

要喜乐 Don't Worry: Be Joyful

Renewing your Mind with RC Spawll.

Today, we're going to begin a new mini-series. We're going to be looking at the Biblical theme of joy. It's a word that occurs over and over and over again in the scriptures, not only in the New Testament, but E.G., the Psalms are filled with reference to joy and to rejoicing.

I'm particularly interested in this concept of joy because it is numbered in the list that Paul gives in Galatian of the fruit of the Holy spirit, so that we see that joy is one of the fruits of the spirit, and the joy is a Christian virtue. Now, that may sound somewhat strange to our ears today. Sometimes we struggle with the relationship between how joy or happiness is defined and described in our culture and how joy is articulated in the Bible.

I know that one of the common methods of interpreting or translating Jesus teaching of the Sermon on the mount is to take the traditional language of the Sermon on the mountain, where Jesus says, blessed are the poor, or blessed are those who mourn or bless or those who hunger and thirst at the righteous, and so on, to translate that in the modern vernacular by saying, happy are those who are the peacemakers or so on. And I always kind of cringe when I see those modern renditions, not because I'm opposed to happiness, but because that term "happy" in our culture has been so sentimentalized and trivialized and is so superficial in so many of the statements that we hear about it.

You remember this statement that was made famous a few years ago Happiness is a warm puppy, or the adage or maxim that's become part of our folk wisdom in the last few years. Don't worry. Be happy. And it kind of suggests a kind of a carefree, cavalier attitude of delight.

Whereas in the New Testament, particularly in the beatitudes, the word there is not happy, it is blessed. And to be blessed certainly includes happiness. But it calls attention to a profoundly deep matter of the state of the soul that enjoys profound peace, comfort, stability, as well as great joy. And so we need to be careful when we come to the text of the New Testament that we don't confuse some of these popular understandings of happiness with the Biblical concept of blessedness or the concept of joy.

Now, there is something that we have in common between the teaching of the New Testament and this popular adage don't worry, be happy. You notice how that adage is communicated in our culture: Don't worry, be happy. Or the simple phrase smile. Is that those adages communicate an imperative. They communicate a duty. It's not a suggestion. Well, come on. Let's all pack up our troubles in an old kit bag and smile, smiles, smile. Well, no, it's Be happy. It's like a command.

What's the problem with that? What do you feel as a problem with this? Sometimes you get annoyed or irritating when somebody comes up to you and say, what's the matter with you? Why don't you be happy? And you feel inside yourself, how can I just push a button or make a decision, or, by an act of my will, conjure up happiness? We tend to think of happiness as something that is *passive*. That is, it happens to us. We have no control over it, but it's rather involuntary. It's something we desire and want to experience. But it's not something that we can create by an act to the will.

But we have to say here that when we look at this concept of joy in the New Testament, the idea of joy is communicated over and over and over again in the scripture as an imperative, as an obligation. Let me summarize it this way and say something that may strike you as outrageous. It is the christian's duty, it is the Christian's moral obligation to be joyful. And the failure of the Christian to be

今天，我们要开始一个新的小系列。我们要看的是圣经中的喜乐主题。这是一个在经文中反复出现的词，不仅在新约中，而且在诗篇中也充满了对喜乐和欢欣的提及。

我对这个喜乐的概念特别感兴趣，因为它是保罗在《加拉太书》中给出的圣灵的果实之一，所以我们看到喜乐是圣灵的果实之一，而喜乐是基督徒的美德。现在，这在我们今天的耳朵里听起来可能有些奇怪。有时我们会纠结于快乐或幸福在我们的文化中如何被定义和描述，以及快乐在圣经中如何被阐述的关系。

我知道，解释或翻译耶稣登山宝训的常见方法之一是将登山宝训的传统语言，即耶稣说，穷人有福了，或那些哀悼或...，或那些在权利上饥渴的人有福了，等等，用现代白话文来翻译，说那些做和平的人是幸福的，等等。当我看到这些现代的翻译时，我总是有点害怕，不是因为 I 反对幸福，而是因为在我们的文化中，“幸福”这个词已经被如此感性化和琐碎化，在我们听到的许多陈述中都是如此肤浅。

