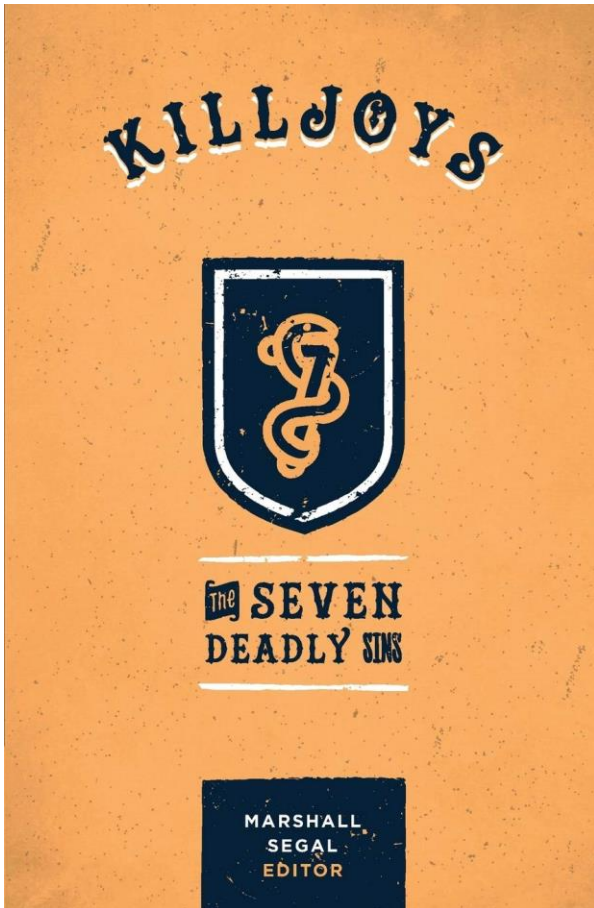


The Seven Deadly Sins – Pride

七宗罪之骄傲



Citation 引用



Many ideas in this section borrowed from John Piper's article, "How Can I Become a Humbler Calvinist?" (episode 1974, September 7, 2023)

本讲义中的许多观点借鉴约翰·派博的文章《我怎样才能成为一个谦卑的加尔文主义者?》(2023年9月7日)

A Definition of Pride 骄傲的定义

A biblical definition of pride: 圣经中对骄傲的定义:

1. The desire to be God (Isaiah 以赛亚书 14:13, 14) 想要做神
2. Self-righteousness, a perception of moral superiority (Luke 路加福音 18:11) 自义, 觉得在道德上高人一等
3. Confidence in oneself, and boasting in one's accomplishments (Daniel 但以理书 4:28-37) 对自己有信心, 吹嘘自己的成就
4. Ambition to be prominent (Mark 马可福音 10:35-45) 想要为首野心
5. A lack of teachability (Hebrews 希伯来书 13:17) 缺乏受教顺服的心

The Primacy of Pride 骄傲为首

Pride is considered to be: 骄傲被认为是:

1. The original sin 原罪
2. The worst sin 最恶的罪
3. The source of all sin 万罪之源

The Primacy of Pride 骄傲为首

Augustine (354-430) called pride the first of all sins.

奥古斯丁说骄傲是万恶之首。

It is the sin that caused Satan to rebel, and to be expelled from heaven (Isaiah 以赛亚书 14:12; Ezekiel 以西结书 28:16), taking with him his fellow prideful angelic beings. 正是这种罪导致了撒旦的反叛，他被驱逐出天堂，带走了骄傲的天使同伴。

Pride causes the creature to try to become the Creator.

骄傲使受造物企图成为创造主。

Pride is the tempting invitation to see oneself as supreme.

骄傲是试探人的邀请，让人觉得自己至高无上。

The Primacy of Pride 骄傲为首

Pride is the heart's deepest disease. 骄傲是心灵最严重的病。

Even those who are born-again, and indwelt by the Holy Spirit, can fall into pride. 即使是那些重生、有圣灵内住的人，也会陷入骄傲。

Pride rears its ugly head almost effortlessly within us.
骄傲在我们的心中昂首挺胸，几乎不费吹灰之力。

The Primacy of Pride 骄傲为首

Pride has been labeled the father of all sins, and the devil's most essential trait. 骄傲有着“万恶之父”的标签，是鬼魔最本质的属性。

C.S. Lewis (1898-1963) wrote, in *Mere Christianity* (1952), that pride is the "anti-God" state, the position in which one is directly opposed to God: "Unchastity, anger, greed, drunkenness and all that, are mere fleabites in comparison: it was through pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of mind." 鲁益师在《返璞归真》中写道，骄傲是一种“敌上帝”的状态，在这种状态下，人直接与上帝对立：“相比之下，淫乱、愤怒、贪婪、酗酒以及所有这些都不过是挠痒痒。正是因为骄傲，魔鬼才变成了魔鬼；骄傲引发了一切的恶习，是人的心意对神完全的敌对。”

Pride's Drive 骄傲的驱动

Pride drives man to: 骄傲驱使人:

1. Compete to be the best 争做第一

2. To boast 吹嘘

3. To belittle others 轻看别人

The competitive drive within mankind is largely based on the theory of evolution, advanced by Charles Darwin (1809-1882).

人类心中的争竞很大程度上建立于查尔斯·达尔文发展的进化论。

Darwin advanced the idea that only the strongest survive.

达尔文提出了强者生存的理念。

Therefore, each must compete for basic survival.

人要活下去就要竞争。

Such an idea is based on man's pride. 这样的理念建立于人的骄傲。

Pride's Drive 骄傲的驱动

Darwinism presents a very different worldview than the Bible.
达尔文主义体现了与圣经截然相反的世界观。

On account of God's common grace to the creation, the weak are enabled and sustained (Matthew 马太福音 6:25, 26).
因着神的普遍恩典，弱者被加力量、得到护理。

If God provides for the lilies of the field and the sparrows, then he would surely provide for me.
如果神护理野地的百合花和麻雀，那么他就一定会护理我。

Pride seeks to remove God from his throne, so that I can install myself on the throne, that I might be master of my own world. 骄傲想要把神从他的宝座上挪去，把自己放在宝座上，我就可以做自己世界的主。

Pride's Drive 骄傲的驱动

Additionally, pride drives man to boast of himself, and in his accomplishments. 另外，骄傲让人为自己和自己的成就夸口。

The opposite side of this is to belittle others. 其反面就是轻看别人。

Those who are quick to boast, are also quick to belittle others.
那些爱夸口的人，也爱轻视别人。

Biblical Examples of Pride 圣经中骄傲的例子

1 John 约翰一书 2:15-17: Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world--the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world. The world and its desires pass away, but the man who does the will of God lives forever.

不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了。因为凡世界上的事，就像肉体的情欲，眼目的情欲，并今生的骄傲，都不是从父来的，乃是从世界来的。这世界，和其上的情欲，都要过去。惟独遵行神旨意的，是永远常存。

The pride of life implies “hunting after honors, titles, and pedigrees; boasting of ancestry, family connections, great offices, and honorable acquaintance.” “今生的骄傲”意味着“追逐地位、名誉、门第；吹嘘祖上、家族关系、在哪高就、认识哪些光鲜之人。”

See the section, “Vanity Fair,” in John Bunyan’s (1628-1688), *The Pilgrim’s Progress* (1680).

参见约翰·班扬的《天路历程》中的“名利场”部分。

Biblical Examples of Pride 圣经中骄傲的例子

At the Vanity Fair there are many things for sale:

“名利场”中出售很多东西：

1.Honors 荣誉

2.Pleasures 快乐

3.Possessions 钱财

However, Christian and his friend refused to buy anything at the fair.

但是基督徒和他的朋友没有在名利场买任何东西。

They are criticized by the townspeople for not purchasing anything.

镇上的人们就因为他们不买东西指责他们。

In terms of pride, what are the things that you are figuratively buying into? 你在属灵的生命里出于骄傲而买入的是什么？

If you are prideful, the world is quick to sell you many ways to express that pride. 如果你是骄傲的，世界就容易卖给你各种表现骄傲的方法。

However, Christians refuse to buy into the world's titles, honors, pleasures, and possessions.

然而，基督徒拒绝购买世俗的头衔、荣誉、快乐和钱财。

The Nature of Pride 骄傲的本质

Jonathan Edwards (1703-1758) said: "remember that pride is the worst viper that is in the heart, the greatest disturber of the soul's peace and sweet communion with Christ; it was the first sin that ever was and lies lowest in the foundation of Satan's whole building and is the most difficultly rooted out and is the most hidden, secret and deceitful of all lusts and often creeps in, insensibly, into the midst of religion and sometimes under the disguise of humility."

约拿单·爱德华兹曾说：“记住，骄傲是心中最毒的蛇，是与基督甜蜜相交最大的搅扰者，它让人的心不得安宁；它是第一宗罪，是撒旦整栋大楼中的地基，是私欲中最难根除、藏得最深、最隐秘、也是最具有欺骗性的。往往不知不觉地潜入信仰之中，有时藏在伪装的谦卑下。”

The Nature of Pride 骄傲的本质

“Pride goes before destruction, a haughty spirit before a fall”
(Proverbs 箴言 16:18). 骄傲在败坏以先；狂心在跌倒之前。

Pride makes one a fool. 骄傲使人愚昧。

The term “hubris” is often used to describe how leaders with great power, over many years become more and more irrationally self-confident and contemptuous of advice, leading them to act impulsively.

“傲慢”一词经常用来形容拥有大权在握的领头人多年来变得越来越盲目自信，他们轻视谏言，这让他们行事冲动。

Pride is an exaggerated and dishonest self-evaluation.
骄傲是一种夸大不实的自我评价。

Thus, pride seeks to elevate oneself, and hide the truth about oneself.
因此，骄傲追求抬高自己，把关于自己的真相藏起来。

The Nature of Pride 骄傲的本质

Consider King Nebuchadnezzar who, in Daniel 4:30, stated: “Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?”

请思想但以理书 4:30 中尼布甲尼撒王说：“这大巴比伦不是我用大能大力建为京都，要显我威严的荣耀吗？”

As a result of his hubris, Nebuchadnezzar was driven into isolation, and he became like an animal (Daniel 但以理书 4:33). 傲慢的话还没说完，尼布甲尼撒就被赶出离开世人，与野兽同居，吃草如牛。

Additionally, he lost his sanity (Daniel 但以理书 4:34). 他还丧失了心智。

God afflicted Nebuchadnezzar on account of his pride. 神因为尼布甲尼撒的骄傲就使他遭难。

The Nature of Pride 骄傲的本质

Like Nebuchadnezzar, the more that we exalt ourselves, the more we actually degrade ourselves.

就像尼布甲尼撒一样，我们越是抬高自己，实则越是拉低自己。

The Nature of Pride 骄傲的本质

Vainglory is unjustified boasting. 虚荣是言过其实的吹嘘。

Historically, the term vain meant futile (a meaning retained in the modern expression “in vain”).

从历史上看，“**Vain**（虚）”这个词大致意思是徒劳无益（在“**in vain**（徒劳，白白地）”这个词组中保留了这个意思）。

The idea is that vainglory makes one a fool.

意思是虚浮的荣耀使我愚昧。

Proverbs 箴言 6:17: haughty eyes, a lying tongue, hands that shed innocent blood, 就是高傲的眼，撒谎的舌，流无辜人血的手，

Pride's Persistence 骄傲的顽固

There is no doctrine, no theology, no set of ideas, no creed that can protect the heart against pride and boasting.

没有任何教义，没有任何神学，没有任何一套思想，没有任何信条可以保护我们的心不骄傲、不自夸。

The heart finds a way to distort the most humbling circumstances into ego-enhancing ones.

人心总能找到方法，将最令人谦卑的环境扭曲成增强自我的环境。

The heart can make even the most humbling doctrines a stepping stone to boasting. 人心可以使最谦卑的教义成为自夸的垫脚石。

Consider Jeremiah 17:9: The heart *is* deceitful above all *things*, And desperately wicked; Who can know it?

思想耶利米书 **17:9** 人心比万物都诡诈，坏到极处，谁能识透呢？

The Corinthian Church Was Marked by Pride

曾被标记为骄傲的哥林多教会

The Corinthian church was a particularly prideful church.
哥林多教会是一个特别骄傲的教会。

Many church members were preoccupied with their own importance.
许多教会成员一心想着自己的重要性。

They bragged about their spiritual gifts. 他们夸耀自己的属灵恩赐。

They organized themselves around favorite preachers or teachers.
他们以最喜欢的讲员和教师分门别类。

They boasted of their particular organization.
他们夸耀自己的特殊群组。

The Corinthian Church Was Marked by Pride

曾被标记为骄傲的哥林多教会

Paul used the term “puffed up” to describe the Corinthians’ pride (1 Corinthians 13:4).

保罗用“自高自大”来形容哥林多人的骄傲 (哥林多前书 13:4)。

Colossians 歌罗西书 2:18: Do not let anyone who delights in false humility and the worship of angels disqualify you. Such a person also goes into great detail about what they have seen; they are puffed up with idle notions by their unspiritual mind.

不可让人因着故意谦虚，和敬拜天使，就夺去你们的奖赏。这等人拘泥在所见过的，随着自己的欲心，无故地自高自大，

The World Both Loves and Hates Pride

世界对骄傲爱恨交织

There is something odd about pride. 骄傲有一点奇怪的地方。

The world both loves and hates it. 世人对它既爱又恨。

Narcissists, those who love themselves, often draw others to themselves. 那些爱自己的自恋者，总是引别人注意他们。

Often the world rewards narcissists with attention and favor. 世俗对自恋者的奖赏就是关注与喜爱。

The World Both Loves and Hates Pride

世界对骄傲爱恨交织

However, on the other side, the world often hates pride.
但另一方面，世界也厌恶骄傲。

Those who live out of pride easily repulse others.
那些生活在骄傲中的人很容易排斥别人。

Pride expects others to change to suit one's own self-concept.
骄傲之心为了让人适应他的自我概念而希望别人作出改变。

Thus, pride refuses to change in Christ, but rather becomes hardhearted, so that change never occurs. 因此，骄傲是拒绝在基督里改变，反而变得内心刚硬，让改变不会发生。

The World Both Loves and Hates Pride

世界对骄傲爱恨交织

Another issue to consider is that those who are most prideful, most hate pride in others.

另一个需要考虑的问题是，那些最骄傲的人，最讨厌别人的骄傲。

Pride's Polarization 骄傲的两极化

Pride is often hard to identify because it comes in two general forms:
骄傲有如下两种形式，让人往往很难察觉：

1.Puffing oneself up 自高自大

2.Tearing oneself down 自我拆毁

Pride has an aspect which seeks to puff oneself up, and it has an opposite aspect which seeks to tear oneself down.

骄傲的一面是自高自大，另一面是想拆毁自己。

The first aspect is primary. 第一个方面是主要的。

However, when pride fails to produce the desired results, one often resorts to the second aspect.

然而，当骄傲不能产生预期的结果时，人们往往走向另一面。

Pride's Polarization 骄傲的两极化

Station 职分	Function 作用	Puff Oneself Up 自高自大	Tear Oneself Down 自我拆毀	Answered in Christ 基督里的答案
Priest 祭司	Bring comfort and blessing 带来安慰和祝福	Self-Justification – seek to be righteous in one's own eyes 自我为义——寻求自己眼中的义	Self-Condernation – judge oneself based upon a false standard 自我谴责——用错误的标准评判自己	Justification 称义
Prophet 先知	Speak truth 讲真理	Self-Promotion – false speech used to honor oneself 自我推销——说吹捧自己的大话	Self-Degradation – false speech used to depreciate oneself 自我贬低——用虚假的言语贬低自己	Sanctification 成圣
King 君王	Command with authority 有权柄地指挥	Self-Exaltation – seek to honor oneself 自我抬高——寻求自我荣耀	Self-Demotion – view oneself as less than the image of God 自我轻视——认为自己不如上帝的形象	Glorification 得荣耀

Pride's Polarization 骄傲的两极化

One sees that pride can be understood through the lens of prophet, priest and king, a common way to organize one's understanding of the biblical data. 人们看到骄傲可以通过先知、祭司和君王的角度来理解，我们常常以此组织对圣经的理解。

Puff Oneself Up 自高自大

Under the old covenant, the priest brought sacrifices for the sins of the people, that that sin would be removed.

在旧约下，祭司为百姓的罪献祭以除去那罪。

However, under the priestly role of puffing oneself up one seeks self-justification. 而归在祭司职分中的自高自大寻求自我为义

Self-justification seeks to be judged righteous on account of good works. 自我为义追求通过做好事被判为义。

In this way, self-justification seeks to install oneself as God and judge that one is worthy of holiness, on account of his own actions.

这样，自我为义追求将自己放在神和审判者的位置上，认为因为自己的行为配称为圣洁。

Puff Oneself Up 自高自大

The prophetic role of puffing oneself up – self-promotion
归在先知职分中的自高自大 - 自我推销

The act of self-promotion is to make sure that others give one their attention, when one succeeds.

自我推销的行为是确保别人在你成功时给予你关注。

The hope is to gain the praises of men. 希望获得人们的赞扬。

Puff Oneself Up 自高自大

The kingly role of puffing oneself up – self-exaltation
归在君王职分中的自高自大 - 自我抬高

When one succeeds at anything, he may easily exalt himself.
当一个人成功时，他可以很容易抬高自己。

This means that one elevates himself in light of the success, seeing himself as worthy of the praise he may receive.
这意味着一个人在成功的光芒下高抬自己，认为自己配得赞美。

Puff Oneself Up 自高自大

The Pharisees exhibited these three aspects of puffed up pride.
法利赛人抓住了自高自大的这三个方面。

The Pharisees did everything possible to: 法利赛人竭尽所能:

1. Justify themselves (Matthew 马太福音 6:1, 2) 自我为义

"Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven. "So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. 你们要小心，不可将善事行在人的面前，故意叫他们看见。若是这样，就不能得你们天父的赏赐了。所以你施舍的时候，不可在你前面吹号，像那假冒为善的人，在会堂里和街道上所行的，故意要得人的荣耀。我实在告诉你们，他们已经得了他们的赏赐。

2. Promote themselves 推销自己

3. Exalt themselves 抬高自己 (Matthew 马太福音 23:12 – Jesus warned against self-exaltation 耶稣警告不要自高)

Tear Oneself Down 自我拆毀

The priestly role of tearing oneself down – self-condemnation
归在祭司职分中的自我拆毀 - 自我谴责

Self-condemnation is a way to weigh oneself in a moral balance, and to judge that one has fallen short of his own standard.

自我谴责是对自己的道德衡量，认为自己没有满足自己的标准。

Tear Oneself Down 自我拆毀

The prophetic role of tearing oneself down – self-degradation
归在先知职分中的自我拆毀 - 自我贬低

When one has failed in one's own eyes, he may be quick to speak words of self-degradation.

当一个人在自己眼中是失败的，他可能很快就会说一些贬低自己的话。

This means seeking to dishonor or curse oneself. 他就寻求羞辱自己。

Remember, that Peter called down curses upon himself when he denied Jesus in the courtyard of the high priest (Matthew 马太福音 26:74). 记得，彼得在大祭司的院里不认耶稣的时候还咒诅自己。

Tear Oneself Down 自我拆毀

The kingly role of tearing oneself down – self-demotion
归在君王职分中的自我拆毀 - 自我轻视

Self-demotion means that one seeks to make himself less than he is in God's sight, to strip himself of his status as image-bearer.

自我轻视意思是令自己在神的眼中不被那么看重，剥夺自己形象承载者的重要身份。

Each Christian has been given: 每个基督徒都被赐予：

1. Gifts of the Holy Spirit 圣灵的恩赐
2. Fruit of the Spirit (Galatians 加拉太书 5:22, 23) 圣灵的果子
3. A place in the body of Christ (Romans 罗马书 12:4, 5; 1 Corinthians 哥林多前书 12:18-20) 处于基督身体中的肢体
4. A calling to serve God's kingdom (2 Timothy 提摩太后书 1:9; 1 Peter 彼得前书 2:9) 服侍神国的呼召

Tear Oneself Down 自我拆毀

The point is that each Christian has a nobility and a birthright in Christ.
重点是每个基督徒在基督里都有尊贵的长子名分。

This includes being given gifts for service in God's kingdom.
这就包括了他们被赐予了服侍神国的恩赐。

The one who seeks to degrade himself, often denies his new identity in Christ, and the many blessings of Christ. 想贬低自己的人往往否认了在基督里新的身份，也否认了来自基督的诸多赐福。

Tear Oneself Down 自我拆毀

The real intention of tearing oneself down is that others would actually build him up. 自我拆毀的真正目的是为了让人鼓励自己。

This is the secret intention of such actions, that others would rehabilitate one's ego.

这是这些行为的秘密意图，让别人恢复一个人的自我。

All six forms of pride are a preoccupation with oneself.

所有六种形式的骄傲都是自我沉迷。

Thus, the objective is to gain the attention of others.

目标是获得他人的注意。

Pride Invites God's Judgment

骄傲招致神的审判

Pride, in all its forms, specifically invites God's judgment.
在所有骄傲的形式中，都能具体招致神的审判。

Proverbs 箴言 16:5; 8:13; 16:18; 29:23; 11:2

Isaiah 以赛亚书 2:12: The LORD Almighty has a day in store for all the proud and lofty, for all that is exalted (and they will be humbled),
必有万军耶和华降罚的一个日子，要临到骄傲狂妄的，一切自高的，都必降为卑。

James 雅各书 4:6: But he gives us more grace. That is why Scripture says: "God opposes the proud but gives grace to the humble."
但他赐更多的恩典。所以经上说，神阻挡骄傲的人，赐恩给谦卑的人。

The Cross as the Antidote to Pride

十字架是骄傲的解药

There are three aspects of Jesus' death on the cross which are the antidote to human pride:

耶稣在十字架上的死有三个方面是人类骄傲的解药：

1. Justification 称义
2. Sanctification 成圣
3. Glorification 得荣耀

The Cross as the Antidote to Pride

十字架是骄傲的解药

Justification in Christ is the antidote to self-justification and self-condemnation because, only Jesus' death to justify sinners, takes away all basis for human efforts to do the same.

在基督里称义是自我为义和自我谴责的解药，因为只有耶稣的死才能使罪人称义，从而消除了人为称义的一切基础。

At the foot of the cross, every sinner is exposed as he is.

在十字架脚下，每个罪人都露出本相。

There is no place for human pride as one looks upon Jesus on the cross. 当一个人看到十字架上的耶稣时，他的骄傲无处安放。

The Christian's justification by faith alone is like a floodgate opened to rightly see himself and to see Jesus (Consider 2 Corinthians 4:6).

基督徒唯独因信称义就像打开一道水闸，让他看见自己、看见耶稣 (哥林多后书 4:6)。

Christ's disgrace on our behalf should break our heart of any desire to assert pride in ourselves.

基督代我们成为羞耻，打碎我们心中为骄傲作出的一切强词夺理。

The Cross as the Antidote to Pride

十字架是骄傲的解药

Sanctification in Christ is the antidote to self-promotion and self-degradation, because Jesus is at work to make his people holy, to replicate his holiness in them.

在基督里成圣是自我推销和自我贬低的解药，因为耶稣为了使百姓成为圣洁亲自做工，把祂的圣洁复制给他们。

Thus, the Christian's sanctification is a way to promote Christ, and to see all that he is able to accomplish in a depraved sinner.

因此，基督徒的成圣是对基督的抬高，看到祂在一个堕落的罪人身上所能成就的一切。

Put another way, as the Christian is progressively sanctified, he should experience a diminishment of pride, seeing all that God himself has accomplished in him, something that he could never accomplish in himself, no matter how much effort he exerted.

换句话说，当基督徒渐进成圣时，他会体验到骄傲的减少，看到神在他身上成就的一切，这是他自己无论付出多少努力都永远无法成就的。

The Cross as the Antidote to Pride

十字架是骄傲的解药

Glorification in Christ is the antidote to self-exaltation and self-demotion, because Jesus glorifies his people as they reflect him.

在基督里得荣耀是自我抬高和自我轻视的解药，当百姓反映出主耶稣的时候，祂就使他们得荣耀。

Jesus is at work to exalt his people (Hebrews 希伯来书 2:12).
耶稣亲自做工抬高祂的百姓。

Thus, the Christian's glorification is the complete death of all human attempts at self-glorification.

因此，基督徒得荣耀全然治死人类为了荣耀自己所做的一切人为尝试。

Battling Pride 对抗骄傲

1. The first and best way to battle pride is to know and live out the doctrine of grace.

对抗骄傲的首要方法是懂得恩典的教义并活出来。

The Bible is designed to combat pride within the heart.

圣经就是用来对付内心的骄傲的。

The Bible continually draws us to: 圣经不断地把我们吸引到:

1. God's greatness 神的伟大

2. God's ways 神的道路

3. God's prerogatives and power 神的特权和能力上

The Bible has a double effect on the heart: 圣经对人心有双重影响:

1. To crush our self-boasting 粉碎我们的自夸

2. To cause him who boasts to boast in the Lord

叫那夸口的，只因主夸口

Battling Pride 对抗骄傲

Thus, the more one studies God's Word, the more humble he should become. 因此，越是学习神的话，就应该越是谦卑。

Continually entering into the Bible's story causes one to recognize his smallness, and the smallness of all men, with regard to God.

不断地进入圣经的故事中，让人认识到自己的渺小，所有人在神面前都太渺小。

Jesus said, "Apart from me you can do nothing" (John 约翰福音15:5b).

耶稣说：“离了我，你就不能做什么。”

This is such an extreme statement, but entirely true, since, without Jesus one's life is nothing. 这句绝对的话是完全真确的，离了主耶稣，人的生命便是虚无。

Peter recognized this truth when he said, in Matthew 19:27, "We have left everything to follow you! What then will there be for us?" 彼得认识到这是真理，他在马太福音**19:27**中说：“我们已经撇下所有的跟从你，将来我们要得什么呢？”

Peter was, in effect, saying, "Jesus, you are our everything."

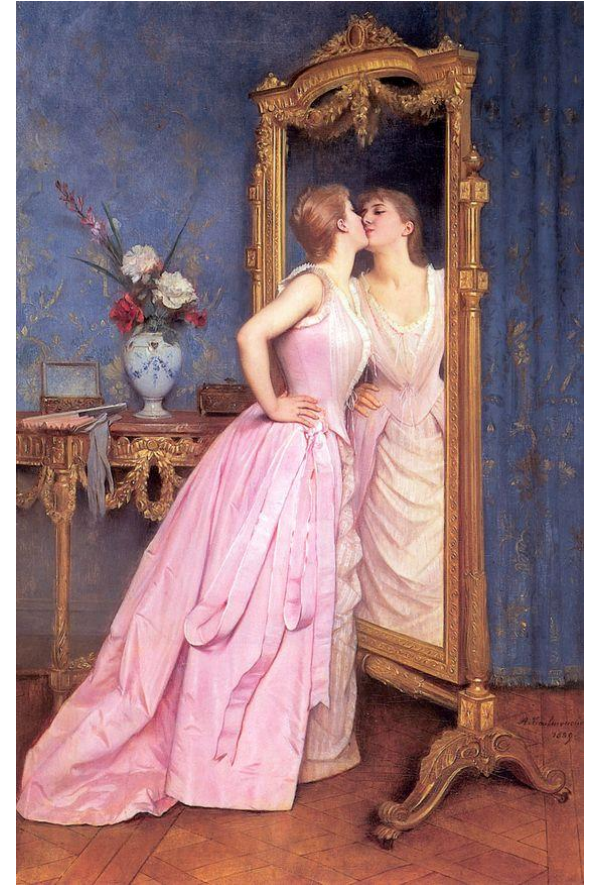
彼得其实在说：“主耶稣啊，你就是我们的一切。”

Battling Pride 对抗骄傲

The Christian must continually be on guard to not allow anything in his life to become a source of self-boasting, even his knowledge of Scripture.

基督徒必须保持儆醒，不要为生活中的任何事情自夸，包括他对圣经的知识。

1 Corinthians 哥林多前书 4:7: What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it? 使你与人不同的是谁呢？你有什么不是领受的呢？若是领受的，为何自夸，仿佛不是领受的呢？



Battling Pride 对抗骄傲

2. Continual repentance 不断悔改

Bemoan your present, ongoing sinning — not just past sins, not just sins in principle, but the ones in my daily life that don't yield to warfare.
为现在还存在的罪哀痛——不仅仅是过去的罪，也不仅仅是原则上的罪，还有每天的生活中未在争战中屈服的罪。

Paul cried out, “Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!”
(Romans 7:24, 25) 保罗说，我真是苦啊！谁能救我脱离这取死的身體呢？感谢神！靠着我们的主耶稣基督就能脱离了。(罗马书 7:24, 25)

The Christian must continually do battle with indwelling sin, grieve over it, and continually turn to God in faith.
基督徒必须不断地与里面的罪争战，为罪哀伤，不断地凭信心归向神。

Battling Pride 对抗骄傲

3. Recognizing that salvation is by faith alone 认识到救恩是唯独信心的

Faith is a great destroyer of pride, because the Christian recognizes that nothing in him is worthy of praise, and nothing in him would ever commend him to God. 信心是骄傲的一大杀手，因为基督徒认识到自己里面没有任何值得称赞的地方，自己在神面前也毫无可嘉许之处。

Thus, Paul says, in Romans 3:27: Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith.

因此，保罗在罗马书 **3:27** 中说：既是这样，哪里能夸口呢？没有可夸的了。用何法没有的呢？是用立功之法吗？不是，乃用信主之法。

The greater one's recognition of the value of faith, the less one prizes pride in anything else.

越是认识信心的价值，越是不会对任何其它的事物引以为傲。

Ephesians 以弗所书 2:8, 9

Battling Pride 对抗骄傲

4. Always remember what Jesus endured to free you from your sin.
时刻记住耶稣为了让你脱离罪恶所忍受的。

Jesus endured the greatest agony, the most gruesome torture, and the most humiliating death, that we might have life. 耶稣忍受了最大的痛苦，最可怕的折磨，最羞辱的死亡，为要我们得生命。

This should continually humble us, that we would be reminded of the depths of our depravity, and the heights of Jesus' sacrifice on our behalf. 这应该不断地使我们谦卑，提醒我们我们的堕落何等的深，耶稣代我们舍命何等的大。

It is impossible for pride to live in the same heart that exalts and praises Jesus. 一颗高举耶稣、赞美耶稣的心里不可能同时住着骄傲。

The more we thank Jesus for his sacrifice for us, the more we are inoculated against self-pride.

我们越感谢耶稣为我们的舍己，我们就越能预防骄傲。

Battling Pride 对抗骄傲

5. Daily plead with God for humility. 每天向神求谦卑。

Humility is a gift from God. 谦卑是神赐予的礼物。

It is not something that we would ever achieve in our own strength.
这不是我们凭自己的力量所能获得的。

If humility were something we could achieve on our own, we would immediately become proud at having achieved it. 如果谦卑是一件我们自己就能做到的事，我们会立刻为做到了而感到骄傲。

One of the ways that you know you are growing in humility is that you more and more forget about yourself – your desires, your feelings, your rights. 要知道自己是否在谦卑上长进，那就是看你是否越来越忘记自己——忘记自己的欲望、自己的感受，自己的权力。

Battling Pride 对抗骄傲

Humility has the effect of causing us to focus our attention on God and others. 谦卑有着使我们专注于神、关切他人的果效。

The moment you begin to put yourself front and center is the moment you begin to slip into pride.

当你开始把自己以自己为先，把自己放在中心，就开始落入骄傲。

1 Corinthians 哥林多前书 1:26-29: For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose [that's the key word] what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. 弟兄们哪，可见你们蒙召的，按着肉体有智慧的不多，有能力的不多，有尊贵的也不多。神却拣选了世上愚拙的，叫有智慧的羞愧。又拣选了世上软弱的，叫那强壮的羞愧。神也拣选了世上卑贱的，被人厌恶的，以及那无有的，为要废掉那有的。使一切有血气的，在神面前一个也不能自夸。

Battling Pride 对抗骄傲

All gracious affections. . .are brokenhearted affections. A truly Christian love, either to God or men, is a humble, brokenhearted love. The desires of the saints, however earnest, are humble desires: their hope is a humble hope; and their joy, even when it is unspeakable, and full of glory, is a humble, brokenhearted joy, leaving the Christian more poor in spirit, and more like a little child, and more disposed to an universal lowliness of behavior. (Jonathan Edwards, *Religious Affections*, 339)

真正的恩典情感...正出于这样一颗破碎的心。真基督徒的爱，不论是爱上帝还是爱人，都是出于谦卑、破碎的心。圣徒的渴慕，不论多么热烈，都是谦卑的渴慕；他们的盼望是谦卑的盼望；他们的喜乐，即使是说不出来、满有荣光的大喜乐，也是谦卑的喜乐，是出于破碎的心；它使基督徒虚心，使他们更像小孩子，行为举止更加谦逊。(约拿单·爱德华兹，《宗教情感》，339 页)

Man's Fundamental Design 人的基本设计

Each person exists not so that he would have something to exalt in, but to have something to exalt with. 每个人的存在不是为了让他凭借什么事物引以为傲，而是让他拥有可称扬之事。

God gave us a self, not to be the object of our joy, but to be an instrument with which to express joy. 神给了我们自我，自我不是我们为之喜乐的对象，而是表达喜乐的器皿。

Each of us was designed not to be the focus of happiness in front of a mirror, but a furnace of happiness in front of Jesus. 我们每个人本就不该是站在镜子前快乐的焦点，而是站在耶稣前快乐的熔炉。

God gave us a self, not that we would cultivate self-worth, but that we would bow before the only one who is worthy. 神给了我们自我，不是让我们栽培自我价值，而是让我们在唯一一位配得的面前俯伏。

Instead of desiring ourselves, we were designed to desire God himself. (John Piper) 我们本就应当恋慕神本身，而不是恋慕自己。(约翰·派博)

Man's Fundamental Design 人的基本设计

All self-exaltation re-crucifies Christ.

一切自我抬高都是把基督重钉十字架。

(Hebrews 6:6 alludes to this.) 希伯来书 6:6 影射了这一点。

Every boast mocks Jesus' sacrifice and suffering on our behalf.

每次夸口都是对耶稣代表我们受难受死的取笑。

Conversely, every humble act of faith glorifies Christ.

相反，每一个出于信心的谦卑的举动都是荣耀基督。

Student Exercise 学生练习

Read 2 Corinthians 12:7-9. 阅读哥林多后书 **12:7-9**

To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

又恐怕我因所得的启示甚大，就过于自高，所以有一根刺加在我肉体上，就是撒但的差役，要攻击我，免得我过于自高。为这事，我三次求过主，叫这刺离开我。他对我说，我的恩典够你用的。因为我的能力，是在人的软弱上显得完全。所以我更喜欢夸自己的软弱，好叫基督的能力覆庇我。

Explain the way in which Paul experienced intense pain in his body as a way to humble him.

