

Augustine - Joy, Heroes of the faith

奥古斯丁 - 喜乐，信仰的英雄

Have you ever been so angry and frustrated at your sin?

你曾否对你的罪十分之愤怒和沮丧？

We often think that our struggles are unique, but if we take a closer look at history, we will find that we are not only studying historical facts, or theological ideas in the past, but rather many who go through similar experiences as our own. So let us look at how a Man, Augustine of Hippo struggled with his Sin and what God did in his life. Go through his story, go through the bible, and see the change, and call us to go through the same thing! We will learn how the when we Treasure Jesus more than pleasure, He brings us more Joy!

我们常常认为，我们的挣扎是独特的，但如果我们仔细观察历史，就会发现我们不仅研究历史事实或过去神学思想，而且许多人也经历和我们自己类似的经历。因此，让我们来看看一个人，希波的奥古斯丁，他如何与罪挣扎，以及上帝在他的生命中做了什么。翻阅他的故事，翻阅圣经，看看变化，并叫我们经历同样的事情！我们将学习如何当我们珍惜耶稣超过享乐时，他带给我们更多的喜乐！

1. The life and conversion of Augustine - an Australian paraphrase

奥古斯丁的生命和转变 - 澳大利亚式的转述

Just to make Augustine's life story a bit easier to understand I am going to tell you his life story with an Australian twist.

为了更容易理解奥古斯丁的人生故事，我将通过澳大利亚的方式向您讲述他的生活故事。

Augustine, was born on November 13, 354, in the small North African town of Thagaste, known today as Souk Ahras (Algeria). It's a bit like being born in an Aussie country town.

奥古斯丁，在354年11月13日出生于北非小镇塔加斯特，今天称为苏克·阿赫拉斯（阿尔及利亚）。这有点像出生在一个澳大利亚的乡村小镇。

Augustine was the son of a pagan father called Patricius and a Christian mother by the name of Monica. Patricius was a civil servant, a respectable and well-paid position. Monica's family no doubt thought it was a good idea for them to have connections to the government, and they knew that their daughter would be well provided for. It's a bit like what happens these days with arranged marriages.

奥古斯丁是异教徒父亲帕特里修斯，是基督徒母亲莫妮卡的儿子。帕特里修斯是一个公务员，受人尊敬和高薪职位。莫妮卡的家人无疑认为与政府建立联系是个好主意，他们知道他们的女儿会得到很好的照顾。这有点像最近发生的包办婚姻的情况。

Being Patricius's son he is expected to get a good education and a plumb government job. Augustine could not get what he needed in Thagaste, so when he was eleven years old he was sent to board in Madaura, a larger town about twenty miles to the south, which was known for its excellent schools.

作为帕特里修斯的儿子，他有望得到良好的教育和一份高薪的政府工作。奥古斯丁无法在塔加斯特得到这些，所以当他 11 岁时，他被送到马达乌拉，一个位于南部约 20 英里的大城市，那里以优秀的学校而闻名。

So just like those in a country town in Australia, Augustine was sent to a prestigious boarding school.

因此，就像澳大利亚一个乡村小镇的人一样，奥古斯丁被送进了一所著名的寄宿学校。

Afterwards, a rich guy supported him to further his education in Carthage. This is a bit like getting a scholarship and studying at a uni in a big city, just like Sydney, 后来，一个有钱人支持他在嘉斯奇继续深造。这有点像获得奖学金，并在悉尼这样的大城市的大学就读，

And just like those that moved from the country and the big smoke, although he has heard the gospel both from his mum and during his studies, he was attracted to the lifestyle and has taken up a concubine and had a child. (a bit like people these days living in de facto relationships and having a kid out of wedlock).

就像那些从乡下移居到大染缸一样，尽管他从妈妈那里和学习期间都听过了福音，但他被这种生活方式所吸引，并收了一个小妾，生了个孩子。（有点像现代不结婚只同居并生孩子的人）

So let's take stock of what Augustine's life is like so far. He was expected to get a good job, to study hard, and at the same time he also wanted to rebel against his mother's wishes and experience the pleasures of life in a big city. We can see that his desires are like most of our desires.

因此，让我们来回顾一下奥古斯丁迄今为止的生活。他被寄望得到一份好工作，努力学习，同时，他也想反抗母亲的意愿，体验大城市生活的乐趣。我们可以看到，他的欲望和我们大多数的欲望一样。

What is the thing that made Augustine realise that he needs to turn his life around?

