

# *Authentic Life* 真诚生活

2 Corinthians 1:12-2:11 哥林多后书 1:12-2:11

USED: 11th August 2019 (St Paul's) 使用: 2019年8月11日(圣保罗)

Justin Trudeau is the 23rd and current Prime Minister of Canada. He came into office in 2015 after a landslide victory. During his first three years as Canada's prime minister he did little wrong in his supporters' eyes.

贾斯汀·特鲁多是加拿大第23任及现任的总理。2015年,他在取得压倒性胜利后上任。在他作为加拿大总理的头三年里,他在支持者眼中没有做错什么。

More recently, his popularity has dropped so far, his party may lose its majority in the October elections. A secretly taped phone call is one reason why.

最近,他的声望已经下降到他的政党可能会在10月的选举中失去多数的议席。一个秘密的电话录音是原因之一。

The Canadian leader, who had a rock-star following among progressives for championing clean governance is using his position to let a major Canadian firm avoid a criminal trial on bribery and fraud charges.

这位加拿大领导人,在支持廉洁治理的进步派中拥有对摇滚明星的拥护,他利用自己的职位让一家加拿大大公司避免接受因贿赂和欺诈指控的刑事审判。

He has even demoted the Attorney-General who was standing against him on the issue.

他甚至将在这个问题上与他对抗的总检察长降职。

Since the news broke nearly two-thirds of Canadians disapprove of the job he is doing

自从这个消息被爆出后,近三分之二的加拿大人不赞成他的工作。

He championed transparency and the end of corruption in government but now, for all the rhetoric, he appears to be no different from the rest.

他主张政府透明度和结束腐败,但现在,在一切的花言巧语之后,他似乎与其它人没有什么不同。

How can he be trusted, he said one thing but is doing another. For two-thirds of Canadians he lacks integrity.

他怎么能被信任呢,他说一套做一套。在三分之二的加拿大人眼中他缺乏诚信。

This is the core issue in our passage today in 2 Corinthians. The Corinthian church, and those influencing them away from Paul, are saying Paul said one thing but did another. He said he was coming to Corinth but didn't show up.

这是我们今天在哥林多后书中的核心问题。哥林多教会,以及那些影响他们远离保罗的人,都说保罗是说一套做一套。他说他要来哥林多,但没有出现。

The rumour is circulating that Paul's heart is divided. YES, he loves them and wants to see them and bless them.

在传播的谣言是保罗是三心两意又是又非的。是的,他爱他们,想见他们和祝福他们。

But NO, maybe not as much as he loves his own convenience or some other church. Is Paul's heart YES and NO toward the Corinthians? The relationship with the church at Corinth is at breaking point.

但是没有,也许不像他爱自己的便利或爱其他教会那样多。保罗对哥林多人的心意是否似是而非?他与哥林多教会的关系处于临界点。

Paul had started this church at Corinth. The gospel was preached, people became Christians, deep friendships were made, and bonds of Christian love were formed.

保罗在哥林多开始这个教会。传了福音,人们成为基督徒,建立了深厚的友谊,建立了基督爱中的联系。

When Paul moved on, his opponents moved in. They started to drive a wedge between Paul and the church. They criticised both Paul's life and his message.

当保罗离开继续宣教时,他的敌人就潜进来。他们开始在保罗和教会之间制造隔幕。他们批评保罗的生活和他的信息。

It got so bad the church he founded started to believe that Paul was worldly, insincere, cowardly, weak, and a theological deviant who preached a false gospel.

事态变得如此的糟糕,他创立的教会开始相信保罗是属世的、不真诚的、懦弱的、软弱的,一个宣扬错误福音的神学偏离者。

Paul was now being treated as an imposter, a false apostle, corrupt and only in the religious business to exploit people. He was seen as fake; someone who talked tough in letters but a wimp in person.

保罗现在被当作一个冒名顶替者,一个虚假的使徒,腐败,在作宗教事务只是为了剥削他人。他被视为假冒;一个在书信里说话强硬但当面对人时是个窝囊。

The Corinthian church is in danger of walking away from Paul and walking away from the authentic good news of Jesus Christ. They can't see it but this is what Paul is fighting for here.

