

Dwell 3: Home
October 8, 2023
Speaker: Alex Lessler
Isaiah 58:6-7
內住 - 第三週：“家”
以賽亞書58:6-7

詩歌一：聖音 **Holy Sound**

Verse 1

You need no invitation	你無需邀請
This all belongs to you	所有都歸你所有
We're full of expectation	我們充滿期盼
We're gonna see you move	我們將看到你的行動
Where two or more are gathered	兩人以上的聚會
There's power in the room	那裡就會有你的大能
You're all our hearts are after	你是我們的心所嚮往
There's nothing you can't do	你沒有難成的事

Chorus 1

Let everything with breath	讓那有氣息的
Raise up a holy sound	唱出聖潔的聲音
From east to west	從東方到西方
Till earth and heaven's	從地上達到天堂
Praises shake the ground	讚美聲震撼大地
Raise up a holy sound	唱出聖潔的聲音

Verse 2

We might be facing mountains	我們會面對高山
We've seen them move before	我們曾見過山被挪移
Where miracles can happen	在那神蹟發生之地
Praise opens up the door	讚美打開天門
So we lift our voices louder	讓我們揚聲高唱
Faith is in the air	信心飛揚在空中
All your promises we'll shout 'em	我們大聲唱你的應許
Hallelujahs everywhere	哈雷路亞充滿各地

(Bridge)

Mighty rushing wind blow in	強勁的風吹吧
Holy Spirit move again	聖靈再降臨吧
All of Heaven now open	所有天堂開啟吧

詩歌二：自由讚美 **Free Amen**

by Andrew Bergthold, Ed Cash, Franni Cash, Martin Cash, and Scott Cash

Verse 1

Hope falling down like rain	希望降臨如雨
Love that I can't explain	愛也不能解釋
Peace that stills my soul	平安讓我的靈安靜
Light in the darkest place	光照進黑暗的地方
Life even in the pain	生命即使在痛苦中
It feels like coming home	仍感覺回到了家

Chorus 1

Where the Spirit of the Lord is	主的靈在哪裡
There is freedom	哪裡就有自由
I am free amen	我是自由的, 阿門

Verse 2

Here I'm alive again	我又鮮活在這裡
Gone is the weight of sin	去除的是罪的重量
Oh sweet liberty	哦, 那甜美的自由
Praise God	讚美神
Who saved my life	那救贖我生命的神
I'm bought with the blood of Christ	我被基督的血買贖
I have been redeemed	我已經被救贖

Misc 2

(Bridge)

Free at last	最終的自由
Free at last	最終的自由
Thank God almighty	感謝神至高主
I am free at last	我最終獲自由
All my chains	所有鎖鏈
Are in the past	都已去除
Thank God Almighty	感謝神至高主
I am free at last	我最終獲自由

詩歌三: 感恩 **Gratitude**

Verse 1

All my words fall short	我沒有言語表達
I got nothing new	我沒有任何新意
How could I express	我能怎樣表達
All my gratitude	我所有的感恩

Verse 2

I could sing these songs	我可以唱這些歌
As I often do	如我常常做
But every song must end	但每一首歌都有終止
And You never do	但你卻從無終止

Chorus 1

So I throw up my hands	所以我伸出雙手
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And praise You again and again
'Cause all that I have is a hallelujah hallelujah
And I know it's not much
But I've nothing else fit for a king
Except for a heart singing hallelujah
Hallelujah

一次再一次讚美你
因我唯有的是哈雷路亞，
我知道我有的不多
但我沒有其他給我的王
除了這一顆心唱哈雷路亞
哈雷路亞

Verse 3

I've got one response
I've got just one move
With my arms stretched wide
I will worship You

我只有一個回應
我只有一個行動
我的雙手打開
我要敬拜你

Misc 1

(Bridge)

Come on my soul
Oh don't you get shy on me
Lift up your song
'Cause you've got a lion inside of those lungs
Get up and praise the Lord

來吧我的心靈
不要羞澀
高唱你的歌
因你肚腹有雄獅
起來大聲讚美主

Intro: Not Empty Religion 簡介：虛無的信仰

- Series on Isaiah 58- Isa. is speaking prophetically to the kingdom of Judah. 這個系列講的以賽亞書第58章，這是對猶大王國的預言。
 - The Kingdom of Israel had split (God isn't interested in the division of his people... Wasn't then, isn't now.) 以色列王國已經分裂(神對祂子民的分裂不感興趣... 以前不是，現在也不是。)
 - Yet he works through our brokenness. 然而祂卻在我們的破碎中工作。
 - The northern kingdom had already fallen. God sends the prophet Isaiah to the southern kingdom to warn them that if they do not stop their idolatry and injustice, they too will fall. 北國已經滅亡了。神差遣先知以賽亞去 南國警告他們，如果他們不停止偶像崇拜不公義，他們也會滅亡。
 - A prophet is a truth-teller. Someone who has been equipped and commissioned by God to tell His truth. 先知是說真話的人，是被神裝備好蒙神託付講述神的真理。
 - The prophets are almost always speaking truth to the broken powers. 先知幾乎總是對敗壞的權柄說真話。
 - Isa. warns of the wrath of God. 以賽亞警告神的憤怒。
 - The wrath of God is God allowing you to have what you want. Go read Romans 1 神的憤怒是神允許你擁有你想要的。(參考羅馬書第一章)

