

Sermon 讲道信息-April 四月 14, 2024  
 Christianity's DNA – Conversion: Turn From, Turn To  
 基督教基因 – 悔改归主：转离，转向  
 Acts 使徒行传 9:1-19a

It was 8.45 one May evening. A man, who grew up in a religious home, had spent most of his adult life trying to be a Christian.

那是五月的一个晚上 8 点 45 分。一个在宗教家庭长大的男人，在他成年后的大部分时间里都在努力作一名基督徒。

He'd even tried to lead a church in America. But he felt the despair of sin and had no joy.

他甚至试图在美国领导一个教会。但他感到罪的绝望，没有喜乐。

Everything about Christianity seemed far removed from his experience.

和基督教有关的一切似乎都和他的生命经验相去甚远。

He returned to England from America, utterly distraught. 他心烦意乱地从美国回到英国。

That May evening, he reluctantly went to a meeting in London.

就在五月的这个晚上，他并不情愿地在伦敦参加了一个聚会。

Someone happened to read the beginning of a commentary on Romans. 恰巧有人读了罗马书注释的开头。

As the man listened, something inside him changed. 听着听着，就在那一刻，他的内心发生了一些变化。

The Spirit of God touched his life. "I felt my heart strangely warmed," the man wrote in his journal, "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

上帝的灵触动了他的生命。他在日记中写道："我感到我的心奇异地温暖起来，我觉得我确实信靠基督，唯有基督才能使我得救；我确信祂已经除去了我的罪，如我这般的罪，并把我从罪和死亡的律中拯救出来"。

This is one of the most famous historical records of someone coming to faith in Jesus.

这是最著名的关于一个人信耶稣的历史记录之一。

The man in question is John Wesley, the great revival preacher, founder of the modern Methodist denomination, and brother of Charles Wesley, the author of many of our favourite hymns.

这个人就是约翰-卫斯理，伟大的复兴布道家，现代卫理公会的创始人，也是大家十分喜爱的许多赞美诗的作者查尔斯-卫斯理的兄弟。

He came to faith in Jesus on May 24, 1738. 他于 1738 年 5 月 24 日归信耶稣。

His story of conversion is like many of ours: yes, some details may be different but, in the end, like John Wesley, we say "Yes" to Jesus Christ as Lord and Saviour, we put our trust in him, and in that moment everything changes.

他信耶稣的故事和我们许多人的故事一样：是的，或许某些细节有所不同，但最终，我们都会像约翰-卫斯理一样，对作为主和救主的耶稣基督说 "是的"，我们把自己完全交托给祂，就在那一刻，一切都改变了。

Today in our series on basic Christian doctrine, we're going to look at conversion.

今天，在我们的基督教基本教义系列中，我们将要探讨的主题是悔改归主。

Our text is the most famous conversion in history: the Apostle Paul's encounter with the risen Jesus on the Road to Damascus.

我们的经文选自最著名的悔改归主的历史片段：使徒保罗在通往大马士革的路上与复活的耶稣相遇。

Here we see that conversion is God's initiative, a decision we make, a Person we follow, and a life we lead.

在这里，我们看到悔改归主的过程中神是主动的，我们需要做出决定，有一位主是我们要跟随的，有一种生活是我们需要过的。

The Ancient Greek word we translate as "conversion" means "turning around".

我们翻译为 "悔改归主" 的古希腊词的意思是 "转过身来"。

In Mark 5:30, when a woman with a bleeding disorder touches Jesus' garment, Jesus immediately "converts" – he turns to see who it was.

在马可福音第 5 章第 30 节中，当一个患血漏病的女人触摸到耶稣的衣服时，耶稣立刻 "转过身来"——祂转身来看触摸自己的人是谁。

But this is not the primary meaning of the word.但这并不是这个词的主要含义。

"Conversion" means coming to faith in Jesus. "悔改归主"意味着对耶稣的信靠。

In Acts 3:19, having healed the paralyzed man at the Temple, Peter preaches to the crowds and tells them, "Repent, then, and turn [convert] to God so that your sins may be wiped out..."

