

New Freedom 新自由

1 Peter 彼得前書 2:13-17

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Human beings have always valued freedom. A couple of millennia ago, Aristotle and Plato called for freedom and democracy, although only in a limited way and for a particular slice of the population. 人類一直都重視自由。幾千年前，亞里斯多德和柏拉圖都呼籲自由和民主，儘管只是以有限的方式，並且針對特定的人群。

All these centuries later, personal individual freedom is perhaps the only publicly shared and acknowledged moral value of our culture. It's one of those values that are so clear and self-evident that it does not even need to be explained. They are assumptions that are considered non-negotiable. 時至今日，個人自由也許是我們文化中唯一公開分享和承認的道德價值。它是那麼如此清晰和不言而喻的價值觀之一，甚至不需要作任何解釋。它們被認為是不可協商的假設。

The assumption is that choice is a good thing in life, and the more we have it, the happier we will be. Along with this is the view that authority is inherently suspect; nobody should have the right to tell others what to think or how to behave. The only thing that isn't to be tolerated is intolerance. 那假設是選擇是生活中的一件好事，我們擁有的選擇越多，我們就會越快樂。同時，也有一種觀點認為，權威本質上是值得懷疑的。任何人都不應該有權告訴他人該想什麼或行事為人該如何。唯一不能容忍的就是對異己的不寬容。

Our society regards freedom as the highest good, that becoming free is the only heroic story we have left, and that giving individuals freedom is the main role of any institution and of society itself. It is the baseline cultural narrative of Western civilisation.

我們的社會將自由視為最高的善，為自由而付出是我們僅存的英雄故事，給予個人自由是任何機構和社會本身的主要作用。是對西方文明的基本文化解說。

Today, we are looking at a very important concept in living the Christian life – the freedom of the Christian. 1 Peter 2:16: **Live as free people.**

今天我們要探討基督徒生命中一個很重要的概念—基督徒的自由。彼得前書 2:16: **你們是自由的。**

It's a short statement but it's a theme that runs through the whole New Testament. The 16th Century church reformer Martin Luther wrote an article called "Freedom of the Christian" in 1520. He summarised it like this:

這是一個簡短的陳述，但卻是貫穿整本新約聖經的一個主題。16世紀教會改革家馬丁路德在1520年寫了一篇名為《基督徒的自由》的文章，他這樣總結：

A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all. We went on to say that these two statements seem to contradict each other.

基督徒是完全自由，在一切之上的主宰，不受任何約束。基督徒是完全盡心盡責的僕人，是一切之下的僕人。我們接著說，這兩種說法似乎是相互矛盾的。

The apostle Paul said the same thing in 1 Corinthians 9:19 - **Though I am free and belong to no one, I have made myself a slave to everyone...**

使徒保羅在《哥林多前書》9:19中也說過同樣的話——**我雖然是自由的，不受人管轄，但我甘心作了眾人的僕人...**

This is the paradox of the Christian life. Christian freedom through submission, service, and obedience is completely opposite to our culture. And yet, because we breathe the air of our culture each day, Christians have difficulty understanding it themselves.

這是基督徒生命的反論。基督徒透過順服、服侍、服從而獲得的自由與我們的文化完全相反。然而，由於我們每天都呼吸著我們文化的空氣，基督徒自己很難理解它。

THE PARADOX OF TRUE FREEDOM...EXPERIENCING TRUE FREEDOM...TAKING STEPS TO FREEDOM

真正自由的反論...體驗真正自由...邁向自由

THE PARADOX OF TRUE FREEDOM 真正自由的反論

The way freedom is used in the Bible is so different from the way we use it in society. I preached a sermon on this in November last year on John 8 & 9 titled ABUNDANT FREEDOM where I address this issue.

聖經中使用自由的方式與我們在社會中使用自由的方式非常不同。去年 11 月，我以《約翰福音》第 8 和 9 章就此問題做了一次題為《豐富的自由》的講道，其中我談到了這個問題。

I'll go over it a bit here because this issue of freedom is so foundational to our value system in Australian society.

