

# Extraordinary Grace 非凡的恩典

## Exodus 出埃及记 11-12

USED使用时间: Sunday 星期日 16<sup>th</sup> May 5月 2021 (St Paul's 圣保罗)

One of the greatest mismatches of power for all time, and quickest war in history, occurred on the 27<sup>th</sup> August 1896. It is known as the Anglo-Zanzibar War.

1896年8月27日，发生了有史以来势力最悬殊和历时最短的一场战争。被称为《英桑战争》。

A usurper had taken the throne of Zanzibar, which is now part of Tanzania in Africa. The British sent an ultimatum for the pretend ruler to step down, stand down the troops and vacate the palace.

一个篡权者继承了桑给巴尔的王位，桑给巴尔是位于现今非洲的坦桑尼亚。英国人发出最后通牒，要求未获许可的统治者下台，解散卫兵并离开皇宫。

In the mean time the British assembled their navy, marines and sailors, and 900 local soldiers.

与此同时，英国召集了海军、海军陆战队和水手以及900名当地士兵。

The ultimatum was ignored and what followed was **38 minutes** of bombardment with the pretender to the throne losing 500 soldiers while the British had 1 wounded.

最后通牒被忽视了，随后是**38分钟**的轰炸，篡权者损失了500名士兵，而英国则只有1名士兵受了伤。

38 minutes is all it took. There is no way the pretender to the throne could win. He was out-maneuvred and out-gunned.

就只用了38分钟。篡权者根本不可能获胜。他在战略上和武力上都是遥不可及。

Not unlike the situation we have seen in the early chapters of Exodus. God's chosen people, Israel, are in slavery in Egypt. It is a cruel and oppressive slavery, as they are ruled over by a tyrant.

和我们在《出埃及记》早期的章节中看到的情况大致相同。上帝选择的百姓，以色列，在埃及作奴隶。这是一个残酷和压迫性的奴役度，因为统治他们的是名暴君。

Through Moses, the God of all creation calls Pharaoh to release his people that they might worship and serve him.

通过摩西，创造万物的神呼召法老去释放他的百姓，让他们可以去崇拜他和为他服务。

Pharaoh defiantly declares, *Who is the Lord that I would obey him?* He will not submit. Last week God shows him, and all the world, who he is as one by one he defeats the pretend gods of Egypt.

法老挑衅地宣称：「耶和华是谁，要我听他的话？」他不愿意服从。上周，上帝借着一个接一个地打败了埃及的假神，向他和全世界展示了他是谁。

Today we have the final PLAGUE. This one devastates Egypt as God turns up as the destroyer.

今天我们看最后的一灾。这一灾中上帝以毁灭者的身份出现，埃及完全崩溃。

With this final plague we get to the heart and uniqueness of the God of the Bible and the Christian faith. This is the centre of the Christian faith right here.

这最后一灾，显明了圣经和基督徒信仰的上帝的心和独特性。这是基督徒信仰的中心。

At the very centre of the centre of the Christian faith is the bloody death of a helpless victim. This passage helps us see why.

基督徒信仰的核心是一个无助的受害人的血腥死亡。这段经文帮助我们去了解原因。

### \* THE SACRIFICIAL LAMB 牺牲的羔羊

We've seen that God has consistently called Pharaoh to release the Israelites from slavery in Egypt. God has sent nine plagues upon Egypt so far. Nine times we has called Pharaoh to release his people or there will be a plague. Nine times he has ignored it and suffered the consequences.

我们看到上帝一直吩咐法老去从埃及的奴役中释放出以色列人。到目前为止，上帝已经向埃及降下了九个灾。九次的警告法老去放他的百姓走，否则就会有灾难。他九次置之不理，并遭受了后果。

The final straw is in 12:12. This is the final plague: ***On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the LORD.***

12: 12 是神的最后通牒。这是最后一灾：12 那夜我要走遍埃及地，把埃及地一切头生的，无论是人是牲畜，都击杀了；我要对埃及所有的神明施行审判。我是耶和華。

This final plague is the final defeat of Egypt's gods. The Pharaoh was regarded as an incarnation of the sun god, the Egyptian deity who was defeated in the 9<sup>th</sup> plague, the plague of darkness. To now kill the first born son is to destroy the incarnation. This is the final defeat.

