

We Are United. 我們是合而為一的

Ephesians 《以弗所書》 2:11-22

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As we consider our vision of life and ministry together over the next 10 years, we have been studying Ephesians to understand God's vision for the church, getting to know who is the church that God wants us to become. Finding out the characteristics of the bride that God is preparing for His Son, hoping that we will align our vision with God's vision for the church as we look forward to the time we honour God with how we live and do ministry at St Pauls united under Christ.

當我們考慮未來 10 年共同生活和事工的異象時，我們一起研讀《以弗所書》，以了解神對教會的異象，認識神要我們成為怎樣的教會。找出神正在為祂兒子預備的新婦有何特徵，盼望我們能將我們的異象與神對教會的異象對齊，展望我們未來如何在聖保羅堂與基督合一以生命和事奉的方式來榮耀上帝。

The church is God's new humanity, society and people, where old barriers are broken down. The church is what the world needs. We have seen in Ephesians so far that we are *Blessed* to carry out God's plan to bless His world. We are *Growing* in God's love and living hope to glorify God. We are *Alive* saved for making God's bride more beautiful. Today we consider how **We are United** from 2:11-22 with the following points:

教會是神的新人類、新群體和新子民，在那裡舊有的障礙被拆毀。教會是世界所需要的。到目前為止，我們在《以弗所書》中看到，我們是 **蒙福的**，要執行神祝福祂世界的計畫；我們是 **正在成長的**，在神的愛和活的盼望中成長，以榮耀神；我們是 **活過來了的**，得救是為了使神的新婦更加美麗。今天，我們從 2:11-22 來思想 **我們是合而為一的**，包含以下幾點：

1. **A Divided Humanity** (vv. 11-12): Describing our condition outside of Christ---alienated, estranged, and without hope.
分裂的人類 (11-12 節)：描述我們在基督之外的光景——隔絕、疏離、沒有指望。
2. **A United Church** (vv. 13-18): Proclaiming the great reconciling work Christ accomplished on the cross making the two groups one.
合一的教會 (13-18 節)：宣告基督在十字架上成就的偉大和好工作——使兩下合而為一。
3. **Being A United Church** (vv. 19-22): Depicting our new identity and mission within this new community---fellow citizens and members of God's household, built together to become God's temple.
成為合一的教會 (19-22 節)：描繪我們在這個新群體中的新身份與使命——同為國民和神家裡的人，被建造成為神的殿。

1. A DIVIDED HUMANITY 分裂的人類 (2:11-12)

Last Sunday, Steve our Senior Minister, explained our predicament and condition as humanity apart from God. We are dead because of our self-centredness. Selfishness, a constant calculation of what is in it for me, is the root of sin and the cause of problems we see in this world.

上週日，我們的主任牧師史蒂夫解釋了我們作為與神隔絕的人類的困境和光景。我們因自我中心而死亡。自私，即不斷算計「這對我有什麼好處」，是罪的根源，也是我們在這世上看到問題的起因。

We live in a world riddled with division, opposition, and alienation, where separation along racial, political, social, and generational lines grow ever deeper. It is not much different to the time of Paul when he wrote this letter to the Ephesians. One of the more obvious separation was among believers when they start segregating and labelling other people group.

我們活在一個充滿分裂、對立和疏離的世界，種族、政治、社會和世代之間的隔閡日益加深。這與保羅寫信給以弗所人的時代沒有太大不同。一個更明顯的分離發生在信徒之間，當他們開始隔離並給其他群體貼標籤時。

11 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)--- 12 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。

Humanity segregate and call each other names due to selfishness. The computer within each one of us are constantly in overdrive working out who are my 'IN' group that will confirm my identity and worth. Who are the group that I can step on to elevate myself to achieve greater return for whatever effort I am putting into my life. With five stark phrases, Paul reveals a picture of profound darkness and despair of a divided humanity:

人類因自私而隔離並互相辱罵。我們每個人內心深處的電腦都超速運轉，計算誰是我的「**圈內**」群體，可以確認我的身份和價值。誰是我可以踩踏以提升自己，誰是為我在生活中付出的任何努力獲得更大回報的群體。保羅用五個鮮明的短語，揭示了分裂的人類一幅深邃黑暗和絕望的圖畫：

1. Separate from Christ: This is the fundamental alienation. Christ is the source of life, truth, and the way to Our Heavenly Father. To be separated from Him is to be cut off from life's meaning, ultimate truth, and eternal destiny. This is spiritual death that mentioned last week preaching in previous passage.