我將在這裡稍微討論一下，因為自由問題是我們澳洲社會的價值體系的基礎。

Look at v.16 again: ***Live as free people, but do not use your freedom as a cover-up for evil; live as God's slaves.***

再看第 16 節，***雖然你們是自由的，卻不可藉著自由遮蓋惡毒，總要作上帝的僕人。***

Another way Peter might have put that is that *we can live as free people because we are God's slaves*. In fact, the whole first paragraph is about serving others, submitting ourselves to others, and giving ourselves to others. Why? Because the Christian is free. Why? Because the Christian is a slave to God.

彼得可能用的另一種表達方式會是，*我們可以作為自由人生活，因為我們是上帝的奴隸*。事實上，整個第一段都是在講服務他人、順服他人、奉獻自己。為什麼？因為基督徒是自由的。為什麼？因為基督徒是上帝的僕人。

The reason why we are confused by that is because our culture defines freedom in completely negative terms; freedom is freedom FROM constraints and restrictions.

我們之所以對此感到困惑，是因為我們的文化以完全消極的方式定義自由；自由是不受約束和限制的自由。

To the degree that we are obeying, serving, or keeping a promise to someone is the degree to which we are not free. That is negative freedom.

我們對某人的服從、服務或信守承諾的程度就是我們不自由的程度。這就是消極的自由。

There are two assumptions I'm working with here. We see these in the New Testament. Firstly, negative freedom is simplistic, unworkable, and frankly, an illusion because everyone is a slave to something. Any commitments bring with them constraints in life.

我在這裡使用兩個假設。我們在新約中看到這些。首先，消極自由是簡單化的、行不通的，而且坦白說是一種幻想，因為每個人都是某種東西的奴隸。任何承諾都會為生命帶來限制。

The second assumption of the Bible is that if no person is truly free from constraints, then we all need to choose the most liberating constraints.

聖經的第二個假設是，如果沒有人是真正擺脫了約束，那麼我們都需要選擇最自由的約束。

What if I, as a diabetic, exercised my freedom by consuming whatever I wanted – chocolate cake, Tim Tams, rice, burgers, Coke? No constraints.

如果我身為糖尿病患者，透過吃我想要吃的任何東西來行使我的自由——巧克力蛋糕、Tim Tams、米飯、漢堡、可樂。沒有任何限制，會怎麼樣？

I'm free! It won't be long before my body will put constraints on me. I might be free to eat, but I won't be free to see, run, or live.

我自由了！用不了多久，我的身體就會束縛我。我可能可以自由地吃飯，但我不能自由地觀看、奔跑或生存。

What happens when your free choices and passions contradict each other?

當你的自由選擇和激情相互矛盾時會發生什麼？

On the one hand, I want to eat those foods, but on the other hand, I want good health and experience life. The only option before me is to constrain one freedom to get the other one.

一方面，我想吃這些食物，但另一方面，我想要身體健康並體驗生活。擺在我面前唯一的選擇就是限制一種自由以獲得另一種自由。

True freedom is not the absence of constraints on my life. It is choosing the liberating constraints. It is the strategic loss of some freedoms to gain the more liberating constraints. The liberating constraints are the ones that are in line with our design.

真正的自由不是對我的生活沒有限制，而是選擇能解放的約束。這是策略性地失去一些自由，以獲得更多的自由的約束。解放的約束是符合我們設計的約束。

I remember when I was a pretty new Christian reading a book by the English pastor John Stott. I can't remember the name of the book, but I remember one illustration he used that still is so vivid 30 years later.

我記得當我還是一個新基督徒時，正在閱讀一本英國牧師約翰·斯托特寫的書。我不記得書名了，但我記得他用過的一個比喻，30年後仍然如此生動。

It goes something like this. Imagine I had a fishbowl right here with a little fish in it. The fish thinks to itself. *I hate being so restricted by this water. Look at all those people out there. I wish I were free like them.*

那比喻是這樣的。想像我這裡有一個魚缸，裡面有一條小魚。魚心想，*我討厭被這水限制住，看看外面那所有的那些人。我希望我能像他們一樣自由。*

The little fish decides to escape. It catapults itself up from the depths of the bowl and manages to flip over the top; it hits the stage and then flops onto the floor.