解释保罗是如何经受身体的剧烈疼痛，叫他谦卑的。

Student Exercise 学生练习

2 Corinthians 12:7-9, gives the Christian a clear understanding of the nature of pride, and God's work to bring about humility.

哥林多后书 **12:7-9** 让基督徒清楚地认识到骄傲是怎样的，神是怎样做工叫人谦卑的。

1. Paul received stunning visions of heaven.

保罗得到的天上的启示甚大。

He was in danger of becoming conceited. 他有变得自负的危险。

God sought to guard Paul from this by humbling him.

神使保罗谦卑，保守他。

(God also sought to keep Paul from becoming a false teacher, one who was arrogant (2 Corinthians 11:18-21).)

神也保守了保罗不成为一个傲慢的假师傅 (哥林多后书 **11:18-21**)。

Student Exercise 学生练习

2. God allowed Paul to receive a thorn in the flesh in order to keep him humble. 为使保罗谦卑，神允许保罗的肉身有一根刺。

Paul received visions of God's glory, and yet his heart was prone to make these into reasons for his own pride. 保罗领受了神荣耀的异象，然而他的心却容易把这些当作他骄傲的理由。

Thus, God wanted to guard Paul from himself.
因此，神要保护保罗不受他自己的伤害。

3. Even though Paul pleaded with God three times to take away his pain, God did not. 虽然保罗三次求神除去他的痛苦，神却没有。

God allowed this pain to persist to keep Paul free from pride.
神允许这种痛苦持续下去，使保罗脱离骄傲。

Student Exercise 学生练习

4. Paul's response to this was to boast in his weakness (2 Corinthians 12:9). 保罗对此的回应是夸耀他的软弱 (哥林多后书 12:9)。

Paul did this to highlight God's power in his life.

保罗这样做是为了彰显神在他生命中的大能。

This is a sign of great humility, when the Christian can glory in his weaknesses. 当基督徒能以自己的软弱为荣时，这是极大谦卑的标志。

5. Paul learned to regard weakness as a gift, so that God would be more glorified in his life.

保罗学会了把软弱当做恩赐，这样神就会在他的生命中更得荣耀。

6. God was at work to continually draw Paul away from reliance on himself and toward greater reliance on God.

神的作为是不断地把保罗从依靠自己转向依靠神。

Christ-Centered Humility 基督为中心的谦卑

Jeremiah 耶利米书 9:23, 24: Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the Lord. 耶和华如此说，智慧人不要因他的智慧夸口，勇士不要因他的勇力夸口，财主不要因他的财物夸口。夸口的却因他有聪明，认识我是耶和华，又知道我喜悦在世上施行慈爱，公平，和公义，以此夸口。这是耶和华说的。

The Christian can only love God and others when he abandons his pride. 基督徒只有在撇弃骄傲的时候爱神爱人。

Christ-Centered Humility 以基督为中心的谦卑

True humility is not merely forgetting about oneself.

真谦卑不只是忘记自己。

Humility is entering into Christ, to let Christ be promoted, exalted, and one's source of righteousness. 谦卑就是进入基督的里面，使基督被抬高、被高举，成为自己公义的来源。

Thus, we do not want to merely put on a human-centered false humility, but a Christ-directed humility that sees Jesus, and what he has accomplished on the cross.

因此，我们不想要只是以人为中心的假谦卑，而是要一种由基督指引的谦卑，这种谦卑看到耶稣和他在十字架上所成就的。

Christ-centered humility delights in being dependent upon God.

以基督为中心的谦卑以依靠神为乐。

In other words, if one merely forgets about himself, this will not bring true humility.

换句话说，如果一个人只是忘记自己，这还不会带来真谦卑。

One must take the step of putting on Christ, to take on the character and ways of Christ.

必须更进一步，穿戴基督，活出基督的性情和真道。

Christ-Centered Humility 以基督为中心的谦卑

Human-centered false humility makes one dour.

以人为中心的假谦卑使人阴沉忧郁。

Christ-centered true humility makes one joyful, to be overwhelmed with Jesus' humility.

以基督为中心的真谦卑使人喜乐，浸泡在基督的谦卑中。

Christ-Centered Humility 以基督为中心的谦卑

The Christian often thinks of growth in spiritual maturity as being more and more capable in himself to live his life.

基督徒常常把属灵的成熟看作是自己越来越有能力过自己的生活。

This is actually the opposite of the truth. 这与事实恰恰相反。

Spiritual maturity comes through becoming more and more dependent on God for everything, to continually pray in all circumstances, to continually ask for God to make his Word clearer.

属灵的成熟来自于在一切事情上越来越依靠神，在任何情况下不断祷告，时刻寻求神使他的话更清楚。

The more dependent the Christian is upon God, the more he lives in reality, and the more he is guarded from pride.

基督徒越倚靠神，他就越活在现实中，越是得到保守不至骄傲。

Christ-Centered Humility 以基督为中心的谦卑

Galatians 加拉太书 6:2-5: Bear one another's burdens, and so fulfill the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. For each will have to bear his own load.

你们各人的重担要互相担当，如此就完全了基督的律法。人若无有，自己还以为有，就是自欺了。各人应当察验自己的行为，这样，他所夸的就专在自己，不在别人了。因为各人必担当自己的担子。

If one is to truly serve others, bearing their burdens, one must first stop comparing himself to them. 如果一个人要真心服侍别人，分担别人的重负，就必须先停止与他们比较。

This means abandoning all sense of superiority, which is pride. 意思是放弃一切的优越感，一切优越感皆是骄傲的。

Christ-Centered Humility 以基督为中心的谦卑

Stop comparing yourself to others. 停止拿自己与别人比较。

Take up the cross that God has put before you.
背起神放在你面前的十字架。

Student Exercise 学生练习

Read 1 Peter 5:5-7 and explain three ways that Peter wants his readers to promote humility.

阅读彼得前书 5:5-7，并解释彼得希望他的读者促进谦卑的三种方式。

“Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, “God opposes the proud but gives grace to the humble. “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.”

你们年幼的，也要顺服年长的。就是你们众人，也都要以谦卑束腰，彼此顺服。因为神阻挡骄傲的人，赐恩给谦卑的人。

所以你们要自卑，服在神大能的手下，到了时候他必叫你们升高。你们要将一切的忧虑卸给神，因为他顾念你们。

Student Exercise 学生练习

1. The humble receive grace (1 Peter 彼得前书 5:5).
谦卑的人领受恩典。
2. Humility pitches its tent under the mighty hand of God (1 Peter 彼得前书 5:6). 谦卑是把帐篷搭在神大能的手下。
3. Humility casts all its anxieties upon God (1 Peter 彼得前书 5:7).
谦卑是将一切的忧虑卸给神。

Conclusion 结论

Pride has two possible ends: 骄傲有两种可能的结局:

1.To be crucified upon the cross of Christ 在基督的十字架上钉死

2.To be tormented forever in hell 在地狱里受折磨

If the sinner does not crucify his pride at the cross of Christ, then he and his pride will finally end up in hell (if the sinner is not born again).

如果罪人不把他的骄傲钉在基督的十字架上，那么他和他的骄傲就会终结在地狱里 (如果罪人没有重生)。

Hell might be thought of as the final torment of all human pride.

地狱将是一切人类骄傲要承受的最后折磨。

Conclusion 结论

For those in Christ, there is no fear of hell.

在基督里的人，不惧怕地狱。

For those outside of Christ, hell is an imminent threat.

对于不在基督里的人来说，地狱是迫在眉睫的威胁。

We must be vigilant each day to put pride to death.

我们必须每天儆醒，治死骄傲。

Review Questions 复习样题

1. From the class notes, “Pride,” explain the section “Pride’s Polarization” in detail.
请从讲义《七宗罪之骄傲》中阐释“骄傲的两极化”这部分内容。
2. From the class notes, “Pride,” explain the section “Battling Pride” in detail. 请从讲义《七宗罪之骄傲》中阐释“对抗骄傲”这部分内容。
。
3. From the class notes, “Pride,” explain the section “Christ-Centered Humility” in detail. 请从讲义《七宗罪之骄傲》中阐释“以基督为中心的谦卑”这部分内容。

The Seven Deadly Sins – Greed

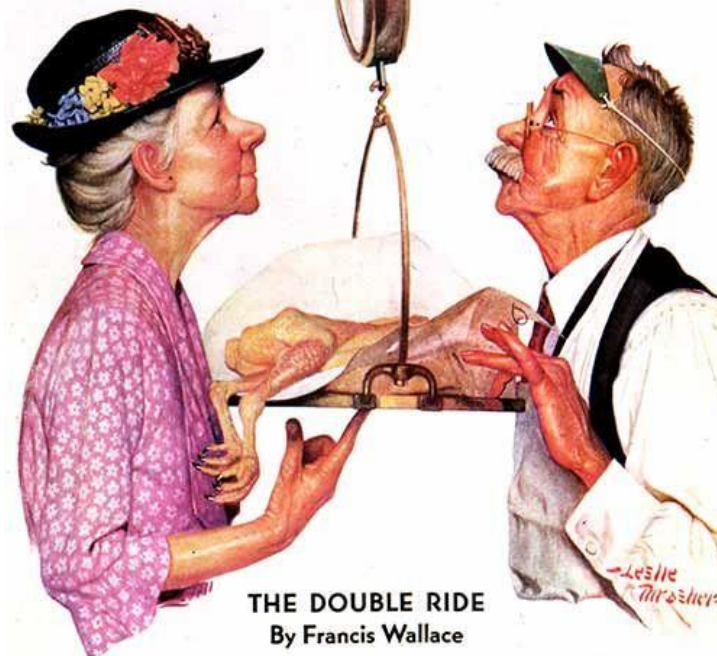
七宗罪之贪婪

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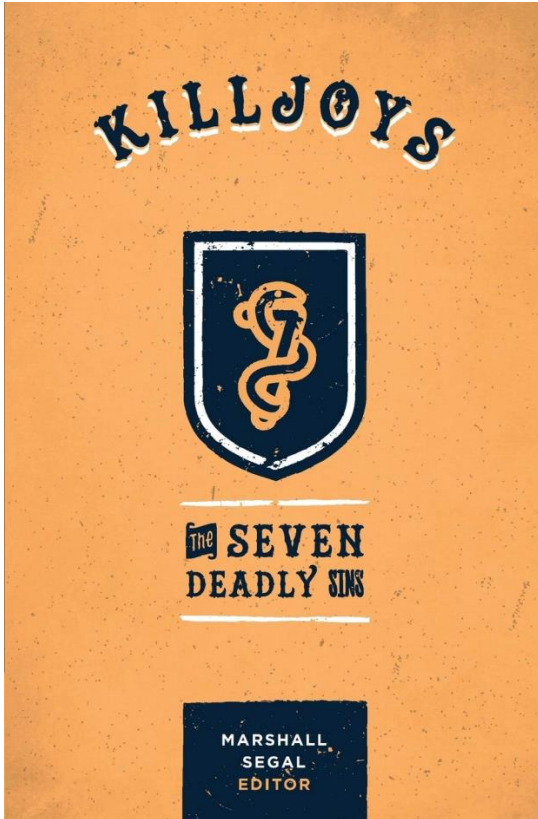
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THE DOUBLE RIDE
By Francis Wallace

GOVERNMENT-RUN-EVERYTHING By John Raymond McCarl

Citation 参考书目



Introduction 导论

I have other lessons on the love of money, and on issues of wealth and poverty.

关于对金钱的热爱，以及财富和贫穷的问题，我还有其他的课程。

Therefore, this lesson will be brief, so as not to overlap with that other material. 因此，这一课将是简短的，以免与其他讲义重叠。

If Only... 拥有与想要...

1. It was spring 在春天	But it was summer I wanted. 我想要夏天。 The warm days and the great outdoors 温暖的日子和美好的户外
2. It was summer 在夏天	But it was fall I wanted. 我想要的是秋天。 The colorful leaves and the cool dry air 多彩的树叶和干爽的空气
3. It was fall 在秋天	But it was winter I wanted. 我想要冬天。 The crystalline snow and the holiday season 晶莹的雪花和度假的季节。
4. It was winter 在冬天	But it was spring I wanted. 我想要春天。 The warmth and the cherry blossoms. 转暖的天气和樱花盛开。

If Only... 拥有与想要...

5. I was a child. 孩提时代	But it was adulthood I wanted. 我想要长大。 The freedom and the respect 会获得自由和尊重
6. I was 20. 及冠之年	But it was 30 I wanted. 我想要三十而立。 To be mature and sophisticated 会成熟和老练
7. I was middle-aged. 到了中年	But it was 20 I wanted. 我想要重回二十。 The youth and the free spirit 恢复青春、无拘无束。
8. I was retired. 退休了	But it was middle-aged I wanted. 我想要回到中年。 The presence of mind without limitations 不惑、敏捷。
9. My life was over. 我生命终结	And I never got what I wanted. 我从未得到我想要的。

If Only... 拥有与想要...

No matter what our condition in life, we always want something more, or something different.

无论生活的处境如何，我们总是想要更多，或是不一样的。

This is part of our sin nature, a craving for more of the creation.

这是我们罪性中的一部分，贪慕更多受造之物。

However, God designed each of us to desire, and be satisfied in, Jesus alone.

然而，神的设计是我们每个人都单单渴慕主耶稣，唯独以他为满足。

The world continually communicates that one must acquire, and achieve, more. 世界不断地说一个人必须得到更多、成就更大。

The world's lie is that if one is not acquiring or achieving, then one is losing.

世界的谎言是如果一个人不是在获取，没有在取得成就，那就在失去。

If Only... 拥有与想要...

The world wants us continually distracted with acquiring and achieving.
世界想要我们一直注重于获得和成就。

This keeps us chronically busy, when we do not need to be so busy.
这让我们不必要地长期忙碌。

Christians are rightly busy with the Lord's work, but it never a burdensome work.
基督徒应该为主的工作劳碌，但从来不是繁重的工作。

Matthew 马太福音 11:28-30: Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.
凡劳苦担重担的人，可以到我这里来，我就使你们得安息。我心里柔和谦卑，你们当负我的轭，学我的样式，这样，你们心里就必得享安息。因为我的轭是容易的，我的担子是轻省的。

If Only... 拥有与想要...

One of the motivations for greed is a rapacious desire for more than who God is. 贪婪的动机之一是贪心于神以外的人事物。

This causes us to live outside of God's will.
这让我们活在神的心意以外。

A Definition of Greed 贪婪的定义

Jeremiah 耶利米书 2:13: My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.

因为我的百姓作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。

This verse is a good starting point for a discussion of greed.
对于讨论贪婪来说，这一节经文是一个很好的起点。

God himself is a living spring of fresh water. 神本身乃是活水的泉源。

However, as sinners, we have forsaken this living spring, to dig our own cisterns. 但我们罪人离弃了这一活水的泉源，凿出自己的池子。

But, notice that our cisterns are broken, so that they cannot hold water.
但请注意，我们的池子是破裂的，不能存水的。

A Definition of Greed 贪婪的定义

This is a perfect picture of our sinful state.
这完美描绘了我们罪的境况。

We figurative dig something that we do not have to dig.
我们凿出了不必要的池子。

And, even when we exert all that labor, the final product is broken.
就算我们付出了全部的劳动，最后的产物也是破裂的。

It cannot give us live-giving water. 它给不了我们生命的活水。

A Definition of Greed 贪婪的定义

Greed (also called “avarice”) is an inordinate desire for wealth and possessions. 贪婪 (也叫 **avarice** “贪得无厌”) 是对钱财的过度渴望。

One might think of greed as excessive love for money and possessions. 也可以理解为对钱财过度的爱。

Greed covets what one should not have.

贪婪是对不该拥有之物的觊觎。

It also impatiently grabs for even good gifts from God.

也是焦急地抓取神的佳美恩赐。

Greed and covetousness are similar concepts (Exodus 20:17).

贪婪与贪恋是相似的 (出埃及记 **20:17**)。

To covet means to desire something that one should not desire.

贪恋是想要不该想要的东西。

Greed is to desire something too much, and to seek to acquire more than one should.

贪婪就是对某物的欲望太大，想要得到比自己应该得到的更多。

A Definition of Greed 贪婪的定义

While greed might be thought of as grabbing for more of the creation, one could also think of it in another way.

可以把贪婪看做对受造之物的抓取，此外，还可以从另一方面看待它。

Greed is also wanting the God's gifts inordinately, to the exclusion of God himself. 贪婪也是过度想要神的恩赐，排除在神以外。

Often what we want is good, but we want it too much.

往往我们想要的是好的，但是我们要得太多。

Just as Jacob grabbed for Esau's heel (Genesis 创世记 25:26), so too, we often grab for more than what we were created for. 正如雅各抓住以扫的脚跟，我们抓住的事物往往超过我们被造时本该拥有的。

We often grab for God's blessings out of self-centeredness.

我们往往出于自我为中心地抓取神的祝福。

A Definition of Greed 贪婪的定义

Consider this: 请思想:

1. God has created you with exactly the gifts that he intends for you to have.

神创造你，也为你匹配了他计划让你拥有的恩赐，不多不少。

2. Your level of intelligence was planned by God.

你的智力水平是神计划的。

3. God has planned the opportunities that he wants for you.

神计划了他想要你拥有的机会。

4. God brought you into the world at exactly the right time, to reach the generation of which you are a part.

神在对的时间把你带到世上，成为一代人中的一员。

5. He has also planned the resources that you would fulfill his will.

他也计划了赐给你用于实现他心意的资源。

Thus, the various aspects of your life are carefully designed by God, that you would fulfill his eternal purposes through you. 因此，你生命的各个方面都是神精心计划的，让你实现神接着你实现的永恒旨意。

A Definition of Greed 贪婪的定义

Consider the Parable of the Talents (Matthew 马太福音 25:14-30).
请注意才干的比喻。

Notice the opening of the parable: “For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.”

这个比喻的开始说到：“按着各人的才干，给他们银子。一个给了五千，一个给了二千，一个给了一千。就往外国去了。”

Notice that each servant was given a sum of money based on his ability to handle it. 每个仆人都按着他们的才干得了银子。

The one who received five talents invested it, so that it became ten.
那领了五千的变成了十千。

The one who was given two talents also invested it, so that it became four. 那领了二千的，也拿去做买卖变成四千。

However, the one who received one talent, hid it in the ground, so that it only remained one. 可是那领了一千的，埋在地里还是只有一千。

A Definition of Greed 贪婪的定义

The servants each had an equal opportunity to make a profit from the talent entrusted to him.

每个仆人都有一样的机会从他们得到的银子获利。

However, only the first two produced a return.

但只有前两位对托付给他们的得到了回报。

This is metaphor for the Christian life. 这是基督徒生活的比喻。

The Christian has been invested with certain gifts, opportunities, and resources. 基督徒获得了一定的才干、机会与资源。

The question is, “Will the Christian use those gifts, opportunities, and resources to advance God’s kingdom, or will he squander them?”

问题是：“基督徒会使用这些才干、机会和资源推进神的国吗？还是任意挥霍？”

Thus, the point is that the Christian is called to increase the gift of faith that he has received.

因此，重点是基督徒被召对自己收到的恩赐进行出于信心的加增。

A Definition of Greed 贪婪的定义

Thus, the Christian must learn to be content with:

因此，基督徒必须学会为以下事物知足：

1. Who he is 他的所是

2. The situation he is in 他的处境

3. What he has 他的所有

Recognizing that these are God's perfect plan for eternal purposes.

认识到这些都是神为了他的永恒旨意完美计划的。

God has designed my life that I would be daily dependent on him.

神设计了我的生命，让我每天依靠他。

This is the most blessed life, a life a conscious dependence upon God.

这是最蒙福的生命，有意地依靠神。

Thus, one of the paradoxes of the Christian life is that greater spiritual maturity comes not from becoming more independent, but from becoming more dependent on God. 因此，基督徒生活中的一个悖论是属灵的成熟不是来自于更大的独立，而是来自于对神更大的依靠。

A Definition of Greed 贪婪的定义

We tend to think of greed as the rapacious pursuit of material possessions. 我们往往认为贪婪是对物质财富的贪求。

However, more generally, greed is an inordinate desire to acquire or possess more than one needs, especially with respect to material wealth. 从大体上说，贪婪是想要得到的超过了需要的，尤其是在物质财富方面。

The hoarding of materials or objects, theft, and robbery, especially by means of violence, trickery, or manipulation of authority, are all actions that may be inspired by greed. 囤积、偷窃和抢劫，尤其是通过暴力、欺诈或操纵权力，都可能由贪婪引起的。

In the words of Henry Edward, avarice "plunges a man deep into the mire of this world, so that he makes it his god."

用亨利·爱德华的话说，贪婪“使一个人陷入这个世界的泥潭，以至于他把这个世界当成自己的神。”

Greed wants more of the creation, rather than more relationship with God. 贪婪想要更多的受造之物，不想要与神的关系。

A Definition of Greed 贪婪的定义

Greed is a sin of desire like lust and gluttony.

贪婪是一种私欲之罪，就像色欲和暴食一样。

Thomas Aquinas (1225-1274) wrote that, through greed, man forsakes eternal things for temporal ones.

托马斯·阿奎那写道，由于贪婪，人为了暂时之物弃掉了永恒之事。

The greedy person never has enough (Habakkuk 2:5), and knows no limits. 贪婪的人永远不知足 (哈巴谷书 2:5)，也不知道限度。

2 Peter 2:14 speaks of those who have trained their hearts in greed.

彼得后书 2:14 说到那些训练自己内心贪婪的人。

A Definition of Greed 贪婪的定义

Also see: 也见于:

1. Matthew 马太福音 6:19: Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 不要为自己积攒财宝在地上，地上有虫子咬，能锈坏，也有贼挖窟窿来偷。

2. 1 Timothy 提摩太前书 6:9, 10: People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

但那些想要发财的人，就陷在迷惑，落在网罗，和许多无知有害的私欲里，叫人沉在败坏和灭亡中。贪财是万恶之根。有人贪恋钱财，就被引诱离了真道，用许多愁苦把自己刺透了。

3. Hebrews 希伯来书 13:5: Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you. 你们存心不可贪爱钱财。要以自己所有的为足。因为主曾说，我总不撇下你，也不丢弃你。

Biblical Examples of Greed

圣经中贪婪的例子

1. Balaam 巴兰 (Numbers 民数记 22)
2. Gehazi, Elijah's greedy assistant 以利亚的贪心助手, 基哈西 (2 Kings 5:20-27)
3. The rich fool 无知的财主 (Luke 路加福音 12:16-21)
4. Judas Iscariot 犹大
5. Ananias and Sapphira 亚拿尼亚和撒非喇 (Acts 使徒行传 5:1-11)

Man's Desire to Acquire

人类的索取欲

It is important to mention that there is no sin in acquiring things.
要指出的是得到什么没有罪。

In fact, man was designed to show authority over the creation, and part of that is to possess certain things. 其实，神设计人在受造界中发挥权柄，其中一部分就是拥有一定的事物。

So, having money and possessions is not sinful in itself.
所以享有钱财本身不是罪。

The problem arises when desire for them takes on a magnified intensity. 当对它们的欲望变得更强烈时，问题就出现了。

One could say that greed arises when one's possessions possess him.
我们可以说，当一个人的财产占有他时，贪婪就产生了。

Man's Desire to Acquire

人类的索取欲

So, a crucial question is, “Do you possess things that they might be used as tools in God’s kingdom building, or do you your things possess you?” 所以，有一个关键问题：“你拥有的事物是为了把它们用作建造神国的工具吗？还是你的所有物拥有了你？”

Are you possessions like a millstone around you neck, weighing you down, and keeping you a slave?

你拥有的事物就像打磨石缠住你的脖子让你下沉、使你像个奴隶吗？

Think about your various possessions. 想一想你拥有的各种事物。

Consider the time, money, and energy spent:

想一想你花费的时间、金钱和精力：

1. In finding, and buying, those possessions 寻找、购买
2. In cleaning them 清洁
3. In protecting them 保护
4. In repairing them 维修
5. In, finally, discarding them 最后丢弃

Man's Desire to Acquire

人类的索取欲

Each possession tends to add new burdens to our lives.
每一样事物都往往加添我们生活的重担。

The hope is that Christians would live simply, owning as little as possible, so as to make their lives light and unencumbered. 基督徒要过简朴的生活，拥有的越少越好，以让他们的生活轻省、不受阻碍。

Remember that the patriarchs (Abraham, Isaac, and Jacob) were instructed by God to live in tents, that they would be mobile when needed, trusting God to find wells along the way.

先祖们（亚伯拉罕、以撒和雅各）都得到神的教训住在帐篷里，他们在需要的时候迁移，信靠神会在路上找到取水的井。

It was when Jacob's family settled near the city of Shechem, that they encountered grave trouble (Genesis 创世记 33:19; 34:30).

雅各的家庭住在示剑附近的时候是他们遇到大麻烦的时候。

The point is that Christians must be careful not to become weighed down by things that are finally of no consequence.

重要的是基督徒们必须慎重，不要被没有最终结果的事物拖累。

Man's Desire to Acquire 人类的索取欲

Often, in my own life, I feel distracted, even confused, in how to deal with more and more possessions.

我自己常常对怎么处理越来越多的东西感到分心、不知所措。

Often, I long for the simplicity of my childhood, a time when I had few possessions, but my life seemed to have greater clarity of purpose.

我怀念小时候的简单，那时我拥有的很少，但我的生活的目的似乎更明了。

Greed as Universal 世人皆贪

Often we wrongly believe that greed is a problem of the wealthy.
我们常常错误地认为贪婪是富人才有的问题。

In fact, greed is equally a problem of the poor.
其实，贪婪同样是穷人的问题。

Greed arises from the heart's affections, regardless of one's circumstances. 贪婪来自于内心的爱好，与环境无关。

Common Euphemisms for Greed 贪婪的常见委婉说辞

People often use euphemisms to disguise their greed:
人们经常用委婉说辞掩饰自己的贪婪:

1. “I am just providing for my family.” 我只是在养家糊口。
2. “I am saving for the future.” 我在为未来存钱。
3. “I want to have enough to someday found a church.”
我想有足够的钱，有一天建立教会。

While it is good to provide for one's family, and while it is wise to save for the future, these can become a smokescreen used to cover the love of money. 虽然养家糊口是件好事，虽然为将来存钱是明智的，但这些都可能成为掩盖爱钱的烟幕。

The heart easily invents ways of covering its sin.
人的心很容易发明各种方法掩饰自己的罪。

Common Euphemisms for Greed 贪婪的常见委婉说辞

God does not need Christians with a great deal of money to prosper his kingdom. 神的国要发达不需要基督徒大量金钱。

What he needs is Christians willing to sacrifice for him.
他需要的是基督徒愿意为他舍己。

The church grows more effectively through common Christians committed to prayer and sacrifice.
借着普通信众的勤勉祷告和忠心舍己，教会就发展得更加有果效。

Consider that the early church did not have large church buildings.
初代教会没有庞大的教堂。

Instead, Christians opened their homes as meeting places for the church. 基督徒们开放他们的家用作教会的聚集地。

It was those simple acts of faith through which the church spread rapidly. 是单纯的信心之举让教会蓬勃发展。

Common Euphemisms for Greed

贪婪的常见委婉说辞

The point is that we often wrongly believe that if only I had more money, I could do more to advance God's kingdom.

重点是我们常常错误地相信只要我有更多钱，我就更能发展神的国。

This is often a cleverly disguised love of money, made to look holy.

这常常是爱钱的巧妙伪装，穿着敬虔的外衣。

Christians bear the most fruit for God when they are most willing to sacrifice for his kingdom.

当基督徒最愿意为神的国舍己的时候，是最能为神结出果子的。

Listen to Paul's words in 2 Timothy 4:6: For I am already being poured out like a drink offering, and the time for my departure is near. 听听保罗在提摩太后书 4:6 中的话：我现在被浇奠，我离世的时候到了。

One senses Paul's joy in expending his life for Christ, that others might find life in Christ.

可以感到保罗为基督浇奠生命、以让别人得基督生命的喜悦。

Losing his life, was a source of Paul's joy. 失去生命成了保罗的喜悦。

Jesus' Warning Against Greed

耶稣对贪婪的告诫

Luke 路加福音 12:15: Then He [Jesus] said to them, 'Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.' 于是对众人说：“你们要谨慎自守，免去一切的贪心；因为人的生命不在乎家道丰富。”

Notice that Jesus warned his followers to be wary of every form of greed. 请注意，耶稣告诫我们要免去一切的贪心。

So that must mean it can come in varieties.
所以这一定意味着它的形式多种多样。

The Greek word for “greed,” that Jesus used, is πλεονεξία, meaning covetousness, aggression, or desire for advantage. 耶稣所使用的希腊语“贪心”一词是 πλεονεξία，意思是贪婪、侵占、想占便宜。

Student Exercise 学生练习

Explain the way in which anxiety is a form of greed (and even a form of stealing – stealing something of the creation).

请解释为什么焦虑是一种贪婪（还是一种偷盗——偷取受造之物）。

Student Exercise 学生练习

It is fascinating to consider that anxiety arises out of a root of greed.
想想焦虑是如何出自贪婪之根的，会给人很大感悟。

Jesus' Warning Against Greed

耶稣对贪婪的告诫

Christians must consider that God is their warehouse of endless supply (Psalm 诗篇 81:10).

基督徒必须考虑神是他们的仓库，有着无尽的储备。

God has, and is ready to give, Christians all that they need to live the abundant life that he desires for them. 神已经准备好了赐给基督徒过丰盛的生活所需的一切，那是他对他们的心意。

The problem of sin is that we do not trust God, and we want to hold those resources for ourselves, so that we have control over them.

罪的问题是我们不信靠神，我们想为自己抓住那些资源，这样我们就能掌控它们。

See 见 Matthew 马太福音 6:24: No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

一个人不能事奉两个主。不是恶这个爱那个，就是重这个轻那个。你们不能又事奉神，又事奉玛门。（玛门是财利的意思）

Jesus' Warning Against Greed

耶稣对贪婪的告诫

Greed brings all kinds of other sin and strife into one's life, such as:
贪婪会给人的生活带来各种各样的罪恶和冲突，例如：

1. Lying (2 Peter 彼得后书 2:3) 说谎

2. A loss of love for God and others (Romans 罗马书 13:9, 10; 1 John 约翰一书 3:17) 对神对人失去爱心

3. Quarrelling 争吵

4. Murder 杀害

Jesus' Warning Against Greed

耶稣对贪婪的告诫

As sinners, we wrongly believe: 作为罪人，我们错误地相信：

1. That God withholds his best from us 上帝对我们保留了他最好的
2. That God's provision will never be adequate, that it will lack certain crucial things that we need or desire
神的供应永远还不够，缺乏我们所需所要的重要事物
3. If we do gain all that we really need, we must grab for that ourselves.
要获得我们需要的一切，必须自己去抓。

Jesus' Warning Against Greed

耶稣对贪婪的告诫

Consider 想想:

Colossians 歌罗西书 3:5: Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. 所以要治死你们在地上的肢体。就如淫乱，污秽，邪情，恶欲，和贪婪，贪婪就与拜偶像一样。

Ephesians 以弗所书 5:5: For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any inheritance in the kingdom of Christ and of God.

因为你们确实的知道，无论是淫乱的，是污秽的，是有贪心的，在基督和神的国里，都是无分的。有贪心的，就与拜偶像的一样。

Notice the connection that Paul draws between greed and idolatry.
注意，保罗把贪心和拜偶像连系在一起。

Greed in the Church 教会中的贪婪

The church must be careful not to allow greed to grow in its members, but should be quick to discipline such matters (See 见 1 Corinthians 哥林多前书 5:11).

教会必须慎重，不可让贪婪在会众中滋长，这样的事要快速管教。

The world will be greedy, but the bride of Christ must never be (Ephesians 以弗所书 5:3).

世界是贪婪的，但基督的新妇绝不能贪婪。

See 见 1 Corinthians 哥林多前书 6:10: nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

偷窃的，贪婪的，醉酒的，辱骂的，勒索的，都不能承受神的国。

Even more so, those who shepherd the church must not be greedy. 牧养教会的人更是绝不可贪婪。

See 1 Timothy 3:3, 8; Titus 1:7; 1 Peter 5:2.

见提摩太前书 3:3, 8; 提多书 1:7; 彼得前书 5:2。

Antidotes to Greed 贪婪的解药

It is important to recognize that the antidote to greed is not asceticism, renouncing all pleasures and possessions. 重要的是要认识到，贪婪的解药不是苦行主义那般放弃一切的乐趣和财产。

Rather the antidote to greed is to see Jesus as one's treasure, that hidden pearl in the field that one would sell all to gain (Matthew 马太福音 13:45, 46). 贪婪的解药是把耶稣视若珍宝，是藏在田间的珍珠，让人愿意变卖一切去得到。

When one recognizes the sin of greed, the moralistic trap is to simply seek to counteract greed with greater generosity.

当人认识到贪婪之罪，道德主义的陷阱就是变得更大方以抵消贪婪。

However, there a far greater solution, which is found in making Jesus one's treasure.

但有一个解决方法要伟大得多，那就是让耶稣做一个人的财宝。

When one desires Jesus more than anything, one's grabbing becomes a releasing. 当人渴慕耶稣超过渴慕任何人事物，他的抓就成了放。

Antidotes to Greed 贪婪的解药

The one who makes Jesus his treasure, is quick to use what he has to love God and others.

把耶稣当做财宝的人会很乐意用他拥有的事物爱神爱人。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

The Christian trains himself “to renounce ungodliness and worldly passions” (Titus 提多书 2:11, 12).

基督徒训练自己“除去不敬虔的心，和世俗的情欲。”

In other words, the Christian glimpses the start of greed in his life, and takes countermeasures to stop it, continually bringing matters to God in repentance. 当基督徒开始看到贪婪在他的生命里蠢蠢欲动，就要采取行动遏制它，持之以恒地将贪婪之事以悔改的心带到神的面前。

Some questions the Christian should ask himself:

基督徒应该问自己几个问题：

1. When am I most tempted to greed? 什么时候我最容易贪婪？

2. How do I generally spend money? 我一般是怎么花钱的？

3. Am I quick to spend money, or quick to save it?

我是花钱快还是存钱快？

The Christian's Battle Against Greed

基督徒与贪婪的斗争

Which way are you inclined, toward spending or saving?
你倾向于哪一边？是花费还是储蓄？

Do you seek quick pleasures and to impress friends, or do you seek a perceived guard against falling into want? 你追求即时的快乐、让朋友对你不容小觑？还是你追求自认为的保守、不落入欲望之中？

The question one should ask himself, is in what way am I called to spend money to love others today?
我们要问自己，神是如何呼召我今天为了爱别人而花费的？

In what way am I called to save money, so that I might have something set aside to help those in need (1 Corinthians 哥林多前书 16:2; Ephesians 以弗所书 4:28)?
神又是怎么呼召我储蓄的，让我有放在一边以便帮助有需要的人？

The Christian's Battle Against Greed

基督徒与贪婪的斗争

The Christian does not want to go to two extremes in his finances:
基督徒不想在财务上走两个极端：

a. Figuratively feasting 象征性的盛宴

b. Figuratively fasting 象征性的禁食

This means that we do not want to go to the extremes of either spending profligately, or being so stingy that we do not use what we have to love others. 这意味着我们不想走极端，不是挥霍无度，就是一毛不拔，吝啬得不愿意用任何东西爱别人。

Thus, we do not want to overly spend, and thus be wasteful.

