

Dwell: Freedom  
居住: 自由  
**Passage:** Isaiah 58:6  
經文: 以賽亞書 58:6 早晨

**Thesis:** In order to read the Bible for all it's worth, we need to know *how* to read the Bible.  
主題: 為了充分閱讀聖經, 我們需要知道如何閱讀聖經。

詩歌一: 惟靠主耶穌的寶血  
我罪怎能得洗淨? 惟靠主耶穌的寶血;  
我心怎能得完全? 惟靠主耶穌的寶血。

我的刑罰怎得除? 惟靠主耶穌的寶血;  
得救是否靠得住? 惟靠主耶穌的寶血。

我無功勞補罪過, 惟靠主耶穌的寶血;  
一生言語都有錯, 惟靠主耶穌的寶血。

靠主寶血享平安, 惟靠主耶穌的寶血;  
洗去困苦並愁煩, 惟靠主耶穌的寶血。

主寶血當頌揚, 洗我罪免死亡;  
此活泉世無雙, 惟靠主耶穌的寶血。

詩歌二: 看見勝利/**SEE THE VICTORY**  
詞曲 Lyricist & Composer: Elevation Worship

The weapon may be formed, but it won't prosper  
當攻擊興起 它絕不會興盛  
When the darkness falls, it won't prevail  
黑夜來臨 它無法戰勝  
'Cause the God I serve knows only how to triumph  
因我神祂只知如何迎接勝利  
My God will never fail  
我神永遠不失敗  
Oh, my God will never fail  
喔我神永遠不失敗

I'm gonna see a victory  
我將看見這勝利  
I'm gonna see a victory  
我將看見這勝利  
For the battle belongs to You, Lord  
喔主 這爭戰屬於祢

There's power in the mighty name of Jesus

耶穌祢的聖名實在大有能力  
Every war He wages He will win  
興起戰爭祢都必定贏  
I'm not backing down from any giant  
喔 巨人在面前也不退去  
'Cause I know how this story ends  
因我知結局會如何  
Yes, I know how this story ends  
因我知結局會如何

I'm gonna see a victory  
我將看見這勝利  
I'm gonna see a victory  
我將看見這勝利  
For the battle belongs to You, Lord  
喔主 這爭戰屬於祢

Gonna worship my way through this battle  
不停在爭戰裡敬拜  
Gonna worship my way through, hey  
不停的敬拜你

You take what the enemy meant for evil  
祢將仇敵抵擋的黑暗權勢  
And You turn it for good  
讓它轉為助我  
You turn it for good  
讓它轉為助我

詩歌三：敬拜的心 **Heart of Worship (Matt Redman)**

Verse1:]

When the music fades  
當所有聲音  
and all is stripped away  
漸漸都逝去  
and I simply come.  
來到祢面前  
Longing just to bring  
渴望有什麼  
something that's of worth  
能獻在祢腳前  
that will bless Your heart.  
討祢心喜悅

[Pre-C:]

I'll bring You more than a song,  
不只是歌唱聲音

for a song in itself  
因為那不是祢  
is not what You have required.  
心真正所在意的  
You search much deeper within,  
在我心深處祢聽  
through the way things appear,  
所有微小意念。  
You're looking into my heart.  
祢知我所求所想

[Chorus:]  
I'm coming back to the heart of worship  
再次我以心靈誠實敬拜  
and it's all about You, it's all about You, Jesus.  
一切都是為祢 一切都為了祢 耶穌  
I'm sorry, Lord, for the thing I've made it  
主懇求祢赦免我的過犯  
when it's all about You, it's all about You, Jesus.  
因為一切屬祢 一切都屬於祢 耶穌

[Verse2:]  
King of endless worth,  
尊貴的君王  
no one could express  
言語不能述說  
how much you deserve.  
祢何等榮耀  
Though I'm weak and poor,  
我軟弱無力  
all I have is Yours,  
但祢是我所有  
every single breath!  
我所有氣息

Morning!  
早安

Intro self.  
自我介紹。  
... And, as you have hopefully figured out at this point, I'm on our teaching team.  
.....而且, 正如您現在希望了解的那樣, 我是我們教學團隊的成員。

### **What is this series?**

這個系列是什麼?

When we sat down to plan this series, we decided we wanted a series that was exegetical. A

series where we took a deep dive into a passage to see what it says. We wanted an expository series where we do that deep dive for you, and present, or explain the findings.

