

FOLLOWING & FINANCE 跟随与金钱

2 Corinthians 哥林多后书 8:1-9 & Luke 路加福音 18:18-30

USED 使用: Follow 25 Launch 启动跟随 25 (7th March 2021 三月七日)

Mining magnate Andrew Forrest is one of Australia's richest people with a personal fortune of just over \$23 Billion US. Back in 2017, when he was worth a mere \$6 billion, he gathered the media and politicians to announce that he will give away \$400 million of his personal fortune. 矿业巨头安德鲁·福雷斯特是澳大利亚最富有的人之一，个人财富刚刚超过 230 亿美元。早在 2017 年，当他身价仅为 60 亿美元时，他召集媒体和政界人士去宣布他将捐出他的个人财富的 4 亿美元。

It was the largest single donation by a living person in Australian history. Forrest said of the donation that "all of us who have done well have been blessed by good fortune. So the generous person, the loving person, gives back."

这是澳大利亚有史以来最大一次仍在生的人的捐赠。福雷斯特在谈到捐款时说：「所有我们这些有成就的人都是得到好运的祝福。所以慷慨的人，有爱心的人，会回馈。」

It was a gift that would do a remarkable amount of good to a number of causes. But did you notice the assumption that lay behind the gift?

这是一份对许多事功有益处的礼物。但是你注意到这礼物背后的假设了吗？

The assumption is that you are generous once you can afford it. This assumption, that we can't afford to help, is one of the biggest road blocks to a life of generosity.

这假设是你有能力应付的话就可以慷慨大方。这种我们无力去帮助的假设，是阻碍我们活出慷慨生命的最大障碍之一。

This is our topic today as we look at how being a disciple of Jesus shapes every area of life...especially for us living in the wealthy, materialistic West.

这是我们今天的主题，我们要看看成为了耶稣的门徒如何塑造生命的每一个领域...特别是对于我们这些生活在富裕的，好物资主义的西方社会。

Money, finance, possessions is going to be one of the biggest road blocks to Follow 25 coming to fruition for us. It is one of the biggest roadblocks to a life of discipleship.

金钱，财政，财产将成为我们实现跟随 25 的最大的路障之一。它是门徒生命的最大障碍之一。

Jesus talks about money, possessions, greed and wealth a lot in Luke's gospel, especially as Jesus walks the road to Jerusalem and teaches his disciples what it means to follow him.

耶稣在《路加福音》中经常谈论金钱、财产、贪婪和财富，特别是当耶稣走在通往耶路撒冷的路上，教导他的门徒跟随他的意思是什么时。

1/3 of his parables are on the topic. He warns of the dangers and what it looks like to live a life of pervasive generosity.

他的三份之一的比喻是关于这个主题。他警告生活在普遍的富裕中的危险和活出慷慨生命是什么样子。

Our perspective on money and possessions and wealth—and how we handle them—lies at the very heart of Christian discipleship.

我们对金钱、财产和财富的看法…以及我们如何处理它们…是如何活出基督徒的生命作为门徒的核心所在。

Does that sound like an overstatement? It's not. The Bible emphatically demonstrates that how we view our money and possessions is of utmost importance.

这听起来像是夸大其词吗？不是。《圣经》强调表明，我们如何看待我们的钱和财产是至关重要的。

What we do with them will influence eternity.

我们怎样应用它们将会影响我们的永恒。

God has recorded in the Bible everything we need to know about his investment priorities, his high standards of management, and the rewards he offers his faithful stewards.

我们需要了解的关于上帝投资的优先次序、他对管理的高标准以及他给予他忠实的管家的奖励的一切，他都已记录在圣经中了。

Jesus is asked a question by someone in v18. It says that the person is a ruler. We are told that he is rich in v23.

在18节中有一个人问了耶稣一个问题。还说，这人是一个官。而且23节告诉我们他很富有。

He has been known for centuries as the 'rich young ruler.'

