

Can't Choose Your Family

不能選擇你的家人

Luke 路加福音 10:25-42 & Ephesians 以弗所書 2

USED: 20th February 2022 年 2 月 20 日

Our purpose as a church is to TREASURE JESUS TOGETHER FOR GOD'S GLORY AND THE JOY OF ALL PEOPLE.

我們作為教會的目的是「為了上帝的榮耀和全人類的喜樂而一起珍愛耶穌」。

Values are what shape our behaviours and attitudes. Values are the ingredients of culture.

We've got seven core values that shape the culture we are seeking to build at St Paul's.

價值觀塑造我們的行為和態度。價值觀是文化的分成。在聖保羅堂我們有七個核心價值，這些價值觀塑造了我們尋求去建立的文化。

One of those values is called TREASURING JESUS TOGETHER. It reads:

其中一個價值觀是「一起珍愛耶穌」，所指的是：

Every member of St Paul's has been led individually by the Spirit of God to receive Jesus Christ as the Lord, Saviour, and supreme treasure of our lives. The Holy Spirit gathers us from all the variety of our individual backgrounds and unites us together as one body in Christ.

聖保羅的每一位成員都個別的曾被上帝的靈引導，去接受耶穌基督作為主、救主和生命的至高寶藏。聖靈將我們從各種不同的個人背景中聚集起來，並將我們團結在一起，在基督裡成為一體。

We believe the people whom Jesus has called into relationship with himself from every tribe, language, nation, and generation are his Church and not an institution or a building.

我們相信，耶穌的教會不是一個機構或一座建築，而是他從各個民族、語言、國家和每一代召來與他建立關係的人。

In an age of individualism, we value vigilance and accountability in treasuring Jesus together as his diverse people.

我們在這個人主義的時代，在作為耶穌多元化的子民一起珍愛耶穌時重視警惕和責任感。

Because all values result in aligning behaviours and attitudes, Treasuring Jesus Together, therefore, declares that as a church, we are committed to things like:

因為所有的價值觀都會導致行為和態度的一致，因此一起珍愛耶穌是宣告，我們作為一個教會，致力於以下事情：

*making corporate worship a weekly priority;

*把集體敬拜定為每週中的優先事項；

*treasuring Jesus together by engaging to watch over one another in love;

*通過在愛中互相照顧去一起珍愛耶穌；

*remember one another in prayer;

*在祈禱中互相記念；

*aiding one another in sickness and distress;

*在疾病和痛苦中互相幫助；

*cultivating Christian sympathy and joy;

*培養基督徒的同情心和喜樂；

*being courteous in speech;

*說話有禮貌；

*being slow to take offence, but always ready for reconciliation and mindful of the command of our Saviour to secure it without delay;

*慢慢的動怒，隨時準備好和好，並留意我們救主的命令，毫不拖延地確保它；

*welcoming people from every background;

*歡迎來自不同背景的人；

*openness towards new people and the avoidance of cliquishness;

*對新朋友有開放態度和避免小圈子；

*purging our lives of the sin that causes division;

*清除我們生命中導致分裂的罪；

That is why we are doing this series right now. Racism and ethnocentricity is hot topic in our society. It's a politically charged hot potato.

這就是我們現在做這個系列的原因。種族主義和民族中心主義是我們社會的熱門話題。這是一個充滿政治色彩的燙手山芋。

I'm not here to sort out that issue. I'm up here seeking to bring the authoritative word of God to bear on us, his people, so that our life together might reflect his glory and bring hope to our neighbourhood.

我的用意不是要解決這些問題，我是想把上帝權威的話語在這些事情上帶給我們，他的子民，這樣我們的生命就可以反映他的榮耀，並給我們的社區帶來希望。

We're grappling with it in the Bible as a multi-ethnic church in a multi-ethnic neighbourhood and city. Today, we will look to Jesus, the one who is the end of racism and ethnocentricity.

