

## Discipline of Watching 守望的纪律

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It was exactly 9 years and 4 days ago that I got married to Vanessa. Before I got married, I bought a weatherboard house that was near the Berowra Valley National park. The house was lined with 15m tall pine trees around the back fence and all the way along the side fence up to the road. The trees were planted way too close together and full of dead branches.

正正9年零4天前，我和Vanessa结婚。在我结婚前，我买了一个靠近Berowra Valley国家公园的木屋。这栋房子的整个后围栏，侧栏延伸到大路都是种植了15米高的松树。这些松树种植的方式太靠近，而且还有很多枯枝。

Imagine if there was a bush fire at the nature reserve and the embers from the national park blew onto the wall of pine trees? This mass of dry wood would act as fuel leading the fire all the way to the main road and to our house.

想象一下，如果国家公园发生山火，火烬吹到松树围栏上？这些干燥的木材将作为燃料引导火灾一直到主要道路和我们的房子。

That would be a disaster waiting to happen.

那将是一场灾难等待发生。

So, I took up the following public service announcement to combat the threat of bushfire: Be Alert, Not Alarmed!

所以，我跟从了以下对抗森林大火的威胁的公告：要警觉，不要惊慌！

This catch phrase has been used in many campaigns, from counter-terrorism to bush fire safety.

这个口号已被用于许多运动，从反恐到丛林消防安全。

In order to apply this campaign, I needed to prepare my house. So, with the council's permission, I cut down all those trees that were basically fuel for the fire. Let's think about the consequences of not heeding the advice "Be Alert, Not Alarmed"

为了响应这个活动，我需要准备好我的房子。因此，得到市议会的许可后，我把所有那些基本上都是火灾燃料的树木砍掉。让我们考虑不注意“要警觉，不要惊慌！”的建议的后果

If I was not alert, then I definitely would be alarmed. I would not have prepared against the threat of a bush fire, there would have been a serious risk of the house burning down.

如果我没有警觉，那么我绝对会惊慌。我不会准备好对抗丛林大火的威胁，房屋会被烧毁的风险很大。

However, if I lived in a constant state of being alarmed, I would have been constantly anxious.

但是，如果我生活在不断惊慌的状态，我会一直焦虑不安。

The Bible is full of warnings of danger around us. There's the devil, we're told to watch out for temptation around us, and to be on guard against being deceived by sin.

圣经充满了对我们周围危险的警告。有魔鬼，我们被告知要注意我们周围的诱惑，要警觉不要被罪迷惑。

Are we alert and not anxious when it comes to watching out for attacks?? Do we even know what to do when an attack happens?

要在意有没有攻击时，我们是否警觉而不是焦虑？当攻击发生时，我们知道该怎么办吗？

Today's topic is the discipline of watching, and I want to look at how we can appropriately "be alert and not alarmed" when watching against sin and the devil, and also, in light of this series' topic - the discipline of grace, how do so using the means of grace that God has provided?

今天的主题是守望的训练和纪律，我想看看我们如何在留心警戒罪恶和魔鬼的同时适当地“保持警觉而不是惊慌失措”，并且根据这一系列恩典的纪律的讲道，我们如何使用上帝所提供的恩典来做到？

I will focus mainly on two passages, and if it helps you, fold the outline in half so that you can write the points of Hebrews on the left and 1 Peter on the right so that you can follow the logic of both passages.

我将主要注重两段经文，如果可以帮助你，你可以将简章折迭成两半，这样你就可以在一边写上希伯来书的要点，在另一边写上彼得前书的要点，这样你就可以更好的跟随两个段落的逻辑。

Let us pray to get God's help in being alert, not alarmed.

让我们祈祷求上帝帮助我们去警觉，而不惊慌。

What sort of threats from sin and the devil do we need to watch out for?

我们需要注意哪些来自罪恶和魔鬼的威胁？

attack #1: sin is deceptive.

