

We Are Family 我們是一家人

Eph 以弗所書 5:21-6:9, 22 March 2026 年 3 月 22 日

It's a big passage that was read out for us, and my prayer before we begin, is that we come with a humility and curiosity, and what I would love for us to see is that we might actually have a heightened love for God and a deeper appreciate for the gospel. So let's pray...

剛才為我們讀的是一段很長的經文，在我開始之前，我禱告我們能帶著謙卑和好奇心前來，我深願我們能看見的是，我們對神的愛能更加增長，對福音能有更深的體會。所以讓我們禱告...

I am often told when I'm in a conversation with someone, 'Sorry, I've lost you.' Maybe you've felt that as well. And for me, I'm confused. I felt like I had this complete train of thought that made sense for the other person. I honestly feel like it made sense how we moved from this topic to this topic.

我經常在與人交談時聽到對方說：「抱歉，我跟不上你了。」也許你也有過這種感覺。對我來說，我感到困惑。我覺得我有一個完整的思路，對對方來說應該是有道理的。我真的覺得從這個主題轉到下一個主題是很自然的。

And if you've been travelling along with us in Ephesians you might feel as though, hmm... Paul's shifted a little bit. And you may have gone 'Sorry Paul, I've lost you.' You're talking about marriage after talking about the church? And I'm aware that this can be quite a personal topic for many from either past, current situations of marriage experienced or observed.

如果你一直在與我們一同研讀《以弗所書》，你可能會覺得，嗯...保羅好像有點轉向了。你可能會說：「抱歉保羅，我跟不上你了。」你在談論教會之後談論婚姻？我知道這對許多人來說可能是一個非常個人化的話題，無論是基於過去或現在的婚姻經歷，或是所觀察到的情況。

Why does Paul jump in and begin talking about marriage, and our relationships? God can care all about matters to do with the spiritual, about eternity, but why does he suddenly need to butt into my everyday?

為什麼保羅突然跳進來開始談論婚姻和我們的人際關係？神關心所有與屬靈有關的事，與永恆有關的事，但為什麼祂突然需要介入我的日常生活？

Two things we need to understand here:

這裡有兩件事我們需要明白：

1. **Ephesians follows a logic** that Paul often begins with which begins with who God is and what he's done---before showing how that changes how we live. And that's exactly what's happening here. The gospel isn't just about Sunday and 'heaven'---it should reshape your everyday life. Your home, your relationships, your work. If Jesus is your Saviour, he is also your King---in everything.

《以弗所書》遵循一個邏輯，保羅經常從神是誰以及祂做了什麼開始——然後展示這如何改變我們的生活方式。這裡正是如此。福音不僅僅關乎主日和「天堂」——它應該重塑你的日常生活。你的家庭、你的人際關係、你的工作。如果耶穌是你的救主，祂也是你的君王——在一切事上。

2. **The church is a family. We are family.** That's why Paul talks about households--- because the church itself is a household. When you trust in Jesus, your family expands. You gain brothers and sisters in Christ. So what happens in your home matters for the life of the church. You're not just baptised into Christ---you're welcomed into his family.

教會是一個家庭。我們是一家人。這就是為什麼保羅談論家庭——因為教會本身就是一個家。當你信靠耶穌時，你的家庭就擴大了。你在基督裡得著了弟兄姊妹。所以你家裡發生的事情對教會的生命很重要。你們不僅受洗歸入基督——你們也被接納進入祂的家庭。

And here Paul speaks about two areas that should be shaped and transformed by the gospel: homes and workplaces.

在這裡，保羅談到了兩個應該被福音塑造和轉變的領域：家庭和工作場所。

It's the commonplaces for everyone. This is where the rubber hits the road. It's when we interact with household members, friends, colleagues. This passage begins with this hinge verse that concludes last's week's passage and precedes what has been read for us today:

Verse 21: ***Submit to one another out of reverence for Christ.***

這是每個人都會經歷的日常。這就是落實信仰的地方。這是當我們與家庭成員、朋友、同事互動的時候。這段經文以一個關鍵性的經節開始，它總結了上週的經文，也引出了今天為我們所讀的內容：第 21 節：**要存敬畏基督的心彼此順服。**

What Paul starts with the call for us to follow God's example in our character, extends in this verse to how we relate to one another. Submission is to be ready to renounce your own will for the sake of others. Submission is not weakness, it's Christ-like strength. As Christ is the one who himself (verse 2): *loved us and gave himself up for us as a fragrant offering and sacrifice to God.*

保羅從呼籲我們在品格上效法神的榜樣開始，在這節經文中延伸到我們如何彼此相待。順服是願意為了他人放下自己的意願。順服不是軟弱，而是基督樣式的力量。正如基督自己（第 2 節）：**愛我們，為我們捨了自己，當作馨香的供物和祭物獻給上帝。**

