

A People in a Place, Week 9
“Paradox, Power, and the Cruciform Life”
2 Corinthians 10
一個地方的人, 第 9 週
《悖論、權力與十字形生活》

Worship 敬拜

我們讚美你 (<https://www.youtube.com/watch?v=w9qadXurQk0>)

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Verse 1:

让赞美成为使敌人退缩的武器

让赞美成为胜过那担忧的武器

Let it rise, let praise arise

永远高举祢名

万物高声呼求 我赞美祢

Interlude:

Oh we praise You

Verse 2:

黑暗因高唱耶稣圣名都变光明

全心献上赞美宣告主祢的胜利

Let it rise, let praise arise

Verse 3:

让信心成为那胜过巨浪的声音

让信心成为那平息风暴的声音

Let it rise, let faith arise

Chorus:

祢将使城墙都倒塌

所有巨人倒下

恐惧已不在 当我赞美祢

全能的神 与我同行

Bridge:

这是全新的生命

这是自由的气息

这是天堂的声音

We praise You, we praise You

Great Are You Lord 你是偉大神 (<https://www.youtube.com/watch?v=R3J5Xi8o0d4>)

你是愛, 賜生命; 你的愛驅走黑暗;

賜盼望, 祢恢復, 每一顆破碎的心;

Great are you Lord

我們獻上讚美, 獻上讚美;

只為你

你氣息, 在我心;

我們獻上讚美, 獻上讚美;

你氣息, 在我心;

全地歌頌你聖名;

我心呼求, 我靈歌唱;

Great are you Lord !

Great are you Lord !

你坐著為王 **You Sit On The Throne** (https://www.youtube.com/watch?v=vWomLj_NA9k)

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

Message 信息

- Offering 奉獻
- If you have a Bible with you, or if you want to grab one in front of you, I'd like you to open to 2 Corinthians 10. 請打開你帶的聖經, 如果沒帶自己的聖經的話, 可以拿你座位前面的一本, 請翻到《哥林多後書》第十章。
- As you're doing that let me remind you, that we are in a series called "A People in a Place" and we are looking at a couple of letters that the Apostle Paul wrote to the church in Corinth. 在你翻聖經的時候讓我再提醒一下, 我們正在進行的系列叫做“一個地方的一群人”, 我們現在查考的是使徒保羅寫給哥林多教會的第二封書信。
 - This was a wild city. 這是一個瘋狂的城市。
 - It was a crazy culture. 這裡有瘋狂的文化。
 - And it's HERE, in this messy place, that the gospel gets traction in people's lives. 然而就在這裡, 在這個混亂骯髒的地方, 福音進入到人們的生活。
 - And I think that's an important observation for us to make. 我覺得這是值得們格外注意到的地方。
- See, I think that, for MANY of us, when we envision the optimal environment for growing in the gospel we picture a pristine place. 我以為, 對於我們當中很多人, 想像一個適合福音傳播的最優環境, 那應該是一個乾淨的, 沒有被污染的地方。
 - We imagine it like a clean laboratory; sterilized and pure. 我們想像它是一個乾淨的實驗室, 消過毒的, 純淨的。
 - Like faith is grown in a perfect little petri dish. 好像信心是培養在一個小小的, 完美的培養皿裡一樣。
 - But that's never the case. 但是這是不可能的。
- *When we lived in New York City, we traveled everywhere by train, by subway.* 當我們在紐約市生活時, 我們的交通是靠火車, 或是地鐵。
 - *And if you've ever ridden the subway in New York, then you've seen how gritty and dirty it can be.* 如果你在紐約坐過地鐵, 你會知道那有多臟。
 - *Well, one day we are making our way down the stairs into a station that I would rank as*

average on the 'filth meter' and I look down and one of my girls is LICKING the railing. 有一次，我們正在往一個我認為骯髒程度為中等的地鐵站裡走，在下台階的時候，我看到我的一個女兒正在舔樓梯扶手。

- *I was appalled.* 我簡直嚇壞了。

- *And disgusted.* 太臟了。

- *And immediately anxious - because who knows what was on that railing.* 我變得非常緊張，因為誰知道那樓梯扶手上都有什麼。

- *But here's what happened to not just her, but our whole family.* 然而不可思議的事發生了，不單在我的女兒身上，而是發生在我們全家。

- *After a short time of living there, and being in that environment, we stopped getting sick.* 在我們住在那裡一段時間以後，住在那樣的環境裡，我們都不再生病了。

