

Sojourners & Foreigners

客旅和外人

Genesis 創世記 3-22 & Luke 路加福音 4:16-30

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It was November 2005, and I was in Alice Springs on the invitation of the Bible Society speaking at an event to raise awareness for its ministry to remote areas of Australia.

2005 年的 11 月，我應聖經公會的邀請到愛麗斯泉(澳洲的內陸中心地方)的一個活動上發言，去提高其他人對他們在澳大利亞偏遠地區的事工的認識。

And the importance of all people having the bible in their own language.

以及所有人都擁有自己語言的聖經的重要性。

I was to speak at the event in an aircraft hangar on the Friday night and then at a local church on the Sunday morning.

我要在週五晚上在飛機庫舉行的活動中演講，然後在週日早上在當地教堂証道。

A friend of mine came along for trip. We had spent the Saturday exploring parts of the outback.

我的一個朋友也一同去作為旅遊。我們用了週六來認識這個內陸的地區。

In the evening we were walking back to our hotel along a path on the edge of a dry riverbank.

晚上，我們沿著乾涸的河岸邊的一條小路走回酒店。

To our left we could make out in the moonlight a group of Aboriginals drinking in the riverbank.

在我們的左邊，我們可以在月光下辨認出一群原住民在河岸喝酒。

Up ahead, across the road to our right was a housing area with lots of yelling.

在前面，我們右邊的馬路對面是一個傳出了很多叫喊聲的公益住宅區。

Let me just pause there for a moment.

讓我停一下作一些解釋。

I grew up marinating in a culture of prejudice towards Aboriginals, even though I knew some aboriginals personally.

儘管我個人認識一些原住民，我是在對原住民擁有偏見的文化中長大的。

It came from rhetoric of the culture, but also my own negative experiences at school and work.

是基對一些他們的文化的誇張，也來自我自己在學校和工作中的負面經歷。

You could say my friend's experience was more acute than mine.

你可以說我朋友的經歷比我的更深刻。

He spent a good part of his childhood years in Walgett - a very troubled place in terms of race relations.

他童年的大部分時間都是在沃爾格特度過的…就種族關係而言，哪是一個經歷過很多麻煩的地方。

In this moment both of our prejudices came to the surface.

在這一刻，我們的兩個的偏見都完全浮現出來。

I said to him “Do you see the group to the left in the riverbank?”. He did.

我對他說：「你看到河岸左邊的那群人了嗎？」。他看到了。

At that moment a group of about 20 Aboriginals came out of the slum area up to our right.

就在這時，一群大約 20 名原住民從我們右邊的貧民區出來。

They were walking in the direction of the group sitting in the riverbank.

他們朝著坐在河邊的那群人的方向走去。

It became obvious that we were going to basically walk straight into each other.

很明顯，我們將和他們直接的碰上。

As we walked closer, we talked about our escape path in case something went wrong.

當我們走近時，我們談論了若出現問題我們逃生的路徑應是怎樣。

We were both silent as we walked closer. We were hoping that they wouldn't notice two white guys walking alone in the dark.

當我們非常接近時，我們倆都沉默了。我們希望他們不會注意到兩個在黑暗中獨自行走的白人。

They did see us. As we approached the leader, an elderly aboriginal lady, put out her arms and stopped the group from walking all over us.

他們確實看到了我們。當我們走近時，他們的領隊，一位年邁的土著女士，伸出雙臂阻止了這群人走上我們的路徑上。

They all obliged by stopping. As we walked past, she said “Good evening gentlemen.”

他們都不得不停下來。當我們走過時，她說：「先生們晚上好。」

We returned the well wishes and then went quiet. We walked on a bit and my friend said, “How bad to I feel.” All I could say was “Yep”.

我們回復了良好的祝願，然後安靜了下來。我們走上了一會兒後，我的朋友說，「我覺得真糟糕。」我只能認同地說，「是的」。

God used that moment to expose something of the sin of racial prejudice that lurked in my heart.

上帝利用那一刻揭露了潛伏在我心中的種族偏見的罪。

It didn't escape me that I was there speaking about the necessity of the word of God going to all people - even to remote aboriginal communities - and I had a prejudice in my heart towards the people who would receive that ministry.