小魚決定逃跑。它從魚缸的深處彈起，並成功越過頂部，撞到舞台上，然後摔到地板上。

It flips and flops on the floor. Is the fish free? Of course not. It is gasping for breath. It is dying. The fish is not designed for land. If you put the fish back into the bowl it will soon kick its tale and start cruising around again. The fish needs the constraint of the water to live. When the fish lives within the restriction of the water it is free.

它會在地板上翻來覆去。魚是自由的嗎？當然不是。它喘不到氣。它快死了。這種魚不是為在陸地上生存活設計的。如果你把魚放回魚缸裡，它很快就會重新開始游泳。魚需要水的約束才能生存。當魚生活在水的限制內時，它是自由的。

Don Carson puts it like this in his commentary on John 8:

唐·卡森在對《約翰福音》第8章的註釋中這樣說：

TRUE FREEDOM IS NOT THE LIBERTY TO DO ANYTHING WE PLEASE BUT THE LIBERTY TO DO WHAT WE OUGHT, AND IT IS TRUE FREEDOM BECAUSE DOING WHAT WE OUGHT IS WHAT ACTUALLY PLEASURES US.

真正的自由不是為所欲為的自由，而是做我們該做的事的自由；這是真正的自由，因為做我們該做的事才是真正使我們感到滿足的事情。

The Christian faith declares that there is a God who created all things with a purpose. God created us for himself, and so we are only truly free if we accept his constraints on our lives. Those constraints are the service of God and others. When we choose primary allegiance to God, we are choosing freedom and life.

基督教信仰宣稱有一位有目的地創造萬物的上帝。上帝為祂自己創造了我們，因此，只有我們接受祂對我們生命的限制，我們才是真正的自由。這些限制就是為上帝和他人服務。當我們選擇首先對上帝效忠時，我們就是在選擇自由和生命。

EXPERIENCING TRUE FREEDOM 體驗真正的自由

There are three things I want to highlight from 1 Peter. There are many more, and certainly many more, in the New Testament.

我想從《彼得前書》中強調三件事。是還有更多可強調，在新約中當然還有更多。

Firstly, freedom from uncontrollable and enslaving emotions and desires. I get that from 4:2 - *As a result, they do not live the rest of their earthly lives for evil human desires but rather for the will of God.*

首先，擺脫無法控制和奴役的情感和慾望。我從 4:2 得知——使你們從今以後不再隨從人的情慾，只順從上帝的旨意，在世度餘下的光陰。

Peter is talking about Christians here. He is saying that as a result of being born again and following Jesus, we no longer live for *evil human desires*.

彼得在這裡談論的是基督徒。他說，由於重生而且跟隨耶穌，我們不再隨從人的情慾而生活。

I've mentioned this concept before in this series and many times in the past. Peter is using a Greek word that shows up constantly in the New Testament.

我之前在本系列中以及過去多次提到這個概念。彼得使用了一個在新約中不斷出現的希臘詞。

It's the word *epithumia*, which means an 'over desire'. When v.3 refers to *living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry*, we tend to think Peter is saying Christians shouldn't go to those terrible parties. And that might be the case for you. But even here, the word *lust* isn't referring to sexual lust. It's the same word Paul uses in v.2 for over desires.

「*epithumia*」這個字的意思是「過度的慾望」。當第3節提到生活在淫蕩、情慾、醉酒、荒宴、狂飲和可憎的偶像崇拜中，我們傾向於認為彼得是在說基督徒不應該去那些可怕的聚會。對你來說可能就是這種情況。但即使在這裡，「情慾」這個詞也不是指性慾。而是與保羅在第2節用來形容過度的慾望是同一樣的詞。

Christian freedom is freedom from over desires. Freedom from desiring things that are so intense that they drive you but never satisfy you. For instance, it is a good thing to want to be healthy. On the other hand, a hypochondriac is a person who has an over-desire for health. They are anxious about their health. They are anxious and miserable, and so are the people close to them.

