

# Mirror, Mirror 鏡子鏡子

Genesis 創世記1:26-28; Psalm 詩篇 8; Acts 使徒行傳 17:24-28

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This time last year, I launched *Follow 25*, a strategic plan to shift our ministry culture to the deliberate development of all of life disciples of Jesus by the end of 2025.

去年這個時候，我發起了「跟隨25」的項目，這是一項旨在到2025年底時，將我們的事工文化轉變為有意識地去發展全人為耶穌而活的門徒生命的策略計劃。

The audacious intent of FOLLOW 25 is simple, to see the majority of us identifying much growth in faith through the ministry of this church by 2025.

「跟隨25」的大膽意圖很簡單，就是要看到我們大多數人通過這間教會的事工，到2025年底時，在信仰上取得顯著的長進。

It's a goal for us...to grow together. Whatever stage of the journey you are on with Jesus right now, from a not-yet-follower to an all of life follower, our goal is for the vast majority of us to be able to self-identify growth in following Jesus.

我們的目標是共同成長。無論您現在與耶穌的關係是在哪個階段，從尚未跟隨或已全心跟隨，我們的目標是讓我們中的絕大多數人在跟隨耶穌方面能夠有自我確認的成長。

The reason we have this plan is because I am utterly convinced that people flourish in all of life to the degree they are walking in all of life with their Creator and Saviour.

我們制定這個計劃的原因是因為我完全相信，人一生中的蓬勃發展取決於人們在一生中與他們的創造者和救主同行的程度。

Follow 25 is about you living life well...forever...as you grow in God confidence! That's a community project.

「跟隨25」是關於隨著你對上帝信心的成長，你永遠的好好生活！是一個群體的項目。

One of the major points I made last year is that it is impossible to grow as a disciple of Jesus without walking with God in all of life and without walking with other disciples in all of life.

我去年提出的主要觀點之一是，如果沒有全人的與神同行，或沒有全人的其他門徒同行，就不可能在作為耶穌的門徒的方面有成長。

Solo discipleship is a biblical impossibility. We are seeking to do this in a neighbourhood that has no confidence in God and is also culturally diverse.

單獨地作門徒訓練在聖經中是不可能的。我們正在尋求在一個不僅對上帝沒有信心，而且文化多元的社區中這樣做。

We are seeking to be a church that treasures Jesus together. The quality of our discipling relationships matters enormously.

我們正在尋求成為一個共同珍視耶穌的教會。我們門徒訓練關係的質量非常重要。

Over this Vision series, I will take a look at a very complex issue...racism, ethnocentricity, **and how we are going about building an inclusive multi-ethnic church. I want us to understand God better, understand ourselves better, and understand others better by the end of it.**

在這個遠象系列中，我將去看看一些非常複雜的問題...**種族主義、種族中心主義以及我們如何建立一個包容的多種族教會。我希望我們能更好地了解上帝，更好地了解自己，並最終更好地了解他人。**

To kick us off, I've got a bunch of stuff to say by way of orientation to get us into the issue before I briefly get to the Bible.

在開始之先，我有一些東西要說以助定好方向，以便我在引用聖經之前簡短地讓我們進入這些問題。

## **PRELIMINARY THOUGHTS ABOUT RACISM & ETHNOCENTRICITY**

### **關於種族和民族中心主義的初步思考**

**Firstly, defining** racism and ethnocentricity is not easy. In MOST cases, they are used interchangeably. But I'll have a go at it.

首先，為種族和民族中心主義定義並不容易。在大多數情況下，它們可以互換使用。但我會試一試。

*Racism is an explicit or implicit belief or practise that qualitatively distinguishes or values one race over other races.*

*種族主義是一種明確或隱含的信念或做法，在質量上區分或重視某一個種族而不是其他的種族。*

I'm thinking of race primarily in terms of physical features in that definition. Racism, therefore, makes judgements based on physical appearance.

在那樣的定義中，主要是根據**身體的特徵**來考慮種族問題。因此，種族主義是根據外貌做出判斷的。

The focus of this definition is the *heart* and *behaviour*. The heart that believes one race is more valuable than another is sinful. That sin is called racism.

這個定義的重點是**內心和行為**。相信一個種族比另一個種族更有價值的心是有罪的。這種罪被稱為種族主義。

The behaviour that distinguishes one race as more valuable than another is sinful. That sin is called racism.