1. 與基督無關：這是根本的隔絕。基督是生命、真理和通往我們天父的道路的源頭。與祂無關，就是與生命的意義、終極真理和永恆歸宿斷絕。這就是上週的經文和講道中提到的屬靈死亡。

2. Excluded from citizenship in Israel: Israel here refers to the nation God chose in history to bear His redemptive plan. To be outside this community meant you were not part of the “official” narrative of God's salvation story---an outsider, a marginal figure. Citizenship can only be by birth or granted. John 1:12 says “**Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God.**” It is a privilege that cannot be earned or bought. It can only be received by faith in grace.

2. 與以色列選民團體隔絕：這裡的以色列是指神在歷史中揀選來承載祂救贖計畫的國家。在這個團體隔絕，意味著你不是神救恩故事「正式」敘事的一部分——是局外人，邊緣人物。國籍只可以通過出生或授予獲得。《約翰福音》1:12 說：「**凡接納他的，就是信他名的人，他就賜他們權柄作上帝的兒女。**」這是一種無法賺取或購買的特權。只能憑信心在恩典中領受。

We can often see how so many people turn their privilege as a weapon to exclude and ostracised those they labelled as foreigners or outsiders. Their action reflects their deep sense of lost and separation within themselves, the barriers and unrest they face when they try to reach out to their Father God.

我們經常看到許多人如何將他們的特權變成武器，用來排斥和孤立那些他們標籤為外國人或局外人的人。他們的行為反映了他們內心深處的失落感和隔絕感，以及他們在試圖接近天父上帝時所面臨的障礙和不安。

3. Foreigners to the covenants of the promise: God made covenants of promises to Abraham, the father of our faith, of redemption and rest and ultimately a saviour. These promises are to him and his offsprings. And Galatian 3:7 says “**Understand, then, that those who have faith are children of Abraham.**”

3. 在所應許的約上是局外人：神與我們信心之父亞伯拉罕立下應許之約，關乎救贖、安息，並最終一位救主。這些應許是給他和他的子孫。《加拉太書 3:7》說：「**所以，你們知道：有信心的人才是亞伯拉罕的子孫。**」

These covenants were vessels of hope of inheritances. As a “foreigner,” humanity had no share in these certain, future-oriented promises. The future of humanity can only be best described as a corpse shrouded with uncertainty.

這些約是承載產業盼望的器皿。作為「局外人」，人類在這些確定、面向未來的應許中無份。人類的未來最好只能被形容為被不確定性籠罩的屍體。

4. Without hope in the world: Without God, without the promises, all striving was ultimately futile because humanity is dead in our transgression. Despite its pantheon of gods, the Greco-Roman world was largely pessimistic or vague about the afterlife. They embark on world conquest and build great monuments to show their significant but deep down it is “**Meaningless! Meaningless! Utterly meaningless! Everything is meaningless**” as said by the teacher of Ecclesiastes.

4. 在世上沒有指望：沒有神，沒有應許，所有的奮鬥最終都是徒勞的，因為人類因著自己的過犯罪惡而死了。儘管希臘羅馬世界有眾神廟，但他們對死後生命普遍持悲觀或模糊態度。他們進行世界征服，建造偉大紀念碑來顯示自己的重要性，但內心深處，正如《傳道書》的傳道者所說：「**虛空的虛空，虛空的虛空，全是虛空。**」

The feeling of despair is what we can strongly resonate with in our secular society today. Our digital age has given us unparalleled tools for connection, yet we are arguably a lonelier, more alienated society than ever.

這種絕望的感覺是我們在當今世俗社會中能強烈共鳴的。我們的數位時代為我們提供了無與倫比的聯繫工具，但我們可以說是比以往任何時候都更孤獨、更疏離的社會。

We curate perfect lives on social media, yet feel deeply inadequate compared to others. We have hundreds of “friends” online but no one to sit with us in our grief. Anxiety, depression, and a search for meaning in achievements, likes, or substances manifest our state of hopelessness.