當我們坐下來計劃這個系列時，我們決定想要一個具有解經性的系列。在這個系列中，我們深入研究了一段經文，看看它說了什麼。我們想要一個說明性系列，我們可以為您進行深入研究，並展示或解釋研究結果。

My hope today is to spend time teaching not just what the Bible says, but how to discover that. 我今天的希望不僅是花時間教導聖經所說的，並且如何去探索其中的內容。

### **Why/How do I read the Bible?**

为什么/如何阅读圣经？

Have you read the Bible?

你读过圣经吗？

When you read the Bible do you find it relevant?

当你读圣经时，你觉得它有意义吗？

It's inspirational and also can be very frustrating.

有时很鼓舞人心，但也可能讓人困惑難懂。

Good news: if we know how to read the Bible, those frustrating bits can become smoother, more easy to understand, and ultimately grow in value to us.

好消息：如果我们知道如何阅读圣经，那些難懂的部分就会变得更顺畅、更容易理解，并最终对我们产生更大的价值。

The Bible is the most popular book in the world. It's the top seller year after year. At the same time there are still places in the world where the Bible is not allowed and people are still to this day losing their lives for it. 圣经是世界上最受欢迎的书。它年复一年都是最畅销的。与此同时，世界上仍然有一些地方不允许使用圣经，直到今天仍有人为此丧命。

For a book of such importance, shouldn't we want to understand it?

对于这么重要的一本书，我们难道不应该想读懂吗？

I think you do! Last week we had a couple people grab a new Bible from the Info Center. I also spoke with a woman, shout out Ruth, about some really significant questions when it comes to books and authors in the Bible. 我想你会的！上周，我们有几个人从信息中心拿了一本新圣经。我还与一位女士，大声喊，露丝，谈论了一些关于圣经中的各书和作者的重要问题。

We are a people representing the full spectrum of the faith journey, and sometimes it's good to go back to the basics. 我们在整个信仰旅程中代表各個群体，有时回归基础是件好事。

So welcome to class everyone.  
那麼歡迎大家來上課。

## What is Exegesis?

什麼是釋經？

Exegesis is a way to study and read the Bible which includes asking questions, learning about context, understanding culture, picking up on tense and sentence structure. Often you will use inductive study practices to observe, interpret, and apply the text.

釋經是一種學習和閱讀聖經的方法，包括提出問題、了解上下文、理解文化、掌握時態和句子結構。通常你會使用歸納學習實踐來觀察、解釋和應用文本。

Exegesis recognizes and honors the history, tradition, and validity of the Bible outside of an inspirational or motivational talk on a Sunday morning. Reading the Bible just to have it speak to you is the wrong way of reading the Bible.

釋經在周日早上的勵誌或勵志演講之外承認並尊重聖經的歷史、傳統和有效性。讀聖經只是為了讓它對你說話，這是錯誤的讀聖經方式。

Exegetical questions must be answered before questions of theology and application can be legitimately asked. 在合理地提出神學和應用問題之前，必須先回答釋經問題。

The Bible is the treasure of the revealed word.  
聖經是啟示話語的寶藏。

## How to do exegesis

如何進行釋經

Here's a map:  
這是一個範例：

### Step 1: What's the Text?

第一步：經文是什麼？

Today we're looking at Isaiah 58:6. It says,  
今天我們來看以賽亞書 58:6 說，

“Is not this the kind of fasting I have chosen: to lose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?”

「這不是我所選擇的禁食：掙脫不公正的鎖鏈，解開枷鎖的繩索，釋放被壓迫者的自由，打破一切枷鎖嗎？」

There are three categories of text:  
文本分為三類：

1- prescriptive.

1-規定性的。

2- descriptive.

2-描述性的。

3- corrective.

3-更正性的。

In this case, we have to look outside of our single verse to the verses around it. If you recall back to Bo's message last week, and if you haven't seen it be sure to watch it on our website, we know that the context of this passage is

在這種情況下，我們必須跳出我們的單節經文，看看它周圍的經文。如果你還記得上週珀牧师的讲道，如果你還沒看過，一定要在我們的網站上觀看，我們知道這段經文的背景是

Place: Israel. A land being invaded by Assyria from the north and soon Babylon from the south. 地點：以色列。這片土地正被亞述從北方入侵，很快巴比倫又從南方入侵。

People: Israel. A people with a history of exile, wandering, and a lot of questions: who are we? Will God keep His promise?

