌沒有連結和關係，也不能進入天國。

There’s a reason why Jesus talks so much about the heart. Jesus is after a kind of inner transformation that, then transforms your will and your actions. It’s not enough to simply say we love God and refrain from breaking the 10 commandments. And it’s not enough to do a ton of good work, we have to be changed from the inside out. Otherwise, what we produce will always fall short of how good it could be when in true partnership with God. And that transformation only comes from connection from knowing God. Without connection and relationship to The Father, we aren’t really about his business. 耶穌如此多地談論心靈是有原因的。耶穌追求一種內在的轉變，然後改變你的意志和行為。僅僅說我們愛神並避免違反十誡是不夠的。光是做好大量工作是不夠的，我們必須從內到外做出改變。否則，當我們與神真正連結的時候，我們所產出的東西將永遠無法達到應有的水準。這種轉變只能來自於認識神的連結。如果沒有與天父的連結和關係，我們就與祂無關。

When it comes to life with Jesus, who we are and what we do are fully integrated facets of our lives. And dead religion focuses too much on one of those things. But a deeply formed life in Jesus is unified in the knowing and the doing. 當談到與耶穌同在的生活時，我們是誰以及我們所做的事情是我們生活中完全整合的各個方面。死去的宗教過於關注其中一件事情。但在耶穌裡根深蒂固的生命在認識和行動上是統一的。

Dead Religion (I’d like for these bullet points to go up one at a time. And to be side by side with the “Dwelling Faith” list.) **死亡的宗教** (我希望這些要點分別提出來。並與“居住信仰”并列一起。)

- Knows about God 知道神
- Works for love 為愛而工作
- Anxious 焦慮

Dwelling Faith 居住的信仰

- Knows God 認識神
- Works from love 工作源於愛
- Secure 安全

Dead Religion 死亡的宗教

- Knows about God 知道神

A dead religion can memorize the Bible. A dead religion can become really well-versed in theology and history. A dead religion can out debate anyone who questions them. But knowing about God and knowing God are not the same thing. 死亡的宗教可以記住聖經。死亡的宗教可以非常精通神學和歷史。死亡的宗教可以和任何質疑它的人理論。但知道神和認識神並不是一回事。

A dead religion knows about God, but a dwelling faith knows God. 死亡的宗教知道神，而住在信仰里面卻認識神。

In Acts chapter 4, we see how the people react to the ministry of the Apostles. 在使徒行傳第 4 章中，我們看到人們對使徒的事奉有何反應。

“When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.” Acts 4:13

“當他們看到彼得和約翰的勇氣，並意識到他們是沒有受過教育的普通人時，他們感到驚訝，並注意到這些人曾與耶穌在一起。” 使徒行傳 4:13

In any kind of friendship, or marriage, yes it's nice if you know about your partner. What they like, what they dislike, etc. But true relationship is more than knowing about, it's about connection. Do we take the time in prayer and solitude and reflection to be with God? Or has our religion taken the place of our relationship with him? 在任何形式的友誼或婚姻中，如果你了解你的伴侶，那就太好了。他們喜歡什麼，不喜歡什麼，等等。但真正的關係不僅僅是了解，而是聯繫。我們是否花時間祈禱、獨處和反省來與神同在？或者我們的宗教已經取代了我們與祂的關係？

Dwelling Faith 居住的信仰

- Knows God 認識神

A dwelling faith has spent time in the secret place, has retreated to the quiet spaces and has intentionally dwelled in His presence. 居住的信仰會花時間，在隱密的地方，退回到安靜的空間，並有意地住在他的里面。

A dwelling faith embraces the reality that truth is a person to know, not an idea to be understood. 居住的信仰具有這樣一個現實：真理是一個人需要認識，而不是一個理論需要理解。

Dead Religion - Works for love 死亡的宗教 - 為愛而工作

Labors and spins its wheels, and hits the grind, 勞動並旋轉它的輪子，並進行磨礪

- Earn the approval of God. 贏得神的認可
- We have a culture that works for the weekend 我們有一個適合週末的文化

