

March 三月 26, 2023 主日讲道
 But To Serve
 乃是为服侍人
 Matthew 马太福音 20:20-28

I love my two children.

我很爱我的两个孩子。

They are caring, funny, quirky, and insightful.

他们很体贴人，很有趣，很奇特，有时还深有见地。

They have many talents.

他们有很多本事。

One talent they have is asking me and Catherine to do things for them.

其中之一就是要求我和凯瑟琳为他们做事。

“Dad, while you’re in the kitchen, get me some food, please.”

“爸，趁你在厨房，给我拿点吃的来吧。”

“Dad, I need you to take me to this store now.”

“爸，你得马上带我去这家商店。”

“Dad, you can load the dishwasher, can’t you?”

“爸，你能不能把用过的餐具都装进洗碗机里？”

OK, so this is normal territory for a parent.

没错，这都是父母分内的事。

But, sometimes, I call out, “Yeah, and what did your last slave die of?”

但有时我会大声说：“行啊，可你的前一个奴隶是怎么死的？”

Funny, eh?

很好笑，是吧？

Until that is, they reply, “Don’t know, you’re not dead yet!”

至此，他们会回答说：“不知是怎么死的，可你还没有死呀！”

We enter the final two weeks of our Lent Prayer Project;

现在我们进入了大斋期祷告计划的最后两周；

we move closer to the cross and the empty tomb.

我们越来越接近十字架和空坟墓了。

And today, we come face-to-face with one of the most profound statements about the cross.

今天，我们要直面的是就十字架寓意最深刻的宣告之一。

Jesus says, “...the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

主耶稣说：“...人子来，不是要受人的服侍，乃是要服侍人，并且要舍命，作多人的赎价。”

But what makes it stand out is the conversation that led Jesus to say these words.

而最引人注目的是引发耶稣如此言论的一番对话。

This conversation is about what it means to be a servant, and, at the same time, a leader.

这对话事关作仆人同时又作领袖意味着什么。

What we understand this week is that servanthood and leadership are not separate but connected.

我们本周的领会是，仆人身份和领袖身份密不可分，是紧密关联的。

A Christian leader is not primarily defined by training, experience, personality, education, even wisdom or ability to cast vision;

什么是基督徒领袖？主要不在那人受过怎样的训练、有怎样的经验、个性如何、受过怎样的教育，甚至是否能深谋远虑；

to be a Christian leader is defined primarily by our servant heart – by how we follow the way of Jesus.

能否成为基督式的领袖主要取决于我们是否有甘作仆人的心，是否走主耶稣的道路。

Oswald Sanders wrote a magnificent book titled, “Spiritual Leadership”.

奥斯瓦尔德·桑德斯写过一本令人印象深刻的书，书名是《属灵领袖之道》。

He was the General Director of Overseas Missionary Fellowship, formally known as China Inland Mission, 桑德斯曾担任海外宣教团契（正式的名称为“中国内地宣教团”）总干事，

What he says is precisely the point this passage in Matthew shows us:

他在书中谈的正是《马太福音》这段经文指给我们的要点：

“True leadership,” he says, “is achieved not by reducing people to one’s service but in giving oneself in selfless service to them.”

“真正的领导力不是靠一人帅众人奉，而是靠无私服侍众人来实现的。”

We lead not by using people to serve our purpose; we lead by selflessly serving them.

我们不应靠藉众人达到自己的目标来领导；而是靠无私服侍众人来领导。

Jesus says, “...the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

主耶稣说：“...人子来，不是要受人的服侍，乃是要服侍人，并且要舍命，作多人的赎价。”

That’s this week’s Lent Prayer Project theme: serving like Jesus.

这是本周大斋期祷告计划的主题——像主耶稣那样服侍人。

So, let’s look at this conversation in Matthew 20:20-28?

那就让我们看看马太福音 20: 20-28 中的这段对话吧。

The mother of James and John – the two sons of Zebedee, two fisherman among the first disciples called by Jesus – asks Jesus for a favour.

