

Humankind  
Title: Freedom  
John 7:53-8:11  
February 24/27, 2022

神人系列  
第十五週 “自由”  
約翰福音 7:53-8:11  
2022年2月24/27日

Worship 敬拜

“Lord, Have Mercy” prayer “主，憐憫我們”禱告

**God, You're So Good** 主祢真好

曲/詞: Brooke Ligertwood, Scott Ligertwood, Kristian Stanfill, Brett Younker 譯唱:  
Steven Leung x Vanessa Leung

奇妙的愛 正等待我  
祢仁慈和憐憫  
流出的血 一點不剩  
我不配祢這樣

主,祢真好  
Oh 主,祢真好  
主,祢真好 祢對我真好

看十字架 古到今  
年月都見證  
勝過死亡 我罪得贖  
這是祢的大能

主,祢真好  
主,祢真好  
主,祢真好  
祢對我真好

我蒙恩. 我被召  
主聖靈, 充滿我  
主耶穌今救贖我  
至高榮耀, 受膏者  
充滿祢能力  
要彰顯耶穌的名

但這一生 是否痛苦  
我永不會忘記  
在髑髏地祢的十架  
是永恆的盼望

主,祢真好  
Oh 主,祢真好  
Oh 主,祢真好  
祢對我真好

## 你坐著為王 You Sit On The Throne

詞曲: 施弘美 Tiffany Wang

主耶和華 滿有憐憫和恩典  
我投靠在你翅膀蔭下  
當我回轉 一宿雖然有哭泣  
早晨必歡呼喜樂

你坐著為王 到永永遠遠  
雖洪水翻騰 我堅定仰望你  
你坐著為王 垂聽我呼求  
使我靈甦醒 有復活的生命

## Pursue 追求

詞曲: Hannah Hobbs & Aodhan King 中譯詞: 周巽光 約書亞樂團

[verse 1]

閉上我的眼睛 看我的王降臨  
恩典驅使我靈 在愛中靠近你

就算是經過試煉 主我永遠不  
會妥協  
因你必與我同行 我信心都在  
於你

[verse 2]

高舉雙手敬拜 深深降服於你  
在你裡面更新 主我向你屈膝

[bridge 1]

牽引我心 直到永遠我追求你  
我追求你  
被你吸引 耶穌我只想要你  
只想要你

[chorus]

從今直到永遠 向你獻上一切  
讓我更深經歷 你恩典  
我渴望在你身邊 只想一生跟  
隨  
讓我更多看見 你彰顯

[bridge 2]

開我雙眼 你的愛讓我看見  
讓我看見  
我願等候 只想要見你榮面  
等候你榮面

[verse 3]

## Message 信息

**Text: John 7:53-8:11**

**53 Then they all went home, 8 1 but Jesus went to the Mount of Olives.**

**2 At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. 3 The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group 4 and said to Jesus, "Teacher, this woman was caught in the act of adultery. 5 In the Law Moses commanded us to stone such women. Now what do you say?" 6 They were using this question as a trap, in order to have a basis for accusing him.**

**But Jesus bent down and started to write on the ground with his finger. 7 When they kept on questioning him, he straightened up and said to them, "Let any one of you who is without sin be the first to throw a stone at her." 8 Again he stooped down and wrote on the ground.**