是什么让奥古斯丁意识到他需要改变他的生命？

We need to look at how Augustine views his struggles against lust.

我们需要看看奥古斯丁如何看待他对抗情欲的挣扎。

2. Augustine's struggle against sin

奥古斯丁对抗罪的挣扎

Augustine reflected on his conversion experience, and he wrote a book called 'The Confessions' which outlines his struggle against lust.

奥古斯丁反思了他归信的经历，写了一本名为《忏悔》的书，书中概述了他对抗情欲的挣扎。

The thing we have to realise is that, in the Roman times, it was not uncommon for a man to live with a concubine before they got married.

我们必须意识到的是，在罗马时代，男人在结婚前立妾和住在一起并不罕见。

So whatever that spurred him to think deeply about his struggles against lust is not dictated by what is accepted as the norm of society, but rather, an inward reflection of whether he can have control of his lust.

因此，促使他深入思考自己对抗情欲的挣扎，都不取决于公认的社会规范，而是他是否可以控制自己的情欲的内在反映。

Throughout the *Confessions*, the language Augustine uses to describe his sexual impulses is negative, reflecting images of disease, disorder, and corruption.

在整个《忏悔》中，奥古斯丁用来描述他的性冲动的语言是负面消极的，反映了疾病、失调和腐败的形象。

Let's see how he described his lifestyle:

让我们看看他如何描述他的生活方式：

"For almost nine years followed, in which I wallowed in that mud of the deep and darkness of falsehood, "

"在将近九年的时间里，我沉迷于虚假而深沉与黑暗的泥泞中"

And what was it that delighted me, except to love and be loved? But I did not hold to the right measure, and so did not distinguish the serenity of love from the mist of lust. Both boiled confusedly together, and carried off my weak age through the steep paths of desires, and sank me in the whirlpool of crimes.

除了爱和被爱之外，还有什么让我高兴的呢？但我没有坚持正确的尺度，所以没有区分爱的宁静和情欲的迷雾。两者混为一谈，在艰难的欲望之路中度过了我虚弱的年龄，使我沉迷于犯罪的漩涡中。

In other places Augustine describes his desires as chains, thorns, a seething cauldron, and an open sore that must be scratched. Desire for Augustine is almost a compulsion, an irrational impulse that he feels incapable of controlling without God's help, a bondage that he is too weak to escape.

在其他地方，奥古斯丁把他的欲望描述为铁链、荆棘、沸腾的大锅，以及一个必须搔抓的疮口。奥古斯丁的渴望几乎是一种强迫性，非理性的冲动，他感到没有上帝的帮助无法控制，是一种他太虚弱无法逃脱束缚。

Let's pause here for a moment – I encourage all of us to take an honest look at ourselves, and ask: Do we have a continuing pattern of sin which can be likened to addiction? It doesn't have to be lust, which is what Augustine struggled with, it can be an addiction to greed, or power, or pleasure.

让我们在这里稍作停顿——我鼓励我们所有人诚实地审视自己，并问：我们是否有一种持续的、可以比作上瘾的犯罪形式？并不必是奥古斯丁挣扎的欲望，可以是沉迷上瘾于贪婪，权力，或玩乐。

When you struggle against those things, do you echo Augustine's sentiment that it is "a bondage that he is too weak to escape"?

当你与那些想法斗争时，你是否赞同奥古斯丁的观点，这是"他太虚弱无法逃脱的束缚"？

For those that have a pattern of sin, how have you tried to stop that pattern? Have you heard of the follow advice? "Snap out of it?", "Let me tell you the dangers of your particular sin", and let me tell you how you can help yourself in this situation?

对于那些有一种罪的模式的人，你是如何试图阻止这种模式？你听说过以下建议吗？"快点醒过来"，"让我告诉你所犯的特殊罪恶的危险"，让我告诉你，你怎么能在这种情况下帮助自己？

I am pretty sure that the above advise doesn't work. The reason why it doesn't work has to do with what human nature is like, and Augustine has something to say about that.

