

Colossians Week 2 | Vision of Christ | Colossians 1:15-20

歌羅西書第 2 週 | 基督的異象 | 歌羅西書 1:15-20

詩歌一 : **This I Believe** 我相信 (使徒信經)

我們永恆的天父
創造天地的主
全能真神
因受你聖靈感動
成孕聖子基督
我們的救主

【副歌】

我相信在天上聖父
我相信聖子基督
我相信那寶貴聖靈
三位一體的神
我相信身體的復活
復活必臨到我
因我相信主耶穌的聖名

【第二段】

這審判者救贖主

為我們受苦辱
主因你得寬恕
你下降到黑暗中
復活滿有榮耀
永坐在至高

【桥段】

我相信主你
我相信你已復活
我相信耶穌基督我主

【第三段】

我相信有永恆生命
他由童貞女所生
我相信眾聖徒相通
和你聖潔教會
相信等耶穌再來時
我們都將復活
因我相信主耶穌的聖名

詩歌二 : **Praise** 讚美

凡有氣息 都要讚美
Let everything that has breath
讚美主 讚美主
Praise the Lord Praise the Lord

Verse 1

在高山或低谷 我要來讚美
I'll praise in the valley, praise on the
mountain
或相信或懷疑 我要來讚美
I'll praise when I'm sure, praise when I'm
doubting
當仇敵圍繞我 我要來讚美
I'll praise when outnumbered Praise when
surrounded
因讚美如大水 使仇敵都潰敗

'Cause praise is the waters my enemies
drown in

Pre-Chorus

當我仍有氣息 我都要來大聲
As long as I'm breathing I've got a reason
to

Chorus 1

讚美 我主 喔我靈
Praise the Lord, oh my soul
讚美 我主 喔我靈

Praise the Lord, oh my soul

Verse 2

當感受漸消逝 我仍要讚美

I'll praise when I feel it, and I'll praise when I don't

我讚美因我知 主祢在掌權

I'll praise 'cause I know You're still in control

讚美是我武器 來大聲宣告

'Cause my praise is a weapon, it's more than a sound

齊來讚美呼喊 耶利哥必倒塌

Oh, my praise is the shout that brings Jericho down

Chorus 2

讚美 我主 喔我靈

Praise the Lord, oh my soul

讚美 我主 喔我靈

Praise the Lord, oh my soul

我不再沈默 因我主活著

I won't be quiet My God is alive

我怎能不大聲說

How could I keep it inside

讚美 我主 喔我靈

Praise the Lord oh my soul

Bridge

因祢至高 我讚美

I'll praise 'cause You're sovereign

因祢掌權 我讚美

Praise 'cause You reign

因祢復活戰勝死亡 我讚美

Praise 'cause You rose and defeated the grave

因祢信實 我讚美

I'll praise 'cause You're faithful

因祢真實 我讚美

Praise 'cause You're true

因無人能與祢相比 我讚美

Praise 'cause there's nobody greater than You

詩歌三：領我到磐石之上 **Lead Me to the Solid Rock**

詞曲：姚光漢 編曲：Blair Masters 生命河傳播處 版權所有 | QZA3A2300001

求你聽我呼求

Listen to my cry, Lord

側耳聽我的禱告

And now hear my earnest prayer

從這裡到地極之處

From here to the end of the earth

我要尋求 跟隨你

I will seek and follow You

帶我飛得更高

Take me to higher ground

飛得更高 到你身旁

To higher ground by Your side

領我到磐石之上

Lead me to the solid rock

使我不至動搖 不再懼怕

I will not be shaken, nor be afraid

主 你是我盾牌

Lord, You are my strong shield

避難所 我的山寨

My shelter, my strong fortress

展開清晨翅膀飛翔

I'll ride on the wings of the dawn

你手扶持 乘風起行

To go with the whirlwinds with You

帶我飛得更高

Take me to higher ground

飛得更高 到你身旁

To higher ground by Your side

主 你是我的拯救

Lord, You are my salvation

我的榮耀 我的力量 我的一切

You're my glory, You are my strength, my all in all

藏我在你翅膀蔭下
Hide me in Your shadow of wings
投靠你的懷中

I will rest in Your arms
與你同行 展翅翱翔
I'll walk with You and soar with You
領我夢想 帶我飛翔
I'll dream with You, I'll soar with You

Intro: 介紹:

Hi. My name is David, and I serve as the Generations Director, Young Adults Pastor, and I get to be a part of the teaching team. 你好。我叫大衛，我擔任世代主任、青年團契牧師，我也成為佈道團隊的一員。

a. [address kids in the room] [問候房間裡的孩子們]

1. [Series intro and summary] 【講道系列介紹與總結】

a. Summary: 概括:

- i. Last week, Pastor Bo started our teaching series in Colossians 上週，珀牧師開始了我們的歌羅西書的研讀。
- ii. Letter from Paul to first-century Jesus followers in a diverse part of the world called Colossae. 保羅寫給一世紀時一個多元化的城市名為歌羅西的，城中耶穌門徒的書信。
- iii. From this ancient letter we are encouraged to live as the New Humanity — the new Family of God — because of the hope that Christ's Resurrection secures, in striking contrast to the conforming pressure of religion and culture 這封古老的書信鼓勵我們作為新族類——神的新家庭——而活，因為基督的復活帶來了希望，這與宗教和文化的限制規範形成鮮明對比

b. [Explain the significance of the text about to be read (or the text that has already been read)] [解釋即將閱讀的文本(或已閱讀的文本)的意義]

- i. In the midst of the diverse context of Colossae, there is this dense, deep statement of belief of who Christ is. 在歌羅西的多元背景中，凸顯出關於基督是誰的這種密集而深刻的信仰陳述。
- ii. Which is this morning's text (1:15-20) is an Early Christian Creed about Jesus. 今天早上的經文(1:15-20)是關於耶穌的早期基督教信經。
- iii. Would you stand to your feet with me if you are able for the reading of Scripture: 如果你能夠，你願意站起來和我一起閱讀聖經嗎:

2. Read Text 閱讀文字

- a. **SLIDE** - He is the image of the invisible God, the firstborn of all creation. ¹⁶For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷And he is before all things, and in him all things hold together. ¹⁸And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preminent. ¹⁹For in him all the fullness

of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

幻燈片 - 歌羅西書1:15 愛子是那不能看見之神的像，是首生的，在一切被造的以先。16 因為萬有都是靠他造的，無論是天上的，地上的；能看見的，不能看見的；或是有位的，主治的，執政的，掌權的；一概都是藉著他造的，又是為他造的。17 他在萬有之先；萬有也靠他而立。18 他也是教會全體之首。他是元始，是從死裡首先復生的，使他可以在凡事上居首位。19 因為父喜歡叫一切的豐盛在他裡面居住。20 既然藉著他在十字架上所流的血成就了和平，便藉著他叫萬有—無論是地上的、天上的一都與自己和好了。

- b. This is the word of the Lord. 這是主的話。
- c. [Congregation] - Thanks be to God. [會眾] - 感謝神。

Creeds in the Early Church - Actions Follow Beliefs 早期教會的信條 - 行動遵循信仰

1. In the early church, there was much debate and work done in order to formulate creeds - belief statements summarizing the breadth and depth of our faith tradition down into the essentials. 在早期教會中，為了製定信條——信仰陳述，總結了我們信仰傳統的廣度和深度，並深入了要點，進行了大量的辯論和工作。
 - a. Example: Nicene Creed or Apostles Creed 例：尼西亞信經或使徒信經
2. Why did they intensely labor on these belief statements? 為什麼他們要花大力氣研究這些信念陳述？
 - a. Because they knew this: 因為他們知道這一點：
 - b. **SLIDE - Action follows Belief 幻燈片 - 行動追隨信念**

Action follows Beliefs 行動遵循信念

1. This is all well and good when the belief is a true and good belief 當信念是真實且良好的信念時，這一切都很好
 - a. Some of the great feats of human history have come from a driving vision, a belief about what is good: 人類歷史上的一些偉大壯舉都來自於遠見卓識，以及對美好事物的信念：
 - i. The Reverend Dr. Martin Luther King Jr., compelled by his faith, invited people to dream with him what the Kingdom of God could look like, what he called the Beloved Community: a future reality of reconciliation and all people being treated equally no matter what their skin color is because this is what the Lord desires. 牧師馬丁·路德·金恩 博士在他的信仰的驅動下，邀請人們與他一起夢想神的王國會是什麼樣子，他稱之為「摯愛的社區」：一個和解的未來現實，所有人都受到平等對待，無論發生什麼事。他們的膚色是什麼，因為這是主的願望。
 - ii. He invited people to imagine what this could look like in America, saying 他邀請人們想像這在美國會是什麼樣子，並說
 1. **SLIDE - "I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident, that all men are created equal." - Rev. Dr. Martin Luther King Jr., I Have a Dream 幻燈片 - "我夢想有一天這個國家**

能夠崛起並實現其信條的真正含義：我們認為這些真理是不言而喻的，即人人生而平等。”- 馬丁路德金恩牧師博士，《我有一個夢想》

- iii. In this belief, he called people to action. 秉持著這個信念，他號召人們採取行動。
 - iv. This belief of everyone, no matter their skin color, being made in the image of God, compelled the civil rights movement to act and struggle in order to make the vision of the beloved community a reality, even if they did not live to see the goal of their labor realized. 每個人，無論膚色如何，都是按照神的形象創造的這一信仰，迫使民權運動採取行動和奮鬥，以使心愛的社區願景成為現實，即使他們沒有活著看到這一點。他們的勞動目標實現了。
2. But what happens when how we make sense of the world, our beliefs, are wrong, evil, and compel us to do horrible things? 但是，當我們理解世界的方式、我們的信仰是錯誤的、邪惡的，並迫使我們做出可怕的事情時，會發生什麼？
- a. When we see things with distorted vision, we have distorted beliefs 當我們用扭曲的眼光看事物時，我們的信念就會扭曲
 - b. False belief - segregation in America (separate but equal...but not really equal) 錯誤的信念——美國的種族隔離(隔離但平等.....但並非真正平等)
 - i. Apartheid in South Africa 南非的種族隔離
 - c. One of the most extreme examples of evil belief leading to horrific actions is the de-humanization and genocide of Jews during the Hitler-led Nazi regime. 邪惡信念導致可怕行為的最極端例子之一是希特勒領導的納粹政權期間對猶太人的非人道的種族滅絕。
 - i. The Nazis believed that only the strong survive (social Darwinism), that the way to glory was through power and violence, and that the Jews were less-than-human and the source of Germany's post-WWI struggles. 納粹相信只有強者才能生存(社會達爾文主義)，通往榮耀的道路是透過權力和暴力，猶太人不算是人，他們也是德國戰後蕭條的根源。
 - 1. Such beliefs brought about atrocious, evil actions such as euthanizing people with disabilities and concentration camps 這種信仰導致了殘暴、邪惡的行為，例如對殘疾人實施安樂死和集中營
 - d. In a lecture, my doctoral mentor, Dr. Jason Clark - "Bad maps [mental frameworks for meaning] make us do the most awful things." 在一次演講中，我的博士導師傑森·克拉克博士說：“糟糕的地圖(意指精神上的構架)讓我們做出最糟糕的事情。”

3. **SLIDE** - Our actions reveal what we truly believe 幻燈片 - 我們的行動揭示了我們真正的信念

- a. Therefore, it is essential to look inward and ask ourselves "What do I truly, deep down believe? Do I believe this is God's beautiful world? Do I believe I am beloved and have a purpose? Do I believe that no matter what comes my way in life, nothing can separate me from God's love?"

