

A People in a Place, Week 1: Love and Gratitude 一個地方的一群人 第一週：愛與感恩

名分祢已赐给我 – Hillsong

我是谁那至高君王 竟欢迎我
曾丧失祢却领回我
祢何等爱我 祢何等爱我

聖子釋放的 就得真自由
我是神兒女 這就是我

终自由 祢已赎回我
恩典涌流 當我還做罪人時
耶穌為我死 祢竟為我死

聖子釋放的 就得真自由
我是神兒女 這就是我
在我父家中 必有我居所
我是神兒女 這就是我

祢拣选我 不离弃我
名分祢已赐给我 神帮助我
不敌挡我 名分祢已赐给我

我灵苏醒 | Awake My Soul

有个声音 喜悦我心 是救主掠
过的衣襟
那是祢 渐渐走近 祷告的人
祢听见赞美中信心

有个声音 喜悦我心 是救主掠
过的衣襟
那是祢 渐渐走近 祷告的人
祢听见敬拜中信心

我灵苏醒歌唱 高声赞美祢 高
声赞美祢

有个声音 带来改变 是人们屈
膝祷告声音
噢 醒来 别再沉睡 向祢献上
敬拜

当祢运行 当我祷告
城墙倒塌道路通达 每个应许
都是阿门
当祢运行 阴间权柄 颤抖惊慌
无法抵挡
颂赞我主颂赞我王

嘿噢 让荣耀的王进入我生命
嘿噢 俯伏屈膝来敬拜祢名
嘿噢 来扬声赞美 敞开你心

主，我愛你

主我愛祢，用我的聲音，
來敬拜祢，哦我靈歡欣！
甜美樂音，進入你心，
願我的君王，喜悅並垂聽。

- Today we are launching a new series called: A People in a Place. 今天我们开始一个新的系列：一个地方的一群人
- And we are looking at the Apostle Paul's letters to the Corinthian church. 我们来读使徒保罗写给哥林多教会的书信。
- Now, It's important to distinguish these writings from other writings in the New Testament. 很重要的事是來分辨这些书信和新约中其它书信有什么不同。
- When we read the Gospels, or the book of Acts, we are reading histories that detail the work of Jesus and his followers. 当我们读福音书或是使徒行传时，我们读的是历史，是耶稣和他的跟随者的事迹。
- It's here that we learn the most about the words and work of Jesus. 在這裡我們學到了耶穌的話和他的事工。
- But what we ALSO have in the New Testament, are letters, written by apostles, to various churches or groups of people, who living in distinct places. 不過在新約裡，也有書信，是使徒寫給在各個地方，各個教會和人群的。
- Hence the title, "A people in a Place" 因此我們這次的題目是“一個地方的一群人”。
- So, through these letters, the apostles are helping flesh out the implications of the Gospel and the teachings of Jesus in a way that makes sense, IN a PARTICULAR context. 通過這些書信，使徒們在特定的背景下，體現出福音的真義和耶穌的教導。
- Or, you might say it this way – they are practically applying the principles of Jesus, in a particular place. 換句話說，就是他們如何把耶穌的原則實行在特殊的狀況中。
- So, Paul's letters to the Corinthian church were written to a community that he knew really well. 使徒保羅寫給哥林多教會的書信，是寫給一群他非常熟悉的人。
- Corinth was a significant port city in the ancient world. 哥林多在古代是一個重要的港口
- It was well known for being a modern, wealthy, diverse community. •這是一個很出名的城市，一個現代化，富

