

Romans: A life of faith
Week #1 "Slave Letter"

Romans 1:1-7

June 23/26, 2022

羅馬書:有信心的一生

第一週:“奴隸的信件”

6/23-6/26, 2022

Worship 敬拜

信實的神 You Are Faithful

詞/曲:游智婷 Sandy Yu © 讚美之泉版權所有

[Verse]

信實的神 祢永遠不改變
信實的神 祢永遠不改變
依靠耶和華的人好像錫安山
哈利路亞 永不動搖

[Chorus]

祂的應許永不改變不落空
眾山怎樣圍繞耶路撒冷
耶和華也照樣圍繞我們
從今時直到永遠

你坐著為王 You Sit On The Throne

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

房角石 Cornerstone

詞曲:Edward Mote, Eric Liljero, Jonas Myrin and Reuben Morgan

我的盼望 在基督裡
因祂寶血 我今稱義
我不信靠 世界虛言
全心仰望 耶穌聖名

黑夜來臨 遮蔽榮面
安息在主 恩典不變
每次經歷 狂風暴雨
我避難所 在主裡面
我避難所 在主裡面

基督是 房角石
祢愛裡 得剛強
風雨中 祢是主
祢是主

號角響起 主要再來
願被尋見 在祂裡面
我居住在 主的公義
能站立在 祂寶座前

Offering 奉獻

Announcements 公告

- YFTC Vision + Financial Ask (Volunteers are still needed) YFTC Vision ‘為了我們的城市’的青年團契+ 募資請求 (仍需義工)
- ALL CHURCH Food Truck Night (+ Soccer Celebration) Friday, July 1 5:30-8:00 :: Food Trucks, Music, Fun 全教會活動餐車之夜(+ 足球慶祝活動), 星期五, 7月1日 5:30-8:00 ::餐車, 音樂, 遊戲

Message 佈道

- Now, I'd like you to open your Bibles to Romans 1 because today, we are beginning a study in what I consider a monumental book of the Bible. 現在, 我請大家打開你的聖經到羅馬書第1章, 因為今天, 我們要開始學習我認為是一部具有紀念意義的聖經書卷。
- Augustine, who was known for his wild ways, was literally, converted by simply reading it. 奧古斯丁以其狂野而聞名, 但不誇張的, 他只是通過閱讀這部書而轉變成了基督徒。
- Martin Luther was so rocked by its words that it inspired the 95 thesis and the reformation. 馬丁·路德被它的話震撼到, 激發他寫了 95條贖罪論和之後進行的改革。
- John Wesley, who launched the greatest revival in history, credits a hearing of the reading of Romans for inspiring him. 約翰·衛斯理髮起了歷史上最偉大的復興, 他認為一次聽羅馬書啟發了他。
- In my personal library, I own more volumes on this book of the Bible than any other book. 在我的個人圖書館裡, 我擁有關於聖經中這本書的文獻比任何其他書都多。
- And there's something fascinating about it - you know what it is? 而它令人著迷的地方—你知道是什麼嗎?
- It's not a book. 這不是一本書。
- It's a letter. 它是一封信。
 - It's a letter written by one man, to a group of people, living in some, other, place. 這是一封由一個人寫給住在某個地方的一群人的信。
 - A letter. 一封信。
- Think about the last letter you wrote. 想想你寫的最後一封信。
 - Or, email, or, note card, or whatever it is you wrote last. 或者, 電子郵件, 或者, 記事卡, 或者你最後寫的任何東西。
 - Even a paper for school. 甚至是學校的論文。
- Can you imagine, people, famous people. 你能想像一些人, 一些名人。
 - Remarkable people, Brilliant people, For centuries, claiming that it transformed their

lives? 傑出的人, 偉大的人, 幾個世紀以來, 聲稱它改變了他們的生活?