我确信上述建议的没有效用。它不起作用的原因与人性的本质有关，奥古斯丁对此有话要说。

3. Augustine v Pelagius

奥古斯丁对伯拉纠

Augustine faced was a monk called Pelagius, and Pelagius was going around the Roman Empire teaching that the human race was not entirely sinful, According to Pelagius, there was a residue of uncorrupted goodness in every man that, if it were properly nurtured, could win a soul back to God.

奥古斯丁面对一个叫伯拉纠的修道士，伯拉纠在罗马帝国四处奔走，教导人类并非完全罪恶，根据伯拉纠的说法，每个人身上都有不腐劣的善良，如果经过适当的培育，就能赢得灵魂回到上帝。

The idea that man is basically good is popular in our culture, and in fact, one of the most famous Chinese classic text is the “Three Character Classic”, or Sanzi Jing, which says that (rén zhī chū) (xìng běn shàn) (xìng xiāng jìn) (xí xiāng yuǎn).

人基本上好的想法在我们的文化中很流行，事实上，中国最著名的经典著作之一就是《三子经》，它说“人之初，性本善，性相近，习相远。”

Which is translated as the follows: People are by nature good at birth. Their natures are similar, but their habits make them different from each other.

译为：人天生就是好的。他们的本质是相似的，但他们的习惯使他们彼此不同。

So, it seems it seems that Pelagius and the traditional Chinese views seems alike – if you teach people the right things, people can find the good in themselves and change.

因此，伯拉纠和中国传统观点似乎一样 - 如果您把正确的事情教给人，人们可以发现自己的优良并进行改变。

How does the bible answer this question? Are people inherently good, so that all you need to do is draw out the good in the sinner to lead them to Christ?

圣经如何回答这个问题？人真的是天生就是善良，所以你所要做的就是从罪人身上引发善良，带领他们归向基督？

How does the bible answer this question?

圣经如何回答这个问题？

4. Romans 7 - The gospel have the power to save AND change

罗马书 7 - 福音有力量拯救和改变

Let's see how Romans 7:14-8:4 answers the claims of Pelagius. A bit of context about this passage is that Paul is the writer of this book. He spends the first 2 and a bit chapters of Romans talking about how all people are sinful, and the next 2 and a bit chapters on what it means to have a right relationship with God by trusting in Jesus. Chapters 6-8 is about how we live in this state of being right with God. This chapter is about Paul's struggle with sin.

让我们看看罗马书 7: 14-8: 4 如何回答伯拉纠的说法。保罗是这本书的作者。他在罗马书的前两章中谈论了所有人是如何犯罪，接下来的两章中讨论了通过信靠耶稣与上帝建立正确的关系意味着什么。第 6-8 章是关于我们如何生活在与神正确的状态。本章是关于保罗与罪的挣扎。

Firstly, does Paul think that people are inherently good?

首先，保罗认为人天生是好的吗？

This is what Paul says:

这是保罗说：

¹⁸ For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.

18 我也知道，住在我里面的，就是我肉体之中，没有善。因为立志为善由得我，只是行出来由不得我。

So we can see that Paul thinks that there is NOTHING good that dwells in him. He gives the reason - he has no ability to carry out what he knows is right.

因此，我们可以看到，保罗认为，没有善住在他里面。因为立志为善由得他，但他没有能力去行出来。

“²¹ So I find this law at work: Although I want to do good, evil is right there with me. ²² For in my inner being I delight in God’s law; ²³ but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me.”

21 我觉得有个律，就是我愿意行善的时候，就有恶缠着我。22 因为，按着我里面的人，我喜欢上帝的律，23 但我看出肢体中另有个律和我内心的律交战，把我掳去，使我附从那肢体中罪的律。

So if we were to modify the Three Character Classic according to the Bible, it would be: (rén zhī chū) (xìng běn è) – people are by nature evil, or fallen.

因此，如果我们根据《圣经》修改三字经，这将是：人之初，性本恶，人本质上是邪恶的或堕落的。

A lot of people don’t know whether this passage is written to describe Paul’s struggle against sin before or after he became a Christian, but v22, as well as the structure of the book mentioned above, give the clearest indication that this describes his struggle as a Christian, since a non-Christian by nature would not delight in God’s law.