足，多元化的·團體。

And, It was known for its temples; 同時，這個城市也以擁有眾多的廟宇而聞名

- Temples to the pantheon of Greek and Roman gods. , 希臘，羅馬的諸神的廟宇
- Paul strategically went there, and he spent a year and a half in the city. • He got to know them. 保羅有目的地來到這個城市，住在這裡有一年半的時間
- He lived among them. 他在這裡住在人群中間
- And he formed a church community there. 並在社區建立教會
- You can read about all of this in Acts chapter 18. 我們可以在使徒行傳的第十八章讀到保羅的這段經歷。
- And then, after a while, Paul moved on to start churches in other cities. 在這之後，保羅又到其他的城市建立教會。
- But THEN, he started getting reports that things were not going well at all back at the church in Corinth. 但是，保羅漸漸開始收到關於哥林多教會的不好的消息。
- So he writes them. 所以，他寫信給他們
- And he instructs them. 教導他們
- And he corrects them. 並糾正他們
- Because his greatest desire...因為他最大的願望.
- and I want you to catch this... 我希望你能夠發現.....
- His GREATEST DESIRE is that THEY would live as people who are transformed by the gospel, AND, that the place they lived would be transformed by THEM. 他最大的願望，就是哥林多的信徒可以被福音改變，他們所居住的地方也能夠因為他們而被改變。
- Which pulls the curtain back, and reveals the absolute relevance of this letter on our lives. 從實質上來說，這封（古老的）書信所反映的問題在我們現在的生活中依舊存在。
- Much of the crisis we are seeing in our world is related to what is being revealed in this letter. 我們在現今社會看到的很多危機，類似的情形在這封信中已經有所揭示。
- See, over the past few years, we've gotten into the habit of trying to frame, or explain the reasons behind the various problems we see in our world. 在過去的幾年裡，在過去的幾年，我們養成了一個習慣，習慣為我們在這社會裡所看到的各種問題去尋找原因。
- But we've made the mistake of defining them in human terms. 但是我們犯了一個錯誤，用人類的術語來定義它們。
- Unfortunately, the crisis that we are seeing are not defined as the news reports them.遺憾的是，我們所看到的這些危機的根源並不是新聞裡所報到的那樣。
- If you ask people what's wrong in the world right now, they will say it's: 如果你問現在的社會錯在哪裡，你會聽到這樣的答案：
- A political problem. 這是政治原因；

- Or an economic problem. 經濟問題；
- Or a justice issue. 公義問題；
- A policing issue. 警察問題
- But I want to make the case that the primary problem is spiritual in nature – that it has to do with the issues of spiritual vitality and supernatural transformation, similar to what Paul was addressing in Corinth. 但是我要說，主要的還是屬靈的問題，就像保羅在哥林多所面對的問題一樣，是關於屬靈的生命力和超自然的轉變。
- Allow me to critique myself, and my life’s work for a moment. 請容許我檢討一下，我自己，以及我一生的工作。
- I believe that much of where we are today is the result of the church being transformed by culture, rather than the church transforming the culture it finds itself in. 我認為我們今天所面臨的光景，是教會沒有改變屬世界的文化，反而被屬世的文化改變而造成的後果
- Just like Corinth. 就像哥林多
- We are where we are, in large part, because the church has failed to present an accurate and compelling picture of the new humanity found in the spirituality of Jesus. 今天這個光景，很大程度上講，很大程度上是因為教會未能準確地、令人信服地描繪出在耶穌的靈性中發現的新人性
- And we have simply offered vague platitudes aimed at curbing behaviors, rather than offering the vitality and life of a supernaturally changed heart. 而我們只是提供模稜兩可的論調作為行為規範，而不是給予人生命力，和被聖靈改變的心所得的生命。
- Much like the Corinthians, we find ourselves swimming in a culture of confusion, failing to experience the fullness of life in Christ. 很像哥林多人，我們也覺得生活在混雜的各種文化中，並沒有體驗到在基督中生命的完全。
- Which is why Paul’s instructions to them are so powerful for us. 所以保羅對哥林多人說的對我們也是有力的指導。
- Now, as we begin, let me preface by saying that we are going to walk through these texts a bit differently than we normally would. 在我們開始前，讓我提醒大家一下，這次我們學習這書跟以前有些不一樣。
- Evidenced by where we are starting, which is in the middle. 很明顯的，就是我們從中間開始講。
- If you have a Bible, I’d like you to turn to one of the most famous chapters in the entire Bible, 1 Corinthians 13. 如果你有聖經的，請翻到整本聖經中最著名的篇章，哥林多前書第13章。
- I know you’re probably waiting for the wedding party to come down the aisle, because it seems like the only time anyone reads this any more is at weddings. 我知道你可能想到結婚儀式開始走紅毯的那刻，確實這章節好像只有在結婚典禮上讀到。
- But I don’t believe Paul ever intended this for weddings, or to be applied to marriage. 可我不認為保羅寫這章是為婚禮用的，或者是談及婚姻的。
- He was writing to people, in a place. 他是專寫給在一個地方的一群人。
- Let’s look at verse 1: 讓我們讀第一節。

1 Corinthians 13:1–13

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

4 Love is patient and kind; love does not envy or boast; it is not arrogant 5 or rude. It does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at wrongdoing, but rejoices with the truth. 7 Love bears all things, believes all things, hopes all things, endures all things.