雅各和约翰的母亲有事求主耶稣。雅各、约翰是西庇太的两个儿子，是耶稣呼召的第一批门徒中的两个渔夫。

In Mark’s Gospel, James and John ask Jesus.

在马可福音里是雅各、约翰直接求耶稣。

Here, in Matthew, the mom asks Jesus, but James and John are with her.

而此处在马太福音里是他们的母亲来求，但雅各、约翰也在场。

Most likely, Mark summarizes the conversation, while Matthew gives more detail.

最的可能是，马可概述了对话，而马太提供了更多的细节。

But the point remains the same.

但两处表达的中心却是一个。

The mom’s request completely misunderstands Jesus, his mission, and the way of discipleship.

这位母亲的请求表现出她彻底误解了主耶稣、祂的使命以及作门徒之道。

Listen to her request: “Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.”

请听她是怎样求的：“在你的國裏，請讓我這兩個兒子一個坐在你右邊，一個坐在你左邊。”

That’s like asking: “Jesus, please give my boys the best seats, the highest privilege, and the closest connection with you – forever!”

这无异是在说：“耶稣，求你给我儿子最佳的席位、最高的特权、与你最近的关系，直到永远！”

We're left to wonder why the mom makes the request.

我们不禁想知道，这位母亲为何会提出如此请求。

Is she the mouthpiece for the two sons?

她是在作两个儿子的传话筒吗？

Have they said to her, "Mom, please ask Jesus this because we're too embarrassed"?

他们是否这样对她说，“妈，还是你去求耶稣这件事吧，我们实在不好意思说”？

Or maybe she's like the "hockey parent", on the edge of the ice, shouting obscenities at the coach for not selecting her child: "Pick my child because my child's the best."

抑或，她像“冰球家长”那样，因教练没选自己的孩子上场就在场边对教练大骂脏话，还说：“选我的孩子吧，我的孩子最棒。”

Or maybe she's the kind of person who needs to have control over her children's future?

抑或，她是非将子女的未来掌握在自己手中不可的人呢？

She makes the mistake some Christian parents make:

她犯了某些基督徒父母同样的错误：

she lets her ambition for her children become confused with God's purpose for her children.

她无法分清自己对子女的宏愿和上帝对她子女的旨意。

But whatever the motives, the request fails to understand the way of Jesus.

但无论其动机如何，她所求都表明她没有明白主耶稣的道路。

Remember what's been happening.

还记得此前发生了什么事吗？

Since Peter's declaration that Jesus is the Christ, the Son of God in Matthew 16,

自从彼得在马太福音 16 章宣称耶稣是基督，是神的儿子，

and Jesus' glory was seen at the Transfiguration in Matthew 17,

自从马太福音 17 章说门徒在登山变像中得见耶稣的荣耀，

Jesus has three times specifically said that he is on the way to Jerusalem to be crucified.

此后，耶稣三次特别表明了他是在去耶路撒冷被钉十字架的路上。

But the disciples do not understand.

但门徒们不明白。

either a disciple argues with Jesus, or the disciples are overcome with grief, or, in Matthew 20, they argue.

不管是有门徒与耶稣争辩，还是他们被哀伤所胜，还是马太福音 20 所说他们彼此不服，

They think in terms of ambition, success, notoriety.

总之，他们想的是自己的宏图大志、自己的功成名就。

Mention of the cross confronts them with their own brokenness; and their misunderstanding of Jesus' way of leadership and servanthood is completely exposed.

耶稣提到十字架是要让他们面对自己的破碎；而他们对耶稣的领袖和仆人之道的误解完全暴露出来。

They cannot see how a great leader only becomes great when that leader becomes a servant.

他们不明白，领袖为何只有成为仆人才会变得杰出。

"You don't know what you are asking? Can you drink the cup I am going to drink?"

耶稣说：“你们不知道所求的是什么。我将要喝的杯，你们能喝吗？”

What Jesus is asking is: "Do you understand the link between the privilege you have as disciples and the call you have as disciples?"

耶稣问的是：“你明白自己作门徒的殊荣和你作门徒的呼召密切相关吗？”

This is what the “cup” refers to.

