

Sermon 講道信息
 September 九月 24, 2023
 John 約翰福音 13:31-35
 “The New Command”
 新命令

It's one of those conversations that meant so much to me.

以下的對話對我來說意義非常重大。

Mom and dad were visiting us 12 years ago.

12 年前，我的父母來看我們。

I had taken dad out for lunch.

我帶爸爸出去吃午飯。

As I pulled into our driveway and turned the car engine off, dad began sharing stories from his past.

當我把車開進我們的車道，關掉汽車引擎時，爸爸開始分享他的往事。

One story was when he was playing his cello as part of an orchestra performing an opera (dad was a professional cellist).

他是管弦樂隊中拉大提琴的，故事發生的時候他們正在演奏一齣歌劇（父親是一名專業的大提琴手）。

The orchestra was “in the pit”, below the stage, hidden from the audience's view.

管弦樂隊「在坑裡」，就是在舞臺下方的樂池裡，隱藏在觀眾的視線之外。

Dad had a similar hairstyle to mine – basically no hair on top, but a little longer round the edges of his head.

爸爸的髮型和我差不多—頭頂基本沒有頭髮，只有一點頭髮長在腦袋周圍。

During the intermission, he wet the hair he had and pushed it up.

中場休息時，他的頭髮濕了，並且翹了起來。

It looked like a pineapple.

那樣子看起來像一個鳳梨。

He took a marker pen and wrote “pineapple” on a sticky label and stuck it to the bald part of his head.

他拿起筆，順手在貼紙上寫下「鳳梨」，然後貼在光禿的頭頂上。

No one in the audience could see this.

觀眾中沒有人能看到。

But when the opera singers came on stage, it took every ounce of their strength to keep a straight face

但當歌劇演唱家走上臺時，必須用盡全身力氣控制自己不發笑

– there below them was this bald cellist, hair spiked, and the word “pineapple” slapped across the top of his head.

—設想一下，在樂池裡，有個禿頂的大提琴手，頭髮尖刺，頭頂上貼著“鳳梨”這個詞。

That conversation with dad 12 years ago is one I will not forget.

12 年前與父親的那次談話是我不會忘記的。

Dad let me see more of who he was.

爸爸讓我更多地看到他是誰。

I treasure it dearly.

我非常珍惜這一切。

Between now and the beginning of Advent, we're going to sit in on a conversation with Jesus.

從現在到將臨節的開始，我們會和主耶穌對話。

It's a very poignant conversation.

這是非常尖銳的對話。

It's a very powerful conversation.

這是非常有力的對話。

It's a very personal conversation.

這是非常私人的對話。

This conversation takes place on a single night, in a borrowed room, at the end of an evening meal, just hours before the crucifixion.

這次對話發生在一個晚上，在一個借來的房間裡，晚餐結束的時候，再過幾小時，主就要被釘上十字架。

But we won't just sit in on this conversation.

但我們不會是這個對話裡的旁觀者。

Just as my father shared with me, letting me into his heart and seeing more of who he was, so in this conversation, Jesus shares with us, let's us into his heart, and we see more of who he is.

正如我父親和我分享的那樣，讓我進入他的心，更多地看到他是誰，所以在這次談話中，耶穌與我們分享，讓我們進入祂的心，更多地看到祂是誰。

We're going to look at John 13-17 – five chapters that Bible scholars and teachers call “the Farewell Discourse”, but it's really Jesus' personal message to us.

我們要看約翰福音 13-17 章—聖經學者和教師稱之為“告別之言”的五章，但這實際上是耶穌給我們的個人信息。

John 13 sets the scene.

約翰福音 13 章設置了場景。

It's the evening before Passover.

這是逾越節的前一天晚上。

To the Jew, Passover was the great act of God's salvation.

對猶太人來說，逾越節是神救贖的偉大行動。

Remember, the people of Israel were held captive in Egypt, forced to be slaves.

請記住，以色列人被迫成為奴隸，被囚禁在埃及。

God promises to deliver them.

神應許要拯救他們。

Ten plagues are sent by God on the Egyptians and their leader, Pharaoh.

神向埃及人和他們的領袖法老降下了十災。

Nine of these ruin Egypt, but Pharaoh refuses to release the Israelites.

其中九個摧毀了埃及，但法老仍拒絕釋放以色列人。

Then comes the last plague – the death of the firstborn throughout Egypt.