作為一個多民族社區和城市中的多民族教會，我們正在努力以聖經去面對這些問題。今天我們一同望向耶穌，他是種族主義和民族中心主義的終結者。

We saw two weeks ago that one of the foundational Biblical truths is that all people are made equally in the image of God. There is one race – the human race.

兩週前我們看到，聖經的基本真理之一，是所有人都是按照上帝的形象平等創造的。種族只有一個——人類。

There is solidarity in the image of God and royal dignity attached to each human being.

在上帝的形象和王室尊嚴上，每個人都是團結一致的。

The bad news is we also have solidarity in SIN. We have all rejected God, broken the image, and defied the purpose of bringing glory to God as our creator.

壞消息是我們與罪也是團結一致。我們都拒絕了上帝，破壞了形象，違背了將榮耀歸給作為我們的創造者的上帝的目的。

This solidarity in sin sets us up against God and each other. The compass of our hearts points inwardly to us and not towards God and others.

這種在罪中的團結使我們與上帝和彼此對抗。我們心中的指南針向內指向我們，而不是指向上帝和其他人。

Sin means we all have a default of suspicion of others and a desire for self-preservation. James will tackle the issue of our identity next week.

罪意味著我們都有對他人的默認懷疑，以及對自我保護的渴望。詹牧師將在下週講論我們的身份的問題。

The Bible also gives us the good news. It's universal good news all centres on Jesus.

聖經也給了我們好消息。這是普遍的好消息。這一切都以耶穌為中心。

In the biographies of Jesus' life, we see Jesus often makes the hated foreigner a recipient of God's blessing or the hero of his stories.

在耶穌的生平傳記中，我們看到耶穌經常讓被憎恨的外人成為上帝祝福的接受者，或者他的故事中的英雄。

One of the best examples is the story of the Good Samaritan in Luke 10.

最好的例子之一是《路加福音》第 10 章中的好撒瑪利亞人的故事。

In verse 25, a lawyer asked Jesus what HE must do to receive eternal life. Jesus asked him what he thought the Law said about that, and he replied:

在第 25 節，一位律師問耶穌，他必須做什麼才能獲得永生。耶穌問他，他認為律法對此有何看法，他回答：

Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and, Love your neighbour as yourself.'

你要盡心、盡性、盡力、盡意愛主你的神；並且，愛你的鄰居如你自己。你要盡心、盡性、盡力、盡意愛主——你的上帝，又要愛鄰如己。」

Jesus says, “yep, that’s right. Go and do that.” BUT, v29: *he wanted to justify himself, so he asked Jesus, yeh, but who is my neighbour really?*

28 耶穌對他說：「你回答得正確，你這樣做就會得永生。」 29 *那人要證明自己有理，就對耶穌說：「誰是我的鄰舍呢？」*

He is looking to justify himself. He is looking for Jesus to affirm that his thinking and actions are righteous.

那人要證明自己有理。他想耶穌去確認他的思想和行為是正義的。

The Jews of Jesus’ time interpreted the neighbour’ of this command from Leviticus 19:18 to mean fellow Jews.

耶穌時代的猶太人以《利未記》19:18 中對「鄰居」的解釋來定義這條命令是指猶太同胞。

At a stretch, it may have included foreigners who were permanent residents and contributed to their corporate life...but it certainly didn’t include Samaritans.

在某種程度上，它可能包括作為永久居民並為他們的集體生命做出貢獻的外人...但它肯定不包括撒瑪利亞人。

Jesus tells this story to a mainly Jewish audience. It’s possibly the most socially charged story Jesus ever tells.

耶穌向主要是猶太人的聽眾講述了這個故事。這可能是耶穌講過的最受社會關注的故事。

A guy is travelling from Jerusalem to Jericho. We can also assume that the man is a Jewish man. 有一個人從耶路撒冷去耶利哥。我們也可以假設這個人是猶太人。

It’s the main road that lots of people would have travelled.

這是一條很多人都會走過的主要道路。

This man gets robbed, stripped and beaten and left for dead. But by chance, a Jewish priest comes wandering by. He’s a Jewish Pastor.

