

Standing Before the Judgment Seat of Christ

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References: **1 Corinthians 3**, Psalm 139:1-6; Matthew 12:36-37; James 1:19; 2 Timothy 4:1; Ephesians 2:1; 1 Thessalonians 4:13-18; Romans 14:10-12; 2 Corinthians 5:10; Revelation 20:11-12

God Knows Everything About Us

Just for a reference, let's go back to Psalm 139 and go from there. We want to pick up where we left off, and we left off in Psalm 139 by talking about God knowing everything about us. Maybe we will just read again the first six verses.

我们今天还是要回到诗篇139篇，从那里开始学习。我们要从上次停下来的地方接下去；在诗篇139篇中，我们谈到神知道关于我们的一切。我们再来把前六节经文读一遍。

[Psalm 139:1-6 NKJV]

¹ O LORD, You have searched me and known me.

² You know my sitting down and my rising up;
You understand my thought afar off.

³ You comprehend my path and my lying down,
And are acquainted with all my ways.

⁴ For there is not a word on my tongue,
But behold, O LORD, You know it altogether.

⁵ You have hedged me behind and before,
And laid Your hand upon me.

⁶ Such knowledge is too wonderful for me;
It is high, I cannot attain it.

I just remind you that in these verses God knows **everything** about us. He knows every thought before you think it. He knows every word even before you say it, and every deed before you do it. But just remember, He still loves you even though He knows it.

我只是想提醒大家，在这些经文里，神知道关于我们的一切。在你想到之前，祂就知道你的每一个心思；在你说出之前，祂就知道你的每一句话；在你做出来之前，祂就知道你的每一个行为。但请记住，尽管祂全都 知道，祂仍然爱着你。

Justified or Condemned by Our Words

Let's take our Bibles and go back to Matthew chapter 12 once more. We were thinking about our thoughts and our words, and how that we will be judged accordingly. In our last session, we looked at two judgments. We looked at the judgment for those who do not know or those who have rejected the Savior. But there also will be a judgment for those who do know the Savior.

让我们打开圣经，再次翻到马太福音第12章。我们之前思考过我们的心思意念和言语，以及我们将如何按此受审判。在我们上一堂课中，我们看了两类审判：一类是针对那些不认识主或拒绝救主之人的审判；但对于那些认识救主的人，同样也会有审判。

[Matthew 12:36-37 NKJV] - ³⁶ But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. ³⁷ For by your words you will be justified, and by your words you will be condemned."

What is very interesting to me in Matthew's passage is that according to our words, we will either be justified or we will be condemned. We should be very careful how we express ourselves in words. When James wrote his epistle in the New Testament, he said:

对我来说，马太福音这段经文中非常有意思的是：根据我们所说的话，我们或被称义，或被定罪。我们应当非常谨慎如何用言辞来表达自己。雅各在新约书信中这样说：

[James 1:19 NKJV] - So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

We know that we have two ears and one tongue; we should then listen twice as much as we talk. How would you like to read the book that you have written today with your words? In other words, when you get up in the morning and you start talking to your wife, your children, anybody—what if all of that was recorded, and at night you had to read it again? I think if we had to read that every day, we would probably be more careful how we speak.

These verses tell us that we are either going to be justified or we are going to be condemned by our words.

我们知道我们有两只耳朵，却只有一条舌头，所以我们听的应当比说的多一倍。如果把你今天所说的话写成一本书，你愿意去读吗？换句话说，当你早晨起来开始对你的妻子、孩子或任何人说话，如果这一切全被录了下来，晚上让你再重读一遍，那会怎样？我想如果我们每天都必须读一遍，我们说话一定会更加谨慎。这些经文告诉我们，我们要么因自己的话被称义，要么因自己的话被定罪。

Could you give me an example of how your words could justify you? For example, teaching others to do good, speaking of the doctrine of the Lord Jesus or sharing from the Bible—those are very good examples.