因此，我们不想过度消费，从而造成浪费。

We also do not want to spend so little that we miss opportunities that God has set before us to use what we have for good.

我们也不想花得太少，以致错过了神摆在我们面前让我们使用我们拥有的东西去行善的机会。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

What is the right balance between financially “feasting” or “fasting”?
在财务上“盛宴”和“禁食”之间，怎样才是正确的平衡？
This is hard to know. 这很难知道。

The Christian must daily ask God for wisdom in how to rightly spend, and how to rightly save, not making either into an idol.
基督徒必须每天向神求智慧，知道如何正确地消费，如何正确地储蓄，而不是把两者之一当作偶像。

The Christian should daily make sacrifices in what he might want to spend money on, so that he can love others.
基督徒应该每天在他可能想花钱的地方做出牺牲，以此爱别人。

Such sacrifices are difficult to specify, but the Christian, again, should ask God how he is called to sacrifice his own desires, so as to love God and others today. 这样的牺牲很难具体说明，但基督徒还是要求问神，他如何被神呼召舍弃自己的喜好，以在今天爱神爱人。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

4. Am I willing to be generous, especially to the household of faith (2 Corinthians 哥林多后书 9:7)? 我乐意施舍吗，尤其是对信徒家庭？

5. Do my possession serve me, as I serve Christ, or do I serve my possessions?

是我在服侍耶稣的时候，钱财服侍我？还是我在服侍钱财？

This was a crucial question raised by Augustine (354-430).

这是奥古斯丁提出的一个关键问题。

It means that possessions must never be allowed to enslave Christians.
这意味着绝不允许钱财奴役基督徒。

Part of guarding against such slavery is to live as simple a life as you can. 防止这种奴役的方法之一就是尽可能过简朴的生活。

Each new possession weighs us down with a new burden.

每一样新的财物都使我们背上了新的负担。

Thus, living simply helps us to be unencumbered.

因此，简朴的生活有助于人不被拖累。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

Consider that no matter how big your house is, when you sleep, you only need one bed. 良田千顷，日餐不过一斛；华屋万间，夜卧不过五尺：纵有卧榻三千，只得一席安寝。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

The Christian cultivates three qualities within himself:
基督徒在自己身上培养三种品质：

1. Compassion – seeing the needs of those around him
怜悯——看到周围人的需要
2. Generosity – willing to give to others in need
乐善好施——愿意施舍给有需要的人
3. Sacrifice – giving up his own comforts or desires so as to provide for others
舍己 - 放弃自己的舒适和喜好，以提供给别人

Cultivating these three qualities (in a Christ-centered way) helps to guard the heart from greed.

(以基督为中心的方式) 培养这三种品质，有助于保护心灵不至贪婪。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

At any moment, there are hundreds of things that you could pursue. 任何时候，你可以追求的事物都有上百件。

The world is quick to dangle enticements before you that you would chase after worthless things, and worthless accolades. 这个世界很快就会向你抛出诱惑，让你追逐毫无价值的东西和毫无意义的荣誉。

However, in order for the Christian to be effective in serving God, he must learn to say “No” to many things, even things which might be personally beneficial to him. 但是，基督徒为了有果效地服侍神，他必须学会对很多东西说“不”，哪怕那些对你自己有好处。

He must learn to make his life a daily sacrifice (Romans 罗马书 12:1). 他必须学会让他的生命做每天的活祭。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

Hebrews 希伯来书 10:32-34: Remember those earlier days after you had received the light, when you stood your ground in a great contest in the face of suffering. Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You sympathized with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions.

你们要追念往日，蒙了光照以后，所忍受大争战的各样苦难。一面被毁谤，遭患难，成了戏景，叫众人观看。一面陪伴那些受这样苦难的人。因为你们体恤了那些被捆锁的人，并且你们的家业被人抢去，也甘心忍受，知道自己有更美长存的家业。

In seeing Christ as our great possession, we are willing to give away earthly possessions.

把基督看做我们伟大的产业，从而愿意放弃地上的产业。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

Thus, the Christian might think of himself, not as having possessions, but as having one great Possession (Christ), the pearl of incomparable worth (Matthew 马太福音 13:45).

因此，基督徒可以这样看自己，他拥有的不是钱财，而是那唯一的产业（基督），祂是上好的珍珠，是无价至宝。

The Secret of Contentment 知足的秘诀

Once a student asked me how much money I have.

有一次一个学生问我有多少钱。

I told him I have infinite wealth. 我告诉他我的财富数之不尽。

He was shocked, and asked what I meant. 他错愕地问我是什么意思。

I told him of my faith in Jesus which is my wealth, and how Jesus would provide for me whatever I need.

我告诉他我对耶稣的信心是我的财富，我需用的他都会给我。

So, if I need a certain amount of money to fulfill Jesus' plans for my life, he would find a way to provide that. 所以，如果我需要一笔钱成就耶稣对我生命的计划，他就有办法提供给我。

The Secret of Contentment 知足的秘诀

This is really a question, not of what I have, but of who I have.
这在于一个问题，不是我拥有什么，而是我拥有谁。

If I have Jesus, and if he is the king over all creation, then I will never lack anything. 如果我有耶稣，如果他是万有之王，那我就毫无所缺。

The Christian is guarded against greed as he sees Jesus as his true wealth. 把耶稣看做自己真财宝的基督徒就得到保守不至贪婪。

See 见 1 Timothy 提摩太前书 6:6-10

Hebrews 希伯来书 11:6: And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

人非有信就不能得神的喜悦。因为到神面前来的人，必须信有神，且信他赏赐那寻求他的人。

The Secret of Contentment 知足的秘诀

A pastor once said, “If I lost every possession tomorrow, I would still be a rich man because of Jesus. Because, it is not what I have, but who I have, that makes me rich.”

一位牧师曾经说过：“就算明天我失去全部家当，我还是一个富人，因为耶稣。因为，富不富有不在于我拥有什么，而是拥有谁。”

Your value is not in what you have, but in who you have, more specifically, who you belong to. 你的价值不在于你拥有的是什么，乃在于你为谁拥有，更具体地说，就是你属于谁。

Each Christian is a child of the King. 每一个基督徒都是王的子嗣。

So, nothing that the Christian needs will be withheld from him.

所以，基督徒无论需要什么，都不会保留着不给他。

Additionally, God's plans for us, are always far greater than our plans for ourselves. 且神对我们的计划，总是比我们对自己的计划好太多。

Thus, God is at work to give us incomparable wealth in himself, a wealth that the world cannot see, but which is stored for us in heaven (Matthew 马太福音 6:20). 因此，神在工作，赐给我们他里面无与伦比的财富，是世界看不见的，为我们存留在天上。

The Secret of Contentment 知足的秘诀

When one sees Jesus as his treasure (Philippians 腓立比书 3:7, 8), one is far more content with what he has in this world. 当一个人看到耶稣是他的财宝，他就会对他在这个世界上所拥有的更为满足。

This does not mean that it is wrong to acquire more.
这不意味着得到更多是错误的。

It means that one does not treasure those acquisitions, does not derive from them the pleasure that only Jesus can give. 这意味着一个人不把这些收获当做财宝，不从中取得只有耶稣才能给予的快乐。

So, consider Paul's statement in Philippians 4:11-13, that he learned to be content whatever his lot in life, whether with much or with little.

所以，想想保罗在腓立比书 4:11-13 节所说的话，他无论在什么景况，无论贫富，都可以知足，这是我已经学会了。

Paul did not regard his external situation, but only his mission for Christ. 保罗不顾他的外在处境，只顾他为基督所负的使命。

The same should be true for us. 我们也应该如此。

The Secret of Contentment 知足的秘诀

Most of us wrongly believe that through the accumulation of things (as well as accolades, etc.), we will one day be content. 我们大多数人都错误地认为通过事物（或表彰）的积累，我们终有满足的一天。

In fact, the opposite is true. 其实，恰好相反。

The rapacious accumulation of things actually destroys our contentment. 对事物贪婪的积累只会破坏我们的满足。

The simple desire to serve God, grow in faith, experience grace, and to release wants so as to allow God to supply needs, is the secret of contentment. 单纯地渴望服侍神、在信心中长进、经历恩典、放开想要的、让神供应所需，是知足的秘诀。

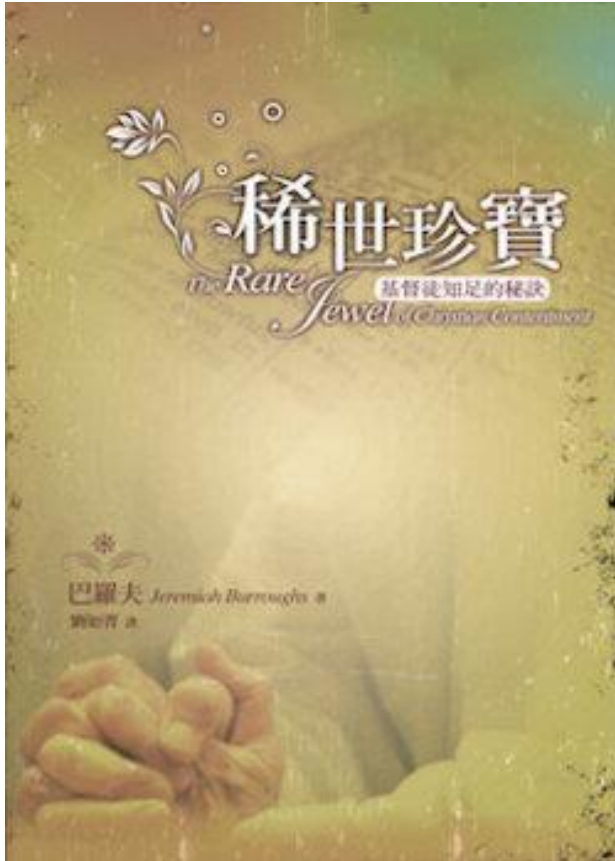
The Secret of Contentment 知足的秘诀

2 Corinthians 哥林多后书 8:9: For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

你们知道我们主耶稣基督的恩典。他本来富足，却为你们成了贫穷，叫你们因他的贫穷，可以成为富足。

Philippians 腓立比书 2:6, 7: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. 他本有神的形像，不以自己与神同等为强夺的。反倒虚己，取了奴仆的形像，成为人的样式。

The Secret of Contentment 知足的秘诀



In his book, *The Rare Jewel of Christian Contentment*, Jeremiah Burroughs (1599-1646), stated that contentment is defined as “that sweet, inward, gracious frame of spirit, which freely submits to and delights in God’s wise [fatherhood] in every [situation].”

在巴罗夫 (Jeremiah Burroughs) 所著的《稀世珍宝：基督徒知足的秘诀》一书中，他把知足定义为“那种甘甜、由衷的慈心，在一切的处境中自由地顺服为父之神的智慧，并以为乐。”

The Secret of Contentment 知足的秘诀

On account of our sin nature, and through the world's lies, we have convinced ourselves that we must continually “add” to our lives. 因着罪性和世界的谎言，我们让自己相信我们必须给生命不断地做加法。

We wrongly believe that if we do not continually gain more, then we have missed the purpose of life.

我们错误地相信如果我们不能获得更多，就失去了生活的意义和目标。

In reality, the Christian life is about “subtraction,” meaning that we learn to desire less of the creation, and more of the Creator himself.

其实，基督徒的生命是做减法，意思是我们学习对受造之物的渴望变少，想要造物之主更切。

In this sense, subtraction actually leads to multiplication.

从这个意义上讲，减法其实是乘法。

The less encumbered we are by possessions, the more we can truly enjoy the grace and wonder of God himself.

我们越不受财产的束缚，就越能真正享受神的恩典和奇妙。

The Secret of Contentment 知足的秘诀

Thus, there is a certain truth in the statement, “Addition through subtraction.” 因此，“减就是加”这句话是有道理的。

By shedding things that we do not need, and in saying “No” to unwise pursuits, our lives actually takes on greater strength for Christ.

丢弃我们不需要的东西，并愚妄的追求说“不”，我们的生命才能更有能力地为基督而活。

Review Questions 复习样题

1. From the class notes, “Greed,” explain the section, “A Definition of Greed” in detail.

根据讲义《七宗罪之贪婪》，详细解释“贪婪的定义”这部分内容。

2. From the class notes, “Greed,” explain the section, “Jesus’ Warning Against Greed” in detail. 根据讲义《七宗罪之贪婪》，详细解释“耶稣对贪婪的告诫”这部分内容。

3. From the class notes, “Greed,” explain the section, “The Christian’s Battle Against Greed” in detail. 根据讲义《七宗罪之贪婪》，详细解释“基督徒与贪婪的斗争”这部分内容。

4. From the class notes, “Greed,” explain the section, “The Secret of Contentment” in detail.

根据讲义《七宗罪之贪婪》，详细解释“知足的秘诀”。

The Seven Deadly Sins – Greed

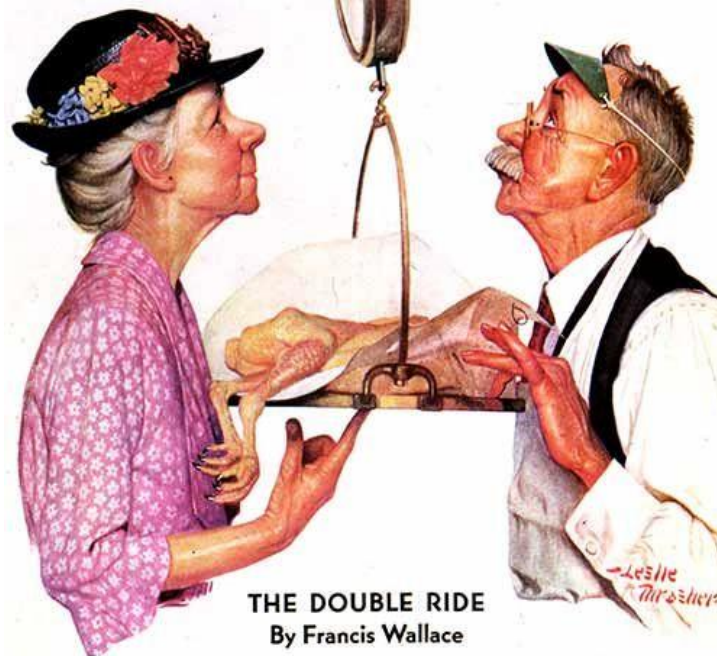
七宗罪之贪婪

THE SATURDAY EVENING POST

An Illustrated Weekly
Founded A.D. 1773, by Benj. Franklin

OCTOBER 3, 1936

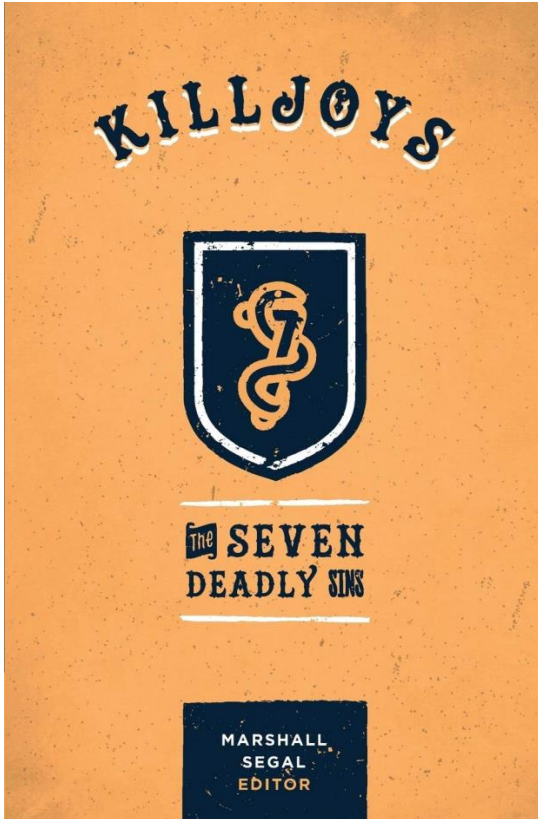
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THE DOUBLE RIDE
By Francis Wallace

GOVERNMENT-RUN-EVERYTHING By John Raymond McCarl

Citation 参考书目



Introduction 导论

I have other lessons on the love of money, and on issues of wealth and poverty.

关于对金钱的热爱，以及财富和贫穷的问题，我还有其他的课程。

Therefore, this lesson will be brief, so as not to overlap with that other material. 因此，这一课将是简短的，以免与其他讲义重叠。

If Only... 拥有与想要...

1. It was spring 在春天	But it was summer I wanted. 我想要夏天。 The warm days and the great outdoors 温暖的日子和美好的户外
2. It was summer 在夏天	But it was fall I wanted. 我想要的是秋天。 The colorful leaves and the cool dry air 多彩的树叶和干爽的空气
3. It was fall 在秋天	But it was winter I wanted. 我想要冬天。 The crystalline snow and the holiday season 晶莹的雪花和度假的季节。
4. It was winter 在冬天	But it was spring I wanted. 我想要春天。 The warmth and the cherry blossoms. 转暖的天气和樱花盛开。

If Only... 拥有与想要...

5. I was a child. 孩提时代	But it was adulthood I wanted. 我想要长大。 The freedom and the respect 会获得自由和尊重
6. I was 20. 及冠之年	But it was 30 I wanted. 我想要三十而立。 To be mature and sophisticated 会成熟和老练
7. I was middle-aged. 到了中年	But it was 20 I wanted. 我想要重回二十。 The youth and the free spirit 恢复青春、无拘无束。
8. I was retired. 退休了	But it was middle-aged I wanted. 我想要回到中年。 The presence of mind without limitations 不惑、敏捷。
9. My life was over. 我生命终结	And I never got what I wanted. 我从未得到我想要的。

If Only... 拥有与想要...

No matter what our condition in life, we always want something more, or something different.

无论生活的处境如何，我们总是想要更多，或是不一样的。

This is part of our sin nature, a craving for more of the creation.

这是我们罪性中的一部分，贪慕更多受造之物。

However, God designed each of us to desire, and be satisfied in, Jesus alone.

然而，神的设计是我们每个人都单单渴慕主耶稣，唯独以他为满足。

The world continually communicates that one must acquire, and achieve, more. 世界不断地说一个人必须得到更多、成就更大。

The world's lie is that if one is not acquiring or achieving, then one is losing.

世界的谎言是如果一个人不是在获取，没有在取得成就，那就在失去。

If Only... 拥有与想要...

The world wants us continually distracted with acquiring and achieving.
世界想要我们一直注重于获得和成就。

This keeps us chronically busy, when we do not need to be so busy.
这让我们不必要地长期忙碌。

Christians are rightly busy with the Lord's work, but it never a burdensome work.
基督徒应该为主的工作劳碌，但从来不是繁重的工作。

Matthew 马太福音 11:28-30: Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.
凡劳苦担重担的人，可以到我这里来，我就使你们得安息。我心里柔和谦卑，你们当负我的轭，学我的样式，这样，你们心里就必得享安息。因为我的轭是容易的，我的担子是轻省的。

If Only... 拥有与想要...

One of the motivations for greed is a rapacious desire for more than who God is. 贪婪的动机之一是贪心于神以外的人事物。

This causes us to live outside of God's will.
这让我们活在神的心意以外。

A Definition of Greed 贪婪的定义

Jeremiah 耶利米书 2:13: My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.

因为我的百姓作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。

This verse is a good starting point for a discussion of greed.
对于讨论贪婪来说，这一节经文是一个很好的起点。

God himself is a living spring of fresh water. 神本身乃是活水的泉源。

However, as sinners, we have forsaken this living spring, to dig our own cisterns. 但我们罪人离弃了这一活水的泉源，凿出自己的池子。

But, notice that our cisterns are broken, so that they cannot hold water.
但请注意，我们的池子是破裂的，不能存水的。

A Definition of Greed 贪婪的定义

This is a perfect picture of our sinful state.
这完美描绘了我们罪的境况。

We figurative dig something that we do not have to dig.
我们凿出了不必要的池子。

And, even when we exert all that labor, the final product is broken.
就算我们付出了全部的劳动，最后的产物也是破裂的。

It cannot give us live-giving water. 它给不了我们生命的活水。

A Definition of Greed 贪婪的定义

Greed (also called “avarice”) is an inordinate desire for wealth and possessions. 贪婪 (也叫 **avarice** “贪得无厌”) 是对钱财的过度渴望。

One might think of greed as excessive love for money and possessions. 也可以理解为对钱财过度的爱。

Greed covets what one should not have.

贪婪是对不该拥有之物的觊觎。

It also impatiently grabs for even good gifts from God.

也是焦急地抓取神的佳美恩赐。

Greed and covetousness are similar concepts (Exodus 20:17).

贪婪与贪恋是相似的 (出埃及记 **20:17**)。

To covet means to desire something that one should not desire.

贪恋是想要不该想要的东西。

Greed is to desire something too much, and to seek to acquire more than one should.

贪婪就是对某物的欲望太大，想要得到比自己应该得到的更多。

A Definition of Greed 贪婪的定义

While greed might be thought of as grabbing for more of the creation, one could also think of it in another way.

可以把贪婪看做对受造之物的抓取，此外，还可以从另一方面看待它。

Greed is also wanting the God's gifts inordinately, to the exclusion of God himself. 贪婪也是过度想要神的恩赐，排除在神以外。

Often what we want is good, but we want it too much.

往往我们想要的是好的，但是我们要得太多。

Just as Jacob grabbed for Esau's heel (Genesis 创世记 25:26), so too, we often grab for more than what we were created for. 正如雅各抓住以扫的脚跟，我们抓住的事物往往超过我们被造时本该拥有的。

We often grab for God's blessings out of self-centeredness.

我们往往出于自我为中心地抓取神的祝福。

A Definition of Greed 贪婪的定义

Consider this: 请思想:

1. God has created you with exactly the gifts that he intends for you to have.

神创造你，也为你匹配了他计划让你拥有的恩赐，不多不少。

2. Your level of intelligence was planned by God.

你的智力水平是神计划的。

3. God has planned the opportunities that he wants for you.

神计划了他想要你拥有的机会。

4. God brought you into the world at exactly the right time, to reach the generation of which you are a part.

神在对的时间把你带到世上，成为一代人中的一员。

5. He has also planned the resources that you would fulfill his will.

他也计划了赐给你用于实现他心意的资源。

Thus, the various aspects of your life are carefully designed by God, that you would fulfill his eternal purposes through you. 因此，你生命的各个方面都是神精心计划的，让你实现神接着你实现的永恒旨意。

A Definition of Greed 贪婪的定义

Consider the Parable of the Talents (Matthew 马太福音 25:14-30).
请注意才干的比喻。

Notice the opening of the parable: “For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.”

这个比喻的开始说到：“按着各人的才干，给他们银子。一个给了五千，一个给了二千，一个给了一千。就往外国去了。”

Notice that each servant was given a sum of money based on his ability to handle it. 每个仆人都按着他们的才干得了银子。

The one who received five talents invested it, so that it became ten.
那领了五千的变成了十千。

The one who was given two talents also invested it, so that it became four. 那领了二千的，也拿去做买卖变成四千。

However, the one who received one talent, hid it in the ground, so that it only remained one. 可是那领了一千的，埋在地里还是只有一千。

A Definition of Greed 贪婪的定义

The servants each had an equal opportunity to make a profit from the talent entrusted to him.

每个仆人都有一样的机会从他们得到的银子获利。

However, only the first two produced a return.

但只有前两位对托付给他们的得到了回报。

This is metaphor for the Christian life. 这是基督徒生活的比喻。

The Christian has been invested with certain gifts, opportunities, and resources. 基督徒获得了一定的才干、机会与资源。

The question is, “Will the Christian use those gifts, opportunities, and resources to advance God’s kingdom, or will he squander them?”

问题是：“基督徒会使用这些才干、机会和资源推进神的国吗？还是任意挥霍？”

Thus, the point is that the Christian is called to increase the gift of faith that he has received.

因此，重点是基督徒被召对自己收到的恩赐进行出于信心的加增。

A Definition of Greed 贪婪的定义

Thus, the Christian must learn to be content with:

因此，基督徒必须学会为以下事物知足：

1. Who he is 他的所是

2. The situation he is in 他的处境

3. What he has 他的所有

Recognizing that these are God's perfect plan for eternal purposes.

认识到这些都是神为了他的永恒旨意完美计划的。

God has designed my life that I would be daily dependent on him.

神设计了我的生命，让我每天依靠他。

This is the most blessed life, a life a conscious dependence upon God.

这是最蒙福的生命，有意地依靠神。

Thus, one of the paradoxes of the Christian life is that greater spiritual maturity comes not from becoming more independent, but from becoming more dependent on God. 因此，基督徒生活中的一个悖论是属灵的成熟不是来自于更大的独立，而是来自于对神更大的依靠。

A Definition of Greed 贪婪的定义

We tend to think of greed as the rapacious pursuit of material possessions. 我们往往认为贪婪是对物质财富的贪求。

However, more generally, greed is an inordinate desire to acquire or possess more than one needs, especially with respect to material wealth. 从大体上说，贪婪是想要得到的超过了需要的，尤其是在物质财富方面。

The hoarding of materials or objects, theft, and robbery, especially by means of violence, trickery, or manipulation of authority, are all actions that may be inspired by greed. 囤积、偷窃和抢劫，尤其是通过暴力、欺诈或操纵权力，都可能由贪婪引起的。

In the words of Henry Edward, avarice "plunges a man deep into the mire of this world, so that he makes it his god."

用亨利·爱德华的话说，贪婪“使一个人陷入这个世界的泥潭，以至于他把这个世界当成自己的神。”

Greed wants more of the creation, rather than more relationship with God. 贪婪想要更多的受造之物，不想要与神的关系。

A Definition of Greed 贪婪的定义

Greed is a sin of desire like lust and gluttony.

贪婪是一种私欲之罪，就像色欲和暴食一样。

Thomas Aquinas (1225-1274) wrote that, through greed, man forsakes eternal things for temporal ones.

托马斯·阿奎那写道，由于贪婪，人为了暂时之物弃掉了永恒之事。

The greedy person never has enough (Habakkuk 2:5), and knows no limits. 贪婪的人永远不知足 (哈巴谷书 2:5)，也不知道限度。

2 Peter 2:14 speaks of those who have trained their hearts in greed.

彼得后书 2:14 说到那些训练自己内心贪婪的人。

A Definition of Greed 贪婪的定义

Also see: 也见于:

1. Matthew 马太福音 6:19: Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 不要为自己积攒财宝在地上，地上有虫子咬，能锈坏，也有贼挖窟窿来偷。

2. 1 Timothy 提摩太前书 6:9, 10: People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

但那些想要发财的人，就陷在迷惑，落在网罗，和许多无知有害的私欲里，叫人沉在败坏和灭亡中。贪财是万恶之根。有人贪恋钱财，就被引诱离了真道，用许多愁苦把自己刺透了。

3. Hebrews 希伯来书 13:5: Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you. 你们存心不可贪爱钱财。要以自己所有的为足。因为主曾说，我总不撇下你，也不丢弃你。

Biblical Examples of Greed

圣经中贪婪的例子

1. Balaam 巴兰 (Numbers 民数记 22)
2. Gehazi, Elijah's greedy assistant 以利亚的贪心助手, 基哈西 (2 Kings 5:20-27)
3. The rich fool 无知的财主 (Luke 路加福音 12:16-21)
4. Judas Iscariot 犹大
5. Ananias and Sapphira 亚拿尼亚和撒非喇 (Acts 使徒行传 5:1-11)

Man's Desire to Acquire 人类的索取欲

It is important to mention that there is no sin in acquiring things.
要指出的是得到什么没有罪。

In fact, man was designed to show authority over the creation, and part of that is to possess certain things. 其实，神设计人在受造界中发挥权柄，其中一部分就是拥有一定的事物。

So, having money and possessions is not sinful in itself.
所以享有钱财本身不是罪。

The problem arises when desire for them takes on a magnified intensity. 当对它们的欲望变得更强烈时，问题就出现了。

One could say that greed arises when one's possessions possess him.
我们可以说，当一个人的财产占有他时，贪婪就产生了。

Man's Desire to Acquire 人类的索取欲

So, a crucial question is, “Do you possess things that they might be used as tools in God’s kingdom building, or do you your things possess you?” 所以，有一个关键问题：“你拥有的事物是为了把它们用作建造神国的工具吗？还是你的所有物拥有了你？”

Are you possessions like a millstone around you neck, weighing you down, and keeping you a slave?

你拥有的事物就像打磨石缠住你的脖子让你下沉、使你像个奴隶吗？

Think about your various possessions. 想一想你拥有的各种事物。

Consider the time, money, and energy spent:

想一想你花费的时间、金钱和精力：

1. In finding, and buying, those possessions 寻找、购买
2. In cleaning them 清洁
3. In protecting them 保护
4. In repairing them 维修
5. In, finally, discarding them 最后丢弃

Man's Desire to Acquire 人类的索取欲

Each possession tends to add new burdens to our lives.
每一样事物都往往加添我们生活的重担。

The hope is that Christians would live simply, owning as little as possible, so as to make their lives light and unencumbered. 基督徒要过简朴的生活，拥有的越少越好，以让他们的生活轻省、不受阻碍。

Remember that the patriarchs (Abraham, Isaac, and Jacob) were instructed by God to live in tents, that they would be mobile when needed, trusting God to find wells along the way.

先祖们（亚伯拉罕、以撒和雅各）都得到神的教训住在帐篷里，他们在需要的时候迁移，信靠神会在路上找到取水的井。

It was when Jacob's family settled near the city of Shechem, that they encountered grave trouble (Genesis 创世记 33:19; 34:30).

雅各的家庭住在示剑附近的时候是他们遇到大麻烦的时候。

The point is that Christians must be careful not to become weighed down by things that are finally of no consequence.

重要的是基督徒们必须慎重，不要被没有最终结果的事物拖累。

Man's Desire to Acquire 人类的索取欲

Often, in my own life, I feel distracted, even confused, in how to deal with more and more possessions.

我自己常常对怎么处理越来越多的东西感到分心、不知所措。

Often, I long for the simplicity of my childhood, a time when I had few possessions, but my life seemed to have greater clarity of purpose.

我怀念小时候的简单，那时我拥有的很少，但我的生活的目的似乎更明了。

Greed as Universal 世人皆贪

Often we wrongly believe that greed is a problem of the wealthy.
我们常常错误地认为贪婪是富人才有的问题。

In fact, greed is equally a problem of the poor.
其实，贪婪同样是穷人的问题。

Greed arises from the heart's affections, regardless of one's circumstances. 贪婪来自于内心的爱好，与环境无关。

Common Euphemisms for Greed

贪婪的常见委婉说辞

People often use euphemisms to disguise their greed:
人们经常用委婉说辞掩饰自己的贪婪:

1. “I am just providing for my family.” 我只是在养家糊口。
2. “I am saving for the future.” 我在为未来存钱。
3. “I want to have enough to someday found a church.”
我想有足够的钱，有一天建立教会。

While it is good to provide for one's family, and while it is wise to save for the future, these can become a smokescreen used to cover the love of money. 虽然养家糊口是件好事，虽然为将来存钱是明智的，但这些都可能成为掩盖爱钱的烟幕。

The heart easily invents ways of covering its sin.
人的心很容易发明各种方法掩饰自己的罪。

Common Euphemisms for Greed 贪婪的常见委婉说辞

God does not need Christians with a great deal of money to prosper his kingdom. 神的国要发达不需要基督徒大量金钱。

What he needs is Christians willing to sacrifice for him.
他需要的是基督徒愿意为他舍己。

The church grows more effectively through common Christians committed to prayer and sacrifice.
借着普通信众的勤勉祷告和忠心舍己，教会就发展得更加有果效。

Consider that the early church did not have large church buildings.
初代教会没有庞大的教堂。

Instead, Christians opened their homes as meeting places for the church. 基督徒们开放他们的家用作教会的聚集地。

It was those simple acts of faith through which the church spread rapidly. 是单纯的信心之举让教会蓬勃发展。

Common Euphemisms for Greed

贪婪的常见委婉说辞

The point is that we often wrongly believe that if only I had more money, I could do more to advance God's kingdom.

重点是我们常常错误地相信只要我有更多钱，我就更能发展神的国。

This is often a cleverly disguised love of money, made to look holy.

这常常是爱钱的巧妙伪装，穿着敬虔的外衣。

Christians bear the most fruit for God when they are most willing to sacrifice for his kingdom.

当基督徒最愿意为神的国舍己的时候，是最能为神结出果子的。

Listen to Paul's words in 2 Timothy 4:6: For I am already being poured out like a drink offering, and the time for my departure is near. 听听保罗在提摩太后书 4:6 中的话：我现在被浇奠，我离世的时候到了。

One senses Paul's joy in expending his life for Christ, that others might find life in Christ.

可以感到保罗为基督浇奠生命、以让别人得基督生命的喜悦。

Losing his life, was a source of Paul's joy. 失去生命成了保罗的喜悦。

Jesus' Warning Against Greed

耶稣对贪婪的告诫

Luke 路加福音 12:15: Then He [Jesus] said to them, 'Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.' 于是对众人说：“你们要谨慎自守，免去一切的贪心；因为人的生命不在乎家道丰富。”

Notice that Jesus warned his followers to be wary of every form of greed. 请注意，耶稣告诫我们要免去一切的贪心。

So that must mean it can come in varieties.
所以这一定意味着它的形式多种多样。

The Greek word for “greed,” that Jesus used, is πλεονεξία, meaning covetousness, aggression, or desire for advantage. 耶稣所使用的希腊语“贪心”一词是 πλεονεξία，意思是贪婪、侵占、想占便宜。

Student Exercise 学生练习

Explain the way in which anxiety is a form of greed (and even a form of stealing – stealing something of the creation).

请解释为什么焦虑是一种贪婪（还是一种偷盗——偷取受造之物）。

Student Exercise 学生练习

It is fascinating to consider that anxiety arises out of a root of greed.
想想焦虑是如何出自贪婪之根的，会给人很大感悟。

Jesus' Warning Against Greed

耶稣对贪婪的告诫

Christians must consider that God is their warehouse of endless supply (Psalm 诗篇 81:10).