A Dwelling Faith 居住的信仰

Working from love - Sabbath - Garden - 出於愛而工作 - 安息日 - 花園 -

Dead Religion 死亡的宗教

Anxious - Dead faith is anxious. It has no peace, because it isolates us. It drags us into the opposite of dwelling, isolation. And isolation is a place of fear and shame. But dwelling is a place of security, of peace, and hope. 焦慮 - 死亡的信心是焦慮的。它沒有平安，因為它孤立了我們。它把我們拖入與居住相反的境地—孤立。孤立是一個充滿恐懼和羞恥的地方。但住宅是一個安全、平安和希望的地方。

You ever read John 15? 你讀過約翰福音15章嗎？

John recalls this teaching that Jesus gave on the night he was betrayed. Jesus outlines this metaphor that he is the vine, and that his disciples are the branches. And He tells his disciples to abide in his love, and they will bear much fruit. When I remain in the love of Christ, my life bears goodness. 約翰回憶起耶穌在被出賣的那天晚上所給予的教導。耶穌說了這個比喻：他是葡萄樹，他的門徒是枝子。他告訴門徒要常在他的愛裡，這樣他們就會結出許多果子。當我常在基督的愛中時，我的生活就會充滿良善。

What I do flows out of who I am, because who I am is rooted in who he is. There is no question of being OR doing. When I am a branch, these two concepts are one in the same. To abide in the vine, is to bear fruit. 我所做的一切源自於我是誰，因為我是誰植根於祂是誰。不存在“是”或“做”的問題。當我是一個分支的時候，這兩個概念是一體的。住在葡萄樹上，就是結果子。

Lots of mixed metaphors here, but Isaiah talks a lot about light. But it's interesting, because He describes this messianic figure (whom we now know to be Jesus) as the light, but he also refers to us as the light. John calls Jesus the light of the world, but Jesus calls us the light of the world. But how can this be? Well when I look at a vine, and see it's branches, I see many branches as a part of the vine. Yes, there are many individual branches, but they are all a part of the vine. 這裡有很多混合的隱喻，以賽亞談論了很多關於光的事情。這很有趣，因為他將這個彌賽亞人物（我們現在知道是耶穌）描述為光，但他也稱我們為光。約翰稱耶穌為世界之光，但耶穌稱我們為世界之光。但這怎麼可能呢？好吧，當我看著一棵藤蔓，看到它的樹枝時，我看到許多樹枝是藤蔓的一部分。是的，有許多單獨的枝子，但它們都是葡萄樹的一部分。

In the same way, when we unite ourselves to the love of Christ, we become the light that he is shining in the world. 同樣地，當我們將自己與基督的愛聯合起來時，我們就成為祂照耀在世上之光。

This particular section talks about Light and Gardens 這個部分經文討論光和花園

- Light is a recurring theme in Isaiah, and throughout the scriptures. 光是《以賽亞書》和整部經文中反覆出現的主題。
 - [The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned. \(Isaiah 9:2\)](#) 以賽亞書 9:2 2 在黑暗中行走的百姓看見了大光，住在死蔭之地的人有光照耀他們。

- **In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome**^[a] it. (John 1:4-5) 約翰福音 1:4-5
4 生命在他裡頭，這生命就是人的光。5 光照在黑暗裡，黑暗卻不接受光。

Light is a perfect example of an integration of being and doing. Light is what it is and does what it does. If it's light, it shines, and if it shines, it's light. You cannot distinguish the two. For all you physics people out there, we know that light is both a particle and a wave. What it is and what it does are one in the same thing. 光是存在與行動融合的完美例子。光就是它的本質，並且做它所做的事。如果它是光，它就會發光，如果它發光，它就是光。你無法區分這兩者。對所有物理學家來說，我們知道光既是粒子又是波。它是什麼和它做什麼是同一件事。

Likewise should our lives with Jesus be. Who we are, and what we do, integrated and whole. 同樣，我們的生命也應該與耶穌同在。我們是誰，我們做什麼，應該是完整的整合。