我們在社交媒體上策劃完美的生活，卻深感自己比別人更不夠格。我們在線上有數百個「朋友」，卻沒有人能陪我們同坐一起哀傷。焦慮、抑鬱，以及在成就、點讚或物質中尋找意義，都顯明了我們的無望狀態。

5. Without God in the world: The ultimate poverty. It doesn't mean polytheism or atheism per se, but not knowing the one true and living God, the Creator who is full of grace and truth. Life is that of an orphan, wandering in the cosmos.

5. 在世上沒有上帝：終極的貧窮。這本身不一定指多神論或無神論，而是不認識那位又真又活的神，那位充滿恩典和真理的造物主。生命如同孤兒，在宇宙中流浪。

We live in a growing ‘gig economy’ of **Transactional Homelessness**. The increasing number of rideshare driver, task app contractor and delivery person. They are essential to the city's function, yet they have no stable place in it. No company health insurance, no retirement plan, no team lunchroom. They are perpetual outsiders, navigating systems not built for them, always looking for the next “gig.”

我們生活在一個日益增長的「零工經濟」中，是**交易型無家可歸者**。共乘司機、任務應用程式承包商和送貨員的數量越來越多。他們對城市的功能至關重要，卻在城市中沒有穩定的位置。沒有公司醫療保險，沒有退休計劃，沒有團隊午餐室。他們是永遠的局外人，在不是為他們建立的系統中摸索，總是尋找下一個「零工」。

To be “*without God in the world*” is to live in a state of spiritual gig work. We hustle for meaning (the next promotion, the perfect relationship, a fitness goal), we contract for temporary relief (a vacation, entertainment, retail therapy), but we have no permanent home, no secure inheritance, no loving “Father” who provides and protects.

「**在世上沒有上帝**」就是活在屬靈零工狀態中。我們為意義而奔波（下一次升職、完美的關係、健身目標），我們為暫時的解脫而簽約（假期、娛樂、購物療法），但我們沒有永久的家，沒有穩固的產業，沒有慈愛的「父親」來供應和保護。

We are **strangers**, negotiating with a universe that feels impersonal and transactional. Our labour for purpose never leads to permanent rest. This “homelessness” is the core human condition apart from being brought into the household of God.

我們是「**外人**」，與一個感覺冷漠且交易型的宇宙打交道。我們為目的付出的勞力，從未帶來永恆的安息。這種「無家可歸」是人未被帶入神的家之前在外的核心狀態。

This five-fold description is a microcosm of the shared human condition of life without Christ. Racial superiority and prejudice, cultural arrogance and disdain, social stratification and opposition, political polarization and hostility, and even divisions within churches over

traditions, practices, or theological nuances are the external walls that divide humanity. We also build internal walls of pride, self-righteousness, judgment, bitterness, and unforgiveness. These walls isolate us from each other and from the life and love of God.

這五重描述是沒有基督生命的人類共同處境的縮影。種族優越感和偏見、文化傲慢與鄙視、社會階層化與對立、政治極化與敵意，甚至教會內部因傳統、做法或神學細微差別而產生的分裂，都是分裂人類的外部牆壁。我們也築起內心的牆：驕傲、自以為義、論斷、苦毒、不饒恕。這些牆使我們彼此隔絕，也使我們與神的生命和愛隔絕。

Paul wants us to remember this “former” condition so we can see that what we need saving from is not only personal guilt but also this corporate, structural reality of division and alienation. God’s plan of salvation, from the beginning, was to create a united, new community. 保羅要我們記住這種「從前」的狀態，好讓我們看見，我們需要被拯救的不僅是個人的罪咎，更是這種群體性、結構性的分裂與疏離現實。神的救恩計劃，從一開始，就是要創造一個合一的、新的群體。

2. A UNITED CHURCH 合一的教會 (2:13-18)

13 But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. 14 For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, 15 by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, 16 and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. 17 He came and preached peace to you who were far away and peace to those who were near. 18 For through him we both have access to the Father by one Spirit.

