A.M.D.G. Lent 1 – A Text: Matthew 4: 1-11

March 5th, 2017

# Matthew 4:1-11 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2He fasted forty days and forty nights, and afterwards he was famished. 3The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” 4But he answered, “It is written,‘One does not live by bread alone,but by every word that comes from the mouth of God.’”5Then the devil took him to the holy city and placed him on the pinnacle of the temple, 6saying to him, “If you are the Son of God, throw yourself down; for it is written,‘He will command his angels concerning you,’ and ‘On their hands they will bear you up,so that you will not dash your foot against a stone.’”7Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’”8Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; 9and he said to him, “All these I will give you, if you will fall down and worship me.” 10Jesus said to him, “Away with you, Satan! for it is written,‘Worship the Lord your God,and serve only him.’”11Then the devil left him, and suddenly angels came and waited on him.

马太福音 4:1-11 隨後，耶穌被聖靈帶到曠野，受魔鬼的試探。 **2**耶穌禁食了四十晝夜，就餓了， **3**試探者前來對他說：“你若是　神的兒子，就吩咐這些石頭變成食物吧！” **4**耶穌回答：“經上記著：‘人活著，不是單靠食物，更要靠　神口裡所出的一切話。’”**5**隨後，魔鬼帶耶穌進了聖城，使他站在殿的最高處， **6**對他說：“你若是　神的兒子，就跳下去吧！因為經上記著：‘　神為了你，

會吩咐自己的使者用手托住你，免得你的腳碰到石頭。’”**7**耶穌對他說：“經上又記著：‘不可試探主你的　神。’” **8**最後，魔鬼帶耶穌上了一座極高的山，把世界各國和各國的榮華都指給他看。**9**並且對他說：“你只要跪下來拜我，我就把這一切都給你。” **10**但耶穌說：“撒但，走開！經上記著：‘當拜主你的　神，單要事奉他。’”**11**於是魔鬼離開了耶穌，有天使前來服事他。

**我们的旷野Our Wilderness Places**

Words translated as ‘wilderness’ or ‘desert’ occur nearly 300 times in the Bible. When ***we*** hear the word ‘desert’, we usually think of places like the Sahara – great, empty spaces filled with nothing but sand – incapable of sustaining human life, and where no human being is to be found except hurrying through it as quickly as possible. That is not quite the sense in which ‘wilderness’ or ‘desert’ are used in the Bible. The word used most often in Hebrew is ‘*midbar*’ – or in Greek ‘*eremos*’ – uninhabited land where humans are nomads, and where wild animals live and domestic animals may be grazed. We hear echoes of that image from our scripture reading this morning when Jesus entered the wilderness by the Spirit for 40 days.

《圣经》中“旷野” 或 “沙漠” 这两个字总共出现了将近300次。 当我们听到这个词 “沙漠”，我们通常认为如撒哈拉大沙漠 – 巨大的空旷之地，填满了沙子。不能维持人类的生命，那里没有人类居住，除了匆匆而过的过客。 这与《圣经》中描述的 “旷野” 或 “沙漠”不十分相同。 原文希伯来语中常常用 ‘midbar‘ 或在希腊语中 ‘eremos '，意思是不适于居住的土地，其上只有游牧民族，野生动物和放牧的家畜。我们从今天早上的经文中听到了这个回声 – 当耶稣被圣灵引进旷野 40 天的时候场景，。

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But the word ‘wilderness’ in biblical terms expresses far more than simply a physical space. It is the place of transformative moments – where ordinary life is suspended, all the trappings and distraction of the world shed their skin like a snake – leaving behind what is essential, what is important, and what is possible. Make no mistake – the wilderness is not to be entered lightly. It can be a place of danger, temptation, and chaos. But it can also be a place for transformation – for discovering who we really are, and what is necessary. And, as Jesus and his ancestors before him found out – it can be a time of spiritual nourishment and of God speaking to us.

但 “旷野” 在圣经中所阐述的意义要远远超过简单的物理空间。 它是一个能带来改变的地方 – 普通的生活暂停，所有来自世界的外表装饰和分心的事情都要在这里发生蜕变，就如像蛇脱皮一样。留下来的是精华，重要和可能的。 不能出错 – 旷野并不是那么轻松就能进入的。它可以是一个有危险、诱惑、和混乱的地方。 但它也可以进行改变的地方 – 可以发现我们真的是谁， 什么是必要的。就如同耶稣和他的祖先在他之前发现的 – 它可以是一段属灵的滋养时间以及上帝和我们说话的时间。

Today we find Jesus – the water of his baptism still dripping from his body – led by the Spirit of God into the wilderness for 40 days and nights – echoing the 40 years of transformation led by Moses and his ancestors many years earlier. Jesus had heard God’s call on his life.