在使徒行传 3:19 中，彼得在圣殿医治了瘸腿的人之后，向众人传道，告诉他们："所以，你们当悔改归正，使你们的罪得以涂去....."。

After another man is healed in Jesus' name in Acts 9, Acts 9:35 says, "All those who lived in Lydda and Sharon saw him and turned [converted] to the Lord."

在使徒行传第 9 章中，另一个人因耶稣的名得到医治后，使徒行传第 9 章第 35 节说："凡住吕大和沙仑的人都看见了他，就归向主。"

In Acts 15:3, Paul and Barnabas report how Gentiles (non-Jews) have been converted – they have turned to Jesus.

在使徒行传 15:3 中，保罗和巴拿巴报告了外邦人（非犹太人）如何信主--他们归向了耶稣。

1 Thessalonians 1:9 describes how pagans "turned [converted] to God from idols to serve the living and true God."

帖撒罗尼迦前书 1:9 描述了异教徒如何 "离弃偶像，归向 神来服侍那又真又活的神。"

But these references only give a brief understanding of "conversion."但这些记载只是对 "悔改归主"的简单理解。

You see, understanding "conversion" in the New Testament is like seeing an art exhibition.

你看，理解新约中的 "悔改归主"就像看艺术展。

As you enter the huge art gallery, there are exhibits as far as you can see with themes like repentance, having faith, believing in Jesus, receiving Jesus, justified, sanctified, saved, redeemed, transferred into God's Kingdom, baptized with the Spirit, moving from darkness to light, adopted into God's family, becoming a child of God, dying to self, set apart for eternal life, chosen in Christ, a new creation, raised with Christ, born again.

当你进入这个巨大的艺术馆时，你所能看到的展品主题包括：悔改、有信心、相信耶稣、接受耶稣、称义、成圣、得救、赎罪、进入神的国度、受圣灵的洗、从黑暗走向光明、被神的家庭收养、成为神的儿女、向自我死、为永生分别为圣、在基督里被拣选、新造的人、与基督一同复活、重生。

All these are part of "conversion." 所有这些都是 "悔改归主"的一部分。

The exhibition is so vast, it's impossible to explore each theme in one sermon!

展览的内容非常广泛，不可能在一次讲道中逐一探讨每个主题！

But one thing is clear: conversion lies at the core of Christian experience and belief!

但有一点是明确的：悔改归主是基督徒经历和信仰的核心！

"My chains fell off, my heart was free, I rose, went forth, and followed Thee."

"锁链脱落，心灵释放，跃身而起，跟主前行"。

So wrote John Wesley's brother Charles in the famous hymn "And can it be?"

约翰-卫斯理的兄弟查尔斯在著名的赞美诗 "但求如愿"中如是写道。

This morning let's think about conversion in three ways: conversion is God's initiative; conversion is a decision; conversion is a person to follow; and conversion means transformation.

今天上午，让我们从三个方面来思考悔改归主：悔改归主是上帝的主动；悔改归主是一个决定；悔改归主是跟随主；悔改归主意味着转变。

Let's look at our passage and see how conversion is God's initiative.

让我们来看经文，首先，悔改归主是神的主动行动。

Paul – or Saul as he was called before he was converted – is determined to destroy the church.

保罗--或他信主前的名字扫罗--决心摧毁教会。

He is on his way to Damascus to take Christians prisoner and bring them to Jerusalem.

他正在前往大马士革的路上，准备抓捕基督徒，把他们带到耶路撒冷。

Paul is not searching for Jesus; he's not seeking salvation; he's not trying to understand Christianity.

保罗不是在寻找耶稣；他不是寻求救赎；更没有试图理解基督教。

He wants to destroy Christians and eradicate Christian faith. 他想摧毁基督徒，铲除基督教信仰。

The only way he will come to faith is if God works in his life! 只有上帝在他的生命中做工，他才会信主！

What is humbling and staggering is that God reaches out to Paul – first!