It's what we see him do in Philippians 2:6 ***Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death---even death on a cross!***

這正是我們在《腓立比書》2:6 所看到祂所做的：**他本有上帝的形像，卻不堅持自己與上帝同等；反倒虛己，取了奴僕的形像，成為人的樣式；既有人的樣子，就謙卑自己，存心順服，以至於死，且死在十字架上。**

He is God. Yet, he despite his nature, makes the choice to submit. And this forms the basis of us how we ought to think about our relationships. This means that if you are single, not married, not planning on getting married, this passage matters to you still. The question we need to answer is:

祂是神。然而，儘管祂的本性是如此，祂卻選擇順服。這構成了我們應當如何看待人

際關係的基礎。這意味著，如果你是單身、未婚、沒有計劃結婚，這段經文對你仍然重要。我們需要回答的問題是：

How should our relationships look like in light of the Cross?

在十字架的光照下，我們的人際關係應該是什麼樣子？

There are two analogies that I think that are helpful to understand each sphere of our life: 我認為有兩個比喻有助於理解我們生活的每個領域：

1. Homes are Mirrors
家庭是鏡子
2. Workplaces are Altars
工作場所是祭壇

1. Homes are Mirrors 家庭是鏡子

Now today, in regard to marriage, I will recognise that I will not give you a full dissection on this, but that's because we have a whole term series worth discussing Marriage in Term 2. So I will try to keep it brief.

今天，關於婚姻，我承認我不會給你們一個完整的剖析，這是因為我們在第二季有一個整套系列來討論婚姻。所以我會盡量簡短。

But the first thing I want to mention about this section is that what is so clear about love and marriage is shaped by God. Who God is, shapes what marriage is. Love and marriage is not a human invention, it is a reflection of Christ and his Church. Have a look at verse 23: *For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.*

但關於這一部分，我想首先提到的是，關於愛和婚姻的清晰教導是由神所塑造的。神是誰，決定了婚姻是什麼。愛和婚姻不是人類的發明，而是基督和祂教會的反映。請看第 23 節：*因為丈夫是妻子的頭，如同基督是教會的頭；他又是這身體的救主。*

Now **as the church submits to Christ**, so also wives should submit to their husbands in everything. Marriage is a reflection of the very nature of Christ and His Church. We need to be careful that we don't put our cultural lens and gavel on and discount parts of Scripture here because we think it's archaic, or even import a harsh view that Paul does not have.

如今教會怎樣順服基督，妻子也要怎樣凡事順服丈夫。婚姻是基督和祂教會本質的反映。我們需要小心，不要戴上我們的文化眼鏡和評判錘，因為我們認為某些經文過時就輕視它，甚至導入保羅所沒有的嚴苛觀點。

Paul is **not** communicating that:

保羅並非 在傳達：

- husbands and wives (and therefore men and women) are not equal
丈夫和妻子（因此男人和女人）不平等
- nor that women are subjugated under men to will-less obedience
也不是說女人要屈服於男人之下，毫無意志地順從

- not even that there are particular household roles that the husband must do or the wife must do.
甚至不是說有特定的家庭角色必須由丈夫或妻子擔任。

And we must recognise that this passage and many others have been used as coercion and selfish and immoral gain by many to justify domestic abuse. That is spiritual abuse. That is sin. The Bible is not condoning that but condemning it. This is not Paul's view on submission. What exactly is this submission in regard to?

我們必須認識到，這段經文和許多其他經文曾被許多人用來作為脅迫、自私和不道德獲利的工具，為家庭暴力辯護。那是屬靈的虐待。那是罪。聖經不是縱容而是譴責這樣的行為。這不是保羅對順服的看法。那麼，這裡的順服究竟是指什麼？

Firstly, it is a submission, first and foremost to Christ. But, secondly, we need to understand Paul's instruction to the husband in this passage.

首先，順服首先是對基督的順服。但是，其次，我們需要理解保羅在這段經文中對丈夫的教導。

Wives get this one verse, where the men get all these verses: Verse 25-31. *Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies.*

妻子只有這一節，而丈夫卻有所有這些經節：第 25-31 節。作丈夫的，你們要愛自己的妻子，正如基督愛教會，為教會捨己，以水藉著道把教會洗淨，使她成為聖潔，好獻給自己，作榮耀的教會，毫無玷污、皺紋等類的缺陷，而是聖潔沒有瑕疵的。丈夫也應當照樣愛妻子，如同愛自己的身體...

