

Ecclesiastes
Week 4: Contentment
November 4/7 2021
Pastor Lane Greenleaf-Perez

傳道書
第三週:知足
11/4/2021, 11/7/2021
萊恩·格林利夫-帕里茲牧師

Worship 敬拜

Who You Say I Am 名分祢已賜給我
譯唱:Hillsong 华语

VERSE1:
我是誰那至高君王
竟歡迎我
曾失喪祢却領回我
祢何等愛我
祢何等愛我

CHORUS:
聖子釋放的
就得真自由
我是神兒女
這就是我

VERSE2:
終自由
祢已贖回我
恩典涌流
當我還做罪人時
耶穌為我死

祂竟為我死

CHORUS 2:
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

BRIDGE:
祢揀選我
不離棄我
名分祢已賜給我
神幫助我
不敵擋我
名分祢已賜給我

Cornerstone 房角石

詞、曲: Edward Mote, Eric Liljero, Jonas Myrin and Reuben Morgan 譯唱: 旌旗敬拜

我的盼望 在基督裡
因祢寶血 我今稱義
我不信靠 世界虛言

全心仰望 耶穌聖名
基督是 房角石

祢愛裡 得剛強
風雨中 祢是主

我避難所 在主裡面

祢是主

我避難所 在主裡面

黑夜來臨 遮蔽榮面
安息在主 恩典不變
每次經歷 狂風暴雨

號角響起 主要再來
願被尋見 在祢裡面
我居住在 主的公義
能站立在 祢寶座前

親愛聖靈 / Holy Spirit

詞/曲 Katie Torwalt, Bryan Torwalt 中譯詞 周巽光 編曲 簡道生演唱 約書亞樂團

再沒有事物 能與你相比
活潑的盼望 超越全世界
你同在裡

親愛聖靈 我們歡迎你
充滿這氛圍 澆灌在這地
我全心渴慕你榮耀降臨
完全降服於 你的同在裡
你同在裡

我嚐到世上 最甜美的愛
當我心得釋放 我羞愧都鬆開
你同在裡

讓我更多 來感受 你的同在
讓我更多經歷 你榮耀中的良善

Message 信息

This series is so much fun! And I really mean that. Apparently, this book has a tendency to have a reputation of being depressing, but like Brad has been saying, that's in large part due to our unfortunate misunderstanding of what this book was intended to do, and what it means.

這一章非常有趣！我真的是這個意思。顯然，這本書被認為是非常壓抑的一本書，但正如 Brad 所說，我們大部分人錯誤地理解這本書的真正意圖和含義。

This book is one of the five wisdom writings in the OT. And wisdom is so so precious. In an age where a high value is placed on information and intellect, we often don't mine beneath the surface of information to actually discover wisdom. Wisdom is far more than what we know or what we can regurgitate. Wisdom accesses a part of the human

soul that is not just thinking but being. Wisdom is a deeply spiritual thing.

這本書是智慧文學之一.而智慧是如此寶貴. 在一個高度重視信息和才智的時代.我們通常不會發現信息表面埋藏的智慧. 智慧遠超過我們的認知或者我們能反饋的.智慧訪問人類靈魂的一部分,不僅是思考,而且是存在. 智慧是一種非常屬靈的東西.

And wisdom is like good food! When it's placed in front of us, we need to experience it and digest it. It's not an IV straight into the bloodstream. It's not a quick fix. We need to take it in the aroma, chew on it, digest it before it becomes useful to the body. And like food, wisdom must be placed in front of us regularly. Because we are prone to wander, we easily forget. We don't just eat once when we are born and then continue on in life without food right? In the same way, wisdom must be a part of our daily bread, and as we grow and mature, our pallet becomes more sophisticated and our understanding of wisdom becomes more nuanced and refined.

There are many places in this world to find wisdom, but I believe that the wisdom found in these scriptures, the wisdom found in Jesus is the best meal in town.

而智慧就像美食!當它擺在我們面前時,我們需要去品嚐它,並消化它. 它不是直接進入血液的靜脈注射. 這不是一個快速解決的方案. 我們需要吸收它的香氣, 細細品味, 在它對我們身體有用之前消化它. 和食物一樣, 智慧必須經常擺在我們面前. 因為我們容易走神, 所以很容易忘記. 我們不會在出生時只吃一次食物, 然後繼續生活,沒有食物,對嗎? 同樣,智慧必須成為我們日常飲食的一部分, 當我們逐漸長大和成熟, 我們的環境變得更加複雜,我們對智慧的理解也越來越細微和精緻.

在世界上的許多地方可以發現智慧, 但我相信在聖經裡的智慧, 在耶穌裡的智慧是最好的.

So this ancient scroll, Ecclesiastes. It's a deeply misunderstood work, but once we start to understand it better, the more this work can become a blessing and not a burden.

所以舊約裡的傳道書被深深地誤解, 但是一旦我們開始更好地理解它, 它就能成為一種祝福而不是負擔.

Let's start with a little review, because the way that this work is set up, the principles of wisdom that we pick up through the book continue to affect the way we read the rest of the text. So like anthropologists, we pick up these ideas like tools

we can put in our belt as we continue to excavate the site.

讓我們先回顧一下, 因為這本書的特殊方式, 我們從書中學到的智慧原則繼續影響我們讀這本書的其餘部分. 像人類學家一樣, 我們會在繼續挖掘遺址時, 將這些想法當作可以系在腰間的工具.

Ecclesiastes introduces a character that we have come to know as the teacher. And this teacher is maybe a bit cynical in their personality. They're a bit rough around the edges, but they have good intentions! This teacher is challenging the reader (Us) on our perspective on certain concepts in life.