这最后的一灾是埃及的众神的最终一次的打败。法老被认为是太阳神的转世，是第9灾打败的埃及神明，黑暗的灾。现在杀死头生的就是毁灭这个转世。这是终极的击败。

In v23 Moses is speaking to the Israelites about what God has just said and he says this: ***he (God) will not permit the destroyer to enter your houses and strike you down.***

在第23节中，摩西正与以色列人说上帝刚才所说的话，他说：耶和華必不让灭命者进你们的家，施行击杀。

One of the themes that runs right through the Bible is that when you violate God's design for creation, our bodies, relationships...in fact, God's design in everything...we unleash forces of decay and chaos. 贯穿圣经的主题之一是，当你违反上帝对创造，或我们的身体，或关系上的设计...事实上是上帝在一切的设计...我们释放出衰败和混乱的力量。

When God says, the destroyer will come, he is saying a time of reckoning is upon them, and he is bringing it. On this one night, the destroyer will come and bring judgement. Justice will be upheld. God will hold all accountable who have violated his will, design and purposes for life.

当上帝说，灭命者会来，他是说清算的时间将临在他们身上，是他带来的。在这一个晚上，灭命者将前来作出审判。正义将得到维护。上帝将追究所有违背他对人生所定的旨意、设计和目的的人的责任。

Alongside this news of devastating, irreversible judgement to come upon the most powerful nation on earth, God also reveals that there is one way to survive it. There is one way to withstand the destroyer. One way to be protected. One way to find refuge and live...A LAMB.

随着这个毁灭性，不可逆转的审判将降临在世界上最强大的国家的消息，上帝还揭示了唯一的一个的生存下去的方法。抵挡灭命者的唯一方法。被保护的唯一方法。找到避难所和保存生命的一种方法…羔羊。

How on earth can they be protected from the most devastating power in the universe by CURLY and SHAUN? This is however God's instruction.

他们究竟如何可借着「卷毛」和「肖恩」得到保护免受宇宙中最具毁灭性的力量的破坏？然而，这就是上帝的吩咐。

Kill a perfect lamb, put its blood on your doorposts, and eat it in haste. This is confusing and offensive to the modern person. This passage makes no sense at all unless it is put in the context of the whole Bible. We need to understand the STORY OF THE LAMB to get the meaning of what is happening here.

宰一只完美的羔羊，把血涂在门楣上和两边的门框上，然后快地吃掉。这对现代人是令人困惑和冒犯的。这段话除非跟据整个圣经的语境是完全没有意义的。我们需要了解羔羊的故事，才会理解这里发生的事情的意义。

### \* THE DRAMA OF THE LAMB 羔羊的故事

The first part of the story of the Lamb in the Bible is Abraham and Isaac in Genesis 22. God instructs Abraham to offer up his only son Isaac as a sacrifice to him.

《圣经》中有关的羔羊的故事的第一部分是《创世记 22》中的亚伯拉罕献艾萨克。上帝吩咐亚伯拉罕把他唯一的儿子艾萨克作为对他的献祭。

When I read that as a modern person my instinct is to think of that as a really inappropriate thing for God to ask of Abraham.

当我作为一个现代人读到这一点时，我本能的把它看作上帝向亚伯拉罕作出了十分不恰当的要求。

In fact, I remember being in church once when the story was told in a children's cartoon and a Christian lady walked out. It seems insane to the modern Western sensibilities.

事实上，我记得有一次在教堂里以儿童卡通片讲述这个故事时，有一位基督教女士走了出去。对于现代西方人的感情这似乎是很疯狂。

Surely Abraham thought the same too?! However, Abraham's cultural context is different to ours. They didn't think in individualistic terms.

亚伯拉罕当然也是这样想？！然而，亚伯拉罕的文化背景与我们不同。他们不会以个人主义的方式来思考。

Ancient people didn't have individual aspirations. Aspirations were for the prominence, success and prosperity of your family.

古代人没有个人的抱负。而是为了家庭的突出、成功和繁荣而追求。

If a family member acted shamefully the whole family was responsible. We don't think like that in Western Australian culture. We are our own people. We are radically individualistic...although we are so much a product of our family...both good and bad.

如果一个家庭成员的行为是可耻的，全家人都有责任。在澳大利亚的西方文化中，我们不是这样想的。我们是我们自己的主人。我们完全是个人化的…虽然我们是我们家式‘庭的…好与坏的…产品。

This is also at a time when the first born son got the whole estate. So God’s message to Abraham would have been crystal clear to him even while it is confusing to us.