Notice I emphasised *love*. In the original language, there are different kinds of love, and here Paul chooses to use the 'agape' love. Let's say that together. Agape. This agape love is the same one that Christ Jesus has for the church that we saw earlier in verse 1. It's a special love. What does this agape love look like? It's:

請注意我強調了愛。在原文中，有不同的愛，保羅在這裡選擇使用'agape'愛。我們一起來說'Agape'。這種 agape 愛與我們之前在 1 節看到的基督耶穌對教會的愛是一樣的。這是一種特別的愛。這種 agape 愛是什麼樣子的？它是：

- self-emptying -- Verse 25, as Christ gives himself, so too does the husband give himself up
倒空自己——第 25 節，正如基督捨己，丈夫也當為妻子捨己
- self-sacrificing -- verse 26 -- Jesus makes us clean through the death and resurrection of Jesus Christ.
犧牲自己——第 26 節——耶穌藉著祂的死和復活使我們潔淨。

And so, husbands ought to do the same, renounce not just his will, but his life for the sake of the church. That's the kind of love. The love that runs into a burning building to save a child. This is the love that Jesus has for the church.

所以，丈夫也當照樣行，不僅放下自己的意願，更要為教會的緣故捨命。這就是那種愛。那種衝進燃燒的建築物去救孩子的愛。這就是耶穌對教會的愛。

This is not some over-romanticised/overly emotional sense of love. It is a love that is self-denying. Love and affectional commitment is the centrepiece of marriage, which defied Roman culture where marriage functioned more transactionally and for economic gain. 這不是一種過於浪漫化或過於情緒化的愛。這是一種捨己的愛。愛和情感的委身是婚姻的核心，這與羅馬文化中婚姻更多是交易和經濟利益的功能形成對比。

If you are a husband, you are to lead like Jesus Christ. You serve your family not for selfish gain, or to be manipulative/abusive. This passage should not give any space for a man to think that he can control or demand submission from his partner. To rule and demand, is not the picture that the Lord has. Even beyond the Scriptures this is not the picture? Why? 如果你是丈夫，你要像耶穌基督一樣帶領。你服事家庭不是為了自私的利益，也不是為了操控或虐待。這段經文不應該給男人任何空間去認為他可以控制或要求伴侶順服。統治和要求，不是主所呈現的畫面。即使在聖經之外，這也不是應有的畫面？為什麼？

Because your life is to be a mirror. At the very core of who you were made to be in the beginning, you were made to be a mirror. God made all humanity in his image (Gen 1:29), God's representative on this earth that has dignity, likeness and agency. And therefore he establishes the marriage, the home to be a mirror too. Like that's a beautiful image, isn't it? That just like if a light were to shine onto a mirror, it gets reflected everywhere, the reflection of Christ's love ought to permeate everywhere in your life.

因為你的生命是要成為一面鏡子。在你起初被造的核心本質中，你被造是為了成為一面鏡子。神按著祂的形象造了全人類（創世記 1:29），成為神在地上的代表，擁有尊嚴、樣式和主權。因此祂也設立婚姻，讓家庭也成為一面鏡子。這是一幅美麗的圖畫，不是嗎？就像光照在鏡子上，它會被反射到各處，基督之愛的反照也應當滲透到你生命的各個角落。

Have a look at Verse 28: ***He who loves his wife loves himself. After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church for we are members of his body. "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.***

請看第 28 節：**愛妻子就是愛自己了。從來沒有人恨惡自己的身體，總是保養愛惜，正像基督待教會一樣，因我們是他身體的肢體。「為這個緣故，人要離開父母，與妻子結合，二人成為一體。」**

When a believer's life is transformed by Jesus, it's no longer about the self, self, self, it is about the other. And so too in marriage, it is about your spouse. Yet ironically, in verse 28, by doing so, you love yourself. Why? Because God's purposes for marriage was for it to be united companionship, not two separate people with two separate agendas. One flesh.

當一個信徒的生命被耶穌轉變時，就不再是關乎自我、自我、自我，而是關乎他人。在婚姻中也是如此，是關乎你的配偶。然而諷刺的是，在第 28 節，這樣做卻是在愛自己。為什麼？因為神對婚姻的目的，是要成為合一的伴侶關係，而不是兩個分開的人帶著兩個不同的計劃。是一體。

Submission is not something the husband calls the wife to, but the wife does willingly to support the husband in his pursuit to submit to Christ and to pour out of himself for his wife. 順服不是丈夫要求妻子去做的事，而是妻子自願去做，為要支持丈夫追求順服基督並為妻子傾倒自己。

Husbands, your obligation in marriage is to her. If you subscribe to Biblical headship, as John Calvin says, it is not kingship (as that is reserved to and for Jesus), but of companionship. Your purpose is to love and serve her selflessly, at great personal cost. It's so that the bride might thrive. To support her in being the woman God has called her to be. It's to respect her. To see her succeed for Christ in her communities, her workplaces, as a mother, as a daughter. That is your submission to Christ.

