

Lord of the Nations 萬國之主

Genesis 創世記 11:1-9

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Ever tried the challenge to build the tallest tower with blocks or Lego? When you were a child or with your kids?

曾經嘗試過用積木或樂高建造最高塔的挑戰？當你還是個孩子的時候，或是和你的孩子在一起的時候？

Since 2009, **Burj Khalifa, the pride of Dubai, has held the record for being the world's tallest building, 828m.**

自 2009 年以來，「杜拜的驕傲」哈利法塔一直保持著世界最高建築的紀錄。（828 米）

This morning, we come to the end of our series in the book of Genesis, and we come to the 3rd and the last of three universal judgments that punctuate early biblical history in Genesis 1-11. Remember, the 1st was the fall, the 2nd was the flood, and today we have the Tower of Babel.

今天早上，我們來到《創世記》系列的結尾，我們來到《創世記》1-11 章中強調早期《聖經》歷史的三個普遍審判中的第三個，也是最後一個。第一個是墮落，第二個是洪水，今天我們有巴別塔。

The significant thing about the three universal judgments is that, to some degree or another, pride could be considered one of the root causes for all of them.

關於這三個普遍審判的重要意義是，在某種程度上，所有這些審判的根本原因之一是驕傲。

Pride comes in 2 versions. There is the appropriate pride that comes with a sense of satisfaction in achieving something and a job well done. But then that pride takes another form with inordinate self-congratulations & self-focus that only really belongs to God.

驕傲有兩個版本。取得成就和出色完成工作後的滿足感會帶來適當的自豪感。但驕傲會以另一種形式出現，對於真正只屬於上帝的帶有過度的自我祝賀和自我關注。

Up until the time of the Enlightenment, most of the West would have agreed that pride was the worst of the seven deadly sins.

直到「啟蒙」運動時代，大多數西方人都同意驕傲是七宗罪中最嚴重糟糕的罪。

6th Century, Pope Gregory 1st referred to it as vainglory and unjustified boasting. Pride was considered the sin that caused all of the wars, ethnic cleansing, quarrelling, fighting, bickering, backstabbing & undermining all relationships; it's pride that stops us from apologising, admitting our mistakes & saying sorry.

6 世紀的教宗格列高利一世稱之為虛榮無理的自誇。驕傲被認為是導致所有戰爭、種族清洗、爭吵、戰鬥、爭鬥、背後中傷和破壞所有關係的罪惡；驕傲阻止我們道歉、承認錯誤和說對不起。

But there has been a shift in society. Pride is making a comeback, but not in a good way. It's not seen as a bad thing; in general, in Australia, we are no longer alarmed by self-centeredness. 但社會已經發生了轉變。驕傲正在捲土重來，但不是以一種好的方式。再不被視為壞事；總的來說，在澳大利亞，我們不再因自我中心而感到震驚。

In fact, increasingly being proud, self-focused, and self-reliant is praised & promoted as healthy evidence of good self-esteem and is seen as a real key to being successful in the world. 事實上，越來越自豪、以自我為中心和自力更生被讚揚和宣傳為良好自尊的健康證據，並被視為在世界上取得成功的真正關鍵。

YOU DO YOU! It is a phrase that we hear regularly.
你做你自己！這是我們常聽到的一句話。

The story of the **Tower of Babel** stands as a lasting monument not only to the sinfulness of pride but also to the foolishness and the destructiveness of pride. Genesis 11 is a passage that is needed to correct our path and teach us how to live in this day and age.

巴別塔的故事不僅是一座永恆的紀念碑，它不僅紀念了驕傲的罪惡，也紀念了驕傲的愚蠢和破壞性。《創世記》11章是糾正我們道路，並教導我們如何生活在當今時代，所需的一段經文。

We will learn three things from the story:

我們將從這個故事中學到三件事：

- 1 the framework of pride, 驕傲的框架
- 2 the foolishness of pride, 驕傲的愚昧
- 3 the fix for the problem of pride. 驕傲的問題的解決

Let's take a look at the framework of pride 讓我們來看看驕傲的框架。

Our text tells us that after the Flood, the whole population of the Earth had one language. They spoke with one common tongue, and they moved together eastward, interestingly further & further away from the garden of Eden, both physically with their backs to the garden and spiritually with their backs to God.