你能否举一个例子，说明你的言语如何能使你称义？比如，教导人行善、传讲主耶稣的教训或圣经的话语——这些都是非常好的例子。

Could you give me an example of how we could be condemned by our words? For example, when we get angry, speaking bad words to others and mocking them. That is a great example. And so, of course, we conclude that we should be very careful how we speak and the kind of words that we use.

你能否再举个例子，说明我们如何会因所说的话被定罪？比如当我们发怒时，对人恶语相向甚至辱骂人。这是一个非常贴切的例子。因此我们得出结论：我们必须非常谨慎自己的言语以及所使用的字句。

Would you possibly know what the word justified means? You are right that we need to be consistent in our lives. The word justified in the Bible has a very special meaning. It means to be made right or righteous. We know that we can be made right or righteous when we accept Christ as our Savior. Any time that a believer in Jesus Christ says something or acts in a proper way, God says, "You are right, or you are righteous, when you do that." The verse says that we will be justified by the words that we use; if we use good words, God will say, "You are right; you are righteous by using good words."

你是否知道“称义”这个词到底是什么意思？你说我们在生活中言行应当一致，这很对。但在圣经中，“称义”有一个极其特殊的含义，意思是被宣布为正直或公义的。我们知道，当我们接受基督作救主时，我们便得以称义。每当基督徒说出合适的话或行事端正时，神便说：“你这样做是对的，是公义的。”经上说我们将因自己的话称义；当我们说出良善恩惠的话，神就称我们为义。

Our words can also condemn us. What does it mean to be condemned? If someone is in a court and they are condemned, what does that mean? The word condemned means you are found guilty. The judge has found you guilty, and he pronounces a sentence upon you; you are condemned because you are guilty. In Christ Jesus, we are not condemned; in Christ

Jesus, we are not found guilty. Don't you find it very interesting that our words—the things that we say—can either declare us righteous or condemn us?

但我们的言语也能定我们的罪。“定罪”是什么意思？如果一个人在法庭上被定罪，那意味着什么？“定罪”的意思就是你被判定有罪。法官认定你有罪，并向你宣判惩罚；你被定罪，是因为你确实有罪。然而在基督耶稣里，我们不再被定罪；在基督耶稣里，我们不再被判为有罪。我们所说的话竟能显明我们的公义，亦能定我们的罪，这难道不是很发人深省吗？

The Living and the Dead

We are talking about judgment, so let's turn to Second Timothy chapter 4 in the New Testament. Verse number 1:

既然我们在谈论审判，请翻到新约圣经提摩太后书第4章第1节：

[2 Timothy 4:1 NKJV] - I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

Thinking about judgment, we understand from this verse that before God and the Lord Jesus Christ, He will judge the living and the dead. Do you have any suggestion who the living and the dead are? Some might suggest the living represents our spirit and the dead represents our flesh. Another thought is that the dead refers to people who died before Christ came into the world, and the living refers to those alive after His coming.

思考这里的审判，我们从这节经文明白，在神和主耶稣基督面前，祂要在祂显现和国度里审判活人与死人。关于这里的“活人”和“死人”指谁，你有什么想法吗？有人可能会认为活人代表我们的灵，死人代表肉体；另一种想法是，死人指基督降世前已经死去的人，而活人指基督降世后活着的人。

The living could also refer to Christians, and the dead could refer to those who have not been saved. In Ephesians chapter 2 verse 1, we find a helpful cross-reference:

“活人”也可以指基督徒，而“死人”指尚未得救的人。以弗所书第2章第1节提供了一个极佳的对照经文：

[Ephesians 2:1 NKJV] - And you He made alive, who were dead in trespasses and sins,

Those are our two words: the Lord Jesus is going to judge the living and the dead, and in this verse He says He has made you alive, whereas you were dead in trespasses and sins. That was your state before Christ, but He has made you alive; you are now in Christ.

这里正是这两个概念：主耶稣要审判活人和死人，而在这节经文中说，你们从前死在过犯和罪恶之中，祂叫你们活了过来。那是在基督之外的光景；但如今祂使你活过来，你在基督里成了活人。

Let us turn to First Thessalonians chapter 4, beginning in verse 13 down to the end of the chapter. While we are reading, I want us to think about who are the living and who are the dead.

