

Running with Jonathan Edwards 與愛德華茲一起奔跑

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One of my NY resolutions this time last year was to run my first ever marathon. A second resolution was to do it in a personal best time. Given that I achieved the first in early July, I automatically achieved the second.

去年這個時候，我的其中一個新年志願是參加我人生的第一次馬拉松。另一個志願是以個人最好的時間去做到這一點。鑑於我在七月初實現了第一個志願，我自然就也實現了第二個。

Having run that marathon, I resolved not to do it again. However, I do want to exhort you to run in 2024. Not a marathon but run the race of faith in Jesus Christ.

跑完那次馬拉松後，我決定不再跑了。然而，我確實想勸你在 2024 年去奔跑。不是一場馬拉松，而是一場對耶穌基督的信的賽跑。

RUN 奔跑

The New Testament letter to the Hebrews is written to a bunch of Christian who were losing sight of following Jesus.

《新約》寫給希伯來人的信是寫給一群忘記了怎樣跟隨耶穌的基督徒。

The most famous section the letter is 11:1-12:3. It's the section about the great examples of faith from the past.

這封信中最著名的部分是 11:1-12:3。是關於過去的信心偉人的例子的部分。

The writer is hoping to inspire the Hebrews with examples of those who had gone before them as faithful disciples of God.

作者希望以那些在他們之前成為上帝忠實門徒的人的例子來激勵希伯來人。

12:1 is the main application of the section. In fact, just one word is. The three-letter word **RUN!** The word RUN translates the Greek word AGON, from which we get the English word AGONY.

12:1 是該段的主要應用。其實就一個字而已。三個字母的單字「**RUN !**」RUN 這個字翻譯自希臘文 AGON，英文單字 AGONY (痛苦) 就是從這個字來的。

The word can mean a race, but it can also mean a struggle, a fight, a contest. As difficult as a marathon is, life is harder. It's a contest. A struggle. A fight.

這個詞可以意味著一場比賽，但也可以意味著一場掙扎、一場戰鬥、一場競賽。馬拉松很艱難，生命更艱難。是一場競賽。一場掙扎。一場戰鬥。

So, Hebrews 12 says fight it. Endure. Be disciplined. Train hard. Run the race set before you. But that works in the physical sphere of life too.

所以，《希伯來書》12 章要說要爭戰。忍受。受管教。苦練。奔那擺在我們前頭的路程。但這也適用於生命中的物質領域。

Doctors will tell you that you are not going to live a good life, a healthy life, or a long life, unless you are willing to exert yourself and sweat.

醫生會告訴你，除非你願意努力、流汗，否則你不會過著好的生活、健康的生活、長壽的生活。

Our bodies get to a point where they will not be able to perform normal daily exertions unless there are times of extraordinary exertions called exercise.

我們的身體已經達到了無法進行正常日常運動的程度，除非有稱為運動的特殊活動。

What a command to a church that was getting old and was settling into the world and losing its wartime mentality and starting to drift through life without focus, without vigilance, and without energy.

這對於一個日漸衰老、融入世界、失去戰時心態、開始在生命中隨波逐漸、沒有焦點、沒有警惕、沒有活力的教會來說，是多麼大的命令啊！

Their hands were growing weak, their knees were feeble (12:12). It was just easier to meander in the crowd of life than to run the race of faith...to treasure Jesus and pursue joy.

他們的手越來越無力，他們的膝蓋也變得無力（12:12）。在生命的人群中漫步比奔跑於信心的比賽…珍惜耶穌並追求喜樂…更容易。

Against this mentality the writer calls the church to endure, persevere, run, fight, be alert, be strengthened, don't drift, don't neglect, don't be sluggish, don't stroll, don't meander, don't wander aimlessly.

針對這種心態，作者呼籲教會忍耐，要堅持，要奔跑，要爭戰，要警醒，要剛強，不要隨波逐流，不要忽視，不要懈怠，不要閒逛，不要徘徊，不要漫無目的地閒逛。

Run as in a race with a finish line and with everything hanging on it. Fight the fight of faith on the basis of Christ's spectacular death and resurrection.

就像一場比賽一樣，有終點線，一切都懸在終點線上。在基督壯觀的死亡和復活的基礎上進行信之戰。

We need help here in the modern world. On the most part we are busy with secondary to-do-lists and neglecting the importance of working hard to grow in treasuring Jesus, God confidence and gospel joy.