接著是最後一個災—埃及各地長子的死亡。

The Israelites, however, are told to kill a lamb and with the blood, mark the door posts of each of their homes.

然而，以色列人被告知要殺死一隻羔羊，並用血塗抹在每家的門框上做標記。

When the “angel of death” brings the final plague and sees the blood, he will “pass over” that home – the plague of the death of the first born will not fall on those homes.

當「死亡天使」帶著最後的災來臨，看到血時，就會“越過”那個家門—長子死亡的災就不會臨到這些家庭。

That night, Pharaoh's son dies because of the plague.

那天晚上，因這災，法老的兒子死了。

And Pharaoh agrees to free the Israelites.

於是法老同意釋放以色列人。

So, each year, the Passover meal is celebrated.

所以，每年都會有慶祝逾越節的晚餐。

It celebrates God's salvation of the Israelites from Egypt.

為的是慶祝神拯救以色列人出埃及。

But now, in John 13, this meal is given its greatest meaning:

但是現在，在約翰福音 13 章，這晚餐被賦予了最大的意義：

Jesus, the lamb of God whose blood will be shed so that those who believe in him will not taste eternal death, knows the time has come to "leave this world and go to his Father" (John 13:1).

耶穌，神的羔羊，祂的血流出，使那些相信祂的人不會嘗到永恆的死亡，祂知道「自己離世歸父的時候到了」（約翰福音 13：1）。

And so, this verse continues, Jesus "now showed his disciples the full extent of his love."

因此，這節經文繼續說，耶穌「愛世間屬自己的人，就愛他們到底。」

In other words, this personal, intimate conversation is Jesus telling you and me about the cross, about God's promises, about the gift of God's presence after Jesus returns to the Father, and about how we follow Jesus as Lord.

換句話說，這一段個人的、親密的對話是耶穌告訴你和我關於十字架，關於神的應許，關於耶穌回到父那裡後神同在的恩賜，以及我們如何跟隨我們的主耶穌。

But most of all, this personal, intimate conversation is Jesus telling us who he is and how much he loves us.

尤為重要的是，這種個人的、親密的談話是耶穌自己告訴我們祂是誰，祂有多麼愛我們。

And that's how this personal conversation at Passover begins.

這就是逾越節的個人對話的開始。

Jesus shows us how much he loves us.

耶穌向我們展示了祂有多愛我們。

How many of us like to wear open-toed sandals?

我們中有多少人喜歡穿露趾涼鞋？

It's not long before dust and dirt get between the toes.

過不了多久，灰塵和污垢就會進入腳趾之間。

And we need to wash our feet when it's dusty.

特別是當我們走過塵土飛揚的路以後需要洗腳。

In Jesus' day, streets and pathways were terrible – it wasn't just dust and dirt that got between the toes.

在耶穌的時代，街道和小路是可怕的—不僅僅是腳趾之間的灰塵和污垢。

If you were invited to a home, there was usually a place to rinse feet before entering.

如果你被邀請到人家裡，在進入室內之前，通常有一個地方供客人洗腳。

If the home belonged to someone with position or wealth, they employed a servant to wash guests' feet.

如果這家人有地位或有錢，他們就會雇用一個僕人來為客人洗腳。

You see, washing feet was menial, only the lowest servant would do it.

你看，給人洗腳是卑微的，只有身分最低的僕人才會做這件事。

In fact, records reveal that wealthy Jewish homeowners employed non-Jewish slaves to wash feet.

事實上，有記錄顯示，富有的猶太房主常僱用非猶太奴隸替人洗腳。

What's more, there is no record in the ancient world of the homeowner, the host, even guests, washing feet.

更重要的是，在那個時代根本找不到房主、主人或者客人替人洗腳的記錄。

Those of social rank would not even serve food to guests.

那些非常有社會地位的人甚至不會招待客人用餐。

Only servants served food and only the lowest servant washed guests' feet.

只有僕人才伺候人吃飯，只有身分最低的僕人才為客人洗腳。

So, what is about to happen is utterly unthinkable.

因此，即將發生的事情是完全不可想像的。

Jesus picks up a towel, fills a bowl with water, and begins to wash his disciples' feet.

耶穌拿起毛巾，在盆裡裝滿水，開始為門徒洗腳。

Jesus stoops to the lowest position.

