

The Good Fight
July 21, 2024
Bo Stern-Brady
美好的爭戰
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珀·斯坦恩-布雷迪

詩歌一：哈利路亞 | **Agnus Dei**
詞／曲：Michael W. Smith

哈利路亞 哈利路亞
全能主神已掌王權
哈利路亞 哈利路亞
全能主神已掌王權

哈利路亞

聖潔 聖潔
你是聖潔 全能主宰
尊貴神羔羊 尊貴神羔羊 阿們

Alleluia Alleluia
For our Lord God Almighty reigns
Alleluia Alleluia
For our Load God Almighty reigns
Alleluia
Holy Holy
Are You Lord God Almighty
Worthy is the Lamb
Worthy is the Lamb
You are Holy
Holy
Are You Lord God Almighty
Worthy is the Lamb
Worthy is the Lamb
Amen

詩歌二：我已見證 | **I've Witnessed It**

當我迷失孤獨一人時
你的同在就是我的家

昔時同在, 今時同在

每一個高潮和低谷
你永不讓我失去盼望
昔時美好, 今時美好

我已見證你的信實
我已看見你呼出生命氣息
那讓我湧出我的讚美啊
你是配得的
你配得一切

你的應許永不失落
我的故事用一生傳講
那讓我湧出我的讚美啊
你是配得的
你配得一切

你離開你的寶座
選擇十架受難
拋下你的生命救贖我
昔是救主, 今是救主

即使死亡, 不是終結
你戰勝地獄, 使我得生
昔時復活, 今時復活

詩歌三: 同一個神 | Same God
by Brandon Lake, Chris Brown, Pat Barrett, and Steven Furtick

我呼求雅各的神, 祂的慈愛直到萬代, 我知道你會保守你的約
我呼求摩西的神, 分開紅海的那位, 我需要你為我成就同樣的事

神啊, 我需要你, 神啊, 我現在需要你, 我多麼需要你
磐石, 我的磐石啊, 我堅立在你的信實上

我呼求馬力亞的神, 祂的喜悅降臨在低微的人, 我知道在你凡事能夠
我呼求大衛的神, 祂使牧童成為勇士, 雖然不是哥利亞, 我卻面對我自己的巨人

你過去聆聽你的兒女, 現在也聆聽, 你是一樣的神, 你是一樣的神。

你過去垂聽禱告，現在也垂聽，你是一樣的神，你是一樣的神。
你過去供應，現在也供應，你是一樣的神，你是一樣的神。
你過去掌權，現在也掌權，你是一樣的神，你是一樣的神。
你過去醫治，現在也醫治，你是一樣的神，你是一樣的神。
你過去救贖，現在也救贖，你是一樣的神，你是一樣的神。
你過去使綑綁的得自由，現在也使人心自由，你是一樣的神，你是一樣的神。
你過去觸摸大麻瘋的人，現在也能感受你的觸摸，你是一樣的神，你是一樣的神。

我呼求聖靈降臨，如水流降下充滿我，一次次充滿我，一次次充滿我！

佈道

Context matters. I've heard lots of people over the past four years say that our political climate is the worst it's ever been and "desperate times call for desperate measures." I've heard justification for abandoning kindness or character because the times are so perilous that we must do whatever it takes to protect ourselves and our rights - even if that means forsaking the way of Jesus in the process.

背景很重要。過去四年我聽到很多人說我們的政治氣候是有史以來最糟糕的，「絕望的時刻需要絕望的措施」。我聽過放棄仁慈或品格的理由，因為時代是如此危險，我們必須不惜一切代價保護自己和我們的權利——即使這意味著在過程中放棄耶穌的道路。

Last week, I mentioned this: I don't actually agree that we're living in the worst cultural moment the world has ever seen. We're going to talk about that in a minute, but the thing is: Even if this WERE the most difficult context in which to be alive and trying to follow God - would that change the way we are called to walk in our world? Would that alter our responsibility to the truth of the word of God and the way of Jesus?