在現代世界，我們需要幫助。大多數情況下，我們忙於次要的待辦事項清單，而忽略了努力成長、珍惜耶穌、對上帝的信心和福音喜樂的重要性。

So, I want to turn to someone else who would be included in the Hebrews 11 list of faithful people had the list extended into the 18th Century.

所以，我想為《希伯來書》第 11 章的忠心之人的名單中加上一個人（如果名單延伸到 18 世紀）。

RUNNING WITH JONATHAN EDWARDS 與愛德華茲一起奔跑

Jonathan Edwards was born 5th October 1703, and died March 22, 1758. He was a preacher, theologian, and missionary to First Nations people in America.

喬納森·愛德華茲出生於 1703 年 10 月 5 日，卒於 1758 年 3 月 22 日。他是一位傳教士、神學家和向美洲原住民傳教的傳教士。

Edwards is considered now by secular and evangelical historians alike to be the greatest Protestant thinker America has ever produced.

愛德華茲現在被世俗和福音派歷史學家認為是美國有史以來最偉大的新教思想家。

He was a small-town pastor for 23 years in a church of 600 people, a missionary to Indians for 7 years, and the President of Princeton for a few months before he died.

他在一個有 600 人的教會裡擔任了 23 年的小鎮牧師，在印第安人中擔任了 7 年傳教士，並在去世前幾個月擔任了普林斯頓大學校長。

He reared 11 faithful children, worked without the help of electricity, or word-processors or emails, or even sufficient paper to write on. He lived only until he was 54.

他養育了 11 個忠誠的孩子，工作時沒有電力、文字處理器、電子郵件，甚至沒有足夠的紙張來書寫。他只活到了 54 歲。

Yet this man led one of the greatest spiritual awakenings of modern times, wrote theological books that have ministered for more than 200 years and did more for the modern missionary movement than anyone of his generation.

然而，這個人領導了現代最偉大的屬靈覺醒之一，撰寫了的神學著作兩百多年來一直被使用，為現代傳教運動做出了比他那一代任何人都多的貢獻。

As a teenager, Edwards wrote down 70 resolutions to govern his life and help cultivate growth in grace. He went on to re-read this list at least once a week to keep his mind focused and renewed.

在青少年時期，愛德華茲寫下了 70 項立志來管理自己的生命並幫助培養在恩典中的成長。他每周至少重讀一次這份清單，以保持思想集中和更新。

These resolutions sustained his vision of God and drove him to persevere and grow as a disciple of Jesus.

這些立志維持了他對神的願景，並驅使他堅持不懈，成長為耶穌的門徒。

My prayer this morning is that we will see something here that will give us a new sense of zeal and commitment to the most important of things.

今天早上我祈禱我們能在這裡看到一些東西，讓我們對最重要的事情產生新的熱情和承諾。

There are four exhortations from the life of Edwards that are designed to deal with spiritual laziness and procrastination.

愛德華茲的一生中有四條勸誡，旨在應對屬靈上的懶惰和拖延。

1. Edwards exhorts us to radical single-mindedness in our occupation with spiritual things. 愛德華茲勸勉我們在從事屬靈事物時要徹底的一心一意。

Look at two of his resolutions that he made in 1723, when he was almost 20 years old.

看看他在 1723 年做出的兩項立志，當時他快要 20 歲了。

44, Resolved, that no other end but religion (Christianity) shall have any influence at all in any of my actions; and that no action shall be, in the least circumstance, any otherwise than the religious end will carry it.

#44，立志，除了宗教（基督教）之外，任何其他目的都不得對我的任何行為產生任何影響；並且，在任何情況下，除了宗教目的之外，任何行動都不得進行。

61, Resolved, that I will not give way to that listlessness which I find unbends and relaxes my mind from being fully and fixedly set on religion, whatever excuse I may have for it.

#61，立定志願，決不容讓那使我的心思鬆馳而不切實充分注重宗教的無精打采，且不拘我有何藉口，如說此時我所喜歡作的，乃是應作的等等。

I think this is an application of Paul's principle in 2 Timothy 2:4-6:

我認為這是保羅在《提摩太後書》2:4-6原則的應用：

No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer. 5 Similarly, anyone who competes as an athlete does not receive the victor's crown except by competing according to the rules. 6 The hardworking farmer should be the first to receive a share of the crops.

