

All Your Life 你全部的生命

Isaiah 以賽亞書 6:1-7 & Revelation 啟示錄 5:1-4

USED: Sunday 27th March 2022 年 3 月 27 日星期日

IT'S NOT ABOUT YOU. This is how Rick Warren begins his book “*The Purpose Driven Life*”. He goes on to say: *The purpose of your life is far greater than your own personal fulfilment, your peace of mind, or even your happiness. It's far greater than your family, your career, or even your wildest dreams and ambitions. If you want to know why you were placed on this planet, you must begin with God. You were born by his purpose and for his purpose.*

「這不都是關於你的。」里克沃倫是這樣開始他「標桿人生」的書。他接著說：你生命的意義目的遠遠大於你個人的成就、你的內心平靜，甚至你的幸福。它遠比你的家庭、你的事業，甚至你最瘋狂的夢想和抱負更重要。如果你想知道你為什麼被安置在這個地球上，你必須從上帝開始。你是按照他的目的和為他的目的而生的。

That is the essence of what we've been engaging with throughout this term. We have been engaging with the purpose and vision of this church, and your life, my life, by engaging with God's purpose and vision of all things.

這就是我們在這一個季度的講道系列中所要追求的本質。我們一直在通過追尋上帝對所有事物的目的和異象，去探討這個教會，以及你的生命，我的生命的目的和異象。

Last week, I outlined God's grand vision of all things for his glory from creation to the present in a multi-ethnic church like this. But a church like this is but a mere reflection of God's goal in history.

上週，我概述了上帝在這樣的多民族教會中，從創造到現在，為他的榮耀而對萬物的宏偉異象。但像這樣的教會不過是神在歷史上的目標的反映。

The final picture of history and the goal of God's plan for history is in Revelation. In 5:9, the apostle John tells us why Jesus is worthy to open the book of the end of history so that things unfold according to the plan of God.

歷史的最終畫面和上帝對歷史的計劃的目標是在《啟示錄》中。在 5:9 中，使徒約翰告訴我們為什麼耶穌配打開終結歷史的書卷，好讓事情按照神的計劃展開。

Jesus is worthy because of how his death relates to all the races, tribes and peoples of the earth:

耶穌配做，因為他的死與地球上所有的種族、支派和民族息息相關：

“You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.”

「你配拿書卷，配揭開它的七印；因為你曾被殺，用自己的血各支派、各語言、各民族、各邦國中買了人來，使他們歸於上帝，又使他們成為國民和祭司，歸於我們的上帝；他們將在地上執掌王權。」

Jesus has the right to open the book of history and bring it to its end because, by his death, he ransomed people for God - for the glory of God and the worship of God - from every **“tribe and language and people and nation.”**

耶穌有權打開歷史的書卷，並將其終結，因為藉著他的死，他為上帝—為上帝的榮耀和對上帝的敬拜—贖回了來自「各支派、各語言、各民族、各邦國」的人。

Notice too that everyone in Jesus Christ is called “priests”. A Christian is a full-time worshipper of Jesus. Jesus died to ransom worshippers for God from all the races, languages and cultures of the earth.

還要注意，在耶穌基督裡的每個人都被稱為「祭司」。基督徒是耶穌的全職敬拜者。耶穌為從地球上所有種族、語言和文化贖回敬拜上帝的人而死。

The goals of all things are in verses 13-14,
萬物的目標在第 13-14 節，

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing:

我又聽見在天上、地上、地底下、滄海裏和天地間一切所有被造之物，都說：

“To him who sits on the throne and to the Lamb be praise and honour and glory and power, for ever and ever!” The four living creatures said, “Amen,” and the elders fell down and worshipped.

「願頌讚、尊貴、榮耀、權勢，都歸給坐在寶座上的那位和羔羊，直到永永遠遠！」
四活物就說：「阿們！」眾長老也俯伏敬拜。

This is what all creation was designed for. This is what history is about. This is what nations are about. This is what races are about.