所谓“杯”就指的是这。

In the Old Testament, it often signified affliction or suffering.

在旧约里，“杯”常是苦难或受苦的意思。

Perhaps the most shocking description is in Jeremiah 25:15-16.

也许最可怕的是耶利米书 25: 15-16 中的描述。

Jeremiah was sent to proclaim God’s judgement on the sin of all nations:

耶利米受差遣去宣告 神对列国罪的审判，

“Take from my hand this cup of the wine of wrath,” the Lord says, “and make all the nations to whom I send you drink it... They shall drink and stagger and be crazed because of the sword which I am sending among them.”

耶和華說：“你從我手中拿這杯憤怒的酒，給我所差遣你去的各國的百姓喝。他們喝了就要東倒西歪，並要發狂，因我使刀劍臨到他們中間。”

The cup is the affliction God will pour out on this sinful world.

那“杯”是 神要倒在有罪世人身上的苦难。

But, in God’s mercy, this cup is poured out on Jesus instead.

但因着上帝的怜悯，这杯却倒在耶稣身上。

This is why Jesus prays in Gethsemane,

这就是为什么耶稣在客西马尼园这样祷告：

“My Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as you will.”

“我父啊，如果可能，求你使这杯离开我。然而，不是照我所愿的，而是照你所愿的。”

Jesus tells James and John that to lead, to serve, is to walk the path of suffering.

主耶稣要告诉雅各和约翰，作领袖、服侍人就意味着走苦路。

It is to suffer misunderstanding, accusation, indifference, being taken for granted, doing the lowly tasks, fulfilling responsibilities that others do not want,

就意味着受误解、指责和冷遇，努力被看成理所当然，还要做低微的工作，履行别人不愿履行的义务，and in so doing, displaying the grace and mercy of God.

但这样做是为彰显上帝的恩典和怜悯。

It is to be seen as foolish, and yet, in God’s eyes, to be seen as faithful.

这在人看来愚不可及；可在上帝的眼中，这被看为忠心。

That is the call of discipleship.

这就是作门徒的呼召。

It is servant leadership.

这就是仆人式的领导力。

And James and John don’t get it – yet.

而雅各和约翰还不明白。

Over the years of being a pastor, I’ve had several people come to me and say,

在作牧师的这些年里，多次有人前来对我说：

“That person has so many skills and abilities; they’ll make a great leader.”

“某某多才多艺，很有能力；会成为很好的领袖人物。”

And, you know what, they probably would.

你知道吗，他们的确可能成为不错的领袖。

But, one of the thoughts that crosses my mind is this:

但我心里浮现出的想法是：

“Ok, but how willing are they to clean toilets?

“可他们有多愿意去打扫厕所呢？

How willing are they to serve without being noticed?

有多愿意默默无闻地服侍呢？

How willing are they to be taken advantage of?

有多么甘愿被人占便宜呢？

How willing are they to put the glory of God ahead of their personal gain?”

有多愿意将神的荣耀放在个人利益前面呢？”

And these are questions I must constantly ask myself.

这也是我自己必须常扪心自问的。

Do I do what I do because I want to be noticed;

我所做的是想受人瞩目吗？

to have some distorted need in me met?

是为满足我内心扭曲的需求吗？

Or can I serve others because my own identity is not found in what I do but in who I follow.

我服侍人所做的事能否不为让人知道我是谁，只为让人认识我跟随的那一位？

That's the way of Jesus.

那才是主耶稣的方式。

Remember the evening before his crucifixion. Jesus and his disciples celebrate the Passover Feast.

记得祂被钉十字架的前一夜，主耶稣和祂的门徒一同纪念逾越节。

Everything is set: the lamb, the unleavened bread, the wine.

一切具备：羔羊、无酵饼、酒都有了。

In those days, roads were dusty,

在那个年代，道路上尘土飞扬，

there were no poop bags to clean up camel or sheep poo, and sandals were not exactly water-tight boots.

没有粪袋收集骆驼和羊粪，草鞋也远非防水靴。

Feet were dirty.

