

## *Authentic Love* 无伪的爱

**2 Corinthians 6:14 - 7:16 哥林多后书 6: 14-7: 16**

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The greatest danger to the church is not from without but from within. It has been repeatedly demonstrated in church history. One dramatic example of this was in the German Protestant church in the last century. The Bible was so undermined that few pastors saw it as the infallible Word of God.

对教会最大的危险不是外来的，而是来自内部。在教会历史上屡次得到证明。一个戏剧性的例子发生在上个世纪的德国新教教会。圣经被如此的削弱，以至于很少有牧师认为它是上帝万无一失的话语。

There were remarkable exceptions, like the courageous pastor Martin Niemoller. In 1933 he preached on the occasion of Martin Luther's 450th birthday about how tragic it would be if the devil filled German minds with the delusion that what they needed was not the grace of God but the courage of Martin Luther.

有一些显著的例外，比如勇敢的牧师马丁·尼莫勒。1933年，他在马丁·路德450岁生日之日讲道说，如果魔鬼让德国人充满错觉，以为他们需要的不是上帝的恩典，而是马丁·路德的勇气，那将是多么悲惨。

The next evening, in eerie fulfilment of his own preaching, 20,000 Christians under the umbrella of the German Evangelical Church, led by bishops and church officials in full regalia, gathered in the new Berlin Sports Palace.

第二天晚上，他的讲道怪异地被实现了，在德国福音派教会的庇护下，2万名基督徒在盛装的主教和神职人员的带领下聚集在新的柏林体育宫。

After singing "Now Thank We All Our God," a Berlin pastor, Joachim Hossenfelder, announced that he was implementing the infamous Aryan paragraph in his diocese that dismissed all Christian Jews from church office, effective immediately.

在唱完"现在我们所有感谢上帝"之后，柏林牧师约阿希姆·霍森费尔德宣布，他正在他的教区执行臭名昭著的雅利安条约，将所有基督教犹太人从教会办公室开除，立即生效。

During the evening it was also announced among other things that Niemoller was suspended, that the Bible was to be reexamined for all its non-German elements, and that a proud, heroic Jesus must replace the model of the suffering servant who died on the cross for the sins of humanity.

当晚还宣布，尼莫勒被停职，《圣经》中所有非德国元素将重新被审查，一个骄傲、英勇的耶稣的模式必须取代在十字架上为人类犯的罪而牺牲的受难仆人的模样。

The speech was interrupted again and again with applause. Not one bishop or church leader stood up to disagree. The state church had imploded from within and people's salvation was at stake.

演讲在掌声中一再打断。没有一个主教或教会领袖站出来反对。国家教会从内部垮台，人民的救赎岌岌可危。

This is very similar to what is happening with the church at Corinth. 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.

这与哥林多教会的情况非常相似。保罗在哥林多开始这个教会。传讲了福音，很多人成为基督徒，建立了深厚的友谊，基督的爱的深切关系形成了。

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.

当保罗继续起行时，他的敌人就潜入。他们开始在保罗和教会之间制造裂缝。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.

事情变得如此糟糕，他创立的教会开始相信保罗是属世俗的、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.

保罗现在被当作一个冒名顶替者，一个虚假的使徒，腐败，只是以宗教事务来剥削他人的人。

He was seen as fake; someone who talked tough in letters but a wimp in person.

他被视为虚假；一个在书信里用词强硬，但当面时十分窝囊的人。

The Corinthian church is in danger of walking away from Paul and walking away from the authentic good news of Jesus Christ.

哥林多教会有离开保罗，远离耶稣基督真正的福音的危险。

They can't see it but this is what Paul is fighting for here.

他们看不见，但这是保罗在这里为之而争取奋斗的事情。

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"，因为我是带着真正的福音的真正的使徒。

Paul's defence of his gospel and ministry and character in 2 Corinthians takes us right to the heart of what it means to be a Christ-like leader, but also what it means to be a Christ-like follower of the Lord Jesus.

