

Right Being Over Right Doing
Jamie Lilley

Text(s): Eph 5:21-6:9

正确的人格超过正确的行为

杰米·利丽

以弗所书 5:21-6:9

詩歌一: **Awake My Soul** 我靈甦醒

詞曲 / Brooke Ligertwood 中譯詞: Hillsong Official Translation

演唱: 紀文惠 / 李德立 / 何俊鴻 / 蔡佳靈

【主歌 1】

有個聲音 喜悅我心

是救主掠過的衣襟

那是祂 漸漸走近 禱告的人 祂聽見讚美中 信心

【主歌 2】

有個聲音 喜悅我心

是救主掠過的衣襟

那是祂 漸漸走近 禱告的人 祂聽見敬拜中 信心

【副歌】

我靈甦醒 歌唱

揚聲讚美祂 高聲讚美祂

【主歌3】

有個聲音 帶來改變

是人們屈膝禱告聲音

醒來吧 別再沉睡 向祂獻上敬拜

【橋段Bridge1】

當祂運行 當我禱告

城牆倒塌 道路通達

每個應許 都是阿們

當祂運行 陰間權柄

顫抖驚慌 無法抵擋

頌讚我主 頌讚我王

【橋段Bridge2】

嘿噢 讓榮耀的王進入我生命

嘿噢 俯伏屈膝來敬拜祂名

嘿噢 敞開你心 揚聲讚美

詩歌二：**What a Beautiful Name** 何等榮美的名

詞曲 Ben Fielding & Brooke Ligertwood

中譯詞 / Ewen Chow, James Liew, Victor Xue, Renee Deng, Grace Ho, Katy Chiu, Kenelm Chan & Daniel Chieng

祢就是太初神的道
至高主與神同在
在造物中隱藏祢榮耀
今顯明在基督裡

這是何等榮美的名
這是何等榮美的名
我王耶穌基督聖名

這是何等榮美的名
無一事物相比
這是何等榮美的名
耶穌的聖名

為了與我們同享天堂
祢帶著天國降臨
我罪雖重 但祢愛更深
我們永遠不分離

這是何等奇妙的名
這是何等奇妙的名
我王耶穌基督聖名

這是何等奇妙的名
無一事物相比
這是何等奇妙的名
耶穌的聖名

死困不住祢 幔子已挪去
罪和陰間屈服於祢
與天堂歡慶 祢榮耀顯明
死裡復活 祢得勝利

祢無所匹敵 祢無人相比

耶穌掌權直到永遠
國度屬於祢 榮耀屬於祢
超乎一切我主聖名

這是何等大能的名
這是何等大能的名
我王耶穌基督聖名

這是何等大能的名
無一事物相比

這是何等大能的名
耶穌的聖名

詩歌三 : **Praise You Anywhere** 在各地讚美祢
詞曲 : Brandon Lake

有時你要在黑暗中起舞
在火中歌唱 難以理解仍讚美
有時你要學習直視巨人
在獅穴之中敬拜
有時你也要從高山上大喊 在山谷更大聲
相信神會帶領祢度過

有時你要迎接奇跡降臨 等候神回應
高舉雙手來敬拜

我在各處讚美 讚美 讚美祢 讚美祢
至高真神 讚美祢 讚美祢
至高真神 祢是配得 YES 祢是配得所有的讚美

有時你要在獄中讚美
向上天呼求 直到天堂門敞開
有時要在捆綁中站立 爭戰中勇敢
高舉雙手來敬拜

讚美 讚美祢 讚美祢
至高真神 讚美祢 讚美祢
至高真神 祢是配得 YES 祢是配得所有的讚美

讚美 讚美祢 讚美祢

至高真神 讚美祂 讚美祂
至高真神 祂是配得 YES 祂是配得所有的讚美

橋段

一生都信實 日夜都賜福
無盡的理由 在各地讚美祂
應許不落空 步步有良善
凡有氣息的 在各地讚美祂 ×2

讚美 讚美祂 讚美祂
至高真神 讚美祂 讚美祂
至高真神 祂是配得 YES 祂是配得所有的讚美

在各地讚美祂
在高山或低谷
我都知 祂 與我同在

佈道

Thesis: The Bible teaches us how as followers of Jesus we are called into right being, not right doing.