哥林多教会有离开保罗,离开耶稣基督真正的好消息的危险。他们看不见,但保罗在这里争辩的是这一点。

The major thrust of what he says to them is TRUST ME because I am the authentic apostle with the authentic gospel.

他们对他们说的主旨是"信任我",因为我是持守真正的福音的真正的使徒。

Paul's defence of his character here takes us right to the heart of what it means to be a Christ-like leader, but also what it means to be a follower of the Lord Jesus.

保罗在这里为他的人格捍卫,使我们正确了解成为基督般的领袖的意义,也让我们了解成为主耶稣的追随者的意义。

I don't want to spoil the surprise but his basic answer is, *trust me, because I imitate Christ*. He is saying that his LIFE authentically displays his MESSAGE because it follows the pattern of Jesus' life who gave him the message.

我不想破坏惊喜,但他的基本答案是,相信我,因为我模仿基督的。他说,他的生命真实地显示他的信息,因为它遵循给了他这个信息的耶稣的生活模式。

The great beauty of this passage, however, is that it doesn't just call us to an impossibly high standard, but throws us back to rest in Jesus who has met that standard for us.

然而,这段话的伟大之处在于,它不只是叫我们去达到一个难以置信的高标准,而是让我们安稳在耶稣中,因为他已为我们达到了这个标准。

This is such a great passage for us on a number of fronts. Firstly because in Australian culture we pride ourselves on pulling down leaders. We call it the tall-poppy syndrome. It is most likely in a DNA because of our convict heritage.

这在许多方面对我们来说都是一段伟大的信息。首先,因为在澳大利亚文化中,我们为拉下领导人而感到自豪。我们称之为枪打出头鸟综合症。由于我们原是罪犯的流放地,这综合症最可能是在我们的DNA中。

Our history didn't start with a search for a bold new frontier, but a search for a new gaol to store criminals! It means that we are quick to judge leaders and impute motive.

我们的历史不是从寻找一个大胆的新边界开始的,而是寻找一个新的监狱来储存罪犯!这意味着我们很快去判断领导人和以言入罪。

Secondly, because we do live in a time where there is a great deal institutional scepticism, especially in regard to the church. The failure of leaders who were held high and respected has eroded trust.

第二,因为我们生活在一个对体制上存在很多怀疑的时候,特别是对教会方面。那些被高举和尊敬的领导人的失败削弱了广泛的信任。

There are many instances where the Christian church has spectacularly failed the integrity test.

在很多情况下,基督教会诚信测试上都未能通过。

This world needs to experience Christians whose life and lip are in sync because they will not even hear the beauty of the Christian gospel until they see attractive Christians and churches.

这个世界需要体验一些生活和嘴唇是同步的基督徒,心口一致,因为直到他们看到有吸引力的基督徒和教会,他们甚至不会听到基督教福音的美丽。

In this passage Paul highlights **THREE** marks of his life and ministry to show it is authentic. They are also **THREE** marks of an authentic follower of Jesus Christ.

在这篇文章中,保罗强调了他生命中的三个标志和事工,以表明它是真实的。他们也是耶稣基督真正追随者的三个标志。

He says first of all, in 1:12-14, that he has a **transparent sincerity**.

他,首先,在 1:12-14 说,他有一个**透明的真诚**。

*Now this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, with integrity and godly sincerity. We have done so, relying not on worldly wisdom but on God's grace. 13 For we do not write you anything you cannot read or understand. And I hope that, 14 as you have understood us in part, you will come to understand fully that you can boast of us just as we will boast of you in the day of the Lord Jesus.*

12 我们所夸的是:我们在世为人,特别是跟你们的关系,是凭着上帝所赐的坦率和真诚,不是靠人的聪明,而是靠上帝的恩惠;这是我们的良心可以作证的。13 我们现在写给你们的话,无非是你们所能诵读、所能明白的,我也盼望你们真能彻底明白。14 你们已经有几分认识我们,在我们主耶稣的日子,你们会以我们为荣,正像我们也以你们为荣。

So, strangely, Paul starts his defence of his character by boasting. Doesn't appear to be a good way to start. For us, boasting has an entirely negative connotation.

