

Living as Children of God 作為神的兒女去生活

Romans 《羅馬書》 8:14-25

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During the COVID lockdowns, it made intimacy and close connection with family really difficult. The distance made it very challenging for all of us.

在 COVID 封城期間，與家人保持親密關係和密切聯繫變得非常困難。距離對我們所有人來說都非常具有挑戰性。

People not being able to see family for long periods, only getting to go and see parents and family members now for the first time in years.

很多人長時間不能見家人，如今是多年來第一次能去見父母和家人。

We had to endure lockdowns with patience, without knowing how long it would be. When will I be able to see my family again?

我們不得不耐心地忍受封城，不知道會持續多久。我什麼時候才能再次見到我的家人？

I remember spending a lot of time with my family over zoom. It wasn't the same. It was a chaotic mess. Instead of being able to do a big family meal with my extended family, we all organised to get fast food and then be on zoom together to eat. And kids were shouting where are my nuggets. You couldn't actually talk to anyone because you couldn't hear one voice long enough.

我記得我和家人在線上聯絡一起度過了許多時間。但是不一樣的。是一個混亂的混亂。因為不能親身和我的大家庭一起吃一頓豐盛的晚餐，只可買好快餐，然後一起上線在鏡頭前吃飯。小孩子大喊我的雞塊在哪裡。實際上無法與任何人交談，因為您無法有足夠的時間去聽到他們說什麼。

That zoom didn't last too long. It was nice enough to see everyone's faces. To say hey, we're family. I know you, and you're struggling. But it wasn't a deep connection.

線上聯絡並沒有持續太久。看到每個人的臉都很好。可以打招呼，說我們是一家人。我認識你。我知道你在掙扎中。但這並不是很深入的聯繫。

But even though it was hard and not ideal, we had to use zoom. We still did it. We did it to continue important relationships.

但即使很難，也不理想，我們不得不在線上聯繫。我們還是做了。我們這樣做是為了維持重要的關係。

I didn't just say, oh well. If I can't see you face to face, I will ignore you until this lockdown ends. See you in 3 months!

我不會說，哦，好吧。如果我不能面對面見到你，我會不理你，直到解封。三個月後見！

And yet, I wonder if we do that to God. God, it's hard to talk to and hear from you. I would much prefer it if you spoke to me directly and not through the bible.

然而，我想知道我們是否這樣對上帝。上帝呀，很難和你說話，和聽到你的信息。如果你直接和我說話而不是通過聖經，我會更樂意接受。

Is it possible that the challenges we face living in a sinful world, cut off from full intimacy with God, tempt us into putting distance between Him and us?

是否有可能我們生活在一個罪惡的世界裡所面臨的挑戰，與上帝的完全親密關係隔絕，在誘惑我們去在與他之間拉開距離？

Going through the book of Romans. Made New.

翻閱《羅馬書》。被更新。

A wonderful picture that despite our shame, sin, and unrighteousness before a good God, he justifies us. He wipes away our shame and sin, and pain. So that we can stand before him, Jesus at his side, Jesus points to us and says, 'I died for these'. Our identity is now in God, not in who we were before him. We have a new legal standing before God, and today we're going to see that we have been saved for a purpose, a relationship.

美妙的畫面，儘管我們在一位良善的上帝面前感到羞恥、罪惡和不義，但他仍使我們稱義，他消除了我們的羞恥、罪惡和痛苦。為了讓我們能夠站在他面前，耶穌在他身邊，耶穌指著我們說「我為他們而死」。我們現在在上帝面前有新的身分，不再是跟據在認識他之前的我們。我們在上帝面前有一個新的法律地位，今天我們將看到我們被拯救是為了一個目的，一個關係。

The challenge for us today is to see our identity as his children and have greater intimacy, despite the challenges around us. To help us as we groan, and wait, and suffer.

儘管我們周圍存在挑戰，我們今天面臨的挑戰是我們認清自己是他的孩子的身分，並擁有更大的親密感。在我們呻吟、等待和受苦中幫助我們。

Today, the challenge will be to help us live while we wait, which is what it means to be a child of God, to grow close to God in intimacy despite pain and distance waiting for him.