耶穌屈尊就卑至最低的位置。

We've become so accustomed to this story that we forget how shocking it is.

我們已經太熟悉這個故事了，以至於忘記了它是多麼令人震驚。

The Lord of glory, the Saviour of the world, the King of creation, the eternal and pre-existent Son, the Word become flesh, the Bread from Heaven, the Light of the World, the Good Shepherd, the Gate to eternal life, the Resurrection and the Life, picks up a towel, fills a bowl of water, and washes his disciples' feet.

這位榮耀的主、世界的救贖主、宇宙的王、自有永有的人子、道成肉身、天上的糧、世界之光、好牧人、永生的門、復活的主和生命的主、拿起毛巾，把盆裝滿水，洗門徒們的腳。

Jesus wipes the dust, the dirt, and the disgusting from between the toes of his disciples.

耶穌擦洗門徒們腳上的塵土和趾縫間的污穢。

And he does so to show them "the full extent of his love" (John 13:1) – in other words, he shows them the way of discipleship.

祂這樣做就是要向他們表明“要愛他們到底”（約翰福音 13:1）- 換句話說，祂在向他們展示做門徒的樣式。

I want us to understand this.

我希望大家能理解這一點。

This intimate, most personal conversation with his disciples – with you and me – begins not with words, but with an astonishing act of servanthood.

如此親密，與門徒們極其個人的對話—你和我—不是從語言開始，而是以作眾人僕人的舉動來開始的。

You see, if we are going to live the way of Jesus, follow him as he shows us, this is where we start – servanthood.

看到了嗎？如果你想跟隨耶穌的方式做事，就要學習祂的樣式，來開始—作眾人的僕人。

Oh, this act of washing the disciples' feet is not just about toes and water, it's about the greatest act of humble servanthood, the cross;

為門徒洗腳的舉動並不在於腳趾和水，重點是在乎偉大謙卑的僕人心態，也就是十字架；

but let's be very clear, this is discipleship, this is what it means to follow Jesus!

顯而易見，這就是門徒訓練，這就是跟隨耶穌的意義！

John 13 falls into three sections, each overlapping, but also distinct.

約翰福音 13 章分為三個部分，每個部分都有重疊，但也很獨特。

And each gives us a slightly different perspective on discipleship.

每個部分都給我們一個門徒訓練的視角，各有側重點。

The first focuses on Peter.

第一個專注的是彼得。

Jesus has begun to wash his disciples' feet.

耶穌已經開始為門徒洗腳。

He comes to Peter.

他來到彼得面前。

"Lord," says Peter, "are you going to wash my feet?"

彼得說：「主啊，你絕對不可以洗我的腳！」

Peter cannot wrap his head around what's happening.

彼得無法理解正在發生的事情。

As we've said, Jesus' action is shocking – and it disturbs Peter's sense of what is right.

正如我們所說，耶穌的行為令人震驚——它顛覆了彼得對事情對錯的認知。

"This is not what it means to follow Jesus," Peter thinks.

彼得想：「這不是跟隨耶穌的意思吧。」

We like to do things for people.

我們喜歡為人們服務。

We like to feel needed.

我們喜歡被需要的感覺。

We like to think we're making a difference.

我們喜歡認為我們正在有所作為。

The other day, I received a notification that my daughter's cellphone was roaming in the US.

前幾天，我收到通知，說我女兒的手機在美國漫遊。

My daughter was on a ferry returning from Vancouver Island to Tsawwassen and the ferry route passes across the international border.

我女兒乘坐渡輪從溫哥華島返回南三角洲，渡輪路線穿過國際邊界。

Her phone instantly picked up reception in the US.

她的手機立即在美國接到信號。

I didn't want a roaming charge.

我不想付漫遊費用。

So I called the cellphone company.

所以我打電話給手機公司。

At the end of the call, the agent who served me said, "This is the best conversation I've had all day. Thank you for being so nice."

在電話結束時，為我服務的人說：「這是我一整天進行的最有意義的談話。謝謝你對我這麼友善。」

See, I can be nice! But you know how you feel when someone says something like that.

你看，我可以友善的！但是你知道當有人對你說這樣的話時你會有什麼感受。

You like to make a difference – it feels good.