這個人被搶劫、剝光衣裳、毆打，然後等死。但偶然地，一位猶太祭司路過。他是一位猶太牧師。

Surely he will help him. But no! The Priest couldn’t be bothered, and he walked on the other side of the street. He didn’t want to get near him.

他肯定會幫助他的。但不是！祭司懶得理會，他從街道另一邊過去了。他不想靠近他。

Jesus goes on and says, now a Levite comes by. Again, you would think he would help his fellow Jew, but he too cannot be bothered, so he likewise walks on the other side of the street.

耶穌繼續說，現在一個利未人來了。再一次，你會認為他會幫助他的猶太同胞，但他也懶得理會，同樣地從街道另一邊過去了。

Then Jesus says, along came a Samaritan. Guarantee that everyone gasped at that point...*a Samaritan? What’s a Samaritan doing in this story?*

然後耶穌說，來了一個撒瑪利亞人。保證當時每個人都倒吸一口涼氣…撒瑪利亞人？這個故事中的撒瑪利亞人在做什麼？

Jewish and Samaritan tensions ran deep over a long period. Samaritans were despised. They were not to be associated with.

猶太人和撒瑪利亞人的緊張關係持續了很長一段時間。撒瑪利亞人被鄙視。是不會有任何交往的。

By the time of Jesus, the animosity between them had been growing for several hundred years. This animosity exploded into violence in the first century. 到了耶穌的時代，他們之間的仇恨已經持續了數百年。這種仇恨在第一世紀爆發為暴力。

What's a Samaritan doing in this story, and the hero of it too? He sees the injured Jew on the side of the road, and he goes over to him and has compassion on him. 撒瑪利亞人在這個故事中做了什麼，它竟然是故事的英雄？他看到受傷了在路邊的猶太人，就走到他身邊，動了慈心。

He cleans him up and treats his wounds. He puts him on his donkey, takes him to a local motel, and checks him in. He hands over his credit card and says I'll fix up whatever the expenses are when I come back.

他把他清理乾淨他的傷處，包裹好。扶他騎上自己的牲口，帶他到當地的一家汽車旅館，為他辦理入住手續。他交出他的信用卡，並說我回來後會付清所有費用。

By the time Jesus was done, Jewish jaws would have been on the ground. Imagine the impact of this story. The Samaritan was an unthinkable hero.

當耶穌完成時，那時的猶太人必是目瞪口呆。想像一下這個故事的影響。撒瑪利亞人是那不可思議的英雄。

Reclaim Australia is a far-right Australian nationalist protest group that primarily opposes Islamic practice in Australia. It has organised a number of protest rallies in major cities across the country in recent years.

「矯正澳洲」是一個極右翼的澳大利亞民族主義抗議組織，主要反對在澳大利亞推行任何有關伊斯蘭教的習俗。近年來，它在全國主要城市組織了多次抗議集會。

To give you a flavour, one speaker at a protest rally in South Australia warned of the risk of “Islamic barbarity” and encouraged those in attendance to “insult and vilify Islam five times a day if you want to.”

為了讓你了解一下，在南澳大利亞的一次抗議集會上，一位發言人警告說存在「伊斯蘭教野蠻行徑」的風險，並鼓勵在場的人「如果你願意，可以每天五次侮辱和誹謗伊斯蘭教」。

So imagine the response if a speaker was to address a Reclaim Australia rally by telling the story of an injured Australian SAS trooper injured by a roadside bomb in Afghanistan.

因此，想像一下，如果一位演講者在「矯正澳洲」集會上講述以下的故事，會有什麼樣的反應。一名澳大利亞特攻隊的士兵在阿富汗被路邊炸彈炸傷了。

He lies there on the side of the road and along comes an Australian medic who walks past him. Then an Australian military Chaplain pretends not to see him.

他躺在路邊，一名澳大利亞軍醫看見他就從另一邊過去了。然後有一位澳大利亞軍事牧師假裝看不見他。

Then an ISIS fighter comes along, treats his wounds, takes him to a clinic and pays for all his expenses, including his military pension.