令人谦卑和震惊的是，上帝首先寻找保罗！

And this is true for all of us. 我们每个人的经历也都是如此。

Think about the words in Charles Wesley's hymn that come just before the words quoted a moment ago: "Long my imprisoned spirit lay / Fast bound in sin and nature's night / Thine eye diffused a quick'ning ray / I woke, the dungeon flamed with light / My chains fell off..."

想一想查尔斯-卫斯理的赞美诗中的歌词，就在刚才引用的歌词之前："我的心灵被罪捆绑，幽暗成性不得自由，被你圣眼睛，如光透视，闪烁光焰使灵苏醒....."

Notice the order: I am fast bound in sin. There's nothing I can do to escape.

注意顺序：我被罪恶牢牢束缚。我无法逃脱。

What happens next? "Thine eye diffused a quick'ning ray." 接下来呢？"被你圣眼睛，如光透视。"

God stepped in: God's Spirit awakened in me the truth that I am bound.

上帝介入了：上帝的灵唤醒了，让我明白了自己被捆绑的事实。

So, I "woke" – I turn to Christ – "convert" – I lean upon the cross and resurrection alone for my salvation.

于是，我"灵苏醒了"--我转向基督--"悔改归主"--依靠十字架和复活的大能来拯救我。

And then? "My chains fall off". 然后呢？"锁链脱落"。

The only reason we come to faith in Jesus is because God moves in our hearts first.

我们信耶稣的唯一原因是上帝先在我们心里动了工。

That's what we learned last week: salvation is God's initiative – God has done all that's needed for our salvation:

Christ's death on the cross and resurrection.

这就是我们上周学到的：救赎是神的主动--神已经为我们的救赎做了一切：就是基督在十字架上的死和复活。

The Scriptures are very clear on this: "While we were yet sinners, Christ died for us." (Romans 5:8).

圣经在这一点上说得非常清楚："基督在我们还作罪人的时候为我们死。"(罗马书5:8)。

Our salvation is made possible. 我们的救赎成为可能。

Now, by the preaching of the Gospel, by the declaration that Jesus is Lord, the Spirit moves in our lives to convict us of our sin and our need for Christ.

现在，通过传讲福音，通过宣告耶稣是主，圣灵在我们的生命中运行，使我们认识到人人都有罪因而需要基督。

This is why we say, "It is the Holy Spirit who converts sinners – not us." We proclaim the Gospel – the Spirit does the rest. 这就是为什么我们说"使罪人悔改的是圣灵，不是我们"。我们只管宣讲福音--剩下的事由圣灵完成。

This morning, perhaps you sense this "quickening ray" of God's Spirit.

此时此刻，也许你感受到了上帝之灵的"如光透视"。

It might be a deep desire for truth, or a question waiting to be answered, or a yearning for something more, or a growing awareness of sin and guilt – and now you hear that on the cross, Jesus took your guilt, can bring fulness of life, is the answer to our questions, and is himself truth. 可能是对真理的深切渴望，可能是一个等待解答的问题，可能是对更多东西的渴望，也可能是对罪和罪咎的更加清晰的认识--现在你听到了，在十字架上，耶稣承担了你所有的罪债，带来无比丰盛的生命。我们问题的答案就在这里，耶稣本身就是真理。

That's the Spirit of God taking the initiative in your life. 这是神的灵在你的生命中动工。

He's saying, "It's time to turn to Jesus; it's time to convert." 祂在说："是时候归向耶稣了，是时候悔改归主了"。

**Conversion is God's initiative. It's also a decision we make.** 悔改归主是上帝的作为。也需要我们做出决定。

**In Acts 22, years after his conversion on the Road to Damascus, Paul stands before a crowd that wants to kill him.**  
在使徒行传第 22 章中，在大马士革路上悔改归主多年后，保罗站在一群想要杀死他的人面前。