8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when the perfect comes, the partial will pass away. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. 12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. 13 So now faith, hope, and love abide, these three; but the greatest of these is love.

哥林多前書13:1-13

1 我若能說萬人的方言、並天使的話語、卻沒有愛、我就成了鳴的鑼、響的鈸一般。2 我若有先知講道之能、也明白各樣的奧秘、各樣的知識。而且有全備的信、叫我能夠移山、卻沒有愛、我就算不得甚麼。3 我若將所有的賙濟窮人、又捨己身叫人焚燒、卻沒有愛、仍然與我無益。4 愛是恆久忍耐、又有恩慈。愛是不嫉妒。愛是不自誇。不張狂。5 不害羞的事。不求自己的益處。不輕易發怒。不計算人的惡。6 不喜歡不義。只喜歡真理。7 凡事包容。凡事相信。凡事盼望。凡事忍耐。8 愛是永不止息。先知講道之能、終必歸於無有。說方言之能、終必停止、知識也終必歸於無有。9 我們現在所知道的有限、先知所講的也有限。10 等那完全的來到、這有限的必歸於無有了。11 我作孩子的時候、話語像孩子、心思像孩子、意念像孩子。既成了人、就把孩子的事丟棄了。12 我們如今彷彿對著鏡子觀看、模糊不清。到那時、就要面對面了。我如今所知道的有限。到那時就全知道、如同主知道我一樣。13 如今常存的有信、有望、有愛、這三樣、其中最大的是愛。

- So what did we just read? What is this? 那麼我們剛讀到的是什麼？是關於什麼的呢？
- What Paul gives us here are: 保羅告訴我們的是：

The marks of a supernaturally changed heart. 被聖靈轉變過的心印記

- And there's a distinction between a life that is changed, and a life that is simply restrained. 一個被改變的生命和一個只是自我規範的生命是有區別的。
- Most of us know how to restrain a life. 大多數人都知道怎樣自律。
- We get in trouble... 我們犯錯了...
- We get scared... 我們被嚇到了...
- We get a glimpse of consequences... 我們能估計一些事情的後果...
- And we change. Or so we call it. 讓後我們會改變，或者我們放棄它。
- But then, when the circumstances change, we go right back to where we started. 可是，當周邊環境變化了，我們又會回到起始點。
- Human change, without supernatural intervention is like squashing a rubber ball. 人會改變，但沒有聖靈的介入，就像擠壓一個橡皮球。
- You can squeeze it. 你可以擠壓它。
- You can crush it. 你可以壓扁它。
- But as soon as you release the pressure, it springs back to its original shape and size. 可你一旦放開它，他就會恢復成原來的形狀和大小。
- It wasn't actually changed. 其實它並沒有改變。

- What Paul is contending for among these people is a supernaturally transformed heart and life. 保羅在這些人當中提倡的是一個被聖靈轉變的心和生命。
- Which is critical to who we are becoming as a church and as followers of Jesus. 這對我們成為耶穌的門徒和他的教會是至關重要的。
- If you've been here for any length of time you've heard me, you've heard our team, talk about transforming our city. 如果你在這教會有段時間了，聽過我的或我們團隊以前的講道的話，你會知道我們一直說轉化我們的城市。
- Being for our city. 成為我們城市的一分子。
- Seeing its institutions and organizations flourish. 看到城市裡的機構和組織發展。
- Seeing neighborhoods and schools impacted by the message of Jesus. 看到耶穌的話語影響我們的社區和學校。
- Seeing problems solved and justice delivered. 看到社會問題被解決，公義彰顯。
- And, we want to see the body of Christ grow in our city. 而且，我們希望看到這基督的身體在我們的城市成長茁壯。
- But if we don't experience supernatural transformation, then none of those things will happen. 但如果我們不經歷聖靈指引下的改變，這些事情都不會發生。
- I take that back. 我收回我剛說的話。
- You can grow church numerically, without supernatural change. 沒有聖靈的轉變，你也可以發展教會的數量。
- You can gather a crowd. 你也可以聚集一群人。
- But if it lacks supernatural change, that crowd will never be a real church.