- Now, I've had people talk about things I've said or written, plenty of times. 現在, 我已經讓人們很多次地談論我說過或寫過的事情。
- A few years back I gave a message on Paul's teaching regarding singleness, called 'so what if you're single' and one of the ideas I presented was that marriage was really a Christian's second best choice. 幾年前, 我就保羅關於單身的教導有一次佈道, 稱為“如果你是單身怎麼辦”, 我展示的觀點之一是, 婚姻確實是基督徒的次佳選擇。
 - Paul's teaching is pretty obvious on singleness being advantageous for particular reasons, BUT, if you can't keep your loins from burning, then go ahead and get married. 保羅的教導很明顯, 單身就特殊的原因是有好處的, 但是, 如果你無法阻止你的激情, 那就去結婚吧。
- Now, before you fill my inbox with emails, let me tell you that I got enough hate mail - from people I never knew - to last a lifetime. 現在, 在你用電子郵件塞滿我的收件箱之前, 讓我告訴你, 我收到了足夠多的仇恨郵件—來自我不認識的人—可以持續一生。
 - I was shocked. 我驚呆了。
- But you know what I'm talking about, don't you? 但你知道我在說什麼, 不是嗎?
 - You posted something on Facebook, 你在 Facebook 臉書上發布了一些東西,
 - Or sent that email, 或者發了那封郵件,
 - You wrote that letter, 你寫了那封信,
 - and everyone was talking. 每個人都在談論。
 - The impact was big - just not what you thought it would be. 影響很大—只是不是你想像的那樣。
- Imagine just the opposite. 想想看, 正好相反。
- Imagine people saying it's the greatest explanation of the Gospel of Jesus and how to live life with God. 想像一下人們說這是對耶穌福音以及如何與神共處的最佳解釋。
 - Imagine that. 設想一下。
- That's exactly what happened with this letter that Paul wrote the Romans. 這正是保羅寫給羅馬人的這封信所發生的事情。
- The scholar and theologian, N.T. Wright, said this about the book of Romans: That it is... 一位學者和神學家, N.T. 懷特, 關於羅馬書這樣說: 它是.....

“...neither a systematic theology nor a summary of Paul's lifework, but it is by common consent his masterpiece...an Alpine peak towering over hills and villages. Not all onlookers have viewed it in the same light or from the same angle, and their snapshots and paintings of it are sometimes remarkably unlike. Not all climbers have taken the same route up its sheer sides, and there is frequent disagreement on the best approach. What nobody doubts is that we are here dealing with a work of massive substance, presenting a formidable intellectual challenge while offering a

brehtaking theological and spiritual vision."

- N.T. Wright

“.....既不是系統的神學，也不是對保羅一生工作的總結，但公認的這是他的傑作.....一座高聳於群山和村莊之上的阿爾卑斯山峰。並非所有旁觀者都以相同的觀點或角度觀看待它，他們對它的概括和繪畫有時非常不同。並非所有的登山者都同樣的選擇陡峭的路線攀登，而且在最佳方案上經常存在分歧。毋庸置疑的是，我們在這里面對的是一部內容豐富的作品，提出了一項艱鉅的理性上的挑戰，同時提供了令人驚嘆的神學和精神上的眼界。”

- N.T. 懷特

- A formidable, intellectual challenge. 一項艱鉅的理性的挑戰。
- But our reason for walking through Romans together is not because of its intellectualism - it's the transforming message of faith and life that it impresses on every person who reads it. 但我們一起閱讀羅馬書的原因並不是因為它的理性論點——而是它給每一個讀者留下深刻印象的令人轉變的對信仰和生命的信息。
 - For every person who has longed for meaning, Romans provides it. 對於每個提出問題的人，羅馬書都會回答。
 - For anyone who has ever desired a faith relationship with God that would touch down in real time, in our life, Romans shows the way. 對於任何人，曾經渴望與神建立信仰關係，能觸及到我們的現實生活，我們的生命當中的，對他們而言，羅馬書為指明了道路。
- I want you to imagine this with me. 我想讓你和我一起想像這個。
- Paul wrote a letter, to a group of people...保羅給一群人寫了一封信.....
 - Regular people. 普通人。
 - Living in a city. 住在一個城市。
- He hadn't been there. 他不在那裡。
- He'd just heard about them. 他剛剛聽說過他們。
 - Some were single. 有些是單身。
 - Some were working good jobs making lots of money. 有些人做著不錯的工作，賺了很多錢。
 - Most were likely not. 大多數可能不是。
 - Some married. 有的結婚了。
 - Some had kids. 有些人有了孩子。
 - Some were soldiers. 有些是士兵。
 - Some were business owners. 有些是企業主。
 - Some were women. Some were men. 有些是女性。有些是男人。
 - Some had a past. 有些人有不堪的過去。
 - Both religious and irreligious. 無論是宗教的還是非宗教的。
 - All of them had hopes for the future. 他們都對未來充滿希望。
- And they'd heard the message of Jesus. 他們聽到了耶穌的信息。
- They'd begun the journey. 他們開始了旅程。