丈夫們，你在婚姻中的責任是對她的。如果你接受聖經中的「頭」的觀念，正如約翰·加爾文所說，那不是王權（因為王權是專屬於耶穌的），而是夥伴關係。你的目的是以極大的個人代價，無私地愛她和服事她。這是為了讓新娘能茁壯成長。是為了支持她成為神呼召她成為的那個女人。是為了尊重她。是為了看到她在她的群體、她的工作場所、作為母親、作為女兒，為基督成功。這就是你對基督的順服。

This passage is not prescriptive in how this necessarily gets worked out in marriage. I am not here to say that the woman or man must do particular tasks in the home. But the passage does tell us the posture. It tells us the posture of submission, and the posture of the headship. And Jesus has both postures at the Garden of Gethsemane, where in just the sentence in Matthew 26 he says: *'My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.'*

這段經文並沒有規定在婚姻中必須如何具體實行。我不是來說女人或男人必須在家裡做特定的家務。但這段經文確實告訴了我們姿態。它告訴我們順服的姿態，也告訴了我們「頭」的姿態。而耶穌在客西馬尼園同時展示了這兩種姿態，在《馬太福音》26章中祂說：『我父啊，如果可能，求你使這杯離開我。然而，不是照我所願的，而是照你所願的。』

Jesus submits to the will of the Father, yet he willingly leads his bride to life by giving his life on the Cross. So friends, if you want to see the beauty of the gospel, and how it ought to shape our life, take a leaf out of Jesus' book. And when you think of it practically, the relationship is very much one that is equally 'other-person' centred.

耶穌順服天父的旨意，然而祂甘願在十字架上捨命，帶領祂的新婦進入生命。所以朋友們，如果你想看見福音的美麗，以及它應當如何塑造我們的生命，就效法耶穌的榜樣。當你實際思考時，這種關係就是一種同等「以他人為中心」的關係。

I remember talking to some newlyweds, in fact it's a common thing that comes from newlyweds. I ask how they are going, and they are loving being married. But marriage is hard. They didn't expect how tough it was to love the other person, at great cost to their energy, mind, and willpower. The picture is that both spouses equally are so much for the other, that both benefit.

我記得和一些新婚夫婦交談，事實上這是新婚夫婦常有的情況。我問他們過得怎麼樣，他們說很享受婚姻生活。但婚姻是艱難的。他們沒預料到愛對方是如此艱難，需要付出巨大的精力、心思和意志力。這幅畫面是：配偶雙方都同樣為對方著想，雙方都因此受益。

I know one of my friends is intentional about making sure that his wife is not just well-rested, having time for herself, but he will intentionally carry the load so that his wife can have time in the Word. Go to the park and journal about God's goodness to her. That's beautiful. And my favourite weddings to go to aren't just the ones where there's a good cake, or even a really lovey dovey couple. But I get stunned when I hear in a wedding speech, that the thing they are most excited about being married is to do hospitality together. That they can have friends, family and church over, because they are all invited into God's family. And I just go... Wow. Our God is so great and glorious, that he made this couple who wish to give their life to Christ.

我認識一個朋友，他刻意確保他的妻子不僅有充分的休息，有自己的時間，而且他會刻意分擔重擔，以便妻子能有時間在神的話語中親近神。去公園寫下神對她的美善。那真美。而我喜歡參加的婚禮，不僅僅是因為有好吃的蛋糕，甚至不僅僅是因為一對非常恩愛的夫妻。而是當我在婚禮致辭中聽到，他們對結婚最興奮的事就是可以一起做接待。他們可以邀請朋友、家人和教會的弟兄姊妹來家裡，因為他們都被邀請進入神的大家庭。我就會...哇。我們的神真是偉大和榮耀，祂創造了這對願意將生命獻給基督的夫婦。

Paul's heart for marriage is that the couple submits to Jesus Christ as their Lord, it's why his heartbeat in Verse 32 says: ***This is a profound mystery---but I am talking about Christ and the church.***

保羅對婚姻的心意，是希望這對夫婦順服耶穌基督為他們的主，這就是為什麼他在第32節由衷地說：**這是極大的奧秘，而我是指基督和教會說的。**

The thrust of what matters to Paul ultimately is that whether single or married, that God's son Jesus Christ, is the saviour of the world whose bride is the church. And Paul is calling you to be a part of his bride.

