

Jesus All About Freedom 耶穌就是自由

Vision Series 異象系列 Talk 5

Isaiah 以賽亞書 48:12-22, Romans 羅馬書 8:16-21, John Lau 劉特正, 05 Mar 2023 年 3 月 5 日

During the Song Dynasty of China, which began in 960AD and lasted until 1279, Fan Zhongyan spent nearly 40 years as a noble scholar-official. He was appointed the Prime Minister over the entire empire and later demoted.

范仲淹在公元 960 至 1279 年的中國北宋做了將近 40 年的士大夫。他曾被任命為整朝的副宰相，後來被降職。

He firmly believes that governing officials were “*the first to worry the worries of All-under-Heaven and the last to enjoy its joy.*” And his reform ensured the Song Dynasty built on the prosperity of the Tong Dynasty and left a long-lasting impact on the philosophy of governing and management of a vast country like China.

他堅信為政的官員應「先天下之憂而憂，後天下之樂而樂」。而他的改革確保了宋朝建立在唐朝的繁榮之上，並對像中國這樣的大國的治國哲學產生了持久的影響。

A friend tried to persuade him to ease off with his reform and be careful about all the political enemies he had stirred up for himself. He replied with a poem with this line: “*better to remonstrate and die, than keep silent and live.*”

一位朋友試圖說服他放寬改革步伐，小心他為自己挑起的所有政敵。他以詩答曰：「寧鳴而死，不默而生。」

Bringing reforms that would benefit “All-under-Heavens” was so important to him that he was not free to keep silent. Even though speaking up means demotion or death, but far better than keeping quiet and staying alive.

進行有利於「天下」的改革對他來說是如此重要，以至於他不能自由地保持沉默。儘管說出來意味著降職或死亡，但比保持沉默和活著要好得多。

Fan Zhongyan’s ideal for a government official is unheard of in modern society in the east or the west. His realisation of the limitation of his freedom is an even rarer commodity of our current Western culture.

范仲淹的官吏理想，在現代的社會不論是東方還是西方都是聞所未聞。他意識到自己的自由是有限的，這是我們當前西方文化中更為罕見的。

Fan treats liberty for the betterment of his countryman. On the other hand, many western people mix independence and freedom. Westerners consider themselves free and will protest like William Wallace at the war of Scottish independence. “*They may take our lives, but they’ll never take our freedom!*”

范仲淹的自由是為了讓他的同胞過得更好。另一方面，許多西方人把獨立和自由混為一談。西方人認為自己是自由的，並且會作出像威廉華萊士在蘇格蘭獨立戰爭中，「他們可能奪走我們的生命，但他們永遠奪不走我們的自由！」一樣的抗議。

Or like another Scott, one of the United States Founding Fathers, Patrick Henry. “Give me liberty, or give me death!” as both calls for their countryman to break free from their Motherland, England.

或者像另一位蘇格蘭人，美國開國元勳之一的柏德烈亨利一樣，作出「不自由，毋寧死！」的抗議。他們兩人都是呼籲他們的同胞擺脫他們的祖國英國。

The same cry has echoed around many countries last few years as the world deals with Covid-19 and the government’s restrictions. People protest that no government or anyone should have the right to tell them what to think or how to behave.

過去幾年，隨著世界應對 Covid-19 和政府的限制，同樣的呼聲在許多國家迴盪。人們抗議說，任何政府或任何人都不應該有權告訴他們該怎樣想或該怎樣做。

Our modern view of freedom is one of autonomy and made freedom the highest value of human existence. People define freedom as the absence of any limitations or constraints. The fewer boundaries they have on their choices and actions, the freer they feel.

我們現代的自由觀是一種自主觀，並將自由作為人類生存的最高價值。人們將自由定義為沒有任何限制或約束。對他們自己的選擇和行動的限制越少，他們就越感到自由。

As we carry on our vision series in looking at Jesus as all about life, we will look at Jesus as all about freedom today. I want to highlight **four observations** about the modern view of freedom. And suggest **two ways to embrace freedom**.

