

God's Surprising Servant 神令人驚奇的僕人

Isaiah 以賽亞書 52:13 - 53:12

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Eric Liddell was a Scottish sprinter, rugby player and Christian missionary.
埃里克·利德爾是蘇格蘭短跑運動員,橄欖球運動員和基督教傳教士。

He is known for his refusal to run in the heats for his favoured 100-metre race at the 1924 Summer Olympics in Paris because they were held on a Sunday.
 他在 1924 年的巴黎夏季奧運會, 因拒絕參加是在周日舉行的, 他最善長的 100 米賽跑的預賽而聞名。

He ended up winning the gold medal for the 400.
 他最終獲得了 400 米金牌。

He returned to China the next year and remained in China until he died in a Japanese civilian internment camp in 1945.
 次年, 他回到並一直留在中國, 直到 1945 年在日本平民集中營中去世。

Liddell's Olympic training, racing, and Christian convictions that influenced him are depicted in the Oscar-winning 1981 movie *Chariots of Fire*.
利德爾的奧運訓練和比賽, 以及影響他的基督教信仰, 都在 1981 年榮獲奧斯卡獎的電影《烈火戰車》中有所描述。

Liddell's legacy, however, is not an Olympic gold medal. His real legacy came out of his time in the internment camp.
 然而, 利德爾的遺產並不是奧運會金牌。他真正的遺產來自他在集中營的時光。

Liddell became a leader and organiser at the camp. He busied himself by helping the elderly, teaching Bible classes, arranging games, and teaching science to the children, who referred to him as Uncle Eric.
利德爾成為營中的領導者和組織者。他忙於幫助老人、教授聖經課程、安排遊戲以及向孩子們教授科學, 孩子們稱他為埃里克叔叔。

One of his fellow internees later wrote a book about his experiences in the camp called "The Courtyard of the Happy Way". He described Liddell as "*the finest Christian gentleman it has been my pleasure to meet*".
 有一位同被拘留的人後來寫了一本關於他在集中營的經歷的書, 名為《幸福之路的庭院》。他形容利德爾是「最優秀的基督教紳士, 我很高興認識到他。」

Another said of Liddell:
 另一個人這樣評價利德爾:

He was overflowing with good humour and love for life, and with enthusiasm and charm. It is rare indeed that a person has the good fortune to meet a saint, but he came as close to it as anyone I have ever known.

他充滿了幽默感和對生活命的熱愛，充滿熱情和魅力。一個人有幸遇到聖人確實很少，但他是我所認識的人中最接似聖人的人。

Despite having a wife and three daughters in Canada, he surrendered that opportunity to a pregnant woman when he was given an opportunity to be released from the camp. 儘管他在加拿大有妻子和三個女兒，但當他有機會從集中營釋放時，他卻把這個機會讓給了一名孕婦。

He died soon after. His last words were, “*It’s complete surrender.*” A reference to how he had wholly given his life to Jesus Christ. 他不久後就去世了。他的遺言是「是完全徹底的降服」。指的是他如何將自己的生命完全獻給耶穌基督。

Eric Liddell had discovered God’s glorious, suffering, surprising servant. 埃里克·利德爾發現了上帝的榮耀、受苦、令人驚訝的僕人。

The passage before us today is one of the most important in the whole Bible. It reveals the centre of the Christian faith. It is so simple and yet so deeply profound and challenging. 今天擺在我們面前的這段經文是整本聖經中最重要的一段。它揭示了基督教信仰的中心。它是如此簡單，卻又如此深刻和困難。

In the storyline of Isaiah, they come as a bit of a shock. They are shocking because they subvert every human category of thought about salvation. 在以賽亞的故事情節中，它們有點令人震驚。它們令人震驚，因為它們顛覆了人類關於救贖的每一類思想。

Three surprising things about these verses:
關於這節經文的三個令人驚訝的事情：

Surprisingly Ordinary, Surprising Suffering, Surprising Glory
令人驚訝的平凡，令人驚訝的受苦，令人驚訝的榮耀

SURPRISINGLY ORDINARY 令人驚訝的平凡

The big shock of these verses is that we expect someone of power, greatness, and majesty by the time we get to Isaiah 53. God’s person is coming to rescue God’s people in exile. 這些經文最令人震驚的是，當我們讀到《以賽亞書》第53章時，我們正在期待一位擁有能力、偉大和威嚴的人。神的人來拯救神被擄的百姓。

The great divine king who would raise every valley, lower every mountain, and bring renewal to the whole world. Instead, we read this in v.2 & 3:
偉大的神聖君王將要填滿一切山窪，削平大小山岡，為整個世界帶來新生。相反，我們在第2和3節中讀到：

He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.