**9 At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. 10 Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"**

**11 "No one, sir," she said.**

**"Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."**

**約翰福音 7:53-8:11**

**8**於是各人都回家去了；耶穌卻往橄欖山去，

**2**清早又回到殿裡。眾百姓都到他那裡去，他就坐下，教訓他們。

**3**文士和法利賽人帶著一個行淫時被拿的婦人來，叫他站在當中，

**4**就對耶穌說：夫子，這婦人是正行淫之時被拿的。

**5**摩西在律法上吩咐我們把這樣的婦人用石頭打死。你說該把他怎麼樣呢？

**6**他們說這話，乃試探耶穌，要得著告他的把柄。耶穌卻彎著腰，用指頭在地上畫字。

**7**他們還是不住的問他，耶穌就直起腰來，對他們說：你們中間誰是沒有罪的，誰就可以先拿石頭打他。

**8**於是又彎著腰，用指頭在地上畫字。

**9**他們聽見這話，就從老到少，一個一個的都出去了，只剩下耶穌一人，還有那婦人仍然站在當中。

**10**耶穌就直起腰來，對他說：婦人，那些人在那裡呢？沒有人定你的罪麼？

**11**他說：主阿，沒有。耶穌說：我也不定你的罪。去罷，從此不要再犯罪了！

他那是什麼意思？我一會將要回到這個話題因為這是整個經文的中心。但是在我們繼續之前我們還有許多事情要做。

**MVMT 1: Whats going on? 行動1:發生了什麼事情？**

Whats going on? 發生了什麼事情？

- At this point in Jesus' ministry he would go to the temple and teach, and then he would go back to Bethany and stay with his friends (on the eastern slope of the Mt. of Olives). If **Jesus had a fitbit, he was getting his steps in.** 在耶穌傳道的這一

點上，他要去廟堂教導，然後他要回到伯大尼和他的朋友在一起（在橄欖山的東坡）。  
如果耶穌一切順利，他將要執行他的行動。

- This story happens during one of those times. 這個故事發生在其中的一個時期。
- Jesus is also unofficially on trial. Many of the Pharisees (and their little henchmen, the Scribes) have been on the offensive to try and prove Jesus is no good. Up until this point every attempt to do so backfires in their faces. So they get desperate and they set up a trap. 耶穌也在非正式地接受審訊。許多法利賽人（以及他們的黨羽，文士）一直在攻擊，試圖證明耶穌不是好人。到目前為止，每一次這樣做的嘗試都會適得其反。所以他們絕望了，他們設置了圈套。
- We don't know a lot about the woman, but the word used here is better translated "wife". She's been caught in an adulterous relationship, and these religious leaders have decided to capitalize on her mistake and use her in their on-going attacks against Jesus. 我們對這個婦人知之甚少，但是這裏使用的這個詞最好翻譯成“妻子”。她陷入了通姦關係，這些宗教領袖決定利用她的錯誤，用她持續攻擊耶穌。
- They use religion to do it. They bring forth the accusation and use Scripture to defend it. 他們用宗教來做到這一點。他們提出指控，並用聖經為其辯護。
  - “In the Law Moses commanded us to stone such women. Now what do you say?” 在律法裡摩西命令我們用石頭打這樣的婦人。現在你說什麼呢？
  - If the Law said it, why is it that they haven't already done it? 律法這麼說，為什麼他們還沒有做呢？
  - It's because they are trying to get Jesus on the record (scribes write things down ya'll) 這是因為他們試圖讓耶穌紀錄在案（文士會寫下來）。
- Interestingly, they are actually in violation of the very law that they are referring to. The law required the partner to be present as well. This isn't a legitimate trial, it's a trap. And they are conveniently misusing the Scripture to justify their actions. 有趣的是，他們實際上違反了他們所指的律法。律法要求合伙人也要在場。這不是一個合法的審判，這是一個圈套。他們很方便地濫用聖經來證明他們的行為是正當的。
- Imagine the scene. Powerful men drag this woman into one of the most sacred spaces in absolute shame. There are crowds, easily manipulated and stirred up to the side of the Pharisees. This woman stands, who knows for how long, in all of her shame, and hears accusations against her. There is a thirst for blood. This is her life on the line. **She had to be terrified!** 想像一下這個場景。有權勢的人把這個婦人拖進最神聖的地方之一，絕對是羞恥的。這些人群，很容易被操縱和煽動到法利賽人這邊。這個婦人站在她所有的恥辱當中，不知道多久，聽到對她的指控。這是對流人血的渴望。這是她命懸一線。她一定被嚇到了。
- A demand is made of Jesus... “What do you say?!” 有人向耶穌提出要求... “你說什麼?!”
  - But Jesus just draws in the dirt. 但是耶穌只是在地上畫字。