今天，挑戰將是幫助我們在等待中生活。這就是成為上帝的孩子的意義，儘管等待他時會有痛苦和距離，但要在親密中與上帝更加親近。

1. The present hope of Adoption 當下得兒子的名分的希望

Throughout Romans, Paul has looked at salvation from a legal perspective. We were justified in Jesus. But now, he looks at salvation from a relational perspective.

縱觀《羅馬書》，保羅從律法的角度看待救恩。我們在耶穌裡稱義。但現在他從關係的角度看待救恩。

We start with a beautiful picture of adoption, being brought into God's family. We are going to go through these first verses slowly before going through the rest because it is so significant that God adopts us.

我們從一幅美麗的被領養(得兒子的名分)畫面開始，被帶到上帝的家中。我們將慢慢地閱讀這些第一節經文，然後再閱讀其餘部分，因為我們被上帝領養(得兒子的名分)是如此重要，

14 For those who are led by the Spirit of God are the children of God.

14 因為凡被上帝的靈引導的都是上帝的兒子。

What makes a person a child of God? Who decides the adoption? It seems like in the moment it is us. I remember myself when I heard the gospel and chose to follow Jesus. But Paul is saying here that only those who have the Spirit of God are the children of God. My feelings were confirmation of what God was already doing.

是什麼讓一個人成為上帝的孩子？誰決定誰被領養(得兒子的名分)？彷彿此刻指的是我們。我記得當我聽到福音並選擇跟隨耶穌時的自己。但保羅在這裡是說，只有那些有神的靈的人才是神的兒女。我的感覺是對上帝已經在做的事情的確認。

It is true of all people who follow Jesus, if you, by faith in Jesus belong to Jesus, you have God's Spirit.

所有跟隨耶穌的人都是如此，如果你因信耶穌而屬於耶穌，你就有了神的靈。

As we start to talk about the adoption to be God's children. I can't help but think of the scenes in movies like Annie, at the orphanage. Adoption is never started by the child. No child goes and finds an adult and says – you, you will be my parent. God is the one who has come and found us, given us his Spirit to invite us to be his children.

當我們開始談論被領養成為上帝的孩子時。我不禁想起像「安妮」在孤兒院這樣的電影中的場景。領養(得兒子的名分)從來不是由孩子開始的。沒有孩子去找大人說——你，你就是我的父母。神才是來找我們的，賜給我們他的靈，邀請我們成為他的孩子的那位。

And what does the Holy Spirit do? Changes our relationship with God.

聖靈是做什麼的？改變我們與上帝的關係。

15 The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship.

15 你們所領受的不是奴僕的靈，仍舊害怕；所領受的是兒子名分的靈

This is one of the most important themes of the bible. God made a people in the garden to be his children. They chose to reject him. God chose Israel, a people to be his own, but they too rejected him. So, God sends his own son to bring us into his family.

這是聖經最重要的主題之一。上帝在樂園裡造了一對人去做他的孩子。他們選擇拒絕他。上帝選擇了以色列，一個屬於他的民族，但他們也拒絕了他。所以，上帝派他自己的兒子把我們帶進他的家。

Adoption to be God's children is the whole point of redemption. Jesus doesn't just pay for our sins to make us better, but for a purpose to be in relationship with God, in his family.

被接納為上帝的兒女給與作兒子的名分是救贖的全部重點。耶穌不只是為讓我們變得更好而為我們的罪付出代價，而是為了我們與上帝建立關係，成為他的家庭的一份子。

God takes us who were slaves, stuck in sin, fearful of God and his wrath, and brings us close. He adopts us into his family as his sons.

上帝把我們這些奴隸，陷入罪惡，害怕上帝和他的憤怒的人拉近。他領養我們進入他的家去作為他的兒子。

This book is called Romans, and in the Roman world adoption was a much more customary practice. Adoption usually occurred when a wealthy adult had no heir for their estate. He would then adopt someone, a child, a teenager, or an adult.

