

Sermon 讲道信息

September 九月 28, 2025

Matthew 马太福音 5:38-48

The Law of Equal Proportion and Jesus' Generous Response 等值法则与耶稣的慷慨回应

Good morning, Trinity Baptist Church, it is my pleasure to share with you a message on our sermon series on the Gospel of Matthew. 三一浸信教会的弟兄姊妹们，早上好！很高兴能与大家分享马太福音讲道系列的信息。

Today's passage is from Matthew 5:38-42, titled as "Eye for Eye" in the NIV translation.

今日的经文选自马太福音 5:38-42，英译本用“以眼还眼”为标题（中译本则用“报复论”）。

We know that Jesus was talking about the Law because of the clues the author of Matthew gives us as readers.

我们知道耶稣在谈论律法，因为马太福音的作者为我们读者提供了线索。

Namely, we find several parallels and literary allusions to Exodus 20's account of Moses' giving of the Ten Commandments. 即我们发现多个平行结构和文学典故与摩西颁布十诫的记载（出埃及记 20 章）相互呼应。

- Both stories happen after departing from Egypt, Jesus escaped Herod and Moses escaped Pharaoh. 两个故事都发生在离开埃及之后：耶稣逃离希律王，摩西逃离法老。
- Both stories take place in a geographically elevated position, the Mount of Beatitudes in Jesus' case and Mount Sinai in Moses' case. 两者都发生在地理高地：耶稣在八福山，摩西在西奈山。
- Both Jesus and Moses are speaking, not to individuals about their personal ethical conduct, but to the corporate identity of God's people. 耶稣与摩西宣讲的并非个人道德规范，而是上帝子民的集体身份。
- Lastly, in both cases Jesus and Moses are trying to establish a community or society governed by the God's kingship. 最后，两人皆致力于建立由神王权统治的群体或社会。

As we have just heard, both Jesus and Moses were essentially doing the same thing, setting the necessary boundaries for God's people to live faithfully under God's kingship.

正如刚才所说，耶稣与摩西本质上都在做相同的事：为神的子民在神王权下的忠信生活设立必要界限。

Both figures did this by establishing rules for how people might live in peace with one another and they did it by sitting on a mountain to preach to the crowds below them.

两人皆通过制定规则使民众和平共处；他们都是坐在山上告诫山下的人群。

A helpful example from my world might be the playground or classroom rules I set out for the children.

在我的环境里能成为有用例子的，可能就是我为孩子们制定的游乐场或课堂规则。

For instance, I might say, "if you play with a toy, you have to make sure to put it back where you found it" or "we need to raise our hands before we talk" or "we don't allow swearing or pushing".

例如我可能会说：“玩完的玩具必须放回原处”、“发言前要先举手”、“禁止说脏话或推搡他人”。

All these rules are necessary for everything to go smoothly and everyone to get along. If we allowed people to leave a mess or talk over each other or attack each other, it would be utter chaos!

这些规则确保一切井然有序，众人和谐相处。若放任混乱堆积、喧哗打断或互相攻击，必将陷入彻底混乱的局面！

You may also remember from the last two sermons that this passage comes from the Sermon on the Mount.

你或许还记得，从前两篇讲道中得知这段经文出自登山宝训。

The Sermon on the Mount is where Jesus clarifies some of the commonly misinterpreted aspects of the Law in his day. 登山宝训记录了耶稣澄清当时律法常被误解的部分。

He had to make it clear that what he was doing was not to change or abolish the Law: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matt 5:17). 他须明确表明自己并非要改变或废除律法：“不要以为我来是要废掉律法和先知。我来不是要废掉，而是要成全”（太 5:17）。

But Jesus' intention was to help his readers to fulfill the Law to the fullest "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven" (Matt 5:20). 但耶稣的本意是帮助听众圆满地成全律法：“我告诉你们，你们的义若不胜过文士和法利赛人的义，绝不能进天国”（太 5:20）。

Jesus needed to clarify the original intention of the Law because it needed to be interpreted correctly.

耶稣需要清晰说明律法的原本意图，因为它需要被正确解读。

Like any other form of communication, it matters how a message is heard just as much as what was said.