很久以来，他一直被称为「年轻富有的官」。

With this particular interaction with Jesus there are **three things** to learn about money and wealth and possessions.

通过他与耶稣的这个特殊的互动，有三件关于金钱、财富和财产的事可学习。

DANGEROUS WEALTH 危险的财富

Firstly, we see the danger of wealth in the middle of the passage. In v24 Jesus looks right at this young man and says:

首先，我们在这段经文的中段看到财富的危险。在24节，耶稣看着这个年轻人并说：

“How hard it is for the rich to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

有钱财的人进上帝的国是何等的难哪！骆驼穿过针眼比财主进上帝的国还容易呢！

Jesus is using a metaphor here; a metaphor of impossibility.

耶稣在这里用一个隐喻：比喻不可能的事情。

The camel was the biggest land animal that people knew of at that time. The eye of the needle was the smallest hole.

骆驼是当时人们所知的最大的陆地动物。针眼是最小的洞。

It is similar to us using the metaphor like “They’ve got a snowball’s chance in hell”. It is virtually impossible for the rich to get into heaven.

就好像我们说：「他们在地狱里有雪球般的机会」。有钱财的人几乎不可能进入天堂。

The world’s richest person has a personal fortune of around \$US200 Billion.

全球首富的个人财富约为2000亿美元。

I’ve mentioned before that when I put my income into the website *Global Rich List* it ranks Nat and I in the top 6 million richest people in the world.

我之前提到过，当我把我的家庭收入的数目在「全球富豪榜上」的网站作比较时，我和太太排在世界前600万最富有的人中。

We’re in the top 0.09% of the world population.

我们在世界人口的前0.09%中。

When Jesus speaks about rich people, he isn’t referring to people on the Forbes rich list, he is talking to people like me - and you.

当耶稣谈到富有的人时，他不是指《福布斯富豪榜》上的人，而是在对我和你这样的人说话。

He is saying it is easier for a camel to go through the eye of a needle than it is for US to get into heaven.

他说骆驼穿过针眼比 **我们** 进入天堂更容易。

Notice the reaction from those who were listening on to this incident, v26: “**Who then can be saved?**”

请注意那些正听见这话的人的反应，26节：「**这样，谁能得救呢？**」

The disciples are confused because in their culture they thought the rich ones were particularly blessed by God.

门徒们感到困惑，因为在他们的文化中他们认为富有的人是特别受了上帝的祝福。

Jesus responds, **what is impossible with MEN is possible with GOD**. Jesus didn’t say, “what is impossible with RICH PEOPLE”.

耶稣回答说：「**在人所不能的事，在上帝都能。**」耶稣没有说：「**在富有的人所不能的事。**」

He said, “what is impossible with ALL PEOPLE is possible with God”.

他说：「**在所有的人所不能的事，在上帝都能。**」

He is saying ALL SALVATION is a miracle. It is impossible that anyone would be saved, because as Romans 3 says, “*all have sinned and fall short of the glory of God.*”

他说的是所有的拯救都是一个奇迹。任何人都不可能得救，因为正如《罗马书》三章所说：「**因为世人都犯了罪，亏缺了上帝的荣耀，**」

It is not possible for anyone to be saved except for God intervening and doing the impossible. 除了上帝的干预和成就不可能的事之外，任何人都不可能得救。

The reason Jesus raises it here with this rich man is because the same thing that makes salvation impossible for all of us is made worse by money.

耶稣之所以在这里和这个有钱财人提出这个问题，是因为金钱使让我们所有人无法得救的同一件事变得更糟。

The Old Testament book of Proverbs is primarily concerned with how to navigate life in God’s world well.

《旧约》中的《箴言》主要涉及如何在神的世界中好好地驾驭生命。

It says a lot about money, and in particular, two really important things that it says about the spiritual power of money.

