

Sermon 讲道信息
 May 5 月 10, 2026
 Philippians 腓立比书 3.2-8

The Surpassing Value of Knowing Christ 认识基督的至高价值

Let us go to the Lord in prayer. 让我们先来到主面前祷告。

Our help is in the name of the Lord who made heaven and earth – and who will not forsake the work of His hands.

Father, we bow in submission before Your most holy Word.

我们的帮助来自创造天地的主之名—祂必不撇弃祂亲手所造的。父啊，我们俯伏在你圣言之下。

As we hear what You have to say to us this morning, convict us – change us – take away our empty religion and give us more of Christ. Give us an ever-deepening relationship with Him. He is everything. It's all for Christ. It's all for Him.

当我们今早聆听你对我们所说的话，求你使我们知罪—改变我们—除去我们空洞的宗教，把基督更多的赐给我们。求祂使我们与祂的关系日益深厚。祂就是一切，万事都为基督、都为祂。

I pray especially for the mothers today. Bless them through the hearing of Your Word and give them strength as they seek to follow You day after day.

今天我特别为各位母亲祷告。愿她们在聆听祂话语时蒙祂赐福，并在日复一日跟随祂的路上得着力量。

Fill them with joy, knowing that You carry their burdens. We thank you for them, Lord – and for the blessing they are to Your church. In Jesus' name, Amen.

求祂以喜乐充满她们，使她们深知祂担当她们的重担。主啊，我们为她们感谢你，也为她们成为祂教会的祝福而感恩。奉耶稣的名祷告，阿们。

It's a special occasion today – it's Mother's Day. So I want to begin with a story about a mother who understood Philippians 3.7-8.

今天是个特别的日子—母亲节。因此，我想先讲关于一位母亲的故事，她深明腓立比书 3:7-8 的意思。

And I hope that this story can illuminate our passage – and at the same time, serve as an encouragement to any mothers here or to any women that are here as well.

我希望这故事能帮助我们理解今天的经文，同时也鼓励在座的母亲及女性。

Because there were women throughout church history who were women of great faith – who did tremendous things for Christ – and who will certainly take their places among the greatest of Christ's servants in the kingdom of heaven.

因为在教会历史上有许多信心非凡的女性，她们为基督做了伟大的事，并且在天国里与基督最伟大的仆人们同享荣耀。

Among these women is a 16th century Anabaptist mother from the city of Antwerp, in modern day Belgium. Her name is Maeyken Wens. Maeyken Wens had at least two sons.

其中有一位来自 16 世纪安特卫普（今比利时境内）再洗礼派的母亲。她的叫梅肯·温斯，至少有两个儿子。

The sources we have today don't tell us the exact number. However, we know that at least one of them was quite young. 现存的资料并未记载确切数字，但我们知道其中至少有一个孩子年纪尚小。

In April 1573, Wens was arrested and put in prison along with several other believers. Her crime was holding to believer's baptism and rejecting the teachings of the Catholic Church. While in prison, she was ordered to abandon her faith.

在 1573 年 4 月，温斯与几位信徒一同被捕入狱。她的“罪名”是坚持信徒洗礼，并拒绝天主教会的教义。在监狱中，她被勒令放弃信仰。

But even after the most severe tortures, she refused. And being unwilling to deny Christ, even in exchange for her own life, she was sentenced to death by burning on October 5th of that year. The execution took place on the following day, October 6th. 即使遭受最严酷的折磨，她依然拒绝妥协。由于她宁死也不愿否认基督，同年 10 月 5 日，她被判以火刑处死，并在次日即 10 月 6 日行刑。

Since these executions were done publicly, the martyrs would often take the opportunity to witness for Christ, to proclaim their faith, and to encourage the believers who were present.

由于这些处决都是公开进行的，殉道者们常常借此机会为基督作见证，宣扬他们的信仰，并鼓励在场的信徒。

Maeyken Wens didn't have this opportunity. She and her fellow believers were led out to the marketplace with their tongues screwed down to the bottom of their mouths to prevent them from speaking to the crowds of people who were gathered to watch. 温斯却没有这样的机会。她和与其他信徒们被带到集市时，他们的舌头被螺丝钉固定在口腔底部，以防止他们向聚集围观的人群说话。

And that day Maeyken Wens was burned at the stake, holding fast to her faith until the end.

