

***Build Spiritual Friends Weekly* 每週建立屬靈友誼**

Galatians 加拉太書 5:22 - 6:6

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Loneliness and social isolation are the real epidemic of the 21st century. They were concerns before the onset of the Covid-19 pandemic but have been exacerbated in the years following it.

孤獨和社交孤立是 21 世紀真正的流行病。在新冠疫情爆發之前，這些問題就已經存在，但在疫情爆發後的幾年裡，情況變得更加嚴重。

Social isolation and loneliness are among the many factors that can be detrimental to a person's overall wellbeing. They are known to be harmful to both mental and physical health.

社交孤立和孤獨是對一個人整體健康有害的眾多因素之一。眾所周知，它們對心理和身體健康都有害。

We're more connected than ever, via the internet, social media, etc, but also more isolated. An increase in wealth in general, has not been matched by an increase in personal happiness.

我們通過互聯網、社交媒體等比以往任何時候都更加緊密地聯繫在一起，但也更加孤立。總體財富的增加並沒有帶來個人幸福感的相應提升。

The sad reality of our lives speeding up is that for many of us our friendships haven't been able to keep pace.

我們生活節奏加快的一個可悲現實是，對我們中的許多人來說，我們的友誼卻未能跟上步伐。

The largest group experiencing social isolation and loneliness in our city are those between 15 and 24 years of age. As of 2022, about 17% males and 15% females aged 15-24 was experiencing loneliness. This group is what we call *Next-Gen* ministry here at St Paul's. Our youth and young adults.

我們城市中經歷社交孤立和孤獨的最大群體是 15 至 24 歲的年輕人。截至 2022 年，15-24 歲年齡層中，約有 17% 的男性和 15% 的女性感到孤獨。這個群體就是我們在聖保羅堂的「下一代」事工。我們的青少年和年輕人。

If this is a sad aspect to modern life in general, it is even sadder for Christians. We need each other to grow into what God has saved us for. One of the things I've been saying through this series is there is often a gap between the great truths of the Christian faith that we hold in the mind, and the lives that such great truths should produce. We can believe the truths, but our character and priorities don't match them.

如果這是現代生活中一個令人悲傷的方面，那麼對基督徒來說就更加悲哀了。我們需要彼此，才能成長為上帝所拯救我們的樣子。我透過這個系列一直在說的一件事

是，我們心中堅持的基督教信仰的偉大真理與這些偉大真理應該產生的生命之間常常存在差距。我們可以相信真理，但我們的品格和優先事項卻與之不符。

What we need is grace fuelled rhythms, spiritual disciplines, godly habits, Christian practices to push those truths down into our hearts so that we approach the world differently.

我們需要的是充滿恩典驅動的節奏、屬靈操練、敬虔的習慣和基督教實踐，將這些真理深深植入我們的內心，從而使我們以不同的方式看待世界。

This is why I think friendship is a spiritual discipline, more than just a helpful idea to safeguard your mental health. It is a godly habit as well as a good habit, in which we sharpen each other's thinking, harden one another's resolve to follow Jesus, and soften one another's hearts to God word and will for our lives.

這就是為什麼我認為友誼是一種屬靈操練，而不僅僅是一種保護心理健康的實用建議。這既是一個敬虔的習慣，也是一個好習慣，透過它我們可以磨練彼此的思維，堅定彼此追隨耶穌的決心，軟化彼此的心，使之順服接受上帝對我們生命的話語和旨意。

MADE FOR RELATIONSHIP 為建立關係而生

The primary reason why spiritual friendship is a Christian discipline that we need in order to become all that God has called us to in Jesus is that we were created for relationship. It is in our very design.

屬靈友誼之所以是基督徒需要的一種操練，以便我們成為上帝在耶穌裡呼召我們去成為的人，主要原因因在於我們是為關係而造。這是我們設計的一部分。

I preached a sermon about this last year in our Genesis series, so I won't go over it here. The quick summary is that on page 2 of the Bible, it says it is not good for a human to be alone. Genesis 2:15 is the only place in the creation accounts in which something God has made is described as "not good".