這就是所有創造的目的。這就是歷史的意義所在。這就是國家的意義所在。這就是種族的意義所在。

This is what languages are about. This is what St Paul’s is about. This is what my life is about. This is what your life is about. We exist to worship the magnificent and gracious God. 這就是語言的意義所在。這就是聖保羅堂的意義所在。這就是我生命的意義。是你生命的意義。我們存在是為了敬拜偉大而仁慈的上帝。

This whole series has been about aligning your life and our life together to God’s vision of all things. The commitment cards you filled in over the past week are about worship.

整個系列都是關於讓你的生命和我們的生命與上帝對萬物的異象保持一致。你在過去一週填寫的承諾卡是關於「敬拜」。

Unless we are captivated by him, we will never live out our purpose or follow through with our commitments to follow Jesus in increasing measure.

除非我們被他迷住，否則我們將永遠不會活出我們的意義，或履行我們越來越多地跟隨耶穌的承諾。

Our lives will be captivated, giving glory to and worshipping a whole range of lesser glories unless we gaze on him constantly. That is what a rigorous devotional life is about.

除非我們不斷凝視他，我們的生活將被一系列次要的榮耀迷住，去榮耀並敬拜它們。這就是嚴謹的靈修生活的意義所在。

So, this morning, as we finish this series, I simply want to take one last glimpse of our great God and why he is worthy of our worship, adoration, magnification, glory and alignment.

所以，今天早上，當我們要結束這個系列，我只想最後一瞥我們偉大的上帝，以及為什麼他值得我們敬拜、崇拜、放大、榮耀和對齊。

We are going to do that in Isaiah 6. Isaiah 6 towers like a majestic peak over the surrounding terrain. It is of central importance to the whole of Isaiah.

我們將在《以賽亞書》6章中這樣做。《以賽亞書》6章像一座雄偉的山峰聳立在周圍地形之上。它對整個《以賽亞書》至關重要。

In Isaiah 1-5, the problem is posed of the corruption of God's people. They were corrupt because an increase in wealth and affluence led them to a dim view of God.

在《以賽亞書》1-5章，提出的問題是上帝子民的敗壞。他們之所以腐敗，是因為財富和富裕的增加導致他們對上帝的看法變得黯淡。

They felt secure in their mediocrity and sin, just as long as they performed religious rituals.

They needed to see God. Isaiah 6 is such a vision.

他們覺得只要他們進行宗教儀式，就可在對自己的平庸和罪惡中感到安全。他們需要見到上帝。《以賽亞書》6章就是這樣一個異象。

In this day and age of anxiety, war, pandemic, uncertainty, faithlessness, we need to see God. For our joy, we must see God in all his glory. We will not live for his glory if our vision of him is dim.

在這個充滿焦慮、戰爭、流行病、不確定性、背信棄義的時代，我們需要見到上帝。為了我們的喜樂，我們必須看到上帝在他所有的榮耀中。如果我們對他的看法是模糊的，我們就不會為他的榮耀而活。

A GLORIOUS GOD 榮耀的神

Like Revelation 5, the scene of Isaiah 6 is the throne room of God. There are at least seven glimpses of the greatness of God in the first four verses.

像《啟示錄》5章一樣，《以賽亞書》6章的場景是上帝的寶座室。在前四節經文中，至少有七處瞥見了上帝的偉大。

Firstly, God is *alive*. In the year that king Uzziah died, I saw the Lord seated on a throne. King Uzziah is dead, but the King of Kings lives on.

首先，上帝是活著的。當烏西雅王崩的那年，我看見主坐在高高的寶座上。烏西雅王死了，但萬王之王還活著。

Psalm 90:2 says: *Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God.*

《詩篇》90 :2 說：諸山未曾生出，地與世界你未曾創造，從亙古到永遠，你是神。

God was the living God when this universe banged into existence. He was the living God when the Great Wall of China was built. He was the living God in 1966 when Time magazine put the title **God is Dead** on the front cover. He will be living ten trillion ages from now. There is not a single **head of state** in all the world who will be ruling in 90 years, but the King of King will be ruling all things.