你还记得几年前的这句话吗？“幸福是一只温暖的小狗”，或者说这句格言或格言在过去几年里已经成为我们民间智慧的一部分。不要担心。要快乐。它有点暗示了一种无忧无虑、轻率的快乐态度。

而在新约中，特别是在八福中，这个词不是幸福，而是有福(blessed)。而受祝福当然包括幸福。但它要求注意一个深刻的灵魂状态问题，即享受深刻的和平、舒适、稳定，以及巨大的快乐。因此，当我们来到新约圣经的文本时，我们需要小心，不要把一些流行的对幸福的理解与圣经中的有福或快乐的概念混淆。

现在，在新约圣经的教导和这句流行的格言之间，我们有一些共同点，即不要担心，要快乐。你注意到这句格言在我们的文化中是如何传达的吗：不要担心，要快乐。或简单的短语，微笑。这些格言传达的是一种要求。它们传达了一种责任。这不是一个建议。好吧，来吧。让我们都把我们的烦恼装进一个旧的工具包，微笑，微笑，微笑。嗯，不，是要快乐。这就像一个命令。

这有什么问题？你觉得这个有什么问题？有时，当有人走过来对你说，你出什么事了，你为什么不开心？你会感到恼火或烦躁。而你在内心感到，我怎么才能按一个按钮或做一个决定，或者，通过我的意志行为，变出幸福来？我们倾向于认为幸福是一种被动的东西。就是说，它发生在我们身上。我们对它没有控制权，但它是不由自主的。它是我们渴望和想要体验的东西。但它不是我们可以通过意志行为来创造的东西。

但我们在这里必须说，当我们在新约中看这个喜乐的概念时，喜乐的概念在经文中一次又一次地被传达出来，作为一种必须，作为一种义务。让我这样总结一下，说一些可能会让你感到愤怒的事情。喜悦是基督徒的责任，是基督徒的道德义务。而基督徒如果不能成为一个快乐的人，就是罪。

这种不快乐和缺乏喜悦，在某种程度上，在某种层面上，是肉体的表现。现在，请不要误解我的意思。当然，有的时候我

a joyful person is sin.

That unhappiness and a lack of joy, in a certain way, in a certain dimension, is a manifestation of the flesh. Now, please don't misunderstand me. Certainly, there are times when we are filled with sorrow. Jesus himself was called a man of sorrows and acquainted with grief. The scriptures tell us that it is better to go to the house of mourning than to spend our time with fool. And again, even in the sermon on the Mountain, Jesus says, blessed are those who mourn for they shall be comforted.

Now, we could sort of play with that statement a little bit, I hope not irresponsibly play with it. And here Jesus are saying, happy are those who mourn, now, wait a minute, you know, or joyful are those who more? How can a person be in mourning and still be joyful? How can Jesus be a man of sorrows and still, at the same time be a man of joy? Well, I think we can unravel that somewhat easily. When the Bible tells us that is perfectly legitimate to experience feelings of mourning and of sorrow and of grief. These things are not sinful feelings.

But the reality of the New Testament concept is this that a person can have the Biblical dimension of joy even when they are in mourning, even when they are experiencing grief, and in the very midst of sorrow, because our mourning is directed in one way to one thing or one concern, whereas in that very moment considering other things, we still can possess a measure of joy, even in the midst of affliction and the midst of suffering.

In fact, that our next message, I want to speak specifically to that question of how we can have joy in the very midst of suffering and in the very midst of affliction. But for now, I want to concentrate on this idea of joy as a fruit of the Spirit and as a Christian virtue. Now, in the 1st instance, let me call your attention to Paul's writings to the Philippians. If one would read the small letter that Paul writes to the Philippians, I don't know the exact number of times, but again and again and again in this particular epistle, Paul speaks about joy and about the Christians duty to rejoice. E.g., in the 4th Chapter of Philippians, in verse four, Paul says this: Rejoice in the Lord. Always. Notice that rejoice in the Lord always, not sometimes periodically or occasionally, but rejoice in the Lord always. And what's the next sentence again? I say, rejoice.