基督徒必须考虑神是他们的仓库，有着无尽的储备。

God has, and is ready to give, Christians all that they need to live the abundant life that he desires for them. 神已经准备好了赐给基督徒过丰盛的生活所需的一切，那是他对他们的心意。

The problem of sin is that we do not trust God, and we want to hold those resources for ourselves, so that we have control over them.

罪的问题是我们不信靠神，我们想为自己抓住那些资源，这样我们就能掌控它们。

See 见 Matthew 马太福音 6:24: No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

一个人不能事奉两个主。不是恶这个爱那个，就是重这个轻那个。你们不能又事奉神，又事奉玛门。（玛门是财利的意思）

Jesus' Warning Against Greed

耶稣对贪婪的告诫

Greed brings all kinds of other sin and strife into one's life, such as:
贪婪会给人的生活带来各种各样的罪恶和冲突，例如：

1. Lying (2 Peter 彼得后书 2:3) 说谎

2. A loss of love for God and others (Romans 罗马书 13:9, 10; 1 John 约翰一书 3:17) 对神对人失去爱心

3. Quarrelling 争吵

4. Murder 杀害

Jesus' Warning Against Greed

耶稣对贪婪的告诫

As sinners, we wrongly believe: 作为罪人，我们错误地相信：

1. That God withholds his best from us 上帝对我们保留了他最好的
2. That God's provision will never be adequate, that it will lack certain crucial things that we need or desire
神的供应永远还不够，缺乏我们所需所要的重要事物
3. If we do gain all that we really need, we must grab for that ourselves.
要获得我们需要的一切，必须自己去抓。

Jesus' Warning Against Greed

耶稣对贪婪的告诫

Consider 想想:

Colossians 歌罗西书 3:5: Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. 所以要治死你们在地上的肢体。就如淫乱，污秽，邪情，恶欲，和贪婪，贪婪就与拜偶像一样。

Ephesians 以弗所书 5:5: For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any inheritance in the kingdom of Christ and of God.

因为你们确实的知道，无论是淫乱的，是污秽的，是有贪心的，在基督和神的国里，都是无分的。有贪心的，就与拜偶像的一样。

Notice the connection that Paul draws between greed and idolatry.
注意，保罗把贪心和拜偶像连系在一起。

Greed in the Church 教会中的贪婪

The church must be careful not to allow greed to grow in its members, but should be quick to discipline such matters (See 见 1 Corinthians 哥林多前书 5:11).

教会必须慎重，不可让贪婪在会众中滋长，这样的事要快速管教。

The world will be greedy, but the bride of Christ must never be (Ephesians 以弗所书 5:3).

世界是贪婪的，但基督的新妇绝不能贪婪。

See 见 1 Corinthians 哥林多前书 6:10: nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

偷窃的，贪婪的，醉酒的，辱骂的，勒索的，都不能承受神的国。

Even more so, those who shepherd the church must not be greedy. 牧养教会的人更是绝不可贪婪。

See 1 Timothy 3:3, 8; Titus 1:7; 1 Peter 5:2.

见提摩太前书 3:3, 8; 提多书 1:7; 彼得前书 5:2。

Antidotes to Greed 贪婪的解药

It is important to recognize that the antidote to greed is not asceticism, renouncing all pleasures and possessions. 重要的是要认识到，贪婪的解药不是苦行主义那般放弃一切的乐趣和财产。

Rather the antidote to greed is to see Jesus as one's treasure, that hidden pearl in the field that one would sell all to gain (Matthew 马太福音 13:45, 46). 贪婪的解药是把耶稣视若珍宝，是藏在田间的珍珠，让人愿意变卖一切去得到。

When one recognizes the sin of greed, the moralistic trap is to simply seek to counteract greed with greater generosity.

当人认识到贪婪之罪，道德主义的陷阱就是变得更大方以抵消贪婪。

However, there a far greater solution, which is found in making Jesus one's treasure.

但有一个解决方法要伟大得多，那就是让耶稣做一个人的财宝。

When one desires Jesus more than anything, one's grabbing becomes a releasing. 当人渴慕耶稣超过渴慕任何人事物，他的抓就成了放。

Antidotes to Greed 贪婪的解药

The one who makes Jesus his treasure, is quick to use what he has to love God and others.

把耶稣当做财宝的人会很乐意用他拥有的事物爱神爱人。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

The Christian trains himself “to renounce ungodliness and worldly passions” (Titus 提多书 2:11, 12).

基督徒训练自己“除去不敬虔的心，和世俗的情欲。”

In other words, the Christian glimpses the start of greed in his life, and takes countermeasures to stop it, continually bringing matters to God in repentance. 当基督徒开始看到贪婪在他的生命里蠢蠢欲动，就要采取行动遏制它，持之以恒地将贪婪之事以悔改的心带到神的面前。

Some questions the Christian should ask himself:

基督徒应该问自己几个问题：

1. When am I most tempted to greed? 什么时候我最容易贪婪？
2. How do I generally spend money? 我一般是怎么花钱的？
3. Am I quick to spend money, or quick to save it?
我是花钱快还是存钱快？

The Christian's Battle Against Greed

基督徒与贪婪的斗争

Which way are you inclined, toward spending or saving?
你倾向于哪一边？是花费还是储蓄？

Do you seek quick pleasures and to impress friends, or do you seek a perceived guard against falling into want? 你追求即时的快乐、让朋友对你不容小觑？还是你追求自认为的保守、不落入欲望之中？

The question one should ask himself, is in what way am I called to spend money to love others today?
我们要问自己，神是如何呼召我今天为了爱别人而花费的？

In what way am I called to save money, so that I might have something set aside to help those in need (1 Corinthians 哥林多前书 16:2; Ephesians 以弗所书 4:28)?
神又是怎么呼召我储蓄的，让我有放在一边以便帮助有需要的人？

The Christian's Battle Against Greed

基督徒与贪婪的斗争

The Christian does not want to go to two extremes in his finances:
基督徒不想在财务上走两个极端:

a. Figuratively feasting 象征性的盛宴

b. Figuratively fasting 象征性的禁食

This means that we do not want to go to the extremes of either spending profligately, or being so stingy that we do not use what we have to love others. 这意味着我们不想走极端，不是挥霍无度，就是一毛不拔，吝啬得不愿意用任何东西爱别人。

Thus, we do not want to overly spend, and thus be wasteful.

因此，我们不想过度消费，从而造成浪费。

We also do not want to spend so little that we miss opportunities that God has set before us to use what we have for good.

我们也不想花得太少，以致错过了神摆在我们面前让我们使用我们拥有的东西去行善的机会。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

What is the right balance between financially “feasting” or “fasting”?
在财务上“盛宴”和“禁食”之间，怎样才是正确的平衡？
This is hard to know. 这很难知道。

The Christian must daily ask God for wisdom in how to rightly spend, and how to rightly save, not making either into an idol.
基督徒必须每天向神求智慧，知道如何正确地消费，如何正确地储蓄，而不是把两者之一当作偶像。

The Christian should daily make sacrifices in what he might want to spend money on, so that he can love others.
基督徒应该每天在他可能想花钱的地方做出牺牲，以此爱别人。

Such sacrifices are difficult to specify, but the Christian, again, should ask God how he is called to sacrifice his own desires, so as to love God and others today. 这样的牺牲很难具体说明，但基督徒还是要求问神，他如何被神呼召舍弃自己的喜好，以在今天爱神爱人。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

4. Am I willing to be generous, especially to the household of faith (2 Corinthians 哥林多后书 9:7)? 我乐意施舍吗，尤其是对信徒家庭？

5. Do my possession serve me, as I serve Christ, or do I serve my possessions?

是我在服侍耶稣的时候，钱财服侍我？还是我在服侍钱财？

This was a crucial question raised by Augustine (354-430).

这是奥古斯丁提出的一个关键问题。

It means that possessions must never be allowed to enslave Christians.
这意味着绝不允许钱财奴役基督徒。

Part of guarding against such slavery is to live as simple a life as you can. 防止这种奴役的方法之一就是尽可能过简朴的生活。

Each new possession weighs us down with a new burden.

每一样新的财物都使我们背上了新的负担。

Thus, living simply helps us to be unencumbered.

因此，简朴的生活有助于人不被拖累。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

Consider that no matter how big your house is, when you sleep, you only need one bed. 良田千顷，日餐不过一斛；华屋万间，夜卧不过五尺：纵有卧榻三千，只得一席安寝。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

The Christian cultivates three qualities within himself:
基督徒在自己身上培养三种品质：

1. Compassion – seeing the needs of those around him
怜悯——看到周围人的需要
2. Generosity – willing to give to others in need
乐善好施——愿意施舍给有需要的人
3. Sacrifice – giving up his own comforts or desires so as to provide for others
舍己 - 放弃自己的舒适和喜好，以提供给别人

Cultivating these three qualities (in a Christ-centered way) helps to guard the heart from greed.

(以基督为中心的方式) 培养这三种品质，有助于保护心灵不至贪婪。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

At any moment, there are hundreds of things that you could pursue. 任何时候，你可以追求的事物都有上百件。

The world is quick to dangle enticements before you that you would chase after worthless things, and worthless accolades. 这个世界很快就会向你抛出诱惑，让你追逐毫无价值的东西和毫无意义的荣誉。

However, in order for the Christian to be effective in serving God, he must learn to say “No” to many things, even things which might be personally beneficial to him. 但是，基督徒为了有果效地服侍神，他必须学会对很多东西说“不”，哪怕那些对你自己有好处。

He must learn to make his life a daily sacrifice (Romans 罗马书 12:1). 他必须学会让他的生命做每天的活祭。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

Hebrews 希伯来书 10:32-34: Remember those earlier days after you had received the light, when you stood your ground in a great contest in the face of suffering. Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You sympathized with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions.

你们要追念往日，蒙了光照以后，所忍受大争战的各样苦难。一面被毁谤，遭患难，成了戏景，叫众人观看。一面陪伴那些受这样苦难的人。因为你们体恤了那些被捆锁的人，并且你们的家业被人抢去，也甘心忍受，知道自己有更美长存的家业。

In seeing Christ as our great possession, we are willing to give away earthly possessions.

把基督看做我们伟大的产业，从而愿意放弃地上的产业。

The Christian's Battle Against Greed

基督徒与贪婪的斗争

Thus, the Christian might think of himself, not as having possessions, but as having one great Possession (Christ), the pearl of incomparable worth (Matthew 马太福音 13:45).

因此，基督徒可以这样看自己，他拥有的不是钱财，而是那唯一的产业（基督），祂是上好的珍珠，是无价至宝。

The Secret of Contentment 知足的秘诀

Once a student asked me how much money I have.

有一次一个学生问我有多少钱。

I told him I have infinite wealth. 我告诉他我的财富数之不尽。

He was shocked, and asked what I meant. 他错愕地问我是什么意思。

I told him of my faith in Jesus which is my wealth, and how Jesus would provide for me whatever I need.

我告诉他我对耶稣的信心是我的财富，我需用的他都会给我。

So, if I need a certain amount of money to fulfill Jesus' plans for my life, he would find a way to provide that. 所以，如果我需要一笔钱成就耶稣对我生命的计划，他就有办法提供给我。

The Secret of Contentment 知足的秘诀

This is really a question, not of what I have, but of who I have.
这在于一个问题，不是我拥有什么，而是我拥有谁。

If I have Jesus, and if he is the king over all creation, then I will never lack anything. 如果我有耶稣，如果他是万有之王，那我就毫无所缺。

The Christian is guarded against greed as he sees Jesus as his true wealth. 把耶稣看做自己真财宝的基督徒就得到保守不至贪婪。

See 见 1 Timothy 提摩太前书 6:6-10

Hebrews 希伯来书 11:6: And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

人非有信就不能得神的喜悦。因为到神面前来的人，必须信有神，且信他赏赐那寻求他的人。

The Secret of Contentment 知足的秘诀

A pastor once said, “If I lost every possession tomorrow, I would still be a rich man because of Jesus. Because, it is not what I have, but who I have, that makes me rich.”

一位牧师曾经说过：“就算明天我失去全部家当，我还是一个富人，因为耶稣。因为，富不富有不在于我拥有什么，而是拥有谁。”

Your value is not in what you have, but in who you have, more specifically, who you belong to. 你的价值不在于你拥有的是什么，乃在于你为谁拥有，更具体地说，就是你属于谁。

Each Christian is a child of the King. 每一个基督徒都是王的子嗣。

So, nothing that the Christian needs will be withheld from him.

所以，基督徒无论需要什么，都不会保留着不给他。

Additionally, God's plans for us, are always far greater than our plans for ourselves. 且神对我们的计划，总是比我们对自我的计划好太多。

Thus, God is at work to give us incomparable wealth in himself, a wealth that the world cannot see, but which is stored for us in heaven (Matthew 马太福音 6:20). 因此，神在工作，赐给我们他里面无与伦比的财富，是世界看不见的，为我们存留在天上。

The Secret of Contentment 知足的秘诀

When one sees Jesus as his treasure (Philippians 腓立比书 3:7, 8), one is far more content with what he has in this world. 当一个人看到耶稣是他的财宝，他就会对他在这个世界上所拥有的更为满足。

This does not mean that it is wrong to acquire more.
这不意味着得到更多是错误的。

It means that one does not treasure those acquisitions, does not derive from them the pleasure that only Jesus can give. 这意味着一个人不把这些收获当做财宝，不从中取得只有耶稣才能给予的快乐。

So, consider Paul's statement in Philippians 4:11-13, that he learned to be content whatever his lot in life, whether with much or with little.

所以，想想保罗在腓立比书 4:11-13 节所说的话，他无论在什么景况，无论贫富，都可以知足，这是我已经学会了。

Paul did not regard his external situation, but only his mission for Christ. 保罗不顾他的外在处境，只顾他为基督所负的使命。

The same should be true for us. 我们也应该如此。

The Secret of Contentment 知足的秘诀

Most of us wrongly believe that through the accumulation of things (as well as accolades, etc.), we will one day be content. 我们大多数人都错误地认为通过事物（或表彰）的积累，我们终有满足的一天。

In fact, the opposite is true. 其实，恰好相反。

The rapacious accumulation of things actually destroys our contentment. 对事物贪婪的积累只会破坏我们的满足。

The simple desire to serve God, grow in faith, experience grace, and to release wants so as to allow God to supply needs, is the secret of contentment. 单纯地渴望服侍神、在信心中长进、经历恩典、放开想要的、让神供应所需，是知足的秘诀。

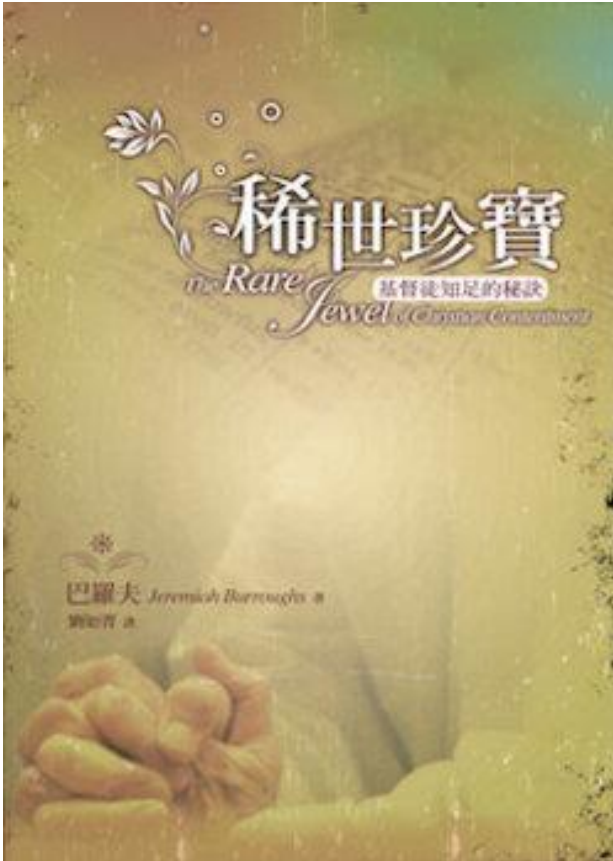
The Secret of Contentment 知足的秘诀

2 Corinthians 哥林多后书 8:9: For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

你们知道我们主耶稣基督的恩典。他本来富足，却为你们成了贫穷，叫你们因他的贫穷，可以成为富足。

Philippians 腓立比书 2:6, 7: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. 他本有神的形像，不以自己与神同等为强夺的。反倒虚己，取了奴仆的形像，成为人的样式。

The Secret of Contentment 知足的秘诀



In his book, *The Rare Jewel of Christian Contentment*, Jeremiah Burroughs (1599-1646), stated that contentment is defined as “that sweet, inward, gracious frame of spirit, which freely submits to and delights in God’s wise [fatherhood] in every [situation].”

在巴罗夫 (Jeremiah Burroughs) 所著的《稀世珍宝：基督徒知足的秘诀》一书中，他把知足定义为“那种甘甜、由衷的慈心，在一切的处境中自由地顺服为父之神的智慧，并以为乐。”

The Secret of Contentment 知足的秘诀

On account of our sin nature, and through the world's lies, we have convinced ourselves that we must continually “add” to our lives. 因着罪性和世界的谎言，我们让自己相信我们必须给生命不断地做加法。

We wrongly believe that if we do not continually gain more, then we have missed the purpose of life.

我们错误地相信如果我们不能获得更多，就失去了生活的意义和目标。

In reality, the Christian life is about “subtraction,” meaning that we learn to desire less of the creation, and more of the Creator himself.

其实，基督徒的生命是做减法，意思是我们学习对受造之物的渴望变少，想要造物之主更切。

In this sense, subtraction actually leads to multiplication.

从这个意义上讲，减法其实是乘法。

The less encumbered we are by possessions, the more we can truly enjoy the grace and wonder of God himself.

我们越不受财产的束缚，就越能真正享受神的恩典和奇妙。

The Secret of Contentment 知足的秘诀

Thus, there is a certain truth in the statement, “Addition through subtraction.” 因此，“减就是加”这句话是有道理的。

By shedding things that we do not need, and in saying “No” to unwise pursuits, our lives actually takes on greater strength for Christ.

丢弃我们不需要的东西，并愚妄的追求说“不”，我们的生命才能更有能力地为基督而活。

Review Questions 复习样题

1. From the class notes, “Greed,” explain the section, “A Definition of Greed” in detail.

根据讲义《七宗罪之贪婪》，详细解释“贪婪的定义”这部分内容。

2. From the class notes, “Greed,” explain the section, “Jesus’ Warning Against Greed” in detail. 根据讲义《七宗罪之贪婪》，详细解释“耶稣对贪婪的告诫”这部分内容。

3. From the class notes, “Greed,” explain the section, “The Christian’s Battle Against Greed” in detail. 根据讲义《七宗罪之贪婪》，详细解释“基督徒与贪婪的斗争”这部分内容。

4. From the class notes, “Greed,” explain the section, “The Secret of Contentment” in detail.

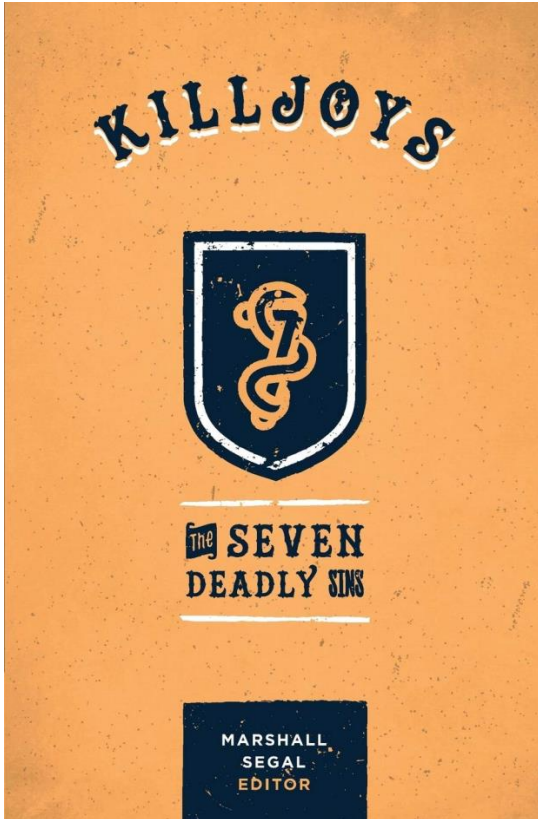
根据讲义《七宗罪之贪婪》，详细解释“知足的秘诀”。

The Seven Deadly Sins – Lust

七宗罪之情欲



Citation 参考书目



The Seven Deadly Sins 七宗罪之

The Seven Deadly Sins 七宗罪之	
1. Pride 骄傲	
2. Greed 贪婪	
3. Wrath 暴怒	
4. Lust 情欲	
5. Envy 嫉妒	
6. Gluttony 暴食	
7. Sloth 懒惰	

Introduction 导论

I teach other lessons on sexual sin, so this discussion will be relatively brief. 我曾教导《对性罪的圣经辅导》，故本篇内容相对简短。

The Concept of Lust 情欲

Lust is intense longing. 情欲是强烈的欲望。

According to *Baker's Biblical Dictionary*, lust is “a strong craving or desire, often of a sexual nature.” 根据《贝克圣经词典》，情欲（也叫：色欲；性欲；情欲）是“一种强烈的渴望或欲望，通常与性有关。”

The word “lust” is used twenty-nine times in Scripture, and never in a positive context.

“**Lust** 情欲”这个词在圣经中出现了 **29** 次，每次出现都是负面含义。

The Concept of Lust 情欲

It is usually thought of as intense or unbridled sexual desire, which may lead to fornication (including adultery), rape, bestiality, and other sexual acts. 人们通常认为情欲是一种强烈、难以束缚的性欲，会导致淫乱、强奸、人兽交和别的性行为。（译者注：圣经通常把 **Lust** 翻译为情欲，不止与性有关）

However, it can also mean other forms of unbridled desire, such as for: 圣经中 **Lust** 也可以指任何不加节制的欲望，如：

1.Food 口腹之欲

2.Money 金钱欲

3.Power 权利欲

4.Praise 得到赞美的欲望

The Biblical Categories of Lust

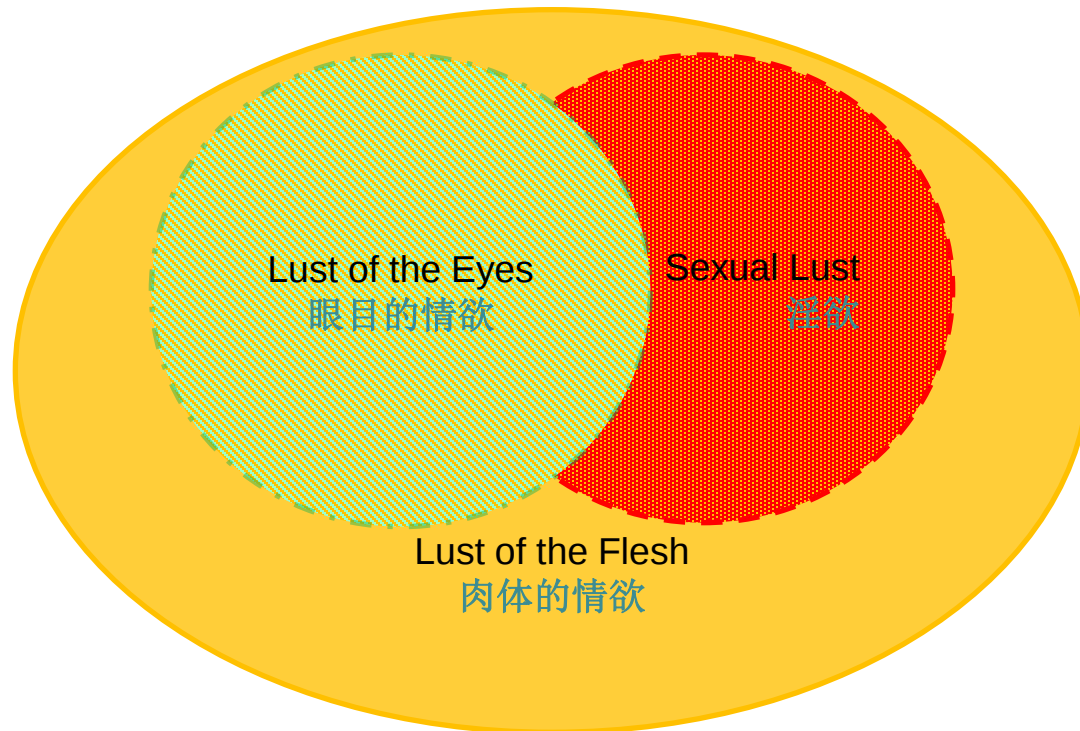
圣经中的情欲分类

One of the difficulties with this concept is that the Bible, more accurately, speaks of the lust of the flesh and lust of the eyes.

对这个概念难以理解的部分是，圣经中更准确的是使用这个词形容肉体的情欲和眼目的情欲。

These are broader categories than mere sexual lust.

这些比单纯的淫欲范围更广。



The Biblical Categories of Lust

圣经中的情欲分类

The concepts of lust of the flesh, lust of the eyes (1 John 约翰一书 2:15-17), and sexual lust overlap.

肉体的情欲、眼目的情欲和淫欲是有重叠的。

However, they are not the same concepts. 但它们不完全一致。

The lust of the flesh refers to “sensual and impure desires which seek their gratification in sexuality, alcohol, food, and the like.” “肉体的情欲”指的是“在性、酒精、食物等方面寻求的肉体之欲，是不洁的。”

The lust of the eyes indicates "inordinate desires after finery of every kind, gaudy dress, splendid houses, superb furniture, expensive accessories, trappings, and decorations of all sorts."

“眼目的情欲”指“对华丽的服饰、豪华的住宅、精美的装修、上等的家具、昂贵的配饰、精巧的点缀等等过度的欲望。”

The Biblical Categories of Lust

圣经中的情欲分类

1 Peter 彼得前书 2:11: Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. 亲爱的弟兄阿你们是客旅，是寄居的。我劝你们要禁戒肉体的私欲。这私欲是与灵魂争战的。

Sinful desires might also be stated as lusts of the flesh.
“肉体的私欲” 也被叫 “肉体的情欲。”

So, sexual lust is an expression of the lust of the flesh, and is enticed by the lust of the eye.
所以，淫欲是一种肉体情欲的表现，由眼目的情欲所勾引。

The Lust of the Flesh 肉体的情欲

Some characteristics of the lust of the flesh: 肉体情欲的一些特征:

1. Senseless desire for luxury 无谓的奢侈享受
2. Exaggerated care of the body 对身体的夸张的养护
3. Intemperance in eating and drinking 大吃大喝

Our culture tempts us to seek provision for the flesh, and material comforts far beyond our needs, drowning the spirit and producing needless anxieties. 我们的文化试探着我们寻找远远超出我们需要的肉体供给和物质享受，淹没人的灵魂，产生不必要的焦虑。

The Christian is called to crucify his desire to satisfy these insatiable appetites, so they neither master us, nor lead us into sin. 基督徒受到呼召钉死这些贪得无厌的私欲，使它们既不支配我们，也不引我们犯罪。

The Lust of the Flesh 肉体的情欲

The lust of the eye focuses our attention on the things of the world.
眼目的情欲让我们定睛于属世之物。

The modern media continually feeds the lust of the eye.
现代媒体不断地喂养眼目的情欲。

The lust of the flesh acts to make our sin nature comfortable.
肉体情欲的发动使我们安于罪性之中。

The lust of the flesh may show itself in the love of money, in fits of rage, or in craving entertainment.
肉体的情欲可能反映为爱钱、勃然大怒和对娱乐的渴望。

The Deceit of Lust 情欲的欺骗

Our lusts are in direct violation of God's will, because they usually are misdirected, leading us away from God to our own selfish desires.

我们的情欲是直接对神心意的违背，因为它们常常被误导，带着我们远离神，转向自己的私欲。

2 Corinthians 哥林多后书 10:5: We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

将各样的计谋，各样拦阻人认识 神的那些自高之事一概攻破了，又将人所有的心意夺回，使他都顺服基督。

A Focus on Sexual Lust 淫欲

While the biblical category is broader than just sexual lust, for this lesson I will primarily focus on sexual lust.

虽然“情欲”在圣经中范围比淫欲要广，但这堂课我主要讲淫欲。

Biblical Examples of Sexual Lust

圣经中的淫欲案例

Consider David, as he walked on the roof of his palace (2 Samuel 撒母耳记下 11). 大卫走在王宫的屋顶上。

Two issues would tempt David to sexual lust:
有两件事勾起了大卫的淫欲：

1. At a time when kings go off to war, David sent his commander Joab out with the king's men, and the whole Israelite army (2 Samuel 撒母耳记下 11:1). 到列王出战的时候，大卫又差派约押，率领臣仆和以色列众人出战。

David should have been with his army on the battlefield.
大卫应该和他的军队一起上战场。

Instead, he irresponsibly remained within the luxury of his palace.
但他却留在宫殿享乐。

Biblical Examples of Sexual Lust

圣经中的淫欲案例

2. One evening David got up from his bed... (2 Samuel 撒母耳记下 11:2) 太阳平西，大卫才从床上起来。

Secondly, David arose from his bed late in the day, evidence of a slothful or self-indulged lifestyle.

第二，便是大卫起得很晚，表现了一种怠惰、自我放纵的生活方式。

Think of his luxurious lifestyle, and the late hour he remained in bed, as two seeds that David planted within his heart.

思想一下他那享受的生活，太阳落山了还赖床不起，

Those two seeds would grow into lust. 这两个种子生出了情欲。

As David walked on the roof of his palace, he saw a beautiful woman, Bathsheba, bathing.

当大卫走在殿顶上见到一位美丽的妇人拔示巴沐浴。

Biblical Examples of Sexual Lust

圣经中的淫欲案例

David should have immediately looked away, and left the area.
大卫应该立马撇过脸走开。

Instead, David figuratively drank in her beauty.
可大卫却沦陷在了她的美貌里。

He then sent messengers to invite her to the palace, one of whom warned David that this was Uriah's wife (1 Samuel 撒母耳记上 11:3).
他差派使者召妇人入宫，有人就告诫大卫这是乌利亚的妻子。

However, David would not be deterred. 大卫却不为所动。

He committed adultery with Bathsheba. 他与拔示巴犯了奸淫。

From this scene, we see a picture of the growth of sexual lust.
从这个场景中我们看到了淫欲的成长。

A Definition of Sexual Lust 淫欲的定义

Dante (1265-1321) defined lust as disordered love.

但丁将淫欲定义为不合礼法的爱。

In Dante's *Inferno* (1321), he symbolized lust as being eternally blown about in a hurricane, indicating one's lack of self-control.

在但丁《神曲》的地狱篇中，他将淫欲的惩罚表现为“狂暴的力量把鬼魂吹得东飘地荡”，以表现罪人曾经的荒淫糜烂。

1 John 2:17 states that the world and its desires (lusts) pass away, whereas "the man who does the will of God lives forever."

约翰一书 2:17 节说，这世界和世上的情欲都要过去，但“遵行神旨意的，是永远长存。”

A Definition of Sexual Lust 淫欲的定义

Notice Revelation 17:1, which speaks of the prostitute riding on a scarlet beast. 请注意启示录 17:1 说到淫妇骑在朱红色的兽上。

The prostitute is a personification of the world system with its luxuries and desires. 淫妇是世界体系及其奢侈和欲望的化身。

This prostitute figuratively committed adultery with the kings of the earth (Revelation 启示录 17:2). 这个淫妇与世上列王犯奸淫。

Finally, in Revelation 17:16, the beast and the kings hate the prostitute and strip her naked, eat her flesh, and burn her. 最后在启示录 17:16 中兽和列王都恨那淫妇，叫她赤身，吃她的肉，把她焚烧。

While the beast and prostitute both serve the dragon, which is Satan, they are also at war with one another.

虽然兽和淫妇都服侍龙，龙就是撒旦，但他们彼此相争。

A Definition of Sexual Lust 淫欲的定义

Finally, the world system attacks and destroys itself.
最后，世俗体系自相残杀。

This is what 1 John 2:17 states, that the world and its desires pass away. 这就是约翰一书 2:17 说的这世界，和其上的情欲，都要过去。

Likewise the lust of the flesh leads to ruin, and produces neither lasting good fruit, nor joy. 同样，肉体的情欲走向毁灭，生不出永久的好果子，也带给不了人喜乐。

Overcoming Sexual Lust 胜过淫欲

Read 1 Thessalonians 4:1-8 阅读帖撒罗尼迦前书 4:1-8

Overcoming Sexual Lust 胜过淫欲

There are two themes which arise from the this passage:
这段话有两个主题:

1.Holiness 圣洁

2.Honor for another person 尊荣另一位

Thus, the way to avoid falling into sexual lust is to pursue holiness, and to honor the sexual purity of others.

因此，要远避淫行就是要追求圣洁，保守弟兄（姐妹）不沾染污秽。

Lust arises when holiness is neglected, and one cares nothing for honoring the sexual purity of others.

忽视圣洁就会滋长淫欲，对保守别人的圣洁也毫不在意。

Overcoming Sexual Lust 胜过淫欲

It is important to recognize that there are only two options for the Christian. 重要的是要认识到基督徒只有两个选择。

He either pursues holiness, or he pursues ungodliness.
他要么追求圣洁，要么追求悖逆。

He never remains neutral. 他从来无法保持中立。

The antidote to the lust of the flesh is not just to stop pursuing it.
肉体情欲的解药不只是不再追求它。

The antidote is to actively pursue Christ. 解药是热心追求基督。

This is the notion of putting off and putting on, found in Ephesians 4:22-24. 这是以弗所书 4:22-24 中说的脱去旧人，穿上新人。

Overcoming Sexual Lust 胜过淫欲

Sexual lust develops when one decides that he only wants another person's body for pleasure.

淫欲的骚动是当一个人认定他人的身体仅是他的取乐之物。

Such a person does not want to enter into a covenant of commitment.
这样的人不想进入委身的盟约之中。

The idea behind lust is to have that person's body, without honoring the whole person, and without giving glory to God. 淫欲背后的思想是去拥有一个人的身体但不用尊荣他的全部，也不用荣耀神。

Each person's body was designed to be a temple of the Holy Spirit (1 Corinthians 哥林多前书 3:16).

每个人的身体都被设计成圣灵的殿 (唯有基督徒真的成为了圣灵的殿)。

When one engages in sexual sin, he desecrates that temple, both in himself, and in another.

当人犯性罪的时候，是亵渎圣殿，既是对他自己，也是对别人。

Overcoming Sexual Lust 胜过淫欲

Consider this from another perspective. 从另一角度思考。

The one who lusts after another person, has made that person into an object, functionally stripping him or her of the image of God.