这也是在第一个儿子得到整个家产的时期。因此，上帝给亚伯拉罕的信息对他来说是很清楚的，即使它使我们感到困惑。

In fact, Exodus 22:29 helps us understand what is happening here: ***You must give me the firstborn of your sons. Do the same with your cattle and your sheep.***

事实上，《出埃及记》22: 29 帮助我们了解这里在发生什么事：「要将你头生的儿子归给我。你的牛羊也要照样做」

The life of every firstborn was God’s unless they redeemed it. Every year they had to pay the price of redemption for the first born otherwise their life would be forfeited.

每个头生的生命都是归上帝的，除非他们赎回它。每年他们都要为头生的孩子付出赎价，否则他们就会丧失生命。

The clear message to ancient Israel was that there is a debt hanging over every family. The first born was liable for the life of the family and its way of life.

对古代以色列发出的明确信息是，每个家庭都欠着了债。头生的孩子要对家人的生命和生活方式负责。

That makes no sense to the modern mind, but it was crystal clear to Abraham. If a voice had told him to go and kill Sarah, he would have known that was not God. That would be against everything God stood for.

对现代人的思想这是没法理解的，但对亚伯拉罕是很清楚。如果有一个声音告诉他去杀撒拉，他就会知道那不是上帝。这将违背上帝所代表的一切。

With Isaac, Abraham realised God was calling in a debt. God had a right to do it. Isaac was going to die for Abraham’s sins.

在于艾萨克，亚伯拉罕意识到上帝是在要求他还债。上帝有权这样做。艾萨克将会为亚伯拉罕的罪而死。

The emotion of the moment is in Genesis 22:7-8 when Isaac says: “***Father?***” “***Yes, my son?***” ***Abraham replied. “The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?” Abraham answered, “God himself will provide the lamb for the burnt offering, my son.”*** 艾萨克在《创世纪 22:7-8》中说的表明了当时的情感，「我父啊！」亚伯拉罕说：「我儿，我在这里。」艾萨克说：「看哪，火与柴都有了，但燔祭的羔羊在哪里呢？」亚伯拉罕说：「我儿，上帝必自己预备燔祭的羔羊。」

Abraham would have been hoping with all his being that God would provide a LAMB so that Isaac didn’t have to die for his sin.

亚伯拉罕一定是完完全全的希望上帝已预备好羔羊，这样艾萨克就不必为他的罪而死。

For the modern mind in an individualistic culture this is primitive and monstrous. The **first objection** is that every single person is living wrongly, is under judgement and owes a debt to God.

对于现代的个人主义的文化思想来说，这是原始和可怕的。第一个反抗是，每个人都生活得不对，受着审判，和欠上帝的债。

Most have bought into the notion that we live by our own standards and we determine what is right or wrong – either as an individual or as a family.

大多数人已经接受了这样一种观念，即我们以我们自己的标准生活，我们决定什么是对的或错的…无论是作为个人还是作为一个家庭。

Just imagine you are right and there are no absolute morals that we ought to comply with. Imagine too that attached to you is a recording device that records every thought, word, action of your 24/7.

试想一下，你永远是对的，而没有一个绝对的道德标准我们需要遵守。也想象一下，你与一个记录装置连在一起，24小时全天候式的记录着你的每一个想法，说话和行动。

Imagine it especially highlighted the moments when you say what other people ought to do, and how they should live; the standards you call other people to live by.

想象一下，它特别突出了你对别人指指点点的每一刻，说他们应该如何生活：你要求别人要达到的生活标准。

If at the end of your life we played back that recording, there isn't a single person who can live up to their own standards.

如果你生命结束时，我们播放出这些记录，没有一个人能达到自己的标准。

Leave the 10 commands or the 'Golden rule' to one side, none of us can ascribe to our own standards. None of us can meet even the low bar we set for ourselves. None of us live properly. None of us can pass any moral evaluation of any sort.

把「十诫」或「黄金法则」留给一方，我们谁也不能遵照自己的标准。我们谁也满足不了我们为自己设置的最低门坎。我们没有人正确地生活。我们没有一个能通过任何形式的道德评估。

The **second objection** is the idea of a debt that has to be paid for. Modern thinking is that if there is a God, then he should just forgive. Well, no. It doesn't work like that in any sphere of life. Debts are never just wished away.