我去年在《創世紀》系列中講過一篇關於這個主題的講道，因此這裡就不再贅述了。簡言之，在《聖經》第2頁說，人獨居是不好的。《創世紀》2:15是整個《創世紀》中唯一一處將上帝所造之物描述為「不好」的地方。

There is something 'not good' about Adam. Its not a design flaw. God didn't make a mistake. Adam is in paradise, and still, something is missing.

亞當身上有一些「不好」的地方。這不是一個設計缺陷。上帝沒有犯錯。亞當在樂園中，但仍然缺少一些東西。

The missing piece is humanity is made in the image of God who is an 'us' not a 'me'. 缺少的部分是，人類是按照上帝的「我們」，而不是「我」的形象創造。

Adam was made in the image of an eternal community. The one God is Father, Son and Holy Spirit.

亞當是按照一個永恆的群體的形象創造。獨一的上帝是聖父、聖子、聖靈。

St Augustine said that the Trinity is the only version of God and ultimate reality that has personal relationship at the heart of it.

聖奧古斯丁說，三位一體是上帝唯一的版本，也是唯一以個人關係為核心的終極現實的版本。

Only the God of Christianity is a community. God is a self-sufficient, self-sustaining community. Three persons delighting in and loving each other.

只有基督教的上帝是一個共同體。上帝是一個自給自足的社群。三個位格互相欣賞、互相愛慕。

Only in the Trinity do we see personal relationship as primary. They are not a means to an end; relationships are at the centre of life and reality.

只有在三位一體中，我們才會將個人關係視為首要。不是達到目的的手段；人際關係是生命和現實的中心。

There are three broad categories of relationships we need. We need deep relationship with God, we need deep relationship with another human being, we need deep relationship with people who are different than us.

我們需要三類廣泛的關係。我們需要與上帝建立深厚的關係，我們需要與其他人建立深厚的關係，我們需要與與我們不同的人建立深厚的關係。

We cannot know God or grow to be like him without community. We can't grow to be wiser, loving, courageous, joyful, stable without the community of God and his people.

如果沒有社群，我們就無法認識上帝或成長像祂。如果沒有上帝和祂的子民的社群，我們就無法成長為更聰明、有愛心、勇敢、快樂和穩定。

It is impossible to change without it. We can't know who we are supposed to be or grow into it without community.

如果沒有社群，改變是不可能的。我們無法知道我們應該成為什麼樣的人或成長為什麼樣的人。

In our modern individualistic society we don't like accountability, guard our privacy, hold commitment to groups at an arms length. We prefer friendships that don't challenge or stretch or cost too much, and so we stay spiritually and emotionally and relationally immature.

在我們現代的個人主義社會中，我們不喜歡承擔責任，要保護自己的隱私，也不願意對團體做出承諾。我們更喜歡沒有太多挑戰、壓力或代價的友誼，因此我們在屬靈上、情感上和人際關係上都保持不成熟。

In ancient times, friendship was regarded as the most virtuous of relationships. Greatest in the sense that we have family relationships whether we like it or not. We even describe romantic relationships as 'falling in love'. It is kind of something that happens to you.

在古代，友誼被認為是關係中最美德的。最偉大的意義在於，無論我們喜歡與否，我們都擁有家庭關係。我們甚至將浪漫的關係描述為「墜入愛河」。像是某些事發生在你身上。

Friendship doesn't happen unless we work at it. In that sense, the ancients thought it was the most virtuous of relationships.

除非我們努力，否則友誼不會產生。從這個意義上來說，古人認為這是關係中最有美德的。

The practice of friendships for the Christian is something that they extend to everyone in the Christian community. Of course, there are levels of intensity to it. Jesus had the crowds who followed him, and the twelve disciples you were close to him. Even then, Peter, James and John were his closest friends, with John being his best friend.