如同任何沟通形式，信息如何被理解与信息本身同样重要。

As the Apostle Paul would later say in 2 Corinthians 3:6, we need the spirit of the law, not just the letter of the law, to find the righteousness that only comes through Jesus Christ.

正如使徒保罗后来在哥林多后书 3:6 所言，我们需要的律法精髓而非文字上的，才能寻得唯独通过耶稣基督而来的义。

However, as we look closer, there are significant differences between Jesus' and Moses' giving of the Law.

然而，细察之下，耶稣与摩西颁布律法存在显著差异。

For one, Jesus is a different person and many people agree that he is greater than Moses.

其一，耶稣是不同的人物，且多人公认祂远超摩西。

Let me explain. Hebrews 3:1-6 says, 且听我细说。希伯来书 3:1-6 记载：

... Jesus, whom we acknowledge as our apostle and high priest. He was faithful to the one who appointed him, just as Moses was faithful in all God's house. Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. For every house is built by someone, but God is the builder of everything. "Moses was faithful as a servant in all God's house," bearing witness to what would be spoken by God in the future. But Christ is faithful as the Son over God's house.

.....我们所宣认为使者、为大祭司的耶稣；祂向指派祂的尽忠，如同摩西向神的全家尽忠一样。祂比摩西配得更多的荣耀，好像建造房屋的人比房屋更尊荣；因为房屋都必有人建造，但建造万物的是神。摩西作为仆人，向神的全家尽忠，为将来要谈论的事作证；但是基督作为儿子，治理神的家。我们若坚持因盼望而有的胆量和夸耀，我们就是他的家了。

And John 1:17 "For the law was given through Moses; grace and truth came through Jesus Christ."

约翰福音 1:17：“律法本是藉着摩西传的，恩典和真理都是由耶稣基督来的。”

And lastly, Acts 13:38-39 最后，使徒行传 13:38-39：

Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses. 所以弟兄们，你们当知道：赦罪的道是由这人传给你们的，你们靠摩西的律法在不得称义的一切事上，每一个信靠这位耶稣的都得称义了。

Jesus shows that his position is greater than Moses through the refrain, or repeated statement, "you have heard that it was said..." verse 38, 耶稣通过反复的句式——“你们听见有话说.....”（38 节），表明自己的地位高于摩西。

where he first quotes the Law provided by Moses, and then clarifies how it should be understood. It is followed by Jesus saying, "But, I tell you..."

他先引用摩西颁布的律法，继而阐明该律法应如何理解。随后耶稣宣告：“但我告诉你们.....”

Here, scholars note that the phrase, "you have heard that it was said" shows that the mode of communication in the original giving of the Law was indirect.

学者们指出，“你们听见有话说”表明律法最初颁布时采用的是间接传达方式：

First from God to Moses on the top of Mount Sinai, then from Moses and the People of God after walking down the mountain. 首先由上帝在西奈山顶启示摩西，再由摩西下山后转告上帝的子民。

God's holiness was such that nobody could approach the foot of the mountain without being stoned because it was so holy. They needed a mediator such as Moses because they feared God.

因为上帝的圣洁，凡靠近山脚者必遭石击。他们需要摩西这样的中介者，因为他们敬畏上帝。

So when Jesus said, "But, I tell you" he's putting himself in the position of God by giving the Law to the people himself. 因此当耶稣说“但我告诉你们”时，祂通过亲自颁布律法将自己置于上帝的地位。

Indeed, this statement gives a glimpse of who Jesus is, that he, being God lowered himself to be a human being and not only so, died for our sins.

事实上，这句话揭示了耶稣的本质，祂本是神却自己谦卑成为人的样式，不仅如此，祂更为我们的罪而死。

Coming back to our analysis of this pattern we noticed "you have heard that it was said" followed by "but, I tell you", biblical scholars call this an antithesis.

回到我们注意到的模式——“你们听见有话说”之后紧跟着“但我告诉你们”，圣经学者称之为反论。

Anti- being something that is against or in contrast and thesis being a statement, so Jesus is making a statement which differs from what most people thought at the time, hence his clarification or re-interpretation of the Law.

