

Growing in Faith Through Trials

通過試煉使信心成長

Meditations on the Life of Charles Simeon

對查爾斯·西緬生平的沉思

Romans 羅馬書 12:12, Hebrews 希伯來書 12:1-11

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Today, I aim to encourage us all to obey Romans 12:12: *Be joyful in hope, patient in affliction, faithful in prayer.*

我今天的目標是鼓勵我們所有人都去遵守《羅馬書》12:12：*在盼望中要喜樂；在患難中要忍耐；禱告要恆切。*

I want to encourage us to be patient followers of Jesus Christ, who stand firm and grow in faith in Jesus Christ through life's tough experiences.

我想勸告我們成為耶穌基督的耐心追隨者，在艱難的生活經歷中堅定不移地在耶穌基督的信心中成長。

I sense we've had a few of those in recent years. We need help here.

我覺得我們近年來已經歷了好些。我們都需要幫助。

One of the pervasive marks of our times is *emotional fragility*. We are easily **offended**. We **mope** easily. We **break** easily. Our **relationships** break easily. Our **faith** breaks easily. Our **happiness** breaks easily.

我們這個時代普遍存在的標誌之一是「*情感脆弱*」。我們很容易被冒犯。我們很容易悶悶不樂。我們很容易崩潰。我們的關係很容易破裂。我們的信心很容易破碎。我們的喜樂很容易破裂。

Our commitment to the **church** breaks easily. We are easily **disheartened**.

我們對教會的承諾很容易破裂。我們很容易心灰意冷。

It seems we have little capacity to survive, let alone thrive, in the face of criticism, opposition, persecution, and trials.

面對批評、反對、迫害和試煉，我們似乎沒有生存能力，更談不上興旺成長。

When a society and a church culture of *emotionally fragile quitters* surrounds us, and when we see in ourselves a good bit of this attitude, we need to spend time with people whose lives prove there is another way to live.

在被「*情緒脆弱的放棄者*」所包圍的社會和教會文化中，而你在自己身上也看到有同樣的態度時，我們需要花時間與那些生命中證明有另一種生活方式的人在一起。

I've found it helpful to snuggle up close to a person who has overcome great trials in obedience to God by the power of God's grace.

多年來，我個人發現，依偎在一個靠著上帝恩典的力量，在順服上帝的過程中克服了巨大考驗的人身邊，真的很有幫助。

Reading about their lives helps me. It gives me perspective.
閱讀有關他們的生命的記載對我有幫助。它給了我遠見。

I want to do that today. I want us to see Romans 12:12 worked out in the life of a man who was a **sinner** like you and me, who was a **pastor**, and who did not yield to bitterness year after year through trials.

我今天想做同樣的。我希望我們看到《羅馬書》12:12 在一個像你我一樣的罪人的生命中得到體現，他是一個牧師，年復一年地經歷考驗，卻沒有屈服於苦毒。

In April 1831, **Charles Simeon** was 71. He had been the pastor of Trinity Church, Cambridge, for 49 years. He was asked by a friend how he had overcome the opposition in his 49-year ministry.

1831年4月，查爾斯·西緬 71歲。他已在劍橋三一教堂擔任了牧師49年。一位朋友問他，在他49年的事奉生涯中，他是如何克服對抗的。

He said, “*My dear brother, we must not mind a little suffering for Christ’s sake. When I am getting through a hedge, if my head and shoulders are safely through, I can bear the pricking of my legs. Let us rejoice in the remembrance that our holy Head has surmounted all His suffering and triumphed over death. Let us follow Him patiently; we shall soon be partakers of His victory*” (Moule, 155f).

他說：「我親愛的弟兄，看在基督的份上，我們千萬不要介意受一點苦。當我穿過籬笆時，如果我的頭和肩膀安全地穿過，我就能忍受腿被刺傷。讓我們歡欣紀念我們神聖的元首已經克服了他所有的苦難並戰勝了死亡。讓我們耐心跟隨祂；我們很快將分享他的勝利」（穆勒，155f）。

That’s the perspective I want to have in the hard times.
這就是我希望在困難時期擁有的觀點。

THE MAN, HIS TRIALS, GROWING IN FAITH THROUGH TRIALS 那人，他的試煉，通過試煉在信心中成長

THE MAN 那人

Simeon lived for 77 years, from 1758 to 1836. His father was a wealthy attorney, a religious man but not Christian. We know virtually nothing of his mother.