第二个反抗会是有一个必须偿还的债务的想法。现代的思想是，如果有上帝，那么他就应该去原谅。嗯，不。在生活的任何领域中也都不是这样工作的。债务永远不只会随意愿而消失。

When someone wrongs us a debt is established. If you break my phone one of two things can happen. When someone wrongs us, a debt is established. If you break my phone, one of two things can happen. When someone wrongs us, a debt is established. If you break my phone, one of two things can happen. When someone wrongs us, a debt is established. If you break my phone, one of two things can happen.

Either I say "that will be \$1000, please", or I can say "I forgive you, don't worry about it." 我可以这样说，「请给我1000元」，我也可以这样说，「别担心，我原谅你。」

In the first case you pay the debt, in the second case I pay the debt. The value of the phone doesn't just disappear.

在第一种情况下，你偿还债务，在第二种情况下，我付清债务。手机的价值不会就这样消失。

If I chose to forgive you, then I pay for the debt. I either have to pay for a new one, or I have to pay for it by going back to paper and pen. I would absorb the debt in some way.

如果我选择原谅你，那我去付清债务。我可能要付钱买一个新的，或我必须回到用纸和笔来沟通去支付。无论如何我也要吸收那债务。

This happens at all levels. If someone robs us of an opportunity, or of happiness, or of a reputation, or something else it creates a sense of debt.

这发生在所有级别。如果有人剥夺了我们的机会，或幸福，或声誉，或其他的东西，也会创造了一种负债感。

Justice has been violated and a debt has been accrued.

公义受到侵犯，债务被累积。

There are only two choices in that moment. You can make them pay by destroying their opportunities, ruining their reputation.

那一刻只有两个选择。你可以通过破坏他们的机会，他们的声誉来让他们付出代价。

OR you can forgive. But forgiveness is agony because you choose to absorb the DEBT.

或你可以去原谅。但宽恕是痛苦的，因为你选择吸收那债务。

You don't attempt to get your reputation back by tearing down their reputation.

你没有试图通过毁掉他们的声誉来恢复你的名声。

Forgiveness always requires suffering. Debt never just vanishes, either they pay or you pay. There is no such thing as forgiveness without payment of the debt.

宽恕总是需要受苦。债务永远不会就此消失，要是他们支付要是你支付。没有偿还债务就没有宽恕。

It's the same for you, me, and Abraham. At the last minute, just before Isaac is killed, God says STOP!

A ram was caught in a bush and it became the substitute sacrifice.

对于你、我和亚伯拉罕也是一样。在最后一刻，就在艾萨克将要被杀之前，上帝说「停止」！

有一只公绵羊两角缠在灌木丛中，要成为献祭的替代品。

Then we jump back to Exodus and the Passover and we notice these key principles played out again.

The first principle is we are all equally sinful and lost.

然后，我们跳回《出埃及记》和逾越节，我们注意到这些关键的原则再次发挥出来。第一个原则是，我们都是同样的有罪和丧失。

然后，我们跳回《出埃及记》和逾越节，我们注意到这些关键的原则再次发挥出来。第一个原则是，我们都是同样的有罪和丧失。

Have a look at Exodus 12:22-23: ***Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning.***

看看《出埃及记 12: 22-23》：「22 要拿一把牛膝草，蘸盆里的血，把盆里的血涂在门楣上和两边的门框上。直到早晨你们谁也不可出自己家里的门。

That is saying THE DESTROYER is not just coming for the first born Egyptians. There is no respecter of nation, cultural group, or person. One was the oppressor and the other the oppressed.

这就是说，灭命者不只是为埃及的头生而来。没有对民族、文化团体或人作任何分别。一个是压迫者，另一个是被压迫的。

One worshiped false gods, and the other the true God. But in themselves, they could stand in judgement. In themselves they are no better than the Egyptians.

一个敬拜假神，另一个崇拜真正的上帝神。但就其本身而言，都要面对审判。就他们本身而言，并不比埃及人好。

No matter their race, ethnicity, social standing, morals, beliefs, doctrine, religion, if they are not under the blood of the lamb, they are lost. The destroyer will come and they would die.

不论他们的种族、族裔、社会地位、道德、信仰、教义、宗教，如果他们不是在羔羊的血之下，他们就会丧生。灭命者会来，他们会死。

The only hope for them, and anyone, is a substitute. In every single house in Egypt that night there was either a dead son or a dead lamb. One or the other.