因此，有必要向內心審視並問自己：「我內心深處真正相信什麼？我相信這是神創造的美麗世界嗎？我相信我是被愛的並且有目標嗎？我是否相信無論生活中發生什麼，沒有什麼能使我與神的愛隔絕？」

- b. Sometimes, what we say we believe is different than what we actually believe - and our actions are the great revealer of our true, subconscious beliefs. 有時，我們所說的相信與我們實際相信的不同 - 而我們的行為是我們真實的潛意識信念的重要揭示。
 - i. For example, personally, I can tell you that I believe God is a generous Father and living a life of generosity rather than hoarding for myself is a better way to live. 例如，就我個人而言，我可以告訴你，我相信神是一位慷慨的父親，過著慷慨給予的生活而不是為自己囤積是更好的生活方式。
 - ii. But if you were to look at my handling of time and money, you may see a deeper belief in scarcity. A belief that there isn't enough. That God is not a generous Father and I can't be generous to others.
但如果你看看我對時間和金錢的處理，你可能會發現對缺乏的有更深層的信念。堅信還沒擁有足夠。神不是一位慷慨的父親，我也不能對其他人慷慨。
 - iii. What would it look like if I truly believed at a subconscious level that my money is not my own, but I am to be a wise manager, not a hoarder, of my finances? 如果我在潛意識裡真正相信我的錢不是我自己的，但我要成為我的財務的明智管理者，而不是囤積者，那會是什麼樣子？
 - iv. What if I truly believed that there is deeper joy in generosity? 如果我真的相信慷慨中有更深層的快乐呢？

4. Right beliefs lead to right actions 正確的信念導致正確的行動

- a. Our actions may align with our conscious values and beliefs 我們的行為可能符合我們有意識的價值觀和信仰
- b. Or misalign with our conscious values/beliefs, thus revealing deeper, subconscious beliefs that are truly driving us. 或與我們有意識的價值觀/信念不一致，從而揭示真正驅動我們的更深層的潛意識信念。
 - i. Such as my subconscious belief that I need to choose hoarding rather than generosity. 例如我潛意識裡認為我需要選擇囤積而不是慷慨。

Our Belief about Jesus affects how we live 我們對耶穌的信仰影響我們的生活方式

1. What does this have to do with today's text? 這和今天的文字有什麼關係呢？
 - a. As I said earlier, this is an early church creed - a brief statement summarizing belief in who Jesus is.
正如我之前所說，這是一個早期教會的信條——一個簡短的聲明，總結了對耶穌是誰的信仰。
 - b. Who we see and believe Jesus to be (our vision of Jesus) affects everything. 我們看到並相信耶穌是誰（我們對耶穌的看法）會影響一切。
 - i. It affects how we live 它影響我們的生活方式

- ii. Therefore, it is critical we see Jesus with clarity via the Scriptures and the Spirit [Like kids with the 3D glasses seeing Jesus more clearly] 因此，我們透過聖經和聖靈清楚地看到耶穌是至關重要的[就像戴著 3D 眼鏡的孩子更清楚地看到耶穌一樣]
 - 1. If you're a kid in the room, I want you to take out of your packet two things...this card with a wonky *picture of Jesus and these glasses. When you have them hold them up!
如果在座的你是個孩子，我希望你從得到的袋子裡拿出兩樣東西...先是這張有奇怪模樣的耶穌的卡片和這些眼鏡。當你拿出來時舉起它們！
 - 2. Take a look at the picture on the card. Sometimes the way we see Jesus can be distorted like this. Doesn't looking at this pic make your eyes feel strange? Just like this picture, when we see Jesus incorrectly it impacts our beliefs and then flows out through our actions-how we live. 看看卡片上的圖片。有時我們看待耶穌的方式可能會這樣被扭曲。看到這張照片，你的眼睛不覺得奇怪嗎？就像這幅圖畫一樣，當我們錯誤地看待耶穌時，它會影響我們的信仰，然後透過我們的行動——我們的生活方式——流出。
 - 3. Now take these glasses-these can represent the Word of God and the Holy Spirit. When we spend time reading the Bible and getting it inside of us, we see Jesus more clearly. We also need to invite the Holy Spirit to give us eyes to see. Now put on the glasses and look again! Do you see how the picture becomes clear, Jesus even comes to life off of the page!? 現在拿起這些眼鏡——它們可以代表神的話語和聖靈。當我們花時間閱讀聖經並深入了解它時，我們會更清楚地看到耶穌。我們也需要邀請聖靈給我們眼睛去看。現在戴上眼鏡再看看吧！你看到圖片如何變得清晰了嗎，耶穌甚至從書頁上活了過來！？
 - 4. When we see and understand Jesus correctly, our beliefs about who He is will lead to the full, vibrant life He planned for us. Our actions, the way we live, will be rooted in Him.當我們正確地看待和理解耶穌時，我們對祂是誰的信念將引導我們過上祂為我們計劃的充實、充滿活力的生活。我們的行為、生活方式都將紮根於祂。
- iii. [My story of as a high school student seeing Jesus more clearly, and being compelled to follow him...[我作為一個高中生的故事，更清楚地看到耶穌，並迫切跟隨他.....
- iv. Reading the Bible led to a more clear vision of who Jesus is for me] 讀聖經使我對耶穌是誰有了更清楚的認識]
- c. With that said, let's dive into this ancient creed, and have our vision of Jesus expanded. 說到這裡，讓我們深入研究這個古老的信條，擴展我們對耶穌的認識。

Text:文字:

1. Forewarning: This is a theologically packed, dense, deep passage. 預警：這是一段充滿神學、紮實、深刻的段落。

- a. I wish we could turn over every rock to be explored in this creed this morning. 我希望今天早上我們能夠翻開這個信條中要探索的每一個要點。
- b. But isn't that the beauty of a life of following Jesus? 但這難道不是跟隨耶穌的生活的美好嗎？
- c. You can ponder for years over the complexity and profundity of this passage, and still discover wonderful truths about our Lord. 你可以經年思考這段經文的複雜性和深刻性，卻仍然會發現關於我們的主的奇妙真理。
- d. Nevertheless, for the sake of time and clarity, in this text, we will ask three questions: 儘管如此，為了節省時間和清楚起見，在本文中，我們將提出三個問題：
- e. **SLIDE- Who is the world's true Lord? How did this individual become the Lord of the world? And what does this mean for us and our future? 幻燈片 - 誰是世界真正的主？這個人是如何成為世界之主的？這對我們和我們的未來意味著什麼？**
- f. From this text, we find the answer in Jesus. 從這段經文中，我們在耶穌身上找到了答案。
- g. Let's begin in verse 15. 我們從第 15 節開始。

2. He is the image of the invisible God, the firstborn of all creation. 祂是看不見的神的形象，是所有創造物的首生者。

- a. Firstborn here doesn't mean Jesus was created. 這裡的長子並不意味著耶穌是被創造的。
- b. Jesus was with God the Father and God the Holy Spirit in the beginning of the creation of all things. 在萬物創造之初，耶穌與聖父神和聖靈神同在。
- c. Firstborn, in this context, refers to rank, which is the theme of this passage: The greatness of Jesus over all of creation. 在這種情況下，長子指的是等級，這是這段經文的主題：耶穌的偉大超越所有受造物。
- d. This is a radical statement in a world ruled by Caesar. 在凱撒統治的世界裡，這是一個激進的聲明。
- e. In fact, this statement about the image of the invisible God is especially fascinating. 事實上，這種關於看不見的神的形象的說法尤其令人著迷。

f. SLIDE - To the Romans: Image of God = Caesar 幻燈片 - 致羅馬人：神的形象 = 凱撒

- g. What does the Bible say about the image of God? 聖經對神的形像有什麼看法？

h. SLIDE - Genesis 1:26-28 - Humans are made in the image of God 投影片 - 創世記 1:26-28 - 人類是照著神的形像所造的

- i. Not because we look like God. 不是因為我們看起來像神。
- j. But because we were created to co-rule over creation with God, 但因為我們被創造是為了與神共同治理創造，

- i. lovingly care for and exercise authority over creation, under the ultimate authority of God. 在神的最終權威之下，關懷並治理。
- k. Unlike the vision of one man, Caesar, ruling over everything, we see that the Biblical story invites us to imagine a loving God sharing his authority to rule over creation, but in a loving and caring way and under God's ultimate authority. 與凱撒統治一切的願景不同，我們看到聖經故事邀請我們想像一位慈愛的神分享祂的權威來統治創造物，但以一種愛和關懷的方式，並在神的最終權威之下。
- l. This is why we were created: To co-reign with God (under God's ultimate authority) by caring for and making (with our God-given creativity) God's awesome creation even more awesome. 這就是我們被創造的原因：(在神的最終權威之下)與神共同治理，(用我們神賦予的創造力)通過照顧使神令人驚嘆的創造物變得更加令人驚嘆。
 - i. As the owner of a store entrusts the care of the store to the manager, humans were entrusted with the care and leadership over all of creation under the authority of the Creator. 正如商店的老闆將商店的管理委託給了管理者，人類也被委託在造物主的權柄下管理和領導萬物。
- m. But, as we demonstrate in our own lives, we want to be the ultimate rulers. 但是，正如我們在自己的生活中所證明的那樣，我們想成為最終的統治者。
- n. We want to do things on our terms. 我們希望按照我們的條件做事。
- o. We want our will to be done over God's will being done. 我們希望我們的意志得以實現，而不是神的意志得以實現。
- p. In the garden of Eden, humanity did not submit to the ultimate authority of God, rather, they disobeyed the will of God to do their will. 在伊甸園裡，人類沒有順服神的最終權柄，而是違背神的旨意行自己的旨意。
- q. But Jesus, central to God's redemptive plan to restore what humanity broke, is the image of the invisible God. 但耶穌是神恢復人類破壞的救贖計畫的核心，祂是不可見神的形象。
- r. But unlike us humans, disobedient image-bearers who lost our way, this ultimate image-bearer, Jesus, when in a different garden (the garden of Gethsemane) facing a different tree (the cross) chose the opposite of what the humans did. Jesus prayed "Not my will be done, but your will be done." 但與我們人類(這些不服從的形象承載者迷失了方向)不同，這位終極形象承載者耶穌在另一個花園(客西馬尼園)面對另一棵樹(十字架)時選擇了與人類相反的做法。耶穌禱告說：“不要成就我的意思，只要成就你的意思。”
- s. Jesus is the ultimate image of God, who submits to the will of the Father because of love and dies on the cross in order to redeem humanity and restore us back to our true purpose of being image of God bearers, co-reigning with Him. 耶穌是神

的終極形象，祂因愛順服天父的旨意，並死在十字架上，以救贖人類，使我們恢復到成為神的形象承載者、與祂共同統治的真正目的。

t. Isn't this amazing?! And this is only the first few words of this ancient creed about Jesus. 這不是很神奇嗎？這只是這個關於耶穌的古老信條的前幾句話。

u. Let's continue on...讓我們繼續...

3. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church. 16 因為萬有都是靠他造的，無論是天上的，地上的；能看見的，不能看見的；或是有位的，主治的，執政的，掌權的；一概都是藉著他造的，又是為他造的。17 他在萬有之先；萬有也靠他而立。18 他也是教會全體之首。他是元始，是從死裡首先復生的，使祂可以在凡事上居首位。

a. This text oozes with this belief in the greatness of Jesus over all things! Visible and invisible. In the physical world AND in the spiritual world. 這段文字充滿了對耶穌超越一切的偉大信念！可見和不可見。在物質世界和精神世界。

b. It emphatically answers the question Who is Lord over all the world? with Jesus! 它著重回答了誰是全世界的主？耶穌！

c. This creed about Christ declares with mind-blowing, profound statements the greatness of Jesus as Lord over all creation. 這個關於基督的信條以令人驚嘆的、深刻的陳述宣告了耶穌作為萬物之主的偉大。

d. These are radical statements in an ancient world ruled by Caesar. 在凱撒統治的古代世界，這些都是激進的言論。

e. Being before all things - all thrones, dominions, rulers or authorities?! 位於一切事物之前—所有的王位、統治、統治者或權威？！

f. This, in this time and place, is reserved for Caesar, the ruler of the Roman empire. 在這個時間和地點，這是為羅馬帝國的統治者凱撒保留的。

g. But, who is really in power? 但是，誰才是真正掌握權力的人呢？

h. Jesus is. 是耶穌。

i. Now, of course there are realities in this world, visible and invisible, that are evil and do not recognize the authority, the Lordship, of Jesus. 當然，這個世界上有一些可見和不可見的現實是邪惡的，並且不承認耶穌的權威和主權。

j. Realities such as human trafficking, racism, war and violence, show that the world is still not as it should be, and the Lordship of Christ is not yet recognized by all. 人口販賣、種族主義、戰爭和暴力等現實表明，世界仍未達到應有的樣子，基督的主權尚未得到所有人的承認。

k. But this will not always be the case. 但情況並非總是如此。

l. As Paul declares in another early creed about Christ in Philippians 2, "At the name of Jesus every knee will bow in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord (not Caesar!) to the glory of God the Father." 正如保羅在《腓立比書》第2章中關於基督的另一個早期信條中

所宣告的那樣：「天上的、地上的和地底下的，因耶穌的名，無不屈膝，無不口稱耶穌基督為主（不是凱撒！），使榮耀歸於主」。

- m. The greatness of Jesus, Lord over all, will be recognized sooner or later. 耶穌是萬有之主，祂的偉大遲早會被認識。
- n. And later in this early church creed we are reminded how Jesus became lord over all of the world. 後來在這個早期的教會信條中，我們被提醒耶穌如何成為全世界的主。
- o. Which is our second question. The first is, who is the world's true Lord, and that is Jesus. The next question is how Jesus became the world's true lord, which we will get to momentarily. 這是我們的第二個問題。第一個是，誰是世界真正的主，那就是耶穌。下一個問題是耶穌如何成為世界真正的主，我們稍後會談到。
- p. So, let's continue on and allow our imaginations and our hearts to be filled with hope. 所以，讓我們繼續前進，讓我們的想像和心靈充滿希望。

4. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. 他是元始，是從死裡首先復生的，使他能在凡事上居首位。

- a. Let's reflect on this for a moment. 讓我們思考一下這一點。
- b. The enemies of Caesar were nations and people who refused to recognize his Lordship. 凱撒的敵人是拒絕承認他的主權的國家和人民。
 - i. And he defeats his enemies through violence and fear using the ancient torture and execution device known as the cross. 他使用古老的酷刑和處決裝置，即十字架，透過暴力和恐懼擊敗了敵人。
- c. But for Jesus, the great enemy was not people or empires, but death, the spiritual forces of darkness, evil. 但對耶穌來說，最大的敵人不是人民或帝國，而是死亡、黑暗、邪惡的精神力量。
- d. And Jesus defeats death! This line ("Firstborn from the dead, that he might be preeminent.") highlights this! 耶穌戰勝了死亡！這句話（「從死裡首先復生的，使他可以在凡事上居首位。」）強調了這一點！
- e. **SLIDE - Christ is not only higher than any evil powers but is also sovereign over death itself, the last and most terrible enemy of God (1 Cor 15:26). - Nijay Gupta 幻燈片 - 基督不僅高於任何邪惡力量，而且對死亡本身擁有主權，死亡本身是神最後也是最可怕的敵人（哥林多前書 15:26 26 儘末了所毀滅的仇敵，就是死）。——尼傑古普塔**
- f. By his death and resurrection, Jesus defeats death and the powers of darkness. 耶穌藉著祂的死和復活，戰勝了死亡和黑暗的權勢。
- g. But it doesn't end there. 但事情並沒有就此結束。

- h. His resurrection is a foretaste of what's to come for us and for the whole of creation. 祂的復活預示著我們和整個受造界將要發生的事。
- i. It is a hint at our future! 這是對我們未來的暗示！
- j. What God did for Jesus in his resurrection is a foretaste of the future resurrection of Jesus-followers. 神在耶穌的復活中為祂所做的一切，是耶穌跟隨者未來復活的預兆。
- k. We have the Holy Spirit as our guarantee - "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you." Romans 8:11 我們有聖靈作為保證—「叫耶穌從死裡復活者的靈若住在你們心裡，那叫基督耶穌從死裡復活的，也必藉著住在你們心裡的聖靈，使你們必死的身體又活過來。」羅馬書 8:11
- l. This is the hope that we have! In Jesus the reign of darkness is over! Death does not have the last word, for death is defeated. 這就是我們的希望！在耶穌裡，黑暗的統治已經結束了！死亡沒有最後的決定權，因為死亡被擊敗了。
- m. Friends, we are not done with the depth of this creed about Jesus. Let's continue: 朋友們，我們對這個關於耶穌的信條的深度還沒有結束。讓我們繼續：

5. ¹⁹For in him all the fullness of God was pleased to dwell, ²⁰and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. ¹⁹因為父喜歡叫一切的豐盛在他裡面居住。²⁰既然藉著他在十字架上所流的血成就了和平，便藉著他叫萬有—無論是地上的、天上的一都與自己和好了。