西緬從生於1758年，在1836年離世時是77歲。他的父親是一位富有的律師，是一位虔誠的但不是基督徒的人。我們對他的母親幾乎一無所知。

At 7, he went to The Royal College of Eton. He was there for 12 years.
7歲時，他入讀於伊頓皇家學院，在那裡寄宿了12年。

The atmosphere was irreligious and degenerate in many ways.

那裡的氣氛在許多方面都是不虔誠的和墮落的。

At 19, he went to Cambridge University. God brought him to faith in Jesus Christ in the first four months.

19歲時，他去了劍橋大學。在最初的4個月裡，神使他相信耶穌基督。

The amazing thing about this is that God did it against the remarkable odds of having no other Christian around.

令人驚奇的是，上帝在沒有其他基督徒在他身邊的情況下也這樣做到了。

Even after becoming a Christian, Simeon did not meet other Christians on campus for almost three years.

即使在他成為基督徒之後，西緬也有近三年沒有在校園裡遇到其他基督徒。

He became a Christian during Easter 1779. In the lead up to Easter, he was told he would need to present himself for communion.

他在1779年的復活節期間成為了一名基督徒。在復活節前夕，他被告知他需要親自出席聖餐儀式。

The prospect of this terrified him. He decided to read some material in preparation for the event. The following is how he describes it in his journal.

這種前景嚇壞了他。他決定閱讀一些材料來為這次活動做準備。他在日記中是這樣描述的。

In Passion week, as I was reading Bishop Wilson on the Lord's Supper. The thought came into my mind, 'What, may I transfer all my guilt to another? Has God provided an offering for me that I may lay my sins on his head? Then, God willing, I will not bear them on my soul one moment longer. Accordingly, I sought to lay my sins on the sacred head of Jesus.

在受難週，我正在讀威爾遜主教有關聖餐的資料。我的腦海裡閃過一個念頭，「有什麼，我可以把我所有的罪疚轉移到另一個的身上嗎？上帝為我提供了什麼，使我可以將我的罪孽放在他的頭上？然後，若隨上帝的旨意，我將不會再把它們放在我的靈魂上。因此，我試圖將我的罪孽歸於耶穌神聖的頭上。

On the Wednesday began to have a hope of mercy. On a Thursday, that hope increased. On Friday and Saturday, it became stronger. And on Sunday morning, Easter Day, April 14, I woke early with those words upon my heart and lips, 'Jesus Christ is risen today! Hallelujah! Hallelujah! From that hour, peace flowed in rich abundance into my soul.

從星期三開始有了憐憫的盼望。星期四，希望增加。在周五和周六，它變得更強大。在4月14日復活節的那個星期天早上，我很早就醒了，心里和嘴唇上都掛著這句話，「耶穌基督今天復活了！哈利路亞！哈利路亞！」從那一刻起，大量的平安湧入我的靈魂。

The effect of his conversion was immediate and dramatic. His well-known extravagance gave way to a life of simplicity.

他歸信的效果是立竿見影的。他從眾所周知的奢侈生活轉變為一個簡單的生命。

In May 1782, Simeon, not yet 23, was ordained a deacon in the Anglican Church. He was appointed to Trinity Church Cambridge as Curate in Charge about six months later.

1782年5月，尚未23歲的西緬被任命為聖公會執事。大約6個月後，他被任命為劍橋三一教堂的牧師。

He preached his first sermon there on November 10, 1782. He ministered there for fifty-four years until his death on November 13, 1836.

1782年11月10日他在那裡宣講了第一次的講道。他在那裡事奉了54年，直到他於1836年11月13日去世。

He became known as a great preacher and bible teacher, a trainer and encourager of young clergy, a key influencer in world mission, and a philanthropist amongst the poor and needy. 他被稱為偉大的傳教士和聖經教師，年輕神職人員的培訓師和鼓勵者，世界宣教的關鍵影響者，以及對窮人和有需要的人的慈善家。

What has drawn me to him repeatedly over the years was his endurance - not just because of his 54 years at Trinity Church - but also because it was through extraordinary trials.