他無佳形美容使我們注視他，也無美貌使我們仰慕他。³ 他被藐視，被人厭棄；多受痛苦，常經憂患。他被藐視，好像被人掩面不看的一樣，我們也不尊重他。

God's servant is surprising because he had no markers of what our world would call successful. He didn't have looks, money, connections, or credentials.

神的僕人令人驚訝，因為他沒有任何我們這個世界所說的成功標誌。外表，沒有錢，沒有人脈，沒有資歷。

Despite this, verse 1 says: *Who has believed our message and to whom has the arm of the LORD been revealed?* In Bible, the arm of the Lord is a metaphor for the power of God.

儘管第 1 節說：我們所傳的有誰信呢？耶和華的膀臂向誰顯露呢？ 在聖經中，耶和華的膀臂是對上帝的大能的隱喻。

This is saying that this servant, despised and held in low esteem, is how God's power works in the world.

這就是說，這個被蔑視和不被尊重的僕人，正是上帝的能力在世界上運作的方式。

In Mark's biography of Jesus, he records Jesus turning up to his hometown Nazareth in chapter 6. In v.3, it says *they took offence at him*.

在馬可關於耶穌的傳記中，他在第 6 章中記錄了耶穌來到他的家鄉拿撒勒。第 3 節說，他們就厭棄他。

Nazareth is "Nowhere-ville." A humble little village that is hardly mentioned in history at all. Its only famous resident is Jesus. These are grassroots people who knew Jesus as a kid. They are offended by him.

拿撒勒是「無名氣的村莊。」一個簡陋不起眼的小村莊，在歷史上幾乎沒有被提及。它唯一著名的居民是耶穌。這些是小時候就認識耶穌的草根人士。卻厭棄他。

The word translated 'offence' in Mark 6:3 means he *scandalised* them. To be scandalised is not just to disagree with him. It means to *totally reject*. It means to feel hostility towards him.

《馬可福音》6:3 中翻譯為「厭棄」的詞意味著他們被他醜化了。醜化了不僅僅是不同意他的觀點，而是完全拒絕。意思就是對他懷有敵意。

In his commentary, William Lane describes the issue well: *Their discernment could not penetrate the veil of ordinariness that surrounded him*.

威廉·萊恩在他的釋經中很好地闡述了這個問題：他們的洞察力無法穿透包圍他的平凡面紗。

Lane is asking *how the long-awaited King and Rescuer could be so ordinary*. This could not be God. The ordinariness of Jesus did not fit in their worldview of a triumphant Messiah.

萊恩在說：期待已久的君王和救援者怎麼會這麼普通。這不可能是神。耶穌的平凡不符合他們對得勝的彌賽亞所持的世界觀。

In the same way that the ordinariness of Jesus offends the normal human understanding of how salvation works.

同樣，耶穌的平凡也違背了人類對救恩如何運作的正常理解。

All religions offer a form of salvation that is a liberation from ordinary humanness. It is triumphant. Strong.

所有宗教都提供一種從普通人性中解放出來的救贖形式。這是勝利的。強的。

The Christian vision of salvation is unique. God comes down into our ordinariness. He immerses himself in ordinary human life's pain, vulnerability, and suffering.

基督教的救贖觀是獨一無二的。神降臨到我們的平凡之中。他沉浸在普通人生活的痛苦、脆弱和磨難之中。

We cannot know the good news of Christianity if we've never felt the offence of Jesus Christ. We should feel the offence, but we mustn't take offence.

如果我們從未感到厭棄耶穌基督，我們就無法知道基督教的好消息是什麼。我們應該感到冒犯，但我們不應厭棄。

Matthew 11:6 says: *Blessed is anyone who does not stumble on account of me.* If we take offence at Jesus, we cannot know his blessing.