我並沒有忘記我在那裡是要談論上帝的話語必須傳給所有人…甚至是偏遠社區的原住民…而我卻對要接受這項事工的人懷有偏見。

There was a disconnect between what I knew to be right and good and part of God's purposes and my heart.

我的心和在我所知道的屬於上帝旨意的正確和美好的事情之間存在脫節。

I was treated with more dignity than what I afforded them.

我得到了的是比我給予他們的更多的尊嚴。

And it was a long way from my starting point last week, all humans are of one origin by divine design.

這距離我上週的起點，所有的人類都是依據神聖的設計擁有同一個起源，還有很長的路要走。

The implication is the extreme dignity of all human beings.

著義的是全人類的極端尊嚴。

The Christian view of CREATION does stand in contrast to the atheist evolution theory that is broadly accepted as FACT in our secular society.

基督教的「創造」觀確實與在我們世俗社會中，被廣泛接受為事實的，無神進化論形成鮮明的對比。

Charles Darwin's Origin of Species gave rise to the separation and classification of plant and animal species.

查爾斯達爾文的「物種起源」引起了植物和動物物種的分離和分類。

This flowed over into categorising humans into a hierarchy arranged according to evolutionary advancement.

這流入了將人類分類為根據進化進步排列的層次結構。

It's interesting what Stephen Jay Gould wrote on the connection between racism and evolutionary theory.

斯蒂芬·傑伊·古爾德所寫關於種族主義和進化論之間的聯繫的文章很值得一看。

Gould was an evolutionary biologist who significantly opposed creationism and the Christian faith. He wrote:

古爾德是一位極力反對神創論和基督教信仰的進化生物學家。他寫了：

biological arguments for racism may have been common before 1850 - note that, that is before Darwin's 'Origin of Species' - but they increased by orders of magnitude following the acceptance of evolutionary theory.

種族主義的生物學論據在 1850 年之前可能已很普遍…請注意，那是在達爾文的「物種起源」之前的…但隨著進化論的接受，它們普遍度倍增了好幾級。

This is where I think part of the problem is...it is difficult to deliver on an equality when you explain difference in terms of some people groups being less evolved than others.

當你從某些人群體不如其他人進化的角度來解釋差異時，是很難實現平等的。我認為這就是問題的主要一部分。

The Bible knows nothing of a hierarchy of races as evolutionary theory does.

聖經對進化論的種族等級並不認同。

And yet, one of the most serious and damaging interpretations of the Bible on this whole issue of race, is Genesis 9:18-27.

然而，在整個種族問題上，依據聖經來作出解釋的最嚴重和最具破壞性之一的經節是《創世記》9:18-27。

At the end of Genesis 9, Noah and his family are settling down after the flood.

在《創世記》9 章的結尾，挪亞和他的家人在洪水過後安頓下來。

Noah plants a vineyard, drinks a little too much wine, and ends up lying naked in his tent.

挪亞種了一個葡萄園，喝了太多酒，最後赤身裸體地躺在他的帳篷裡。

His son HAM sees his father's nakedness and tells his brothers.

他的兒子含看到他父親的赤身露體，並告訴他的兄弟們。

When Noah finds out what his youngest son has done, he pronounces a curse on Canaan, who was HAM's youngest son.

當挪亞發現他的小兒子做了什麼後，他詛咒了含的小兒子迦南。

Genesis 9:25 says: Cursed be Canaan! The lowest of slaves will he be to his brothers. He also said, "Blessed be the Lord, the God of Shem! May Canaan be the slave of Shem. May God extend the territory of Japheth; may Japheth live in the tents of Shem and may Canaan be his slave.

《創世記》9:25 說，「迦南當受詛咒，必給他弟兄作奴僕的奴僕。」又說：「耶和華—閃的上帝是應當稱頌的！願迦南作閃的奴僕。願上帝使雅弗擴張，願他住在閃的帳棚裏；願迦南作他的奴僕。」

Throughout the last twenty centuries, numerous Christian, Jewish and Muslim writers connected this curse of Ham to Black Africans.

在過去的二十個世紀裡，許多基督教、猶太教和穆斯林作家將對含的詛咒與非洲黑人聯繫起來。

This text became the standard text in defence of slavery in England, the southern states of America and Apartheid in South Africa.