人物：以色列。這是一個有著流亡、流浪歷史的民族，也有很多問題：我們是誰？神會信守祂的應許嗎？

Our passage serves as a warning to the southern kingdom. If they continue in their ways, their fate is the same in the north. AND is calling them out: this is not the way Yaweh has called you to be. 我們的經文對南方王國提出了警告。如果他們繼續他們的方式，他們的命運將與北方一樣。並且在呼喚他們：這不是耶和華召喚你們所行的道。

Based on this context we know this is a corrective and prescriptive text.

基於這個背景，我們知道這是一段更正和規定性的經文。

Corrective: this is the way you were being.

更正的：這就是你原本的樣子。

Prescriptive: this is the way things ought to be.

規定性的：事情就應該這樣。

You can also spend time at this stage looking at translations, textual criticism, and other more historical and academic sources. 您還可以在這個階段花時間查看翻譯、考據和其他更多的歷史和學術資料。

But we will move on. 但我們會繼續前進。

## Step 2: What is the Genre? 第二步:什麼是類型?

The Bible is composed of many different types of literature, written by many authors, over many years. 聖經由許多不同類型的文學作品組成, 由許多作者歷時多年撰寫。

Big picture, it's split into two sections: Old Testament: before Jesus, New Testament: During/After Jesus 總體上說, 它分為兩部分: 舊約: 耶穌之前, 新約: 耶穌期間/之後

Isaiah is a book in the Old Testament, and is a major Prophet. Something to note about prophecy? 以賽亞書是舊約聖經中的一本書, 是一位重要的先知。關於預言有什麼要注意的嗎?

Prophecy isn't always future telling. It's also present-telling. Sometimes it's both. Prophets don't always know the application of the word they receive. 預言並不總是預示未來, 也是在預示當下。有時兩者兼而有之。先知並不總是知道他們所收到的話語的應用。

Hebrew culture(OT) viewed history as if in a row boat. Facing backward into the future and studying events as they happened. In Greek culture (which is predominantly the translation of NT Writing), like ours, we view time linearly. We're always looking ahead at what's to come. When the Lord gives words to prophets it's in this really beautiful mix of time and history. Again, it's sometimes both. 希伯來文化(OT)將歷史視為一艘划艇, 面向未來並研究事件發生時的情況。在希臘文化(主要是新約寫作的翻譯)中, 就像我們的文化一樣, 我們以線性方式看待時間, 我們總是展望未來。當主向先知說話時, 這是在時間和歷史的美麗結合中。再說一遍, 有時兩者兼具。

The Lord might reveal something to us to better understand the past, to make meaning of our present, or to prepare for the future. 主可能會向我們啟示一些事情, 讓我們更能理解過去, 理解現在, 或為未來做好準備。

To prophecy is to have your spirit attuned with the kingdom of heaven. It's to open your soul to a move of God: listen to what the spirit is saying, see what the spirit shows you. 預言就是讓你的靈與天國相調, 這是讓你的靈魂向神的感動敞開: 聆聽聖靈在說什麼, 看看聖靈向你展示了什麼。

This is true of Isaiah. In the first 5 verses, he's naming what's happening; in verse 6, he reveals the kingdom of heaven 以賽亞也是如此, 在前 5 節經文中, 他說出了正在發生的事情; 在第6節中, 他揭示了天國

Now we know the Genre- prophetic, we can move on to historical context

Step 3: What is the Historical-Cultural Context? 現在我們知道了流派預言, 我們可以繼續討論歷史背景 第三步: 什麼是歷史文化背景?

“Is not this the kind of fasting I have chosen: to lose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?”以賽亞書 58:6 我所揀選的禁食，不是要鬆開凶惡的繩，解下軛上的索，使被欺壓的得自由，折斷一切的軛嗎？

What kind of questions should we be asking here? 我們應該在這裡問什麼樣的問題？

Who's oppressed? Who's the oppressor? 誰受壓迫？誰是壓迫者？

What's the injustice? 有什麼不公平的？

What's a yoke? 什麼是軛？

There are some versions of the Bible that say wickedness instead of injustice, a lot that talk about workplace conditions and treatment of workers. Free the people you have imprisoned unfairly. 聖經有一些版本說的是邪惡而不是不公正，很多版本都談到了工作場所的條件和工人的待遇，釋放那些被你不公平囚禁的人。

Remember Isaiah is talking to Israel. They were a nation in exile, with the nearness of the Lord, and eventually went back to their wicked ways. They lost sight of the promises of God, and returned to pagan worship. Again recall last week: They have mixed pagan worship in with their worship of Yaweh. This is their cultural context. It's looking a little wordy. 記住以賽亞正在對以色列說話，他們是一個被放逐的民族，雖然與主很親近，但最終還是回到了他們邪惡的道路上。他們忽略了神的應許，轉而回歸異教崇拜。再次回想一下上週：他們將異教崇拜與對耶和華的崇拜混在一起，這是他們的文化背景。看起來有點囉嗦。

