

The Great Reversal 巨大的逆轉

Esther 以斯帖記 5:9-6:11

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If you've just joined us, we've been following the story of Esther. She is a young, orphaned, Jewish woman who becomes Queen of Persia. Esther risked everything and used her position in the palace to work to save God's people from annihilation. The edict against the Jews had several months to run.

如果你剛加入我們，我們正在研究以斯帖的故事。她是一位孤兒、年輕的猶太女子，後來成為波斯王后。以斯帖冒著失去一切的風險，利用她在宮中的地位去努力地拯救神的子民免遭滅絕。那項針對猶太人的諭旨還有幾個月才到期。

There is another immediate crisis. Xerxes, Esther and Mordecai know nothing about this one. Haman, the villain of the story, is determined to execute Mordecai. This is a plan he intends to move swiftly on.

還有另一個迫在眉睫的危機。薛西斯、以斯帖和末底改對此一無所知。故事中的反派哈曼，決心要處死末底改。這是他打算迅速執行的計劃。

THE CHARACTER OF PRIDE 驕傲的特質

Haman would have to be one of the most vivid and sustained case studies in the Bible about what the Bible says about pride, and what happens when pride rages unchecked.

哈曼可說是聖經中關於驕傲及其在不受控制時的後果最生動、最持久的案例研究之一。

Haman has the highest position in the king's administration. The odd thing is, Xerxes must command people to kneel and honour Haman. In a *hierarchical* and *traditional* society bowing and honouring is instinctive. Haman must have been a particularly obnoxious person. 哈曼在王的朝廷中擁有最高的職位。奇怪的是，薛西斯必須要命令人們跪拜尊榮哈曼。在一個階級分明且傳統的社會中，跪拜和尊榮本是本能反應。哈曼必定是個特別令人厭惡的人。

Mordecai would not honour him. In chapter 5:9 Haman is in high spirits as he leaves a dinner party with Xerxes and Esther. Then it says: ***But when he saw Mordecai at the king's gate and observed that he neither rose nor showed fear in his presence, he was filled with rage against Mordecai. 10 Nevertheless, Haman restrained himself and went home.***

末底改不願尊榮他。在 5 章 9 節，哈曼與薛西斯和以斯帖參加完宴席離開時，心情愉悅。接著經文說：當他看見末底改在朝門不站起來，也不因他動一下，就滿心惱怒末底改。10 哈曼忍著氣回家，

Haman left the banquet high in spirits because of the intoxicating effects of self-importance. Verse 10: ***Calling together his friends and Zeresh, his wife, 11 Haman boasted to them about his vast wealth, his many sons, and all the ways the king had honoured him and how he had elevated him above the other nobles and officials. 12 "And that's not all," Haman added. "I'm the only person Queen Esther invited to accompany the king to the banquet***

she gave. And she has invited me along with the king tomorrow. 13 But all this gives me no satisfaction as long as I see that Jew Mordecai sitting at the king's gate."

哈曼離開宴席時情緒高漲，是因為自我重要感帶來的陶醉效果。第10節：叫人請他的一些朋友和他妻子細利斯來。11 哈曼將他的榮華富貴、眾多的兒女，和王使他尊大、提升他高過官長和臣僕的事，都述說給他們聽。12 哈曼又說：「以斯帖王后預備宴席，除了我之外不許別人隨王赴席。明日王后又請我隨王赴席。13 只是每當我看見猶太人末底改坐在朝門，這一切對我就都毫無意義了。」

Haman's whole world revolved around his fragile ego. When his ego was fed, he felt good. When it was dented it led him to anger and malice.

哈曼的整個世界都圍繞著他脆弱的自我。當他的自我得到滿足時，他就感覺良好。當它受損時，就導致他憤怒和惡意。

CS Lewis gave a great definition of pride in his book *Christian Behaviour*. He wrote - *Pride is a ruthless, sleepless, unsmiling, concentration on the self*. Pride makes you concentrate everything about you. You don't get into relationships, you don't take up a role, you don't do anything unless it affirms self-perception.