**What does he do? He tells his testimony – he explains how he came to faith in Jesus.**

这时保罗做了什么？他讲述了自己的见证--他解释了自己是如何信耶稣的。

**He says he was blinded by the glory of Jesus, Jesus spoke to him, and he was led to Damascus.**

他说自己被耶稣的荣耀弄瞎了眼睛，耶稣亲自对他说话，然后他被带到了大马士革。

**In Damascus, a Christian named Ananias prays for Paul to receive his sight.**

在大马士革，一个名叫亚拿尼亚的基督徒为保罗祈祷，希望他能重见光明。

**Then, Paul says in Acts 22:15-16, Ananias says to him, "You will be Jesus' witness to all people of what you have seen and heard. And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name."**

保罗在使徒行传 22：15-16 中说，亚拿尼亚对他说："因为你要将所看见的、所听见的，对着万人作他的见证人。现在你为什么耽延呢？起来，受洗，求告他的名，洗去你的罪。' "

**Paul describes a decision he made – one we must all make.**

保罗描述了他所做的一个决定--一个我们所有人都必须做出的决定。

**If you are hungry, I could make your favourite dinner, and serve it to you on a plate.**

如果你饿了，我可以做你喜欢的晚餐，然后用盘子端给你。

**All the hard work is done. But you must choose to eat. It's your decision.**

所有的辛苦工作都完成了。但你必须选择吃。这是你的决定。

**Christ has done all we need to be saved. But we must respond.**

基督已经完成了我们得救所需的一切。但我们必须做出回应。

**On the Day of Pentecost, after Peter declares: "God has made this Jesus, whom you crucified, both Lord and Christ," the crowd respond. They ask, "What shall we do?"**

在五旬节那天，当彼得宣布 "你们钉在十字架上的这位耶稣，神已经立他为主，为基督了。" 众人回应，他们问道："我们该怎样做呢？"

**A response to the Gospel is required. A decision must be made.** 必须对福音做出回应。必须做出决定。

**Is Jesus Lord? That's the decision.** 耶稣是主！这就是决定。

**This decision is the most important decision we can ever make: we're saying that there is no other Name like Jesus – he is more important than anything or anyone else: family, home, money, nation, future, priorities, attitudes, everything.**

这个决定是我们所能做出的最重要的决定：我们在说，没有任何一个人的名字像耶稣一样—祂比任何事或任何人都重要：家人、家、金钱、国家、未来、优先次序、态度、一切。

**We're saying that his authority over our lives is absolute: he has command over every detail and we submit to him (we learn how to do this by growing in discipleship).**

我们在说，祂在我们生命中的权威是绝对的：祂掌管着每一个细节，我们顺服于祂（通过门徒训练和生命成长，我们学习做到这一点）。

**We're saying that we are no longer our own: I answer not to my selfish preferences or desires, but to Jesus.**

我们在说，我们不再属于自己：我不再听从自己自私的喜好或欲望，而是听从耶稣。

**Now we identify with Jesus. That's the decision.** 现在，我们认同耶稣。这就是决定。

**And, as Paul says, this decision is demonstrated in a dramatic, public action by believers – baptism.**

正如保罗所说，这个决定是通过信徒的一个戏剧性的公开行动--洗礼--来体现的。

**Many of us have been baptized. We've seen baptisms at Trinity.**

我们中的许多人都接受过洗礼。我们在三一教会看到过洗礼。

**We believe in the New Testament practice of believer's baptism.** 我们相信新约中信徒洗礼的做法。

In the New Testament, baptism is the chief indicator of our response to Jesus, of our conversion.

在《新约》中，洗礼是我们对耶稣作出回应、归向耶稣的主要标志。

Please notice I am choosing my words with great precision. 请注意，我的用词非常精确。

Entering the baptism tank, saying "I do" to a few questions, and being plunged under water does not save anyone.