我們繼續我們的遠象系列，耶穌就是生命的全部，我們今天將看耶穌就是自由。我想強調關於現代自由觀的四點看法。並提出兩種擁抱自由的方式。

An observation about its definition 對其定義的觀察

Freedom is defined as doing whatever I want without constraint. This definition will work if there is not just one thing called “freedom” that we either have or do not have. However, there are numerous “freedoms” at different stages of life journey, and no one can have them all.

自由被定義為不受約束地做我想做的事。如果是只有一種叫做「自由」的東西，我們可以擁有或不擁有，這個定義才能有效。然而，在人生旅途的不同階段，有數不勝數「自由」，沒有人可以全都擁有。

We all want to be free from illness and live long enough to enjoy a sustained, loving relationship with family and friends. However, if you like to eat whatever you want and it is causing a problem with your health, you will have to make an obvious choice to limit and change your eating habits.

我們都希望遠離疾病，並活得足夠長久去享受與家人和朋友持久、充滿愛的關係。但是，如果您想吃什麼就吃什麼，並且這會導致您的健康出現問題，那麼您將不得不做出明顯的選擇來限制和改變您的飲食習慣。

Likewise, you pursue a career or a profession to ensure an income that allows the freedom to choose your living standard or leisure. You would have to sacrifice innumerable other freedoms of time and money. If you speak with anyone who has just started uni this year or is finishing their course, you will know first-hand what it is like to make those sacrifices.

同樣，您追求職業或專業以確保收入，讓您可以自由選擇生活水平或休閒方式。你將不得不犧牲無數其他時間和金錢的自由。如果您與今年剛開始上大學或即將完成課程的任何人交談，您將親身瞭解做出這些犧牲的感覺。

Freedom is not what our culture tells us. Genuine freedom comes only from strategically losing some freedoms to gain others. We should ask which freedom is more important, the more truly liberating. At the same time, ask yourself who has sacrificially invested in your life to ensure you are not being unjust.

自由的定義不是我們的文化告訴我們的。真正的自由只能來自戰略性地失去一些自由以獲得其他自由。我們應該問，哪種自由更重要，更能真正解放。同時，問問自己，誰為你的生活做出了犧牲，以確保你沒有不公平。

We are all products of a family and a community that invested much time and love in us. Much of it happened before we could speak and can now remember. As a child, or when we become injured or sick, and as we age, our need and dependence on others increase, making believing in absolute individual autonomy a cruel and unjust choice.

我們都是家庭和社區的產物，他們對我們投入了大量時間和愛。很多事情發生在我們會說話並且現在可以記起之前。作為一個孩子，或者當我們受傷或生病時，以及隨著年齡的增長，我們對他人的需要和依賴增加，使相信絕對的個人自主成為一種殘酷和不公正的選擇。

No one is ever only responsible for themselves. We all share responsibility for and to others. What John Donne wrote in his poem in 1624, “*No man is an island entire of itself ... any man’s death diminishes me because I am involved in mankind.*” still rings true today.

沒有人永遠只對自己負責。我們都對他人負有責任。約翰·多恩在1624年的詩中寫道：「沒有人是一座自成一體的孤島……任何人的死亡都會削弱我，因為我與人類息息相關。」今天仍然如此。

An observation about its principle 關於自由的原則

Modern freedom lives on the principle that everyone should be free to live as they desire as long as they do not harm anyone else. We no longer need to impose a set of moral rights and wrongs on anyone if people abide by this harm principle.

現代自由的原則是，只要不傷害任何其他的人，每個人都可以按照自己的意願自由生活。如果人們遵守這一傷害原則，我們就不再需要將一套道德對錯強加給任何人。

The freedom of choice will become a self-correcting absolute that guides living together without needing any value judgement. Under this principle, freedom is the only unconditional good and moral absolute our society should hold and need.