多年來，他一次又一次地吸引我的是他的忍耐力…不僅僅因為他在三一教堂工作了54年…還因為他經歷了非凡的考驗。

HIS TRIALS 他的試煉

The most fundamental trial that Simeon had, and that we all have, was **himself**. He had a somewhat harsh air about him.

西緬最根本的考驗，也是我們所有人都經歷過的，就是他自己。他身上帶著幾分嚴厲的氣息。

One day, he was visiting another pastor. When he left to go home, the pastor's daughters complained to their father about his manner.

有一天，他去拜訪另一位牧師。當他離開回家時，牧師的女兒們向她們的父親抱怨他的態度。

He took his girls to the backyard and said, "Pick me one of those peaches." But it was early summer, and "the time of peaches was not yet." They asked why he would want the green, unripe fruit. He replied, "Well, my dears, it is green now, and we must wait; but a little more sun and a few more showers, and the peach will be ripe and sweet. So it is with Mr Simeon."

他帶著他的女兒們到後院說：「給我摘一顆桃子。」但時值初夏，桃的季節尚未到來。她們問他為什麼想要綠色的、未成熟的水果。他回答說：「好吧，親愛的，它現在是綠色的，我們必須等待；只要再多曬一點，再下幾陣雨，桃子就會成熟而甜美。西緬先生也是如此。」

The **second** source of his trials was his **congregation**. The vicar of Trinity Church died in October 1782. Bishop Yorke appointed him as Curate-in-Charge, but the parishioners did not want Simeon.

第二個試煉來自他的**會眾**。三一教堂的前牧師於 1782 年 10 月去世。約克主教任命他為主任牧師，但教會會眾不想要西緬。

They wanted the assistant curate, Mr Hammond. The first thing the congregation did in rebellion against Simeon was to refuse to let him be at the Sunday afternoon lecture. 他們想助理牧師哈蒙德先生出任。會眾反抗西緬的第一件事就是拒絕讓他在週日下午講道。

This was an independently funded staff member and program that was highly influential. 這是一個獨立資助而具有高度影響力的工作團隊和項目。

For five years, they assigned the lecture to Mr Hammond. Instead of turning it over to Simeon when he left, they gave it to another independent man for seven more years!

五年來，他們將講座分配給哈蒙德先生。當他離開時，他們沒有把它交給西緬，而是把它交給了另一個獨立的人再過 7 年！

Imagine serving for 12 years in a church so resistant to your ministry that they would not let you preach Sunday afternoons and hired an assistant to keep you out of the pulpit.

想像一下為一個教會服務了 12 年，他們如此抗拒你的事工，他們不讓你在周日下午講道，並聘請了一名助手讓你不能踏上講台。

Simeon tried to start a Sunday evening service, but the churchwardens locked the doors while people waited to enter the church.

西緬試圖開始週日晚上的禮拜，但當人們等待進入教堂時，教會的會吏把門鎖上了。

The congregation also locked their pew doors on Sunday mornings. The pew-holders refused to come to church and let others sit in their pews.

星期天早上，會眾還鎖上了他們的長椅門。長椅持有者拒絕來教堂，也拒絕讓其他人坐在他們的長椅上。

Simeon set up seats in the aisles and corners at his own expense. But the churchwardens took them and threw them into the churchyard.

西緬自費在過道和角落設置座位。但是教堂的會吏把它們拿走了，扔進了教堂的墓地。

And when he tried to visit parishioners, hardly a door would open to him. It went on like this for at least 12 years.

當他試圖拜訪教友時，幾乎沒有一扇門會向他敞開。這種情況至少持續了 12 年。

But all the troubles weren't over after the first 12 years. In 1812, after Simeon had been there 30 years, the opposition was again, which lasted another four years.

但在最初的 12 年之後，所有的麻煩都沒有結束。1812 年，他在那裡 30 年後，再次出現反對，又持續了 4 年。

By his description, those four years were harder than the first 12.

根據他自己的描述，那 4 年比之前的 12 年更難。

The **third** source of his trials was the **university**. For years he was slandered with all kinds of rumours.

第三個來源是大學。多年來，他被各種謠言誣蔑。

The students at Cambridge held Simeon in contempt for his Biblical preaching. They repeatedly disrupted his services and caused uproars in the streets around the church.