反论中的“反”表示反对或对比，“论”表示陈述，因此耶稣的陈述与当时大多数人的想法不同，因而有了他对律法进行的澄清或重新解释。

The specific one “eye for eye” is the fifth antithesis listed in a row. The previous ones were on the subjects of murder, adultery, divorce and oaths. “以眼还眼”是连续出现的第五个反论，之前四个分别涉及杀人、奸淫、休妻和起誓。

As we look at our passage, from Matthew 5:38 “Eye for eye, and tooth for tooth” we have to know two things about this. 当我们审视马太福音 5:38 的“以眼还眼，以牙还牙”时，我们必须理解两点：

1. How was this verse being used incorrectly or improperly in Jesus’ day and 在耶稣的时代，这节经文是如何被错误或不当使用？
2. what was the original intention of how it was supposed to be understood when it was established in Moses’ time 1300 years before? 在 1300 年前摩西确立律法时，其本意应该如何理解？

It’s not hard to imagine that during the times of Jesus, people were abusing this law to exact revenge on other people. 不难想象，在耶稣的时代，人们正滥用这律法来报复他人。

That is, they were using this idea of “eye for eye, tooth for tooth” as a way to get back at other people, to vent their anger towards people they didn’t like by using the legal system to punish others.

就是他们借“以眼还眼，以牙还牙”之名行报复之实，利用法律体系惩罚他们不喜欢的人，来发泄怒火。

A good example of this mentality is found later in the New Testament letter of 1 Corinthians, where in Chapter 6 we hear that the apostle Paul criticizes the Corinthian Christians for dragging each other to court with lawsuits.

新约哥林多前书六章对此心态有鲜明例证：使徒保罗谴责哥林多信徒彼此告上法庭的行为。

“For shame” Paul says to them, because Christians are supposed to resolve conflicts with one another through mutual submission, humility and selfless love.

保罗说要使“他们惭愧”，因为基督徒本应通过彼此顺服、谦卑和无私的爱来化解冲突。

The Jewish leaders at that time were also using this law not to maintain justice, law and order, but to exact revenge and settle personal vendettas.

当时的犹太领袖同样滥用这律法，不是为维护公义与秩序，而是为报复和解决私人恩怨。

They were judgmental and legalistic, rather than judicial and law-abiding.

他们充满审判与律法主义，而非秉持司法精神与守法精神。

They took the consequences of the legal system and weaponized it to their own advantage, catching people working on the Sabbath, associating with unclean people, dragging the adulteress to Jesus to see if he would let them stone her;

他们将法律体系的后果武器化以谋私利：抓捕安息日劳动者、与不洁之人交往者，甚至将淫妇拖到耶稣面前试探他是否准许用石头打死她。

and we all know about how the Jewish leaders used law to have Jesus crucified as a criminal.

众所周知，犹太领袖正是利用律法将耶稣当作罪犯钉上十字架。

However, if you go back to Exodus 21:24, our cited law is found in an even more ancient Babylonian text, Hammurabi’s law code, which sought to prevent people from taking the law into their own hands. 然而，追溯出埃及记 21:24，所引用的律法可追溯至更古老的巴比伦文献——《汉谟拉比法典》，它旨在防止民众用私刑执法。

Rather, it put the dispute into the hands of the court so that a judge could impartially and wisely mediate between the two parties 事实上，它将纠纷交由法庭裁决，由法官公正明智地调解双方。

Even though the expression “eye for eye and tooth for tooth” seemed harsh, as it was supposed to be, it had the other purpose of deterring potential criminals by putting fear into their hearts. It sought to make a statement that there are consequences for actions. 尽管“以眼还眼，以牙还牙”的表述看似严苛（这正是其本意），但它还有另一重目的：通过震慑人心来威慑潜在罪犯，它旨在宣告一个人的行为必有后果。

Just like if you got into a car accident in BC, there are consequences for driving badly like additional points on your licence which will make your premiums go up and amounts for repairs which are paid out by ICBC. 正如在 BC 省发生交通事故时，危险驾驶者将面临驾照扣分并导致保费上涨的后果，而维修费用则由 ICBC 承担。

This is why I call this law from Exodus 21:24 the law of equal proportion because it sought to compensate people for damages equal to its current value.

正因如此，我将出埃及记 21:24 的律法称为等值法则，它旨在按当时的实际价值给予受害者等值赔偿。

As we continue in our passage on “eye for eye, tooth for tooth” the verses 39 to 42 you might notice that it does not immediately make sense how they relate to one another.