自由的選擇將成為引導共同生活的自我修正的絕對，無需任何價值判斷。根據這一原則，自由是我們的社會應該持有和需要的唯一無條件的善和道德絕對。

Michael Klarman of Harvard Law School denounces it as “*an empty concept*” because it cannot stand alone. It needs us first to define what good and thriving human life is and agree on what “harm” is for it to work. “*Whether freedom is good or bad depends entirely on the particular substantive cause on behalf of which freedom is invoked.*”

哈佛法學院的邁克爾·克拉曼斥責它是「一個空洞的概念」，因為它不能單獨存在。它需要我們首先定義什麼是美好和繁榮的人類生活，並就什麼是「危害」達成一致。「自由是好是壞完全取決於是為了什麼去提出自由的召喚。」

Our challenge in today's society is not to follow the culturally dominant view of freedom 'from' without any definition of what our freedom is 'for'. We must also ensure we do not join the crowd to perpetuate publicly shaming people or groups to press our moral beliefs about harm. 在當今社會，我們面臨的挑戰是，不要遵循文化上佔主導地位的自由觀，在沒有對我們的自由「為了」什麼有任何定義的情況下，去追求「來自」什麼的自由。我們還必須確保我們不隨波逐流去讓公開羞辱個人或團體長期存在，以強調推動我們對何謂傷害的道德信念。

Freedom of choice cannot stand alone as a guide to behaviour, even with its full intention of not harming anyone.

選擇自由不能單獨作為行為指南，即使其完全意圖是不傷害任何人。

An observation about its harm 它的危害

Theologian Tim Keller observed that the harm principle is useless as a guide and untrustworthy. And he also warns, "*Freedom, as it is widely connected in our society, is corrosive to community in general and to enduring, committed love relationships in particular.*"

神學家蒂姆·凱勒觀察到，以傷害作為原則來做指南是毫無用處，也不值得信賴。他還警告說，「我們的社會中廣泛認同的自由，對整個社區，尤其持久、忠誠的愛情關係具有腐蝕性。」

He came to this conclusion drawing on Jonathan Haidt's work titled *Happiness Hypothesis*.

Haidt writes,

他是根據喬納森·海特題為《幸福假設》的著作得出了這個結論。海特寫道，

"An ideology of extreme personal freedom can be dangerous because it encourages people to leave homes, jobs, cities, and marriages in search of personal and professional fulfilment, thereby breaking the relationships that were probably their best hope for such fulfilment."

「極端個人自由的意識形態可能是危險的，因為它鼓勵人們離開家庭、工作、城市和婚姻以尋求個人和職業上的成就感，從而破壞了可能是他們獲得這種成就感的最大希望的關係。」

Haidt's "happiness research" confirms the importance of strong social relationships in strengthening the immune system, extending life, speeding recovery from surgery and reducing the risks of depression and anxiety disorders. Deep down, we all sense the need to interact and intertwine with others. We need the give and the take. We need to belong.

海特的「幸福研究」證實了牢固的社會關係在增強免疫系統、延長壽命、加速手術康復以及降低抑鬱症和焦慮症風險方面的重要性。在內心深處，我們都感覺到需要與他人互動和交織在一起。我們需要給予和接受。我們需要歸屬感。

What would happen if everyone ran off to pursue their freedom? Families will fall apart, and neighbourhood associations will collapse. The erosion of voluntarily unselfish communities will necessitate the soft tyranny of a growing bureaucratic state where individuals are powerless. 如果每個人都跑去追求自由，會發生什麼？家庭會分崩離析，街坊會會瓦解。自願無私社區的侵蝕將會使一個日益壯大的官僚國家的軟暴政成為需要，那時每個人就會無能為力。

Being honest, generous, and public-spirited, being faithful to your spouse and children will regularly infringe on your happiness and freedom. However, a more robust and coercive government is the only alternative if everyone protects their independence and stops doing these things.

