

New Vocation 新的職業

1 Peter 彼得前書 2:4-10 & 4:7-11

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John Updike was an American novelist, poet, short-story writer. In his short story *Pigeon Feathers*, he presents a jarring description of the end of life according to secularism with its belief that human history is accidental by nature and therefore without purpose, direction, or any ultimate goal. He writes:

約翰·厄普代克是美國小說家、詩人、短篇小說家。在他的短篇小說《鴿子羽毛》中，他根據世俗主義認為人類歷史本質上是偶然的，因此沒有目的、方向或任何最終目標的信念對生命的終結進行了令人震驚的描述。他寫：

David was visited by an exact vision of death: a long hole in the ground, no wider than your body, down into which you were drawn while the white faces recede. You try to reach them, but your arms are pinned. Shovels pour dirt in your face. There you will be forever, in an upright position, blind and silent, and in time no one will remember you, and you will never be called...an unaltering darkness reigns where once there were stars.

大衛看到了死亡的確切景象：地裡有一個深洞，但不比你的身體寬，當白色的臉龐卻漸漸退去的同時你被吸引進洞裡。你試著接近他們，但你的手臂胳膊被壓住了。鏟子把泥土倒在你臉上。你將永遠直立在那裡，盲瞎而且沉默，隨著時間的推移，沒有人會記得你，你也永遠不會被召喚……一成不變的黑暗籠罩統治著曾經有星星的地方。

A worldview determines how we live life. If the end is un-alterable darkness, then accumulate as much as you can now, experience as much as you can now, because you only get one shot at life. Do whatever you can to bring meaning to your life.

世界觀決定我們的生活方式。如果結局是無法改變的黑暗，那麼現在就盡可能地多積累，盡可能多地體驗，因為你只有一次生命的機會。盡你所能，為你的生活帶來意義。

In 1 Peter we see an equally jarring end, but it is eternally hopeful. It's simple; all of history is heading toward the eternal reign of the risen and ascended Jesus. 4:11... ***so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.***

在《彼得前書》中，我們看到了同樣令人震驚的結局，但它是永遠的充滿希望。這很簡單；整個歷史都在走向復活了、升天了的耶穌的永恆統治。4:11... **好讓上帝在凡事上因耶穌基督得榮耀。願榮耀和權能都歸給他，直到永永遠遠。阿們！**

What awaits the Christian at the end is being in the presence of the glorious God under the eternal reign of the Lord Jesus Christ for our everlasting joy. Our vision series this year is about what it means to live the new resurrected life in Jesus Christ until we see him face to face.

最終等待基督徒的是在主耶穌基督永恆的統治下，在榮耀的神面前，獲得永遠的喜樂。我們今年的異象系列是關於在耶穌基督裡過新的復活生命，直到我們面對面見到祂，意味著什麼。

The theme today is crucial for understanding life now.

今天的主題對於理解現在的生活至關重要。

WHO WE ARE CALLED TO BE 我們被召去成為誰

To be a Christian means you are *like living stones, are being built* - a word that means being fit together - *into a spiritual house* - we are being built into a temple.

成為基督徒意味著你**作為活石，要被建造成**——這個詞的意思是結合在一起——**屬靈的殿**——我們正在被建造成一座聖殿。

To help us understand what that means I'm going to do a high-level survey of the Bible, in terms of one key theme - God's presence.

為了幫助我們理解這意味著什麼，我將對「上帝的同在」這關鍵的主題，對聖經進行一次高層次的調查。

In the beginning God creates humanity and dwells with them face to face. It was for our delight. People walked and talked with God. I can't imagine the joy and love of such a relationship with the infinitely powerful and good God.

起初，上帝創造了人類，並與他們面對面同住在一起。這是為了我們的喜悅。人們與神同行、交談。我無法想像與無限強大和良善的神建立這樣的關係是多麼的喜樂和愛。

But it wasn't enough for people. They wanted to do life their way. This broke the relationship with God, his world, and broke humanity. It cost them God's presence. The very thing we were designed to enjoy, we no longer deserve nor can cope with. We can't cope with the truth and glory of God's presence.