我們的經文告訴我們，在洪水之後，地球上的所有人只有一種語言，都說一樣的話，他們向東遷移，值得注意的是，他們離伊甸園越來越遠，身體上背對著伊甸園，屬靈上也背向著上帝。

They go to a plain in Shinar/ancient Babylon. And they settled there. And then they said to one another, "*Come, let us build ourselves a city with a tower that reaches to the heavens;*" Genesis 11:4.

他們去了示拿（古巴比倫）的一片平原。他們在那裡定居下來。然後他們彼此商量說：「來，讓我們建造一座城和一座塔，塔頂通天。」《創世記》11:4。

The word heavens can also be translated as sky. Let us build a tower that reaches to the sky. At first glance, there doesn't seem to be anything wrong with this. There's nothing wrong with building a skyscraper.

天堂這個字也可以翻譯為天空。讓我們建造一座通往天空的塔吧。乍一看，這似乎沒有什麼問題。建造摩天大樓並沒有什麼錯。

Like there's nothing wrong with seeking to accomplish a great achievement or being prominent in our career path, there's nothing wrong with building a great business, accumulating money, and leading a great church. There's nothing wrong with these things in and of themselves. The key question is why?

就像尋求偉大成就或在職業道路上脫穎而出並沒有錯一樣，建立偉大的企業、積累金錢和領導偉大的教會也沒有錯。這些事情本身並沒有什麼問題。關鍵問題是為什麼？

What is the motivation of your heart 你內心的動力是什麼？

Why do we seek to achieve great things? Why do we sometimes avoid seeking to achieve great things? The sin of pride can cut both ways. It can cause us to seek to achieve great things, or it can cause us, out of fear of failure, to play it safe.

我們為什麼要尋求偉大的成就？為什麼我們有時會逃避尋求偉大的成就？驕傲之罪是雙向的。它可以促使我們尋求偉大的成就，也可以促使我們出於對失敗的恐懼而謹慎行事。

Or it can tear us back and forth between the two. Here, in **Genesis 11**, they tell us their motivation for building a tower that reached the sky. “...come, let us build ourselves a tower that reaches to the heavens so that we may make a name for ourselves;” 11:4.

或者它會讓我們在兩者之間來回徘徊。在《創世記》第 11 章中，他們告訴我們建造一座通天塔的動機。「來，讓我們建造...一座塔，塔頂通天。我們要為自己立名，...」 11:4。

And there's their purpose: to make for themselves a great name. But throughout the Bible, it's clear that God's name alone is to be great. God created us NOT to make a great name for us. He created us to make a great name for Him and His glory.

他們的目的是：為自己立名。但整本《聖經》都清楚地表明，唯獨神的名才是偉大的。上帝創造我們不是為了讓我們名聲大噪。祂創造我們是為了為祂和祂自己的榮耀樹立偉大的名聲。

The essence of pride here is to take that which is God's privilege alone & take it upon us to seek to make a name for ourselves. Do you hear a lot of talk these days about *leaving my legacy*?

驕傲本質就是把上帝獨享的特權拿來，並把它承擔在我們身上，尋求為自己揚名立萬。這些天你聽到很多關於留下我的遺產的討論嗎？

Maybe you think it sounds like God must have a bit of an ego or is desperate for attention, making a name for Himself; it seems a bit of an unworthy attribute of God.

也許你認為這聽起來像是上帝一定是有一點自我，或渴望得到關注，為自己揚名立萬；這似乎有點與上帝的屬性不配。

Maybe you believe it's proper for God to seek a name for Himself, but by the same token, you think it's OK to make a great name for yourself. Underneath both of those responses is a common problem of failing to recognise the radical difference between God and us.

也許你認為神為自己尋求名聲是正確的，但同樣的道理，你認為為自己創造一個偉大的名聲也是可以的。在這兩種反應的背後都有一個常見的共同問題，那就是未能認識到上帝與我們之間的根本差異。

God is perfectly and infinitely holy, good, and wise, and we are none of the above. So, when we seek to make a name for ourselves, all the problems, all the pain, & all the suffering in our world flow out as a result. But when God seeks to make a great name for Himself, all that which is good and beautiful is the result.