傳道書介紹了一個我們已經認識的老師. 這個老師的性格可能有點憤世嫉俗. 他們有稜有角, 不夠圓滑, 但他們有良好的意圖. 這個老師在挑戰讀者(我們)的世界觀.

Review 複習

- Rethink Life - “Hevel” - “Meaningless” is really more like “vapor”. A lot of the things we chase in this life, money, pleasure, power, it's “Hevel” it's vapor. Life is deeply mysterious and impossible to grab and manipulate. We can't make life do what we want it to do, once we try to reach out and grab it, we realize that it is “hevel”.
- 重新考慮人生-“Hevel”-“虛空”真的就像“蒸氣”. 我們一生所追求的很多東西: 金錢, 快樂, 權力. 他們都是“Hevel”, 都是“蒸氣”. 生命是非常神秘莫測, 我們無法抓住和掌控. 我們無法讓生活做我們想做的事情, 一旦我們試圖伸手去抓住它, 我們就會意識到它是“Hevel”, 是“虛空”.

“Life is not a problem to be solved but a reality to be experienced.”

- Soren Kierkegaard.

“人生不是一個待解決的問題, 而是一個待體驗的現實”

- 索倫 克爾凱戈爾

- Rethink Time - “Ha Olam” Eternity. God has placed eternity in our hearts. As Brad so wisely put, this is not merely a word for infinity. This is about the mysterious and transcendent nature of the uncreated. Within each of us is a longing for the spiritual nature of life beyond just the physical.

- 重新思考時間-“Ha Olam” 永恆. 神已將永恆放在我們心裡. 正如Brad明智地指出的那樣,這不僅是一個表示無窮大的詞. 這是關於神秘莫測, 超自然的未知世界. 我們每個人都渴望在物質之外還有精神世界.

“If I find in myself desires nothing in this world can satisfy, I can only conclude that I was made for another world.”

- CS Lewis

“如果我發現在這個世界上不能滿足我自己的願望,我只能說我不是為這個世界而生“

- CS 路易斯

And this is not to say that our bodies and the physical are not important. The bodily resurrection of Jesus of course points to a redeemed physical reality, but the idea is that within us is the longing for the heavenly amidst our earthly lives.

這並不是說我們的身體和物質不重要. 耶穌肉體復活就是指現實中身體的救贖. 我們的想法是, 在塵世生活中的我們內心深處對天堂的渴望.

- Rethink Posture - Three words for “hands”
 - “Cho-Phen” - Two handfuls making a cup - Climbing of the latter/grasp as much as you can. Rat Race
 - “Yod” - Folded Hands - Laziness - I choose to check out
 - “Kaph” - Single hand open - Holding things loosely.
- 重新思考手勢- “手”的三個詞
 - “Cho-Phen” - 兩隻手做成杯狀- 盡可能往上爬/盡可能多地抓住你想要的東西/ 激烈的競爭
 - “Yod” - 抱著雙手-懶惰- 我選擇退縮
 - “Kaph” - 張開一隻手-輕輕地托著東西

All three of these principles are going to come to bear on what we are talking about today, so keep them in the back of your mind, especially this last idea of the open hand. Approaching life with this open hand will categorize the rest of Ecclesiastes.

所有這三個原則都將影響我們今天所討論的內容, 請將它們牢記在心, 尤其是最後的那個張開手的想法. 張開手的人生將在傳道書的後面被介紹.

The passage we are going to be looking at today is Chapter 5, So if you'd like to turn there you may. In your paper Bible, it's just two books past the exact middle of your Bible.

今天我們看第五章, 如果可以的話, 你可以翻看聖經書. 他是在你的聖經書正中間之後的兩本.

This passage appears to be dealing with this question: **What does it mean to be content?**

這一段經文似乎在問一個問題: 怎樣才是知足?

I don't know about you, but I struggle with this idea, a lot. Tell me if you have had this experience ever.

我不清楚你, 但是我對這個問題很掙扎. 告訴我你是否也有這樣的經歷.

Maybe when I take a family trip/vacation, I have expectations. I say, "this is how this is going to go, and it's going to be great." We are going to have a fun road trip down to the coast. My five-year-old son is going to be completely content during the 2-hour drive. We are going to listen to the best playlist that my wife has curated on Spotify. We are going to get there a little early and walk around the shops, maybe get an afternoon cup of coffee. Then we will venture back to the hotel and we will get settled. Then we will go out to dinner and go to sleep at a reasonable hour. Then I'll get up early before everyone is awake and finally read that book I've been wanting to read.

也許當我在家庭旅行/休假時, 我會有期望. 我說“這就是將要發生的, 而且會非常棒”. 我們將有一個有趣的公路旅行到海岸. 我五歲的兒子將在兩小時的旅行中非常滿足快樂. 我們將聆聽我妻子在Spotify上策劃的最佳播放列表. 我們將早點到達哪裡, 逛逛街, 也許下午喝杯咖啡. 然後我們返回酒店休息, 然後我們會去吃晚飯, 在合理的時間睡覺. 然後我會在每個人醒來之前起床, 讀一本我一直想讀的書.

I have expectations... But maybe reality goes a bit differently. Maybe 30 minutes into the road trip my squirmy 5-year-old is a squirmy 5-year-old. Maybe a very vocal squirmy 5-year-old. Maybe the Spotify playlist stops playing somewhere around that Jerky stand because AT&T has terrible coverage out there and we didn't remember to download it

while we still had 5G. Maybe we get there a little early to window shop and grab coffee, but it's Tuesday and everything is closed on Tuesdays. Maybe we go out to dinner, and every place has a 3-hour wait, because there's a Corgi convention in town this particular Tuesday. Maybe we get back to the hotel very late because of the Corgis and so it's not a reasonable hour. Maybe our child doesn't want to sleep because the idea that we are all in the same room is just too exciting. Maybe I get up earlier than everyone else, but just barely because I went to bed later than expected, and about halfway through the first page of that book I've been meaning to read, I am interrupted by my child yelling, "I have to go shi-shi!" Shi-shi means pee; we're Filipino.