13 從前你們是遠離上帝的人，如今卻在基督耶穌裏，靠著他的血，已經得以親近了。14 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，15 廢掉那記在律法上的規條，為要使兩方藉著自己造成一個新人，促成了和平；16 既在十字架上消滅了冤仇，就藉這十字架使雙方歸為一體，與上帝和好，17 並且來傳和平的福音給你們遠處的人，也傳和平給那些近處的人，18 因為我們雙方藉著他，在同一位聖靈裏得以進到父面前。

“**But now**” is one of the most powerful transitional phrases in Scripture! All the former darkness is utterly rewritten by the work of Christ. Paul here unveils the most central, revolutionary social truth of the Christian faith: **Christ himself is our peace.**

「**如今**」是聖經中最有力的轉折詞之一！過往所有的黑暗都被基督的工作徹底改寫。保羅在這裡揭示了基督教信仰最核心、最具革命性的社會真理：**基督自己就是我們的和平。**

Peace is not an abstract feeling or a temporary truce; it is a person---Jesus Christ. He achieved unity through the Cross:

和平不是一種抽象的感覺或暫時的停戰；祂是一個人——耶穌基督。祂透過十字架達成了合一：

The Basis of Unity is the Blood of Christ (v. 13). The cost of “*being brought near*” was astronomically high, achieved not through compromise or moral persuasion but “**by the**

blood of Christ.” By giving His life on the cross, Christ paid the ultimate price, satisfying the demands of justice, appeasing God’s wrath, and providing the basis for forgiving the debts we owe each other. This is the foundation of all reconciliation.

合一的基礎是基督的血（13 節）。「得以親近了」的代價極其高昂，不是透過妥協或道德勸說達成的，而是藉著「基督的血」。基督在十字架上捨命，付上了終極的代價，滿足了公義的要求，平息了神的忿怒，並為赦免我們彼此所欠的債提供了基礎。這是一切和好的根基。

The Method of Unity is destroying the Dividing Wall (vv. 14-15). “*the law with its commands and regulations*” are the instrument and sign to tell us how short we have fallen from God’s standard, it is the symbol of our separation from God and his people. That wall which divided was abolished by Christ “**in his flesh.**”

合一的方法是拆毀隔斷的牆（14-15 節）。「律法上的規條」是告訴我們離神的標準有多遠的工具和標誌，是我們與神及其子民分離的象徵。那道分隔的牆被基督「以自己的身體」廢掉了。

How did He do this in His flesh? By fulfilling the Law perfectly, and then on the cross bearing its curse for lawbreakers (Galatians 3:13). Thus, the Law’s function as a condemning and dividing force was “**set aside**” for those who trust in Christ, no longer a barrier between people and God, and peoples with peoples.

祂如何在肉身中做到這一點？藉著完全地成全了律法，然後在十字架上承擔了律法對違法者的咒詛（加拉太書 3:13）。因此，律法作為定罪和分裂勢力的功能，對那些信靠基督的人來說就被「廢掉」了，不再是神與人之間、以及人與人之間的障礙。

The Purpose of Unity is Creating One New Humanity (v. 15). God’s purpose was not simply for believers to conform to certain rules and regulations. But to transform in a new humanity that He is creating for himself. This is a new creation, a brand new category of humanity. In this new community, being “**in Christ**” is the new primary identity. Racial, cultural, and social differences remain, but they lose their defining and dividing power, instead they become a diverse canvas upon which the rich grace of God is displayed.

合一的目的乃是創造一個新人類（15 節）。神的目的不僅僅是讓信徒遵守某些規則和條例。而是要轉變為祂正在為自己創造的一個新人類。這是一個新的創造，一個全新種類的人類。在這個新的群體中，「在基督裡」是新的首要身份。種族、文化、社會差異仍然存在，但它們失去了定義和分裂的力量，反而成為一塊多樣的畫布，在其上彰顯神豐富的恩典。

The Dual Dimensions of Unity are Peace with God, Peace with Each Other (vv. 16-18). Christ’s work brings reconciliation in both vertical and horizontal dimensions. **Vertically:** “**reconcile both of them to God through the cross.**” We were enemies of God because of our sin. The cross appeased that hostility, restoring our relationship with God. **Horizontally:** That same cross “**put to death**” the “**hostility**” between humans.