上週，我提到了這一點：我實際上並不同意我們生活在世界上最糟糕的文化時刻。我們稍後會討論這個問題，但問題是：即使這是活著並試圖跟隨上帝的最困難的環境 - 這會改變我們被呼召在世界上行走的方式嗎？這會改變我們對神話語真理和耶穌道路的責任嗎？

I think God has something to say to us this morning, through Paul's letter to the NT church. We look at "Bible times" as sort of precious. We read about them in King James' English and imagine men in robes and words on scrolls and it can make our fast, noisy, high-tech, AI world look much more advanced, much more complicated and much more dangerous. But when I hear this notion advanced - this idea that we have it so hard - it makes me really frustrated because we serve a savior who was CRUCIFIED. Have you seen a crucifixion recently? Ever felt under threat of crucifixion? ALL his disciples were tortured and imprisoned or exiled and all but one was martyred in a brutal, treacherous way. That was their context. Paul is going to speak to us this morning through his letter, and he's going to talk about HOW we need

to show up - in the church and in the world - and he's going to start by telling us the context from which he is writing:

我想上帝今天早上有話要透過保羅寫給新約教會的信對我們說。我們認為「聖經時代」有點珍貴。我們用英王欽定版英語讀到他們，想像穿著長袍的男人和捲軸上的文字，這會讓我們快速、喧鬧、高科技、人工智慧的世界看起來更先進、更複雜、更危險。但當我聽到這個先進的觀念——我們的處境如此艱難——這讓我真的很沮喪，因為我們服務的是一位被釘在十字架上的救世主。你最近有看過耶穌受難嗎？曾經感受到被釘十字架的威脅嗎？他的所有弟子都遭到酷刑、監禁或流放，除了一名弟子外，所有人都以殘酷的方式殉難。這就是他們的背景。保羅今天早上將透過他的信對我們講話，他將談論我們需要如何出現 - 在教會和世界上 - 他將首先告訴我們他寫信的背景：

Therefore I, a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God. 2Always be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. 3Make every effort to keep yourselves united in the Spirit, binding yourselves together with peace. 4For there is one body and one Spirit, just as you have been called to one glorious hope for the future. Ephesians 4:1-7

1我為主被囚的勸你們：既然蒙召，行事為人就當與蒙召的恩相稱。**2**凡事謙虛、溫柔、忍耐，用愛心互相寬容，**3**用和平彼此聯絡，竭力保守聖靈所賜合而為一的心。**4**身體只有一個，聖靈只有一個，正如你們蒙召同有一個指望。弗 **4:1-7**

For Paul the context is stated right up front: ***As a prisoner in the Lord.*** He understands that the culture around him is involved in a fierce fight for rights. Roman Empire vs. everyone under their thumb. Jews vs. Christians. The battle is hot. Christians are being killed. They have virtually no rights. He is in prison for no legal reason. This is the context from which he sees the work of God in his world and it's the context from which he writes to us. (Paul would've had no concept of a nation like ours. None. The historical moments of Jewish autonomy are few and far between. He's not living in the land of the free and the home of the brave. He's living at the whim of one of the most maniacal and evil dictators the world has seen. Nero.).

對保羅來說，上下文已經在前面說明了：作為主裡的囚犯。他明白周遭的文化正在捲入一場激烈的權利鬥爭。羅馬帝國與他們控制下的所有人。猶太人與基督徒。戰鬥十分激烈。基督徒正在被殺害。他們幾乎沒有任何權利。他沒有任何法律理由卻被投入監獄。這是他在他的世界中看到上帝工作的背景，也是他寫信給我們的背景。（保羅不會有像我們這樣的國家的概念。沒有。猶太人自治的歷史時刻很少見。他不是生活在像美國這樣的自由的土地和勇者的家園。他生活在猶太人的心血來潮中。世界上最瘋狂、最邪惡的獨裁者之一。

Nero = 54-68 AD from age 16-30

“Nero's reign has gone down in history as the template of tyranny...” Guy de la Bédoyère

尼祿 = 西元 54-68 年, 年齡 16-30 歲

“尼祿的統治已經作為暴政的典範載入史冊...” 居伊·德拉·貝杜瓦耶爾 (Guy de la Bédoyère)

² From Edward Champlin there is also this: “Explain it as they may, no ancient writer denies that the common people of Rome loved what Nero was doing.”³ Needless to say, from a Christian perspective and given the general depravity of the Roman populace, this does not actually count for much, though it offers insight into the early Christian era. CONTEXT!

