

Next Steps 下一步

1 Corinthians 哥林多前書 9:19-27

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The German Philosopher Friedrich Nietzsche, a classical scholar and a self-confessed critic of Christianity, once said that *he would believe in the Redeemer (Jesus) if the redeemed (Christians) looked a little more redeemed.*

德國哲學家弗里德里希·尼采，一位古典學者和自認的基督教批評家，曾經說過，*如果被救贖的人（基督徒）看起來更似被救贖了，他就會相信救贖主（耶穌）。*

He was making the point that from the Christians he knew he never got the impression that there is a God who created everything, that humanity was made in his image for a special relationship with God.

他要指出的是，他從認識的基督徒那裡從未得到過以下的印象，有一位上帝創造了一切，按照祂的形像創造出人類，以便人類與上帝建立特殊的關係。

That humanity inexplicably rebelled against their God and destroyed themselves and the world. That Jesus is God the Son entering his story of all things.

人類莫名其妙地反叛了上帝，摧毀了自己和世界。耶穌是上帝之子，進入他關於萬事萬物的故事裡。

That Jesus died on the cross for humanity's rebellion against God and rose triumphant from death. Jesus now reigns as ruler of all things for our joy now and will in the future decisively bring an end to all evil and injustice, and dwell with his people forever in a fully restored physical existence.

耶穌為了人類對上帝的反叛而被釘死在十字架上，並且從死亡中得勝復活。耶穌現在統治著一切，為我們的歡樂而統治，並將在未來果斷地結束一切邪惡和不公正，並在完全恢復的物質存在中永遠與他的人民同住。

Nietzsche's point was that if that is what Christians believed, then why did it not seem to make a difference in their lives? If that is what they believe then why aren't they exceedingly joyous, and living lives shaped by that truth?

尼采的觀點是，如果這就是基督徒所相信的，那麼為什麼它似乎沒有對他們的生活產生任何影響？如果這就是他們所相信的，那麼他們為什麼不是非常快樂，並過著由這個真理塑造的生活？

The word CHRIST-IAN means *followers of Christ*. It speaks of a lifelong journey of following Jesus and of one hundred per cent dedication to him, intending to be changed and transformed to become like Jesus in character and priorities.

「CHRIST-IAN」這個字的意思是基督的追隨者。講述了一生追隨耶穌以及對祂百分之百的奉獻，打算被改變和轉變，使自己在性格和優先事項上變得像耶穌一樣。

To be Christian is to become like Jesus. Like Jesus in his complete surrender to the Father. Like Jesus in his life of service. Like Jesus in his love for people. Like Jesus in his patient endurance. Like Jesus in his mission to the world.

成為基督徒就是變得像耶穌。像耶穌完全臣服於天父一樣。像耶穌在祂一生的服務生命。像耶穌對人的愛。就像耶穌一樣耐心忍耐。像耶穌向世界履行祂的使命一樣。

Yet there is often a disconnect between the great truths of the Christian faith that we agree with, the the lives those truths should produce.

然而，在我們所認同的基督教信仰的偉大真理與這些真理應該產生的生命之間常常存在脫節。

This series has been looking at regular Rhythms of grace, Christian practices, or spiritual disciplines, by which we take the great truths of the Christian faith and push them down to the driving centre of our lives, and from there, over time, we start to see real change in being like Jesus and pursuing his purposes.

本系列一直在研究「恩典的常規節奏」、基督徒的實踐或屬靈訓練，透過這些節奏，我們將基督教信仰的偉大真理推到我們生命的驅動中心，從那裡開始，隨著時間的推移，我們開始看到真正變得像耶穌一樣，並真正追求他的目標。

To take our next steps towards the real change God has saved us for in Jesus will take self-control. The verses just read out to us give us some insight into what the Bible says about self-control.

為了踏出下一步，走向上帝在耶穌裡拯救我們的真正改變，我們需要「節制」。剛剛讀出的經文讓我們對聖經中關於節制的說法有了一些了解。

We'll start to make progress towards personal change if we grasp three things:

如果我們掌握了三件事，我們將開始在個人改變方面取得進展：

THE HEART & SELF-CONTROL 心與節制

The word for self-control is in v.25 in the original NT language: *Everyone who competes in the games goes into strict training*, or literally, SELF-RULE.

在《新約》原文中，節制這個字出現在第 25 節：*凡參加競賽的，在各方面都要有節制，或字面意思是自我約束。*

Athletes exert self-rule, and self-control, in all things. The runner runs for the prize, the athlete for the crown, and the boxer strikes a blow. Paul says he beats his body. By that, he means he is wearing down resistance in every area of his life so that he reaches his goal.