if you don't believe me. He is long-suffering, patient, and kind... but if you resist him repeatedly, it's like he says, "Fine. Have your will for your life and not mine." And when that happens, you

always get more than you bargained for. 如果你不相信我。他是個恆久忍耐、有耐心、善良的人.....但如果你一直抗拒祂, 祂就會說:「好, 按你的意思過日子吧! 不按我的。」當這種情況發生時, 你得到的總是超出你討價還價的所得。

- This is precisely what Isaiah is presenting to the people of God. 這正是以賽亞向神子民所顯示的。
- The prophecy also depicts the blessing that will come if they were to choose to trust the Lord and turn away from their wicked ways. 預言也講述了如果他們選擇信靠主, 轉離他們的惡行, 就會得到祝福。
- There is a blessing when you walk with God and in his ways. 當你與神同行並遵行祂的道路時, 就會蒙祝福。
- This isn't some prosperity gospel... You will also have trouble, persecution, needs, and conflict. BUT the blessing is that you will never walk through those things alone. 這不是什麼成功神學.....你也會遇到麻煩、迫害、需要, 和衝突。但你的蒙福就是你永遠不會獨自地經歷這難處。

God's power and presence will work in you, through you, and ultimately for the good of those around you. 神的力量和同在將在你身上、透過你作工, 最終為成為你周圍的人的幫助。

- We are calling this series “Dwell” - and it hinges on verse 12-我們稱這個系列為「同住」取決於第 12 節-

12 Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings. Isa. 58:12
以賽亞書 58: 12 你們中間必有人起來修造久已荒廢之處, 立起代代相承的根基。你必稱為修補裂痕的, 和重修路徑給人居住的。

- “Dwellings” or “Dwell” = Home “Dwellings”或“Dwell”= 家
- My message today is titled “Home” 今天我的信息主題是“家”
- Home is supposed to be the place you were made for. 家應該是你出生的地方。
- “I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it till now...Come further up, come further in! -C.S. Lewis, The Last Battle (Chronicles of Narnia, #7)「我終於回家了! 這才是我真正的祖國! 我屬於這裡。這就是我一生都在尋找的土地, 儘管直到現在我才知道...再往前走, 再進一步! -CS. 路易斯, 最後一戰(納尼亞傳記, #7)
- There is a home you were created for. It's life with God. 你生來就是為了一個家, 過與神同在的生活。
- Home = Purpose 家=目標
- We all need purpose, and we can only find it with God. (Emphasize the crisis of young men in our culture and how it highlights the need for purpose.) 我們都需要目標, 而我們只能透過神找到它。(我們文化中年輕人的危機以及這樣的危機顯示年輕人需要目標。)

- As you walk with God, he works through you to create “Home” for others. (“Restorer of Streets w/ Dwellings”)當你與神同行時，祂會透過你為他人創造「家」。(「巷道家的恢復者」)
- You will only discover your created purpose in a life with God.只有在與神同在的生命中，你才會發現你被創造的目的。

○ There is a calling of faith on each of you- to walk with him, trust him, be transformed by him, and be an agent of healing to the broken world around you. 你們每個人都有一個信心的呼召—與祂同行，信任祂，被祂改變，並成為治癒你周圍破碎世界的使者。

○ This is his purpose in the world, and he has invited you to partner with him in it.這是祂在這個世界的目的，祂邀請你與祂合作。

- “Faith in Real Life” - A Concept that changed me. I believe that the Gospel has the power to transform lives. As I lived in the heart of Downtown Portland, I began to wrestle with the reality of the city's brokenness and my deep conviction that the Gospel has the power to change. Forcing others to believe what you believe and shoving the gospel down people's throats approach will NEVER work. You cannot legislate a changed heart. History proves that. And yet, History also confirms that the Gospel of Jesus has changed the world. BUT HOW?「現實生活中的信仰」—一個改變了我的概念。我相信福音有轉化生命的力量。當我住在波特蘭市中心時，這座城市破碎的現實與我深信福音有改變的力量產生了抵觸。強迫別人相信你所相信的，把福音強加給人們的方法永遠不會奏效。你不能立法改變心意。歷史證明了這一點。然而，歷史也證明了耶穌的福音改變了世界。這是如何達成的呢？

- Our faith is supposed to matter in our real lives. It makes a difference. Who we believe in should radically alter the way we live. This passage is about how. 我們的信仰應該在我們的現實生活中扮演重要角色。這很重要。我們所相信的那位應該會從根本上改變我們的生活方式。這段話就是，是關於如何的。