該段經文成為英格蘭、美國南部各州和南非種族隔離的辯護的標準文本。

That is, because they translated the name HAM as 'black' or 'burnt', the curse was applicable for all black people.

這是，因為他們將含這個名字翻譯為「黑色」或「燒焦了」，所以這詛咒是對所有黑人而設的。

They also concluded that Ham's brother, Japheth, represented white people. Therefore, God commands the slavery of black people by white people.

他們還得出結論，含的兄弟，雅弗，代表白人。因此，上帝命令白人奴役黑人。

I won't go into the details, but simply to say, you've got to do some pretty fancy work with the text to come to that conclusion, but some good people have done it.

我不會詳細介紹，只是簡單地說，你必須對這段經文做一些非常花哨的工作，才能得出這個結論，但是有好些人已經做到了。

I'm glad we've got a Bible and God's perspective on the history of humankind.

我很高興我們有一本聖經和上帝對人類歷史的看法。

The Bible does not relate our RACIAL and ETHNIC differences in terms of lower life forms, or in terms of God having favourites, but in terms of SIN.

聖經並沒有將我們的種族和民族差異與生命的高低等級，或以按照上帝的偏愛的形式聯繫起來，而是按照「罪」。

Our rejection of God.

按照我們對上帝的拒絕。

On that night in Alice Springs in 2005 my prejudiced, sinful heart was the problem.

2005年在愛麗斯泉的那個晚上，我的偏見和罪惡的心是問題所在。

But it doesn't just identify sin as the core PROBLEM of RACIAL PREJUDICE and ETHNOCENTRICITY, it also reveals the SOLUTION.

但它不僅將罪確定為種族偏見和民族中心主義的核心問題，它還揭示了解決方案。

The Bible sees the fracturing of all relationships due to the rejection of God in Genesis 3.

聖經中的《創世記》第3章，看到由於拒絕上帝而導致的所有關係上的破裂。

Adam and Eve are created in God's image to display his majesty.

亞當和夏娃是按照上帝的形象創造的，以顯示他的威嚴。

When they rejected God, and his purpose, and wanted to make it about them.

當他們拒絕上帝和他為他們定下的旨意，並想把生命的目的定為為自己而活時。

Consequence was that all relationships were smashed.

結果是所有的關係都被破壞了。

Before sin they were naked and felt no shame. There was intimacy and acceptance.

在犯罪之前，他們雖是赤身露體，但並不感到羞恥。擁有親密和接納。

As soon as they rejected God they had to be clothed. A barrier went up between Adam and Eve. Shame and self-preservation kicked in.

當他們一拒絕上帝後，就必須穿上衣服。亞當和夏娃之間出現了一道屏障。羞恥和自我保護就開始了。

From the moment they rejected God, the unity of humans in the image of God, became mirrored by its unity in sin.

從他們拒絕上帝的那一刻起，人類跟據上帝的形像而造的統一，只能反映在他們在罪中的統一。

Romans 1 is Paul's version of the FALL OF HUMANITY, making it clear that the whole of humankind is contaminated by sin.

《羅馬書》1章是保羅版本的「人類墮落」，清楚地表明全人類都被罪污染了。

It's an ugly picture of sinful behaviour: they became filled with every kind of wickedness, evil, greed, and depravity. They are full of envy, murder, strife, deceit, and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless. Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practise them.

這是罪惡行為的醜陋畫面：他們裝滿了各樣不義、邪惡、貪婪、惡毒，滿心是嫉妒、兇殺、紛爭、詭詐、毒恨，又是毀謗的、說人壞話的、怨恨上帝的、侮辱人的、狂傲的、自誇的、製造是非的、忤逆父母的、頑梗不化的、言而無信的、無情無義的、不憐憫人的。他們雖知道上帝判定做這樣事的人是該死的，然而他們不但自己去做，還贊同別人去做。

Our unity in this is explicit in Romans 3:23: all have sinned and fall short of the glory of God.

《羅馬書》3:23 指明了我們在這方面的合一，「世人都犯了罪，虧缺了上帝的榮耀」

The Bible's picture is that we sin because we are already sinners. One of the Bible's most important passages on this issue is Romans 5:12-19.