对别人生发淫欲就是将他/她当做物体，剥夺了他/她神的形象。

In a sense, that is what Satan does to people, strips them of the image of God within them, treating them as an object or as an animal, and convincing them of the same.

在某种程度上，那是撒旦对人做的，剥夺他们里面神的形象，像对待物体或牲畜一样对待人，还教唆他们也如此行。

Overcoming Sexual Lust 胜过淫欲

Additionally, based on Revelation 17:16, ultimately Satan hates his own. 再者，根据启示录 **17:16**，撒旦最终是恨他自己的。

The same is true when we give ourselves to sexual lust.
当我们把自己交给淫欲的时候，我们也会这样。

This causes us to hate those after whom we lust.
这让我们恨那些我们淫欲中贪恋的人。

We may call it love, but it is actually a form of hatred toward God and others. 我们可能称之为爱，但它其实是一种对神对人的恨。

Overcoming Sexual Lust 胜过淫欲

The fight against sexual lust is a fight of faith.
与淫欲的斗争是一场信仰的斗争。

This means that the Christian fights for greater knowledge of God, greater desire for God, and greater obedience to God. 这意味着基督徒为了对神更多的认识、更强的渴慕、更大的顺服而斗争。

The Christian is never passive in his fight against sin.
基督徒在与罪的争战中绝不是被动的。

He brings all of his will into the fight of faith, resisting temptation and the world's allure.
他在信仰之战中全心投入，抵挡试探、杜绝从世界来的诱惑。

Overcoming Sexual Lust 胜过淫欲

Put another way this is really a question of to whom does one surrender himself. 换句话说，这其实是一个我们向谁降服的问题。

Man only has two possibilities with regard to whom he surrenders.
人的降服只有两个可能。

He either surrenders to Satan or to God.
他要么降服于撒旦，要么降服于神。

Surrendering to Satan means giving oneself over to his lusts, indulging one's desires. 降服撒旦意味着把自己交给情欲，沉溺在私欲中。
This is functionally equivalent to surrendering to Satan himself.
这等同于降服于撒旦。

Surrendering to God means taking to heart Christ's beatitudes, cultivating the fruit of the Spirit, putting on the armor of God, in short, putting on Christ himself through continual repentance and faith.
降服于神意味着把基督的祝福存在心里，栽培圣灵的果子，穿上神的军装，简而言之，就是借着悔改与相信穿戴基督本身。

John Piper's “ANTHEM” Strategy

约翰·派博的“赞美诗（ANTHEM）”战略

John Piper offers a strategy for overcoming sexual lust.
约翰·派博为胜过淫欲提供了一个战略。

He uses the pneumonic “ANTHEM”: 他使用了“ANTHEM”命名。

1.A – Avoid 避免

The Christian must do everything possible to avoid being tempted by the world and Satan. 基督徒必须尽一切可能逃避世界和撒但的试探。

If you are sitting at a restaurant, and a television screen is showing tempting images, get up and move your seat, so that you cannot see the screen (or maybe find a different restaurant).

当你坐在一个餐厅，电视上放着具有诱惑性的内容。站起来，挪动你的座位，让自己看不到 (或是找别的餐厅)。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

In other words, actively avoid anything that you believe has the power to enslave you to sin.

换句话说，你认为什么东西有辖制你的力量，要主动避开。

This means knowing your own heart well. 这就要明白自己的心。

What are the triggers that seem to cast you into an abyss of sin?

让你坠入罪之深渊的导火索是什么？

Take steps to “shut off” or “turn away from” anything causing temptation. 采取步骤“关掉”或“转离”任何勾起试探的东西。

2 Timothy 提摩太后书 2:22: Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. 你要逃避少年的私欲，同那清心祷告主的人追求公义，信德，仁爱，和平。

Romans 罗马书 13:14: Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature. 总要披戴主耶稣基督，不要为肉体安排，去放纵私欲。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

Another aspect of this is the kind of people with whom you spend time.
另一方面还有你跟什么样的人花时间和精力在一起。

You tend to adopt the desires and patterns of those around you.
你会采取身边的人的私欲和习惯。

This is why it is crucial to seek out godly brothers and sisters who will help you to continually grow closer to Christ.
这是为什么找到敬虔的弟兄姐妹帮助你与基督变得更亲近是关键。

Who do you surround yourself with, and who do you go to for sound counsel?
在你身边的都是谁？你去谁那里寻求纯正的辅导？

John Piper's "ANTHEM" Strategy

约翰·派博的“赞美诗（ANTHEM）”战略

2. N – No 说“不”

The moment that a lustful thought enters your mind, say, “No! In the name of Jesus, No!”

当淫念闪入你的脑海，就要说：“不！奉耶稣的名，不！”

John Piper recommends saying it out loud, and with a commanding voice. 派博建议如果你敢的话，大声地说出来。强悍一些。

This is not a magic mantra. 这不是像魔咒那般。

It is a way to remind oneself of to whom one belongs, and to whom one is obedient. 这是提醒自己自己是属于谁的，又是顺服谁的。

Calling upon Jesus in times of temptation is a way to bolster faith in him. 受到试探的时候呼求耶稣的名是一种在他里面坚定信心的方式。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

As Piper states, “You don’t have more than a few seconds. Give the lustful thought more unopposed time than that, and it will lodge itself with such force as to be almost immovable.” 他说：“你只有几秒的时间。再多加一秒，情欲就会长驱直入，并且几乎很难抵抗。”

The Christian must remember that he is at war with lust.
基督徒必须记住，他与淫欲就是在打仗。

Consider Joseph response to being tempted by Potiphar’s wife.
想想约瑟在受到波提乏的妻子引诱时是怎么做的。

Joseph immediately fled (Genesis 创世记 39:12). 约瑟立刻逃跑了。

He did not reason through the temptation. 他没有在试探中理论。
He understood the entangling power of what he faced, and he wisely fled from it. 他明白他面对的是一种会网罗人的力量，他智慧地逃跑了。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

“Be killing sin or it will be killing you.” (John Owen)
若不杀死罪，罪就杀死你。(约翰·欧文)

James 雅各书 4:7: Submit yourselves, then, to God. Resist the devil, and he will flee from you.
故此你们要顺服神，务要抵挡魔鬼，魔鬼就必离开你们逃跑了。

Notice that James offers a very simple directive: submit and resist.
注意，雅各给我们一个非常简单的指导：顺服、抵挡。

We are not called to anything more than this.
他让我们做的除此以外，别无其它。

Such a directive causes the Christian to draw near to God, and Satan to flee from him. 这样的指导带基督徒亲近神，撒旦就远离他。

John Piper's "ANTHEM" Strategy

约翰·派博的“赞美诗（ANTHEM）”战略

3. T – Turn 转向

Turn your heart toward Christ. 从心转向基督。

Do it immediately. 马上去做。

The Christian who says “No” to temptation, must then fill his mind with the things of Christ, specifically his Word. 对试探说“不”的基督徒，必须以属基督之事充满他的心灵，特别是他的话语。

Attack the inferior promises of sin with the superior promises of Christ. 以基督卓越的应许攻击罪恶那卑贱的谎话。

Memorize Scripture that you will call to mind when temptation comes. 把经文记在心里，在遇见试探的时候你就能想起。

Scripture is a sword which will give you victory in spiritual warfare (Ephesians 以弗所书 6:17).

神的道就是在属灵的争战中赢得胜利的宝剑。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

What we want for ourselves is always less than what God wants for us.
我们自己想要的往往不如神想要给我们的。

When the Christian is convinced of that truth, he no longer wants to turn to sin. 当基督徒对此深信不疑的时候，他就不再想要转向罪。

He recognizes that what he could have in Christ is far superior, far more satisfying, and far more lovely. 他认识到他在基督里拥有的要强得多，带来不可比拟的满足与无与伦比的可爱。

The gift that Jesus has for his people is far superior to anything that the creation can offer.
耶稣赐给百姓的礼物远胜过任何受造之物所能提供的。

Jesus' great gift to us is himself.
耶稣赐给我们最大最美的礼物就是他自己。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

All deceitful desires are lies. 一切具有欺骗性的欲望都是谎言。

Ephesians 以弗所书 4:22: You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires 就要脱去你们从前行为上的旧人。这旧人是因私欲的迷惑，渐渐变坏的。

Deceitful desires are “passions of your former ignorance.”
私欲的迷惑就是“从前蒙昧无知的时候那放纵私欲的样子。”

1 Peter 彼得前书 1:14: As obedient children, do not conform to the evil desires you had when you lived in ignorance. 你们既作顺命的儿女，就不要效法从前蒙昧无知的时候，那放纵私欲的样子。

Continually root out the lies, so that truth can flourish in your heart.
要不断地根除谎言，真理就在你心里茁壮。

John Piper's "ANTHEM" Strategy

约翰·派博的“赞美诗（ANTHEM）”战略

4. H – Hold 抓住

The Christian must hold fast to the promises of Jesus, as if the Christian's life depended upon it, because it does. 基督徒必须紧紧抓住他在耶稣里的应许，就像他的生命取决于祂的应许，也确实如此。

Hebrews 希伯来书 12:2: Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. 仰望为我们信心创始成终的耶稣。他因那摆在前面的喜乐，就轻看羞辱，忍受了十字架的苦难，便坐在神宝座的右边。

The Christian must continue his war against sin, as long as needed to gain victory. 基督徒必须与罪战斗到底，直到大获全胜。

Matthew 11:12, speaks about taking the kingdom of God violently. 马太福音 11:12 节说到神的国是努力进入的。

This means that we do figurative violence to sin. 这表明我们在属灵中要采取激烈的武力制服罪。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

Notice Job's words in Job 31:1: I made a covenant with my eyes
not to look lustfully at a young woman.

请注意约伯在约伯记 **31:1**, 我与眼睛立约, 岂能恋恋瞻望处女呢。

The Christian lives under a covenant with Christ, a spiritual marriage
covenant to which he remains faithful.

基督徒活在与基督的盟约中, 他要忠于属灵的婚姻之盟约。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

5. E – Enjoy 享受

Cultivate a capacity for pleasure in Christ. 培养以基督为乐的能力。

Find the deep appeal of Christ. 找到基督令你心驰神往的吸引力。

When you treasure Jesus more than you treasure the pleasures of the flesh, you will overcome those pleasures.

当耶稣在你心目中的宝贵超过了肉体之乐，你就胜过了肉体之乐。

When Jesus becomes more appealing than anything your flesh desires, you will soon turn away from sin, and turn to Christ.

当耶稣比肉体的私欲更令你神往，你就会快速地远离罪恶，转向基督。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

We tend to think of worshipping Jesus, and obeying him (both of which are crucial). 我们往往会想敬拜耶稣和顺服耶稣（两者都必不可少）。

But do we ever think of enjoying Jesus?

但我们有没有曾想过享受主耶稣？

Do we see Jesus as attractive and enthralling?

我们看主耶稣是否摄人心魄、令人沉醉？

The world continually entices us to enjoy the things of the creation, to find satisfaction in the creation.

世界不断地诱惑我们享受属世之物，在受造界中寻找满足。

However, we were made to enjoy Jesus (as the first question of the Westminster Shorter Catechism mentions.) 然而，我们受造乃是为了享受耶稣（这是威斯敏斯特小要理问答的第一问。）

The more that one enjoys Jesus, the less that he wrongly seeks enjoyment in things that are perishing.

我们越是享受耶稣，就越是不会错误地享受会消亡的事物。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

Psalm 诗篇 90:14: Satisfy us in the morning with your unfailing love, that we may sing for joy and be glad all our days.

求你使我们早早饱得你的慈爱，好叫我们一生一世欢呼喜乐。

Find yourself satisfied with God every morning when you wake up.

每天早上起床的时候，在神里面找到满足。

Commit the day ahead to loving him and others.

将一天立志于爱神爱人。

John Piper's "ANTHEM" Strategy

约翰·派博的“赞美诗（ANTHEM）”战略

6. M – Move 行动

When the Christian remains idle, he makes himself vulnerable to temptation. 当基督徒无所事事时，就使自己容易受到试探。

Lust grows quickly in a state of leisure.

在闲懒之时，淫欲就容易骚动。

Working hard for the Lord helps to guard the heart from waywardness. 竭诚为主的工作有助于保守内心不至任性妄为。

Romans 罗马书 12:11: Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. 殷勤不可懒惰。要心里火热。常常服事主。

1 Corinthians 哥林多前书 15:58: Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

所以我亲爱的弟兄们，你们务要坚固不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。

John Piper's "ANTHEM" Strategy

约翰·派博的“赞美诗（ANTHEM）”战略

Abound in work. 在工作中感到富足。

Always be about the Lord's work (except on the Sabbath).
总要挂念主的工作 (安息日要休息)。

Titus 提多书 2:14: who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. 他为我们舍了自己，要赎我们脱离一切罪恶，又洁净我们，特作自己的子民，热心为善。

Philippians 腓立比书 3:8: What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ 不但如此，我也将万事当作有损的，因我以认识我主基督耶稣为至宝。我为他已经丢弃万事，看作粪土，为要得着基督。

John Piper's "ANTHEM" Strategy 约翰·派博的“赞美诗（ANTHEM）”战略

Christ-honoring work helps to keep one from straying off of God's path.
荣耀基督的工作帮助人不偏离神的道路。

With work, one has a goal each day, a God-given purpose to fulfill.
有工作的人每天都有一个目标，乃是为了神的心意去完成的。

In fact, Jesus gave Christians the ultimate work, to make disciples of all the nations, teaching them to obey everything that Jesus commanded (Matthew 马太福音 28:19, 20). 其实，耶稣给了基督徒们最终的工作，使万民做他的门徒，教训他们做耶稣吩咐的一切事。

Jesus did not just say to preach the gospel, but to make disciples.
耶稣不只是说传福音，他说的是使人做门徒。

It is hard to imagine a greater responsibility.
难以想象还有更大的责任了。

Such a task is almost infinite in extent, and he calls each Christian to it. 这样的任务几乎是无限的，他呼召每个基督徒都要这样做。

A Summary of the Christian's Victory 基督徒得胜的总结

In what way does the Christian experience victory over his lusts?
基督徒是如何胜过情欲的？

1. Walk in righteousness 行在义中
2. Guard one's heart in Christ 在基督里保守内心
3. Cultivate the fruit of the Spirit (Galatians 加拉太书 5:22, 23)
培养圣灵的果子
4. Put on the armor of God (Ephesians 以弗所书 6:10-17)
穿上神的军装
5. Make a covenant with one's eyes (Job 约伯记 31:1) 与眼睛立约

A Summary of the Christian's Victory 基督徒得胜的总结

6. Keep one's mind focused on the things of God
保守心思意念定睛在属神的事物上
7. Find godly fellowship 找到敬虔的团契
8. Keep one's hands busy with the work of God's kingdom
让双手为神的国劳碌
9. Enjoy Jesus 享受耶稣.

Review Questions 复习样题

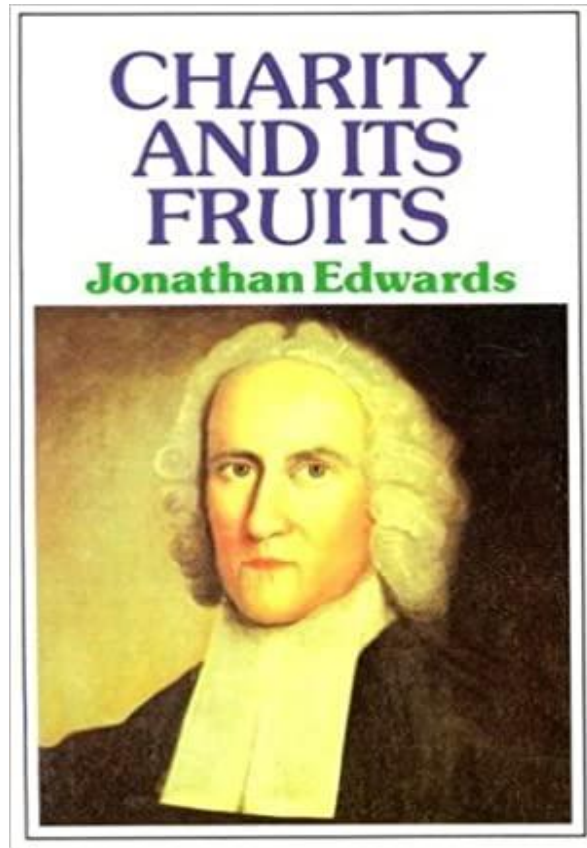
1. Based on the class notes, “Lust,” explain the section “Overcoming Sexual Lust.” 根据讲义《情欲》，解释“胜过淫欲”的部分。
2. Based on the class notes, “Lust,” explain John Piper’s “ANTHEM” strategy. 根据讲义《情欲》，解释约翰派博的“**ANTHEM**”战略。

The Seven Deadly Sins – Envy

七宗罪之嫉妒

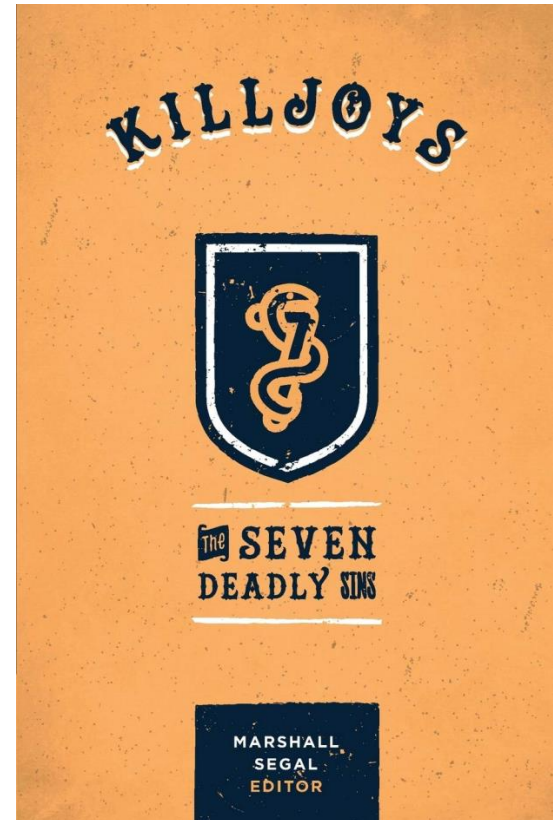


Citation 参考书目



《爱与爱的果实》

约拿单·爱德华兹



The Seven Deadly Sins 七宗罪

The Seven Deadly Sins 七宗罪	
1. Pride 骄傲	
2. Greed 贪婪	
3. Wrath 暴怒	
4. Lust 情欲	
5. Envy 嫉妒	
6. Gluttony 暴食	
7. Sloth 懒惰	

A Definition of Envy 嫉妒的定义

Envy might be defined as a spirit of dissatisfaction with, and opposition to, the prosperity and happiness of others, as compared with one's own. 嫉妒可以定义为一种不满的灵，当别人的兴旺与幸福令自己相形见绌（chù），就产生敌意。

Thus, envy thrives on comparison. 因此，嫉妒在比较中猖狂。

It sees that others have some level of prosperity or happiness greater than what we have.

嫉妒之心看到别人比自己拥有的更富足、生活得更快乐。

Our sinful flesh loves to be greatest in all things.

人罪恶的肉体喜爱在万物中作最大的。

Thus, men hate to see others prosper, if that prosperity is great than theirs. 因此，人性见不得别人比自己好。

A Definition of Envy 嫉妒的定义

Additionally, the sinful flesh hates to see others even share equal honor or happiness to oneself.

此外，罪恶的肉体也看不惯别人与自己共得荣誉、同享快乐。

Men want to believe that they are unique in their achievements and attainments. 人们想要相信他们的成就与造诣是独一无二的。

A Definition of Envy 嫉妒的定义

The envious person is unhappy when others prosper, and happy when others fail.

嫉妒的人在别人发达的时候黯然神伤，在别人失利的时候暗自窃喜。

See 见 Matthew 马太福音 20:15: “Don't I have the right to do what I want with my own money? Or are you envious because I am generous?”

我的东西难道不可随我的意思用吗？因为我作好人，你就红了眼吗？

Envy Follows Another's Success 别人成功之时，嫉妒紧随其后

Wherever there is success, envy is not far behind.

哪里有成功，嫉妒就不远处。

Thus, anytime someone experiences a success, there is likely to be someone somewhere who envies that success. 因此，任何时候当一个人获得成功，就往往会有某个地方某个人心生嫉妒。

Disorder Results from Envy 扰乱来源于嫉妒

James 雅各书 3:16: For where you have envy and selfish ambition, there you find disorder and every evil practice.

在何处有嫉妒纷争，就在何处有扰乱，和各样的坏事。

Notice James' words that disorder and evil practices result from envy. 请注意，雅各说扰乱和坏事来源于嫉妒。

Thus, envy brings with it strife, both personally, and to society as a whole. 因此，嫉妒带来的纷争既有个人之间的，也有社会之间的。

Envy Arises from the Success of Our Peers 同类相妒

We tend to envy those who are similar to us.

我们常常嫉妒与自己相似的人。

Thus, for example, there may be few of us who envy Elon Musk, because he is considered a particular genius.

我们中可能很少有人嫉妒埃隆·马斯克，因为人们把他当做一个奇才。

However, we may be quick to envy our neighbor's new car, because we usually see our neighbor as a peer or as an equal in some way.

但如果我们的邻居有了一辆新车，我们可能很快就会嫉妒，因为我们把邻居看做是自己的物以类聚之人。

Thus, the key is that we tend to feel the strongest envy with those we consider to be our peers. 因此，我们往往对自己认为的同类人（同类人诸如同行、同辈、同龄人等）最感到嫉妒。

We hate the idea of a peer (a real or perceived peer) achieving more than we do. 我们讨厌与我们身份地位差不多的人比我们成就更大（这种“差不多”亦或是真实的，亦或是认知中的）。

Two Truths About Envy 嫉妒的两个真相

Envious people are: 嫉妒的人常常:

1. Rarely happy (except when others fail) 郁郁寡欢 (除非别人失败了)

2. Unloving 没有爱心

Envious people are in a continual state of burning for something that others have. 好妒之人总是为别人拥有什么而怒火中烧。

Such people cannot love others, because they see them as competitors to be overcome.

这样的人无法爱别人，因为他们把别人看作是需要战胜的竞争对手。

The Modern Increase in Envy 现代社会越发嫉妒

It is important to understand that the sin of envy has expanded in proportion to the expansion of the visual media.

我们要留心，嫉妒之罪随着视觉媒体的发展而发展。

Visual media includes: 视觉媒体包括:

1. Print media (magazines) 平面媒体 (杂志)
2. Television 电视
3. Internet 互联网
4. Social media 社交媒体

As media has expanded, the degree to which we struggle with envy has likewise increased.

随着这些媒体扩展到我们的生活中，我们与嫉妒的争斗就越发激烈。

Envy is largely driven by the eye, and the modern world tends to tempt the eye in particularly powerful ways. 嫉妒在很大程度上是由眼目带动的，而现代世界对人眼目的试探威力巨大。

The Modern Increase in Envy 现代社会越发嫉妒

A century ago, one might compare himself to those his classroom, in his workplace, or in his town. 一个世纪以前，人们可能与班上同学比较，与工作中的同事比较，与老乡比较。

Today, however, people compare themselves to countless images in the media. 然而今天的人们与媒体上无数的形象比较。

Those images are frequently manipulated to create the effect of slim, happy, beautiful people living a life of leisure. 那些形象往往是操纵者用来创造的一种效果：苗条美女或是健美帅哥过着悠闲快乐的生活。

This tends to foster envy that one does not uphold such an image or live such a life.

对于没有这样的形象、没有过这等生活的人，往往会产生嫉妒。

Much of the media is, in fact, designed to create envy in people. 媒体在很大程度上是设计来创造人与人之间的嫉妒的。

The Modern Increase in Envy 现代社会越发嫉妒

As one continually encounters the images in the media, one might question, “What am I doing wrong?”

当一个人不断地见到媒体上的形象时，可能会问：“我做错了什么？”

Why can't I live the kind of life that I see portrayed on television?

为什么我不能过电视上那样的生活？

Even worse, some may question God, asking, “Why does God seem to withhold from me the kind of happiness that I see portrayed around me?” 更糟糕的是，有的人可能会质问神：“为什么不给我看到的身边之人的那种快乐呢？”

The Modern Increase in Envy 现代社会越发嫉妒

Envy tends to an affliction of the eye. 嫉妒往往是眼目的苦痛。

Those who live through their eyes are easily allured into envy.
那些用眼目生活的人容易被引入嫉妒。

While those who attune their ears to God's Word and listen for this Word, are often guarded from falling into many of the world's lies.
但那些调节好耳朵听神的话语的人往往受到保守，不落入许多世俗的谎言中。

In Revelation 13:11, we read that the beast out of the earth had two horns like a lamb, but spoke like a dragon.

启示录 **13:11** 中我们读到从地上出来的兽有两角像羊，但说话像龙。
This beast has the appearance of one who is meek and gentle.
这只兽有着温和的外貌。

Those who live through their eyes, will be deceived by this image.
那些以眼目生活的人就会被这一形象欺骗。

The Modern Increase in Envy 现代社会越发嫉妒

However, those attuned to God's Word, recognize the dragon's voice in the beast. 然而，那些听从神话语的人认识到兽发出龙的声音。

Thus, such people do not listen to the beast, and only follow Christ. 因此，这样的人不听从兽，只跟从基督。

What Is the Difference Between Envy and Covetousness?

嫉妒和贪婪的区别是什么？

Covetousness and envy are similar. 贪婪和嫉妒是相似的。

Covetousness desires what others have.
贪婪渴望得到别人拥有的东西。

Envy goes further in that it hates the person who has them.
嫉妒更进一步，是讨厌拥有它们的人。

Thus, covetousness tends to focus on the possessions (or makes people into objects). 因此，贪婪关注的是物（包括将人当作物）。

Envy tends to focus on those who have the possessions.
嫉妒关注的往往是拥有的人。

Biblical Examples of Envy 圣经中嫉妒的例子

1. In Genesis 37:11, Joseph's brothers envied him.

在创世记 **37:11** 中，我们读到约瑟的哥哥们嫉妒他。

2. In Numbers 11:29, Joshua envied Eldad and Medad because they had the same gift of prophecy that Moses did. 民数记 **11:29** 中，约书亚嫉妒伊利达，米达和摩西一样有说预言的恩赐。

3. In 1 Samuel 18:7, Saul envied David's praise among the townswomen ("As they danced, they sang: "Saul has slain his thousands, and David his tens of thousands.")

撒母耳记上 **18:7** 中扫罗嫉妒大卫得到城中妇人的称赞（众妇女舞蹈唱和，说，扫罗杀死千千，大卫杀死万万。）

Biblical Examples of Envy 圣经中嫉妒的例子

A vivid example of envy comes from 1 Kings 3:16-28.

列王纪上 **3:16-28** 章记载了一个生动的嫉妒的例子。

Two prostitutes, who lived in the same house, both gave birth to babies. 住在一起的两位妓女都生了孩子。

One of the babies died in the night, with no one to witness it. 其中一个婴儿在夜里死了，没有人见到。

Both women claimed that the remaining living baby was hers, and they came to Solomon to settle the dispute.

两个女人都说活孩子是她们的，她们就来找所罗门解决纠纷。

Biblical Examples of Envy 圣经中嫉妒的例子

In order to force the truth into the open, Solomon acted as if he would cut the baby in two with a sword, and give half to each woman (1 Kings 列王纪上 3:24, 25). 为了迫使真相浮出水面，所罗门作势要用剑把婴儿劈成两半，两个女人一人一半。

The woman who was truly the baby's mother was horrified, exclaiming, "Please, my lord, give her the living baby! Don't kill him!" 那本来是孩子母亲的妇人就甚惧怕，说：“我主啊，求你把活孩子给她吧！不要杀他！”

But, the lying woman brazenly said, "Neither I nor you shall have him. Cut him in two!" (1 Kings 列王纪上 3:26). 撒谎的妇人则厚颜无耻地说：“这孩子也不归我，也不归你，把他劈了吧！”

One sees that one prostitute was so consumed with envy of the other prostitute's baby, that she was willing to have the child murdered. 我们看到一位妓女对另一位妓女的婴儿充满了嫉妒，她竟然许可把孩子劈了。

Qualities of Those Who Are Envious 嫉妒之人的特征

The word for envy come from the Greek word ζῆλος, which literally means to boil or to seethe.

嫉妒这个词来源于希腊语 ζῆλος，字面意思是烧煮或沸腾。

Envy easily leads to: 嫉妒容易导致:

1. Resentment 怨恨
2. Rivalry 竞争
3. Malice 恶念

Resentment hates the idea of others having opportunities that one does not. 怨恨是憎恶别人拥有自己没有的机会。

Rivalry is competitiveness which arises from assessing one's own abilities in comparison to others.

竞争来源于与别人比较时评价自己的能力。

Qualities of Those Who Are Envious 嫉妒之人的特征

Malice is the hatred of others that plots their downfall.

恶念是憎恶别人，谋划着怎么让他垮掉。

Those who envy others easily dream of their downfall, and are delighted if it comes. 嫉妒别人的人总是梦想着别人垮掉，且幸灾乐祸。

Think about these three words (resentment, rivalry, and malice) with regard to Saul's envy of David, in 1 Samuel 18:6-19:1. 想想撒母耳记上 **18:6-19:1** 中与扫罗嫉妒大卫有关的三个词 (怨恨、竞争、恶念)

Qualities of Those Who Are Envious 嫉妒之人的特征

Some of the qualities of envy: 嫉妒的一些特征:

- 1.A corrupted desire for the things of the world 贪恋世俗的败坏之欲
- 2.A self-serving comparison with others 与别人比较以服侍自己
- 3.A preoccupation with other's skills or possessions
对他人的技能和财富十分上心
4. Anger at the advantages others have, or the blessings they have received 对别人的优势、别人受到的祝福感到愤愤不平

Envy involves a progression: 嫉妒包括一个渐进:

- 1.Comparison 比较
- 2.Ingratitude 忘恩负义
- 3.Complaint 抱怨
- 4.Criticism 批评
- 5.Hatred 仇恨

Qualities of Those Who Are Envious 嫉妒之人的特征

Those who are envious are quick to notice what others have.
那些嫉妒的人很快注意到别人拥有的。

There is a continual feeling that something in life has been unfair to us.
总觉得生活中有的东西对我们不公平。

Envy fosters a sense of ingratitude for all that we have been given in Christ. 嫉妒让人对借着基督赐给我们的东西忘恩负义。

Ingratitude sees God's provision as inadequate.
忘恩负义把神的护理看作是不够的。

We are quick to measure God's love based on what we have.
我们很快地根据我们拥有什么来衡量神的爱。

Qualities of Those Who Are Envious 嫉妒之人的特征

However, many faithful Christians have little, such as Mary and Joseph, who were poor when Jesus was born.

然而，很多忠心的信徒拥有的很少，就像耶稣出生时的玛利亚和约瑟。

The outcomes of envy is a hatred of others (because they have more) and even a hatred of God (because he has seemingly withheld something from us). 基督的结果是对别人的仇恨（因为他们拥有的更多），甚至是对神的仇恨（因为他似乎保留着一些东西不给我们）。

Qualities of Those Who Are Envious 嫉妒之人的特征

Those who are envious: 嫉妒的人:

1. Are uncomfortable seeing another person receive an honor, or advance in life 看到别人获得荣誉、生活得到改进就不舒服
2. Are joyful when another person loses an honor, or suffers a loss 当别人失去荣誉、遭受损失，就感到欣慰
3. Slander another, when they see him prosper 看到别人过得好，就说人坏话
4. Easily resort to false flattery 容易谄媚奉承

Qualities of Those Who Are Envious 嫉妒之人的特征

Consider popular television series which portray young, beautiful, rich people. 想想流行的电视连续剧中刻画的白幼美和高富帅。

Such series follow a general story pattern, which is that characters continually encounter trouble, moving from one crisis or tragedy to the next. 这些连续剧都套用一种主角们遇到一个又一个麻烦、度过一个又一个危机，或是经历一场又一场悲剧。

Such storylines are carefully crafted to promote what might be called, Schadenfreude, the experience of perverse pleasure that comes from the troubles, failures, pain, or humiliation of another.

这些剧情是精心构造的，让人幸灾乐祸，让观众从完美人设遇到的麻烦、失败、痛苦以及羞辱中感到扭曲的快感。

There is something about seeing young, beautiful, rich people suffer that many enjoy. 看到白幼美和高富帅受苦让很多人窃喜。

Qualities of Those Who Are Envious 嫉妒之人的特征

People often enjoy seeing others suffer, and much of television is build around that theme.

人们常常喜欢看到别人受苦，许多电视都是建立在这个主题上。

Qualities of Those Who Are Envious 嫉妒之人的特征

Also consider that those who envy others may be quick to flatter them.
也请思想，那些嫉妒别人的人常常很快会奉承别人。

This may be a deceptive tactic intended to cover one's true feelings.
这可能是一种想要掩盖真实感受的欺骗性策略。

Additionally, those who are quick to flatter others, often just want to be flattered themselves.

另外，那些很快奉承别人的人往往只是想要受到别人的奉承。

The Characteristics of Envy 嫉妒的特点

Envy is characterized by an insatiable desire, similar to greed and lust.
嫉妒是一种贪得无厌，与贪婪和情欲类似。

It can be described as a resentful covetousness towards the traits or possessions of someone else.
它可以描述为对他人的特点、财物的怨恨与贪婪。

Envy arises from vanity, and creates animosity between people.
嫉妒产生于虚荣，造成人与人之间的仇恨。

The Characteristics of Envy 嫉妒的特点

Envy might also be thought of as an angry fist raised toward God.
可以认为嫉妒也是向神紧握的拳头。

This angry fist is the demand that I deserve more and better than what you have given me.
这只紧握的拳头要求说我值得更多更好的，超过你给我的。

Envy vs. Jealousy **Envy 与 Jealousy**

Envy and jealousy are different concepts.

Envy 与 jealousy 都叫嫉妒，但有所不同。

Envy is for something that does not belong to you (longing to get something). **Envy** 是想得到不属于自己的东西 (对某物的覬覦)。

Jealousy is toward something that does belong to you, that you want to remain yours (longing to keep something).

Jealousy 是害怕失去属于自己的东西（想要占有）。

Envy vs. Jealousy **Envy 与 Jealousy**

God describes himself as a jealous God (Exodus 出埃及记 20:5), meaning that he will not tolerate idols snatching away his people's worship.