很多人不知道这段话是写来描述保罗在成为基督徒之前或之后与罪恶的挣扎，但22节，以及上面提到的这书信的结构，最清楚地表明，这是描述了他作为一个基督徒的挣扎，因为非基督徒在本质上不会为上帝的律法而高兴。

But this actually should astound us even more. It is not the tag or label of being a ‘Christian’ would help us obey the law. A Christian, if they rely of their own power, even if they are educated about God’s law, cannot obey the law. Our sinful nature naturally will try to go right up to the limit of the law.

但这实际上应该让我们更震惊。“基督徒”的标记或卷标不是帮助我们遵守法律。基督徒，如果他们依靠自己的力量，即使他们受过上帝律法的教育，也无法遵守服从律法。我们的罪性自然会试图推向法律临界点。

This is always the case. When we see the speed limit sign of 60, a lot of us will ask - is there a GST bonus on the speed limit when the cops try to catch us?

情况总是这样。当我们看到 60 的速度限制标志时，很多人会想 - 当警察抓住我们时，在限速上多了一点是没有问题的。

Our nature is always to push against the law and try to break it.

我们的本性总是把法律推到临界点，试图违法。

So from this passage we can see the ability to obey the law is not whether you carry the label Christian or non-Christian – it is about what is inside us and who we rely on – since there is nothing good inside us. We have no ability to obey by our own strength.

因此，从这段话中，我们可以看到，遵守法律的能力并不在于你是否带有"基督徒"或"非基督徒"的标签 - 是关于我们内心和我们依赖的人 - 因为我们内在没有什么好的东西。我们没有能力凭自己的力量服从。

The ability to obey the law and to live for God is seen in Romans 8.

在罗马书 8 章中可以看到遵守律法和为神而活的能力。

Firstly, Jesus frees us from the condemnation of the law, because he has done what is needed to be done by the law. We can see it in Romans 8:1-4

首先，耶稣使我们免于律法的谴责，因为他已经做了法律需要做的事。我们可以在罗马书 8: 1-4 中看到

Therefore, there is now no condemnation for those who are in Christ Jesus,² because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.³ For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering.

1 如今，那些在基督耶稣里的人就不被定罪了。2 因为赐生命的圣灵的律，在基督耶稣里从罪和死的律中把你释放出来。3 律法既因肉体软弱而无能为力，上帝就差遣自己的儿子成为罪身的样子，为了对付罪

This is what is needed to answer Pelagius.

这是要回答伯拉纠所需的。

Because Pelagius thinks that people is inherently good, he thinks of Jesus as an example of selflessness that we should imitate. Whereas if people are sinful what do we need? We need someone to be a sin offering – someone that pays for our sin, not just our example. We need Jesus to free us.

因为伯拉纠认为人天生是好人，他认为耶稣是我们应该效法的无私的榜样。然而，如果人们是罪恶的，我们需要什么？我们需要有人来成为赎罪的祭品，一个为我们的罪孽付出代价的人，而不仅仅是我们的榜样。我们需要耶稣释放我们。

What is more, we can see that Jesus does not only save, When Jesus saves us, he CHANGES us. 更重要的是，我们可以看到，耶稣不仅拯救，当耶稣拯救我们，他改变我们。

We can see this in Romans 8:5

在罗马书 8: 5 中我们可以看到，

those who live in accordance with the Spirit have their minds set on what the Spirit desires.

5 因为，随从肉体的人体贴肉体的事；随从圣灵的人体贴圣灵的事。

What this is saying that Jesus has the power to free us from being trapped by sin by giving us the Holy Spirit, and the Spirit helps to change to live for a different master.

这就是说耶稣有能力借着赐予我们圣灵，使我们从罪恶的陷阱中解脱出来，圣灵帮助改变生命，为另一个主人而活。

Can you see that the struggle isn't whether you can control your sin or addiction, but whether God has given you the Holy Spirit so that you have the ability to live for a new master? Of course, I don't mean that Christians can live perfectly for a new master. – we are freed from the penalty and the power of sin, but we still presently experience sin.