那一天，温斯在柱上被火刑烧死，直到最后仍坚守自己的信仰。

She wrote several letters before she died including a letter to her eldest son. Here is an excerpt from that letter, 她在临终前写了几封信，其中有一封是给长子的信。以下是其中一段的选节：

“O my dear son, though I am taken from you here, strive from your youth to fear God, and you shall have your mother again up yonder in the New Jerusalem, where parting will be no more.

“我亲爱的儿子啊，虽然我在此与你分离，但你要从年轻时就竭力敬畏上帝，这样你便能在上面的新耶路撒冷与你的母亲重聚，那里再没有离别。

My dear son, I hope now to go before you; follow me thus as much as you value your soul, for besides this there shall be found no other way to salvation. 我亲爱的儿子，我如今盼望能先你而去；你要跟随我，正如你珍视你的灵魂一样，因为除此之外，再没有别的得救之道。

Thus I will now commend you to the Lord; may He keep you. I trust the Lord that He will do it, if you seek Him...

Herewith I will commend you to the Lord once more.

因此我现在将你交托给主；愿祂保守你。我信靠主，若你寻求祂，祂必成此事.....在此我再次托付你给主。

I have written this, after I was sentenced, to die for the testimony of Jesus Christ, on the fifth day of October...1573.

我写下此信，是在 1573 年 10 月 5 日，因我见证耶稣基督而被判处死刑之后.....

By me, your mother, who gave you birth in much pain, as a memorial to you.

由我，曾忍受巨大痛苦生下你的母亲，以此信留给你作为纪念。

Preserve well this the adieu which your father wrote your mother when she had been sentenced, and the adieu of your mother. Fear not them which kill the body.”

请好好珍藏这份你父亲在母亲被判刑时写给她的临别赠言，以及你母亲的告别信。不要惧怕那些杀身体的。”

Maeyken Wens used her final words to her children to point them to Christ. Why? Why would she do that?

温斯用她留给孩子的最后遗言，引导他们归向基督。为什么？她为什么要这样做？

Because she understood that a relationship with Christ was the only thing in life that carried eternal value – and therefore, the greatest thing that she could urge upon her children.

因为她明白，与基督的关系是生命中唯一具有永恒价值的事；因此，这是她能向孩子强烈推荐最重要的事。

Everything is loss compared to knowing Christ. And that is exactly what we will be considering this morning as we turn to this beautiful text in Philippians 3.

与认识基督相比，万事都是有损的；当我们翻开腓立比书第三章这美丽的经文时，这正是我们今早要思考的。

Our focus this morning will be Philippians 3.7-8. But we’re going to begin with some brief discussion around verses 2-6 because it’s only when we recognize the broader argument from which these verses come, that we are able to take from the text its fullest and richest meaning.

今天我们的重点是腓立比书 3:7-8。但我们将先简要讨论 2-6 节，因为只有当我们认识到，这些经文是源自更广泛的论述时，才能从经文中领会其最完整、最丰富的含义。

So let us turn, then, to verses 2 and 3, “*Beware of the dogs, beware of the evil workers, beware of the false circumcision; for we are the true circumcision, who worship in the Spirit of God and [boast] in Christ Jesus and put no confidence in the flesh.*”

那么让我们翻到 2-3 节：“应当防备犬类，防备作恶的，防备妄自行割的。因为真受割礼的，就是我们这藉着神的灵敬拜、以基督耶稣为夸耀、不依靠肉体的。”

Paul is concerned here with a group known as *the Judaizers* who were insisting that Gentile believers had to be *circumcised* to be justified before God.

保罗在此针对的是一群被称为“犹太主义者”，他们坚持认为外邦信徒必须受割礼才能在神面前称义。

In effect, what they were saying was that Gentile converts needed to *become Jews* – at least in practice – in order to follow Christ.

实际上，他们是在说的外邦归信者需要成为犹太人（至少在实践上）才能跟随基督。

Paul’s problem with this is that *it places “confidence in the flesh”* – in human effort and obedience – *rather than in Christ alone*. So he describes two different groups in verses 2-3 to explain his concern:

保罗的问题在于这观点是“靠肉体”（即倚靠人的努力和顺服），而非单单倚靠基督。因此他在 2-3 节描述了两类人来阐明自己的担心：

1) The first group is the “*false circumcision*” – those who put their confidence in the flesh.