- They'd started down the road, but not too far, and certainly, (and maybe like us), thought, there's got to be more to this, than this. 他們已經開始行在這追求之路上, 但不是太遠, 一定會, (也許像我們一樣), 想說, 除了這個, 還有更多的東西。
 - They gathered, and they scattered. 他們聚集, 又分散。
 - They met in homes and in halls. 他們在家里和大廳裡見面。
 - They saw each other at the market and in the streets. 他們在市場上和街上見過對方。
 - Their kids went to school together. 他們的孩子一起上學。
 - They had mutual friends. 他們有共同的朋友。
 - They were doing life, the best, they, could. (p) 他們生活著, 盡他們所能地生活。
-
- And then one day, this letter gets delivered. 然後有一天, 這封信被送達了。
 - And they ALL, Gather, around, to read it. 他們都聚集在一起閱讀它。
 - And it sounded a bit like this: 聽起來有點像這樣:
 - “Paolo, servo di Cristo Gesù, apostolo per vocazione, prescelto per annunziare il vangelo di Dio, 2 che egli aveva promesso per mezzo dei suoi profeti nelle sacre Scritture,” “保羅, 基督耶穌的僕人, 聖召的使徒, 被揀選傳揚上帝的福音, 2 這是在聖經中藉著他的先知所應許的, ”
-
- Ok. Wait. Actually, that's not what they read. 等一下, 實際上, 這不是他們讀到的。
 - That's Italian - and even though Rome is in Italy, the people spoke Greek - (and Latin) - not Italian. 這是意大利文, 雖然羅馬在意大利, 人們講希臘話 (還有拉丁文), 而不是講意大利文。
 - In fact, Julius Caesar's last words were NOT “Et Tu Brute” 事實上, 尤利烏斯·凱撒的最後的話不是 “Et Tu Brute”
 - They were actually recorded as “Kai Su Teknon” 它們實際是 ““Kai Su Teknon” ”
 - Greek for, ”And you also?” 是希臘文的 “你也是嗎?”
 - The Romans spoke Greek. 羅馬人講希臘話。
 - They read in Greek. 他們閱讀希臘文。
 - And Paul Wrote in Greek. 所以保羅用希臘文來寫信。
 - Which is really important to understand, and here's why. 明白這一點很重要。這就是原因。
 - First, it's important to note that ANY English version of the Bible is a translation. 首先, 要注意的是, 任何一個英文的聖經版本都是翻譯來的。
 - But second, I believe there is a bit of a conspiracy. 其次, 我相信這裡好像有一點陰謀。
 - (I have to talk about conspiracy because Rome is the home of all kinds of great conspiracies.) (我必須說到陰謀, 是因為羅馬有著各種偉大的陰謀家。)
 - Now, maybe it's less conspiracy, and more omission. 現在來說, 可能少些陰謀, 更多一些省略。

- But in either case, there's this fascinating detail that is omitted from the English Translations of the New Testament. 無論哪種情況，在新約聖經的英文翻譯中，都有一些令人著迷的細節被省略掉了。
- It says one thing in Greek, and it says another in English. 在希臘文中說的是一種事，但是在英文說的是另一種事。
- AND, this omission, in my opinion, has SERIOUS consequence. 這種省略，在我看來，有嚴重的後果。
 - What we miss, might be why we miss so much of the life transforming faith that Paul, and the church at Rome, experienced. 我們失去的，也許就是我們沒有那保羅和羅馬教會所經歷的那種讓生命轉變的信仰的原因。
- In fact, this one little detail, this nuance, makes so much difference that some of you, today, may walk out of the room and say, "I didn't know that's what it meant to be a Christian." 實際上，這一點點的細節，這一點細微的意義，對我們中的一些人影響非常大。也許今天我們走出教堂，我們會說，原來我並不知道作基督徒的真正含義。
- Some of you, you MAY be uncomfortable. 你們中的一些人，有可能並不喜歡這些信息。
- But for others of you, this might also explain why it seems like you have all the puzzle pieces on the table, but you can't seem to make sense out of them. 但是對於另一些人，這恰恰可以解釋為什麼你像是擁有組成拼圖的全部構件，但是卻不能拼出圖案來。
- And so you may leave today, really knowing what it means, for the first time. 於是也許你今天離開的時候，你第一次理解了這裡面的含義。
- This one detail might explain why this faith is so remarkable, and so transforming. 這一點點的細節解釋了為什麼這個信仰是這麼顯著，這麼有改變生命的能力。
- We're going to look at the first seven verses of Romans chapter one, but it's in the third english word, of the first verse, that we find the controversy. 我們接下來要讀《羅馬書》第一章的前七節。但是在第一節的第三個詞，我們看到有些歧意。
- And it's in the fifth english word of the seventh verse, that we see it's relevance. 然後在第五個詞和第七個詞，我們看到它們的相關性。