我有期望....但是可能現實有所不同. 大概三十分鐘車程後, 我那扭來扭去的五歲的孩子就是一個扭來扭去的五歲小孩, 也許是一個非常愛說話的五歲小孩. 也許Spotify播放列表在信號不好的某個地方停止播放, 因為AT&T的覆蓋範圍很差, 我們又忘記在還有5G信號時下載它. 也許我們到的比較早可以逛逛街, 喝杯咖啡. 但這是星期二, 店鋪都關門了. 也許我們可以去吃晚餐, 但是每個餐館都要等三個小時, 因為這是星期二, 在鎮上有個Corgi大會. 也許因為Corgi大會我們很晚才回酒店, 所以這不是一個好的時間. 也許我們的孩子不想睡覺, 因為所有人在一間房間裡他們太興奮了. 也許我起得比其他人早, 但是因為我比預期的要晚睡覺. 當我讀這本書第一頁, 大約讀到一半時, 我被孩子的喊聲打斷“我要撒尿”. 我們是菲律賓人.

It's the classic expectations v reality meme, right? That illustration may be cute, but you scale this up to every other part of our lives, and often we get fixated on the expectations of what we think our life ought to be, and when our reality falls short of those expectations, we become discontent.

這是一個經典的期望與現實對比的例子, 對嗎? 這個例子可能很可愛, 但是你可以把它放大到我們生活中的其他方面. 我們經常會專注於我們認為我們的生活應該是什麼樣的期望. 當現實使我們的願望落空, 我們就變得不滿.

And in this situation, being content is dependent upon my circumstances being what I want and imagine rather than what they are. And as many of you sages in the room have discovered through sheer time and experience, contentment is vital to a non-anxious life.

在這種情況下, 知足取決於我的環境是我想要和想象的, 而不是它們是什麼. 正如在座的許多智者通過時間和經歷發現, 知足對於不焦慮的人生至關重要.

So here's what we are going to do, we are going to start reading through chapter 5, and we are going to stop along the way to unpack the passage as we go. 好, 現在我們要做的事是, 我們來讀第五章, 我們讀時隨處停下來解讀經文。

Ecclesiastes 5

Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of fools, who do not know that they do wrong.

2

Do not be quick with your mouth,
do not be hasty in your heart
to utter anything before God.

God is in heaven
and you are on earth,
so let your words be few.

3

A dream comes when there are many cares, and many words mark the speech of a fool.

傳道書第五章

1 你到 神的殿、要謹慎脚步。因为近前听、胜过愚昧人献祭、〔或作胜过献愚昧人的祭〕、他们本不知道所作的是恶。

2 你在 神面前不可冒失开口、也不可心急发言。因为 神在天上、你在地下、所以你的言语要寡少。

3 事务多、就令人作梦、言语多、就显出愚昧。

These opening verses can be a little confusing, especially when the teacher starts talking about dreams, but what the teacher is addressing is actually an aspect of religious life that is very easy to fall into. If you're anything like me, we often go to God with our plan to fix things. We come to the almighty God of all creation with the gift of our perspective. And we think that if we do the right dance and sing the right song, that we can convince God to do the things that we'd like him to do. The teacher suggests instead that we go near to listen... How many of us have a robust prayer life that is full of us talking and then moving on? If you're anything like me, we like to cram prayer into the thin margins of our schedule, and in doing so, only make room for our concerns to be expressed, but don't leave room for God to speak to us.

這段的開頭容易令人迷惑，尤其是傳道者開始提到了夢。但是傳道者在這裡所針對的恰是我們屬靈生活容易出差錯的方面。如果你是像我這樣的人，我們經常帶著解決問題的方案到神面前，我們也會帶著自己的期望到那一切的造物主面前。我們以為如果通過恰當的舞蹈和詩歌來勸神，神會按照我們希望的那樣為我們成就。與其做這些事，

傳道者建議我們“近前聽” ... 我們當中有多少人有著健壯的禱告生活，我們把全部的時間用來對神說話，然後就結束了？如果你是像我這樣的人，我們喜歡把禱告擠進我們密集的時間表，然後用盡所有的時間把我們需要的呈現給神，然後，我們沒有留下一點時間給神對我們說話。

Silence is an exceptionally rare commodity in our world today. 在我們現在的世界裡，沉默已經是稀有品了。

In ancient Hebrew acts of worship, during all the sacrifices, a sacred silence was observed. It was quiet during the acts of sacrifice and worship. And if we remember back to our series in Leviticus, the worship practices of the Hebrew temple were meant to be in contrast to the worship of the pagans, who would attempt to conjure the action of their gods with many words. The gods of this ancient world were seen differently than how the Hebrew God is presented. They were mighty and powerful, but they were petty. They were like giant dangerous toddlers who needed to be convinced that human endeavors were worth their time. 在古代希伯來人的敬拜活動中，在所有獻祭中，存在著神聖的靜默時間。那是在獻祭和敬拜過程中的安靜時間。如果我們記得在學習利未記的時候，希伯來人在聖殿中敬拜神是和外邦人截然不同的。外邦人總是試圖用很多話來竭力懇求他們的神。在那些古人的世界裡，他們的神們和希伯來人的神是不一樣的，他們的神是一些強大有力，卻很小氣的神，就像危險的巨嬰，需要人來說服他們，人類為取悅他們而費的努力值得上他們花時間。

