

# *Being a Multiethnic Church* 成為多民族教會

Luke 路加福音 17:3-10

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If you've just joined us, we are in our annual vision series. We are tackling big issues like race, ethnocentricity, diversity, unity, and how it all gets worked out in a local church like this. 如果您剛開始參加我們的崇拜，我們正在進行年度遠象系列的講道。我們正在去處理種族、民族中心主義、多樣性、團結等重大問題，以及如何在這樣的一個地方教會中解決它們。

Our vision is to TREASURE JESUS TOGETHER FOR GOD'S GLORY AND THE JOY OF ALL PEOPLE. I am convinced that we pursue that vision in a multiethnic neighbourhood by building a multiethnic church of people with hearts transformed by Jesus Christ.

我們的遠象是為了上帝的榮耀和全人類的喜樂而共同珍惜耶穌。我堅信在多民族社群中追求這一遠象，我們需要通過建立一個由耶穌基督改變了心靈的多民族教會。

I've talked a lot about our hearts. Together I want to talk about those transformed hearts coming together in **relational generosity**.

我已談論了很多次關於我們的心。我想一起談論那些已被改變的心在**關係慷慨**中聚集在一起。

Three points today: Being a multiethnic church requires us to be **a community of forgiveness, a community of repentance, a community of love**.

今天的三點：作為一個多民族的教會，我們需要成為一個**饒恕的社群，一個悔改的社群，一個愛的社群**。

## **A FORGIVING COMMUNITY** 一個饒恕的社群

*Forgiveness is hard* 饒恕很難

All of us have people out there who "owe us" because of how they have treated us. We tend to hold it over them relationally.

我們每個人都有一些因為他們對待我們的方式而“欠了我們”的人。我們傾向於在相關上與他們追究。

We might be more demanding of them or keep bottled up inside and don't speak of it. Being generous means, we release it. We let it go and forgive.

我們可能對他們要求更高，或者我們可能只是憋在心裡不說出來。慷慨意味著我們釋放它。我們放開手。我們饒恕。

Does it sound hard? The disciples thought so too. When Jesus starts talking about forgiveness, the first response of the disciples is an emphatic "Increase our faith!"

聽起來很難嗎？門徒們也是這麼想的。當耶穌開始談論饒恕時，門徒的第一反應是強調「請增加我們的信心！」

It's another way of saying, "how on earth is that even possible!".

這是說，「這樣做根本是不可能！」的另一種說法。

Verse 4 is the enormity of the challenge Jesus puts before the disciples.

第4節是耶穌向門徒提出的巨大挑戰。

He says that if your brother sins against you seven times in a day and seven times he comes to you repentant, you must forgive.

他說如果你的弟兄一天七次得罪你，又七次回來說懊悔，你總要饒恕。

The number seven was symbolic for Jewish people. It's the number that means completeness, fullness, perfection, beyond which no more is possible.

七這個數字是對猶太人有重要的象徵性意義。這個數字意味著完整、充實、完美，沒有其他數字可超過這個數字。

What Jesus is saying here is worse than we think.

耶穌在這裡所說的比我們可想像的更為糟糕。

Someone put it like this: if a person would wrong you as completely and as fully as any person could wrong another human being, you must forgive them.

有人這樣說：如果一個人對你作出像任何人對另一個人的完完全全的傷害，你也必須饒恕他們。

Imagine the worst thing that anybody could do to you - something so bad that nothing is possible beyond it.

想像一下任何人都可能對你做的最糟糕的事情…事情如此糟糕，以至於除此之外沒有可能再想像到任何的事情。

Jesus says that if we are his disciples, we must forgive them.

耶穌說，如果我們是他的門徒，我們總要饒恕他們。

That's why the disciples said, "Increase our faith!" They were saying, "that's impossible, Jesus!"

這就是為什麼門徒說：“請增加我們的信心！”他們在說，“那是不可能的，耶穌！”

It is an enormous challenge, but we can't shrink from it. There is a little phrase here that is easy to ignore. In verse 3, it says **Watch yourselves**.

