

Live as Children of Light 活出光明之子的生命

Ephesians 以弗所书 5:8-14 | August 八月 23, 2026

Good morning, Trinity Baptist Church. Our message today comes from Ephesians 5:8: "For you were once darkness, but now you are light in the Lord. Live as children of light."

三一浸信会的弟兄姊妹们，早安。今天的信息来自以弗所书 5:8：“从前你们是暗昧的，但如今在主里面是光明的，行事为人要像光明的子女。”

I chose this verse because it captures perfectly not only our Kids' Bible Adventure Week or KBAW theme of Campfire Light, but it expresses, I think, our church's intention of hosting KBAW year after year. I'll leave the answer to the end, so you'll have to bear with me talking for a while.

我选择这节经文，是因为它不仅完美地概括了我们儿童圣经探险夏令营（Kids' Bible Adventure Week，简称 KBAW）的主题——“营火之光”（Campfire Light），也表达了我认为我们教会年复一年举办 KBAW 夏令营的用意。我会把答案留到最后，所以请大家耐心听我讲一会儿。

Of course, I wasn't the first one to host summer camp each year, but I inherited this tradition from my predecessor, and my predecessor from his or her predecessor.

当然，每年举办的儿童夏令营并不是由我开始的，而是从前任的牧者那里继承的传统，而他又是从其他前任牧者那里继承下来的。

As such, there is a heritage behind our KBAW week and established reasons why we do it. It's nothing short of a longstanding tradition.

因此，我们的儿童夏令营背后有一份传承，也有要这样做的既定理由。这是一项延续已久的传统。

Likewise, when we look at Ephesians 5:8, the author of Ephesians, Paul the apostle, was not inventing the use of light and darkness imagery in the bible. Rather, we find out that it is a very ancient symbol.

同样，当我们来看以弗所书 5:8 时，以弗所书的作者、使徒保罗并不是第一个在圣经中发明使用光明与黑暗这意象的人。事实上，我们发现这是一个非常古老的象征。

"In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, 'Let there be light,' and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light 'day,' and the darkness he called 'night.' And there was evening, and there was morning—the first day."

“起初，神创造天地。地是空虚混沌，深渊上面一片黑暗；神的灵运行在水面上。神说：‘要有光’，就有了光。神看光是好的，于是神就把光和暗分开。神称光为‘昼’，称暗为‘夜’。有晚上，有早晨，这是第一日。”

This passage reminds us too that the idea of light and darkness as biblical a theme is also tradition, being the very first verses of the Bible, hundreds upon hundreds of years before Paul.

这段经文提醒我们，光明与黑暗作为圣经主题的观念同样是一种传统，因为这是圣经最开头的经文，早在保罗之前数百数百年就已经存在了。

According to Old Testament and Ancient Near Eastern scholars, the theme of uncreated darkness prior to creation represents disorder, messiness, and a lack of form.

根据旧约和古代近东研究的学者，创造以前那非受造的黑暗，代表着混乱、杂乱以及缺乏形态。

It's an incomplete state, which requires ordering, cultivation, and structure to be useful, like an overgrown wilderness before being weeded, tilled, ordered, and cultivated by human intervention.

这是尚未完成的状态，需要经过整理、耕耘和建立秩序之后，才能发挥作用；就像一片杂草丛生的荒野，在人进行除草、翻土、整理和耕种之前，是没有办法好好使用的。

Therefore, the first thing God does is to observe this disordered state by hovering over the darkness. And just as he saw the need for it to be transformed, he brought about light as an opposition to darkness as the first act of Creation. 因此，神所做的第一件事就是运行在黑暗之上，察看这混乱的状态。正如祂看见这个状态需要被改变一样，祂把光带出来，使光与黑暗相对，作为创造的第一幕。

Considering what we've just heard about the function of the light to bring order into chaos, we understand that the goodness that God immediately exclaims has a moral sense or value added. It's useful for good usage, like a garden opposed to a jungle.

当我们想到刚才所听见的，光的作用是把秩序带进混乱之中，我们就能理解，神立即宣告“好”是带有道德意义或价值。它是有益于良善使用，就像花园与丛林相对一样。

If you look elsewhere, in the beginning of John's gospel where it talks about the same events of Creation; it says of the light, that "light shines in the darkness, and the darkness has not overcome it". We get a better picture that this is the

beginning of a struggle between cosmic forces.