它说了很多关于钱，特别是，关于金钱的属灵力量的，两件非常重要的事情。

Distracting 分心

Firstly, money has the spiritual power to distract you from what is really important.

首先，金钱有属灵力量去分散你对真正重要的东西的注意力。

So distracted we don’t have time to really ask the important questions like *what am I really here for? What am I really accomplishing in life?*

如此的分心，我们没有时间真正问重要的问题，比如，我活在这里真正是为了什么？我一生中真正要完成什么？

Proverbs 11:4 says: ***Wealth is worthless in the day of wrath, but righteousness delivers from death.***

箴言11：4说：**遭怒的日子钱财无益；惟有公义能救人脱离死亡。**

Wealth is worthless in the day of wrath means that money can’t help us when the troubles in life hit.

在遭怒的日子里，财富是毫无价值，这意味着当生活中的烦恼来袭时，金钱是帮不了我们的。

It does attempt to give us the deep delusion that if we have enough of it we are safe.

它确实试图给我们深深的错觉，如果我们有足够的它，我们就会安稳。

But we're not safe from grief and bereavement, from illness, from disaster. Not even safe from financial ruin.

但我们无法免于悲伤和丧亲，疾病或灾难。甚至不能免于财政的崩溃。

Money can't stop death, tragedy, heartbreak, or from poverty, and when they come we're not ready.

金钱无法阻止死亡、悲剧、心碎或贫困，当这上到来时，我们还没有准备好。

Money has the power to distract us from the really important questions of life.

金钱有能力分散我们对生活中真正重要问题的注意力。

Distorting 扭曲

Secondly, Proverbs says that money has the ability to distort our self-image.

其次，《箴言》说金钱有能力扭曲我们的自我形象。

In Proverbs 30:8-9 it says: *give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?'*

《箴言》30: 8-9中说：使我不贫穷也不富足，赐给我需用的饮食。免得我饱足了，就不认你，说：「耶和華是誰呢？」

To see a person humbled under prosperity is the greatest rarity in the world. Wealth leads to pride.

看到一个人在繁荣中谦卑是世界上最罕见的。财富带来骄傲。

It puts us in a place where we say, "Who is God? Why do I need him?"

它把我们放在一个地方去说：「上帝是誰呢？我為什麼需要他？」

WHY WEALTH IS SO DANGEROUS 为什么财富如此危险

Let's go back to the beginning of this passage and unpack why wealth is so dangerous to us.

让我们回到今天的经文的开头，解开为什么财富对我们如此危险。

18 A certain ruler asked him, "Good teacher, what must I do to inherit eternal life?"

"Why do you call me good?" Jesus answered. "No one is good—except God alone. You know the commandments: 'You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honour your father and mother.'"

"All these I have kept since I was a boy," he said.

18 有一个官问耶稣说：「善良的老师，我该做甚么事才能承受永生？」19 耶稣对他说：「你为甚么称我是善良的？除了上帝一位之外，再没有善良的。20 诫命你是知道的：『不可奸淫；不可杀人；不可偷盗；不可作假见证；当孝敬父母。』」21 那人说：「这一切我从小都遵守了。」

We should be shocked by Jesus' answer to the question of 'what must I do to inherit eternal life?'

我们应该对耶稣怎样回答：「我该做甚么事才能承受永生？」这问题感到震惊。

Jesus says, *'Obey the 10 commandments.'* The implication is that this is how we get eternal life. 耶稣说：『遵守十诫。』言下之意是这就是我们获得永生的方法。

This should shock us because immediately before this Jesus tells a story of a Pharisee and a tax collector where the obedient religious man went home not saved but the sinner is saved.

这应该让我们震惊，因为就在这之前，耶稣讲述了一个法利赛人和一个税吏的比喻，听话的宗教人士回家去时没有被得救称义，而是犯罪的人却得救算为义。

Jesus says again and again that we can't save ourselves by being good.