神是完美且無限的聖潔、良善和智慧，而我們卻不是以上任何一種。所以，當我們尋求為自己立名時，世界上所有的問題、所有的痛苦和所有的苦難都會隨之而來。但當神尋求為自己揚名時，一切良善和美麗的事物都會隨之而來。

For you or me to say *I'm out to make a great name for myself* is the most arrogant, egocentric thing we could possibly say. But for God to say I'm seeking my glory, I'm seeking to make for myself a great reputation; that is the most kind, benevolent, wonderful and gracious thing that God could do for His creation.

對你我來說，說我要為自己立名聲是我們可能說的最傲慢、最自我中心的話。但當神說我在尋求我的榮耀，是在尋求為自己贏得偉大的聲譽；這是上帝能為祂的創造物所做的最慈愛、仁慈、奇妙和滿有恩典的事。

Remember when Jesus taught His followers to pray, the very first prayer point is to hallow God's name; revere, exalt God's name; not debase, mock, ridicule, slander or use as a curse word.

記得耶穌教導他的追隨者祈禱時，第一個祈禱的要點就是尊上帝的名為聖；敬畏、高舉神的名；不得貶低、嘲諷、嘲笑、誹謗或用作咒罵詞。

God's name is to be made holy, made glorious. When we are salt & light in the world, God gains for Himself a great reputation. That's what we're on about here at St Paul's, as we treasure Jesus together for the joy of all people; it's all for God's glory.

神的名要尊為聖，得榮耀。當我們在世上作鹽作光時，神就為自己贏得了極大的聲譽。這就是我們在聖保羅堂所做的事情，因為我們為了所有人的喜樂而共同珍惜耶穌；這一切都是為了神的榮耀。

What is your purpose 你的目的是什麼？

Why do you seek to achieve? Or why, in fear, do you play it safe? What are you trying to accomplish? To make a name for yourself OR to make a great name for God?

為什麼要尋求實現？或者，為什麼，在恐懼中，你要謹慎行事？你想實現什麼目標？為自己揚名還是為上帝揚名？

What underlies our desire to make a name for ourselves is found in Genesis 11:4, *4 Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we*

may make a name for ourselves; otherwise, we will be scattered over the face of the whole earth."

為自己揚名的渴望的根源可以在《創世記》11:4 中找到。他們說：「來，讓我們建造一座城和一座塔，塔頂通天。我們要為自己立名，免得我們分散在全地面上。」

According to this, they were motivated by the fear of being scattered. They thought that if they made this tower, then they could stick together, & they would not be scattered over the face of the earth.

據此，他們的動機是害怕被分散。他們認為，如果他們建造了這座塔，那麼他們就可以團體在一起，而不會分散在全地面上。

There's a sense of insecurity here, a sense of being insignificant in this vast world. They were afraid that if they got scattered, they would be harmed & die. That's what drives us to make a name for ourselves.

這裡有一種不安全感，一種在這廣闊的世界中微不足道的感覺。他們擔心如果他們分散了，他們會受到傷害甚至死亡。這就是推動我們揚名立萬的動力。

That sense of insecurity, that sense of insignificance, that sense of wanting to be known, to make a difference so that somehow, we can live on & be remembered. E.g. Walt Disney.

Ultimately, this desire to leave a legacy is because we fear death.

那種不安全感，那種微不足道的感覺，那種想要被認識、想要有所作為的感覺，這樣我們才能以某種方式活下去並被記住。就如華特特迪士尼。歸根究底，這種想要留下遺產的願望是因為我們害怕死亡。

We may try to ignore it & don't like to talk about it, so we busy ourselves with goal setting, achieving, accomplishing & planning our next big thing, or just existing, but in the end, death awaits us.

我們可能會試圖忽視它，不喜歡談論它，所以我們忙於設定目標，實現，完成和計劃我們的下一件大事，或者只是忙於生存，但最終，死亡在等待著我們。

We've sanitised death in the Western world with celebrations of life at funerals and small plaques in lawn cemeteries.