如果你再看其他地方，在约翰福音的开头谈到同样的创造，说到光的时候：“光照在黑暗里，黑暗却没有胜过光”，我们就能更清楚地看见，这是宇宙力量之间一场争战的开始。

Coming back to Genesis 1, we hear that God creates a separation between light and darkness, like when you shine a flashlight onto an object, it immediately creates a shadow behind it. It's as if darkness, if one is to personify it, is trying to hide when exposed to light.

回到创世记第 1 章，我们听见神把光和黑暗分开，就像你用手电筒照在一个物体上时，它后面会立刻形成一个影子。仿佛黑暗，如果我们把它人格化，黑暗在被光照出来的时候会试图躲藏起来。

John 3:19-21 describes it as such. This is the verdict: "Light has come into the world, but people loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God."

约翰福音 3:19-21 是这样描述的，判词是：“光来到世上，世人因自己的行为是恶的，不爱光，倒爱黑暗，这就定了他们的罪。凡作恶的人都恨恶光，不来接近光，恐怕他的行为被暴露。但实行真理的人就来接近光，为要显明他的行为是靠神而行的。”

From this moral perspective from John's Gospel interpretation of Genesis 1:1, light becomes a symbol of moral exposure, which causes darkness to hide even more.

从约翰福音对创世记 1:1 在道德层面诠释来看，光成为揭露道德的象征，使黑暗更加想要隐藏起来。

Like the ministry of John the Baptist in the Gospel of John, as some people were coming to him to confess their sins, exposing what is shameful and hidden to be healed.

就像施洗约翰在约翰福音中的事工一样：有些人来到他那里承认自己的罪，把那些羞耻和隐藏的事暴露出来，为要得到医治。

Others fled because of how intense the truth can be. Sometimes the truth can sting, can't it, especially when others are being "too" honest. According to another account of John the Baptist's ministry in Matthew 3, these people fled like snakes in the desert.

而另一些人却因为真理所带来的强烈冲击而逃走。有时候真理确实会刺痛人，不是吗？尤其当别人“太过”诚实的时候。根据马太福音第 3 章对施洗约翰事工的另一段记载，这些人就像沙漠里的蛇一样逃跑。

Indeed, as we look at this theme of light and darkness, we hear from different places in the Bible that it is an established pattern since Creation and that it is, moreover, not just an astrological reality of daytime and nighttime, but a cosmic struggle between what is essentially evil hiding from God's gaze.

的确，当我们察看光明与黑暗这主题时，我们从圣经的不同地方听到，这是从创造以来就已确立的模式；而且，它不仅是白天与黑夜在天文学上的事实，更是一场本质上邪恶的事躲避神目光的宇宙性争战。

If you map all what I've just said onto our verse, from Ephesians 5:8 "For you were once darkness, but now you are light in the Lord. Live as children of light", we know, if you call yourself a Christian, that this darkness is the life we led prior to our salvation.

如果我们把刚才所说的都放到经文中，从以弗所书 5:8：“从前你们是暗昧的，但如今在主里面是光明的，行事为人要像光明的子女”，那么我们知道，如果你自称为基督徒，这里的黑暗就是我们得救以前的生活。

All the stuff that Paul talks about in Ephesians 5 from sexual immorality, impurity, greed, obscenity, foolish talk, and coarse joking which will lead to condemnation and not the inheritance of God's kingdom. This is the life we were immersed in and unable to free ourselves from.

保罗在以弗所书第 5 章所谈到的一切——淫乱、污秽、贪婪、淫词、妄语和粗俗的俏皮话——这些带来的是被定罪，而不是承受神的国。这就是我们曾经沉浸其中又无法靠自己挣脱出来的生活。

The apostle Paul said later in the Letter to the Romans 3:23, "all have sinned and fall short of the glory of God"? Not because of a lack of trying, but because it is in our DNA.

后来，使徒保罗在罗马书 3:23 说：“因为世人都犯了罪，亏缺了神的荣耀”；不是因为我们没有努力尝试，而是因为这已经写在我们的基因里。

It is an inherited disease we got from our parents and their parents' parents until the nth degree until we reach Adam. Adam is our heritage which casts the very long shadow of sin throughout humanity, a darkness which theology calls original sin.