行人的脚因此会污秽不堪。

In a private home at a dinner gathering, a servant would clean guests' feet.

在私人住宅里的晚宴上，仆人会为客人洗脚。

Can you picture the disciples looking at each other?

你能想象门徒们互相观望的图景吗？

“Where's the servant? Who's going to clean our feet?”

他们心里在问：“仆人在哪里？谁来为我们洗脚？”

And then, John 13:4 says, Jesus got up from the meal, took off his outer clothing, wrapped a towel around his waist, poured water into a basin, and did what only a servant should do.

约翰福音 13: 4 说，这时耶稣离席站起来，脱下外服，拿一条手巾束腰，把水倒进盆里，做了只有仆人该做的事。

He, the Lord of glory, the eternal Son of God, the Word become flesh, the Saviour of the world, the King of kings, began to wash his disciples' feet.

祂这位荣耀的主，神永生的儿子，成为肉身的道，世人的救主，万王之王，竟动手为门徒洗脚！

To put it bluntly, Jesus wipes the excrement, dirt, and muck from their feet

说得直白一些，耶稣洗去的是他们脚上的粪便、尘土和污泥。

– just as he’s soon to take the excrement, dirt, and muck of our sin on the cross.
 – 正像祂此后不久就要把我们罪孽的粪便、尘土和污泥带到十字架上去一样。

It is astonishing.

这实在是惊心动魄的一幕！

The nearest I’ve come is probably caring for my dad,

我做过与此最相仿的或许是照料我父亲。

when for a few weeks after mom had her stroke, he needed help to the washroom, or needed poop cleaned up because he misjudged where the toilet was, he needed help to wipe his bottom.

在母亲中风后的几周里，父亲需要我帮他去洗手间，为他清理误便在厕盆外的粪便，还要为他擦屁股。

I did this because I loved my dad.

我这样做是因我爱父亲。

Jesus serves because he loves you and me.

耶稣倒空自己的服侍，是因祂爱你和我。

The staggering thing is: for Jesus there is no shame in cleaning filthy feet.

令人吃惊的是：耶稣并不以为门徒洗脏脚为耻。

It comes naturally because of what he knows.

由于祂所知道的事，祂这样做成了自然而然的事。

Listen to the verses before Jesus washes the disciples’ feet:

请听在耶稣洗门徒的脚之前经文是怎样说的：

“Jesus **knew** that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end... Jesus **knew** that the Father had put all things under his power, and that he had come from God and was returning to God”

“耶稣**知道**自己离世归父的时候到了。他一向爱世间属自己的人，就爱他们到底。……耶稣**知道**父已把万有交在他手里，且**知道**自己是从神出来的，又要回到神那里去，”

so he got up from the meal and washed the disciples’ feet.

所以，祂离席站起来，开始洗门徒的脚。

You see, this is Jesus’ servant leadership in action.

请看，这是耶稣在以行动示范，仆人式的领袖是怎样的。

It’s the way of the cross in action.

也是祂在以行动示范十字架的道路。

So can we live like this?

那么，我们是否也能这样活呢？

Let’s look at this conversation in Matthew 20.

让我们看看马太福音 20 章的这段对话。

First, Jesus tells James and John that they will drink this cup, but their place with Jesus in eternity is for the Father to decide.

首先，耶稣告诉雅各和约翰，祂的杯他们也要喝，他们在永恒中与耶稣同在的地位却要由天父决定。

In other words, James and John must accept that their lives are prepared by the Father.

换言之，雅各、约翰必须接受，他们的生命如何要由天父来决定。

We can mirror the servant leadership of Jesus when we submit to the sovereign choice of the Father for our lives.

当我们顺服天父对我们生命的至高选择时，就能折射出耶稣仆人式的领导方式。

“Lord, I am yours. I am not my own.”

我们当这样说：“主啊，我是属于你的，我不属于我自己。”

Remember, two weeks ago, we said, “We died before we came here.”

记得两周前我们谈到南非宣教士的说法：“我们在来这里之前就死去了。”

When we realize we’re dead, it’s much easier to live for Jesus and serve like Jesus.