- *Why? Because our immune system was made stronger, by rigorous environment it found itself in.* 為什麼？因為我們的免疫系統在這樣嚴峻的環境中變得更加強壯了。

- So. While we may THINK that the Gospel grows best in a sterile environment, it actually grows strong in a RIGOROUS environment. 所以，在我們以為福音會在乾淨的環境中傳播得最好時，它實際上卻在嚴峻的環境裡才變得更加堅固。

- In the complexity. 在麻煩之中。

- In the mess. 在混亂之中。

- So the apostle Paul is writing this church in Corinth, and he's helping them forge their faith in this place. 所以使徒保羅給哥林多的教會寫信，幫助他們的信仰在這個地方得到鍛煉成長。

- However. Along the way, he says some things that are counterintuitive. 然而信中，他所說的一些看法違背了直覺。

- It was counterintuitive for them. 違背了他們的直覺。

- And, it's counterintuitive for us. 也違背了我們的直覺。

- Which means we run the risk of doing something dangerous. 這就是說，我們在承擔風險做危險的事。

- I was reminded this week of something Thomas Jefferson once did. 我這週想起了托馬斯杰弗遜曾經做過的事。

- Sometime in the year 1820 he went to a bookshelf and took a Bible; a pair of scissors and some tape. 在1820年的某個時候，他從書架上拿了一本聖經，一把剪刀和一些膠帶紙。

- Disturbed by what he saw in the religion of his day he felt like he could improve on the Gospels. 因為受了一些他那個時候的宗教說教的困擾，他覺得他可以改進一下福音。

- So with these scissors and some glue he meticulously began to cut out sections of the gospel and paste them together into a new thing he called "the life and morals of Jesus of Nazareth." 於是他很仔細地用剪刀和膠水把關於福音的章節剪下來貼在一起，做成一本新書，他把它叫做《拿撒勒人耶穌的生平和道德觀》。

- He removed all the miracles by Jesus; 他把耶穌行過的神蹟全都去掉了;
 - any mention of the supernatural 包括所有的描述超自然的部分;
 - sections of the Gospels that contained resurrection accounts 以及關於復活的章節;
 - and the passages that portrayed Jesus as divine 以及關於耶穌的神性的描述。
- Then, He said this: 然後, 他說 :

“I have performed this operation for my own use by cutting verse by verse out of the printed book and arranging the matter which is evidently his and which is as easily distinguishable as diamonds in a dunghill. The result is an octavo of 46 pages of pure and unsophisticated doctrines.” -Thomas Jefferson “我進行了這個操作, 把經文一節一節地從印刷的書上剪下來, 把他們按照耶穌生平來重新粘貼起來, 使它像從糞土中分辨出鑽石一樣容易分辨, 我做出一本八開的46頁的純粹的教義, 為我自己使用。- 托馬斯 杰弗遜

• Now, you may be sitting here saying what I say, “What? How does he have the audacity to do that? How arrogant.” 現在, 坐在這裡, 你可能會像我一樣說: “什麼? 他怎麼敢這樣做? 太狂妄了!”

• But it doesn't take long for me to realize that what Jefferson did, physically, I have often been guilty of subconsciously; 但是沒有過多久, 我就明白了杰弗遜到底做了什麼。他是在行動上做, 我經常會下意識的在心裡做。

• Haven't we all chosen, at times, to ignore sections of the scriptures we don't like and focus on the ones we do? 我們難道不也經常選擇去忽略聖經中一些我們不喜歡的章節, 而更注意我們喜歡的章節嗎?

• Isn't there a temptation to use the Bible to validate what we already believe, rather than let it RENEW how we think, or RESHAPE who we are, or REDEEM how we live? 我們不也經常被試探用聖經來證明我們已經相信的, 而不是以聖經為原則, 更新我們自己的想法, 重塑我們自己, 救贖自己的生命嗎?

• Along those lines, Tim Keller says: 提姆·凱勒也說 :

“If your God never disagrees with you, you might just be worshipping an idealized version of yourself.” - Timothy Keller “如果你的神從來沒有不同意你, 那你敬拜的只是一個理想版本的你自己。” - 提姆 凱樂

• Do you read the Bible, do you read Jesus, and allow your heart, or your thinking, or your life to be changed by what you see, or read? 你有沒有讀聖經, 讀耶穌, 讓你的心, 你的思想, 你的生命, 被你所讀到的, 所看到的改變?