當這個宇宙轟然存在時，上帝是活生生的上帝。萬里長城建成時，他是活著的神。他是1966年《時代》雜誌將《上帝已死》的標題放在封面上時的永生活神。從現在開始，他將活出十萬億歲。現今世界上的國家元首在90年後將沒有一個在繼續統治，但萬王之王將仍然在統治一切。

In a brief 120 years, this planet will be populated by more than **ten billion brand new people**, and all **7.7 billion** of us alive today will have vanished off the earth like King Uzziah. But not God. He always has been and always will be alive.

在短短的120年內，這個地球上將有超過**100億全新**的人居住，而我們今天活著的**77億**人將像烏西雅王一樣從地球上消失。但上帝不會。他一直都活著，而且永遠活著。

Secondly, we see God is *authoritative*. Verse 2: *I saw the Lord seated on a throne.*

其次，我們看到上帝是權威的。第2節：我看見主坐在高高的寶座上。

No vision of heaven has ever caught a glimpse of God **cooking** a meal, cutting the grass, shining shoes, filling out reports, or **loading** a truck.

天堂的異像從未瞥見上帝做飯、割草、擦鞋、填寫報告或裝載卡車。

He sits. He sits on a throne. The throne is his right to rule the world. We do not give God authority over our lives. He has it whether we like it or not.

他坐著。他坐在寶座上。寶座是他統治世界的權位。我們不需要給上帝掌管我們生命的權柄。他已擁有不管我們喜不喜歡。

Few things are more humbling. Few things give us that sense of raw majesty, as the truth that God is utterly authoritative. After him, there is no appeal.

沒有什麼比這更令人謙卑了。沒有什麼東西比上帝是完全的權威的真理更能給我們那種原始的威嚴感。在他之後，別無來者。

Thirdly, we see God is *all-powerful and beyond manipulation*. The throne of his authority is not one among many. *I saw the Lord seated on a throne, high and exalted*. God's throne is higher than every other throne, signifies God's superior power to exercise his authority. No opposing authority can nullify the decrees of God. What he purposes, he accomplishes. And

as powerful and beyond manipulation, he is the just judge of all humanity and will, in the end, hold everyone accountable.

第三，我們看到上帝是全能並超越操縱的。他的權威寶座不是眾多寶座之一。我看見主坐在高高的寶座上。上帝的寶座高於其他所有寶座，象徵著上帝行使權柄的超然能力。沒有任何對立的權威可廢除上帝的旨意。他會完成他的目的。作為強大且超越操縱的，他是全人類的公正判斷者，最終會追究每個人的責任。

To be gripped by the all-powerful, the sovereignty of God is either **marvellous** because he is for us or **terrifying** because he is against us. Indifference to his all-encompassing power simply means we haven't seen it for what it is.

被全能者抓住，神的主宰要么是奇妙的，因為他為了我們，要么可怕，因為他反對我們。對他無所不包的力量漠不關心，僅僅意味著我們還沒有看到它的本質。

The sovereign authority of the living God is a refuge full of joy and power for those who are his.

永生上帝的至高權威對屬他的人是充滿喜樂和力量的避難所。

Fourthly, we see that God is *magnificent*. *I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple.*

第四，我們看到神是偉大的。我看見主坐在高高的寶座上。他的衣裳下襬遮滿聖殿。

My mind goes back to the wedding of Diana, Princess of Wales, in 1981. The train of her wedding dress was about 8 metres long. I still remember the gasps of those in the room as she stepped out of the carriage, and the train just kept coming. It's like it covered the steps of St Paul's Cathedral in London.

我想起 1981 年威爾士王妃戴安娜的婚禮，她的婚紗裙擺長約 8 米。我還記得當她走出車廂時禮堂裡那些人的喘息聲，婚紗下襬不停地展開。就像它覆蓋了倫敦聖保羅大教堂的所有台階。

What would the meaning be if the train filled the **aisles** and covered the **seats** and the **choir loft**, the **pulpit**, and it was woven all of one piece? That **God's robe** fills the entire heavenly temple means that he is a God of incomparable splendour. The fullness of God's splendour shows itself in millions of ways.

