

Sermon 講道信息
 October 十月 15, 2023
 John 約翰福音 15:1-17
 “Remain” 「常在」

Ancient Christian tradition says that when the Apostle John, the disciple of Jesus who wrote John’s Gospel (where our reading comes from) was a church leader in Ephesus, his hobby was raising pigeons.

古代基督教傳統說，寫約翰福音的耶穌的門徒使徒約翰（我們今天的經文）是以弗所的教會領袖，他的愛好是養鴿子。

Apparently, on one occasion, another church leader who had just returned from hunting, passed by John’s house. 據說，有一次，另一位剛打獵回來的教會領袖路過約翰的家。

He saw John tending to one of his birds. 他看見約翰在照顧他的一隻鴿子。

The church leader gently rebuked the Apostle John for spending his time so frivolously. 教會領袖委婉地斥責使徒約翰如此輕率地消磨他的時間。

John looked at the church leader’s bow – the bow he had been using to hunt with.

約翰看著教會領袖的弓——他用來打獵的弓。

John said the string on the bow was loose. 約翰說弓上的弦鬆了。

“Yes,” the church leader said, “I always loosen the string on my bow when it’s not in use. If it stayed tight, it would lose its strength and fail me in the hunt.”

教會領袖說「是的，我總是在不使用弓的時候把弦鬆開。如果它保持緊繃，它會失去力量，讓我在狩獵中失敗。」

The Apostle John immediately responded, “And I am now relaxing the bow of my mind so that when my Lord tells me, I may be better able to shoot the arrows of divine truth.”

使徒約翰立即回答說：「我現在放鬆了我的思想弓，這樣當我的主吩咐我時，我就可以更好地射出神聖真理的箭。」

I don’t know if the story is true or not, but I like to think it is because of what John records in today’s passage.

我不知道這個故事是真是假，但我想要相信這是真的，因為約翰在今天的經文中記錄的話語。

John records Jesus’ words: “Remain in me. Apart from me, you can do nothing. This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.” (John 15:4a, 5b, 8).

約翰記錄了耶穌的話：「你們要常在我裏面，因為離了我，你們就不能做甚麼。你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。」（約翰福音 15：4a，5b，8）。

I picture John, years later, a leader in the church in Ephesus, caring for his pigeons, reflecting upon these words of Jesus, and remembering how important it is to rest in Jesus – but to rest in Jesus in order to be prepared to serve Jesus.

我想像約翰，多年後，作為以弗所教會的領袖，照顧著他的鴿子，反思著耶穌的這些話，並記住在耶穌里安息是多麼重要 - 為了準備服侍耶穌，在耶穌裡休息是多麼重要。

John 13-17 is Jesus' personal message to his disciples – his disciples when he was here on earth 2000 years ago, and his disciples now, you and me.

約翰福音 13-17 是耶穌給門徒的個人信息—2000 年前祂在地上的門徒，現在祂的門徒，也就是你我。

Jesus will soon be crucified, buried, resurrected, and then ascend to his Father's right hand.

耶穌很快就會被釘在十字架上，埋葬，復活，然後升到祂父的右邊。

He will go to prepare a place for you and me, and he will return one day.

祂會去為你和我準備一個地方，總有一天祂會回來的。

Until then, how shall we live? 在那之前，我們該如何生活？

Jesus gives us another Advocate, the Holy Spirit. 耶穌給了我們另一位保惠師，聖靈。

The Spirit is the very presence of Jesus. 聖靈就是耶穌的同在。

The Spirit's purpose is to make Jesus known to us, in us, and through us.

聖靈的目的是讓我們在內和透過我們自己來認識耶穌。

Now, in John 15, Jesus tells us what it means to be in relationship with himself – and he uses a most potent image: the vine.

現在，在約翰福音 15 章，耶穌告訴我們與自己建立關係意味著什麼—祂使用了一個最有力的形象：葡萄樹。

In the Bible, the vine and grapes were a symbol of God's people.

在聖經中，葡萄樹和葡萄是神子民的象徵。

Remember the spies entering the promised land in Numbers 13.

還記得民數記 13 章中進入應許之地的探子嗎。

What do they bring back? 他們帶回了什麼？

Figs, pomegranates, and a branch from a vine bearing a cluster of grapes.

無花果、石榴和一根葡萄樹枝，上面結著一串葡萄。

In Jeremiah 2:21, the Lord says he planted Israel, "like a choice vine of sound and reliable stock."