Romans 1:1-7

Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, 6 including you who are called to belong to Jesus Christ, 7 To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

羅馬書 1:1-7

1 耶穌基督的仆人保罗、奉召为使徒，特派传神的福音。2 这福音是神从前借众先知、在圣经

上所应许的，**3** 论到他儿子我主耶稣基督，按肉体说，是从大卫后裔生的、**4** 按圣善的灵说、因从死里复活、以大能显明是神的儿子。**5** 我们从他受了恩惠、并使徒的职分、在万国之中叫人为他的名信服真道。**6** 其中也有你们这蒙召属耶稣基督的人。**7** 我写信给你们在罗马为神所爱、奉召作圣徒的众人。愿恩惠平安、从我们的父神、并主耶稣基督、归与你们。

- Paul starts this letter with a metaphor. 保羅以一個比喻開始這封信。
- The purpose of a simile or metaphor, you know this, is to make something come to life, right? 一個比喻的目的，你知道的，是為了加深印象，對吧？
- When you have a word picture, things connect. You have better understanding. 當你看一幅字畫，你看到事物是連在一起的，你會更好理解。
- If someone says, 如果有人說，
 - Eyes, like saucers - saucer's are big and round, and you get an image... 眼睛，像托盤，又大又圓，你由此看到圖像。
 - All the world's a stage (Shakespeare) You see a stage, life is being played... 世界是一個舞台，(莎士比亞)，你就像看到一個舞台，人生像在舞台上表演...
 - Hotter, than a Firecracker - Immediately, you know this thing is hot. 比炮竹更熱 - 馬上的，你就知道這東西很熱。
- Now, some don't make sense to me at all. 現在，有些事使我不能理解。
 - I'm sweating like a pig - I've never had a pig...drenched in sweat. 我像豬一樣流汗 - 我從來沒有見過一隻流汗的豬。
 - Or, I'm so hungry I could eat a horse - 我餓得可以吞下一匹馬。
 - When was the last time you ate horse? 你上次吃馬是什麼時候？
 - On purpose? 故意的嗎？
 - I've never been SO hungry that I think, "I could go for some stallion steaks right about now." 我從來不會因為很餓就想，“我現在就要去吃馬排。”
 - Never. 從來不會。
- You get the point. Metaphors, Similes - paint a picture. 你明白了吧。比喻，就像是在畫一幅畫。
- Paul starts this letter with a metaphor. A single Word. 保羅以一個比喻開始這封信。
 - It paints a picture. 像畫一幅畫。
 - And yet, like these last two, it makes no, sense, at all. And you'll see why. 但是就像前兩個一樣，不可理喻。你很快就會看到為什麼。
 - Here it is again, as we read it. 讓我們再來讀這節經文。

Romans 1:1

Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God

羅馬書 1:1

1 耶穌基督的仆人保罗、奉召为使徒、特派传神的福音。

- We call ourselves all kinds of things, as we relate to Jesus. 當我們說與耶穌的關係，我們可以稱自己各種稱呼。

- The Bible uses many different titles. 聖經就用了很多不同的頭銜。
- The one we use more than any other? Christian. 什麼頭銜我們用得最多？基督徒。
 - Interestingly, the word Christian appears in the NT only three times. 有趣的是，基督徒在新約聖經裡只出現過三次。
 - And there are numerous other words to describe this relationship we have. 但是卻有非常多的其他詞來描述我們的這種關係。
 - But there is one word used SIGNIFICANTLY more...overwhelmingly more, than any other. 但是有一個詞卻非常明顯地，壓倒性的超過其他詞。
 - It's the metaphor Paul chooses here to explain his relationship to Jesus. 這就是保羅在這裡所選用的描述他和耶穌的關係。
- Over 124 times, (compared to three for 'Christian'.) this word that is translated 'servant' here, is used. 超過 124次（相比於“基督徒”的三次），這個詞翻譯過來就是“僕人”。
- When the people of Rome received this letter, the second word they saw was this Greek word: 當在羅馬的會眾收到這封信時，看到的第二個詞就是這個希臘文：