將一個種族定為比另一個種族更有價值的行為是有罪的。這種罪被稱為種族主義。

**IT IS ALWAYS WRONG TO TREAT A PERSON WITH DISRESPECT BASED ON THEIR PHYSICAL APPEARANCE.**

**基於外表不尊重一個人總是錯的。**

**Ethnicity** is a little different. It's a term used to stress *the cultural rather than the physical aspects of group identity - language, dress, food, customs, values, and sometimes religion.*

民族中心有點不同。這是一個用來強調群體身份的文化，而不是實體方面…語言、衣著、食物、習俗、價值觀，有時還有宗教…的術語。

The two are different, although connected.  
兩者雖有聯繫，卻是不同的。

WHERE IT IS ALWAYS WRONG TO JUDGE A PERSON ON THEIR APPEARANCE...I think we are biblically and morally bound to value some aspects of some ethnicities over others.

憑外表來判斷一個人總是錯的…我認為我們在聖經和道德上都必須比其他民族重視某些民族的某些方面。

**AND where that valuing is rooted in the biblical teaching about good and evil, that should not be called racism.**

如果這種價值觀植根於聖經關於善惡的教導，那不應該被稱為種族主義。

There are aspects of every culture that are sinful and need transformation.  
每種文化都有一些方面是罪惡，而需要改變的。

**Secondly, why do I think this series is important?**  
其次，為什麼我認為這個系列很重要？

I think it is important because of Australia's struggle with multiculturalism.  
我認為這是很重要，因為澳大利亞在多元文化主義上所作的掙扎。

On the one hand, Australia has been remarkably hospitable towards migrants, but on the other hand, the traditional Australian attitude towards different races and ethnicities is they should be assimilated as quickly as possible.

一方面，澳大利亞對移民非常好客，但另一方面，澳大利亞對不同種族和民族的傳統態度是他們應該盡快被同化。

That means, you are welcome PROVIDING:  
這意味著，您的受歡迎是基於：

you're prepared to embrace the Australian way of life and its values;  
您已準備好接受澳大利亞的生活方式及其價值觀；

you learn the English language;  
你學習英語；

you don't rob 'natural' Australians of jobs and other opportunities like education;  
你不會剝奪“自然”的澳大利亞人的工作和教育等其他機會；

you leave racial and cultural tensions behind;  
你把種族和文化的緊張關係拋在腦後；

you don't lower the standard of Australian living by imposing too much strain on our urban infrastructure or the welfare system.

你不會對我們的城市基礎設施或福利系統帶來太大壓力而降低澳大利亞人的生活水平。

Assimilation has been our key to a successful multicultural society. The term ‘New Australians’, came into vogue in the 50s and 60s, to popularise the value.

同化一直是我們成功的多元文化社會的關鍵。“新澳大利亞人”一詞在50年代和60年代流行，以普及價值。

The goal being that migrants would place their new found Australian identity ahead of the ethnic context from which they came.

目標是移民將他們新發現的澳大利亞身份置於他們來自的種族背景之前。

So while Australia might be hospitable and welcoming, we struggle to embrace, and REALLY STRUGGLE to hand over any control, power or cultural influence.

因此，雖然澳大利亞可能熱情好客，但我們很難去接受，並且真的很難去交出任何控制權、權力或文化影響力。

Over the next few weeks I want to unpack how that has impacted the way church is traditionally done, and explain some of the key moves we have made, to be a church that truly **Treasures Jesus Together** for the joy of all people.

在接下來的幾週裡，我想解開這對教會的傳統方式的影響，並解釋我們已經採取的一些關鍵舉措，去成為一個真正為了所有人的喜樂而共同珍視耶穌的教會。

**Thirdly, I’m acutely aware of my failure in this issue.**

第三，我敏銳地意識到我在這個問題上的失敗。

I grew up in a country town dominated by white, country Australian culture. It was mostly mono-cultural.

我在一個以白人、澳大利亞鄉村文化為主的鄉村小鎮長大。它主要是單一文化的。

When I think of the jokes I told and the demeaning way I thought about peoples from other cultures and races...I don’t feel like I should be up here on this topic.

當我想到我講的笑話以及我對來自其他文化和種族的人的貶低方式時…我覺得我不應該在這裡談論這個話題。

There are those here who are much further advanced than I am in thinking and practice on this topic.