你能看到挣扎不是你能否控制你的罪恶或沉迷，而是上帝是否已赐给你圣灵，让你有能力为一个新的主人而活？当然，我不是说基督徒可以完美地为新主人而活。们从刑罚和罪恶的能力中解脱出来，但我们目前仍在经历罪恶。

What is said in Romans 8 is reflected in Augustine's experience. We can see the hint of joy of how Augustine has been freed from the grip of sin. Just look at how Bray describes his conversion experience:

《罗马书》第 8 章的内容反映在奥古斯丁的经历中。我们可以看到奥古斯丁从罪恶中解脱出来的喜悦。看看 Bray 如何描述他的躬归主体验：

“Having been exposed to various friends that challenged him on the gospel, Augustine was filled with a growing sense of his personal inadequacy and realizing how empty his life had so far been, and fell into a state of despair. He was torn between the monastic ideal, on the one hand, and the pleasures of this world, on the other—wanting to embrace the gospel but finding it too hard to abandon his lifestyle. It was when he was in this condition that he heard a child's voice say: Tolle, lege (Take up and read). Somewhat confused, he reached for a portion of the Scriptures that he had to hand and read: “Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality

and sensuality, not in quarrelling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires” (Rom. 13:13–14). When he read these verses, all his pent-up emotions broke and he surrendered his life to Christ.

“奥古斯丁接触到了各种朋友，这些朋友在福音上向他提出挑战，他越来越感到自己个人的不足，并意识到他迄今为止的生活是多么的空虚，并陷入一种绝望状态。一方面，他在修道院的理想之中，另一方面又是这个世界的享乐者之间的困境中挣扎 - 想要拥抱福音，却发现放弃他的生活方式实在太困难了。就在他处于这种状态时，他听到一个孩子的声音说：Tolle, lege (拿起和阅读)。有点困惑，他伸手拿起圣经来读：“行事为人要端正，好像在白昼行走。不可荒宴醉酒；不可好色淫荡；不可纷争嫉妒。总要披戴主耶稣基督，不要只顾满足肉体，去放纵私欲。”（罗马书 13: 13-14）。当他读这些经文时，他所有的压抑情绪都破裂了，他把他的生命交给了基督。

Can you see how much joy he has when Jesus through the Holy Spirit gives him the power to be freed to live in the daytime, and freed from his lustful desires?

当耶稣借着圣灵赋予他力量，可以在白天生活，并从他的私欲中被释放解脱出来时，你能看见他有多少喜悦吗？

I want to help us to see what this joy means for us individually and as a church.

我想帮助我们了解这种喜悦对我们个人和教会意味着什么。

5. What does it means of us individually and as a church?

它对我们个人和教会意味着什么？

Firstly I want to those amongst us who just like Augustine, feel like that we cannot escape our sin and addiction, It might seem to you that you can't shake off.

首先，我想与我们中间那些像奥古斯丁一样，觉得我们不能摆脱罪恶和自己的瘾的人，也许你似乎无法摆脱，的说。

As we can see in Romans, the way to change is not to try harder to obey a law or try some other method to fix ourselves. Instead the only way that we can be rescued in our wretched state is to turn to Jesus, because Jesus has saved us from condemnation, and the Holy Spirit helps us to change. Trusting in Jesus and rely on the Holy Spirit's power means that God has the power both to save us AND change us.

正如我们在罗马书中看到的，改变的方法不是更加努力地遵守法律，或者尝试其他方法来修复自己。相反，我们在悲惨的境况中唯一能获救的方法就是转向耶稣，因为耶稣拯救了我们免于定罪，圣灵帮助我们改变。相信耶稣，依靠圣灵的能力，意味着神有能力来拯救我们，改变我们。

He can rescue us from our sin and addictions by setting a new path for our lives. If you are convinced, just like Augustine is 1700 years ago, that only Jesus can change the course our your

life, fill in the card in front of you to let the staff team know or please talk to me or James right after the service. We'll be happy to talk to you.

他可以通过为我们生活开辟一条新道路来拯救我们，使我们摆脱罪恶和成瘾。如果你确信，就像奥古斯丁在 1700 年前，只有耶稣可以改变我们的人生道路，请在您填写面前的卡片，让工作人员团队知道，或请在崇拜后直接与我或 James 交谈。我们很乐意与您交谈。

Secondly, I want to talk to us about how we share the gospel with those around us. I want to pose this question - Are we functionally Pelagian?