攻击 # 1: 罪是迷惑人的。

We can see this in Hebrews 3:11-12: *12 See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God. 13 But encourage one another daily, as long as it is called "Today," so that none of you may be hardened by sin's deceitfulness.*

我们可以在希伯来书 3: 11-12 中看到这一点: 12 弟兄们, 你们要谨慎, 免得你们中间有人存着邪恶不信的心, 离弃了永生的上帝。13 总要趁着还有今日, 天天彼此相劝, 免得你们中间有人被罪迷惑, 心肠刚硬了。

What does it mean for sin to be deceptive?

被罪迷惑是什么意思?

Let me illustrate it with the example of my health.

让我以我的健康为例子来说明。

Around the start of the year, I twisted my back, and went to the doctor. He prescribed a set of back exercises for me to do, and told me to go back to the doctor for regular check ups. Being a classic male, I am also sometimes too stubborn or busy and lazy to always do those exercises, and wanted to get a quick fix by using a bit of Voltaren. I keep pretending that it was ok by saying "It's not that bad, I'll stretch it out and it'll fix itself over time".

在今年年初, 我扭伤了背部, 然后去找医生。他为我定了一套背部练习, 并告诉我需要定期回去进行检查。作为一个典型的男仕, 我有时也会顽固或忙碌, 懒得去做那些练习, 并希望通过使用一点止痛药膏来快速解决问题, 并且我一直假装说, “不是那么糟糕, 我伸展伸展, 它会随着时间自行修复”。

Likewise, spiritually, we think that we are strong and healthy enough to deal with sin, and is deceived when we are entangled with sins.

同样, 在属灵上, 我们认为我们强大而健康, 足以应付罪, 当我们被罪所纠缠时, 就会被罪迷惑。

- we discount its seriousness, for example, we might think, “lying is not that big a deal, that's why it is called a white lie”,
- we compare ourselves with others instead of looking at what sin is from the Bible. E.g. it doesn't matter if I am doing (dot dot dot) ...since everyone else is doing it
- and at times we justify our sins in periods of stress. We call anger ‘blowing off some steam’ and greed and materialism ‘a bit of retail therapy’.

- 我们贬低其严重性，例如，我们可能会认为，“说谎并不是什么大不了的事，这就是为什么它被称为白色谎言”，
- 我们将自己与其他人比较，而不是从圣经中看到什么是罪。例如，如果我做（点点点）并不重要.....因为其他人都在这样做
- 我们有时会在压力之下把我们的罪行当为正当的。我们称愤怒为'发泄'，贪婪和唯物主义为'零售治疗'。

Another more subtle way that sin deceives us is that if some of us are caught in a pattern of sin, we despair and think that God can't possibly help us or love us because I repeatedly sin.

罪迷惑我们的另一个更微妙的方式是，如果我们不断重复同样的罪恶，我们会绝望并认为上帝不可能帮助我们或爱我们，因为我一再犯罪。

And when someone asks us how we are going spiritually, no matter which version of deception we are inclined to succumb to, we will pretend that everything is fine.

当有人问我们属灵生命的成长如何时，无论我们倾向屈服于哪种迷惑，我们都会假装一切都很好。

These are just some of the many ways that sin deceives us.

这些只是罪迷惑我们的许多方式中的一部分。

In the same passage, the writer warns us about the long term effect of being deceived by sin as being 'HARDENED by sin's deceitfulness'. So what does it mean to be hardened?

在同一篇经文中，作者警告我们长期被罪迷惑的影响是**心肠刚硬**。这是什么意思？

This is actually a very important point of clarification. As Christians, we are often deceived by sin, so what is the difference between deceived by sin once in a while and being hardened in the heart?

这实际上是一个非常重要的澄清点。作为基督徒，我们经常被罪所迷惑，那么偶尔被罪迷惑和心肠刚硬的区别是什么呢？

The answer lies in the verse before. "See to it brothers and sisters, that none of you have a sinful, UNBELIEVING heart". So we can see that there is a connection between being hardened and not believing.