当我们继续研读 “以眼还眼，以牙还牙” 的经文时（39-42 节），你或许会发现它们看似没有合理的直接关联。

Let me list and summarize them, verse 39 turn your cheek if someone slaps you,

让我列举并概括一下：39 节：有人打你的脸，连另一边也由他打；

verse 40 give your shirt to someone who is suing you, 40 节：有人告你，连外衣也由他拿去”；

verse 41 if someone forces you to go one mile, go two, 41 节：如有人强迫你走一里路，你就走二里；

and verse 42 give to the one who asks. 42 节：“有求你的，就给他”。

However, if you look at these verses from the perspective of the law of equal proportion, “eye for eye and tooth for tooth” this whole passage speaks to this idea of fairness and being fairly compensated for damages. 然而，若从 “以眼还眼，以牙还牙” 等值法则的视角去看，整段经文都在阐释公平原则，损害应获得公正的补偿。

Verse 39 about turning your cheek if someone strikes you refers to the social credit one loses by being dishonored by a slap. 第 39 节关于有人打你的脸，连另一边也转由他打的教导，实质指向因掌掴的耻辱而丧失社会信誉。

In Jesus’ time, as it is today, being struck by someone’s hand was incredibly embarrassing and shameful.

耶稣时代和今日一样，被人掌掴是极其尴尬和耻辱的。

If you think about what the person loses, referring back to the law of equal proportion, they are losing face for being dishonored by the other person. You might say they are owed an apology.

若参照等值法则来思考受害者所受的损失，正是因他人耻辱而丧失颜面，你可以说他们理应得到道歉。

Likewise, in verse 40 the other person would be entitled for a shirt if he was successful in suing you for a shirt, simple enough. 同理，40 节提到如果对方成功起诉你索要一件衣服，他就有权获得一件衣服，道理很简单。

And in verse 41, because the land of Judea was considered a client kingdom of the Roman Empire, the military could enlist regular inhabitants of the land to do various tasks of carrying, building, or housing soldiers. 至于 41 节，由于犹太地被视为罗马帝国的附庸国，军队有权征召当地居民从事搬运、建造或收容士兵等劳役。

Of course, this led to a lot of resentment among the people of the land as it reminded them of their occupation and how unfair the whole situation was of being conquered by the Romans. 当然，这引发了当地居民的强烈不满，因为这让他们想起自己被占领的处境，以及被罗马征服的整个不公的局面。

Indeed, the people of Judea had this obligation to the Romans as part of this political arrangement.

事实上，犹太的居民对罗马人负有这义务，这是政治安排的一部分。

You might notice that Jesus’ response is nothing short of remarkable because his commentary on the law of equal proportion was not to merely state that people are owed what they deserve, whether it be honor, clothing, or service to the Roman Empire. 你或许注意到，耶稣的回应是非一般的，因为他对等值法则的评论并非仅仅强调人们理应获得的赔偿——无论是荣誉、衣物还是对罗马帝国的效忠。

And I’ll add that getting what you are owed is still better than taking justice in your own hands and handing out retributions disproportionately. 我要补充的是：获得理应获得之物，终究胜过自行伸张正义，和施加不成比例的报复。

Jesus’ response and commentary on the law of equal proportion, and this is in my own words, is to be the bigger person by being more abundantly generous.

耶稣对等值法则（我自己的话）的回应与诠释：以更丰盛的慷慨来成为更大量的人。

Let me explain, when it comes to losing face by being dishonored or offended, Jesus encourages his audience to not resist the evil person in such a case, but to turn the other cheek. 容我阐释：当遭遇羞辱或冒犯而颜面尽失时，耶稣劝诫听众不要抵挡作恶之人，反而要转过另一边脸颊。

In a sense, Jesus is encouraging his audience to ‘take the hit’ by being the bigger person in humility and sacrificial love. 某种意义上，耶稣鼓励听众以谦卑和牺牲的爱 “承受打击”，成为更大量的人。

Alternatively, a weaker person and insecure person would not be able to do this because they would need to restore their honor and take revenge. 反之，软弱不安者无法做到这点，因为他们需要挽回颜面并报复。