But this is not the character of God. The Hebrew God has done everything He has done in order that humanity might draw near to Him and He to them. Unlike the surrounding pagan worship, It's not about appeasement and transaction, but rather about relationship. 但是這不是我們的神的性情。希伯來的神盡了一切的努力為了拉近人類和祂的關係。不像周圍的外邦人敬拜他們的神，我們的敬拜不是為了安撫和交易，而是為了我們和神之間的關係。

And this word “listen” is the word “Shema” which means not merely to hear, but to obey. Wisdom is found not simply in understanding but in living. Listen and obey. It's an invitation to **trust** in God who is in the heavens, who sees things we can't see. When it comes to Jesus, obedience isn't something used to oppress us, obedience is an invitation into freedom that only Jesus can give. The invitation is trust. “聆聽”這個詞，也就是“Shema”，它的意思不僅僅是聆聽，而且是服從。智慧被發現不是在理解

當中，而是在行動當中。聆聽並服從。這是一個邀請，邀請我們信任在天上的神，他所見的是我們沒有辦法見到的事。等到耶穌來到，順從不再是與我們為敵，而是一個只有耶穌才可以給出的進入自由的邀請。這個邀請是信任。

And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. 8 Do not be like them, for your Father knows what you need before you ask him.

- **Matthew 6:7-8**

7 你们祷告、不可像外邦人、用许多重复话。他们以为话多了必蒙垂听。8 你们不可效法他们。因为你们没有祈求以先、你们所需用的、你们的父早已知道了。

- 馬太福音 6:7-8

My friend Maddy reminded me recently that practicing prayer is not about getting good at prayer. Prayer is about growing in our intimacy with God. And Intimacy builds trust, and trust moves us from a mindset of scarcity in God (that he doesn't have enough for me) to a mindset of abundance (that his love and mercy never runs out).

Geez, that's only the first 3 verses! We could probably do a whole series in this chapter huh? 我的朋友馬蒂最近提醒我說操練禱告不是為了禱告得更好，禱告是為了增進和神的親密關係。親密關係產生信任，信任使我們從缺乏神的思想（他沒有足夠的給我）轉變到充充足足擁有神的思想（他的愛和憐憫沒有窮盡。）

喔，我們才講了頭三節聖經，我們可能要用整個系列來講這一章？

4 When you make a vow to God, do not delay to fulfill it. He has no pleasure in fools; fulfill your vow. **5** It is better not to make a vow than to make one and not fulfill it. **6** Do not let your mouth lead you into sin. And do not protest to the temple messenger, "My vow was a mistake." Why should God be angry at what you say and destroy the work of your hands? **7** Much dreaming and many words are meaningless.

4 你向 神许愿、偿还不可迟延。因他不喜悦愚昧人。所以你许的愿应当偿还。5 你许愿不还、不如不许。6 不可任你的口使肉体犯罪。也不可在祭司〔原文作使者〕面前说是错许了。为何使 神因你的声音发怒、败坏你手所作的呢。7 多梦和多言、其中多有虚幻。（你只要敬畏 神。）

So here we are at dreaming again. What is going on here? Well, first of all, the dreaming that the teacher is talking about is not the MLK Jr. kind of dreaming, the hope for a better future and creative imagination. Dreaming in this context is more about the chaotic nature of dreams. We see a type of prophetic dreaming in the scriptures, but what the teacher is suggesting is that most of the time, dreams are chaos and that being overly preoccupied with the meaning of dreams is meaningless or “Hevel”, vapor. It’s hard to grasp. It’s confusing. He’s suggesting that our relationship with God is not one meant to confuse, but one to bring peace. 所以我們又講到夢的問題了。這裡是在講什麼？首先，傳道者在這裡講到的夢不是馬丁·路得金的那種夢，那種對於更好的未來的盼望和生動的願景。在這裡提到的夢是在講夢的嘈雜的實質。我們在聖經裡讀到一些預言性的夢，但是傳道者在這裡所認為的是，大多數時候，夢只是嘈雜混沌，被過渡渲染的夢裡的意思其實是沒有意義，或者說，“Hevel”，是捕風。這很難掌控，很使人困惑。他認為我們和神的關係不應該是造成困惑的，而應該是帶來平安的。

The worshipper in this scenario is trying to figure out why things didn’t go their way. They are doing all sorts of wild things to coerce god into compliance, they’re making promises they can’t keep. They are protesting the temple messenger. “I made the right sacrifices, I did the right things. Why are things not going my way?” 敬拜的人在這樣的情形下：他們在困惑事情為什麼按照他們希望的方式發展。他們做各種各樣瘋狂的事來脅迫神滿足他們，他們許願卻不遵守承諾。他們在祭司[原文作使者]面前抗議：“我獻了對的祭，我做了對的事，為什麼事情還是不像我所願的？”

“God, I did everything you ever asked! Why won’t you bless me?” “神呀，我已經做了一切你讓我做的了，為什麼你還不祝福我？”

Sometimes when we try to make sense of things from our perspective, they don’t make sense. God is in heaven and we are on earth. His perspectives are higher than ours. Trying to make sense of why things happen the way they do can be, “hevel”. No matter how hard we try, we won’t be able to grasp it. It’s vapor. 有時當我們從自己的希望出發，卻總是不能把事情搞定。神在天上，我們在地上，他的意念高過我們的意念。我們試圖改變事務從它本來的樣子，那就是“hevel”，不管多努力，我們也抓不住，那就是空氣。