你喜歡有所作為——感覺很好。

It's the same as a disciple:

和門徒一樣：

we like to do something for Jesus:

我們喜歡為耶穌做點什麼：

visiting someone in hospital, giving a donation to help people downtown, cleaning dishes in the kitchen, letting another car enter a lineup, getting up earlier to pray, going to the Bible study, serving in a ministry.

到醫院探望病人，捐款幫助市中心的人，在廚房裡洗碗，禮讓另一輛車先行，早起禱告，去查經學習，在不同的事工中服侍。

These are all good.

這些都很好。

But unless we let Jesus serve us, we won't understand what it means to be a disciple.

但除非我們讓耶穌服侍我們，否則我們不會明白成為門徒意味著什麼。

This is the point of Jesus' reply to Peter: "Unless I wash you, you have no part with me."

這就是耶穌回答彼得的要點：「我若不洗你，你就與我無份了。」

You see, the foot-washing is a symbol of something much more important: to follow Jesus means we must receive from him first.

你看，洗腳是更重要的象徵：跟隨耶穌意味著我們必須首先從祂那裡領受。

We let him serve us.

我們讓祂服侍我們。

And that's the cross!

這就是十字架！

Jesus is saying, "Receive the gift of salvation I give you at the cross."

耶穌說：「接受我在十字架上賜給你們的救恩禮物。」

This is what Peter must accept – otherwise there is no part with Jesus, we cannot know him.

這是彼得必須接受的－否則就與耶穌無份了，我們就無法認識祂。

Being a Christian is not about doing nice things for people.

成為基督徒不是為人做好事。

It is, above all, about receiving what God has done for us at the cross.

最重要的是，接受神在十字架上為我們成就的一切。

Everything else in these chapters will only make sense once we let Jesus "wash our feet" – the cross.

要理解這些章節中的其它內容，只有藉著我們讓耶穌「洗我們的腳」才可以，因這就是十字架。

And here's the shock!

真是石破天驚啊！

The shock of the cross, the disturbing fact about the cross, is that to let Jesus cleanse us, we must admit that we are dirty – admit our sin – and that the only way to be clean is to trust in the saving grace of Jesus at the cross.

十字架的震撼，關於十字架令人不安的事實，是為了讓耶穌潔淨我們，我們必須承認我們是污穢的 - 承認我們的罪 - 而潔淨的唯一方法是相信耶穌在十字架上的救贖恩典。

That is very hard for proud, religious, nice people who like to do things for others to feel good about it.

對於驕傲的人來說，成為虔誠的、善良的、樂於助人的人，是相當困難的。

Peter had to learn this.

彼得必須學會這一點。

I think we all do, over and over.

我認為我們都要學會，反覆不斷地去做。

How often during the day do I think about all that I need to do?

在一天當中有多少次會思想我所有需要做的事情？

And at the end of the day, turn it back to Jesus and say, "It was all for your glory!"

在一天結束時，對耶穌說：「這一切都是為了你的榮耀！」

And yes! That's good.

是的！很好。

But then to hear Jesus say to me, "And did you let me do anything?"

但後來聽到耶穌對我說：「你讓我做了什麼嗎？」

Will you let Jesus "wash your feet"?

你會讓耶穌「洗你的腳」嗎？

Will you let the Lord of glory stoop so low to die on the cross for you?

你會讓榮耀的主卑躬屈膝，為你死在十字架上嗎？

That's where discipleship begins.

這就是門徒訓練的開始。

The next section introduces a terrifying darkness.

下一節介紹一個可怕的至暗時刻。

Judas enters the scene.

猶大進入場景。

Judas has been with Jesus throughout Jesus' ministry.

猶大在耶穌的整個事工中一直與耶穌同在。

He's seen Jesus heal, forgive, restore, and teach.

他看到耶穌醫治、饒恕、修復和教導。

But Judas has a different agenda.

但猶大有不同的議程。

He's let the devil take charge.

他讓魔鬼掌權。

He will betray Jesus.

他會出賣耶穌。

The great tragedy is that while Jesus washed Judas' feet, Judas was already planning his devilish move.

最大的悲劇是，當耶穌為猶大洗腳時，猶大已經在計劃他的魔鬼行動。

Here's the sobering truth!

這是發人深省的事實！

There can be those who go through all the motions of being a Christian, attend prayer meetings, give generously, lead Bible studies, but they've never come to the cross.