They feel that others owe them an apology when they are offended and hold the debt against them until they take revenge. 他们认为被冒犯后他人欠自己一个道歉，并追究他们的债务责任，直至他们报复。

Jesus invites his readers to be different by following two profound truths about his own generosity that he lived out on earth. 耶稣邀请听众通过实践他在世时所彰显的两项深邃的真理来改变自己：

1. that God lowered himself to become a human being- Philippians 2:8 and
神谦卑自己成为人的样式（腓立比书 2:8）
2. that God endured the shame of the cross for our salvation- Hebrews 12:2.
神为救赎我们忍受了十字架的苦难（希伯来书 12:2）

Jesus preaches the backward kingdom values of God which challenges the all-too-human demand for what they are owed, and invites us to be the stronger person who can be sacrificially and willingly be humiliated, and humbled.

耶稣宣讲上帝国度颠覆性的价值体系，挑战世人索求应得之物的执念，邀请我们成为更强大的人，甘愿牺牲、甘受羞辱、甘心谦卑。

Only when we are willing to let go of what we are owed will we then become a witness to who Jesus is and demonstrate that very same sacrificial love he made on the cross.

唯有舍弃应得之物的态度，我们方能成为耶稣是谁的见证，彰显祂在十字架上献上的牺牲之爱。

The same principles apply to the next three verses where Jesus speaks about the examples of being sued, forced by Roman soldiers to do stuff, and being asked to lend money.

接下来的三节经文同样阐释此理：耶稣用被起诉、遭罗马士兵胁迫、被要求借贷。

In the first case, if you have the strength of faith to trust that God will provide your daily needs, like Jesus' example about the 'birds of the air' not having a care in the world in Matthew 6:26-31, why not give your coat as well, not just your shirt? 首例中，若你有坚定的信心，相信神必供应你日用所需，正如马太福音 6:26-31 耶稣所言“天上的飞鸟”无忧无虑，为何不连外衣也舍去，岂止仅是里衣？

God will provide, do not worry. But, if you think you do not have enough already, you feel desperate to keep what you already have, and you worry if God will provide, of course you will demand for what is owed.

上帝必供应，不要忧虑。但若你已自认为匮乏，为保住现时所拥有的而焦虑，并担忧上帝是否会供应，自然你会要求索回所应得的。

Moreover, if you are insecure about your worth, like feeling easily offended when you are insulted or constantly feel the need to be appreciated, people can easily take from you your self-esteem. 况且，若你对自我价值缺乏安全感，比如受辱时容易被惹恼或总渴求他人认可，他人便能轻易剥夺你的自尊。

Especially if you depend on compliments, it can be a fragile way to live off of others' opinions.

尤其当你依赖他人的赞美，这种活在他人评价中的状态便格外脆弱。

In the case of verse 41, you may think that carrying a soldier's equipment for a mile may be beneath your dignity, let alone two miles, it can cultivate deep seated resentment of being oppressed. 第 41 节为例，你或许觉得替士兵背负装备行一里路已失去尊严，更遑论两里路，这可能会滋生被压迫的深层怨恨。

You start thinking that those unkind words from the soldiers like you are a peasant or beneath him might be true in your heart. 你开始想士兵们那些“你不过是个农夫”或“你不如我”等的刻薄话，在你心里可能成真。

You may, like many Jewish people of Jesus' day be so upset you want to join a resistance movement to overthrow the Romans. 或许你会像耶稣时代的许多犹太人那样，愤怒不已，甚至想加入反抗运动推翻罗马统治。

Rather, if you are secure and strong in your identity, nothing is beneath your dignity because your dignity is not so easily threatened.

相反，若你对自身身份确信无疑，便不会觉得任何事有损尊严，因为你的尊严不会轻易受威胁。

A mature Christian might say that, "I am made in God's image...God knew me as I was knit in my mother's womb...I am beloved as a son or daughter of the almighty God. 成熟的基督徒或许会这样说：“我是按神的形象被造.....神在我母腹中成形时就认识我.....我是全能神蒙爱的儿女。

My identity is in Christ and nobody, I mean nobody, can take that away from me because I know who I am regardless of what others say." Only from such a place of confidence and strength can we then offer to go the extra mile and be a testament to who Jesus is. 我的身份是在基督里，无人（没有任何人）能夺去这身份，因我深知自己是谁，无论他人如何评说。”唯有立足于这般信心与力量中，我们才能甘愿多走一里路，成为耶稣的见证。

Lastly, looking at verses of 40 and 42 from the passage, do we truly trust that God not only provides for our daily needs, but is abundantly generous as a heavenly father.