The Dirt- There's alot of theories. Suggestions maybe. Did he write their names? Names of some of their affairs? Did he call out some of their sins? 地上-有許多理論。也許是建議。他畫他們的名字嗎？他們的一些事務的名字？他有沒有指出他們的一些罪過？

I think what he did was write out the very laws that they were trying to use to condemn her. And in doing so exposed their errors. We don't know. What we do know is whatever it was it had a significant impact on them. 我想他所做的就是寫出他們試圖用來指控她的律法。這樣做是揭露他們的錯誤。我們不知道。我們所知道的是它對他們產生了重大的影響。

- They ask again... 他們再一次詢問...
- Jesus straightens up and gives them an answer 耶穌就直起了腰回答他們
  - **“Let any one of you who is without sin be the first to throw a stone at her.” “你們中間誰是沒有罪的，誰就可以先拿石頭打她。”**
- Then he goes back to writing in the dirt. 然後又彎腰在地上畫字。
- Whatever happened in this exchange changed the atmosphere. One-by-one, the accusers leave. And Jesus is alone with the woman. 這次交流改變了氣氛，指控著一個接一個離開，只有耶穌和婦人在一起。
  - I can't imagine what this woman must have gone through. I also can't imagine how she must have felt at that very moment. She may have heard of Jesus, but her circumstances placed her in a situation that she likely wasn't to walk away from. And whether or not Jesus could do anything may have flooded her heart with doubt. This all didn't happen nearly as fast as we can read it. She may have even accepted that this was it. And then, one-by-one, her executors leave and only Jesus is left. 我無法想像這個婦人經歷了什麼。我也無法想像她在那一刻的感受。她可能聽說過耶穌，但是她的環境使她處於一個她可能無法離開的境地。耶穌是否能做任何事情可能讓她心充滿疑惑。這一切發生的速度幾乎沒有我們讀到的那麼快。她甚至可能已經接受了這件事。然後，她的指控者一個接一個離開，只剩下耶穌。
- And now Jesus does what no one up until this point has done. 現在耶穌要做一件到此為止沒有人會做的事。
- He speaks to her. 他對她說話。
  - His acknowledgment of her gives her dignity. 他知道她，給他尊嚴。
  - Notice everyone else threw slander and accusations at her. 留意到其他的所有人對她的毀謗和控告。
  - Everyone else used her as a tool, a pawn. 其他的所有人都把那個女人當作是工具或者卒子。
  - Everyone else had DE-humanized her. 其他所有人都沒有把她當人看。
  - But not Jesus. 但耶穌沒有。
  - Not only does he speak to her, he again gives her room to speak. 他不但對他

講話, 也給她機會講話。

- He speaks to her. 他對她講話。
  - “Woman, where are they? Has no one condemned you?” “婦人, 那些人在哪裏呢? 沒有人定你的罪嗎?”
    - BTW. The word used here for “woman” is not derogatory. Jesus sometimes used the same word for his Mom :). It’s gentle, and endearing. 另外, “婦人”這個詞在這裡並沒有貶損的意思。耶穌有時甚至用這個詞稱呼他的母親。這是親切, 溫柔的稱呼。
  - “No one, sir,” she said. 她說: “主啊, 沒有。”
  - “Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.” 耶穌說: “我也不定你的罪, 去吧! 從此不要再犯罪了。”

Mic drop moment. 讓我們靜下來想一下。

What does Jesus mean by “leave your life of sin” 耶穌說的“從此不要再犯罪了”是什麼意思?