这是我们从父母那里得到的遗传疾病，又从他们的父母、祖父母一直传下来，一代又一代，直到我们追溯到亚当。亚当就是我们的传承，他把罪的漫长阴影投射在全人类之上，这种黑暗在神学上被称为原罪。

And like John's description of darkness hiding, we read in Genesis 3 that Adam and Eve hid from God in the garden. Like little children, they hid in the bushes from God after they had committed the fateful act of eating from the forbidden tree of the knowledge of good and evil because they were ashamed and embarrassed.

正如约翰所描述黑暗会隐藏一样，在创世记第3章读到，亚当和夏娃在园中躲避神。就像小孩子，他们在犯下那决定性的行为——吃了被禁止的分别善恶树上的果子——之后，因为羞耻和难堪而躲进树丛里，不敢面对神。

To this day, without the grace of God, we continue in this legacy, doomed to repeat this pattern of sinning and hiding in shame, just as a shadow is cast whenever light shines.

直到今天，如果没有神的恩典，我们仍然延续着这传承，注定不断重复犯罪、躲藏和羞愧的模式；就像每当光照射出来时，就会产生阴影一样。

So, what is this light that Paul talks about in Ephesians 5:8, a light which overtakes darkness? Of course, if you've been to my Sunday school class, the predictable Sunday school answer is Jesus.

那么，保罗在以弗所书 5:8 所说胜过黑暗的光，到底是什么呢？当然，如果你参加过我的主日学，那么，可以预料到的主日学答案就是耶稣。

John 8:12 records Jesus proclaiming, "I am the light of the world" and in John 1:4 the narrator states "In him was life, and that life was the light of all mankind."

约翰福音 8:12 记载耶稣宣告说：“我就是世界的光”；而在约翰福音 1:4，叙述者说：“在他里面有生命，这生命就是人的光。”

But what about this inherited disease we call generational sin and its effects of Jesus Christ's humanity?

但是，对于我们称为代代相传的罪的遗传疾病，以及它对耶稣基督人性的影响，又该怎么理解呢？

Well, have you ever wondered why Jesus was born of a virgin, and was conceived by the Holy Spirit?

你有没有想过，为什么耶稣是由童贞女所生，并且是由圣灵感孕的呢？

It is precisely because Jesus was not born of a man, but of God, that he is a new creation, a new type of human being which is not defined by the inherited sickness of original sin. He is the light of the world who brings hope to the darkness humanity is living in.

正是因为耶稣不是从男人所生而是从神而生，所以祂是新的创造，是新的人类，并不受原罪所遗传下来的疾病来定义。祂就是世界的光，为活在黑暗中的人类带来盼望。

As the prophet Isaiah foretold in Isaiah 9:2: "The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned."

正如先知以赛亚在以赛亚书 9:2 节预言说：“在黑暗中行走的百姓看见了大光，住在死荫之地的人有光照耀他们。”

Isaiah 60:1: "Arise, shine, for your light has come, and the glory of the LORD rises upon you."

以赛亚书 60:1: “兴起，发光！因为你的光已来到！耶和华的荣光发出照耀着你。”

Isaiah 60:19: "The Lord will be your everlasting light, and your God will be your glory."

以赛亚书 60:19: “耶和华却要作你永远的光，你的神要成为你的荣耀。”

But it says in our verse that not only that the Lord has light, but that we too are children of light.

但是我们的经文说，不仅主拥有光，我们也是光明的儿女。

How is someone born to God, called the Son of God, and not born of a human father, like the rest of us, who are born to human fathers, since we are cursed with Adam's original sin? We are born of darkness, he is born of light.

一个从神而生、被称为神的儿子、又不是像我们一样从人的父亲而生的人，祂怎么可能成为像我们这些由人类父亲所生的人呢？因为我们承受了亚当的原罪诅咒。我们是从黑暗而生的，祂是从光而生的。

We don't naturally have the same sinlessness as Jesus does, but we carry the same habits and shame our ancestor Adam has.

我们自然没有像耶稣那样无罪的本性，但我们承载着我们祖先亚当所拥有的同样习性和羞耻。

That's where Paul's language of spiritual adoption comes in Romans 8:15 and 23, where it talks about the spirit of adoption where we cry out "Abba, Father".