這是一個巨大的挑戰，但我們不能退縮。這裡有一個很容易忽略的小短語。在第3節中，**你們要謹慎！**。

We are called to watch ourselves when others sin against us. When someone wrongs us, we normally pay a lot of attention to them, thinking about how much they have wronged us and hurt us.

我們被吩咐，當別人得罪我們時，我們要謹慎注意自己。當有人冤枉我們時，我們通常會非常關注他們，想著他們冤枉我們、傷害了我們多少。

Jesus says we are to pay attention to ourselves - our hearts. Why? I'll illustrate it, then unpack it.

耶穌說我們要注意自己…我們自己的心。為什麼？我會演示，然後解釋。

The Russian novelist Leo Tolstoy was married to Sonya for 48 years. On the eve of their wedding, he gave his 18-year-old fiancé his diaries to read. They included details of his many sexual experiences, including a servant who worked for him at that moment and who bore him a child.

俄羅斯小說家列夫·托爾斯泰與索尼婭結婚了48年。在他們結婚前夕，他把日記交給了當時18歲他的未婚妻去閱讀。其中包括許多他的性經驗的細節，包括一個當時為他工作的僕人而且那僕人為他生了孩子。

When she was in her early 70s, she was writing in her journal very, very bitterly about what she had read over 50 years earlier.

當她已70歲的初期，她在自己的日記中非常非常痛苦地寫下她50多年前讀到的東西。

One historian wrote: For half a century, jealousy and unforgiveness blinded her and, in the process, destroyed all love for her husband and other people. She was the one ruined!

一位歷史學家寫道：半個世紀以來，嫉妒和不饒恕蒙蔽了她的雙眼，並在此過程中摧毀了對她丈夫和其他人的所有的愛。她才是被毀掉的那位！

Hebrews 12:15 says: ***See to it that no one falls short of the grace of God and that no bitter root grows up to cause trouble and defile many.***

《希伯來書》12:15說：要謹慎，免得有人失去了上帝的恩典；免得有毒根生出來擾亂你們，因而使許多人沾染污穢，

Watch yourself because anger, when someone wrongs us, will always tell us it is not anger. Anger will always call itself “justified”, “truth”, “righteous”. But if we keep hold of anger, it will defile us.

要謹慎，因為憤怒在當有人冤枉我們時出現，總是會告訴我們這實際上不是憤怒。憤怒總是稱自己為“正當的”、“真理”、“正義的”。但如果我們保持憤怒，它就會玷污我們。

There are four words in the English language that all come from the same core word. They are:

英語中有四個詞都來自同一個核心詞。他們是：

‘**Wrath**’ - rage, fury, anger.

「憤怒」 - 憤怒，憤怒，憤怒。

‘**Wreath**’ - the twisting together of flowers and vines and branches.

「花環」 - 花朵、藤蔓和樹枝纏繞在一起。

‘**Writhe**’ - to be bent out of shape and contorted.

「扭動」 - 彎曲變形和扭曲。

‘**Wraith**’ - a ghost-like image of someone just before or after death.

「幽靈」 - 一個人在死前或死後的幽靈般的形象。

When we stay angry with people, hold a grudge, and stay resentful, we become distorted and twisted by the anger.

當我們對人生氣、懷恨在心、保持怨恨時，我們就會被憤怒所扭曲。

We become joyless hard people, demonising and suspicious of others and afraid of trusting them.

我們成為一個害怕相信別人的人。我們變得不快樂。我們開始懷疑別人。我們妖魔化他人。我們變成了一個難以相處的人。

If someone wrongs you, put yourself on high alert! Watch your heart because their wronging of you is the least of your problem.

如果有人冤枉你，請讓自己保持高度警惕！注意你的心，因為他們對你的委屈是你最小的問題。

### THE PRACTICE OF FORGIVENESS 饒恕的實踐

There are at least **three things** that we must do to avoid becoming twisted and destroyed by bitterness.