耶稣一而再，再而三的说，我们不能靠行善来拯救自己。

So why didn't Jesus just say here: *"I'm on the way to Jerusalem to die on a cross to pay a ransom and to take the penalty you deserve for your sin. If you put your trust in me you will have eternal life."*

那么，为什么耶稣不在这里说：「我在去耶路撒冷的路上，去死在十字架上，去承受你的罪所带来应得的惩罚，以支付罪的赎价。如果你信任我，你将有永生。」

That would be consistent with what Jesus has said elsewhere, and the rest of the New Testament. 这样才与耶稣在其他地方和《新约》的其余部分所说的话一致。

But to say, *"I've come to die for your sins"* would have been incomprehensible to this young man.

但说：「我来，是为你的罪而受死」对于这个年轻人来说是难以理解的。

Like the majority of people, he doesn't think he's got a problem. Look what he says in v21: ***All these I have kept since I was a boy.***

和大多数人一样，他认为自己没有问题。看看他在21节中怎样说：「这一切我从小都遵守了。」

In other words, *"I DON'T NEED A RESCUER. I'm a good person. I might not be perfect but I don't need a rescuer."*

换句话说：「我不需要一个拯救者。我是个善良的人，我可能不是完美的，但我需要一个拯救主。」

Jesus is digging deeper into this young man's heart.

耶稣正在深入挖掘这个年轻人的心。

Deep down he must have been feeling something wasn't right. Something wrong. Something missing.

在他内心深处，一定觉得有些事不对劲，出了错，缺少了些什么。

If we think we can get right with God by being good we'll always feel insecure. *Have I done enough?*

如果我们认为我们可以通过善行得到与上帝和好，我们将永远感到不踏实。我做得足够了吗？

Even those who project an image that they've got it all together on the outside, on the inside they know better.

即使是那些在表面投射出他们万事稳稳当当的人、私底下他们也更清楚里面的状况。

On the inside WE know better too. We know the things we have done and thought we could hide but we can't hide them from our conscience.

私底下，我们也是更清楚的。我们知道我们做过的事情，并认为我们可以隐藏，但我们不能从我们的良心去隐藏他们。

Jesus is reminding this young man that his first, and fundamental, problem is that he is in fact NOT good - no mere mortal is, which is the point of v19.

耶稣提醒这个年轻人，他第一要紧的，也是根本的问题是，他其实并不善良…没有一个世人是善良的，这是19节的要点。

Jesus then goes on to show him where he is not good in v22:

耶稣接着在22节告诉他，他的真实情况：

When Jesus heard this, he said to him, "You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

耶稣听见了，就对他说：「你还缺少一件：要变卖你一切所有的，分给穷人，就必有财宝在天上；你还要来跟从我。」

Jesus has never suggest to anyone else that the way to be saved is to give all your money to the poor. Why here?

耶稣从未向其他任何人建议过，得救的方法就是把你所有的钱都给穷人。为什么在这里如此说？

He is doing it because it is a brilliant strategy to help this rich young ruler to see he needs rescuing.

他这样做是是一个绝妙的战略，为了去帮助这位年轻富有的官看到他需要被拯救。

Jesus targets this man's idol. This is the thing he is looking to give him what only God can give him.

耶稣瞄准这个人的偶像。这是他想要给他的东西，只有上帝可以给他。

Money is not just a tool for him, it is an identity score card. It's his security and hope. This is the thing that is squeezing God out of his life.

钱不只是他的工具，而且是他的身份证明卡。是他的安全感和希望。就是这些把上帝从他的生命中挤了出来。

When Jesus presses him on this one he sees he hasn't in fact obeyed the commandments at all. He is not good.

当耶稣在这方面追问，他看到自己实际上根本没有遵守诫命。他不是良善的。

Jesus pushed him to give it all up for the poor. Give it all up for God. Give it all up and follow Jesus.