下襬填滿過道，覆蓋了座位、詩班的閣樓、講壇，而且它是一整體被編織成，這意味著什麼？神的袍遮滿整個天上的聖殿，意味著他是一位無比輝煌的神。上帝榮耀的豐滿以數百萬種方式展現出來。

His magnificence spills over in excessive creative beauty. It is what we see in the wonder of creation throughout this universe, from the tiniest atom to the depths of the ocean to the furthest reaches of the universe. It all simply displays his magnificent character.

他的輝煌在超越一切的創造美感中溢出。就是我們在整個宇宙中所看到的創造奇蹟，從最小的原子到海洋深處，再到宇宙的最遠方。這一切都只是展示了他宏偉的性格。

Fifthly, God is revered. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying.

第五，上帝是被敬畏的。上有撒拉弗侍立，各有六個翅膀：兩個翅膀遮臉，兩個翅膀遮腳，兩個翅膀飛翔，

No one knows what these strange six-winged creatures with feet, eyes, and intelligence are. One thing is for sure. Given the grandeur of the scene and the power of the angelic hosts, we had **best not** picture chubby winged babies fluttering about God's ears.

沒有人知道這些各有六個翅膀，有腳、眼睛和智慧的奇怪生物是什麼。有一件事情是肯定的。鑑於場景的宏偉和天使的力量，我們最好不要想像胖乎乎有翅膀的嬰兒在上帝的耳朵邊在飛舞。

According to verse 4, when one of them speaks, the foundations of the temple shake. These are not chubby little babies with wings. There are no puny or silly creatures in heaven—only magnificent ones. The point is that not even they can look upon the Lord or feel worthy even to leave their feet exposed in his presence.

根據第4節，當他們中一個說話時，聖殿的根基會震動。這些不是有翅膀的胖乎乎的小嬰兒。天堂裡沒有渺小或愚蠢的生物—只有偉大的生物。關鍵是，即使他們也遮臉無法仰望主，甚至覺得不配在祂面前將腳暴露。

Great and good as they are, untainted by human sin, they revere their Maker in **great humility**. When an angel appears before a human in the Bible, they normally begin their dialogue with FEAR NOT because that is exactly the human response when confronted by one. But angels themselves hide in holy fear and reverence in the presence of God.

偉大而善良，不受人類罪惡的污染的他們，都**非常謙卑地**尊敬他們的創造者。當天使出現在聖經中的人物面前時，他們通常會以「不要懼怕」來開始對話，因為這正是人類面對天使時的反應。但天使本身在上帝面前隱藏在聖潔的恐懼和敬畏中。

The appropriate response to this God is reverence, service, worship.

對這位上帝的恰當回應是敬畏、服務、敬拜。

Six, God is holy. 3 And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."

第六、上帝是聖潔的。³ 他們互相呼喚說，「聖哉！聖哉！聖哉！萬軍之耶和華；他的榮光遍滿全地！」

The possibilities of language to carry the meaning of God eventually run out.

可用來承載上帝的意義的言語最終會耗盡。

The word HOLY carries us to the brink, and from there on, the experience of God is beyond words.

「聖潔」這個詞把我們帶到邊緣，從那裡起，經歷上帝是無法言喻的。

I say this because every effort to define the holiness of God ultimately winds up by saying: God is holy means God is God. The meaning of 'holy' is to cut or separate. A holy thing is cut off from, or separated from, common use. Earthly things and persons are holy as they are distinct from the world and devoted to God.

我這樣說是因為每次為上帝的聖潔作定義的努力最終都會說：「上帝是聖潔的，意味著上帝是上帝。」「聖潔」的意思是切割或分開。聖物與普通用途的隔絕或分離。當地上的事物和人因為獻身於上帝與世界分別不同，他們就是聖潔的。

But what happens when this definition is applied to God himself. From what can you separate God to make him holy? The very god-ness of God means that he is separate from all that is not God. He exists in a different way to us. We, his creatures, exist in a dependent, derived, finite, fragile way, but our Creator exists in an eternal, self-sustaining, necessary way.