但沒有聖靈的改變，那群人不會是真正的教會。

- And it will never impact the place it's in. 它也不會影響到所在的周邊。
- And THAT is why we are looking at this passage. 這就是為什麼我們要講這章節。
- Because what Paul is contending for, these people in THAT place, is what WE are contending for, as people living in THIS place. 因為保羅對在那個地方這些人所提倡的，也是我們對在這個城市居住的人所提倡的。
- But I want you to notice something. 我請你讀經時注意到一點。
- I want you to notice how Paul begins. 要注意的就是保羅開始的方式。
- See what he does here: 他開始說，

1 Corinthians 13:1-2

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

哥林多前書13:1-2

1 我若能說萬人的方言、並天使的話語、卻沒有愛、我就成了鳴的鑼、響的鈸一般。2 我若有先知講道之能、也明白各樣的奧秘、各樣的知識。而且有全備的信、叫我能夠移山、卻沒有愛、我就算不得甚麼。

- Now, what is he doing? 他在說什麼?
- Well, he's starting by describing what a supernaturally changed heart IS NOT. 他一開始，先說的是一個被聖靈轉變的心看起來不會是怎樣的。
- And I want you to notice what he says here. 請注意他在這裡提到的。
- You can speak with tongues. 你可以說方言。
- You can have prophetic powers. 你可以說限制性的預言。
- You can have incredible teaching. 你可以有令人信服的講道。
- But that doesn't equate to a changed heart. 但那都不能說明一個轉變的心。
- In other words, you can have the biggest, the hippest, or the most successful looking church, and still be un-transformed. 換一種方式說就是，你可以成為最大的，最新潮的，最成功的教會，可還是沒有被轉變。
- You can be trending, and it doesn't mean a thing. 你可以很時尚，但毫無意義。
- See, the Corinthian church was filled with talented, gifted people. 可見，哥林多教會有許多有特能，異稟的人。
- Corinth was this urban cultural center and there were talented and ambitious people everywhere. 哥林多城是文化中心，到處都是有能力有追求的人。
- So when the church started, it started with these folks in it. 當教會初始的時候，都是這些人組建的。
- So the church at Corinth has smart, wealthy, talented people, and that's what Paul is pointing to. 所以哥林多教會有許多聰明的，富有的，有能力的人，而保羅的書信正是寫給這些人。
- He says, you can HAVE all that. 他說，你可以擁有所有的說到的能力。
- But. If you don't have L O V E, it doesn't matter. 但，如果你心中沒有愛，就沒有用。
- If the fundamental operating system of your heart hasn't been supernaturally changed; 如果你心中羈絆的操作系統沒有被聖靈轉變，
- If the core of your being isn't operating out of love; 如果你的心核中沒有裝著愛，
- It's all worthless. 你所行一切都沒有價值。
- He's saying, you can be really good looking Christians; 保羅說的是，你可以是好樣貌的基督徒，
- You can have a very successful looking church. 你可以在一個成功的教會裡。
- All the great teaching. 擁有很好的講道。
- All the great worship. 擁有很好的敬拜。
- Programs coming out of your ears. 擁有很好的項目活動。
- But if there isn't a supernatural transformation, then it's empty. 但如果沒有聖靈的轉變，這些都是空談。
- Now, Paul isn't against talented bright people. 這裡保羅不是反對有才華，有智慧的人。
- He's not against the gifts he just mentioned. 他不是反對他提到的這些有聖靈恩賜的人。

- Right before this in chapter 12, he encourages them to pursue the gifts.就在十三章之前的第十二章，他還鼓勵人們追求聖靈的恩賜。

- “BUT!” He says, “Do not mistake talent and gifts for truth and grace.” “但是”，他說，“不要誤把才華和聖靈恩賜當作真理和恩典。”

- Then he goes on to verse 3. 然後他繼續到第三節。

- Look at it again with me: 我們再看一遍。

1 Corinthians 13:3

If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

哥林多前書13:3

3 我若將所有的賙濟窮人、又捨己身叫人焚燒、卻沒有愛、仍然與我無益。

- Here's a person who is being so generous they've essentially taken a vow of poverty. 這裡提到了一個非常慷慨的人，致力於周濟窮人，消除貧困。