路易斯在他的書《基督徒的行為》中對驕傲下了一個很好的定義。他寫道——驕傲是對自我一種無情、不眠、不苟言笑的事注。驕傲讓你專注於所有關於你的事。除非它能肯定自我認知，否則你什麼都不做，你不建立關係，不承擔角色。

Nothing is about the thing you're doing, or the people you do it with, everything is about you. In that sense, pride is essentially competitive. *Pride gets no pleasure out of getting something but only in having more of it than the next person.*

沒有什麼是關於你正在做的事，或與你一起做事的人，一切都是關於你。在這個意義上，驕傲本質上是競爭性的。驕傲不是從得到某物中獲得快樂，而是從比別人擁有更多中獲得快樂。

Pride turns everything into a means to an end. You never do things for their own sake; it is a means to end of getting respect and approval. It is all about image management.

驕傲把一切都變成達到目的的手段。你從不為事情本身而做；它是一種獲得尊重和認可的手段。這全是關於形象管理。

Haman gets no satisfaction from his many accomplishments, he only has satisfaction in those things if it gives him what he really desires, the respect and approval of others. Mordecai does not give Haman the recognition he needs.

哈曼從他的眾多成就中得不到滿足，只有當這些成就給了他真正渴望的東西，即他人的尊重和認可時，他才會對這些事物感到滿足。末底改沒有給予哈曼他所需要的認可。

There are two forms of pride, and they look quite different. There is the superiority form of pride. It is easy to see.

驕傲有兩種形式，它們看起來相當不同。一種是優越型的驕傲。這很容易看出。

The other form of pride is inferiority pride. This is where a person is constantly negative about themselves. They are very self-conscious and always beating themselves up. Inferior pride is doing the same comparisons as superior pride but just not scoring as well with the assessment. 另一種形式的驕傲是自卑型驕傲。是一個人不斷地否定自己。他們非常自我意識，總是在責備自己。自卑的驕傲做著與優越驕傲相同的比較，只是在評估中得分沒那麼高。

Humility is not thinking less of yourself, it is thinking of yourself less. Humility is not self-loathing. If we met a humble person, we would not come away thinking they were humble, we just think they were incredibly happy, stable, and interested in us. A humble person is not thinking about themselves and how you are treating them or how you are looking to them.

The ego calculation is not there.

謙卑不是輕看自己，是少想到自己。謙卑不是自我厭惡。如果我們遇到一個謙卑的人，我們離開時不會覺得他們很謙卑，我們只會覺得他們非常快樂、穩定，並且對我們感興趣。一個謙卑的人不會想著自己，以及你如何對待他們或你如何看待他們。自我的算計不在那裡。

THE DEADLINESS OF PRIDE 驕傲的致命性

Haman's monologue of his greatness is a bit embarrassing and awkward, but is that as bad as pride gets? It's much worse.

哈曼關於自己偉大的獨白有點尷尬和難堪，但這就是驕傲最壞的程度嗎？情況要糟糕得多。

Haman wasn't just satisfied with killing Mordecai, and therefore forcing him to ultimately bow to him, he wanted to make every Jew in the empire bow too by annihilating them. Pride leads to devastation. Pride is deadly.

哈曼不僅滿足於殺死末底改，從而迫使他最終向自己跪拜，他還想通過滅絕所有猶太人，讓帝國中的每個猶太人都向他跪拜。驕傲導致毀滅。驕傲是致命的。

Christian theology, since the days of Augustine, has acknowledge that pride is not just one sin among many but the foundation under all sin.

自奧古斯丁時代以來，基督教神學就承認，驕傲不僅是眾多罪惡中的一種，而是一切罪惡的根基。

CS Lewis writes *pride leads to every other vice: it is the complete anti-God state of mind. It is the essential vice, the utmost evil. Unchastity, anger, greed, drunkenness are mere flea bites in comparison.*

路路易斯寫道：驕傲導致所有其他惡習：它是完全反神的心態。它是根本的罪惡，是極致的邪惡。與之相比，不潔、憤怒、貪婪、醉酒都只是跳蚤咬的包。

For instance, some of us struggle with bitterness towards people because of past hurt in the way they have put us down. Made us feel low or treated us as if we were below them. Ironically, the only way to stay angry and bitter with someone is if we feel superior to them. There is no bitterness without pride. Pride says *I would never do anything like that!* Pride is the driving force of a life distorted by anger.

例如，我們有些人因為過去被人貶低、使我們感覺低人一等或待我們如同在他們之下的傷害，而對人懷有苦毒。諷刺的是，能持續對某人感到憤怒和苦毒的唯一方式，是我們覺得自己比他們優越。沒有驕傲就沒有苦毒。驕傲說我絕不會做那樣的事！驕傲是被怒氣扭曲的生命的驅動力。

Pride also leads to being indecisive. It makes us too abrasive and too shy. Pride is the fuel behind racism, social injustice, classism, and imperialism.