保罗在《哥林多后书》中为他的福音、事工和品格的捍卫，使我们正确了解成为基督的领袖的中心意义，也让我们了解成为主耶稣的基督的追随者的意义。

Paul is making explicit what it mean to be part of God's family that he has called together through the gospel of the Lord Jesus Christ.

保罗正在明确说明，他通过主耶稣基督的福音，召唤我们成为神家庭的一份子的真正意义。

The section we are dealing with today from 6:11-7:1 is the climax of Paul's defence that started in 2:14. This section begins with a plea from the heart to return the love he has loved them with; 6:11,

我们今天看的6: 11 - 7: 1是保罗从2: 14开始的辩护的高潮。这一节的开始，6:11，是发自内心的恳求，以爱回报他对他们的爱。

*We have spoken freely to you, Corinthians, and opened wide our hearts to you. We are not withholding our affection from you, but you are withholding yours from us. As a fair exchange—I speak as to my children—open wide your hearts also.*

11 哥林多人哪，我们对你们，口是诚实的，心是宽宏的。12 你们的狭窄不是由于我们，而是由于你们自己的心肠狭窄。13 你们也要照样用宽宏的心报答我；我这话正像对自己的孩子说的。

All that Paul has written comes from a heart of love. These pages are wet with Paul's tears as he sees and hears of this church walking away from the gospel and away from salvation in Jesus.

保罗所写的一切都来自一颗充满爱的心。这些书信是被保罗的眼泪浸湿，因为他看见和听到这个教会离开福音，远离耶稣的救恩。

There are three main thoughts I want us to see in this passage today: firstly, AUTHENTIC LOVE IS TOUGH LOVE. Secondly, how AUTHENTIC LOVES LEADS TO SALVATION. Thirdly, exhortation to PRACTICE AUTHENTIC LOVE.

今天，我希望我们在这篇经文中看到三个要点：第一，无伪的爱是坚强的爱。其次，无伪的爱如何带来救赎。第三，劝诫要实践无伪的爱。

## **AUTHENTIC LOVE IS TOUGH LOVE**

### **无伪的爱是坚强的爱**

In closing off this section of his letter, Paul opens his heart and pleads with the Corinthian church to return to him and the authentic gospel. He says the same thing in 7:2-4:

在结束他信的这一部分时，保罗打开他的心扉，恳求哥林多教会回到他和真正的福音。他在7：2-4中也说了同样的话：

*Make room for us in your hearts. We have wronged no one, we have corrupted no one, we have exploited no one. 3 I do not say this to condemn you; I have said before that you have such a place in our hearts that we would live or die with you. 4 I have spoken to you with great frankness; I take great pride in you. I am greatly encouraged; in all our troubles my joy knows no bounds.*

2 宽宏大量地接纳我们吧！我们未曾亏负谁，未曾败坏谁，未曾占谁的便宜。3 我说这话，不是要定你们的罪，我已经说过，你们常在我们心里，我们情愿与你们同生共死。4 我对你们很是放心，多多夸耀你们；我满有安慰，在我们一切患难中格外喜乐。

Those are not the words of a man who is looking for revenge against those who have caused him so much grief.

这不是一个人想报复那些给他造成如此悲痛的人的话。

The second thing he does is to call the church to abandon the false teachers and their false gospel. Paul's words are strong. They are tough. Black and white even. But they come from a heart of love.

他要做的第二件事是呼吁教会放弃假教师和他们的假福音。保罗的话很有力。他们很强硬。黑白分明。但他们来自一颗爱的心。

Verse 14 is the key: ***Do not be yoked together with unbelievers.*** This verse is commonly thought of as a warning against marrying unbelievers or entering into contracted relationships with non-Christians.