- And they are SO committed to their faith, that they'd die for it. They'd be burned at the stake. 而他們非常忠心於他們的信仰，寧願獻身。即使被處以火刑焚燒。

- But if they don't have love, they don't have anything. 但如果他們沒有愛，他們這麼做沒有任何意義。

- Well, doesn't Paul believe we should be generous? Of course he does. 那麼保羅認為我們應該慷慨的嗎？當然。

- Doesn't Paul believe we should be committed to our faith. Yes, again. Of course. 保羅認為我們應該忠心於信仰嗎？當然。

- But what he's saying is that you can be these things; you can be so committed to your faith that you'd DIE for it, but if you don't have love, you completely missed the point. 保羅說的是，你可以做這些事，你可以忠心於信仰甚至寧願獻身，但如果你心中無愛，你完全失去了做這些事的意義。

- He's showing us a virtuous person. 他告訴了我們一個道德高尚的人。

- He talked about talent in verses 1 and 2, and now he's talking about virtue. 他在第一和第二節談到恩賜，現在他又談及品德。

- A moral person. 一個有道德的人

- A good person who is committed to social justice and dedicated to their faith. 一個致力於社會公義，忠於信仰的好人。

- And he's warning them. 而他在提醒他們。

- See, all great philosophers, including those respected at this time, had virtues. 所有哲學家，包括現在還被尊崇的，都有美德。

- For example, Aristotle had his cardinal virtues: 例如，亞里斯多德有他的基本美德：

- Prudence 勤奮
- Temperance 節制
- Courage 勇氣
- Justice 公義

- And then he had about 8 others he'd add on. 在這基本美德之餘，還有其他八種美德。

- And what are virtues? 美德是什麼呢?
- Essentially they are morals. 本質上是道德。
- We are talking about morality. 我們是在談道德的層面。
- And here's Paul saying, "You can be incredibly moral. And you can be completely dedicated to what you believe. And still not have a supernaturally transformed heart." 這裡保羅說, "你可以是非常有道德的人。你也可以是完全致力於你所信仰的。但是仍是有可能你的心並沒有被超自然的轉化。"
- In fact, I love what he says in verse 1. 事實上, 我很喜歡他在第一節所說的。
- In verse one he says that my life, lived with all virtue and morality, with all my talents and gifts, is, and I quote: 在第一節, 保羅說, 我的充滿美德道德才能天賦的生命是 (引用如下) :

“a noisy gong or a clanging cymbal.” “鳴的鑼、響的鈸一般”

- Now, we read this in our culture, and we see or hear only half of what he's saying. 如果我們按著我們的文化來讀這節, 我們只看到或聽到他所說的一半。
- Noisy gong? Clanging cymbal? That sounds annoying, and it is. 鳴的鑼? 響的鈸? 這聽起來是有些煩人的, 也確實如此。
- But it goes deeper than that. 但是還比這個更深。
- Remember earlier that I mentioned Corinth being a religious center, with of these temples or cathedrals to the Greek and Roman gods? 記得早些我提到哥林多是一個宗教中心。哪裡有很多敬希臘神和羅馬神的廟宇。
- Well, one of the marks of the worship of those gods was the processional. 敬拜那些神的一個標誌之一就是遊行。
- After you'd gone into the temple, you would come out, and enter a procession. 在你進入一個神廟, 你出來的時候會加入一個遊行。
- You would march around the city. 你會繞著城市遊行。
- You'd dress up in your finest clothes. 你會穿最好的衣服。
- AND there was always GONGS and CYMBALS. 而且那裡總是會有鑼和鈸。
- And the purpose was to get the attention of the god or gods. 目的是要得到眾神的注意。
- To say to the gods, 'look at how we honor you! Look at how we worship you! Listen to our prayers!' 對眾神說, "看我們怎樣尊榮你! 看我們怎樣敬拜你! 聽我們的禱告!"
- And the bystanders would see this. 旁觀的人會看到這一切。
- So what Paul is saying is this. 所以保羅在這裡在說什麼?
- You can use your talents for God. 你可以為神使用你的才能。
- You can serve and use your gifts. 你可以用你的天賦來服事。
- And you can be generous and dedicated. 你也可以是慷慨和忠心的。
- But if you haven't been transformed by grace, and it isn't rooted in LOVE, then it's JUST. Like. The GONG. 但如果你還沒有被神的恩典轉變, 你所行的不是根植於愛, 那這一切就只是鳴的鑼、