《馬太福音》11:6說：**凡不因我跌倒的有福了。**如果我們厭棄耶穌，我們就無法知道他的祝福。

This is how God works in our life from beginning to end. The extraordinary power of God operates in our lives in ordinary ways.

這就是神在我們生命中自始至終的工作方式。上帝非凡的能力以平凡的方式在我們的生活中發揮作用。

For instance, the grace and life of God grow in our lives in ordinary ways. Things like daily Bible reading, prayer, self-examination, worship, and hanging out with people who are bold enough to point you to Jesus, encourage you and keep you accountable week after week after week.

例如，神的恩典和生命以平常的方式在我們的生命中增長。比如每天讀聖經、祈禱、自我省察、敬拜，與那些敢於把你指向耶穌，鼓勵你，讓你一周又一周負起責任的人共處。

Just ordinary things you do over and over and over that have a powerful impact on your life.

那些你一遍又一遍地做的如此普通事情，會對你的生命產生巨大的影響。

It is like getting a seed from a Morton Bay fig tree. I wouldn't get very far if I tried to break up this building with the seed. If, however, I planted the see in the corner of the building... gave it water, nutrients, sunlight, and a whole lot of time, it would grow powerful enough to destroy the building.

這就像從莫頓灣無花果樹上獲取的種子一樣。如果我試圖用種子打破這座建築，我不會有什麼成果。然而，如果我把它種在建築物的角落裡……給它水、營養、陽光和大量的時間，它就會變得強大到足以摧毀建築物。

Slow and ordinary growth through the means of grace is so powerful to bring about a transformation of life.

通過恩典的緩慢而普通的成長對於帶來生命的轉變是如此強大。

Is the powerful ‘arm of the Lord’ evident in your life? The arm of the Lord is in his ordinary means of grace.

大能的「耶和華的膀臂」在你的生命活中明顯嗎？耶和華的膀臂就是在他平常施恩的方式中。

SURPRISING SUFFERING 令人驚訝的受苦

The first surprise is that God’s servant was so ordinary. The second surprise here is the suffering of God’s servant. How can a great triumph come through such weakness?

第一個驚奇是神的僕人是如此的平凡。第二個令人驚訝的是上帝僕人的受苦。偉大的勝利怎麼能從這樣的軟弱中而來呢？

Notice the words in vv4 & 5: *pain...suffering...stricken...afflicted...pierced...crushed*. The word *pierced* means the most painful possible death. Then down in v.8: *taken away... cut off*. To be *cut off* means the most violent death.

請注意第 4 和 5 節中的詞語：**憂患……痛苦……被擊打……被苦待……受害……被壓傷**。「**受害**」意味著最痛苦的死亡。然後在第 8 節中：**被奪去……被剪除**。**被剪除**意味著最暴力的死亡。

God’s servant, Jesus Christ, suffered terribly. Many people think that God doesn’t love them because they are suffering.

上帝的僕人耶穌基督遭受了極大的痛苦。許多人認為神不愛他們，因為他們在受著苦。

The only response is, have you seen Jesus? God’s salvation in our lives is compatible with very hard experiences. God can be with you, love you, in you, work through you, grow you, and you still suffer terribly. It is how it worked with Jesus.

唯一的回答是，你見過耶穌嗎？神在我們生命中的救恩與非常艱難的經歷是相容的。神可以與你同在，愛你，在你裡面，通過你工作，讓你成長，但你仍然承受著可怕的痛苦。耶穌就是這樣運作的。

But the surprising thing about the suffering of God’s servant is WHY he suffered. There are at least ten times he is described as taking on things that are not his.

關於上帝僕人所受的苦，令人驚訝的是他受苦的原因。至少有十次他被描述為承擔不屬於他的事情。

He took up our pain, v.4. He bore our suffering, v.4. Verse 5, he was pierced for our transgressions, and again, the punishment that brought us peace was ON HIM.

第 4 節，他擔當了我們的憂患。第 4 節，背負我們的痛苦。第 5 節，他為我們的過犯受害，還有為我們的罪孽被壓傷。因他受的懲罰，我們得平安。

Over and over, he is taking on things that don’t belong to him. What does that mean? Cast your eyes down to v.12. This verse is extremely important.