驕傲也會導致優柔寡斷。它使我們既過於尖刻又過於害羞。驕傲是種族主義、社會不公、階級歧視和帝國主義背後的燃料。

Pride makes us foolish by keeping us from learning from mistakes. It diverts to self-justification and blame shifting. When relationships are going bad, or a job doesn't work out, it's always something or someone else fault.

驕傲使我們愚昧，因為它使我們無法從錯誤中學習。它轉向自我辯護和推卸責任。當關係惡化，或工作不順利時，總是某事或某人的錯。

Humble people aren't always standing on their own dignity. They learn. When something goes wrong, they look for what they have done wrong, even if it isn't mainly their fault. They find the part they need to own, and they learn from it and grow.

謙卑的人並不會總是在維護自己的尊嚴。他們會學習。當出現問題時，他們會尋找自己做錯了什麼，即使主要不是他們的錯。他們找到自己需要承擔的部分，並從中學習和成長。

Proud people don't just not learn from mistakes in general they don't learn from criticism in particular. One of the best ways to grow is to take criticism.

驕傲的人不僅通常不從錯誤中學習，他們尤其不從批評中學習。成長的最佳途徑之一就是接受批評。

The superiority type of pride dismisses criticism. The inferiority form of pride means you so melt down with criticism that people are too scared of saying anything.

優越型的驕傲會無視批評。自卑型的驕傲意味著你會在批評面前崩潰，以致人們害怕對你說什麼。

What is particularly difficult is pride hides itself. Pride is the carbon-monoxide of sin. It kills without you knowing it's happening. The prouder a person is the less proud they think they are because the more they will see it in others.

特別困難的是，驕傲會隱藏自己。驕傲是罪的一氧化碳。它在你不察覺的情況下殺死你。一個人越驕傲，就越不認為自己驕傲，因為他越會在別人身上看到驕傲。

Lewis writes *I pointed out a moment ago that the more pride one had, the more one disliked pride in others. In fact, if you want to find out how proud you are the easiest way is to ask yourself, "How much do I dislike it when other people snub me, or refuse to take any notice of me, or patronise me, or show off?"*

路易斯寫道：我剛才指出，一個人越驕傲，就越不喜歡別人的驕傲。事實上，如果你想發現自己有多驕傲，最簡單的方法是問自己：「我多麼討厭別人冷落我、拒絕理會我、居高臨下地對待我，或炫耀自己？」

Traditionally, Australian culture has had a disdain for *snobs*. A “snob” is a slang term for someone who believes they are superior to others due to their social class, education, or taste, often leading them to be condescending or disdainful. Ironically, it is only possible to disdain a ‘snob’ if you feel superior to them. Disdaining snobbery is a form of snobbery.

傳統上，澳洲文化鄙視勢利小人。「勢利小人」是一個俚語，指那些因社會階級、教育或品味而自覺高人一等的人，這常常導致他們態度傲慢或輕蔑。諷刺的是，只有當你覺得自己比「勢利小人」優越時，才可能鄙視他們。鄙視勢利本身就是一種勢利。

You see the problem with pride? It takes a certain amount of pride to come through this sermon up to this point mainly thinking about somebody else.

你看到驕傲的問題了嗎？到目前為止聽著這篇講道，而主要是在想著別人，這本身就需要一定程度的驕傲。

This leads me to one more deadliness associated with pride. There is no pride like religious pride. Being religious can stifle greed to a degree, and it can stifle lust to a degree, and a whole lot of other sins to a degree. If we work hard to live by a set of moral rules with the hope of life going well now or approval in the future, then we will comply to those constraints and stifle pursuing bad things. That’s religion. But religiosity throws fuel on the fire of pride.

這讓我想到與驕傲相關的另一個致命性。沒有什麼驕傲比得上宗教性的驕傲。宗教信仰可以在一定程度上抑制貪婪，在一定程度上抑制情慾，以及許多其他的罪。如果我們努力遵循一套道德規範生活，希望現在生活順利或將來得到認可，那麼我們就會遵守這些約束，抑制追求壞事。那就是宗教。但宗教性卻會給驕傲之火火上加油。

Jonathan Edwards in his lecture on humility in *Charity and its Fruits* (p145-146) says to know that there is this great infinite God of justice does not create humility because either you will try to live up to that God’s standard and become a self-righteous Pharisee or you’ll feel like you can’t live up to that standard and you’ll just feel crushed.