這裡有些人在這個話題上的思考和實踐比我先進得多。

But I also acknowledge there are people who live with racism and ethnocentricity in a way that I don’t simply because I have always existed as part of the majority culture.

但我也承認有些人與我在種族主義和民族中心主義之中有不同的生活方式，只是因為我一直作為主流文化的一部分而存在。

As a member of the Western, white, majority culture of our country I was mostly unaware of these realities. I've never known the experience of trying to understand another culture and race in order to survive.

作為我國的西方、白人、主流文化的一員，我幾乎沒有意識到這些現實。我從來不知道為了生存而試圖了解另一種文化和種族的經歷。

Only because of my ministry here have I had to learn how other people groups understood time, use space, think, solve problems, understand relationships between individuals and the group, express emotions, handle failures and judge status.

只是因為我在這裡的事工，我才不得不學習其他群體如何理解時間、使用空間、思考、解決問題、理解個人與群體之間的關係、表達情感、處理失敗和判斷狀態。

I suspect nearly every racial minority group in Australia understands white Australian culture pretty well, but us white Australians are far more ignorant of how other cultures operate simply because we haven't had to think about it.

我猜想幾乎每個在澳大利亞的少數族裔群體都非常了解澳大利亞白人文化，但我們澳大利亞白人對其他文化的運作方式是更加無知，僅僅是因為我們不必去考慮。

That means, I'm going to say some wrong stuff...silly stuff...NOT DELIBERATE...INADVERTENT RACISM. Please have patience with me.

這意味著，我要說一些錯誤的東西...愚蠢的東西...不是故意的...無意的種族主義。請多多包涵。

**Fourthly, this is a hot issue now and I think the Christian faith has got something to say to it, although the church might not be heard.**

第四，這是現在的熱點問題，我認為基督教信仰可提供一些意見，雖然已沒有人聽教會的見解。

Australia's Race Discrimination Commissioner said about 6 or 7 years ago that this is the most volatile time, of the past 30 years, for racial tension in Australia.

澳大利亞的種族歧視專員大約在六，七年前表示，這是過去30年來澳大利亞種族緊張局勢最不穩定的時期。

The **Christian faith** has got a great contribution to make to this issue for our society.

**基督教信仰**對我們社會的這個問題上可做出巨大的貢獻。

But I also acknowledge that the **institutional church** has an awful track record in this area.

但我也承認，**教會機構**在這方面的記錄很糟糕。

I'll give you an example of what I mean by the great contribution of the Christian faith.

我將舉一個例子來說明我所說的基督教信仰的巨大貢獻是什麼意思。

WH Auden, one of the most influential writers of the 20th century, was converted from intellectual, secular, humanism to Christianity in 1940. He was converted in one event.

奧登是20世紀最有影響力的作家之一，他於1940年從知識分子、世俗、人文主義皈依基督教。他在一次事件中皈依。

He went to a movie theatre in Manhattan where he saw a movie produced by Hitler's Third Reich. It was a propaganda movie about the nazi invasion of Poland.

他去了曼哈頓的一家電影院，在那裡看了一部由希特勒第三帝國製作的電影。這是一部關於納粹入侵波蘭的宣傳片。

Auden said there were many Germans sitting in the theatre. Whenever a Polish person was brought onto the screen people in the audience would call out "Kill him! Kill him!"

奧登說，劇院裡坐著很多德國人。每當一個波蘭人被帶到銀幕上時，觀眾中的人都會高喊「殺了他！殺了他！」

Auden walked out of the theatre stunned. One question ran through his mind: *what response can my enlightened humanistic tradition give to those who cry out for the blood of innocent victims?*

奧登目瞪口呆的走出了劇院。他的腦海中閃著一個問題：我開明的人文主義傳統能對那些為無辜受害者的鮮血而吶喊的人提供什麼回應？

He saw the bankruptcy of humanism and began to sense that the only answer to evil will be found in God. He was convicted and in 1940 he became a Christian.

他看到了人文主義的破產，並開始感覺到邪惡的唯一答案將在上帝身上找到。他被感動，並於1940年成為基督徒。

Here is a man who sees an ethnic hatred and he gropes around in his own system of humanistic thought for an explanation for this evil and how it might be fixed, and he makes his way towards Christianity.

這是一個看到民族仇恨的人，他在自己的人文思想體系中摸索著尋找對這種邪惡的解釋以及如何解決它，然後他走向了基督教。

Having said that, there are people making the exact opposite move because of the awful track record of the institutional church.