答案在于之前的一节中。“弟兄们，你们要谨慎，免得你们中间有人存着**邪恶不信的心**”。因此，我们可以看到，心肠刚硬与不信是有关系的。

Let us consider the doctor analogy further.

我们进一步用医生的例子。

If the doctor's advice of regular check ups became bothersome and I treated it as nagging, then I would start to ignore his advice.

如果医生的定期检查建议变得麻烦，我把它视为唠叨，那么我会开始忽视他的建议。

But let's imagine the following: if I think that the Doctor was just trying to get me to visit him again and again to make more money off me, I would doubt his character and choose to leave his doctor, this willful ignorance then becomes unbelief.

但让我们假设：如果我认为医生想我不断复诊只是因为他可以赚更多的钱，我会怀疑他的人格并选择找不再见这个医生，这种有意的不理睬就变成不信。

In a similar way, these are the ways that we can be hardened against God's word.

同样地，我们对上帝的话语心肠刚硬的原因也是一样。

We can think that promises and commands of the Bible, or even the gospel itself becomes repetitive and become a bit blase about listening to him and thus tuning out of God's word.

我们可以认为，圣经的承诺和命令，甚至福音本身都变得重复，并且在听他的时候变得有点唠叨，从而不听上帝的话语。

For some of us, in a more serious form, when we believe in the attractiveness of sin more than the promises of God, doubting the intention and the character of God, then this ignorance becomes unbelief.

对于我们中的一些人来说，更严重的形式是，当我们相信罪的吸引力比上帝的应许更多，怀疑上帝的意图和品格时，这种拒绝理会就变成不信。

Let's look at attack #2, this time from the devil. In 1 Peter 5:8 "the devil prowls like a roaring lion looking for someone to devour".

让我们来看看#2的攻击，这次来自魔鬼。在彼得前书 5:8 中，“魔鬼，如同咆哮的狮子，走来走去，寻找可吞吃的人。”

What this means is that the devil is actively looking out for ways for us to snatch us away from God.

这意味着魔鬼正在积极寻找让我们远离上帝的方法。

Usually, there are two ways that we might ignore this form of attack from the devil.

通常，我们可以通过两种方式忽略这种来自魔鬼的攻击。

One way is that we do not think that the devil exists, or if he does, he doesn't really do much these days. For most of us, we believe that the world is purely material, and we don't often encounter animism or evil spirits. We often think of sin as purely something controlled by our will, that is, we think that the only factor is whether WE choose to succumb to sin according to our own will power.

一种方式是我们不认为魔鬼存在，或者如果他存在，他在现今并没有真正做什么。对于我们大多数人来说，我们相信世界纯粹是物质的，我们不曾遇到万物有灵论或邪灵。我们通常认为罪是纯粹由我们的意志控制的东西，也就是说，我们认为唯一的因素是我们是否选择根据自己的意志力屈服于罪。

On the flip side, some people would give the devil too much power, as if God and the devil are in a daily cosmic arm wrestle, and is in constant fear of demonic powers influencing everyday life. This is a worldview that is common to people that believe in animism and shamanism that is prominent in many parts of Africa.

另一方面，有些人会给魔鬼太多的力量，好像上帝和魔鬼每天在角力，并且不断害怕魔鬼的力量影响日常生活。这是那些相信在非洲许多地区存在的泛灵论和萨满教的人来说的一种普遍的世界观。

So how are we to defend against the attacks of sin and the devil? let's see how God gives us the means of grace not just to prepare against these threats, but to defeat them.

那么我们如何抵御罪恶和魔鬼的攻击呢？让我们看看上帝如何给予我们恩典，不仅是为了应对这些威胁，而是为了打败他们。

Preparation #1: God's word.

准备 # 1: 上帝的话。

In Hebrews 4:11-13, we can see that God's word is the very means that He has used to battle against the threat of sin.

在希伯来书 4:11-13, 你能看出上帝的话语是他用来对抗罪恶威胁的工具。

Notice the second part of the verse "it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart."