運動員在所有事情上都發揮著自我約束和節制。賽跑者為了獎品而奔跑，運動員為了獲得冠冕而奔跑，拳擊手為了發動攻擊。保羅說他攻克己身。他的意思是，他正在消除生命中各個方面的阻力，以便達到目標。

In this case, the prize is in v.27: *I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.*

在這種情況下，獎賞在第 27 節：*我克制己身，使它完全順服，免得我傳福音給別人，自己反而被淘汰了。*

He exercises self-control to make sure his life aligns with his beliefs, and with what he preaches. The secret ingredient for Paul is the heart.

他進行節制，以確保他的生活符合他的信仰和他所宣揚的理念。對保羅來說，秘密武器就是心。

In modern times we tend to think the secret to self-control is willpower. If I have placed before me a bucket of Rocky Road ice cream and I want to eat it all, I need to convince myself it's bad for me to eat it all.

現代人往往認為節制的秘訣就是意志力。如果在我面前放著一桶 Rocky Road 冰淇淋，而我想把它全部吃掉，我需要說服自己把它全部吃掉對身體不好。

The modern concept of the secret to self-control is its an exercise of the mind. It's willpower, over emotions and feelings. Which is how ancient Greek stoicism thought of self-control.

節制的秘訣的現代概念是，它是一種心智鍛鍊。是勝過情緒和感情的意志力。這就是古希臘斯多葛哲學對節制的看法。

Stoicism regarded that a life lived well was a virtuous life. Virtues like wisdom, justice, courage, and self-control. For the Stoics, like Greek culture, the mind, knowledge, and reason were supreme over emotions and feelings.

斯多葛主義認為，過得好的生活才是有德行的生命。有智慧、正義、勇氣和節制等美德。對斯多葛學派來說，就像希臘文化一樣，思想、知識和理性高於情感和感覺。

They emphasised the importance of self-control and emotional regulation to navigate life well. If you can rid your life of desires, feelings and emotions then you are living a virtuous life.

他們強調了節制和情緒調節對於駕馭美好生活的重要性。如果你能擺脫生活中的慾望、感覺和情緒，那麼你就過著有道德的生命。

The Bible doesn't think of self-control as taking the mind and will and overriding the feelings and emotions. Primarily because humanity is made in God's image and so feelings, emotions and desires are part of who we are.

《聖經》不認為節制是控制思想和意志，並凌駕於感覺和情緒之上。主要是因為人類是按照上帝的形象創造的，所以感覺、情緒和慾望是我們的一部分。

Verse 25 gives us the Bible's key to self-control: ***Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever.***

第 25 節給了我們《聖經》中節制的關鍵：**凡參加競賽的，在各方面都要有節制，他們不過是要得會朽壞的冠冕；我們卻是要得不會朽壞的冠冕。**

Athletes want to eat the Rocky Road ice cream and stay up all night with friends. They want to sleep in. They don't want the fatigue and exertion and the injuries and the expense. But what they do want, is they want the prize more.

運動員們也想吃 Rocky Road 冰淇淋，並與朋友一起熬夜。他們想睡個懶覺。他們不想疲勞、勞累、受傷，或要付出太多。但他們真正想要的是，他們更想要得到獎品。

Self-control is not a matter of the will; it's a matter of the heart. It is a matter of desire and affection. Self-control is about setting the heart, the driving centre of a person, on the nobler, higher, most important, greater thing.

節制不關乎意志；這是關乎心靈的問題。這是慾望和情感的問題。節制是將一個人的內心，也就是驅動中心，放在更高尚、更高、最重要、更偉大的事上。

Self-control is not that some people have a stronger will, or less feelings and emotions and desires, it's a matter of what we set our hearts on. What we most desire. The thing the heart most desires orders all the other desires of the heart.

節制並不意味著有些人有更強大的意志，或更少的感覺、情緒和慾望，而是我們下定決心要做些什麼。我們最渴望的。內心最渴望的東西會主導內心所有其他的渴望。

Self-control is about setting our heart and desires on the one WANT that will order all the other WANTS. Even as a Diabetic, I would love to eat a bucket of Rocky Road ice cream, but I love to be alive and healthy and functioning more.

節制是將我們的心和慾望集中在一個「想要的」東西上，這個「想要的」東西將決定所有其他想要的東西。即使作為糖尿病患者，我也很想吃一桶 Rocky Road 冰淇淋，但我更喜歡活著、健康、更好地運作。

The higher 'want', or love or desire will always win. What main thing we set our hearts on, the thing that we think will fill our deepest desire, that thing will always win.