話雖如此，但由於教會機構的糟糕記錄，有些人做出了完全相反的舉動。

There have been many professing believers and churches who have long held membership in local churches and denominations, and organisations like the Klu Klux Klan at the same time.

有許多自認是信徒的人和教會，長期在地方教會和教派中擔任成員，同時擁有像Klu Klux Klan這樣的組織的會席。

So what do you do when you find stories that gives you some comfort that Christianity has offered a solution to ethnic pride, and other stories that show Christians were part of the problem?

那麼，當你發現一些讓你感到安慰的故事，即基督教提供了解決民族自豪感的方法，以及其他表明基督徒是問題一部分的故事時，你會怎麼做？

What you do is you go to the Bible and ask whether they got **Christianity** right, or, on the other hand, they got **humanism** right.

你所要做的是你去聖經那裡，問他們是否正確地理解了**基督教**，或者，另一方面，他們是否正確理解了**人文主義**。

When I ask those questions, I don't see that secular humanism has got any answers to the solution.

當我問這些問題時，我不認為世俗的人文主義對解決方案有任何答案。

It generally does want to promote a selfless morality and an equality of all people. It does desire a more humane society.

它通常確實希望促進無私的道德和所有人的平等。它確實渴望一個更加人道的社會。

But I'm not convinced you can deliver on your goals for a more equal humanity when you embrace an atheistic evolutionary theory that suggests humans came from lower life forms.

但我不相信當你接受一種認為人類來自低等生命形式的無神論的進化論時，你可以實現更平等的人類的目標。

When that is your foundational view of the human race it is easy to fall into racism because differences can be explained by saying that others are less evolved.

當這是你對人類的基本觀點時，很容易陷入種族主義，因為差異可以通過說其他人的進化程度較低來解釋。

When I go to the Bible I see a totally different thing than the version of Christianity that supports racism and ethnic pride.

當我閱讀聖經，我看到了與支持種族主義和民族自豪感的基督教版本完全不同的東西。

I think we just have to be honest about the history of Christianity and say that the institutional church has blown it over and over again.

我認為我們只需要誠實地對待基督教的歷史，並說教會機構一次又一次地把它搞砸了。

Almost every people group has got a story to tell of the failure of the institutional church. **I don't think we need to fight that.** I think we can just say

幾乎每個民族都有一個關於教會機構失敗的故事。**我認為我們不需要為此而戰。**我想我們只能說

*"I know and I'm sorry. Not all those who profess to be his followers are his followers, and those of us who are, are so imperfect that we blow it too. But can we please let the Bible and Jesus have a say here."*

*"我知道，我很抱歉。並非所有自稱是他的追隨者的人都是他的追隨者，而我們這些是的人，是如此的不完美以至於我們也搞砸。但我們能否在這裡讓聖經和耶穌發言。"*

## IMAGE OF GOD 上帝的形象

Over the next few weeks let's go to the Bible and see why the Christian faith, the core news of the gospel, and the local church, has got a contribution to make in this issue. It's the foundation of we are seeking to be and achieve here at St Paul's.

在接下來的幾個星期裡，讓我們看看聖經，看看為什麼基督教信仰、福音的核心信息和地方教會在這個問題上有所貢獻。這是我們在聖保羅堂尋求成為並取得成就的基礎。

My plan is to trace out this issue of race and how it develops in the Bible. We'll start at the beginning with creation. I will get to Jesus in the coming weeks.

我的計劃是追查這個種族問題以及它在聖經中是如何發展的。我們將從創造開始，然後在接下來的幾週裡會說到耶穌。

The point I want to make today is a very significant point in dealing with racism and ethnic pride, even before I get to Jesus, but we'll see in the coming weeks how it takes us to Jesus. 我今天要表達的觀點，處理種族主義和民族自豪感的，是我達到耶穌之前一個非常重要的觀點，但我們將在接下來的幾週內看到它如何將我們帶到耶穌面前。

The first man and woman were created in the image of God. Genesis 1:27, ***God created man in his own image, in the image of God he created him; male and female he created them.*** That verse is utterly profound and significant and full of implications.

第一個男人和女人是按照上帝的形象創造的。《創世記》1:27，**上帝就照著他的形像創造人，照著上帝的形像創造他們；他創造了他們，有男有女。**這節經文非常奧妙，意義重大，並且充滿了含義。

Adam and Eve were created in the image of God. Subsequent human beings born from Adam and Eve are also in the image of God.