- The problem in Isa 58 is that Israel's religion was empty. There isn't a genuine faith, and they are not making a positive difference in the world. 以賽亞58章的問題在於以色列的宗教是空洞的。沒有真正的信仰，並且他們沒有為世界帶來正面的改變。

- Remember the words of James, “Your faith without works is dead.”請記住雅各的話：“你們沒有行為的信心是死的。”

- This is the Empty/ dead Religion of Isa 58-以賽亞58章說的是空洞/死宗教-

- In Isa. 58 - “There was a mismatch between people's spiritual practice and the rest of their lives....In the Bible, spiritual practices or following the guidance of the Spirit involves the kind of action the prophet talks about.” - John Goldingay
以賽亞書58章 - 「人們的屬靈生活的實踐與真實的生活之間不相符。.....在聖經中，屬靈生活的實踐或遵循的聖靈指引涉及先知所說的那種行動。」——約翰·戈爾丁蓋

MVMT 1: Recap: Dismantle the Domination System 行動一：回顧：拆除派別系統

Last week, Jamie introduced this section of Isaiah 58. Verses 6 and 7 should be read together. 上週, Jamie提到了以賽亞書 58 章第 6 節和第 7 節應該一起閱讀。

So, Let's recap verse 6. 那麼, 讓我們回顧一下第 6 節。

6 “Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? -Isa. 58:6

6我所要的禁食, 豈不是要你鬆開兇惡的繩, 解開軛上的索, 使被欺壓的得自由, 折斷一切的軛嗎?

Remember, Isaiah, is speaking to “a people”. There is absolutely an individual and personal response to this passage. 請記住, 以賽亞是在對「一群人」說話, 這段話絕對有人與人的呼應。A sort of “me” response. That’s a given.「我」的回應。這是既定的。

BUT This is written to the whole kingdom also. So there’s a “we” response too. There are systems within the nation of Israel that are unjust.這也是寫給整個王國的。所以也有一個「我們」的回應。以色列國內存在不公正的制度。

There’s “systemic injustice.” 存在「體制性不公義」。

And this is where I’m going to lose some of you potentially. Please hang in there! 由此而可能要聽不下去了。請再繼續聽下去!

I’ve learned that as soon as we begin to talk about societal evil or systemic injustice, some people just tune us out. I’ve heard it all.. I’m “too liberal,” or I’m “too woke.” I don’t care anymore about those labels.我知道一旦我們開始談論社會黑暗或體制性不公, 有些人就會不想聽了。“我都聽過”了……我“太開放了”, 或者我“太清醒” 我不再擔心那些標籤了。

I care a lot about what the Bible actually says, and it happens to say A LOT to say about systemic injustice and the dark powers that sit behind them.我只在意聖經到底說了些什麼, 聖經它碰巧說了很多話, 關於體制性不公義及其背後的黑暗勢力。

I could rattle off hundreds of “for instances” off the top of my head, but I ask that you just consider that what I’m saying is trustworthy and journey through this a bit with me.

We must be aware of the cultural conditioning some of us are coming out of. This comes from a few factors: 我可以從腦海中脫口而出數百個“例如”, 但我只要求你考慮一下我所說的是值得信賴的, 並和我一起經歷這個過程。我們必須意識到文化氛圍對我們中間一些人的思維的影響。這來自於幾個因素:

1. An overemphasis on personal spirituality combined with a neglect of the discipleship around how our personal faith has profound transformational power for the public good.過度強調個人靈性而忽略門徒訓練。圍繞著我們的個人信念如何對公共利益產生深遠的改變力量。
2. This is heightened by a hyper-individualization of our Western Culture, especially those of us in America. This construct is dangerous because we believe that no broader system can hold people down, and as such, it’s everyone’s individual fault if they cannot lift themselves by their bootstraps. This is an oversimplification, and it neglects the

teachings of the Bible. There is also a tension here that we have personal responsibility in our lives as well.我們的西方文化，尤其是美國文化的高度個人化加劇了這一點。這種觀念是危險的，因為我們相信沒有任何更廣泛的製度可以壓制人們，因此，如果他們不能透過自己的努力來提升自己，那是一個人的個人錯誤。這是一種過於簡單的說法，它忽略了聖經的教導。這裡也存在著一種緊張關係，就是我們在生活中也負有個人責任。

a. Let me give you an example. In 2012, I spent some time in Haiti. I was living in a concrete structure surrounded by a tent village. We were there to provide food, medical care, and education to the kids that lived in these camps. We were in Carrefour, which overlooks the bay of Port-au-Prince. This is right near the quake's epicenter that devastated the nation- 300k+ people died in this tragedy. 讓我舉一個例子。2012年，我在海地待了一段時間。我住在一個被帳篷村包圍的混凝土結構裡。我們在那裡為生活在這些營地的孩子們提供食物、醫療服務和教育。我們在加利福，可以俯瞰太子港灣。這裡就在地震的震央附近，這場地震給整個國家帶來了毀滅性的打擊——超過 30 萬人在這場悲劇中喪生。