然後一名 ISIS 戰士出現，包裹好他的傷口，帶他去診所並支付他的所有費用，包括支付他的軍事養老金。

Jesus says to the lawyer, ‘Just do that. Just do what he did. Treat your worse enemy like that.’

耶穌對律師說：「就照樣做吧。照他所做的做吧。照樣去對待你最差的敵人。」

Now, remember this goes back to the lawyer’s question about how he might get eternal life.

現在，請記住，這又回到了律師關於他如何獲得永生的問題。

So when Jesus says, “Hey, just do that”, he isn’t saying give it a try and see how it goes. Jesus is saying to do it all the time.

所以當耶穌說，「你去，照樣做吧！」，他並不是說試一試，看看結果如何。耶穌是說要一直這樣做。

Live, act, love, serve, think, and sacrifice like the Good Samaritan 100% of the time. All the time, and for your worse enemy.

100%的時間要像好撒瑪利亞人一樣生命、行動、愛、服務、思考和犧牲。一直的做，而且要為你最糟糕的敵人做。

Go and love and serve and sacrifice people who belittle you, curse you, marginalise you, ridicule you, hate you, berate you, ignore you, demean you, and would even kill you.

去向那些貶低你、詛咒你、邊緣化你、嘲笑你、恨你、斥責你、忽視你、貶低你，甚至會殺了你的人，愛、服務和犧牲。

That’s the end of this little story. “Go and do likewise”. So is that the answer to racial division...just try harder.

「你去，照樣做吧！」就是這個小故事的結尾。那麼對於種族分裂的答案也是如此嗎？…只要更努力地嘗試做吧。

God inspired Luke to write what comes next. One scene ends with the lawyer, and the next is in a living room with two sisters.

上帝啟發路加去寫下了接下來的內容。當以律師為場景結束後，下一個場景是與兩個姐妹在客廳。

In classic birth order, Martha, the elder sister, is getting busy with dinner preparations and Mary, the younger sister, is sitting on the floor in front of Jesus.

按照經典的出生順序，姐姐馬大正忙於準備晚餐，而妹妹瑪利亞則在耶穌的腳前坐著。

Martha is busy making stuff happen while Mary is taking it easy. Martha storms into the living room and tries to get Jesus to get Mary to help her with the work. In short, Jesus' response to Martha is, 'No, I'm not going to get her to move at all.'

馬大忙著讓事情發生，而馬利亞則放輕鬆。馬大衝進客廳，試圖讓耶穌讓馬利亞幫助她工作。簡而言之，耶穌對馬大的回應是「不，我根本不會讓她動。」

Let me cut to the chase here. Which sister looks the most like the Good Samaritan? Martha does.

讓我在這裡切入正題。哪位姐妹看起來最像好撒瑪利亞人？是馬大。

Not Mary; she looks like a Bad Samaritan. She looks like a 'you're doing nothing Samaritan'. 不是馬利亞；她看起來像個壞撒瑪利亞人。她看起來像一個「什麼都不做的撒瑪利亞人」。

Martha is going and doing and serving and preparing, and Mary is doing nothing. She's just sitting at Jesus' feet.

馬大在忙、在做、伺候、準備，而馬利亞什麼也不做。她只是坐在耶穌腳前。

Do you know what I think is going on here? I think the lawyer should have responded to the "GO AND DO LIKEWISE with 'I can't do the Good Samaritan 100% of the time.'

你知道我認為這裡發生了什麼嗎？我認為律師對「你去，照樣做吧！」的回應會是「我不能 100% 的時間也照好撒瑪利亞人那樣做」。

Jesus would have said, 'I know'...you need to 'sit at my feet.' You need to trust me.

耶穌會說，「我知道」… 你需要「坐在我的腳前」。你需要相信我。

We can't do it either, and the problem is sin. Not primarily our behaviours and attitudes. It is our hearts.

