**The Ultimate Freedom**

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**Introduction: 引言**

* Innate within the heart of humanity beats the heartbeat of a desire and cry for freedom.

與生俱來的在人類心臟裡面衝擊著， 渴望和呼求自由的心跳。

* Since the beginning of time, this intrinsic urge has manifest itself in battle and bloodshed, wars and tyrannies, evidence of the constant struggle of mankind to be free.

自古以來，這種內在的強烈慾望表現在戰鬥和流血、戰爭和暴政中，證明人類為自由而不斷的鬥爭。

* This conflict within the human race as well as the human heart is also an indication of the schemes of Satan to enslave God’s creation, both as individuals, as well as peoples and nations.

人類內部和人類內心的這種衝突也表明，撒旦奴役上帝創造物的陰謀，無論是作為個人、人民和國家。

* In his speech to Congress on January 6, 1941, President Franklin D. Roosevelt shared his vision of the kind of world he wanted to see when the war was over, a world characterized by four basic freedoms enjoyed by all people:

1941年 1 月 6 日，富蘭克林·羅斯福總統在國會發表演說時，分享對戰爭結束後，他希望看到的那種世界的願景，這個世界的特點是所有人都享有四項基本自由。

* Freedom of speech 言論自由
* Freedom of worship 宗教信仰自由
* Freedom from want 免於匱乏的自由
* Freedom from fear 免於恐懼的自由
* While these freedoms have been achieved to some degree in what we describe as the “free world”, in many parts of the world, millions continue to live in conditions that stifle those freedoms.

雖然這些自由,在某種程度上,在我們所謂的 “自由世界” 中實現了，但在世界許多地方，數百萬人繼續生活在扼殺這些自由的環境中。

* But the greatest freedom is the freedom that comes in Christ! Jesus said, “Ye shall know the truth, and the truth shall make you free!” (John 8:32)

但最大的自由是來自在基督裡的自由！耶穌說, “你們必曉得真理，真理必叫你們得以自由” (約8:32)。

* The freedom that Christ provides through His cross is experienced in three stages:

基督通過祂的十字架所提供的自由，分為三個階段來體驗：

* We *have been* freed from the ***penalty*** of sin

*我們已經*從罪的**刑罰**中解脫出來

* We *are being* freed from the ***power*** of sin

*我們正*從罪惡***的權勢***中解脫出來

* We *will ultimately be* freed from the ***presence*** of sin
* 我們*最終將從*罪***的同在***中解脫出來
* It is the second of those freedoms with which we grapple: we need to be free from **self** and the tyranny of the sinful nature.

這是我們努力爭取的第二種自由：我們需要擺脫 **自我** 和罪惡本性的暴政。

* The legalists thought they had the answer to the problem in laws and threats, but Paul has explained that no amount of legislation can change man’s basic sinful nature.

律法主義者認為，他們有解決律法和威脅問題的答案，但保羅解釋說，再多的立法也無法改變人的基本罪惡本性。

* It is not **law** on the **outside**, but **love** on the **inside** that makes the difference.

不是**外在**的**律法**，而是**內在的愛**造成不同。

* We need another power within, and that power comes from the Holy Spirit of God.

我們需要內在的另一種力量，而這種力量來自上帝的聖靈。

* When we believe on Christ, the Spirit comes to dwell within us (3:2).

當我們相信基督時，聖靈進來住在我們裡面 (3:2)。

* We are “born after the Spirit” as was Isaac (4:29).

我們是 “按著聖靈生” 的，就像以撒一樣 (4:29) 。

* The Holy Spirit in the heart gives assurance of salvation (4:6).

聖靈在心裡給救恩作保證 (4:6).

* Paul explains three ministries of the Holy Spirit that enable the believer to enjoy liberty in Christ.

保羅解釋聖靈的三個事工，使信徒能夠享受在基督裡的自由。

1. **The Spirit Enables Us to Fulfill the Law of Love** (5:13-15)

**聖靈使我們能成全愛的法則**

* The human nature is prone to go to extremes.

人性容易走向極端。

* One believer interprets liberty as license and thinks he can do whatever he wants to do.

一個信徒將自由理解為許可證，並認為他可以做任何他想做的事。

* Another believer, seeing this error, goes to an opposite extreme and imposes law on everybody.

另一個信徒看到這個錯誤，走向相反的極端，把律法強加在每個人的身上。

* Somewhere between license on the one hand and legalism on the other hand is true Christian liberty.

介於許可證和律法主義之間的某一點，是真正屬基督的自由。

* Paul begins by explaining our **calling**: ***We are called to liberty***.