Now, if you read this whole epistle, Paul deals with some very, very somber matters of his own potential for being martyred, of being poured out as a sacrifice. And yet he says to the people that they should be joyful about Paul and his circumstances, as well as being joyful about other things. How can we be joyful though, as a matter of discipline, or of the will or of decision? And how is it possible to be joyful all the time? Well, I think the key to it is what Paul says Rejoice in the Lord always. I will look at this more fully later, but for now, in passing again, the key to the Christian's joy is where that Christian joy is located, and what is the foundation of that Christian joy. And it is that which is in the Lord.

If Christ is in me and I am in him, that relationship of being in Christ is not a sometimes experience. The Christian is **always** in the Lord, and the Lord is always in the Christian. And so, by virtue of our relationship with Christ, there is always a reason for joy, and that reason is of rejoicing. If we can't rejoice in our circumstances, if we can't rejoice in the pain we're experiencing, if we can't rejoice in the sorrow or grief that we know in the midst of that very sorrow and grief, we rejoice in Him. We rejoice in Christ. We rejoice in the Lord. And we rejoice all ways. And I think that it is understood here that, since joy is a fruit of the spirit, this is one of the marks of our sanctification, that our sanctification is displayed not only by faith and gentleness and patience and long suffering and goodness and the other things that are mentioned in that list that Paul gives us in relations, but also one of the **manifestations** of the spirit of God working in our souls is the presence of joy.

The presence of joy. Now, not too long ago, we did a little summary study of the fruit of the holy spirit. And I mentioned at that time that the fruit of the holy spirit is not the same as the gifts of the holy spirit. We notice in the New Testament that the gifts of the Holy spirit are distributed to different people for

们会充满忧伤。耶稣自己也被称为忧伤的人，熟悉忧伤。经文告诉我们，与其把时间花在愚昧上，不如到哀伤的家去。而且，在登山宝训中，耶稣也说，哀痛的人有福了，因为他们必得安慰。

现在，我们可以把这句话品味一番，我希望不是不负责任地。耶稣在这里说，那些哀悼的人是快乐的，现在，等一下，你知道，或者说那些更快乐的人是快乐的？一个人怎么能在哀伤中仍然喜乐呢？耶稣怎么可能是一个忧伤的人，同时又是一个快乐的人？好吧，我想我们可以有点容易地解开这个问题。圣经告诉我们，经历哀伤、悲痛和悲伤的感觉是完全合法的。这些东西不是罪恶的感觉。

但新约概念的现实是这样的，一个人即使在哀伤中，即使在经历悲痛中，在悲伤中，也能拥有圣经中的喜乐，因为我们的哀伤是以一种方式指向一件事或一种关切，而在那一刻考虑其他事情，我们仍然可以拥有一定程度的喜乐，即使在苦难中，在痛苦中。

事实上，在我们的下一篇信息中，我想专门谈谈这个问题，即我们如何在苦难中和苦难中获得喜乐。但现在，我想集中讨论喜乐作为圣灵的果实，和基督徒的美德这一概念。现在，首先，让我提请你们注意保罗写给腓立比人的文章。如果你读一下保罗写给腓立比人的小书信，我不知道确切的次数，但在这封特别的书信中，保罗一次又一次地谈到了喜乐，谈到了基督徒欢喜的责任。例如，在腓立比的第四章，在第四节，保罗这样说。你们要靠主常常喜乐。always。请注意，在主里永远喜乐，不是有时定期或偶尔，而是在主里永远喜乐。下一句话又是什么呢？我再说，你们要喜乐。

现在，如果你读这整封书信，保罗涉及到一些非常非常阴郁的事情，他自己有可能被殉道，被倒出来作为祭品。然而，他对人们说，他们应该为保罗和他的处境感到高兴，同时也为其他事情感到高兴。然而，作为一个纪律问题，或意志问题，或决定问题，我们怎么能喜乐呢？又怎么可能一直保持喜乐呢？好吧，我认为关键在于保罗所说的“靠主常常喜乐”。我稍后会更全面地看这个问题，但现在，再次顺便说一下，基督徒喜乐的关键是基督徒的喜乐从何而来，以及基督徒喜乐的基础是什么。那就是在主里面。