保羅最終關心的核心是，無論是單身還是已婚，神的兒子耶穌基督是世界的救主，祂的新婦是教會。而保羅呼召你成為祂新婦的一部分。

It is possible to have an all-loving marriage, mutual-caring relationship, yet still not have Jesus at the centre of the marriage. Because the goal is emulation. The goal is that the relationship, the one flesh, itself submits to Jesus Christ. As much as everything else is to as well. And how beautiful would that be if that was the picture in church too. As in verse 21, we serve each other at great cost so each of us might be lifted to Christ. I mean that's the picture the Lord wants to see in the home of the church too.

有可能擁有一個充滿愛、互相關懷的婚姻關係，卻仍然沒有讓耶穌成為婚姻的中心。因為目標是效法。目標是讓這個關係，這個一體，本身順服耶穌基督。正如其他所有事也當如此。如果這也能成為教會中的景象，那該有多美。正如第21節，我們以極大的代價彼此服事，好讓我們每個人都能被提升到基督面前。我的意思是，這也是主希望在教會這個家中看到的景象。

And this ought to extend therefore to children. In Chapter 6:1: ***Children, obey your parents in the Lord, for this is right. "Honor your father and mother"---which is the first commandment with a promise--- "so that it may go well with you and that you may enjoy long life on the earth.***

因此，這也應當延伸至兒女。在第 6 章 1 節：*作兒女的，你們要在主裏聽從父母，這是理所當然的。當孝敬父母，使你得福，在世長壽。這是第一條帶應許的誡命。*

The hope and prayer for the child to obey the parents is that the parent's marriage emulate Christ and lead the child up to know Christ. And in Verse 3, that this submission to God and his law, is supposed to be for our benefit -- 'so that it may go well'. Not praise to an egotistical God who demands with no rhyme and reason. But submission to God is for our benefit. Continuing in Verse 4: ***Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.***

兒女聽從父母的盼望和禱告，是希望父母的婚姻效法基督，引導孩子認識基督。在第 3 節，這種對神和祂律法的順服，是為了我們的益處——「使你得福」。不是為了讚美一位毫無道理地發號施令、自我中心的神。順服神是為了我們的益處。繼續看第 4 節：*作父親的，你們不要激怒兒女，但要照著主的教導和勸戒養育他們。*

In our personal desires to get children to act, behave in a way that you desire, it should never be harsh and unreasonable. The term there in 'exasperation' is to cause them to anger and frustration. Where they perhaps feel so suffocated by rules and regulations that may seem unreasonable, and legalistic.

在我們希望孩子按我們所願的方式行事的個人願望中，絕不應該嚴苛和不講道理。這裡的「激怒」是指引起他們的憤怒和沮喪。他們可能會因為那些看似不合理、律法主義的規條而感到窒息。

Notice that exasperation and training our kids to know Jesus are in contrast in this verse for a reason. Training and instruction of the Lord, is not well, I'm just going to use God's Word in my rebuke to my kids in the way that I want. And be like, 'Well God says this, so you shouldn't do this.'. It's to help our kids understand the WHY we do things. Train the children in godly wisdom. Help them see God's wisdom in living in the world that he created.

請注意，在這節經文中，激怒和教養孩子認識耶穌形成對比是有原因的。主的教訓和警戒，不是說，我要用神的話語以我想要的方式來斥責我的孩子。然後說：「嗯，神這麼說了，所以你不該這麼做。」而是要幫助我們的孩子明白我們為什麼做這些事。用敬虔的智慧教養孩子。幫助他們看見神在祂所創造的世界中生活的智慧。

Parents, I want to say, there are so many things in this world that are attractive and steal our joy and our calendars. Sometimes there are things that you desire and dream for your child, that God does not even deem necessary for the wellbeing for your child. There may be external pressures or expectations that you feel you must meet. But don't choke your child with all these pressures, keep the main thing, the main thing.

父母們，我想說，這個世界上有太多東西吸引人，偷走我們的喜樂和時間。有時候，你為孩子渴望和夢想的東西，神甚至不認為是孩子成長所必需的。你可能感到必須要滿足外界的壓力或期望。但不要用這些壓力壓垮你的孩子，要持守首要之事為首要。

Dads & mums, don't disengage in raising your kids to know Jesus. Don't leave that responsibility to the youth leaders or your Scripture teachers. If you need tools, come ask me. I would love to increase your toolkit. Model, teach, encourage your kids to love the Lord. Why don't you find one of the young adults who were raised by Christian parents and ask them how they were disciplined by their parents, what they did well, what they could have done

better? How amazing it is that there are walking witnesses of God's grace through family and church discipleship walking around us.