所以,奇怪的是,保罗以自夸来开始捍卫他的人格。似乎不是一个好的开始方式。对我们来说,夸耀有一个完全消极的内涵。

Is there any such thing as good boasting? Most of the time that Paul uses the word it is a **good thing**. For Paul, boasting centres on what God has done in Jesus, and in us.

有‘好的夸耀’这样的东西吗?大多数时候,保罗使用这个词是指**一件好事**。对保罗来说,夸耀是聚精会神于神在耶稣里和在我们里做了什么。

Everything he says here is based on the premise that he is what he is by the grace of God.

Paul's identity has been totally reshaped by his encounter with the Lord Jesus.

他在这里所说的一切都基于一个前提,他是如今的他是借着上帝的恩典。保罗的身份完全被他与主耶稣的相遇所改变。

He has been ‘rebooted’ by the grace of God in Jesus. His worldview, his decision making processes, how he relates, have all been completely realigned and re-orientated by the unconditional love that God has extended to him in the Lord Jesus.

他已被在耶稣里的神的恩典"重新启动"。他的世界观,他的决策,他如何相处,都完全被上帝在主耶稣中给予他的无条件的爱重新调整和重新定向,。

He isn't perfect...YET...but he is deeply different. It is expressed well by John Newton, the author of the classic hymn *Amazing Grace*.

他并不完美...然而...但他却深沉的不同。经典赞美诗《**奇异恩典**》的作者约翰·纽特有这样完美的表达。

He stated: *I'm not what I ought to be - ah, how imperfect and deficient. I'm not what I wish to be - I'd abhor what is evil and stick to what is good. I'm not what I hope to be - soon, soon, I shall put off mortality and with it all sin and imperfection.*

他说:我不是我应该做的——啊,多么不完美和不足。我不是我想要成为的人——我憎恶什么是邪恶的,坚持什么是好的东西。我不是我希望成为的——很快,我将推迟死亡,并一切付带的罪和不完美。

*Although I am not what I ought to be, nor what I wish to be, nor hope to be, I can truly say I am not what I once was, a slave to sin and Satan. I heartedly join with the apostle and declare by the grace of God I am what I am.*

虽然我不是我应该成为的,也不是我愿望成为的,也不是希望成为的,但我可以说,我不是我曾经的那个罪和撒旦的奴隶。我诚心地与使徒一起,借着神的恩典宣告我就是我。

By the grace of God Paul is able to say he has a clear conscience.

保罗借着神的恩典可以夸说他的良心是清澈的。

In the New Testament the conscience is the highly sensitive if somewhat unreliable instrument that convinces us of the gap between the way God designs us to live in the Bible and how we are actually living.

在《新约》中,良心是高度敏感,却有些不可靠的工具,使我们认识到上帝在《圣经》中为我们设计好的生活的方式和我们实际上的生活方式之间的差距。

Our conscience is set off when we don't live in line with what we believe to be right. Our conscience can easily be de-sensitised and harden through sin when we habitually ignore it. 当我们与我们认为正确的不一致时,我们的良心就会被掀起。当我们习惯性地忽视我们的良心时,我们的良心很容易通过犯罪被减去敏感和变硬。

Notwithstanding, when we become Christians the Holy Spirit immediately starts to do a repair job on it with the result that it is actually possible to have clear consciences in specific situations and specific issues.

话虽如此,当我们成为基督徒时,圣灵立刻开始修复我们的良心,实际上的结果是有可能在具体情况和具体问题上有着清澈的良心。

If we examine ourselves honestly before God, and in light of his word, IN THE PRESENCE OF OTHERS, it is possible to speak with a quiet confidence and a real humility about our life like Paul does.

如果我们在上帝面前按照他的话,在别人面前,诚实地审视自己,我们有可能像保罗那样,以平静的信心和真正的谦卑来谈论我们的生活。

The burden of a troubled conscience is a weight to carry on the heart. You don't have to live long to start accumulating the weight.