基督徒的友誼實踐是他們將其擴展延伸到基督教社群中的每個人。當然，友誼的強度有所不同。耶穌有大批跟隨他的人，還有他身邊的十二個門徒。即使在那時，彼得、雅各和約翰是他最親密的朋友，其中約翰是他最好的朋友。

Despite the practice of friendship being more intense with some, we are to practice the discipline of friendship with all Christians in our church community. This is what we were created for and saved for.

儘管我們與某些人的友誼更加濃厚，但我們也要與教會團體中的所有基督徒保持友誼的操練。這就是我們被創造出來和被拯救的目的。

SAVED FOR SPIRITUAL FRIENDSHIP 得救是為了屬靈的友誼

Galatians 6 doesn't use the word friendship, but it does give us two main qualities of spiritual friendship we are called to practice as a Christian community: dependability and transparency.

《加拉太書》6章中沒有使用「友誼」這個詞，但它確實賦予了我們作為基督教社群所要求實踐的屬靈友誼的兩個主要品質：可靠性和透明度。

Dependability 可靠性

A friend is someone who is always there for you. Galatians 6:2 to says, ***Carry each other's burdens, and in this way you will fulfil the law of Christ.***

朋友就是一一直在你身邊的人。《加拉太書》6:2說，***你們各人的重擔要互相擔當，這樣就會成全基督的律法。***

If we see someone carrying a heavy load, the way we assist them is to carry some of the load for them. We don't just say, "I'll pray for you". To assist them we need some of their burden slide onto us.

如果我們看到有人背著很重的負擔，我們幫助他們的方式就是幫他們承擔一些負擔。我們不只是說「我會為你祈禱」。為了幫助他們，我們需要讓一些負擔轉移到我們身上。

If we take the time to listen to a person with an emotional burden again and again, we will be drained. We lose some emotional resources in order for their emotional resources to be lifted. Some of their suffering is sliding across onto us. We are bearing some of their burden.

如果我們花時間一次又一次地聽一個有情感負擔的人說話，我們會精疲力盡。為了提升他們的情感資源，我們會失去一些情感資源。他們的一些痛苦正轉移到我們身上。我們正在承擔他們的一些負擔。

It's the same with financial burdens. If someone has a financial burden, there is no way of bearing some of their burden without losing some of our own financial resources. The burdened can't be lifted up without the other losing some resources.

經濟負擔也一樣。如果某人有經濟負擔，我們就無法在不損失我們自己的一些經濟資源的情況下承擔他們的部分負擔。如果不損失一些資源，負擔就無法減輕。

When we say, 'I'd love to help them, but I can't afford it', what we are saying is 'I can't help without burdening myself.' That is exactly what Galatians 6:2 is calling the Christian community to.

當我們說，「我很樂意幫助他們，但我負擔不起」時，我們實際上是在說「如果不給自己增加負擔，我就無法幫助他們。」這正是《加拉太書》6:2呼籲基督徒社群去做的。

To be a dependable friend is to allow some of the suffering of others slide across onto us. A true friend will stay beside you and allow some of your suffering slide across onto them. 做一個值得信賴可靠的朋友就是允許別人的痛苦轉移到我們身上。真正的朋友會留在你身邊，讓你的部分痛苦轉移到他們身上。

If they don't do that, they may be an acquaintance, a sibling, or even a spouse, but they are not a friend. Proverbs 18:24 says: ***One who has unreliable friends soon comes to ruin, but there is a friend who sticks closer than a brother.***

如果他們不這樣做，他們可能是熟人，兄弟姐妹，甚至是配偶，但他們不是朋友。《箴言》18:24說：**朋友太多的人，必受損害；但有一知己比兄弟更親密。**

It's possible to have a sibling, a parent, a spouse, who is not a friend. They are still your brother, sister, parent and spouse but if they don't stick with you in the depths of burden and carry some of it themselves, then they are not a friend.

有可能你的兄弟姊妹、父母、配偶不是朋友。他們仍然是你的兄弟、姊妹、父母和配偶，但如果他們不能在你最困難背負重擔時與你站在一起並為你分擔一些負擔，那麼他們就不是朋友。

The first essence of friendship is one who sticks with the other through thick and thin. A true friend is dependable.