They are using fasting as currency. If I do this thing you'll do what I want. Something for me. And they could care less about the humanity of the people in their way. 他們利用禁食作為貨幣。如果我做了這件事，你就會做我想做的事，給我想要的東西。他們可能不太關心對他們遇到的人的人道問題。

The shift we see in verse 6 offers fasting that doesn't benefit me, but benefits others. This is the culture of the Kingdom of Heaven. This is so good: God blows up our understanding of good and what's good for us by giving a totally different framework. 我們在第 6 節中看到的轉變是神所要的禁食，這對我沒有好處，但對其他人有好處。這就是天國的文化。這對我們非常有益：神透過提供一個完全不同的框架，顛覆了我們對善以及對我們有益的事物的理解。

We bring our little things to the table and barter with God of all the great things we have and can do and dreams we want to achieve. But God does one better, we're not just offered something better than we could think of for ourselves, we're offered the best. 我們把我們的小事帶到餐桌上，用我們擁有的、可以做的所有偉大的事情以及我們想要實現的夢想與神交換。但神做得更好，我們不僅得到了比我們自己想像的更好的東西，而且得到了最好的。

Can they be truly living in step with the Holy Spirit if they're treating their workers so terribly? 如果他們如此惡劣地對待他們的工人，他們還能真正與聖靈同步生活嗎？

This brings us to step four. 這將我們帶到第四步。

#### Step 4: What's the Meaning? 第四步：這是什麼意思？

Why does the author want this to be known? 為什麼作者希望讓人知道這一點？

We'll get to this later in the series, but chapter 58 is a call to be repairers of the streets. This means to make whole what is broken, and to build a dwelling for people to be at home in the presence of God and the people of God. 我們將在本系列的後面部分討論這個問題，但第 58 章呼籲成為街道的修復者。這意味著使破碎的事物變得完整，並為人們建造一個居所，使他們能夠在神和神的子民面前感到賓至如歸。

Verse 6 is one way to make that happen. 第 6 節是實現這一目標的一種方法。

The people's actions are not lining up with the transforming heart work distinctive of following God, so Isaiah brings that to light AND explains the true way to live. It is a draw to the community God intended for people. 人們的行為與跟隨神所特有的改變內心的工作並不相符，所以以賽亞揭示了這一點並解釋了真正的生活方式。它對神為人們設立的社區具有吸引力。

Simply, the point is for them to stop what they're doing, and make right what they have made wrong. 簡單來說，重點是讓他們停止正在做的事情，改正他們做錯的事。

“Is not this the kind of fasting I have chosen: to lose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?”

以賽亞書 58:6

6 我所揀選的禁食不是要鬆開凶惡的繩，解下軛上的索，使被欺壓的得自由，折斷一切的軛麼？

Losen, untie, set free. 鬆開，解下，使得自由

There is a progression of freedom here 這裡有一個自由的漸進。

Imagine a rope so tight you have to first start working it before you can do anything else. Disrupt the loops, push and pull until it is loose. 想像一下，一條繩子如此緊，你必須先開始工作，然後才能做其他事情。破壞繩索，推和拉直到鬆脫。

Then you have to actually untie. You've gotta find the ends, untangle, make straight. Set free. No longer is what was once held captive captive anymore. 然後你必須真正解開繩索。你必須找到末端，解開，弄直。釋放得自由。曾經被俘虜，現在不再是了。

Then it says break every Yoke. 然後它說打破每一個枷鎖/軛。

A yoke is the mechanism used to attach an animal, ox, to the front of a plow in order to do work. 軛是用來將動物(牛)固定在犁前部以便進行工作的機構。

To say the yoke is broken is to imply there's no going back. 保持枷鎖被打破就意味著沒有回頭

路。

Step four is our section to ask how this passage relates to the rest of the Bible. In this case, we recognize the theme of freedom. 第四步是我們詢問這段經文與聖經其餘部分有何關係的部分。在這種情況下，我們認識到自由的主題。

Jump to the book of Matthew. 跳到馬太福音。

Paralleled in Matthew 11:28-30 Jesus says, “**28** “Come to me, all you who are weary and burdened, and I will give you rest. **29** Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. **30** For my yoke is easy and my burden is light.” NIV