² 愛德華·錢普林(Edward Champlin) 也有這樣的說法:「無論他們如何解釋, 沒有哪個古代作家會否認羅馬的普通民眾熱愛尼祿所做的事情。」³ 不用說, 從基督教的角度來看, 考慮到羅馬人大眾普遍的墮落, 這實際上並沒有多大意義, 儘管它提供了對早期基督教時代的洞察。情境!

His history is sordid: His stepbrother publicly mocked him, so Nero' and his mom, Agrippina had him killed. Four years later, Nero invited his mom to dinner and had her killed.

他的歷史是骯髒的: 他的繼兄弟公開嘲笑他, 所以尼祿和他的母親阿格里皮娜把他殺了。四年後, 尼祿邀請他的母親共進晚餐並殺死了她。

In 62 AD, he had his wife and step sister murdered. In 64 he lit his own city on fire and when the city turned on him, he began blaming the Christians for it. That's when the fiercest persecution began. During this time, any Roman citizen could accuse any person of being a Christian and act as the prosecutor before a judge. If the Christian didn't renounce their faith, they were killed. And if they were killed, the prosecutor got to keep their property. A death sentence had nothing to do with breaking the law - just wearing the name Christian was enough. It was a harrowing time to be a follower of Jesus.

西元62年, 他謀殺了自己的妻子和繼妹。64年, 他點燃了自己的城市, 當這座城市轉向他時, 他開始將此歸咎於基督徒。就在那時, 最殘酷的迫害開始了。在此期間, 任何羅馬公民都可以指控任何人是基督徒, 並在法官面前擔任檢察官。如果基督徒不放棄他們的信仰, 他們就會被殺。如果他們被殺, 檢察官就可以保留他們的財產。死刑與違法無關——只要冠上基督徒的名字就夠了。作為耶穌的跟隨者, 那是一段痛苦的時期。

Paul's Missionary journeys began in 47AD and went through 57AD, he was in house arrest from 60-62 AD...finally condemned to death by Nero, as was Peter. This is Paul's context. He understands what it's like to live in the middle of an evil and chaotic system. And from his place on the timeline, he tells us: God is worthy of our worship and our obedience in EVERY context in which we find ourselves and, in fact, he doesn't even mention anything ABOUT Nero or the political corruption or persecution of the day. If that were me, it's all I'd be talking about! “Do you believe how unfair this is?” But

when Paul does mention the civil authorities, this is what he says:

保羅的傳教之旅始於公元47年，知道了公元57年，公元60-62年被軟禁...最後被尼祿判處死刑，彼得也是如此。這是保羅的背景。他了解生活在邪惡而混亂的體系中是什麼感覺。從他在時間線上的位置，他告訴我們：在我們所處的每一個環境中，上帝都值得我們崇拜和服從，事實上，他甚至沒有提到任何關於尼祿或政治腐敗或迫害的事情。如果是我的話，我就只說這些！“你相信這有多不公平嗎？”但當保羅確實提到民政當局時，他是這麼說的：

I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. 1 Timothy 2:1-2:1.