這本書被稱為《羅馬書》，在羅馬世界，領養是一種習以為常的做法。領養通常發生在富有的成年人沒有繼承人的情況下。然後他會領養某人，一個孩子，一個青少年或一個成年人。

The moment adoption occurred, their debts were paid, they receive a new name and are instantly the heir of all that their father had, and third, the father became responsible for all of his actions. But also, the new son had new obligations, to honour and please the father.

領養(得兒子的名分)的那一刻，他們的債務得到了償還，他們獲得了一個新名字，並立即成為他們父親所擁有的繼承人，父親會對他的所有行為負責。而且，新兒子有新的義務，要尊重和取悅父親。

All of this cultural understanding sits behind verse 15. God adopts people to be his sons. In our time, it is considered insensitive to refer to men and women as sons. But it's important for us to understand the point Paul is making.

所有這些文化理解都在第 15 節之後。上帝領養人做他的兒子。在我們這個時代，將男人和女人統稱為兒子被認為是不恰當。但對我們去理解保羅所要表達的觀點來說很重要。

In Rome, the status of sonship, as the position of power and privilege, that was only given to males. But Paul is actually radical when he applies it to everyone, males and females, all are Gods heirs now.

在羅馬，兒子的身分是作為權力和特權的地位，只授予男性。但是當保羅把它應用到每個人身上，無論男女，現在都是神的繼承人時，他實際上是激進的。

It was a culturally subversive thing for Paul to do then, as it is now, to take a masculine only institution, and show that in Jesus, adoption to the place of power and privilege is for females as well as males without distinction.

保羅當時所做的把一種只為男性而定的製度，表明在耶穌裡得到權力和特權的名分是對女性和男性無差別的，和現在一樣是一件具有文化顛覆性的事情。

God uses different metaphors for males and females. So, women shouldn't resent being called Sons of God, just like men shouldn't resent being called the Bride of Christ, even when it initially sounds strange to our ears.

上帝對男性和女性使用了不同的比喻。所以，女人不應該怨恨被稱為上帝的兒子，就像男人不應該怨恨被稱為基督的新娘一樣，即使最初聽起來很奇怪。

Salvation and adoption are for relationship.

拯救和領養(得兒子的名分)是為了關係。

And because God has brought us close to him as his Sons, we can have the greatest intimacy.
因為上帝讓我們親近他作為他的兒子，我們可以擁有最親密的關係。

15 And by him we cry, “Abba, Father.”

15 因此我們呼叫：「阿爸，父！」

Kids, it's great to have you in church today. Question for you, put your hand up if you'd like to answer. What do you call your parents?

孩子們，今天有你們一起崇拜真是太好了。給你一個問題，如果你想回答，請舉手。你怎麼稱呼你的父母？

Dad? Daddy? Mummy?

爸？爸爸？媽媽？

And what do you call them when you want something? Daddy / Mummy?

當你想要一些東西時，你會怎麼稱呼他們？爸爸/媽媽？

When our children request things of their parents, they do so based on intimacy. I am the only one who can call on you like this.

當我們的孩子向父母提出要求時，他們是基於親密關係這樣做的。我是唯一一個可以這樣呼喚你的人。

Paul tells us that we are brought before God as his Sons, with all the power, responsibility and privilege. But also we get to cry out to him by the power of the Spirit abba. Dad. It's such an intimate term that shows trusting familiarity, and this is how we approach the All Powerful Creator of the universe.

保羅告訴我們，我們作為他的兒子被帶到上帝面前，擁有的所有的權力、責任和特權。但我們也可以藉著聖靈的權能稱呼他為，「阿爸，父！」這是一個如此親密的術語，顯示了信任的熟悉，這就是我們接近宇宙全能創造者的方式。

God is no longer a distant God who we believe in intellectually or theologically only. But a father we can cry out to. Abba, Dad, was a word children would use first for their father, and expresses deep emotions and real knowledge of God.

上帝不再是我們只在理智上或神學上相信的遙遠的上帝。但是一個我們可以向他呼叫的父親。阿爸，父，是孩子們首先用來稱呼他們父親的詞，表達了深刻的情感和對上帝的真實認識。

And there's a wonderful benefit to adoption and being able to cry out to him.