- a. This is a profound statement of the Divinity of Christ - Christ is fully God and yet fully human 這是對基督神性的深刻表述—基督是完全的神，也是完全的人
 - i. Jesus is God. AND Jesus is human. For he is the image of the invisible God. 耶穌是神。而耶穌是人。因為他是看不見的神的形象。
 - ii. Hebrews ch.1 says "He is the radiance of the Glory of God, and the exact imprint of his nature" 希伯來書第一章說：“他是神榮耀的光輝，是他本性的精確印記”
 - iii. If you want to understand who God is, look at Jesus. 如果你想了解神是誰，就看看耶穌。
- b. I want to highlight for a minute this theologically packed word: **SLIDE - DWELL** 我想強調這個充滿神學色彩的字：**幻燈片 - 居住**
- c. This word "dwell" is at the heart of the Biblical story - God and God's people living together in God's good world. 「居住」這個字是聖經故事的核心——神和神的子民一起生活在神的美好世界。
- d. The story goes like this: 故事是這樣的：
 - i. God and humanity were dwelling in the Garden of Eden. 神和人類住在伊甸園裡。

- ii. Humanity sinned and were exiled from full access to the presence of God 人類犯了罪並被放逐，無法完全接觸神的存在
- iii. But God began a mission to restore what was broken by sinful humanity. 但神開始了一項使命，以恢復被有罪的人類所破壞的一切。
 - 1. As with dwelling in a tent with his chosen people, and later dwelling in a temple...就像與他所選擇的人一起住在帳篷裡，然後住在聖殿裡一樣...
- iv. All the fullness of God was pleased to dwell in Jesus 神一切的豐盛都樂意住在耶穌裡面
- v. And now with Jesus ascended to the Father, he has sent his Holy Spirit to dwell with us and in us 現在，隨著耶穌升天到天父那裡，祂差遣聖靈與我們同在並住在我們裡面
- vi. And now we are walking temples of God, with the Holy Spirit indwelling in us (living in us) and empowering us for the task of being a foretaste of God's good future 現在我們正行走在神的殿中，聖靈住在我們裡面（住在我們裡面），並賦予我們能力，讓我們能夠預嘗神美好的未來。
- vii. And what is God's future? 神的未來是什麼？
- viii. One day, as Revelation 21 says, God's dwelling will be with humanity when all things are made new, and the Kingdom of God is in its fullness on earth as it is in heaven. 正如啟示錄第 21 章所說，有一天，當一切都被更新時，神的居所就在人類中間，神的國就在人間。
- e. This is the future the world is headed toward...which verse 20 highlights 這就是世界正在走向的未來.....第 20 節強調了這一點

6. ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. 20 既然藉著他在十字架上所流的血成就了和平，便藉著他叫萬有—無論是地上的、天上的一都與自己和好了。

- a. This verse is not about going to Heaven when we die. 這節經文並不是關於我們死後去天堂的。
- b. No, it is about so much more. 不，它的意義遠不止於此。
- c. It is about how Jesus became King over all things, and his intention to reconcile all things to our loving Creator God. 這是關於耶穌如何成為萬有之王，以及祂使萬有與我們慈愛的創造主神和好的意圖。
- d. Unlike Caesar who became and maintained kingship through violence and fear with the cross, Jesus became king by humbly suffering and dying for those he loves on a cross. 與凱撒透過十字架上的暴力和恐懼成為並維持王權不同，耶穌透過謙卑地為祂所愛的人在十字架上受苦和死亡而成為王。
- e. This line, "making peace by the blood of his cross" is a profound paradox no one saw coming. 「藉著十字架上的血締造和平」這句話是一個沒有人預見到的深刻悖論。

- i. The paradox of the cross is that for Jesus the road to victory and glory as a king went through death and humiliation as a suffering servant. 十字架的悖論在於，對耶穌來說，作為君王的勝利和榮耀之路，卻經歷了作為受苦僕人的死亡和羞辱。
 - ii. Doesn't this make your heart soar with wonder and love for Jesus our King? 這不會讓你的心充滿對我們的王耶穌的驚奇和愛嗎？
 - iii. The fact that our king did this for us is amazing! 我們的國王為我們做到了這一點，這一事實令人驚嘆！
- f. Unlike Jesus, Caesar made peace by using the cross to threaten people into submission 與耶穌不同，凱撒透過使用十字架來威脅人們屈服來實現和平
- g. Today, we view a cross as the ultimate symbol of love. 今天，我們將十字架視為愛的終極象徵。
- h. We have earrings of the cross, t-shirts, tattoos, crosses hanging in our apartments. 我們的公寓裡掛著十字架耳環、T 卹、刺青、十字架。
- i. But if an individual from the first century were to see a cross, they would be struck with deep, disturbing fear. It's a torture device! 但如果一世紀的人看到十字架，他們就會感到深深的、令人不安的恐懼。這是一個刑具！
- j. But when other kings wield their power with fear, Jesus gives up power, and because of his love for us, dies for us on the cross. 但當其他君王懷著恐懼行使權力時，耶穌卻放棄了權力，並因為祂對我們的愛，為我們死在十字架上。
- k. No death was more shameful or brutal than crucifixion. 沒有什麼死亡比釘十字架更可恥、更殘酷了。
- l. The Roman philosopher Cicero called the form of execution known as crucifixion "the tree of shame." 羅馬哲學家西塞羅將被稱為十字架刑的處決形式稱為「恥辱之樹」。
- m. But what did Jesus do? Heb 12:2 (ESV) 但耶穌做了什麼？ 來 12:2 (ESV)
- n. Jesus, SLIDE - "for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God." Heb 12:2 (ESV) 耶穌，斯萊德 - "因那擺在前面的喜樂，他輕看羞辱，忍受了十字架的苦難，便坐在神寶座的右邊。" 來 12:2 (ESV)
- o. Jesus revealed the shame of the cross as powerless. 耶穌揭示了十字架的羞辱是無能為力的。
- p. The power of the cross in the ancient world was fear 在古代世界，十字架的力量就是恐懼
- q. Jesus turned the power of the cross on its head so that it eventually became the ultimate symbol of love. 耶穌扭轉了十字架的力量，使其最終成為愛的終極象徵。