友誼的第一要素是同甘共苦。真正的朋友是可靠的。

Transparency 透明度

The second essence of spiritual friendship is transparency, or vulnerability. We have a case study of transparent spiritual friendship in Galatians 6:1.

屬靈友誼的第二個本質是透明度，或者說脆弱性。我們在《加拉太書》6:1 中有一個關於透明的屬靈友誼的案例研究。

Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted.

弟兄們，若有人偶然被過犯所勝，你們屬靈的人就要用溫柔的心把他挽回過來；自己也要留意，免得也被引誘。

Verse 1 describes a scenario where a member of the Christian community is caught in a sin. 第 1 節描述了一個基督徒社群的成員陷入罪惡的情景。

This verse is not saying that as a Christian you have a responsibility to point out to everyone where they are sinning or wrong. There are a number of places in the New Testament where we are instructed not to be quick to criticise and tell people about their faults and failing. For instance, 1 Peter 4:8, 1 Corinthians 13:5 and 7.

這節經文並不是說，身為基督徒，你有責任向每個人指出他們的罪過或錯誤之處。新約聖經中有許多地方告誡我們不要輕易批評或指出別人的缺點和失敗。例如，《彼得前書》4:8，《哥林多前書》13:5 和 7。

This says they are CAUGHT IN A SIN. This indicates that the sin is a behavioural pattern. It means that the particular sin has got the upper hand with the person. It is a habit of sinful behaviour that the Christian is not able to overcome without the help of others. They are trapped. In that sense the particular sin is harming them, and most likely harming other people.

這說明他們是「被過犯所勝」。這顯示罪是一種行為模式。意思是說，特定的罪已經控制了這個人。這是一種基督徒若沒有他人的幫助就無法克服的罪惡行為的習慣。他們被困住了。從這個意義上來說，特定的罪惡正在傷害他們，而且很可能也會傷害其他人。

A spiritual friend is neither quick to criticise nor afraid to confront. Notice who Paul says is the spiritual friend here...***Brothers and sisters... you who live by the Spirit.***

一個屬靈的朋友既不會輕易批評，也不會害怕對抗。請注意保羅在這裡說的屬靈朋友是誰...***兄弟姊妹們...你們屬靈的人。***

Paul is not giving this instruction to pastors, church leaders, or to some special group of Christians. He is giving this instruction to all Christians.

保羅並不是向牧師、教會領袖或某些特殊的基督徒群體給予這個指示。他向所有基督徒發出了這個指示。

A spiritual friend comes in to *restore gently*. The word for 'restore' in the original New Testament language means to set a dislocated bone back into place. To put a dislocated bone back into place will inflict necessary healing pain.

一位屬靈的朋友會**溫柔地挽回**。在《新約》原文中，「挽回」一詞的意思是將脫臼的骨頭放回原位。將脫臼的骨頭復位會造成必要的治療疼痛。

The confrontation over the sin will most likely be painful, but its goal is to bring a change of heart and life and therefore healing. A true spiritual friend will be gentle. The goal is to win over for healing.

對罪的對抗很可能是痛苦的，但其目的是帶來心靈和生命的改變，從而帶來治癒。真正的屬靈朋友會很溫柔。目標是贏得對方以帶來醫治。

The key to ensuring we are gentle, is the last sentence of v.1: *watch yourselves, or you also may be tempted*. We can't be a gentle spiritual friend if we are tempted; tempted to be proud and take the high moral ground over someone who has fallen.

確保我們溫柔的關鍵是第1節的最後一句話：**自己也要留意，免得也被引誘**。如果我們被誘惑，我們就不能成為溫柔的屬靈朋友；被引誘去驕傲，站在道德制高點上對待墮落者。

Tempted to think that we are not capable of similar or equal sin. If we feel we are above the person morally, our air of superiority will come through and we will destroy, not restore.