其次，我想谈谈我们如何与我们周围的人分享福音。我想提出这个问题 - 我们是否实际上在活出伯拉纠主义？

I will explain what I mean. When we try to think of people to share the gospel with, or invite to church, we might think: "This person is living in such a different, sinful lifestyle, he or she would never come to church. I think I will invite a friend that is a bit more similar to myself in terms of lifestyle and worldview and maybe it is easier for him or her to come believe in Jesus" 我会解释我的意思。当我们试图与人分享福音，或邀请他们去教会时，我们可能会想："这个人生活在一种不同的、罪恶的生活方式中，他（她）永远不会来教堂。我想我会邀请一个在生活方式和世界观方面和我更相似的朋友，也许他或她更容易相信耶稣。

Of course, there may be other reasons why we don't invite people that are not like us. Perhaps we are scared to talk to people different from us, perhaps it is out of judgementalism or discomfort. But when we understand the full power of the gospel in saving AND changing people, we will have confidence to invite anyone to church.

当然，也许还有其他原因导致我们不邀请与我们不同的人。也许我们害怕和来自我们不同的人交谈，也许是出于务断或不自在。但是，当我们理解福音在拯救和改变人方面的全部力量时，我们将有信心邀请任何人到教堂去。

I want to ask you – how does believing the power of gospel to save AND change affect who you invite to church and who you pray for?

我想问你——相信福音拯救和改变的力量如何影响你邀请谁去教会，你为谁祈祷？

Thirdly I want to paint a picture of a church what the church might look like if we believe in the power of the gospel in saving AND changing people

第三，我想描绘一幅教会的图画，如果我们相信福音在拯救和改变人们方面的力量，教会会是什么样子

I want to tell you about a church I visited in Dallas. Last November, I went to Dallas one day earlier than the other members of the staff team to visit my friend Kelvin. One of the things we did was going to the Watermark church on Monday night. There were about 500 people gathered

in the auditorium. But this was not a church service. This is a ministry that they call regenerate:

我想告诉你我在达拉斯(Dallas)参观过的一座教堂。去年11月，我比其他教牧成员提前一天去达拉斯看望我的朋友 Kelvin。周一晚上，我们去了 Watermark 教堂。大约有 500 人聚集在礼堂里。但这不是教堂的崇拜。这是他们称之为再生的事工：

They use the structure of Alcoholic Anonymous 12 step program, but instead of a typical addiction program, they have replaced each step is with an aspect of the gospel. In fact, the first step of the program quotes Romans 7:18 as is basis, *"STEP 1, ADMIT: WE ADMIT WE ARE POWERLESS OVER OUR ADDICTIONS, BROKENNESS AND SINFUL PATTERNS—THAT IN OUR OWN POWER OUR LIVES ARE UNMANAGEABLE."*

他们使用了嗜酒者互诚协会的 12 步程序的结构，但而不是一个典型的戒除酒瘾的程序，他们以福音的一个方面取代了每一步。事实上，程序的第一步引用罗马书 7: 18 作为基础，"第 1 步，承认：我们承认我们对自己的成瘾，脆弱性和有害模式无能为力，这在我们自己的生活中是无法管理的。"

They advertise this ministry openingly, and people throughout Dallas and Fort Worth flood to this place. In the small group that I was in all the men share their brokenness- Domestic violence, marital unfaithfulness, and many other patterns of sin and addictions, and the church is open and ready to minister to these people.

他们大张旗鼓地宣传这个事工，整个达拉斯(Dallas)和沃思堡(Fort Worth)的人们都涌向这个地方。在我所参加的小团体里，所有的男人都分享他们的破碎 - 家庭暴力、婚姻不忠，以及许多其他的犯罪和成瘾模式，教会是开放的，并准备好去牧养这些人。

If everyone at church believes in the power of the gospel to save AND change, what would our church look like?

如果教会的每个人都相信福音拯救和改变人的能力，我们的教会会是什么样子？

In order to represent the diverse community of Chatswood it is not just about ethnic diversity. It is a diversity of social economic background, not just the moral middle class person. If we can by at church that can welcome people of every background, every addiction, to share with them Jesus, and let Him to change their lives, then we can truly echo the vision that this Treasuring Jesus is for the joys of all people.

为了代表车士活的多元化小区，这不仅仅是种族多样性。这是一个多样性的社会经济背景，而不仅仅是道德的中产阶级。如果我们能在教会里，欢迎各种背景的人，各种成瘾的人，与他们分享耶稣，让他改变他们的生命，那么我们就可以真正地呼应这个为所有人的喜乐珍视耶稣的远象。