

A People in a Place
Week #7- More Good Than Harm
Pastor Alex Lessler

一個地方的一群人
第七週: 益大于损
亞歷克斯·萊斯勒牧師

Worship 敬拜

Build My Life 建造我生命

配得 我們献上每一首歌曲
配得 我們所有讚美的聲音
配得 我們生命每一次呼吸
為祢而活

聖潔 無人能夠像祢 無人與祢相比
開我眼睛為祢驚嘆
向我更顯明祢自己 充滿我祢心意
帶領我愛人更像祢

耶穌 唯有祢名在萬名之上
耶穌 唯有祢是這世界拯救
配得 我們生命每一次呼吸
為你而活

我要建造我生命 在祢愛裡 堅固的根基
我要全心信靠祢 我信靠祢 絕不會動搖

Nothing Else 我只要祢

原唱: Cody Carnes 翻譯: Anson Lin, Yoyo Chen, Jenny Lee

只想與祢同在 只想安靜坐在祢腳前
祢的同在深觸動我心 我不願離開
我來不是求祝福 耶穌祢已給了我一切
不渴求祢為我做什麼 我只要祢

I'm sorry - 沒有完全放下自己
I'm sorry - 我忘記有祢就足夠
帶我回到起初的愛
向祢完全敞開我心

I'm sorry - 當我只是敷衍了事
I'm sorry - 當我歌唱有口無心
帶我回到起初的愛
向祢完全敞開我心

我只要祢
再沒有 再沒有 任何事能滿足

Turn Your Eyes Upon Jesus 當轉眼仰望耶穌

歐讚音樂製作 OmniPro Music

你心靈是否困倦愁煩
眼前一片黑暗濛濛
仰望主耶穌就得光明

生命變更 自由豐盛
救主的應許永不改變

信靠祂 萬事蒙恩典
快去將祂全備的救恩
傳給你所認識的人

當轉眼仰望耶穌
定睛在祂奇妙慈容
在救主榮耀恩典大光中
世上事必然現為虛空

Message 信息

● Warm you up by talking about my cute baby girl, focusing on some positive stuff, because the passage today is going to present a challenge to all of us. I also want to be abundantly clear that some of this challenge might hit close to home, I am also overwhelmed with how much you all love Jesus. If we are to remain humble and honest we would be challenged by today's passage (actually every passage), but I also want you to know that we love you deeply, and your witness to this city about the love of Jesus is incredible. I hear a lot of complaints about the church in our world right now, and some are valid, but when I think of you my heart is overjoyed because so much that I hear is met with the thought "but not with my church family". I may be partial, but I think you guys are amazing. 通過談論我可愛的寶貝女兒來溫暖你，專注於一些積極的東西，因為今天的段落將對我們所有人提出挑戰。我還想非常清楚說，這種挑戰對我們是息息相關的，同時我也對你們如此愛耶穌而感動。如果我們要保持謙虛和誠實，我們會受到今天的經文（實際上是每一段經文）的挑戰，但我也希望您知道我們深愛您，您對這座城市關於耶穌的愛的見證令人難以置信。我現在聽到很多關於我們世界上教會的抱怨，有些是有道理的，但是當我想到你們時，我的心充滿喜樂，因為我聽到的很多事情都遇到了“但我的教會家庭不是這樣的”的想法。我可能有偏見，但我認為你們很棒。

● Still, let's be humble enough to let this passage impact all of us. 儘管如此，讓我們謙虛一點，讓這段經文影響我們所有人。

● (Sunday acknowledge the students in the room: "I will speak to you too, not over you. I hope and pray whatever I say today connects to your world too") (週日向房間裡的學生致謝：“我也會和你說話，但不是教訓你。我希望並祈禱我今天所說的一切也能與你們的世界聯繫起來”)

Intro: More Harm Than Good (verse 17) 導言：招損大於受益（第7節）

17 In the following directives I have no praise for you, for your meetings do more harm than good. 我現今吩咐你們的話，不是稱讚你們；因為你們聚會不是受益，乃是招損。