在西方世界，我們透過在葬禮上慶祝生命和在草坪墓地設立小牌匾來淨化死亡。

Graveyards used to be next to churches, back when people recognised that dealing with death had something to do with dealing with God. The truth is, sometimes, in the quietness of the night, we lay there, gripped with the reality that there will come a time when we die and then what?

墓地曾經位於教堂旁邊，當時人們認識到處理死亡是與面對上帝有關。事實是，有時，在寂靜的夜晚，我們躺在那裡，與這樣的現實掙扎：我們總有一天會死去，然後呢？

We fear the unknown. People fear what happens after death. Whether consciously or unconsciously what the builders in Genesis 11 were doing, they were trying to make a name for themselves that would leave a legacy; as if to say, *If we build a tower that reaches to heaven, we'll be immortal.*

我們害怕未知的事物。人們害怕死後會發生什麼事。《創世記》第 11 章中的建造者，無論是有意識或無意識地所做的是，他們都試圖為自己贏得名聲，從而留下遺產。彷彿在說，如果我們建造一座塔頂通天的塔，我們就會是永生的。

In their pride and fear of death, there's something deeper going on here. There's no mention of God in their planning process. They were planning and scheming as if God and God's Word did not exist, and really, that is where their fear of death sprung from.

在他們的驕傲和對死亡的恐懼中，有更深層的原因。在他們的計劃過程中沒有提到上帝。他們在計劃和謀劃，就好像上帝和上帝的話語不存在一樣，事實上，這就是他們對死亡的恐懼的根源。

When they say *we do not want to be scattered*, they're forgetting that God had promised to send a deliverer who would deliver them from death in Genesis 3:15. And they were forgetting that God had even commanded them to GO OUT & fill the earth and to subdue it to His glory; Genesis 1:28. They totally left God's promises & God's command out of their decision-making process.

當他們說免得我們分散在全地面上，他們忘記了神在《創世記》3:15 中應許會派遣一位拯救者來拯救他們脫離死亡。他們忘記了神甚至命令他們出去生養眾多，遍滿這地，並為祂的榮耀治理它；《創世記》1:28。他們完全將神的應許和命令排除在他們的決策過程之外。

We run the danger of doing the same thing. When we leave God out, we start to feel insignificant or insecure, and so we've got to somehow deal with that. So, our motivation to achieve, be secure, be significant, make a name, and leave a legacy is grasping at the mist of immortality.

我們冒著做同樣事情的危險。當我們把上帝排除在外時，我們就會開始感到自己微不足道或沒有安全感，所以我們必須以某種方式處理這個問題。因此，我們追求成就、獲得安全、顯赫地位、揚名立萬、留下遺產的動機就是抓住不朽的迷霧。

Some of you today, or at some point soon in the future, will have to make some big decisions. Whether career-related, relationships, finance, moving or schooling or whatever area your decision-making is, I'd like to ask DO you have joy and freedom in your decision-making? 今天，或者在不久的將來的某個時候，你們中的一些人將不得不做出一些重大決定。無論是與職業相關、人際關係、財務、搬家還是學校，或者您在任何領域做出決策，我想問您在決策時是否有快樂和自由？

Or are you finding yourself bound up with anxiety and fear? Could it be that you've left God out of your decision-making? That you've forgotten His promises and His commands. 還是您發現自己陷入焦慮和恐懼之中？難道你把神排除在你的決策之外了嗎？你忘了祂的應許和命令。

Is your purpose in life and decision-making focused on making a name for yourself, or at to protect the name you think you have? If that's the case, the **motivation of your heart** will be all wrong, and having your heart in the wrong place, doing everything in your strength, is the **framework of pride**.

您的人生目標和決策的重點是為自己出名，還是為了保護您認為自己擁有的名聲？如果是這樣的話，你內心的動機就全錯了，而你的心用在了錯誤的地方，用你自己的力量去做一切任何事情，這就是驕傲的框架。

Now, the **foolishness of pride**: Genesis 11:5, 5 *But the Lord came down to see the city and the tower the people were building.*

現在，驕傲的愚蠢：《創世記》11:5，耶和華降臨，要看世人所建造的城和塔。

This isn't diminishing God's omniscience; he knows what's going on, so this tower-building stuff isn't a surprise. What's happening here is a dramatic expression of the futility of our best achievements.