聖經的畫面是我們犯罪是因為我們已經是罪人了。聖經關於這個問題的最重要的段落之一是《羅馬書》5:12-19。

It explains there that Adam's sin right at the beginning brought to the entire human race that flows from him both sinful natures and God's judgement and condemnation.

它在那裡解釋說，亞當一開始的犯罪給以後要來之整個人類帶來了罪惡的本性和上帝的審判和譴責。

Everyone who comes from Adam is connected to his sin. We are born into this world with sinful natures that trace back to Adam's sin.

每個來自亞當的人都與他的罪有關。我們出生在這個世界上，就帶著可以追溯到亞當的罪的罪性。

Romans 5:12 says: sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.”

《羅馬書》5:12說，「為此，正如罪是從一人進入世界，死又從罪而來，於是死就臨到所有的人，因為人人都犯了罪。」

We are born with inner lives that are directed towards ourselves and what we want, and not directed towards God and what he wants.

我們與生俱來的內心生活是偏向我們自己和我們想要的，而不是向著上帝和他想要的。

Because we have inner lives bent away from God in sin, when we are old enough to know right from wrong, we act in sinful ways.

因為我們的內心生活在罪惡中偏離了上帝，當我們長大到可以分辨是非時，我們就會以罪惡的方式行事。

We sin because we are already sinners.

我們犯罪是因為我們已經是罪人了。

Possibly a helpful way to look at it might be to ask whether a tree produces apples because it is an apple tree, or does the tree become an apple tree when it first produces an apple?

可能一種值得用作思考的方式是，一棵樹結出了蘋果是因為它是一棵蘋果樹，還是一棵樹因為第一次結出的果是蘋果而變成了蘋果樹？

The reality is an apple tree can grow for many years before it produces its first fruit.

現實情況是，一棵蘋果樹在結出第一個果實之前可以生長了很多年。

When it does finally produce apples, we'd say that it is producing fruit according to its nature.

當它最終生產出蘋果時，我們會說它正在根據其本質生產出水果。

Psalms 51:5 says: Surely, I was sinful at birth, sinful from the time my mother conceived me.

We are sinners by nature who show themselves to be sinners by choice.

《詩篇》51篇5節說，「看哪，我是在罪孽裏生的，在我母親懷胎的時候就有了罪。」我們與生俱來就是罪人，只是以我們的選擇表明自己的罪性。

Everyone who is a parent knows this to be true from experience too. I didn't have to teach my children to say no, to disobey my directives, to throw food on the floor, to pinch, to poke their tongue out, to throw myself on the floor and kick and scream!

每個為人父母的人都從經驗中知道這是真的。我不必教我的孩子去拒絕我，不服從我的指令，把食物扔到地板上，去捏，伸出舌頭，把自己扔到地板上踢和尖叫！

I didn't teach them those things...but they got it from me.

我沒有教他們這些東西…但他們是從我這裡得到這些東西。

My parents didn't teach me to do those things either, but I got it from them.

我的父母也沒有教我做這些事情，但我也是從他們那裡得到的。

I, like my parents before me, have spent my time trying to correct that which comes naturally.

我和我之前的父母一樣，一直在努力糾正那些自然而然的事情。

There is solidarity in being created in the image of God for the glory of God, and solidarity in all of us fall short of God's glory through sin.

為了神的榮耀，按照神的形象而受造是一個使一團結一致的精神，而我們所有人的團結一致是因犯罪而虧缺了神的榮耀。

We see this solidarity in sin, and its consequences, played out in racial, ethno-centric terms in Genesis 10 and 11.

在《創世記》第 10 和第 11 章中，我們看到了這種在罪中的團結及其後果，以種族、民族為中心的方式表現出來。

The so-called Table of Nations in Genesis 10 reveals one central point - it stresses the common origins of all peoples.

《創世記》10 章中所列出的萬國表揭示了一個中心點…強調所有民族有一個共同起源。

The relationship between Genesis 10 & 11 is also significant. The generational account begins in 10:1 and continues to 11:9.

《創世記》10 和 11 章之間的關係也很重要。世代的記錄從 10:1 開始，一直到 11:9 才結束。

The Tower of Babel account in 11 explains how and why people spread out and filled the earth with different languages.

在 11 章記述的巴別塔解釋了人們是如何以及為什麼用不同的語言散佈在地球上的。

It reveals that the division into different people groups with different languages was a consequence of human sin.