It’s significant, but we need to take a little detour before we can answer that question fully. 這很重要, 不過我們在完全回答這個問題前需要岔開一下。

## MVMT 2: What is freedom from Sin? 行動2: 什麼是不犯罪的自由?

○ Q: Is Jesus simply telling her to clean up her act? Get her behavior right? Is that what he cares about? Are we to look at this story and move into behaviorism? ○ A: No. Jesus’ own language reveals his understanding of “sin” as a corrupting and enslaving force we need freedom from. 問題: 耶穌是簡單地告訴她要潔淨自己的行為嗎? 是要做對的事嗎? 這是他在意的嗎? 我們看到這個故事就應該成為行動主義者嗎? 答案: 不是的。耶穌的話顯示給我們他的看法, 那是我們需要從敗壞的和不能自己掌控的力量裡被解救出來。

- The Misunderstanding: Sin = “Missing the Mark” || Righteousness as “hitting the mark”

誤解: 罪 = “沒有命中目標” || 義 = “命中目標”

○ This is a way that we commonly translate the various words in the Bible as “sin”. It’s as if there is a bullseye for our actions, and if we miss it we are “sinning”. Conversely, we talk about “righteousness” as “hitting the mark”. 這是按照我們通常翻譯的聖經裡的這個“罪”字。就像是嚴密地注視我們的行動, 如果我們錯過來靶心就是“犯罪”, 反之, 我們談到“義”, 就是“切中靶心”。

○ Both of these are grossly misunderstanding the actual meaning of both “Sin” and “Righteousness”. 這兩個都大大地誤解了“罪”和“義”的真正含義。

- Let me clear it up: 讓我來清理一下思路。
- Sin = corruption of God’s good world 罪 = 敗壞了神的美好世界
- Screwtape Letters of CS Lewis... Read it backwards since it is coming from the voice of a demon. CS路易斯的《地獄來鴻》就是從反面來看，從魔鬼的角度來看。

- “He’s a hedonist at heart. All those fasts and vigils and stakes and crosses are only a facade. Or only like foam on the sea shore. Out at sea, out in His sea, there is pleasure, and more pleasure. He makes no secret of it; at His right hand are ‘pleasures for evermore.’ 他從內心裡是一個享樂主義者。所有的禁食，守夜，十字架什麼的全都是在表面上。僅僅像海岸上的泡沫。至於在海裡，在他自己的心海裡，那裡只有快樂，更多的快樂。他從不掩飾這點。在他右手裡，是要更多的快樂。

Ugh! I don’t think He has the least inkling of that high and austere mystery to which we rise in the Miserific Vision. He’s vulgar, Wormwood. He has a bourgeois mind. He has filled His world full of pleasures. 我，我不認為他有一點點明白我們那苦難的根源的高深奧秘。他是庸俗的，是蛀蟲。他有着資產階級的想法，腦子裡裝的只有快樂。

There are things for humans to do all day long without His minding in the least– sleeping, washing, eating, drinking, making love, playing, praying, working.

Everything has to be *twisted* before it’s any use to us. We fight under cruel

disadvantages. Nothing is naturally on our side.” 人們可以整天做一些事完全不用思想 – 睡覺，梳洗，吃喝，歡愉，玩耍，禱告，工作。我們必須要先扭曲這一切的事然後才能為我們所用。我們是在打艱苦的沒有任何優勢的仗。沒有什麼事是自然地在我們一邊。

–C.S. Lewis, *The Screwtape Letters* (New York: Macmillan, 1950), 112-113. CS路易斯的《地獄來鴻》

- “Twisted before it is of any use” “nothing is naturally on our side” “必須要先扭曲這一切的事然後才能為我們所用”，“沒有什麼事是自然地在我們一邊”。

- Lewis is brilliant. Sin is the corruption of all the good things God has made in this world. So “sinning” is living into that lie and corruption. 路易斯是極有智慧的。罪就是把一切神在這世界所創造的美好敗壞掉。所以犯罪就是生活中謊言和敗壞中。

- Have you ever had food poisoning? I’ve had some great tasting pizza that came with a price. 你有沒有食物中毒過？我曾因為一些

美味的批薩付出代價。

- Ever wonder why Genesis likens the “knowledge of Good and evil” to food we eat? By the way is the same word used to describe Adam “knowing” his life Eve (consummating their marriage in the garden). It’s not just doing something bad, it’s ingesting the corruption of something otherwise good. And as a result it is a betrayal of the loving relationship God offers us.