只要我们能让自己死去，为耶稣而活、像耶稣那样服侍就变得容易得多。

James and John will learn this, through suffering.

雅各和约翰要通过受苦学会这一点。

James will lose his life in Acts 12:2, executed by King Herod Antipas for his faith in Jesus.

使徒行传 12: 2 记载了雅各后来如何丧生，他因信耶稣而被希律王安提帕杀害。

John will lose his freedom, exiled on the island of Patmos for the final years of his life because he followed Jesus and the way of the cross (Revelation 1:9).

约翰则会失去自由，生命的最后几年，他因走耶稣和十字架的道路被流放到拔摩岛上（启示录 1: 9）。

Yes, you will drink this cup – and that’s as it should be.

耶稣说的是，你们也要喝这杯——那是必由之路。

And your life will shine with servant leadership as you do!

你们喝了这杯，生命就会闪耀出仆人式领袖的光辉！

We submit to the sovereign choice of the Father for our lives.

我们也要顺服天父对我们生命的至高选择。

Second, Jesus tells his disciples that his way of servanthood is not the world’s way.

第二，耶稣告诉门徒，祂的仆人之道不是属世之道。

“The rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave.” (Matthew 20:25b-27).

“外邦人有君王作主治理他们，有大臣操权管辖他们。但是在你们中间，不可这样。你们中间谁愿为大，就要作你们的用人。”

I read an article in Forbes magazine recently entitled, “The Seven Characteristics of Great Leaders.”

最近我在《福布斯》杂志上读到一篇文章，题为“杰出领导者的七个特征”。

Here are the characteristics:

以下就是这些特征：

great leaders are learners, constantly pursuing knowledge;

杰出的领导者学而不厌，不断求知；

great leaders create and articulate clear vision;

杰出的领导者能设计并阐明清晰的愿景；

great leaders surround themselves with smart people;

杰出的领导者让自己周围满是聪明人；

great leaders focus on outcome, goals;

杰出的领导者专注于结果和目标；

great leaders do not compromise their principles;

杰出的领导者不会在自己的原则上妥协；

great leaders can admit mistakes;

杰出的领导者敢于承认错误；

and great leaders mentor emerging leaders.

杰出的领导者会带领后起之秀。

These are good characteristics.

这些无疑都是好品质。

But you see what's missing!

但你看还缺少了什么！

Servanthood – the way of Jesus.

那就是甘作仆人，也就是主耶稣之道。

And to embrace this servanthood is to know meekness.

而且，甘作仆人要懂得温柔谦卑。

Meekness is not weakness; it's not being timid.

温柔谦卑并不是软弱，也不是胆小怕事。

Meekness is “humble strength controlled by gentleness”.

这温柔是“在高贵驱使下谦卑的力量”。

It's Jesus, free to wash his disciples' feet because he knows his Heavenly Father is in command of his life and his mission.

主耶稣便是如此，祂甘愿为门徒洗脚，因为祂知道，是天父在掌管着祂的生命和使命。

Are you, am I free to serve because we are controlled by gentleness,

你我是否因在高贵的驱使下才甘心服侍呢？

because our strength is found in humility before they are found in the leadership characteristics of this world?

我们的力量是寓于谦卑之中，还是寓于属世领袖的特质之中呢？

Finally, Jesus shows servant leadership by his death:

最后，耶稣甚至以祂的受死表明了何为仆人式的领袖：

“The Son of Man did not come into the world to be served, but to serve and give his life as a ransom for many.”

祂说：“人子来，不是要受人的服侍，乃是要服侍人，并且要舍命，作众人的赎价。”

This is one of the clearest statements in the Gospels about the cross.

这是福音书中就十字架再清楚不过的一次宣告。

Jesus came to redeem us, to set us free.

耶稣来是为救我们，使我们得自由。

He paid the price for our forgiveness.

祂为我们得赦免付出重价。

As someone once said, “To create, God had but to utter a word; to redeem he had to bleed.”