“Kaph” > “Cho-Phen” This (gestures kaph) implies trust. A posture that freely receives

and holds loosely to offer back. “Kaph” > “Cho-Phen” 這個kaph的手勢代表信任。這是一個姿勢，可以坦然接受，擁有它卻準備把它給出去。

The teacher goes on in verses 8 & 9 to talk about injustice in the world. He sees the corruption and evil in the world around him and writes as though we shouldn't be shocked when humans create horrible systems, especially when they turn away from the Eternity set in their hearts, and they turn to their own solutions when they turn away from trust (Gestures kaph) and turn to “Cho-Phen”(Gestures to cupped hands). 傳道人在第8, 9節講到社會的不公。他看到周圍的破碎和邪惡，於是寫到我們不要因為人類創造的這個糟糕的系統而吃驚，尤其是他們的心裡不再有永生的盼望，當他們從信任神(kaph的手勢)轉到依靠自己，轉到“Cho-Phen”(抓握东西的手勢)。

Last month I was at the pumpkin patch with my family, and my mom and I were watching my son play with dozens of other kids on this playground. I'm of course biased, but I think my son is naturally very kind and very trusting towards other kids. While we were watching him play, we noticed William treating every random child like they were his best friend, and my mom said, “I just hope people don't take advantage of his kindness.” and I said, “They will.” 上個星期我和家人一起去採摘南瓜，我媽媽和我看着我兒子在和十幾個孩子一起在操場玩。我當然有一些偏心，不過我覺得我兒子很善良，也很信任別的孩子。當我們看著他在那裡玩，我們注意到威廉對待任意一個孩子都像是對他最好的朋友。我媽媽就說，“我希望別人不會因為他的善良佔他便宜。”我回答說，“他們會的。”

Which was of course exactly what my mother wanted to hear right. 我說的正是我母親想要聽我回答的。

Brokenness, evil, and suffering are sure things in this world. Is it better to actively avoid the inevitable or to learn how to endure it? Everyone in this room knows what it is to suffer. 破碎，邪惡，和苦難是這個世界的必然。是主動躲避這些必不可少的事好呢還是學著怎樣應對這些事好呢？在座的每個人都該知道受苦的滋味。

The heart of our Christian faith is not ultimately about the immediate transformation of our circumstances to escape suffering, but rather the transformation of our selves into the likeness of Jesus amidst our circumstances. Jesus was ultimately characterized by his willingness to do as the Father asked even if what the Father asked involved

suffering. “Not my will, but yours be done.” 我們基督徒的信仰的核心不是徹底的儘快的改變我們的處境以逃脫苦難，而是在我們的處境中把我們自己改變成像耶穌那樣。耶穌最根本的樣子就是他對父親的意願的順服，即使父所要求的事充滿苦難。

I’m going to take a moment to be a little vulnerable with you. And know that this is hard for me to talk about, but I think it’s important. This last year, my wife and I experienced 3 miscarriages over the course of 9 months. And it’s been really difficult. And we have received so much care and support from this church family. But it was a level of suffering that neither of us had yet experienced. It wounded us in ways we didn’t know we could be wounded. 我要跟大家分享一下我軟弱的一件事。這對我難以啟齒，但我決定這麼做因為這很重要。去年，我妻子和我在僅僅九個月中經歷了三次小產。與我們這是非常艱難的一件事。幸好我們得到了教會大家庭給我們的關懷和支持。但這是我們倆從沒經歷過的煎熬。我們沒想過我們會在這方面受苦難。

After the third miscarriage, I remember I was standing here in this room, right over there, worshipping with all of you, singing a newer song, “Come alive in the Name of Jesus. This is a house of miracles.” I’ve had to wrestle with the reality that The good that God has promised for those who love him is a now-and-not-yet kind of promise and that along the way, there’s a lot of suffering and a lot of difficult things that happen, and I don’t always get to know why. What I do know is this. That God wastes nothing, and when we suffer, we walk on holy ground, ground that Jesus shares with us. As we were singing this song, I looked out into this sea of people, and my heart began to break as I began to realize how much suffering was represented in this room, how many stories of heartbreak and tragedy have taken place in all of our lives. That is something that characterizes every single person here, everyone watching online, that at some point in the past, maybe right now, and definitely in the future, this world possesses the uncanny ability to kick our butts. 第三次流產之後，我記得一次我站在會堂裡，就是那個地方（手示意），和大家一起敬拜，當時在唱一首新歌，“以耶穌之名復活。這裡是神蹟之屋”。我一直困於理解的事情是神對愛祂的信徒給予的‘現在-但還不是全部’那樣的應許，而且在這過程中會發生許多折磨許多困難，我不知道這是為什麼。但我知道的是，神不浪費任何事，當我們受苦難時，我們是走在神的聖地中，這聖地是耶穌分享給我們的。當時我們在唱這首歌時，我巡視過我眼前的人潮，當我意識到在這個廳堂裡呈現出多少苦難，有多少人經歷過心痛和災難，我的心痛了。我們在這裡的每個人，以及每個在線上加入的人，都明白不論是過去，現在還是將來這世俗上的事早晚會教訓修理我們。

But amidst all of that suffering and pain, with one voice we sang the words “We bring everything to the feet of Jesus, everything in the name of Jesus.” Trust. 但在所有的苦難和傷痛中，我們會同聲唱出“我們把萬事交託在耶穌較前，一切以耶穌之名。”這是信靠。

It's all about trust. I thought that this trauma in our lives was going to push me away from God, but it turns out, I actually discovered new depths of intimacy with my Heavenly Father amidst this pain. 信靠是核心。我以為我所受的創傷會將我從神身邊推開，但結果我發現，在這痛苦中我與天父建立了更新層次的親密。