誠實、慷慨、熱心公益，忠於配偶和孩子是會經常侵犯你的個人喜樂和自由。然而，如果每個人都保護自己的獨立性並停止做這些事情，那麼一個更強大和強制性的政府是唯一的選擇。

The harm of emphasising personal freedom above community commitment could eventually be the loss of liberty and independence. Too much individual freedom leads to increased government control over the whole group because no one is willing to sacrifice for the better good of the collective.

強調個人自由，而不是社區承諾的危害是最終可能是喪失自由和獨立性。太多的個人自由導致政府對整個群體的控制增加，因為沒有人願意為集體的更好利益而犧牲。

An observation about its enemies 對敵人的觀察

Any authorities, organisations, or institutions that impose rules and regulations are often perceived as the enemy of freedom. Christianity is often seen as the archenemy.

任何強加規章制度的政權、組織或機構通常被視為自由的敵人。基督教常被視為頭號敵人。

Many people reckon Christianity requires people to recognise their insufficiency and turn their back on their autonomous, seemingly happy life. It stipulates people be reborn as human beings who understand their dependency on something more significant. They consider that as a great infringement on their freedom.

許多人認為基督教要求人們認識到自己的不足，並背棄他們的自主、看似幸福的生活。規定人重生為認識自己對更重要事物的依賴的人。他們認為這是對他們自由的極大侵犯。

If that is what you think Christianity is all about, let me encourage you to scan the Christianity Explain QR code and find out the true meaning of Christianity. Christianity being the archenemy of freedom, is a case of mistaken identity. You should give Christianity the benefit of the doubt and find the truth.

如果這就是你認為的基督教的全部內容，讓我鼓勵你掃描解釋基督教的二維碼，找出基督教的真正義意。基督教是自由的大敵，是點錯相。你應該把懷點的好處歸給基督教，並找出真相。

The only thing that genuinely cannot coexist with the contemporary sense of freedom is not religion but our need for love and worship. Keller says it well,

唯一真正無法與當代自由意識共存的不是宗教，而是我們對愛和崇拜的需要。凱勒說得好

“There is no greater feeling of liberation than to feel and be loved well. The affirmation that comes from love liberates you from fears and self-doubts. It frees you from having to face the world alone ... Your friend and mate will be crucial to helping you achieve many of your goals in life. In all these ways love is liberating – perhaps the most liberating thing. But the minute you get into a love relationship, and the deeper and the more intimate and the more wonderful it gets, the more you also have to give up your independence.”

「沒有比感受愛和好好被愛更偉大的解放感了。來自愛的肯定將你從恐懼和自我懷疑中解放出來。它使您不必獨自面對世界...你的朋友和伴侶對於幫助你實現生活中的許多目標至關重要。在所有這些方面，愛都是解放的——也許是最解放的東西。但是，當你進入一段戀愛關係的那一刻，越深入、越親密、越美妙，你就越不得不放棄你的獨立。」

When you love someone, you are not free. You will always have the well-being and happiness of that someone on your mind. You will think of ways to please; if the feeling and giving are not mutually reciprocal, the relationship will be exploitative. And you will feel more trapped, wondering why the relationship is not working and what else you could do.

當你愛一個人時，你是不自由的。您將時時刻刻顧慮那個人的福祉和幸福。你會想辦法討好；如果感覺和給予不是相互的，那麼這種關係就是剝削性的。而且您會感到更加受困，想知道為什麼這段關係不起作用，以及您還能做些什麼。

You may go from being anxious about staying in a committed, loving relationship to constantly dipping in and out of relationships, trying to stay afloat to avoid being so hopelessly devoted to someone. You will move in this direction, especially if you want to be true to the contemporary sense of freedom and be your own master.

你可能會從對維持一段忠誠、充滿愛意的關係感到焦慮，變成不斷地在不同的關係中進進出出，努力維持漂浮，以避免對某人如此無可救藥地忠誠。你會朝這個方向前進，尤其是如果你想忠於當代的自由感，做自己的主人。

However, the more you want to master your freedom, the more you will realise you are not free or able to be the master. Over the last few weeks, we have pointed out that everyone has an inner urge to find love, meaning, and satisfaction. Humans are frustrated and trapped because we are looking at the wrong thing and place. We look to created things rather than to God to address that urge.