領養(得兒子的名分)和能向他呼叫有很大的好處。

Assurance of our relationship now.

是現在我們的關係的保證。

Paul says
保羅說

16 The Spirit himself testifies with our spirit that we are God's children.
16 聖靈自己與我們的靈一同見證我們是上帝的兒女。

It's as if we are crying out to God for help, for assurance, for comfort, and the Spirit comes alongside us and is a witness. One that testifies.
就好像我們在呼求上帝的幫助、確據、安慰，而聖靈就來到我們身邊，作見證。是那作證的。

You can look at your life, and know you're trusting in Jesus. See how your life has changed since following Jesus, trusting in his promises. We can have a measure of confidence based on the fruit in our lives.
你可以看看你的生命，並知道你在信靠耶穌。看看自從跟隨耶穌，相信他的應許後，你的生命發生了怎樣的變化。我們可以根據生命中的果實有一定的信心。

But the Spirit also comes alongside us and testifies. It seems to be a direct testimony in our hearts. Potentially a sense of God's presence in our hearts, we don't get this all the time, or even often. But there will be times when we cry out to God as our father, as our dad, we found ourselves deeply assured that he really is our father. This is the Spirit's work in us that we are his children.

但聖靈也與我們同在並作見證。這似乎是我們心中的直接見證。潛在地感覺到上帝在我們心中的存在，我們並不總是，甚至不是經常感覺到。但是有時當我們向上帝像我們向父親一樣呼求時，我們發現自己深深確信他確實是我們的父親。這是聖靈在我們裡面的工作，見證我們是他的孩子。

When we were in COVID lockdown, meeting together over zoom was good, but it made us look forward to the future, which wasn't over screens. For the Christian, they are promised a better future and long for it.
當我們在 COVID 的封城期間，通過線上與他人見面是很好，但這讓我們對未來充滿期待，不再是在屏幕上見面。對於基督徒來說，他們被許諾一個更美好的未來並且渴望它。

17 Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.
17 若是兒女，就是後嗣，是上帝的後嗣，和基督同作後嗣。如果我們和他一同受苦，是要我們和他一同得榮耀。

This is again radical for the time. In the ancient world, the heir was the one that received the largest share of their parents wealth and carried on the family name. But now, in another radical turn, Paul says we are all heirs. We all get the majority of God's wealth. It's as if what God has in store for us is so grand and glorious that it will feel like we each have received far more than we deserve.
這在當時來說又是激進的。在古代世界，後嗣是那唯一會承繼父母最多的財富的繼承人。但是現在，在另一個激進的轉變中，保羅說我們都是後嗣。我們都得到了上帝大部分的

財富。就好像上帝為我們準備的一切是如此的宏偉和榮耀，以至於感覺我們每個人都得到了遠遠超過我們應得的。

Beautiful picture of what it means to be God's child.

這是成為上帝的孩子意味著什麼的美麗圖畫。

Thomas Watson, English Preacher said,
英國傳教士托馬斯·沃森說，

Since God has a Son of his own, and such a Son, how wonderful God's love in adopting us! We needed a Father, but He did not need sons.

既然神已擁有他自己的兒子，如此完美的兒子，那麼神領養我們的愛是何等奇妙！我們需要一位父親，但他不需要兒子。

His child, with full standing, intimacy, and assurance.

他的兒女，有一切的地位、親密和自信。

Have you ever heard of a lifeguard pulling someone out of the water and asking to be their best friend? Or the firefighter who pulls a person out of a burning building inviting them over to a bbq? It's the job of the lifeguard and firefighter to save people, but they don't have relationship with them.

您曾否聽說過一個救生員將某人從水中救出來後要求成為他們最好的朋友？或一個消防員將人從燃燒的建築物中救出來後邀請他們一起去燒烤？救人是救生員和消防員的工作，但他們與被救的沒有任何關係。

God doesn't save people and say, there you go, keep living how you were living. Just say thanks.