Trust in Jesus is what characterizes a follower of Jesus. And everything we endure while joyfully obeying Jesus is repurposed for something good. God wastes nothing, especially not our pain. 信靠耶穌才能稱為基督徒。當我們堅忍喜樂地服從耶穌，事事都會成就美好。神不會浪費，尤其是我們經歷的痛苦。

“If you think of this world as a place simply intended for our happiness, you find it quite intolerable: think of it as a place for training and correction and it's not so bad.” - C.S. Lewis

如果你以為這世界只是為讓我們快樂而造的，你會發現這世界難以忍受：如果你把世界看成一個受訓和更正的地方，它還不錯。- C·S 路易斯

The story of Job is also a part of the wisdom literature in the OT, and in this narrative, Job is hit with everything horrible a person could imagine. His family dies, he loses all of his possessions and property, he is afflicted with horrible diseases. And during this time, all of his friends gather around and try to figure out why this all happened and how he needs to go about changing it. They exhaust the wisdom and reasoning of the world. And finally Job has a conversation with God, and Job asks God “why?”. And finally God tells him, “Look this universe that you find yourself in, Job. It's mysterious, it's complex, and it's just too big for you to wrap your head around. But I was there when all this came to be, I'm the one who made it so. So you're just going to have to trust me.” 約伯的故事也是舊約中智慧之書的一部，書中描述了約伯突然遭遇了人能想到的所有災難。他的兒女家人全死了，失去了所有財產和牧場，又得了可怕的疾病。而此時，他的朋友們聚到他身邊試圖解釋為什麼事情會發生在約伯身上以及約伯應該怎麼做來改變命運。他們窮盡了世俗裡的智慧和認知。最後約伯和神對話，約伯問神“為什麼？”神告訴他，“看看你所在的世界，約伯。它充滿神秘，複雜，而它大到你不可想像。而我眼見了它的創造，也是我創造了它。你只需相信我。”

It's not an easy answer at all. But it's the only one in which Job can find peace and contentment. Eventually God restores all that Job has lost, and it's meant to signal to the reader that hope in God is not misplaced, and he is working together all things for good. 這根本不是簡單的答案。但只有在這個答案中約伯得到了平安且知

足。最終神恢復了約伯所失的一切，而對我們讀者而言意味著在神裡的盼望不會被錯置，祂利用萬事成就美好。

But in the meantime, broken people elevate broken leaders who have broken solutions, and suffering goes on. But those who put their trust in God are able to endure suffering, because we know that this is not how the story ends. God is bringing about a better future for this world. 同時，受傷破碎的人指望著根本沒有完美解決方案的破碎的領袖，苦難還會照舊。但那些信任神的人卻能忍耐苦難，因為我們知道結局不會一直這樣。神會帶給這世界一個更好的未來。

The teacher in Ecclesiastes laments at injustice and acknowledges that the only way for injustice to truly be cured is for a truly righteous king to take over and set everything right. and for this, we look to Jesus. Jesus the fulfillment of the good king the world needs. The good king who doesn't just reside over us, ruling from afar. He is closer than a brother. He calls us his friends. He comes close to us, in order to enact his justice and goodness through us. 傳道書中傳道者哀嘆世事不公並承認唯一解決不公的的辦法就是一位純全正義的王到來使萬事歸正。因此，我們仰望耶穌。耶穌，世界需要的正義的王。一位不是高高在上，遙不可及的王。他比兄弟更親近。他稱我們為朋友。他走近我們，通過我們建立起他的公義和美好。

And now we are in the final leg of this thought. The teacher has set the stage of how we approach God, with trust and a listening heart, and now gets into what happens when we don't and when we do. 現在我們來到這個思想的最後一點。傳道者提供給我們接近神的辦法 - 用信靠和一顆聽從的心。那麼我們看看如果不這麼做怎樣，這麼做又怎樣。

Picking up in verse 10 傳道書5:10-17

10 Whoever loves money never has enough;

whoever loves wealth is never satisfied with their income.

This too is meaningless. (What do someone living on the street and a rich person have in common? They both wish they had more money.) "Hevel"

11 As goods increase, so do those who consume them.

And what benefit are they to the owners except to feast their eyes on them?

12 The sleep of a laborer is sweet, whether they eat little or much,
but as for the rich, their abundance permits them no sleep.

13 I have seen a grievous evil under the sun: wealth hoarded to the harm of its owners,

14 or wealth lost through some misfortune, so that when they have children there is nothing left for them to inherit.

15 Everyone comes naked from their mother's womb, and as everyone comes, so they depart. They take nothing from their toil that they can carry in their hands.
"Yod"

16 This too is a grievous evil: As everyone comes, so they depart, and what do they gain, since they toil for the wind?

17 All their days they eat in darkness, with great frustration, affliction and anger.

10 貪愛銀子的，不因得銀子知足。貪愛豐富的，也不因得利益知足。這也是虛空。(流浪街頭的人和富有的人有什麼共同點？他們都希望得到更多的錢。)"虛空"

11 貨物增添、喫的人也增添。物主得甚麼益處呢、不過眼看而已。

12 勞碌的人，不拘喫多喫少，睡得香甜。富足人的豐滿，卻不容他睡覺。

13 我見日光之下，有一宗大禍患，就是財主積存資財，反害自己。

14 因遭遇禍患，這些資財就消滅。那人若生了兒子，手裡也一無所有。

15 他怎樣從母胎赤身而來，也必照樣赤身而去。他所勞碌得來的，手中分毫不能帶去。
"Yod"

16 他來的情形怎樣，他去的情形也怎樣。這也是一宗大禍患。他為風勞碌有甚麼益處呢。

17 並且他終身在黑暗中喫喝、多有煩惱、又有病患嘔氣。

So before the Teacher offers us his way to wisdom, he observes that everyone joins the rat race and scrambles to get as much as they can, and all for what? In the same way that birth happened for anyone who is alive, death comes for us all, and the things you accumulate don't matter. 在傳道者提供他的智慧之路之前，他查看到世上人人都你追我趕地爭搶著得到盡可能多的東西，到底為了什麼呢？這世上人人都是出生立命，死亡而終，你所積累的所有沒有任何意義。

Jesus, in the SOTM (sermon on the mountain) reiterates this. 耶穌，在山上的講道中也提到這一點。

19 "Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. **20** But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not

break in and steal. **21** For where your treasure is, there your heart will be also.