And Isaiah is trying to get them to see, when who we are and what we do have been integrated by the love of God, then the light will shine. 以賽亞試圖讓他們看到，當我們是誰和我們所做的事被神的愛整合在一起時，光芒就會閃耀。

***if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday. Isaiah 58:10***

以賽亞書 58:10

10 你心若向飢餓的人發憐憫，使困苦的人得滿足，你的光就必在黑暗中發現；你的幽暗必變如正午。

When your passion for the lord is exhibited in your actions, then your light will shine. 當你對主的熱情體現在你的行動中時，你的光芒就會閃耀。

Jesus said, let your light shine that others may see your good deeds, but the catch is, that they may glorify your Father in heaven. If we are doing good things to earn the love of God, or as the hypocrites do to be seen by others, that's not what Jesus is after. Our light should always point people to Jesus. 耶穌說，讓你的光發光，讓別人看見你的好行為，但關鍵是，他們可以榮耀你在天上的父。如果我們行善是為了贏得神的愛，或像偽善者那樣做是為了被別人看到，那不是耶穌所追求的。我們的光應該始終將人引向耶穌。

And what about this garden business? 那麼這個花園生意怎麼樣呢？

- The Garden is where we are going. The Garden, Eden. 花園就是我們要去的地方。花園，伊甸園。
 - But it's interesting, it says in verse 11但這很有趣，第11節說
 - you shall be like a watered garden, 你將像一座澆灌的花園，
like a spring of water, 像泉水一樣，
whose waters never fail. 其水永不枯竭。

Dwell - Tabernacle, 居所 - 會幕，

- It most literally says, God came and tabernacled among us. 它最字面的意思是，神降臨並在我們中間搭棚。
- The tabernacle was made to look like the garden, to remind us that Eden represents where God and humans dwell together. 聖幕被設計得像花園，提醒我們伊甸園代表神和人類共同居住的地方。
- So because God lives in us, while we wait in tension for God to finish what he started, to bring about the new heavens and the new earth, to make our world like Eden again, we get to be Eden wherever we go. We become the Garden. We become vessels of God's presence in the world. Heaven goes wherever we put our feet. 因此，因為神住在我們裡面，當我們緊張地等待神完成祂開始的事情，帶來新天新地，讓我們的世界再次像伊甸園一樣時，我們卻變成伊甸園，在一切我們所到之處。我們成為了園子。我們成為神在世上臨在的器皿。我們的腳走到哪裡，天堂就到哪裡。
- Sometimes we get so wrapped up in the salvation question. 有時我們會陷入救贖問題。
 - But have I done enough to make it to heaven? Have I done enough to earn Eden. That's dead religion. 但我已經做了足夠的努力才能進入天堂嗎？我做了足夠多的事情來贏得伊甸園嗎？那是死亡的宗教。
 - Have I done enough to embody heaven on earth? 我所做的一切是否足以體現人間天堂？
 - Am I dwelling with the Father in such a way that he rubbing off on me? When I look into someone's eyes, have I been so in step and in tune with God, that they see God's heart for them, in me? 我與天父同住的方式是否讓祂對我有影響？當我看著別人的眼睛時，我是否與神如此調和，以至於他們在我身上看到了神對他們的心？
 - It's not just about where I'm going when I die. It's about whether or not I am becoming who I was created to be and doing what I was created to do while I'm alive. 這不僅僅是關於我死後要去哪裡。這是關於我是否正在成為我被創造出來的樣子，以及我是否在活著時做我被創造出來要做的事情。
 - God's people, you and me, treating this place like it's God's, carrying with us his presence wherever we go. 神的子民，你和我，對待這個地方就像對待神的地方一樣，把祂的同在帶到我們一切所到之處。