劍橋的學生因為西緬的聖經講道而蔑視他。他們一再擾亂他的崇拜，並在教堂周圍的街道上引起騷動。

A band of students plotted to assault Simeon as he left the church on one occasion. They waited for him, but he took another way home that day.

有一次，一群學生密謀在西緬離開教堂時襲擊他。他們等著他，但那天他走了另一條路回家。

Students who were converted through Simeon's ministry were soon shunned and ridiculed.

They were called "Sims", and their way of thinking was called "Simeonism."

通過西緬的事奉而歸信的學生很快就遭到了迴避和嘲笑。他們被稱為「簡陋人」，他們的思維方式被稱為「西緬主義」。

There was also the shunning and coldness of his peers in the university. One of the lecturers scheduled Greek classes on Sunday night to prevent students from going to Simeon's evening service.

還有大學同輩的迴避和冷漠。其中一位講師在周日晚上安排了希臘語課程，以防止學生參加西緬的晚間禮拜。

In another instance, one of the Christian students was denied an academic prize he had earned because of his "Simeonism."

另一個例子，一個基督徒學生因為他的「西緬主義」而被剝奪了他所獲得的學術獎。

The **fourth** source of his trial was his **physical weakness**. In 1807, after twenty-five years of ministry, his health failed suddenly.

第四個來源是他虛弱的身體。1807 年，在事奉 25 年後，他的健康突然衰竭。

This condition lasted for 13 years, till he was sixty years old. During all this time, Simeon pressed on in his work.

這種情況持續了 13 年，直到他六十歲。在這段時間裡，西緬一直在努力工作。

His interpretation of those 13 years of weakness is incredible. He had promised himself a very active life up to age sixty and a good retirement. Now he seemed to hear his Master saying:

他對那 13 年的疲軟的詮釋令人難以置信。他曾向自己承諾過一種非常積極的生活，直到 60 歲，然後退休。現在他彷彿聽到他的主在說：

I laid you aside because you entertained with satisfaction the thought of resting from your labour; but that now you have arrived at the very period when you had promised yourself that satisfaction, and have determined instead to spend your strength for me to the latest hour of your life, I have doubled, trebled, quadrupled your strength, that you may execute your desire on a more extended plan. (Moule, 127)

我把你放在一邊，因為你滿足於從工作中休息的想法；但是現在你已經到了你曾向自己承諾過那種滿足感的那個時刻，並決定轉而為我付上你一切的力量，直到你生命的最後一刻，我已經將你的力量增加了一倍、三倍、四倍，以便你可以執行您對更擴展計劃的渴望。（穆勒，127）

At sixty years of age, Simeon renewed his commitment to the mission of the church and preached vigorously for 17 more years until two months before his death.

在 60 歲時，西緬重新致力於教會的使命，並在之後 17 年多的時間裡積極傳道，直到他去世前兩個月。

GROWING IN FAITH THROUGH TRIALS 通過試煉使信心成長

Throughout his many trials, Simeon not only endured but also flourished. So how did he keep going? Here are a few thoughts.

在他的許多考驗中，西緬不僅忍受了，而且蓬勃發展。那麼他是如何繼續前進的呢？這裡有一些想法。

Firstly, he had a **strong sense of his accountability before God** for the souls of his flock, whether they liked him or not. It did not matter that his people were often against him. He was not commissioned by them but by the Lord.

首先，無論他們是否喜歡他，他都強烈地意識到自己要在上帝面前為他的羊群的靈魂負責。就算他事奉的人經常與他作冤對也不重要。他不是受他們的委託，而是受主的委託。

Secondly, Simeon dealt with his opponents in a **forthright face-to-face way**. Simeon said that much evil could be averted by doing things face to face.

其次，西緬以直接面對面的方式與他的對手打交道。西緬說，許多惡事可以通過面對面做事來避免。

Thirdly, Simeon could take a rebuke and grow from it. You recall how he interpreted his 13-year weakness from age 47 to 60 as a rebuke from the Lord for his intention to retire at sixty.

第三，西緬可以接受責備並從中成長。你還記得他如何將他從 47 歲到 60 歲這 13 年的軟弱解釋為主對他打算在 60 歲退休的責備。

A thirteen-year rebuke did not embitter him. He was pushed forward by it.
十三年的責備他並沒有因此而苦惱。他被它推著前進。

It was the same with rebukes from people. If the rebukes came from his enemies, his sentiment was that of James 1:2. He said, “*If I suffer with a becoming spirit, my enemies, though unwittingly, must of necessity do me good*” (Moule, 39).