合一的雙重維度是與神和好、彼此和好（16-18 節）。基督的工作在縱向和橫向兩個維度都帶來了和好。縱向：「藉這十字架使雙方歸為一體，與上帝和好。」我們因罪成為神的仇敵。十字架平息了那敵意，恢復了我們與神的關係。橫向：同一個十字架「消滅了」人與人之間的「冤仇」。

When we stand together at the foot of the cross, seeing ourselves equally as sinners saved by grace alone through faith alone, any sense of superiority based on law, lineage, or culture loses its footing. Ultimately, **“through him we both have access to the Father by one Spirit.”**

當我們一同站在十字架腳下，看見自己同樣是唯獨藉著恩典、唯獨透過信心得救的罪人時，任何基於律法、血統或文化的優越感都失去了立足之地。最終，「因為我們雙方藉著他，在同一位聖靈裏得以進到父面前。」

What a glorious truth! The church is not a club of morally improved individuals, but a new creation community, purchased by Christ's blood from the depths, resurrected by His power from death, and united by His Spirit. Our peace is founded on Christ's finished work, not on our achieved consensus.

何等榮耀的真理！教會不是一群道上有進步的人的個人俱樂部，而是一個新的創造群體，是被基督的寶血從深淵中買贖回來的，是靠祂的大能從死裡復活的，是被祂的靈合而為一的。我們的和平建立在基督已完成的工作上，而非我們達成的共識。

3. BEING A UNITED CHURCH 成為合一的教會 (2:19-22)

19 Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, 20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. 21 In him the whole building is joined together and rises to become a holy temple in the Lord. 22 And in him you too are being built together to become a dwelling in which God lives by his Spirit.

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，20 被建造在使徒和先知的根基上，而基督耶穌自己為房角石，21 靠著他整座房子連接得緊湊，漸漸成為在主裏的聖殿。22 你們也靠他同被建造，成為上帝藉著聖靈居住的所在。

Since we have been made one in Christ, how then shall we live out this identity? Paul uses three powerful metaphors to describe our present status and ongoing process of growth:

既然我們在基督裡已成為一體，那麼我們應當如何活出這個身份呢？保羅用了三個有力的比喻來描述我們當前的地位和持續成長的過程：

Firstly, **We Are Citizens and Family Members (v. 19)**. No longer foreigners and strangers, we now possess ultimate belonging and identity. We are **fellow citizens** sharing equal rights, responsibilities, and protection. We are even more significantly **members of his household**, children in God's family, brothers and sisters to one another. This means church relationship surpasses ordinary club friendship; it is a family love relationship bought by the blood of Christ. Our responsibility to one another is the loyalty, acceptance, and support owed to family.

首先，我們是與聖徒同國，是上帝家裏的人（19節）。不再作外人和客旅，我們現在擁有了終極的歸屬感和身份。我們是「同國的公民」，享有平等的權利、責任和保護。我們更重要的身份是「神家裡的人」，是神家中的兒女，彼此互為弟兄姊妹。這意味著教會關係超越了普通的社團友誼；這是由基督寶血所買贖的家人相愛關係。我們對彼此的責任，是對家人應有的忠誠、接納和支持。

Secondly, **We Are a Temple Under Construction (vv. 20-21)**. This is a dynamic, growing metaphor. The church is a building with **“the apostles and prophets”** as the Foundation. **“The apostles and prophets”** are common term referring to the Bible which witness to and proclaim the truth about Christ. Our foundation will become stronger as we *Connect With God Daily* in reading the Bible and prayer. As well as *Intentionally Share The Gospel*. Which are two of the seven rhythms of grace listed in the back of our season magazine.

其次，我們是被建造中的聖殿（20-21 節）。這是一個動態的、成長的比喻。教會是一座建築物，以「使徒和先知」為根基。「使徒和先知」是一個通用術語，指的是見證並宣揚基督真理的《聖經》。當我們透過讀經和禱告 每日與神連結，我們的根基就會變得更堅固。也要 刻意分享福音。這是我們季節雜誌後面列出的七種恩典節奏中的兩個。

The Chief Cornerstone of the church is **“Christ Jesus himself.”** The cornerstone determines the alignment, angle, and stability of the whole structure. Christ is our standard, our center, and our reliance. True unity happens when every part is aligned to Him as we practice the rest of seven rhythms of grace.