他一次又一次地承擔著不屬於他的事情。這意味著什麼？把你的目光投向第 12 節。這是極其重要的一節經文。

It says God’s servant king was *numbered with the transgressors*. In Luke 22:37, Jesus quotes this verse at the end of his last supper with the disciples before he was arrested and applies it to himself. He said:

它說，上帝的僕人君王**被列在罪犯之中**。在《路加福音》22:37中，耶穌在被捕前與門徒最後的晚餐結束時引用了這節經文，並將其應用到自己身上。他說：

‘And he was numbered with the transgressors’; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.’

我告訴你們，經上寫著說：『他被列在罪犯之中。』這話必須應驗在我身上，因為那關於我的事必然成就。

Just hours before his death, Isaiah 53:12 is what was on Jesus’ mind and heart. What does it mean he took our pain, suffering, and punishment?

就在耶穌去世前幾個小時，他的腦海裡浮現出《以賽亞書》53:12的內容。他擔當背負了我們的憂患、痛苦、和懲罰，是什麼意思？

To be numbered with the transgressors doesn’t mean he became a transgressor. It means to be counted as a transgressor. It means to be treated as one. He was nailed to a cross between two criminals as if he was one.

被列在罪人之中，並不意味著他自己犯罪，而是被算為一個罪人。被當作一個。他被釘在兩個罪犯之間的十字架上，就好像他是一個罪犯一樣。

This is the surprising thing about his suffering. He takes on what should be our suffering for transgressing. He is treated as if he had done all things we have done.

這就是他所受的苦難的令人驚訝的地方。他承擔了我們因犯罪而應受的痛苦。他被當作他做了我們所做的所有事情來被對待。

But it is even more surprising because it says in v.11 that **my righteous servant will justify many**. Verses 10 and 11 together are quite amazing.

但更令人驚訝的是，第11節說，**我的義僕使許多人得稱為義**。第10和11節放在一起真是太奇妙了。

In v.10, it says **it was the LORD’s will to crush him and cause him to suffer, and though the LORD makes his life an offering for sin, he will see his offspring**, which is simply saying he will see the results of his suffering.

第10節說，**耶和華的旨意要壓傷他，使他受苦，當耶和華以他為贖罪祭時，他必看見後裔**，這只是說他會看到他受苦的結果。

Then in v.11, we read **After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many**.

然後在第11節中我們讀到，**因自己的勞苦，他必看見光就心滿意足。因自己的認識，我的義僕使許多人得稱為義**

To justify someone is to make them righteous. It is a legal term to be declared right. Once again, as I mentioned last time I was up here, it is the idea of a double blessing.

稱某人為義就是使他們成為義人。這是一個被宣告為義的法律術語。再一次，正如我上次在這裡提到的那樣，這又是一個加倍受祝福的想法。

He had the peace but got the punishment so that we who deserved the punishment get the peace. The surprise of the majestic servant king's suffering is it is suffering as our substitute. 他本有平安，卻受到了懲罰，所以我們這些該受懲罰的人也得到了平安。威嚴的僕人君王所受的苦難令人驚訝，因為它是替代我們而受苦。

Jesus Christ is treated by God as if he had done everything we have done so that when we put our trust in him, we are treated as if we have done everything he has done. 上帝對待耶穌基督就好像他做了我們所做的一切一樣，因此，當我們信靠他時，我們就會好像我們做了他所做的一切一樣而被對待。

That is the surprise, the centre, the power and wonder of Christianity. It is radically different from any and every other religion.

這就是基督教的令人驚訝、中心、力量和奇蹟。它與任何其他宗教都截然不同。

Every other religion is from the strong to the strong. Their basic message is that if you want to be great, summon your strength, focus your will, and live a particular way.

其他宗教都是從強者到強者。他們的基本信息是，如果你想變得偉大，那就鼓起你的力量，集中你的意志，以一種特定的方式生活。

Jesus Christ dies rejected and in utter weakness. He was despised. He comes in weakness, and so his salvation is only for the weak.

耶穌基督死時是被棄絕，完全軟弱。他被鄙視了。他在軟弱中到來，所以他的救恩只屬於軟弱的人。

Christianity says our saviour dies in weakness and, in so doing, accomplishes a salvation we could never accomplish ourselves. We are not strong enough to do it.

基督教說我們的救主在軟弱中死去，這樣做，就完成了我們自己永遠無法完成的救贖。我們沒有足夠強大的力量去做這件事。

We lose it if we think we are strong enough to achieve our salvation. Salvation is from the weak to the weak. Salvation is a gift.