他對其他人的責備也是如此。如果責備來自他的敵人，他的情緒就是與《雅各書》1:2的一樣。他說：「如果我以一種成長的精神受苦，我的敵人，雖然在不知不覺中，必須對我有好處」（穆勒，39）。

His friends rebuked him too. He had a bad temper, and one day at Mr Hankinson’s house, he became so irritated at how the servant was stoking the fire that he gave him a whack on the back.

他的朋友也責備他。他脾氣暴躁，有一天在漢金森先生的家中，他對僕人生火的方式感到非常惱火，以致於打了他的後背。

Then when he was leaving, the servant got a bridle mixed up, and Simeon lost it again. 然後在他離開的時候，僕人把韁繩弄混了，西緬又再次失控。

Mr Hankinson wrote a letter as if from his servant and shoved it in Simeon’s bag. 漢金森先生寫了一封信，好像是他的僕人寫的一樣，塞進了西緬的包裡。

He wrote that *he did not see how a man who preached and prayed so well could be in such a passion about nothing and wear no bridle on his tongue*. He signed it “John Softly.”

他寫道，他不明白一個如此出色地傳道和祈禱的人怎麼會如此因無關重要的事而生氣，舌頭上也不戴韁繩。他在上面簽了名「輕柔的約翰」。

Simeon responded with a letter to the servant: “To John Softly, from Charles, Proud and Irritable: *I most cordially thank you, my dear friend, for your kind and seasonable reproof.*”
西緬給僕人回了一封信：「驕傲和易怒的查爾斯寫給輕柔的約翰：我最誠摯地感謝你，我親愛的朋友，你的善意和及時的責備。」

He also wrote to his friend Hankinson, “*I hope, my dearest brother, that when you find your soul nigh to God, you will remember one who so greatly needs all the help he can get*” (Moule, 147).

他還寫信給他的朋友漢金森，「我最親愛的弟兄，我希望當你發現你的靈魂與上帝親近時，你會記得一個非常需要其他人的所有幫助的人」（穆勒，147）。

Fourthly, Simeon found ways to look at discouraging things hopefully. When the members of his congregation locked their pews and kept them locked for over ten years, Simeon said, **第四**，西緬找到了布盼望地看待令人沮喪的事情的方法。當他的會眾把他們的長椅鎖起來並鎖了十多年時，西緬說，

In this state of things, I saw no remedy but faith and patience...It was painful indeed to see the church, with the exception of the aisles, almost forsaken; but I thought that if God would only give a double blessing to the congregation that did attend, there would, on the whole, be as much good done as if the congregation were doubled and the blessing limited to only half the amount. This comforted me many, many times when, without such a reflection, I should have sunk under my burden. (Moule, 39)

在這種情況下，除了信心和耐心之外，我沒有看到任何補救辦法…看到教堂（除了過道）幾乎被遺棄，確實很痛苦。但我想，如果上帝只給有參加聚會的會眾加倍的祝福，總的來說，比會眾加倍，祝福卻減半為更好。這讓我安慰了很多很多次，如果沒有這樣的反思，我應該會沉沒在我的負擔之下。（穆勒，39）

Fifthly, Simeon saw his suffering as a wonderful privilege of bearing the cross with Christ.
第五，西緬將他的苦難視為與基督一同背十字架的奇妙特權。

He describes being buffeted and afflicted one because he was such an object of scorn and derision in the university. He prayed earnestly to God that he would comfort him from his Word.

他描述自己為一個受到打擊和折磨的人，因為他在大學裡是這樣一個輕蔑和嘲笑的對象。他懇切地祈求上帝從他的話中安慰他。

He read about Simon of Cyrene carrying the cross of Jesus. He wrote: “*You know Simon is the same name as Simeon...what a blessed hint for my encouragement! To have the cross laid upon me, that I might bear it after Jesus – what a privilege! It was enough. Now I could leap and sing for joy as one whom Jesus was honouring with a participation in His sufferings.* (Moule, p59).