凡當兵的，不讓世務纏身，好使那招他當兵的人喜悅。5 運動員在比賽的時候，不按規則就不能得冠冕。6 勤勞的農夫理當先得糧食。

What happens for many of us in the busyness and difficulty of life is we start to give way to amusements and diversions and hobbies, just to survive emotionally.

對我們許多人來說，在生活的忙碌和困難中，我們開始讓位給娛樂、消遣和愛好，只是為了在情感上生存。

The evenings and days off are filled up with harmless, enjoyable diversions, and the whole focus changes.

晚上和休息日充滿了無害的、令人愉悅的消遣，整個焦點也改變了。

The radical urgency of Kingdom priorities fade. The wartime mentality shifts to a peacetime mentality. The lifestyle starts to get cushy. The all-consuming singleness of vision evaporates.

天國優先事項的緊迫性逐漸消失。戰時心態轉變為和平時期心態。生活方式開始變得舒適。吞噬一切的單一視覺消失了。

I mean, how many Christians do you know that are **labouring** to know God? Who are **striving** earnestly in study and prayer to enlarge their vision of God? Too few.

我的意思是，你知道有多少基督徒正在**努力**認識上帝？誰正在熱心**努力**學習和祈禱，以擴大他們對上帝的視野？太少了。

The first exhortation from Edwards is, be radically single-minded in our occupation of spiritual things.

愛德華茲的第一個勸勉是，在我們對從事屬靈事物時要徹底的一心一意。

2. Edwards exhorts us to Labour earnestly to know the Scriptures. 愛德華茲勸勉我們要熱切地努力認識聖經。

Don't get your vision of God second-hand. This was the example Edwards himself sets for us. An early biographer said that when Edwards came to his pastorate in Northampton, "he had studied theology, not chiefly in systems or commentaries, but in the Bible" (*Works*, I, xxxvii).

不要透過二手的方式來了解得到你對上帝的異象。這就是愛德華茲本人為我們樹立的榜樣。一位早期的傳記作家說，當愛德華茲來到北安普頓的牧師職位時，「他研究了的神學，主要不是在系統或註釋中，而是在聖經中」（《著作》，一，37）。

Edwards once said in a sermon, "*Be assiduous (showing great care and perseverance) in reading the Holy Scriptures. This is the fountain whence all knowledge in divinity must be derived. Therefore, let not this treasure lie by you neglected*" (Works, II, 162).

愛德華茲曾在講道中說：「在閱讀聖經時要勤奮（表現出極大的關心和毅力）。這是所有神學知識必須衍生的源泉。因此，不要讓這個寶藏被你忽視」（《著作》，二、162）。

He set an amazing example in his own diligence in studying the Bible itself. He had taken a big Bible apart page by page and inserted a blank sheet of paper between each page and re-sewn it back together.

他勤奮學習聖經本身，樹立了令人驚嘆的榜樣。他把一大本聖經一頁一頁地拆開，在每一頁之間插入一張白紙，然後重新縫在一起。

Then he drew a line down the centre of each blank page in order to make two columns for notes. On page after page, he wrote extensive notes and reflections.

然後，他在每張空白頁的中心畫了一條線，以便留出兩欄作為筆記。他一頁又一頁地寫下了大量的筆記和反思。

I think there is reason to believe that Edwards really did follow through on his **28th resolution**.

我認為有理由相信愛德華茲確實履行了他的**第 28 個立志**。

Resolved, to study the Scriptures so steadily, constantly, and frequently, as that I may find, and plainly perceive, myself to grow in the knowledge of the same.

立志，決心恒常不斷地查考聖經，直到我發現在聖經的知識上，實在進步了。

I find this resolution to be a rebuke. How many of us have a plan for growing in our grasp of the whole terrain of Scripture?

我認為這個立志是一個譴責。我們有多少人制定了計劃以加深對聖經全貌的掌握？

Do we labour over the Scriptures in such a way that we can plainly see that today we understand something in it that we did not understand yesterday?

我們研讀聖經時是否能夠清楚地看到，今天我們明白了其中一些我們昨天不明白的內容？

Many of us work at reading books on theology and church life with a view to growing but have no plan and no sustained effort to move steadily and constantly forward in our understanding of the Bible.