上帝不會拯救人，然後說，你去吧，繼續你的生活。只要說聲謝謝。

I'm not sure what your relationship is like with your parents. Whether they were good loving parents. Whether they were physically present but emotionally absent, or abusive. All of this influences our view of God as Father.

我不知道你和你父母的關係如何。他們是否是慈愛的好父母。無論他們只是身體上存在但情感上缺席，甚至是虐待。所有這些都影響了我們將上帝視為父親的觀點。

Beautiful picture here is of a God who delights in us, and wants us to draw close to him. It's a radical life change. We have been saved for a purpose, called into relationship, to be able to cry out to our father. Is this something you have forgotten?

這裡美麗的圖畫描繪了一位喜悅我們並希望我們親近他的上帝。這是一個徹底的生命改變。我們被拯救是為了一個目的，被召喚到關係中，能夠向我們的父親呼叫。這是你已忘記了的事情嗎？

2. The future hope of Adoption 未來得兒子的名分的希望

Beautiful picture of adoption as God's children. But that's not where Paul stops. Much like the challenge of having deep relationships throughout COVID lockdowns and zoom screens, Paul moves to speak about our challenges and suffering while we await adoption.

得兒子的名分為上帝兒女的美麗畫面。但這不是保羅停下來的地方。就像在整個 COVID 封城和線上屏幕中建立深厚關係所面臨的挑戰一樣，保羅在我們等待得兒子的名分的时间開始談論我們的挑戰和痛苦。

We are adopted, but we're also waiting to be adopted. It's often called the now / not yet tension. We are God's children. We have wonderful intimacy with his, we get to call him Abba. But we don't have everything. Still waiting to see him fully.

我們已被領養，但我們也在等待得兒子的名分。通常被稱為「現在/尚未」的拉扯。我們是上帝的兒女。我們與他的關係非常親密，我們可以稱他為阿爸，父。但我們未擁有一切。仍在等待完全見到他。

There are challenges around us, and there are challenges within us.

我們要面對周圍的挑戰，也要面對內在的挑戰。

Paul talks of 2 aspects to the challenge of waiting for Jesus to return. The suffering around us in creation. And the suffering the Christians experiences.

保羅談到等待耶穌再來的挑戰的兩個方面。在我們周圍的受造之物中的苦難。以及基督徒所經歷的苦難。

Verse 20 tells us that because of the sin of Adam and Eve, it impacted not just people, but also the world.

第 20 節告訴我們，由於亞當和夏娃的罪，它不僅影響了人，也影響了世界。

20 For the creation was subjected to frustration,

20 因為受造之物屈服在虛空之下

Nature is not what it should be. It is subjected to frustration. It is not as beautiful or as great as it was created to be. Humans were made to care for the world, to be its stewards. But because our sin, just like humanity, the whole creation has been in bondage to decay.

大自然不再是它應有的樣子。被屈服在虛空之下。不像它被創造時那樣美麗或偉大。人類被造來照顧世界，成為它的管家。但是因為我們的罪，就像人類一樣，整個受造之物一直在腐爛的束縛中。

I was at the dentist the other day. And one of my favourite things about this dentist is that they have tv screens on the ceiling. So, as I'm lying there trying not to think about the noises, oh and just so you know, my dentist was happy, easy visit, but I'm lying there, looking at the screen a metre above my head. Watching cute fluffy penguins.

前幾天我在看牙醫。關於這位牙醫，我最喜歡的一件事是他們的天花板上有電視屏幕。所以，當我躺在那裡盡量不去想那些聲音時，哦，想你知道，我的牙醫很高興，一切順利，我躺在那裡，看著頭上不遠的屏幕。看著可愛的毛茸茸的企鵝。

And every shot had pictures of ice falling off of cliffs, ice melting, and little penguins being separated as ice drifted apart. Couldn't help but think, what is the impact of mankind on the world? And whether you subscribe completely to climate change, or think it's overblown – we don't need to look much further than the floods and fires in our country in the last couple of years to realise that there is something wrong.