这就是为什么保罗在罗马书 8:15, 23 使用属灵收养的语言，谈到那使我们呼叫“阿爸，父”、领受儿女名分的灵。

Just like Jesus teaching his disciples to pray 'Our Father', Galatians 4:4-7 speaks about how we are adopted children and heirs to God's kingdom, 正如耶稣教导门徒祷告“我们在天上的父”一样；加拉太书 4:4-7 谈到我们如何成为被收养的儿女，并成为神国的后嗣；

and finally in Ephesians 1:5 we are predestined to be children of God through God's foreknowledge through the redemption of Jesus Christ and the renewing of the Holy Spirit.

最后，以弗所书 1:5 说，我们按照神的预知，借着耶稣基督的救赎和圣灵的更新，被预定成为神的儿女。

We are as John 1:13 says “children born not of natural descent, nor of human decision or a husband's will, but born of God.” 我们就如约翰福音 1:13 说的：“这些人不是从血生的，不是从情欲生的，也不是从人的意愿生的，而是从神生的。”

We don't have a natural relationship with Jesus, according to our flesh, which is of Adam; but we have an adoptive relationship, according to the Spirit, which enlivens, recreates, and regenerates our flesh.

按照我们的肉体，就是属于亚当的肉体，我们与耶稣没有天然的关系；但按照圣灵，我们拥有被收养的关系，而圣灵使我们的肉体得着生命、重新被创造，并得到重生。

What Paul proposes throughout his writings is nothing short of God remodelling our natural tendencies towards sin and inherited patterns of darkness modelled after Adam.

保罗在他的著作中一再提出的，神重新塑造我们天然倾向于犯罪的习性，以及从亚当传承下来的黑暗模式。

This adoption into the family of God doesn't just happen, but it requires a renunciation, a rejection of our previous associations with Adam. 被收养进入神的家并不是自动发生的，而是要求我们放弃、拒绝过去与亚当的关系。

In Christian-ese, we call this repentance, where one says, “no” to the ways of Adam and the dark ways in which the evil one was manipulating and enticing him and his ancestors to sin.

用基督徒常用的说法，我们称之为悔改，就是一个人对亚当的道路说“不”，也对黑暗道路说“不”——就是那恶者操纵并诱惑亚当及其祖先去犯罪的道路。

Jesus himself uses stronger language, that of dying to oneself, all four gospels record Jesus saying that one must pursue worldly and bodily death, picking his or her cross to follow Jesus in order to be spiritually receptive to rebirth. 耶稣自己使用了更强烈的语言，就是向自己死。四卷福音书都记载耶稣说的，人必须追求在世和肉身意义上的死亡，背起自己的十字架跟随耶稣，以便在属灵上能够接受重生。

This means detaching ourselves from an existence narrowly focusing on this world but having our eyes gazing and invested in the kingdom of God.

这意味着，我们要脱离专注于这世界的狭隘存在方式，转而把我们的眼目注视着并且把自己投入神的国。

One of the ways the church has expressed the noticeable break from being in the darkness and legacy of Adam has been to put to death ourselves by following Jesus to the grave in the act of Baptism.

教会表达这种从黑暗及亚当的传承中明显断开的方式之一，就是在洗礼中跟随耶稣进入坟墓，向自己的旧生命死去。

Romans 6:4 reads, “We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”

罗马书 6:4 说：“所以，我们藉着洗礼归入死，和他一同埋葬，是要我们行事为人都有新生的样子，像基督藉着父的荣耀从死人中复活一样。”

Baptism not only signifies our commitment to follow Jesus, but our willingness to follow Jesus to the cross and the grave. 洗礼不仅象征我们委身跟随耶稣，也象征我们愿意跟随耶稣走向十字架和坟墓。

And this is important because it is necessary to cut ties without our previous affiliation with our family, that of Adam, in order to be eligible for adoption.

这一点非常重要，因为我们必须与过去所属的家庭——亚当的家庭——断绝关系，使我们有资格被收养。

I'm not sure if many of you know but I grew up in a mixed family myself with many brothers and sisters who had for one reason or another had an estranged relationship with their biological parents.

我不确定你们当中有多少人知道，我是在一个混合家庭中长大，我有很多兄弟姐妹，他们因为各种原因，与自己的亲生父母存在疏离的关系。

I, in fact, grew up with 8 foster children, though my parents are my biological parents, and one of the things that was challenging was navigating what it meant for these foster siblings of mine to leave their natural homes, whether through the compulsion of the province and the ministry of children and family as it was called back then or through this tragedy. 事实上，虽然我的父母是我的亲生父母，但我从小和 8 个寄养儿童一起长大；其中具有挑战性的事情之一，就是要理解这些寄养的兄弟姐妹，他们离开原生家庭到底意味着什么，无论是因为当时省政府以及当时所谓的儿童与家庭部强制介入，还是因为某种悲剧而离开。

But, one thing was for certain, there was a clear break, that you're here and you're not going back home to what you were you used to.