注意这节经文的第二部分，“甚至魂与灵、骨节与骨髓，都能刺入、剖开，连心中的思念和主意都能辨明。”

Most of us tend to think of God's word as a means of changing our actions. In some way, that is good, but that is only changing the external stuff. This is a bit like the double-edged sword only cutting the external parts of the body.

我们大多数人倾向于将上帝的话视为改变行为的工具。在某种程度上，这很好，但这只是改变外部的东西。这有点像两刃的剑只切割身体的外部部分。

But the word of God does more than that. It cuts to the heart. Which is exactly the problem that we have. The problem of sin is not that we have the wrong action, but a dull heart, an unbelieving heart towards God.

但是上帝的话语不止于此。刺入、剖开人心。这正是我们遇到的问题。罪的问题不是我们有错误的行为，而是一种沉闷的心，一种对上帝不信的心。

The reason why God's word is a means of grace is that His word is able to save. In Hebrews 4:11, it says "Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience." And the writer gives the solution to obtain God's salvation in verse 12: God's word.

上帝的话语是一种恩典的工具，是因为他的话语能够拯救。在希伯来书 4:11 中，它说：“所以，我们务必竭力进入那安息，免得有人学了不顺从而跌倒了。”并且作者在第 12 节中给出了获得上帝救恩的解决方案：上帝的话。

Preparation #2:

准备 #2:

Rely on what Jesus has done - the Priest and the perfect example

依靠耶稣的所作所为 - 祭司和完美的榜样

Let us find out how he helps us to achieve victory in Hebrews 4:14-16

让我们看看在希伯来书 4: 14-16 中他如何帮助我们取得胜利

The first way is that Jesus is the Priest, the person that acts as the agent between a sinful person and a holy God. His death on the cross has enabled us to approach God with CONFIDENCE, as seen in v16.

第一种方式是耶稣是大祭司，是充当罪人和圣洁的神之间的中间人。他在十字架上的死使我们能够坦然无惧地接近上帝，如 16 节所指。

Why can we be confident? The reason is that a Christian relies on perfect life that Jesus has lived on behalf of us, and hence Jesus has the credentials to speak on behalf of us.

为什么我们可坦然无惧？原因基督徒依靠耶稣代表我们活出完美的生命，因此耶稣有代表我们发言的资格。

Jesus also acts as an example.

耶稣也是一个榜样。

In verse 15, we see that “He can empathize with our weaknesses.” And also, “Jesus has been tempted in every way, just as we are—yet he did not sin.”

在第 15 节，我们看到“他能体恤我们的软弱”。而且，“耶稣也在各方面受过试探，与我们一样，只是他没有犯罪。”

Jesus is the example of how to overcome sin, even when he faced the painful decision to die on the cross, or during his time in the desert, it is through His belief in the word of God that He overcame the temptations of the devil.

耶稣就是如何克服罪恶的榜样，即使他面临死在十字架上痛苦的决定，或者在旷野中受试探的时候，通过他对上帝之道的相信，他克服了魔鬼的试探。

### Preparation #3

#### 准备 #3

A third way that God helps us to achieve victory is - Jesus the shepherd.

上帝帮助我们取得胜利的第三样方法是 - 牧羊人耶稣。

In 1 Peter 5:8, we can see how the devil is prowling around like a lion.

在彼得前书 5: 8 中，我们可以看到魔鬼，如同咆哮的狮子，走来走去。

Whether we are oblivious to the Devil’s attack, or we unwittingly give the devil too much power - the answer is the same - we need to look to the Shepherd, not the lion. What we often forget is that Jesus is the shepherd who has already driven away the lion. He has already defeated the devil on the cross.

无论我们是否忘记了魔鬼的攻击，还是我们无意中给了魔鬼太多的力量 - 答案是一样的 - 我们需要看牧羊人，而不是狮子。我们常常忘记的是，耶稣是已经赶走狮子的牧羊人。他已经在十字架上打败了魔鬼。

If we rely on the victory of Jesus in our daily struggle with sin, we will be able to resist. This is why Peter can say in verse 10 that for those that have resisted, Jesus can restore you strong, firm and steadfast.