• This is particularly important as we look at something Paul repeatedly says, something he repeatedly models, that is completely backwards from what we see, and what we hear, in our culture. 當我們看到保羅反復提到, 反復講解的, 以及與我們的日常文化裡所看到的, 所聽到的完全不符合的, 我們要意識到這些都是非常重要的。

• So, let's dive into 2 Corinthians 10. 好, 讓我們來讀《哥林多後書》第十章

• I'm going to read a few verses here, and chapter 11, chapter 12, and then we're going to unpack it

together. 我在這裡讀幾節經文，還有第11章，第12章，然後我們把這些經文放在一起解釋。

2 Corinthians 10:1-2

I, Paul, myself entreat you, by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away!— 2 I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh.

哥林多後書 10:1-2

1 我保罗，就是与你们见面的时候是谦卑的，不在你们那里的时候向你们是勇敢的，如今亲自借着基督的温柔和平，劝你们。2 有人以为我是凭着血气行事，我也以为必须用勇敢待这些人，求你们不要叫我在你们那里的时候，有这样的勇敢。

- So, quick pause. 我們在這裡稍微停頓一下。
- Paul is talking about meekness and gentleness, and about humility and boldness, right? 保羅在

這裡是講溫柔和平，以及謙卑和勇敢，是嗎？

- Now, let's skip down. 讓我們再往下讀。

2 Corinthians 10:17-18

“Let the one who boasts, boast in the Lord.” 18 For it is not the one who commends himself who is approved, but the one whom the Lord commends.

哥林多後書 10:17-18

17 但夸口的当指着主夸口。18 因为蒙悦纳的，不是自己称许的，乃是主所称许的。

- And then, if you turn to chapter 11, you see this: 然後，我們翻到第11章，我們會讀到這些：

2 Corinthians 11:30

If I must boast, I will boast of the things that show my weakness.

哥林多後書 11:30

我若必须自夸，就夸那关乎我软弱的事便了。

- Then in chapter 12 we read this: 然後，我們翻到第12章，我們會讀到這些：

2 Corinthians 12:9-10

Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. 10 For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

哥林多後書 12:9-10

9 所以我更喜欢夸自己的软弱，好叫基督的能力覆庇我。10 我为基督的缘故，就以软弱、凌辱、急难、逼迫、困苦、为可喜乐的。因我甚么时候软弱，甚么时候就刚强了。

- And then, a few verses later, speaking of Jesus, he says this: 然後，幾節之後，說到耶穌，他是這樣說：

2 Corinthians 13:4

For he was crucified in weakness, but lives by the power of God. For we also are weak in him, but in dealing with you we will live with him by the power of God.

哥林多後書 13:4

他因软弱被钉在十字架上，却因神的大能，仍然活着。我们也是这样同他软弱，但因神向你们所显的大能，也必与他同活。

- So, clearly, there is a dimension of the gospel that embraces weakness, there is a dimension of the gospel that values humility. 所以，很顯然的，聖經從一個角度在褒獎軟弱，聖經從一個角度在提倡謙卑。
- Which is challenging. 這很困難。
- It's challenging because Paul is an influencer, right? 之所以困難，是因為保羅是作為一個有影響力的人，不是嗎？
 - Paul is a leader. 保羅是領袖。
 - Paul is an apostle. 保羅是使徒。
 - He's a pioneer. 保羅是先鋒。
- And yet he boasts in weakness? 但是他怎麼竟然誇耀軟弱？
- He leans into humility? 他竟然依靠謙卑？
- This has significant implications as it relates to people like us, trying to live out the gospel in a culture like ours. 這是一個很關鍵的啟示，尤其對像我們這樣的，試圖在的現今的文化中活出福音的信徒。
- Now, I want to explain something about the Bible for a moment. 在這裡，我想很快地解釋一下聖經。
- Whenever we read the Bible we bring different perspectives or approaches to what we're are reading. 無論什麼時候我們讀聖經，我們都帶著不同的視角或看法來理解我們所讀的聖經。
- There are schools of thought and various methods people use in an artistic science referred to as 'hermeneutics' 在學校有各種各樣的方法，也就是 诠释学。
- It's important for us to know that there hermeneutical errors that can be committed, and those errors frequently result in misunderstandings. 我們一定得明白诠释上產生的錯誤，這些錯誤經常會導致理解錯誤。
- For example, many people in the modern church, especially in the west, have looked at the Bible far more prescriptively than descriptively. 舉例說，在現代教會，尤其在西方，很多人把聖經看作是規定性的，而不是描述性的。
- In other words, as they read, they interpret things as if they are being prescribed for us. 換句話說，當人們讀聖經時，人們把所讀到的當成是我們的行為處事的處方。
- Here is a behavior, do this behavior. 如果這是講行為的，那就是我們當做的行為。
- The other option is to read Descriptively. 還有一種讀法是描述性的。
- Reading descriptively means that we understand we are reading a description of people, during a

particular time, at a particular place, living by a particular principle, and what we are reading is simply describing what it looks like to live by that principle. 描述性的閱讀是指我們認為我們所讀的是描述一些人，在特定的時間，特定的地點，按照特定的標準生活。我們所讀的僅僅是描述這些按照那樣的標準生活會是什麼樣子。