- It's just like the clanging symbol. 響的鈸。
- Which is another way of saying, "It's just empty, annoying religion aimed at getting God's, and quite frankly other's, approval." 也就是說, "這都是空洞的, 煩人的宗教為著要得到神的和人的讚許"
- And It's all about you. 這一切都只是關於你。
- And therein lies the irony – doing all of these things is another form of self-centeredness. 這就是諷刺的地方——做這一切的事只是自我中心的另樣顯示。
- Sure, it looks self-sacrificial, on the outside. 是的, 它表面上看起來像是自我犧牲。
- But if on the inside its not rooted in love, then it's actually just about you. 但是, 如果內在並不是根植於愛, 那這其實只是關乎你自己。
- If you're doing this because you want to be considered a good Christian. 如果你做這些是因為你想被認為是一個好基督徒。 • You want want be known as a moral person. 你想被看為是一個有道德的人。
- Or maybe you don't want God to be angry with you. 或者, 也許你不想要神對你生氣。
- Or you just want others to be pleased with you. 或者, 你只是想要別人都喜歡你。
- It's not love, and it's all about you. 這都不是愛, 其實這一切都是關於你自己而已。
- So I keep saying this, LOVE LOVE LOVE. 所以我一直說這個, 愛 愛 愛。
- And maybe you say, "But what is LOVE, really?" 也許你會說, "那愛究竟是什麼呢?"
- It's pretty simple. 它很簡單。
- Self-centeredness says me first. 自我中心把自己放在第一位。
- Love says you first. 愛把對方放在第一位。
- Self centeredness says, my needs are more important so I'll trample on yours.自我中心說的是, 我的需要比你的需要重要, 所以我的要踐踏你的 • Love says, your needs are more important so I'll sacrifice mine. 愛說的是, 你的需要更重要所以我犧牲我的。
- See, external morality, without a supernaturally transformed heart is like a house of cards. 你看, 外在的道德, 如果沒有超自然轉化的內心就像紙牌屋一樣。 • Eventually it comes crashing down. 最終它會倒塌。
- See, that's what Paul is saying in verse 4, when he starts with the Love is patient, love is kind, love does not envy or boast, what he's REALLY doing is talking about all of things they A R E N ' T. 保羅在第4節中所說的, 愛是恆久忍耐、又有恩慈。愛是不嫉妒。愛是不自誇。不張狂, 他所說的一切都是他們不是/沒有的。
- If it's not love, then: 如果不是根植於愛, 那麼:
- Eventually you become impatient. 最終你會失去耐心。
- You become abrasive to those who don't agree with you. 你會不客氣的對待那些不同意你觀點的人。
- You get jealous when things don't turn out your way. 事情不順著你發展你就開始嫉妒。
- You'll become crabby. 你會變的暴躁。
- Resentment will rise up inside of you. 怨恨會在你裡面升起。

- You'll stop believing the best in people. 你會停止相信人裡面的善。
- You'll even stop wanting the best for people. 你甚至會不再希望人們獲得最好的。
- So the question is, "How do we get a supernaturally transformed heart?" 所以，問題是，“我們怎樣才會有一顆被超自然轉化的心呢？”
- Don't mistake active ministry for it. 不要以為積極的事工可以取代它。
- Don't mistake moral virtues for it. 不要以為美德可以取代它。
- But what is it? 那，這是什麼呢？
- Well, It's LOVE. 它是愛。
- A supernaturally formed heart doesn't FEEL love. It is – LOVE. 一顆被超自然塑造的心不是感覺到愛。它就是，愛。
- Let me explain. 讓我來解釋。
- And here's what Paul is doing when he gets to verse 4. 這是保羅在第4節所說的。
- It looks like he's describing love. 看起來他好像是在描述愛。
- Love is patient. 愛是恆久忍耐。又有恩慈。愛是不嫉妒。愛是不自誇。不張狂
- Love is kind; 愛是恩慈。
- love does not envy or boast; 愛是不嫉妒。
- It is not arrogant or rude. 愛是不自誇。不張狂
- It does not insist on its own way; 愛是不作害羞的事。不求自己的益處。
- it is not irritable or resentful; 愛是不輕易發怒。不計算人的惡。
- it does not rejoice at wrongdoing, but rejoices with the truth. 愛不喜歡不義。只喜歡真理。
- Love bears all things, believes all things, hopes all things, endures all things. 愛凡事包容，凡事相信，凡事盼望，凡事忍耐。
- And the way this is usually understood, and the way this is usually preached, is like this: 通常這個是這樣被理解和被教導的：
 - It's not good enough to be talented. 有才能還不夠好。
 - It's not good enough to be generous. 為人慷慨還不夠好。
 - It's not good enough to be virtuous. 有美德還不夠好。
 - It's not good enough to be dedicated. 忠心盡力還不夠好。
 - You ALSO have to be loving. 你還要愛。
 - But I want you to see something. 但是我想要你看見一些別的。
 - Paul doesn't say love 'consists' of patience. 保羅不是在說愛是恆久忍耐組成的。