如果我们在日常与罪的斗争中依靠耶稣的胜利我们就能够抵抗。这就是为什么彼得可以在第 10 节说那抵挡魔鬼的，他会使我们坚强坚定。

Having looked at the attacks and his victory, let’s see how we get into the act of being prepared.

看过这些攻击和他的胜利，让我们看看我们是如何进入准备的行为。

I want to separate the act of preparation into two aspects: The Goal we want to achieve, and the means by which we are prepared.

我想把准备行为分为两个方面：我们想要实现的目标，以及我们准备的方式。

I will give you an example of what I mean.

我会举一个例子说明我的意思。

In light of God's Victory being achieved through the power of God's word - the obvious application is to read the bible, right?

鉴于上帝的胜利是通过上帝的话语来实现的 - 显而易见的应用是阅读圣经，对吗？

I am going to say no (and please don't condemn me to be a heretic for now). Please hear me out.

我会说不（并且请不要谴责我为异教徒）。请听我解说

The first way that we are to be prepared, is to LISTEN to God.

我们要做好准备的第一个方法就是听从上帝。

LISTENING is different from reading.

聆听与阅读不同。

there are different aspects of listening.

聆听有不同的方面。

We are not only reading the bible as a habit as something to tick off the list - for that does not achieve the goal of listening.

我们阅读圣经不仅作为一种习惯或作为完成清单 - 因为这并不能达到聆听的目的。

We do not merely read the bible for information, for this only builds our knowledge.

我们阅读圣经不仅仅是找数据，因为这只会建立我们的知识。

And, we are not reading the Bible in order to transform our behaviour. In its worst form, this can be a way that we reject Jesus, because we might be tempted to rely on our changed behaviour as a means of preparedness against sin and the devil.

而且，我们读圣经并不是为了改变我们的行为。在最坏的形式上，这可能是我们拒绝耶稣的一种方式，因为我们可能倾向于依靠我们改变的行为作为防范罪和魔鬼的工具。

We are reading the bible for our heart - to understand that the words of the bible are not only a daily habit to stick to, or a helpful guide to life, but the word of God.

我们要为我的心读圣经 - 要明白圣经的话语不仅是每日坚持的习惯，也不是生活的有益指导，而是上帝的话语。

The aim of listening is to know who God. This is why we need to pray before we read the Bible. We want the Holy Spirit to help us to recognise that the words come from God, and only through knowing who God is, we can keep believing in Him, and only in this way, can we obey correctly be prepared to resist the deceptive attack of sin.

倾听的目的是要知道上帝是谁。这就是我们在阅读圣经之前需要祷告的原因。我们希望圣灵帮助我们认识到这些话来自上帝，只有通过知道上帝是谁，我们才能继续相信他，只有这样，我们才能正确地服从，准备抵抗罪的迷惑的攻击。。

So the implication of this is enormous.

所以这意味着巨大的含义。

At this point, I want to ponder a question: Can you recognize that it is God that is speaking to you when you are reading the Bible? If the answer is no, I would love to invite you to fill in the card and let me know, and I will help you to read through the Bible to encounter God. 在这一刻,我想思考一个问题:当你在读圣经时,你能否意识到是上帝在对你说话吗?如果答案是否定的,我很乐意邀请你填写卡片,让我知道,我会帮助你通读圣经,与神相遇。

I would also like for all of us to ask each other after the service as you converse with one another: What would it take, in terms of time, environment, routine, and patterns, for us to read in such a way that we are listening to God as we read the Bible.

我希望我们所有人在崇拜之后在彼此交谈时互相询问：在我们阅读圣经的时候，在时间，环境，日常模式方面需要什么才能让我们以一种我们正在聆听上帝的方式阅读。

This is also a helpful segue into the second way that we are to be prepared, which is for us to encourage each other.