仅仅是进入洗礼池，用“我愿意”来回答几个问题，然后被浸入水中，仅仅如此并不能拯救任何人。

Baptism is only meaningful when it is accompanied by believing faith in Jesus.

只有相信耶稣继而完成洗礼才有意义。

Without faith baptism is just a bath; with faith baptism in Jesus is a sign of our conversion.

没有信，洗礼只是洗澡；相信耶稣后的洗礼是我们悔改归主的标志。

But it is more than just a sign – the New Testament says that baptism confirms or demonstrates God's saving grace at work in us.

但它不仅仅是一个标志--《新约》说，洗礼证实或证明了上帝的救赎恩典在我们身上做工。

In Romans 6:4, baptism connects us with God's people because we are "baptized into Christ" – into his body, the church – and in Romans this means both the global and local church.

在罗马书 6：4 中，洗礼将我们与上帝的子民联系在一起，因为我们“受洗归入基督”--归入祂的身体，即教会--在罗马书中，这既指普世教会，也指地方教会。

It's why Baptists link baptism with local church membership.

这也是浸信会将洗礼与加入当地教会联系在一起的原因。

In Romans 6:5, baptism identifies us with Jesus' death and resurrection.

在罗马书 6：5 中，我们以洗礼认同耶稣的死和复活。

In Romans 6:6, baptism declares we have died to our old way of life and live a new life in Jesus.

在罗马书 6：6 中，洗礼宣告我们的老我已经死了，并在耶稣里过新的生活。

In Acts 22:16, baptism declares our sin is washed away. 在使徒行传 22：16 中，洗礼宣告我们的罪已被洗净。

In Titus 3:5, baptism – called the "washing of rebirth" in this verse – points to the moment God's Spirit indwells us.

在提多书 3：5 中，洗礼--在这节经文中被称为“重生的洗”--指上帝的灵内住我们生命的那一刻。

In these passages – and others – baptism marks our response of faith to what Christ has done.

在这些经文以及其它经文中，洗礼标志着我们对基督所成就的一切给出的信心回应。

It's why, in the New Testament, faith in Christ includes baptism.

这就是为什么在《新约》中，洗礼包含在对基督的信仰中。

It's why, in the New Testament, baptism is the chief indicator of our response to Christ, of our conversion.

这也是为什么在《新约》中，洗礼是我们对救主基督的回应，也是我们悔改归主的主要标志。

Conversion is God's initiative; conversion is a decision to make.

悔改归主是上帝的主动作为；悔改归主是我们要做出的决定。

Third, conversion is a person to follow. 第三，悔改归主是跟随一个人。

Look at Acts 22:10. Paul has just met Jesus on the Road to Damascus. What's his response?

请看使徒行传 22：10。保罗刚刚在通往大马士革的路上遇见了耶稣。他的反应是什么？

He calls Jesus "Lord." "What shall I do, Lord?" he says in Acts 22:10.

他称耶稣为“主”。他在使徒行传 22：10 中说：“主啊，我该做什么？”

In 1981, I became a Christian. I was converted. I still remember that moment.

1981 年，我成为一名基督徒。我信主了。我仍然记得那一刻。

A teacher explained the Gospel and asked me if I wanted to say "Yes" to Jesus.

一位老师向我讲解了福音，并问我是否愿意对耶稣说“我相信”。

It was "Yes" to Jesus, not "yes" to Bible teaching or other Christians or biblical ethics.

是对耶稣说“我相信”，而不是对圣经教导、其他基督徒或圣经伦理说这几个字。

It was "Yes" to Jesus. 是对耶稣说“我相信”。

Bible teaching, the wisdom of other believers, and biblical behaviour all matter – a lot!

圣经教导、其他信徒的智慧和合乎圣经的行为都很重要--非常重要！

But it's Jesus we follow. 但我们跟随的是耶稣。

Jesus said in Matthew 16:24, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me."