让我们翻到帖撒罗尼迦前书第4章，从第13节一直读到本章结束。在我们诵读的时候，请大家一同思想：谁是活人，谁是死人？

[1 Thessalonians 4:13-18 NKJV]

¹³ But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.

It seems to be clear that in this context, when Jesus comes, He is going to come for both those who have died physically and those who are alive when He comes. He comes for both the living and the dead. When Jesus comes back for His own, we call this the snatching away or the Rapture. When He comes back, He gathers His own, both the living and the dead, and He takes them back to heaven.

从上下文来看非常清楚：当耶稣再来时，祂既是为那些身体已经死去的人而来，也是为祂降临时仍然活着的人而来。祂为活人和死人一同降临。当耶稣回来接属祂的人时，我们称之为“被提”。当祂回来时，祂接走属祂的人——无论是活着的还是死去的——并将他们一同带回天上。

Remember that the word sleep can mean more than having a nap or sleeping through the night. Sleep can also represent physical death, where the body sleeps while the soul and

spirit are with the Lord. The word sleep was used at least three times in the passage we read, referring to those Christians who have already died physically. Their bodies are buried, or in some cases cremated, but they sleep in Christ.

请记住，“睡”这个词绝不仅指打个瞌睡或夜间就寝。“睡”在圣经里代表身体的死亡——身体睡了，而灵魂已经歇息在主怀里。在我们刚才读的经文里，“睡”至少出现了三次，特指那些肉身已经故去的基督徒。他们的身体被埋葬或火化，但他们是在基督里睡了。

At the end of verse 16, it says, "And the dead in Christ will rise first." Imagine in your mind that you are standing in a cemetery. In our illustration, imagine Jesus comes at that very moment while you are standing there. If you are a believer standing in the cemetery, guess what you see first? Any grave in that cemetery holding the body of a Christian who has died—they go first! They meet Jesus in the air before those of us who are still alive.

第16节末尾说：“那在基督里死了的人必先复活。”请在脑海中想象你正站在一座墓园里。设想正当你站在墓园中的那一刻，主耶稣降临了。如果你是一个信徒，猜猜你会先看到什么？墓园中每一座埋葬着基督徒遗体的坟墓，他们都要先复活！在我们这些活着的人之先，他们先升上空中与主相见。

Then in verse 17: "Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." In other words, those who are still on earth when Jesus comes will be caught up together with them. I have conducted many graveside funeral services in my lifetime. Often, standing in a cemetery, I look around at all of the graves and think: one day, wherever a Christian is buried, there is going to be a shout, those graves are going to open, and the bodies of the Christians are coming out. It is an amazing truth!

接着第17节说：“以后我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。”也就是说，当耶稣再来时仍留在地上的信徒，要和他们一同被提。我一生中主持过许多场墓园葬礼。站在墓地里环视群墓，我常常感叹：终有一日，无论基督徒安葬在何处，随着一声呼叫，坟墓要裂开，圣徒的身体要从中复活走出来。这是何等奇妙的真理！

When we read that the Lord Jesus will judge the living and the dead, it legitimately has several meanings. If we look at it in a physical way, the Lord Jesus is going to judge those who are physically alive and those who have already died. But there is also a spiritual meaning: those who are spiritually alive and those who are spiritually dead. The great truth we must learn is that the Judge is going to judge **everyone**. The Bible says we shall all give an account.