約拿單·愛德華茲在他關於謙卑的講章《慈善及其果子》（第 145-146 頁）中說，知道有一位偉大、無限、公義的神並不會產生謙卑，因為你要麼會試圖達到那位神的標準而成為自義的法利賽人，或要麼你會覺得自己無法達到那個標準而只感到被壓垮。

Religion will either make you feel more self-consciously a failure, or it will make you feel much more superior to everybody else. Either way, the focus is on the self.

宗教要麼會讓你更自覺地感到失敗，要麼讓你感覺自己比所有人都優越。無論哪種方式，焦點都在自我身上。

THE CURE FOR PRIDE 驕傲的醫治

At the beginning of chapter 6 Haman is coming to see Xerxes. Haman isn’t just satisfied in killing Mordecai, he wants to make a public spectacle of him. He has spent the night building

a huge pole in a public place. Haman is now coming to the King to ask for special permission to hang Mordecai on that pole.

第6章開始時，哈曼來見薛西斯。哈曼不僅滿足於殺死末底改，他還想公開羞辱他。他花了一整夜在公共場所建造了一個高大的木架。哈曼現在來見王，請求特別許可將末底改掛在那個木架上。

While this has been going on Xerxes can't sleep. Here we see another one of those so-called coincidences that is God working silently and sovereignly. Here it is. Xerxes can't sleep. Xerxes has a harem of the most beautiful women of the empire, the choicest food and wine, dancers, and endless options of other entertainment.

與此同時，薛西斯睡不著覺。在這裡我們看到另一個所謂的巧合，其實是神在沉默且主權地工作。情況是這樣的。薛西斯睡不著。薛西斯擁有帝國中最美麗的女子組成的後宮、精選的美食和美酒、舞者，以及其他無盡的娛樂選擇。

Instead of going there in his restlessness, he requests that the equivalent of the Parish Council minutes be read to him. He really did want his sleep! What is read out is the record of Mordecai saving his life from assassination. Now he can't sleep! There is no record of Mordecai being rewarded.

他在心神不寧時沒有去那裡，反而要求人把相當於議事錄的文件讀給他聽。他確實是想睡覺！讀出來的是末底改曾救他免於被刺殺的記錄。這下他更睡不著了！沒有記錄顯示末底改曾受賞賜。

This is more than a simple oversight so make sure you send Mordecai an Uber Eats voucher with a thank you note. This is a cultural crisis. If word got out that Xerxes doesn't reward those who save his life who else is likely to risk their life to pass on such information in the future.

這不僅僅是一個簡單的疏忽，所以記得給末底改發一張 Uber Eats 券並附上感謝信。這是一場文化危機。如果消息傳出說薛西斯不獎賞救他性命的人，將來還有誰會冒著生命危險傳遞這樣的信息。

This 4-year-old oversight must be rectified now! He needs some suggestions and asks which of his advisors *is in the court* (v.4). Haman happens to come in just in that moment. Xerxes asked Haman, *what should we do for a man the king delights to honour?*

這個長達四年的疏忽必須立刻糾正！他需要一些建議，就問他的謀士中誰在院子裏？（第4節）。哈曼恰好在那一刻進來。薛西斯問哈曼：「王所喜愛要賜尊榮的人，當如何待他呢？」

Haman, desperately needing respect, desperately needing approval, desperately wanting honour and glory, driven by a heart of pride is thinking the king could not possibly be thinking about anyone else but him.

哈曼極度需要尊重，極度需要認可，極度渴望榮耀，被一顆驕傲的心驅使，心想王除了他之外不可能在想別人。

Verse 7: *“For the man the king delights to honour, have them bring a royal robe the king has worn and a horse the king has ridden, one with a royal crest placed on its head.* This is

a bold move. What he proposes for himself is nothing short of the honour given to a conquering, ruling king.

第 7 節：哈曼就對王說：「王所喜愛要賜尊榮的人，8 當把王所穿的王袍拿來，牽了戴冠的御馬」這是一個大膽的舉動。他為自己提出的，無異於給予一位征服者、統治者的榮耀。

Then let the robe and horse be entrusted to one of the king's most noble princes. The greatest noble was to be put into the position of slave and lead the horse, elevating the rider to the position of momentary king.