但當這個定義用於上帝自己時會發生什麼。你能把神從什麼分開，使他成為聖潔？上帝的神性意味著他與所有不是神的分開。他以與我們不同的方式存在。我們，他的受造物，以一種依賴的、衍生的、有限的、脆弱的方式存在，但我們的創造者以一種永恆的、自我維持的、必要的方式存在。

'Necessary' because God does not have it in him to go out of existence. In the same way, we do not have it in us to live forever. We necessarily age and die because it is our present nature to do that. We can't do anything else.

「必要」是因為在上帝裡是沒有要讓他不復存在的。同樣地，我們沒有永遠活下去的能力。我們必然會衰老和死亡，因為我們現在的本性使我們這樣。我們無能為力。

Only God necessarily continues forever unchanged. The God of the Bible needs no support system. God is one of a kind. In that sense, he is utterly holy. God has life in himself and draws his unending energy from himself.

只有上帝必然永遠不變。聖經中的上帝不需要支持系統。上帝是獨一無二的。從這個意義上說，他是完全聖潔的。上帝在自己裡面有生命，並從自己身上汲取無窮無盡的能量。

His being and his character are not determined by anything outside himself. God is absolute. Everything else is derived from him.

他的存在和他的性格不是由他以外的任何東西決定的。神是絕對的。其他的一切都源於他。

He is incomparable. His holiness determines all that he is and does and is determined by no one. Call it his majesty, divinity, greatness, value, worth, and magnificence. In the end, language runs out. There may yet be more to know of God, but that will be beyond words.

他是無與倫比的。他的聖潔決定了他的所是和所做的一切，並且不由任何人來決定。稱它為他的威嚴、神性、偉大、定值、價值和壯麗。最後，也是無語可用。可能還有更多關於上帝的知識，但那將是無以言表。

And so, as Habakkuk 2:20 says: *the LORD is in his holy temple; let all the earth be silent before him.*

因此，如《哈巴谷書》2:20 所說：惟耶和華在他的聖殿中，全地都當在他面前肅靜。

We learn a **seventh** and final thing about God. **God is glorious.** Verse 3: *Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory.*

我們學到了關於上帝的第七件事，也是最後一件事情。**神是榮耀的。**第3節，「**聖哉！聖哉！聖哉！萬軍之耶和華；他的榮光遍滿全地！**」

God's **glory** is the revealing of his holiness. **God is glorious** means that God's holiness - his divine being and character - has gone public. Unless he reveals himself, we would not see him for who he is, but there is only one response when he does.

神的榮耀是他聖潔的彰顯。上帝是榮耀的意味著上帝的聖潔——他的神聖存在和品格——已經公開了。除非他自己顯露，否則我們不會看到他的真實身份，但當他這樣做時，只有一種反應。

In Leviticus 10:3, God says, *among those who approach me I will show myself holy; in the sight of all people, I will be honoured.* When God reveals his glory to his creatures, the response of his creatures is to give glorify, praise, adoration, to magnify God.

在《利未記》10:3 中，上帝說，『我在那親近我的人中要顯為聖；在全體百姓面前，我要得著榮耀。』當上帝向他的受造物彰顯他的榮耀時，他的受造物的反應是給予榮耀、讚美、敬拜，以顯大上帝。

To magnify God is to respond to his magnificence. We cannot glorify God without engaging with his glory. You see, God wants to be praised for his praiseworthiness, magnified for his greatness and goodness. He wants to be appreciated for who he is.

尊上帝為大就是回應祂的尊榮。如果不接觸上帝的榮耀，我們就無法榮耀上帝。你看，上帝希望因他的可頌而受到讚美，因他的偉大和美好而被尊為大。他想因為他是誰而受到讚賞。

God reveals his glory to people and angels in a free and radically generous way. Then there is a responsive adoration on the part of people and the angels where they give God glory out of gratitude for what they have seen and received from him. God's glory showing requires glory giving, and this is at the heart of true fulfilment for God's creatures. It brings joy to people, as it does to God.