这也是我们要做好准备的第二种方式，就是我们相互鼓励。

So the obvious solution is just to go to church and community groups right?

那么显而易见的解决办法就是去教堂和小组吧？

Again - the answer is that these are the means, the goal is to form a community that can actively encourage one another.

再一次 - 答案是这些是工具，目标是形成一个可以积极彼此鼓励的社群。

We can see this in Hebrews 3:13 - “But encourage one another daily, as long as it is called Today, so that none of you is deceived and sin’s deceitfulness”.

我们可以在希伯来书 3:13 中看到这一点 - “总要趁着还有今日，天天彼此相劝，免得你们中间有人被罪迷惑”。

What this means is, on this side of heaven, we need each other every day to encourage one another.

这意味着，在天堂的这一边，我们每天都需要彼此互相鼓励。

The implication is that the measure of the health of a church community is not just the attendance of church, community group or events, but whether we achieve the aim encouraging one another.

这意味着教会社群的健康衡量标准不仅仅是出席教会，小组或活动，而是我们是否实现了互相鼓励的目标。

And this is not just the slap on the back, giving hollow compliments kind of encouragement. This is not just a pat on the back, giving a kind of hollow encouragement.

这不仅仅是拍拍背，给人一种恭维的鼓励。

In this passage, the type of encouragement required is one that will help us to not be deceived by sin.

在这段经文中，所要求的鼓励类型将有助于我们不被罪所迷惑。

The nature of deception is that the person that is deceived can’t see it - (otherwise they probably wouldn’t be doing it!).

迷惑的本质是被迷惑的人看不到它（否则他们可能不会这样做！）。

In order to achieve this, we need the core value of humble authenticity to let people point out the instances when we are deceived, and it takes courage, and a close relationship for us to actively encourage and rebuke even at the cost of a friction in the relationship.

为了实现这一目标，我们需要真诚谦卑这核心价值，能够让人们指出我们被迷惑时的情况，并且需要勇气和亲密关系才能积极鼓励和督责，即使代价是关系中的摩擦。

This also means that, even when there are unavoidable circumstances like sickness, we will make the effort to keep encouraging each other in other ways.

这也意味着，即使在疾病等不可避免的情况下，我们也会努力以其他方式继续互相鼓励。

This has enormous implications for the way we attend church and community groups.  
这对我们参与教会和小组的方式有着巨大的影响。

I will give you an example of how this works  
我将举例说明这是如何工作的

I am in the Sunday Community group help after the morning service group led by Adam Ma.  
我是参与 Adam Ma 领导的星期天崇拜之后的小组。

In a group of young working parents with kids. We often have absences due to sickness or work trips. We have a Whatsapp group for this community group, so we use this to encourage each other through whatsapp in the instances where we can't see another.  
这个组有很多年轻工作有小孩的父母，所以有些组员会因孩子生病或工作不能出席。我们设立了一个 Whatsapp 小组,即使我们因不可预见的情况而不能见面，也能互相鼓励。

We can also apply this to the way we meet at church. If we are keen to encourage each other, then after the Sunday service we would love to stay behind and get to know people and not just have a superficial greeting but will be eager to help one another if we see someone going off track because of sin's deception.  
我们也可以将它应用于我们在教会见面的时候。如果我们热衷于互相鼓励，那么在星期天的崇拜之后，我们会喜欢留下来认识其他人，而不仅仅是有一个肤浅的问候，如果我们看到有人因为罪的迷惑而偏离正道，也会急于互相帮助。

This is why all these events in these last couple of months have been so helpful. I hope that through these we have gotten to know each other better, so that we can actively do the work of encouraging.  
这就是为什么在过去几个月中所有这些活动都非常有益。我希望通过这些我们能够更多彼此了解，以便我们能够积极地开展鼓励的工作。

And if for any reason that you have felt that you have been on the periphery at church, whether you find it hard to share your situation, whether it is due to language, or life circumstances, this passage is for you. We would love to be in community with you. It is so easy to be deceived by the nature of sin, so I would encourage you to sign up to

community group, stay behind at church and meet us. In the morning service we are roughly getting a 50/50 split between Anglo-Australians and people of various other backgrounds - and my sincere hope is that we will see a similar pattern in our community groups. This message is so important, I am going to repeat this paragraph in mandarin.