這不是在低貶上帝的全知；而是上帝的無所不知。他知道發生了什麼，所以建造塔樓的事情並不奇怪。這裡發生的事情戲劇性地體現了我們最好的成就都是徒勞無功的。

Humanity attempts to make a tower that reaches the heavens; and God says, *oh, let me look at that, what's that tiny thing, I guess I'll come down and look.* And so, God comes down to look at this great achievement that we have accomplished.

人類試圖建造一座通天的塔；上帝說，哦，讓我看看，那個小東西是什麼，我想我會下來看看。所以，上帝降臨，來看看我們所取得的這一偉大成就。

It's as if God is saying to you and me, *are you serious?* All of our achievements pale in significance to God's omnipotence. Isaiah 40:22 makes this clear: 22 *God sits enthroned above the circle of the earth, & its people are like grasshoppers.* In the overall scheme of things, our grand achievements are so insignificant alongside God's omnipotence, just as if we're grasshoppers in the grass, which we know are hard even to distinguish because they're below eye level.

就好像上帝在對你我說，你是認真的嗎？我們所有的成就與上帝的全能相比都顯得黯然失色。《以賽亞書》40:22 清楚地表明了這一點：22 上帝坐在地的穹窿之上，地上的居民有如蚱蜢。總體而言，我們的偉大成就與上帝的全能相比是如此微不足道，就像我們是草叢中的蚱蜢一樣，我們知道它們甚至很難區分，因為它們低於視線的水平。

Characteristic of all our achievements is also their obsolescence; all our plans will one day meet their demise. Genesis 11:7, 7: *"Come, let us go down and confuse their language so they will not understand each other."*

我們所有成就的一個特點就是它們會過時；我們所有的計劃總有一天會落空。《創世記》11:7，來，我們下去，在那裏變亂他們的語言，使他們彼此語言不通。

It's incredible what's happening here, in this Divine Judgement. *Let us confuse*: are the same Hebrew consonants that are used in the words when the builders say, *Let us build*.

在這個神聖的審判中，這裡發生的事情令人難以置信。讓我們變亂和當建造者說「讓我們建造」，所使用的希伯來語輔音是相同的。

The author's point is that even before God came down, even in the planning stage or the building, the project was doomed to fail. Right at the beginning, the seeds of failure & folly point to the demise of their feeble attempts at self-glory.

作者的觀點是，即使在上帝降臨之前，即使在規劃階段或建築階段，該項目也注定要失敗。從一開始，失敗和愚蠢的種子就預示著他們自我榮耀的微弱嘗試的失敗。

We live in a fallen world. Nothing lasts. Everything is breaking down. Think of what your greatest dream might be for an achievement. Where will what you accomplished be 100 years from now?

我們生活在一個墮落的世界。沒有什麼是永恆的。一切都在崩潰。想想你最大的夢想是什麼？100年後，你所取得的成就會在哪裡？

It'll decay. It'll be gone. In 1000 years, I'd be surprised if it even registers in some statistical analysis of the 21st Century. Intrinsic to all our greatest plans and achievements are the seeds of their own demise.

它會腐爛。它會消失的。1000年後，如果它出現在21世紀的一些統計分析中，我會感到驚訝。我們所有最偉大的計劃和成就都蘊含著它們自身滅亡的種子。

Here, we see the thing that motivates us to make a name for ourselves, and what we fear most catches up to us all in the end: Genesis 11:8, *8 So the Lord scattered them from there over all the earth, and they stopped building the city.*

在這裡，我們看到了促使我們為自己出名的事情，以及我們最害怕的事情最終追上了我們所有人。《創世記》11:8，於是耶和華使他們從那裏分散在全地面上；他們就停止建造那城了。

The very thing that drove them to undertake this project so that they wouldn't be scattered catches up to them.