神说自己是忌邪的神，意思是他不容忍偶像夺走他百姓的敬拜。

In 2 Corinthians 11:2, Paul stated that he was jealous for the Corinthian church, that the church would finally be presented as the pure bride of Christ. 哥林多后书 11:2 中保罗说他为哥林多教会有忌邪的心，他要教会最后作为基督圣洁的新妇献给基督。

Additionally, a husband or wife might rightly be jealous for the love of his or her spouse.

另外，丈夫或是妻子对配偶的爱可以生发正确的嫉妒。

These are right applications of jealousy. 这些是嫉妒正确的应用。

Envy vs. Jealousy **Envy 与 Jealousy**

We can be envious of others': 我们对别人的以下事物可能会心生覬覦:

- 1.Abilities **能力**
- 2.Rewards **奖赏**
- 3.Status **地位**
- 4.Traits **特点**

Dante defined envy as "a desire to deprive other men of what is theirs."
但丁将 **envy** 定义为“想要剥夺别人的东西”。

Envy vs. Jealousy **Envy 与 Jealousy**

Theologian David Jeremiah described envy as standing at the bottom of a mountain and looking up at all that others have that one desires.
神学家大卫·耶利米将 **envy** 描述为站在山脚下，恋恋瞻望别人所拥有的一切，。

Conversely, jealousy is standing at the top of the mountain and looking down at those who might take what one has.

Jealousy 是站在山顶，俯视那些可能会剥夺自己拥有之物的人。

Some say that envy begins with empty hands which one longs to fill.
有人说，**envy** 从想要填满空空的双手开始。

Jealousy begins with full hands (of the things of the world) which one longs to remain full.

Jealousy 的开始则是手中装满了属世之物，不想失去。

Envy vs. Jealousy **Envy 与 Jealousy**

Envy and sinful jealousy tend to be two sides of the same coin.

Envy 与 Jealousy 往往是一枚硬币的两面。

Envy may be based in pride (to get something) and jealous may be based in fear (to keep something).

Envy 可能基于骄傲（要得到），**jealous**可能是基于惧怕（要保住）。

Often envy drives people to work hard to gain the things that others have. **嫉妒**往往让人更努力地获得别人拥有的东西。

Once they acquire such things, then in jealousy they seek to maintain control over them. 一旦他们获得了这类事物，就会在 **jealousy**（的嫉妒中）想要保持控制权。

Notice that whether one envies or is sinfully jealous, one is still a slave.

请注意，人无论是眼红别人，还是出于罪的嫉妒 (**jealous**)，都是奴仆。

Envy makes one a slave acquiring more, and sinful jealousy makes one a slave to keeping what one has. **觊觎**让人成为获得更多东西的奴隶，出于罪的嫉妒（**jealous**）是让人成为保住拥有之物的奴隶。

Envy vs. Jealousy Envy 与 Jealousy

As a side point, Marxism is largely built on class envy and class warfare.

顺便提一点，马克思主义很大程度上建立在阶级嫉妒和阶级斗争上。

This is the idea that if one has something, then he has necessarily deprived another person of that.

意思是如果一个人拥有什么，就一定是剥夺了别人的。

Thus, Marxism feeds envy in the lower classes, and uses the government as a means of redistributing wealth from the rich to the poor. 因此，马克思主义喂养下层阶级的嫉妒，再用政府作为劫富济贫的手段。

Envy vs. Jealousy **Envy** 与 **Jealousy**

Envy travels in circles of possessions and power.

Envy 是穿梭在财富和权力的圈子里。

1. Consider Miriam and Aaron who envied Moses (Numbers **民数记** 12:2). **可以联想到米利暗和亚伦对摩西的嫉妒。**

2. See **还可见** Acts **使徒行传** 5:17: Then the high priest and all his associates, who were members of the party of the Sadducees, were filled with jealousy.

大祭司和他的一切同人，就是撒都该教门的人，都起来，满心忌恨。

Stages of Envy 嫉妒的三个阶段

According to Thomas Aquinas, the struggle aroused by envy has three stages: 托马斯·阿奎那认为，嫉妒引起的争战有三个阶段：

1. During the first stage, the envious person attempts to lower another's reputation. 在第一阶段，嫉妒者试图贬低他人的声誉。

2. In the middle stage, the envious person receives either “joy at another's misfortune” (if he succeeds in defaming the other person) or “grief at another's prosperity” (if he fails).

第二阶段，嫉妒者要么“幸灾乐祸”（如果他成功地诋毁了别人），要么“为别人的兴旺心生悲戚”（如果他失败了）。

3. The third stage is hatred because "sorrow causes hatred."

第三个阶段是仇恨，因为“悲伤导致仇恨”。

The Characteristics of Envy 嫉妒的三个阶段

Bertrand Russell (1872-1970) said that envy was one of the most potent causes of unhappiness, bringing sorrow to the envious, and giving them the urge to inflict pain upon others. 伯特兰·罗素说，嫉妒是不快乐的最大潜因之一，它使人悲伤难耐，冲动地加害于人。

The Characteristics of Envy 嫉妒的三个阶段

Envy toward another person arises because they are what you want to be, or they have what you want to have.

嫉妒是因为别人是你想成为的人，或者别人拥有你想拥有的东西。

It arises from a mentality of scarcity, falsely believing that there are not enough blessings to go around, and that God is stingy and withholding from you. 它源于一种匮乏的心态，错误地认为没有足够的祝福分给你，神很吝啬，对你有所保留。

Based on the theory of evolution, and the concept of survival of the fittest, we wrongly see ourselves as existing in a finite world in which resources are scarce. 根据进化论中的适者生存理论，我们错误地把自己看作是生活在一个资源稀缺的有限世界里。

This brings the false belief that there is not enough for everyone, that our planet is too small to sustain the world's population.

这让人错误地相信没有足够的资源给每一个人，我们的星球太小，供养不了世界人口。

The Characteristics of Envy 嫉妒的三个阶段

Thus, men see themselves as having compete for scarce resources.
因此，人们把自己看做是为了稀缺资源竞争的人。

Student Exercise 学生练习

Analyze the following statement. 分析下面的语句。

“Love looks through a telescope; envy, through a microscope.” (Josh Billings) 爱是用望远镜看，嫉妒则是用显微镜看 (乔希·比林斯)

Do you agree or disagree? Why? 你同不同意?为什么?

Student Exercise 学生练习

The idea of love looking through a telescope means that love tends to overlook faults. 爱是用望远镜看，意思是爱往往忽视错误。

(Such an idea comes dangerously close to falling to the fallacy of unconditional love, which is not a biblical perspective.) 这种思想的危险在于它接近无条件的爱的错谬，无条件的爱不符合圣经。

Envy looks through a microscope, because it looks for ways to be offended by others.

嫉妒是用显微镜看，因为它寻找的是别人怎么得罪自己的。

Envy as Suicide 嫉妒是自杀

Envy is a form of suicide (Proverbs 箴言 14:30). 嫉妒是一种自杀。

Envy rots the bones (Proverbs 箴言 14:30), and functions like a kind of venom in the heart. 嫉妒是骨中的朽烂, 就像毒液在心脏。

Thus, the one who envies others, pours out destruction upon himself. 因此, 嫉妒别人的人是在自取灭亡。

Envious people tend to make themselves small and petty, narrow-minded and quickly aggrieved.

嫉妒的人往往让自己小鸡肚肠、心胸狭窄, 很容易愤愤不平。

Such a condition of the heart, also has a negative effect upon the body. 这样的心境, 也很容易对身体产生负面影响。

Envy Among Christians 基督徒中的嫉妒

Tragically, there is often envy among Christians, especially those involved in ministry.

可悲的是，基督徒中经常会嫉妒，尤其是那些参与事工的基督徒们。

Christians sometimes feel burning envy when another Christian is praised, or experiences a success, for God's kingdom. 当别的基督徒获得称赞、为神的国取得成功的时候，基督徒们有时感到妒火中烧。

(Consider the disciples who often competed with one another for a higher standing in God's kingdom (Luke 路加福音 22:24).)
就像门徒们为了在神的国里谁为大就互相竞争。

There may even be envy when a Christian leads a non-Christian to Christ. 就连带领不信的人信主都会产生嫉妒。

The Christian's Disposition 基督徒的性情

The Christian must never envy, because he recognizes that everything belongs to God, and finally serves his purposes. 基督徒绝不该嫉妒，因为他认识到一切都属于神，最终都为神的目的服务。

The Christian recognizes Jesus as his honor, his achievement, and his future. 基督徒认为耶稣是他的荣耀、成就和未来。

So, he never wants what others have, because he knows that Jesus brings to him whatever is right and good. 所以他从不要别人所拥有的，因为他知道耶稣带给他的都是对的，也是好的。

The Christian is content in whatever circumstance he finds himself (Philippians 腓立比书 4:11).

基督徒无论处在什么样的景况中，都感到知足。

The Christian's Disposition 基督徒的性情

Consider Paul's statement in Philippians 1:15-17: It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so out of love, knowing that I am put here for the defense of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. 想想保罗在腓立比书 1:15-17 中的话: 有的传基督, 是出于嫉妒分争. 也有的是出于好意。这一等是出于爱心, 知道我是为辩明福音设立的. 那一等传基督是出于结党, 并不诚实, 意思要加增我捆锁的苦楚。

Notice Paul's consuming passion to see the church's grow in Christ. 请注意, 保罗想要看到教会在基督里成长那种热切的盼望。Even if some preached the gospel out of envy and rivalry, Paul still praised God that the gospel was preached. 就算有的人出于嫉妒纷争传的福音, 保罗还是为着福音得到传扬而赞美神。He did not worry about others who sought to undermine him, but only rejoiced that the gospel was moving forward. 他不担心别人是否想要暗中破坏他, 他单单为着福音的前进感到欢喜。

The Christian's Disposition 基督徒的性情

Additionally, Paul was quick to praise God for the spiritual gifts he saw in others. 另外，保罗看到别人属灵的恩赐就快地赞美神。

Paul sought to develop and amplify the gifts present in the church. 保罗想要发展教会中显出的恩赐，使之放大。

Paul did not envy other Christians. 保罗不嫉妒别的基督徒。

Overcoming Envy 胜过嫉妒

Exodus 出埃及记 18:9: “Jethro was delighted to hear about all the good things the LORD had done for Israel in rescuing them from the hand of the Egyptians.” 叶忒罗因耶和华待以色列的一切好处，就是拯救他们脱离埃及人的手，便甚欢喜。

The Hebrew word for “delight” (יָדַעַתִּי) means to rejoice.

“欢喜”的希伯来语 (יָדַעַתִּי) 意味着高兴。

This is the sign of a genuine friend, one who delights to hear of the good in another's life.

这是一个真朋友的标志，听到别人生活中的美好由衷地高兴。

Jethro, while not yet a believer, was a God-fearer, and amenable to God's work among his people. 叶忒罗虽然还不是一名信徒，但他是一个敬畏神的人，乐意接受神在他百姓中的做工。

Overcoming Envy 胜过嫉妒

The greatest antidote to envy in the Christian is the recognition that the Christian already has all things in Christ.

对基督徒来说，嫉妒最好的解药是认识到他已经在基督里拥有一切。

Christ is the Christian's only treasure (Colossians 歌罗西书 2:2, 3).

基督是基督徒唯一的财宝。

Thus, the Christian envies nothing that others have, because the Christian recognizes that he cannot possibly have more than the gift of God's only Son (Ephesians 以弗所书 2:7).

因此，基督徒不嫉妒别人拥有的，因为基督徒认识到神的独生子已是至宝，没有别的恩赐能与之媲美。

Thus, the Christian recognizes that in Christ he has every grace and every blessing (Romans 罗马书 8:32).

因此，基督徒认识到在基督里他拥有一切的恩典、所有的祝福。

There is nothing that anyone else has, or achieves, that the Christian would ever want.

别人拥有什么、取得什么样的成就，都不是基督徒所想要的。

Overcoming Envy 胜过嫉妒

The Christian is overwhelmed with a deep sense of gratitude for all that he has in Christ. 基督徒对他在基督里所拥有的一切充满深深的感恩。

This is an antidote to envy. 这是嫉妒的解药。

In fact, it is functionally impossible for a grateful Christian to envy. 其实，一个真正感恩的基督徒是不可能嫉妒的。

Additionally, the Christian focuses his attention on his eternal reward in Christ. 另外，基督徒专注于基督里永恒的奖赏。

Such a heavenly-minded Christian will not fall into envying things which are merely of this earth. 这样的基督徒有着属天的意念，不会落入对单单属世之物的嫉妒中。

Overcoming Envy 胜过嫉妒

As the book of Revelation makes clear, a day will come when the reality of all things will be revealed.

正如启示录清楚显明的那样，有一天，世界万物都将昭然若揭。

Those in Christ, sealed with the Holy Spirit will go to their eternal reward, and those with the mark of the beast will be sent to eternal punishment.

那些在基督里受了圣灵印记的人将进入永恒的奖赏，那些有兽的印的人将进入永远的刑罚。

The Christian lives for that day, trusting that God holds his inheritance firm and secure (1 Peter 彼得前书 1:4).

基督徒为那一天而活，信靠神坚固又牢靠地守护着他的产业。

Thus, the Christian never envies the wicked, and lives content in the anticipation of his heavenly treasure in Christ. 因此，基督徒从不要嫉妒恶人，要在知足的生活里盼望他在基督里属天的财宝。

Overcoming Envy 胜过嫉妒

Finally, the Christian continually reminds himself that he deserves nothing but death. 最后，基督徒要铭记在心，他除了死亡什么都不配得。

Thus, anything that he has is an unmerited gift of God on account of Jesus. 因此，他拥有的是神因着基督赐给他的礼物，是他不配得的。

This drives the Christian to continually praise and thank God for everything he has, no matter what others have.
这将令基督徒为他拥有的一切对神赞美感恩不尽，无论别人拥有什么。

Review Questions 复习样题

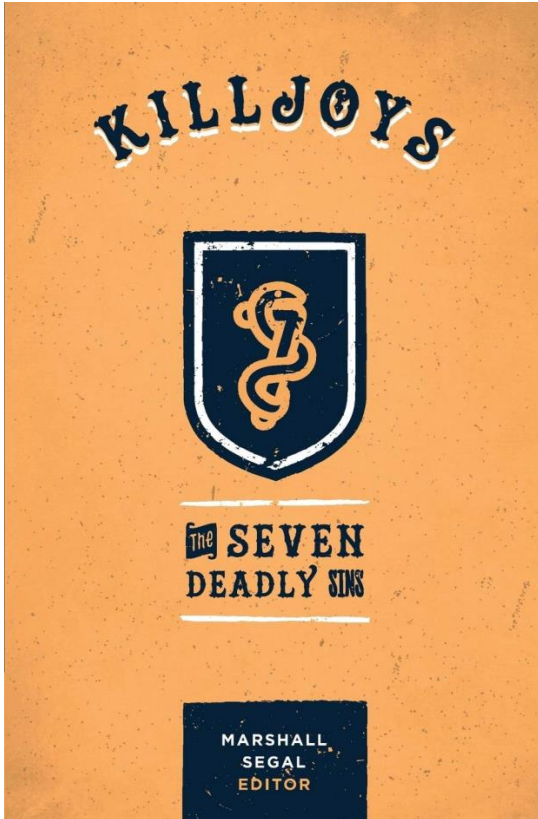
1. From the class notes “Envy,” explain the section, “The Modern Increase in Envy.”
根据《七宗罪之嫉妒》的讲义，解释“现代社会越发嫉妒。”
2. From the class notes “Envy,” explain the section, “Qualities of Those Who are Envious.”
根据《七宗罪之嫉妒》的讲义，解释“嫉妒之人的特征”这一部分。
3. From the class notes “Envy,” explain the section, “Envy vs. Jealousy.”根据《七宗罪之嫉妒》的讲义，解释，“**Envy** 与 **Jealousy**.”
4. From the class notes “Envy,” explain the section, “Overcoming Envy.” 根据《七宗罪之嫉妒》的讲义，解释“胜过嫉妒。”

The Seven Deadly Sins – Gluttony

七宗罪之暴食



Citation 参考书目



The Seven Deadly Sins 七宗罪之

The Seven Deadly Sins 七宗罪之	
1. Pride 骄傲	
2. Greed 贪婪	
3. Wrath 暴怒	
4. Lust 情欲	
5. Envy 嫉妒	
6. Gluttony 暴食	
7. Sloth 懒惰	

A Definition of Gluttony 暴食的定义

Philippians 腓立比书 3:18, 19: For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things.

因为有许多人行事，是基督十字架的仇敌。我屡次告诉你们，现在又流泪地告诉你们。他们的结局就是沉沦，他们的神就是自己的肚腹，他们以自己的羞辱为荣耀，专以地上的事为念。

Paul's words catch our attention. 保罗的话引起了我们的注意。

Notice, in 3:18, that he says, “many live as enemies of the cross of Christ.” 注意 **3:18**，他说，“有许多人行事，是基督十字架的仇敌。”

Then, in 3:19, he mentions that their god is their stomach.

然后，在 **3:19**，他提到他们的神是他们的肚腹。

That seems like an odd transition and connection.

这似乎是一个奇怪的过渡和联系。

A Definition of Gluttony 暴食的定义

Notice that some who are enemies of Christ, put food in the place of God. 请注意，有些与基督为敌的人，用食物代替了神。

Remember the first question of the Westminster Larger Catechism, “What is the chief end of man?”

记得《威斯敏斯特大要理问答》的第一个问题：“人的主要目的是什么？”

Answer: Man's chief end is to glorify God, and to enjoy Him forever. 答案是：人的主要目的是荣耀神，并永远以他为乐。

Rather than seeking to enjoy fellowship with God, some seek to enjoy food, feeling that it is a suitable substitute for God. 有些人不愿享受与神的交通，而是寻求对食物的享受，认为食物是神的替代品。

“The refrigerator stands as the temple where we find our deliverance.”
(Jonathon Bowers) 冰箱是我们找到解脱的寺庙。(乔纳森·鲍尔斯)

A Definition of Gluttony 暴食的定义

Mankind was designed to figuratively feed off of, and imbibe, God himself. 人类被设计为在属灵意义中以神自己为饮食。

So, physical eating and drinking is not man's primary function, but a secondary function pointing to a far greater spiritual reality.

所以，肉体的吃喝不是人的主要机能，它是次要的，指向属灵现实，属灵现实要大得多。

A Definition of Gluttony 暴食的定义

Gluttony, is the sin associated with an unhealthy indulgence in material delights, usually food.

暴食，是一种对物质的享受，通常是对食物不健康的沉沦。

Gluttony worships food as a means of satisfying a deeper craving, such as for comfort, purpose, or control. 暴食是为了满足强烈的欲望而敬拜食物，这种强烈的欲望可以是对舒适、目的或掌控的欲望。

Consider Exodus 32:6, in which the people worshipped the golden calf. 想想出埃及记 32:6 中人们敬拜金牛犊。

“Afterward they sat down to eat and drink and got up to indulge in revelry.” 就坐下吃喝，起来玩耍。

God's Invention of the Concept of Food

神发明了饮食

Genesis 1:29 specifies that God created the concept of food.
创世记 1:29 节指出神创造了饮食的理念。

Why did God design living creatures, especially man, to need food?
为什么神设计生物，尤其是人类，需要食物？

The need for food reminds man of his daily dependence upon God.
对食物的需要提醒人们他每天都要依赖神。

Everyday man is reminded that he is not self-sufficient, that he depends upon something outside of himself for life. 每天都让人们想起他们不能自给自足，他的生活依赖于自己以外的事物。

(However, we must be careful here. 我们在这里要严谨。
Death did not enter the creation until the fall occurred.
犯罪以后才有死亡。

This would mean that Adam and Eve originally ate food, not for survival, but to experience a pleasure given by God.
起初，亚当和夏娃的饮食，不是为了生存，乃是享受神的赐予。)

God's Invention of the Concept of Food

神发明了饮食

Consider that God tested man with food, in Genesis 2:17.
在创世记 2:17 中，神也用食物试验人。

Man discovered that, while food can bring life, it can also bring death.
人类发现，食物既可以让人生，也可以叫人死。

The First Perversion of Food 对食物的第一次歪曲

There are many ways that God could have tested man, and there are many ways that man could have fallen.

神可以用许多方法试验人，人类的堕落之法亦是各种各样。

However, God chose to use food. 但神选择用食物。

In Genesis 3:6, one reads that Eve saw the forbidden fruit as a delight to the eye. 在创世记 3:6 中，我们读到夏娃看到禁果悦人的眼目。

To Eve, the fruit represented her deepest cravings:

对夏娃来说，这果子代表了她内心深处对以下事物的渴望：

1.For pleasure 快乐

2.For beauty 美

3.For wisdom 智慧

The Purpose of Food 食物的目的

Eve chose to rebel against God through eating what should never have been eaten. 夏娃选择吃不该吃的东西悖逆神。

God never intended food to be an end in itself.
神从来没有把食物本身作为结束。

Each person, everyday, experiences hunger, and if he eats a meal, gains a measure of satisfaction. 每个人每一天都会感到饥饿，如果他吃了一顿饭，就获得了某种程度的满足。

This oscillation between hunger and satisfaction was designed by God to teach us about a greater hunger, for God himself, and the satisfaction of relationship with him.

这种饥饿和满足之间的摇摆是神所设计的，是为了教导我们产生更大的渴望，就是对神的渴慕，在与神的关系中满足。

The Purpose of Food 对食物的第一次歪曲

See 见 Deuteronomy 申命记 8:3. He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your fathers had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the LORD.

他苦炼你，任你饥饿，将你和你列祖所不认识的吗哪赐给你吃，使你知道，人活着不是单靠食物，乃是靠耶和华口里所出的一切话。

Food as a False God 食物作为假神

Notice our surprise to see Noah, a righteous man, drunk soon after the flood waters subsided (Genesis 创世记 9:21).

我们吃惊地看到义人挪亚在洪水退去后醉酒。

Also, notice that Isaac made his love for a certain type of game into an idol, so that he was easily deceived by his son Jacob (Genesis 创世记 27:4, 9, 14, 25). 也请注意，以撒爱吃野味，把野味当做一种偶像，他就轻易被他的儿子雅各蒙骗。

In both cases, Noah and Isaac made their stomachs their gods, leading to detrimental outcomes.

在两个例子中，挪亚和以撒把肚腹当做他们的神，导致有害结果。

Food as a False God 食物作为假神

Because man runs from God as he would flee from an enemy, man often turns to food as a false god.

倘若人逃离神就像逃离仇敌一样，就常常把食物当作假神。

Man often exchanges the glory of the immortal God for things in the creation, especially things that can be eaten.

人类常常用不朽坏之神的荣耀换取受造之物，特别是吃的。

See Romans 1:18-21 见罗马书 **1:18-21**

In James 5:5, notice the connection between self-indulgence with “fattening oneself.”

在雅各书 **5:5** 节，注意雅各把自我放纵和“养肥自己”联系在一起。（你们在世上享美福，好宴乐，当宰杀的日子竟娇养你们的心。）

This fattening oneself may be more than just overindulgence in food. 这种对自己的娇养可能不仅仅是食物的过度吃喝。

It may be overindulgence in all of God's good gifts to man.

也可能是娇奢于神赐给人的各样美物。

Food as a False God 食物作为假神

Also see 也请见于 1 Timothy 提摩太前书 5:6: But the widow who lives for pleasure is dead even while she lives.

但那好宴乐的寡妇，正活着的时候也是死的。

Why Some Turn to Gluttony 为什么有的人转向暴食

Gluttony looks to food to offer the pleasure and satisfaction that only fellowship with God can offer.

暴食的人指望食物能带来快乐和满足，这只有与神相交才能提供。

Some turn to food for: 有些人为了以下事物转向食物：

1.A sense of control 掌控感

2.A feeling of comfort 舒适感

3.A perception of security 安全感

Thus, the Christian must be aware of the way that he eats, and his motive for eating.

因此，基督徒必须意识到他吃东西的方式和他吃的动机。

Why Some Turn to Gluttony 为什么有的人转向暴食

We should find each of these three qualities (control, comfort, and security) in Christ.

这三者（掌控感、舒适感、安全感）中每一样都应该在基督里找到。

Christ is sovereign, so I do not crave control.

基督掌有主权的，所以我就不贪慕掌控。

In Jesus I find peace, and so I do not crave comfort in anything else.

在耶稣里我找到平安，所以我不渴望任何别的舒适。

Jesus is my eternal assurance and the anchor for my life (Hebrews 希伯来书 6:19). 耶稣是我永远的保障，是我生命的锚。

Thus, the Christian stops trying to find in food what only Jesus offers.

因此，基督徒不再在食物中找寻唯有耶稣才能给的东西。

The Modern Promotion of Gluttony 现代对暴饮的促进

The modern world tends to promote gluttony in three ways:
现代世界往往从三个方面促进暴饮：

1. Food is abundant and easily accessible. 食物丰富且易于获取

The average modern household has more food, and a wider range of foods, than many ancient kings had in their palaces.
现代普通家庭的食物比许多古代君王的御膳都多，种类也更广。

2. Food is heavily advertised. 铺天盖地的食品广告

The world promotes indulgence as a supposed right.
世界宣导放纵是一项该有的权力。

Thus, the modern world tends to provide both the means and the motivation for gluttony to flourish.
因此，现代社会往往既提供方法，也提供动机，让暴饮盛行。

The Modern Promotion of Gluttony 现代对暴食的促进

3. Food is altered with harmful chemicals. 用有害剂品改变食物

One of the tragedies of modern life is that much of our food has become tainted with chemicals (pesticides, growth hormones, and flavor enhancers). 现代生活的悲剧之一就是我们许多的食物都受到人工剂品的污染（农药、生长激素、增味剂）。

Thus, much of the food that we eat has been stripped of its nutritional value. 因此，我们吃的许多食物就被剥夺了营养价值。

So, a modern person must eat more food to gain the same nutrition that less food provided in the past.

现代人必须吃得更多以获得过去的食物提供的同等营养价值。

This is often a cause for overeating. 这常常是过度饮食的原因。

The body is simply not receiving the kind of nutrition that it needs to function. 只因为身体得不到所需的营养。

The Modern Promotion of Gluttony 现代对暴饮的促进

Much of the food that we daily consume has little or no nutritional value.
我们每天吃的许多食物营养价值甚少。

So, we consume large quantities of calories with no benefit to the body.
所以，我们就摄入大量对身体无益的卡路里。

Making Wise Food Choices 做智慧的选择

The Christian's body is a temple of the Holy Spirit (1 Corinthians 哥林多前书 3:16, 17). 基督徒的身体是圣灵的殿。

Thus, the Christian is called to care for his body, to protect it, and to provide good foods for it, so that it is ready for the Lord's service.

因此，基督徒蒙召照顾自己的身体，为身体提好的食物，做好为神做工的预备。

Part of caring for one's body is to be mindful of the types and quantities of food that one puts into it.

照顾好身体包括注意我们放在身体里面的食物类型与数量。

Thus, the Christian should be aware of the dangers in certain foods which have been altered by chemicals.

因此，基督徒应该注意一些食物被化学制品改变之后的危害。

As much as possible, the Christian should avoid processed foods which often have the long term effect of putting on weight, and even causing cancer. 基督徒应该尽可能地避免加工食品，它们往往长期地影响着人们体重的增加，甚至导致癌症。

Making Wise Food Choices 做智慧的选择

That being said, the Christian does not want to make his food choices into an idol. 也就是说，基督徒不想要把食物的选择当做偶像。

In other words, he does not want to become so obsessed with avoiding certain foods that this becomes an all-consuming focus.
他不该一心扑在对某些食物的避免上。

The Christian should certainly make wise food choices, while also trusting God with the outcome of those choices. 基督徒固然应该对食物作出有智慧的选择，但也要为选择的结果信靠神。

Gluttony Damages Relationships 暴食毁坏关系

Meals are generally meant to be shared between people.

吃饭大体上是要和人分享的。

When some at the table eat in a gluttonous way, this often damages relationships, taking attention away from the love of others.

当餐桌上的一些人胡吃海喝时，往往会破坏人际关系，不专注于爱人。

Self-indulgence leads to self-centeredness. 自我放纵导致自我中心。

Gluttony Damages Relationships 暴食毁坏关系

Consider the Corinthian church which gathered for the Lord's Supper.
请注意哥林多教会聚在一起吃主的晚餐。

However, some who gathered exhibited gluttony and drunkenness (1 Corinthians 哥林多前书 11:21).

因为吃的时候，各人先吃自己的饭，甚至这个饥饿，那个酒醉。

Such people desecrated the Lord's Supper, using it to satisfy the lust of the flesh, rather than to remember the sacrifice of Christ's body and blood for our sin (1 Corinthians 哥林多前书 11:26, 27).

你们每逢吃这饼，喝这杯，是表明主的死，直等到他来。所以无论何人，不按理吃主的饼，喝主的杯，就是干犯主的身主的血了。

Additionally, such people detracted from the sense of community that the Lord's Supper was intended to build.

这些人破坏了主的晚餐所要建立的社区意识。

In this way, the Lord's Supper was no longer used to strengthen the church as one body in Christ.

这样，主的晚餐不再用于坚固教会作为基督的一个身体。

Gluttony Damages Relationships 暴食毁坏关系

The Lord's Supper is intended as an orderly meal in which each person, whether rich or poor, receives a small portion so as to remember that each is equal in Christ.

主的晚餐理应有次序的一顿饭，每个人，无论贫富，都收到一小部分，纪念每个人在基督里都是平等的。

God's vision and purpose for the Lord's Supper gives us a picture of what each meal should be, a time of thankfulness, sharing, and fellowship, an opportunity to build relationships.

神的看见与目的是主的晚餐让我们看到每顿饭都应该是什么样的图景，用餐是感恩、分享与团契的时间，是一个建造关系的机会。

The Importance of a Shared Meal 一起用餐的重要意义

There is a shared experience between those who share a meal together. 一起用餐的人要有一种分享的经历。

1 Corinthians 哥林多前书 5:11: But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat. 但如今我写信给你们说，若有称为弟兄，是行淫乱的，或贪婪的，或拜偶像的，或辱骂的，或醉酒的，或勒索的。这样的人不可与他相交。就是与他吃饭都不可。

Notice that a Christian should not even share a meal with one who is a disingenuous Christian.

请注意，基督徒不应该与一个不诚实的基督徒一起用餐。

Paul recognizes the danger of sharing a meal with those who call themselves Christians, but are deliberately immoral. 保罗认识到与一个自称是基督徒却故意行败坏之事的人一起用餐具有的危险。

The Importance of a Shared Meal 一起用餐的重要意义

Notice Jesus' words in Revelation 3:20: Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

请注意耶稣在启示录 **3:20** 说：“看哪，我站在门外叩门。若有听见我声音就开门的，我要进到他那里去，我与他，他与我一同坐席。”

Notice Jesus' invitation to eat with him as a time of fellowship.

请注意，耶稣邀请人和他一起用餐作为与他相交的时间。

This is a picture of Jesus' longing to enjoy the wedding supper of the Lamb with his church.

这幅画面体现了主耶稣渴望与他的教会一起享用羔羊的婚筵。

The Importance of a Shared Meal 一起用餐的重要意义

Every time we sit down to meal, we gain an advanced look at our eternal reward in heaven, a time of joyful feasting with Christ (Revelation 启示录 19:7, 9). 每一次我们坐下用餐，就是预先看到我们在天上永恒的奖赏，那与基督欢欢喜喜享用筵席的时候。

Gluttony as a Starting Point for Self-Indulgence

暴食是自我放纵的起点

Gluttony is a convenient way to express self-indulgence.
暴食是一种表达自我放纵的便捷方式。

Self-indulgence with food never remains that way.
对食物的自我放纵永远不会就此止步。

It quickly expands into greed, and sexual sin.
它很快扩展为贪婪和性罪。

Consider Eli's sons, Hophni and Phinehas, in 1 Samuel 2:13-16.
想想撒母耳记上 **2:13-16** 中以利的两个儿子何弗尼和非尼哈。

These two young men grabbed the choicest portions of fat for themselves, and threatened violence to anyone who might try to stop them. 这两个年轻人為自己攫取了最好的肥油，威胁要用暴力对付任何阻止他们的人。

Gluttony as a Starting Point for Self-Indulgence

暴食是自我放纵的起点

Then, in 1 Samuel 2:22, one reads that Eli's sons were sexual promiscuous with the young women who served at the tent of meeting.
然后，在撒母耳记上 2:22 节，我们读到以利的儿子与会幕里供职的年轻女子有淫乱的行为。

These gluttonous young men were quick to fall into sexual immorality.
这些贪吃的年轻人很快就陷入了淫乱。

The point is that one form of self-indulgence moves into other forms.
自我放纵的形式是多变的。

Gluttony as a Starting Point for Self-Indulgence

暴食是自我放纵的起点

Notice that even Jesus was accused of being a glutton (Matthew 福音 11:19; Luke 路加福音 7:34).

注意，耶稣曾被指责为贪食好酒的人。

Certainly, Jesus was not. 当然，耶稣不是。

However, his detractors sought to discredit him, since he often shared meals with those considered to be sinners. 然而，他的批评者想诋毁他，因为他经常与那些被认为是罪人的人一起吃饭。

The Scope of Gluttony 暴食的范围

Thomas Aquinas (1225-1274) took a more expansive view of gluttony, arguing that it could also include an obsessive anticipation of meals, and over-indulgence in delicacies and costly foods.

托马斯·阿奎那对暴食的看法更宽泛，认为它还包括对食物的过度期待，以及对美味佳肴和昂贵食物的过度放纵。

Aquinas listed five forms of gluttony: 阿奎那列举了五种形式的暴食：

1. Eating too much 吃得太多

2. Eating too soon 吃得太早 (1 Corinthians 哥林多前书 11:21, 33)

We are designed to eat at certain times of the day.

我们理应在一天中的某些时候饮食。

Eating too soon involves lacking the patience and self-discipline (Holy Spirit-directed discipline) to wait until the right time.

吃得太早便是缺乏忍耐和（圣灵带领的）自律，没有等到对的时间。

The Scope of Gluttony 暴食的范围

Learning to wait for that next meal teaches one self-discipline in other areas of life. 学会为下一餐等待教会我们在生活的其它方便也都自律。

Thus, in some sense, the way that one approaches food has a profound effect on the way in which one approaches all aspects of life. 因此，在某种程度上，一个人如何对待食物深刻影响着 he 如何对待生活的方方面面。

3. Eating too eagerly 吃得太急

This might mean putting too much attention on one's meal, while neglecting the relationships that can be strengthened around a meal. 这是指太专注于一个人的饮食，忽视了这顿饭所能坚固的人际关系。

The Scope of Gluttony 暴食的范围

4. Eating too expensively 吃得太贵

In Revelation 18:13-15, Babylon (a symbol of the world system) was condemned for its excesses, some of which were exotic foods, after which it lusted. 在启示录 **18:13-15** 中巴比伦（代表世俗体系）为它一切所贪爱的珍馐美味受责备。

Consuming such exotic foods had become a form of pride.
消耗那些珍馐美味成了一种骄傲。

The Scope of Gluttony 暴食的范围

5. Eating too daintily 吃得太讲究

This last item, “eating too daintily” may sound strange to us.
最后一项，“吃得太讲究”对我们来说可能听起来很奇怪。

Some become too fastidious about their food, even becoming idolatrous about the food that they avoid.

