

# The Gospel Brings Family 福音帶人進入神的家

Ephesian 以弗所書 2:1-22

Ash Kwok, 21 Jan 2024 年一月廿一日

**Big Idea:** The gospel brings reconciliation with God and with each other. - The gospel should make us feel like a family.

**大理念:** 福音帶來與神以及彼此之間的和解。- 福音應該讓我們感覺像一家人。

I want you to cast your minds back to a time when you were at a school that taught History. It might have been called HSIE, or sociology. Imagine this in your head. You hear the history teacher's voice and they are so obsessed. So obsessed that it's as if they should just jump into a time machine and travel back into time because they love the past so much. That was always my experience of history lessons, I didn't get the point of it. I struggled to enjoy the class. I did not get how it was relevant to my life. In fact, the teacher didn't make it relevant to my life at all.

我希望你回想起你在一所教授歷史的學校裡的時光。它可能被稱為 HSIE，或社會學。在你的腦海中想像一下這一點。你聽到歷史老師的聲音，他們是如此著迷。如此癡迷，就好像他們應該跳進時光機並回到過去，因為他們非常熱愛過去。這一直是我歷史課的經驗，我不明白其中的意義。我努力享受這堂課。我不明白它與我的生活有什麼關係。事實上，老師並沒有讓它與我的生活完全相關。

But what I have learnt more recently is that a good history teacher is one that helps you see the beauty and its relevance to today. And guess what, Paul, the author of the letter that was just read out to us, he is a good history teacher. Paul has this style of writing where he contrasts the past with the present.

但我最近了解到的是，一位好的歷史老師可以幫助你看到美麗及其與今天的相關性。你猜怎麼著，保羅，剛剛向我們宣讀的那封信的作者，他是一位優秀的歷史老師。保羅有這種將過去與現在進行對比的寫作風格。

Because in this chapter, he loves this little quick glance back at the past. Why?

因為在這一章中，他喜歡快速回顧過去。為什麼？

Because his prayer and desire is for the Ephesian church to see who they used to be, and be reminded who they are now. To remind them, you are not the kind of people of the past. You are a new kind of people now. Stop walking as the people in the past, but be people who live in the now. The present reality.

因為他的禱告和願望是讓以弗所教會看到他們曾經是誰，並提醒他們現在是誰。提醒他們，你們不是過去的那種人。你們現在是一種新的人了。不要再像過去的人一樣行走，而要成為活在當下的人。目前的現實。

So why don't we talk to God before we launch in.

那麼，為什麼我們不在出發前與上帝交談呢？

*Gracious Father, You are a good and gracious king. We ask that you might challenge us today, you might really let our ears hear, and our hearts be slow and ready for your Word today. Reveal yourself and your glory through your Word. May you alone be glorified. Amen*

仁慈的天父，您是一位善良而仁慈的王。我們請求你今天可以挑戰我們，你可以真正讓我們的耳朵聽到，我們的心今天可以緩慢地準備好接受你的話語。藉著祢的話語彰顯祢自己和祢的榮耀。願你一人得榮耀。阿門

### **Ephesians 2:1-7 – Salvation**

#### **《以弗所書》 2:1-7 - 救恩**

**History Lesson:** You once were dead in sin.

**Moral of the Story:** You are now alive.

**歷史教訓：**從前，你們因著自己的過犯罪惡而死了。

**這個故事的寓意是：**你現在活過來了。

Alright, our focus passage is Ephesians 2:8-22, but I'll be remiss if I don't quickly mention Ephesians 2:1-7, where Paul does this first 'history lesson' for the Ephesians. Come keep your bibles open at verse 1 of Ephesians 2, it says:

好吧，我們的重點經文是《以弗所書》2:8-22，但如果我不快速提及《以弗所書》2:1-7，那就是我的失職了，保羅在其中為以弗所人做了第一堂「歷史課」。請打開你的聖經，《以弗所書》第2章第1節說：

*As for you, you were dead in your transgressions and sins.*

*從前，你們因著自己的過犯罪惡而死了。*

The history lesson is this. You were dead.