- This helps make sense of all sorts of prohibitions or even directives given, that make zero sense in our culture. 這幫助我們明白那些曾經提出的禁令，或只是教導，在我們現在的生活裡是完全不可能出現的。
- Things like wearing clothing with blended fabrics, or women not adorning themselves with jewelry, or men marrying the widows of their deceased brothers - these are stated like commands, but make little sense until you understand them descriptively. 比如說穿混合織布的衣服，或者女人不許帶的珠寶，或者男人娶死去兄弟的寡婦。有一些命令，如果不以描述性的方式讀，我們就不會明白。
- “Here’s what it looked like when people lived based on these principles.” “這是當人們按照這些原則生活時的樣子。”
- That’s descriptive. 這是一個描述。
- So, it turns out that the Bible is FAR more descriptive than it is prescriptive. 所以，聖經裡的描述遠多於命令規範。
- Which means that in spite of what many people think, there are far less ‘rules’ or ‘commands’ than we think. 這就是說，雖然很多人以為，但是聖經裡的命令和規範遠沒有我們以為的多。
- The rules and commands are frequently describing HOW a particular group of people lived out a particular set of principles. 命令和規範經常可以描述為：一個特定的人群應該怎樣按照一些特定的原則來生活。
 - Are you with me? 大家能跟上我所說的嗎？
- Now, that DOESN’T mean that there aren’t places where the Bible is prescriptive or gives us very clear directives on what we are supposed to do - there may be less, but there still are some. 這並不是說聖經中沒有什麼給我們平時遵從的規範或有指導性的行為準則 - 很少，但還是有的。
- And, what I find most fascinating is that in all of our misdirection with a prescriptive approach, we’ve missed THE MOST critical, most important, prescriptive behavior in all of the scriptures. 而我覺得最奇妙的是即使我們把一些教導做為規範並執行出各色各樣來，我們還是沒能領會最關鍵，最重要的，經文中的所規範的行為。
- It is the underpinning or the foundation for everything Paul is talking about as it relates to humility and weakness, and the power of God. 這也是保羅教導所有關於謙卑，軟弱和神的大能的的根本或基石。
- One of the few prescriptive behaviors, or directives, given to us in the Scriptures is that we pattern our lives after the crucifixion. 經文給我們的規範或說準則之一，就是要我們活出背負十字架的經歷。
 - That our lives follow the example of the crucifixion. 我們的生命要追隨耶穌受難的經歷
 - That we enter into what I refer to as: 我們要進入所謂的：

Cruciformity 十字架式生命

- Or, the CRUCIFORM life. 或是, 十字架下的生活。
- Where does this word come from? 這個詞從哪裡來?
- Well it's simply the word crucifixion and conformity, combined. 完全是釘十字架刑和遵從兩個詞拼和的。
- And it means that we are being conformed to the crucifixion. 意思就是我們要遵從耶穌十字架上受難的意義。
 - Conformed. To the crucifixion. 遵從, 十字架上受難的意義。
 - A life, patterned after, the crucifixion. 活出, 追隨受難的生命。
- One of the most outlandish statements made by the early Christians is found in the first letter that the Paul wrote to the church at Corinth. 由早期教會提出的一個最顯著的觀點就展現在保羅寫給哥林多教會的第一封信裡。
- He said something, in 1 Corinthians chapter one that is so counter-culture, so controversial, and yet, he also makes sense of Christianity in a way that we have lost as a people. 哥林多前書第一章裡, 保羅以在現今的我們看來相悖於文化, 有爭論的, 而我們忽略了的方式解釋表明了基督教義。
- Listen to this: 我們看這一段。

1 Corinthians 1:20-24

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? 21 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. 22 For Jews demand signs and Greeks seek wisdom, 23 but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