如果由于任何原因你觉得你只是在教会家庭的周边，你觉得很难分享你的情况，不论是因为语言或生活环境，这段经文都适合你。我们很乐意和你成为一个群体。被罪的本性所迷惑是很容易的，所以我鼓励你报名参加小组，崇拜后留下来认识我们。在早上的崇拜中，西方人和其他各种背景的人之间的分配大约是 50/50 - 我真诚地希望我们的小组能够看到类似的分配。这个讯息非常重要，我将用普通话重复这一段。

The third way that is get prepared is how we relate to each other in light of Christ being our Shepherd.

准备的第三种方式是我们如何鉴于基督是我们的牧人彼此联系起来。

In 1 Peter 5, we can see how the Elders, leaders of the church, are to lead in light of Christ's suffering as a Shepherd - Elders are responsible for the flock.

在彼得前书 5 章中，我们可以看到教会领袖，长老，如何作基督受苦的证人的牧人，牧养上帝的羊群。

While some from an Eastern cultures take this to mean that the pastors have to personally care for each member of the church to lead group, the biblical command here is that elder is to take the oversight flock seriously, and the way that we do that at this church is that, in order that everyone have an opportunity to be cared for, we have appointed community group leaders. Most of these people are not in full time ministry, but they are to act as mini shepherds, so that each member in the group can be trained to connect, care and grow with God and one another. The pastoral staff and Paul Fitzpatrick, the community group director, has taken on the task of discipling and coaching these leaders so that we are exercising the task of leadership with care.

虽然东方文化的人会意为这是指牧师要亲自带领每一个小组来关怀每一个人，圣经在这里的命令是教会领袖要认真地照顾羊群，我们在这个教会实行去确保每个人都有机会得到照顾的方式是指定小组领袖。这些人大部分都不是全职事奉，他们作小牧羊人的角色，以便小组中的每个成员都能接受到训练，与上帝和彼此联系，关心和成长。牧师和小组主任 Paul Fitzpatrick 承担了训练和指导这些领袖的任务，以便我们谨慎地执行领导的任务。

Notice that in this structure, it is not your age or your tenure or your status that determines who is in leadership, but the role that is assigned.

请注意，在此架构中，不是您的年龄，您的任期或您的状态决定谁处于领导地位，而是指定的角色。

So, again, taking the example of our community group, although I am the missions pastor at the church, I am not the leader of the Sunday community group. The role is assigned to Adam, and I would gladly support him so that he can help encourage all the group members to care for each other and grow.

所以，再一次以我参加的小组为例子，虽然我是教会的宣教传道人，我不是周日小组的领导。这个角色被分配给 Adam，我很乐意支持他，以便他可以帮助鼓励所有小组成员互相关心和成长。

As a conclusion, I would like to imagine of your current state of watchfulness right now in terms of the picture of my old house, and the motto:

作为总结，我希望你联想我的旧屋和你现在的警觉性，和那警告。

Are you currently not alert to the deception of sin and the work of the devil, much like a house surrounded by a house full of dead trees waiting to catch fire?

你目前对罪的迷惑和魔鬼的工作是否没有警觉,就像房子周围满是死树等待着火?

Or are you too constantly alarmed and anxious to trust in the gracious means of God?

你是否经常为要信赖神恩赐的工具而惊恐和焦虑。

Or are you rightly armed with God's means of grace of listening to his word, and actively encouraging one another, so that we can truly "Be alert, and not alarmed?"

还是你正确地以神的恩典的工具装备好,倾听他的话,并积极地彼此鼓励,这样我们才能真正做到"警觉,而不是惊慌?"