在耶利米書 2：21 中，耶和華說他栽種以色列，「為上等的葡萄樹，全用純正的種子。」

Hosea 10:1 says, "Israel was a spreading vine; he brought forth fruit for himself."

何西阿書 10：1 說：「以色列是茂盛的葡萄樹，結果繁多。」

Isaiah 5 begins with a parable of Israel tending a vineyard.

以賽亞書 5 章以以色列人照看葡萄園的比喻開始。

But there is a great tragedy with each of these references: Israel was a vineyard, but a vineyard that failed.

但是，這些引用中的每一個都有一個巨大的悲劇：以色列是一個葡萄園，但一個失敗的葡萄園。

This vineyard produced poor or even no crop. 這個葡萄園的收成很差，甚至沒有收成。

Isaiah 5:2 says, “Then he looked for a crop of good grapes, but it yielded only bad fruit.”

以賽亞書 5：2 說：「指望它結葡萄，反倒結了野葡萄。」

The Old Testament longs for a true vine whose branches would produce only good fruit.

舊約聖經渴望一棵真正的葡萄樹，一棵枝子只會結出好果子的葡萄樹。

Psalm 80:16-17 declare: “Your vine is cut down, it is burned with fire; at your rebuke your people perish. Let your hand rest on the man at your right hand, the son of man you have raised up for yourself.”

詩篇 80：16-17 說：「這樹已經被火焚燒，被刀砍伐，因你臉上的怒容就滅亡了。願你的手扶持你右邊的人，你為自己堅固的人子。」

Now read John 15:1: “I am the true vine, and my Father is the gardener.”

現在讀約翰福音 15：1：「我就是真葡萄樹，我父是栽培的人。」

Where Israel failed because of disobedience and idolatry, Jesus succeeds because, as John 14:31 says, he does “exactly what my Father has commanded me.”

以色列因悖逆和拜偶像而失敗的地方，耶穌成功了，因為正如約翰福音 14：31 所說，「祂是照着父命令我的。」

So, with the last of seven great “I am” sayings in John’s Gospel, Jesus declares that he is the “true” vine.

因此，耶穌用約翰福音中七句偉大的「我是」中的最後一句，宣告他是「真」葡萄樹。

The hope of Israel – the hope of the world – is found in Jesus.

以色列的盼望—世界的盼望—於耶穌身上得以尋得。

Let me pause and ask: who is Jesus to you and to me?

我先停一下，問你們一個問題：耶穌對你和我誰呢？

This personal message of Jesus to his disciples – not to the world right now – reaches into our soul and demands of us an answer: who is Jesus to you and to me?

耶穌給門徒的個人信息 — 不是給這個世界的信息 — 深入我們的靈魂深處，且要求我們回答：耶穌對你和我來說是誰？

Think about the seven great “I am” sayings in John’s Gospel:

想想約翰福音中的七句偉大的「我是」：

I am the bread of life; I am the light of the world; I am the gate; I am the good shepherd; I am the resurrection and the life; I am the way, the truth, and the life; I am the true vine.

我是生命的糧；我是世界的光；我是羊的門；我是好牧人；我是復活和生命；我是道路、真理和生命；我是真葡萄樹。

If he is anything other than the centre of our lives, the core of our being, the very heartbeat that sustains us, the great “I am”, then can we honestly say, “I am his”?

如果祂不是我們生活的中心，我們存在的核心，支撐我們的心跳，偉大的「我是」，那麼我們可以誠實地說，「我是祂的」嗎？

Yes, we remember God’s great love for us – but let’s not dilute the power of these absolute and unparalleled statements of Jesus.

是的，我們記得神對我們的大愛 - 但我們不要稀釋耶穌這些絕對和無與倫比的陳述的力量。

There's no side-stepping his call upon our lives: 我們不可能迴避祂對我們生活的呼召：

“If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.”

「人若不常在我裏面，就像枝子被丟在外面，枯乾了，人撿起來，扔進火裏燒了。」

This morning, with the Father as the gardener and Jesus as the true vine, God offers us renewal and life. 今天早上，藉著栽培的天父和身為真葡萄樹的耶穌，神賜給我們更新和生命。

First, Jesus calls us to remain in him. 首先，耶穌呼召我們常在祂裡面。

The word “remain” – or “abide” – occurs 11 times in these verses.