第一类人是“受假割礼的”：那些倚靠肉体的人；

2) The second is the “*true circumcision*” who “[boast] in Christ Jesus and put *no* confidence in the flesh.”

第二类人是“受真割礼的”：他们“在基督耶稣里夸口，并不倚靠肉体”。

Then in verse 4 Paul moves into his *autobiography*. He says that, in his former life, he used to be a part of the *first group* – the one that put confidence in the flesh. And he gives us seven reasons for doing so in verses 5-6.

接着在第 4 节，保罗转入自述。他说在过去的生活中，他曾属于第一类人——那些倚靠肉体的人。在第 5-6 节，他列举了七个这样做的理由。

As I read these out, notice that the first four items are things that Paul *inherited by birth*. They were *automatically* given to him. Whereas the final three are *accomplishments* that Paul actually *earned* through his own effort. So, four things Paul received by birth, and three things that he *worked* to accomplish.

当我朗读它们时，请注意前四项是保罗一出生就继承的，是自然而然得到的。后三项则是保罗通过努力所取得的成就。因此，有四项是保罗与生俱来的，有三项是他通过努力获得的。

Here they are: “*circumcised on the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless*” (Phil. 3.5-6).

具体如下：“我出生后第八天受割礼；我是以色列族、便雅悯支派的人，是希伯来人所生的希伯来人。就律法说，我是法利赛人；就热心说，我是迫害教会的；就律法上的义说，我是无可指责的”（腓 3:5-6）。

So not only was Paul born into the right family – he went on to *climb the ranks* in the Jewish religion. He earned the title of Pharisee, which meant that he was a *teacher of the Law*.

因此保罗不仅出生尊贵，更在犹太教中不断晋升。他取得“法利赛人”的头衔，意味着他是律法的教师。

In Galatians 1.14, he says that in his former life, he “*was advancing in Judaism beyond many of [his] contemporaries...being more extremely zealous for [his] ancestral traditions.*”

在加拉太书 1:14 他说，自己从前“在犹太教中，我比本国许多同辈的人更激进，为我祖宗的传统更热心。”

Paul didn't just wear the title of Pharisee. He *demonstrated his zeal* for Judaism by stomping out the Christian movement, which to him was a *threat* to his people. And finally, he says, “*according to the righteousness which is in the Law, found blameless.*”

他不仅仅拥有法利赛人的头衔，还通过逼迫教会来表现他对犹太教的热心；因为在他看来，基督教运动是对他民族的威胁。最后，他说：“就律法上的义说，我是无可指责的。”

This is the *pinnacle* of Paul's religious accomplishment – *the final remarks* – *the concluding evidence to seal his case for having confidence in the flesh.*

这是保罗宗教成就的顶峰。也是他为自己靠肉体有可夸之处所作的最终证明。

If Jewish status and religious achievement were what mattered most, Paul had everything. He received not only the most *privileged* birth rights as a Jew, but he also accumulated for himself the *highest* and *most envied* advantages in the Jewish world.

如果犹太人的地位和宗教成就才是最重要的，那么保罗拥有一切。他不仅作为犹太人享有最优越的出生权利，还在犹太世界中积累了最高尚、最令人艳羡的优势。

In his eyes, Paul had *everything* that this life had to offer. 在保罗看来，他拥有了今生所能提供的一切。

“*But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ*” (Phil. 3.7-8).

“只是我先前以为对我是有益的，我现在因基督的缘故而当作是有损的。不但如此，我已把万事当作是有损的，因我以认识我主基督耶稣为至宝。我为他已经丢弃万事，看作粪土，为要赢得基督”（腓 3:7-8）。

Incredible. Absolutely incredible. So, we come to our focus text for this morning. And the first thing that we learn is this, 难以置信，绝对难以置信。因此，我们来到今经文的核心。我们首先学到的是：

The sum of Paul's religious status and accomplishments were utterly worthless before he truly came to know Christ. 在保罗真正认识基督之前，他所有的宗教地位与成就都毫无价值。

The way that Paul expresses this is with two *parallel statements*. The first is in verse 7 and the second is in the first half of verse 8. These are essentially the same statement, except that the first is *expanded upon* in the second.