● Time off gave me some time to reflect, think, ask some hard questions- why are we doing this? Is this even really necessary? IF I dig deep into it, will I find that this is Biblical? Or are we way off? Why have I given so much of my life to pastoring? What good is the church doing in the world? 休假給了我一些時間來反思、思考、提出一些棘手的問題——我們為什麼要這樣做？這真的有必要嗎？如果我深入研究，我會發現這是合乎聖經的嗎？還是我們走遠了？為什麼我將這麼多生命奉獻給牧養？教會在世界上有什麼好處？

● This is not some mid-life crisis, don't worry. This is normal for me. I am deeply curious about most things, and I find that hard questions open up a world of possibilities. If our faith is legitimate (and I believe it is with every fiber of my being), it should be able to stand up against the hardest questions. If the Psalms are any indication, God can handle our hard questions. 這

不是中年危機，別擔心。這對我來說很正常。我對大多數事情都非常好奇，我發現困難的問題打開了一個充滿可能性的世界。如果我們的信仰是合于真理的（我全身心都相信這是合于真理的），它應該能夠面對最困難的問題。如果詩篇有任何指示，上帝可以解決我們的難題。

- For me, my journey towards trusting Jesus has been about a journey through hard questions. And I'm usually relentless until I find the answer. This is what the majority of my prayer life looks like- "God I don't understand (Pandemics, Parenting, Politics, Theology... you fill in the blank) please help." 對我來說，我信靠耶穌的旅程一直是關於艱難問題的旅程。在找到答案之前，我通常會堅持不懈。這就是我大部分禱告生活的樣子——“上帝，我不明白（流行病、育兒、政治、神學……你填空）請幫忙。”

- I have a canvas in my office that has the word "Learn" written on it. I've had it for a long time. It reminds me to be curious, and for someone who does this alo (teaching others) it reminds me that I must keep the posture of a learner... in other words stay humble. 我的辦公室裡有一張畫布，上面寫著“學習”。我已經有很長時間了。它提醒我保持好奇心，而對於一個這樣做的人（教別人），它提醒我必須保持學習者的姿勢……換句話說，保持謙虛。

- Here is something that I've learned... I've sat with countless people who have walked away from their faith. 90% of the time it isn't because of Jesus, but because of the church. In their lives the church did "more harm than good". 這是我學到的一些東西……我和數不勝數的遠離了信仰的人坐在一起。他們中 90% 的原因不是因為耶穌，而是因為教會。在他們的生活中，教會“招損大於受益”。

- This isn't a new phenomenon, these are the same challenges Paul faced in ancient Corinth thousands of years ago. The church gatherings in Corinth were doing more harm than good. 這不是一個新現象，這些都是保羅幾千年前在古哥林多所面臨的相同挑戰。哥林多的教會聚會招損大於受益。

- Paul is going to Challenge them to turn things around. 保羅將挑戰他們扭轉局面。

- And I think there's some things to learn in this challenge for us today. 我認為我們今天在這個挑戰中需要學習一些東西。

MVMT 1: The Church and Paul's Pain 教會和保羅的痛處

- Church = **a People**. Not a building. A living organism. 教會 = 一群人。不是建築物。一個活的有機體。

- Paul assumes that the church will gather **in a place**. In other words, this isn't really optional. IT is a part of the Christian life. 保羅假設教會會聚集在一個地方。換句話說，這並不是真正的可選。它是基督徒生活的一部分。

- His answer to these church gatherings going awry isn't that they should just get rid of the whole thing. This is a popular opinion among many right now BUT That isn't even an option here. 他對這些教會聚會出錯的回答並不是他們應該擺脫整個事情。這是目前許多人的流行觀點，但在這裡甚至不是一個選項。

- "Your gatherings are terrible and hurting people. Just scrap the whole thing." “你