爸爸媽媽們，不要放棄教養孩子認識耶穌的責任。不要把這個責任留給青少年領袖或你的聖經課老師。如果你需要工具，來問我。我很樂意豐富你的工具箱。以身作則、教導、鼓勵你的孩子愛主。你為什麼不去找一個由基督徒父母撫養長大的年輕人，問問他們父母是如何門訓他們的，他們做得好的是什麼，有什麼可以做得更好？我們身邊有許多透過家庭和教會門訓而成為神恩典活見證的人，這是多麼奇妙的事。

As someone who has been a children's minister and a single person over many years, I have had the privilege of sitting with many families for meals and at those moments, have deeply gleaned from them. I've been able to see that glimmer of what Christ has purposed the home for.

作為一個多年從事兒童事工且是單身的人，我有幸與許多家庭一起用餐，在那些時刻，我從他們身上學到了很多。我得以看到基督為家庭所設目的的那一絲亮光。

So if our homes are meant to be mirrors that reflect Jesus, I just have a few questions I want to encourage you to think about at home: Write them down. Take a photo of them:

所以，如果我們的家庭應當成為反射耶穌的鏡子，我有幾個問題想鼓勵你在家中思考：把它們寫下來。拍張照：

- Does the interests of Christ reflect in how and who you choose to date?
對基督的關注是否反映在你如何選擇及選擇誰作為約會對象？
- In much the same way as Christ, where do you need to self-empty, out of submission for another? (In marriage, or another relationship)
在照著效法基督上，你在哪裡需要倒空自己，出於對他人的順服？（在婚姻中，或其他關係中）
- If your child were to answer this question, what do you think they would say: What is your parent's dream for you?
如果你的孩子回答這個問題，你認為他們會說什麼：你父母對你的夢想是什麼？

What do I do in a household that doesn't worship Jesus?

在不敬拜耶穌的家庭中，我該怎麼辦？

Maybe you've been brought from darkness into light, you see that Jesus is ultimate, and the posture of your heart is not just you submitting to Jesus, but everyone in your life to submit to Jesus. What do you do? That's so painful. It can be heartbreaking. I just want to say I hear the pain. It's awful and hard.

也許你已經從黑暗被帶入光明，你看到耶穌是至高的，你內心的姿態不僅是你自己順服耶穌，而是希望你生命中的每個人都順服耶穌。你該怎麼辦？這是非常痛苦的。這可能令人心碎。我只想說，我聽到了這種痛苦。這是可怕和艱難的。

Some of us have non-Christian family, in our immediate or extended household. I remember hearing an encouragement from someone. Keep asking the Lord to use your actions, posture, love and language to be so transformed by the gospel, that what your family sees is someone who is a better wife, better husband, better son, daughter, mother, father, because they are a

believer of Jesus Christ. That's how they see the goodness of the gospel. They experience the benefits of the gospel at that point.

我們有些人有非基督徒的家庭成員，在直系或擴展家庭中。我記得曾聽過一個鼓勵。不斷求主使用你的行為、姿態、愛和言語，讓它們被福音如此轉變，以至於你的家人所看到的是一個更好的妻子、更好的丈夫、更好的兒子、女兒、母親、父親，因為他們是耶穌基督的信徒。這就是他們看到福音美善的方式。他們在那個時刻經歷了福音的好處。

This isn't a promise, that the Lord will then reward you. We do those things in loving obedience to our true King. And we pray that God will bring them to know Jesus. Remember you have been called to be conformed into the image of Christ, and pray that this mirror shines through to your family.

這不是一個應許，說主一定會因此獎賞你。我們做這些事，是出於對我們真正君王的愛和順服。我們禱告神會帶領他們認識耶穌。記住，你被呼召是要被模成基督的形象，並禱告這面鏡子的光能照耀到你的家人。

2. Workplaces are Altars 工作場所是祭壇

The last sphere that Paul talks about slaves and masters. And it's important to note that the concept of slaves in Ancient Rome is distinctive to our current understanding of slavery such as Southern African-American Slavery or Modern Slavery around the world. Two thirds of the population of Roman cities were either slaves or had been slaves. Many slaves were working in high-official roles, alongside non-slaves. This isn't identical to modern slavery--- but the principle applies I think to our work relationships today. Employees. Colleagues. Work Teams. Bosses. So in verse 5 it says: ***Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ.***

保羅談到的最後一個領域是僕人和主人。需要注意的是，古羅馬的奴隸概念與我們今天理解的黑奴貿易或全球現代奴隸制度不同。羅馬城市中三分之二的人口不是奴隸就是曾經做過奴隸。許多奴隸與非奴隸一起擔任高級職務。這與現代奴隸制度並不完全相同——但我認為這個原則適用於我們今天的工作關係。員工、同事、工作團隊、老闆。所以在第 5 節說：***作僕人的，你們要懼怕戰兢，用誠實的心聽從你們肉身的主人，好像聽從基督一般。***