保羅首先解釋我們的 **呼召**： ***我們受呼召得自由。***

* As believers in Christ, we are **free**;

作為基督的信徒，我們是**自由的**；

* **Free** from the guilt of sin because we have experienced God’s forgiveness

從罪的罪疚中**解脫**出來，因為我們經歷了上帝的饒恕

* **Free** from the penalty of sin because Christ died for is on the cross

從罪的刑罰中**解脫**出來，因為基督死在十字架上

* **Free** from the power of sin in daily life through the Spirit

通過聖靈，在日常生活中，從罪的權勢下**解脫**出來

* **Free** from the law with its demands and threats

從律法的要求和威脅中**解脫**出來

* Christ bore the curse of the law and ended its tyranny once and for all.

基督承擔了律法的咒詛，一勞永逸地結束了它的暴政。

* We are “called unto liberty” because we are “called into the grace of Christ” (Gal. 1:6); **grace** and **liberty** go together.

我們 “受呼召進入自由”，因為我們是 “受呼召進入基督的恩” (加1:6)；**恩典** 與 **自由** 並存。

* Having explained our calling, Paul then issued a caution: *“Don’t allow your liberty to degenerate into license!”*

在解釋了我們的呼召之後，保羅發出警告：*“不要容許你的自由墮落成許可證！”*

* This is the fear of all people who do not understand the true meaning of the grace of God; they say, *“If you do away with rules and regulations you will create chaos and anarchy.”*

所有不明白上帝恩典真正含義的人，有這樣的恐懼。他們說，*“如果你廢除規則和條例，就會產生混亂和無政府狀態”。*

* Of course, that danger is real, not because God’s grace fails, but because men fail of the grace of God (Heb. 12:15).

當然，這種危險是真實的，不是因為上帝的恩典失敗了，而是因為人辜負了上帝的恩典 (來12:15)。

* If there is a “true grace of God” (1 Peter 5:12), then there is also a false grace of God; and there are false teachers who “change the grace of our God into a license for immorality” (Jude 4 NIV).

如果有 “上帝真正的恩典” (彼前5:12)，那麼也有上帝虛假的恩典；還有假教師 “把我們上帝的恩典改變成不道德的許可證” (猶4章 新國際版)。

* So, Paul’s caution is a valid one; Christian liberty is **not** a *license to sin* but an *opportunity to serve*.

所以，保羅的警告是有道理的；基督徒的自由**不是***犯罪的許可證，*而是*服事的機會。*

* This leads to a commandment: “By love serve one another” (5:13); the key word is **love**.

這引到一條誡命：“用愛心互相服事” (5:13)；這關鍵字是**愛。**

* **Liberty + Love = Service to Others**

**自由 + 愛 = 服事別人**

* **Liberty - Love = License (Slavery to Sin)**

**自由 - 愛 = 許可證 (被罪奴役)**

* The amazing thing about love is that it takes the place of all the laws God ever gave.

關於愛的奇妙處在於，它取代了上帝曾經賜予的所有律法。

* “Thou shalt love thy neighbor as thyself” solves every problem in human relations (Rom. 13:8-14).

“愛鄰舍如同自己” 解決人際關係中的每一個問題 (羅13:8-14)。

* If you love people (because you love Christ), you will not steal from them, lie about them, envy them, or try in any way to hurt them.

如果你愛人 (因為你愛基督)，你不會從他們那裡偷竊，對他們撒謊，嫉妒他們，或 試圖以任何方式傷害他們。

* Love in the heart is God’s substitute for laws and threats.

心中的愛是上帝對律法和威脅的替代品。

* The Holy Spirit within gives us the love that we need (Rom. 5:5; Gal. 5:6, 22).

內在的聖靈賜給我們所需要的愛 (羅5:5; 加5:6, 22)。

* Apparently the Galatian believers were lacking in this kind of love, because they were “biting and devouring one another” and were in danger of destroying one another (Gal. 5:15).

顯然，加拉太信徒缺乏這種愛，因為他們 “相咬相吞” 並處於相互毀滅的危險中 (加 5:15)。

* The picture here is of wild animals attacking each other; this in itself is proof that law cannot force people to get along with each other.

這張照片是野生動物相互攻擊的圖片；這,就此,證明律法不能強迫人們彼此相處。

* No matter how many rules or standards a church may adopt, they are no guarantee of spirituality.

無論教會採用多少規則或標準，它們都不是靈性的保證。

* Unless the Holy Spirit of God is permitted to fill hearts with His love, selfishness and competition will reign.