哥林多前書1:20-24

20 智慧人在那裡? 文士在那裡? 這世上的辯士在那裡? 神豈不是叫這世上的智慧變成愚拙麼?
21 世人憑自己的智慧, 既不認識神, 神就樂意用人所當作愚拙的道理拯救那些信的人, 這就是神的智慧了。**22** 猶太人是要神蹟, 希利尼人是求智慧。**23** 我們卻是傳釘十字架的基督, 在猶太人為絆腳石, 在外邦人為愚拙, **24** 但在那蒙召的, 無論是猶太人、希利尼人、基督總為神的能力, 神的智慧。

- Notice what he said. 請注意他說的。
- Basically he says, "Where are the so-called smart ones? Where are the miracle workers? That's what you want, right? Signs and wisdom?" 根本上保羅提問到, "有智慧的人在哪? 行神蹟的在哪? 這就是你們所要的, 是嗎? 神蹟和智慧。"
 - God has worked DIFFERENTLY than you expected. 神所行的和你們期望的絕然不同。
- He's offended the sensibilities of the jews, and the greeks. 猶太人和希臘人對感性認知的要求是冒犯

神的。

- How? 怎麼會呢？
 - Because instead of wisdom, instead of miracles, as the answer, he's given you Christ, crucified. 因為不是智慧，不是神蹟，卻是神賜給我們被釘十字架的基督，做為他的回應。
- And then he says something downright scandalous. 然後保羅說出看起來就是十足的誹謗。
- For those who GET IT, who understand it, the Crucified Christ is BOTH the power of God, and the wisdom of God. 對那些得著的，明白的人來說，釘了十字架的基督即是神的大能，也是神的智慧。
- The crucified Christ is the power we experience. 釘了十字架的基督是我們經歷了的神的大能。
 - And the wisdom we walk in. 然後我們行走在他的智慧中。
 - It is THE power that shapes us. 是神的大能規範我們。
 - And it is THE wisdom we apply. 是神的智慧我們運用。
- The crucified Christ. 釘了十字架的基督。
- Now, you have to understand how eccentric this statement was then. 現在大家應該明白這說法當時是多麼古怪。
- Paul's spiritual experience that he's describing is not a part of 'mainstream' religion or mainstream thought. 保羅描述的他的屬靈的經歷並不是主流宗教或主流思想的一部分。
- He is actually OFF center, or the word we might use is Eccentric. 他的說教其實偏離主流，或者說離奇古怪。
 - Out of center. 不在中心地帶。
 - He admits this right off the top. 他也一開始就承認的。
 - This doesn't make sense to you greeks. 這在你們希臘人看不合情理。
 - This doesn't make sense to you jews. 這在猶太人看也不合情理。
 - This is out there. 這是偏離很遠的理論。
- The crucifixion is central - and in that culture - it was scandalous. 十架受死是中心點 - 在那樣的文化裡 - 卻是謬論。
- Crucifixion was first century Rome's most horrific instrument of power and control. • It was the most miserable of deaths. 十架受死是第一世紀羅馬權力統治下最可怕的刑罰。是最淒慘的死刑。
 - The most torturous way to die. 最折磨人的死法。
 - A person who was crucified was cursed. 認為十架受死的人是受咒詛的。
 - They were outcasts. 他們是不法之徒。
 - They were rejected. 是社會不容納的。
 - To suffer crucifixion was the most shameful of deaths, whether you were a jew or a gentile. 被釘十字架曾是最羞辱的死法，不管你是猶太人或不是猶太人。

- It was the ultimate form of shame and rejection. 因它是羞辱和棄絕的終極表達。
- The fact that Paul doesn't simply elevate the crucifixion, but puts it at the center of what it means to be a Christian, rattles the very foundation of what people believed then - and now. 事實上，保羅不只是抬升耶穌的受難，而是把耶穌受難擺放在做為一個基督徒的中心意義上，動搖了當時人們信奉的根本，現在也是。
- The crucifixion, according to Paul, isn't just something that happened. 被釘十字架，保羅認為，不是碰巧發生的。
 - It's not just a historical event we look back on reverently and appreciate. 它不只是一件我們能虔誠的回顧並感恩的歷史事件。
 - The crucifixion, is a way of life. 十架受死，是一種生活方式。
- The cross isn't just a symbol, as much as it is a pattern for living. 十字架不只是個圖標，更是一種活出來的軌跡。
- The words P O W E R and W I S D O M imply that is something to be lived OUT. 能力和智慧這兩個詞本身就暗含了是要活出來的東西。
 - The cross, lived out, in practical ways, has POWER in this word, and in your life. 十字架，活出來，用實際的方式，是在大家的生命中表明能力的字眼。
 - The crucifixion, lived out, is a wisdom you apply, to your decisions. 十架受死，活出來，就是那運用到大家的決定選擇上的智慧了。
- So, we're not talking about the theology of the cross. 所以我們不是在討論關於十字架的神學。
 - We're not talking about the subject of the cross. 不是在討論十字架本身。
 - We're talking about the SPIRITUALITY of the cross. 我們是在討論十字架的屬靈的意義。
- Because, 因為，