上帝以一種自由和徹底慷慨的方式向人和天使展示他的榮耀。然後是人和天使，出於對所見所聞和從神那裡得到的，以感恩將榮耀歸給上帝作回應的敬拜。上帝榮耀的彰顯需要以給予榮耀來回應，這就是真正活出上帝的創造的核心。給人類帶來喜樂，也給上帝帶來喜樂。

The New Testament writers declare that the public display of God's nature, character, power, purpose, and grace is now open to view for all peoples in the person and role of God's Son, Jesus Christ.

新約作者宣稱，上帝的本性、品格、能力、旨意和恩典，現在在上帝的兒子，耶穌基督，的個人和角色身上對所有人為公開展示。

John 12:41 is explicit...*Isaiah said this because he saw Jesus' glory and spoke about him.* See what John says there? Jesus is who Isaiah saw here in this vision in Isaiah 6. Jesus radiates, reflects, mirrors, displays the character and purpose and power and grace and magnificence of God.

《約翰福音》12:41 是明確的...以賽亞因看見了他(耶穌)的榮耀，就說了關於他的這話。看看約翰在那裡說了什麼？以賽亞在《以賽亞書》第6章的異像中所看到的就是耶穌。耶穌散發、反射、反映、展示上帝的品格、目的、能力、恩典和壯麗。

The magnificence of what went public in Jesus was the plan and work of grace whereby he saves sinners and gathers them to himself as his new humanity through his death and resurrection.

在耶穌身上公開的是恩典的計劃和工作的偉大，他藉此拯救罪人，並通過他的死亡和復活將他們聚集到自己身邊，成為屬他的新人。

A GRACIOUS GOD 仁慈的上帝

If my goal in life were my glory, we'd call that egotism because I'm neither glorious nor praiseworthy. For God, it doesn't point to the divine ego but divine love.

如果我的人生目標是我的榮耀，我們會稱之為自負，因為我既不光榮也不值得稱讚。對於上帝來說，它並不指向神的自我，而是神聖的愛。

God doing everything for **his** glory is the foundation of his love for us. God's commitment to his glory means love and life and forgiveness and eternal fame for those who live for his glory. His commitment to his glory is the foundation of his love for us.

上帝為「他」的榮耀所做的一切是他愛我們的基礎。上帝對祂的榮耀的委身意味著對那些為祂的榮耀而活的人的愛、生命、寬恕和永恆的名。他對榮耀的承諾是他愛我們的基礎。

This vision of God produces not worship but sheer terror. ***"Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty"***

這種對神的異象產生的不是敬拜，而是純粹的恐懼。「禍哉！我滅亡了！因為我是嘴唇不潔的人，住在嘴唇不潔的民中，又因我親眼看見大君王一萬軍之耶和華。」

"Woe to me!" are the first words spoken by Isaiah in his book. He pronounces a judgement upon himself because he acknowledges himself as UNCLEAN. It's a general term for all that is unfit to be in God's presence.

「禍哉！」是以賽亞在書信中說的第一句話。他對自己作出判斷，因他承認自己是「不潔的」。這是所有不適合在上帝面前存在的人的通用術語。

For the first time, Isaiah sees that he's typical of his generation, whose faith was unthinking and glib. Their mouths were not filled with worship but with flippant repetitions and self-justifying excuses. Now Isaiah sees himself because he sees God.

以賽亞第一次看到他是他那一代人的典型，他們的信心是不假思索和油嘴滑舌的。他們滿嘴的不是充滿敬拜，而是輕率的重複和自我辯護的藉口。現在以賽亞因為看到了神才看到了自己。

Then something wonderful happens; a seraph peels off from his flight path around the throne, diving straight for Isaiah. He is holding a burning coal that he took from the altar with tongs, but not because it is hot.

然後奇妙的事情發生了；一個撒拉弗從圍繞王座的飛行路徑中飛出，直飛向以賽亞。手裏拿著燒紅的炭，是用火鉗從壇上取下來的，但不是因為它很熱。

He took this coal with tongs because it is a holy thing. It belongs to the place of sacrifice and atonement, and forgiveness. With it, the seraph touches Isaiah's UNCLEAN mouth. It does not hurt him. It heals him. The seraphs say to Isaiah: *your guilt is taken away and your sin atoned for.*

他用火鉗拿燒紅的炭，因為它是聖物。它屬於犧牲、贖罪和寬恕的地方。撒拉弗用它來沾以賽亞「不潔」的嘴。它不會傷害他。它治癒了他。六翼天使對以賽亞說，「**你的罪孽便除掉，你的罪惡就赦免了。**」

What we must see, in the context of the whole Bible, is that this burning coal symbolises the finished work of Christ on the cross. Jesus went to the place of sacrifice. His dying love is the only power that can awaken people as dead to God as we are.