把王袍和御馬都交給王一個極尊貴的大臣，讓最尊貴的貴族處於奴僕的位置牽引御馬，將騎馬者提升到一時之王的地位。

Let them robe the man the king delights to honour. In ancient times, for the king to put the robe on someone is more than giving them a high position. When Pharaoh puts his robes on Joseph in Genesis 41 it means Joseph partakes of the king's position. When Jonathan gives his kingly robes to David in 1 Samuel 18 it is Jonathan's way of saying "you should be the king, not me". For the king to put his own robes on somebody was a way of saying I delight in this person. I love this person. This person is my equal.

吩咐人把王袍給王所喜愛要賜尊榮的人穿上。在古代，王將他的袍子給某人穿上，不僅僅是給予高位。當法老在《創世記》41 章將他的袍子給約瑟穿上時，意味著約瑟分享了王的地位。當約拿單在《撒母耳記上》18 章將他的王袍給大衛時，這是約拿單表示「你應該作王，而不是我」的方式。王將自己的袍子給某人穿上，是一種表達「我喜悅這個人。我愛這個人。這個人與我同等」的方式。

This is Haman's moment. If everyone saw that he is loved and approved like this by someone as great as Xerxes, then everyone will know, and he'll know, his worth, his value.

這是哈曼的時刻。如果每個人都看到他被像薛西斯這樣偉大的人如此愛護和認可，那麼每個人都會知道，他也會知道，他的價值、他的份量。

lead him on the horse through the city streets, proclaiming before him, 'This is what is done for the man the king delights to honour!'” As someone once wrote: the praise of the praiseworthy is above all rewards.

領他騎著御馬走遍城裏的廣場，在他面前宣告：王所喜愛要賜尊榮的人，就是這樣待他。」正如有人曾寫道：配得稱讚者給的讚美勝過一切獎賞。

Then it all comes tumbling down. The great reversal begins. Xerxes says, *do that to Mordecai, and you take the role of the servant leading the horse along.* Mordecai was literally hours from death. He was about to be lifted and empaled on a 75 feet high pole to be scorned and mocked by all who passed by.

然後一切都崩塌了。巨大的逆轉開始了。薛西斯說，照你所說的，向坐在朝門的猶太人末底改去做。末底改當時離死亡只有幾個小時。他即將被舉起，掛在 75 英尺高的木架上，被所有經過的人譏諷和嘲笑。

Instead, he was lifted up on Xerxes' horse and honoured by all. Haman, thinking he was about to be lifted up and honoured, is now down at the feet of the one who refused to bow in the role of the servant. In v12 Haman rushed home, with his head covered in grief.

相反地，他被舉起坐上薛西斯的御馬，受眾人尊榮。哈曼，以為自己即將被高舉和尊榮，現在卻俯伏在那拒絕向他跪拜之人的腳下，扮演僕人的角色。在第 12 節，哈曼蒙著頭，急忙回家去了，心中充滿憂傷。

This reversal signals the great reversal for God's people in Esther. God stands against the proud. If we humble ourselves, we will be exalted but if we exalt ourselves, we will be humbled.

這個逆轉標誌著《以斯帖記》中神子民的巨大逆轉。神阻擋驕傲的人。我們若自卑，必被升高；我們若自高，必被降卑。

As CS Lewis put it, *lose yourself to find yourself*. The principle runs all through life from top to bottom; lose your life and you will save it.

正如路易斯所說，*失喪自己，才能找到自己*。這原則貫穿生命的方方面面；捨棄生命，才能得著生命。

For instance, in social life, you will never make a good impression on people until you stop trying to make a good impression on people. This is a principle of the universe because it is the nature of the God who made the universe. Haman wanted the one thing we all want: someone of ultimate glory loving and approving us.

例如，在社交生活中，只有當你停止試圖給人留下好印象時，你才能給人留下好印象。這是宇宙的法則，因為它是創造宇宙之神的屬性。哈曼想要我們都想要的東西：一位擁有終極榮耀者愛我們、認可我們。

What we need is this ultimate assurance of who we are. Ultimate assurance of our worth. We need the praise of the praiseworthy. Haman asked Xerxes for what we all want and need in life. Haman didn't ask for the wrong thing, he asked the wrong king. There is a better King. 我們需要的是對我們身份的終極確據。對我們價值的終極確據。我們需要那值得稱讚者的讚美。哈曼向薛西斯所求的，正是我們人生中都想要和需要的。哈曼沒有求錯東西，他求錯了王。有一位更好的王。

There is a King with ultimate glory who came to earth and stripped himself of his glory. Why? He was trading places with us. Mordecai was saved because Haman swapped places with him. He did it involuntary.