Okay, so what is the pathway for us then? How do we keep from becoming people of dead religion? Just a reminder, dead religion, focuses either on knowing without doing, or on doing without knowing. Dead religion is a cut off branch trying to bear fruit to earn its place on the vine. Or it's a branch that wants to be its own vine and produce its own fruit. Because it knows how to make fruit, but it doesn't have connection with the vine. 好吧，那我們的出路是什麼？我們如何避免成為死亡的宗教的人？提醒一下，死亡的宗教要麼專注於知道而不做，要麼專注於做而不知道。死去的宗教是一根被砍下的枝子，試圖結出果實，在葡萄樹上贏得一席之地。或者它是一個想成為自己的葡萄樹並結出自己的果實的樹枝。因為它知道如何結出果實，但它與葡萄樹沒有聯繫。

Receive the love of God (Older brother syndrome) **接受神的愛** (哥哥綜合症)

- Where does a religious spirit come from? 宗教的靈從何而來？
- It comes from failing to embrace the reality that God desires to be with us, and graces us with forgiveness and approval. It comes when I have deceived myself into thinking that I have to do my way to his love. 它來自於未能接受神渴望與我們同在，並以饒恕和認可來恩待我們的現實。當我欺騙自己以為我必須盡自己的努力去爭取他的愛時，它就出現了。
- Parable of the two sons 兩個兒子的比喻
- “You are always with me, and everything I have is yours” “你一直在我身邊，我的一切都是你的”
- God offers us his presence through the death and resurrection of Jesus, and that’s enough. 神透過耶穌的死和復活賜予我們祂的同在，這就夠了。
- The meanest bullies are always the ones who are the most abandoned and abused. 最刻薄的惡霸總是那些被遺棄和虐待的人。
- If we are people of dead religion, it’s because we have failed to accept the grace Jesus offers freely to us. 如果我們是死亡的宗教的人，那是因為我們沒有接受耶穌白白賜給我們的恩典。

Be Formed by The Love of God. (Seeing my son) 被神的愛塑造（從我的兒子身上看到）

- I stop doing to get to the father, I start doing out of a place of belonging with my Father. 我不再做走向父親的事，而是開始了和父親一起做事的階段。
- I start to look like whatever I am formed by. 我開始像我被塑造的樣子了。
 - If I’m formed by my culture, I’ll look and act like my culture. 如果我被我的文化所限制，我會看上去做出來像我的文化所驅使的樣子。
 - If I’m formed by the love of Jesus, pretty soon people will stop being able to tell the difference between my face and the love of God. 如果我是被耶穌的愛所塑造，很快人們會不再注意到我的面目和神的愛之間的差別。
 - That’s what I want. 這才是我所願的。
- Am I being transformed by dwelling with God? Am becoming more of who he’s created me to be? 我正在被神的內住改變著嗎？我正在變得更像神造就我的樣子嗎？

Share the love of God 分享神的愛

- What I have received for myself, and what has changed me, I can now freely give to others. 我自己所接受的，那改變我的事物，我現在可以自由的分享給旁人。
 - Isaiah Says that we will be like gardens with springs of water that never run dry. 以賽亞說我們會像有泉水的花園，永不乾涸。
 - and you shall be like a watered garden, 那麼你會像一個被澆灌的花園
like a spring of water, 像泉水流過
whose waters never fail. 水流永不乾涸。
 - When I have understood God’s unfailing love for me, I am now secure in who he is and what he has done, and I am free to share without a spirit of scarcity or fear. 當我理解了神那永恆不變的愛，我就在‘祂就是’和祂所成就的之中得平安，而我也自由地，毫不缺乏的或者毫不恐懼的分享。
- “Be perfect as our heavenly father is perfect” - Said in regards to how we love one another. ”完全因我們在天的父完全“ - 這是指著我們應怎樣互相愛而說的。
 - Not holding people’s sins against them. 不再抓著別人的罪來對付他們。

- Blessing them when they curse me. 祝福那些咒詛我們的人。
- Seeking their well-being even when they don't seek mine. 祝願他們健康即使他們不祝願我的。
- I can do this, because no matter what happens to me in exile, because I abide in the love of Christ, I am the light of the world, am a garden of life, and that source of life and love never runs out 我可以這樣做，是因為不論在我徘徊時發生什麼，因為我綁定在基督的愛中，我是世界上的光，是有生命的花園，所以那生命和愛的源泉永不枯竭。