基督徒的自由是擺脫過度慾望的自由。擺脫那些強烈的，驅使著你的，但永遠不會滿足你的慾望。例如，想要健康是件好事。另一方面，疑病症患者是對健康過度渴望的人。他們對自己的健康感到擔心。他們焦慮和痛苦，並影響到身邊的人也是如此。

There is nothing wrong with romance, but an over-desire for it is a problem. Likewise, for security, a career, status, etc. When something threatens the things that we have an over-desire for, that's when the emotions become uncontrollable.

浪漫並沒有什麼問題，但過度渴望浪漫就有問題了。同樣，對於安全感、事業、地位等。當某些事物威脅到我們過度渴望的事物時，情緒就會變得無法控制。

The **second** freedom that new life in Jesus brings into our lives is *freedom from circumstances*. In 5:6-7 we read: ***Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you.***

在耶穌裡的新生命帶給我們生命的第二個自由是擺脫環境的自由。在 5:6-7 我們讀到：**所以，你們要謙卑服在上帝大能的手下，這樣，到了適當的時候，他必使你們升高。你們要將一切的憂慮卸給上帝，因為他顧念你們。**

Part of the freedom we have in Jesus is that we don't have to be controlled by anxiety anymore. That doesn't mean we don't get anxious and worry, but it doesn't have to paralyse us with fear.

我們在耶穌裡擁有的自由的一部分是我們不必再被焦慮所控制。這並不意味著我們不會感到焦慮和擔憂，但它不必讓我們因恐懼而癱瘓。

The **third** freedom that new life in Jesus brings into our lives is *the freedom to serve people*. All of 2:13-17 is talking about social contracts.

耶穌裡的新生命為我們的生命帶來的第三個自由是為人服務的自由。整段 2:13-17 都是在談論社會上的接觸。

Submit yourselves for the Lord's sake to every human authority. That is citizenship. ***Show proper respect to everyone*** that is all of society. ***Love the family of believers*** that is church membership.

你們為主的緣故要順服人的一切制度。 這就是公民身份。**務要尊重眾人**是對整個社會的每個人。**要敬愛教中的弟兄姊妹**，是對在教會中的成員制定。

We are told here to live as free people because we are God's slaves, and that gets worked out in serving other people. How does that work? Why would I need to be a slave of God in order to serve other people?

這裡告訴我們要像自由人一樣生活，因為我們是上帝的奴隸，而這一點可以透過服事他人來實現。這是如何運作的？為什麼我需要成為上帝的奴隸才能服事他人？

In his book *Making Sense of God*, Tim Keller references an interview conducted with the famous French novelist Françoise Sagan. She was being asked how her life had gone.

提摩太凱勒在他的《為何要信》一書中引用了對法國著名小說家弗朗索瓦絲薩根的訪談。有人問她她的生活過得怎麼樣。

At one point, the interviewer asked her, "Then you have had all the freedom you wanted?" Sagan says: "I was obviously less free when I was in love with someone...but one's not in love all the time. Apart from that...I'm free" (Making Sense of God, p.108)

有一次採訪者問她：“那麼你已經得到了你想要的所有自由嗎？”薩根說：「當我愛上某人時，我顯然不那麼自由……但一個人並不是一直都在愛。除此之外……我是自由的」（為何要信，108頁）

There is a woman who has completely embraced the modern understanding of freedom. She is right to see the modern understanding of freedom and love for others as being opposites. The more you are in a love relationship the more freedom you lose. The deeper the relationship goes the less you are able to live as you please.

這是一位完全接受了現代對自由的理解的女士。她正確地看到現代人對自由的理解和對他人的愛的理解是截然相反的。戀愛關係越深，你失去的自由就越多。關係越深，你就越不能隨心所欲地生活。

But when do we most feel joy, alive, settled, and loved? When do we most feel like a fish getting thrown back into the bowl? Is it not in a mutual love relationship? I'm not talking about purely romantic relationships. I mean a relationship where I am loved.