我們也做不到。問題在於罪，主要的不是我們的行為和態度。問題是我們的心。

We need someone to treat us as we don't deserve so comprehensively. Our broken image needs to be restored and renewed. It breaks our self-confident pride and grows in our humility.

我們需要有人如此全面地以我們不配得的來對待我們，讓我們破碎的形象得到修復和更新，打破了我們的自信驕傲，讓我們變得越來越謙卑。

We all need a Good Samaritan to intervene because we can't heal our broken hearts ourselves.

我們都需要一個好撒瑪利亞人來干預，因為我們自己無法治愈我們破碎的心。

Romans 5 leads me to believe that Jesus is the Good Samaritan who does what we cannot do.

《羅馬書》第 5 章讓我相信耶穌是那好撒瑪利亞人，他做了我們做不到的事情。

You and I are that people who are beaten and bruised and robbed and left for dead. That is us spiritually. We are cut off from God and dead in our transgressions and sins.

你和我就是那個被毆打、傷痕累累、被搶劫、等死的人。那就是我們的屬靈狀況。我們與神隔絕，死在我們的過犯和罪惡中。

We have no ability to resolve our biggest problem – sin. That means the consequences of sin will continue to ravage our lives and relationships.

我們沒有能力解決我們最大的問題…罪。這意味著罪的後果將繼續蹂躪我們的生命和人際關係。

It might not seem fair that this is our state. Looking at the carnage of human history and the racial genocide, cancer, suffering, divorce, greed, and the fact that weeds grow quicker than I can kill them...it is easy to get angry at Adam.

若這是我們的景況，似乎很不公平。當你看到人類歷史的大屠殺、種族滅絕、癌症、痛苦、離婚、貪婪，以及雜草長得比我殺死它們還要快的事實時…很容易會對亞當生氣。

God picks this champion to be the head of humanity, and he blows it. Ever since he blew it, our lives have been messed up.

上帝選擇了這個冠軍作為人類的頭，但他搞砸了。自從他搞砸了，我們的生命就一團糟。

There is something in all of us that think it is unfair. It feels unfair - even though we join him in his choices.

我們所有人的心中都可能認為這是不公平的。感覺得不公平…即使我們以我們的選擇與他聯繫在一起。

God understands that. So God picks another champion to do what is unfair to him. At the cost of the life of his own Son, God reconciles us to himself - his worse enemies.

上帝明白這一點。所以上帝選擇了另一個冠軍來做對祂不公平的事情。上帝以他自己兒子的生命為代價，使我們與他和好…他最差勁的敵人。

This is how Romans 5 puts it:

《羅馬書》5章是這樣說的：

You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

6 我們還軟弱的时候，基督就在特定的時刻為不敬虔之人死。7 為義人死，是少有的；為仁人死，也者有敢做的。8 惟有基督在我們還作罪人的時候為我們死，上帝的愛就在此向我們顯明了。

The man beaten on the road represents us in our sin. The Good Samaritan is Jesus, who treats us in a way that we don't deserve because of our sin.

被毆打丟在路上的人代表在罪中的我們。好撒瑪利亞人就是耶穌，他以我們因為我們的罪而不配得的方式的來對待我們。

How does he do that? What does he do? He trades places with us. He allows himself to be robbed and beaten, even killed. He went to the cross and surrendered his life for you and me. 他是怎麼做到的？他做了什麼？他和我們交換位置。他允許自己被搶劫和毆打，甚至被殺。他上十字架，為你我捨命。

For every time, my sinful heart had risen up and overflowed in thoughts and attitudes and words and actions that are more akin with death than life towards another.

因為每一次當我的罪惡之心升起並溢出思想、態度、言語和行為，這些對另一個人的思想、態度、言語和行為更像是死亡而不是生命。

Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

18 這樣看來，因一次的過犯，所有的人都被定罪；照樣，因一次的義行，所有的人也就被稱義而得生命了。 19 因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。

Everybody on this planet is included in this text because Adam was the father of everybody. Therefore, every person you meet, of any ethnicity, faces what this text talks about—death in Adam or life in Christ.