亞當和夏娃是按照上帝的形象創造的。後來從亞當和夏娃所生的人類也是按照上帝的形象生的。

Genesis 5:3 says, ***When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth.***

《創世記》5:3說，亞當活到一百三十歲，生了一個兒子，形像樣式和自己相似，就給他起名叫塞特。

The words 'likeness' and 'image' are the same two words back in chapter 1. The point is, the image of God goes on. The first pair are not the only people in the image of God. Those who come from them are in the image of God too.

「相似」和「形象」這兩個詞在第1章中是同一個詞。重點是，上帝的形像還在繼續。第一對人並不是唯一符合上帝形象的人。那些來自他們的人也有上帝的形象。

The implication is the unity of the human race. Every human that flows from Adam and Eve is created in the image of God.

寓意是人類的合一。每個出自亞當和夏娃的人都是按照上帝的形象創造的。

I don't really want to get into detail of what it means to be in the image of God. Unfortunately the Bible doesn't have footnotes on all that the image of God means for us.

我真的不想詳細說明照著上帝的形象意味著什麼。不幸的是，聖經沒有註腳說明上帝的形像對我們意味著什麼。

Rather than pick one of the wonderful human traits that reflect our uniqueness, is to say all of them, whatever they are, are designed to image forth God in a way that no other being can. 與其選擇某一樣美好人類特徵來反映我們的獨特性，不如說所有特徵都是，無論它們是什麼，都旨在以一種其他人無法做到的方式來顯示上帝的形象。

Being created in the image of God has a purpose, or a mission to it. Humans have traits, like God, that display his glory.

按照上帝的形像被造是有目的的，或者是有使命。人類有一些特質，就像上帝一樣，可以彰顯他的榮耀。

Rather than argue about the details, lets take it as a mission - to mirror him. To live in such a way that we reflect the character and quality of God. That is a huge calling.

與其爭論細節，不如把它當作一項使命…去反映他。我們要以反映上帝的品格和品質的方式來生活。這是一個巨大的呼召。

But this is the point of Psalm 8. It begins with ***O Lord, our Lord, how majestic is your name in all the earth!*** And it ends the same way in v9: ***O Lord, our Lord, how majestic is your name in all the earth!***

但這就是《詩篇》第8篇的重點。**我們的主啊！你的名在全地是多麼威嚴。**它在第9節以同樣的方式結束：**耶和華我們的主啊！你的名在全地是多麼威嚴。**

God is majestic is the point of the Psalm. So it is interesting how the rest of the Psalm connects with that.

這詩篇的重點是上帝是威嚴的。所以有趣的是，這詩的其餘部分如何與此聯繫起來。

***You have set your glory above the heavens. From the lips of children and infants you have ordained praise because of your enemies, to silence the foe and the avenger. When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him?***

**你把你的榮美彰顯在天上。因你仇敵的緣故，你從小孩和嬰兒的口中，得著了讚美，使仇敵和報仇的無話可說。我觀看你的手所造的天，和你所安置的月亮和星星。啊！人算甚麼，你竟記念他？世人算甚麼，你竟眷顧他？**

WHAT IS THE ANSWER TO THAT QUESTION?

這個問題的答案是什麼？

***You made him a little lower than the heavenly beings and crowned him with glory and honour...or better translation...crowned him with glory and MAJESTY.***

**你使他比天使低微一點，卻賜給他榮耀尊貴作冠冕。…或者更好的翻譯…以榮耀和威嚴為他加冕。**

Then the Psalmist goes on describing the uniqueness of people: *You made him ruler over the works of your hands; you put everything under his feet: all flocks and herds, and the beasts of the field, the birds of the air, and the fish of the sea, all that swim the paths of the seas.*

然後詩篇的作者繼續描述人的獨特性：*你叫他管理你手所造的，把萬物都放在他的腳下，就是所有的牛羊、田間的走獸、空中的飛鳥、海裡的魚，和海裡游行的水族。*

There is Genesis 1 coming out there. But the Psalm doesn't end with Oh LORD, HOW MAJESTIC ARE PEOPLE! He did say it a bit earlier but it isn't the point. The Psalm ends with *O Lord, our Lord, how majestic is your name in all the earth!*

《創世紀》的第1章在這裡顯現。但這詩篇並沒有以「哦主啊，人們是多麼的莊嚴！」作結束。他在初段確實提過，但這不是重點。這詩篇以*耶和華我們的主啊！你的名在全地是多麼威嚴*作結束。

The Psalm ends on the point of praise of God. Which means the point of our subordinate majesty above all the creatures is for the praise of the majesty of God.