如果我們認為自己有足夠的力量來實現救贖，我們根本什麼都不懂。救恩是從弱者到弱者。救恩是一份禮物。

God's servant in Isaiah is surprising. He is a servant and king, just as God is righteous and loving.

《以賽亞書》中神的僕人令人驚訝。他既是僕人又是君王。正如神既公義又慈愛一樣。

Don't miss here the ordinary way the power of God works. Suffering can be one of God's main ways in your life, so don't reject it as if it isn't his love.

不要錯過上帝的大能發揮作用的普通方式。苦難可能是神在你生命中工作的主要方式之一，所以不要好像這不是他的愛一樣拒絕它。

God substitutes himself for us on the cross. God puts himself where we deserve to be so that now we can stand in the place of honour where only he deserves to be—a place of honour and love.

神在十字架上代替了我們。神將自己放在我們配得的位置上，這樣我們現在就可以站在只有他配得的榮耀位置上——一個充滿尊榮和愛的地方。

SURPRISING GLORY 令人驚訝的榮耀

God's servant is surprisingly ordinary and suffers in weakness to make us right and strong. This all points to a surprising glory.

上帝的僕人令人驚訝地平凡，令人驚訝的在軟弱中受苦，使我們變得公義而堅強。這一切都指向令人驚訝的榮耀。

Look at v10: *it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.*

請看第 10 節：耶和華的旨意要壓傷他，使他受苦。當他的生命作為贖罪祭時，他必看見後裔，他的年日必然長久。耶和華所喜悅的事，必在他手中亨通。

Then in v.11, it says *he will see the light of life and be satisfied.* These verses circle to where it all started in 52:13, where it says about God's servant: *he will be raised and lifted up and highly exalted.*

然後第 11 節說，他必看見光就心滿意足。這些經文回到了 52 章 13 節開始的地方，其中談到上帝的僕人：他必被高升，高舉，升到至高之處。

We have seen this language before in Isaiah. At his call, we are told in 6:1 that Isaiah saw *the Lord, high and exalted, seated on a throne.*

我們以前在《以賽亞書》中見過這種語言。第 6 章 1 節告訴我們，以賽亞看見主坐在高高的寶座上。

What is remarkable is that John 12 tells us that Isaiah was gazing at Jesus at that moment. At the cross, humanity passed its verdict on Jesus: rejection and condemnation. But the cross is not the end of it.

值得注意的是，《約翰福音》第 12 章告訴我們，在那一刻，以賽亞正在凝視耶穌。在十字架上，人類對耶穌作出了判決，拒絕和定罪。但十字架並不是一切的結束。

Jesus Christ, the Son of God, became human, despised, rejected, disfigured beyond recognition, and placed in a grave. Then God gives his verdict.

神的兒子耶穌基督降世為人，遭到蔑視、拒絕，被毀容得面目全非，並被埋葬在墳墓裡。然後神就會做出他的判決。

At the resurrection of Jesus, God's verdict is vindication. Jesus Christ is now lifted and exalted alongside God. The world falls silent as Jesus is vindicated in 52:15. The cross of Christ looks like a failed plan or a pointless gesture, but it is the power and wisdom of God.

當耶穌復活時，神的判決就是平反。耶穌基督現在與神一同高高的。當耶穌在 52:15 中得到平反時，世界陷入了沉默。基督的十字架看起來像是一個失敗的計劃或一個毫無意義的舉動，但卻是神的能力和智慧。

A substitutionary sacrifice is the surprising glory of his work and the surprising glory of the Christian life.

替代性的犧牲是他的工作令人驚訝的榮耀，也是基督徒生活令人驚訝的榮耀。

A life of substitutionary sacrifice is the Christian life. For instance, let us take the example of parenting. A child comes into your life, and suddenly you experience how much they hamper your personal freedom.

替代性的犧牲的生活就是基督徒的生活。例如，讓我們以養育子女為例。一個孩子進入你的生命，你突然就會體會到他們是多麼妨礙你的個人自由。

There are all sorts of things you used to be able to do but can't do, travel, career advancement, social life. This is particularly a conflict for the Westerner and their deep value of personal, individual freedom.