耶稣推逼他去为穷人放弃一切。为上帝放弃这一切。放弃这一切，去跟随耶稣。

He couldn't. Verse 23 says: *he became very sad*. He is deeply grieved. Deeply distressed. His money is not just money to him.

他不能。第23节说：「他…就很忧愁」。他深感悲痛。深感苦恼。他的钱对他来说不只是钱。

His money to him is...well...more important. He didn't want God to get in the way of what was more important to him.

财富对他来说…嗯…是更重要。他不想上帝去阻扰对他更为重要的事情。

He wasn't good. He didn't actually obey the 10 commandments. He couldn't even get past the first one "you will have no other gods." His money was his god.

他不是善良。实际上他并没有遵守十诫。他甚至不能通过「你不可有别的神」的第一条。他的钱就是他的别神。

Money can so easily become a sudo saviour; a false saviour.

金钱很容易成为救主顶替：一个虚假的救主。

Jesus sets it up as the alternative god when he said *you cannot serve both God and money*. We are devoted to one or the other, but it can't be both.

当耶稣说：「你们不能又服侍上帝，又服侍金钱」时，便以把它设定为别的神。我们不是恨这个爱那个，就是重这个轻那个，不能两者兼得。

FOLLOW 25 & FINANCE 跟随 25 与金钱

Our key objective for the next 5 years is to see 65% of St Paul's identifying much growth in faith in Jesus.

我们未来5年的主要目标是，看到圣保罗堂里65%的人确认对在耶稣里的信心有显著的增长。

We want to see the majority of us further advanced in following Jesus. What the New Testament tells me is that wealth, money, materialism is going to be one of the major distractions along the way.

我们希望看到我们大多数人在跟随耶稣方面有进一步的进步。《新约》告诉我的是，财富、金钱、好物主义将成为一路上的主要干扰因素之一。

Here are THREE things we can do to guard against the major hazard, and maximise the helpfulness of money.

以下是我们可以做的**三件事**，以防止重大的危险，并最大限度地提高金钱的帮助性。

The first thing is to **assume you are in denial**. Jesus is pretty blunt because this rich young ruler was in denial.

第一件事是假设你是在否认。耶稣相当直率，因为这个年轻富有的官是在否认。

That is the nature of addiction. An addiction will say 'I'm not addicted. I don't had a problem.' So the first thing is to assume we are under the influence.

这就是上瘾的本质。上了瘾的会说：「我没有上瘾。我没有问题。」因此，第一件事是假设我们已受到了影响。

Assume that the amount of money you think you need is **MORE** than what you really need. 假设你认为你需要的钱比你真正需要的还多。

Assume also that the amount of money you think you can give away is **less** than what you really can give away. The Bible says that money makes us blind.

还假设你认为你可以捐出的钱比你真正能捐出的少。圣经说钱使我们瞎眼。

The second thing to do is **look to the Rich Young Ruler**. Why do that when he walks away sad and rejects Jesus?

第二件事是看看这年轻富有的官。那一位在他拒绝耶稣离开时很忧愁，为什么还要看他？

I'm not referring to him...I mean the OTHER 'Rich Young Ruler' in this passage who DOES the right thing?

我不是指他...我是指这后段经文中的另一个「年轻富有的统治者」，做了正确的事的那位？

Jesus is around 30-32 when he was heading to Jerusalem.

耶稣前往耶路撒冷时是大约30-32岁。

The Bible says he existed with God for eternity. He made everything. He rules and sustains everything. He owns everything.

圣经说他与神永远共存。他创造了万有。他统治和持守一切。他是万有的主宰。

He left that aside and came from heaven to identify with the spiritual poverty of the human race.

他把那些置之不理，从天降临，与人类的属灵贫困联系在一起。

He is on his way to Jerusalem to die on a cross and into a poverty deeper than anyone has ever gone. He will be stripped of everything - including his life!