主題: 聖經教導我們, 身為耶穌的跟隨者, 我們如何被呼召去正確的存在, 而不是正確的行為。

Good morning + Intro self
早安+自我介紹

We are back in the book of Ephesians this week!
本週我們又回到以弗所書了!

For reference:
供參考:

Ephesians is an epistle, which means a letter—in this case, a letter from Paul to the church in Ephesus, but it's also written as a letter for the entire world: for Jew and Gentile, husband and wife, parent and child, master and servant. It was the mind and will of God in Paul's day; it remains a voice of inspiration in our day. We can say this letter has universal appeal and application, containing truths that have lasted for generations, continuing to resonate with people across all cultures.

以弗所書是一封書信, 意思是一封信——在這種情況下, 是保羅寫給以弗所教會的一封信, 但它也是寫給全世界的一封信: 給猶太人和外邦人, 丈夫和妻子, 父母和孩子, 主人和僕人。這是保羅時代神的心意和旨意。在我們這個時代, 它仍然是一種鼓舞人心的聲音。可以說, 這封信具有普遍的號召力和普遍的適用性, 包含了世代相傳的真理, 持續引起不同文化背景的人們的共鳴。

It's an answer to the question: how do we live as and be the church? This question has been answered through the lens of religion finding its way to us today in 2024 in a world vastly different from its immediate audience. I think this difference has caused us to find comfort in structure because when things are crazy or confusing around us we look for an anchor.

這是對這個問題的回答：我們如何生活並成為教會？這個問題已經透過宗教的視角得到了回答，在 2024 年的今天，我們身處在一個與直接受眾截然不同的世界。我認為這種差異使我們在結構中找到安慰，因為當我們周圍的事情瘋狂或令人困惑時，我們會尋找錨點。

For this reason I think we often view our faith as a set of rules, a series of "dos and don'ts" that guide our actions. But today, I want to challenge that perspective by suggesting that being part of the Kingdom of Heaven, the family of God, and the church is not about right doing—it's about right being. And it starts with our formation.

基於這個原因，我認為我們經常將我們的信仰視為一套規則，一系列指導我們行動的「該做和不該做」。但今天，我想挑戰這個觀點，指出成為天國、神的家庭和教會的一部分並不在於正確的行為，而在於正確的存在。這要從我們的組建開始。

This theme of right being is something I hope you've been noticing throughout this series and the one-offs sprinkled in. We've talked about what the Kingdom of Heaven looks like and how we are pointing toward it. We've talked about our participation as individuals in the family of God and our responsibility in community. And we've talked about the transforming work that only the Spirit can do in us.

我希望你在整個系列中註意到這個正確存在的主題，以及其中偶爾出現的一些一次性事件。我們已經討論了我們作為個人參與上帝家庭以及我們在社區中的責任。我們已經討論過只有聖靈才能在我們裡面做的改變工作。

Recently, the Lord has been speaking to me about the difference between right doing and right being in my own life, so if we've had a conversation or a pastoral care meeting you've probably heard me mention this.

最近，主一直在對我談論我自己生活中正確行事和正確存在之間的區別，所以如果我們進行過談話或教牧關懷會議，你可能已經聽到我提到過這一點。

What I mean is that sometimes—whether in individual seasons or across entire eras and centuries—we as the church, and as individuals, end up living out our faith from our heads. We rely on our thinking, our strategies, and we try to pour out, but all we're drawing from is a mind full of gears turning. Our brains work to make sense of things, but that's not where true faith lives.

我的意思是，有時，無論是在個別季節還是在整個時代和世紀中，我們作為教會和個人，最終都會從我們的頭腦中活出我們的信仰。我們依靠我們的思維、我們的策略，我們試圖傾注，但我們所汲取的只是一個充滿齒輪轉動的頭腦。我們的大腦致力於理解事物，但這並不是真正的信仰所在。

Today we're looking at Ephesians 5:21-6:9. Many of us will know this passage as the instructions for Christian households. This is a passage that taken at surface value is a heady passage. It's about knowing what's right and doing that thing. But through asking some questions and digging a little, it also reveals a deeper truth about our identity in Christ.