除非容許上帝的聖靈用祂的愛來充滿人們的心，否則自私和競爭將主導一切。

* Both extremes in the Galatian churches—the legalists and the libertines—were actually destroying the fellowship.

加拉太教會中的兩個極端—律法主義者和自由主義者—實際上都在摧毀團契。

* The Holy Spirit does not work in a vacuum; He uses the Word of God, prayer, worship, and the fellowship of believers to build us up in Christ.

聖靈不是在虛空中作工；祂使用上帝的話、禱告、敬拜和信徒的團契,在基督裡,建立我們。

* The believer who spends time daily in the Word and prayer, and who yields to the Spirit's working, is going to enjoy liberty and will help build up the church.

每天花時間在上帝的話和禱告，並順服聖靈動工的信徒，將享受自由，並將幫助建立教會。

1. **The Spirit Enables Us to Overcome the Flesh** (5:16-21,24)

**聖靈使我們能勝過肉體**

1. **The Conflict** (verses 16-17)

**衝突** (16-17節)

* Paul describes the conflict in verses 16-17:

保羅在 16-17節，用經文描述衝突：

* *But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*

我說，你們當順著聖靈而行，就不放縱肉體的情慾了。

* *For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.*

因為情慾和聖靈相爭，聖靈和情慾相爭，這兩個是彼此相敵，使你們不能做所願意做的。

* Just as Isaac and Ishmael were unable to get along, so the Spirit and the flesh (the old nature) are at war with each other.

正如以撒和以實瑪利無法相處一樣，聖靈和肉體 (舊本性) 也在彼此爭戰。

* By “the flesh,” Paul did not mean “the body;” the human body is not sinful; it is neutral.

保羅所說的 “情慾”，不是指 “肉體”；人的身體不是有罪的；它是中性的。

* If the Holy Spirit controls the body, then we walk in the Spirit; but if the flesh controls the body, then we walk in the lusts (desires) of the flesh.

如果聖靈掌理身體，那麼我們就行在聖靈裡。但是，如果肉體控制身體，那麼我們就走在肉體的慾望 (情慾) 中。

* The Spirit and the flesh have different appetites, and this is what creates the conflict.

聖靈和肉體有不同的胃口，這就是造成衝突的原因。

* These opposite appetites are illustrated in the Bible in different ways.

這些相反的胃口在聖經中以不同的方式說明。

* The **sheep** is a **clean** animal and avoids garbage, while the **pig** is an **unclean** animal and enjoys wallowing in filth (2 Peter 2:19-22).

**羊**是一種**乾淨的**動物，避開垃圾，而**豬**是一種**不潔淨**的動物，喜歡沉溺於污穢中 (彼後2:19-22)。

* After the rain ceased and the ark settled, Noah released a raven, which never came back (Gen. 8:6-7).

雨停了，方舟安定下來後，挪亞放出一隻烏鴉，這隻烏鴉再也沒有回來 (創8:6-7) 。

* The raven is a carrion-eating bird and found plenty to feed on.

烏鴉是一種食腐肉的鳥，發現有很多食物可以吃。

* But when Noah released the dove (a clean bird), it came back (Gen. 8:8-12).

但是當挪亞釋放鴿子 (乾淨的鳥) 時，它又回來了 (創8:8-12)。

* The last time he released the dove and it did not return, he knew that it had found a clean place to settle down; therefore, the waters had receded.

他最後一次放出鴿子，它沒有回來，他就知道，它已經找到乾淨的地方安頓；因此，水已經退去。

* Our old nature is like the pig and the raven, always looking for something unclean on which to feed.

我們的舊本性就像豬和烏鴉，總是在找食不乾淨的東西。

* Our new nature is like the sheep and the dove, yearning for that which is clean and holy.

我們的新本性就像羊和鴿子，渴望潔凈和聖潔的事物。

* No wonder a struggle goes on within the life of the believer!

難怪信徒的生活中，總有掙扎持續著！

* The unsaved man knows nothing of this battle because he does not have the Holy Spirit (Rom. 8:9).

未得救的人對這場爭戰一無所知，因為他沒有聖靈 (羅8:9)。

* As Christians, we cannot simply **will** to overcome the flesh:

作為基督徒，我們不能只靠 **意志** 來勝過肉體：

* *“These two are opposed to each other, so that you cannot do anything you please”* (Gal. 5:17).

*“*這兩個是彼此相敵，使你們不能做所願意做的*”* (加5:17)。

* Paul discusses this problem in Romans 7:

保羅在羅馬書7章討論了這個問題：

* *“I do not understand what I do. For what I want to do I do not do, but what I hate I do.... For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing”* (Rom. 7:15,19 NIV).