我們中的許多人努力閱讀有關神學和教會生活的書籍，以求成長，但沒有計劃，也沒有持續的努力來穩步、不斷地推進我們對聖經的理解。

Study the Bible so steadily and constantly and frequently that you can clearly perceive yourself to grow in them.

如此穩定、持續、頻繁地學習聖經，以致你能清楚地意識到自己在聖經中成長。

Resolution #11 is one of the reasons he made such amazing progress in his theological understanding. It says,

第**11 個立志**是他在神學理解上取得如此驚人進步的原因之一。它說，

"Resolved, when I think of any theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder."

「立志，當我想到神學上須待解答的問題時，只要情形不予阻擋的話，就立刻盡力去求解答。」

Edwards was not a passive reader. He read with a view to solving problems. Most of us are cursed with a bent toward passive reading.

愛德華茲並不是一個被動的讀者。他讀書是為了解決問題。我們大多數人都習慣被動閱讀。

We read the way people watch TV. We don't ask questions as we read. We don't ask, *why does this sentence follow that sentence?*

我們閱讀的方式好像人們看電視。我們在閱讀時不會提出問題。我們不問，為什麼這句話跟在那句話後面？

How does this paragraph relate to that one three pages earlier?

這一段與三頁前的那一段有什麼關係？

We don't ferret out the order of thought or ponder the meaning of terms. And if we see a problem, we are habituated to leave that for the experts.

我們不會找出思想的順序或思考術語的含義。如果我們發現問題，我們習慣於將其留給專家。

3. Edwards exhorts us to redeem the time and to do what our hand finds to do with all our might. 愛德華茲勸勉我們要珍惜時間，盡力去做我們能做的事情。

His **6th resolution** was simple and powerful: "*Resolved to live with all my might while I do live.*"

他的第六個決志簡單而有力：「立志，趁我一息尚存，決盡量去努力生活。」

Resolution #5 was similar: "*Resolved, never to lose one moment of time, but to improve it in the most profitable way I possibly can.*"

第五個立志也類似：「立定志願，決不浪費寸陰，必盡我所能，以極有益的方法利用光陰。」

He was a great believer in doing what you could in the time you have, rather than putting things off till a more convenient time. He was disciplined in mind and body. Edwards could spend up to 13 hours a day in his study.

他堅信在有時間的情況下做你能做的事，而不是把事情拖到更方便的時間。他在思想和身體上都受到紀律約束。愛德華茲每天可以在書房度過長達 13 小時。

He rose early, even for those nonelectrical days. In fact, he probably was entirely serious when he wrote in his diary in 1728, "*I think Christ has recommended rising early in the morning, by his rising from the grave very early.*"

即使在那些沒有電力的日子裡，他也起得很早。事實上，當他在 1728 年的日記中寫道：「我認為基督建議人們早起，因為他很早就從墳墓中起來。」他可能是完全認真的。

I commend for your consideration whether such care to maximise time and effectiveness in devotion to the pursuit of the God in his word is what the Preacher meant when he says in Eccl 9:10,

我建議您考慮一下，這種謹慎的以最大限度地利用時間和效率來追求上帝的話語的態度是否是傳道者在《傳道書》9：10 中所說的：

Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom.

凡你手所當做的事，要盡力去做；因為在你所必須去的陰間沒有工作，沒有謀算，沒有知識，也沒有智慧。

4. The theological labour of Edwards exhorts us to study for the sake of heartfelt worship and for practical obedience. 愛德華茲的神學工作勸勉我們為了衷心的敬拜和實際的順服而學習。

The sweet marriage of reason and affection, of thought and feeling, of head and heart, study and worship that took place in the life of Jonathan Edwards has been rare since his day and still is rare. 喬納森·愛德華茲一生中理性與情感、思想與感覺、頭腦與心靈、學習與崇拜的甜蜜結合自他那個時代以來就很少見，而且仍然很少見。

So, the final exhortation is to recover that "logic on fire" as the Puritans called it - or fire with joy and obedience.

因此，最後的勸勉是恢復清教徒所說的「邏輯在燃燒」——或帶著喜悅和服從而燃燒。

Edwards did not pursue a passion for God because it was icing on the cake of faith. For him faith was grounded in a sense of God which was more than what reason alone could deliver.