有问题的良心的负担是心灵承载的重量。你不必活得太久已开始积累那重量。

We can all think of situations where in the quietness of our hearts and minds we wonder if it could have been different if we had acted more Christ-like.

我们都可以在内心深处的平静中想到一些情况,想知道如果我们表现得更像基督的话,结果会如何不同。

As a Christian leader it isn't hard to second guess yourself. What is hard is when others join you in second guessing you.

作为一个基督教领袖,猜测自己的决定并不难。很难的是,当别人加入来猜测你。

I'm very mindful that I make decisions that impact people's lives, and I live a life that in some measure negatively or positively impacts the clarity by which people see the beauty and integrity of Jesus.

我十分注意到,我做出的决定会影响人们的生活,我过着,某种程度上,消极或积极的影响到其他人如何清晰地看到耶稣的美丽和正直的生活。

The New Testament makes it clear leaders will be judged more harshly for their lives.

《新约》明确指出,领导人的生命将受到更严厉的评判。

The thing I look forward to about my own resurrection in Jesus when I die is the immediate weight I carry being lifted in an instant. I look forward to that more than not having an insulin pump.

当我死后,我期待自己在耶稣里复活的事情,就是我付带在心上的重量瞬间立即被举起。我对这个比不用再带着胰岛素泵更为期待。

And yet, I, and you can enjoy it now in measure. Notice in v12 Paul writes about his **conduct in the world**. The word he uses for 'conduct' here is a big picture word. He is not talking about every single action he has ever taken.

然而,我,和你都可以现在丰富的享受。注意在第12节,保罗指向**我们在世为人**。他所指的“为人”是一个大图画单词。他不是指他曾经做的每一个行动。

He's not suggesting he's managed to reach a state where he is so good he doesn't do anything wrong. He is saying that when you look at the life it is marked by **transparent sincerity**. Godly sincerity.

他不是说他已经达到一个如此的好状态,他任何事都没有做错。他说,当你看他们的生命,会特显**透明的真诚**。神圣的真诚。

What you see is what you get. There is no mask that he wears to hide the true him. He is not saying he needs to grow and change, he is saying his life is in step with the Word of God.

你所看到的就是你得到的。他没有戴面具来掩饰真实的他。不是说他需要成长和改变,他是在说他的生命是与神的话语同步。

Jesus is the one who produces in us this straightforwardness, and integrity, and wholeheartedness that isn't always trying to impress or manipulate or dominate or flatter.

耶稣是在我们里面产生这些直率、正直和全心全意的那人,使我们不需要总是试图给人留下深刻印象、操纵、支配或奉承。

It is stating the obvious I know but the advantage of sincerity is that by its very nature it is really hard to fake. It's not possible to fake sincerity! We may not be able to describe the elements but we know it when we see it.

我知道我是在把明显的事情再表明,但真诚的优点是,就其本质而言,它真的很难伪造。不可能假装真诚!我们可能无法描述这些元素,但当我们看到它时,我们就知道了。

I'm so glad that I see it in this church. We were recently celebrating a servant at St Paul's and people were thinking of words to describe them. It was a great list that anyone would want to hear about themselves.

我很高兴我在这个教会里看到了真诚。我们最近为了圣保罗的一个仆人作庆祝,我们联想到不同的言词来形容他。所列出的清单,是任何人都想听到作为对自己的形容。

I was thinking about them when it was being read out and the word that kept into my mind was INTEGRITY.

当清单被读出来时,我在想,它留在我脑海中的词语是"诚信"。

Don't you want to be that sort of person. Not known for what you do or what you've got but who you are because of the grace of God.

你不想成为那种人吗?不是因为你做什么或你拥有什么而被认知,而是因为上帝的恩典的你是你。

The **second** mark of Paul's authentic Christian life is in vv15-22. Here he displays a **dependable flexibility**. This is the section about the travel plans and Paul changing his mind.