*“*因為我所作的，我不明白；我所願意的，我沒有去作，我所恨惡的，我倒去作*....* 所以我願意行的善，我沒有去行；我不願意作的惡，我倒去作了*”* (羅7:15,19 新譯本)。

* Paul is not denying that there is victory. He is simply pointing out that we cannot win this victory in our own strength and by our own will.

保羅並不否認有勝利。他只是指出，我們不能靠自己的力量和自己的意志贏得這場勝利。

1. **The Conquest** (verse 18)

**征服** (18節)

* Paul describes the conquest in verse 18:

保羅 在 18節 描述征服 ：

* *“But if you are led by the Spirit, you are not under the law.”*

*“*但你們若被聖靈引導，就不在律法以下*”*。

* The solution is not to pit our will against the flesh, but to surrender our will to the Holy Spirit.

解決的辦法不是讓我們的意志與肉體對立，而是我們的意志要降服在聖靈面前。

* This verse literally means:

這節經文的字面意思是：

* *“But if you are willingly led by the Spirit, then you are not under the law.”*

*“*但你們若願意被聖靈引導，那麼你們就不在律法以下。*”*

* The Holy Spirit writes God’s law on our hearts so that we desire to obey Him in love (Heb. 10:14-17).

聖靈把上帝的律法寫在我們的心上，好叫我們在愛中渴望順服祂 (來10:14-17)。

* *“I delight to do thy will, O my God: yea, thy law is within my heart”* (Ps. 40:8).

*“*我的上帝啊，我樂意照你的旨意行；你的律法在我心裡*”* (詩40:8)。

* To be “Led of the Spirit” and “walk in the Spirit” are opposite to yielding to the desires of the flesh.

“被聖靈引導” 和 “順著聖靈而行” 與 屈服於肉體的慾望相反。

1. **The Crucifixion (verses 19-21, 24)**

**釘在十字架上 (19-21, 24節)**

* Paul lists some of the ugly “works of the flesh,” similar to lists described in Mark 7:20-23; Rom. 1:29-32; 1 Tim. 1:9-10; 2 Tim. 3:2-5.

保羅列出一些醜陋的 “情慾的事”，類似的清單也描述在 馬可7:20-23; 羅1:29-32; 提前1:9-10; 提後3:2-5。

* The flesh is able to manufacture sin, but it can never produce the righteousness of God.

肉體能夠大量的製造罪，但它永遠不能產生上帝的義。

* *“The heart is deceitful above all things, and desperately wicked:* *who can know it?” (Jer. 17:9).*

*“*人心比萬物都詭詐，壞到極處，誰能識透呢？*” (耶17:9)*

* This list in Galatians can be divided into three major categories:

加拉太書中的這個清單可以分為三大類：

1. *Sensual* sins (verses 19, 21b)

*肉體上*的罪 (19, 21b 節)

* is illicit sex between married people, while fornication generally refers to the same sin among unmarried people.

通姦 (Adultery) 是已婚者之間的非法性行為，而通姦 (fornication) 通常是指未婚者之間的相同罪惡。

* Uncleanness means just that: a filthiness of heart and mind that makes the person defiled; the unclean person sees dirt in everything (see Titus 1:15).

不潔的意思就是：心靈和思想的污穢，使人被玷污；不潔淨的人在凡事上都看到污垢 (見 多1:15)。

* Lasciviousness is close to our word debauchery, a wanton appetite that knows no shame; all of these sins were rampant in the Roman Empire.

接近於我們的話是放蕩，一種肆無忌憚又不知羞恥的胃口；所有這些罪惡在羅馬帝國都很猖獗。

* Drunkenness and revelings (orgies) need no explanation.

醉酒和狂歡 (縱慾) 不需要解釋。

1. *Superstitious* sins (verse 20a)

*迷信* 的罪 (20節a)

* Idolatry, like the sins named above, is with us today.

偶像崇拜，就像上面提到的罪一樣，今天仍與我們同在。

* Idolatry is simply putting things ahead of God and people.

偶像崇拜只是,在順序上,把事物放在上帝和人之前。

* We are to worship God, love people, and use things, but often we use people, love self, and worship things, leaving God out of the picture completely.

我們要敬拜上帝、愛人、使用事物，但常常我們利用人、愛自己、敬拜事物，把上帝完全排除在外。

* Jesus tells us that whatever we worship, we serve (Matt. 4:10).