但這對人們來說還不夠。他們想按照自己的方式生活。這破壞了與上帝、與祂的世界的關係，也破壞了人性。這讓他們失去了上帝的同在。我們本來應該享受的事情，我們不再配得也無法應付。我們無法應對與神同在的真理和榮耀。

The consequence of all this is the world we now live in; a world of disease and injustice and violence and suffering and death.

這一切的結果就是我們現在所處的世界；充滿疾病、不公義、暴力、痛苦和死亡的世界。

The good news is that God refused to leave us in this mess. His plan was to make and gather into his presence a people for himself.

好消息是上帝拒絕讓我們陷入困境。他的計劃是為自己建立並聚集一群人到他面前。

What we see in the early days of the OT is that God's presence is manifested occasionally. It appears to Abraham, Jacob, and to others.

我們在舊約早期看到的是神的臨在是偶爾顯現的。它向亞伯拉罕、雅各和其他人顯現。

Then God comes down to Moses at Mt Sinai and he makes a covenant with Israel, after rescuing them from slavery in Egypt. When God enters the covenant relation with Israel he promises to dwell amongst them.

然後上帝來臨到西乃山去見摩西，在將以色列人從埃及的奴役中拯救出來後，他與以色列人立約。當神與以色列建立聖約關係時，祂應許住在他們中間。

They were to build a temporary temple. In the centre God's presence permanently dwelt in the Holy of Holies. But only the High Priest was allowed near it, and only once a year.

他們要建造一座臨時聖殿。在中央的至聖所，上帝的臨在永久存在。但只有大祭司可以靠近它，而且每年只有一次。

A little later the prophets looked forward to a greater presence of God. Isaiah 4 is one example. *Those who are left in Zion, who remain in Jerusalem, will be called holy...Then the LORD will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over everything the glory will be a canopy. It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain.*

不久之後，先知們期待上帝更偉大的臨在。《以賽亞書》4章就是一個例子。那時，剩在錫安、留在耶路撒冷的…必稱為聖。5 耶和華必在整座錫安山，在會眾之上，白天造雲，黑夜發出煙和火焰的光，因為在一切榮耀之上必有華蓋；6 這要作為棚子，白天可以遮蔭避暑，暴風雨侵襲時，可作藏身處和避難所。

That prophecy sounds like everyone is going to have the glory of God on them. God's presence and glory won't be restricted to the tabernacle.

這個預言聽起來好像每個人都會得到神的榮耀。神的同在和榮耀不會侷限於會幕。

What's more, when Moses asked God for a full display of his presence, God said no because mere mortals cannot look upon God's glory and live. Isaiah 4 strangely says that God's glory will be a shelter, a refuge, a hiding place for his people. How can this be?

更重要的是，當摩西請求上帝充分展示祂的同在時，上帝拒絕了，因為凡人無法看見上帝的榮耀並且活著。《以賽亞書》第四章奇怪地說，神的榮耀將成為祂子民的遮蔭、避難所、藏身之處。怎麼會這樣？

The very end of the prophecy of Zechariah says, in 14:20 - *On that day HOLY TO THE LORD will be inscribed on the bells of the horses, and the cooking pots in the LORD's house will be like the sacred bowls in front of the altar. Every pot in Jerusalem and Judah will be holy to the LORD Almighty, and all who come to sacrifice will take some of the pots and cook in them.*

《撒迦利亞書》在 14 章 20 節的最後預言說：在那日，馬的鈴鐺上要刻上「歸耶和華為聖」。耶和華殿內的鍋必如祭壇前的碗一樣。21 耶路撒冷和猶大一切的鍋都必歸萬軍之耶和華為聖。凡獻祭的都必來取這鍋，在其中煮肉。

Zac is saying that a day is coming when Holy to the Lord will be written on every saucepan and pepper grinder and Thermomix in Jerusalem.