耶稣在《马太福音》16：24 中说：“若有人要跟从我，就当舍己，背起自己的十字架来跟从我。”

In fact, it's one of the most rewarding Gospel studies you can do: look at all the times the word "follow" is used in the Gospels.

事实上，这是最有价值的福音书研究之一：看看 "跟随" 一词在福音书中出现的所有次数。

80 times the word is used in the Gospels – and 71 of those are about following Jesus!

这个词在福音书中出现了 80 次，其中 71 次是关于跟随耶稣的！

Finally, conversion means a life transformed. 最后，悔改归主意味着生命的转变。

There's a well-worn joke about two caterpillars out for a walk (actually, out for a crawl).

有一个老掉牙的笑话，说的是两只毛毛虫出去散步（其实是出去爬）。

Suddenly a butterfly passes overhead. 突然，一只蝴蝶从头顶飞过。

One caterpillar turns to the other and says, "You'll never get me up in one of those!"

一只毛毛虫转过身对另一只毛毛虫说："你永远也别想让我像那只东西一样飞！

But the truth is the caterpillar will be transformed into a butterfly – it's inevitable.

但事实上，毛毛虫会变成蝴蝶--这是不可避免的。

So it is with the new believer. Conversion means transformation. 新信徒也是如此。悔改归主意味着转变。

Just look at Paul. After Ananias prays for him and he is baptized, what does he do?

看看保罗就知道了。亚拿尼亚为他祷告，保罗受洗之后，他做了什么？

Acts 9:20 says, "At once he began to preach in the synagogues that Jesus is the Son of God."

使徒行传 9：20 说，"他立刻在各会堂里传扬耶稣，说他是 神的儿子。"

He'd gone to Damascus to destroy the Gospel, but now he's proclaiming the Gospel.

他去大马士革是为了破坏福音，但现在他开始宣扬福音了。

It's the first sign of Paul's changed life. The Bible calls this sanctification – the process of becoming more like Christ.

这是保罗生命改变的第一个标志。圣经中称之为成圣--变得更像基督的过程。

Conversion means transformation or sanctification. Because without transformation, salvation is incomplete.

悔改归主意味着转变或成圣。因为没有转变，救赎是不完整的。

Remember, salvation is the restoration of all of creation under the Lordship of Jesus.

请记住，救赎就是在耶稣的主权下恢复万物。

If human beings, the very pinnacle of creation, cannot be transformed, then creation cannot be saved.

如果作为受造之物顶端的人类无法改变，那么整个受造之物也就无法得救。

Romans 8:21 says that creation will be liberated from its bondage to decay and brought into what? Brought into the freedom and glory of the children of God.

《罗马书》8:21 说，受造之物仍然指望脱离败坏的辖制。得享 神儿女荣耀的自由。

You see the connection between our salvation – our adoption as the children of God – and creation's ultimate liberation.

你可以看到我们的救赎--我们作为孩子被上帝收养--与造物的最终解放之间的联系。

Salvation is incomplete if believers are not transformed. 如果信徒没有改变，救赎就是不完整的。

What's more, the cross is meaningless if believers are not transformed.

更重要的是，如果信徒没有改变，十字架就毫无意义。

The cross is more than just a declaration of forgiveness of sin – it is the declaration that we are now justified before God: we are put right with God.

十字架不只是宣告罪得赦免--它宣告我们现在在神面前称义：我们与神的关系恢复了。

We have been crucified with Christ and are no longer slaves to sin (Romans 6:6) and the Spirit of God invades our lives, transforming us from one degree of glory to the next (2 Corinthians 3:18). 我们已经与基督同钉十字架，不再是罪的奴仆（罗马书 6：6）神的灵进入我们的生命，就变成了与主有同样的形像，荣上加荣，如同从主的灵变成的。（哥林多后书 3：18）

It's all because of the cross. And, without transformation, God's promises are worthless.