這詩篇以讚美上帝為結尾。這意味著我們擁有的在所有受造物之上的威嚴是為了讚美上帝的威嚴。

Which at least means that if you demean, or belittle anyone created for that end you demean God. You rupture his purpose for all people, created in his image, to show him as majestic. 這至少意味著，如果你貶低或輕蔑為此目的而創造的任何一人，你就是在低貶上帝。你打破了他對所有，按照他的形象創造，以展示他的威嚴，的人的目的。

This CREATION doctrine of the **image of God** - even apart from redemption in Jesus - has massive implications.

這關於以上帝的形象來「創造」的教義本身…即使不與在耶穌裡的救贖一起…也有巨大的影響。

For example, the horror of unjustly destroying or harming another human being in Genesis 9:6 - *Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.*

例如，在《創世紀》9:6中，不公正地毀滅或傷害另一個人的恐怖…凡流人血的，他的血也必被人所流，因為上帝造人，是照自己的形像造的。

The **image of God** has massive implications for the way we speak to another human being in James 3:9-10, *With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers, this should not be.*

在《雅各書》3:9-10中，上帝的形像對我們與另一個人說話的方式有很大的影響，「我們用舌頭頌讚我們的主—我們的天父，又用舌頭詛咒照著上帝形像被造的人。頌讚和詛咒從同一個口出來。我的弟兄們，這是不應該的。」

Both of those arguments are straight from creation apart from redemption in Jesus.

這兩個論點都是，在耶穌的救贖之外，直接來自創造的教義。

The **image of God** has massive implications for racial pride. In Acts 17 Paul makes the common origins of human beings the ground of equality and the end of ethnic arrogance.

上帝的形像對民族自豪感有著巨大的影響。在《使徒行傳》17章中，保羅將人類的共同起源作為平等和結束種族傲慢的基礎。

Paul is in Athens speaking to the Athenians. They were very proud of being Athenians. Everyone else were regarded as Barbarians. Paul gets one sermon to this group and what does he say?

保羅那時在雅典與雅典人交談。他們為自己是雅典人而自豪。其他的人都被視為野蠻人。保羅在這群人中得到一次講道的機會，他說了什麼？

I'll pick it up in v24: *The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. From one man he made every nation of men*, Why does he say that? There were lots of other things he could have said to them, why that?

看第24節：「創造宇宙和其中萬物的上帝；他既是天地的主，就不住在人手所造的殿宇裏，也不用人手去服侍，好像缺少甚麼似的；自己倒將生命、氣息、萬物賜給萬人。他從一人造出萬族，」他為什麼這麼說？他本可以對他們說很多其他的話，為什麼呢？

*From one man he made every nation of men that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.*

他從一人造出萬族，居住在全地面上，並且預先定準他們的年限和所住的疆界，

See what he is saying there. Its like 'you Athenians who think you're so special. You who think you had some unique origin from the soil. You who think the Barbarians are inferior... I've got something to tell you.

看看他在說什麼。就像，「你們認為自己很特別的雅典人。你認為你因你身處之地有一些獨特。你那些認為野蠻人低人一等的人.....我有話要告訴你。」

*You and the Barbarians, whom you hate, have got one Daddy! And God decides where you end up and why you look the way you do...talk the way you do'.*

你和你討厭的野蠻人有同一個爸爸！上帝已決定你的結局，以及為什麼你看起來像你那樣...或用你那樣的說話方式來說話。

Why? What is God's goal in making all this diversity?

為什麼？上帝創造這一切多樣性的目的是什麼？

*God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'*

為要使他們尋求上帝，或者可以揣摩而找到他，其實他離我們各人不遠。我們生活、行動、存在都在於他。就如你們的詩人也有人說：『我們也是他所生的。』

Against the claims of racial superiority Paul here asserts the unity of all people. It is fundamental in Paul's theology.

保羅在這裡反對種族優越的主張，主張所有人的團結。這是保羅神學的基礎。

He is using this theology here to undermine pride and arrogance and segregation and superiority and oppression, and instead to turn in unity to God. God wants all people to be unified in their seeking of him through the Lord Jesus.