有些人可以做一個基督徒可能做的所有事情，參加禱告會，慷慨奉獻，帶領聖經學習，但他們從未來到十字架前。

Or perhaps they came to the cross long ago, but being a disciple no longer interests them – they have their own agenda.

或者他們很久以前就來到十字架前，但他們不再感興趣做門徒——他們有自己的議程。

Robert Robinson wrote the famous hymn "Come Thou Fount of Every Blessing."

羅伯特·羅賓遜（Robert Robinson）寫了一首著名的讚美詩「萬福源頭」。

Some years after he wrote it, he drifted away from Jesus.

在他寫下這首詩幾年後，他漸漸遠離耶穌。

He gave into sin of various kinds and became deeply troubled in his spirit.

他屈服於各種罪，靈裡變得軟弱，被憂慮和深深的不安困擾。

He decided to travel hoping to find some kind of relief for his great sense of being lost.

他決定去旅行，希望藉此為他的巨大迷失感找到某種解脫。

On one of his journeys, he met a young woman who was clearly a devout Christian.

在一次旅途中，他遇到了一位年輕女子，她顯然是一位虔誠的基督徒。

She asked him what he thought of a hymn she had just been reading.

她問他怎麼看她剛剛讀的讚美詩。

To his astonishment, she read the hymn "Come Thou Fount of Every Blessing" – the hymn he'd written many years before.

令他驚訝的是，她讀了「萬福源頭」——這是他多年前寫的讚美詩。

Robert tried to avoid answering her.

羅伯特試圖迴避。

But he began to weep.

但他開始哭泣。

With tears streaming down his cheeks, he said, “I am the man who wrote that hymn and I’d give anything to experience again the joy I once knew.”

他淚流滿面地說：「我是寫那首讚美詩的人，我願意付出一切來再次體驗我曾經經歷的喜樂。」

The young woman was taken completely by surprise, but she reassured him that the “streams of mercy” mentioned in his hymn still flowed.

這位年輕女子被嚇了一跳，但她向他保證，他的讚美詩中提到的“恩典之泉”仍然在湧流。

Robert Robinson turned his “wandering heart” back to Jesus – and found again the love of his Lord.

羅伯特·羅賓遜將他「流浪的心」再一次轉向耶穌，並重新找到了主的愛。

Judas will betray Jesus.

猶大將出賣耶穌。

This section in John 13 is terrifying.

約翰福音 13 章的這部分是可怕的。

Don’t go through the motions of Christianity – come to the cross and receive grace.

不要僅僅履行基督徒所做的事情—來到十字架上接受恩典。

Jesus will welcome you back.

耶穌會歡迎你回來。

Finally, John 13 closes with the first recorded time Jesus tells us of his new command.

最後，約翰福音 13 章以耶穌第一次有記錄地告訴我們祂的新命令作為結束。

This command will be repeated several times in these chapters – it’s lies at the heart of this personal message from Jesus.

這個命令將在這些章節中反覆出現—這是耶穌個人信息的核心。

Jesus says, “A new command I give you: Love one another. As I have loved you, so you must love one another.

By this everyone will know that you are my disciples, if you love one another.”

耶穌說：「我賜給你們一條新命令，乃是叫你們彼此相愛；我怎樣愛你們，你們也要怎樣彼此相愛。你們若彼此相愛，眾人因此就認出你們是我的門徒了。」

Last week, we spoke about what this love is – God’s selfless love that sent Jesus as an atoning sacrifice for our sins.

上周，我們談到了這是一種什麼樣的愛—神無私的愛，差遣耶穌為我們的罪作贖罪祭。

Here in John 13, it is no accident that Jesus gives this command after he has washed his disciples’ feet.

在約翰福音 13 章，耶穌在給門徒洗腳之後發出這個命令並非偶然。

You see, it is the quality of our love for one another – to wash one another’s feet as Jesus says in John 13:14 – that shows the world the truth of Christianity.

你看，正是我們彼此相愛的品質—正如耶穌在約翰福音 13：14 中所說的那樣，彼此洗腳一向世界展示了基督教的真理。

Doctrine matters, as we learned last week, but the Gospel is “heard” when people see how we stoop to serve and love one another.

正如我們上周所學到的，教義很重要，但是當人們看到我們如何甘心謙卑彼此服侍和相愛時，他們就「聽到了」福音。

15 years ago, Catherine and I went to Toronto for two weeks so I could do some research on my doctoral thesis

15 年前，凱薩琳和我要去多倫多兩個星期，來做我博士論文的研究。

It was a busy time.