更高的「想要」，或愛或慾望，總會勝出。我們全心全意追求的事物，我們認為能夠滿足我們最深切渴望的事物，總能獲勝。

Thomas Chalmers was a Scottish Presbyterian minister, professor of theology, and political economist, and has been referred to as Scotland's greatest 19th century churchman. He preached a famous sermon called *The Expulsive Power of a New Affection*.

多馬·查爾默斯是蘇格蘭長老會牧師、神學教授和政治經濟學家，被稱為蘇格蘭 19 世紀最偉大的牧師。他發表了一篇著名的講道，題為《新感情的驅逐力量》。

He makes the powerful point that bondage to sin and self is broken by a stronger affection. All our actions and habits are connected to our deepest desire. Bad habits are only replaced by a more compelling joy.

他提出了一個強而有力的觀點，更強烈的感情可以打破罪惡和自我的束縛。我們所有的行為和習慣都與我們最深切的願望有關。壞習慣只會被更令人著迷的快樂所取代。

I've updated the language a bit for our context, but in essence, he wrote:

我根據我們的情況對他的講道做了一些更新，但實質上，他寫道：

We only cease to be the slave of one appetite because another has brought it into subordination. A youth may cease to idolise sensual pleasure, but it is because the idol of wealth and career success has gotten the ascendancy. There is not one personal transformation where the heart is not left without an object of desire. The heart's desire for one particular object may be conquered but the desire to have some object is unconquerable. The only way to dispossess the heart of an old affection is by the expulsive power of a new one.

我們之所以能擺脫某種慾望的奴役，僅因另一種慾望已將其壓制。一個年輕人或許不再沉迷感官享樂，但那是因為對財富與事業成功的崇拜已佔據上風。人心經歷的每一次轉變，無不留下新的渴求對象。對特定事物的慾望或可征服，但渴求擁有某物的慾望本身卻無法根除。要從心裡驅逐舊愛，唯一的辦法就是藉助新愛的驅逐力量。

If we set our hearts on being the best athlete in a discipline, it will bring self-control in some things but not all things. If you find you are not the best, and it is always just out of reach, then you will lose control of your emotions.

如果我們立志成為某一項目的最佳運動員，我們會在某些事情上獲得節制，但並非所有事情都能獲得節制。如果你發現自己並不是最好的，而且總是遙不可及，那麼你就會失去對自己情緒的控制。

If career success, then some things but not all things. If family harmony, self-control in some things but not all things.

在事業成功上，可以是某些方面，但不是一切。在家庭和睦上，可以在某些事情上節制，但並非所有事情都可以。

GOSPEL & SELF-CONTROL 福音與節制

What is the one thing that if we set our hearts on it, will bring us self-control in all things? We get it in v.23: ***I do all this for the sake of the gospel, that I may share in its blessings.***

如果我們專心致志地做某件事，那麼什麼事就能讓我們在所有事情上節制？我們在第 23 節看到了這一點：**凡我所做的，都是為福音的緣故，為要與人共享這福音的好處。**

When the Apostle Paul writes ***I do all this***, he is looking back on what he has written in chapters 7-9. This is Paul, who endured so much personal sacrifice and suffering and hardship and surrendering but became one of the top 10 most influential figures in human history.

當使徒保羅寫下「**凡我所做的**」時，他正在回顧他在第 7-9 章所寫的內容。就是保羅，他經歷瞭如此多的個人犧牲、痛苦、艱辛和屈服，但卻成為人類歷史上最具有影響力的十大人物之一。

Paul tells us that this life of self-control had one source...one desire of the heart... ***for the sake of the gospel, that I may share in its blessings.***

保羅告訴我們，這種節制的生活有一個源頭.....一個內心的渴望.....**都是為福音的緣故，為要與人共享這福音的好處。**

There is one desire with two aspects. The blessings of the gospel. The gospel, as I said last week, is the core message of the Christian faith. It's the life-altering news that even though I am deeply sinful and evil and flawed and deserving of God's judgement because I rejected God by determining to live my life as myself as lord and master of my own life, if I put my trust in the substitutionary death of Jesus Christ, the Son of God, on a Roman cross, I am forgiven, loved, affirmed and at peace with God. God's love for me in Jesus Christ is as high as the heavens above. In Jesus, I am unconditionally, unchangeably, constantly, eternally delighted in by God.