曾經疑惑為什麼創世紀把分辨善惡比喻成我們所吃的食物。順便說一下，這和知道他的妻子夏娃是同一個詞（在伊甸園裡夫妻合為一體）。這並不是做什麼不好的事，而是咽下如果不是敗壞了就會是很好的東西。這樣的結局就是背叛了神賦予我們的愛的關係。

- What’s been ingested in the human heart is sin. Sin is eating the corrupted food and experiencing the consequences of it. 進入到人心的就是罪。罪就是吃了敗壞的東西而後承擔後果。
- What happens is that the more you indulge the more dependent you are on it. You start to have withdrawals without it, but the more you indulge in it the

sicker you become. It has an insatiable appetite. 你越是縱容它就越離不開它。你開始離不開它，但是你越縱容它，你就越衰弱。它的胃口非常大。

- “...Sin is crouching at your door; it desires to have you...”

Genesis 4:7 “...罪就伏在門前，他必戀慕你。” 創世紀 4:7

- “Desire to have you” *Ta-Shoo-Kah [Hb] : As a beast devours it’s prey.* “必戀慕你”，就像一隻野獸盯著它的獵物。

- Sin’s desire is to destroy you. It will never satisfy. It’s never enough. 罪的願望是毀滅你。它永不滿足，永遠也不夠。

- So lets get back to my original question... 好，現在讓我們回到最初的問題。

- Is Jesus simply interested in her changing her behavior? Or is he

interested in saving her from the destructive, chaotic, and dehumanizing effects of Sin? 耶穌僅僅是對那個婦人改變行為在意嗎？還是他在意的是她從由罪引起的毀滅，混亂和失去人性中被拯救？

- I think you know the answer. 我想你知道答案。

- Righteousness = living in the blessing of a “right” (righteous) relationship with the one who made you. 義 = 活在與你的創造者的“對”(義)的關係中。

- What's the difference between these two definitions? 這兩個概念有什麼不同呢？
  - One is based on your behavior, 一個是基於你的行為。
    - the other is about your heart. 另一個是關於你的內心。

This has massive implications on how we understand this text, and what we do with it in response. 這深遠的影響著我們怎樣理解這段經文，以及我們怎樣做出回應。

### **MVMT 3: What does this all mean? 行動3: 這意味著什麼呢？**

- The Pharisees and the Scribes were the picture of religious zeal. They desperately wanted to follow the Law. They believed that all would go right in the world and the Messiah (savior of the world) would come back if Israel could get it right for just one day. 法利賽人和書記員是代表了宗教熱忱的一面。他們緊迫地想要遵從律法。他們相信世上一切都會回歸美好，以色列人哪怕只有一天讓萬事都完美，彌賽亞就會來臨了。
  - So how does someone who is so steeped in the Bible so entirely miss the heart of the God who it's supposed to reveal? 那怎麼會有某些人對經文熟讀默背卻完全忽略了神想要明示出來的心意。
  - I think there are a lot of reasons. But one I want to zoom in on is this... I believe that their love for God and for others has grown cold. 我認為有很多原因。但有一點我想著重說的是…我感覺他們對神的愛和對他人的愛漠然了。
    - They are the sad story of what happens when a dynamic relationship with God becomes something that deteriorates into religious rites and rituals. I've been in ministry long enough to see this happen time and time again. 他們正是和神的活躍的關係變質成了宗教活動和儀式後的可憐的結果。也是我在教事服侍這麼多年經常看到的事情。
- In Matthew's Gospel Jesus talks about how in the end times (of which the Bible says we are living in now) there will be an increase in the intensity of darkness and destruction: wars, rumors of wars, nation against nation, famines, earthquakes, disease... Many will be handed over to be persecuted and many false prophets will rise up to deceive. 在馬太福音裡耶穌談論到在世界末日（也是聖經中說的我們生活的時代）會有更多的黑暗和破壞性的事情發生：戰爭，戰爭的傳言，國家針對國家，飢荒，地震，疾病…很多人要被交出去受死，很多假先知會起來欺騙人。