第14节是关键：***你们不要和不信的人同负一轭。***这节经文通常被认为是一个警告，不要嫁给不信的人或与非基督徒建立契约关系。

It's not. It is a command not to be yoked together with those in the church who oppose the truth — unbelievers in the church.

不是。这是一个命令，不要与教会中那些反对真理的人 - 教会中的不信的人 - 同负一轭。

This whole letter to the church at Corinth helps us see the “unbelievers” referred to here as his opponents **within the church**. Paul's gospel message is incompatible with their false gospel.

写给哥林多教会的整封信，帮助我们看到这里所说的，“不信者”是教会内的反对者。保罗的福音信息与他们的假福音是格格不入的。

The stakes are high; those Corinthians who persist in siding with Paul's opponents will in effect renounce their own salvation.

及及可危；那些坚持站在保罗的对手一边的哥林多人实际上将放弃自己的救赎。

This is not a call to split theological hairs, seeing those who disagree with you as “unbelievers.” Church history is tragically full of this.

这不是要在神学上吹毛求疵，看那些不同意你的人为“不信者”。教会的历史中是悲惨的充满了这种情况。

Neither is this a command to bar unbelievers from church. Church is the best place for unbelievers, because here they can hear the Word and be loved by the followers of Jesus.

这也不是禁止不信教者到教会的命令。教会是不信者的最佳地点，因为在这里，他们可以听到道，并被耶稣的追随者所爱。

This is a fight for eternal life. We are to disassociate ourselves from complicity with those who would attempt to spread a false gospel within the church.

这是一场为永生而战。我们要与那些试图在教会内传播虚假福音的人分开。

It means to disassociate with those who insinuate that reconciliation is not all of God and that we can make peace with God ourselves. Also with those who suggest the substitutionary death of Christ on the cross in which God “made him to be sin who knew no sin, so that in him we might become the righteousness of God” (5:21) is not enough.

它意味着与那些暗示和解并非全靠上帝，暗示我们可以凭己力与神和平相处的人脱离关系。还有那些建议基督在十字架上替代罪人的死亡，在十字架上，“上帝使那无罪的，替我们成为罪，好使我们在他里面成为上帝的义。”（5：21）是不够的人。

It means to reject liberal, moralising theories of Jesus’ work of salvation. It means to reject the kind of Christianity that wants to read the Bible with a pair of scissors and cut out anything too hard or offensive.

它意味着拒绝对耶稣的救恩工作的自由主义、道德理论主义。它意味着拒绝那种拿着剪刀读圣经，把任何太硬或冒犯性的东西切掉的基督教。

It means to reject a salvation by works sentimentality that if we do our best we will make it and that good people will find a way. It means to reject what has become known as the ‘prosperity gospel’.

它意味着拒绝以工作感建立的救赎，如果我们尽我们最大的努力，我们将得到救赎，好人必将找到救赎的方法。它意味着拒绝所谓的“繁荣福音”。

Paul’s love for this church is not weak. It doesn’t turn a blind eye to error or sin. His love for them means he confronts it. It is an authentic, robust, tough love.

保罗对这个教会的爱并不弱。它不会对错误或罪视而不见。他们对他们的爱意味着他面对它。这是一个真实，强大，坚强的爱。

None of us really like being the recipient of it even when we know it is good for us. Maybe you remember a parent saying to you “this is going to hurt me more than it hurts you”?

我们虽然知道它对我们有好处，谁也不真正喜欢或想作为它的接受者。也许你还记得你父母对你说，“打在你身痛在我心”？

I never understood that until I had to say it to a child of mine. When you are holding down a child so they can get a vital injection that you know they need but your heart is breaking with the kicking and screaming.

我从来没有真正理解，直到我不得不对我的一个孩子说。当你要按住一个孩子，这样他们才能得到一个至关重要的注射，你知道他们需要，但你的心被他们的挣扎和尖叫而破碎。

Paul’s authentic tough love is also expressed in a letter he wrote to them. Paul writes a stern letter to try to point out the wrong and stir up their allegiance to the true gospel. We read about that back in chapter 2.