它揭示了被分裂成不同語言的不同民族是人類犯了罪的後果。

Verse 4 says: Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we MAY MAKE A NAME FOR OURSELVES and not be scattered over the whole face of the earth.

第 4 節說，「來，讓我們建造一座城和一座塔，塔頂通天。我們要為自己立名，免得我們分散在全地面上。」

The Tower of Babel is a connective attempt by humanity to do what Adam and Eve did in the Garden of Eden, an attempt to depose God.

巴別塔是所有的人類連起來試圖做亞當和夏娃在伊甸園所做的事情，試圖廢黜上帝。

God's judgement on them was to forever hinder their working together. He scatters them and confuses their language as an act of judgement.

上帝對他們的審判是永遠阻礙他們一起工作。他分散他們並混淆他們的語言作為懲他們的判斷。

Taken together, Genesis 10 reveals our unity as one blood under God's blessing, and chapter 11 our diversity into many languages and groups under God's judgement.

總而言之，《創世記》第 10 章揭示了我們在上帝的祝福下成為合一的血統，第 11 章揭示了我們在上帝的審判下成為多種多樣的語言和群體。

The foundational problem is the human heart that wants to reject God.

根本的問題是想要拒絕上帝的人心。

The Bible doesn't just tell us why we have racism and ethnic pride, it gives us the solution to it too.

聖經不僅告訴我們為什麼會有種族主義和民族自豪感，它也給了我們解決方案。

Genesis 10-11 sets the stage for Genesis 12 - the promise to Abraham:

《創世記》10-11 章為第 12 章...對亞伯拉罕的應許...奠定了基礎：

The Lord had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.

耶和華對亞伯蘭說：「你要離開本地、本族、父家，往我所要指示你的地去。2 我必使你成為大國，我必賜福給你，使你的名為大；你要使別人得福。3 為你祝福的，我必賜福給他；詛咒你的，我必詛咒他。地上的萬族都必因你得福。」

God's call of Abram here is a direct response to the disastrous human situation described in Genesis 3-11.

上帝在這裡對亞伯蘭的呼召是對《創世記》3-11 章中描述的人類災難性境遇的直接回應。

This is the turning point in the Bible that drives the rest of the Bible's narrative.

這是聖經中推動聖經所有其餘的敘述的轉折點。

This is the introduction to God's spectacular redemptive plan. A plan that culminates in Jesus.

這是對上帝壯觀的救贖計劃的介紹。一個以耶穌為高潮的計劃。

God focuses on Abram not to be exclusive, but to use this individual and his descendants to bless and deliver the entire world.

上帝關注於亞伯蘭不是排他性的，而是使用這個人和他的後代來祝福和拯救整個世界。

The purpose of God choosing Israel was to witness to the universal power and love of God for all people.

上帝選擇以色列的目的是為了見證上帝為所有人擁有的普遍力量和愛。

Even in the Old Testament, God's plans for the all the nations is amazing in it's scope and vision.

即使在舊約中，上帝對萬國的計劃的範圍和視野是令人驚嘆的。

God is not a racist. He doesn't have favourites. The choosing of Israel was not for ethnocentric purposes but for universal redemption.

上帝不是種族主義者。他沒有偏愛的。選擇以色列不是為了以民族為中心的目的，而是為了普遍的救贖。

But Israel failed consistently in living for that purpose. They took the role of being racially and morally superior.

但以色列一直未能為這個目的而生活。他們扮演著在種族和道德上自以為優越的角色。

They consistently forgot the reason God chose them. It was still the case in Jesus' time.

他們總是忘記上帝選擇他們的原因。在耶穌的時代仍然如此。

But with his coming a radically new way of defining the people of God arrived, namely, faith in him. Faith in Jesus trumps ethnicity and heritage.