如果我們要避免被苦毒扭曲和破壞，我們至少必須做三件事。

First, we must refuse to caricature the wrongdoer but identify with them.

首先，我們必須拒絕諷刺犯錯的人，但要認同他們。

Jesus makes an important point here when he says if your BROTHER sins. He is talking about Christians wronging Christians here.

當耶穌說若是你們的弟兄犯罪時，他在這裡提出了一個重要的觀點。他在這裡談論的是基督徒冤枉得罪基督徒。

He is reminding us that we have a common family. When our temptation is to highlight the differences, don't forget to emphasise the unity in WHOSE you are.

他在提醒我們，我們有一個共同的家庭。當我們的誘惑是強調差異時，不要忘記強調你是在誰裡有合一。

But in Mark 11:25, Jesus says we are to FORGIVE ANYONE WHO WRONGS US.

但在《馬可福音》11:25中，耶穌說我們要饒恕任何得罪我們的人。

Anyone! The principle is the same. We must stress what we have in common. We share common humanity in the image of God.

任何人！原理是一樣的。我們必須強調我們的共同點。我們依上帝的形像而造擁有共同的人性。

Every human being is a complex person made in God's image with great dignity and worth. 每個人都是一個複雜，按照上帝的形象創造，具有極大的尊嚴和價值的人。

We also share common sinfulness with all people. It is impossible to stay angry with someone unless we feel superior to them.

我們也與所有人分享共同的罪惡。除非我們覺得自己比他們優越，否則不可能對某人一直生氣。

Instead of caricaturing the enemy, we must identify with them. We must bring ourselves down and them up.

我們必須與他們認同，而不是諷刺我們的敵人。我們必須降低自己，並提昇他們。

The **second** thing we need to do is to inwardly surrender the right to repayment and pay the debt ourselves.

**第二件事**是要在內心放棄追訴權並自己償還債務。

The word for "forgive" that Jesus uses in this passage is meant to release a person from financial debt. It means to absorb the debt.

耶穌在這段經文中使用的“饒恕”這個詞是一個特定的詞，意思是把一個人從經濟債務中解脫出來。這意味著把債務吸收了。

How do we forgive? We can only forgive if inwardly we forgo seeking repayment.

我們如何饒恕？只有當我們在內心放棄追討債務時，我們才能饒恕。

Normally, if someone makes us unhappy, we make them unhappy. If someone rejects us, we reject that person. If someone destroys our reputation, we destroy their reputation.

通常，如果有人讓我們不開心，我們也會讓他們不開心。如果有人拒絕我們，我們就會拒絕他們。如果有人破壞我們的聲譽，我們就會破壞他們的聲譽。

We might do it directly and tell them off and make them feel bad, or we might do it behind their backs and gossip about them and ruin their reputation.

我們可能會直接這樣做，並數算他們，讓他們感到難過，或者我們可能會在他們背後做這件事並八卦他們並破壞他們的聲譽。

The less obvious way, though, is to nurture the hurt inwardly. We replay the hurt in our minds to stay angry.

不過，不太明顯的方法是在內心滋養傷害。我們一直保持憤怒在腦海中重演傷害。

Whichever way we do it, we feel like we are getting repayment, but it is robbing our life of joy, peace, and contentment. We become harder and bitter and twisted and closed off from others.

無論我們以哪種方式去做，我們都覺得我們得到了回報，但它反而剝奪了我們生活的快樂、平靜和滿足。我們變得難以相處、苦毒、扭曲和與他人隔絕。

FORGIVENESS might hurt in the short term because we refuse to repay and instead absorb the debt, but it leads to joy and peace and freedom for eternity.

饒恕可能會在短期內受到傷害，因為我們拒絕追討並承擔債務，但它會帶來永恆的快樂、和平和自由。

The **third** thing we are to do is in v3: *If your brother or sister sins against you, rebuke them.* It is not loving to let someone go on doing anything they want.