們的聚會很可怕，傷害了人們。把整個東西都廢了吧。”● No. He doubles down. 不，

他加倍努力。

- Paul doesn't want to beat this church up... He isn't interested in writing a tell-all and exposing all of their misdeeds. He isn't getting a book deal, or a major podcast... He won't be featured in the NY Times, or go on some speaking tour. No youtube channel, no tik-tok... No. 保羅不想打擊這個教會.....他對寫一個告密書來揭露他們所有的不端行為不感興趣。他沒有簽訂書約,也沒有重要的播客.....他不會出現在《紐約時報》上,也不會進行一些巡迴演講。沒有 YouTube 頻道,沒有 tik-tok沒有。
- This correction is coming from their pastor- someone who loves them deeply and desires them to not only experience what is best for them, but to be who they are called to be to the world. He is not trying to shame them, he is trying to help them. 這種糾正來自他們的牧師——他深深地愛著他們,並希望他們不僅體驗對他們最好的東西,而且成為他們被呼召來到世界上的人。他不是要羞辱他們,而是要幫助他們。
- You also have to understand that the Corinthian church, more than any other, got under Paul's skin. I don't mean that he was annoyed by them (but maybe he was at times) but that their betrayal of him led him down a deep dark path of mental health crisis. 你還必須明白,哥林多教會比任何其他教會都更受保羅的影響。我並不是說他被他們惹惱了(但也許他有時是),而是他們對他的背叛使他走上可能導向心理健康危機的道路。
 - Paul was stoned, beaten, left for dead, shipwrecked, lost at sea, accused of things he didn't do, put on trial for things he didn't say... Paul went through it! But arguably none of that compared to how deeply this church wounded him. Paul would have good reason to just walk away. But he isn't. He is here. Challenging them to live up to who they are. 保羅被石頭砸,被毆打,被遺棄,經歷海難,在海上迷路,被指控他沒有做的事情,因為他沒有說的事情而受審.....保羅經歷了它們!但可以說,這一切都不能與這座教堂對他的傷害程度相比。保羅有充分的理由走開。但他沒有。他在這裡。挑戰他們不辜負他們是誰。
- I can tell you as a pastor, some of the deepest wounds for me have come from the church. Paul established at one time that some preach christ out of false motives...that was true then and that is true now... but the majority of the pastors I know don't. There's not alot of glory sitting in the worst moments of peoples lives... holding people while they are reduced to a puddle of tears. Holding the hand of someone who is on death's doorstep. Contending for a marriage that is falling apart. Sitting in other people's trauma and working to help them find Jesus, find hope, and take one step closer to healing each day. 作為一名牧師,我可以告訴你,對我來說,一些最深的傷口來自教會。保羅曾一度確定,有些人傳講基督是出於錯誤的動機.....當時是這樣,現在也是這樣.....但我認識的大多數牧師都不是怎樣。在人們生命中最糟糕的時刻,並沒有多少榮耀.....在人們淪為一灘眼淚時抱住他們。牽著一個在死亡門口的人的手。爭奪正在破裂的婚姻。坐在別人的創傷中,努力幫助他們找到耶穌,找到希望,每天離醫治更進一步。
- He wades into the mess with hopes to Proslambano them- literally come alongside of and lift out of the mess they are in. Brad talked at length about Proslambano last week, tune in if you missed it. 他踏足到麻煩中希望能拉攜他們出來 - 就是在他們身旁,把他們從麻煩中拉出來。Brad 上週已經花了很長時間講述拉攜,如果錯過了的話可以聽聽上週的內容。
- I am tempted all the time to disengage... move out of this city, this state, live off the land someplace and tune out all of the chaos in the world. I think there were moments when Paul felt this same exact temptation. Because to wade into the mess is hard. You will be

misunderstood, hurt, accused of all sorts of things. The old adage- “wherever you go there you are” is true. Beyond that, we are called to be in this place faithfully not escape from it. 我其實一直都在被引誘不要牽扯進去...離開這個城市，這個州，到一個把這世界上的喧囂全都摒棄在外的地方生活。我猜想在有些時刻保羅大概也受過一樣的試探。因為踏足進麻煩中會是一件困難的事。你會被誤解，被傷害，因為各種各樣的是被責備。那句老話“無論你去哪裡，你還在那裡”是對的，何況我們被呼召憑著信心在這個地方，而不逃避。