今天我們要讀以弗所書 5:21-6:9。我們許多人都知道這段經文是基督徒家庭的指示。從表面上看，這是一段令人興奮的段落。這是關於知道什麼是正確的並去做那件事。但透過提出一些問題並進行挖掘，它也揭示了關於我們在基督裡的身份的更深層的真理。

Ephesians 5:21-6:9(NIV)
以弗所書 5:21-6:9(NIV)

21 Submit to one another out of reverence for Christ.
21 又當存敬畏基督的心，彼此順服。

22 Wives, submit yourselves to your own husbands as you do to the Lord. **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. **24** Now as the church submits to Christ, so also wives should submit to their husbands in everything.

22 你們作妻子的，當順服自己的丈夫，如同順服主。**23** 因為丈夫是妻子的頭，如同基督是教會的頭，祂又是教會全體的救主。**24** 教會怎樣順服基督，妻子也要怎樣凡事順服丈夫。

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her **26** to make her holy, cleansing her by the washing with water through the word, **27** and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. **28** In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. **29** After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church—**30** for we are members of his body. **31** “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” **32** This is a profound mystery—but I am talking about Christ and the church. **33** However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

25 你們作丈夫的，要愛你們的妻子，正如基督愛教會，為教會捨己。**26** 要用水藉道把教會洗淨，成為聖潔，**27** 可以獻給自己，作個榮耀的教會，毫無玷污、皺紋等類的病，乃是聖潔沒有瑕疵的。**28** 丈夫也當照樣愛妻子，如同愛自己的身子，愛妻子便是愛自己了。**29** 從來沒有人恨惡自己的身子，總是保養顧惜，正像基督待教會一樣，**30** 因我們是他身上的肢體。**31** 為這個緣故，人要離開父母，與妻子連合，二人成為一體。**32** 這是極大的奧秘，但我是指著基督和教會所說的話。**33** 然而你們各人都當愛妻子，如同愛自己一樣；妻子也當敬重她的丈夫。

6 Children, obey your parents in the Lord, for this is right. **2** “Honor your father and mother”—which is the first commandment with a promise— **3** “so that it may go well with you and that you may enjoy long life on the earth.”

6 你們作兒女的，要在主裡聽從父母，這是理所當然的。**2** 要孝敬父母，使你得福，在世長壽。**3** 這是第一條有應許的誡命。

4 Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

4 你們作父親的，不要惹兒女的氣，只要照著主的教訓和警戒養育他們。

5 Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. **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. **7** Serve wholeheartedly, as if you

were serving the Lord, not people,⁸ because you know that the Lord will reward each one for whatever good they do, whether they are slave or free.

5 你們作僕人的，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。6 不要只在眼前事奉，像是討人喜歡的，要像基督的僕人，從心裡遵行 神的旨意，7 甘心事奉，好像服事主，不像服事人。8 因為曉得各人所行的善事，不論是為奴的、是自主的，都必按所行的，得主的賞賜。

9 And masters, treat your slaves in the same way. 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.

9 你們作主人的待僕人也是一理，不要威嚇他們，因為知道他們和你們同有一位主在天上，他並不偏待人。

Understanding the Context 了解背景

Understanding the context of this passage is crucial and we would be doing it a huge disservice if we took it at face value. Let's break it down: 理解這段經文的背景至關重要，如果我們只從表面上理解它，就會對它造成巨大的傷害。讓我們來分解一下：

****Thing #1:**** The instructions Paul gives, while specific to the culture of his time, have sparked much debate and have been horribly misused throughout history. We must approach these texts not as rigid rules but as reflections of deeper, spiritual truths otherwise we can find ourselves perpetuating counter kingdom values like oppression and abuse.

****分解#1:**** 保羅給出的指示雖然針對他那個時代的文化，但引發了很多爭論，並且在整個歷史上被嚴重濫用。我們不能將這些文本視為嚴格的規則，而應將其視為更深層的精神真理的反映，否則我們可能會發現自己長期存在反天國的價值觀，例如壓迫和虐待。

****Thing #2:**** This passage we know is nestled in Ephesians, a letter for all. While it provides guidance for Christians living in specific household roles—husbands and wives, parents and children, masters and servants—not every follower of Jesus fits into these categories. This invites us to discover deeper truths beyond what's immediately obvious. ****分解#2:**** 我們所知道的這段經文位於《以弗所書》中，這是一封寫給所有人的信。雖然它為生活在特定家庭角色（丈夫和妻子、父母和孩子、主人和僕人）的基督徒提供了指導，但並不是每個耶穌的追隨者都適合這些類別。這促使我們發現超越顯而易見的更深層的真理。