我們要做的**第三件事**是在第3節中：**若是你的弟兄犯罪，就勸戒他。**讓某人繼續做任何他們隨心所欲的事並不是愛。

We need to be careful in reading this verse. The purpose of the rebuke here is not to put the other person down but to lift them. It is not to win an argument but to win them over.

我們在讀這節經文時需要小心。這裡的勸戒責備的目的不是要貶低別人，而是要抬高他們。這不是要贏得爭論，而是要贏得他們。

The goal of the rebuke is to restore the relationship, not a further breaking of the relationship. 勸戒的目的是恢復關係，而不是進一步破壞關係。

The truth must be spoken in love for the other person. We need to forgive then rebuke to reconcile inwardly.

必須以愛對方的心來說出真話。我們需要在內心饒恕，然後勸戒去和好。

In other words, we must seek the good, and will the good, of the person we perceived to have wronged us.

換句話說，我們必須尋求我們認為冤枉得罪我們的人的好處，並期望著他們的好去做。

We need to **will the good** of the other, which means we cannot say, I forgive them, but I don't want to see them or have anything to do with them.

我們需要**期望他人的好**。這意味著我們不能說，我饒恕他們，但我不想看到他們，或與他們有任何關係。

To say that means you might not be seeking vengeance on them, but you are not seeking their good either. So, watch yourselves.

這麼說意味著你可能不是在尋求對他們的報復，但你也不是在尋求他們的好處。所以，要謹慎注意自己。

### UNLOCKING FORGIVENESS 解說饒恕

By now, you, like me, might be echoing the apostles...INCREASE MY FAITH!

到現在為止，你和我一樣，可能正在呼應使徒...**請增加我的信心！**

Fortunately, Jesus has given us a good answer in what follows verse 5. In those verses, we have a parable and a metaphor.

幸運的是，耶穌在第 5 節之後給了我們一個很好的答案。在這些經文中，我們有一個比喻和一個暗喻。

The parable starts at v7. Suppose you were the lord, the master, the property owner, and you had people ploughing the paddocks and looking after the livestock.

比喻是從第 7 節開始。假設您是一個領主、主人、地主，並且您有人在圍場犁地和照顧牲畜。

Would you say at the end of the working day, “It’s time to finish up and come in for dinner?”

Would you say, “Oh, thank you for the way you’ve taken care of the sheep?”

在一天結束的時候，你會否說，“是時候結束了，進來吃晚飯吧。”你會否說，“哦，謝謝你用心的照顧羊群”。

To the apostles who heard this, they would say, “No, we wouldn’t say that to our servants.”

We modern people wouldn’t think like that, though. We need to understand this from a 1st-century perspective.

使徒聽到這話，他們定會說：“不，我們不會對我們的僕人這麼說。”但我們現代人不會這樣想。我們需要從一世紀的角度來理解這一點。

These servants are not slaves traded in the marketplace who have no rights. On the other hand, they were not really employees either.

這些僕人不是在市場上買來沒有權利的奴隸。另一方面，他們也不是真正的僱員。

These were people who fell into debt became bankrupt, and instead of being put in prison to rot, they are working for the person they owe the money to work off the debt. It could be for up to seven years.

這些是負債累累破產了的人，他們沒有被關進監獄等待腐爛，而是為債主工作以償還債務。可能要作長達七年的工。

The servant in this scenario is never off duty until the debt is paid. The master of the house wouldn’t thank you for helping so much. You are only doing your duty.

在這種情況下的僕人在還清債務之前永遠不會下班的。家主不會感謝你作了這麼多的幫助，你只是在儘自己的職責。

Jesus got the apostles to imagine themselves as the masters and helped them see that it would be inappropriate for a servant to demand thanks from a master who was gracious enough not to throw them into prison but allow them to work off their debt.