- This leads me to the next thing we have to understand before we dig deeper into the text... Paul doesn't just think that these gatherings are for us, but something happens far beyond us, there's an impact in our communities too. More on that later. 這使我想到了另一件事，在我們深入下文以前... 保羅不認為這些聚會只是為了我們自己，而是遠遠超過我們自己，這也影響著我們的社區。我們後面會展開來講。

MVMT 2: Divisions, Differences, and the Lord's Supper (verse 18-26) MVMT 2: 分门别类，分门结党，和主的晚餐 (哥林多前書11:18-26)

18 In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. 19 No doubt there have to be differences among you to show which of you have God's approval. 18 第一，我听说你们聚会的时候，彼此分门别类，我也稍微地信这话。**19** 在你们中间不免有分门结党的事，好叫那些有经验的人显明出来。

- Lets not get too bogged down in the details here. Paul is saying that division and disunity in the church is bad. He has been saying this for a long time. 讓我們先不在這裡糾結細節。保羅在這裡說的是在教會裡分門別類，失去合一是不好的。他這樣說已經很長時間了。

- Have you ever heard, let's make the best out of a bad situation? 你有沒有聽說過這樣的話：在糟糕的情況下盡量做到最好。

- Difference here is being used to qualify Divisions 差異/不同在這裡被用來成為是分門別類的資格。

- In this text, Paul is saying that the divisions have shown us that some are following Jesus and others are not. 在這裡，保羅是在說分門別類顯示給我們有一些人在跟隨耶穌，有一些人沒有。

- He would obviously prefer there to be no divisions. That does not mean that he wants everyone to be the same. That would be a complete misreading of Paul and the next 16 verses. 很明顯他當然不希望分門別類。這並不是說他希望大家都一樣。從下面的十六節可以看出保羅完全不是這個意思。

- But this gives us a clue as to how complex the issue is. 不過這給了我們一些線索，使我們看到這件事是多麼的複雜。

20 So then, when you come together, it is not the Lord's Supper you eat, 21 for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk. 22 Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have

nothing? What shall I say to you? Shall I praise you? Certainly not in this matter! 23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." 25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

11:20 你们聚会的时候、算不得吃主的晚餐。11:21 因为吃的时候、各人先吃自己的饭、甚至这个饥饿、那个酒醉。11:22 你们要吃喝、难道没有家么。还是藐视 神的教会、叫那没有的羞愧呢。我向你们可怎么说呢。可因此称赞你们么。我不称赞。11:23 我当日传给你们的、原是从主领受的、就是主耶稣被卖的那一夜、拿起饼来、11:24 祝谢了、就擘开、说、这是我的身体、为你们舍的。〔舍有古卷作擘开〕你们应当如此行、为的是纪念我。11:25 饭后、也照样拿起杯来、说、这杯是用我的血所立的新约。你们每逢喝的时候、要如此行、为的是纪念我。11:26 你们每逢吃这饼、喝这杯、是表明主的死、直等到他来。

- What Paul is doing here is genius, and it takes quite a bit of historical work to really understand the argument he is constructing. 保羅在這裡所做的極有智慧，我們需要明白一些歷史知識才能明白他在這裡是怎樣構造的。
- Paul uses **4 cultural constructs** to say both- The Gatherings should look a little bit like this but also this is how you are getting it wrong. 保羅用了四個文化構造來講述這件事的兩個方面- 聚會應該像這樣，同時這樣又有哪些不對。
 - **Saturnalia**- a celebration where the socio-economic dynamics were turned upside down. The poor were treated as equals of the rich (this wasn't happening at all in the church gatherings, let alone once a year) 农神节- 一個社会经济的差别被完全翻轉的慶典。窮人被對待得與富人一樣（這沒有發生在教會的所有聚會中，更別說一年一次了。）
 - **Associations**- weavers guilds, stone masons, etc. Initiation was necessary and opened the door to belonging. There was a common sharing for each others well being regardless of social statues. It was a place where a commoner, or low-born person could find honor and dignity (too much stock put in the social statues, or the abilities of each person and how they gave them value in the community or not). 協會- 例如紡織者協會，泥瓦匠協會等。這需要入門儀式，為實現歸屬感提供可能。大家共同為著彼此的益處，不關乎社會地位。這是平民或者出身卑微的人獲得榮譽和尊嚴的地方（但是社會地位在這裡依然是會被重視的，還有個人能力，以及對社區是否有價值）。
 - **Symposium**- A gathering around philosophical ideas and teachings. Our modern day equivalent of like a local TED talk. Look at the "wisdom of the wise" earlier in the letter... They are valuing the wrong things. 研討會- 因為哲學觀點和學術討論的原因在一起的聚會。在我們現在的時代等同於比如說本地的TED演講。參見這封書信前面提到的“智慧人的智慧”（林前1：19），其實他們在意的是在錯誤的事情上。