「常在」或「住在裡面」這個詞在這些經文中出現了 11 次。

Clearly, remaining in Jesus matters to Jesus. 顯然，常在耶穌里對耶穌很重要。

But what does he mean? 但祂是什麼意思？

It is tempting to think that remaining in Jesus primarily means having an inward peace: no matter what happens around us or to us, Christ's peace is our security.

人們很容易認為常在耶穌里主要意味著擁有內在的平安：無論我們周圍或發生在我們身上的事情，基督的平安都是我們的保障。

This is not what Jesus means here. 這不是耶穌在這裡的意思。

Jesus emphasizes a moral quality. 耶穌強調一種道德品質。

Remaining in Jesus means to follow Christ's example of obedience to the will of God.

常在耶穌里意味著效法基督順服神旨意的榜樣。

John 15:10 makes this clear: “If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love.”

約翰福音 15：10 清楚地表明：「你們若遵守我的命令，就會常在我的愛裏，正如我遵守了我父的命令，常在他的愛裏。」

This is intensely practical. 這是非常實用的。

In his commentary on John's Gospel, our dear friend Pastor Bruce says the mark of an abiding heart is a conscience clear before God and man.

我們親愛的朋友布魯斯牧師在對約翰福音的解釋中說，一顆常在耶穌裡的心的印記是在神和人面前問心無愧。

Our lives are governed by the desire to obey Jesus: what is God commanding you to do today?

我們的生活被順服耶穌的願望所支配：神今天命令你做什麼？

What is his will for you today? 祂今天對你的旨意是什麼？

Perhaps it starts with a prayer, like the prayer of a 13th-century English church leader: “May I know Thee more clearly, Love Thee more dearly, Follow Thee more nearly [closer].”

也許它始於一個禱告，就像 13 世紀英國教會領袖的禱告：「願我更清楚地認識你，更深愛你，更近地跟隨你。」

What does this look like? 這是什麼樣子的呢？

Jesus tells us. Verse 7 says, “and my words remain in you.”

耶穌告訴我們。第 7 節說，「我的話也常在你們裏面。」

One thing that always impressed me with the pastor of the church I attended when I was at seminary was that on his desk, front and centre, was an open Bible – a Bible with its frayed spine, worn pages, and curled corners because pages had been turned over so many times.

我上神學院時，我所參加的教會的牧師一直給我留下深刻印象的一件事是，在他的桌子上，正中間，是一本打開的聖經——一本書脊磨損、書頁磨損、角落捲曲的聖經，因為書頁被翻了很多次了。

I have in my possession another Bible – this one belonged to a pastor who died 20 years ago but had served Jesus on the prairies for decades: it too is worn, almost falling apart.

我手裡還有另一本聖經——這本是 20 年前去世的一位牧師的，但他在草原三省那裡服侍耶穌幾十年了：這也破舊不堪，幾乎分崩離析。

Both pastors had a quality about them that oozed Christ: gracious, patient, discerning, wise.

兩位牧師身上都有一種散發著基督氣息的品質：恩慈、有耐心、有辨別力、有智慧。

They epitomize the adage: Bibles that are falling apart are read by people who are not.

他們集中體現了這句格言：分崩離析的聖經是要被不分崩離析的人閱讀的。

Remaining in Jesus – living a life of obedience – comes as our lives are saturated with the Word of God.

常在耶穌里——過順服的生活——就是當我們的生活被神的話語所浸透。

As we let Scripture penetrate our lives, we’re like a stone smoothed by the constant repetition of the water washing over it: our lives become less angular, less obtuse, less rough as we let the Spirit speak God’s Word to us.

當我們讓聖經滲透到我們的生活中時，我們就像一塊石頭，被不斷重複的水沖刷著它：就當我們讓聖靈向我們說話，我們的生活變得不那麼棱角分明，不那麼遲鈍，不那麼粗糙。

Remaining in Jesus is obedience to God – and obedience to God is learned as we follow God’s word. 常在耶穌里就是順服神——順服神是當我們遵循神的話時學會的。

Remaining in Jesus also means producing fruit. 常在耶穌里也意味著結出果子。

The purpose of the vine is to produce fruit. 葡萄樹的目的是結出果實。

Vines or branches that do not produce fruit are only good for the fire, as Jesus says in verse 6.

不結果子的葡萄樹或樹枝只對火有益，正如耶穌在第 6 節所說。

But God’s desire is that we are fruitful. 但神的願望是讓我們結果子。

It is tempting once again to misunderstand what Jesus means.