正如有人说的那样：“为了创造，上帝只需一句话；而为了救赎，他却要流尽宝血。”

That's what ransom means.

那才是“赎价”的涵义。

Oh, and by the way, do not ask to whom the ransom is paid – that's not the point Jesus is making.

顺便提一句，你不必问赎价付给了谁——这不是耶稣要指明的重点。

And certainly don't suggest the ransom is paid to Satan, as if God has to pay Satan off.

你当然不要以为赎金付给了撒但，好像上帝得还清撒但的债一样。

That would make the cross a kind of barter between God and Satan.

那会让十字架看上去是上帝与撒但之间的某种交易。

God owes Satan nothing.

上帝什么都没有欠撒但。

Rather, Jesus reminds us that it is the way of lowliness, even the way that looks like defeat, that is the way of greatness.

相反，耶稣提醒我们：谦卑之道，甚至表面上的失败之道才是真正的伟大之道。

Why?

为什么？

Because, like Jesus, we believe in resurrection.

因为我们像耶稣一样相信复活。

Our small tasks, our servant attitude, when given to the Lord, allow him to do the miracle of resurrection.

我们所做的小事，我们的仆人态度，一旦交在主手里，就能让祂用以行出复活的神迹。

His miracle, not ours.

那是主的神迹，不是我们的。

And that is the mark of servant leadership.

而且那是仆人式领袖的标记。

A woman named Nancy put an ad in her local newspaper:

一位名叫南希的女士在当地报纸上登了一则广告，说：

“If you are lonely or have a problem, call me. I am in a wheelchair and seldom get out. Just call. I'd love to talk.”

“假如你感到孤独或遇到了问题，给我打电话吧。我坐轮椅，很少出门。只管打电话给我，我喜欢与人交谈。”

The response was amazing. More than 30 calls every week.

她得到的反馈令人惊异，每周会有超过 30 通电话打来。

Why did Nancy do this?

南希为什么要这样做？

Before her paralysis, Nancy was in perfect health but deep in despair.

在瘫痪之前，南希身体健康，却深陷绝望。

She tried to commit suicide by jumping from her apartment window.

她试图从公寓的窗户跳楼自杀。

Instead, she was paralyzed from the waist down.

但自杀未遂，她腰部以下瘫痪了。

In the hospital, utterly frustrated, Jesus spoke to her:

在医院里，正当她万念俱灰之时，耶稣对她说话了：

“Nancy, you've had a healthy body but a crippled soul. From now on you will have a crippled body but a healthy soul.”

“南希啊，你以前有健康的身体，灵魂却伤残了。从现在起，你会有伤残的身体，但灵魂却会变得健康。”

Nancy surrendered her life to Christ.

南希于是将生命交给了主基督。

When she returned home, she prayed for a way to share God's grace with others.

回家后，她祷告祈求得到一个能与人分享上帝恩典的途径。

The newspaper ad is what she thought of.

那报纸上的广告便是她想到的。

No matter our age, our abilities or struggles, our circumstances, our situation, each follower of Jesus can demonstrate servant leadership like Nancy.

无论我们年纪大小，能力如何，有怎样的挣扎、环境和地位，每个跟从耶稣的人都能像南希那样展现出仆人式的领导力。

We can be living witnesses of the one who wrapped a towel round his waist, washed his disciples' feet, and, just a few hours later, paid the ransom for our sin.

我们可成为那位将手巾缠在腰上为门徒洗脚，并在几个小时后为我们的罪付赎价的主活生生的见证。

We submit to the Father's sovereign will;

我们要顺服天父至高无上的旨意；

we embrace meekness – humble strength controlled by gentleness;

我们要活出主的温柔——在高贵驱使下谦卑的力量；

we walk the way of lowliness because we believe in the Lord's miracle of resurrection.

我们要活出谦卑之道，因为我们相信主复活的神迹。

Colossians 3:23-24 say:

歌罗西书 3: 23-24 说:

“Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.”

“你们无论做什么，都要从心里做，像是为主做的，不是为人做的；因为你们知道，从主那里必得着基业作为赏赐。你们要服侍的是主基督。”