The world responded by sending almost 15 billion dollars in aid. I arrived in Haiti nearly two years after the quake hit, and I noticed as I looked out into the Bay that giant container ships just sat there, day in and day out. They didn't move, but they were full. When I asked about it, I was told it was all of the aide sent from around the world. But the corrupt government wouldn't allow it in unless bribes were paid.作為回應，世界各地提供了近 150 億美元的援助。地震發生的兩年後，我到達海地，當我眺望海灣時，我注意到巨型貨櫃船日復一日地停在那裡。滿船的貨物在原地沒有移動。當我詢問時，我被告知這是所有從世界各地運來的救援物資，但腐敗的政府不會允許其入境，除非行賄。

b. So, it was stuck in limbo. Few times in my life have I felt such anger. A lust for power and the greedy desire of a few were causing the needless deaths of hundreds of thousands. Innocent children have to watch their brothers and sisters, mothers and fathers, cousins and friends die as they stare out at the provisions and medical care locked behind a system of injustice. 於是，就陷入了困境。我一生中很少有過這樣的憤怒。對權力的渴望和少數人的貪婪慾望導致了數十萬人不必要的死亡。當他們凝視著不公正制度背後的供給和醫療服務時，無辜的孩子們不得不眼睜睜地看著他們的兄弟姐妹、母親和父親、表兄弟姐妹和朋友死去。

i. If Isaiah wrote a prophecy to Haiti, it would carry a double meaning-written to confront the individuals responsible for the injustice and to the broader system at work. Both need to be engaged.如果以賽亞寫了一篇關於海地的預言，那麼它將帶有雙重意義——既要對抗那些對不公正行為負有責任的個人，又要面對正在發揮作用的更廣泛的製度。兩者都需要參與。

ii. It is unbiblical to say there is "no such thing" as societal evil or systemic injustice. It's also unbiblical to say we do not have personal responsibility. Both of these ideas must be held in tension.說「不存在」社會邪惡或系統性不公正是不符合聖經的。說我們沒有個人責任也是不合聖經的。這兩種想法都必須保持緊張狀態。

iii. The outworking of this allows us to acknowledge and confront the real issues of racism, injustice, abuse of power, greed, and the like at work in the world today.其結果使我們能夠承認並面對當今世界上存在的種族主義、不公正、濫用權力、貪婪等真正的問題。

3. Another factor we need to consider is our underdeveloped understanding of spiritual evil. We tend to think that demons are little devils that sit on our shoulders and tempt us to do morally wrong things.我們需要考慮的另一個因素是我們對屬靈邪惡的理解不夠深入。我們傾向於認為惡魔是坐在我們肩上的小惡魔，引誘我們做道德上錯誤的事情。

Yet the Bible paints a picture of a much more crowded spiritual dimension than personal tempters. There are principalities and powers that have fallen. They are spiritual beings that are distinct from demons. Fallen, and according to Paul in Colossians, can even be redeemed.然而，聖經描繪了一幅比個人試探者更為擁擠的精神層面的圖畫。有些執政的和掌權的已經倒台了。他們是有別於惡魔的靈體。根據保羅在《歌羅西書》中的說法，墮落甚至可以被救贖。

In their fallen state, they propagate fallen systems that influence groups, cultures, churches, and the like. To not believe that they are real play into their hand and allow systems of injustice to thrive in the shadows. You will never engage them if you can't admit they are real. And if you are not disciplined as to how, you will engage them incorrectly.在他們墮落的狀態下，他們傳播影響群體、文化、教會等的墮落系統。不相信他們是真正的對手，並允許不公正的製度在陰影中蓬勃發展。如果你不能承認他們是真實的，你就永遠不會參與其中。如果你沒有受過特訓如何與他們互動，你就會錯誤地與他們互動。

a. Many American Civil Rights leaders understood that you could not combat racially motivated violence with violence. You would just be trading one form of darkness for another. This is where “non-violent resistance” came in. It was not violent, nor was it passive. It followed the third way of Jesus. It engaged the darkness by not giving in to the darkness.許多美國民權領袖都明白，不能以暴力對抗種族動機的暴力。你只是用一種形式的黑暗來換取另一種形式的黑暗。這就是「非暴力抵抗」的由來。它不是暴力的，也不是被動的。它遵循耶穌的第三條路。它透過不向黑暗屈服來對抗黑暗。