Spirituality is the lived experience of belief. 靈命是要活出信仰的經歷。

- Right? 不是嗎？
- Spirituality is a word we use to describe the way in which you live - the way we live toward others, toward culture, toward creation, and toward God, based upon what you believe to be sacred and true. 屬靈的生命是我們所說的我們活著的方向 - 是我們憑著神聖真實的信念，靠近他人，靠近文化，靠近創造，靠近神的道路。
- Or, to flip this upside down, the WAY YOU LIVE tells others what you actually believe. 或者，反過來說，你活出來的樣式告訴他人你真正相信的東西。
 - (Possible Illustration/Example) (可能舉例闡述)
- So, Cruciformity is the art of entering into the spirituality of the cross. 所以，十字架式生命就是進入十

字架屬靈的生命中。

- A cruciform life is shaped in a way that it lives a particular way toward God, toward others, and toward creation or culture, and it is defined by the cross. 跟隨十字架的生命就是在十字架的意義上塑造出一條特定的能靠近神，靠近他人，靠近創造和文化的道路。
 - It's a way of being and doing life. 它本身是生命也是要活出的生命。
- It means this. 也就是說，
- It means there are going to be situations we face, complexities, or decisions, or conflicts, and if we're fortunate enough to have the space to think, or smart enough to stop and think, then we will ask, 也就是說，我們會面臨各樣的麻煩，選擇，或是衝突，如果我們有幸有時間思考，或是能明智的停下來想一想，我們就會問，

How does the cross/crucifixion inform this? 怎樣從十字架/受難的角度看待這件事？

- How do I respond in light of the cruciform life? 我怎樣應對它才是彰顯十字架裡的生命？
- Which, by the way, means, there is a way that IS cruciform and a way that is NOT. 這也說明了，有是跟隨十字架的做為，也有不是跟隨十字架的做為。
- So, there's this guy at work, and the same thing keeps happening, over and over again, and you've got to deal with it. 比如在工作中有某個人，總是做同樣的事，一次又一次的，你不得不去解決這個問題。
 - There's a cruciform way to do it. 有跟隨十字架的做法。
- There's this argument you and your spouse keep having; 比如你和你配偶總在一件事上爭吵；
- There's this situation you keep finding yourself in; 比如你總是陷於一種處境中；
- There's a decision you have to make; 比如你要做一個決定；
- There's a resource that's been given to you; 比如你領受到援助；
- There's this...whatever THIS is...and there's a way to navigate it that reflects the principles of the cross...the laying down of life. 總有一種情形...不論是什麼...能體現出十字架的原則...就是放下我們自己。
- Oh, and when you do, when you finally get the courage to do it, there's POWER and WISDOM in it. 而當你去做，當你鼓起勇氣去做的時候，就會有能力和智慧在你裡面。
 - That's what Paul says. 這就是保羅說的。
- Power means that SHIFTS will take place. 能力意味著思想轉換的發生。
 - Changes will take place. 我們的改變也會發生。
 - Things will happen. 結果也會出現。
 - So there is a POWER in the cruciform life. 所以能力存在於跟隨十字架的生命中。
- And there is WISDOM. 還有智慧。
 - It's shows you a way forward. 它顯明了前進的方向。

- But where does this begin. 可從哪裡開始呢？
 - How do we start to live this sort of life? 我們怎麼開始活出這樣的生命？
- It Begins with our identity. 它開始於我們的身份。
 - It begins with a cruciform YOU. 開始於跟隨十字架的你。
 - Something has to happen in us. 要有一些東西發生在我們裡面。
 - And that something is something we've missed. 而那些東西是我們忽略了的。
 - But I'm not sure how we did. 而我也不知道我們是怎麼略過的。
 - Because Jesus was painstakingly clear. 因為耶穌刻骨銘心的顯明了。
- At one point in Jesus ministry, he was teaching the crowds who were enamored with his work. 耶穌傳道時，一次他教導一群為他的所做所為著迷的眾人。
 - These folks were fans of Jesus. 這群人真是耶穌的粉絲。
 - They liked Jesus. 他們喜愛耶穌。
- They thought Jesus might be the answer they were looking for. 他們以為耶穌就是他們祈求的那個人。
 - Probably a lot like us. 這一點可能與我們很像。
 - So he gathers them together, and at the risk of them leaving, he says something essential for them to understand. 於是耶穌把他們聚集起來，冒著失去他們的風險，傳講給他們能明白的一些基本認知。
 - They may not like it. 他們也許不會喜歡。
 - But if you want the power and wisdom of God, THIS is what it looks like. 但是如果你想要有神的能力和智慧，這就是事實。