他正在去耶路撒冷的路上，去死在十字架上，陷入比任何人都更严重的贫困。他将被剥夺一切...包括他的生命！

2 Corinthians 8:9 puts it in economic terms: ***For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you through his poverty might become rich.***

哥林多后书8: 9从经济的角度来描述：「你们知道我们主耶稣基督的恩典：他本是富足，却为你们成了贫穷，好使你们因他的贫穷而成为富足。」

He was drained of all riches so that we, though poor, can receive his riches.
他所有的财富被耗尽了，这样我们虽然本是贫穷，却能得到他的富足。

In Jesus we get adoption into God's family, forgiveness, pardon, eternal life. It is the only wealth that makes us truly secure, even in and beyond death.
在耶稣中，我们被收养到神的家庭，宽恕，赦免，永生。这是使我们真正安稳的唯一财富，即使在死亡内或之后。

We need to look to the true Rich Young Ruler until we get weepingly excited over what he has achieved for us and gifted us.
我们需要寻找真正的富有的年轻统治者，直到我们为他为我们取得的成就和天赋而哭泣兴奋。

Look to the glorious news of God's grace and riches to us in the Lord Jesus until it drains all power out of money and possessions.
仰望神在我们的主耶稣里给我们的恩典和财富的荣耀消息，直到金钱和财产的所有力量被耗尽。

Until it just becomes mere currency. Just money and no longer our security and self-esteem.
直到它变成单纯的货币。只是钱，不再是我们的安稳全感和自尊。

The third thing to do is **have a plan to use your wealth with purpose. To use it with eternity in mind as stewards of God's resources.**
第三件事就是，制定一个有目的地运用你的财富的计划。存着永恒的心态以作为上帝的资源的管家去使用。

Step 1: Investigate what percentage of your income are you giving away?
第一步：调查您赠送出的与收入的百分比？

How much goes to Christian ministry and charity? Christianity ministry to help people out of spiritual poverty and to charity to help people out of physical poverty.
有多少钱是为了基督的事工和慈善机构？基督的事工去帮助人摆脱属灵贫困，慈善工作帮助人摆脱物质贫困。

Step 2: if not at least 10% - the very least amount that the disciples are to give away - work out how you can aggressively move towards 10% this year?
第2步：如果不是至少 10%(门徒当奉献的最少金额)，定下你今年将如何积极走向10%？

Step 3: figure out what sacrifices you are going to make in order to get there?
第3步：弄清楚你为了达到这个计划而需要做出什么牺牲？

If you don't need to make sacrifices in order to give 10% then you aren't giving enough.

如果你不需要做出牺牲来付上10%，那么你就是没有足够的付出。

Sacrificial giving is not about a percentage it is when our living standard changes in such a way that we feel loss.

牺牲性的奉献不是在乎于一个百分比，它是当我们的生活水平因应而改变，以致我们感到失落。

The 17th century American pastor and theologian Jonathan Edwards gave a vivid illustration. A poor man is a man walking with a burden - a burden of discomfort, inconvenience.

17 世纪的美国牧师和神学家乔纳森·爱德华兹生动地说明了这一点。有一位穷人带着负担走路…不舒适、不方便的负担。

When a Christian comes along and says, "I can't afford to help the poor," they are actually saying, "If I help, it will cut into my style of living."

当一个基督徒走过来，说：「我帮不起穷人」时，他们实际上是在说：「如果我帮忙，那将影响到我的生活方式」。

In other words, some of the poor man's burden would slide over onto the helper. This means the helper would not be able to take the vacation they want or buy the car they want.

换句话说，一些穷人的负担会滑到帮助他的人的身上。这意味着帮手的将不能享用他们想要的假期或购买他们想要的车。

Edwards would respond, 'Isn't that the point! Isn't that what the Bible is calling us to live out?'