歷史課的教導是。你已經死了。

That is the state of the Ephesian church. In fact, that is the state of all people. It's a shocking history lesson. You were dead. I wonder if you've ever thought about it this way. Have you ever realised, before a Christian says, 'Yes, Jesus is my Lord.' There was a state in which you were dead.

這就是以弗所教會的現狀。事實上，這就是所有人的狀態。這是一堂令人震驚的歷史課。你已經死了。我不知道你是否曾經這樣想過，你是否意識到？在基督徒說「是的，耶穌是我的主」之前的狀態是你已經死了。

Now the death that Paul is talking about here is not the literal sense of death. Not like the roadkill you often see driving the highway. But more like this flower. This flower is no longer alive. You might think it looks pretty alive. But I have cut it from the source. It's got colour, it's got form, but eventually it will really be dead. Spiritual death is being cut off from the person who created you, who made you, God, the giver of life.

保羅在這裡所說的死，並不是實際字面意義上的死。不像你經常看到的在高速公路上開車時被撞死的人。但更像這朵花。這朵花已經沒有生命了。你可能會認為它看起來

很有活力。但我已經從源頭斬斷了。它有顏色，有形狀，但最終它真的會死。靈性的死亡就是與創造你的、造你的上帝、生命的賜予者隔絕。

That is the history lesson for the Ephesians. You were dead. But remember Paul's a good teacher, he's not just going to teach the history. He wants to remind you that, that was the state that you once were in, but what now? Verse 4

這就是以弗所人的歷史教訓。你已經死了。但請記住保羅是一位好老師，他不只是教歷史。他想提醒你，那是你曾經的狀態，但現在呢？第4節

***But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions.***

**然而，上帝有豐富的憐憫，因著他愛我們的大愛，竟在我們因過犯而死了的時候，使我們與基督一同活過來**

But God. Made us alive.

但上帝使我們活過來。

You once were dead. You were like the dead flower. But for those who put their trust in Jesus, you have been made alive. Telling them that they were dead wasn't to get them all sad and mopey. The purpose of telling them they're dead is to amplify that they are now made alive. 你從前是死的。你就像那朵死去的花。但對於那些信靠耶穌的人來說，你已經復活了。告訴他們他們已經死了，並不是要讓他們感到悲傷和悶悶不樂。告訴他們他們已經死了的目的是為了強調他們現在已經復活了。

You are no longer a dead person. You are an alive person.

你不再是一個死人了。你是一個活過來了的人。

You are a person made alive in Jesus. You are someone who will be raised to life with Jesus. The only guy who has ever been raised to life. You receive the riches of his kindness.

你是一個在耶穌裡活過來的人。你是一個將與耶穌，唯一一個被復活的人，一同復活的人。你會得到他豐富的仁慈。

That is who you are. Not a dead person. The history lesson is meant to compare and contrast the past to now. You once were this. Now you are this. Don't go live in the past. Live who you are made to be now.

這就是你。不再是一個死人。歷史課的目的是比較和對比過去和現在。你曾經是這樣的。現在你就是這個了。不要活在過去。活出你現在註定要成為的樣子。

### **Ephesians 2:8-13 – Reconciliation with God**

#### **以弗所書 2:8-13 - 與神和好**

**History Lesson #1:** You were once excluded from communion with God.

**Moral of the Story:** You are at peace with God, don't forget it.

**歷史教訓#1:** 你曾經被排除在與上帝的交流之外。

**這個故事的寓意:** 你與上帝和好，不要忘記這一點。

That's the pattern in this chapter. And here, Paul further describes what this death is like. Let's have a look at verse 11,

這就是本章的模式。在這裡，保羅進一步描述了這種死亡是什麼樣的。我們來看看第 11 節，

*Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (which is done in the body by human hands)— remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.*

11 所以，你們要記得：從前你們按肉體是外邦人，是「沒受割禮的」；這名字是那些憑人手在肉身上「受割禮的人」所取的。12 要記得那時候，你們與基督無關，與以色列選民團體隔絕，在所應許的約上是局外人，而且在世上沒有指望，沒有上帝。

Some definitions here for you. Jews were God's chosen people from the Old Testament, and a Gentile was everyone else. A non-Jew. Paul is talking to Gentiles. They didn't have the special privilege of always knowing God. But he's talking to Christian Gentiles – those who professed that Jesus was their King and Saviour. That's who he's talking to.