今天我们找到耶稣 – 当受洗的水还在从他身上往下滴落的时候，- 上帝的灵把他领入旷野呆了 40 昼夜 – 相呼应的故事有40年的时间改变了摩西和在他许多年前的祖先。 耶稣已经听到了上帝的呼叫他的生命。

Jesus had heard God’s call on his life. But what did it mean? What would he say, do, stand for, or oppose? He hadn’t worked all that out yet. That was what his time in the wilderness was for – to listen without distractions, to confront the wild animals within himself – his own demons of ego and desire – to sift the wheat from the chaff of who he thought he was and who God wanted him to be.

耶稣已经听到了上帝的呼叫他的生命。 但那又是什么意思呢? 他要做什么？是支持还是反对? 他还没有搞清楚。 这是他在旷野这段时间的目的 - 听命而不受干扰，在自己内心里面对付狂野的动物 - 自我和欲望的恶魔 –把耶稣原本认为自己的粗糠部分的自己，筛出上帝希望他成为的小麦。

About 15 years ago, I went on a human rights tour to Guatemala. One day we met with a Mayan priest at an ancient archaeological site. And there, under the towering trees, the priest gave each of us a small amount of brown sugar. And for about 15 minutes, we focussed only on that sugar – the texture, the colour, the taste. All of our attention was on that task only.

大约 15 年前，我前往危地马拉参与了人权之旅。 我们有一天在古代考古遗址处遇见了一个玛雅祭司。 在高耸的树下，祭司给了我们每一个人少量的红糖。 大约 15 分钟，我们只集中讨论红糖– 特性、口味、颜色、味道。 我们所有的人只关注此事。

Some people call it mindfulness. And it is what Jesus was doing in the wilderness – focussing all his inner strength and thought to listening for God’s voice.

有些人称之为专注。耶稣在旷野就是这样，全省关注在他的内在力量和想要倾听到上帝的声音。

This morning, we are going to try a brief exercise. Each person will be given a raisin. And for about a few minutes, you are asked to quiet your mind and heart and focus only on that raisin – look at it intently, notice the colour, and the texture. Then put it on your tongue and just let it sit in your mouth. What does feel like, taste like? If you are not comfortable doing that – you can just sit quietly and pray. But be still, be focussed, and as much as you can – shut out all the distractions around you for this brief time.

今天上午，我们尝试一个短暂的演练。 每个人都有葡萄干。 大约几分钟的时间，你要安静你的头脑和内心，只关注– 聚精会神地注意他们的颜色和外面的纹理。 然后把它放在你的舌头上, 让它在你的嘴里。 什么感觉？味道? 如果不习惯这样做 – 你可以坐在那里默默地祈祷。 但仍是安静不动，专注，尽可能，在这段时间切断周围所有的干扰。

Jesus went into the wilderness of the Judean landscape – but also the interior wilderness place of his inner being – away from distractions – and with clear intent and focus: to discern what God was asking of him.

耶稣进入犹太风景的旷野 - 而且是最里面的旷野，他的内心世界 - 远离干扰 – 全神专注：领悟上帝对他所说的。

Lent is meant to be a time when we are intentional about finding time to clear the clutter of our minds and hearts – to enter our own wilderness – so that we, too, can listen for God’s voice for our lives.

四旬节的这段时间，我们就是要有意识地清理我们的头脑和内心，进入我们自己的旷野 – 这样， 我们也能为了我们的生命倾听上帝的声音。

Yesterday, about 20 women gathered here to begin the Lenten journey in a time of retreat – a time of listening and silence – a time of being intentional and opening our hearts to one another and to God. It was a sacred time together and gave each of us spiritual nourishment for the Lenten journey ahead.

昨天，大约有 20位妇女在这里聚集一堂，以静修的方式开始了我们四旬节之旅 一 这是一个倾听和安静的时间。有意识地为他人和上帝打开我们的心。 这是一种神圣的时间，我们在一起，为了四旬节的旅途，它给了我们每个人的属灵的滋养。

In whatever way works for you and your life, in these coming Lenten days – may you find your ‘wilderness’ places where be intentional – where you can stop and listen for God’s voice – where you can see glimpses of God’s love in your daily routines – and where you can find places to offer the grace of compassion and encouragement – shining your light in the shadowed places you encounter along the way.

你和你的生活无论以何种方式，在这些未来的四旬节期间，愿你找到你自己的“旷野”，并有意识地停下来聆听上帝的声音，这里你可以在瞥见上帝的爱在你的每日的生活中。在那里可以找到提供的恩典慈悲和鼓励的地方，把你的光照耀在沿途中你遇到的阴影处。