撒迦利亞說，有一天，耶路撒冷的每一個平底鍋、胡椒研磨機和 Thermomix 上都會寫上「歸主為聖」的字樣。

God's holiness will break out and it will empower people rather than kill them. When is this going to happen?

神的聖潔將會爆發，它會賦予人們力量，而不是殺死他們。這什麼時候會發生？

When Jesus Christ died on the cross just outside the city walls of Jerusalem, the veil of the Temple was torn in two, from top to bottom, signifying an act initiated by God.

當耶穌基督死在耶路撒冷城牆外的十字架上時，聖殿的幔子從上到下裂為兩半，這標誌著上帝發起的行動。

The veil was the huge piece of fabric that separated the Holy of Holies from everyone else. The veil that protected everyone from the power, the glory, and the presence of God.

幔子是一塊巨大的織物，將至聖所與其他人分開。保護每個人免受神的能力、榮耀和同在的幔子。

John 1 tells us *The Word became flesh and made his dwelling among us* – literally, TABERNACLES AMONG US. *We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*

《約翰福音》第一章告訴我們，**道成了肉身，住在我們中間**…字面意思是「作為會幕在我們中間」。**充充滿滿地有恩典有真理，我們也見過他的榮光，正是父獨一兒子的榮光。**

God wouldn't let Moses see his glory because it would destroy him but in Jesus Christ we see the fullness of God's glory. 2 Peter 1:3 says that when we become a Christian, we see his divine glory and we also partake in it too because of the work of Jesus Christ to forgive us our sin of rejecting God's glory.

神不會讓摩西看見他的榮耀，因為這會毀滅了他，但在耶穌基督裡我們看見了神的榮耀。

《彼得後書》1:3 說，當我們成為基督徒時，我們就看見祂神聖的榮耀，並且我們也因耶穌基督的工作，赦免了我們拒絕神的榮耀的罪，而得分享上帝的榮耀。

I traced all that simply to say that the Old Testament saints would be astounded by what we have in Jesus and the permanent indwelling of the Holy Spirit. The glory of God has broken out into our lives.

我追溯這一切只是為了說，舊約聖徒會對我們在耶穌裡所擁有的以及聖靈的永久內住感到驚訝。神的榮耀已經闖入我們的生命。

If you are a Christian, you are living stones in the Temple of the Holy Spirit. What does that mean?

如果你是基督徒，你就是聖靈的殿中的活石。這意味著什麼？

2:5 again: *you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.*

2: 5 又說：**你們作為活石，要被建造成屬靈的殿，成為聖潔的祭司，藉著耶穌基督獻上蒙上帝悅納的屬靈祭物。**

The Holy Spirit comes into us as we are *being built into*. It's a statement that means being fitted together. As we are being fitted together, we have access to the holiness and power of God.

在我們**被建造**的同時，聖靈進到我們裡面。這是一個意味著裝配在一起的聲明。當我們被組裝在一起時，我們就能接觸獲得並使用神的聖潔和能力。

The imagery of the living stones being built into a single unit implies the significance and purpose of individual Christians cannot be realised apart from community with other believers.

活石被建造成一個整體的意象意味著個體基督徒的意義和目的，離開與其他信徒的共同體，就無法實現。

We have access to this incredible glory as we are fitted together with the other living stones. It is saying that God inhabits us as we are fitted together.

當我們與其他活石結合在一起時，我們就能獲得這種令人難以置信的榮耀。這就是說，當我們結合在一起時，上帝就住在我們裡面。

Here is one implication of this. You can stay at home and say God change me. I don't want to be part of a Christian community, please change me in the privacy of my own home.