提摩太前書2:1-2 1.我勸你，第一要為萬人懇求、禱告、代求、祝謝；²為君王和一切在位的，也該如此，使我們可以敬虔、端正、平安無事的度日。

That's his instruction. Pray for everyone in authority - SO THAT we can live peaceful and quiet lives. This idea of peaceful, quiet lives is an echo of the text we're in today. Paul says "walk worthy of the calling" in your life. Then he gives a small list of what that looks like and those ways are not at all combative - at least not with us and other people: 這是他的指示。為每個當權者祈禱 - 以便我們能夠過著平靜的生活。這種和平、安靜的生活理念與我們今天所讀的經文相呼應。保羅說在你的生活中「行事為人與蒙召相稱」。然後他列出了一小部分看起來是什麼樣子的，這些方式根本不具有戰鬥性——至少對我們和其他人來說不是：

Humility謙遜

Gentleness溫柔

Patience耐心

Unity合一

Complete humility and Gentleness: I've thought a lot about this line this week.

Complete humility. Why does Paul add that word 'complete'? Isn't humility something you have or you don't? You are or you aren't? And here's what it means to me: I may be walking in humility in certain areas and in pride and judgment in others. I may feel very humble about my own abilities and gifts while being very arrogant and judgemental about someone else's failures or opinions. Paul doesn't say change your opinions, he says: Walk in complete humility and complete gentleness. Always gentle. Kind.

Compassionate. 完全的謙卑和溫柔：這週我對這句話思考了很多。完全的謙卑。保羅為什麼加上「完全」這個字呢？謙卑是你有或沒有的東西？你是還是不是？這對我來說意味著：我可能在某些領域表現得謙卑，而在其他領域則表現出驕傲和判斷力。我可能對自己的能力和天賦感到非常謙虛，而對別人的失敗或觀點卻非常傲慢和評判。保羅並沒有說改變你的觀點，他說：行事要完全謙卑、完全溫柔。總是溫柔，友善，富有同情心。

Be patient with each other, making allowance for each other's faults because of your love.

I love this instruction even though I don't love being patient. Paul is asking us to build the kind of community where we don't give up on people who hurt us or disagree with us. We don't walk away in exasperation - we stay patient. When I fight, I am impatient to get to a resolution and sometimes disagreements aren't settled in a minute. USUALLY disagreements aren't settled in a minute. Patience makes room for curiosity. "Why do you feel the way you feel? How did you come to these conclusions?" These kinds of questions are present in discussions that take time. (Right after we got married, Cliff and I were having a disagreement in the car on the way home from dinner. I felt myself shutting down and I just wanted to be done with the conversation and stop talking and when we got to our driveway, he didn't turn in. He just kept driving and said, "We're going to keep driving until you fight with me." He didn't WANT a fight, but he wanted unity and in fact, knows that without unity, we're pretty much sunk. So we drove and talked and drove and talked and landed - not on the SAME page- but on a new page altogether. A page we didn't know existed before we had that conversation. Before the conversation there was my way and his way...after it there was our way and there was also the understanding that my husband cared about our relationship too much to let us bury disunity in the periphery. He understood that it doesn't stay buried and that we had to patiently and kindly and humbly work through it to unity.) Our rules for disagreements are 1) Be kind 2) Be curious 3) Don't interrupt. These, I believe, are all wrapped up in Paul's instruction to handle one another with patience. 彼此要有耐心，因為你們的愛而包容彼此的缺點。我喜歡這個指導，儘管我不喜歡耐心。保羅要求我們建立這樣的社區，讓我們不會放棄那些傷害我們或與我們意見不同的人。我們不會憤怒地走開——我們保持耐心。當我吵架時，我會急於達成解決方案，有時分歧不會在一分鐘內解決。通常分歧不會在一分鐘內解決。耐心為好奇心騰出空間。「為什麼會有這樣的感覺？你是如何得出這些結論的？此類問題存在於需要時間的討論中。（我們結婚後不久，克利夫和我在吃完晚飯回家的路上在車裡發生了爭執。我感覺自己被關閉了，我只想結束談話並停止說話，當我們到達我們的停車位時，他沒有停下來，而是繼續開車，並說：「我們會繼續開車，直到你跟我爭吵為止。」他不想爭吵，但他想要合一，事實上，他知道如果沒有合一，我們會陷入困境，我們一邊開車，一邊交談，然後著陸——雖然最後也不是在同一個頁面上——但我們完全在新的頁面上，在我們進行那次對話之前，我們不知道存在一個頁面。方式，而且我們也明白，我的丈夫太關心我們的關係，不允許我們把不團結埋藏在外圍，他明白，這個問題不會一直被埋葬，我們必須耐心、友善和謙虛地解決這個問題，以實現團結。）我們處理分歧的規則是1) 友善2) 保持好奇3) 不要打斷。我相信，這些都包含在保羅的教導中，要耐心地對待彼此。