耶穌告訴我們，無論我們崇拜什麼，我們事奉這對象 (太4:10)。

* The Christian who devotes more of himself to his car, house, or boat than he does to serving Christ may be in danger of idolatry (Col. 3:5).

如果基督徒更多投入在自己的車、房或船上，而不是服事基督，那麼他可能陷入偶像崇拜的危險 (西3:5)。

* The word witchcraft is from the Greek word pharmakeia, which means “the use of drugs.”

巫術這個詞來自這個希臘字 pharmakeia，意思是 “使用毒品”。

* Our English word pharmacy is derived from this word.

我們的英語單字 藥房 就是從這個字衍生出來的。

* Magicians in Paul’s day often used drugs to bring about their evil effects.

保羅時代的魔術師經常使用毒品，帶出他們邪惡的影響。

* Sorcery is forbidden in the Bible, as are all activities of the occult (Deut. 18:9-22).

聖經中禁止巫術，就像禁止所有神秘學的儀式一樣 (申18:9-22)。

1. *The social sins (verses 2O-21)*

*人際方面的罪 (2O-21節)*

* Hatred means “enmity,” the attitude of mind that defies and challenges others.

仇恨 意味著 “敵意”，即蔑視和挑戰他人的心態。

* This attitude leads to variance, which is strife, the outworking of enmity.

這種態度導致爭競，也就是衝突，把敵意往外表達出來。

* Emulations means jealousies or rivalries; how tragic when Christians compete with one another and try to make one another look bad in the eyes of others.

忌恨 意味著嫉妒,或 競爭；當基督徒彼此競爭，並試圖讓彼此遭人非議時，這是多麼悲慘啊。

* Wrath means outbursts of anger, and strife carries with it the idea of "self-seeking, selfish ambition,” that creates divisions in the church.

惱怒 意味著憤怒的爆發，衝突伴隨著 "只顧自己、自私的野心” 的想法，這在教會中造成了分裂。

* Seditions and heresies are kindred terms; the first suggests division, and the second cliques caused by a party spirit.

煽動騷亂和異端 是相似的術語；它首先暗示分裂，其次是結黨，由黨派的靈引起的。

* Divisions and factions would be a fair translation. These are the result of church leaders promoting themselves and insisting that the people follow them, not the Lord.

分裂和派系會是公正的翻譯。這些都是教會領袖提升自己的結果，並堅持人們來跟隨他們，而不是跟隨主。

* Envyings suggests the carrying of grudges, the deep desire for what another has (see Prov. 14:30).

嫉妒 暗示了懷恨，深切渴望他人所擁有的 (見 箴14:30)。

* Murders needs no explanation.

謀殺 不需要解釋。

* The person who *practices* these sins shall not inherit the kingdom of God; Paul is not talking about an ***act*** of sin, but a ***habit*** of sin.

*犯了*這些罪的人不得承受上帝的國；保羅談論的不是關於罪的***行為***，而是罪的***習慣。***

* There is a false assurance of salvation that is not based on the Word of God.

有一種救恩的保證是錯誤的，不是基於上帝的話語。

* The fact that the believer is not under law, but under grace, is no excuse for sin (Rom. 6:15), but, rather, an encouragement to live in obedience to the Lord.

信徒不在律法之下，乃在恩典之下，這個事實不是罪的藉口 (羅6:15)，而是對順服主而活的 鼓勵。

* Since the law cannot change or control the old nature, how does the believer handle the old nature when it is capable of producing such horrible sins?

既然律法不能改變,或 控制舊本性，那麼當舊本性能夠產生如此可怕的罪時，信徒要如何處理舊本性?

**The Old Nature Must Be Crucified** (verse 24)

**舊本性必須被釘死在十字架上** (24節)

* Paul explains that the believer is identified with Christ in His death, burial, and resurrection (Rom. 6).

保羅解釋說，信徒在基督的死亡、埋葬和復活中，等同於基督 (羅6章)。

* Christ not only died for me, but I died with Christ.

基督不僅為我死了，而且我和基督同死。

* Christ died for me to remove the penalty of my sin, but I died with Christ to break sin’s power.

基督為我而死，是為了除去我犯罪的刑罰，但我與基督同死，是為了打破罪的權勢。

* Paul has mentioned this already in Galatians (see 2:19-20), and he will mention it again (6:14).

保羅在加拉太書中已經提到這點 (見 2:19-20)，而且他會再次提到它 (6:14)。

* He does not tell us to crucify ourselves, because this is impossible. (Crucifixion is one death a man cannot inflict on himself.)