但有一件事是确定的：那里存在明确的断裂，就是你现在在这里，而且你不会回到你过去所熟悉的那个家。

Often it was quite dysfunctional what they were used to, perhaps due to mental illness, poverty, or crime, but it was a hard adjustment coming to call a bunch of strangers new parents.

通常，他们过去所熟悉的生活是相当失序的，也许是因为精神疾病、贫困或犯罪；但是，要来到一个陌生人的家，并开始称一群陌生人为新的父母，是一个非常艰难的适应过程。

My parents purposely told my siblings to call them uncle and auntie, but it was clear that none of my siblings were to be regularly going to their previous homes or visiting their parents without the explicit consent of social workers and my parents.

我的父母特意告诉我的兄弟姐妹，要称他们为叔叔和阿姨；但很清楚的是，在没有社工和我父母的明确同意，这些兄弟姐妹都不能经常回到原来的家，也不能去探望自己的父母。

Indeed, when we look at what baptism means in terms of being estranged to our Adamic family, it's often painful to let go of things we are used to, even if it's not good for us.

的确，当我们从与亚当家族疏离的角度来看洗礼的意义时，我们常会发现，放下我们已经习惯的东西是痛苦的，即使那些事情对我们并没有益处。

Modern therapists might call these unhealthy attachments dynamics or addictions, such as, worldly success, addictions to food, pornography, gambling, drinking, and unhealthy ways of relating to others with envy, boasting, or anger.

现代治疗师可能会把这些称为不健康的依附模式或成瘾，例如对世俗成功的追求、对食物、色情、赌博、饮酒等成瘾，以及用嫉妒、自夸或愤怒等不健康的方式与他人相处。

There's a certain familiarity that's comforting because it gives us pleasure and makes us feel our needs are being met. 其中存在某种熟悉感令人感到安慰，因为它使我们愉快，也让我们感觉自己的需要得到了满足。

But, if we want to be healthy, no longer sons and daughters of darkness, we must detach ourselves, die to ourselves of these things that we thought gave us life.

但是，如果我们想要健康起来，不再作黑暗的儿女，我们就必须脱离这些我们以为能够给我们生命的事，并向自己“死”。

That's perhaps why Paul intentionally calls us children as if we have to learn everything new, because we've perhaps accumulated so many bad habits.

也许这是为什么保罗特意称我们为“孩子”，仿佛我们必须重新学习一切，因为我们可能已经积累了太多坏习惯。

Almost every time, my siblings would first come to our home, they had to completely relearn a new way of living from daily hygiene, to bedtime, and family meals.

几乎每一次，我的兄弟姐妹刚来到我们家时，他们都必须完全重新学习新的生活方式——从日常卫生，到睡觉时间，再到家庭用餐。

If you came off the streets or were used to chronic mental health challenges or poverty, everyone seems to have their own definition of normalcy.

如果你曾经流落街头，或者习惯了长期的心理健康问题或贫困，那么每个人似乎都有自己对“正常生活”的定义。

To be a child is necessary if you want to be adopted, malleable to be taught, humble enough to learn, and innocent of all the things that make us adults jaded and prideful.

如果你想被收养，必要成为孩子——能够被塑造、愿意接受教导，谦卑到足以学习，并且对那些使我们成年人变得世故、疲惫和骄傲的事保持单纯。

Some of my siblings had been living on the street or functionally without parents, having to grow up too quickly or around the wrong company of prostitutes or drug addicts.

我的一些兄弟姐妹曾经住在街上，或者实际上生活在没有父母的情况下，被迫过早长大，或者与错误的人在一起，比如妓女或吸毒者。

Learning to once again be a child means learning to receive and depend on others, and it means learning again to trust. 重新学习成为一个孩子，意味着学习接受和依靠别人，也意味着重新学习信任。

John 14:18 records how God says that he will not leave us as orphans in this world.