保罗的真实的基督徒生命的第二个标志是在第 15-22 节中。在这里,他表现出一个可靠的灵活性。这部份是关于保罗的旅行计划和他改变想法。

He answers passionately in verses 17-18: *Was I fickle when I intended to do this? Or do I make my plans in a worldly manner so that in the same breath I say both "Yes, yes" and "No, no"?* 18 *But as surely as God is faithful, our message to you is not "Yes" and "No."*

他满怀激情地在第 17 至 18 节中回答:17 我有此意,难道是反复不定吗?难道我的意愿是从私欲起的,以致我忽是忽非吗? 18 我指着信实的上帝说,我们向你们所传的道并非又是又非的。

In other words, our planning and our preaching are not fickle; they are not double minded; they are unified; they are YES to you.

换句话说,我们的计划和证道不是反复不定的;他们不是三心两意忽是忽非;它们是统一的;他们对你都是「是」的。

Our life and ministry is a resounding YES, YES, YES! Yes to your joy! Yes to your holiness! Yes to your faith and hope and love and peace and power!

我们的生命和事工是一个坚定的「是」,「是」,「是」!「是」对你的喜悦!「是」对你的圣洁!「是」对你的信心和希望,和爱,与和平和力量!

Paul's focus was the good of the church. Grace had shaped a God shaped dependability in Paul. You could count on him to spend himself for the good of the church. You can count on him to put the gospel, and its priorities first.

保罗的焦点是教会的好处。恩典在保罗身上塑造了像上帝的可靠性。你可以指望他为教会的好处而付出一切。你可以指望他把福音和它的优先性放在第一位。

This inevitably means a need for flexibility because at times priorities need to be reordered so as to serve the gospel best.

这不可避免地意味着需要灵活性,因为有时需要重新排优先次序,以便最好地为福音服务。

This is not an excuse for being disorganised or unreliable. It's actually a sign of instability to either not make plans or to make plans you immediately regret.

这不是混乱或不可靠的借口。实际上,不制定计划或制定计划后遗憾,是不稳定的迹象。

Why is Paul and gospel people dependable? Because God is utterly dependable! Take a look at v19:

为什么保罗和福音的人是可靠? 因为上帝是完全可靠的!查看 v19:

***19 For the Son of God, Jesus Christ, who was preached among you by us—by me and Silas and Timothy —was not “Yes” and “No,” but in him it has always been “Yes.” 20 For no matter how many promises God has made, they are “Yes” in Christ...***

19 因为,我、西拉和提摩太在你们中间传上帝的儿子耶稣基督,从没有「又是又非」的;在他只有一个「是」。20 上帝的应许,不论有多少,在基督都是「是」的。所以,我们借着他说「阿们」,使上帝因我们得荣耀。

Paul is not divided toward them because God's heart is not divided toward them. If you belong to Jesus by faith, then everything God could possibly give you for your good he has signed over to your account in Jesus.

保罗对他们不是「又是又非」,因为神的心对他们都是「是」的。如果你为信归属于耶稣,那么上帝为你的好处可能给你的一切,他已经移交到耶稣的账户上。

All of God's purposes and plans in the Old Testament to save a people for himself and make them his forever find fulfilment in Jesus.

神在旧约中的所有目的和计划,都是为了拯救人,并使他们永远在耶稣中找到满足。

Jesus is the only one who lived a truly authentic life. He was sinless. He drew people to himself because of his outstanding character and power. In his time, and throughout history, people have attempted to fault his life and failed.

耶稣是唯一过着真正真实生活的人。他是没有罪。由于他杰出的品格和力量,他吸引人到他那里。在他的时代,以及在整个历史中,人们试图抹黑他的生命,但都失败了。

Only two people in history have lived such exemplary lives that their own contemporaries started to ask not who are they but WHAT are they. They are Jesus and Buddha.

历史上只有两个人过着如此模范的生活,以至于同他们时代的人开始问,不是他们是谁,而是他们是什么。他们是耶稣和佛陀。

Only Jesus declared that he was much more than human. Jesus declared that he was God himself come into this world to rescue us from our constant sin and failure.