- He's not actually describing an abstract principle at all here. 他在這裡完全不是在描述一個抽象的原則。
- He's not saying, "If you want to be loving, then you better be patient." 他不是說, "如果你想要是有愛的, 那麼你需要是恆久忍耐的。" • He doesn't say that. 他說的不是這個。
- He says "LOVE IS". 他說"愛是"。
- He PERSONIFIES Love. 他把愛擬人化。
- Love IS patient. 愛是恆久忍耐。
- Especially when you get down to love does not delight in evil. 特別是當你讀到愛不喜歡不義
- It sounds as if he's describing a person. 聽起來他是在描述一個人。
- Love hopes. 愛盼望。
- Love protects. 愛保護。
- Love trusts. 愛相信。
- We say things, like, "Well, what he really means is that IF you want to be loving, THEN you do these things." 我們常這樣說, "保羅在這裡的意思是如果你想充滿愛的, 那麼你要做這些事。"
- But that's not what he says. 但是, 那不是保羅說的。
- Paul is depicting love as a person. 保羅在把愛描述成一個人。
- Love is personified. 愛是一個人。
- And there are two reasons he's doing it. 他這樣做有兩個原因。
- The first is that he depicts this as a person because it's the only way that love will ever come into your life. 他把愛描述成一個人的第一個原因是那是唯一一個愛得以進入你生命的方式。
- Nobody learns to love by trying. 沒有人學會愛是通過嘗試的。
- Do you realize that? 你有沒有意識到?
- You only learn to love because someone picks you up and loves you. 你學會愛因為有人愛你。
- That's how you learn to love. 這是你怎麼學會愛的。
- You learn to love, by being loved, by being shown, by others. 你學會愛, 是通過被愛, 是通過別人對你的愛。
- THAT is why John Mayer says, "Father's be good to your daughters." 這是為什麼John Mayer說, "父親們, 好好的對待你們的女兒們。" • Because Love is an active force, not a passive set of principles 因為愛是一個主動的力量, 不是一套被動的原則。

Unless you've met love in the form of a person, you will never be loving as a person. 除非你遇到愛以一個人的形式來到, 否則你不可能成為一個有愛的人。

- Before love is something you do, it has to be someone you've met. 在愛是你的行為之前, 它必須是你遇到的一個人。
- Are you with me? 你明白嗎?