我們很容易再次誤解耶穌的意思。

Are the fruit God desires the fruit of the Holy Spirit mentioned in Galatians 5?

神想要的果子是加拉太書 5 章中提到的聖靈的果子嗎？

For sure, such fruit is vital. 當然，這樣的果子是至關重要的。

But in John 15, Jesus means the fruit of witness.

但在約翰福音 15 章中，耶穌的意思是作見證的果子。

Remember the image of the vineyard: it was a call to Israel to holy living as a witness to the surrounding nations.

記得葡萄園的形象：這是對以色列人的呼召，作為周圍國家的見證，過著聖潔的生活。

Israel was to be a light for the Gentiles (Isaiah 49:6). Israel failed.

以色列要成為外邦人的光（以賽亞書 49：6）。以色列失敗了。

But we, branches in the true vine – Jesus – are now witnesses.

但是我們，真葡萄樹上的枝子—耶穌—現在是見證人。

Look at verse 16: “You did not choose me,” Jesus says, “but I chose you and appointed you to go and bear fruit – fruit that will last.”

請看第 16 節耶穌說：「不是你們揀選了我，而是我揀選了你們，並且派你們去結果子，讓你們的果子得以長存。」

Our purpose is to honour Christ by proclaiming him to the world.

我們的目的是通過向世界宣告基督來榮耀他。

This is why you are a branch of the true vine within your family, among your friends, at your workplace, in your neighbourhood, to strangers.

這就是為什麼你是你家庭、朋友、工作場所、鄰里、陌生人中真葡萄樹的一個分支。

You are God’s witness, chosen by Jesus, to bear fruit.

你是神的見證人，被耶穌揀選，要結出果子。

To bear fruit can only happen as we depend upon Christ: “If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.” (Verse 5).

只有當我們依靠基督時，才能結出果子：「常在我裏面的，我也常在他裏面，這人就多結果子，因為離了我，你們就不能做甚麼。」（第 5 節）

D.L. Moody, the famous 19th-century American evangelist, was invited as a young man to preach at a large church.

19 世紀著名的美國傳教士穆迪（D.L. Moody）年輕時曾被邀請到一個大教堂講道。

This was before his great evangelistic ministry began.

這是在他偉大的傳福音事工開始之前。

During the morning service nothing memorable happened.

在早上的崇拜期間，沒有什麼令人難忘的事情發生。

But at the evening service, the Spirit of God moved wonderfully: hundreds of people responded to his call to salvation.

但在晚間崇拜中，神的靈奇妙地動工了：數百人回應了他救恩的呼召。

So great was the response, that Moody remained several more days as thousands came to Jesus. 回應是如此之大，以至於穆迪又留了幾天，成千上萬的人來到耶穌面前。

But D.L. Moody was intrigued. 但穆迪很感興趣。

What was the difference between the morning and evening congregations that first Sunday.

第一個主日的早堂和晚堂的會眾有什麼區別。

Eventually, he discovered that the sister of a bedridden woman had come to church that Sunday morning. 最終，他發現一個臥床不起的女人的妹妹在那個主日早上來到了教堂。

Each Sunday, she returned home and told her bedridden sister about the services.

每個星期天，她回到家，告訴臥床不起的姐姐崇拜的事情。

Usually, she said they were uneventful. 通常，她說都是平淡無奇。

But that Sunday, she told her bedridden sister that “a Mr. Moody from America was preaching.”

但那個星期天，她告訴臥床不起的姐姐，「一位來自美國的穆迪先生正在講道。」

The bedridden woman instantly replied, “I will have no Sunday lunch today, I must pray.”

臥床不起的女人立即回答說：「我今天不吃午餐，我必須祈禱。」

See, she had once read about D.L. Moody and so for years prayed that God would bring him to preach in her church.

看，她曾經讀過關於穆迪（D.L. Moody）的故事，所以多年來一直祈禱神會帶他到她的教會講道。

Now, her prayer was answered. 現在，她的禱告得到了回應。

She knew things were going to happen. 她知道事情將要發生。

She spent the rest of the day praying. 她花了一天的餘下時間祈禱。

And the results were amazing – that night D.L. Moody’s ministry as one of the greatest evangelists of his time began – because a bedridden woman walked closely with Jesus and a young preacher longed for the Spirit to move.