他讀到古利奈人西門被迫背耶穌的十字架。他寫道：「你知道西門和西緬是同名…對我的鼓勵是多麼幸福的暗示！將十字架放在我身上，使我可以跟隨耶穌背負它…這是何等的特權！這已經足夠了。現在，我可以像耶穌所尊敬的人一樣歡欣鼓舞地歡呼雀躍，參與祂的苦難。」（穆勒，第59頁）。

This is not an ordinary perspective on tough circumstances. How was Simeon able to respond as he did to such suffering?

這是對艱難環境不普通的看法。他怎麼能對這樣的痛苦做出像他那樣的反應？

We need to dig deeper to find where this remarkable power to endure and flourish came from. 我們需要更深入地挖掘，以找到這種非凡的持久和蓬勃發展的力量來自哪裡。

We get a step closer to the root of his endurance when we notice that Simeon strengthened himself with **massive** doses of meditation and prayer.

當我們注意到西緬通過大量的冥想和祈禱來增強自己時，我們離他的忍耐的根源更近了一步。

A friend of Simeon’s said this about his discipline: “*Simeon invariably arose every morning, though it was the winter season, at four o’clock; and, after lighting his fire, he devoted the*

first four hours of the day to private prayer and the devotional study of the Scriptures... Here was the secret of his great grace and spiritual strength. Deriving instruction from such a source, and seeking it with such diligence, he was comforted in all his trials and prepared for every duty” (Moule, p. 66).

西緬的一位朋友這樣評價他的紀律：「儘管是冬天，西緬每天早上總是四點起床；生子火之後，他把一天的頭四個小時用於私人祈禱和對聖經的虔誠研究…這就是他偉大的恩典和屬靈力量的秘訣。從這樣的來源獲得指導，並以如此勤奮的態度尋求它，他在所有的考驗中都得到了安慰，並為每一項職責做好了準備」（穆勒，第 66 頁）。

However, as Moule writes, this early rising did not come easily to him; it was a resolutely fought for and acquired habit. Finding himself too fond of his bed, he had resolved to pay a fine for every offence, giving half-a-crown to his servant.

然而，正如穆勒所寫：早起對他來說來之不易；這是一個堅決爭取和養成的習慣。他發現自己太喜歡他的床了，他決定每犯一次都要罰款，給他的僕人半個克朗。

He fought to be a disciplined man of the Word and prayer.

他努力成為一個遵守聖經和祈禱的自律的人。

It was the secret of his great grace and strength, **BUT** it was not the deepest secret.

這是他偉大的恩典和力量的秘密，**但是**，這不是最深的秘密。

It's *what* Simeon experienced in the Word that is the deepest secret of his endurance through suffering.

西緬在聖經中所經歷的，是他在苦難中忍耐的最深奧秘。

Moule's biography captures the essence of Simeon's secret of endurance in this sentence: "Before honour is humility," and he had been 'growing downwards' year by year under the stern discipline of difficulty met in the right way, the way of close and adoring communion with God" (Moule, 64).

穆勒為他寫的傳記在這句話中抓住了西緬忍耐的秘訣的精髓：「「在榮譽之前是謙卑」他在以正確的方式遇到困難的嚴酷紀律下，逐年「向下成長」，是親密的崇拜和與上帝交流」（穆勒，64）。

Those two things were the heartbeat of Simeon's spiritual life: **growing downward in humility and upward in adoring communion with God.**

這兩件事是西緬的屬靈生命的心跳：在謙卑中向下成長，在崇拜與上帝相交中向上成長。

The remarkable thing about humiliation and adoration in the mind of Charles Simeon is that they were inseparable.

在查爾斯·西緬的心目中，謙卑和崇拜的非凡之處在於它們是不可分割的。

After he had been a Christian for forty years, he wrote, *I have never thought that the circumstance of God's having forgiven me was any reason why I should forgive myself; on*

the contrary, I have always judged it better to loathe myself the more, in proportion as I was assured that God was pacified towards me (Ezekiel 16:63) ... There are but two objects that I have ever desired for these forty years to behold; the one is my own vileness; and the other is, the glory of God in the face of Jesus Christ: and I have always thought that they should be viewed together.