r. Perfect love casts out fear - 1 John 4:18愛既完全就把懼怕除去—約翰一書 4:18

- i. Can we think about that for a moment? In the ancient world, the most powerful symbol of fear Jesus revealed to be powerless. 我們可以考慮一下嗎？在古代世界，最有力的恐懼象徵耶穌顯露出無能為力。
 - ii. What do we fear? 我們害怕什麼？
 - iii. What causes our hearts to tremble? 是什麼讓我們的心顫抖？
 - iv. B4Church, I want to encourage you with this: That if Jesus emptied the cross of its power for fear and transformed it into a powerful symbol of love, is nothing too hard for our God? B4Church, 我想以此鼓勵你：如果耶穌倒空了象徵恐懼的十字架的力量，並將其轉變為愛的有力像徵，那麼對我們的神來說，還有什麼是難成的嗎？
 - v. What could it look like to hand your fear to God and say “Lord, this is my fear. Can you cast it out of my soul and replace it with your love?” 將你的恐懼交給神並說：「主啊，這是我的恐懼。你能把它從我的靈魂中驅逐出去，並用你的愛來代替嗎？」
 - vi. Take that fear, recognize it, name it, and say “You have no power here. You are cast out in the name of Jesus.” 接受那種恐懼，認識它，說出它的名字，然後說：「你在這裡沒有力量。你奉耶穌的名被趕出去了。」
7. So, let’s summarize the answer to the three questions we brought to the text:那麼，讓我們總結一下我們在本文中提出的三個問題的答案：
- a. Who is the world’s true Lord? How did this individual become the Lord of the world? And what does this mean for us and our future? 誰才是世界真正的主？這個人是如何成為世界之主的？這對我們和我們的未來意味著什麼？
 - b. With Jesus as our answer, we learn this: 以耶穌作為我們的答案，我們了解到：
 - i. **SLIDE - The world’s true Lord is Jesus. 投影片 - 世界真正的主是耶穌。**
 - ii. **SLIDE - By his death and resurrection, he became Lord through his victory over the powers of darkness and death. 幻燈片 - 透過祂的死亡和復活，祂戰勝了黑暗和死亡的權勢，成為了主。**
 - iii. **SLIDE - Our future is this: Resurrection and Return to our true home - the presence of God on Earth as it is in Heaven. 幻燈片 - 我們的未來是這樣的：復活並返回我們真正的家園 - 神在地球上的臨在就像在天堂一樣。**
 - iv. Because of this, we can be people of hope. 正因為如此，我們才能成為充滿希望的人。

How would they hear this? 他們怎麼會聽到這個？

1. Imagine being someone living under Roman rule hearing this declaration about Jesus. 想像生活在羅馬統治下的人聽到這個關於耶穌的宣言。

2. In a world ruled by caesar, imagine holding onto this confession. 在凱撒統治的世界裡，想像堅持這懺悔。
 - a. This is a confession the world's most powerful are not really the most powerful. 這是一個坦白，世界上最強大的人並不是真正最強大的。
 - i. In fact, who is truly in power, who is truly the Lord of all is Jesus, the image of the invisible God. 事實上，真正掌權的人、真正萬有之主的人是耶穌，祂是看不見的神的形象。
 - ii. And how does Jesus become Lord of all, and take His place upon the throne of the world? 耶穌如何成為萬有的主，坐在世上的寶座上呢？
 1. If he was using caesar's playbook, he would come with fear and violence using the cross for anyone who stood in his way. 如果他使用凱撒的劇本，他就會帶著恐懼和暴力，對任何阻擋他的人使用十字架。
 2. But instead, he came with love and grace, suffering on the cross for us who were enemies of God. 但相反，祂帶著愛和恩典而來，為我們這些與神為敵的人在十字架上受苦。
 - iii. Because of this, God is reconciling all things to himself through Jesus, the world's true Lord. 正因如此，神透過世界的真主耶穌使萬有與自己和好。
 1. You know what this means? 你知道這是什麼意思？
 - a. There is hope. 還有希望。
 - b. In our world that needs hope, we get to be a people of hope. 在我們這個需要希望的世界裡，我們必須成為充滿希望的人。
 - c. Because we know that the powers of darkness, though still present, have been dealt the deathblow, because Jesus defeated death. 因為我們知道，黑暗的權勢雖然仍然存在，但已經受到致命的打擊，因為耶穌戰勝了死亡。
 - i. God is redeeming, restoring, and healing all things in and through his Son. 神正在透過祂的兒子救贖、恢復和醫治萬有。
 - ii. And one day, a day we get to look forward to, there will be no more pain, suffering, or evil. 有一天，我們期待的一天，將不再有痛苦、磨難或邪惡。
 - iii. Heaven and earth will become one. 天地將合而為一。
 - iv. And we will be home with God forever. 我們將永遠與神同在。
 - d. This is the confession of Christ we get to hold on to, no matter what comes our way in this world. 這是我們必須堅持的對基督的信仰，無論我們在這個世界上遇到什麼。
 - b. Imagine what it would be like to really believe this to the core of our being. 想像一下如果我們內心真正相信這一點會是什麼樣子。
 - i. I mean, this confession - that Jesus is Lord and in him God is redeeming all things to Himself - this confession of who Christ is is something that I

need to remind myself of. 我的意思是，這種承認——耶穌是主，神在祂裡面將萬物救贖給自己——這種對基督是誰的承認是我需要提醒自己的。

- ii. But imagine what it would be like if we as followers of Jesus in Beaverton, Hillsboro, Portland, Tigard, if we held fast to this belief about Jesus in the midst of this anxious world. 但想像一下，如果我們身為比佛頓、希爾斯伯勒、波特蘭、泰格德的耶穌追隨者，如果我們在這個焦慮的世界中堅守對耶穌的信仰，那會是什麼樣子。
- iii. And imagine what how this belief would shape us from the inside of our subconscious to our external actions. 想像一下這個信念將如何從潛意識內在到外在行為來塑造我們。