FOR YOU LOTR FANS- YOU CANNOT DESTROY THE RING OF POWER BY WEILDING THE POWER OF THE RING.對於《魔戒》的粉絲來說，您無法透過融合戒指的力量來摧毀戒指。

b. In Romans, Paul says we cannot overcome “evil with evil” but we overcome “evil with good.” 在羅馬書中，保羅說我們不能“以惡勝惡”，但我們可以“以善勝惡”。

c. This is the same way that racially motivated transatlantic slavery was defeated by William Wilberforce, and how eventually Apartheid was defeated in South Africa.這與威廉·威爾伯福斯擊敗出於種族動機的跨大西洋奴隸制以及最終在南非擊敗種族隔離的方式是一樣的。

d. How do we engage the challenges we face in our own context? Against the backdrop of Slavery, Jim Crow/ New Jim Crow, Colonialization, Internment Camps, Redlining, Poverty, Border Policies, Immigration issues, A War on Drugs, sexual identity crisis, mental health crisis,

widening wealth gaps, constant violence in Israel and Palestine... I know, I know, I've successfully made everyone mad. ;) 我們如何應對我們在自己的背景下所面臨的挑戰？在奴隸制、吉姆克勞/新吉姆克勞、殖民化、拘留營、紅線、貧窮、邊境政策、移民問題、毒品戰爭、性別認同危機、心理健康危機、貧富差距擴大、以色列持續的暴力和巴勒斯坦.....我知道，我知道，我已經成功地讓所有人都生氣了

In John 17, Jesus says that he is “not of this world (just as the Father is not of this world) and that we, as disciples of Jesus, are also “not of this world.” It is right and helpful to think of what Jesus is saying in terms of this: “I am not of this world’s systems and values. I am of Heaven’s systems and values. I have called my disciples to also not be of this world’s system, but of heaven’s system. But he has not called us away from this world, but to be a blessing to it. We cannot bury our heads in the sand and act like it isn’t real, we cannot fight it with the powers of darkness; we cannot be naive to the spiritual realities that sit behind them. 在約翰福音第 17 章中，耶穌說他「不屬於這個世界（正如父不屬於這個世界一樣），而我們作為耶穌的門徒，也「不屬於這個世界」。想想耶穌在這方面所說的話是正確且有幫助的：「我不屬於這個世界的體系和價值觀。我屬於天堂的體系和價值。我也呼召我的門徒不要屬於這個世界的體系，而是屬於天國的體系。但他並沒有叫我們離開這個世界，而是要成為這個世界的祝福。我們不能把頭埋在沙子裡，假裝它不真實，我們不能用黑暗的力量來對抗它；我們不能對它們背後的精神現實天真對待。

Transition: 過渡：

All of this to say, Isaiah 58:6 says that genuine faith should acknowledge, confront, and dismantle the systems of injustice in our world and confront the darkness inside each of us. That is both “my/your” responsibility and “our” responsibility together. 這一切都表明，以賽亞書 58:6 說，真正的信仰應該承認、面對和拆除我們世界上的不公義制度，並面對我們每個人內心的黑暗。這既是「我的/你的」責任，也是「我們的」責任。

It’s popular for my generation (millennials) to deconstruct our faith. It’s something you hear about all the time. Verse 6 is a deconstruction of our faith in a sense and a call to deconstruct the systems of injustice in the world. 對我們這一代（千禧世代）來說，解構我們的信仰很流行。這是你常聽到的事情。第 6 節在某種意義上是對我們信仰的拆解，並呼籲解除世界上不公正的製度。

What is unpopular in my generation is to reconstruct after you deconstruct. Our faith needs renovation, not demolition. Verse 7 is about rebuilding a faith that makes a difference in our lives and our world. 在我這一代中，不受歡迎的是拆除後的重建。我們的信心需要更新，而不是拆除。第 7 節是關於重建信心会使我们的生命和世界变得不一样。

MVMT 2: Reconstruct W/ Justice + Righteousness 以公正和公義重建

The “fast” (spiritual life of faith) he wants is to tear down injustice, but to build back. 祂想要的「禁食」（信仰的精神生活）不僅是摧毀不公正，而是重建。

Justice is to right something that is wrong. Righteousness is the state of being in right relationship with God. 公正就是糾正錯誤的事。公義是與神保持正確關係的狀態。

Our trust in God transforms our being and the world around us. 我們對神的信任改變了我們的存在和周圍的世界。

And this is what it looks like:這就是它的樣子:

“Is it not to share your food with the hungry.” -Isa. 58:7

以賽亞書 58:7

“7 不是要把你的餅分給飢餓的人”

“Story of the Homeless Encampment in my neighborhood. Scarlet’s unconditioned response VS my conditioned response.” 「我家附近無家可歸者營地的故事。史嘉莉無條件反應 VS 我的條件反應。」