这一切都是因为十字架。如果没有改变，神的应许就毫无价值。

Philippians 1:6 says God began a good work in us and he will bring this work to completion when Christ returns;

《腓立比书》1:6 说，神在你们心里动了美好工作的，到了耶稣基督的日子必完成这工作；

Ephesians 5:27 says Christ will present us, his church, his bride, to himself without stain, wrinkle or blemish, but holy and blameless.

以弗所书》5:27 说，基督要将我们，作荣耀的教会，毫无玷污、皱纹等类的缺陷，而是圣洁没有瑕疵的。

Jude 24 gives glory to God because he will present us before his glorious presence without fault and with great joy.

犹大书第 24 节将荣耀归给上帝，因为祂要叫我们无瑕无疵、欢欢喜喜地呈现在祂荣耀的面前。

If conversion does not mean transformation, then salvation is incomplete, the cross is meaningless, and God's promises are worthless.

如果悔改归主不带来生命的改变，那么救赎就是不完整的，十字架就是毫无意义的，上帝的应许也是一文不值的。

But conversion does mean transformation. 但悔改归主确实意味着转变。

As one 19<sup>th</sup> century Cambridge theology professor magnificently put it: you have been set free from the penalty of sin, you are being set free from the power of sin, and you will be set free from the presence of sin.

正如十九世纪剑桥大学的一位神学教授所说的那样：你已经从罪的刑罚中得了自由，你正在从罪的权势中得自由，你将从罪的存在中得自由。

This is conversion! God declares us righteous, so in the power of the Spirit, let's live like it!

这就是悔改归主！上帝宣布我们得称为义，那么靠着大能的圣灵，让我们活出公义的样子！

Conversion is God's initiative – it all starts with him. 悔改归主是上帝作主动--一切都始于上帝。

Conversion is a decision to make – have you made this decision to receive Jesus as Lord and be saved?

悔改归主是一个要做出的决定--你是否已经决定接受耶稣为主并获得救赎？

Conversion is a Person to follow – it's all about Jesus. 悔改归主是跟随一个人--一切都与耶稣有关。

Conversion is a life transformed – living the glory of the grace you have received in Jesus in the power of the Spirit.

悔改归主是生命的改变--在圣灵的大能中，活出你在耶稣里所领受的恩典的荣耀。

Many of us have received Jesus as Lord – we are converted. 我们中的许多人已经接受耶稣为主--我们已经信主。

To those of us who are believers, I ask you: "Is Jesus Lord today? Have you been baptized?"

Are you following Jesus as he wants? Do you seek the Spirit to transform you day-by-day?"

对于我们这些信徒，我想问你们："耶稣今天是你的主吗？你受洗了吗？你按照耶稣的要求跟随祂了吗？你是否寻求圣灵日复一日地改变你？

This morning, renew this commitment. Don't let the decision you made to follow Jesus – maybe years ago – become just an event in history.

今天上午，请重申这一承诺。不要让你多年前做出的跟随耶稣的决定成为历史上的一个事件。

Live the truth of your conversion today! 今天就活出你悔改归主的真理！

But some of us have never made this decision. 遗憾的是，我们中的一些人尚未做出过这样的决定。

God has "diffused his quickening ray" – he's been at work in your life, bringing you to this moment.

上帝已经"如光透视"—祂一直在你的生命中工作，把你带到了这一刻。

And now, he says, "It's time to give you life to Jesus. 现在，祂说："是时候把你的生命交给耶稣了。"  
Today is the day to make the most important decision of your life." 今天是你做出一生中最重要决定的日子。  
Come, say "Yes" to Jesus – your sins will be forgiven, your identity will now be with Jesus, your life will be transformed, and your hope will be eternal.  
来吧，对耶稣说 "我相信"--你的罪将得到宽恕，你的身份将与耶稣同在，你的生命将得到改变，你的希望将是永恒的。  
Jesus invites you to receive him today. 耶稣邀请你接受祂，就在此刻。