這裡為您提供一些定義。猶太人是舊約中上帝的選民，外邦人是其他所有人是一個非猶太人。保羅正在對外邦人說話。他們沒有永遠認識上帝的特權。但他是在與外邦基督徒交談——那些自稱耶穌是他們的王和救主的人。那就是他正在說話的人。

And in verse 12, he is saying, before you knew God, before you believed in Jesus, you were: 在第 12 節中，他說，在你認識神之前，在你相信耶穌之前，你是：

- *Separate from Christ,*
- 與基督無關，
  
- *Excluded from citizenship in Israel*
- 與以色列選民團體隔絕
  
- *And foreigners to the covenants of the promise.*
- 在所應許的約上是局外人。

Let's go through each of them, before someone knows God, they are physically distant from God, they are socially distant from God, and they are also culturally distant from Christ.

讓我們逐一回顧一下，在一個人認識神之前，他們在身體上遠離神，他們在社會上遠離神，他們在文化上也遠離基督。

You are mega distant. You are cut off, there is no coming back from this. And that is the history lesson. The history lesson for Gentiles was: You once were alienated from God. Alienated. Think about the idea of an alien from outer space. The Gentiles were so far away from God. Why?

你太遙遠了。你被切斷了，再也回不來了。這就是歷史課。外邦人的歷史教訓是：你們曾經與神隔絕。疏遠了。就像來自外太空的外星人一樣。外邦人離神是如此遙遠。為什麼？

Because of sin. it's not that God ousts you for no good reason. Sin separates you from God.  
因為罪。並不是上帝無緣無故地驅逐你。罪使你與神隔絕。

Sin is whenever you choose to say, 'I am King. Not the creator of the World.' Sin is choosing to live in opposition of God. So, sin is a heart problem.

罪就是每當你選擇說，「不是世界的創造者，而是我才是王。」。罪就是選擇與神為敵。所以，罪是一個內心的問題。

Remember hearing when you were younger about that little rumour about chlorine in the pool. If you would pee in the pool, the chlorine would turn the surrounding area purple, and then you would see who did it. Everyone would start swimming away from you, and as you swam closer to them, the purple would spread throughout the pool.

還記得小時候聽過關於泳池裡的氯的小謠言嗎？如果你在泳池裡撒尿，氯會使周圍區域變成紫色，然後你就會看到是誰幹的。每個人都會開始遊離你，當你游近他們時，紫色就會蔓延到整個池子。

That's the image of sin and death. This death Paul is talking about causes separation from God and death.

這就是罪惡和死亡的形象。保羅所說的死亡是導致與神分離和死亡。

Sin causes distance from God. You can't approach God. No matter what you do, you are tainted. You are as Verse 12 says *without hope, and without God in the world*. You cannot save yourself, that is what Paul says in verse 8, follow along with me:

罪會導致與神隔絕。你無法接近神。無論你做什麼，你已經是被污染的。正如第 12 節所說，你在世上沒有指望，沒有上帝。你無法拯救自己，這就是保羅在第 8 節所說的，請跟我來：

*For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— 9 not by works, so that no one can boast.*

8 你們得救是本乎恩，也因著信；這並不是出於自己，而是上帝所賜的； 9 也不是出於行為，免得有人自誇。

It is by grace you have been saved, it is a gift of God.

你們得救是本乎恩，這是神的恩賜。

The means, the way, that you are saved is not from yourself. You cannot do anything to heal the broken relationship with God. If you are in a pool and there is the purple liquid around you, you need that removed. All you do by trying to go closer to other people, is just spread the purple liquid around.

你得救的手段、方式不是來自你自己。你無法做任何事來治癒與神的破裂關係。如果您在泳池中並且周圍有紫色液體，則需要將其清除。你就是試圖靠近其他人，所做的只是將紫色液體散佈在周圍。

The same grace that brings you from death to life, is the same grace that saves you. Last year, our speaker told us that grace is a gift, undeserved, free, of forgiveness, fullness and life eternal. Paul reminds the Ephesians, he's reminding you, that salvation is not from you. There are never enough good deeds you can do.