保罗真实而强硬的爱也体现在他之前写给他们的一封信中。保罗写了一封严厉的信，试图指出错误，和激起他们对真正的福音的忠诚。在第2章中可读到。

Let me remind you what Paul said about that letter: *I wrote as I did, so that when I came I would not be distressed by those who should have made me rejoice. I had confidence in all of you, that you would all share my joy. 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. (2:3-4)*

让我提醒你保罗对那封信说的话：*3我曾把这事写给你们，免得我到的时候，那该令我喜乐的人反倒令我悲伤。我也深信，你们众人都以我的喜乐为自己的喜乐。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。(2:3-4)*

In our modern context that wants to define love as leniency and freedom, Paul’s words to the Corinthians seems harsh, uncompromising and unloving. But his suffering on behalf of this church is in reality a reflection of his deep love for them.

在我们想要将爱定义为宽容和自由的现代语境中，保罗对哥林多人的话似乎严厉、不妥协 and 没有爱。但实际上，他为这个教会所遭受的痛苦，反映了他对教会的深情热爱。

## **AUTHENTIC LOVE LEADS TO SALVATION**

### **无伪的爱带来救赎**

From what we understand, Paul probably sends the letter with Titus from somewhere in Asia and promptly sinks into depression that they might turn against Paul even

more because of the harshness of the letter and his ministry with them be ruined for ever.

据我们了解，保罗可能从亚洲的某个地方让提多带信给他们，并迅速陷入沮丧，因为他们可能会因这封信的严酷对保罗转离更多，他们在他们当中的事工将永远毁了。

According to 2:13 he had hoped to meet Titus with news of their response in Troas. But Titus didn't show. Then back in 7:5 we read Paul crossed on over into Macedonia struggling all the way with "external conflicts and internal fears."

根据2:13，他希望在特罗亚见到提多，得到他们响应的消息。但提多没有露面。然后回到7:5，我们读到保罗越过进入马其顿时身体没有丝毫安宁，“外有纷争，内有惧怕”。

Finally, Titus comes with news from Corinth in verses 6 and 7. The letter has worked. Paul writes these rich words in vv. 8–10:

最后，提多在第6节和第7节中从哥林多传来消息。这封信成功了。保罗在第8-10节写到这些丰富的词：

*Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it—I see that my letter hurt you, but only for a little while— 9 yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. 10 Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.*

8即使我先前那封信使你们忧愁，后来我曾懊悔，如今却不懊悔；因为我知道，那封信使你们忧愁，不过是暂时的。9如今我欢喜，不是因你们曾忧愁，而是因忧愁导致你们的悔改。你们依着上帝的意思忧愁，凡事就不至于因我们受亏损了。10因为依着上帝的意思而忧愁，就生出没有懊悔的悔改来，以致得救；但世俗的忧愁叫人死。

The Corinthians church experienced a godly sorrow, as v10 says, over the way they had fallen for Paul's opponent and mistreated Paul. It's the grief of regret over past sin. It's called **godly sorrow**. Notice in verse 10 that the opposite of godly sorrow is not feeling no sorrow but feeling **worldly sorrow**.

哥林多教会，正如10节所说，因为他们爱上了保罗的对手和虐待保罗而经历了一种依着上帝的意思的忧愁。这是对过去所犯的罪的悲伤。这叫做**依着上帝的意思而忧愁**。注意第10节，依着上帝的意思而忧愁的对立面不是不感到悲伤，而是感觉着**世俗的忧愁**。

### Godly Sorrow v Worldly Sorrow

**依着上帝的意思而忧愁 与世俗的忧愁**

This is crucial to notice. You can feel sorry for something in a worldly way which leads to death, so what we need to do is distinguish godly sorrow from worldly sorrow.