愛德華茲並沒有因為它是信的錦上添花而追求對上帝的熱情。對他來說，信是建立在對上帝的感覺之上的，這超出了理性所能提供的範圍。

In other words, it is to no avail merely to believe that God is holy and merciful. For that belief to be of any saving value, we must have a true delight in it for what it is in itself. Otherwise, the knowledge is no different than what the devils have.

換句話說，光是信神是聖潔、仁慈的，是沒有用的。為了使這種信念具有拯救價值，我們必須對其本身有真正的喜悅。否則，這些知識就和魔鬼所擁有的沒有什麼不同了。

Does this mean that all his study and thinking was in vain? Not at all. He said, "*The more you have of a rational knowledge of divine things, the more opportunity will there be, when the Spirit shall be breathed into your heart, to see the excellency of these things, and to taste the sweetness of them.*" (*Works, II, 162, see p.16*)

這是不是意味著他所有的學習和思考都徒勞的？一點也不。他說：「你對神聖事物的理性認識越多，當聖靈被吹進你的心裡時，你就越有機會看到這些事物的卓越性，並嚐到它們的甜蜜。」（《著作》，二，162，見第16頁）

The goal was not just knowing God but delighting in him, savouring him, relishing him. 我們的目標不只是認識神，而是以祂為樂，品味祂，享受祂。

For all his intellectual might, Edwards was the farthest thing from a cool, detached, neutral, disinterested academic.

儘管愛德華茲擁有極豐富的智力，但他絕對不是一個冷靜、超然、中立、不感興趣的學者。

He was as intent on cultivating his **passion** for God as he was of cultivating his **knowledge** of God. He said:

他致力於培養對上帝的**熱情**，就像他致力於培養對上帝的**知識**一樣。他說：

Seek not to grow in knowledge chiefly for the sake of applause, and to enable you to dispute with others; but seek it for the benefit of your souls, and in order to practice according to what knowledge you have. This will be the way to know more... (Works, II, 162f).

不要主要為了獲得掌聲或與他人爭論而尋求增長知識；但為了你們靈魂的利益而尋求它，並根據你們所擁有的知識來實踐。這將是了解更多的方式.....（《著作》，二，162f）。

The greatest thing we can ever learn from Edwards, I think, is that God is glorified not most by being known, nor by being dutifully obeyed. He is glorified most by being enjoyed.

我認為，我們可以從愛德華茲身上學到的最偉大的事情是，上帝並不是透過被認識，也不是透過被盡職地服從而得榮耀。他是因被享受而得到最大的榮耀。

God is glorified not only by His glory's being seen, but by its being rejoiced in. When those that see it delight in it, God is more glorified than if they only see it.

神不只因祂的榮耀被看見而得榮耀，也因祂的榮耀被人喜悅而得榮耀。當那些看見它的人因它而喜樂時，神比他們只看見它更得榮耀。

Worship of God is the goal of a disciplined life. Laziness and procrastination rob us of delighting in God - our greatest joy, and that for which we were created.

敬拜上帝是有紀律受管教的生命的目標。懶惰和拖延剝奪了我們對上帝的喜悅——我們最大的快樂，也是我們被創造的目的。

PLAN YOUR RUN 規劃你的跑

The essence of my challenge for us as we step into a new year is plan your run with Jesus for 2024. News of a terminal illness, or attending a funeral are often times when we focus on what really matters in life.

當我們踏入新的一年時，我對我們的挑戰的本質是計劃 2024 年與耶穌一起奔跑。絕症的消息或參加葬禮通常是我們關注生命中真正重要的事情的時候。

The beginning of a new year is a close third.

新的一年的開始是緊接著的第三個時刻。

We must labour to ensure the most important things stay the most important things.

我們必須努力確保最重要的事情始終是最重要的。

Be inspired. Get some plans in place to grow in the important. Don't coast. Don't meander. Redeem the time.

得到啟發。制定一些計劃以在重要的事情上成長。不要滑行。不要蜿蜒。爭取時間。

One last, but very significant point. Reading from the beginning of Edward's Resolutions:

最後但非常重要的一點。從愛德華茲的立志的開頭開始閱讀：

Being sensible that I am unable to do anything without God's help, I do humbly entreat him by his grace to enable me to keep these resolutions, so far as they are agreeable to his will, for Christ's sake.

我深知沒有神的扶助，凡事都不能作，所以我虛心懇求神施恩，使我們對以下所立凡與他的旨意相符志願，都能保守貫徹，奉基督的名。