1. The condition of our heart 1. 我們內心的狀況

- What is the posture of my heart to those in need? 對於需要幫助的人，我的心是什麼態度？
- What needs to be unconditioned? (we are taught to fear that which we don’t know or understand. Have we taken time to think critically about that? 什麼需要无条件？（我們被教導要害怕我們不知道的事情或了解。我們是否花時間批判性地思考過這一點？
- “If you want to make a difference in the political arena you have to do it from under the radar. You cannot fight to be seen. You need to care more about making a difference and not about obtaining a platform. As soon as you even bring up the houseless community people go from zero to hysterical in a split second. They recite the talking points, and they refer to the headlines, and they cease to remember that these are people too.” 「如果你想在政治舞台上有所作為，你必須從低調神秘。你不能為了被人看見而奮鬥。你需要多關心做出改變而不是獲得一個平台。只要你提起無家可歸的社區人們可以瞬間從零到歇斯底里。他們背誦談話要點，他們引用頭條新聞，他們不再記得這些也是人。」
- This reminded me of Jesus. He was always trying to fly under the radar. He understood how fickle crowds are and how unproductive fame can be! 這讓我想起了耶穌。他總是試圖在雷達下飛行。他了解人群是多麼善變，名聲是多麼無能為力！
- He would do a miracle and tell people, “Don’t tell anyone,” because the attention got in the way of the work. Gosh, is that a critique of our modern day, especially the church and church leaders... believe it or not, it’s okay that not everything about your life needs to be up for public consumption. 他會創造奇蹟並告訴人們“不要告訴任何人”，因為人們的關注妨礙了工作。天哪，這是對我們現代的批評，尤其是教會和教會領袖... 不管你信不信，沒關係，不是一切關於你的生活事情都需要供大眾消費。
- We should live a life that mimics Jesus, and our desires are being changed and shaped by Jesus. We will become more like Jesus. And if that’s the case, we can live a life worth imitating.

我們應該效法耶穌的生活，我們的願望正在被耶穌改變和塑造。我們會變得更像耶穌。如果是這樣的話，我們可以過著值得效法的生活。

- Paul said, “follow me as I follow Christ”保羅說：“你們跟隨我，如同我跟隨基督一樣。”

- Hebrews says, “Remember the leaders who spoke the word of God to you, consider the outcome of their way of life, imitate their faith.” -Hebrews 13:7

希伯來書 13:7

7 從前引導你們、傳神之道給你們的人，你們要想念他們，效法他們的信心，留心看他們為人的結局。

- Verse 7 continues...第七節繼續說到

“and to provide the poor wanderer with shelter—
when you see the naked, to clothe them,” -Isa. 58:7

以賽亞書 58:7

“7 將飄流的窮人接到你家中，見赤身的給他衣服遮體”

2. The work of our hands 我們手上的工作

- I come from a long line of builders- engineer, real estate, body-building, mechanic, nurse, businesses, digital spaces... At a point in my own story, I realized that I am a builder of sorts, not of buildings, bodies, or digital spaces, but of people. 我來自一長串建造者——工程師、房地產、健美、機械師、護士、企業、數位空間... 在我自己的故事中的某個時刻，我意識到我不是一個建造者，但不是為建築物、身體或數位空間，而是為人。

- What has God given to you that you could help build for others? (more on that later)神給了你什麼可以幫助別人建造的東西？（稍後會詳細介紹）

- This goes beyond individual charity. This whole passage is about orientating your life in such a way that makes a difference in the world. To see what you have as a gift to be given over in service of a God who cares deeply about everyone. 這超出了個人慈善的範疇。整篇文章都是關於如何定位你的生活使得你的生命可以改變世界。看看你有什麼禮物是可以奉獻來服事這一位深切關心每個人的神。

- It's about living with a transcendent purpose, not for yourself but for the good of those around you. (Like Jesus) 帶著超越的目標生活，不是為了自己，而是為了別人的利益你周圍。（像耶穌）

- Those who follow Jesus know that when your life is orientated in such a way it also changes you. 那些跟隨耶穌的人知道，當你的生活以這種方式定位時，它也會改變你。

B4 For The City Initiatives B4 城市倡議

Water 水

This recent mission to Africa created numerous opportunities for B4Church to bless the people of Kenya, Burundi, Rwanda, Nigeria and Niger. “Water projects” are not simply a matter of digging boreholes. Water is always a local issue. There are a range of solutions that we consider when we look at an area. The source of water may be a lake or river, roof collection, shallow wells, deep boreholes or even municipal systems (providing water, but water that needs to be treated for drinking). A project could involve any of these. For instance, in Rwanda, most of the villages are on granite hills. Drilling is not possible, so we look for springs or natural water basins to provide the water. We found one in Rukomero, where we will put a solar powered water system. The vision is to help plant or establish local churches with water systems. To help these churches be a blessing to the communities they are in. 最近的非洲使命為 B4Church 創造了無數機會來祝福非洲肯亞、蒲隆地、盧安達、奈及利亞和尼日爾人。「潔淨水工程」不是一個挖鑽孔的問題。水始終是地區性的問題。當我們考察一個區域時，我們會考慮一系列的解決方案。水源可能是湖泊或河流、屋頂收集、淺井、深鑽孔甚至市政系統（提供水，但需要處理後才能飲用）。一個項目可能涉及其中任何一個。例如，在盧安達，大多數村莊都位於花崗岩山上。無法鑽孔，因此我們尋找泉水或天然水盆來提供水。我們在魯科梅羅找到了一個，我們將在那裡安裝太陽能供水系統。我們的願景是幫助種植或建立擁有供水系統的地方教會。幫助這些教會成為他們所在社區的祝福。