Luke 9:23-24

And he said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me. 24 For whoever would save his life will lose it, but whoever loses his life for my sake will save it.

路加福音 9:23-24

23 耶穌又對眾人說：若有人要跟從我，就當捨己，天天背起他的十字架來跟從我。**24** 因為，凡要救自己生命（生命：或作靈魂；下同）的，必喪掉生命；凡為我喪掉生命的，必救了生命。

- Do you hear this? 你聽到了嗎？
 - DENY...HIMSELF. 捨。。。己。
- That's an identity shift, isn't it? 這是一個身分的轉變，不是嗎？
 - That's a major change in how you've been hardwired to live. 這對於你本來以為該怎樣活是一個巨大的改變。
- If you want to be follower of Jesus, you deny yourself. 如果你想要成為耶穌的跟隨者，你就要捨己。
- And then, in a culture where the cross was the most feared thing on the planet, he says, "TAKE UP YOUR CROSS." 然後，在一個最懼怕十字架的文化中，祂說，“背起你的十字架。”
 - This is earth shattering. 這是驚天破地的。

- A rejection death? 一個被拒絕的死？
 - A public death? 一個示眾的死？
- Remember the crucifixion is a ripping apart of your identity. 要記得十架受死是將你的身分完全剝離。
 - It's a total loss. 是一個完全的失去。
 - It wasn't just a death, but it represented a loss of citizenship. 不僅僅是死亡，也是失去國民的身分。
 - People considered those who were crucified cursed of God. 人們認為十架受死的人是被神詛咒的。
 - They were rejected by family. 他們是被家人拒絕的。
 - See, the cross, when someone died on a cross, it represented a stripping of everything they would have identified with. 看，那十架，當一個人死在十架上，它代表了他一切的身分認同都被剝奪。
- So when Jesus says, take up your cross, what is he saying? 所以當耶穌說道，背起你的十字架，祂是在說什麼呢？
- He's saying our various identities - where we find identity and value - die. 祂在說我們各樣的身分認同——一切我們從中找到身分和價值的東西——都要死去。
 - Male / female 男人/女人
 - Jew / gentile 猶太人/外邦人
 - Rich / poor 富人/窮人
 - Slave / free 為奴的/自主的
 - Democrat / republican 民主黨/共和黨
 - Gay / straight 同性戀/異性戀
 - American / Irish 美國人/愛爾蘭人
 - Educated / uneducated 受教育的/沒受教育的
 - They all die. 這些身分都要死掉。
 - They are no longer the primary means by which which we are identified. 他們不再是我們身分認同的主要方式。
 - These are no longer the labels we use to describe ourselves. 他們不再是我們會用來描述自己的標籤。
- The way of Jesus begins with a denial of our selves and a visible death. 耶穌的道從捨己和可見的死亡開始。
 - He said it. 耶穌是這樣說的。
- And then, those who actually came after him, followed after him said it as well. 然後，在祂之後真正跟隨祂的門徒們也是這樣說的。
- The apostle Paul experiences radical shift in his identity when he follows Jesus. 使徒保羅在跟隨耶穌的時候就經歷了一個徹底的身分的轉變。

1 Corinthians 2:2

For I decided to know nothing among you except Jesus Christ and him crucified.