結果是驚人的一那天晚上，穆迪作為他那個時代最偉大的傳道人之一的事工開始了—因為一個臥床不起的女人靠近耶穌，一個年輕的傳道人渴望聖靈的感動。

Together, they knew that apart from Jesus we can do nothing.

他們都明白，離開耶穌，我們什麼也做不了。

But with Jesus, there was so much fruit. 但是在耶穌那裡，就能結出那麼多的果子。

Remain in him. 常在祂裡面。

But there’s another side to this: John 15:3 says the Father prunes every branch so it will be even more fruitful. 但這還有另一面：約翰福音 15：3 說父修剪乾淨，使枝子結更多的果子。

Pruning is the process of cutting or trimming the vine. 修剪是修剪葡萄藤的過程。

Vineyard owners know how important this is. 葡萄園主知道這有多重要。

One owner from California says, “If the vine is not pruned it reverts to its wild nature, climbing everywhere with its tiny, scraggly bunches of uneven grapes.”

一位來自加州的葡萄種植者說：「如果不修剪葡萄藤，它就會恢復野性，帶著一串又小又亂七八糟的葡萄到處爬。」

So, he says, “Every year we decide whether to prune them back harder, or to let them grow a bigger, or return them to the same size and shape they were the year before.”

所以，他說，「每年我們都會決定是把它們修剪得更多，還是讓它們長得更大，或者讓它們恢復到與前一年相同的大小和形狀。」

God is determined to make us fruitful – may that encourage you.

神決心使我們生產更多 — 願這鼓勵你。

But to make us fruitful, God must strip away the unnecessary, the wild, the scraggly.

但要使我們結果子，神必須剝去不必要的、狂野的、亂七八糟的。

Sometimes he cuts off what seems good, alive, new, fresh.

有時他會切斷看起來好的、有生命的、新的、新鮮的。

But he knows that such growth will take up energy that is not for his glory.

但祂知道，這樣的增長會消耗不是為了祂的榮耀的能量。

Other times, he cuts off what is established, what has become normal in our lives.

其他時候，他切斷了既定的東西，我們生活中已經變得正常的東西。

Either way, the Father says, “I must cut this out, remove it – it’s going to be painful – but it’s necessary for you to bear good fruit.”

無論哪種方式，天父說：「我必須把它剪掉，把它去掉—這將是痛苦的一但這是你結出好果子的必要條件。」

Difficult circumstances or trials can be God’s way of pruning us.

困難的環境或考驗可能是神修剪我們的方式。

Hebrews 12:11 says that none of these appear “pleasant at the time, but painful. Later, however, it produces a harvest.”

希伯來書 12：11 說，這些都是「當時不覺得快樂，反覺得痛苦；後來卻為那經過鍛鍊的人結出平安的果子，就是義的果子。」

Maybe you look back on a difficult time but now see how the Lord used that to produce better fruit in your life.

也許你回顧一段艱難的時光，但現在看看主如何使用它在你的生活中結出更好的果子。

Maybe you are going through a tough time today.

也許你今天正在經歷一段艱難的時期。

How is the Lord pruning you during this time so that you produce better fruit?

在這段時間里，主如何修剪你，使你結出更好的果子？

Remaining in Jesus means pruning – pruning is not comfortable but be assured God is at work making you more fruitful.

常在耶穌里意味著修剪—修剪是不舒服的，但請放心，神在工作，使你更有成果。

Finally, “remaining in Jesus” means experiencing and sharing Christ’s love.

最後，「常在耶穌里」意味著經歷和分享基督的愛。

Jesus says in John 15:9, “As the Father has loved me, so have I loved you. Now remain in my love.”

耶穌在約翰福音 15：9 中說：「我愛你們，正如父愛我一樣；你們要常在我的愛裏。」

These words and the words that follow, don’t they bring us to the cross?

這些話和後面的話，不把我們帶到十字架上嗎？

“Greater love has no-one that this: to lay down one’s life for one’s friends.” (Verse 13).

「人為朋友捨命，人的愛心沒有比這個更大的了。」（13 節）

All talk of remaining in Jesus, all talk of bearing fruit is only because Christ lay down his life for us. 所有關於常在耶穌里，所有談論結出果子，只是因為基督為我們捨命。

Notice then why the cross is so important. 請注意為什麼十字架如此重要。

The cross shows us God’s love: we were lost, condemned because of our sin.