他沒有告訴我們，要把我們自己釘在十字架上，因為這是不可能的。(釘死在十字架是，人不能強加在自己身上的死亡)。

* He tells us that the flesh has already been crucified; it is our responsibility to **believe** this and **act** on it.

他告訴我們，肉體已經被釘在十字架；我們有責任 **相信** 這一點，並 **採取行動**。

* Paul calls this “reckoning” in Romans 6, and reiterates this truth in Colossians 3:5.

保羅在羅馬書6章中稱這個為 “看為”，並在 歌羅西書3:5重申這一事實。

* *We are not debtors to the flesh, but to the Spirit* (Rom. 8:12-14).

*我們 不是肉體的債戶，而是聖靈的債戶* (羅8:12-14)。

* We must accept what God says about the old nature and not try to make it something that it is not.

我們必須接受上帝關於舊本性所說的，而不是試圖使它成為，它不是的東西。

* We must not make “provision for the flesh” (13:14) by feeding it the things that it enjoys.

我們絕不要 “為肉體安排” (13:14)，藉著餵養肉體喜歡的事物。

* In the flesh dwells no good thing (7:18), so we should put no confidence in the flesh (Phil. 3:3).

在肉體之中，沒有良善 (7:18)，所以我們應該不倚靠肉體 (腓3:3)。

* The flesh is not subject to God’s law (Rom. 8:7), and it cannot please God (v. 8).

肉體不受上帝律法的約束 (羅8:7)，它不能取悅上帝 (8節)。

* Only by the Holy Spirit can we “put to death” the deeds that the flesh would do through our body (v. 13).

只有靠著聖靈，我們才能 “治死” 這肉體,藉著我們身體,所做的惡行 (13節)。

* The Holy Spirit is not only the Spirit of life (Rom. 8:2; Gal. 5:25), but He is also the Spirit of death: He helps us to reckon ourselves dead to sin.

聖靈不僅是生命的靈 (羅8:2; 加5:25), 但祂也是死亡的靈：祂幫助我們認識到自己對罪已經死了。

* We have seen two ministries of the Spirit of God: He enables us to fulfill the law, and He enables us to overcome the flesh. He has a third ministry as well.

我們已經看到了上帝聖靈的兩個事工：祂使我們能夠成全律法，祂使我們能夠勝過肉體。祂還有第三個事工。

1. **The Spirit Enables Us to Produce Fruit** (5:22-23, 25-26)

**聖靈使我們能結出果實**

* It is one thing to overcome the flesh and not do evil things, but quite something else to do good things.

戰勝肉體而不做壞事是一回事，但做善事是另一回事。

* The legalist might be able to boast that he is not guilty of adultery or murder (but see Matt. 5:21-32), but can anyone see the beautiful graces of the Spirit in his life?

律法主義者也許可以吹噓，他沒有通姦或謀殺罪。(但 見 太5:21-32)，但誰能在有生之年看到聖靈美好的恩典？

* Negative goodness is not enough in a life; there must be positive qualities as well.

消極的善良在生活中是不夠的；還必須有積極的品質。

* The contrast between works and fruit is important.

行為和結果子之間的對比很重要。

* A machine in a factory works and turns out a product, but it could never manufacture fruit.

工廠裡的機器工作並生產出產品，但它永遠無法製造水果。

* Fruit must grow out of life, and in the case of the believer, it is the life of the Spirit (Gal. 5:25).

果子必須從生命中長出來，以信徒的案例，它是聖靈的生命 (加5:25)。

* When you think of “works,” you think of effort, labor, strain, and toil; when you think of “fruit,” you think of beauty, quietness, the unfolding of life.

當你想到 “工作” 時，你會想到努力、勞動、緊張和辛勞；當你想到 “果子” 時，你會想到美麗、安靜，開展的生活。

* The flesh produces “dead works” (Heb. 9:14), but the Spirit produces living fruit.

肉體產生 “致死的行為” (來9:14)，但聖靈卻結出生命的果子。

* And this fruit has in it the seed for still more fruit (Gen. 1:11).

這果子,在它裡面,含有更多果子的種子 (創1:11)。

* Love begets more love! Joy helps to produce more joy! Jesus is concerned that we produce “fruit... more fruit... much fruit” (John 15:2,5), because this is the way we glorify Him.

愛會帶來更多的愛！喜樂有助於產生更多的喜樂！耶穌關心我們生產 “果子... 更多果子... 更多更多果子” (約15:2,5)，因為這是我們榮耀祂的方式。

* The old nature cannot produce fruit; only the new nature can do that.