使你出死入生的恩典，也是拯救你的恩典。去年，我們的講員告訴我們，恩典是一份不配得的、免費的禮物，包含寬恕、豐盛和永恆的生命。保羅提醒以弗所人，他提醒你們，救恩不是來自你們。你能做的善事永遠都不夠。

You know those kids who are in school photo's who just kinda give this, 'Ooh, look at me. I look good/cute and I know it.' 'I can get anyone to do anything for me' look. I almost want to scream at them and go, 'You can't be proud of it. You didn't do anything!' That's what Paul is saying. If you were not the cause or the means of your salvation, you cannot boast, you didn't earn your salvation.

你知道那些出現在學校照片中的孩子們會說，『哦，看看我。我看起來很好/很可愛，我知道這一點。』「我可以讓任何人為我做任何事」的表情。我幾乎想對他們尖叫，『你不能為此感到驕傲。你什麼也沒做！』這就是保羅所說的。如果你不是你得救的原因或手段，你就不能誇口，你沒有贏得你的救恩。

So if salvation doesn't come through us, how does it come by? Verse 13:  
那麼，如果救恩不是藉著我們而來，它是如何而來的呢？第 13 節：

***But now in Christ Jesus,***  
***如今卻在基督耶穌裏，***

Remember verse 4, ***But God...*** Paul does it again. This shift from the history of the past, to the present, is supposed to give hope:

記得第 4 節，***然而，上帝...***保羅又這樣做了。這種從過去的歷史到現在的轉變應該會帶來希望：

***you who once were far away have been brought near by the blood of Christ.***  
***從前你們是遠離上帝的人，如今...靠著他的血，已經得以親近了。***

All this time, when you were culturally separated, socially isolated, spiritually distant. You are far away. Alien. But now you have been brought near by the blood of Christ.

一直以來，你們在文化上分離、社會上孤立、屬靈上疏遠。你太遠了。外星人。但現在你靠著基督的寶血已經得以親近了。

Have a listen to that phrase, 'being brought near'. Notice, that it isn't coming near, going closer to God. You are a passive participant, in the action, you're doing nothing. Being brought close to God, is an action done only by Jesus, by his blood shed on the cross.

聽聽這句話，「得以親近了」。注意，不是靠近、更接近上帝。你是被動的參與者，在行動中，你什麼都不做。親近神是只有耶穌藉著祂在十字架上所流的血才能完成的事。

What Jesus accomplishes on the Cross is not just the forgiveness of your sins, but the ability for you to freely come to God. That's why you can pray to God and say, 'Father'. That's why you don't need to run away from God, lock your room, and be ashamed of yourself in front of God. You can boldly approach his throne with confidence that he hears you and cares for you. 耶穌在十字架上所成就的不僅是赦免你的罪，更是讓你能夠自由地來到神面前。這就是為什麼你可以向上帝祈禱並說：「天父」。這就是為什麼你不需要逃避神，鎖上你的房間，在神面前為自己感到羞恥。你可以大膽地走近祂的寶座，相信祂會聽到你的聲音並關心你。

See, the beauty and relevance of this history lesson, is that you were once alienated from God, but now you have peace with him. So, live like you are at peace with him. Talk to him regularly, hear from him regularly in the Word. When you see how far you were from God, you have a deeper and deeper appreciation of the depths of God's love, grace and mercy. Even though you were as far as the planet Pluto from the Sun, God through Christ has brought you near.