有一位擁有終極榮耀的王，祂來到世上，捨棄了自己的榮耀。為什麼？祂在與我們交換位置。末底改得救是因為哈曼與他交換了位置。哈曼是不自願的。

The uniqueness, the truth, the goodness and beauty of Christianity is that its central message is Jesus trades places with us voluntarily. Jesus is the ultimate King. Jesus is the King of ultimate splendour and glory. At infinite cost to himself, he reversed places with us.

基督教的獨特性、真理、良善與美麗在於，其核心信息是耶穌自願與我們交換位置。耶穌是那終極的王。耶穌是擁有終極輝煌與榮耀的王。以自己無限的代價，祂與我們逆轉了位置。

In Jesus' voluntary act of trading places with us we see the consequence of our pride and the cure for our pride. 2 Corinthians 5:21 - ***God made him sin who knew no sin that we might become the righteousness of God in him.***

在耶穌自願與我們交換位置的行動中，我們看到了我們驕傲的後果和我們驕傲的醫治。
《哥林多後書》5:21 - **上帝使那無罪的，替我們成為罪，好使我們在他裏面成為上帝的義。**

Jesus Christ was stripped naked and nailed to a stake for our sin so that we could be raised up and clothed in his perfect righteousness. Jesus takes what we deserve so that we can get what he deserves.

耶穌基督為我們的罪被剝光衣服，釘在木頭上，使我們可以被高舉，披上祂完美的義。耶穌擔當了我們所應得的，使我們可以得到祂所應得的。

In John 17 we read what it means for those who bow to Jesus. ***Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.***

在《約翰福音》17章，我們讀到對於那些向耶穌跪拜的人意味著什麼。父啊，我在哪裏，願你所賜給我的人也同我在哪裏，使他們看見你所賜給我的榮耀，因為創世以前，你已經愛我了。

The Father has given Jesus his glory, and then Jesus says something remarkable: ***I have given them the glory you gave me.***

父已將祂的榮耀賜給了耶穌，然後耶穌說了一些非凡的話：**你所賜給我的榮耀，我已賜給他們。**

That is unbelievable! Glory isn't fairy dust. Glory is delight. Glory is honour. For those who bow in submission to Jesus, hand their life over and follow Jesus, what awaits is not religious subjugation. What becomes ours is the praise of the ultimate praiseworthy, the glory and honour and robes of the ultimate, eternal king.

這真是難以置信！榮耀不是仙塵。榮耀是喜悅。榮耀是尊貴。對於那些降服於耶穌、交託生命並跟隨耶穌的人，等待他們的不僅僅是宗教的規條。我們得到的是那終極值得稱讚者的讚美，是那終極、永恆之王的榮耀、尊貴和袍子。

When we know Jesus loves us like that. When we know that the horror of the cross was the cost of our pride, and the solution to our pride, that's what our ego needs to make it finally self-forgetful and at rest.

當我們知道耶穌如此愛我們。當我們知道十字架的恐怖是我們驕傲的代價，也是我們驕傲的解決方案時，這就是我們的自我最終需要達到的境界：忘記自我，得享安息。

It's not enough to say, "I believe in God". That doesn't make us humble. What we must see and know and push down into the driving centre of our life is God coming down and reversing places with us at infinite cost to himself.

僅僅說「我信神」是不夠的。那不會使我們謙卑。我們必須看見、知道並深深植入我們生命驅動中心的是：神降卑下來，以自己無限的代價與我們逆轉了位置。

To know that he had to die for you, humbles you. To know that he was glad to die for you, affirms you infinitely.

知道祂必須為你死，使你謙卑。知道祂樂意為你死，無限地肯定了你。

This is what causes a Christian to be strong enough to be weak. Strong enough to learn from mistakes. Strong enough to take jobs and get involved in relationships and serve others that don't just make us feel good about ourselves.

這使一個基督徒能夠剛強到可以軟弱。剛強到可以從錯誤中學習。剛強到可以承擔工作、投入關係和服務他人，而不僅僅是為了讓自我感覺良好。

It means we won't be constantly down on ourselves or elevating ourselves, or anything about ourselves. It is so freeing and refreshing and restful and beautiful.

這意味著我們不會不斷地貶低自己、高舉自己，或關注任何關於自己的事。這是如此自由、清新、安息且美好。