δουλος (doo-loss)

- But here's the amazing thing: it doesn't mean servant. 但是奇妙的事在於：它並不是僕人的意思。
- And it would have immediately jumped off of the page at them. 這個詞會馬上從紙上跳到他們面前。
 - It would have been hotter than a firecracker. 這比鞭炮還熱。
 - This word was controversial. 這個詞有爭議。
 - This word meant something to the readers. 這個詞對於讀者來說有含義。
- When they saw, "Paul, Doulos of Christ Jesus" they knew exactly what it meant, and it wasn't 'servant' the way our translations say it. 當他們看到，“保羅，基督耶穌的 Doulos。”他們準確知道這是什麼意思。這不是我們翻譯的“僕人”的意思。
- Over and over we see this word translated servant...but it's not what it means, and this has led to significant misunderstanding of the Christian faith. 一次又一次，我們看到這個詞被翻譯成僕人...但是，這並不是它的意思。這使得我們對基督教信仰有了一個很大的誤解。
- I'm about to say something that might sound extreme, but I've thought this through over and over again. 我要說的可能聽起來有點極端，但是我確實反復想過。

The Missing of this metaphor has resulted in us missing the most significant concept in personal discipleship to Jesus, AND, it's the one metaphor that is the most difficult for us, in our culture, to comprehend. 錯誤理解這個比喻會使我們誤解作耶穌門徒這個最重要的概念，而且，這個比喻在現在的社會裡，對我們來說太難於理解。

- I can not stress enough how confrontational this word is - and the fact that we've softened the blow is telling. 我不想強調我們多麼排斥這個詞 -事實上我們在說它時總是盡量使它變

得柔和。

- A doulos was NOT a hired servant who could come and go as he pleased. Doulos 這個詞並不是一個僱傭的僕人，可以自由來去。
- A doulos was a person who had been purchased, they'd been bought. Doulos 是被買下來的。他們是被買的。
 - And once they'd been bought, they became their master's possession. 一旦他們被買，他們就成了他們主人的財產。
 - A doulos, in every sense of the word, is a S L A V E. 一個doulos, 這個詞的完全意思就是一個奴隸。
- In Biblical and Classical literature the word Doulos ALWAYS means slave. 在聖經和經典著作中Doulos這個詞的意思是奴僕。
- There is literally no debate about what this word means in the academic community. 在學術界對這個詞的意思簡直毫無討論。
- As a Roman citizen with a Classical education and the finest rabbinical training, Paul's social rank would have been much higher than that of his readers and yet he says, "I'm a SLAVE of Jesus." (p) 作為一名經過經典教育，受過最高等拉比訓練的羅馬公民，保羅的社會階層比很多他的讀者要高得多，然而他說，“我是耶穌的奴隸。”
- It's interesting because this idea of the doulos in Scripture is always connected to another descriptive word: 很有意思的是doulos這個詞在經文中的意思跟另一個描述性的詞有關：

κύριος (Kurios) Kurios

- It means, Lord. 意思是，主。
- In the New Testament the title lord or kurios is used in three ways. 在新約中，主這個稱呼用在三種情況中。
 - There is a simple, common usage, where calling someone kurios is like addressing him as "sir," a polite form of address. 其中一個簡單，平常的用法，是當稱呼人為 kurios(主)就像稱呼他為“先生”，一個禮貌的稱呼。
 - The supreme use of kurios refers to the sovereign God, who rules all things. 而最高的 kurios的用法是指全能神，祂統治萬有。
 - Kurios, "the name which is above every name" (Phil. 2:9), is the name given to Jesus, whom the Father calls the King of kings and the Lord of lords. Kurios, "超乎萬名之上的名" (Phil. 2:9), 是給耶穌的名，天父稱耶穌為萬王之王，萬主之主。
- But the third and common usage of the term kurios in Ancient Greek was this idea