看，這個歷史課的美妙之處和相關性在於，你曾經與上帝疏遠，但現在你與祂和好。所以，要像你和他已和平相處那樣生活。定期與祂交談，並定期聆聽祂的話語。當你看到自己離神有多遠時，你就會越來越深刻地體會到神的愛、恩典和憐憫的深度。儘管你與神的距離是冥王星離太陽那麼遠，上帝藉著基督已經把你拉近了。

### **Eph 2:14-22 – Reconciliation with each other** **《以弗所書》 2:14 -22 - 彼此和好**

**History Lesson #2:** You, Gentiles and Jews were hostile to each other.

**Moral of the Story:** The gospel should make the church feel like family.

**歷史教訓#2:** 你們、外邦人和猶太人彼此敵對有冤仇。

**故事的寓意:** 福音應該讓教會感覺像一個。

But that's not all that Jesus accomplishes for us. There's even more he does, join me in verse 14:

但這並不是耶穌為我們成就的全部。他所做的還有更多，請跟我一起看第 14 節：

***For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility.***

***因為他自己是我們的和平，使雙方合而為一，拆毀了中間隔絕的牆，而且以自己的身體終止了冤仇，***

The two groups Paul is talking about are the Gentiles and the Jews. Paul's final history lesson is this: You, Gentiles and Jews were hostile to each other.

保羅所說的兩個群體是外邦人和猶太人。保羅最後的歷史教訓是：你們、外邦人和猶太人彼此敵對有冤仇。

In fact, it's not just a history lesson. It was a problem they still faced. Get this, if a Jewish boy married a Gentile girl, or vice versa, the funeral of that Jewish boy or girl was carried out. 事實上，這不僅僅是一堂歷史課。這是他們仍然面臨的一個問題。要明白，如果一個猶太男孩與一個外邦女孩結婚，反之亦然，就會舉行那麼該猶太男孩或女孩的葬禮。

In that verse, you see that dividing wall of hostility? Yes, it's a metaphor. But you know what? There was actually a physical wall that barred Gentiles, foreigners from going into the inner section of the temple, where the Jews would worship God. On the wall, there was an inscription, 'No foreigner may enter within the barrier and enclosure round the temple. Anyone who is caught doing so will have himself to blame for his ensuing death.' 在那節經文中，你看到中間隔絕冤仇的牆嗎？是的，這是一個比喻。但你知道嗎？實際上有一堵實體牆阻止外邦人、外國人進入猶太人敬拜上帝的聖殿內部。牆上刻著這樣的銘文：「任何外國人不得進入聖殿周圍的柵欄和圍牆內。任何被發現這樣做的人都將為自己隨後的死亡負責。」

You just have to look at that, and like your brain is screaming, 'GET BACK!!!' 你只需要看看，就像你的大腦在尖叫，「回來!!!」

This is an unimaginable hostility and distance. Today, it breaks our heart when we see awful hostility in war-torn countries, but this is the hostility and distance inside the church. But just like what we saw earlier, sin is a heart problem. Sin causes us to be alienated from God, far away from him. The wall, too, is a sin problem. 這是一種難以想像的敵意和距離。今天，當我們在飽受戰爭蹂躪的國家看到可怕的敵意時，我們感到心碎，但這就是教會內部的敵意和距離。但正如我們之前所看到的，罪是一個心靈問題。罪使我們與神疏遠，遠離祂。隔離牆也是一個罪的問題。

Therefore, again, a sin problem, needs an external solution, It needs to be a power, a work outside of ourselves. We cannot solve our own issue of sin. That is why verse 14 it says that Jesus is our peace. It is by him that he would bring Jews and Gentiles together. 因此，罪的問題需要一個外在的解決方案，它需要一種力量，一種我們之外的工作。我們無法解決自己的罪問題。這就是為什麼第 14 節說耶穌自己是我們的和平。正是藉著他，他才能將猶太人和外邦人聚集在一起。

And for what reason does Jesus do this? Verse 15:  
耶穌這樣做的原因是什麼？第 15 節：

***His purpose was to create in himself one new humanity out of the two, thus making peace.***

**為要使兩方藉著自己造成一個新人，促成了和平**

He's bringing them together to create a whole new group altogether. You are not Jews and then Gentiles. You are followers of Jesus. You are not Japanese Christians and Australian Christians. You are followers of Jesus. The geeks and nerds don't sit on one side of the room at youth group, and the sporty, party animals sit on the other side. No, you are followers of



Jesus. Christians. And in reconciling the two groups, not only has he created one new humanity, but he has put to death the hostility between the two groups (Verse 16).