保罗用两个平行句式来表达：第一句在第 7 节，第二句在第 8 节前半部分。这两句话本质上是一样的，第二句只不过是对第一句的进一步展开。

The first time, he says, “whatever things were gain to me, those things I have counted as loss”

第一次，他说：“我先前以为对我是有益的，我现在当作是有损的”；

The second time he says, “More than that, I count all things to be loss.” There is a difference between these two sentences. 第二次，他说：“不但如此，我已把万事当作是有损的”。这两句话之间是有区别的。

“Whatever things” and “those things” in verse 7 refer back to the specific religious privileges he has just mentioned in verses 5-6. Those specific things he counts as loss.

第7节中的“以为对我是有益的”和“现在当作是有损的”，指的是他刚才在第5-6节提到，那些具体的宗教特权。他将这些具体事物都当作是有损的。

But that’s not good enough for Paul. That doesn’t cover enough ground. So, he broadens his scope – he expands his losses to engulf “all things.”

但这对保罗来说还不够，还不够全面。因此，他扩大了范围，将他视为有损的范围扩展到“万事”。

It’s a universal statement. There is nothing in all of creation with eternal value, except for Christ. Absolutely nothing. 这是普世性的宣告。在整个受造世界中，除了基督以外，没有任何事物具有永恒的价值。绝对没有任何事物。

The second thing that we notice from verse 8 is the reason Paul counts all things loss.

He says, “because of the surpassing value” – literally “the surpassingness of the knowledge of Christ Jesus my Lord.”

其次，我们从第8节中看到保罗把万事看为有损的理由。他解释“因认识我主基督耶稣为至宝”。他说：“因为那超越的价值”，翻译为“以认识我主基督耶稣为至宝”。

That is why everything else grows dull. That is why everything else seems to lose its value. You get just a glimpse of Christ, and all other things grow cold – they lose their beauty – they’re emptied of their glory! Because the value of knowing Christ surpasses them all.

正因如此，其他一切都变得暗淡无光，其他一切似乎都失去了价值。你只要瞥见基督，万物便黯然失色，失去了它们的美，荣耀尽失！因为认识基督的价值超越了一切。

When a child tastes chocolate for the first time, normal food doesn’t seem very appealing anymore. When you’re out camping, and you wake up early enough to see the sunrise in the morning, it takes your breath away – there’s nothing like it. 就像孩子第一次尝到巧克力时，普通的食物便不再那么诱人了；或像你在野外露营，清晨醒来正好赶上日出，那景象美得令人屏息——世上再没有比这更美的了！

When the bridegroom is standing there at the altar, and the doors open, and he sees his bride walking down the aisle – all of a sudden, nothing else matters anymore. 又像新郎站在圣坛前，当门打开，他看见新娘慢步走来的那一刻，忽然间万物都变得微不足道。

You come to know Christ, and all other things fade away. 当你认识基督时，其他一切都黯然失色。

John Flavel, a 17th century pastor and author wrote these words about the *fairness*, or the *beauty* of Christ. He said, 17世纪的牧师兼作家约翰·弗拉维尔曾这样描述基督的荣美。他说：

“what fairer things than Christ! O fair sun, and fair moon, and fair lilies, and fair creatures! But, O ten thousand, thousand times fairer Lord Jesus! Alas, I wronged him in making the comparison this way.

“有什么比基督更美呢！噢，美丽的太阳，美丽的月亮，美丽的百合，美丽的受造物！但主耶稣啊，您美丽万千倍！唉，我竟用这种方式作比较，实在是亏待了祂。

O black sun and moon; but O fair Lord Jesus! O black flowers, and black lilies and roses; but O fair, fair, ever fair Lord Jesus! O black heaven, but O fair Christ! O black angels, but O surpassingly fair Lord Jesus.”

噢，黑色的太阳与月亮；但美丽的主耶稣啊！噢，黑色的花朵，黑色的百合与玫瑰；但美丽、美丽、永远美丽的主耶稣啊！噢，黑色的天，但美丽的基督啊！噢，黑色的天使，但无比美丽的主耶稣啊。”

And so, we see that knowing Christ surpasses all things. But what *kind* of knowledge is Paul talking about? What does it *mean* to know Christ in this verse?

由此可见，认识基督超越了一切。但保罗说的“认识”究竟指什么？在这节经文中“认识基督”又意味着什么？

I am going to propose that the *kind* of knowledge Paul is talking about is not merely a *head* knowledge *about* Christ, but it is to know Christ *personally* and *relationally*.