I want to offer to you today my interpretation of these sections. I want to invite you into my reading and wrestling with the Bible and challenging passages. You don't have to agree with me. This is just what I've learned and taken from it. 今天我想向大家提供我對這些部分的解釋。我想邀請您參與我的閱讀和研究聖經和具有挑戰性的段落。你不必同意我的觀點。這正是我從中學到和得到的。

In the Husbands and Wives section we have the words *submit* and *head* which have been the source of the most debate. 在丈夫和妻子部分，我們有“順服”和“頭”這兩個詞，它們是最多爭論的根源。

In Greek, the word "submit" comes from the term *hypotassesthe*, which can mean different

things depending on the context. In a military sense, it refers to arranging forces under a leader's guidance. Outside of warfare, it implies a voluntary attitude of cooperation, responsibility, and obedience. The Bible doesn't call wives to be inferior to their husbands but to be cooperative helpers. Husbands, in turn, are called to love their wives with the same selfless, sacrificial love that Christ shows the church (from verse 25). 在希臘語中，“順服”一詞來自術語“hypotassesthe”，根據上下文的不同，它可能有不同的含義。從軍事意義上講，是指在領導人的指導下佈置軍隊。在戰爭之外，它意味著一種自願的合作、責任和服從的態度。聖經並沒有要求妻子遜於丈夫，而是要成為合作的幫助者。反過來，丈夫也被要求以基督向教會展示的同樣無私、犧牲的愛來愛他們的妻子（摘自第25節）。

The word “head” is *kephalē* which can be translated to “source of life”. We often interpret “head” as “authority over.” but in tandem with the context of the submit word, what I see is an interdependent relationship: an exchange of sacrifice, responsibility, and life all through love. 「頭」這個字是*kephalē*，可以翻譯為「生命之源」。但結合「順服」一詞的上下文，我看到的是一種相互依存的關係：透過愛來交換犧牲、責任和生命。

The next section (Ephesians 6:1-4) teaches children to obey their parents, based on one of the Ten Commandments. Fathers are instructed not to provoke their children but to raise them according to God's discipline and instruction. When I read this I think: “there's no way this principle is limited to fathers.” For one, mothers are left out—what if mothers, uncles, or aunts said, “The Bible didn't name me specifically, so it doesn't apply to me”? That would be absurd. When the Bible gives specifics, it's not about excluding anyone but rather providing a model for behavior. 下一部分（弗 6：1-4）教導孩子根據十誡之一順服父母。父親們被教導不要激怒他們的孩子，而要按照上帝的管教和指示撫養他們。當我讀到這篇文章時，我想：“這個原則不可能只限於父親。”其一，母親被排除在外——如果母親、叔叔或阿姨說：「聖經沒有具體提到我的名字，所以它不適用於我」怎麼辦？那是荒謬的。當聖經給出具體細節時，並不是要排除任何人，而是提供行為模式。

What I see here is instruction to people who are responsible for raising up the next generation. When you are responsible to teach and guide, you are responsible to be in a healthy place to do that. Provoking someone is a reaction and not a response from formation. 我在這裡看到的是對那些負責撫養下一代的人的指導。當你有責任教導和指導時，你就有責任在一個健康的環境中做到這一點。激怒某人是一種反應，而不是形成的反應。

Moving to verses 5-9, Paul addresses masters and slaves, urging masters to treat them fairly, knowing that Jesus is King of all people. A King who does not have favorites. This teaches that in God's eyes, all are equal. 轉到第 5-9 節，保羅向主人和奴隸講話，敦促主人公平對待他們，因為知道耶穌是所有人的王，一個不偏心的王。這告訴我們，在上帝眼中，一切都是平等的。

I'm going to pause for a second because my guess is that that was a lot of information and perhaps a perspective you hadn't heard before. I recognize there might be uncomfortable bits but I think it presents an opportunity for us to examine our beliefs and values. I think there could be an invitation from the Spirit if we listen. 我要暫停一下，因為我的猜測是，其中包含大量信息，而且可能是您以前從未聽說過的觀點。我承認可能會有一些不舒服的地方，但我認為這為我們提供了一個機會來審視我們的信念和價值觀。我認為如果我們傾聽，可能會有來自聖靈的邀請。

What's resonating with you? What's made you irritated? What questions do you have? What's coming up? 什麼引起了你的共鳴？是什麼讓你生氣了？您有什麼問題？接下來會發生什麼事？