约翰福音 14:18 记载，神说祂不会把我们撇下，像孤儿一样留在这世界。

Indeed, just as I have listed, there are several ways in which we can learn from children about how God wants us to relate to him: the endearing words of Jesus' teachings on prayer, the 'Our Father', Jesus' sayings on God's generosity "how much more will your Father in heaven give the Holy Spirit to those who ask him?", or God's radical forgiveness in the parable of the prodigal son.

的确，正如我刚才所列举的，我们可以从孩子身上学习，明白神希望我们如何与祂建立关系：耶稣关于祷告的亲切教导——“我们在天上的父”；耶稣关于神慷慨的教导——“何况天父，他岂不更要把圣灵赐给求他的人吗”；以及在浪子比喻中所展现神既彻底又激进的饶恕。

We need to humble ourselves just like Jesus did in his descent into our humanity to learn to be a child of God, a child of

light.

我们需要像耶稣一样谦卑自己,祂降卑自己进入到我们的人性中,好让我们学习成为神的儿女,成为光明的儿女。From there we can exhibit all goodness, righteousness and truth as God intends on us to live, pleasing to our heavenly father.

从那里开始,我们就能够活出神所期望我们生活的方式,活出一切良善、公义和真理,使我们的天父喜悦。

Just as we are willing to let go of our old selves in Adam, does the light emerge in our lives through the power of the Holy Spirit who raised Christ in the resurrection.

正如我们愿意放下在亚当里的旧我,光也会借着那使基督从死里复活的圣灵的能力,在我们的生命中显现出来。

Throughout the Ephesians, especially the first half, we read that we too will receive “the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe.”

纵观整卷以弗所书,尤其是前半部分,读到我们也将得到“他在圣徒中所得荣耀的基业是何等丰盛,并知道他向我们这些信的人所显的能力是何等浩大”。

This power from the Holy Spirit enables us to embody the light first from the inside, then radiating out towards others. 这由圣灵所赐的能力,使我们首先从内在活出光,然后把光向外辐射到其他人身上。

As this light permeates within us, it slowly exposes the last remnants of darkness in our lives through confession and acts of humble transparency, dying to our sense of pride, protection and self-image.

当这光渗透到我们里面时,它会通过认罪以及谦卑坦诚的行动,慢慢揭露我们生命中最后残存的黑暗,使我们向自己的骄傲、自我保护和自我形象死去。

God brings to light what is shameful, and we can proclaim like Galatians 2:20 says, “it is no longer I who live but Christ within me” relying on the grace of God and not our own accomplishment to perfect the image of God in us.

神把羞耻的事带到光中,我们可以像加拉太书 2:20 所说的那样宣告:“现在活着的不再是我,乃是基督在我里面活着”,依靠神的恩典,而不是依靠自己的成就,使神的形象在我们里面完全。

And when we do that, the light shines within us in our attitudes of respect, forgiveness, gentleness, humility, generosity and so forth. 而当我们这样做时,光就会在我们的态度中照耀出来——尊重、饶恕、温柔、谦卑、慷慨等等。

And as this light slowly fills in our own body, it can't help but seep out of our lives.

当这光慢慢充满我们自己的身体时,它就无法不从我们的生命中渗透出去。

Jesus says in Matthew 5:16 “let your light shine... so that they may see your good deeds and glorify your Father in heaven.”

耶稣在马太福音 5:16 说“你们的光也当这样照在人前,叫他们看见你们的好行为,便将荣耀归给你们在天上的父。”

So, I guess that's my long way of saying why we do KBAW every year, that just as God has been permeating light into lives.

所以,我想这就是我用这么长的方式来说明,我们为什么每年举办儿童夏令营:正如神一直把光渗透入人的生命。

And we've been allowing God to shine that light into us, we can be, pardon the pun, a shining example to those around us, including those children from our neighborhood we invite to the kids' bible adventure week.

而我们也一直允许神把那光照进我们里面,我们就可以成为——请原谅我的双关——我们周围的人的“光辉榜样”,包括那些我们邀请来参加儿童夏令营的社区孩子们。

I'll end with this benediction from Ephesians 5:13, “everything exposed by the light becomes visible—and everything that is illuminated becomes a light. This is why it is said:

我会用以弗所书 5:13 的这段祝福作为结束:“凡被光所照明的都显露出来,因为使一切显露出来的就是光。所以有话说:

“Wake up, sleeper, rise from the dead, and Christ will shine on you.”

“你这睡着的人醒过来吧!要从死人中复活,基督要光照你了。