- And if you haven't met someone who has filled the deepest part of your heart with love – so deep that you are sure of that love – then everything you do, every good thing, every charitable thing, every moral thing you do, you do, trying to fill that void. 如果你還沒有遇到一個人將你的內心的最深處填滿了愛——如此之深以至於你對那愛完全相信——那麼一切你所做的，一切美事善行，一切道德的舉動，都只是為了填那個空缺。
- And that's the first reason Paul personifies Love. 這就是保羅把愛描述為一個人的第一個原因。
- But why else does he? 但還有什麼別的原因呢？
- And even more importantly, where do we experience that kind of love? 更重要的是，我們在哪裡經歷那樣的愛呢？
- Well, let's go back to what he says. 讓我們回到他說的。
- He says, "Love always protects, always hopes, always perseveres, and never fails." • Again, it's personified. 他說：“愛永遠守護，永遠盼望，永遠堅持，永不止息。”
- Why? • 為什麼？
- Because he's not telling us what we need to DO, he's telling us what we need to RECEIVE. • 因為他沒有告訴我們需要做什麼，而是告訴我們需要接受什麼。
- You need a love that always protects, always hopes, always perseveres, and never fails. • He's reminding us of this. 你需要一種永遠保護、永盼希望、永遠堅持、永不止息的愛。 • 他在提醒我們這一點。
- But where are we going to get that? 但是我們從哪裡得到它呢？
- From our parents? 來自我們的父母？
- I'm a parent. Can I just tell you, parents are flawed people. 我是父母。我只能告訴你，父母是有缺陷的人。
- They won't always do all of these things. • 他們不會總是做得到所有這些事情。
- From our spouse? 從我們的配偶？
- They are made of up of the same material. 他們由相同的材料製成。
- From our kids? 從我們的孩子那裡？
- We will smother them. 我們會壓得他們喘不過氣來。
- We need a love that will always protect, and always hope, and always persevere, and never fails. • 我們需要一種永遠保守、永盼希望、永遠堅持、永不止息的愛
- We need that kind of love to fill us.
- To transform our hearts. 我們需要那種愛來充滿我們。
- 轉變我們的心。
- So that when WE move out into the world, we can be the kind of people who operate in that same way. 所以當我們進入這個世界時，我們可以成為那種以同樣方式運作的人。
- But who can give you that kind of love? 但誰能給你這樣的愛呢？
- I have to believe this is what Paul is pointing to by personifying this. 但誰能給你這樣的愛呢？

• Verse four, where he says, “Love is patient” he uses the Greek word:

“Makróthymos” • 第四節，他說“愛是恆久忍耐”，他使用了希臘詞：“Makróthymos”

• Which is the Greek word for long-suffering. 這是希臘語中長期受苦的意思。

• I can't fathom that when Paul uses the word Markrothymos he isn't thinking of the one who was long-suffering on our behalf. The one who says, “My God My God WHY hast thou forsaken me?” 當保羅說Markrothymos（馬克羅蒂莫斯）時，他不可能不是在想那個為我們長期受苦的人。那個說：“我的上帝，我的上帝，你為什麼離棄我？”

• I can't fathom that when Paul says, “Love keeps no record of wrongs” he isn't thinking of the one who on the cross said, “Father forgive them...” 當保羅說：“愛不記錄錯誤”時，他不可能不是在想那個在十字架上說：“父啊，赦免他們.....”的人。

• When he said, “Love never fails?” 當他說：“愛永不止息？”

• Paul was a brilliant man. • 保羅是一個才華橫溢的人。

• He knew human love would fail. 他知道人類的愛無法持久。

• There's only ONE love that would never fail, and that was Jesus. • 只有一個愛是永不止息的，那就是耶穌。

• Paul personifies LOVE because he's pointing to Jesus and the love that experience in him. 保羅將愛擬人化，因為他指著耶穌以及從他身上體驗到的愛。

• And here's what he's saying to them, and, what he's saying to us. 這就是他對他們說的話，以及他對我們說的話。

• If you will read verses 4-8 as the love you have received, it will supernaturally change your heart. 如果你將第4-8節當作你所得到的愛來讀，它會超自然地轉化你的心。

• And if you supernaturally change your heart, then you offer a love, like the love you have received. 如果你超自然地轉化你的心，那麼你就能付出一種愛，就像你得到的愛一樣。

• If you're struggling to love...if you find yourself impatient, unkind, bitter, jealous, abrasive and crabby, there's a good chance it's because you've not received the love of Jesus. 如果你正在努力去愛.....如果你發現自己不耐煩、不友善、苦澀、嫉妒、粗暴和暴躁，很有可能是因為你沒有接受耶穌的愛。

• And if you're exploring Christianity, I hope you realize, this isn't about becoming more moral. It's about become more loved. 如果你正在探索基督教，我希望你意識到，這不是為了變得更加有道德，而是變得更多地被愛（更多地接受愛）。

• Amen? 阿門?

Benediction 祝禱

People in a place... 一個地方的一群人.....

Not gifts, talent, generosity, or dedication, 不是天賦、才能、慷慨或擺上，

But may you be known by love, because you have received love. 但願你認識愛，因為你得到了愛。