他们和任何人的唯一希望就是替代。那个晚上在埃及的每一所房子里，不是有一个死了的儿子，就是有一只死了的羔羊。两者必择其一。

The lamb got what the son deserved...what the family deserved...what we deserve. Either the lamb pays the debt or the son pays the debt for the family.

羔羊得到了那儿子应得的...那家庭应得到的...我们应得的。要不是羔羊为那家庭还债，就是儿子还债。

If the lamb's blood was simply marking out the location of the Israelite homes, then red paint could do that. The blood is a sign a sacrifice has been made, a substitute has been offered.

如果羔羊的血只是标出以色列人的家园的位置，那么红色油漆也就可以做到。血是已作出了牺牲的一个标志，替代品已被提供了。

So just think for a moment, if there is a God and I owe this God a debt and its value is my life for not living up to his standard, is it possible that someone could stand in for me and pay that debt?

所以想想，如果有一个上帝，我欠这个上帝一个债，而代价是我的生命因我没有达到他的标准，有可能有某人可站在我的位置并偿还债务吗？

As incredible as the deliverance of the Israelites from Egypt was, it points us to a deeper and more significant deliverance.

尽管以色列人从埃及的解救令人难以置信，但它指我们去一个更深、更重要的拯救。

As important as it was for Israel to be delivered from social, economic and physical slavery, they needed a deeper more radical one because they have a bigger problem.

尽管以色列必须从社会、经济和物质奴役中摆脱，但他们需要一个更深层次的更激进的拯救，因为他们有一个更大的问题。

As important as the lamb was on the Passover night, they needed another one.

尽管羔羊在逾越节之夜很重要，但他们需要另一个。

The sacrifice of the Passover lamb means there is unfinished business. I mean, who actually would have thought a lamb is a fair exchange for a human life??

逾越节羔羊的牺牲意味着有未完成的事情。我的意思是，谁会真正认为羔羊是人类生命的公平交换??

As a nation, Israel were to annually celebrate the Passover meal and remember their liberation from Egypt, until a greater substitute and liberation comes.

作为一个国家，以色列每年要庆祝逾越节的晚餐，并记住他们从埃及解放出来，直到更大的替代和解放到来。

Over a 1000 years later this unfinished business was still waiting to be resolved. Then John the Baptist sees Jesus, and declares, **“Look, the Lamb of God, who takes away the sin of the world!”**

一千多年后，这个未完成的事情仍在等待被解决。然后施洗约翰看到耶稣，并宣布，「**看哪，上帝的羔羊，除去世人的罪的！**」

With that we move forward to the next scene of the story of the lamb. Fast forwarding from there to the night he was betrayed to death, Jesus Christ is celebrating the Passover meal with his disciples.

说到这一点，我们又向前迈进到羔羊故事的下一幕。从那里前进到他被背叛致死的那天晚上，耶稣基督正在和他的门徒一起庆祝逾越节的晚餐。

Jesus takes the traditional place of the presider of the meal. He explains the meaning of it. There are two shocks for his disciples.

耶稣取代传统的主持餐食者的位置。他解释了它的意义。对于他的门徒有两个冲击。

Firstly, instead of saying ‘This is the bread of our affliction. Our ancestors suffered so we could be free from slavery’, he says, **THIS BREAD IS MY BODY.**

首先，没有说，「这是我们的痛苦的面包。我们的祖先受苦，以致我们可以摆脱奴役」，他说，「**这是我的身体。**」

‘This is the bread of MY AFFLICTION.’ I am going to suffer for your freedom. Freedom from sin and death itself.

「这是我受苦的身体。」我要为你们的自由而受苦。从罪和死亡中出来的自由。

The second shock is that something is missing at this Passover meal. The unleavened bread is there, the cups of wine are there, but where is the LAMB? There is no reference to the LAMB.

第二个冲击是，在这次的逾越节晚餐缺少一样东西。无酵饼在那里，一杯酒也在那里，但羔羊在哪里？没有提及羔羊。

There was no lamb on the table because the lamb was AT the table. Jesus is the lamb. His death as the sacrificial lamb is the central event to which all of God’s relationship to the world has been moving.

桌子上没有羔羊，因为羔羊坐在桌子旁。耶稣是那羔羊。他作为牺牲的羔羊的死是神与世界所有关系的核心事件。

That night Jesus was removing the debt. He was covering it with his blood. Jesus is the substitute lamb of God. He paid the price of our debt to liberate us from slavery to sin and death.