然而，你越是想掌握自己的自由，就越會發現自己並不自由，也無法成為自己的主人。在過去的幾週裡，我們指出每個人都有尋找愛、意義和滿足的內在衝動。人類之所以感到沮喪和被困，是因為我們在錯的東西或地方去找答案。我們期待從受造的事物而不是上帝來解決這種衝動。

We are our worst enemy regarding autonomous freedom because we do not just have an inner urge to find love, meaning and satisfaction. We also worship what we identify as the source of them. And we ended up being controlled by it.

在自主自由方面，我們是最大的敵人，因為我們不只是有尋找愛、意義和滿足的內在衝動。我們也崇拜我們認為是它們來源的東西。我們最終被它控制了。

Embracing Freedom 擁抱自由

I encourage you to check out our website and listen again to the sermons from the last two Sundays. They outline humanity's predicaments regarding meaning and satisfaction and what we can do to embrace them.

我鼓勵您查看我們的網站並再次聆聽過去兩個星期日的講道。它們概述了人類在意義和滿足方面的困境，以及我們可以做些什麼來擁抱它們。

Contemporary people believe that instead of allowing religious authorities or tradition to dictate to them, they should be free to think or live as they choose. But the reality is none of us are free agents. We are all worshipping and serving something.

當代入認為，與其讓宗教權威或傳統對他們發號施令，不如讓他們自由地思考或按照自己的選擇生活。但現實是我們都不是自由人。我們都在敬拜和侍奉某樣東西。

There is no such thing as freedom without limitations. To embrace freedom, not in the sense our contemporary culture tells us, we should look for the right, the liberating, constraints that fit our nature and design.

沒有限制的自由是不存在的。要擁抱自由，而不是我們當代文化告訴我們的那種自由，我們應該尋找適合我們的本性和設計的正確、解放性的約束。

We should consider which “master” will affirm, cherish, empower, and honour us and which ones will exploit and abuse us. Which master is the right master for our hearts and lives and so bring those right constraints?

我們應該考慮哪位「主人」會肯定、珍惜、授權和尊重我們，哪些會剝削和虐待我們。哪位主人是我們心靈和生命的正確主人，並因此帶來那些正確的約束？

• With Right Constraint 依據正確的約束

Let me congratulate you if you feel somewhat frustrated about your relationships and trapped in your life. I do not say it in a nasty or sarcastic sense. Many modern people try to deny an obvious fact layout in today’s passage read from Romans 8:16-21. We are God’s children. He created us.

And it says God subjects us to frustration for a purpose. Verse 20 reads,

如果您對自己的人際關係感到有些沮喪並覺得被困在生活中，讓我祝賀您。我說這話並不是出於卑鄙或諷刺的意思。許多現代人試圖否認今天從羅馬書 8:16-21 讀到的經文中明顯的事實。我們是上帝的兒女。他創造了我們。它說上帝讓我們受挫是有目的的。第 20 節寫道，

20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope 21 that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

20 因為受造之物屈服在虛空之下，不是自己願意，而是因那使它屈服的叫他如此。但受造之物仍然指望從敗壞的轄制下得釋放，得享上帝兒女榮耀的自由。

Your frustrations in life are God’s grace to you. God put them there in the hope of liberating you from your bondage to decay and bringing you into the freedom and glory of the children of God. 你在生活中的挫折是上帝對你的恩典。上帝把它們放在那裡，希望將你從敗壞的轄制下得釋放，帶你進入上帝兒女的自由和榮耀中。

God created us to know, serve, and love him. Trying to live for anything else leads to slavery, like running on a treadmill that gets nowhere. When you begin to live for God and follow his will, you will become who you are meant to be, realising your original design.