of slave owner. 但是kruios在古希臘文中的第三種中平常的用法是奴隸的擁有者。

- *When I was a kid, I was in martial arts.* 當我是孩子的時候，我曾經練武術。
 - *But it was a unique school.* 但是是一個特別的學校。
 - *Our sensei was in the witness protection program and he had cleaned up his life, and started a school that would teach Karate, along side of Biblical discipleship.* 我們的先生參加了證人保護計劃，他重整了自己的生活，並開辦了一所學校，教授空手道和聖經門徒訓練。
 - *So all of our gi's had a Patch, and the patch had this phrase on it, that I learned..it's been used for hundreds of years: "Christos, Kurios"* 所有我們的空手道服上都有一塊標記，標記上有這個短語，我了解到.....它已經使用了數百年：“基督，是主。”
- Christ, Slave Holder. 基督，擁有奴僕的人。
- I was wearing a patch that said that. 我曾戴著一個上面這樣說的標誌。
 - I'm a slave to Jesus. 我是耶穌的奴僕。
- Paul makes it clear, he is not just a servant but a slave, and Jesus is the Master. 保羅說得很清楚，他不只是一個僕人，而是一個奴僕，而耶穌是主人。
- But then, when you come to understand this, now other things he said, make sense in light of this, and shed light on these words:但是，當你開始理解這一點時，現在他所說的其他事情，在這一點上是有道理的，並闡明了這些話：
- Paul, in addressing believers, said, 保羅在對信徒講話時說，

1 Cor. 6:19-20

You are not your own. For you were bought at a price.

歌林多前書 6:19-20

Chinese Union Version (Traditional)

並且你們不是自己的人；20 因為你們是重價買來的。

Acts 20:28

We have been purchased by the blood of Jesus Christ.

使徒行傳 20:28

Chinese Union Version (Traditional)

28 聖靈立你們作全群的監督，……就是他用自己血所買來的。

- When he describes our condition by nature, as fallen people, it describes us as slaves to sin. 當他描述我們作為罪人的本性是，他說我們是罪的奴僕。
- Do you see what he's saying? 你看到他在說什麼嗎？
- You were bought. You were purchased. (P) 我們是被贖的。我們被買下。
- As soon as these Romans saw this word, Doulos, they knew exactly what it meant.

這些羅馬人一看到Doulos這個詞，就知道是什麼意思了。

- They knew about slavery. Some had been or even were slaves at that moment. 他們知道奴隸制。在那個時候，有些人曾經是，有些甚至還是奴隸。
- And we can guarantee that no where in their pursuit of meaning, and life, and hope, and peace, was this idea that slavery would be a pathway to what they were looking for. 我們可以確信，在他們追求意義、生命、希望和和平的過程中，從不會想成為奴隸將是他們所尋求的途徑。
- In fact, it was just the opposite. 事實上，恰恰相反。
- Remember that I said the relevance was found in the fifth word of the seventh verse. 請記住，我說過在第七節的第五個詞中可以找到相關性。
- “To all those in ROME” “致所有在羅馬的人”
- Roman society was one of the first to offer rights. 羅馬社會是最早提供權利的社會之一。
 - Citizenship mattered. 公民身份很重要。
 - The Apostle Paul himself was a Roman citizen and had invoked his rights at his trial. 使徒保羅本人是羅馬公民，在審判中援引了他的權利。
 - In Rome, the individual mattered. 在羅馬，個人很重要。
 - It was remarkably similar to our culture. 它與我們的文化非常相似。
 - Individual freedom mattered. 個人自由很重要。
 - No where in their vocabulary, no where in their thinking, was the idea that they would CHOOSE to become slaves. 在他們的辭典中，在他們的思想中，根本沒有他們會選擇成為奴隸的想法。
 - Nowhere in their understanding could Slavery lead to freedom. 在他們的理解中，成為奴隸就失去自由。
 - And now, we have this guy, saying, you want freedom? 現在，我們有這個人，說，你想要自由嗎？
 - You want life? 你想要生命嗎？
 - You want to be fulfilled? 你想得到滿足嗎？
 - You want faith to REALLY make a difference? 你希望真正有所作為的信仰嗎？
 - And he hands us....HANDCUFFS. 然後，他遞給我們.....手銬。
 - Do you realize the audacity of this? 你意識到這很大膽嗎？
 - The Metaphor didn't make sense. 這個比喻沒有道理。
 - It's upside down, and backwards. 它是顛倒的，逆行的。