In another case, in Busiga, Burundi there was an extensive water delivery system built in 2015. There are water stations every kilometer or so, but only the last two have any flow of water. It turns out that a pump failed and it can only limp along with the current pump, affecting over 100,000 people (the size of Beaverton). An upgrade is needed, but the community is unable to afford it. We spoke to the district manager, who told us what it would take to rehabilitate the system. And so we will. 在另一個例子中，布隆迪的布西加建有一個建於2015年的龐大供水系統，每隔一公里就有一個水站，但只有最後兩個有流量水。原來有一個水泵故障，只能跟著目前的水泵勉強運行，影響超過 10 萬人（比佛頓的面積）。需要升級，但是社會無力承擔。我們與地區經理交談，他告訴我們修復系統需要什麼。我們會幫助支持這個需要。

The impact B4Church is making is significant. As Serges Nsabimana (Foursquare National Leader of Burundi), “Many communities will be transformed and many lives will be saved through the water projects we are doing together.” B4教會所產生的影響是巨大的。Serges Nsabimana (四方教會在布隆迪的領袖)說，「透過我們共同開展的水利工程，許多社區將發生轉變，許多人的生活將改變。」

This is just one story that we are a part of, and theres so many others.這只是我們參與的一個故事，還有很多其他故事。(list initiatives from Mark) (列出馬克的倡議項目)

These are efforts to do what Isa. 58:7 says- To reconstruct just and fair systems for others. That our faith may move us to action. 這些都是為了做以賽亞書中所說的而做的努力。以賽亞書 58:7 說—為他人重建公正和公平的製度。我們的信仰可以促使我們採取行動。

MVMT 3: Radical Generosity- Do not turn away from your own 變革式的慷慨——不要不顧恤自己的骨肉

”and not to turn away from your own flesh and blood?” -Isa. 58:7

以賽亞書 58:7

“7。。顧恤自己的骨肉而不掩藏麼？”

There's selfishness here. A turning away from those in need, will ultimately cause you to turn away from your very own flesh and blood too.這裡有自私。遠離那些有需要的人，最終會導致你也遠離你自己的骨肉。

We combat selfishness by embodying a life of radical generosity (like Jesus). 我們透過體現極端慷慨的生活(像耶穌一樣)來對抗自私。

We live in a unique time in history. Never before have we had the technology and resources to effectively end poverty, food scarcity, and lack of access to clean water. Unfortunately, we lack the motivation to do so.我們生活在歷史上一個獨特的時期。我們以前從未擁有過技術和資源來有效消除貧窮、糧食短缺和無法取得乾淨水源的問題。不幸的是，我們缺乏這樣做的動機。

There are many reasons, but ultimately, it boils down to the fact that we seem not to know what to do with abundance.原因有很多，但最終歸結為這樣一個事實：我們似乎不知道如何處理豐盛。

Jesus offers us a purpose that transcends everything that the systems of this world say we would live for.耶穌為我們提供了一個超越這個世界系統所說的一切的目的會為之而活。

We will end our time together today by looking at this teaching of Jesus from Luke 12:16. It's a parable, and it's pretty straightforward.今天我們將透過檢視路加福音 12 章 16 節中耶穌的教導來結束今天的聚會。它是比喻，而且非常簡單。

16 And he told them this parable: “The ground of a certain rich man yielded an abundant harvest. 17 He thought to himself, ‘What shall I do? I have no place to store my crops.’

18 “Then he said, ‘This is what I’ll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain. 19 And I’ll say to myself, “You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.”’

20 “But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’

21 “This is how it will be with whoever stores up things for themselves but is not rich toward God.” -Luke 12:16-21

路加福音 12:16-21

16 就用比喻對他們說：有一個財主田產豐盛；

17 自己心裡思想說：我的出產沒有地方收藏，怎麼辦呢？

18 又說：我要這麼辦：要把我的倉房拆了，另蓋更大的，在那裡好收藏我一切的糧食和財物，

19 然後要對我的靈魂說：靈魂哪，你有許多財物積存，可作多年的費用，只管安安逸逸的吃喝快樂罷！

20 神卻對他說：無知的人哪，今夜必要你的靈魂；你所預備的要歸誰呢？

21 凡為自己積財，在神面前卻不富足的，也是這樣。

If you are a financial planner, you might think that Jesus didn't give very sound retirement advice. He must not have been familiar with a 401k or a basic savings account. Doesn't he know. 如果你是一位財務規劃師，你會認為耶穌沒有提供非常健全的退休生活建議。他一定不熟悉 401k 或基本儲蓄帳戶。難道他不知道嗎？

he could put that money in a high-interest savings account and be even more generous Someday? 他可以把這筆錢存入高利息儲蓄帳戶，甚至有一天會更慷慨？