驅使他們進行這個專案的原因，免得他們分散在全地面上，正是那分散他們的。

The same thing is true of us. When we are consciously or unconsciously driven by fear, the thing we fear the most will ultimately catch up with us: death. And that's the greatest folly here.

我們也是如此。當我們有意識或無意識地被恐懼驅使時，我們最害怕的事情，死亡，最終會追上我們。這是最大的愚蠢。

The writer of Ecclesiastes came to the same conclusion. He tried to make a name for himself and succeeded. He accumulated wisdom, riches, and enjoyment of pleasures. Then he stepped back & realised that the wise man & the fool, those who enjoy life & who suffer, the rich & the poor, all die. Death does not discriminate.

《傳道書》的作者也得出同樣的結論。他試圖讓自己出名，並且成功了。他累積了智慧、財富和享樂。然後他退後一步，意識到智者和愚者、享受生活的人和受苦的人、富人和窮人，都會死。死亡沒有歧視。

If you do succeed in making a name for yourself, you won't like it. Genesis 11:9, *9 That is why it was called Babel—because there the Lord confused the language of the whole world. From there, the Lord scattered them over the face of the whole earth.*

如果你確實成功地為自己贏得了名聲，你就不會喜歡它。《創世記》11:9，因為耶和華在那裏變亂了全地的語言，把人從那裏分散在全地面上，所以那城名叫巴別。

The way this passage is set up is all about giving us the meaning of the word Babel – babbling. Those who built this tower said that Babel meant the gate of God, that it was the way of entering into God's presence through humanity's own miraculous achievement.

這段經文的設定方式就是為了告訴我們巴別塔這個字的意思——變亂。建造這座塔的人說，巴別塔的意思是上帝之門，是透過人類自己的奇蹟成就進入上帝面前的途徑。

God here gives another interpretation. Remember, the same consonants for the Hebrew word confusion are the same consonants & sound very much like the word Babel. Which also sounds very much like Naval, which is the word for fool.

神在這裡給了另一種解釋。記住，希伯來語單字「混亂」的相同輔音是「巴別塔」相同的輔音，並且聽起來非常像。這聽起來也很像 Naval，意思是「傻瓜」。

So much for this effort being a gateway to God; the name that is placed upon humanity's greatest achievement is a fool. When we try to make a name for ourselves, our epitaph is a fool. Psalm 14 says; *The fool says in their heart there is no God.*

就這樣，這種努力成為通往上帝的大門；人類最偉大成就的名字是傻瓜。當我們試圖為自己出名時，我們的墓誌銘就是傻瓜。《詩篇》14 說，愚頑人心裏說：「沒有上帝。」

It also makes me think of the parable of the Rich Fool in Luke 12, where the rich man's crops prosper, so he tears down barns, & builds bigger ones to retire, *take life easy, eat, drink & be merry. But that night, God said, You fool! Tonight, you will lose your life.*

這也讓我想起《路加福音》第 12 章中無知的財主的比喻，財主的莊稼豐收，所以他拆掉了穀倉，建造了更大的穀倉，以便退休，可供多年享用，只管安安逸逸吃喝快樂吧。但那天晚上，上帝卻對他說：『無知的人哪！今夜就要你的性命』

The foolishness of pride is that our greatest achievements will never reach heaven & attain immortality.

驕傲的愚蠢在於我們最偉大的成就永遠無法到達天堂並獲得不朽。

Intrinsic to our plans and our achievements are their own demise. The things we most fear, death itself, ultimately catches up with us all. The name that you make for yourself when you seek to make a name for yourself is Fool.

我們的計劃和我們的成就的本質是它們自己的滅亡。我們最害怕的事情，死亡本身，最終會追上我們所有人。當你想為自己立名時，你給自己取的名字就是「傻瓜」。

What is God doing to fix our problem of pride 神正在做什麼來解決我們驕傲的問題？

There is hope in this passage. There is a fix. Verse 5 is the turning point. It's the hinge in human history.

這段經文充滿希望。有一個解決的方法。第 5 節是轉捩點。這是人類歷史的轉捩點。

In order for something to be done about the sinfulness of pride, the Babel in our hearts, it requires the **Lord of the Nations** to come down. Nothing less can change the situation. The Lord must come down in judgment and mercy.