最后，看看 40 节与 42 节，我们是否真正相信上帝不仅供应我们每日所需，作为天父还对我们丰盛慷慨。

I think about Jesus' rhetorical statement from Luke 11:11, "Which of you fathers, if your son asks for a fish, will give him a snake instead?...[later Jesus answers with] how much more will your Father in heaven give the Holy Spirit to those who ask him!" 我想到路加福音 11:11 耶稣的反问句：“你们中间作父亲的，谁有儿子求鱼，反拿蛇当鱼给他呢？..... [随后耶稣回答] 何况天父，他岂不更要把圣灵赐给求他的人吗？”

If this is how we trust God for our financial needs, it indeed gives confidence for me to be generous because I have a Father in heaven who is even more generous.

若我们以这般信心倚靠神供应财务需要，这的确更能给予我信心去慷慨施予，因我天上的父更为慷慨。

Of course, if you want my shirt, I can also give you my coat and if you need some money don't worry about giving it back with interest. 当然，若你想要我的里衣，我连外衣也愿意给你；若你需要钱，不必担心要连本带利偿还。

But those who have the mentality that they do not have enough, never will have enough as the Parable of the Talents demonstrates. 但那些总存着匮乏心态的，终将永不足够，就如按才受托的比喻所展示的。

If my attitude is that God has not given me much, so I should do as little as possible, the servant in Matthew 25:24-25 said, 若我抱着“上帝赐我的不多，我应尽量少做些”的态度，马太福音 25:24-25 的仆人说：

“Master,” he said, “I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.”

“主啊，我知道你，你是个严厉的人：没有种的地方也要收割，没有播的地方也要收获，我就害怕，去把你的一千银子埋藏在地里。请看，你的银子在这里。”

This is indeed a miserly attitude which says that I do not have enough to be generous, rather I should guard my possessions like those who store grain in storehouses. 这实在是吝啬的心态，宣称自己没有足够的能力去慷慨施予，反而像囤粮在仓库里的人般，严防死守自己所有的。

What if I don't have a shirt to wear when it's cold or what if my friend doesn't return the money on time.

万一天寒无衣可穿，或友人没有及时偿还欠债呢？

Indeed, it's understandable if we think our finances are 100% under our own control, but only God knows when there is a season of plenty or famine.

诚然，若我们以为可完全操控自己的财务，这般担忧尚可理解；但唯有上帝知晓何时是丰年与何时是饥荒。

Friends, we should not be like this because we could be that person who provides the break someone really needs if they lack clothes or need a loan.

朋友们，我们不应如此，因为当有人衣不蔽体或急需周转时，我们本可成为那给予喘息机会的人。

We shouldn't be part of this system of financial exploitation called usury, taking advantage of those in need to profit off of interest. 我们不该参与高利贷榨取金钱的体系，利用他人的困境来牟取利润。

What then can we say about today's passage from the Sermon on the Mount? What have we learned?

那么，对于今日登山宝训的经文，我们又有何想法？我们学会了什么？

Let us respond to others with the sacrificial and loving generosity of Christ when others are there to take your honor, self-respect or money. 当他人企图夺取你的尊严、自尊或金钱时，让我们以基督牺牲和爱的慷慨来回应。

For us Christians it is not good enough to demand our rights or even ask for what is fair in the eyes of the law.

对我们基督徒而言，仅要求法律赋予的权利甚至公平待遇远远不够。

We are supposed to respond with generosity when others are being possessive of their rights. Indeed, from what we have learned today, we can take heart when others demand of you these things.

当他人固守自己的权益时，我们应该慷慨回应。诚然，今日所学的，使我们能坦然面对他人的索求。

because we have a God who in Ephesians 3:20 says "...is able to do much more than we ask or think through His power working in us." Amen.

因我们有位上帝，根据以弗所书 3:20 形容：“神能照着运行在我们心里的大能充充足足地成就一切，超过我们所求所想的。” 阿们。