但是什麼時候我們最能感受到快樂、活著、安穩和被愛呢？我們什麼時候最覺得自己像一條被放回魚缸裡的魚？難道不是在互相戀愛的關係中嗎？我不是說純粹浪漫的關係。我指的是一種我是被愛的的關係。

This is why the modern definition of freedom has gone too far. In his book *The Happiness Hypothesis*, American social psychologist Jonathan Haidt writes, *An ideology of extreme personal freedom can be dangerous because it encourages people to leave homes, jobs, cities, and marriages in search of personal and professional fulfilment, thereby breaking the relationships that were probably their best hope for such fulfilment. (The Happiness Hypothesis, p.133)*

這就是為什麼現代對自由的定義走得太遠了。美國社會心理學家喬納森·海特在他的著作《幸福假說》中寫道：極端個人自由的意識形態可能是危險的，因為它鼓勵人們離開家庭、工作、城市和婚姻來尋求個人和職業的成就，從而破壞了人們賴以生存，也許是他們實現這一目標的最大希望的關係。（幸福假說，第133頁）

The modern definition and assumption of freedom is basically selfishness. Selfishness is the enemy of love. Love is the fuel that our lives run on and when we are truly free. Christian freedom is freedom for love.

現代對自由的定義和假設基本上是自私的。自私是愛的敵人。愛是我們生命的燃料，也是我們真正自由時的燃料。基督徒的自由是為了愛的自由。

TAKING STEPS TO FREEDOM 邁向自由的步伐

The reality is, though, none of us, even those who have been Christian for a long time, are still not that free from enslaving emotions, paralysing fear, or selfishness. How, then, do we grow in this new freedom?

但現實是，我們中的任何一個人，即使是那些已經信了很長時間的基督徒，仍然沒有擺脫奴役的情感、麻痺的恐懼或自私。那我們要如何在此種新的自由中成長呢？

There are two practical things. The **first** is not to be afraid of making promises.

有兩件實際的事情。首先是不要害怕做出承諾。

This point comes from a bunch of places in 1 Peter. For instance, in 5:5, it says, ***In the same way, you who are younger, submit yourselves to your elders.*** That's a verse about church membership. It's saying that when you join a church, you make a promise. You make a promise to serve others. 這一點來自《彼得前書》的很多地方。例如，五章五節說，**同樣，你們年輕的，要順服年長的。**這是一節關於教會成員的制度資格的經文。就是說，當你加入教會時，你就做出了一個承諾。您承諾為他人服務。

When you get married, you make promises. When you become a citizen, you make promises. When you get baptised, you make promises. When you get confirmed, you make promises. Don't be afraid to make the promises that teach your heart to move away from the selfishness that will enslave you into love relationships.

當你結婚的時候，你就做出承諾。當你成為公民時，你就做出了承諾。當你受洗時，你就做出了承諾。當你得被堅振時，你就做出承諾。不要害怕做出承諾，教導你的心擺脫奴役你的自私，進入愛的關係。

Take your next step here at St. Paul's in worshipping God, loving your church family, and serving the world. It is for your freedom.

在聖保羅堂邁出下一步，敬拜上帝、愛教會大家庭並服事世界。這是為了你的自由。

The **second** thing, look to Jesus Christ on the cross. 4:1, ***Therefore, since Christ suffered in his body, arm yourselves also with the same attitude.***

第二件事是仰望十字架上的耶穌基督。四章十一節說，**既然基督在肉身受苦，你們也該將這樣的心志作為兵器。**

Have the same attitude as Jesus Christ. What is the attitude v.1 referring to? Philippians 2 puts it like this...saying the same thing as Peter:

擁有與耶穌基督相同的心志。第一節所指的心志是什麼？《腓立比書》2章是這樣說，和彼得說同樣的話：

In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death — even death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

你們當以基督耶穌的心為心：他本有上帝的形像，卻不堅持自己與上帝同等；反倒虛己，取了奴僕的形像，成為人的樣式；既有人的樣子，就謙卑自己，存心順服，以至於死，且死在十字架上。所以上帝把他升為至高，又賜給他超乎萬名之上的名，使一切在天上的、地上的和地底下的，因耶穌的名，眾膝都要跪下，眾口都要宣認：耶穌基督是主，歸榮耀給父上帝。

Jesus has gone from the highest heights to the deepest depths for you...for me. Not because we were worthy but because he is. All driven by his unconditional love and obedience to the Father's plan.