如果基督在我里面，我也在他里面，这种在基督里面的关系就不是偶尔的经历。基督徒总是在主里面，而主也总是在基督徒里面。因此，由于我们与基督的关系，总是有喜乐的理由，而这个理由就是喜乐。如果我们不能在环境中欢喜，如果我们不能在所经历的痛苦中欢喜，如果我们不能在我们所知道的悲哀或忧伤中欢喜，我们就在他里面欢喜。我们在基督里欢喜。我们在主里喜乐。我们以各种方式欢欣鼓舞。我认为这里可以理解为，既然喜乐是精神的果实，这是我们成圣的标志之一，我们的成圣不仅通过信心、温柔、忍耐、长期受苦和善良以及保罗在关系中给我们的那个清单中提到的其他事情来显示，而且神的精神在我们灵魂中工作的表现之一就是喜乐的存在。

喜悦的存在。不久前，我们对圣灵的果实做了一个小小的总结性研究。当时我提到，圣灵的果实与圣灵的恩赐并不相同。我们在新约中注意到，圣灵的恩赐由于各种原因被分配给不同的人。不是每个人都有教导的恩赐，不是每个人都有传道恩赐，不是每个人都有奉献的恩赐。不是每个人都有管理的恩赐。我们理解这一点。但当我们谈到圣灵的果实时，这不是同一个概念。这不是说有些基督徒有信心的果子，而其他基督

various reasons. Not everyone has the gift of teaching, not everyone has the gift of preaching, not everyone has the gift of giving. Not everyone has the gift of administration. We understand that. But it's not the same idea when we come to the fruit of the spirit. It's not like some Christians have the fruit of faith while other Christians don't have faith, or that some Christians have the fruit of goodness and gentleness while other Christians don't have the fruit of goodness and gentleness, or that some Christians have the fruit of joy, but other Christians don't know. Every Christian is to manifest **all of the fruit** of the spirit, and that means that the more we grow in grace, the further we progress in our sanctification, the gentler we should become, the more patient we should become, the more faithful we should become, and obviously, what, the more joyful we should become.

Now, in simple terms, that mean that the Christian life is not to be a life of dourness or of a miserable spirit or attitude. We all have our bad days. I understand that. But the basic characteristic of a Christian personality is a personality that is characterized by joy. We should be the happiest people in the world, because we have so much to be happy about. And so, Paul doesn't hesitate to say, rejoice. To make it in the imperative, to make it a command or commanded to rejoice. Well, again, when I receive a command and have an obligation or a duty to something, that seems to presuppose the idea that if I am responsible to be joyful, then there must be something, particularly if I'm a regenerate person, there must be something I can do about it if I find myself lacking in joy.

Well, here the New Testament is filled with admonitions and teaching on how to be joyful. Paul don't just say, be happy. Press a button. He doesn't say that. He tells us to be joyful. And the New Testament points us to the "how" again and again and again. And that basic "how", as we will explore in greater detail, is by focusing our attention on the grounds of our joy, on the source of our joy.

Do you find yourself, in a very practical way, ever struggling over that? I find myself at times depressed, down in the dumps, worried, unhappy, grouching, annoyed, irritated. And I find this bad mood coming over myself. And I think of what the apostle will say at other times, whatsoever things are pure, whatsoever things are good, think on these things. Meditate upon the things of the Lord. Turn your attention to the things of God. Return to the source of your joy. And then these other things begin to be seen in their perspective, and they pale into insignificance when we consider the circumstances of this life over against that which we have received from God.