- I'm not trying to decode that right now, but there's a line that comes after all of that I want to talk about... 我並不是要述說這些，但是當我說完所有想要談論的之後有一條就是……

○ “Because of the increase of wickedness, the love of most will grow cold.” 因為邪惡的增多，大多數人心中的愛會冷卻。

- Jesus is not simply talking about people doing bad things, but about the corruption I referred to earlier running rampant. As a result of it, people's love toward one another will grow cold. 耶穌不只簡單地談論人們做的壞事，還是我之前提到的腐敗。結果人和人之間的愛就會冷卻。
- In Jesus' time Rome is the super power. Anyone who questioned the might or power of Rome was put to the sword. 在耶穌時代羅馬是擁有超強實力的。任何懷疑羅馬的強大或實力的人都會死於刀下。
- Rome conquered anyone in their way. 羅馬用他的方式征服了所有人。
- In order to fund their empire they taxed their newly forced “citizens” sometimes into impoverished states. This was, after all, only for their “own good”. 為了支撐帝國的開支他們對新征服的‘公民’苛捐雜稅以致使人們變得貧寒。畢竟，這只是為了他們‘自己’的好。
- The Jewish people were no exception. 猶太人也不例外。
- There was a sense of desperation. A longing for freedom. And they carried with them an ideology that God would destroy Rome the same way he did the Egyptians. The more they expressed this theology, the harder Rome treated them. 當時存在著迫切的要求。渴望自由。而且他們持有著一種思想就是神會用摧毀埃及的方法來摧毀羅馬。他們越是傳講這種神學，羅馬政府越是虐待他們。
- Living in this time wasn't easy. In fact, it wouldn't be long after this that Rome would totally and utterly destroy Jerusalem. You can still read about the devastation of Jerusalem from historians that witnessed it. It was brutal. 在這時代生存不是容易的事。實際上不久後羅馬就完全摧毀了耶路撒冷。你能從親自目睹過的史學家那裡讀到耶路撒冷的毀滅。是非常殘忍的。

- In other words I think that Life has hardened them. And they believe what they are doing is motivated by something good. But they are acting in a

way contrary to what they say are their values and beliefs. Sound familiar? 換句話說，我認為生活讓他們心腸冷硬。他們認為他們做的是出於良善目的。而他們行出來的和他們所說的價值和信仰相反。看出相似之處了嗎？

- This is why I empathize with them, because I see myself in them. 我同情他們，因為我從他們那裡看到我自己。

- I've been thinking about this idea for quite some time. After 2 years of pandemic and everything else associated with it... we are now witnessing the beginning of a war that could easily escalate beyond its current borders. 我一直在思考這個想法。在發生了兩年的疫情和任何其他相關的事情之後，我們現在又目睹了一場戰爭的開始，並且會輕易地蔓延到其他國家。

- I have a propensity to turn inwards. To move towards a “self-protective” space. My zillow feed has farms and acreage on it. My google searches may or may not have come up with sustainable farming practices and “living off the grid.” 我有尋求自我的傾向。容易進入‘自我保護’的心態。我的房地產的服務平台Zillow是以農場和大片田地為主。我的谷歌查詢有可能找不到持續性的農業的做法，和‘能源獨立生活’。