只有耶稣宣称他不只是普通人。耶稣宣布他是神,是神自己来到这个世界,把我们从不间断的罪和失败中拯救出来。

People loved him for who he was and the good he did but hated him for what he declared about himself.

人们因为他是谁,和他做的好事而爱他,但因为他对自己的宣称而恨他。

As God the Son he took on flesh, became like us, jumped into all the brokenness and sin and rebellion of his world to rescue it.

作为神的儿子,他成了肉身,成为像我们一样,跳进这个世界的破碎,罪和反叛来拯救它。

He obeyed the Father. He kept saying YES YES YES. He declared *not my will be done but yours* in the garden of Gethsemane before his arrest and execution.

他服从了父。他一直说「是」,「是」,「是」。他在客西玛利园被捕和在处决之前宣告不是照我所愿的,而是照你所愿的。

He is obedient and faithful and dependable in taking the sin of the world to the cross. That is why all the promises of God find their fulfilment in him.

他听从,忠实,可靠地把世界的罪带到十字架上。这就是为什么神的所有承诺都在他身上得到成全。

All the promises of God for the good of his people focus in Christ. He confirms them and secures them and, as it were, purchases them for all who belong to him on the cross.

神为他的子民的好处而作出的所有承诺都集中在基督里。他确认他们,并保全他们,因为他在十字架上为属于他的人付了所有需要的代价。

Every sinner who comes to God in Christ, with all their needs, finds God coming to him in Christ, with all his promises.

每一个在基督里来到神的罪人,带着他们所有的需要,都发现神在基督里带着他所有的应约来到他们那里。

When a sinful person meets the holy God IN JESUS, what he hears is YES. Do you love me? YES.

当一个罪恶的人在耶稣遇见圣性的神时,他听到的是「是。你爱我吗?「是」。

Will you forgive me? YES. Is all my guilt and shame wiped away? YES Will you accept me? YES. YES. Will you help me change? YES.

你能原谅我吗?「是」。我所有的内疚和羞愧都消失了吗?「是」,你会接受我吗?「是」。「是」。你会帮助我吗?「是」。

Will you give me power to serve you and obey you? YES. Will you keep me and uphold me and restore me when I fail? YES. Will you show me your glory in your presence forever and make me whole and new and clean? YES....YES...YES!

你会给我力量为你服务并服从你吗?「是」。当我失败时,你会保守我,支持我,恢复我吗?「是」。你会永远在你们面前向我展示你的荣耀,使我完整、全新、干净吗?「是」....「是」...「是」!

All the promises of God—all the blessings of God in the heavenly places—are YES in Christ Jesus. Jesus is God's decisive YES to all who believe.

神的所有应许—神在天上的所有祝福—在基督耶稣中都是「是」。耶稣是神对所有相信的人决定性的「是」。

Verse 21 declares that God hasn't just told us to be like Jesus he has intervened powerfully to make us like Jesus.

第 21 节宣称,神不只是告诉我们要像耶稣一样,他强力干预,使我们像耶稣一样。

***Now it is God who makes both us and you stand firm in Christ. He anointed us, 22 set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.***

21 那在基督里坚固我们和你们,并且膏抹我们的,就是上帝。22 他在我们身上盖了印,并赐圣灵在我们心里作凭据。

In other words, because God has declared a decisive YES to me in Jesus my determination with the strength he give me is to say YES to him in every area of life.

换句话说,因为上帝在耶稣里向我宣布一个决定性的「是」,他给我的力量就是在生命的每个领域对他说「是」。

God enables us to obey and commit and follow and get up when we fall and stand against the accusations of Satan when he says we not worthy.

神能让我们服从、承诺、跟随、当我们跌倒时站起来,在撒旦的指控面前,当他说我们不配时坚立。

Paul is saying because God has declared a decisive and eternity altering YES to me in Jesus I delight to live in such a way that I am constantly saying YES to him. This means plans will sometimes change because of the priority of saying YES to Jesus in all of life.