You see, for the slave, Paul encourages them to look to Christ. Look beyond your earthly master, as your motivation and encouragement to respect and fear. And the posture isn't with grumbling, but with an attitude of love. Speak with gentleness, be quick to listen to feedback. Because your performance here ultimately is not for the earthly master, but because of Christ - verse 6. ***Obey them not only to win their favor when their eye is on you, but as slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not people, because you know that the Lord will reward each one for whatever good they do, whether they are slave or free.***

你看，對於僕人，保羅鼓勵他們仰望基督。仰望超越你地上的主人，以此作為你尊重和敬畏的動力和鼓勵。姿態不是抱怨，而是帶著愛的態度。說話溫柔，善於聆聽反饋。因為你在這裡的表現最終不是為了地上的主人，而是因為基督——第 6 節，不要只在人的眼前這樣做，像僅是討人的喜歡，而是作基督的僕人，從心裏遵行上帝的旨意，

甘心服侍，好像服侍主，不像服侍人，因為知道每個人所做的善事，不論是為奴的或是自主的，都必按所做的從主得到賞賜。

And so I think a helpful image for you when you work is that your workplace is an altar. It's an altar for the Lord. That your work is a sacrifice, that is pleasing to him. The attitude, the content, the result, is for him and by him. I remember when one of our wardens, Soren said in an interview that living for Jesus as a lawyer meant bring restoration for those who were hurting and bringing justice and order considering Christ.

所以我認為，當你工作時，一個有幫助的畫面是把你的工作場所看作一個祭壇。這是獻給主的祭壇。你的工作是一個獻祭，是討祂喜悅的。態度、內容、結果，都是為了祂，也靠著祂。我記得我們的一位堂委 Soren 在一次訪談中說，作為一名律師為耶穌而活，意味著為受傷的人帶來恢復，並為考慮基督的公義和秩序而努力。

Workplaces are altars. In that what you do is a sacrifice you offer to God. Maybe it might even look so beautiful and costly, that your colleagues and bosses begin to see something different about you. That perhaps by seeking to emulate Christ in your character, you might have the opportunity to be a messenger of the gospel.

工作場所是祭壇。你所做的是獻給神的祭物。也許它甚至看起來如此美好和昂貴，以至於你的同事和老闆開始看到你身上不同的特質。也許藉著在你的品格上尋求效法基督，你可能有機會成為福音的使者。

2 Corinthians 2:15 says: ***For we are to God the pleasing aroma of Christ among those who are being saved and those who are perishing.***

《哥林多後書》2:15 說：因為無論在得救的人或在滅亡的人當中，我們都是基督馨香之氣，是獻給上帝的。

Isn't that the goal for the Christian as mirrors, as those made in God's image, to see others to grasp hold of that light. Or in this image, the aroma, the smell? That as we give our efforts, time and energy in our work, that Jesus might be the aroma that our friends see.

這不正是基督徒作為鏡子，作為按神形象所造之人的目標嗎？讓他人也能抓住那光。或者在這個畫面中，是那香氣？當我們在工作中付出努力、時間和精力時，願耶穌成為我們朋友所聞到的馨香之氣。

As you live for Jesus, you carry the death of Christ in your life. The death of Christ that brings forgiveness of sin, confidence in God's grace. It's life changing stuff. Because Paul reminds us that whether or not you or your colleague recognises the true King, the true master, there is really only one master. Verse 9: ***Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.***

當你為耶穌而活時，你就在生命中承載基督的死。基督的死帶來了罪的赦免，帶來了對神恩典的確據。這是改變生命的東西。因為保羅提醒我們，無論你或你的同事是否認識這位真正的君王、真正的主人，實際上只有一位主人。第9節：***作主人的，你們待僕人也一樣，不要威嚇他們，因為知道他們和你們在天上同有一位主，他並不偏待人。***

The gospel is the levelling playing field. In a culture of maybe not financial status, social hierarchies, work politics and dynamics, the gospel makes everyone equal under the eyes of

God. And so our posture at work as managers, bosses, workers is to remember there is one who is above it all. That's the center. My life is not my own. It's for him. My workplace is an altar. That my attitude to my work is a pleasing sacrifice for him, and an attractive one for those around me.