被引誘去認為我們不會犯下類似或同等的罪。如果我們覺得自己在道德上高人一等，我們的優越感就會顯露出來，我們將會進行破壞而不是挽回。

Another way of putting it is *restore humbly*. See the 'log in your own eye before you point out the speck in the other's eye. A spiritual friend is not afraid to confront, but they also don't enjoy confronting.

另一種說法是「**謙虛地挽回**」。在指出別人眼中的刺之前，先看看自己眼中的樑木。一個屬靈的朋友是不怕對抗，但他們也不喜歡對抗。

Spiritual friendship is so essential for personal transformation. We can't change for good, into the image of Jesus, without spiritual friends.

屬靈友誼對於個人轉變至關重要。如果沒有屬靈上的朋友，我們就無法徹底改變成為耶穌的形象。

Spiritual friendship is so hard and difficult because it might not work. The other might turn on you and not like you or may even hurt you. What is scarier though...it might actually work.

屬靈上的友誼之所以如此艱難和困難，是因為它可能無法發揮作用。對方可能會反轉而攻擊你、不喜歡你，甚至傷害你。但更可怕的是……它可能真的有效。

When we are a spiritual friend to others, we are giving them permission to be a spiritual friend back to us. I wonder if the reason we might give permission for, or justify, or ignore, or overlook the sin and unrighteousness in the Christian community is because we don't want that level of accountability ourselves?

當我們成為別人的屬靈朋友時，我們也在允許他們成為我們的屬靈朋友。我想知道，我們之所以允許、辯護、忽視或忽略基督教社群中的罪惡和不義，是否因為我們自己不想承擔那種程度的責任？

A true spiritual friend always lets you in and doesn't let you down. Vulnerability, transparency, reliability, dependability. Sticking closer than even family.

真正的屬靈朋友總是會讓你進入他們的生命，不會讓你失望。脆弱、透明、可靠、可信賴。比家人還要親密。

This is the kind of friendship we all need, but there is a problem in our hearts so it's always out of reach. Our natural self is afraid of this level of transparency. Our natural self is also selfish because we don't want to have to give that level of dependability.

這是我們每個人都需要的友誼，但是我們內心有問題，所以它總是遙不可及。我們的本性害怕這種程度的透明度。我們的本性也是自私的，因為我們不想給予那種程度的可靠性。

The transparency and vulnerability are unsettling, and the dependability is onerous. Too scared and too selfish to be a true spiritual friend. Much better to have hundreds of Facebook friends that I can pause for 30 days or send an emoji to when they are having a rough patch.

透明度和脆弱性令人不安，可靠性則是一種負擔。太過害怕且自私，無法成為真正的屬靈朋友。不如擁有數百個 Facebook 朋友，當他們遇到困難時，我可以暫停 30 天或向他們發送表情符號。

5:26 refers to this issue, ***Let us not become conceited, provoking and envying each other.*** The word 'conceit' means to be hungry for glory. It's a deep need for affirmation.

5:26 指的是這個問題，**不要貪圖虛名，彼此惹氣，互相嫉妒。**「貪圖虛名」這個字的意思是渴望榮耀。這是一種對肯定的深切需求。

If we are a person who is insecure, unsure of our worth, constantly needing approval and when it come its never enough, then we treat other people in two ways.

如果我們是一個缺乏安全感、不確定自己的價值、不斷需要認可而即使得到了認可也總是覺得不夠的人，那麼我們就會以兩種方式對待別人。

We provoke them, which is to lord it over them. Or we envy them, which is to feel inferior to others. Exploiting and using others rather than being a true friend to 'fill the hole' of a fragile identity.

我們惹怒他們，就是要對他們施以威迫。或嫉妒他們，也就是自卑感到自己不如他人。利用和剝削他人而不是成為真正的朋友去「填補」脆弱身份的空洞。

Can't do the criticism because the ego is too fragile. Can't also do the dependability because it doesn't fill up my ego, unless the ego is filled up by the affirmation you receive by being a helper to the burdened, in which case you are only using them for your sake.