舊本性不能結出果實；只有新性情才能做到這一點。

* The New Testament speaks of several different kinds of “fruit”:

新約聖經中談到幾種不同種類的 “果子”：

* People won to Christ (Rom. 1:13)

為基督所得的人 (羅1:13)

* Holy living (6:22)

成聖的生活 (6:22)

* Gifts brought to God (15:26-28)

帶到上帝面前的禮物 (15:26-28)

* Good works (Col. 1:10)

行善事 (西1:10)

* Praise (Heb. 13:15)

讚美 (來13:15)

* The “fruit of the Spirit” listed in our passage has to do with character (Gal. 5:22-23).

我們經文中列出的 “聖靈的果子” 與品格有關 (加5:22-23)。

* It is important that we distinguish the *gift* of the Spirit, which is salvation (Acts 2:38; 11:17), and the *gifts* of the Spirit, which have to do with service (1 Cor. 12), from the *graces* of the Spirit, which relate to Christian character.

重要的是，從聖靈的恩典，這與基督徒的品格有關，我們要分辨出 所賜的聖靈 ，那就是救恩 (徒2:38; 11:17)，和聖靈的*恩賜* ，這與服事有關 (林前12章)。

* Unfortunately, an overemphasis on gifts has led some Christians to neglect the graces of the Spirit.

不幸的是，過分強調恩賜，導致一些基督徒忽視了聖靈的恩典。

* Building Christian character must take precedence over displaying special abilities.

塑造基督徒品格必須優先於展示特別的能力。

* The characteristics that God wants in our lives are seen in the nine-fold fruit of the Spirit.

上帝希望在我們生命中的特徵，從聖靈的九重果子中可以看見。

* The **first** three qualities express the **Godward** aspect of the Christian life.

**前**三個特性表達基督徒生活中**向著上帝**的一面。

* Paul began with love because all of the other fruit is really an outgrowth of love.

保羅從愛開始，因為所有其他的果子都是從愛發展出來的。

* Compare these eight qualities with the characteristics of love given to the Corinthians (1 Cor. 13).

將這八種特性與給哥林多信徒的愛的真諦進行比較 (林前13章)。

* This word for love is agape, which means divine love. The Greek word ‘*eros’*, meaning “sensual love,” is never used in the New Testament.)

愛agape這字，意思是神聖的愛。希臘字 ‘*eros’*，意思是 “肉體上的愛”，在新約從未使用過。

* This divine love is God’s gift to us (Rom. 5:5);we must cultivate it and pray for its increase (Phil. 1:9).

這種神聖的愛是上帝賜給我們的禮物 (羅5:5)；我們必須培養它，並祈禱它增加 (腓1:9)。

* When a person lives in the sphere of love, then he experiences joy— that inward peace and sufficiency that is not affected by outward circumstances.

當一個人生活在愛的領域時，他就會體驗到快樂—不受外在環境影響的內在平安與滿足。

* Paul’s experience recorded in Phil. 4:10- 20, describes a “holy optimism” keeps him going in spite of difficulties.

保羅的經歷記載在腓立比4:10-20，他描述一種 “神聖的樂觀” 使他儘管困難，都能繼續前進。

* Love and joy produce peace, “the peace of God, which passes all understanding” (Phil. 4:7).

愛和喜樂產生平安， “神所賜、出人意外的平安” (腓4:7)。

* The **next** three express the **man-ward** aspect of the Christian life: long-suffering (courageous endurance without quitting), gentleness (kindness), and goodness (love in action).

**接下來**的三個表達基督徒生活中**向著人的**一面：忍耐 (勇敢持久而不放棄)，恩慈 (仁慈) 和良善 (化愛為積極行動)。

* The long-suffering Christian will not avenge himself or wish difficulties on those who oppose him.

忍耐的基督徒不會為自己報仇，也不會希望那些反對他的人遇到困難。

* He will be kind and gentle, even with the most offensive, and will sow goodness where others sow evil. Human nature can never do this on its own; only the Holy Spirit can.

他是仁慈的和柔和的，即使對最冒犯的人，在別人播下邪惡的地方，他也會播下良善的種子。人性永遠不可能靠自己做到這一點；只有聖靈有能力。

* The **final** three qualities are **self-ward**: faith (faithfulness, dependability); meekness (the right use of power and authority, power under control); and temperance (self-control).

**最後**三個特性是**向著自己**：信實 (忠誠、可靠)；溫柔 (正確使用權力和權威、掌控權力)；和節制 (自我控制)。

* Meekness is not weakness. Jesus said, “I am meek and lowly in heart” (Matt. 11:29), and Moses was “very meek” (Num. 12:3); yet no one could accuse either of them of being weak.