因此，当我们读到主耶稣要审判活人和死人时，这从神理上包含多重涵义。如果从肉身层面看，主耶稣要审判那些肉体活着的和已经去世的人；但它同样具有属灵意义：审判灵里活着的与灵里死去的。我们所要明白的伟大真理是：审判的主必审判**每一个人**。圣经说，我们众人都必须向神交账。

Building on the Foundation of Christ

We have looked at the judgment of the unbeliever; let's go to First Corinthians chapter 3 and look at the judgment of the believer, reading verses 8 through 15:

我们看过了对不信之人的审判；现在让我们翻到哥林多前书第3章，看一看关于信徒的审判。我们读第8节到第15节：

[1 Corinthians 3:8-15 NKJV] - ⁸ Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. ⁹ For we are God's fellow workers; you are God's field, you are God's building. ¹⁰ According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. ¹¹ For no other foundation can anyone lay than that which is laid, which is Jesus Christ. ¹² Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, ¹³ each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. ¹⁴ If anyone's work which he has built on it endures, he will receive a reward. ¹⁵ If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

The context here is talking about how we live our life as a Christian—not how to become a Christian, but because we are Christians, how we ought to live. In verse 9 we read, "You are God's building." Today we are having a Bible study in a building called 16th Avenue Gospel Chapel. Builders constructed this structure: first they dug into the ground and poured a solid foundation, and then with building materials—stone, wood, and concrete—they raised the building.

这里的上下文是在讲述我们作为基督徒应当如何生活——不是讲如何成为基督徒，而是因为我们已经是基督徒了，应当怎样行事为人。第9节说：“你们是神所建造的房屋。”今天我们在被称为“第十六街福音堂”的建筑中进行查经。工人们建造了这栋房屋：首先他们在地下开挖并浇灌了坚固的地基，随后使用建材——石料、木材与混凝土——建成了这栋建筑。

Paul says to the Corinthians: you are like a building. You have a foundation in your life, and that foundation is Jesus Christ. You have the privilege of building on that foundation, and you are the person in charge of your building. In verse 12, Paul notes that you have different building materials you can use. Some are permanent, and some are very temporary.

保罗对哥林多人说：你们就像一座房屋。你们生命中已经立好了一个根基，那根基就是耶稣基督。你们有特权在这根基上建造，并且你们每个人就是自己工程的建造主管。在第12节中，保罗指出你可以使用不同的建筑材料：有些是永恒恒久的，有些则是极其短暂的。

In 1982, my wife and I were living in a home, and the house burned down; we lost our house to fire. About a year later, I started building a new house. I used good building materials—good concrete, good bricks, the finest wood, the best that I could afford. The reason I did the best that I could was because I wanted the house to last. About a month ago, I drove by that house that I built in 1983; it is still standing, and it still looks very good. If I had built it out of cheap, temporary materials, it would not be standing today.

1982年，我和妻子住的房子遭遇火灾烧毁了，我们彻底失去了那栋房屋。大约一年后，我开始建造新房。我使用了优良的建筑材料——优质的水泥、坚固的砖块和最好的木料，倾我所能采用最好的建材。我尽最大努力去建造，是因为我希望它能经久耐用。大约一个月前，我开车经过那栋我在1983年建造的房子；它依然屹立在那里，外观依旧十分良好。如果当年我图省钱用劣质、临时性的材料建造，今天它绝不可能完好矗立。

Jesus told a story about a wise man who built his house on the rock and a foolish man who built his house on the sand. Sand is not a good foundation; the rock is solid. When the storm came and beat against both houses, the wise man's house stood firm because it was on the rock. But the foolish man's house collapsed because it had no solid foundation. Verse 11 tells us that the foundation is Jesus Christ Himself.

主耶稣曾讲过一个比喻：聪明人把房子盖在磐石上，无知的人把房子盖在沙土上。沙土绝非牢固的地基，磐石才是坚实稳固的。当暴风雨来袭冲撞那两栋房子时，聪明人的房子立定不倒，因为是建在磐石上；而无知人的房子瞬间倒塌，因为毫无坚固根基。第11节告诉我们，那根基正是耶稣基督自己。

Think about your spiritual life. You have trusted Christ as your Savior, and He is your foundation. But God says: "I want you to build your life on Jesus Christ, who is your foundation, because your life is going to represent the Lord Jesus! I want you to have a solid life, and I want you to be very careful how you build on the foundation of Jesus Christ. Do not use cheap or temporary materials, because one day I am going to test the life you built, and I want it to stand firm."