耶穌為了你……為了我，已經從最高的高處走到了最低的深處。不是因為我們配得，而是因為祂是配得。這一切都是由祂無條件的愛和對天父計畫的順服所驅動。

We have to see what he has done for us...again and again and again. There was a famous Christian song doing the rounds a couple of decades ago that had this line in it...*Hands that flung stars into space, to cruel nails surrendered.*

我們必須一次又一次地看看祂為我們做了什麼。幾十年前，一首著名的基督教歌曲廣為流傳，其中有這樣一句歌詞……將星星扔進太空的手，向殘酷的釘子投降。

Jesus, the Son of God, was totally and utterly free. Free for all eternity in the mutual love relationship of service with the Father and the Holy Spirit. Then, he became constrained by human flesh when he entered his creation as a baby. Then, he was constrained by being nailed to a cross. Then, the eternal God who always existed in blazing light, the one who never had a beginning, was constrained for three days in the darkness of the tomb.

耶穌，神的兒子，是完全自由的。在與天父和聖靈的相互服事的愛的關係中永遠自由。然而，當他以嬰兒進入祂的創造時，他就受到了人的肉身的束縛。然後，他被釘在十字架上。然後，永遠存在於熾熱光芒中、從未有過開始的永恆之神，被囚禁在墳墓的黑暗中三天。

Jesus Christ surrendered his infinite freedom so that you and I can be free. He became enslaved to free us from our sins. The sin of rejecting God and disobeying God. The sin of choosing to live life our way.

耶穌基督捨棄了祂無限的自由，好讓你我都能獲得自由。祂被奴役是為了將我們從罪惡中釋放出來。我們拒絕神、違背神的罪。選擇以自己的方式生活的罪。

As John's gospel tells us, ***if the Son sets you free, you will be free indeed.*** Trust him. Trust him. He is so very good. If you trust him, you will experience freedom like you've never experienced before. 正如《約翰福音》告訴我們的那樣，***上帝的兒子若使你們自由，你們就真正自由了。*** 相信他。相信他。他真是最美善的。如果你信任他，你將體驗到前所未有的自由。

Free from sin. Free from guilt. Free from shame. Free from condemnation. Free from enslaving emotions and desires. Free from what people think of you. Free from needing to prove yourself. Free from fear. Free from loneliness. Free from the fear of failure. Free from the fear of sickness. Free from insecurity. Free from the fear of death.

遠離罪惡。免於內疚。免於羞恥。免於譴責。擺脫情感和慾望的奴役。不受人們對你的看法的影響。無需證明自己。免於恐懼。擺脫孤獨。擺脫對失敗的恐懼。擺脫對疾病的恐懼。擺脫不安全感。擺脫對死亡的恐懼。

To give allegiance to God will require trust, for sure. But he is trustworthy. He is not calling us to do anything that he has not already done for us out of his love for us. The fuel in our tank of obedience, surrender, submission, and service is the unconditional love of the only loveable one.

當然，效忠上帝需要信任。但他是值得信賴的。祂呼召我們去做的並沒有任何是祂出於對我們的愛而尚未為我們做過的事情。我們的順服、臣服、屈服、服務的燃料是那唯一可愛的人的無條件的愛。

So, the more we trust Him...the more we are committed to him...the more we conform to him and obey him...the freer we become, as he himself is truly alive and free.

所以，我們越相信他...我們越致力於他...我們越符合他並服從他...我們變得越自由，因為他自己是真正活著和自由的。

If the Son sets you free, you will be free indeed. Look to Jesus and take your next step.

上帝的兒子若使你們自由，你們就真正自由了。仰望耶穌並邁出下一步。