○ **Convivium**- Essentially a drinking party (sometimes a Symposium would include it). Often these parties were about pouring out drinks to the gods. They are partying the same way you would party at a pagan temple. 宴會-, 實質上是酒會 (有時研討會中會包含酒會)。經常這些酒會上會祭奠假神。這和在外邦人神廟的聚會是一樣的。

● The Corinthians would have known and even participated in them. In a sense, Paul is saying... The Gathering of Believers is like **Saturnalia** in that it is socially leveling, but not once a year all the time. It's like an **Association** but your initiation is baptism and your welcomed to the table not because of what you bring to it, but because of what Jesus did. It's like a **Symposium** because we gather to learn and grow to be like Jesus, but it's unlike one because it isn't about hubris and power gained through knowledge but love and humility. It's like a **Convivium** but instead of gluttony and drunkenness in worship to the god's it's about the bread and cup of Jesus.

● 哥林多人應該都知道這些，並且可能曾經參加過一些。保羅是在說... 信徒的聚會可以像農神節的聚會，在這裡是階級平等的，不過不是一年才有一次。它也可以像協會，但是這個協會是建立在浸禮的基礎上的，你們被歡迎加入不是因為你們帶來什麼，而是因為耶穌為你們所做的事。它也可以像討論會，因為我們聚在一起是為了學習和成長得更像耶穌，但是又不像它，因為不是通過知識而獲得信心和力量，而是通過愛和謙卑。它也可以像宴會，不過不會像敬拜假神的時候那樣宴飲無度，而是在一起享用耶穌的餅和杯。

● It is everything that the world promises but it can ONLY be delivered in the Kingdom of God by the King himself, Jesus. 這是這個世界向我們許諾的，卻只能靠神國度的君王自己，也就是耶穌，才能實現。

● Our world today is proof that we cannot deliver on these ideals... Over and over again. 今天我们的世界是这些理念還沒有被實現的一個證明。。這發生了一次又一次。

● The Corinthians are gathering like the way their culture gathers, and they are reinforcing the values of their culture. Paul looks at the ideals of each of those constructs and he invites them to see the good, but that the good could also ONLY be actualized if Jesus is the center of it all. 哥林多信徒的聚會就像他們所處的文化的聚會一樣，他們在強化他們文化的價值觀。保羅審視這每一個價值理念，且邀請哥林多信徒看見其中的好的地方，但他同時強調只有當耶穌在這一一切的中心時這些好的地方才能夠真正得以實現。

● IF you want your gatherings to do more good in you and in the world, Jesus must be seen in them. Period. 如果你們希望你們的聚會在你的生命中和在世界上帶出美善的果子，耶穌必須在這聚會之中被看見。就是這麼簡單。

Translating Cultural Constructs and Narratives 轉譯文化構造和敘述

● Think about what Paul does here for a minute. To critique the Corinthians' practice he does something really brilliant... He is familiar enough with these 4 constructs that he can translate them in a way that helps him articulate the vision of the Gospel for them. 讓我們想想保羅在這裡所做的。他在批評哥林多人的做法的同時做了很漂亮的一件事。。他對熟悉這四個文化構造非常熟悉，這使得他可以這樣的轉譯這些文化構造來幫助說明福音的願景。