看着冰從懸崖上掉下來、冰融化、小企鵝隨著冰飄散而分開的照片。不禁想，人類對世界的影響是怎樣？無論你完全贊同氣候變化，還是認為它被誇大了——我們只需看看過去幾年我國發生的洪水和火災，就能意識到是出了問題。

Paul says that the creation is groaning, verse 22,
保羅說一切受造之物一同呻吟，第 22 節，

as in the pains of childbirth right up to the present time.
一同忍受陣痛，直到如今。

There is pain and misery. No experience in this creation is untainted by pain.
痛苦和呻吟。在受造之物中沒有任何經驗是不受痛苦污染的。

But none of this is that last word. Verse 21
但這都不是最終的話語。第 21 節

21 creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

21 受造之物仍然指望從敗壞的轄制下得釋放，得享上帝兒女榮耀的自由。

Creation itself is looking forward to our freedom and glory in Jesus, to our adoption.
受造之物本身指望我們在耶穌裡的自由和榮耀，期待我們得兒子的名分。

But it's not just creation that groaning. We're groaning as we wait for Jesus to return too.
但呻吟的不僅僅是一切受造之物。當我們等待耶穌回來的時候，也在呻吟。

Verse 23.
第 23 節。

but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies.

就是我們這有聖靈作初熟果子的，也是自己內心呻吟，等候得著兒子的名分，就是我們的身體得救贖。

We now have the first fruits. The first part of the harvest, a taste of what is to come. But we are also awaiting adoption. And the redemption of our bodies.

我們現今有初熟的果子。第一部分的收成，嘗到即將到來的味道。但我們也在等候得著兒子的名分。以及我們身體的救贖。

Creation is eagerly awaiting our redemption for it's restoration. And so are our bodies.

受造之物急切地等待著我們的救贖，他們從敗壞的轄制下得釋放。我們的身體也是如此。

Paul can say earlier in verse 15 that we are adopted, but also here that we eagerly await adoption. It's as if the legal papers have been signed, but we're waiting on the full family resemblance and the celebration when we are brought home.

保羅可以在前面第 15 節說我們得了兒子的名分，但在這裡我們也熱切地等待得著兒子的名分。就好像法律文件已經簽署，但我們正在等待全家集合一起把我們帶回家去慶祝一樣。

I know a family who have adopted children and they celebrate 2 different days. The child's birthday, and the day that they were brought home. And how true is that of us.

我認識一個領養孩子的家庭，他們慶祝兩個不同的日子。孩子的生日，以及他們被帶回家的那一天。這對我們是多麼真實。

We celebrate and remember the day we came to know the love of God for us, but also, we're waiting to celebrate the day when we are home with him.

我們慶祝並記念我們開始了解上帝對我們的愛的那一天，但我們也在等待慶祝我們與他同在的那一天。

And so we wait. We eagerly wait in hope for what is to come. Verse 24. We are hoping for what we do not have. Hoping for the redemption of our bodies. Not just from the physical pain, from bodies that fail and break down as we age, and seem as if they are against us.

所以我們等待。我們熱切地盼望等待著即將發生的事情。第 24 節，我們盼望我們所沒有的。希望我們的身體得到救贖。不僅來自身體上隨著年齡的增長而衰竭和敗壞，似乎與我們對立的身體的痛苦。

But bodies that also fight against our desire to be with God.

更是會與我們與上帝同在的願望作鬥爭的身體。

Redeemed bodies that will no longer be tempted to sin. As chapter 7 spoke about.

被救贖的身體不再受誘惑犯罪。正如第 7 章所說。

But can enjoy life with joy, undivided.

卻能樂此不疲，一心一意，地享受生命。

And so we groan now, because this is not our home. We are in a fallen creation, with bodies that are against our desire to follow our father. And God's Spirit helps us to groan to him in need.

所以我們現在呻吟，因為這不是我們的家。我們處於墮落的受造之物中，身體與我們追隨父親的願望背道而馳。上帝的靈幫助我們在需要的時候向他呻吟。

This is not our home.

這不是我們的家。

But we are adopted, and awaiting adoption.

但是我們被領養了，正在等待得著兒子的名分。

Hope is an expectant waiting.
希望是一種期待的等待。

The Christian is to live with our bags packed, waiting with expectation for the hope that is to come.