保罗说,因为神在耶稣里对我宣布一个决定性和改变永生的「是」,我高兴地以对他不断地说「是」来作生活在模式。这意味着计划有时会,因为在一生中对耶稣说「是」而改变。

The **third** Jesus-like mark of Paul's life and ministry is from 1:23 - 2:11 - it's a **robust love**. This is getting to the core issue of why he didn't come back to Corinth when he said he would.

保罗的生命与事工像耶稣的第三个标志是在 1:23-2:11, 是一种**健壮的爱**。这是为什么他说会回到哥林多却没有的核心原因。

***23 I call God as my witness —and I stake my life on it (this is pretty serious then)—that it was in order to spare you that I did not return to Corinth. 24 Not that we lord it over your faith, but we work with you for your joy, because it is by faith you stand firm.***

23 我指着我的性命求告上帝作证, (**他是非常认真**) 我没有再往哥林多去是为了要宽容你们。24 我们并不是要控制你们的信心, 而是要作你们的同工, 让你们得快乐, 因为你们在信仰上已经站得稳了。

Then down to 2:4 - ***For I wrote you out of great distress and anguish of heart and with many tears, not to grieve you but to let you know the depth of my love for you.***

然后在 2:4 — 我先前忧心忡忡、眼泪汪汪地给你们写了信, 并非要使你们悲伤, 而是要你们知道我格外疼爱你们。

Paul knew that if he showed up again he was going to have to confront and correct them again, and at a time when they were still a bit wounded from his last 'painful' visit.

保罗知道,如果他再次出现,他将不得不再次面对和纠正他们,而且是在一个他们因他上次'痛苦'的探访仍然有点受伤的时候。

Verse 24 says that his real aim is that they taste the real and solid joy of the gospel. He chose not to come because it would negatively impact their joy.

第 24 节说,他真正的目的是要让他们品尝福音的真正而坚实的快乐。他选择不来,因为这会对他们的快乐产生负面影响。

Paul is urging them to see the seriousness and the satisfaction of the gospel...both its gravity and gladness.

保罗敦促他们看到福音的严肃性和满足...其郑重和喜悦。

This is what robust love looks like. If you love the people of your church family - those you sit beside and serve and serve with - then you are preoccupied with, and even weighed down by, the responsibility of leading, pushing and prodding them into joy in Christ.

这就是强大的爱情的样子。如果你爱你教会大家庭的人 — 那些你坐在你旁边与你一起服务的人 — 那么你会全神贯注于, 甚至被压在, 领导、推动和推他们进入基督的喜乐的责任之下。

It includes loving them enough to say hard things about the choices and attitudes and actions they make that are deflecting them from real joy which is God's YES to them in Jesus.

这包括爱他们到一个地步,足以说出他们所做的选择、态度和行动,有否使他们偏离了真正的,上帝在耶稣里对他们所肯定的,快乐,的难以开口的事。

Paul had thought about his change of itinerary lovingly and carefully because he is working for their great and lasting joy in Jesus.

保罗曾深情地、细心地思考过他的行程改变,因为他为他们在耶稣的伟大而持久的喜乐而努力。

Instead of showing up, he wrote a gut-wrenching, heart-breaking, tear-stained, love-soaked letter.

他没有出现,后而是写了一封令人痛心的、令人心碎的、眼泪汪汪、浸满着爱的信。

The 16th century French theologian and church reformer John Calvin, is very perceptive in what he writes about these verses:

16世纪的法国神学家和教会改革家约翰·加尔文,对于这段经文作了非常敏锐的演译:

*There are many noisy scolders who display an amazing favour in denouncing and raging against other people's faults and yet are untouched at heart so they seem to take pleasure in exercising their own throats and lungs.*

有许多吵闹的爱骂人的人,他们在谴责和攻击别人的过错时表现出惊人的情操,但他们心里却无动于衷,因此他们似乎乐于锻炼自己的喉咙和肺。

*But it belongs to a godly pastor - I would add godly Christian too - to weep within himself before he makes others weep, to suffer in his own secret heart before he gives any open sign of his wrath, and to give himself more grief than he causes to others.*

但对于一个虔诚的牧师 — 我也会加上虔诚的基督徒 — 在他让别人哭泣之前要在自己内心哭泣,在他发出任何公开的愤怒迹象之前要在他自己秘密的内心中受苦,并给自己,比为其他人,造成更多的悲伤。

This is authentic ministry. This is authentic Christian living. This is the robust love God has shown us and the robust love God calls us to live out with others.