- Let me give you a modern example of this... 讓我給你一個現代版的例子
- **The Gospel in the Disney Story Narratives. Pick a well-known one and I'll see if I can riff on it.** 在迪斯尼敘述中的福音。選擇一個眾所週知的迪斯尼影片，我看看我能不能對它進行即興演示。
- These stories all point, in part, to the greatest story ever told. 這些故事都在一定程度上指向有史以來最偉大的故事。

Like these stories, Paul knows that our gatherings should point to something so much bigger than the gatherings themselves. 就像這些故事，保羅知道我們的聚會應該指向一個遠比聚會本身更大的東西。

MVMT 3: The Table points to Everything Else (verse 27-34) 主的晚餐所指向的

27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup. 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

30 That is why many among you are weak and sick, and a number of you have fallen asleep.

31 But if we were more discerning with regard to ourselves, we would not come under such judgment. 32 Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

33 So then, my brothers and sisters, when you gather to eat, you should all eat together. 34 Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment.

And when I come I will give further directions.

歌林多前書 11:27-34

27 所以，無論何人，不按理吃主的餅，喝主的杯，就是干犯主的身、主的血了。

28 人應當自己省察，然後吃這餅、喝這杯。

29 因為人吃喝，若不分辨是主的身體，就是吃喝自己的罪了。

30 因此，在你們中間有好些軟弱的與患病的，死（原文是睡）的也不少。

31 我們若是先分辨自己，就不至於受審。

32 我們受審的時候，乃是被主懲治，免得我們和世人一同定罪。

33 所以我弟兄們，你們聚會吃的時候，要彼此等待。

34 若有人飢餓，可以在家裡先吃，免得你們聚會，自己取罪。其餘的事，我來的時候再安排。

- Paul seems to have some prophetic insight into this community that we do not have. 保羅對這個社區似乎有一些先知性的洞見是我們沒有的。● Please don't try to use this verse to tell people that they are suffering because of something they are or not doing. 請不要用這段經文來告訴人們他們受苦的原因是因為他們所做的或是沒有做的事情。

- Paul is acknowledging that you cannot separate, or bifurcate our spirituality and physicality. Modern science is beginning to understand this ancient wisdom. There can be physical consequences to spiritual matters. That's a whole other teaching for a whole other time. 保羅承認你不能將我們的靈性和身體分開。現代科學開始了解這種古老的智慧。靈性的問題可能會產生身體上的後果。但這個主題是另一個時間我們可以再討論的教導。

- The rest of this passage, not to oversimplify, is about accountability. 這段經文的其他部分是關於負責任。

- Paul is saying, when we come face-to-face with the consequences of our actions, it should be received as loving discipline. It is an invitation to turn away and turn toward Jesus. 保羅說，當我們直面我們行為所帶來的後果，這當作為愛的管教來被接受。這是一個邀請，轉離不對的且轉向耶穌。

- If you hear this, and you feel something. If it is anything but love it isn't to voice of God. ● Instead hear these words... 如果聽到這個時，你感受到一些東西。如果這是除了愛之外的任何東西，那這個聲音就不是從神來的。取而代之，來聽這些話語。。。

“ 16 For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him.” -John 3:16-17

約翰福音 3:16-17

16「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。

17因為神差他的兒子降世，不是要定世人的罪（或作：審判世人；下同），乃是要叫世人因他得救。

Conclusion: Communion + Benediction 結論：聖餐+祝禱

The answer to “More Good than Harm” is a person. His name is Jesus. He is at the very center of our lives, our meals, and our meetings. When we begin to get this all off, we cease being the sign of hope to the world around us, and we look just like everything else. “受益大於召損”的答案是一個人。祂的名字是耶穌。祂是我們生活、用餐和聚會的中心。當我們開始偏離這一切時，我們就不再是帶給我們周圍世界希望的管道，我們看起來就像其他的一切一樣。

When we take the bread and the cup and we remember him it is about realignment of our lives... as individuals and as a community. 當我們拿起這餅和杯來紀念祂，這是關於重新使我們的生命對齊。。作為個人以及作為社區。

The bread. 餅。

The Cup. 杯。

The Blessing 祝福。