Unity through the bond of peace. 透過和平的紐帶合一起來

Unity = 1775 henótēs (from heis, "one") – oneness (unity), especially the God-produced unity (oneness) between believers – i.e. the harmony from sharing likeness of nature with the Lord (used only in Eph 4:3,13). Unity = 1775 henótēs (來自 heis, 「一」) – 合一 (unity), 尤其是信徒之間神所創造的合一 (oneness) – 即與主分享自然相似性所帶來的和諧 (僅在《以弗所書》4:3 使用, 13)。

Unity doesn't actually come from sharing all opinions in common. (Do you think we'll have differing opinions in heaven? I hope so. My friend Steve cannot imagine a heaven where you aren't able to watch 27 uninterrupted hours of Lord of the Rings and I can't imagine a heaven where I'm forced to watch Lord of the Rings.) Our differences make us unique. Revelation describes a heaven of every 'tribe, nation and tongue'. I don't believe we're going to be homogenized in heaven into amorphous blobs who think and talk and act like robots. But I think heaven will be heaven because we'll understand how beautiful our differences are, how little significance there is in 'being right', and how truly incredible it is to live in unity. 合一其實並不是來自分享所有共同觀點。(你認為我們在天堂會有不同的意見嗎？我希望如此。我的朋友史蒂夫無法想像一個你不能不間斷地觀看27個小時的《魔戒》的天堂，我也無法想像一個我必須要看《魔界》的天堂。啟示錄描述了每個「部落、國家、語言」的天堂。我不相信我們會在天堂裡被同質化成無定形的斑點，像機器人一樣思考、說話和行動。但我認為天堂將是天堂，因為我們會明白我們的差異是多麼美麗，「正確」的意義是多麼微不足道，以及團結一致地生活是多麼令人難以置信。

These words are gentle, but don't be fooled - they're also fierce. These are the words to which we are called. This is what we're called to fight for in the Body of Christ. Unity through the bond of peace. We are called to do the WORK of unity and that's a tough one because we often see unity as something we join up with. I'm going to find a church where I agree with the worship and the teaching and the way people interact with one another in community. Sometimes we choose a church like we choose a dinner off a menu or the political party by their platform. 這些話很溫和，但別被愚弄了——它們也很激烈。這些就是我們被呼召的話語。這就是我們被呼召在基督的身體中為之奮鬥的目標。透過和平的紐帶團結起來。我們被呼召從事團結的工作，這是一項艱鉅的任務，因為我們經常將團結視為我們參與進去的事情。我要找到一個在敬拜、教導以及人們在社區中互動的方式都認同的教會。有時我們選擇教會就像我們從菜單上選擇晚餐或著在一個平台上選擇政黨一樣。

And that's not bad - but it also won't last. We will always run into a hitch. A glitch. A difference of opinion that makes us angsty or angry or even furious. We will make stupid mistakes and hurt each other with our words or decisions or attitudes. The unity we start with, will not naturally maintain itself...sometimes, we'll have to roll up our sleeves and do the work of unity. 這還是好的——但也不會持久。我們總是會遇到麻煩。一個小故障。意見分歧會讓我們感到焦慮、氣怒甚至憤怒。我們會犯愚蠢的錯誤，並用我們

的言語、決策或態度傷害彼此。我們一開始的團結不會自然地維持下去……有時，我們必須捲起袖子，做好團結的工作。

We are called to CREATE unity. To work for it. To fight for it. To die to ourselves in order to see it come to life before our eyes. Unity is the good fight because of this: 我們被要求創造團結。為了它而努力。為之奮鬥。讓自己死去，以便看到它在我們眼前復活。團結就是美好的爭戰，因為：