- And It's the same in our culture. 在我們的文化中也是如此。
 - It's why we've chosen the word "servant" rather than slave, even though everyone knew what doulos meant. 這就是為什麼我們選擇“僕人”這個詞而不是奴隸，儘管每個人都知道 doulos 的意思。
- Because this idea of genuine submission; 因為這種真正順服的想法；
 - this idea of relinquishing our will; the idea of giving up our rights; 這種放棄意志的想法；放棄我們的權利的想法；
 - control of our lives, it's NO WHERE in our thinking. 放棄對我們生命的控制。它不在我們的思想中。
- And yet it's exactly what Paul is saying leads to life. 然而，這正是保羅所說的通向生命的途徑。
- I think it's fairly critical that we point something out about the human experience. 我認為指出一些關於人類經歷的事情是相當重要的。
 - Or reality. 或者現實。
- In the words of Bob Dylan, you're gonna have to serve somebody..." 用鮑勃·迪倫的話來說，你將不得不為某人服務....."
- We ALL become slaves someone or something. 我們都成為某人或某事的奴隸。
- Why? Because we have purpose in our hearts. 為什麼？因為我們心中有目標。
 - We have intention in our souls. 我們的靈魂中有意向。
- Every human being must live for something or someone. 每個人都必須為某事或某人而活。
- Something has to capture our imagination. 必須有一些東西來激發我們的想像力。
- Something has to hold our affection. 必須有某種東西來保持我們的感情。
- We have to pledge our allegiance to SOMETHING. 我們必須宣誓效忠於某事。
- And whatever that thing is, it will become our master. 無論那東西是什麼，它都會成為我們的主人。
- Now, we may not use that language, but that doesn't make it less true. 現在，我們可能不會使用那種語言，但這並不會降低它的真實性。

- We have astute way of hiding this in language that covers up what's really going on. 我們有巧妙的方法將這一含義隱藏在措辭中來掩蓋真實用意。
- Our vocabulary, including in the church, is filled with dreams and purpose, hopes and desires, even ambition. 我們的詞彙, 包括在教會中, 充滿了夢想和目標、希望和願望, 甚至是雄心壯志。
- But no where do we talk about how our actual fulfillment, or our actual satisfaction, our actual realization of what we are looking for being found in our slavery to Christ. 但是, 我們從沒有談論我們如何真正實現, 或我們真正的滿足, 我們真正認識到我們正在尋找的東西, 是在我們成為基督的奴役中尋到的。
- We don't talk about it, and, interestingly enough, we don't find what we're looking for. 我們不談論它, 而且, 有趣的是, 我們沒有找到我們正在尋找的東西。
- Of the 124 times *doulos* is used in the NT, it's only correctly translated into English one time. 在新約使用的 124 次 *doulos* 中, 只有一次被正確翻譯成英文。
- We like *Servant* better. 我們認為‘僕人’更適當。
 - Because servants are hired, not owned. 因為僕人是僱傭關係, 不是擁有的。
 - Servants have autonomy. 僕人有自治權。
 - They have rights. 他們有權利。
 - They can quit if they want. 若願意他們可以離去。
- But Slaves are property. 而奴僕是資產。
 - They are bound to their owner. (p) 他們隸屬於他們的主人。
- *Illustration: Adam / NWFCS - Obedience* 舉例: 亞當/NWFCS- 服從
 - *This past week I was a corporate leadership conference, speaking.* 上一週我在一個企業精英會上演講。
 - *And I was working with a few people prior to taking the stage and one of them was this nice guy named Adam.* 在上台之前我和一些人一起幹活, 其中就有這個很友好的年輕人亞當。
 - *Well, after I was done speaking he quickly walked toward me and said, "I can't believe this, but I was a part of the first church you started and I didn't realize it until you started talking that it was you."* 在我演講之後, 他快步走上前對我說, “我不敢相信, 我就曾經在你建立的第一個教會裡, 我直到你開始演講之後才意識到牧師就是你。
 - *SO, we can assume that I've changed a bit in the past 20 years.* 我們可以聽出來這二十年來我是有些變化了。
- *Anyway, we wound up talking a lot throughout the course of the event.* 之後, 我們兩人在整個會議過程中一直交談不斷。

- *And then he asked me a question. He said, "So, this move to Beaverton? Was this a good move for you guys?"* 他問過我一個問題，他說，“那個，你搬到河豚鎮了？你們覺得值得嗎？”

- *And I hitched.* 當時我頓住了。
- *I stammered.* 我有些結結巴巴。

- *I tried to respond to him, but if I'm honest, it felt a little gross to me.* 我想回答他，但如果我誠實地說，聽起來就會含糊。

- *So, looked at him, and I said, "Adam, because of your faith I know I can shoot straight with you. This wasn't about it being a good move for us. It was about OBEDIENCE.* 所以我看著他，我說，“亞當，因為我相信你的信心我就老老實實地告訴你。這不是搬到河豚鎮對我們是不是好的問題。這是順服的問題。”