無法進行批評，因為自我太脆弱了。也無法做到可靠，因為它不能滿足我的自我，除非透過幫助負擔沉重的人而得到的肯定能夠滿足我的自我，在這種情況下，你只是為了你自己而利用他們。

This does not have to be the case for the Christian. Verse 3&4 are quite remarkable:

基督徒不必如此。第3和4節非常引人注目：

If anyone thinks they are something when they are not, they deceive themselves. Each one should test their own actions. Then they can take pride in themselves alone, without comparing themselves to someone else...

人若沒有甚麼了不起，還自以為了不起的，就是自欺。各人要省察自己的行為；這樣，他所誇口的只在自己，而不在別人。

Verse 3 says the Christian is nothing, but in v.4 Paul calls them to be proud of themselves. The Christian knows that they are more sinful and unworthy than they ever imagined, and at the same time, more loved and affirmed than they ever dreamed.

第3節說基督徒沒有甚麼了不起，但在第4節保羅呼籲他們為自己感到自豪。基督徒知道他們比他們想像的更有罪和更不配，同時，他們也比他們夢想的更被愛和肯定。

Our sinfulness humbles us out of selfishness, and God's approval of us in Jesus affirms us out of our fear of transparency. Then we can be a true spiritual friend.

我們的罪使我們因自私而謙卑，而上帝在耶穌裡對我們的認可使我們從對透明的恐懼中解脫出來。這樣我們才能成為真正的屬靈朋友。

EMPOWERED FOR SPIRITUAL FRIENDSHIP 獲得力量，建立屬靈的友誼

Where do we get the power to be such a spiritual friend to our brothers and sisters in the Christian community? The answer is in v2, ***Carry each other's burdens, and in this way you will fulfil the law of Christ.***

我們從哪裡獲得力量來成為基督社群中我們的兄弟姐妹的屬靈的朋友？答案在第2節中，***你們各人的重擔要互相擔當，這樣就會成全基督的律法。***

The reason we are commanded to carry each other's burdens is because it fulfils the law of Christ. The law of Christ means modelling our whole life on the example of Jesus Christ.

我們被命令要互相擔當重擔，因為這成全基督的律法。基督的律法意味著我們的整個生命都要以耶穌基督為榜樣。

Verse 2 reflects what Paul wrote earlier in 5:13-14: ***You, my brothers and sisters...serve one another humbly in love. For the entire law is fulfilled in keeping this one command: "Love your neighbour as yourself."***

第2節反映了保羅在5:13-14所寫的內容：弟兄們，…總要用愛心互相服侍。因為全部律法都包括在「愛鄰如己」這一句話之內了。

Jesus is the ultimate and unsurpassable example of serving another humbly. Jesus, the Son of God, came into this world as a human being. He didn't just come near; he became one of us.

耶穌是謙卑地服侍他人的終極和無與倫比的典範。耶穌，上帝之子，以人的身份來到這個世界。他不只是靠近了我們；他成為了我們中的一員。

Even more, he didn't just allow some of our burden of sin and suffering slide onto him. He took it all, the full weight of it all, on the cross at calvary.

更重要的是，祂並沒有只讓某些我們的罪和苦難的負擔轉移到祂身上。祂在加略山的十字架上承擔了一切，承擔了所有一切的重量。

Isaiah 53 puts it like this: ***he took up our pain and bore our suffering...he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed...the LORD has laid on him the iniquity of us all.***

《以賽亞書》53章這樣說：他誠然擔當我們的憂患，背負我們的痛苦…他為我們的過犯受害，為我們的罪孽被壓傷。因他受的懲罰，我們得平安；因他受的鞭傷，我們得醫治…耶和華使我們眾人的罪孽都歸在他身上。

He was crushed by the weight of the burden of human sin because of our rejection of God. God crushed himself with the burden that should be ours.