思想一下你属灵的生命。你已经信靠基督作你的救主，祂就是你的根基。但神说：“我要你在耶稣基督这唯一的根基上建造你的人生，因为你的生命将代表主耶稣！我要你拥有扎实坚固的人生，我要你格外谨慎怎样在耶稣基督的根基上建造。不要使用廉价或草率临时的材料，因为终有一日我要试验你所建造的工程，我要它坚固站立得住。”

In verse 12, the possible building materials are listed: gold, silver, precious stones, wood, hay, and straw. Verse 13 tells us that the test will be by **fire**. If gold, silver, or precious stones

are tested by fire, they will endure; in fact, they only become more refined and pure when tested by fire. But what happens to wood, hay, or straw? They do not become stronger; they disappear into ashes. We are encouraged to build our lives with things that stand the test of fire. The things that are permanent and purified are the principles God gives us in Scripture. When we obey them, we are building with permanent supplies.

第12节列出了我们可以选用的建筑材料：金、银、宝石、草、木、禾秸。第13节告诉我们，未来的考验将藉由**火**来显明。金、银、宝石若经过火的试炼，必能存留下来；事实上，它们经过烈火反而越发纯净。但草木禾秸会遭遇什么？它们绝不会变得更结实，而是在烈焰中化为灰烬。圣经勉励我们要用经得起火炼的工程来建造人生。那些能够留存到永恒并被炼净的，正是神在圣经中吩咐我们的旨意；当我们顺服神的话语而活，就是在用永恒的材料建造。

Verse 14 says, "If anyone's work which he has built on it endures, he will receive a reward." If we live a life pleasing to the Lord, He will give us a reward. What is that reward? When we are saved, we receive eternal life and forgiveness of sins as a free gift of grace; that is not a reward earned by labor. The reward in First Corinthians 3 is given to the Christian who has been obedient and faithfully served the Lord. It means greater intimacy with Christ and sharing in His joy.

第14节说：“人在那根基上所建造的工程若存得住，他就要得奖赏。”如果我们过一个讨主喜悦的生活，祂必赐予我们赏赐。这赏赐是什么？当我们蒙恩得救时，赦罪和永生是神白白赐给我们的恩典，而非靠劳苦赚取的工价。哥林多前书第3章中所讲的奖赏，则是单单赐给那些顺服并忠心服事主的基督徒。那意味着与主之间更深的亲密，并在祂的荣耀喜乐中有份。

What is the best thing Jesus could ever say to us? It is what the Father said to His own beloved Son: "This is My beloved Son, in whom I am well pleased." Rewards are not eternal life; we already possess that in Christ. Rewards are something distinct that the Lord gives to those who faithfully serve Him. The Christian will either receive a reward or, as verse 15 states, "suffer loss"—yet he himself will be saved, so as through fire.

主耶稣能对我们所说的最美好的话是什么？就是父神对祂爱子所说的那句话：“这是我的爱子，我所喜悦的。”奖赏并不是永生；我们在基督里早已白白拥有永生。奖赏是主特意赐给那些至死忠心事奉祂之人的丰盛荣耀。基督徒或要得着奖赏，或如第15节所说“受亏损”——自己虽然得救，却像从火里经过一样。

What does it mean that a Christian suffers loss? It means forfeiting the rewards, crowns, and eternal commendations we could have gained had we lived wholeheartedly for Christ. We will be in heaven, but we will have suffered the loss of opportunities and blessings that could have been ours.

基督徒“受亏损”究竟是什么意思？这意味着失去了原本全心为主而活本可赢得的赏赐、冠冕与永恒称赞。我们虽然置身天家，却因虚度年华而错失了本可献给主的荣耀与恩赏。

The Judgment Seat of Christ vs. The Great White Throne

Let's look at Romans chapter 14 verses 10 through 12:

让我们来看罗马书第14章第10至12节：

[Romans 14:10-12 NKJV] - ¹⁰ But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. ¹¹ For it is written: "As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God." ¹² So then each of us shall give account of himself to God.