為了對驕傲的罪（我們心中的巴別塔）採取行動，需要萬國之主降臨。沒有什麼可以改變這種情況。主必須帶著審判和憐憫降臨。

There is mercy: Genesis 11,6 The Lord said, *“If as one people speaking the same language, they have begun to do this, then nothing they plan to do will be impossible for them.”*
有憐憫：創世記 11:6，耶和華說：「看哪，他們成了同一個民族，都有一樣的語言。這只是他們開始做的事，現在他們想要做的任何事，就沒有甚麼可攔阻他們了。」

What is being said here is that if, as one, they continue in their pride to make a name for themselves, and they're not held accountable in any way, there will be no limits to their sin. And so, God, in His mercy comes and judges the people by confusing their language and separating the people into different language and ethnic groups, and it was for their own good. 這裡所說的是，如果他們作為一個整體，繼續驕傲地為自己出名，並且不以任何方式追究他們的責任，那麼他們的罪將是無限的。因此，上帝以祂的仁慈來審判人們，變亂他們的語言並將人們分成不同的語言和種族群體，這是為了他們自己的利益。

Before the Fall, we were meant to be as one, and that's the way it will be eventually when Jesus returns. Until that day, to keep us humbled & turning back to God, we should be diverse, there are different people groups and other language groups because there is the potential for a greater impact of sinful pride if we're all together as one.

在墮落之前，我們註定要合而為一，當耶穌再來時，最終也會如此。在那一天之前，為了讓我們保持謙卑並轉向上帝，我們應該是多元化的，有不同的民族和其他語言群體，因為如果我們團結在一起，罪惡的驕傲可能會產生更大的影響。

God in mercy comes & confuses the languages & He separates us apart to create a better opportunity for turning to God in faith. How does God practically deal with our Pride today? 慈悲的神降臨，變亂了語言，將我們分開，為我們憑信心轉向神創造了更好的機會。今天，神實際上是如何對待我們的驕傲的呢？

Ever had a great dream for a career, or for a strong relationship, or financial security, only for it to all fall apart? And you need clarification. What's going on here? What did I do wrong? Why did God allow this to happen?

你是否曾經有過一個關於職業、牢固的關係或經濟保障的偉大夢想，但最終卻全部破滅？你需要澄清。這是怎麼回事？我做錯了什麼？為什麼上帝允許這種事發生？

Don't hear me wrong; God is not looking to smite you, and bad things happen in life that aren't a direct correlation with God's judgment; we live in a fallen world. We also know God disciplines His children, God knows where you're at, and in His Mercy, allows the brokenness & suffering so that our confusion is a means to a gracious end. That in that humbling, we might turn to Him and trust Him.

別聽錯了；神無意打擊你，生命中發生的壞事與神的審判沒有直接關係；我們生活在一個墮落的世界。我們也知道上帝管教祂的孩子，上帝知道你在面對什麼，並且在祂的仁慈中，允許破碎和痛苦，以便我們的困惑成為達到仁慈目的的一種手段。在那謙卑中，我們可以轉向祂並相信祂。

How does God ultimately fix the problem of our sinful pride?

上帝最終如何解決我們驕傲的罪的問題？

You know what I'm going to say, right? It's in 11:5. God comes down. God comes down in the person of Jesus. God comes down in judgment and mercy.

你知道我要說什麼，對吧？是在 11：5。神降臨。神以耶穌的身份降臨。神帶著審判和憐憫降臨。

While we seek to make a name for ourselves, there is only one who lived a perfectly humble life, yet His name is the greatest. There is one who came down, who left Heaven's glory, and who never left God out of His decision-making process.