教會的「房角石」是「基督耶穌自己」。房角石決定了整個建築物的對齊、角度和穩定性。基督是我們的標準、我們的核心和我們的依靠。當我們實踐練習七項恩典節奏的其餘部分，使每一部分都與祂對齊時，真正的合一就會發生。

The Building Process is described as **“In him the whole building is joined together and rises to become a holy temple in the Lord.”** As we *Worship God* and *Build Spiritual Friendship Weekly*, each believer is like a living stone as referred to in 1 Peter 2:5, being **“built together”** by the Spirit. Another two of the seven rhythms of grace.

建造過程被描述為「靠著他整座房子連接得緊湊，漸漸成為在主裏的聖殿。」當我們 敬拜神並每週建立屬靈友誼時，每個信徒就像《彼得前書》2:5 所說的活石，被聖靈「同被建造」。這是七種恩典節奏中的另外兩條。

This process requires being **“joined together”** fitted and connected precisely, and **“rises”** gradually requiring time, patience, and growth. Unity is not a state of perfection achieved overnight; it is a process of continual being-built-together in Christ, which sometimes involves sanding and trimming.

這個過程需要被「連接得緊湊」，精確地配合和連接，並且漸漸地「成為」，需要時間、耐心和成長。合一不是一夜之間達到的完美狀態；它是一個在基督裡不斷被共同建造的過程，有時需要打磨和修剪。

Third and finally, **We Are God’s Dwelling Place (v. 22)**. This is the ultimate purpose of the church’s existence: **to be God’s dwelling**. The Old Testament temple was a place where God’s glory temporarily resided. Now, through His indwelling Spirit, God takes up permanent residence in His new temple---the united community of the church.

第三也是最後，我們是神的居所（22 節）。這是教會存在的終極目的：成為上帝藉著聖靈居住的所在。舊約的聖殿是神榮耀暫時停留的地方。如今，藉著祂內住的聖靈，神永久地居住在祂的新殿——就是教會這個合一的群體——之中。

God desires to manifest His presence and glory in the midst of our loving church life together. When we make every effort to keep the unity of the Spirit, we display to the world the reality of “God with us.”

神渴望在我們彼此充滿愛的教會生活中彰顯祂的同在與榮耀。當我們竭力保守聖靈所賜合而為一的心時，我們就在向世界展現「神與我們同在」的真實。

We are United. As we look forward to our lives and ministry for the next 5-10 years, we must let “unity” be core to our community’s DNA bearing in mind the picture of the gathering of multitude in Revelation 7:9, “*a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb.*”

我們是合而為一的。 在我們展望未來 5-10 年的生活和事工的同時，我們必須讓「合一」成為我們群體 DNA 的核心，並銘記《啟示錄》7:9 中眾多群眾聚集的畫面：「有許多人，沒有人能計算，是從各邦國、各支派、各民族、各語言來的，站在寶座和羔羊面前。」

We hope to display Christ unity in our diversity. To live in unity, each of us must constantly return to the foot of the cross. When I feel impatient, judgmental, or distant from another member, I need to remember: Christ died for them as He did for me; I, like them, am a sinner saved by grace alone. The cross strips me of any right to look down on anyone and gives me the motive to forgive and reconcile.

我們盼望在我們的多元中展現基督的合一。要活在合一中，我們每個人都必須常常回到十字架腳下。當我對另一個成員感到不耐煩、論斷或疏遠時，我需要記住：基督為他們死，如同為我死一樣；我和他們一樣，是唯獨靠恩典得救的罪人。十字架奪去了我輕看任何人的權利，並給了我饒恕和和好的動力。

St Paul is a church comprises with people from different cultural backgrounds, social strata, and age groups. Let’s not try to erase these differences but learn to appreciate them in Christ, seeing how they enrich the witness of Christ’s body. Our unity is not in uniformity but in diversity, testifying to the supernatural power of Christ that brings us together.