For there is one body and one Spirit, just as you have been called to one glorious hope for the future. Ephesians 4 以弗所書4:4 身体只有一个，圣灵只有一个，正如你们蒙召，同有一个指望，

ONE body and one Spirit and we are called to ONE glorious hope. One. One. One. WE are called to serve ONE God from a million different social and political contexts. We are called to be ONE body in the midst of a thousand different worldviews. HE is the hope to which we are called. 一個身體和一個精神，我們被召喚去實現一個榮耀的希望。一。一。一。我們被呼召在百萬種不同的社會和政治背景下服事獨一的上帝。我們被召喚在一千種不同的世界觀中成為一個整體。他是我們蒙召的希望。

The work of this makes us better. It makes us more like Jesus and it builds trust and strength into our community. 這項工作使我們變得更好。它使我們更像耶穌，並為我們的社區建立信任和力量。

Here in America, in the year 2024, we are faced with a crisis of contention. I don't think this is the most contentious political event America has ever faced (one vice president killed the former Secretary of the treasury in a duel over a disagreement), but it is the most contentious election I'VE ever witnessed. And for the past few years, this contention has taken root in the heart of the church. Evangelical churches used to enjoy greater unity on presidential candidates and on the direction for our country. Those days seem like a dust in the rearview mirror. Now it feels like we're all mad all the time. So how do we face the next four months and the next four years and the next four decades as those who have strong opinions, yet desire to walk worthy of the call of God on our lives? 2024年，在美國，我們面臨一場爭論的危機。我不認為這是美國有史以來面臨的最具爭議性的政治事件（一位副總統因分歧而在決鬥中殺死了前財政部長），但這是我見過的最具爭議性的選舉。在過去的幾年裡，這種爭論已經在教會的心中紮根。福音派教會過去在總統候選人和我們國家的方向上享有更大的團結。那些日子就像是後視鏡裡的灰塵。現在感覺我們一直都很生氣。那麼，身為那些固執己見，又渴望行事配得上神對我們生命的呼召的人，我們該如何面對接下來的四個月、接下來的四年和接下來的四十年呢？

Humility 謙和

Gentleness 溫柔

Patience 耐心

Unity 合一

Paul makes no exceptions in his list “except for in really, really nasty election years.” He makes no room for us to indulge in the clamor of our context and claim that it exempts us from the good fight of unity. 保羅在他的名單中沒有例外，「除了在非常非常糟糕的選舉年」。他不允許我們沉溺於我們環境的喧囂中，並聲稱它使我們免於團結的美好鬥爭。

Humility 謙和

Gentleness 溫柔

Patience 耐心

Unity 合一

As ONE body we fix our eyes on Jesus, our ONE hope for the future. He is our one hope. And that’s the page on which we will land together in 2024 and beyond. 作為一個整體，我們將目光集中在耶穌身上，祂是我們未來的唯一希望。他是我們唯一的希望。這就是 2024 年及以後我們將共同登陸的頁面。

COMMUNION 聖餐

RESPONSE 回應

Keep a close watch on your own heart. 密切留意自己的心。

-Where or in whom have I placed my trust? -我信任哪裡或信任誰？

-

Keep short accounts. (Let go of offense quickly) 保持短暫埋怨。(趕緊放下冒犯)

Keep showing up. 繼續參與。

How would we serve Jesus and walk out our faith if we were scooped up and deposited in North Korea? 如果我們被綁起來並流放在朝鮮，我們將如何事奉耶穌並實踐我們的信仰？

We live it out the same way here. We live committed to the ONE body, ONE Spirit and ONE hope for the future. Our hope is not invested in a specific outcome...our hope is always and only in Jesus. 我們在那裡也以在這裡同樣的方式生活。我們致力於合一的身體、合一的精神和對未來的合一希望。我們的希望不在於特定的結果.....我們的盼望永遠且只在耶穌身上。