柔和不是軟弱。耶穌說：“我心裡柔和謙卑” (太11:29)，摩西是 “極其謙和” (民12:3)；然而，沒有人可以指責他們任何一人是軟弱的。

* The meek Christian does not throw his weight around or assert himself; just as wisdom is the right use of knowledge, so meekness is the right use of authority and power.

柔和的基督徒不會給人壓力,或 堅持自己；正如智慧是正確的使用知識，柔和是正確的使用權威和權力。

* It is possible for the old nature to counterfeit some of the fruit of the Spirit, but the flesh can never produce the fruit of the Spirit.

舊本性可能偽造出一些聖靈的果子，但肉體永遠不能產生聖靈的果子。

* One difference is this: When the Spirit produces fruit, God gets the glory and the Christian is not conscious of his spirituality; but when the flesh is at work, the person is inwardly proud of himself and is pleased when others compliment him.

這是一個差別：當聖靈結出果子時，上帝得到榮耀，而基督徒沒有意識到自己的靈性；但是當肉體作工時，這個人內心為自己感到驕傲，當別人讚美他時，他感到高興。

* The work of the Spirit is to make us more like Christ for His glory, not for the praise of men.

聖靈的工作是使我們,為祂的榮耀,更像基督，而不是為了人的讚美。

* Since the cultivation of the fruit is important, Paul warns that there must be a right atmosphere before the fruit will grow (Gal. 5:25-26).

由於果子的栽培很重要，保羅警示，在果子生長前必須有正確的氛圍 (加5:25-26)。

* Just as fruit cannot grow in every climate, so the fruit of the Spirit cannot grow in every individual’s life or in every church.

正如果子不能生長在每一種氣候，聖靈的果子也不能生長在每個人的生命中,或 每個教會中。

* Fruit grows in a climate blessed with an abundance of the Spirit and the Word.

果子生長在聖靈充沛和上帝話語的神聖氣候中。

* To “walk in the Spirit” (Gal. 5:25) is to “keep in step with the Spirit”—not to run ahead and not to lag behind.

To “當靠聖靈行事” (加5:25) 即 “保持與聖靈同步”—不跑在前面，不落後。

* This involves the Word, prayer, worship, praise, and fellowship with God’s people.

這涉及上帝的話語、禱告、敬拜、讚美,以及 與上帝子民的相交。

* It also means, “pulling out the weeds” so that the seed of the Word can take root and bear fruit.

它也意味著，“拔除雜草”，使上帝話語的種子能夠生根結果。

* The Judaizers were anxious for praise and “vainglory,” and this led to competition and division.

猶太基督徒急於讚美和 “虛榮”，這導致了競爭和分裂。

* Fruit can never grow in that kind of an atmosphere.

果子永遠不能在這種氛圍中生長。

* We must remember that this fruit is produced to be eaten, not to be admired and put on display.

我們必須記住，這果子是生產來食用的，而不是用來欣賞和展示的。

* People around us are starving for love, joy, peace, and all the other graces of the Spirit.

我們周圍的人正在渴求愛、喜樂、平安,和 聖靈的所有其他恩典。

* When they find them in our lives, they know that we have something they lack.

當他們在我們的生活中發現這些時，他們知道，我們有他們缺乏的東西。

* We do not bear fruit for our own consumption; we bear fruit that others might be fed and helped, and that Christ might be glorified.

我們沒有結出果子供自己消費；我們結果，使別人得著食物和幫助，並使基督得榮耀。

* The flesh may manufacture “results” that bring praise to us, but the flesh cannot bear fruit that brings glory to God.

肉體可以製造 “成果”，給我們帶來讚美，但肉體不能結出榮耀上帝的果子。

* It takes patience, an atmosphere of the Spirit, walking in the light, the seed of the Word of God, and a sincere desire to honor Christ.

這需要耐心、聖靈的氛圍、行走在光明中、上帝話語的種子,以及 榮耀基督的真誠渴望。

**Conclusion: 結論**

* The Holy Spirit alone can give us that “ultimate freedom"—freedom from sin and self.

只有聖靈才能賜給我們 “終極的自由"—脫離罪惡和自我的自由。

* Only the Holy Spirit enables us to fulfill the law of love, to overcome the flesh, and to bear fruit.

只有聖靈才能使我們成全愛的律法、勝過肉體、結出果子。

* The question facing each of us today is, “Will you yield to Him and let Him work?”

今天我們每個人面臨的問題是，“你會降服在祂面前，讓祂作工嗎？”