這是其中的一個意義。你可以待在家裡並說上帝改變了我。我不想成為基督徒社群的一部分，請在我自己家裡的隱私中改變我。

It makes perfect sense for God to come into our lives and bring about change as we are fitted together with God's new society, the church.

當我們與上帝的新社會…教會…融為一體時，祂進入我們的生命並帶來改變是完全合理的。

As you come into the community of the church you access the glory and presence of God.

當你進入教會社區時，你就接觸並獲得神的榮耀和同在。

Listening to a sermon like this in the privacy of your own home, or your commute to work, or while walking the dog, is nowhere near the same experience as sitting in the gathered people of God, where God is present because of the work of Jesus Christ.

在自己家裡、上班路上、遛狗的時候聽這樣的講道，與坐在神的子民中聚集一起，在神因耶穌基督的工作而同在的經歷，是完全不同的體驗。

The imagery of the living stones being built into a single unit implies the significance and purpose of individual Christians cannot be realised apart from community with other believers.

活石被建造成一個整體的意象意味著個體基督徒的意義和目的，離開與其他信徒的共同體，就無法實現。

WHAT WE ARE CALLED TO DO 我們蒙召要做的事

That is who we are...so what are we called to do? The second half of v.5: *to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.*

這就是我們的身份……那我們被呼召要做什麼呢？第5節後半部：**成為聖潔的祭司，藉著耶穌基督獻上蒙上帝悅納的屬靈祭物。**

The language Peter uses here is that of priesthood. He is looking back to the Old Testament days when God's glory and presence was in the Temple.

彼得在這裡使用的語言是祭司的語言。他正在回顧舊約時代，當時上帝的榮耀和同在都在聖殿裡。

In those days, Israel had priests who pretty much did everything. The people were by and large pretty passive. Only the priests offered sacrifices. Not now.

在那些日子裡，以色列的祭司幾乎包辦了所有事情。總的來說，人們相當被動。只有祭司獻祭。現在不同。

Hebrews 13 is making a similar point to 1 Peter 2: *Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that openly profess his name. And do not forget to do good and to share with others, for with such sacrifices God is pleased.* (13:15-16 NIV)

《希伯來書》第 13 章與《彼得前書》第 2 章提出了類似的觀點：**我們應當藉著耶穌，常常以頌讚為祭獻給上帝，這是那宣認他名的人嘴唇所結的果子。16 只是不可忘記行善和分享，因為這樣的祭物是上帝所喜悅的。** (13:15-16)

Hebrews tells us that Jesus is the priest to end all priests and the sacrifice to end all sacrifices. He gave his body to atone for our sins once and for all, and he is the priest who mediates between God and humanity.

《希伯來書》告訴我們，耶穌是結束所有祭司的祭司，也是結束所有祭祀的祭物。祂獻出了自己的身體，一勞永逸地為我們贖罪，祂是神與人類之間的調解人。

All who are in Jesus now become priests who are empowered to do ministry that is a pleasing sacrifice to God. God delights in it and honours it.

所有在耶穌裡的人現在都成為祭司，他們有權從事事工，為人獻上蒙上帝悅納的屬靈祭物。是上帝悅納並榮耀的。

Hebrews 13 refers to ministry that involves the Word - *the fruit of lips that confess his name*. When you sit with a grieving person and just share out of your heart Biblical truths about God, Jesus, grace, forgiveness. Or if you teach in Kid's Church or share your faith with a friend...if you ever confess Jesus' name...God empowers you as a priest and it is pleasing to him.

《希伯來書》第 13 章提到的事工涉及「道」...那宣認他名的人嘴唇所結的果子。當你和一個悲傷的人坐在一起，發自內心地分享關於上帝、耶穌、恩典、寬恕的聖經真理。或者，如果您在兒童教會教導或與朋友分享您的信仰...如果您宣認耶穌的名字...上帝就授權你作為祭司，這是他所喜悅的。

Hebrews 13:16 also refers to deed ministry: ***do not forget to do good and to share with others, for with such sacrifices God is pleased.***

《希伯來書》13:16 也提到了行為上的事奉：**不可忘記行善和分享，因為這樣的祭物是上帝所喜悅的。**

Some of us are specialists in word ministry, there are others set aside specifically for the deed ministry...but all of us generalists required to do both.