- Why? If I'm honest, it's because of fear. Fear driving me inward. To care for me and my family. 為什麼？老實地說，是因為害怕。恐懼讓我自我保護。要照顧我自己和我的家人。

- But the ramifications of that kind of action is that it moves me further away from the people that need help for the sake of my own safety. 但這種行為衍生的後果是讓我更遠離那些需要幫助的人群就因為我自己所要的安全。

- It also is a window into the reality of my LACK of trust in God. 從中也可以窺見我的缺乏對神的信任的事實。

- The more distance created the easier it is to no longer have compassion for the people around me, and the less I depend on God. 更多距離的產生就會更容易讓我對周圍的人們不再有熱情，對神的依賴更少。

- Also tempting is to look at what's happening in the world through the lens of “enemy” and “ally”. Easily I can justify the condemnation of someone else's behavior, vilify them, and do so in the “name of God.” 另一個容易陷入的傾向是通過“敵人”和“盟友”的鏡頭來看世界上正在發生的事情。我們非常容易合理化我們對別人行為的譴責，把他們醜化為敵人，並以“神的名義”來做以上的事。

- But this is where Jesus meddles with us all. “Love your enemies, pray for those who persecute you.” 但是這是耶穌挑戰我們的地方。“愛你的敵人，為迫害你的人禱告。”

- That has not been my thoughts towards many during

this pandemic, especially not today following the news of war.

我需要承認在這次疫情中，特別是今天在戰爭的消息後，我對很多人的想法不是這樣的。

- Nothing is easy about this teaching. But what is clear is that we should look at these Pharisees with less judgemental eyes, and instead look into our own souls with some sober reflection. Not only could we be that, we are that in many cases. 這個教導非常不容易領受。但是很清楚的是，我們應該不是對這些法利賽人以嚴苛的眼光，而是看入我們自己靈魂的深處並且反思。不僅僅我們都很有可能成為法利賽人，很多情況下我們就是法利賽人。
- Further, what would it look like if as a church we committed to praying for the Ukraine AND Russia? Taiwan AND China? For the Canadian's and the Truckers? For the Democrats AND Republicans? For the Vaxxed and Unvaxxed? The Masked and No Masked? The Pro-CRT and Anti-CRT??? Instead of choosing the side that most aligns with our ideologies, we follow the teachings of Jesus to love our enemies (the real ones, and the ones we imagine are far off)? 更進一步，如果我們作為一個教會致力於為烏克蘭和俄羅斯禱告，為台灣和中國禱告，為加拿大和卡車司機禱告，為民主黨和共和黨禱告，為接受疫苗者和未接受疫苗者禱告，為提倡戴口罩和反對戴口罩的人禱告，為擁護種族批評理論和反對種族批評理論的人禱告，會這樣呢？與其選擇那個最符合我們理念的一邊，我們跟隨耶穌的教導來愛我們的敵人（實際的敵人和我們想像的敵人是差很遠的）。
- This is the challenge we face when we look at the Pharisees in this text. 這就是當我們看經文中的法利賽人所面臨的挑戰。
  - Seemingly, it also was the challenge that they needed. 看起來，這也是他們需要的挑戰。

- When they leave they do so... alone. 當他們離開的時候，他們是獨自離開的。

- “one -by-one” 一個接一個

- Have you ever been confronted with your own brokenness by God? Have you ever been alone with him? Experienced the deep conviction and love of God? 神有沒有向你顯明過你自己的破碎？你有沒有曾經單獨與祂相處，經歷深刻的光照和愛。

- I know some of them went right back to trying to mess with Jesus. But I know alot of them eventually

did turn back to Jesus as well. 我知道他們中的一些人後來馬上就找耶穌麻煩。

但是也有很多人最終跟隨耶穌。

- See Jesus doesn't condemn them either. They also

need the freedom from Sin Jesus is offering, but it seems like many of them just realized that for the first time. 看，耶穌也沒有定罪他們。他們耶穌要耶穌所帶來的從罪中的自由，但是看起來他們中的許多人都是第一次意識到這一點。