这一点至关重要。你可以为一种导致死亡的世俗方式感到难过遗憾，所以我们需要做的是区分依着上帝的意思而忧愁和世俗的忧愁。

Worldly sorrow is when you feel sorry for something you did because it starts to backfire on you and leads to humiliation or punishment. It's the reflex of a proud or fearful ego.

世俗的忧愁是当你为你所做的一些事感到难过，因为它开始适得其反，并导致羞辱或惩罚。这是一种骄傲或恐惧的自我的反射。

Pride will always regret making a fool of itself. And fear will always regret acts that jeopardise comfort and safety.

骄傲的人总是后悔自己成为傻瓜。恐惧总是后悔那些危及舒适和安全的行为。

Feeling sorry for something we have done, simply apologising, is in itself no sign of virtue. Godly sorrow is the reflex of a conscience that has wounded God's ego. Godly regret grieves that God's name has come into disrepute. The focus of godly regret is God.

为我们所做的事感到抱歉，只是道歉，这本身并不是美德的标志。依着上帝的意思而忧愁是伤害了上帝的自我的良心的反射。依着上帝的意思的遗憾，上帝的名字成为声名狼藉。依着上帝的意思的遗憾的焦点是上帝。

Godly sorrow is owing to God's Word putting its finger on sin in our lives. Worldly sorrow is owing to the attitudes of people whose praise we don't want to lose. We can feel extremely sorry for something we have done if we detect that the people around us think it is stupid or silly or reprehensible. The word of people not God becomes the criterion of guilt.

依着上帝的意思而忧愁是由于神的话语指向我们生活中的罪。世俗的忧愁是由于他人的态度，我们不想失去他们的赞美。如果我们发现我们周围的人认为我们所做的是愚笨、愚蠢或应受谴责，我们会为所做的事感到极度遗憾。人的话不是上帝的话，成为内疚的标准。

### **Godly Sorrow Is Good**

**依着上帝的意思而忧愁是好的**

Paul said at the end of verse 7 and the beginning of verse 9 that he rejoiced over what the Corinthians had experienced. It was a good thing. But it's like saying pain is good. We don't really mean that pain all by itself is a good thing.

保罗在第7节的结尾和第9节的开头说，他为哥林多人的经历而欢欣鼓舞。这是一件好事。但就像说疼痛是好的。我们并不是说痛苦本身就是一件好事。



We mean that in a world where you can bleed to death, it's good to feel pain when you are cut. It's good to feel pain before the tumour is inoperable. It's good to feel pain before the infection leads to gangrene. Godly sorrow is to sin what pain is to disease.

我们的意思是，在一个你可以流血致死的世界里，当你被割伤时，感觉疼痛是有好处的。在肿瘤无法动手术之前感到疼痛是好事。在感染导致坏疽之前感到疼痛是有好处的。对罪恶依着上帝的意思而忧愁正如疾病的痛苦。

Of course, there are guilt and shame feelings that are unhealthy, just like there is pain that is psychosomatic. It does not signal any real disease. There is such a thing as false guilt and shame.

当然，有不健康的内疚和羞耻的感觉，就像有些痛苦只是心理上的。它不显示任何真正的疾病。虚假的内疚和羞耻是有可能存在的。

Real guilt, real sorrow, is good and should not be avoided. Instead of running from them, we should face them head on and admit the disease and seek a deeper cure in Christ.

真正的内疚，真正的悲伤，是好的，不应该避免。我们不应逃避他们，反应迎面对他们，承认疾病，在基督里寻求更深的治愈。

### **Godly Sorrow Produces Repentance** 依着上帝的意思而忧愁产生悔改

Verse 9 says that Paul's joy was not based merely on the guilt that the Corinthians had felt, but on the repentance it produced. *yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance.*

第9节说，保罗的喜悦不仅仅基于哥林多人所感受到的内疚，而是基于它产生的悔改。*如今我欢喜，不是因你们曾忧愁，而是因忧愁导致你们的悔改。*

Then verse 10 states the general truth: *Godly sorrow brings repentance that leads to salvation.* The first thing to notice is that repentance is not identical with grief or sorrow over sin. It is the result of them.