- This is a letter from one slave to another. 這是一個奴僕寫給另一個奴僕的一封信。

- Paul got it, and now, he's writing to these people to convince them, they've been bought with a price, and everything they long for will be found, inconceivably, when they lean into their slavery to the master. 保羅看到了，現在他給這些人寫信來鼓勵他們，他們已經被贖買，每一個他們渴望的東西都會尋到，更不可思議的，是讓他們保持在他們主人下的奴隸身份。

- By the way, notice...it's slavery to CHRIST. 請注意...這是指基督下的奴隸身份。

- It's not slavery to Religion and Rule. 不是宗教和律法下的奴隸。
- It's a slavery in the context of relationship to a person - Jesus. 而是在與一個人-耶穌的關係裡的奴隸身份。

- Alexander MacLaren, Scottish Pastor and author said this: 亞歷山大·麥克拉里，蘇格蘭牧師和作家這樣寫道：

“The true position, then for a man is to be God's slave...absolute submission, unconditional obedience, on the slave's part; and on the part of the Master, complete ownership, the right to life and death, the right of disposing of all goods, the right of issuing commandments without reason, the right to expect that those commandments shall swiftly, unhesitatingly be completely performed. For, Brethren, such submission, absolute and unconditional, the blending and absorption of my own will in His will, is the secret of all that makes manhood glorious, and great, and happy.”

- Alexander MacLaren

“一個人真正的位置，是成為神的奴隸...完全的服從，無條件的順服，是奴隸的本分；作為主人，絕對的擁有，定生死的權利，處置資產的權利，不用理由下達命令；期望這些命令應該迅速地，毫不猶豫地全部完成的權利。所以，弟兄們，這樣的順服，絕對的無條件的，我自己的意願融進吸收到神的意願裡，是讓人類得榮耀，偉大和快樂的秘密。” - 亞歷山大·麥克拉里

- I love his language here: “The blending and absorption of my own will in His will, is the

secret.” 我喜愛他說的這句：“我自己的意願融進吸收到神的意願裡，是這個秘密。”

- This idea of slavery to Christ has radical implications for how we think and live. 基督的奴僕的觀點從根本上指出來我們應該怎麼思考和生活。
- And the reason we don't experience this; the reason we don't get on the other side of this, is because we haven't taken the position, the posture, or the seat, of a slave. 而我們沒有這樣的經歷的原因，我們沒有達到這境界的原因，是因為我們還沒有擔負一個奴隸的位置，態度或者職份。
- So How? 怎麼樣做呢？
 - How do we do it? 我們怎麼做呢？
 - It's SO simple. 其實很簡單。
 - You simply look to the CROSS. 你只要看向十字架。
- You look to the cross and you see, that the one you now BELONG to is the one that went to a cross FOR YOU. 你看向十字架，你看到你現在隸屬的人就是那為你走上十字架的人。
 - In your brokenness, you needed a rescue; a ransom. 在你破碎的時候，你需要救贖，一個贖買。
 - And in HIS LOVE he offered that to you. 在祂的愛中他為你提供了贖金。
- He's unlike any master. 祂不像任何的主人。
- Think about these biblical phrases how much more sense they make:
想想這些經文是不是更清楚：
 - We've been bought with a price. 我們已經被付錢贖買了。
 - We belong to Christ. 我們屬於基督。
 - We are a people for His own possession. 我們是祂自己擁有的一群人。
 - You are not your own. 你不屬於你自己。
- Paul says, and I say to you today, “If you want life - real life and real freedom - it's found when you let Jesus be your master, and suspend your efforts to master him. 保羅說，而我今天也對你說，“如果你想要生命 - 真正的生命真正的自由 - 在你讓耶穌成為你的主人時就會尋找到，停止你想要掌握祂的努力。
- Are. You. With me? 你明白我說的嗎？

Reflection 反思

Benediction 祝禱

- May you be men and women who embrace your slavery to Jesus. 願弟兄姊妹沈浸在耶穌的奴僕的身份。

- Knowing, that he frees you from your lesser masters. 願你明白，祂使你從其他弱勢的主人下得自由。
- May you stop mastering Jesus and let him master you. 願你停止掌握耶穌並讓祂做你的主人。
- In Jesus name. 以耶穌之名，阿門。