有各種各樣的事情你過去可以做但不能再做了，比如旅行、職業發展、社交生活。對於西方人及其個人自由的深刻價值觀來說，這尤其是一場衝突。

If you choose to hold onto your freedom and go down the selfish road, the child will grow up filled with insecurities. There is a sense that they will grow up enslaved to their complex brokenness if their parent holds onto their freedom.

如果你選擇堅持自由，走上自私的道路，那麼孩子長大後就會充滿不安全感。有一種感覺是，如果父母堅持他們的自由，他們長大後就會被自己複雜的破碎所奴役。

On the other hand, if you give up your freedom the way a parent should, the child will grow up stable, responsible, and free. When they do, the parent finds a new kind of freedom. Freedom comes from a relationship with a child who has grown into a stable adult. The freedom that comes from the richness of family life.

另一方面，如果你像父母那樣放棄自由，那麼孩子就會成長為穩定、負責任、自由的人。當他們這樣做時，父母就會找到一種新的自由。一種來自於與已經成長為穩定成年人孩子的關係的自由。來自於豐富的家庭生活的自由。

See the point; it is them or you. All real love is a substitutionary sacrifice. All real love is weakening yourself to strengthen the other, but it results in the giver getting a new strength they would otherwise have. There is freedom in that.

明白重點了嗎，是他們還是你？所有真正的愛都是替代性的犧牲。所有真正的愛都是通過削弱自己來強化對方，但它的結果是給予者獲得了他們原本不會擁有的新力量。這裡面有一種自由。

Let's take another example. You've got wealth. What I mean by that is you've got money and assets, which means you have the power to make life choices. You might not feel like you are wealthy compared to others, but you are when you understand it in terms of the freedom to make choices.

我們再舉一個例子。你有財富。我的意思是，你擁有金錢和資產，這意味著你有一些權力在生活中做出選擇。與其他人相比，您可能不覺得自己很富有，但當你從做出選擇的自由的角度理解它時，您就是富有的。

You have a choice. You can hold onto all your money, time, and power for yourself to become enslaved to it and perish in poverty.

你有一個選擇。你可以把所有的金錢、所有的時間、所有的權力據為己有，以致你成為它的奴隸，並在貧困中滅亡。

On the other hand, you can give up your riches in various ways. You can start to share your wealth and invest your time and money charitably. Use your wealth to hold onto your power; you will always be weak.

另一方面，您可以通過多種方式放棄您的財富。您可以開始分享您的財富並慈善地投資您的時間和金錢。用你的財富來保持你的權力，你將永遠是弱者。

Give up the wealth to empower others, and you will start to discover new and real wealth.

放棄財富來賦予他人權力，你將開始發現新的、真正的財富。

When Jesus gave himself away to win us, he then got the name that is above every other name.

He deserves far more honour for having lost his honour.

當耶穌為了贏得我們而犧牲自己時，他就得到了超乎其他名字的名。他理應為失去了榮譽而得到更多的榮譽。

At the end of his great book Mere Christianity, CS Lewis says this: The principle runs through all of life from top to bottom. Give up yourself and you will find your real self. Lose your life and you will save it. Submit to death, death of your ambitions and favourite wishes every day and death of your whole body in the end: submit with every fibre of your being, and you will find eternal life. Keep back nothing. Nothing that you have not given away will ever really be yours. Nothing in you that has not died will ever be raised from the dead. Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin, and decay. But look for (Jesus) Christ and you will find him, and with him everything else thrown in.

魯益師在他偉大的著作《返璞歸真》的結尾說道：這一原則自上而下貫穿於整個生命。放棄自己，你就會找到真正的自己。失去你的生命，你就會拯救它。屈服於死亡，每天你的野心和最愛的願望都會死去，最後你的整個身體都會死亡：用你存在的每一根纖維屈服，你就會找到永生。什麼都不保留。你沒有放棄的一切都不會真正屬於你。你裡面任何沒有死的，永遠不會從死裡復活。尋找你自己，從長遠來看，你會發現只有仇恨、孤獨、絕望、憤怒、毀滅和腐朽。但是尋找（耶穌）基督，你就會找到他，其他一切也都與他一起出現。

As Eric Liddell said, at the point of death, complete surrender.

正如埃里克·利德爾在臨終時所說的那樣，完全徹底的降服。