上帝創造我們是為了讓我們認識、事奉和愛他。試圖為其他任何事物而活會導致奴役，就像在無處可去的跑步機上跑步一樣。當你開始為上帝而活，並遵循他的旨意時，你就會成為你注定要成為的人，實現你最初的設計。

Why is it that when you fall in love, you take the initiative to discover a list of all the things your loved one loves and hates? Then you go all out to say and do the things that delight them. Why do you gladly accept “doing their will” rather than your own, the new limits on your behaviour? 為什麼當你談戀愛的時候，你會主動找出你所愛的人喜歡和討厭的所有事物的清單？然後你全力以赴去說出和做出讓他們高興的事情。為什麼你樂於接受「按照他們的意願行事」，而不是你自己的意願，這是對你行為的新限制？

It is because you have put your joy and happiness into the joy and enjoyment of the other. You are happy to the degree they are. You have come to discover the pleasure of giving pleasure. You don't follow their will as a means to get other things you want. Their love and joy is the main thing you want.

那是因為你已經把你的快樂和幸福投入到變成了對方的快樂和享受。他們的幸福程度成為你感到滿意的程度。你已經開始發現給予快樂的樂趣。你不會按照他們的意願來獲得你想要的其他東西。他們得到愛和快樂是你想要的主要東西。

In our relationship with God, Jesus took the first step towards humanity. He saved us at an infinite cost to himself. He emptied himself of his glory and took on a humble form to serve our best interests. When you grasp and understand what God has done for you, it creates a grateful joy that inwardly moves you to want to please, know, and resemble him. When you put your happiness into his happiness, serving him will become your perfect liberation.

在我們與上帝的關係中，耶穌邁出了走向人類的第一步。他以無限的代價拯救了我們。他倒空了自己的榮耀，以謙卑的形式為我們的最佳利益服務。當你領會並理解上帝為你所做的一切時，它會產生一種感激的喜悅，從內心推動你想要取悅、認識並效仿他。當你把他的快樂變成自己的快樂時，為他服務就會成為你完美的解脫。

The concept of freedom in the Bible comes through having the right constraints. The stipulations in the Bible are the list of God's loves and hates by which we can please and come to be like him. That is why we encourage and urge everyone to grow in their faith, spending regular time with God in his word and praying to him. The more you are in tune with God's will, the freer you will become as you do what you are designed to do.

聖經中的自由概念來自於有正確的約束。聖經中的規定是上帝的愛和恨的清單，我們可以藉此取悅他並變得像他一樣。這就是為什麼我們鼓勵並敦促每個人都在他們的信仰中成長，定期花時間與上帝一起閱讀他的話語並向他祈禱。你越符合上帝的旨意，你就會越自由地做你被設計要做的事。

• **With the right person 與正確的人一起**

In the past, people intended to break free from God. They ignore God's commands and exchange God's glory with created things. So God allowed their earthly master to capture them so they would experience slavery physically and understand what exactly losing freedom is.

過去，人們想要擺脫上帝。他們無視上帝的命令，用受造之物來交換上帝的榮耀。所以上帝允許他們地上的主人抓住他們，這樣他們就可以在身體上體驗奴役，並認識真正失去自由到底是什麼。

After some time, God allows a more benevolent master to govern over his people and to let his people return to the place he set for them. God said in Isaiah 48:12 that he created all of us,

過了一段時間，上帝允許一個更仁慈的主人來管理他的子民，讓他的子民回到他為他們設定的地方。上帝在《以賽亞書》48:12 中說，他創造了我們所有人，

“I am he; I am the first and I am the last. 13 My own hand laid the foundations of the earth, and my right hand spread out the heavens.”

「我是耶和華，我是首先的，也是末後的。13 我親手立了地的根基，以右手鋪張諸天；我一召喚，天地就都立定。」

This God is the God that Christianity follows. Come as Jesus to redeem us and call us to return to him.