Invitation: 邀請函：

1. Actions follow beliefs...let's get our belief about who Jesus is dialed in even to a subconscious level. 行動遵循信念...讓我們的信念深入到潛意識的層面。
 - a. Because who we understand Jesus to be affects everything - it changes how we see the world (over which Christ is Lord) and it changes how we live (as citizens of the Kingdom of which Christ is king). 因為我們對耶穌的理解會影響一切——它改變了我們看待世界的方式(基督是主)，也改變了我們的生活方式(作為基督為王的國度的公民)。
2. Challenge (especially for students and kids): Put this passage to memory. 挑戰(特別是對學生和孩子): 記住這段話。
 - a. "Remember these glasses? The Word of God gives us an accurate view of Jesus and that view affects everything." "還記得這副眼鏡嗎? 神的話語讓我們對耶穌有了準確的認識，而這種看法會影響一切。"

Confession - Bonhoeffer leading the confessing church 懺悔—潘霍華領導懺悔教會

1. Let's go back to Nazi Germany during WWII, a consummate example of evil beliefs leading to demonic actions. 讓我們回到二戰期間的納粹德國，這是邪惡信仰導致邪惡行為的完美例子。
 - a. During this time, there was a political-religious group called the German Christians. 在此期間，有一個政治宗教團體，稱為德國基督徒。
 - b. They believed their primary identity was German, not Christian. 他們相信自己的主要身分是德國人，而不是基督徒。
 - i. They believed the Kingdom of God would be brought about through violence. 他們相信神的國將透過暴力實現。
 - ii. They supported Hitler. 他們支持希特勒。
 - iii. They saw suffering as something to be avoided. 他們認為苦難是應該避免的事。
 - iv. And they sought power. 他們尋求權力。

- c. But in Germany there was what was known as the confessing church 但在德國有一個所謂的認信教會
- i. They believed that 他們相信
 1. Their primary identity was being Christian, not German. 他們的主要身分是基督徒, 而不是德國人。
 2. They held to an biblical vision of Jesus 他們堅持聖經中耶穌的異象
 3. They opposed Hitler 他們反對希特勒
 4. They saw suffering as essential to the Christian life, especially when it involved suffering with those who are most vulnerable - in their context, the Jews. 他們認為苦難對基督徒的生活至關重要, 尤其是當苦難涉及那些最脆弱的人時——在他們的背景下, 就是猶太人。
- d. One of the leading figures of this movement was **SLIDE - Dietrich Bonhoeffer (picture below)** (his story is fascinating - if you are unfamiliar with him, please learn about his life) 這場運動的領導者之一是SLIDE——迪特里希·邦霍費爾(Dietrich Bonhoeffer) (下圖) (他的故事很精彩——如果你不熟悉他, 請了解他的生平)



- i.
- ii. His faith was rooted in who he believed Christ to be, as revealed in the Scriptures 他的信仰植根於他所相信的基督是誰，正如聖經所揭示的那樣
- iii. He believed he served a God who suffered with those who suffered. 他相信他所事奉的神與那些受苦的人一起受苦。
- iv. And he opposed the powerful Hitler to stand with the vulnerable Jewish community 他反對強大的希特勒與脆弱的猶太社區站在一起
- e. Because of this driving belief, it is no surprise that he was executed by the Nazis. 由於這種堅定的信念，他被納粹處決也就不足為奇了。

Conclusion 結論

1. B4Church, let us be a people who are so moved by this vision of Jesus that we cannot help but live our lives in loving service of others. B4Church, 讓我們成為一群被耶穌的異象所感動的人，我們情不自禁地在生活中充滿愛心地為他人服務。

2. Let us believe that Jesus is Lord of all the world, and we are safe, our future is secure, in his love. 讓我們相信耶穌是全世界的主，在祂的愛裡，我們是安全的，我們的未來是有保障的。
3. In the midst of an anxious election year, may we remember this creed about Christ, and hold to Him as our primary allegiance, thus being a nonanxious presence. 在今年這個焦慮的選舉年中，願我們記住這個關於基督的信條，並以祂為我們的首要效忠，從而成為一個不焦慮的存在。
4. And may we, to the core of our being (even at a subconscious level) believe that 願我們從內心深處(即使在潛意識層面)相信
 - a. “He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. 「15 愛子是那不能看見之神的像，是首生的，在一切被造的以先。16 因為萬有都是靠他造的，無論是天上的，地上的；能看見的，不能看見的；或是有位的，主治的，執政的，掌權的；一概都是藉著他造的，又是為他造的。17 他在萬有之先；萬有也靠他而立。18 他也是教會全體之首。他是元始，是從死裡首先復生的，使他可以在凡事上居首位。19 因為父喜歡叫一切的豐盛在他裡面居住。20 既然藉著他在十字架上所流的血成就了和平，便藉著他叫萬有—無論是地上的、天上的—都與自己和好了。

Response time: 回應時間:

1. Come to Jesus 讓我們靜默下來，花一點時間來到耶穌面前
2. Come Holy Spirit - Open our eyes to see Jesus more clearly 聖靈降臨—打開我們的眼睛，更清楚地看見耶穌
 - a. [like the kids with the glasses] [就像戴眼鏡的孩子們]

Benediction 祝福

May you have your vision of who Jesus is be shaped by the Scriptures, illuminated by the Spirit, and affect how you live your life in loving service to others. 願你對耶穌的認識能被聖經所塑造，被聖靈所照亮，並影響你如何以愛心服事他人的生命。