福音是一個平等的競技場。在一個可能充斥著財務地位、社會等級、辦公室政治和動態的文化中，福音使每個人在神眼中都平等。所以我們作為管理者、老闆、員工，在工作中的姿態就是要記住，有一位超乎萬有之上。那是中心。我的生命不屬於我自己。是為了祂。我的工作場所是一個祭壇。我對工作的態度是討祂喜悅的祭物，也是對周圍人有吸引力的祭物。

It may lead to questions for example: **What do I do in a corporate workplace that does not allow for topics of the gospel?**

這可能會引發問題，例如：**在一個不允許談論福音話題的公司工作場所，我該怎麼辦？**

Firstly, any form of headship, any leader, law or authority that pushes you to sin, or bounds you further away from Christ, is not one you are to submit to.

首先，任何形式的權柄、任何領袖、法律或權威，如果迫使你犯罪，或使你遠離基督，你就不應該順服。

A little encouragement, just because your boss pressures you to work, doesn't mean you have to. You don't have to take work shifts on a Sunday. If your conscience is seared, if you are aware that it is negatively affecting your relationship with Christ and His Church, then what will you do about it? If you are finding that your work is not enabling you to.

有一點鼓勵：僅僅因為你的老闆施壓讓你工作，並不意味著你必須這樣做。你不必在星期天輪班工作。如果你的良心受到考驗，如果你意識到這正在負面影響你與基督和祂教會的關係，那麼你會怎麼做？如果你發現你的工作沒有讓你能夠...

However, that's not meaning I am encouraging you to go to your workplaces and break protocol. But perhaps you need to get creative or invest time with colleagues during work, to speak outside of work hours. Ask the Lord, to reveal an opportunity and door that will enable you perhaps to read the Bible with your colleague.

然而，這並不是說我鼓勵你去工作場所破壞規矩。但也許你需要發揮創意，或在工作中花時間與同事相處，在工作時間之外交談。求主顯明一個機會和門路，也許能讓你和同事一起讀聖經。

But friends, if I were to ask your colleagues/neighbours/kids/friends, if they could see Jesus in how you live, what do you think they would say? If you have any doubt, worry, and you wish that your life was consumed with Jesus' love, your first step is this. Find your rest and confidence in a marriage that is set in stone. A love that was first formed because Christ initiated love with you on the Cross. 1 John 4:19: ***We love because he first loved us.***

但是朋友們，如果我問你的同事/鄰居/孩子/朋友，他們是否能在你的生活方式中看到耶穌，你認為他們會怎麼說？如果你有任何疑慮、擔憂，並且你希望你的生命被耶穌的愛所充滿，你的第一步就是這樣。在一個堅定不移的婚姻中找到你的安息和確據。一份愛，最初是因為基督在十字架上主動愛你而形成的。《約翰一書》4:19：***我們愛，因為上帝先愛我們。***

Obsess over his love for you. Think about it so much. And perhaps what you actually need is this to be an everyday thing, not just a Sunday thing. Maybe the reason that you are not reflecting Christ, is because your home, your workplaces and your mind, your calendar is so filled with stuff. Stuff that's not bad. Just neutral. It's not necessarily pushing you to love Jesus, but it isn't taking you away from him either.

痴迷於祂對你的愛。常常思想它。也許你真正需要的是讓這成為一件日常的事，而不僅僅是星期天的事。也許你沒有反射基督的原因，是因為你的家庭、你的工作場所、你的思想、你的日程表被太多東西填滿了。這些東西不是壞的，只是中性的。它們不一定推動你去愛耶穌，但也不一定把你從祂那裡帶走。

If reflection isn't coming into the small things that we are doing, it won't come in the big decisions. A little tip is to speckle your home, your workplace, with reminders.

如果我們在做的小事上沒有反思，那麼在做重大決定時也不會有反思。一個小建議是，在你的家裡、你的工作場所，點綴一些提醒。

One thing I've started doing is prayerfully and financially supporting a friend in ministry, and what I've done is placed it in a book I always read. And I'm reminded to pray for her. Maybe you need to stick a picture or the name of your spouse, your child, your boss, your colleague. And before you do what you really want to do, read the book, watch Netflix, study, go to work, what I want you do is this. Pray. Pray, pray, pray.

我開始做的一件事，就是用禱告和經濟支持一位在事工中的朋友，我把它放在我常讀的一本書裡。這樣我就會被提醒為她禱告。也許你需要貼一張照片，或你配偶、孩子、老闆、同事的名字。在你做你真正想做的事之前——讀書、看 Netflix、學習、去上班——我希望你這樣做：禱告。禱告，禱告，再禱告。

Contend for the heart for the person, that they might be so in awe and captivated by the gracious saviour. Ask the Lord for help in self-emptying like Christ. Pray that God will enable you to live out the gospel in front of them, so that they might see Christ greater and greater.

為那人的心爭戰，願他們能被這位恩典的救主所敬畏和吸引。求主幫助你像基督一樣倒空自己。禱告神使你能在他們面前活出福音，好讓他們能越來越看見基督。