有的人对食物太过挑剔，甚至把他们避开不吃的食物变成了偶像。

This might be called the “gluttony of delicacy.”

这可能被称为“贪吃精致的食物”。

Such a problem makes food into a continually drama of trying to prove that one is temperate and careful with food. 这一问题使食物变成了一场不落幕的戏剧，证明自己对待食物有节制又细心。

Thus, some people seek to make a display out of their careful food consumption. 因此，有的人是在表演自己对待饮食的小心翼翼。

The Scope of Gluttony 暴食的范围

Such a person may insist that his food be prepared to exact specifications, or that the food be carefully arranged on his plate.

这样的人可能一定要食物按照一种标准规格预备，或是要食物得到精致摆盘。

Have you ever eaten with a person who continually :
你有没有跟这样的人吃过饭？他一直：

1. Reminds you of his care and attention to what he eats
告诉你他吃得多么小心翼翼。

2. Points out how little he eats 指出他吃得多么少。

This might be considered eating too daintily.
这可以认为是吃得太讲究。

The Scope of Gluttony 暴食的范围

Such a person thinks that he is free from food.

这样的人认为自己是脱离食物的。

However, he is actually a slave to it. 实则是食物的奴隶。

This person is as much a glutton as someone who eats a great deal.

这个人和吃很多东西的人一样贪吃。

However, this person has carefully camouflaged his gluttony.

只是这样的人小心翼翼地掩饰了他的贪吃。

This type of gluttony takes place when one:

这种类型的暴食发生在以下情况：

1.Obsesses over a particular diet 痴迷于某种特定的饮食

2.Compulsively counts calories 强迫性地计算卡路里

3.Disdains certain foods as morally wrong (such as eating meat)

鄙视某些食物是不道德的 (如吃肉)

The Scope of Gluttony 暴食的范围

For example, Roman Catholics are forbidden from eating meat on Fridays for forty days before Easter.

例如，罗马天主教会在复活节前四十天的每个周五禁止吃肉。

(This is seen as a way to honor Christ, who gave up his body on what is thought to be Good Friday.) 人们把这当做一种致敬基督的方式，他在人们认为的（周五）受难日舍弃了他的身体。

Roman Catholics are also instructed to give up something for Lent (the forty days before Easter).

罗马天主教会也受到教导，为大斋期放弃一些东西（复活节前四十天）。

Some may give up chocolate, for example.

比如，有的人放弃吃巧克力。

Such temporary abstinence makes a mockery of the cross of Christ, making it appear that one can be righteous, or gain God's favor, through dietary choices. 这种暂时的节制乃是取笑基督的十字架，让人显得是义的，或是借着饮食选择获得神的恩惠。

The Scope of Gluttony 暴食的范围

Matthew 马太福音 15:11: What goes into someone's mouth does not defile them, but what comes out of their mouth, that is what defiles them. 入口的不能污秽人，出口的乃能污秽人。

Also consider God's command to Peter in Acts 10:9-16, that Peter should call no food unclean. 也请注意神在使徒行传 10:9-16 中对彼得的吩咐，彼得不得称任何食物为不洁净。

When anyone seeks to use food choices as a means of righteousness, he insults, and tramples upon, the shed blood of Christ as the only payment for sin (Hebrews 希伯来书 10:29).

当任何人追求用食物的选择作为一种自义，就是在侮辱、践踏基督流出的宝血，那是罪唯一的赎价。

The Scope of Gluttony 暴食的范围

Some may point out that Daniel went on an austere diet of vegetables and water for ten days (Daniel 但以理书 1:12-16).

有人可能会指出但以理有十天只吃素菜白水。

This was not a masked form of gluttony (eating too daintily).

这不是一种伪装的暴食（吃得太讲究）。

It also was not to avoid food sacrificed to idols, because the vegetables likely would have been sacrificed to idols along with meats.

也不是为了不吃拜偶像的食物，因为素菜也有可能连同肉献给过偶像。

This was merely to show that God himself was the source of Daniel's strength, and the source of his friends' strength, as well.

这只是体现神就是但以理和他朋友们体力的来源。

The Scope of Gluttony 暴食的范围

One could also point out that Daniel fasted for three weeks in Daniel 10:2, 3. 有人也可能会指出在但以理书 10:2, 3 中但以理禁食三周。

During that time, Daniel ate no choice foods, and neither meat nor wine. 在那段时间里美味他没有吃，酒肉没有入他的口。

However, this was a form of fasting to intensify Daniel's prayer. 这是一种但以理为了迫切祷告所做的禁食。

This was not a supposed means of gaining greater favor with God. 这不是用于获得神的恩惠。

Notice the angel's words to Daniel, in Daniel 10:12: Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them."

注意，在但以理书 10:12 中使者的话：他就说，但以理阿，不要惧怕。因为从你第一日专心求明白将来的事，又在你神面前刻苦己心，你的言语已蒙应允。我是因你的言语而来。

The Scope of Gluttony 暴食的范围

There is a proper time to fast, and there may be a time to hold to a particular diet. 禁食有恰当的时候，遵守某种规定饮食也有它的时候。

However, this should never be used in an idolatrous way to try to gain God's favor. 然而，这从不该用作获得神恩惠的偶像崇拜的方式。

Gluttony as Food Worship 暴食是对食物的敬拜

So, gluttony is food worship, whether one eats excessively, or one avoids certain foods, as a Pharisee would. 所以，暴食是对食物的崇拜，无论一个人吃得过多，还是像法利赛人那样避免吃东西。

So, this brings us back to Paul's comments in Philippians 3:19, "...their god is their stomach." 这把我们带回到保罗在腓立比书 **3:19** 中说的话：“他们的神就是他们的肚腹。”

Some overeat and others undereat, all as part of making their stomach their god. 有的人吃喝过度，有的人吃喝不足，都是让肚腹做他们的神。

Whether one goes to one extreme, or to the other, the result is the same, food has become one's master.

无论是走到哪个极端，结果都一样，食物成了一个人的主。

The Medical Need for Food Restrictions

医疗需要中的食品限制

However, it is important to note the following:

然而，重要的是要注意以下几点：

1. Some people have food allergies which restrict their diet
有些人有食物过敏，这限制了他们的饮食
2. Some have medical conditions which require a strict diet
有些人有健康问题，需要严格控制饮食

Gluttony Quickly Expands 暴食快速扩大

Gluttony is also the overindulgence and overconsumption of anything to the point of waste.

暴食也指对任何东西的过度放纵和过度消费，达到浪费的程度。

Thus, it is not just eating to excess, but it can include:
因此，它不仅仅是吃得过多，还包括：

1.Excessing drinking or drunkenness 贪杯醉酒

2.Screen time 沉溺于屏幕时间

3.Lustful thoughts and behaviors 好色的思想和行为

and similar types of obsessive love of material pleasure.
以及对物质享乐的同种痴恋。

Gluttony Quickly Expands 暴食快速扩大

Gluttony with regard to food is often a spark for other forms of idolatry, especially out of anything consumable.

暴食往往会引发其他形式的偶像崇拜，尤其是任何消耗品。

One might also think of food gluttony as a portal through which the heart cultivates the lust for other created things.

暴食也是一道大门，让人的心培养对其它受造之物的贪爱。

The Slavery of Gluttony 暴食の奴役

It is important to understand that gluttony is not a form of freedom.
重要的是要明白暴食不是一种自由。

It is a form of imprisonment. 它是一种监禁。

The glutton may enjoy food for a moment, but there is a lasting consequence to sin, guilt before God and even social shame.

暴食可能让人享受一时，但罪的恶果却会持久，在神面前的罪挥之不去，甚至令人在社交时抬不起头。

As one is gluttonous in one area of life, one becomes gluttonous in others as well, so that, in time, gluttony takes over one's life.

当人在生活中的某个领域暴食，就会在别的领域也如此，到了一定时间，暴食就辖管了一个人的生命。

Psychology's Labels for Gluttony 心理学对暴食的标签

Psychology might label gluttony in two ways:
心理学可能给暴食贴上两个标签：

1. Anorexia 厌食症

2. Bulimia 暴食症

Anorexia is deliberately starving oneself of food. 厌食症指过分节食。

Bulimia is gorging oneself on food. 暴食症乃是吃严重过量的食物。

Psychologists speak of a binge-purge cycle in which one overeats, and then starves himself. 心理学家说到暴食厌食交替症。

The mechanism for the binge-purge cycle is guilt which promotes purging, and then anxiety which may lead to the binge behavior.

暴食导致的罪恶感让人采取不恰当的节食措施以作弥补，可随之增加的焦虑又让人暴饮暴食。

Psychology's Labels for Gluttony 心理学给暴食的标签

As covered in many other classes, psychology creates false labels which seek to hijack the Bible's own descriptions.

许多课中提到，心理学创造了错误的标签，劫持圣经自己的描述。

Further, psychology defines anorexia and bulimia as disorders which are based on some supposed mental illness, or chemical imbalance in the brain. 且心理学基于假定的心里疾病或是大脑化学物质失衡将厌食症和暴食症定义为失调。

These are false descriptions which keep people enslaved to their sin. 这是错误的描述，让人仍旧做罪的奴仆。

In reality, anorexia and bulimia are opposite expressions of making one's stomach one's god (Philippians 腓立比书 3:19).

其实，厌食症和暴食症都是把肚腹当做神之后的两种相反表现。

These are simply two different expressions of gluttony, a problem based on sin, rather than based on a supposed eating disorder. 它们只是暴食的两种表现形式，这是罪的问题，不是心理学假定的饮食失调。

Psychology's Labels for Gluttony 心理学给暴食的标签

Thus, the biblical thinker does not use terms such as “anorexia” or “bulimia” to describe eating behaviors.

因此，基于圣经的思考者不使用厌食症或是暴食症来描述行为。

He uses the Bible's own concepts of rebellion, idolatry, lust of the flesh, the pride of life, rulers of the mind, and the cravings of the heart to describe people. 基于圣经的思考者使用圣经中悖逆、拜偶像、肉体的情欲、今生的骄傲、意念的掌管者、内心的渴望等描述人。

Those who are labeled as “anorexic” tend to control food as a form of anger and revenge.

那些贴上“厌食症”标签的人往往想要掌控食物作为发怒和报复。

Often the self-righteousness associated with such anger leads to times of overeating. 与这等怒气结合的自义导致一些时候过度饮食。

Then, in reaction to the guilt of overeating, one may turn again to starvation.

对过度饮食产生的罪恶感作出回应，一个人可能又转向把自己饿扁。

Student Exercise 学生练习

Consider some questions: 思想一些问题:

1. When do you feel most tempted to overeat?

你什么时候觉得最受到试探吃喝过度?

2. When do you use food as a pacifier for anxiety?

你什么时候用食物平息焦虑?

3. Do you sometimes use food as a “weapon” of control?

你有时候会用食物作为掌控的“武器”吗?

4. Do you sometimes use food as a form of escape, or as a surrogate “savior”? 你有时候会把食物用作一种逃避吗? 或是对“救主”的代替?

5. Do you use food as a covering for the fear of man?

你会用食物掩盖对人的惧怕吗?

6. Do your eating habits sometimes become a source of pride, or give you a sense of superiority?

你的饮食习惯有时会成为一种骄傲的来源吗? 或是给你一种优越感?

The Biblical Concept of Feasting

圣经中的筵席

While the Bible condemns gluttony, it allows for special events, such as celebratory feasting.

虽然圣经谴责暴食，但它允许特殊事件，如庆祝的筵席。

Consider the feast that the father prepared for the prodigal, when he returned home (Luke 路加福音 15:23, 24, 27).

父亲要为回家的浪子摆设筵席。

It was right to celebrate on such an auspicious occasion.

在这样美好的场合进行庆祝是对的。

Feasting is not considered gluttonous when it is done during special occasions (Deuteronomy 申命记 14:22-26). 在特殊场合设宴不是贪吃。

God offers his people times of celebration (such as at particular holidays, or for a wedding), and celebration involves eating an abundance. 神给他的百姓庆祝的时候（如特定的节日或婚礼），庆祝包括吃得丰盛。

1 Corinthians 10:31, reminds us to find joy in eating to God's glory.

哥林多前书 10:31 提醒我们要为荣耀神而吃得喜乐。

The Biblical Concept of Feasting

圣经中的筵席

Revelation 19 speaks of two different feasts:
启示录 19 章讲到了两个筵席：

1.Revelation 19:7-9 speaks of the wedding supper of the Lamb.
启示录 19:7-9 说到羔羊的婚筵。

This is the wedding celebration between Christ and his church, the beginning of an eternity in the New Heavens and the New Earth.
这是基督与教会之间婚礼的庆祝，开启永恒新天新地的开始。

Each Christian is both an invited guest and the host of this wedding supper. 每个基督徒既是受邀的宾客，也是这场婚筵的主人。

As invited guests, we honor the bridegroom, Jesus.
作为宾客，我们尊荣新郎耶稣。

However, as hosts, we are also being honored (Hebrews 希伯来书 2:12). 作为主人我们同享尊荣。

The Biblical Concept of Feasting

圣经中的筵席

2. In Revelation 19:17, 18, and 21, one finds the “great supper of God.”
在启示录 **19:17, 18** 和 **21** 中，可以看到“神的大筵席。”

This is a terrifying event in which the kings of the earth, mighty men, and all people, slave and free, small and great, are eaten by birds.
君王与将军的肉，壮士与马和骑马者的肉，并一切自主的为奴的，以及大小人民的肉都要被飞禽吞吃，这是令人惊恐的。

This is the fate of God’s enemies. 这是神仇敌的命运。

They become the meal at the great supper of God.
他们成了神大筵席上的肉。

The Biblical Concept of Feasting

圣经中的筵席

So, there are two feasts planned, and each person is either invited to one or to the other.

所以，有两场筵席得到了策划，每个人都要赴其中之一。

If one is invited to the wedding supper of the Lamb, he will be both guest and host at an eternal feast.

如果赴羔羊的婚筵，在这场永恒之筵里他既是宾客也是主人。

However, if one is “invited” to the great supper of God, one will be feasted on, and suffer eternal death.

但倘若“赴”神的大筵席，就要被宴食，承受永死之折磨。

Overcoming Gluttony 胜过暴食

The following are some truths for overcoming gluttony:
以下是胜过暴食的一些真理：

1.The battle against gluttony, like all spiritual battles, is based in relationship with Jesus.

与暴食的争战，就像所有属灵争战一样，是以与耶稣的关系为基础的。

Only faith in Jesus frees a person from besetting sin.
只有对耶稣的信心才能使人摆脱罪的捆绑。

Consider that all sin begins with a surrender to evil.
一切的罪都从向邪恶降服开始。

The solution also involves a surrender – this time to Jesus.
解决方法还是降服——这一次是向耶稣降服。

Overcoming Gluttony 胜过暴食

When you desire Jesus as the bread of life more than you desire physical bread, you will begin to overcome gluttony.

当你渴慕耶稣那生命的粮，超过渴慕物质之粮，你就会开始胜过暴食。

Overcoming Gluttony 胜过暴食

2. The ninth fruit of the Spirit is self-control (Galatians 加拉太书 5:22).
圣灵的果子第九点是节制 (自我控制)。

Self-control does not mean merely exerting one's own effort (although that is part of it).

自我控制并不意味着仅仅发挥自己的努力 (尽管这是它的一部分)。

Rather, self-control means making a decision to rest in the Holy Spirit, to be indwelled and controlled by the Spirit.

相反，节制意味着决定安息在圣灵里，住在圣灵里，受圣灵的控制。

So, one of the foremost means of overcoming gluttony is a Spirit-infused self-control.

因此，克服暴食的最重要的方法之一是圣灵介入的自我控制。

We are called to both work out our faith (Philippians 腓立比书 2:12, 13), but also to rest in the Spirit.

神呼召我们既要操练我们的信心，也要在圣灵里安息。

Overcoming Gluttony 胜过暴食

Overcoming gluttony involves: 胜过暴食需要:

1. Patience to wait for one's next meal 耐心等候下一顿饭

2. Being able to endure some level of hunger, as part of anticipating a meal 在等餐时能够忍受一定的饥饿。

The ancient Israelites generally enjoyed two meals each day.
古代以色列人通常一天吃两顿。

Modern people usually have three daily meals.

现代人通常吃一日三餐。

(Some nutritionists believe that six small meals is actually more healthy.) 有的营养学家认为一天六次少量多餐更健康。

There is nothing in the Bible which commands a particular number of meals. 圣经没有经文要求一定要吃几顿。

However, the Christian must show self-discipline in his eating schedule.
但基督徒在饮食安排上要体现自律。

Overcoming Gluttony 胜过暴食

3. Times of fasting 禁食时间

Fasting helps to remind the believer that he lives on the bread of life, Jesus. 这有助于提醒信徒，他是靠耶稣这生命的粮而活。

Fasting teaches the heart something about self-discipline. 禁食教训人的心灵自律。

Overcoming Gluttony 胜过暴食

4. Times of feasting 筵席时间

Christians can also learn how to feast to the glory of God (Philippians 腓立比书 4:11, 12). 基督徒也可以学习在享用筵席中荣耀神。

This means having times to enjoy food, while still not allowing food to take control. 这意味着有时间享受食物，同时不受食物的控制。

Knowing that there will be times of feasting in the future, helps one to show self-control on a daily basis. 知道将来会有吃喝快乐的时候，可以帮助一个人在日常生活中表现出自制。

For example, the Israelites rightly commemorated the Passover each year with a feast (Exodus 出埃及记 12:14).

例如，以色列人每年一次筵席纪念逾越节是对的。

Christians do not celebrate the Passover (having replaced it with the Lord's Supper). 基督徒不过逾越节（由主餐取代）。

However, there are still appropriate times to feast.

但还是有享用筵席的正确时机。

Overcoming Gluttony 胜过暴食

Consider that the patriarch Joseph hosted a feast for his brothers when they met him. 想想约瑟的弟兄们来见他时为他们设摆筵席。

Joseph even gave five portions of food to his brother Benjamin (Genesis 创世记 43:34). 约瑟甚至给了弟弟便雅悯五倍的食物。

It was right that they would feast after twenty-four years of separation. 在二十四年的久别重逢之时他们享用筵席是对的。

Overcoming Gluttony 胜过暴食

5. Always give thanks to God for one's meal (Matthew 马太福音 15:36; 26:26, 27; Luke 路加福音 24:30). 为每一顿饭谢恩。

This reminds one of the provider of food, and who deserves the glory for it. 这让人记念食物的供应者，祂是配得尊荣的。

Giving thanks before a meal helps the heart to remain grounded and secure in Christ. 饭前谢恩可以帮助我们的心在基督里站稳脚跟。

This guards one's heart from trying to make food into a source of control, comfort, or security.

这保守人心不把食物变成舒适、控制或安全的来源。

Overcoming Gluttony 胜过暴食

6. Physical work and recreation helps to keep one from boredom.
体力劳动和娱乐有助于让人远离无聊。

Boredom easily leads to overeating. 无聊容易导致暴饮暴食。

Remain about the Lord's work and, when meal time comes, it will be far more satisfying. 你要专心作工，到了吃饭的时候，你就更心满意足了。

Overcoming Gluttony 胜过暴食

Listen to Jesus' words: 听耶稣圣言:

John 约翰福音 4:32-34: But he said to them, "I have food to eat that you know nothing about." Then his disciples said to each other, "Could someone have brought him food?" "My food," said Jesus, "is to do the will of him who sent me and to finish his work. 耶稣说: '我有食物吃, 是你们不知道的. "门徒就彼此对问说: '莫非有人拿甚么给他吃吗?' " 耶稣说: '我的食物就是遵行差我来者的旨意, 做成他的工.'

Christians should think of their work for the Lord as a type of food (a filling, a refreshing, and a source of strength). 基督徒应该把为主做工看做一种食粮 (填饱自己、是叫人焕发精神的饮料, 让人得着力量).



Overcoming Gluttony 胜过暴食

Consider the chief servant who was sent to Abraham's hometown to find a wife for Isaac (Genesis 创世记 24:1-4). 想想亚伯拉罕差派到本族为以撒娶妻的老仆人。

This servant prayed for a sign to know which woman God had prepared for Isaac (Genesis 创世记 24:14). 仆人求告神显明那位神为以撒预备的女子。

When Rebekah watered the servant's camels, he knew this was the right woman. 利百加给仆人的骆驼饮水，他就知道这就是他要找的女子。

Then, Rebekah's brother Laban, invited the servant into their parents' home to eat (Genesis 创世记 24:31). 然后，利百加的哥哥拉班请仆人到他们父母家里吃饭。



Overcoming Gluttony 胜过暴食

Notice the servant's next words, "I will not eat until I have told you what I have to say" (Genesis 创世记 24:33).

请注意仆人接下来的话：“我不吃，等我说明白我的事情再吃。”

The servant refused to eat until he had completed his master's mission. 除非先把主人吩咐的事做完，否则他就不吃。

This is a powerful lesson to us. 这对我们来说是强有力的功课。

We too are called to first do God's work before satisfying our bodily needs. 我们要蒙召先做神的工作，再满足肉体的需要。

This is the sign of a faithful servant. 这是忠心仆人的标志。

Rather than orienting our lives around food, we are far more blessed to orient our lives around the Lord's work.

与其围绕食物定位我们的生活，围绕主的工作定位生活要蒙福得多。

The Pattern of the Lord's Supper

主餐的模式

Consider this aspect of the Lord's Supper. 思考一下主餐的这一方面。

Notice that when believers gather for the Lord's Supper, they eat small portions of bread, and just a sip of wine (or juice). 请注意，当信徒聚在一起吃主的晚餐时，他们只吃一小粒饼和一小口酒 (或果汁)。

This limited portion is meant to remind the believer of the need for self-control. 十分有限的量是为了提醒信徒需要节制。

Each believer having a limited portion is also a way to express love toward one another.

每个信徒都分享很有限的量，这也是彼此表达爱的一种方式。

Consider Paul's warnings against the Corinthian church in this regard (1 Corinthians 哥林多前书 10:17).

考虑保罗在这方面对哥林多教会的警告。

The Corinthian church made the Lord's Supper into a feast in which some ate gluttonously, and even became drunk (1 Corinthians 哥林多前书 11:21).

哥林多教会把圣餐变成盛宴，有些人吃得太多，甚至喝醉了。

The Pattern of the Lord's Supper

主餐的模式

Thus, as believers partake of the Lord's Supper, they are reminded of the need to avoid gluttony, and of the larger warning to avoid self-indulgence. 因此，当信徒参加主的晚餐时，他们被提醒要避免暴饮暴食，更大的警告是要避免自我放纵。

So, during Sunday worship, believers exercise self-control as a pattern to be followed for the rest of the week. 因此，在主日敬拜期间，信徒们操练节制，作为一周其余时间要遵循的模式。

Having just a small portion of bread at the Lord's Supper helps to remind one that it is not by bread that man lives, but by every word that proceeds from the mouth of God (Matthew 马太福音 4:4).

主的晚餐中吃小小一点饼有助于让人记住人活着不是单靠食物，乃靠神口里所出的一切话。

Feast on Jesus 饮食耶稣

Jesus is the bread of life (John 约翰福音 6:32). 耶稣是生命的粮。

We were meant to spiritually feed on Jesus.
我们注定要以耶稣为灵粮。

This is the paradox. 这就是悖论。

The more we feast on Jesus (consuming his Word, and enjoying relationship with him) the more we want to feast on him. 我们越是以耶稣为宴乐 (领受他的话语，享受与他的关系)，我们就越想以他为宴乐。

Psalms 34:8 invites believers to taste and see that the Lord is good.
诗篇 34:8 邀请信徒尝尝主恩的滋味，就知道他是美善。

Review Questions 复习样题

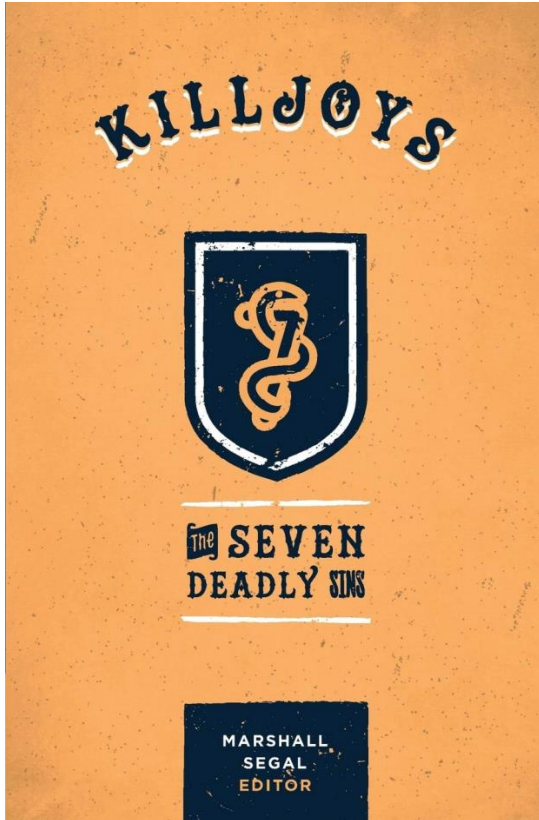
1. From the class notes, “Gluttony,” explain the section, “The Scope of Gluttony.” 根据讲义《暴食》，解释“暴食的范围”。
2. From the class notes, “Gluttony,” explain the section, “Overcoming Gluttony.” 根据讲义《暴食》，解释“胜过暴食”部分。

The Seven Deadly Sins – Sloth

七宗罪之懶惰



Citation 参考书目



The Seven Deadly Sins 七宗罪

The Seven Deadly Sins 七宗罪	
1. Pride 骄傲	
2. Greed 贪婪	
3. Wrath 暴怒	
4. Lust 情欲	
5. Envy 嫉妒	
6. Gluttony 暴食	
7. Sloth 懒惰	

Sloth in the Modern World

当今世界的懒惰

The modern world seems to continually press people into activity.
现代世界似乎不断地迫使人们行动起来。

The following pressures seem magnified in the modern world:
在现代社会，下列压力似乎被放大了：

1. Pressure to make money (so as to afford a particular lifestyle)
挣钱的压力 (为了负担一种特殊的生活方式)
2. Pressure to purchase things 购买物品的压力
3. Pressure to have experiences (such as parties, vacations, friendships) 经历的压力 (比如聚会、度假、交朋友)
4. Pressure to gain information (from news outlets and social media)
获取信息的压力 (从新的渠道和社交媒体)

With the growth of technology, the pressures on modern people seem to intensify. 随着科技的发展，现代人的压力变得越来越大。

Sloth in the Modern World

当今世界的懒惰

Thus, as people are increasingly harassed and beleaguered by modern pressures, there is a longing for rest, for retreat, and for isolation from the world. 因此，当现代人们越来越受到压力的困扰，就越是渴望休息、隐退、远离俗世。

Thus, many simply give up trying to keep up with society. 因此，许多人干脆放弃跟上社会的步伐。

They choose to shut off their minds and emotions, and close their hearts. 他们选择关闭他们的思想，关闭他们的情感，关闭他们的心。

This is the beginning of a life of sloth. 这是懒惰生活的开始。

Sloth seems to be a pressing problem in the modern world, as people react to the tidal wave of pressures that daily assail them. 在现代社会，懒惰是一个紧迫的问题，人们每天都在应对潮水般的压力。

Sloth in the Modern World

当今世界的懒惰

Thus, recognizing the world's efforts to enslave us, we do not need to retreat into a world of numbness and isolation, a life of sloth.

因此，认识到世界想要奴役我们，我们不需要避世，去过一种麻木、懒惰的生活。

God has something far better for his people.

神为他百姓预备的要好得多。

The Christian is a citizen of heaven, a member of God's eternal family, and an ambassador for Christ sent to build God's kingdom. 基督徒是天国的国民，是神永恒之家的亲人，是为了基督所差派建造神国的大使。

Thus, the Christian is called to both passionate living and meaningful working.

因此，基督徒受到呼召既要怀着激情活着，也要做有意义的工作。

A Definition of Sloth 懒惰的定义

In order to understand why one falls into sloth, one must first understand the way that one works.

要明白人们为何陷入懒惰，就要先明白人是如何工作的。

Work and sloth are perceived to be opposite sides of the same coin.

工作和懒惰可以认为是一枚硬币的两面。

However, work and sloth are actually found in tandem.

人们可以看到工作和懒惰是一前一后的。

The way that one works gives strong indications about the way that one seeks rest. 一个人是如何工作的很能说明他喜欢怎么休息。

So, the nature of sloth is best understood in the context of work.

所以，懒惰的本性最好是在工作的背景下明白。

Put another way, if work is man-centered and man-glorifying, then rest will be man-centered and man-glorifying; this is the seed of sloth.

换句话说，如果工作是以人为中心的、荣耀人的，那么休息也会是以人为中心的、荣耀人的；这是懒惰的种子。

A Definition of Sloth 懒惰的定义

Conversely, if work is God-centered and God-glorifying, then rest will be God-centered and God-glorifying; this is the seed of genuine peace. 相反，如果工作是以神为中心的、荣耀神的，那么休息就会是以神为中心的、荣耀神的；这是真平安的种子。

A Definition of Sloth 懒惰的定义

Proverbs 箴言 13:4: The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied.

懒惰人羡慕，却无所得。殷勤人必得丰裕。

Sloth is simply laziness. 简而言之，懒惰就是懒。

The slothful person is generally slow-moving, and takes no initiative.

懒惰的人行动迟缓，没有积极性。

Sloth is more than just a lack of energy. 懒惰不仅仅是缺乏精力。

It is an unwillingness to exert energy, an absence of interest in exertion.

它是不愿付出精力，是对努力缺乏兴趣的表现。



The Nature of Sloth 懒惰的本质

Sloth is often associated with the Latin word *acedia*, meaning "without care." 懒惰通常与拉丁语 **acedia** 联系在一起，意思是“不上心”。

Sloth seeks to control life in order to preserve one's comforts, dreading being interrupted by the needs of others.

懒惰者为了使自己保持舒适而掌控生活，害怕被别人的需要打扰。

The slothful person is lazy-souled, bored with God, and with his creation. 懒惰的人是灵魂倦怠之人，他对神和他的创造感到厌烦。

That is the great tragedy of the slothful person; there is no interest in God, his ways, or his work. 这是懒惰之人巨大的悲剧；他对神、对神的方式、对神的作为都不感兴趣。

Additionally, the slothful person is even bored with the concept of heaven, seeing God's finally display of glory, and our participation in it, as a boring proposition. 另外，懒惰的人甚至连天堂都感到厌烦，他将神最终的荣耀彰显和我们的参与都看作一种无聊的提议。

The Nature of Sloth 懒惰的本质

Concepts related to sloth: 与懒惰相关的概念:

1. Becoming indifferent to one's duties and obligations to God
对待神的责任和义务漠不关心
2. A lack of any feeling about oneself or others
对自己或他人缺乏任何感觉
3. A state of mind that gives rise to boredom, rancor, or apathy
引起无聊、怨恨或冷漠的精神状态
4. A passive, inert, or sluggish habit of life
被动的、呆滞的或懒散的生活习惯
5. Indifference to work 对工作漠不关心
6. Idleness 闲散的
7. Indolence 好逸恶劳

The Nature of Sloth 懒惰的本质

It is difficult to have a meaningful relationship with a slothful person, since such a person is withdrawn, passive, and uninterested in life.

与懒惰的人建立有意义的关系是难的，因为这样的人在生活中是退缩、被动的、冷淡的。

Thus, sloth breeds isolation. 因此，懒惰往往滋生孤立。

The Nature of Sloth 懒惰的本质

Read Paul's words: 读一下保罗的话:

1.1 Thessalonians 帖撒罗尼迦前书 4:11-18

2.2 Thessalonians 帖撒罗尼迦后书 3:6-15

Notice that the Thessalonian church was prone to being idle.
请注意，帖撒罗尼迦教会常常闲懒。

The reason is that many of them believed that Jesus would return quickly. 因为他们中许多人相信耶稣很快就要回来。

So, they saw no point to work. 所以，他们看不到工作的意义。

Why work, and why maintain one's life, if Jesus will soon return in glory to deliver his people? 如果耶稣很快就要荣耀归来，救赎他的子民，还为什么要工作？为什么要维系生活？

The Nature of Sloth 懒惰的本质

Paul sought to disabuse the Thessalonian church of its idle ways.
保罗想要除去帖撒罗尼迦教会的闲懒。

Paul's admonition was that the church should work all the more fervently and passionately, knowing that Jesus might return at any moment.

保罗劝诫教会要热心、辛勤地工作，认识到耶稣可能随时会回来。

The servant should be found diligent and responsible upon his Master's return (Luke 路加福音 12:42, 43).

主人回来的时候，应该看到仆人辛勤、负责。

Paul impressed upon the Thessalonian church the need to seek meaningful labor, not to gain money, but to serve God and others.

保罗让帖撒罗尼迦教会记住教会需要为有意义的事劳苦，不是为了金钱，乃是为了服侍神、服侍人。

The Christian should be about the Lord's business.

基督徒要为主的事劳苦。

The Nature of Sloth 懒惰的本质

Also notice 2 Thessalonians 3:11: We hear that some among you are idle. They are not busy; they are busybodies.

也请注意帖撒罗尼迦后书 **3:11**: 因我们听说，在你们中间有人不按规矩而行，什么工都不作，反倒专管闲事。

Notice that, those who are not diligent about the Lord's work, will quickly become "bushybodies."

请注意，那些不勤于作主的工作的人，会快成为“专管闲事”的人。

A busybody meddles in the affairs of others, often stirring up trouble, and breeding division.

一个专管闲事之人爱插手别人的事，总是搞事情，挑拨离间。

A busybody injects himself into matters where he does not belong (although Christians are called to be their "brother's keeper.")

一个专管闲事的人把自己投入到与他无关的事情上。（尽管基督徒被呼召做“弟兄的看守者”。）

The Nature of Sloth 懒惰的本质

So, the Christian does not just keep himself blindly busy.
所以，基督徒不只是盲目地让自己忙碌。

He is busy with the Lord's work. 乃是忙于主的工作。

What has the Lord put before you to accomplish?
主放在你面前让你成就的是什么呢？

Sloth as a Lifestyle 懒惰的生活方式

It is interesting to note that young children (3 – 6 years old) generally have great passion and energy for play and learning.