十字架向我們展示了神的愛：我們迷失了，因為我們的罪而被定罪。

But Jesus gives his life so we can know God. 但耶穌獻出祂的生命，所以我們才能認識神。

The cross opens the way for a relationship with God, not as servants, who exist just to do their master’s bidding, but as friends from whom nothing is hidden, everything is shared: “I called you friends, for everything that I learned from my Father I have made known to you.” (Verse 15).

十字架為與神的關係開闢了道路，不是作為僕人，他們只是為了聽從主人的命令而存在，而是作為朋友，沒有什麼隱瞞的，一切都是共用的：「但我稱你們為朋友，因為我從我父所聽見的一切都已經讓你們知道了。」（第 15 節）。

The cross deepens our life of prayer as we learn that to pray in his name is to pray for his glory:

“Then the Father will give you whatever you ask in my name.” (Verse 16).

十字架加深了我們禱告的生活，因為我們瞭解到奉祂的名禱告就是為祂的榮耀禱告：

「你們奉我的名，無論向父求甚麼，祂會賜給你們。」（第 16 節）。

And the cross defines our love for one another: “Love each other as I have loved you.” (Verse 12). 十字架定義了我們對彼此的愛：「你們要彼此相愛，像我愛你們一樣。」（第 12 節）。

This day, Jesus calls you to remain in him – it’s abiding, being anchored to Jesus; continually connected to him as we obey his commands revealed in Scripture; submitting to the cut and trim of his pruning knife, knowing that he prunes so we will bear much fruit; resting in the truth of his love as our friend – the greatest love because it is the cross.

今天，耶穌呼召你常在他裡面——這是連結一起的，是錨定在耶穌身上的；當我們遵守聖經中啟示的命令時，將不斷與祂聯繫；屈服於祂修剪刀的割割，因為我們知道這會結出很多果實；安息在祂稱我們為朋友的愛的真理中——也就是最大的愛，因為是十字架的愛。

I read about a professor of preaching at a theological college in Florida.

我了解過佛羅里達一所神學院的一位講道學教授。

Each year, this skilled preacher and his wife travel to the north-west United States, to Cape Cod in Massachusetts.

每年，這位熟練的講道者和他的妻子都會前往美國西北部，馬薩諸塞州的科德角。

They visit a tiny Baptist church just to hear the pastor preach.

他們會探訪一個小浸信會教堂，只是為了聽牧師講道。

The professor of preaching says the pastor preaches so badly: he butchers the English language, his sermon scripts would fail any preaching class, and his preaching method is out-of-touch. 講道教授說，牧師講道太糟糕了：他英語太爛，他的講道稿在任何講道課上都失敗，而且他的講道方法老舊。

See, the pastor of this tiny church opens his Bible each week, reads a verse of Scripture, and then explains it to the congregation.

看，這個小教會的牧師每周打開他的聖經，讀一節經文，然後向會眾解釋。

Then he reads the next verse and explains it. 然後他讀下一節經文並解釋它。

When his 20 minutes are up, he closes the Bible. 當他的 20 分鐘結束時，他合上聖經。

Next Sunday, he opens it to where he left off and starts with the next verse.

下個星期天，他把它打開到他上週讀完的地方，從下一節經文開始。

The professor of preaching says the sermons are so dull. 講道教授說這道太沉悶了。

So, why does this professor of preaching and his wife travel over 2,300 kilometers to this church when they are on vacation?

那麼，為什麼這位講道教授和他的妻子在度假時要走 2300 多公里到這個教堂呢？

He says that as he listens to this Baptist pastor, he's always been blessed magnificently.

他說，當他聽這位浸信會牧師講道時，他總是受到極大的祝福。

He says this small Baptist congregation are full of the Spirit; they are growing; they are excited; they are obedient to God's word; they are full of the joy of Christ.

他說這個浸信會的會眾被聖靈大大充滿；他們正在成長；他們很興奮；他們順服神的話語；他們充滿了基督的喜樂。

What's the secret? 秘訣是什麼？

It's clearly not technique. 這顯然不是技巧。

It's abiding. 是住在主裡面。

That Baptist pastor and the small congregation walk with Christ daily and they bear fruit.

那位浸信會牧師和小會眾每天都與基督同行，他們也就結出了果實。

"Remain in me, and I will remain in you," says Jesus.

耶穌說：「常在我裏面，我也常在你們裏面。」