It is very clear that the Judge of all the earth shall judge all the people of the earth. In the context of Romans 14, the apostle is writing directly to Christians: "We shall all stand before the judgment seat of Christ." The judgment seat of Christ (Bema) is for the believer; the Great White Throne judgment described in Revelation chapter 20 is for the unbeliever.

圣经讲得无比清楚：审判全地的主必审判世上所有的人。在罗马书第14章的上下文中，使徒是对基督徒说的：“我们都要站在基督的审判台前。”基督的审判台（*Bema*）是专为信徒设立的；而启示录第20章所记载的白色大宝座审判，则是为未信之人设立的。

The judgment for the unbeliever at the Great White Throne is for them to be condemned in the lake of fire. The judgment for the believer at the judgment seat of Christ is to evaluate their works and receive rewards.

白色大宝座对不信者的审判，是将他们定罪并丢入火湖；而基督审判台对信徒的审判，则是查验圣徒的工程并按功赐予奖赏。

Let's look at Second Corinthians chapter 5 verse 10:

我们再来看哥林多后书第5章第10节：

[2 Corinthians 5:10 NKJV] - For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

Notice the phrase: the judgment seat of Christ. Whenever you read that, remember that this is for the believer. Notice the emphasis: "We must **all** appear." Everybody in this room, and everyone online, is going to meet the Lord. No matter if you are a seeker, a believer, a skeptic, or an atheist, it does not matter—everybody is going to meet the Lord.

请注意这个词组：*基督的审判台*。无论何时读到它，请记住这是针对信徒的。再留意其中的强调：“因为我们**众人**必要在基督审判台前显露出来。”在这个房间里的每一个人，以及在线上的每一位，都必将与主相见。无论你是慕道友、信徒、怀疑论者还是无神论者，众人都无一例外要朝见主。

For the unbeliever, when he meets the Lord at the Great White Throne, he will be judged according to his deeds and condemned to the lake of fire. But when the believer meets the Lord, the first thing He will say is, "Welcome home, My child; enter into heaven." And then, each son and daughter will appear before the judgment seat to give an account of what was done in the body for Him.

对不信者而言，当他们在白色大宝座前朝见主时，他们将按所行的受审判并被定罪投入火湖。然而当信徒朝见主时，主首先会说：“欢迎回家，我的孩子；进入天国吧。”接着，每位儿女都要在审判台前显露出来，将自己在肉身之中为主所行的向主交账。

Why is the believer not judged for his sins? Because when we accepted Jesus Christ as our personal Savior, He paid the complete penalty for all our sins on the cross! How many sins did Jesus forgive when you were saved? Past, present, and future—every single sin was washed away by His blood. Does that mean we are perfect in ourselves right now? No, we know we are not perfect; but thank God, in Christ Jesus we are completely forgiven!

信徒为何不再因罪受审判定罪？因为当我们接受耶稣基督作个人救主时，祂已经在十字架上为我们偿清了罪的一切刑罚！当你得救的那一刻，耶稣赦免了你多少罪？过去的、现在的、将来的——每一件罪债都被祂的宝血彻底洗净。这是否意味着我们现在自身已经完全无瑕了？不，我们深知自己并不完全；但感谢神，在基督耶稣里，我们已蒙完全的赦免！

Gavin, would you please close our time in prayer?

该文，请你为我们做结束祷告好吗？

"Dear Heavenly Father, thank You for giving us this opportunity to listen to Your Word, to study Your truth, and to learn what You desire of us. Thank You for this time to gather together with our brothers and sisters to grow in faith. We commit ourselves into Your hands. In the precious name of our Lord Jesus Christ, Amen."

“亲爱的天父，感谢祢赐给我们这个宝贵的机会，能够聆听祢的话语，学习祢的真道，并明白祢对我们的心意。感谢祢让我们能够与众弟兄姊妹聚在一起，在真道上共同长进。我们将自己交托在祢手中。奉主耶稣基督宝贵的圣名祷告，阿们。”