And sometimes we are only as happy or as spiritual as the intensity of our memory of the latest blessing that we have experienced at the hands of God. We're always looking for spiritual retreats, for the mountain top experience, for a spiritual high that will get us all excited and filled with joy. But we know that these great feelings of intensity tend to wear off. They tend to wane. And I think about that a lot, and I say, wait a minute. If I don't experience another blessing in my entire life in addition to the blessings I've already received from the hand of God, what possible reason would there be for me to be anything but filled with joy until the day I die? God has already given me so much to be thankful for, so much, to experience gratitude about and to provoke my soul, to delight and to gladness and to joy that I should be able to live on the basis of that surplus capital of blessedness to keep me basically joyful all of my days.

Now, the good news is God won't stop right now, manifesting his care, his providential love and giving you his tender mercies and his blessings. He continues to do that. And every day that we live as a Christian, we have more reason to rejoice than we had the day before, because we've spent one more day under his care, receiving his love, receiving the benefits that he pours out upon us, all those things that make us joy. But what's the great enemy of joy in the New Testament? It seems to be not so much sorrow, not so much grief. It's anxiety. Isn't it interesting that here in the Philippian message, where Paul says, rejoice in the Lord always again, I will say, rejoice. He goes on the same verse: Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing but in everything, by prayer and supplication with thanksgiving, let your

徒没有信心；也不是说有些基督徒有善良和温柔的果子，而其他基督徒没有善良和温柔的果子；也不是说有些基督徒有喜乐果子，而其他基督徒不知道。每个基督徒都要彰显所有的圣灵的果实，这意味着我们在恩典中越成长，在成圣中越进步，我们应该变得越温和，越有耐心，越有信心，显然，我们应该变得越喜乐。

现在，简单地说，这意味着基督徒的生活不应该是枯燥的生活，也不应该是悲惨的精神或态度。我们都有坏日子。我理解这一点。但基督徒人格的基本特征是以喜乐为特征的人格。我们应该是世界上最快乐的人，因为我们有那么多值得高兴的事。所以，保罗毫不犹豫地，要喜乐。把它放在祈使句中，使它成为一个命令或被命令要欢喜。好吧，再一次，当我接受一个命令，对某件事有义务或责任时，这似乎预示着如果我有责任喜乐，那么一定有什么，特别是如果我是一个重生的人，如果我发现自己缺乏喜乐，一定有什么我可以做的。

那么，在这里，新约圣经充满了关于如何喜乐的告诫和指导。保罗不只是说，要快乐。按下一个按钮。他并没有这么说。他告诉我们要喜乐。新约圣经一次又一次地向我们指出“如何”。而这个基本的“方法”，我们将更详细地探讨，就是把我们的注意力集中在我们快乐的理由上，集中在我们快乐的来源上。

你是否发现自己，以一种非常实际的方式，曾经为此而挣扎？我发现自己有时很沮丧，情绪低落，担心，不开心，抱怨，烦躁，被激怒了。我发现这种糟糕的情绪笼罩着自己。我想到使徒在其他时候会说，凡是纯洁的事，凡是美好的事，都要思念这些事。默想主的事。把你的注意力转移到神的事情上。回到你喜乐的源头。然后这些其他的事情开始被看在眼里，当我们考虑到今生的环境与我们从神那里得到的相比，它们就显得微不足道了。

而有时，我们的快乐或灵性只相当于我们对最近在上帝手中经历的祝福的记忆强度。我们总是在寻找灵性的静修，寻找山顶的体验，寻找能让我们全身兴奋、充满喜悦的灵性高潮。但是我们知道，这些伟大的强烈感觉往往会消退。它们往往会减弱。我经常思考这个问题，我说，等一下。如果在我的整个生命中，除了我已经从神的手中得到的祝福之外，我不会再经历其他的祝福，那我还有什么理由不充满喜悦，直到我死的那一天呢？神已经给了我这么多需要感恩的东西，这么多，让我体验到感恩，激起我的灵魂，让我高兴，让我高兴，让我高兴，我应该能够在这种多余的祝福资本的基础上生活，让我在所有的日子里基本上保持快乐。