聖保羅堂是一個由不同文化背景、社會階層和年齡群體組成的教會。讓我們不要試圖抹去這些差異，而是學習在基督裡欣賞它們，看它們如何豐富了基督身體的見證。我們的合一不在於劃一，而在於多元，見證了那使我們聚集在一起的基督超然的大能。

Every time we choose fellowship over isolation, forgiveness over bitterness, or humble collaboration over selfish ambition, we are not just being nice. We are practicing for eternity. In a divided world, a genuinely loving, united Christian community is itself a powerful gospel proclamation. It proves to the world that Jesus is real and that His Spirit has the power to change hearts and dissolve hostilities. Our attractiveness to the community will depend significantly on the genuine, supernaturally enabled love we have for one another across natural barriers.

Let Our Unity Be Our Witness to the World.

每一次我們選擇團契而非孤立，選擇饒恕而非苦毒，選擇謙卑合作而非自私野心，我們不僅僅是表現出友善。我們是在為永恆練習。在一個分裂的世界裡，一個真正彼此相愛、合一的基督徒群體本身就是一個強有力的福音宣告。它向世界證明，耶穌是真實的，祂的靈有能力改變人心、化解敵意。我們對社區的吸引力，很大程度上取決於

我們彼此之間那種跨越天然障礙的真摯、超自然賦能的愛。讓我們的合一成為我們對世界的見證。

Let us look again to Christ, who “**is our peace.**” The walls in our society---and in our own hearts---are strong. They seem permanent. But the resurrection of Jesus Christ declares that no wall is final. The mightiest wall ever built, the wall of death itself, was shattered on Easter morning. Every other dividing wall of hostility is, by comparison, a temporary fence. We can rely on the Christ who has already made peace and submit to the guidance of His indwelling Spirit, allowing Him to build us---these once scattered, hostile stones---into a dwelling fit for His glory.

讓我們再次仰望那「**是我們的和平**」的基督。我們社會中——以及我們自己心中的——牆壁堅固無比。它們看似永恆。但耶穌基督的復活宣告，沒有牆壁是最終的。史上最堅固的牆，死亡之牆，已經在復活清晨被擊碎了。相比之下，其他所有敵意分裂的冤仇之牆都不過是臨時的圍欄。我們可以倚靠那已經成就和平的基督，並順服祂內住聖靈的引導，允許祂將我們——這些曾經分散、彼此為敵的石頭——建造成為榮耀祂的居所。

Let us live in the light of our destiny. Let the vision of that great, united multitude fuel our prayers, soften our hearts, and guide our actions. Let us be a people so captivated by the beauty and glory of God, that we cannot help but live it out in the present.

讓我們活在我們命定的光中。讓那偉大、合一群眾的異象激發我們的禱告，軟化我們的心，引導我們的行動。讓我們成為一群被神的美麗和榮耀深深吸引的人，以致於我們情不自禁地就在當下活出這榮耀。

In the coming weeks, as we study the rest of Ephesians, Paul will show us how to live out a life that is grace filled and cross shaped. A life of a true disciple of Jesus. A true Christian. Paul will show us in the rest of this letter how to fulfil the good works which God prepared in advance for us to do in our marriage, our family, our work place and our day to day life.

在未來幾週，當我們研讀《以弗所書》的其餘部分時，保羅將向我們展示如何活出充滿恩典、以十字架為中心的生命。一個真正耶穌門徒的生命。一個真正的基督徒的生命。保羅將在這封信的其餘部分向我們展示，如何在我們的婚姻、家庭、職場和日常生活中，完成神預先為我們預備要行的善。

Our aim at St Pauls is not just to build a cohesive church for the next ten years. But a united church, joining God in the construction of His eternal dwelling place. The beautiful bride that He is preparing for His one and only Son. We are, by grace, becoming here and now what we will be forever: **One redeemed people, from every division, united by one Saviour, to the glory of one God.**

我們在聖保羅堂的目標，不僅是為未來十年建立一個凝聚的教會。而是要建立一個合一的教會，與神一同建造祂永恆的居所。那祂正在為祂獨生子預備的美麗新婦。我們是靠著恩典，在此時此地就成為我們將來永遠的樣式：一個被救贖的子民，從一切分裂中，被同一位救主聯合，歸榮耀於獨一的真神。