...

25 “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? **26** Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? **27** Can any one of you by worrying add a single hour to your life?

28 “And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. **29** Yet I tell you that not even Solomon in all his splendor was dressed like one of these. **30** If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? **31** So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ **32** For the pagans run after all these things, and your heavenly Father knows that you need them. **33** But seek first his kingdom and his righteousness, and all these things will be given to you as well. **34** Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

馬太福音 第六章 6:19-21

19 不要為自己積攢財寶在地上，地上有蟲子咬，能鏽壞，也有賊挖窟窿來偷。

20 只要積攢財寶在天上，天上沒有蟲子咬，不能鏽壞，也沒有賊挖窟窿來偷。

21 因為你的財寶在那裡、你的心也在那裡。

...

馬太福音6:25-34

25 所以我告訴你們，不要為生命憂慮，喫甚麼，喝甚麼，為身體憂慮穿甚麼。生命不勝於飲食麼，身體不勝於衣裳麼。

26 你們看那天上的飛鳥，也不種、也不收、也不積蓄在倉裡，你們的天父尚且養活他。你們不比飛鳥貴重得多麼。

27 你們那一個能用思慮，使壽數多加一刻呢。

28 何必為衣裳憂慮呢。你想野地裡的百合花，怎麼長起來，他也不勞苦，也不紡線。

29 然而我告訴你們，就是所羅門極榮華的時候，他所穿戴的，還不如這花一朵呢。

30 你們這小信的人哪，野地裡的草，今天還在，明天就丟在爐裡，神還給他這樣的妝飾，何況你們呢。

31 所以不要憂慮，說，喫甚麼、喝甚麼、穿甚麼。

32 這都是外邦人所求的。你們需用的這一切東西，你們的天父是知道的。

33 你們要先求他的國，和他的義這些東西都要加給你們了。

34 所以不要為明天憂慮。因為明天自有明天的憂慮。一天的難處一天當就夠了。

Jesus is saying that we don't need to come to God with "Cho-Phen", with scarcity in our hearts trying to convince a petty god to give us what we need. We come instead to a loving and perfect Father, who knows what we need before we ask him and who delights in calling us his children. 耶穌是說我們不需要帶著匱乏的心和“Cho-Phen”(兩隻手做成杯狀)的姿勢來到神面前，試圖說服一位小氣的神給我們我們需要的東西。相反，我們是來到一位慈愛而完美的父親面前，祂在我們問祂之前就知道我們需要什麼，並且喜歡稱我們為他的孩子。

“There are two ways to get enough. One is to continue to accumulate more and more. The other is to desire less.” - G.K. Chesterson “有兩種方法可以得到滿足。一是不斷積累，越來越多。另一個是減少慾望。” 吉尔伯特·基思·卻斯特頓

Speak to the high school students. 對著我們的高中生們說。

Our culture encourages you to attain for yourself financial security and stability. It tells you to set your goals on the material. Now listen, engaging in financial health is not a bad thing. It's responsible, even loving. But hear me, there is no such thing as worldly stability or security. Everything any of us possess could be taken away from us tomorrow. Our world needs you to be people who have their spiritual eyes open. There are studies that suggest that because

you have grown up in the information age that your IQ is the highest of any generation that has come before you. But intelligence does not automatically become wisdom. Wisdom comes when you listen more than you speak.

When you see reality more than you chase expectations. Your gift to the world, as Jesus followers of your generation, will be to receive the peace of God in your lives that surpasses understanding. When the world around you is plagued by anxiety because they are grasping at Hevel, grasping for security in things they cannot possess, you will have your security in Jesus, the presence of God grounded in the fiber of your being. You will be immovable in your joy when you put your trust in Jesus, **content with what you have because of the wealth of who you are with.**

我們的文化鼓勵你為自己實現財務安全和穩定。它告訴你在物質上設定你的目標。為財務健康努力並不是一件壞事。它是負責任的，甚至一個愛的行為。但是聽我說，世間並找不到穩定或安全這樣的東西。我們任何人擁有的一切明天都可能從我們身邊奪走。我們的世界需要你成為睜開屬靈眼睛的人。有研究表明，因為

你是在信息時代長大的，你的智商是你之前的任何一代中最高的。但才智不會自動變成智慧。當你聽多於說的時候，當你認識的現實比你追趕的期望更多時，智慧才會到來。你們作為耶穌的追隨者給世界的禮物是在你們的生活中獲得出人意料從神而來的平安。當你周圍的世界因為他們在追趕虛空，在他們無法擁有的事物上尋求安全而被

焦慮所困擾時，你們的安全感卻在耶穌裡，你裡面深深的擁有神的同在。當你信靠耶穌，因著與你同在的那一位的豐盛而滿足於你所擁有時，你的喜樂就會不動搖。

And this is where the teacher lands. This is the place of contentment. 這就是作者的結論。這才是我們能找到滿足的地方。

18 This is what I have observed to be good: that it is appropriate for a person to eat, to drink and to find satisfaction in their toilsome labor under the sun during the few days of life God has given them—for this is their lot. **19** Moreover, when God gives someone wealth and possessions, and the ability to enjoy them, to accept their lot and be happy in their toil—this is a gift of God.