但隨著耶穌的到來，一種定義上帝子民的全新方式出現了，即對他的信靠。信靠耶穌遠勝過種族和傳統。

Over and over in the gospels this happens:

這種情況在福音書中一遍又一遍地發生：

- 1 The story of the Good Samaritan – the foreigner is the hero of compassion (Luke 10:33).
好撒瑪利亞人的故事 … 外族人成為了同情的英雄（路加福音 10:33）。
- 2 The healing of the ten lepers, and only one returns; and what is he? A Samaritan, the foreigner shines with humble gratitude (Luke 17:16).
十個癩瘋病人得到醫治，只有一個回來；他是什麼人？一個撒瑪利亞人，外人以謙卑的感激之情閃耀（路加福音 17:16）。
- 3 The healing of the Syrophenician's daughter (Mark 7:26).
屬敘利亞的腓尼基族的希臘婦人的女兒得醫治（馬可福音 7:26）。
- 4 The worshipping of the wise men from the East, probably Persia or Arabia (Matthew 2:1).
從東方來敬拜的博士，可能是波斯或阿拉伯人（馬太福音 2:1）。
- 5 And finally in Luke 4 Jesus tells a story taken from 1 Kings 17.
最後，在《路加福音》4章中，耶穌引述了《列王紀上》17章中的故事。

It's a story about God's passing over all the ethnic Jews to bring a miraculous blessing to a foreign, Gentile from the land of Phoenicia.

這是一個關於上帝超越所有猶太人，為來自腓尼基土地的外邦人，帶來奇蹟般的祝福的故事。

And a second story from 2 Kings 5. Again, the point is: of all the people that God might have chosen to heal of leprosy he chose a foreign king, a Syrian, not a Jew.

還有來自《列王紀下》5章的第二個故事。同樣，重點是：在上帝可以選擇治愈的所有麻瘋病人中，他選擇了一個外國國王，一個敘利亞人，而不是一個猶太人。

When they heard Jesus say that they tried to kill him. Ethnic pride ran deep.

當他們聽到耶穌指稱他們想殺他時。民族自豪感深入人心。

The point Jesus was making is he's the end of ethnocentrism and racial pride. He says he has come to redeem a people from every ethnic group, not just one or a few.

耶穌的觀點是，他是種族中心主義和種族自豪感的終結。他說他來救贖每個種族的人，而不僅僅是一個或幾個。

God's plan of redemption which started with a promise to Abraham finds its fulfilment in the death of Jesus.

上帝始於對亞伯拉罕的應許的救贖計劃，在耶穌的死中實現了。

More on this next week, but for now, Galatians 3:13 & 14 says:

下週會探討更多，但就目前而言，《加拉太書》3:13-14說：

Christ redeemed us from the curse of the law by becoming a curse for us, for it is written:

“Cursed is everyone who is hung on a tree.” That is, he redeemed us by his death on the cross. 既然基督為我們成了詛咒，就把我們從律法的詛咒中贖出來。因為經上記著：「凡掛在木頭上的都是受詛咒的。」

He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus

這是要使亞伯拉罕的福，因著基督耶穌臨到外邦人，使我們能因信得著所應許的聖靈。

With Abraham, God set in motion a plan of redemption that overturns every curse for everyone who receives the blessing of Abraham.

從亞伯拉罕開始，上帝啟動了一項救贖計劃，推翻了所有凡接受亞伯拉罕祝福的人的所有詛咒。

That blessing is the forgiveness of sins, and acceptance of God, and adoption into his eternal family, that comes through Jesus Christ, the descendant of Abraham.

這種祝福是罪得赦免，受上帝接納，並通過亞伯拉罕的後裔耶穌基督進入他永恆的家庭。

God's redemptive plan has always been to save and bless people from all peoples of the earth and to reunite them together with him as his people through Jesus.

上帝的救贖計劃一直是拯救和祝福地球上所有民族的人，並通過耶穌使他們與祂重新團聚，成為祂的子民。

It is remarkable that 2000 years later that the geographical spread of the Christian faith is virtually identical on every continent. Christianity hasn't just appealed mainly to one racial or cultural group.

值得注意的是在 2000 年後，基督教信仰的地理分佈在各大洲幾乎相同。基督教不僅主要吸引一種種族或文化群體。

The main point of today has been to show us that the source of racism is the human heart. Racial prejudice runs deep in a sinful heart.

今天的重點是向我們展示，種族主義的根源是人心。種族偏見深深紮根於滿有罪惡的心中。

Our problem is not primarily biology or evolution or other people's interpretation of the bible or politics.

我們的問題主要不是生物學或進化論或其他人對聖經或政治的解釋。

It's the sin and prejudice in the heart. My heart, and your heart.