有趣的是，（3 至 6 岁）的小孩子对玩耍和学习总是精力旺盛。

However, as children progress in life, they often develop a greater sense of laziness. 然而，这些孩子成长以后，常常会变得懒惰。

Sloth as a Lifestyle 懒惰的生活方式

Sloth seems particularly prevalent in teenagers, who often choose to stay up late, frittering away their time on worthless pursuits, and then sleep as late as possible (often into the afternoon).

懒惰似乎在青少年中尤为显著，他们常常选择熬夜，在毫无意义的事情上消磨时间，再尽可能地赖床不起 (睡到下午是常有的)。

This pattern of wasted time, and subsequently using sleep as a form of avoidance, begins to take hold as a lifestyle. 这种浪费时间的习惯，随后把睡眠当做一种逃避，开始成为一种生活方式。

Soon, study and work are viewed as nagging enemies, “evils” to be avoided.

很快，学习和工作就被视为纠缠不休的敌人，成了要躲避的“恶魔”。

This is a dangerous lifestyle which plants seeds of greater rebellion against God. 这种生活方式是危险的，埋下了悖逆神的种子。

Sloth as a Lifestyle 懒惰的生活方式

Notice the lifestyle that King David had adopted which contributed to his adultery with Bathsheba.

大卫王的生活习惯为他与拔示巴犯奸淫埋下了隐患。

He slept into the evening (2 Samuel 撒母耳记下 11:2).

他一直睡到太阳平西。

David should have been with his soldiers, fighting the spring wars (2 Samuel 撒母耳记下 11:1). 大卫应该和他的将士们一起奋战沙场。

However, he remained comfortable in his palace in Jerusalem.

但他在耶路撒冷的宫殿里过着安逸的生活。

It would appear that David had shirked his responsibilities, and instead had temporarily adopted a lifestyle of sloth.

似乎大卫懒散地对待了他的责任，在那段时间里过得无所事事。

This weakened his spiritual defenses, making him vulnerable to grave sin. 这削弱了他的属灵防御力，让他容易犯下大罪。

Sloth as a Lifestyle 懒惰的生活方式

In a similar manner, sloth makes each of us vulnerable to grave sin.
懒惰同样会使我们容易犯严重的罪。

Sloth as a Lifestyle 懒惰的生活方式

On a deeper level, sloth may be a symptom of failing idols.
从更深的层面看，懒惰可能是偶像失败后产生的症状。

When idols of the heart begin to: 当心中的偶像开始：

1.Wear us down 使人疲惫不堪

2.Disappoint 失望

3.Make greater demands upon us 向我们索求更多

we may turn to sloth as a self-protective response.
我们可能会转向懒惰以自我保护。

Thus, sloth may arise along with idols.

因此，懒惰可能是随着偶像兴起的。

Sloth is finally a surrender to one's idols, capitulation to their enslavement. 懒惰是屈服于自己的偶像，向它们的奴役投降。

Sloth as Neglect 懒惰即懈怠

Dante (1265-1321) defined sloth as the "failure to love God with all one's heart, all one's mind and all one's soul."

但丁将懒惰定义为“没有尽心尽意尽性地爱神。”

Thus, sloth is characterized by an absence, or insufficiency, of love.
因此，懒惰的特点是没有爱，或是缺少爱。

Sloth neglects love toward God and one's neighbor; loveless people are passive and withdrawn.

懒惰忽视了对神对邻舍的爱；没有爱的人是消极退缩的。

But, consider that one tends to move toward what he loves.

但是，请思考，一个人往往向着他所爱的行进。

Thus, those who love God and others, have passion and energy to move forward toward them, so as to better serve both God and others.

因此，那些爱神爱人的人，就会精力旺盛地向他们行进，以更好地服侍神、服侍人。

Sloth as Neglect 懒惰即懈怠

What you love, you also seek to: 你爱什么，就会：

1.Be close to 靠近

2.Care for 关心

3. Protect 包括

4. Help to grow 帮助其成长

Thus, people filled with love toward God and others, cannot be slothful people. 因此，对神对人充满爱的人，不可能成为懒惰的人。

Sloth as Neglect 懒惰即懈怠

Unlike the other seven deadly sins, which are sins of committing immorality, sloth is a sin of omitting responsibilities.

与其它六宗罪不同的是，别的罪是对行败坏之事，懒惰则是去除责任。

Sloth is the neglect to take care of something that one should.

懒惰就是懈怠自己应该做的事。

Sloth easily leads to apathy, a refusal to help others in times of need.

懒惰容易导致冷漠，在别人需要的时候拒绝帮助。

Thus, the slothful person is apathetic and listlessness.

因此，懒惰的人显得无动于衷、无精打采。

He looks for any figurative narcotic for the soul, any way to be free from thought or work.

他寻找任何一种灵魂麻醉剂，任何一种从思想和工作中解脱的方法。

Often those who are depressed or fearful become slothful.

那些沮丧或害怕的人常常会变得懒惰。

Sloth as Alienation 懒惰即疏离

Slothful people tend to lack passion, or any feeling toward anything.
懒惰的人往往缺乏激情，对任何事情都没有感觉。

Slothful people tend to feel alienated from the world around them, because, first they are alienated from God.
懒惰的人容易感到与周围的世界疏远，因为他们首先与神疏远了。

As slothfulness continues, there is a withdrawal from all forms of participation in, or care for, others or oneself. 随着懒惰的持续，人对各样的事情都不想参与，对别人或自己都懒得关心。

Sloth tends to produce malice, cowardice, and despair.
懒惰容易产生恶意、怯懦和绝望。

The Curse of Sloth 懒惰的咒诅

Geoffrey Chaucer (1343-1400) saw sloth as including:
杰弗雷·乔叟认为懒惰包括:

- 1.Despair 绝望
- 2.Idleness 闲散
- 3.Indolence 慵懒
- 4.Negligence 懈怠
- 5.Peevishness 暴躁
- 6.Somnolence 嗜睡
- 7.Tardiness 迟到

Sloth consists of languishing and holding back, refusing to undertake good works, because one convinces himself that doing them is too difficult.

懒惰由衰弱和退缩组成，拒绝承担善行，因为他相信做这些事太难了。

Sloth is thus the enemy of every source and motive for work.

因此，懒惰是一切工作源头和工作动机的敌人。

The Curse of Sloth 懒惰的咒诅

Sloth: 懒惰:

1. Subverts the body's livelihood
破坏了身体的生计
2. Takes no care for the body's day-to-day provisions
不关心身体的日常供给
3. Slows the mind
减慢了大脑的速度
4. Halts one's attention to matters of great importance
阻止了它对重要事情的关注
5. Hinders one in his righteous undertakings
懒惰拦阻人行义
6. Becomes a terrible source of waste
是一种可怕的浪费



The Curse of Sloth 懒惰的咒诅

Notice that people use: 注意，人们用：

1. Coffee to stimulate the mind, to keep one alert for his work

咖啡刺激大脑，让人工作时清醒。

Coffee keeps people productive. 咖啡让人们有成效。

(Incidentally, the habit of coffee-drinking in the West coincided with the development of factories.)

顺便说一句，西方人喝咖啡的习惯与工厂的发展不谋而合。

2. Alcohol as a sedative to calm the mind, and to allow one to relax after work

酒精作为一种镇静剂，可以让头脑平静，让人们在工作后放松。

Alcohol keeps people calm or jolly. 酒精让人们镇静或是愉悦。

While there is nothing inherently sinful in drinking either coffee or alcohol, notice that each is wrongly used to manipulate the mind and the body. 虽然喝咖啡和适量饮酒都不是罪，但要注意它们都能被错误地用于操纵头脑和身体。

The Curse of Sloth 懒惰的咒诅

This is the way of the world, pressuring productively, and then tempting with an anesthetic (a form of sloth). 这就是世俗的方法，给人的产量施压，再用一种麻醉物试探人（一种懒惰）。

(In a similar way, the world's message is that one should work as hard as possible, so that he might enjoy a leisurely retirement.)

同样，世界的信息是人应该尽可能努力工作，这样他退休后就可以享受闲暇的日子。

However, the Bible has a very different approach to people. 然而，圣经给人的方法却很不同。

Those who work in Christ are not given a heavy burden (one requiring “coffee” to accomplish).

那些在基督里工作的人不是背负重担（需要“咖啡”才行）。

Christ offers his people rest, even while they labor (a rest that does not require alcohol to be experienced). 基督赐给他的百姓安息，哪怕是在他们劳苦的时候。（这种安息不需要酒精就能得着）。

The Curse of Sloth 懒惰的咒诅

The great curse is that the one who seeks leisure through sloth never finds it. 在懒惰中寻找闲暇的人，永远找不到闲暇，这是最大的诅咒。

In other words, the slothful person is neither at peace, nor restful, but simply numb. 换句话说，懒惰的人既不平静，也不安宁，而只是麻木。

The slothful person is ironically restless, because his mind always considers greater ways to find comfort or leisure (almost like seeking the next figurative piece of candy for his psyche).

具有讽刺意味的是，懒惰的人是不安分的，因为他的思想总是想着为了得到舒适或休闲更有用的方法 (几乎就像为他的心灵寻找下一块糖果)。

True comfort and leisure is only found in God himself, in enjoying his fellowship, and in enjoying the beauty of what he has created.

真正的舒适和悠闲只有在神里面，在与他相交的享受中，在享受他所造之物的美好时才能找到。

Those who are slothful are blind to God, and dead to his world.

懒惰的人对神是盲目的，向神的世界是死的。

The Development of Sloth 懒惰的发展

Sloth develops slowly as “small surrenders” to the lust of the flesh.
懒惰从对肉体的情欲“小小的屈服”开始慢慢发展。

It soon becomes a worldview in which one sees work, exertion, and even thought, as enemies.

它很快就变成了一种把工作、努力甚至思想视为敌人的世界观。

One soon only works enough to give him time to return to a state of laziness. 只要工作到能让一个人闲懒下来就够了。

Work is seen as an intrusion into life, rather than as a way to glorify God by serving others.

懒惰的人把工作看作是对生活的侵扰，而不是通过服务他人来荣耀神。

The Development of Sloth 懒惰的发展

The world often promotes the false worldview that beautiful people are entitled to laziness.

世人常常鼓吹一种错误的世界观，那就是英俊或貌美的人有权懒惰。

This is another manifestation of the lust of the flesh.

这是另一种肉体情欲的表现。

Often the world's falsehood is that beautiful people have already provided the gift of their beauty to others.

世界的错谬往往是英俊或貌美的人已经向别人贡献了他们的美貌。

Thus, they do not need to work. 因此，他们不需要工作。

(Consider Esther entering the harem of King Xerxes.

思想以斯帖进入亚哈随鲁王的女院。

She was provided with a luxurious life on account of her stunning beauty (Esther 以斯帖记 2:7, 9, 12, 13)).

因为她惊人的美貌，她过上了奢华的生活。

The Development of Sloth 懒惰的发展

The falsehood that one's beauty is a gift to the world, exacerbates the lust for beauty.

认为自己的美丽是送给世界的礼物的错谬加剧了对美的贪欲。

So, many crave beauty, and do all they can to obtain it, as a means of feeling entitled to a slothful lifestyle (often described as the “leisure class”). 所以，许多人贪恋美貌，竭尽一切可能得到它，让他觉得有权过懒惰的生活（常常叫做“有闲阶层”）。

Psychology's Label 心理学标签

In the Bible, sloth is clearly a sin. 在圣经中，懒惰显然是一种罪。

However, psychology often mislabels sloth as ADHD.
然而，心理学经常把懒惰贴上多动症的错误标签。

This strips the problem of its moral basis, reducing it to a personality trait, or to a chemical imbalance. 这剥去了问题的道德基础，将其归结为一种人格特质，或一种化学失衡。

ADHD, like all psychology labels, seeks to remove moral responsibility from people, so that they remain a slave to their sin.
像所有心理学标签一样，多动症试图从人们身上去除道德责任，使他们仍然是罪恶的奴隶。

Psychology's Label 心理学标签

Those who have been labeled as ADHD are no longer expected to pay attention. 人们不再期望那些被贴上多动症标签的人专注。

However, those labeled with ADHD can suddenly pay attention when they want to (for example, children paying computer games).

可是，那些被贴上多动症标签的人在他们想要的时候能突然专注（比如，当孩子玩电脑游戏的时候）。

Thus, the issue of paying attention is not the result of a chemical imbalance, it is the result of moral choices.

因此，不能专注不是化学失衡的结果，是道德选择的结果。

Sloth's Effect on the Church 懒惰对教会的影响

Sloth has a destructive effect on the church.

重要的是要明白，懒惰对教会有破坏性的影响。

The reason is that those who are slothful never execute the work of the church well. 原因是那些懒惰的人永远不能很好地执行教会的侍奉。

They keep the church in an undeveloped state, immature, and apathetic. 他们使教会处于得不到发展、幼稚和淡漠的状态里。

In fact, J.I. Packer (1926-2020) believed that sloth in the church breeds envy among Christians.

事实上，巴刻相信教会中的懒惰会在基督徒中滋生嫉妒。

Some Christians are diligent in their service, enterprising, and imaginative. 有些基督徒勤于事奉，有事业心，有想像力。

However, those who are slothful tend to resent such Christians, often gossiping against them.

那些懒惰的人往往会怨恨这样的基督徒，经常说他们坏话。

Workaholism as an Accomplice to Sloth

工作狂是懒惰的帮凶

One might think of workaholism as the opposite of sloth, since the workaholic works himself ragged to achieve what he wants.

人们可能会认为工作狂是懒惰的反义词，因为工作狂为了达到他想要的东西而拼命工作。

However, in an odd way, workaholism may be an accomplice to sloth, because the workaholic may work himself ragged so that he can afford to live as a sloth. 然而，以一种奇怪的方式，工作狂可能是懒惰的帮凶，因为工作狂可能会把自己累死累活，这样他就能像懒惰一样生活。

For example, some may work themselves to exhaustion for thirty years so that they can afford a slothful retirement (simply lounging on a beach for their remaining years). 例如，有些人可能会工作三十年，直到精疲力竭，这样他们就可以悠闲地退休了 (只是在海滩上悠闲地度过余生)。So, put another way, the workaholic immerses himself in busyness, so that he may later bury himself in idleness. 所以，换句话说，工作狂让自己沉浸在忙碌中，这样他以后就可以把自己埋在懒惰中。

Workaholism as an Accomplice to Sloth 工作狂是懒惰的帮凶

So, sinners tend to go to extremes, to work obsessively, and then collapse into laziness (maybe sitting in front of the television for hours).
所以，罪人倾向于走向极端，痴迷地工作，然后陷入懒惰 (也许在电视机前坐上几个小时)。

This tends to be a pattern of the modern world, one in which people seek a retreat from work as if it is repulsive.

这往往是现代世界的一种模式，在这种模式中，人们寻求从工作中解脱出来，仿佛它是令人厌恶的。

Workaholism vs. Christ-Centered Diligence

工作狂 vs. 以基督为中心的勤奋

It is important to make a distinction between workaholism and Christ-centered diligence. 区分工作狂和以基督为中心的勤奋是很重要的。

God wants his people to be diligently about their work, but that work is neither just to earn money, nor to gain prestige. 神要他的子民勤奋工作，但工作不只是为了赚钱，也不只是为了获得声望。

See 见 Mark 马可福音 4:18, 19: Still others, like seed sown among thorns, hear the word; but the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful. 还有那撒在荆棘里的，就是人听了道。后来有世上的思虑，钱财的迷惑，和别样的私欲，进来把道挤住了，就不能结实。

Workaholism vs. Christ-Centered Diligence 工作狂 vs. 以基督为中心的勤奋

That work is part of a larger objective of building God's kingdom.
这项工作是建立神国度这个更大目标的一部分。

Thus, the Christian does not work as the world does, but as God desires.

因此，基督徒不按照世界的方式行事，而是按照神的意愿行事。

This frees the Christian from workaholism, yet helps him to remain diligent. 这使基督徒从工作狂中解脱出来，同时帮助他保持勤奋。

Workaholism vs. Christ-Centered Diligence

工作狂 vs. 以基督为中心的勤奋

Christ-centered diligence causes one to work in the power of the Holy Spirit, letting the Spirit be the engine for one's work, and providing the motivation for one's work. 以基督为中心的勤奋使一个人在圣灵的能力下工作，让圣灵成为一个人工作的引擎，并提供一个人工作的动力。

So, work is never an enemy, but a gift sent by God to bless his people, that they would participate in his own efforts. 所以，工作从来不是敌人，而是神赐予他的礼物，祝福他的子民，让他们参与他自己的努力。

God's Desire for the Christian

神对基督徒的愿望

1. God desires that we would have a passion for him, that we would have energy to spend with him.

神要我们对他有热情，要我们有精力与他同在。

Romans 罗马书 12:11: Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. 殷勤不可懒惰。要心里火热。常常服事主。

God does not want his people to be apathetic toward him, but to delight in him morning and evening.

神不希望他的子民对他冷漠，而是早晚以他为乐。

Nothing about God (or his Word or creation) is boring.

关于神 (或他的话语或创造) 没有什么是无聊的。

There should be an intensity to the Christian's relationship with God.

基督徒与神的关系应该是紧密的。

God's Desire for the Christian

神对基督徒的愿望

This delight in God is in: 这种以神为乐乃是对:

a. What he has said 他说的话

b. What he has created 他所创造的

c. Mostly, in the salvation he has extended to us in Christ, and what he has prepared for the Christian in heaven 他在基督里赐给我们的救恩，以及他在天上为基督徒预备的，这是最重要的

This is the driver for all passion in our lives.
这是我们生活中所有激情的驱动力。

God's Desire for the Christian 神对基督徒的愿望

2. God desires that the Christian work with all his heart on whatever he has set himself upon. 神希望基督徒在他所定的事上全心作工。

Colossians 歌罗西书 3:23: Whatever you do, work at it with all your heart, as working for the Lord, not for men,
无论作什么，都要从心里作，像是给主作的，不是给人作的。

3. Our work for the Lord is a witness to the world of our faith.
我们为主所作的工，就是向世人见证我们的信仰。

We do not work primarily to make money.
我们工作主要不是为了赚钱。

We primarily work to serve God and others.
我们工作的主要目的是服侍神和他人。

God's Desire for the Christian 神对基督徒的愿望

4. Our homes and lives should be in order.
我们的家园和生活应该井然有序。

God hates disorder (1 Corinthians 哥林多前书 14:33), and so we should strive to keep our lives “neat” in the sense of keeping ourselves organized and focused. 神讨厌混乱，所以我们应该努力保持我们的生活“整洁”，也就是让我们自己有条理、专注。

Even when we do not feel like it, we must have self-discipline to keep our lives in order.
即使我们不喜欢它，我们也必须有自律来保持我们的生活秩序。

God's Desire for the Christian 神对基督徒的愿望

5. Christians must be diligent in their service to the church, not for recognition, nor for the praises of men. 基督徒必须勤奋地服事教会，不是为了得到别人的赏识，也不是为了得到别人的称赞。

Christians should serve the church with a quiet spirit, not asking for anything in return. 基督徒应该以安静的灵服事教会，不求任何回报。

Seeking Christ-Centered Peace 寻求基督为中心的和平

Regardless of the battles raging around them, God longs that his people would live in peace within their spirits.

无论周围的战争如何激烈，神都希望他的子民内心平安。

There is a great difference between Christ-centered peace and sloth.
以基督为中心的和平与懒惰有很大的不同。

Christ-centered peace is when one makes God himself his home, and his future rest. 当一个人把神作为自己的家和未来的安息时，以基督为中心的平安就会出现。

Christ-centered peace results from living in fellowship with the God of peace. 以基督为中心的和平是活在与和平之神的相交中的结果。

Knowing the God of peace causes one to experience the peace of God.
认识和平之神让人经历神的和平。

Seeking Christ-Centered Peace 寻求基督为中心的和平

Notice that God has designed life so that often simple things with God presence, are most refreshing to one's soul. 请注意，神设计的生活是这样：简单的事情，若有神的临在，往往就是最令灵魂神清气爽的。

Conversely, sloth seeks a home and rest in the creation, outside of God. 相反，懒惰是在神之外的受造物中寻找家和休息。

The world continually beckons us to find false rest in the world's message, and in the world's entertainment.

世界不断地号召我们在世俗之道与世俗的娱乐中寻找错误的安息。

However, these never offer rest for the soul.

然而，这些从来无法为灵魂提供安息。

Seeking Christ-Centered Peace

寻求基督为中心的和平

Philippians 腓立比书 2:12: Therefore, my dear friends, as you have always obeyed--not only in my presence, but now much more in my absence--continue to work out your salvation with fear and trembling, 这样看来，我亲爱的弟兄你们既是常顺服的，不但我在你们那里，就是我如今不在你们那里，更是顺服的，就当恐惧战兢，作成你们得救的工夫。

The Christian does not work *for* his salvation.

基督徒不是为了他的救恩而工作。

His salvation is provided by grace alone, through faith alone.

他的救恩单单凭着恩典、借着信。

However, the faith that saves is never alone.

然而，有了得救之信之后不会就此止步。

The Christian is called to works of righteousness as a demonstration of his already present saving faith.

基督徒受到行义的呼召，以彰显他如今已然得救的信心。

The saved Christian diligently works to further God's kingdom.

得救的基督徒殷勤地做工、推进神的国。

Seeking Christ-Centered Peace

寻求基督为中心的和平

Hebrews 希伯来书 11:6: And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

人非有信就不能得神的喜悦。因为到神面前来的人，必须信有神，且信他赏赐那寻求他的人。

Learning How to Rest in Christ 学习如何在基督里安息

The world system continually saddles people with burdens.
世界体系不断地让人们背上重担。

The world: 世界:

1. Impresses demands 强加要求
2. Amplifies stress 放大压力
3. Gives each person perceived quotas to meet
让每个人都觉得要完成指标
4. Holds out the lie that one can never really rest, nor be satisfied in life
坚持一个人永远不能真正休息的谎言，以及不能满足于生活的谎言
5. Threatens that if one does not work harder, he will not survive
威胁说如果不更加努力就无法生存

In this way, the world leaves people heavy-laden and exhausted.
这样，世界留给人们重担和疲惫。

Learning How to Rest in Christ 学习如何在基督里安息

Notice Revelation 14:11: And the smoke of their torment will rise for ever and ever. There will be no rest day or night for those who worship the beast and its image, or for anyone who receives the mark of its name. 注意启示录 **14:11**: 他受痛苦的烟往上冒，直到永永远远。那些拜兽和兽像，受它名之印记的，昼夜不得安宁。

Notice that the world system, under the control of the two beasts of the book of Revelation (the beast from the sea, and the beast from the earth), offers no rest to its inhabitants.

请注意，在启示录中的两个兽 (从海里来的兽和从地上来的兽) 控制下的世界体系，没有给它的居民提供安息。

Those who worship the beast (from the sea) find no rest, day or night. 那些崇拜 (从海里来的) 兽的人，日夜不得安宁。

Learning How to Rest in Christ 学习如何在基督里安息

There is a great difference between sloth and resting in Christ.
懒惰和在基督里安息是有很大的区别的。

One of the chief problems plaguing Christians is that they have not learned how to rest in Christ.
困扰基督徒的主要问题之一是他们没有学会如何在基督里安息。

Consider 思考 Matthew 马太福音 11:28-30: Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.
凡劳苦担重担的人，可以到我这里来，我就使你们得安息。我心里柔和谦卑，你们当负我的轭，学我的样式，这样，你们心里就必得享安息。因为我的轭是容易的，我的担子是轻省的。”

Learning How to Rest in Christ 学习如何在基督里安息

Notice the first phrase that Jesus used, “Come to me.”

注意耶稣使用的第一句话：“到我这里来。”

This is the beginning point of finding rest for one’s soul, to draw close to Jesus, to let him become one’s most intimate friend. 这是找到灵魂安息的起点，也是就近耶稣、让他成为自己最亲密的朋友的起点。

Rest is found in the person of Jesus. 安息是在耶稣的位格中找到的。

Jesus spoke to [people who were] trying to find God and desperately trying to be good, who were finding the tasks impossible and who were driven to weariness and to despair. He says, “Come unto me all you who are exhausted.” . . . It is Jesus’ claim that the weary search for God ends in himself (William Barclay).

耶稣对那些努力寻找神、拼命行善、发现任务不可能完成、感到厌倦和绝望的人说话。他说：“你们这些精疲力竭的人，到我这里来吧。” ...这是耶稣的主张，对神的疲惫的寻找将终于祂本身（威廉·巴克利）。

Learning How to Rest in Christ 学习如何在基督里安息

The next phrase is, “all of you who are weary...”

下一个短语是，“凡劳苦的...”

The Greek word for “weary,” κοπιῶντες, means “toiling.”

希腊语中表示“疲倦”的 **κοπιῶντες** 意思是“劳苦”。

Who are the weary? 谁是疲倦的人？

Those who search for something in life, but never find it.

那些在生活中寻找一些东西，却永远找不到的人。

Those who yearn for truth and meaning, but cannot find it.

那些渴望真理和意义，却找不到的人。

Whom does Jesus invite to himself? 耶稣邀请谁到他身边？

All 所有人

Learning How to Rest in Christ 学习如何在基督里安息

The next phrase is “...and burdened...” (heavy laden)

下一个词组是“担重担的”

We are often burdened, because we wrongly perceive that we cannot say, “No” to the world’s demands. 我们常常感到负担沉重，因为我们错误地认为我们不能对世界的要求说“不”。

We often overextend ourselves, taking on far more than we can handle, and far more than God’s will for our lives. 我们常常过度伸展自己，承担远远超过我们所能承受的、远远超过神对我们生活的旨意。

Learning How to Rest in Christ 学习如何在基督里安息

The Pharisees saddled people with exhaustive rules and requirements.
法利赛人用详尽的规条和要求使人们不堪重负。

The people wore themselves ragged trying to satisfy each requirement (Matthew 马太福音 23:4).
为了满足每一项要求，人们累得身心交瘁。

Under the Pharisee's leadership, life had devolved into an endless stream of burdens, all falsely designed to please God.
在法利赛人的领导下，生活变成了无穷无尽的负担，他们错误地设立这一切，以此讨神喜悦。

The people seemed to be figuratively lost in a forest of rules (“You shall not...”) from which they could never be free. 人们似乎在喻义上迷失在规则的森林中 (“你不能...”), 他们永远无法从中解脱。
Galatians 5:1 describes the Pharisees' system as a yoke of slavery.
加拉太书 5:1 将法利赛人的制度描述为奴役的枷锁。

Learning How to Rest in Christ 学习如何在基督里安息

The next phrase is “...and I will give you...” 下一词组是“我就使你”

Notice that Jesus' rest is freely given to his people.

注意耶稣的安息是无偿赐给他的百姓的。

It is not something that we earn. 没有什么是需要我们赚取的。

Learning How to Rest in Christ 学习如何在基督里安息

Jesus' final concept in Matthew 1:28 is "...rest."

耶稣的最终概念出现在马太福音 1:28 “安息。”

The Greek word for “rest,” ἀναπαύσω, means “to stop.”

希腊词的安息 ἀναπαύσω 意思是“要止住。”

Psalm 诗篇 46:10: Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth. 你们要休息，要知道我是神。我必在外邦中被尊崇，在遍地上也被尊崇。

Jesus gives his people the ability to stop.

耶稣赐给他的百姓能力去止住。

Learning How to Rest in Christ 学习如何在基督里安息

The rest that Jesus offers is: 耶稣所赐的安息是：

1. Freedom from worry 摆脱忧虑
2. The abandonment of frantic rushing 放弃狂热的匆忙
3. No longer being plagued by nagging futility 不再被无用的虚无所困扰
4. The absence of fear 没有恐惧

Jesus lived by means of a “rhythm” of grace, neither pulled by the world, nor chasing the desires of men.

耶稣以恩典的“节奏”生活，既不受世界的牵引，也不追求人的私欲。

Likewise, when the Christian lives in the Spirit, there is a certain rhythm to his life, a sense of being in the right place, at the right time, to speak to the right people, for God’s purposes.

同样，当基督徒活在圣灵里，他的生活就有一定的“节奏”，有一种为了神的目的在对的地方、对的时间，向对的人说话的感觉。

Learning How to Rest in Christ 学习如何在基督里安息

The Greek word for “rest,” ἀναπαύσω, might also be translated “refreshment” (as it is found in the Pauline epistles).

希腊语中的“安息”一词，ἀναπαύσω，也可以翻译成“恢复活力”（就像在保罗书信中说的那样）。

The Christian finds refreshment for his soul, even in the midst of labor and struggle. 基督徒即使在劳苦和挣扎中，也能找到心灵的慰藉。

The Christian even rests in the middle of spiritual warfare (just as Jesus was asleep in the middle of a raging storm (Mark 马可福音 4:38)).

基督徒甚至在属灵争战中休息（就像耶稣在暴风中的睡觉一样）。

The key is to figuratively “yoke” oneself to Jesus, each moment of each day. 关键是要比喻地把自己“轭”在耶稣身上，每一天的每一刻。

This means that one does not pull his own burdens in life.

这意味着一个人在生活中不会自己挑起负担。

Jesus actually pulls them with us, as one alongside of us.

耶稣真实地与我们一起背负，祂就在我们身边。

Learning How to Rest in Christ 学习如何在基督里安息

Jeremiah 耶利米书 6:16: This is what the LORD says:

“Stand at the crossroads and look;
ask for the ancient paths,
ask where the good way is, and walk in it,
and you will find rest for your souls.

But you said, ‘We will not walk in it.’

耶和华如此说：“你们当站在路上察看，访问古道，哪是善道，便行在其间；这样，你们心里必得安息。他们却说：‘我们不行在其间。’

The Christian does not always strive for the most modern means, but often pursues the ancient path, the forgotten ways of God. 基督徒不总是为了最现代的道努力，也常常访问古道，就是神被遗忘的道。

The ancient path might represent studying God’s Word, prayer, and simply being a servant to Christ.

古道可能代表学习神的话语、祷告，以及简单地做基督的仆人。

Notice the promise associated with the ancient path, that the Christian will find rest for his soul. 请注意，与访问古道连在一起的应许，那就是基督徒会找到灵魂的安息。

Learning How to Rest in Christ 学习如何在基督里安息

In the maelstrom of life, in the disappointments and setbacks, Jesus is present, and cares.

在生活的漩涡中，在失望和挫折中，耶稣与我们同在，他关心着我们。

Even though one's body may be racked with pain, Jesus offers soothing rest for one's soul. 即使一个人的身体可能被痛苦折磨，耶稣也会给一个人的灵魂提供安慰的安息。

Resting in Jesus allows one to be steady and secure, regardless of circumstances.

在耶稣里的安息让人无论在什么情况下都能稳定和安全。

One need not be consumed with daily cares and pressures.

一个人不必被日常的忧虑和压力所消耗。

Learning How to Rest in Christ 学习如何在基督里安息

Jesus' next phrase is "Take my yoke upon you..."

耶稣的下一句话是“负我的轭...”

Jesus offers his disciples a yoke, but it is "well-fitting."

耶稣给他的门徒一个轭，但它是“合适的”。

His will for us is neither burdensome, nor irksome.

他对我们的旨意既不沉重，也不令人厌烦。

It is an "easy" yoke, one which Jesus himself takes on together with his people. 这是一个“容易”的轭，耶稣亲自与祂的子民一起承担。

To the Christian laboring under an easy yoke, it is as if he does not even have that yoke on.

对于在轻省的轭下工作的基督徒来说，就好像他根本没有轭一样。

Learning How to Rest in Christ 学习如何在基督里安息

For example, consider clothing which is too big.

例如，想象一件太大的衣服。

One always feels like he is fighting the clothing, that the clothing is a hinderance. 穿上的人总是觉得这衣服和他过不去，这衣服是一种妨碍。

Or, consider clothing which is too small.

或是，想想一件太小的衣服。

That clothing feels restricting, like one longs to break out of it. 那样的衣服太束缚，就像我们想要挣脱。

Now, consider clothing the fits perfectly.

再想象一件完美合身的衣服。

One almost forgets that he is wearing that clothing, because it so naturally moves with him.

我们几乎忘了我们穿着那衣服，因为它在我们身上是如此自然妥帖。



Learning How to Rest in Christ 学习如何在基督里安息

That is the idea of the yoke that Jesus offers his followers.
这就是耶稣给他跟从者的轭。

There is a sense that it suits the Christian perfectly, so that he forgets that he even labors under it.
这是完美适合我们的轭，会让我们忘记我们在它以下劳苦。

Even as one labors, he feels refreshed and enlivened.
就连劳苦的时候，我们都能感到更新、变得有活力。

That is the type of work that Jesus longs for us to enjoy in him.
那类工作是耶稣渴望我们做的，让我们以他为乐。

Learning How to Rest in Christ 学习如何在基督里安息

Thus, one sees that resting in Christ is far different than the sin of sloth. 因此，我们看到在基督里安息与懒惰的罪有很大的不同。

Sloth seeks a false and fleeting refreshment in the entertainment or luxuries of the world.

懒惰是在世俗的娱乐和奢侈中寻求一种虚假而短暂的放松。

Such refreshment is only illusory. 这样的恢复活力只是一种幻觉。 Additionally, sloth seeks to shed the world's yoke through fantasy, forgetfulness, or numbing the mind.

此外，懒惰试图通过幻想、遗忘或麻木头脑来摆脱世界的束缚。

However, Jesus offers a lasting and far deeper refreshment, which gives one renewed strength and enlivened passions. 然而，耶稣赐的是持久深刻的更新，它使一个人力量更新、激情活跃。

Additionally, Jesus' yoke never chaffs our souls, but is marked by joy. 此外，耶稣的轭从来不会使我们的灵魂受折磨，而是以喜乐为标志。

Review Questions 复习样题

1. From the class notes on “Sloth,” explain the section, “Sloth in the Modern World,” in detail.

根据讲义《懒惰》，解释“当今世界的懒惰，”这一部分。

2. From the class notes on “Sloth,” explain the section, “The Nature of Sloth,” in detail. 根据讲义《懒惰》，“懒惰的本质，”这一部分。

3. From the class notes on “Sloth,” explain the section, “Sloth as a Lifestyle,” in detail. 根据讲义《懒惰》，“懒惰的生活方式，”这一部分。

4. From the class notes on “Sloth,” explain the section, “The Curse of Sloth,” in detail. 根据讲义《懒惰》，“懒惰的咒诅，”这一部分。

Review Questions 复习样题

5. From the class notes on “Sloth,” explain the section, “God’s Desire for the Christian,” in detail.

根据讲义《懒惰》，解释“神对基督徒的愿望，”这一部分。

6. From the class notes on “Sloth,” explain the section, “Learning How to Rest in Christ,” in detail.

根据讲义《懒惰》，解释“学习如何在基督里安息，”这一部分。