基督徒要帶著已收拾好的行囊去生活，滿懷期待地等待即將到來的希望。

Conclusion 結論

Our relationship with God helps us now to endure this waiting, and the suffering that comes while we wait.

我們與上帝的關係現在幫助我們忍受這種等待，以及我們等待時所帶來的痛苦。

So what do we do now?

那麼，我們現在該做什麼？

We enjoy relationship with God, we grow closer in intimacy. And we see suffering, challenges as labour pains. Because our hope is yet to come.

我們享受與上帝的關係，我們變得更加親密。我們將苦難和挑戰視為陣痛。因為我們的希望還沒有到來。

I had COVID in January. And I promise that I'll stop talking about COVID soon. I kicked Isaac out of his room, to isolate from my family. And one of the few things I was able to do, was read to them. I remember reading to my kids, they had to slide the book across to me. And I'd read. It was fine, it was good. It was something I was able to do to love my kids when I couldn't do much else.

我在一月分感染了新冠病毒。我保證我很快就會停止談論 COVID。我佔用了兒子艾薩克的房間，與家人隔離。我能做的為數不多的事情之一，就是讀書給他們聽。我記得給我的孩子們讀書，他們要把書滑到我面前。我讀了。很好。當我無能為力時，這是我能夠做來愛我的孩子的事情。

And I remember Micah saying, Dad I just want a hug.

我記得 Micah 說，爸爸，我只想要一個擁抱。

A whilst I longed to hug them, I didn't cut off all connection because it wasn't ideal. Despite the challenge of the season, there was still relationship and longing for what was to come.

雖然我渴望擁抱他們，但我並沒有切斷所有聯繫，因為這並不理想。儘管現今的季節充滿挑戰，但仍然存在關係和對即將發生的事情的渴望。

That is where we sit right now. We are

這就是我們現在的處境。我們是

It is as if we relate to God through a zoom screen, we talk in prayer, we hear through his word. Waiting for the full adoption where we will see him face to face. But that doesn't mean we ignore him now because it isn't ideal!

就好像我們通過線上屏幕與上帝聯繫，我們在祈禱中交談，我們通過他的話語來聆聽。等待完全得著兒子的名分，我們將面對面見到他。但這並不意味著因為這並不理想而我們現在忽略他！

Brothers and sisters.

兄弟姐妹。

If you're not following this God, maybe you're not sure what it looks like to pray. I want this relationship, I'm groaning, and there's no body to help me. You may never have felt valued or loved by your father, but there is a heavenly father who not only forgives and deals with our sins, but adopts us, calls us to cry out to him. Come and pray with me down the front after church.

如果你不跟隨這位神，也許你不確定禱告是什麼樣子。但我想要這種關係，我在呻吟，沒有人可以幫助我。你可能從來沒有感受到你父親的重視或愛，但有一位天父不僅寬恕和處理我們的罪，而且領養我們，呼召我們向他呼叫。崇拜結束後到前來和我一起祈禱。

I know someone is sitting here today, wondering if God is hearing their prayers. Some is groaning and crying out to God for help. It might be challenges at home, or at work. Might be groaning about the battles with your body, or with the desires of your flesh that you want to get rid of.

我知道今天有人坐在這裡，想知道上帝是否在聽他們的祈禱。有些人在呻吟並呼求上帝的幫助。這可能是在家中或工作中的挑戰。可能是在因與你的身體或你想要擺脫的肉體的慾望的戰鬥而呻吟。

The wonderful promise of the bible is that God has adopted us. He has chosen to. And we get to cry out to him intimately today. He knows our struggles, the challenges we face from creation groaning, challenges of family and life, and our own sinful hearts. Cry out to the God who knows you and calls me close.

聖經奇妙的應許是神領養了我們。他選擇了。今天我們可以親密地向他呼求。他知道我們的掙扎，我們因受造之物的呻吟所面臨的挑戰，家庭和生活的挑戰，以及我們自己的罪惡之心。向認識你並呼喚召你去親近他的上帝呼求。