一個有兩個方面的願望。**福音的好處**。正如我上週所說，福音是基督教信仰的核心信息。是改變生命的消息，儘管我罪惡深重，邪惡且有缺陷，應該受到上帝的審判，因為我拒絕上帝，決定以我自己為自生的主人來生活，但是，如果我相信上帝之子耶穌基督在羅馬十字架上的替代性死亡，我就會得到寬恕、愛、肯定並與上帝和好。上帝透過耶穌基督對我的愛如天般高。在耶穌裡，我無條件地、不變地、持續地、永恆地被上帝喜悅。

If the main thing that I set my heart on is that good news, if that is my joy and hope, then self-control in all things is possible. The gospel is the only thing that we can set our hearts on and

never lose it. The radical security of the gospel means we don't have to secure it, maintain it or keep it.

如果我全心全意關注的是這福音，如果這是我的喜樂和希望，那麼在所有事情上節制都是可能的。福音是我們唯一可以全心信奉、而永遠不會失去的東西。福音的徹底安全性意味著我們不必去保護它、維護它或保留它。

Notice though that the gift of the gospel doesn't lead to a passivity. See the rest of the sentence... ***that I may share in its blessings***. The word 'share' is a word that means partnership in the original NT language. Paul's passion is to share the benefits of the gospel with others.

但請注意，福音的恩賜並不會導致被動。看看這個句子的其餘部分...**為要與人共享這福音的好處**。「共享」這個字在《新約》原文是夥伴關係的意思。保羅熱衷於與他人分享福音的好處。

The passion of his heart was for others to see the ultimate treasure that Jesus Christ and the gospel are. This meant he wanted to make sure that there was nothing in his life that would cause others to miss the ultimate treasure - Jesus Christ.

他內心熱切地希望其他人能夠看到耶穌基督和福音是多麼寶貴的財富。這意味著他想確保他的生命中沒有任何事情，會導致其他人錯過最終的寶藏——耶穌基督。

He didn't want anything to disqualify him from that prize...the prize of sharing the blessings of the gospel with others. Paul's focus in life is away from himself.

他不想讓任何事剝奪他獲得這項獎項的資格……與他人分享福音的好處的獎項。保羅生命的重心不在自己身上。

When I train for a run that I'm participating in, I exercise self-control so I can achieve something for myself. Ironically, I never seem to be able to control how much I train and tend to run myself into injury.

當我為參加的賽跑進行訓練時，我會節制，這樣才能取得一些成就。諷刺的是，我似乎從來都無法控制自己應訓練多少，以致很容易讓自己受傷。

Paul rests secure in the good news of Jesus Christ as the deepest desire of heart, and from there, it drives him out to exercise self-control in all areas of life that he might share with other people.

保羅把耶穌基督的福音的好處安放在他內心深處作為最深切的渴望，從那裡去驅使他在生活的各個方面都實行節制，以致他可與其他人共享。

The gospel loudly proclaims that in Jesus everything we need for life and salvation is already done, and not something we do. We receive God's approval, but we don't achieve it. And yet, Paul is not passive.

福音大聲宣告，在耶穌裡，我們生命和救贖所需要的一切都已經完成了，而不是我們自己要做什麼。我們得到了上帝的認可，但不是我們去實現。然而，保羅並不是被動。

Over this past term, we have been looking at seven rhythms that keep the gospel constantly in front of us and push it down into our hearts to bring about the change in character and priorities that the gospel demands. These are rhythms done privately and corporately because we need the clarity, accountability and support of each other to bring about change in character and priorities as we are remade into the image of Jesus.

在過去的這段時間，我們在研究七個讓福音保持在我們眼前，並將其深植於我們心中，以實現福音所要求的性格和優先事項的改變的節奏。這些都是私下和集體完成的節奏，因為我們需要彼此的清晰度、責任感和支持，以在我們重塑為耶穌的形象時帶來性格和優先事項的改變。

All of these rhythms are both private and corporate. They are not things we do to win God's favour; we pursue them because we have God's favour in the gospel of Jesus Christ.

所有這些節奏既是私人的，也是集體的。我們做這些並不是為了贏得上帝的青睞；我們追求它們，因為我們在耶穌基督的福音中已得到了上帝的恩寵。

The rhythms take us deeper and deeper into the good news. Rhythms like these are God's gracious gift to us for our endurance and growth into the blessings of the gospel.

這些節奏讓我們越來越深入了解福音。這樣的節奏是上帝賜給我們的恩賜，讓我們能夠忍耐並成長，去獲得福音的好處。

The key to endurance is the gospel. It is the gospel that must always be before us as we pursue the rhythms that will push it down into our hearts.