他在這裡使用這種神學來破壞驕傲、傲慢、隔離、優越和壓迫，而是要團結一致地轉向上帝。神要所有的人在通過主耶穌去尋求祂的過程中合一。

My point today is that the Christian doctrine of creation itself - apart from redemption in Jesus - makes a very significant contribution to dealing racism and ethnic pride. That is the first foundational brick that has to be laid.

我今天的觀點是，基督教的創造教義本身…不需看在耶穌裡的救贖…對處理種族主義和民族自豪感做出了非常重要的貢獻。這是必須鋪設的第一塊基礎磚。

God himself affirms that by coming into his creation in the person of Jesus Christ - THE PERFECT IMAGE BEARER OF THE FATHER - to right the wrongs of our broken image because of sin...but that is for another day so stay tuned.

上帝親自確認，通過以耶穌基督的身份…天父完美的形象的承載者…來進入祂的創造，來糾正我們因罪而破碎的形象的錯誤…我將會在接下來的主日說這一點，敬請期待。

For now, here are a few implications worthy of their own messages:

今天，這裡有一些值得他們自己傳達的信息：

Firstly, my vision for us is that we be a church that seeks to really know people rather than commodify them or put them into categories. That means not just knowing facts about people, but actually walking together in life.

首先，我對我們的願景是，我們是一個尋求真正了解人的教會，而不是將他們商品化或將他們分類。這意味著不僅要了解有關他人的事實，而且要真正在生活中一起走。

It is typical for churches, like society in general, to value people for what they do not who they are.

對於教會來說，就像整個社會一樣，通常會重視人們所做的事情，而不是他們是誰。

Every person, from the womb to the tomb, has a beauty and a value independent of our abilities or what we produce. Simply put, if I said to Natalie, 'I don't find you beautiful, but I do find you useful,' I wouldn't be married for long.

每個人，從出生到死亡，都有一種，與我們的能力或我們生產的東西無關，的美麗和價值。簡單地說，如果我對我太太說，「我不覺得你漂亮，但我覺得你很有用」，我的婚姻不會太持久。

This church has done it too. My vision for us is to be a church that values people for who they are as image bearers of God more than what they contribute.

這個教會也有這樣做。我對我們的願景是成為一個教會，重視人們作為上帝形象的承載者，而不是他們的貢獻。

Secondly, because there is a royal dignity imprinted on every person across race, ethnicity, class, education, age, ability, belief system and gender, then we ought to be free of favouritism and cliches as we build a multi-ethnic, multi-cultural church.

其次，因為每個人在種族、民族、階級、教育、年齡、能力、信仰體系和性別上都印有王室的尊嚴，所以當我們在建設一個多民族、多文化的教堂時，我們應該擺脫偏袒和陳詞濫調。

Thirdly, we are to embrace and care for the poor, marginalised and the outcast of society.

第三，我們要擁抱和關愛社會中的窮人、被邊緣化的人和被遺棄的人。

Fourthly, because there is a royal dignity imprinted on every person Christians are against abortion, but not merely in principle. From the very first days the christian church has been on the forefront of taking in and nurturing vulnerable, unwanted children.

第四，因為每個人都有王室的尊嚴，基督徒反對墮胎，但不僅僅是原則上。從起初的日子開始，基督教會就一直作收養和培養弱勢、不受歡迎的孩子的先鋒。

As we launch into 2022, it will be important for us to get the relationship between words and deeds right. Justice and mercy must not replace evangelism, but on the other hand, it must not simply be a means to an end of evangelism.

隨著我們進入2022年，正確處理言行之間的关系對我們來說非常重要。公義和憐憫不能取代傳福音，但另一方面，它也不能只是達到傳福音目的的手段。

There is a royal dignity imprinted on every person, let it sink into your heart as you share communion and morning tea together this morning.

每個人身上都有一份皇室的尊嚴，今早在一起分享聖餐和早茶時，讓它沉入你的心中。

*Heavenly Father, burden us to look upon one another first with awe and reverence and not difference and suspicion. I pray that, as a result, your name would be exalted as relationships here between different ethnic groups at St Paul's deepen and sweeten. Amen.*

天父，讓我們先以敬畏和崇敬而不是差異和懷疑的態度看待彼此。我祈求，你的名字會因此，隨著在聖保羅堂不同種族群體之間的關係更加深入和甜蜜，而被高舉。阿門。