在整本聖經的上下文中，我們必須看到，這塊燒紅的炭象徵著基督在十字架上完成的工作。耶穌去了獻祭的地方。祂臨終的愛是唯一能喚醒像我們一樣對上帝是已死的人的力量。

Through the Holy Spirit, he comes to us today and says again, "Your guilt is taken away. Your sin is atoned for. Welcome into the overwhelming delight of my presence!"

藉著聖靈，他今天來到我們面前，再次說，「你的罪孽被除去了。你的罪惡已經赦免了。歡迎來到我無可比喻的喜悅的面前！」

TREASURING JESUS 珍愛耶穌

When the magnitude of that grace touches Isaiah, he is awakened to live for God. At least one major purpose in God revealing his glory is for us to experience his compassion, mercy, grace, and forgiveness.

當這種巨大的恩典觸及以賽亞時，他就被喚醒去為上帝而活。上帝彰顯祂榮耀的至少一個主要目的是讓我們體驗祂的憐憫、慈悲、恩典和寬恕。

To effectively magnify God, it has to be so much more than certain external behaviours.

為了有效地尊大上帝，它必須遠遠超過某些外在的行為。

Genuine magnification is seeing God's glory and being moved in our affections. Affections that overflow with singing and praise and thanksgiving and living to please God.

真正的尊大是看到上帝的榮耀並在我們的感情中受到感動。充滿感情去歌唱、讚美、感恩和為取悅上帝而生活。

He wants us to love him, according to Deut 6:5. He wants us to delight ourselves in him in Psalm 37:4. He wants us to worship him with gladness, according to Psalm 100.

根據《申命記》6:5，他希望我們去愛他。在《詩篇》37:4中，他希望我們以他為樂。根據《詩篇》第100篇，他希望我們高興樂意地敬拜他。

In fact, he condemns dutiful obedience where there is no gladness and joy in him in Deut 28:47.

事實上，在《申命記》28:47中，他譴責盡職而不以歡喜快樂的心來作的事奉。

Imagine I buy Nat flowers...she is overjoyed and thanks me. Imagine if I was to say, "*don't mention it. It's my duty. It's what I must do. I must sacrifice my money and time for you*" That is an insult to her honour and our relationship. She is honoured when I sacrifice and give because it is my delight.

想像一下我買了花給我太太...她非常高興並感謝我。再想像，如果我說，「別提了。這是我的職責。這是我必須做的。我必須為你犧牲我的金錢和時間。」這是對她的榮譽和我們關係的侮辱。當我的犧牲和給予時，她很榮幸，是因為我是甘心樂意時的。

If it is a great sacrifice for us to do everything for the glory of God, it shows **what** we value more than God. When he is our greatest treasure, then choosing him over lesser things is no sacrifice at all.

如果我們為了榮耀神而做每一件事都是一種巨大的犧牲，那就表明我們比神更看重「什麼」。當他是我們最大的財富時，選擇他而不是次要的事情根本不是犧牲。

When we delight in his power, perfection, beauty, and mercy, then our worship and service of him will glorify him. God is dishonoured when all our worship and service of him is a duty.

當我們以他的力量、完美、美麗和慈悲為樂時，我們對他的敬拜和事奉就會榮耀他。當我們對他的所有敬拜和服務都是一種責任時，是侮辱上帝。

That is not worship. That is not magnification. God desires that we see him, savour his mercy and forgiveness and acceptance, and serve him in all our lives with joy and gladness.

那不是敬拜。那不是尊大。上帝希望我們見到他，品嚐他的憐憫、寬恕和接納，並在我們的一生中以喜樂和喜悅事奉他。