现在，好消息是神现在不会停止，彰显他的关怀，他的天赐之爱，给你他温柔的怜悯和他的祝福。他继续这样做。在我们作为基督徒生活的每一天，我们都有比前一天更多的理由欢欣鼓舞，因为我们在他的关怀下又度过了一天，接受他的爱，接受他浇灌在我们身上的好处，所有这些东西都让我们感到喜悦。但在新约中，喜乐的大敌是什么？似乎不是忧伤，不是悲痛。而是焦虑。这不是很有趣吗？在腓立比书的信息中，保罗说，你们要常常喜乐。我再说，你们要喜乐。他在同一节经文中继续说，当叫众人知道你们谦让的心。主已经近了。应当一无挂虑，只要凡事藉着祷告，祈求，和感谢，将你们所要的告诉神。神所赐出人意外的平安，必在基督耶稣里，保守你们的心怀意念。

这听起来像谁的教导。几乎可以说，保罗是山上讲道和耶稣的教导的目击者。他对自己的儿子说的是，不要为什么事忧虑。这就是忧虑。是焦虑剥夺了我们的快乐，不是吗？什么是

requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Whose teaching does that sound like. It almost seems as if Paul was an eyewitness to the sermon on the mount and to the teaching of Jesus. What he said to his own son, be anxious for nothing. It's worry. It's anxiety that robs us of our joy, isn't it? And what is anxiety but fear? Fear is the enemy of joy. It's hard to be joyful when you're afraid, when you're worried, when you're concerned. But again, what's the solution to that? It's going back to our father. It's going to him in prayer. It's entering in the fellowship with him. It's staying close to the source of our joy, so that our anxieties can be shed from our souls, and the virtue and the strength of the fruit of the Spirit may come alive again within us.

What are you worried about? Notice, I didn't say, are you worried? I don't have to know you. I know you're worried. I worry about all kinds of things. Sometimes I think I'm a worry wart. We have that expression in our culture. And when I am worried, particularly fearful about things, I don't feel a lot of gladness or relation or joy. And I think the greatest manifestation of the weakness of our faith comes at that level, at the level of fear. As I've said before, the prohibition that Jesus gives more than any other in all of his teaching in the New Testament is the prohibition: Fear not. But it's hard, isn't it? Because we are frail. Our faith is fragile. We don't like pain. We don't like loss. And there is much in this fallen world to be afraid of. And there seems to be much in every way, in every day, that presses upon us to make us anxious. Anxiety is deeply, deeply rooted in the human soul. But if we would just understand who Christ is and what he has done for us, then we can have a new dimension of joy, the joy that marked the Christian community in the 1st century, in all of their pain, in all of their persecution, in all of their suffering, the Christians were the happiest people in the world.

焦虑，而是恐惧？恐惧是喜乐的敌人。当你害怕的时候，当你担心的时候，当你担心的时候，你很难有喜乐。但同样，解决这个问题的办法是什么呢？那就是回到我们的天父身边。在祷告中去找他。是进入与他的关系中。这是贴近我们快乐的源泉，以便我们的灵魂可以从我们的焦虑中摆脱出来，圣灵的果实的美德和力量可以在我们里面重新活跃起来。

你在担心什么？注意，我没有说，你担心吗？我不需要了解你。我知道你在担心。我对各种事情都很担心。有时我认为我是一个忧虑的疣。我们的文化中有这种说法。当我担心时，特别是对事情感到恐惧时，我不会感到很多的高兴或关系或快乐。我认为我们信仰的弱点的最大表现是在这个层面上，在恐惧的层面上。正如我以前说过的，在新约所有的教导中，耶稣给出的这个禁令比任何其他禁令都多：不要惧怕。但这很难，不是吗？因为我们是脆弱的。我们的信仰是脆弱的。我们不喜欢痛苦。我们不喜欢损失。在这个堕落的世界里，有很多东西值得我们害怕。在每一个方面，在每一天，似乎都有很多东西压在我们身上，使我们感到焦虑。焦虑深深地扎根于人类的灵魂之中。但是，如果我们能理解基督是谁，以及他为我们所做的一切，那么我们就有一个新的喜乐维度，就像一世纪的基督教团体所拥有的喜乐，在他们所有的痛苦中，在他们所有的迫害中，在他们所有的苦难中，基督徒是世界上最快乐的人。