這個星球上的每個人都包括在這段經文中，因為亞當是每個人的父親。因此，您遇到的每個人，無論是什麼種族，都面臨著這段經文所談論的內容…在亞當裡死或在基督裡活。

This is a global text. Don't miss that. This is the defining reality for every single person you will ever meet.

這是一個全球性的經文。不要錯過。這是你將遇到的每一個人的決定性現實。

This is not a wimpy worldview. It stretches over all of history and over all the earth. It profoundly affects every person in the world and every headline on the internet.

這不是一個懦弱的世界觀。它跨越了整個歷史和整個地球。它深刻地影響著世界上的每一個人和互聯網上的每一個頭條新聞。

The spectacular sin of Adam is not as great as the spectacular grace and obedience of Christ and the gift of eternal life.

亞當驚人的罪孽，不如基督驚人的恩典和順服以及永生的恩賜那麼大。

These are precious words for sinners: The grace is free, the gift is free, the righteousness of Christ is free. Will you receive it as the hope and treasure of your life?

恩典是免費的，恩賜是免費的，基督的義是免費的：是對罪人來說是寶貴的話語。你會接受它作為你生命的希望和財富嗎？

If you do, you will “reign in life through the one man Jesus Christ.” Receive it now.

如果你這樣做了，你就會「因耶穌基督一人在他們生命中掌權」。立即接受。

What Jesus has done can profoundly impact your life and our life together.

耶穌所做的會對你的生命和我們的生命產生深遠的影響。

Ephesians 2:11-12 is a description of the division between Jews and Gentiles.

《以弗所書》 2:11-12 描述了猶太人和外邦人之間的分隔。

Then in verses 19-22, there is a description of the reconciliation between Jew and Gentile.

然後在 19-22 節描述了猶太人和外邦人之間的和好。

Here, keep in mind that the divide between Jews and Gentiles was not small, simple, or shallow. It was huge and complex, and deep.

現在請記住，猶太人和外邦人之間的鴻溝並不小，也不簡單或淺薄。它是巨大的、複雜的、深刻的。

It was religious, cultural or social, and it was racial. The divide here was as big or bigger than anyone we face today.

是宗教、文化或社會，和種族方面的。這裡的分歧與我們今天面臨的任何分歧一樣大或更大。

So what happened between verses 11-12 and the description of their full reconciliation and unity in 19-22?

那麼在第 11-12 節和描述他們完全和解與合一的第 19-22 節的經文之間發生了什麼？

Jesus Christ, the Son of God, died—and he died by design. We see it in the word “**blood**” in verse 13b:

耶穌基督，上帝的兒子死了…他的死是預先定好的。我們在 13 節下的「血」這個詞中看到它：

“You who formerly were far off have been brought near by the blood of Christ.”

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。

We also see it in the word “**flesh**” in verse 15, “... **abolishing in His flesh the enmity.**”

在第 14 節中的「身體」一詞中也看到了這一點，「…而且以自己的身體終止了冤仇」。

And we see it in the word “**cross**” in verse 16, “...**and might reconcile them both in one body to God through the cross.**”

我們在第 16 節中的「十字架」一詞中也看到了這一點，「…就藉這十字架使雙方歸為一體，與上帝和好」

The rest of the text is Paul’s explanation of how the blood of Christ—his death in the flesh on the cross—removes the enmity between God and Jew, God and Gentile and Jew and Gentile.

經文的其餘部分是保羅對基督的血…他在十字架上以肉身受死…如何消除神與猶太人、神與外邦人、猶太人與外邦人之間的敵意的解釋。

Therefore, by implication, between every ethnic group of Christians in Christ.

因此，也就是在指向在基督裡的每個族裔的基督徒之間。

From MANY BLOODLINES, THROUGH THE BLOOD OF JESUS SHED ON THE CROSS, WE ARE BROUGHT INTO ONE BLOODLINE.

從許多血統中，通過耶穌流在十字架上的血，我們被帶入同一個血統中。

God aims to create one new person in Christ who is reconciled across racial lines. Not strangers. Not aliens. No prejudice. No hostility.