馬太福音 11:28-30

28 凡勞苦擔重擔的人可以到我這裡來，我就使你們得安息。

29 我心裡柔和謙卑，你們當負我的軛，學我的樣式；這樣，你們心裡就必得享安息。

30 因為我的軛是容易的，我的擔子是輕省的。

Ah ha! Sound familiar? 啊哈！聽起來有點耳熟？

You'll find a lot of times in Matthew Jesus liken to Israel. Jesus quotes the book of Isaiah, claiming to be the fulfillment of the prophecies. 你會在馬太福音中發現很多時候，耶穌就像對以色列一樣。耶穌引用以賽亞書，宣稱預言的應驗。

This is God's way of giving us the truth about who God is and who we are. What does this teach us about God? What does this teach us about us? 這是神讓我們了解神是誰以及我們是誰的真理的方式。這教導我們關於神什麼？這對我們有什麼啟發？

How do we dwell with God? How are we to dwell with one another? 我們如何與神同住？我們要如何彼此同住呢？

We can easily understand the place Israel has found themselves in. Culturally trying to figure how to exist. How do I keep profit high and cost low, how to build a life that is substantial, how can I provide for my family, be a good friend, what's my legacy? Do I just mix in a little spirituality to feel like I'm right with God? 我們現在很容易理解以色列的處境。在文化上試圖弄清楚如何存在，如何保持高利潤和低成本，如何過著充實的生活，如何養活我的家人，成為好的友人，且留下有形和無形的遺產？我是否只需要加入一點靈性就可以感覺自己與神和好呢？

How often do you find yourself bartering with God? Or asking the same questions? I've done everything “right”, but I don't see the outcome I expected. 你有多少次發現自己與神進行物物交換？或問同樣的問題？我所做的一切都是“正確的”，但我沒有看到我預期的結果。

I prayed, I fasted, God didn't move. But I haven't forsaken the Lord? We are just as confused as they are sometimes. 我祈禱, 我禁食, 神沒有動工。但我還沒有離棄主嗎? 我們有時和他們一樣感到困惑。

Sometimes we're really close to getting things right. In this case, the Israelites are close. They're fasting. But as we established, they're doing it wrong. In a general sense, fasting is the emptying of yourself. In some religious practices that is the primary focus: to empty oneself. In Christianity, the practice of emptying oneself is for the sake of being filled up with the Holy Spirit. We actually enter into a space of depravity in order that Christ might fill us up with what we need, not just want. At the forefront of that is God's own spirit. That is where we get to experience true freedom. 有時我們真的很接近把事情做好。就像這經文裡的情況, 以色列人就很接近了。他們正在禁食。但正如我們所確定的, 他們做錯了。一般來說, 禁食就是清空自己。在一些宗教活動中, 主要焦點是: 倒空自己。在基督教裡, 倒空自己的做法是為了被聖靈充滿。我們實際上進入了一個匱乏的空間, 以便基督可以用我們需要的東西來充滿我們, 而不僅僅是想要的東西。最重要的是神自己的靈。那是我們體驗真正自由的地方。

Which brings us to step 5... 這讓我們進入第 5 步...

### Step 5: What is the Theological Principle? 第五步: 神學原則是什麼?

Followers of God have made the choice to make Him Lord. That means to submit to His ways, believing they are true, good, right, and beautiful, even when we don't fully understand. We are to love God and love our neighbors as ourselves. Pursue righteousness, practice justice, and show mercy to everyone. This call to love does not refer to warm feelings or abstract ideals. It's a clear-headed action toward God and others that is rooted in Jesus' sacrificial action on our behalf. 神的跟隨者已經選擇讓他為主。這意味著要順服祂的道路, 相信祂的道路是真實的、良善的、正確的和美麗的, 即使我們並不完全理解。我們要愛神、愛人如己。追求正義, 實踐公正, 憐憫眾生。這種對愛的呼喚並不是指溫暖的感情或抽象的理想。這是對神和他人的清醒行動, 植根於耶穌為我們所做的犧牲行動。

### Step 6: How Does This Apply to Us? 第 6 步: 這對我們有何影響?

We recognize that the freedom we've found in Christ relates to the call of a prophet: to listen and be obedient to the voice of God when we need to be corrected and taught how to live a good and righteous life. 我們認識到, 我們在基督裡找到的自由與先知的呼召有關: 當我們需要糾正和教導如何過美好和公義的生活時, 請傾聽並服從神的聲音。