這是心中的罪惡和偏見。我的心，你的心。

I need a new heart to see all people made in the image of God, and just as in need of God's great plan of redemption through Jesus as I am.

我需要一顆新心來看到所有人都是按照上帝的形象造的，就像我一樣都需要上帝藉著耶穌救贖的偉大計劃。

As we tackle this issue of racism and ethnocentricity it is essential, we go deeper than the attitudes and behaviours of racism.

當我們去面對種族主義和民族中心主義問題時，我們必須了解比種族主義的態度和行為更為深入的東西。

If we don't go deeper into the reason why people are racist, and why you and I are, then the result will be pride.

如果我們不深入研究人們為什麼是種族主義者，以及為什麼你和我是，那麼結果將是驕傲。

It will be too easy to conclude that racists, or those indifferent to racism, are just morally inferior. That is very dangerous.

很容易得出，種族主義者，或那些對種族主義漠不關心的人，在道德上是劣等的結論。那是非常危險的。

Those who denounce racism can feel morally superior and lose the sense of our common fallen sinfulness.

那些譴責種族主義的人會在道德上感到優越，並失去我們都共同是墮落的罪惡感。

The only way to deal with racism and ethnic pride is to see all of us are complicit in it.
處理種族主義和民族自豪感的唯一方法是看到我們所有人都參與其中。

Racism is just one poisonous, destructive manifestation of something that absolutely every person is doing in their heart.

種族主義只是每個人內心深處都在做的事情的一種有毒的、破壞性的表現。

What I am doing here in these first four or five sermons is lay out a worldview. Its an overarching story of time and eternity.

我將會在這前五篇講道中展示一種世界觀。這是一個關於時間和永恆的總體的故事。

It begins with the creation of all things by a merciful God, including people in his image. We have sinned against him.

開始於仁慈的上帝創造萬物，包括按照他的形象造人。然後我們得罪了他。

We will see how God comes into his world as one of us in the person of Jesus Christ to restore us.

我們將看到上帝如何以耶穌基督的身份進入他的世界，作為我們中的一員來修復我們。

And we will see that God's final goal is the unity of all kinds of people in Jesus Christ in perfect love for all eternity.

我們將看到上帝最終目標是所有各色各樣的人在耶穌基督裡以完美的愛永恆的合一。

There is another big story running around in our culture that significantly influences the issue of racism.

在我們的文化中流傳著另一個對種族主義問題產生重大影響的大故事。

It too is a worldview. It runs from oppression to liberation. It divides the world into two groups. 這也是一種世界觀。從壓迫走向解放。它將世界分為兩組。

All people are either in the dominant group that oppresses, or the marginalised group of the oppressed.

所有人要麼是壓迫他人的主導群體，要麼是被壓迫的邊緣群體中的一員。

As such, we either need to divest ourselves of power and seek to liberate others, or we need to acquire power and liberate ourselves by dismantling all structures and institutions that appear to oppress.

因此，我們要麼需要剝奪自己的權力並尋求解放他人，或需要通過拆除所有看似壓迫的架構和機構來獲得權力並解放自己。

It's called Critical Race Theory. We are exposed to it even if we've never heard of it.

它被稱為「批判性種族理論」。即使我們從未聽說過它，我們也是暴露在其中。

It separates the world into those who should be ashamed of their race and culture because they are part of the majority group, and those who are justified in racism and ethnocentricity as they seek personal liberation.

它將世界分為那些應該為自己的種族和文化感到羞恥的人，因為他們是大多數群體的一部分，以及那些在尋求個人解放時在種族主義和民族中心主義方面被正當化的人。

How on earth does that bring an end to racism? How on earth does it promote humility, listening, understanding when it is all about structural power?

這樣到底是如何結束種族主義？當一切都與結構性力量有關時，它到底是如何促進謙卑、傾聽和理解的？

This series is about all of us checking our sinful prejudice hearts, not politics.

這個系列是關於我們所有人檢查我們有罪的偏見的心，而不是關於政治。

If we are going to be a church that is aligned with Jesus' mission, then radical pride and ethnocentricity must end...it ends as the gospel grows all of us in humility.

如果我們要成為一個與耶穌的使命一致的教會，那麼激進的驕傲和種族中心主義就必須結束...將隨著福音使我們所有人變得謙卑而結束。