他使雙方歸為一體，創造一個全新的團隊。你們不是猶太人，也不是外邦人。你們是耶穌的跟隨者。你們不是日本基督徒和澳洲基督徒。你們是耶穌的跟隨者。在青年團契中，極客和書呆子不會坐在房間的一側，而運動型派對動物則坐在另一側。不，你們都是耶穌的跟隨者。基督徒。在使這兩個群體和解的過程中，他不僅創造了一種新人類，而且消除了這兩個群體之間的冤仇（第 16 節）。

In fact, the church is so counter-cultural, it's not a hodge podge of all people in the one room, who are civil and fine to sit next to each other. But verse 19 paints the new reality in Jesus, 事實上，教會是如此反文化，它不是一個房間裡所有人的大雜燴，彬彬有禮地坐在一起。但第 19 節描繪了耶穌的新現實，

***‘Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household.’***

**「19 這樣，你們不再是外人或客旅，是與聖徒同國，是上帝家裏的人了，」**

That’s how transformative the gospel is. It literally raises spiritual death to life, but transforms people who were once enemies, to family. The gospel means that the church should feel like family.

這就是福音的變革性。它確實使屬靈死亡的復活，但將曾經的敵人變成了家人。福音意味著教會應該像一個家。

Each Sunday, you walk into church, when you step into someone’s house for Community Groups, when it hits 6:40pm and its youth time, my prayer is that it feels like family. If you’re new to St Paul’s, I hope you have been welcomed and been made to feel like family.

每個週日，當你走進教堂，當你走進某個參加社區團體的人的家時，當下午 6:40 正是青年團契時，我祈禱是使這些感覺像一家人。如果您剛來到聖保羅，我希望您受到歡迎並感覺像家一樣。

But friends, let’s be real. We aren’t perfect. And there are ways we can demonstrate Jesus’ warm and generous welcome. See, I wonder if the barrier between people in our church today is not because of obvious, blatant hostility, but of a different heart problem. We might not have walls, but we might a picket fence. I’ve put three possible reasons why sometimes we don’t make church feel like family. I don’t think it’s usually ever one person’s fault. We all have a heart issue that plays a part. These come from my own personal sins, and from ones I have wrestled in being a part of the family of God:

但朋友們，讓我們面對現實吧。我們並不完美。我們可以藉著多種方式來表達耶穌的熱情和慷慨的歡迎。看，我想知道今天我們教會中人與人之間的障礙是否不是因為明顯的、公然的敵意，而是因為不同的內心問題。我們可能沒有牆，但我們可能有尖樁籬笆。我列出了為什麼有時我們不能讓教會感覺像家人一樣的三個可能的原因。我認為這通常不是一個人的錯。我們每個人內心都有問題。這些來自我個人的罪，以及我在成為上帝家庭的一員時所犯的罪：

1. It might be **prioritising preferences** such as similarity in life stage, hobbies, culture, background, shared history, being at the same church together
2. Maybe it could be a **struggle with discomfort** – awkward conversations, content with your friendship group
3. Perhaps, you are worried about **being vulnerable**, and hiding away, fear of being judged.
  1. 可能**優先考慮偏好**，例如人生階段的相似性、嗜好、文化、背景、共同的歷史、一起在同一個教會
  2. 也許這可能是**與不舒適作鬥爭**—尷尬的談話、對你的朋友圈的滿足
  3. 也許，你擔心自己**脆弱**，躲藏起來，害怕被評斷。

If that's you, friend, I get that. I've been there. But don't forget. You are an alive person. You are a 'peace with God' person. Jesus has brought life. Jesus has brought peace. Don't go back to the past. Don't act dead. Stop building walls. There is no more separation. There is no wall between Christians.