Living in the Spirit: A Call to Ongoing Transformation 活在聖靈裡：呼召持續的轉變

This set of household instructions is also found in Colossians. Colossians 3:18-4:1. There are some differences between the two with Colossians being slightly shorter, but what they share in common is also a bit of context. 這套家庭指示也見於《歌羅西書》。歌羅西書 3:18-4:1。兩者之間存在一些差異，歌羅西書稍短一些，但它們的共同點也有一些背景。

(歌羅西書 3:18 你們作妻子的、當順服自己的丈夫、這在主裡面是相宜的。
3:19 你們作丈夫的、要愛你們的妻子、不可苦待他們。
3:20 你們作兒女的、要凡事聽從父母、因為這是主所喜悅的。
3:21 你們作父親的、不要惹兒女的氣、恐怕他們失了志氣。
3:22 你們作僕人的、要凡事聽從你們肉身的主人、不要只在眼前事奉、像是討人喜歡的、總要存心誠實敬畏主。
3:23 無論作甚麼、都要從心裡作、像是給主作的、不是給人作的。
3:24 因你們知道從主那裡、必得著基業為賞賜。你們所事奉的乃是主基督。
3:25 那行不義的、必受不義的報應。主並不偏待人。
4:1 你們作主人的、要公公平的待僕人、因為知道你們也有一位主在天上。)

Just before this set of household instructions, Paul gives instructions on the Holy Spirit. He speaks about being filled with the Holy Spirit which is not a one-time event but a continual process. If you find yourself feeling distant from God or sensing that something is missing in your faith despite doing all the "right" things, perhaps your invitation today to be filled with the Spirit. 就在這套家庭指示之前，保羅給了有關聖靈的指示。他談到被聖靈充滿，這不是一次性的事件，而是持續的過程。如果你發現自己感覺遠離神，或者儘管做了所有「正確」的事情，但感覺自己的信仰中缺少了一些東西，也許你今天就被邀請被聖靈充滿。

I fear we often shortchange ourselves in the fullness of the Christian life by thinking that being filled with the Holy Spirit and repentance are one-time occurrences. Our life in Christ is a continual return to the feet of Jesus and a continual return to the body He's designed for us. Paul touches on this. Believers should not merely "get by" with the bare minimum of what is expected. Our life in Christ is about an ongoing, deepening relationship, not just checking off a list of religious duties. 我擔心我們常常誤認為被聖靈充滿和悔改是一次性的事情，從而辜負了自己在基督徒生活的豐盛方面的不足。我們在基督裡的生命就是不斷回到耶穌的腳前，不斷回到祂為我們設計的身體。保羅談到了這一點。信徒不應該僅僅「勉強過日子」。我們在基督裡的生活是一種持續、深化的關係，而不僅僅是核對一系列的宗教義務。

Even with the reminder and encouragement that the Spirit brings us life to our rigidity, it's so easy to find ourselves back in passages like this discouraged. 即使聖靈不斷提醒和鼓勵我們，讓我們的僵化變得生機勃勃，但我們很容易發現自己又回到了這樣的段落中，感到灰心喪氣。

The Challenge of Difficult Passages 困難段落的挑戰

This is a difficult passage. The challenge with difficult passages is they present us with a mirror. They reveal to us or remind us of the places we're hurt and how we perpetuate hurt. Last week we did baptisms. I talk with the people beforehand saying "when you enter into the waters of baptism, you understand the weight of the brokenness of the world. Either you've done things to cause hurt or others have done things that have hurt you, you've been living under the weight of a broken world." 這是一段困難的段落。困難段落的挑戰在於它向我們展示了一面鏡子。它們向我們揭示或提醒我們受傷的地方以及我們如何使傷害永久化。上週我們進行了洗禮。我事先與人們交談時說：「當你進入洗禮之水時，你就會明白世界破碎的重量。要么你做了傷害人的事情，要么別人做了傷害你的事情，你一直生活在破碎世界的重壓之下。

I imagine you're the same way. You sit in here today with wounds. I know it because I do too. Part of stepping into those waters is taking a stand against the death of the world. Holding up a mirror, examining your life and perhaps recognizing your brokenness. Then saying no longer will I be held captive to those things. Instead I will repent the brokenness and walk into the transformed, formed life. 我想你也是這樣。你今天帶著傷口坐在這裡。我知道，因為我也知道。踏入這些水域的一部分就是採取立場反對世界的死亡。舉起鏡子，審視你的生活，也許會認清你的破碎。然後說我不再被那些東西俘虜。相反，我會悔改我的破碎，並走進轉變、成形的生命。