這就是基督教所追隨的神。以耶穌來救贖我們，呼召我們回到他身邊。

17 This is what the LORD says—your redeemer, the Holy One of Israel: “I am the LORD your God, who teaches you what is best for you, who directs you in the way you should go. 18 If only you had paid attention to my commands, your peace would have been like a river, your well-being like the waves of the sea.”

17 耶和華—你的救贖主，以色列的聖者如此說：「我是耶和華—你的上帝，我教導你，使你得益處，指引你當走的路。18 甚願你聽從我的命令，你的平安就會如河水，你的公義如海浪，

Jesus knows what is best for us and does not hold back from teaching us what they are and directing how we should live. He keeps doing that today through his commands. If only you paid attention to them and followed God’s will out of an inner desire to love our redeemer, you will increasingly sense that you are also becoming who you were designed to be by your creator. 耶穌知道什麼使我們得益處，並且不會保留教導我們什麼是最好的，並指導我們應該如何生活。今天，他通過他的命令繼續這樣做。只願你聽從神的命令，出於愛我們的救贖主的內在渴望而遵循上帝的旨意，你就會越來越感覺到你也正在成為你的創造者設計你要成為的人。

In Matthew 11:28-30, Jesus calls us to

在馬太福音 11:28-30 中，耶穌呼召我們

“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”

「凡勞苦擔重擔的人都到我這裏來，我要使你們得安息。29 我心裏柔和謙卑，你們當負我的軛，向我學習；這樣，你們的心靈就必得安息。30 因為我的軛是容易的，我的擔子是輕省的。」

Jesus essentially tells us that he calls us only to do those things we were created to do, and you will find that his yoke is easy. He put on us the burden of following him, but he had already paid the price, so we will be forgiven when you fail. Jesus has taken off us the burdens that other people have.

耶穌基本上是告訴我們，他呼召我們只去做我們被造要做的事情，你會發現他的軛很容易。他把跟隨他的重擔放在我們身上，但他已經付出了代價，所以當你失敗時，我們會被原諒。耶穌把其他人會有的重擔為我們卸下了。

He removed the burden of earning our salvation through striving and effort and the burdens of guilt and shame from past failures. Jesus has taken off the burden of proving ourselves worthy of love. He is the only Lord and master who will satisfy you if you find him; if you fail him, he will forgive you.

他卸下了我們通過奮鬥和努力贏得救恩的重擔，以及過去失敗帶來的內疚和恥辱的重擔。耶穌卸下我們為了證明值得被愛的重擔。他是唯一能讓你找到他就滿足；如果你辜負了他，他會原諒你，的主宰。

Without Jesus, Christianity is exploitative because God wouldn't change, and we would have to do all the submitting, repenting and making all the sacrifices. But in Jesus, God says, "I will adjust to you. I will sacrifice for you. I will give up my glory and immortality in becoming human, all light and joy, and my very life on the cross." He was nailed fast to it, so he could not move. How is that for giving up your freedom?

沒有耶穌的基督教是剝削性的，因為上帝不會改變，而我們將不得不做所有的順服、悔改和作出所有的犧牲。但在耶穌裡，上帝說：「我會適應你。我會為你犧牲。我將放棄榮耀和不朽成為人，放棄所有的光明和歡樂，以及我的生命在十字架上。」他被牢牢地釘在上面，那裡都去不了。你怎樣看這樣的方式來放棄自由？

Christianity is the only religion that claims God gave up his freedom so we could experience the ultimate freedom from evil and death itself. Therefore you can trust Jesus. He sacrificed his independence for you so you can sacrifice yours for him. And when you do, you will find it is the ultimate, infinitely liberating constraint.

基督教是唯一聲稱上帝放棄了自由，使我們能體驗到遠離邪惡和死亡的終極自由的宗教。因此你可以信靠耶穌。他為你犧牲了他的獨立性，所以你可以為他犧牲你的獨立。當你這樣做時，你會發現它是最終的、無限解放的約束。

"So if the Son sets you free, you will be free indeed." John 8:36

「所以，上帝的兒子若使你們自由，你們就真正自由了。」 《約翰福音》 8:36