然后第10节陈述了一般真理：*因为依着上帝的意思而忧愁，就生出没有懊悔的悔改来，以致得救。* 首先要注意的是，悔改与你对罪的悲伤并不相同。这是他们的结果。

To feel sorry, to feel grief or guilt or regret over a past sin is not the same as repenting. Repentance is the change of attitude or behaviour that results from the feeling of remorse over the sin. I think it would be wise to say that godly sorrow is the first step of repentance, repentance follows and completes the change of heart. 感到抱歉，对过去的罪感到悲伤、内疚或遗憾，与悔改不一样。悔改是态度或行为的变化，由于对你的罪的悔恨感。我认为说依着上帝的意思而忧愁是悔改的第一步是明智的，跟着是悔改和完成心的改变。

The test of whether our sorrow is of God or of the world is whether it produces change. Repentance is turning away from and renouncing one way and going in another.

我们忧愁是依着上帝的意思还是世俗的考验是它是否产生改变。悔改是背弃和放弃一种方向，去转向另一个方向。

In verses 7 and 11 Paul describes the change he heard about in the Corinthians. Their indifference to his presence had turned to longing. Their rejection of his authority had turned to zeal.

在第7节和第11节中，保罗描述了他在哥林多人那里听到的变化。他们对他的出现漠不关心，变成了渴望。他们拒绝他的权威，转而热忱。

In other words, godly sorrow does not immobilise you in the pits of depression, it is temporary and it brings change.

换句话说，依着上帝的意思而忧愁不会使你处于抑郁的坑里动弹不得，它是暂时的，它带来改变。

Notice that last phrase in verse 8: *I see that my letter hurt you, but only for a little while*. If the feeling of sorrow and guilt holds you in its grip long after the sin is past and you have turned from it, then it is not the grief of God but of the world.

请注意，第8节的最后一句话：**因为我知道，那封信使你们忧愁，不过是暂时的**。如果悲伤和内疚的感觉在犯过罪后，而你已转离它后，很久仍控制住你，那么这不是依着上帝的意思而忧愁，而是世俗的忧愁。

If Satan cannot keep you from regretting your sin, then he will do his best to keep you from enjoying your forgiveness.

如果撒旦不能阻止你去后悔你的罪，那么他会尽力阻止你去享受你的宽恕。

If he fails in his attempt to keep you from grieving over sin, he will do his best to turn your godly grief into an ongoing bondage of unwarranted guilt and shame.

如果他在试图阻止你为罪而悲伤上失败，他会尽力把你依着上帝的意思的忧愁变成一种毫无道理的内疚和羞耻。

Godly sorrow throws us to the foot of the cross and the victory Christ won for us over guilt and shame. Which leads me to the salvation that godly sorrow produces.

依着上帝的意思而忧愁把我们扔到十字架脚下，和基督为我们赢得了战胜内疚和耻辱的胜利。这把我引向了依着上帝的意思而忧愁产生的救赎。

### **Godly Sorrow Leads to Salvation**

**依着上帝的意思而忧愁带来救赎**

What is the evidence that their faith in the Lord Jesus is genuine? The answer of 7:10 would be: there is a path that leads to salvation and one that leads to death. The way to test your faith is to test which path you are on.

有什么证据证明他们对主耶稣的信心是真心的？7：10的回答是：有一条道路是通向救赎，而一条道路是通向死亡。测试你的信心的方法就是测试你走哪条路。

The path that leads to salvation is not the path of sinless perfection, it is the path of godly sorrow and genuine repentance. Verse 10: ***Godly sorrow brings repentance that leads to salvation and leaves no regret.***

通往救恩的道路不是无罪的完美之路，而是依着上帝的意思而忧愁和真诚悔改。第10节：***因为依着上帝的意思而忧愁，就生出没有懊悔的悔改来，以致得救。***

Godly sorrow is good. Godly sorrow produces repentance. And, therefore, godly sorrow leads to salvation.