我們中的一些人是講道事工的專家，還有一些人專門為行動上的事工而預備……但我們所有人都需要作為兩者兼而有之的通才。

Even the weakest and newest Christian has got God's presence in the Holy Spirit in such a way that they are more empowered than the Old Testament priests. Every Christian has an ability to change lives that even those priests did not have.

即使是最軟弱和最新的基督徒也能在聖靈中得到神的同在，他們就比舊約的祭司更有能力。每個基督徒都有改變生命的能力，即使是那些祭司也沒有的。

I'll push into this a bit more. 4:10 tells us that every Christian has got a gift... ***Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.***

我們再進一步討論這一點。4:10 告訴我們每個基督徒都有一份恩賜..... **人人要照自己所得的恩賜彼此服事，作上帝各種恩賜的好管家。**

Every Christian has got certain talents, experiences, aptitudes, that make you as unique as a fingerprint in regard to ministry. There are some people that pretty much only you can reach, comfort, and serve.

每個基督徒都有一定的才能、經驗、資質，這些使你在事工上像指紋一樣獨一無二。有些人幾乎只有你才能接觸、安慰和服事。

You are not here at St Paul's by accident. In God's providence, you are here because he wants you to be part of his eternal plan, and there are certain things he wants you to do.

您來到聖保羅堂並非偶然。在神的旨意中，你在這裡是因為祂希望你成為祂永恆計劃的一部分，並且祂希望你做某些事情。

So, if you are only taking and not giving, not serving, not praying, not being trained...it means there are some things that God wants us to do as a church for our neighbourhood that it is not able to do. We are all priests here to offer spiritual sacrifices...you are needed. God is calling you to minister.

所以，如果你只索取而不給予，不服事，不祈禱，不接受訓練……這意味著有一些神希望我們作為教會為我們的社區做的事情無法做到。我們都是祭司，在這裡獻上屬靈的祭物……你是被需要的。神正在呼召你去事奉。

Prioritising God's people, his spiritual house over our temporary dwellings and personal improvement projects is too often beyond us. Expressive individualism says, 'You do you' and 'I need to do this for me.' It does not tolerate sacrificing of self for the sake of others. It might for immediate family and some friendships but not anyone else.

我們常常無法將上帝的百姓、祂屬靈的殿置於我們的臨時居所和個人改善項目之上。當今的以表達個人主義為本的意識形態說，「你做你的」和「我需要先為我自己做這件事」。不容忍為了他人而犧牲自我。可能適用於直系親屬和一些友誼上，但不適用於其他任何人。

We even read suggestions that we would be happier if we cut the negative people out of our lives, we find it so much easier to justify curating a circle of acquaintances who confirm our biases and never challenge us, and whose lifestyles or circumstances fit perfectly with our own.

我們甚至讀到建議，如果我們把消極的人從我們的生活中剔除，我們會更快樂，我們發現，管理一個熟人的圈子更容易得多，他們證實了我們的偏見而從不挑戰我們，而且他們的生活方式或環境與我們自己的完美契合。

We are called and empowered to do the opposite. Jesus went to the cross for those people. That's the level of commitment to each other that he calls us to. We are to cultivate Christian communities in which our common characteristic, our cornerstone, is Jesus.

我們被召並被授權去做相反的事情。耶穌為這些人上了十字架。這就是祂呼召我們對彼此做出承諾的程度。我們要培養基督教社區，其中我們的共同特徵、我們的房角石就是耶穌。

As society fractures into toxic tribalism, it is essential for churches to form deep, thick communities, based around a lot more than personal convenience. A sure-fire test for any church is its ability to create deep community across social and cultural boundaries.