20 They seldom reflect on the days of their life, because God keeps them occupied with gladness of heart.

傳道書 5:18-20

18 我所見為善為美的，就是人在神賜他一生的日子吃喝，享受日光之下勞碌得來的好處，因為這是他的分。

19 神賜人資財豐富，使他能以吃用，能取自己的分，在他勞碌中喜樂，這乃是神的恩賜。

20 他不多思念自己一生的年日，因為神應他的心使他喜樂。

The gladness of their heart. Gratitude. The teacher is suggesting that contentment in one's circumstances is the pathway to enjoying life. 他們心中的喜樂。感恩。作者在這裡是提示人在所處的環境中知足是享受生活的途徑。

The apostle Paul, the guy who wrote a bunch of stuff in the new testament, he endured a lot of really horrible things. Beatings, execution attempts, persecution, imprisonment. His life as an apostle of Jesus was really hard. And during one of the times he was in prison, he wrote this: 使徒保羅，新約中的很多內容都出自於他，他忍受了很多非常可怕的事情：被毆打、幾乎被處決、迫害、監禁。他作為耶穌使徒的生活真的很艱難。有一次他在監獄裡，他寫道：

11 ... I have learned to be content whatever the circumstances. **12** I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being

content in any and every situation, whether well fed or hungry, whether living in plenty or in want. **13** I can do all this through him who gives me strength.

腓立比書 4:11-13

11 我並不是因缺乏說這話；我無論在甚麼景況都可以知足，這是我已經學會了。

12 我知道怎樣處卑賤，也知道怎樣處豐富；或飽足，或飢餓；或有餘，或缺乏，隨事隨在，我都得了祕訣。

13 我靠著那加給我力量的，凡事都能做。

A better way to translate this passage would be “I can *endure* all things through him who gives me strength.” 更好地翻譯這段話是“我靠著那加給我力量的，凡事都能忍耐。”

When we place our trust in Jesus, when we accept his invitation to step into loving obedience of him, because he cares deeply for us, we discover the “secret of being content in any and every situation”. When we are with Jesus, there is literally nothing we can't face, even death itself, because our hope is in a world fully redeemed by heaven, a people fully restored in Jesus. Every tear wiped away. Perhaps we get so fixated on transforming our circumstances that we lose sight of what God is transforming in us amidst our circumstances. 當我們信靠耶穌，因為他的愛接受他的邀請，踏上對他的愛的順服中時，我們就發現了“無論在什麼景況都可以知足的祕訣”。當我們與耶穌在一起時，實際上沒有什麼是我們不能面對的，甚至是死亡本身，因為我們的盼望是在一個被天國完全救贖的世界裡，人類在耶穌裡完全被恢復。每一滴眼淚都擦乾了。也許我們太專注於改變我們的環境，以至於我們忽略了神在我們的環境中正在做轉變我們的工作。

It's this simple: God is who he says he is. He has done and will do everything he has promised, and we can trust in Him. 很簡單：神就是祂所說的那位。祂一直信實並且將要完成祂所應許的一切，我們可以信靠祂。

So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' **32** For the pagans run after all these things, and your heavenly Father knows that you need them. **33** But seek first his kingdom and his righteousness, and all these things will be given to you as well. **34** Therefore do not worry about tomorrow, for

tomorrow will worry about itself. Each day has enough trouble of its own.

馬太福音 6:31-34

31 所以，不要憂慮說：吃甚麼？喝甚麼？穿甚麼？

32 這都是外邦人所求的，你們需用的這一切東西，你們的天父是知道的。

33 你們要先求他的國和他的義，這些東西都要加給你們了。

34 所以，不要為明天憂慮，因為明天自有明天的憂慮；一天的難處一天當就夠了。

What would happen, if everyday we stepped into our lives with a posture of gratitude and contentment. With Kaph (gestures kaph). Ready to offer up our lives and receive what God has for us. 如果我們每天都以感恩和知足的心走進我們的生活，會發生什麼。以 Kaph(單手攤開)的姿勢。準備好獻上我們的生命，也領受神為我們準備的一切。

The Teacher opened this passage with the importance of coming to God ready to listen, with the importance of sacred silence. What if so much of our contentment rests upon our willingness to receive the peace of God in our listening? 作者以來到神面前準備聆聽的重要性和神聖沉默的重要性打開了這段經文。是不是我們的知足很大程度上取決於我們有多願意在聆聽中領受從神而來的平安？

On our way in, you were given the elements of bread and juice, a reminder of Christ's sacrifice for us. We are going to take these together in just a moment, so you can begin the precarious process of opening them. Before we take them, let's take a moment to be silent before God, to reflect on this reminder of just how far Jesus was willing to go in order to express his love for us. Let's receive the love of God with gratitude in our hearts, content in the riches of our communion with him. 在進來的時候，你領取了聖餐的酒和餅，這提醒我們基督為我們的犧牲。我們一會就會來一起領聖餐，你們現在可以把它打開。在我們領聖餐之前，讓我們花點時間在神面前安靜，思想這提醒我們耶穌願意走如此之遠來表達他對我們的愛。讓我們懷著感恩的心接受神的愛，滿足於我們與神相交的豐富。

Benediction 祝禱

May you be men and women who embrace the love of Jesus in their lives and find contentment in every circumstance because God is with you. And you can do all of

this because He gives you strength. Amen! 願你們在你們的生命中擁抱耶穌的愛，且因著神的同在而能在萬事中知足。願你們靠著那加給你力量的凡事都能做。阿門！