依着上帝的意思而忧愁是好的。依着上帝的意思而忧愁产生悔改。因此，依着上帝的意思而忧愁导致救赎。

## AUTHENTIC LOVE IN PRACTICE

### 实践无伪的爱

We all have core values that drive the way we behave. One of core values that shapes our behaviour at St Paul's is called Treasuring Jesus Together.

我们都有推动我们行动的核心价值观。在圣保罗堂塑造我们行为的核心价值观之一，是"一起珍爱耶稣"。

'TOGETHER' is key. We value watching over each other lives in love, so that none of us miss out on such a great salvation by pulling away from Jesus.

"一起"是关键。我们重视在爱中互相关顾，这样我们谁也不会因离开耶稣，而错过这样一个伟大的救恩。

With Treasuring Jesus Together in mind, there are at least two ways this text applies to us: 1. Be willing to cause godly sorrow, 2. Be willing to accept godly sorrow.

以一起珍爱耶稣作为中心，这个经文至少有两种方式适用于我们：1.愿意引起依着上帝的意思而忧愁，2.愿意接受依着上帝的意思而忧愁。

### 1. Be Willing to Cause Godly Sorrow

#### 愿意引起依着上帝的意思的忧愁

When I say, CAUSE godly sorrow, I don't mean cause your brother or sister to sin. I mean, if necessary, help them recognise their sin. This is never easy. We can take heart that Paul did not find it easy.

当我说，引起依着上帝的意思的忧愁，我不是说让你的兄弟姐妹犯罪。我的意思是，如果有必要，帮助他们认识到自己的罪。这绝非易事。我们可以相信保罗也觉得不容易。

We risk being rejected and criticised when we care about someone enough to, in humility, put our finger on their sin. But we should do it anyway. It could be that their salvation is at stake and you are God's way of bringing them back to the path of repentance that leads to life.

当我们足够关心某人，谦卑地把他们的罪指出来时，我们有可能遭到拒绝和批评。但是，我们无论如何都应该这样做。可能是他们的救恩岌岌可危，而你是神把他们带回通往生命的悔改之路的方法。

## 2. Be Willing to Accept Godly Regret

### 愿意接受依着上帝的意思的遗憾

It is embarrassing when someone points out that I have food on my face or stuck to my teeth. I start to think of the many conversations I've had and whom I've smiled to since I last ate! Once I get over the initial embarrassment I realise how grateful I am that someone took the opportunity, had the courage, to point it out to me!

当有人指出有食物在我脸上或粘在牙齿上时，这很尴尬。我开始在想自从我上次吃完东西后，有过多小次谈话，我对谁微笑过！一旦我克服了最初的尴尬，我意识到我对这个抓住机会，有勇气，指出它给我的人是多么感激！

Pride is not only our greatest enemy it is also a deceptive enemy. The deceptive power of pride often blinds us to the flaws that others notice so clearly.

骄傲不仅是我们的最大敌人，也是一个欺骗性的敌人。骄傲的欺骗力量常常使我们对别人如此清楚看到的缺点视而不见。

This is one of the reasons why we need each other. Sin is subtle, blinding and deceitful, and we need feedback from others to understand our heart. If I am going to see myself clearly I need others to hold the mirror of God's word in front of me.

这就是我们需要彼此的原因之一。罪恶是微妙的，蒙蔽的和欺骗的，我们需要别人的回应来理解我们的内心。如果我要清楚地看到自己，我需要别人在我面前拿着神的话语的镜子。

This is the encouragement from Hebrews 3:12-13: ***See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God. But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.***

这是希伯来书3：12-13的鼓励：**12弟兄们，你们要谨慎，免得你们中间有人存着邪恶不信的心，离弃了永生的上帝。13总要趁着还有今日，天天彼此相劝，免得你们中间有人被罪迷惑，心肠刚硬了。**

We should be willing to accept godly sorrow. It is crucial that we surround ourselves with Christian friends who love and care for us enough, and aren't afraid of us, to highlight the sin we can't see.