如果那是你，朋友，我十分理解。我也曾是那樣。但不要忘記。你是一個已活過來的人。你是一個「與神和好」的人。耶穌帶來了生命。耶穌帶來了和平。不要回到過去。別裝死。停止建造圍牆。不再有分離。基督徒之間沒有牆。

Because what you need is not me telling you get rid of your preferences, discomfort and vulnerability. There's no amount of icebreaker games and questions that will bring people together, it's knowing the lengths that Christ went to have you reconciled to him. Friend, know that Jesus is holding out a hand and pulling you into his grasp to be a part of his family. 因為你需要的不是我告訴你擺脫你的偏好、不舒適和脆弱。沒有太多破冰遊戲和問題可以讓人們走在一起，只要知道基督為了讓你與祂和解付出了多少努力。朋友，要知道耶穌正在伸出一隻手，把你拉到他的手中，成為他的家的一份子。

I can point to countless times when youth or kids have asked me, 'Ash, why do we keep talking about Jesus? Like are we going to move on from Jesus?' Answer is no. In fact, you might be a youth kid who has kept hearing the stories of Jesus, his promises, about his kingship and his salvation story, and gone I've heard it all before. We talk about him when we're in discussion groups. We talk about him over the table when we're doing craft. I even encourage parents to talk about Jesus over the dinner table. It's because Jesus is the only person who can bring you salvation and eternal life. It's only by Jesus that our heart problems of hostility, discomfort, preference and vulnerability get broken down.

我可以指出無數次，當年輕人或孩子問我時，『Ash，為什麼我們一直在談論耶穌？就像我們要離開耶穌嗎？』答案是否定的。事實上，你可能是個經常聽到耶穌的故事、祂的應許、祂的王權和祂救贖的故事的孩子，而說我以前都聽過這些故事。當我們參加討論小組時，我們會談論他。當我們做手工時，我們會在桌子上談論他。我甚至鼓勵父母在餐桌上談論耶穌。因為耶穌是唯一能帶給你救恩和永生的人。只有藉著耶穌，我們內心的敵意、不舒適、偏好和脆弱問題才能得到解決。

The mark of a Christian is someone who is confidently at peace with God, and peace with each other, which is why at St Paul's we're on about Treasuring Jesus and doing that together. Just as your salvation has been won by the grace of Jesus, so too is our connection with each

other. When we don't feel like family, what brings Christian people together isn't anything, but the grace of Jesus.

基督徒的標誌是一個充滿信地與神和好、彼此和睦的人，這就是為什麼在聖保羅堂，我們致力於珍惜耶穌並一起這樣做。正如耶穌的恩典贏得了你的救恩一樣，我們彼此之間的連結也是如此。當我們感覺不像家人時，讓基督徒聚集在一起的不是任何東西，而是耶穌的恩典。

So if you're a SummerCamper who's going to go to Collaroy, and you know that you're a little afraid of the kids from the other church, or you know you are comfortable with just hanging with your own mates. I want you to be real with yourself and recognise that. Then, I want you to pray hard asking that he might soften your heart and help you know how the gospel transforms your relationships with other Christians.

因此，如果您是即將前往 Collaroy 的夏令營成員，並且您知道您有點害怕來自其他教會的孩子，或者您知道你只願意與自己的朋友待在一起很玩。我希望你能真實面對自己並認識到這一點。然後，我希望你努力祈禱，求祂軟化你的心，幫助你了解福音如何改變你與其他基督徒的關係。

Then, go out in faith chat to someone you don't know well. Be okay with an awkward conversation. Christian family and friendship has to start somewhere. But know that Jesus goes with you and is forming the relationship.

然後，真誠地憑信出去與你不熟悉的人聊天。接受尷尬的對話。基督徒的家和友誼必須從某個地方開始。但要知道耶穌與你同在並正在建立彼此的關係。

Let's pray,  
讓我們祈禱，

*Father God, May we deeply know how hostile we once were to you, that in your great kindness and mercy you gave us hope in Jesus. Jesus paid the penalty of death that we deserved. Lord, we cannot change our own hearts. But we are confident that your Spirit can and does. Help us be a community that feels like family. Amen*

天父上帝，願我們深深地知道，我們曾經對你們有多麼的敵意，但在耶穌裡你們的偉大仁慈和憐憫卻給了我們的指望。耶穌支付了我們應得的死刑。主啊，我們無法改變自己的心。但我們相信你的靈能夠而且確實可以做到。幫助我們成為一個像家人一樣的社群。阿門。