隨著社會陷入有毒的部落主義，教會必須形成深入而濃厚的社區，其基礎不僅僅是個人便利。對任何教會來說，一個可靠的考驗是其跨越社會和文化界限創造深厚社區的能力。

This will cost us. Prioritising long-term church relationships may mean forgoing career advancement in another city, or stopping the entertainment, cultural or sporting activities that clash with the gathering of God's people. It may mean sidelining relationships that merely reflect our own interests and preferences, for the sake of the weaker, more needy, or the culturally different amongst us.

這會讓我們付出代價。優先考慮長期的教會關係可能意味著放棄在另一個城市的職業發展，或停止與上帝的百姓聚會相衝突的娛樂、文化或體育活動。這可能意味著為了我們當中的弱者、更需要幫助的人或文化上不同的人而放棄僅僅反映我們自己的利益和偏好的關係。

Right now, at St Paul's, we have lots on and are taking some pretty major steps as a church. There might even be an assumption that we don't need your gifts or your financial resources or prayers, or service.

現在，在聖保羅堂，我們有很多事情要做，並且作為教會正踏出一些相當重要的步伐。甚至可能有一些認為教會不需要您的恩賜、經濟資源、祈禱或事奉的假設。

It is a deadly assumption. If you are too timid, too busy, or maybe too selfish to do input and output then it is bad for you, and bad for us, and bad for our neighbourhood.

這是一個致命的假設。如果你太膽怯，太忙，或者太自私，無法進行輸入和輸出，那麼這對你不利，對我們不利，對我們的社鄰都不利。

We have 20 people signed up and progressing through Alpha. We are starting a Thursday night congregation next term. A submission to build affordable and social housing on site has been submitted. And we are seeking to raise \$68,500 to see God's spiritual house being built in our neighbourhood and beyond us.

我們有 20 人登記了並正在參與進行 Alpha 課程。我們將在下季開始週四晚上的崇拜聚會。一份使用這地去建造經濟適用住房和社區住房的提案已提交了。我們正在尋求籌集 68,500 元，以看到上帝的屬靈的殿在我們的社區和社區之外被建造。

This is what God is calling us to. This is what he is calling you to. Give, serve, pray, commit to see God's presence built.

這就是神呼召我們要做的事。這就是他呼召你的去做的事。奉獻、服事、禱告、承諾，以見證神的同在得以建立。

HOW WE ARE ENABLED TO DO IT 我們如何做到這一點

Where do we get the power, motivation, confidence, and freedom to do this? It's right there in vv4-5: *As you come to him, the living Stone —rejected by humans but chosen by God and precious to him— you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.*

我們從哪裡獲得這樣做的力量、動力、信心和自由？就在第 4-5 節：**要親近主，他是活石，雖然被人所丟棄，卻是上帝所揀選、所珍貴的。5 你們作為活石，要被建造成屬靈的殿，成為聖潔的祭司，藉著耶穌基督獻上蒙上帝悅納的屬靈祭物。**

As you come to the living Stone. Jesus, the living Stone, is also the cornerstone of God's spiritual house according to vv6 & 7. If we relate to Jesus Christ as our cornerstone, we will then have the amazing power to see change in our lives, serve people and see other lives changed. How do we relate to Jesus as the living cornerstone? Four things.

當你來親近主，他是活石。根據第 6 和 7 節，耶穌是活石，也是神屬靈的殿的房角石。如果我們將耶穌基督視為我們的房角石，那麼我們將擁有驚人的力量，看到我們生命的變化、服事人們並看到其他人的生命改變了。我們如何看待耶穌作為活的房角石？四方面。

Firstly, he has to be our foundation. The cornerstone was the foundation stone. It is the main stone from which all the other stones measured and set from. It had to be perfectly placed and true.