福音是忍耐的關鍵。當我們追求將福音銘刻我們心中的節奏時，福音必須始終在我們面前。

JESUS & SELF-CONTROL 耶穌與節制

It is not easy. Discipline and self-control never are. Many a time we will want to give up because we are weary or losing heart. If we are not pursuing spiritual disciplines like these, it's a key sign we are losing heart and weary.

這並不容易。自律和節制從來都不是容易的。很多時候，我們會因為疲倦或灰心而想要放棄。如果我們不追求這樣的屬靈門徒訓練，是一個關鍵訊號，表示我們心灰意懶。

We must never take our eyes off the endurance of Jesus for us. One of the best descriptions of this is Hebrews 12:1-3:

我們絕不能忽視耶穌為我們所承受的忍耐。對此最好的描述之一是《希伯來書》12:1-3：

since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart. (Hebrews 12:1-3)

既然我們有這許多見證人如同雲彩圍繞著我們，就該卸下各樣重擔和緊緊纏累的罪，以堅忍的心奔那擺在我們前頭的路程，仰望我們信心的創始成終者耶穌，他因那擺在前面的喜樂，輕看羞辱，忍受了十字架的苦難，如今已坐在上帝寶座的右邊。你們要仔細想想這位忍受了罪人如此頂撞的耶穌，你們就不致心灰意懶了。（來 12:1-3）

Those sentences highlight the self-control of Jesus Christ. Jesus knew everything that happened to him was going to happen to him. He knew he would be betrayed, abandoned, killed, and he still did it.

這些句子凸顯了耶穌基督的節制。耶穌知道要發生在他身上的一切事情都將發生在他身上。他知道自己會被背叛、被拋棄、被殺害，但他仍然做到了。

He did it so well that **he endured the cross** and scorned **its shame**. Where did he get the self-control to endure the hardship and the self-control to regard the shame of the cross as nothing?

他做得那麼好，**忍受了十字架的苦難，輕看羞辱**。他從哪裡得到了忍受苦難的節制和視十字架羞辱為無的節制？

Not will power, but joy power. **For the joy set before him he endured the cross, scorning its shame**. The secret of self-control is setting the heart on the right thing. What is the joy that is before Jesus? What has he set his heart on that led him to endure all that he endured, even the cross? What was the passion of his heart that gave him self-control? What did he not have before the cross?

不是意志力，而是喜樂的力量。**他因那擺在前面的喜樂，輕看羞辱，忍受了十字架的苦難**。節制的秘訣在把心擺在正確的事上。擺在耶穌前面的喜樂是什麼？他心系什麼，以致他能忍受他所忍受的，甚至是十字架的苦難？他內心有什麼的熱情讓他擁有了節制？在十字架之前他沒有什麼？

I've mentioned this verse several times before, so I'll make it brief. It's the one thing an eternal, perfect, satisfied, loved, fulfilled, powerful God didn't have...you...and me.

我以前曾多次提到這節經文，所以我將簡短地講一下。這是永恆的、完美的、滿足的、被愛的，充滿的、充實的、強大的上帝所沒有的東西……你……和我。

Rebellious, sinful, humanity created for him but setting the passions of the hearts on everything else but him. Jesus endured, and self-disciplined, because he loves us like that. Grasping that more and more will cause us to love him like that. The secret to a life of self-control in pursuing rhythms of grace is not will power, it is joy power. It is gospel power. It is the expulsive power of the ultimate desire and affection of the heart.

叛逆、罪惡的人類是為他而生的，但卻將內心的激情寄託在除他之外的一切事物上。耶穌忍耐並自律，因為祂就是這樣愛我們。多把握這一點會讓我們更愛他。在追求恩典的節奏的過程中的節制生活的秘訣不是意志力，而是喜樂的力量。這是福音的力量。它是驅逐內心終極慾望和情感的力量。

Rhythms of grace flow out of a gospel-renewed heart, but they are also the agents and the means of heart renewal so that Jesus becomes our delight and joy as we are his.

恩典的節奏從一顆福音更新的心靈中流淌出來，但它們也是心靈更新的媒介和途徑，以便耶穌成為我們的喜樂，就像我們是祂的一樣。

Take your next step into the rhythms of grace to close the gap between what you have been called to be as a follower of Jesus, and where you are now.

邁出恩典的節奏的下一步，縮小您作為耶穌的追隨者所被召成為的人和您現在所處的位置之間的差距。