我要提出的是，保罗所说的“认识”，不仅仅是关于基督的头脑知识，而是要从个人及关系层面认识基督。

The reason we can be confident that Paul uses the word “knowledge” in this way is because of *two indicators* that we find in the *surrounding context*. 我们能确定保罗在此处这样使用“认识”一词，是因为在上下文中有两个线索。

1) The first one is in Philippians 1.9. He says, “and this I pray, that your love might still abound more and more in knowledge and all discernment” (AT).

1) 第一个线索出自腓立比书 1:9。他说：“我所祷告的就是：要你们的爱心，在知识和各样见识上，不断增长”。Here, Paul connects knowledge to love! For Paul the ideas of knowing Christ and loving Christ are intertwined and inseparable. To know Christ is also to love Him. 在这里，保罗将“知识”与“爱”联系在一起！对保罗而言，认识基督与爱基督是相互交织、密不可分的。认识基督也是爱基督。

2) The second clue which tells us that knowing Christ is more than a mere *cognitive endeavor* is Philippians 3.10, “*that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to his death.*” 第二个线索告诉我们，认识基督不仅是单纯的认知探索。腓立比书 3:10：“使我认识基督，知道他复活的大能，并且知道和他一同受苦，效法他的死。”

Paul is first of all, *united* to Christ in His death and resurrection. Moreover, he has *fellowship* with Christ in His sufferings. This kind of *knowing* has to do with *self-sacrifice*.

保罗首先是在基督的死与复活中与祂联合。此外，他还在基督的受苦中与祂有份。这种认识涉及自我牺牲。

This is why – back in verse 8 – Paul says, “*in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things.*”

因此（回到第 8 节）保罗说：“我已把万事当作是有损的，因我以认识我主基督耶稣为至宝。”

So we learn that knowing Christ is not just about knowing Him *intellectually*, but it also means that we have an *ever-increasing love* for Christ, that we are *united to Him* in his death and resurrection, and that we *know him personally and relationally*. 由此我们得知，认识基督不仅在于理智上的认知，更包括我们对基督日益增长的爱，在祂的死与复活中与祂联合，并且在个人及关系中亲身认识祂。

We’ve talked for a while now about the *meaning* of our text – and – by this point we have a pretty good idea of what Paul is saying. 我们刚才花了一些时间探讨经文的意义，到目前为止，我们已经相当清楚保罗在说什么。

We are now going to *shift gears* and talk about how these truths find their usefulness in our day to day lives. The first thing that we learn is this, 现在我们要转换话题，谈谈这些真理如何在我们的日常生活中发挥作用。我们首先要明白的是：

If the sum of Paul’s religious status and accomplishments were utterly worthless before he truly came to know Christ, then we should regularly examine our own lives – considering whether or not we have given Christ His proper place, and whether we have truly valued Him above all else.

如果保罗在真正认识基督之前，他所有的宗教地位和成就都毫无价值，那么我们也应当经常省察自己的生命，思考我们是否给基督应有的地位，是否真的将祂置于万事之上。

How much time do you spend investing into your relationship with Christ each day?

你每天花多少时间来经营与基督的关系？

You say that you love Christ, but do you love Him enough to talk to Him? Do you love him enough to search out the pages of Scripture learning all that you can about who He is and what He has done for you? Do you love him enough to suffer the loss of all the other things that are competing for the chief priority in your life?

你说你爱基督，但你是否爱祂到足以与祂交谈？你是否爱祂到足以翻阅圣经，竭力了解祂是谁、祂为你做了什么？你是否爱祂到足以舍弃那些与祂争夺你生命首要地位的其他事物？

Is your career more important than Christ? Is your social life more important than Christ? Is your spouse more important than Christ? I could continue listing things off, but you know yourself! You know how you have been living your life. 你的事业比基督更重要吗？你的社交生活比基督更重要吗？你的配偶比基督更重要吗？我还可以继续列举下去，但你心里清楚知道自己一直是如何生活的。

William Shakespear, the 16th to 17th century playwright, wrote these words in his play called Hamlet. He said, “Above all, to thine own self be true.”