首先，他必須成為我們的基礎。房角石就是基石。它是所有其他石頭用作測量和建造的主要石頭。必須準確完美地並且真實地放置好。

It is not enough to simply believe in Jesus. What I mean by that, it is not enough to simple ascent to him existing and being God. He needs to be who he says he is to us, the operating foundation of our lives. Our life is to be built on him.

僅僅相信耶穌是不夠的。我的意思是，僅僅接受祂的存在並是上帝是不夠的。他需要成為他所說的那樣，成為我們生命的運作基礎。我們的生命要建立在祂的身上。

Every human heart has got its utter most foundation from which we get our sense of value, self, worth. Jesus Christ has to go there and be it. Jesus goes to the foundation and weakens or removes every other identity marker.

每個人的心都有其最根本的基礎，我們從那裡獲得我們的價值感、自我和價值。必須讓耶穌基督去佔據那個地方並成為它。讓耶穌深入根基，削弱或消除所有其他的身份標記。

Secondly, for him to get there, he has to be precious to you. See it there in v.4, *rejected by humans but chosen by God and precious to him*. Jesus, his grace, and mercy, has to become more precious to us than everything else otherwise he will not become our cornerstone.

其次，為了讓他到達那裡，他必須對你來說是珍貴的。請參閱第 4 節，*雖然被人所丟棄，卻是上帝所揀選、所珍貴的*。耶穌，祂的恩典和憐憫，對我們來說必須變得更加珍貴比其他一切都重要，否則他不會成為我們的房角石。

He becomes our foundation when we see him as precious. **Thirdly**, he becomes precious to us when we see him rejected for us. He was rejected by his closest friends. He was rejected by his family. He was rejected by society. He was rejected by his Father.

當我們視祂為珍貴時，祂就成為我們的根基。**第三**，當我們看到祂為我們而被拒絕時，祂對我們來說就變得珍貴了。他被他最親密的朋友拒絕了。他遭到了家人的拒絕。他被社會所排斥。他被他的天父拒絕了。

He was rejected and went to the cross to die for our sin. Why would he be so rejected? It's because you are precious to him. When we see ourselves as being so unworthy and yet so precious to him, that will turn him into being so precious to us.

祂被拒絕並走上十架去為我們的罪而死。為什麼他會被如此拒絕？那是因為你對祂來說很珍貴。當我們認為自己對祂來說如此不配得卻又如此珍貴時，祂對我們就會變得如此珍貴。

That is when he becomes our cornerstone in life. When he is that cornerstone, that foundation, we are set free and empowered to serve others.

那時他就成為我們人生的房角石。當祂成為房角石、基礎時，我們就獲得自由並被授權去服事他人。

Lastly, he is the goal of all things. At the end of the Bible, in Revelation 21, we read of the *new heaven and a new earth*. It's a new city. We are told *God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away.*"

最後，祂是一切事物的目標。在聖經的最後一書中，《啟示錄》第 21 章，我們讀到 **新天新地**。這是一座新城市。我們被告知 **上帝的帳幕在人間！他要和他們同住，他們要作他的子民。上帝要親自與他們同在。4 上帝要擦去他們一切的眼淚；不再有死亡，也不再有悲哀、哭號、痛苦，因為先前的事都過去了。**

It says that ***Those who are victorious will inherit all this, and I will be their God and they will be my children.***

它說，**得勝的要承受這些為業；我要作他的上帝，他要作我的兒子。**

Note, there is no Temple because God permanently dwells with his people forever in eternal bliss. This is the trajectory of all God's plans to build his church on Jesus Christ.

請注意，沒有聖殿，因為上帝永遠與祂的子民住在永恆的幸福中。這就是神在耶穌基督之上建立祂的教會的所有計劃的軌跡。

Does your life reflect that goal? Are you taking your next step to pursue his purpose for all things? 你的生命反映了這個目標嗎？你是否正在踏出下一步去追求祂對所有事物的目標？