- And what about the woman? 那那個女人怎麼樣呢？
  - What she needed from her community was compassion and conviction. What she did was hurtful and wrong. But what she got from her community was condemnation. 她從她的社區中需要的是愛和光照。她所做的是造成傷害的和錯誤的。但是她從她的社區得到的卻是定罪。

But what does she get from Jesus? 但是她從耶穌那得到什麼呢。

- She responds to Jesus and uses the word “sir”. It’s the greek work “kyrios” and it literally means, “Lord”. 她回應耶穌時稱耶穌為“先生”。在希臘語中是“kyrios”這個詞，意思是，“主”。
    - Whatever her journey has been, she's come closer to knowing Jesus. Not because of the community around her, but because of Jesus. 無論她的旅程如何，她現在離認識耶穌更近了。不是因為她所在社區的緣故，而是因為耶穌。
  - Jesus says, “neither do I condemn you” 耶穌說，“我也不定你的罪”
    - The greek word is kat-ak-ree'-no and it denotes the kind of punishment or penal servitude that follows transgression. 希臘詞是 kat-ak-ree'-no, 它表示犯罪之後的懲罰或苦役。
      - Not only is she forgiven, but the debt is paid. 她不僅被饒恕，而且她的債也還清了。
  - If the debt is paid it has to be paid BY someone else. It doesn't just disappear. 如果債被付了，必須有一個還債的人。債不是憑空消失的。
  - Jesus is that someone else. 耶穌還了她的債。
  - Jesus is the only judge that is worthy of giving a righteous judgment. He is the only one left standing WORTHY of throwing the first stone. Instead, he forgives her. But not without cost. What he does is that he takes her punishment on himself. The judge stands up and declares her free from her capital crime, and then walks to the executioner and takes her punishment. 耶穌是唯一配得作出公義審判的法官。他是唯一一個配得扔第一塊石頭的人。相反，他原諒了她。但並非沒有代價。他所做的就是承擔她的懲罰。法官站起來宣布她免於死刑，然後自己走到劊子手面前接受她的懲罰。
- But the story doesn't end there... 但是故事並不在這裡結束
    - “Go and leave your life of Sin” “去吧！從此不要再犯罪了”

- Now that you are free from the debt of sin. 現在你從罪的債中的自由。
- But WHAT are you free to? 但是你自由可以做什麼呢？
  - Bo Stern-Brady Bo Stern-Brady牧師說
    - “What is a lie that you used to believe about God that you no longer do?” “你曾經相信的關於神的一個謊言，現在不再相信了，它是什麼呢？”
      - God is more interested in my behavior than my love. 比起我的愛，神對我的行為更感興趣。
  - Remember the Lewis Quote 記得這個魯益師的名言
    - Remember the Lewis quote?
      - Freedom to enjoy God’s goodness 自由的享受神的美善
        - Sleeping, 睡覺
        - washing, 洗滌
        - eating, 吃
        - drinking, 喝
        - making love, 歡愉
        - Playing, 玩耍
        - praying, 禱告
        - working. 工作
    - Free to enjoy God’s good world. That is the way God intended it.
- It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. -Galatians 5:1  
加拉太書 5:1 5 基督釋放了我們，叫我們得以自由。所以要站立得穩，不要再被奴僕的軛挾制。
  - Live into the freedom of Christ. Don’t go back to the corruption of sin. 向著基督的自由而活。不再回到罪的敗壞中。

### **Benediction: 祝禱**

“May you be a people who live into the lavish love and goodness of God. May you be a people that accept the forgiveness and grace of Jesus so that you May live in the freedom from sin, and the freedom to live as God created you to live.” “願你們活在神豐盛的愛和良善中。願你們接受耶穌的寬恕和恩典，以致於你們可以從罪網綁中得自由，並可像神原本創造的那樣自由的生活。”