爱德华兹这样回答：「这不就是重点吗？这不是圣经吩咐我们要活出来的生命吗？」

If your giving does not burden you or cut into your lifestyle in any way, you must give more. You can give \$400 million, it will do a great deal of good, but if it hasn't put a dent into your lifestyle in such a way that you take on the burden of the recipient then it isn't generosity.

如果你的付出不会给你增加负担，也不会某情况下削减你的生活方式，你必须付出更多。你可以给 4 亿元，它会成就很多的好事，但如果它没有对你的生活方式造成影响，让你承担接受者的负担，那么它不是慷慨。

Edwards would say to the family that can give away 10% of their income without any dent on their lifestyle that they must give more.

爱德华兹会对可以放弃 10% 的收入，而不会影响他们的生活方式的家庭说，他们必须付出更多。

American Author and Pastor John Piper argues this point very strongly: *It is a biblical truth beyond all dispute: all your money is God's (Psalm 24:1) and has been loaned to you as a steward to use in ways that maximise the glorification of God's mercy in the world (Matthew 25:14-30). And it is irrational to think that giving 10% of that money to church settles the issue of good stewardship. In a world of such immense need, and in a country of such immense luxury,*

and under the commission of such a powerful Lord, the issue of stewardship is not: should I tithe? But rather, "how much of God's trust fund dare I use to surround myself with comforts?"

美国作家和牧师约翰·派珀非常强烈地论证了这一点：这是一个无可争议的圣经真理：你所有的钱财都是上帝的（诗篇24：1），并被借给你这位管家去用来以最大的荣耀去赞美上帝在世界上的怜悯（马太福音25：14-30）。认为把其中10%的钱捐给教会就可以解决良好的管理问题是不合理的。在一个如此巨大的需要的世界里，在一个如此奢侈的国家，在这样一个强大的主的委托下，管理问题不是：我应否奉献十分之一？而是，「我敢用多少上帝的信托基金来以舒适包围自己？」

Step 4: decide what you are giving to and follow through with it. Make yourself accountable.
第4步： 决定你会向谁和给与多少，并贯彻到底。向自己问责。

That is why we pledge at St Paul's. Giving is a spiritual issue and like all spiritual issues we are accountable for it.

这就是为什么我们在圣保罗堂作认捐承诺。奉献是一个属灵问题，像所有属灵问题一样，我们要对此问责。

Step 5: Set aside electronically your regular gift to the church, and then add spontaneous gifts in the worship services and projects and needs as they arise.

第5步： 以电子方式来作您给教会的常规奉献，然后在崇拜时、有项目时和个别需求出现时作自发的额外奉献。

I take my cue here from Paul's teaching that giving should be regular and free — disciplined and spontaneous in 1 Corinthians 16:2. This points to the wisdom of planned, regular, disciplined giving.

我从保罗的教导中得到我的启示，即奉献应该是有规律和自由的…在《哥林多前书》16：2中是有纪律和自发的。这表明有计划、有规律、有纪律的奉献是明智的。

Sporadic giving with no plan will probably mean you are not treating FINANCE as an integral part of your discipleship.

零星的，没有计划的奉献，可能表示你没有把**金钱财政**作为你门徒身份的不可分割的组成部分。

To live radically generous lives with our money, wealth and possessions we don't need courage, we need joy.

我们不需要勇气去用我们的金钱、财富和财产来过极其慷慨的生活，我们需要喜乐。

We need to be relaxed and at peace and secure enough to do it.

我们需要心态放松，并有足够的安全感才足以做到这一点。

This joy only comes when we look at the true rich young ruler who lost everything so that we could gain everything.

只有当我们看到那真正的富有的年轻统治者失去一切，来使我们能够获得一切时，这种喜悦才会到来。

The more we look to Jesus and the riches we have in him the more free we are to live a pervasively generous life; including giving our money away in eye-popping proportions.

我们越是仰望耶稣和我们在他里面拥有的财富，我们就越自由地过上全面地慷慨的生活：包括以令人目不暇给的比例去献上我们的金钱。