The essence of Paul's teaching is about living out the transformative love of Christ. The Gospel is good news for all people. It's the good news that you can be transformed from being lost to being found, being dead to being alive. 保羅教導的本質是活出基督改變性的愛。福音對所有人來說都是好消息。這是一個好消息，你可以從迷失轉變為被發現，從死亡轉變為鮮活。

This is what Jesus wants for all of us. 这是耶稣想让我们所有人得到的。

Right Being in the Family of God 在神的家中做正确的人

Band can come back out here 在这时乐队可以上台来

You might be thinking - ok we're off topic because this passage is talking about relationships not about personal formation. And you'd be almost right. The health and longevity of your relationships will result from your personal formation, which happens through time spent with Jesus. 你可能會想——好吧，我們偏離主題了，因為這段話談論的是人際關係，而不是個人塑造。你幾乎是對的。你的人際關係的健康和長久將取決於你個人的形成，這是透過與耶穌共度時光而發生的。

Paul's instructions extend beyond these ancient household dynamics emphasizing the importance of mutual respect, kindness, and love. Our relationships should be marked by a Christ-like attitude, where each person sees the other through the eyes of God. This is where the concept of "right being" comes into play. Being part of the family of God means that our actions should naturally flow from our identity in Christ. We are not merely called to follow rules, but to sit with Jesus in our brokenness to allow the Spirit of the living now, not just then,

God to enter the depths of our lives and transform us in a way that only God can. 保羅的指示超越了這些古老的¹家庭動態，強調相互尊重、仁慈和愛的重要性。我們的關係應該以基督般的態度為標誌，每個人都透過上帝的眼睛看待對方。這就是「正確存在」的概念發揮作用的地方。成為上帝家庭的一部分意味著我們的行為應該自然地源自於我們在基督裡的身份。我們不僅被要求遵守規則，而且在我們的破碎中與耶穌坐在一起，讓活人的聖靈，而不是那時，上帝進入我們生命的深處，並以只有上帝才能做到的方式改變我們。

This is true right doing: getting in the presence of God. 這才是真正正確的行為：來到神的面前。Right being pours out of that. 正確的存在從中傾注而出。

What does "right being" look like? 「正確的存在」是什麼樣的？

Through the Husbands and wives instruction we know it's mutual submission to one another in reverence for Christ and finding life in other people. 透過丈夫和妻子的教導，我們知道這是為了尊重基督並在他人身上尋找生命而彼此順服。

The Children and Parents instruction clues us into the kingdom value of legacy. It matters how you got to where you are and it matters what you leave. We are responsible to care for the children - yes the actual children, but also those who are new in the faith. This has to come from an outpour of our own healing. 孩子和父母的教導引導我們了解遺產的王國價值。你如何到達現在的位置很重要，你離開什麼也很重要。我們有責任照顧孩子——是的，是真正的孩子，但也包括那些新信仰的孩子。這必須來自我們自身療癒的傾注。

From the Slaves and Masters instruction we are reminded of the promise of God: Grace plays no favorites. Your status doesn't matter to God. What you can bring doesn't matter to God. God just wants you - all of you just the way you are. 從奴隸和主人的教導中，我們想起上帝的應許：恩典不偏袒。你的地位對神來說並不重要。你能帶來什麼對神來說並不重要。上帝只想要你——所有人都保持原本的樣子。

Communion 聖餐

Benediction 祝禱

As we reflect on what it means to be the family of God, whether in our homes or in our church community, let us remember that the health and welfare of these relationships depend not on rigid adherence to rules, but on mutual submission, love, and the continual filling of the Holy Spirit. 當我們思考成為神的家庭意味著什麼時，無論是在我們的家裡還是在我們的教會社區，讓我們記住，這些關係的健康和福祉並不取決於嚴格遵守規則，而是取決於相互順服、相愛、以及聖靈不斷的充滿。

May we be people who enter into the presence of Jesus, be filled with the Holy Spirit, and build healthy relationships with one another 願我們成為進入耶穌面前、被聖靈充滿、彼此建立健康關係的人。