歌林多前書 2:2

2 因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督並他釘十字架。

- "to know" means something like "to experience and to announce in word and deed. “知道”的意思就是“經歷並在言行上做見證和宣告。”
- Paul decided to only to experience and announce Jesus, crucified. 保羅決定只要經歷和宣告耶穌釘十字架。
 - It's comprehensive. 這就是全備的了。
- Or he says this in, 他在這段經文中這樣說,

Galatians 2:20

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

加拉太書 2:20

20 我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著；並且我如今在肉身活著，是因信神的兒子而活；他是愛我，為我捨己。

- I have been crucified. 我被釘十字架。
 - A death. 已經死了。
- And now, I don't live with the same identity. 現在，我不再用同樣的身分活著。
- In 2 Corinthians chapter 5, he said this: 在哥林多後書第五章，他說到：

2 Corinthians 5:14-15

For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; 15 and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

歌林多後書 5:14-15

14 原來基督的愛激勵我們；因我們想，一人既替眾人死，眾人就都死了；
15 並且他替眾人死，是叫那些活著的人不再為自己活，乃為替他們死而復活的主活。

- Do hear that language? 你聽到他的用語了嗎？
- The spirituality of Jesus is not about you and I living our best life now. 耶穌屬靈教導不是關於你我現在過著最好的生活。
 - It's not about us having it our way. 不是關於我們能夠自作主張。
 - It's not the good life at a great price. 不是一個用高代價換來的好生活。
 - “That those who live might no longer live for themselves.” “是叫那些活著的人不再為自己而活。”

- Over the years I've heard people say that they've tried Jesus, and Jesus didn't work. 這些年來我聽到人們說，他們試了試耶穌，但是耶穌不好用。
- But here's what I really think. 但這是我真正的想法。
 - I don't think folks who say that, were ever cruciform. 我不認為說這些話的人真正與耶穌同釘十字架。
 - They never died to themselves. 他們對自身而言從來沒有‘死’。
- And here's what's interesting: All of the “Jesus principles” and all of the “Jesus promises” assume that you have died... 而這是有意思的地方，一切“耶穌的原則”和“耶穌的應許”都有一個前提，就是你已經死了...
 - They are all predicated on a crucified self. 都是基於老我已經被釘十字架的前提上。
 - So. If you don't think Jesus' principles work, or if you don't think Jesus keeps his promises, then you're likely still on the front side of a crucified life, and you'll never get what he's talking about. 所以，如果你不認為耶穌的原則有效，或者你不認為耶穌保守祂的應許，那麼很有可能你還沒有進入釘十字架後的生命，這樣你也不會了解耶穌所說的。
 - Let me just say, that 99 percent of the time that I get frustrated with life and circumstances, it's because I've forgot the cruciform kind of life I'm called to live. 讓我這樣說，當我對生活或是境況感到沮喪的時候，99%的時候都是因為我忘了我被呼召是要來過十字架的生活。
- The love of Christ CONTROLS us. 基督的愛激勵我們。
 - It compels us. 使我們前行。
 - To love, like, he loved. 像祂愛人那樣的去愛。
- One final thing. 最後一點。
- I want you to notice the frequency that Jesus mentions as it relates to this. 我想要你注意到耶穌提到這件事的頻率。
 - He says, deny yourself, and take up your cross... 祂說，你們要捨己，且背起你們的十字架。

DAILY 每天

- Daily. 每天
- There are a couple of ways we can understand that. 有幾個方式我們可以來理解這句話。
- We can see it as ‘all encompassing’ like ‘everyday for the rest of your life’. 我們可以把它看成一個“全括性”的說明，就像說“你剩下生命的每一天”都要這樣做。
 - But if he meant it that way, I think he would have said it that. 但是如果祂是這個意思的話，我想祂會直接這麼說的。
- I think a better way of understanding it is this: 我認為對這句話更好的理解是：
 - Don't worry about yesterday. 不要擔心昨天。

- Don't worry about tomorrow. 不要擔心明天。
- Instead, TODAY 而是, 在今天
- Today, fight the urge to put yourself first, 今天, 克制把自己放在第一位的衝動,
 - To demand your way, 要求以你的方式,
 - To apply wordy power and wisdom. 使用語言的能力和智慧。
 - And DENY yourself. 而是要捨己。
- That's cruciform spirituality. 這就是十架的屬靈生命。
- There's that thing...that scenario, today...just try it. 今天就有那件事, 那個情況, 就來嘗試一下這個方式吧。
- And that's how a guy named Paul, who was humble and refused to boast in anything other than his weakness, became one of the most influential humans in history. 這是這位叫保羅的人, 他謙卑且拒絕以任何除了他軟弱的事情來誇口, 如何成為歷史上最具有影響力的人之一。
- Are you with me? 你認同我說的嗎?

Benediction 祝禱

- May you... 願你們
 - Walk with a cruciform faith, in cruciform power, and cruciform wisdom. 行在十架的信心, 能力和智慧中。
 - May you faith be formed and forged in this rigorous world we find ourselves in. 願你的信心在這個我們所處的嚴苛的世界被鍛造。