在他信了主四十年之後，他寫道，我從來沒有想過神赦免我的情況是我應該原諒自己的任何理由；相反，我一直認為最好要厭惡自己，與我確信上帝對我平息的程度成正比（以西結書 16:63）... 在這四十年裡，我一直渴望看到的只有兩件東西；一個是我自己的卑鄙；另一個是上帝在耶穌基督面前的榮耀：我一直認為應該把它們放在一起看。

For him, adoration of Christ only grew in the freshly ploughed soil of humiliation for sin. He actually laboured to know his true sinfulness and his remaining corruption as a Christian. 對他來說，對基督的崇拜只會在為罪而謙卑的新耕種的土壤中成長。他實際上努力去了解他真正的罪孽以及他作為基督徒所剩下的敗壞。

Simeon had no fear of turning up every sin in his life and looking upon with great grief and hatred because he had such a vision of Christ's sufficiency that this would always result in deeper cleansing and adoration.

西緬不怕把他生命中的每一個罪都翻出來，帶著極大的悲痛和仇恨看待，因為他對基督的充足有這樣的看法，以至於這總是會帶來更深的潔淨和崇拜。

He wrote: The tender heart, the broken and contrite spirit, are to me far above all the joys that I could ever hope for in this vale of tears. I long to be in my proper place, my hand on my mouth, and my mouth in the dust. . . . I feel this to be safe ground. Here I cannot err. . . . I am sure that whatever God may despise . . . He will not despise the broken and contrite heart.

(Moule, 133f)

他寫道：溫柔的心，破碎而痛悔的靈，對我來說，遠勝於我在這淚谷中所期望的所有快樂。我渴望在我的適當位置，我的手在我的嘴上，我的嘴在塵土中。... 我覺得這是安全的地方。在這裡我不能犯錯... 我敢肯定，無論上帝會輕視什麼... 他不會輕視破碎痛悔的心。（穆勒，133f）

Humiliation and adoration were inseparable. Simeon grew downward in the pain of repentance, and he grew upward in the joy of worship.

謙卑和崇拜是分不開的。他在悔改的痛苦中向下成長，在敬拜的喜悅中向上成長。

The weaving together of these two experiences into **one** is the achievement of the cross of Christ and the deepest secret of Simeon's great perseverance.

這兩種經歷交織在一起，就是基督十字架的成就，也是西緬大毅力的最深奧秘。

His life embodies the message of Hebrews 12...*let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.*

他的生命體現了《希伯來書》12章的信息…該卸下各樣重擔和緊緊纏累的罪，以堅忍的心奔那擺在我們前頭的路程，

2 Let us fix our eyes on Jesus, the author and perfecter of our faith... Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.
 2 仰望我們信心的創始成終者耶穌，…你們要仔細想想這位忍受了罪人如此頂撞的耶穌，你們就不致心灰意懶了。

7 Endure hardship as discipline; God is treating you as sons... God disciplines us for our good, that we may share in his holiness. 11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

7 為了受管教，你們要忍受。上帝待你們如同待兒女。…靈性之父管教我們是要我們得益處，使我們在他的聖潔上有份。11 凡管教的事，當時不覺得快樂，反覺得痛苦；後來卻為那經過鍛鍊的人結出平安的果子，就是義的果子。

A harvest of righteousness and peace for those who have been trained by it.
 為那經過鍛鍊的人結出平安的果子，就是義的果子。

As Simeon lay dying in October 1836, a friend sat by his bed and asked what he was thinking of just then. His answer was almost the last thing he said: “I don’t think now; I am *enjoying*.”
 1836年10月，當西緬垂死時，一位朋友坐在他的床邊，問他當時在想什麼。他的回答幾乎是他說的最後一句話：「我現在不再想什麼；我正在享受著。」

Hope, endurance and prayer are natural partners. Even as we rejoice in the hope we have in Jesus Christ, gaining confidence from God’s promise that we will share eternal glory with him, we recognise that the path to that glory is scattered with trials and tribulations.
 盼望、忍耐和祈禱是天然的伙伴。即使我們為我們在耶穌基督裡的盼望而歡欣鼓舞，從上帝的應許中獲得信心，我們將與他分享永恆的榮耀，我們也認識到通往榮耀的道路充滿了試煉和磨難。

Given the weight of glory that will be for those in Jesus, I agree with Simeon, “We must not mind a little suffering.”

考慮到那些在耶穌裡的人的榮耀有多重大，我同意西緬的觀點，「我們不應介意小小的痛苦。」