On the surface, this SEEMS like really wise stewardship- he has an abundant crop, builds bigger barns to store it, and retires early. 從表面上看，這似乎是非常明智的管理行為——他擁有豐富的農作物，可以建造更大的糧倉，然後提早退休。

But Jesus calls him a fool. 但耶穌稱他為愚笨的人。

What does it mean to be “rich toward God”? “在神裡的富有”是什麼意思呢？

Isa. 58 has already given us that answer. 以賽亞書58章已經給我們回答。

The fool in this story stored his resources for himself (and probably even his family). 這個故事中的傻瓜為自己(甚至可能為他的家人)儲存了資源。

But the “rich toward God” recognizes that the resources (and even an abundance of resources) are a gift given to us by God to be given away for other people's good. 但「在神中的富有」的人認識到資源(甚至是豐富的資源)是神賜給我們的禮物，讓我們為別人的利益而送出。

You are not an owner, 你不是主人。

You are a steward. 你是代管者。

So your question is, “What does the owner of all want me to do with the portion he has given Me?” 所以你的問題是：「萬有的主人希望我用祂所給的那部分做什麼？」

What do you have? How is God asking you to give it away? 你有什麼？神怎樣要求你給出去呢？

Some people in this congregation could unite and solve a water crisis for over 100,000 people in Burundi. Sure, your “bigger barn” would be emptier, but if you see what you have as God's anyway and know it is why God has given you resources and opportunities, then mobilize those

Resources. 我們會眾中的一些人曾經團結起來，為蒲隆地10多萬人解決水危機。當然，你的「更大的穀倉」會更空，但如果你把你所擁有的東西視為都是神的，知道這就是神給你資源和機會的原因，然後動用這些資源。

Some of you are geotechnical engineers. Maybe you aren't going to preach a sermon, but you can help create a local municipal clean water source working with local people and products. Could you imagine if God's given purpose for us was to all preach sermons? We would be an incredibly ineffective bunch! 你們中的一些人是岩土工程師。也許你不會講道，但你可以與當地人民和物產合作，幫助建造當地市政清潔水源。你能想像神賜給我們的目的是讓我們所有人都講道嗎？我們將是一群極度無效的人！

You may be an expert coder, and you can help create a digital space that an expert digital marketer can help share and tell stories of need. 你可能是專家編碼員，你可以幫助創建一個數碼空間，讓專家電子化行銷人員可以幫助分享和講述需求故事。

You may be a trained doctor, and you can help solve simple water-born illness that is avoidable Worldwide. 你可能是一名訓練有素的醫生，可以幫助解決本可以避免的簡單的全世界水源性疾病。

You may be a lawyer, and you can help hold corrupt governments accountable. 你可能是律師，你可以協助追究腐敗政府的責任。

You may be a scientist, and you can help create ways to dispose of or recycle waste that is often shipped to developing nations and contaminates water sources. 你可能是科學家，你可以協助找到方法來處理或回收經常運往發展中國家並污染水源的廢棄物。

Or maybe you can pray diligently and purposefully. 或者，也許你可以勤奮、有目的地祈禱。

If you bring to me your gifts, talents, resources, and experiences, I promise you I can find a way you can embody Isa. 58:6-7(opportunity to move outside of the water example and focus on our families, church, neighborhoods and communities too.) 如果你帶給我你的天賦、才能、資源和經驗，我向你保證我能找到辦法來體驗以賽亞書58:6-7（有機會走出水源的例子，專注於我們的家庭、教會、鄰里和社區也是如此。）

But ultimately, it all boils down to this... 但最終，這一切都歸結為這一點.....

Will you trust Jesus as the Lord of your life? Will you trust him when the work of Justice is hard? 你願意相信耶穌是你生命的主嗎？當正義的工作很艱難時，你會信任他嗎？

Will you trust him with the principalities and powers of darkness push against your efforts? 你會相信他，在黑暗的掌權者和權勢來反對你的努力嗎？

Will you trust him that He knows what is best for your life and for our world? Will you trust his purpose over your own? Will you reject the systems of this world and embrace the Kingdom of

Heaven? 你會相信祂知道什麼對你的生活和我們的世界是最好的嗎？你會相信他的目的高於你自己的目的嗎？你會拒絕這個世界的製度並擁抱這個天國嗎？

Will you give all of your life over to him? 你願意把你所有的生命給他嗎？

This is a moment where you can make that decision for the first time...

Or you can make it for the millionth time. 這是你第一次做出決定的時刻... 或者你可以做到第一百萬次。

Or it's a moment to repent because you have walked away from his purpose for your life- to come back home and to be a "builder of streets with dwellings" once again. 或者這是一個悔改的時刻，因為你已經放棄了他對你人生的目標——回到家鄉，再次成為「有住宅的街道的建造者」。

Response: Casey wrote a song 回應：凱西寫了一首詩歌。

"Have All of Me" "擁有全部的我"

Benediction 祝禱