这是真诚的事工。这是真正的基督徒生活。这是上帝向我们展示的强健的爱,而且是上帝召唤我们与他人生活在一起展示的强大爱。

We see further evidence of this robust love in vv5-11 where Paul addresses a situation in Corinth where a member of the church had sinned spectacularly and publicly.

我们在 5-11 节中更进一步看到这种强烈的爱的证明,保罗讲述了在哥林多教会的一个成员在公开的情况下公然犯罪。

Tough old Paul who insisted on church discipline now says enough is enough. He wants the whole church, hurt by the sin, to experience the healing of repentance.

坚持教会纪律的强硬老保罗现在说够了。他希望整个被罪伤害的教会,体验悔改的愈合。

Paul's robust love doesn't mean sin is swept under the carpet...issues are dealt with.

Discipline has the goal of repentance, restoration, and deeper and authentic relationships.

保罗稳健的爱不等于把罪扫到地毯下...问题得到处理。纪律的目标是悔改、恢复、有更深、更真诚的关系。

Paul is neither taking the easy way out and ignoring sin, nor is he self-righteous and condemning them.

保罗既不是走快捷方式或无视罪,也不是自以为是的谴责他们。

The lack of church discipline, the lack of holding each another accountable to gospel priorities, allowing sin to reign unchecked, giving permission to bad behaviour and lack of integrity, is all a sign of a lack of love for God and each other.

教会缺乏纪律,彼此缺乏对福音优先的负责,允许罪无节制地横行,允许不良行为和缺乏诚信,都是对上帝和对彼此缺乏爱的表现。

It flows out of a shallow grasp of God's love for wretched sinners like us, and what it cost him to restore us into relationship with himself. It's because we are not sure if we have a YES or a NO from God.

它源于对上帝对我们这样可怜的罪人的爱的浅薄的把握,以及他让我们恢复与自己的关系所付出的代价。这是因为我们不确定我们从上帝那里得到的是「是」还是「否」。

Your greatest need, my greatest need, this world's greatest need, is to look to the Lord Jesus, follow the Lord Jesus, enjoy the Lord Jesus, to rest in the Lord Jesus as God's decisive YES to all his promises.

你最大的需要,我最大的需要,这个世界最大的需要,是去仰望主耶稣,跟随主耶稣,享受主耶稣,在主耶稣里安息,来作为神对他所有的应许坚决性的「是」。

Are you living in the fullest enjoyment of God's YES to you in Christ Jesus? Have you said YES to all of God's YES to you? Is there any of God's YES to you to which you are saying NO or MAYBE or NOT NOW? That is, is there inconsistency?

你是否充分地享受神在基督耶稣里给你的「是」而活着?你对上帝对你的「是」也是说「是」吗?有否一些上帝对你的「是」你是说「不」或说「可能」或说「现在不可」吗?也就是说,是否有不一致?

Right now, think of one area of life, or a particular circumstance, or sin, or a relationship that you are currently saying NO or MAYBE or NOT NOW to Jesus.

现在,想想生活的一个领域,或一个特定的情况,或是对罪,或一些关系上,你目前正在对耶稣说「不」或说「可能」或说「现在不可」。

Look to God's decisive yes to you in Jesus until it changes you to be like Jesus. Leave behind the NO and the MAYBE and the NOT NOW of your unbelief. Pledge yourself to a holy dissatisfaction until you know the fullness of your YES in Christ Jesus.

仰望上帝在耶稣里对你果断肯定的「是」,直到它改变你成为像耶稣一样。留下你的不信的那些「不」或说「可能」或说「现在不可」。誓从神圣的不满,直到你知道你在基督耶稣的「是」的丰盛。