16 至 17 世纪的剧作家莎士比亚在他的剧作哈姆雷特中写下这话：“最重要的是，忠于自己。”

There is no reason to lie to yourself. *Examine your life*. Ask yourself *honestly* whether or not Christ is everything. Are you able to say with Paul, “I count *all things* to be loss in view of the surpassing value of knowing Christ Jesus my Lord”? *If He truly means everything to you, then why not live as if that was the case?*

我们没有理由欺骗自己。审视你的生活，诚实地问问自己：基督是否你的一切？你能否像保罗那样说：“我已把万事当作是有损的，因我以认识我主基督耶稣为至宝”？如果祂对你而言确实是万事，那为何不活出这样的生命呢？

Secondly, *If the sum of Paul’s religious status and accomplishments were utterly worthless before he truly came to know Christ, then we should examine our lives and ask ourselves whether we truly know Christ, or not.*

其次，如果保罗在真正认识基督之前，他所有的宗教地位和成就都毫无价值，那么我们也应当省察自己，问问自己是否真的认识基督。

Christianity is not just about remembering to read your little five-minute devotional once a day. It's not just about making sure you pray before breakfast, lunch, and dinner. It's not just about trying to be a "nice" person! 基督信仰不仅是记得每天花五分钟读读灵修小册子；也不仅是确保你在早、中、晚三餐前祷告；它非仅是努力做个“好人”！

It's so much more than that! Christianity is about knowing Christ! Christianity is what you have when Christ becomes absolutely everything to you!

远不止于此！基督信仰的核心在于认识基督！当基督成为你生命中的一切时，你才真正拥有基督信仰！

When He's all you can think about! When He's the only thing that your heart desires! When everything else seems vile and empty compared to Him.

当祂是你唯一所思所想的、是你内心唯一的渴求！当与祂相比，其他一切都显得卑微而空虚。

Maybe you go to church. Maybe you're in a mid-week Bible study. Maybe you play on the worship team, or you greet on Sunday mornings. 也许你去教会，也参加周间查经聚会。也许你在敬拜团队中服事，或者在主日负责接待。

First of all, keep doing those things. Those are all amazing and it's good to be involved in those ways. But do you know Christ? Do you truly know Him?

首先，请继续做这些事。这些都很棒，参与其中是件好事。但你认识基督吗？你真的认识祂吗？

Because you can do all the right things – you can sign up for all the right programs and volunteer opportunities at this church – and you can still be a stranger to Christ. None of it matters if you don't have an intimate relationship with Christ. 因为你可以做所有正确的事（你可以报名参加本教会所有合适的活动和志愿服事机会），你依然可能对基督一无所知。如果你与基督没有亲密的关系，这一切都毫无意义。

It doesn't matter if you're born into a Christian family. It doesn't matter if you go to church, or if you know your Bible from cover to cover! It doesn't matter if you are someone who identifies as a Christian. None of it matters!

无论你是否生在基督徒家庭，是否去教会，是否熟读整本圣经、是否自称为基督徒，都无关紧要！

Do you know Christ? Do you walk with him each and every day? This is what Paul is trying to say in our passage! All the religion in the world means absolutely nothing if you don't have an ever-increasing, ever-deepening knowledge of Jesus Christ.

你认识基督吗？你每天都与祂同行吗？这就是保罗在这段经文中想要表达的！如果你对耶稣基督的认识没有日益增长、日益加深，世上所有的宗教都毫无意义。

And maybe for you this is a call to give up certain things that are part of your life. But my encouragement for you is that, it is worth it! There is nothing better than knowing Christ as Lord! Though you may lose everything else, He makes up for it a thousand times over! 也许对你来说，这意味着需要放下生命中某些事物。但我鼓励你：这绝对值得！没有什么比认识基督为主更美好！纵使失去其他一切，祂也会以千倍补偿你！

As this is my last Sunday at Trinity, I want to say thank you for the impact that each of you has had on my life. I love this church. And I love you all.

今天是我在三一堂的最后一个主日，我想感谢你们每人对我生命的影响。我爱这教会，也爱你们每一位。

My prayer for each of you, my dear brothers and sisters, is Ephesians 3.17-19.

亲爱的弟兄姐妹们，我愿用以弗所书 3:17-19 为你们每个人祷告：

I pray *"that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge."*

“使基督因着你们的信住在你们心里，使你们既在爱中生根立基，能够和众圣徒一同明白基督的爱是何等的长、阔、高、深，并知道这爱是超过人的知识所能测度的。”

Praise be to God for Jesus Christ. Amen. 愿荣耀归于上帝，因着耶稣基督。阿们。