當我們追求為自己立名時，只有一位人過著完全謙卑的生命，但祂的名卻是最偉大的。有一個人降臨，離開了天堂的榮耀，並且從未將上帝排除在他的決策過程之外。

He never sought to make a name for himself; in fact, when he knew the time was drawing near for His crucifixion, he said. *Now, my heart is troubled. But what should I say? Father, save me from this hour. No, it was for this very reason I came to this hour. Father, glorify your name!*" John 12:27

他從不尋求為自己立名。事實上，當他知道他被釘十字架的時間即將到來時，他說。

「我現在心裏憂愁，我說甚麼才好呢？說『父啊，救我脫離這時候』嗎？但我正是為這時候來的。父啊，願你榮耀你的名！」《約翰福音》12:27

May God's name & reputation be great through what is about to transpire, and then Jesus went to the cross. And there, things got more confusing than had ever happened in all of eternity. There, the Creator was crucified by sinful creatures.

願上帝的名和聲譽透過即將發生的事情而變得偉大，然後耶穌走上了十字架。在那裡，事情變得比永恆中發生過的更加混亂。在那裡，造物主被罪惡的受造物釘死在十字架上。

There, the eternal, perfect Son experienced the Judgement wrath of his father. He was scattered, He was separated, and there, the God of life died. And the reason for the confusion was that at that moment, He died for our sinful pride because we seek to make a name for ourselves & leave God out of the process.

在那裡，永恆、完美的聖子經歷了他父親的審判之怒。他被分散了，他被分離了，生命之神就在那裡死了。造成混亂的原因是，在那一刻，祂為了我們驕傲的罪而死，因為我們尋求為自己立名，而將神排除在這個過程之外。

As a result, through his death we have forgiveness of sin. We have freedom from the fear of death. And we have access to the Father through the true gate of God: Jesus, the **LORD of the Nations**. And at the resurrection, 3 days later, we know what happens next; we no longer have to live with the fear of death hanging over us.

結果，藉著祂的死，我們的罪得到了赦免。我們擺脫了對死亡的恐懼。我們可以通過上帝真正的大門，萬國之主耶穌，來到天父面前。三天後復活時，我們知道接下來會發生什麼事；我們不再需要活在對死亡的恐懼中。

Pride says *I don't need God, or I can get to God on my own terms*. God came down to fix the problem of our sinful pride. We need to admit that we can't do it and look to the one who has. 驕傲說我不需要上帝，或者我可以用自己的方式接近上帝。神降臨是為了解決我們驕傲的罪的問題。我們需要承認我們做不到這一點，並尋找能夠做到這一點的人。

We will never get to God in our own efforts, so He came to us. James 4:10 reminds us, *"Humble yourselves before the LORD, and He will lift you up."*

我們永遠無法靠自己的努力到達上帝那裡，所以祂來到了我們身邊。《雅各書》4:10 提醒我們，「要在主面前謙卑，他就使你們高升。」

At **Pentecost**, God came down again; the Holy Spirit was given & the curse of Babel began to be reversed because people from all different languages & ethnic groups started to hear the one message of the Gospel in their own language. The Spirit of Jesus Christ has now come into His people, and we are no longer scattered but rather united as one in Christ Jesus.

在**五旬節**，神再次降臨；聖靈被賜下，巴別塔的咒詛開始被扭轉，因為來自不同語言和種族群體的人們開始以自己的語言聽到福音的同一個信息。耶穌基督的靈現在進入祂的百姓裡面，我們不再分散，而是在基督耶穌裡合而為一。

Is your life confused right now? Have you left God out of the decision-making process? Do joy and freedom characterise your life, or do insecurity, anxiety, and confusion characterise it? Come to Jesus, trust Him, and call on the name of Jesus to be saved. Trust Him in areas that you may have never trusted Him before. Trust him for your significance and security, for all those in the name of Jesus are guaranteed eternal life.

你現在的生命很迷惘嗎？你是否將神排除在決策過程之外？你的生命是快樂和自由，還是不安全、焦慮和困惑？來到耶穌面前，相信他，並求告耶穌的名來得救。在你以前可能從未信任過他的領域中信任他。相信祂對你的重要性和安全感，因為所有奉耶穌之名的人都得到永生的保證。

Live with the legacy to make God's name great, giving all glory & honour to Jesus; like JtB John 3:30, *less of me & more of Jesus*.

帶著要讓上帝的名變得偉大的遺產生存，將一切榮耀尊貴歸給耶穌；像施洗約翰一樣，《約翰福音》3:30，他必興旺；我必衰微。