祂被人類由於我們拒絕上帝而犯下的罪的重擔壓垮了。上帝把本該屬於我們的重擔壓垮了自己。

Why? Because he is the ultimate friend. In John 15 Jesus says: ***Love each other as I have loved you. Greater love has no one than this: to lay down one's life for one's friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends...***

為什麼？因為他是我終極的朋友。在《約翰福音》第15章中，耶穌說：你們要彼此相愛，像我愛你們一樣…人為朋友捨命，人的愛心沒有比這個更大的了。你們若遵行我所命令的，就是我的朋友。以後我不再稱你們為僕人，因為僕人不知道主人所做的事；但我稱你們為朋友…

Love each other as I have loved you. How much more vulnerable can you get than being stripped naked in front of our family, friends, village, and nailed to a cross.

你們要彼此相愛，像我愛你們一樣。還有什麼比在家人、朋友、同鄉面前赤身裸體被釘在十字架上更脆弱的呢？

How much more dependable could someone be that they would rather die for your flaws, failing, sin, selfishness, pride, than give up on you?

還有什麼比寧願為你的缺點、失敗、罪、自私和驕傲而死，也不願放棄你更可靠的人呢？

When we see Jesus being that friend to us, bearing our infinite burden, then we can bear each other's finite burdens as true spiritual friend to one another.

當我們看到耶穌成為我們的朋友，承擔我們無限的負擔時，我們就可以作為彼此真正的屬靈朋友承擔彼此有限的負擔。

There are two immediate applications for us in taking our next step. Firstly, our three vision series projects. We are raising money to see our neighbours come to know the ultimate friend in Jesus who will fill every longing of their lives, in our church family home that needs upgrades so it is fit as a gathering point for connection and hospitality and dialogue and friendship, with a particular focus on youth and young adults in our neighbourhood who are the most isolated and lonely. Give to the projects that eternal friends might be gained.

我們有兩個直接的應用來邁出下一步。首先，我們的三個遠象系列的項目。我們正在籌集資金，希望我們的鄰居們能夠認識耶穌這位終極朋友，他將滿足他們生命中的每一個渴望，我們的教會家庭需要升級，以便它成為聯繫、款待、對話和友誼的聚集地，特別關注我們社群中最孤立和孤獨的青少年和年輕人。為這些項目奉獻，以獲得永恆的朋友。

The second implication is our personal next step. There is no such thing as isolated Christian faith. The main source of such spiritual friendship at St Paul's is our community groups. I'd encourage you to join one. If you are already in one, what is your next step to take your relationships deeper?

第二個意義是我們個人的下一步。孤立的基督教信仰是不存在的。在聖保羅堂，這種屬靈友誼的主要來源是我們的社群團體。我鼓勵你加入其中。如果你們已經參與一個小組中，您下一步將要如何加深你們的關係？

As we participate in the Lord's supper now, I want you to lift your heart in gratitude to Jesus, your true and dependable friend who became vulnerable for you.

當我們現在領主的聖餐時，我希望你能心懷感激地向耶穌表示感謝，祂是你真正的、可信賴的朋友，為你而犧牲變得脆弱。

Thank God too for the spiritual friends he has put in your life, including the ones in this church right now. God has not just chosen us as his friends in Jesus, he has chosen us for each other.

也感謝上帝在你的生命中賜給你屬靈朋友，包括現在在這個教堂裡的朋友。上帝不只在耶穌裡選擇我們為祂的朋友，祂也選擇我們彼此為伴。

In the Lord's supper, it is Jesus who has provided the feast, and it is he who has chosen the guest list. Let us not forget our host this morning as we eat and drink with grateful hearts for the mercy of himself and each other.

在主的聖餐中，是耶穌提供了盛宴，也是他選擇了賓客名單。當我們今天早上懷著感恩的心吃喝時，不要忘記我們的主人，感謝他和彼此的仁慈。

As we do, may we become better friends of Jesus and of each other, as we take out next step in treasuring Jesus together.

當我們這樣做時，願我們成為耶穌和彼此更好的朋友，共同邁出一起珍惜耶穌的下一步。