The boundaries God gives us are still the same: so that we don't get hurt, and so we don't hurt others. You can categorize these things as crimes against humanity. And we see exactly them in this Isaiah passage. 神給我們的界線仍然是一樣的: 這樣我們就不會受到傷害, 這樣我們就不會傷害別人。你可以將這些事情歸類為反人類罪。我們在以賽亞書的這段經文中確切地看到了

它們。

The people have come so far from the right path, and God is calling them back into right relationship with Him and each other. 人們已經遠離了正確的道路，神正在召喚他們恢復與祂以及彼此之間的正確關係。

This is the story of the Bible. 這是聖經裡的故事。

It's good to wrestle with the Bible. It's good to ask questions and be curious. 與聖經較力是好事。提出問題並保持好奇心是件好事。

And Jesus warns us in John 5:39-40. He says, 耶穌在約翰福音 5:39-40 警告我們。他說, "You diligently study the scriptures because you think that by them you possess eternal life. These are the scriptures that testify about me, yet you refuse to come to me to have life." 「你勤奮地研究經文，因為你認為透過它們你擁有永生。這些都是為我作見證的經文，你們卻拒絕到我這裡來得生命。」

When we study, fast, pray, whatever it may be, Jesus must be the center. 當我們學習、禁食、禱告時，無論是什麼，耶穌都必須是中心。

The one who gave up his life for us, who cares about humanity and restoring what has been broken. All of history has pointed to Him, anticipated Him. All of creation leans toward Him and His kingdom. His yoke is easy and His burden is light. 祂為我們犧牲了自己的生命，祂關心人類並恢復被破壞的事物。整個歷史都指向他、期待他。所有的創造物都傾向於他和他的國度。祂的軛是容易的，祂的擔子是輕省的。

We're going to take communion today with this in mind. This is the pinnacle of Jesus giving up for the sake of others. This is the absolute culmination of justice, of freedom, and of breaking the yoke - no going back. 今天我們在領聖餐時要牢記這一點。這是耶穌為了他人而放棄的終極。這是正義、自由和打破枷鎖的絕對頂峰——沒有回頭路。

Jesus gathers the disciples on the night before his trial and execution to break bread and drink wine. 耶穌在受審和處決的前一天晚上，召集門徒擘餅喝酒。

But this time they represent something. They represent His body and His blood. 但這次它們代表了一些東西。它們代表他的身體和他的血。

If you'd like to take communion together today, please grab the elements. If you didn't grab one on the way in, pop your hand up and someone will bring one to you. 如果您今天想一起參加聖餐，請抓住這些元素。如果您在進去時沒有拿一份，請舉起手，有人會為您帶來一份。

Before we take this I want to practice a moment of stillness. Maybe close your eyes. Take a few deep breaths. I want you to think of the thing that's held you captive, burdened you, consumed you. 在我們開始之前，我想練習一下安靜。也許閉上眼睛。深呼吸幾次。我想讓你

想想是什麼東西俘虜了你，給你帶來負擔，耗費了你。

Take a moment to empty yourself of that thing. 花點時間把那件事清空。

If you feel comfortable you can pray this prayer on the screen: 如果你能接受，也可以用螢幕上的禱文祈禱：

Lord empty me of the things I've held on to that are not of you. 主啊，請清空我所持有的那些不屬於祢的東西。

Now, 現在，

Contemplating the sacrifice of Jesus we take bread. 默想耶穌的犧牲，我們拿起麵包。

Contemplating the freedom He offers us we take the cup. 思考祂為我們提供的自由，我們拿起了杯子。

If you feel comfortable, please stand with me and we'll pray this last prayer. 如果你能接受，請與我站在一起，我們將進行最後的祈禱。

Thanks be to God, His Kingdom is good. 感謝神，祂的國度是美好的。

Thanks be to Christ, the righteous son of God, my savior, my friend, 感謝基督，神公義的兒子，我的救世主，我的朋友，

Thanks be to the Holy Spirit, my comforter and helper. 感謝聖靈，我的安慰者和幫助者。

Come Holy Spirit. 聖靈來吧。

Thank you for being here this week. Next week we're taking a deep dive into fasting, so I encourage you to pray specifically this week for the Lord to reveal to you what God might ask you to fast, and what God might be asking you to pray for. 感謝你今天來到這裡。下週我們將深入探討禁食，所以我鼓勵你本週專門祈禱主向你揭示神可能要求你禁食的內容，以及神可能要求你祈禱的內容。

Go in peace. 願平安與你同在。