上帝的目標是在基督裡創造一個新的人，他們跨越種族界限彼此和好。不是陌生人。不是外人。沒有偏見。沒有敵意。

God ordained the death of his Son to reconcile alien people groups to each other in one body in Christ.

上帝命定他兒子的死，以使異族群體在基督裡成為一體彼此和好。

Christ died to take pride away from our hearts toward all other persons regardless of race and status in Jesus.

基督的死是為了從我們心中把對所有其他人的驕傲帶走，不論種族，無論他們在耶穌裡的地位是如何。

Racial tensions are rife with pride — the pride of white supremacy, the pride of black power, the pride of intellectual analysis, the pride of anti-intellectual scorn, the pride of loud verbal attack, and the pride of despising silence, the pride that feels secure, and the pride that masks fear.

種族緊張充滿了自豪感…白人至上的自豪感、黑人權力的自豪感、智力分析的自豪感、反知識分子的自豪蔑視、大聲言語攻擊的自豪感和沉默的自豪蔑視，感到安全的自豪，以及掩飾恐懼的驕傲。

Where pride holds sway, there is no hope for the kind of listening and patience and understanding and openness to correction that mature relationships require.

在驕傲佔據主導地位的地方，是沒有希望達到成熟的人際關係所需要的那種傾聽、耐心、理解和對糾正的坦承。

The gospel of Jesus breaks the power of pride. It reveals the magnitude, ugliness, and deadliness, even as it provides deliverance from it.

耶穌的福音打破了驕傲的力量。即使它提供了解脫，也揭示了它的規模、醜陋和致命性。

Jesus's death on the cross for our salvation is devastating to pride. "***By grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast***" (Ephesians 2:8–9).

耶穌為我們的救贖而死在十字架上，對驕傲是毀滅性的。「***你們得救是本乎恩，也因著信；這並不是出於自己，而是上帝所賜的；9也不是出於行為，免得有人自誇。***」（以弗所書 2：8-9）。

Jesus saves us by grace alone so that we would boast in him alone. Pride is shattered.

耶穌單憑恩典拯救我們，好叫我們單單誇他。粉碎了驕傲。

Imagine what ethnic and racial controversies would look like if the participants in the debate were all dead to pride and deeply humble before God and each other.

想像一下，如果辯論的參與者在上帝和彼此面前都深深的謙卑，處死了驕傲，民族和種族的爭論會是什麼樣子。

This series is about your heart and my heart.

這個講道系列是關於你的心和我的心。

God's plan is not just that the gospel will go to all peoples, but that all peoples will be brought together through the gospel to form one people in Christ.

上帝的計劃不僅是要傳福音給萬民，而且萬民將藉著福音歸為一體，在基督裡成為一人。

God is calling the people's of the world to share in a community that includes their enemies and reconciles them with those who worship and live in other ways.

上帝正在呼召世界上的人去分享一個包括他們的敵人的群體，並使他們與那些以其他方式敬拜和生活的人和好。

If this is the design of God, then will we not display and magnify the cross of Christ better than by more and deeper and sweeter ethnic diversity and humble unity in our worship and life, and our debating with those who are ideologically different from us in our church.

如果這是上帝的計劃，那麼在我們的敬拜和生命中，有著更多、更深刻、更甜蜜的種族多樣性和謙卑的團結，以及與那些教會中在思想上與我們不同的人辯論，豈不是更好地展示和放大基督的十字架嗎？

May we be characterised by grace, humility and civility as we are slow to speak and quick to listen to each other...seeking not just to understand a position, but a person. A person, made in God's image, as fallen as me, but an equal recipient of God's amazing grace.

當我們每一個人都彼此快快地聽，慢慢地說時，願我們以恩典、謙遜和文明禮貌為特徵...尋求不僅僅要了解一個論點見解，而是一個人。一個按照上帝的形象造的人，和我一樣墮落，但同樣是上帝奇妙恩典的平等接受者。