我们应该愿意接受依着上帝的意思而忧愁。我们身边有足够爱我们，关心我们，并且不惧怕我们，以致突出我们看不到的罪的基督徒朋友是至关重要的。

Without the help of others I'll listen to my own arguments, believe my own lies, and buy into my own delusions. You can't effectively watch yourself by yourself; you need the discerning eyes of others.

没有别人的帮助，我会只听我自己的论点，相信自己的谎言，并接受我自己的错觉。你不能自己有效地观察自己；你需要别人有眼光能辨别的眼睛

I need to say too that *just being together isn't good enough*. It is vital for us to be meeting together for biblical fellowship, prayer and accountability but it's not enough in itself. If church and small groups are going to be a means of grace and growth in our lives then two things are required: humbly recognising a need for others, and participation.

我也需要说，*仅仅在一起还不够好*。对我们来说，为了跟据圣经的团契、祈祷和问责而相聚至关重要，但这本身是不够的。如果教会和成长小组要成为我们生命中得恩典和成长的方法，那么需要两件事：谦卑地认识到对他人的需求，以及参与。

We must pursue humble and proactive participation with each other. Never forget that others see what we don't. Where I am blind to sin, other's vision is often 20/20. By God's grace they can impart clarity to help protect me from the deceiving and hardening effects of sin.

我们必须追求谦逊和主动地相互参与。永远不要忘记，别人看到我们看不到的东西。在我对罪视而不见的地方，别人的视野往往是20/20。在上帝的恩典下，他们可以赋予你清晰，帮助保护我免被罪迷惑，心肠刚硬。

Those dear brothers and sisters in Christ who love me enough to speak a word of correction are a gift from God in my battle against sin. It is true that their perception may not be 100% accurate, and so I ought not be put off by that. Humility doesn't demand mathematical precision; it postures itself to receive God's grace from every avenue.

那些基督里亲爱的兄弟姐妹，爱我，足以说出一个纠正的话，是我与罪斗争时上帝赐予的礼物。诚然，他们的看法可能不是100%准确，所以我不应该因而觉得不快。谦卑不需要数学的精确性，它摆出的是从各个途径接受神的恩典的姿势。

*How is falsehood confronted except in a manner that always seems severe to the one tangled in deceit? The cost of not confronting our deceit is high also: nothing less than the death of our life together in the church. The church was called to be a colony, an alternative family, a different community, a sign, a signal to the world that Jesus Christ has made a way possible for life together unlike anything the world has seen or will ever see. Not to confront lies and deceit, greed and self-service, sin and error, and false gospels is the death of the church. We seek to treasure Jesus, and his gospel, together for God glory and the joy of all peoples.*

(Hauerwas & Willimon, *Resident Aliens: Life in the Christian Colony* (Nashville: Abingdon, 1989) p12, 139-140.

除了总是对欺骗中纠缠不休的人似乎很严厉之外，如何面对误？不对抗我们的欺骗的代价也很高：不仅仅是我们在教会中共同生命的死亡。教会是被呼召为殖民地，另一个家庭，一个不同的社群，一个标志，向世人发出的信号，表明耶稣基督已经为生命创造了一条可能的生活方式，不同于世界上已经看到或将看到的任何事物。不面对谎言和欺骗，贪婪和自私，罪恶和错误，和虚假的福音是教会的死亡。我们寻求为了上帝的荣耀和万民的喜乐，一同珍惜耶稣和他的福音。

豪尔瓦和威尔蒙，*外国居民：在基督殖民地中生活*（Nashville: Abingdon, 1989）第12，139-140页。