那天晚上耶稣正在偿还债务。他用他的血来付清。耶稣是上帝的替代羔羊。他为我们偿清把我们从罪和死亡的奴役中解放出来的代价。

The final chapter in this story is the picture of the LAMB on the throne of the universe in Revelation, victor over sin and death, and the judge of all humanity. He is worshipped and served by all creation.

这个故事的最后一章是《启示录》中万物的宝座上的羔羊的画面，胜过了罪与死亡，以及作为全人类的审判者。他被所有受造之物所敬拜和服事。

## \* LOOK TO THE LAMB 看那羔羊

When John the Baptist declared *Look, the Lamb of God, who takes away the sin of the world!* he got it.

当施洗约翰宣布，「看哪，上帝的羔羊，除去世人的罪的！」他明白。

He got that the first born of Israel were not saved throughout history by a woolly animal. The first born of Israel were saved because God gave up his one and only Son.

他明白以色列的头生孩子有史以来不是被一只卷毛的动物所拯救。以色列的头生子得救是因为上帝赐给了他的独生子。

That's what Abraham and Isaac was pointing to. God was going to walk about the mountain with his Son and lay the wood on him. For our sakes, God would not say STOP!

这就是亚伯拉罕和艾萨克所指向的。上帝要和他的儿子行在山上，把木头放在他身上。为了我们，上帝不会说「停止」！

The only way Abraham's beloved son didn't have to die was because God's did.

亚伯拉罕心爱的儿子不必死的唯一方法是因为上帝所爱的受了死。

When John says *Look, the Lamb of God, who takes away the sin of the world*, he isn't pointing him out. Its not a simple, *oh, there he is*, like it's a 'Where's Wally?' moment.

当约翰说，「看哪，上帝的羔羊，除去世人的罪的！」他没有只把他指出来。这不是一个，哦，他在那里，的一刻？

John is calling us to notice him, think about him, dwell on him, hear him, grasp him, respond to him.

There is a debt against God that must be paid, Jesus died to pay that debt as your substitute.

约翰是呼召我们去注意他，思想他，细想着他，听着他，抓住他，回应他。有一个对上帝的债必须要付清。耶稣为你作为替代品以他的死付清了这债。

Jesus calls us to come to him and put our trust in him. Find refuge from destruction in him. Find eternal freedom in him.

耶稣叫我们到他那里来，信任他。在他身上找到免于毁灭的避难所。在他身上找到永恒的自由。

It's why that statement that is behind me, and written everywhere in our documents, is so central to us at St Paul's...

这就是为什么在我身后有这宣言，写在我们所有的文档中，是我们在圣保罗堂的核心...

We exist to TREASURE JESUS FOR GOD'S GLORY AND THE JOY OF ALL PEOPLES.

我们存在是为了上帝的荣耀和所有人的喜乐而一起珍爱耶稣。

We exist to make Jesus our greatest hope and delight.

我们存在是为了让耶稣成为我们最大的希望和喜悦。

It's why the major push over the next five years is to see the majority of us growing much in faith in Jesus Christ.

这就是为什么未来五年的主要推动是要看到我们大多数人对耶稣基督的信心有增长。

I want for you what I want for myself, a growing sense of the liberation we have in Jesus. Growing in faith is about growing more in freedom.

我想你得到的，也是我想自己要得到的，是我们在耶稣里有日益增强的解放感。在信仰中成长就是在自由中成长。

This bring joy to us, and it brings joy to others.

这给我们带来喜乐，也给别人带来喜乐。

When we grasp his grace and love to us, it changes us.

当我们领会他对我们的恩典和爱，是会改变我们的。

<p><b>Glory to God in the highest and peace to his people on earth. Lord God, heavenly king, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy upon us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One; you alone are the Lord; you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</b></p>	<p>荣耀给与至高的上帝， 平安给与他在地上的子民。主上帝，天上的 君王，全能的神和天父， 我们崇拜你，我们感谢你，我们赞美你的荣 耀。 主耶稣基督，天父唯一的圣子，主上帝，神 的羔羊， 你带走了世界的罪恶： 请怜悯我们： 你坐在天父亲的右边： 请接纳我们的祷告。 因为你是唯一至圣： 你是唯一的主； 你是唯一至高的，耶稣基督， 与圣灵一起， 在天父上帝的荣耀中。阿们。</p>
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