那是一段非常忙碌的時光。

We had also planned to do some home renovations: rip out the old carpet and lay laminate flooring, repaint all the interior walls, upgrade the electrical outlets, install new windows, and so on.

我們還計劃進行一些家庭裝修：拆除舊地毯並鋪設強化木地板，重新粉刷所有內牆，升級電源插座，安裝新窗戶等等。

What we didn't know was that the moment we left our house to go to the airport to fly to Toronto – and I mean the moment we drove away – the congregation at First Baptist Penticton went into action.

我們不知道的是，當我們離開家去機場飛往多倫多的那一刻—我的意思是我們開車離開的那一刻—彭蒂克頓第一浸信會的會眾開始行動了。

One member had a key to our home.

一位教會成員有我們家的鑰匙。

So, for the next two weeks, day and night, the congregation completed all the renovations for us: carpets ripped out, laminate flooring laid, walls repainted, outlets upgraded, windows installed, and so on.

因此，在接下來的兩周里，無論白天還是黑夜，會眾為我們完成了所有的裝修：撤掉地毯，鋪設強化木地板，重新粉刷牆壁，升級插座，安裝窗戶等等。

The evening we returned, we were greeted by several church members.

當我們回來的那天晚上，我們受到了幾位教會成員的歡迎。

They opened the front door!

他們打開了前門！

As we entered all we could do was weep with gratitude.

當我們進門時，我們所能做的就是感激地哭泣。

Such was the love shown.

愛就是這樣彰顯出來。

But what was even more wonderful were the conversations we had with neighbours

但更美妙的是我們與鄰居的對話

– they had seen people come and go for the two weeks; now these neighbours had witnessed Christian love in action – and it was a great way to share Jesus with them.

– 兩周以來，他們看到人們來來往往；這些鄰居們見證了基督徒的愛在行動 - 這是與他們分享耶穌的好方法。

That's a remarkable story of Christian love.

這是一個關於基督徒之愛的非凡故事。

At the same time, let us remember that this Saturday, September 30, is National Day for Truth and Reconciliation.

與此同時，讓我們記住，9月30日星期六是全國真相與和好日。

We remember a very painful part of our national history:

我們記念國家歷史中非常慘痛的一段史實：

children who never came home and the survivors of residential schools, their families, and their indigenous communities.

那些再也不能回家的孩子和寄宿學校的倖存者，他們的家庭和原住民社區。

It is sobering to consider that many who followed Jesus were responsible for these residential schools.

那些負責這些寄宿學校的人許多是跟隨耶穌的信徒，這實在值得我們深刻反思。

We weep at the horrific harm done in the name of Jesus to indigenous peoples.

我們為那些奉耶穌之名對原住民所造成的可怕傷害而哭泣。

Two stories: one of Christian love; the other of Christian failure.

兩個故事：一個是基督徒的愛；另一個是基督徒的失敗。

In John 13-17, Jesus has a personal message for us.

在約翰福音 13-17 章中，耶穌為我們提供了一個個人信息。

It begins with the most shocking action – Jesus washes his disciples' feet.

它始於最令人震驚的行動—耶穌為門徒洗腳。

“He showed them (and us!) the full extent of his love,” John 13:1 says.

約翰福音 13：1 說的「他一向愛世間屬自己的人（和我們！），就愛他們到底。」

Today, this message is desperately needed.

今天，我們迫切需要這個信息。

People need to see Christian love in action and not to see Christian failure on display.

人們需要看到基督徒的愛在行動，而不是看到基督徒的失敗。

For this to happen, let us let him “wash our feet” – let us receive him as the Lord who died for us.

為此，讓我們允許祂「洗我們的腳」—讓我們接受祂是主，因祂為我們而死。

Let us not wander from his grace, but if we do, know we can return to him and call on him – he will receive us.

讓我們不要偏離祂的恩典，即使我們偏離了，要知道，我們依然可以回到祂身邊並且呼求祂—祂會擁抱我們。

And let us love one another as he loves us – then our nation will “hear” the truth of the Gospel, the Gospel of truth and reconciliation.

讓我們彼此相愛，就像祂愛我們一樣—然後我們的國家將「聽到」福音的真理，真理與和好的福音。