耶穌讓使徒們想像自己是主人，並幫助他們明白，僕人向一位仁慈沒有把他們送入監獄，而給他們一個償還債務的機會，的主人要求感謝是不恰當的。

Then Jesus flips it in v10: ***So, you also, when you have done everything, you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’***

然後耶穌在第 10 節中翻轉它：這樣，你們做完了一切所吩咐的，要說：『我們是無用的僕人，所做的本是我們該做的。』

When you have done everything you are told to do - including forgive - you should simply say, "I am doing my duty".

當你做完所有所吩咐的事情後，…包括饒恕…你應該簡單地說“我所做的本是我該做的”。

Jesus is saying here that when we refuse to forgive, we are forgetting who we are.

耶穌在這裡說，當我們拒絕饒恕時，我們就是在忘記自己是誰。

We owe God everything. He sustains us every minute of the day. If we are Christian, we also know he has redeemed us.

我們欠上帝一切。他每天都在支持我們。如果我們是基督徒，我們也知道他已經救贖了我們。

When we say, "I'm **not** going to forgive that person", we are putting ourselves in the judge's seat. We are playing God.

當我們說“我不會饒恕那個人”時，我們就是把自己置於法官的位置上。我們在扮演上帝。

Jesus also uses a metaphor to help us see how we can live a forgiving life.

耶穌還用一個暗喻來幫助我們了解如何過饒恕的生命。

Verse 6: *If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you.*

第6節：「你們若有信心像一粒芥菜種，就是對這棵桑樹說：『你要連根拔起，栽在海裏』，它也會聽從你們。」

If we had even the smallest faith in Jesus, the smallest understanding of what he has done for us, even the slightest understanding that we are sinners saved by grace, if we understand the good news of the gospel at all, we will be able to forgive.

如果我們對耶穌有一點點的信心，對他為我們所做的事有一點點的了解，甚至對我們是蒙恩得救的罪人有一點點的了解，如果我們了解了福音的好信息，我們就能饒恕。

The only way of getting out of the behaviour and attitude of being a servant acting like a king over other servants is to marvel at the king who became a servant.

要擺脫奴僕對其他僕人自以為王的行為和態度的唯一方法就是對成為奴僕的國王感到驚嘆。

We will never be long-suffering until we marvel at him suffering on the cross for us.

除非我們驚奇他在十字架上為我們受苦，否則我們永遠不會有忍耐。

We will never be able to forgive other people's tiny debts towards us until we marvel at Jesus dying on the cross to pay our incalculable debt.

除非我們驚嘆耶穌死在十字架上以償還我們無法計算的債務，否則我們將永遠無法饒恕別人對我們的微小債務。

Jesus is the judge of the universe who left the judgement seat and got judged for our sin. 耶穌是宇宙的審判者，他離開了審判台，為我們的罪受了審判。

To understand the Christian gospel even a tiny bit is enough to change us. Even a mustard seed portion of the gospel of grace can turn us into a person who forgives radically and lives generously.

了解基督教福音，哪怕是一點點，都足以改變我們。即使像芥菜種一樣大小的恩典福音，也能把我們變成一個徹底饒恕和慷慨生活的人。

### **A REPENTING COMMUNITY 一個悔改的社群**

Building a multiethnic church will mean we are a community repenting of racism and ethnocentricity.

要建立一個多民族的教會將意味著我們是一個為種族主義和民族中心主義懊悔的社群。

Repentance is a personal and relational term. It signifies going back on what was done before and renouncing the misbehaviour and attitudes that have caused harm to self or others.

悔改是一個個人的和與關係有關的術語。它意味著回到過去所做的事情，並放棄對自己或他人造成傷害的不當行為和態度。

In the Bible, repentance is a theological term, pointing to an abandonment of courses of actions in which God has been wronged by embracing what he dislikes or forbids. The OT Hebrew word for repentance means to turn or to return.

在聖經中，悔改是一個神學術語，指的是放棄因接受上帝不喜歡或禁止的事情而得罪上帝的行為。舊約希伯來文悔改的意思是轉向或返回。

The NT Greek word means changing one's mind so that our ways are changed. Repentance means to alter our habits of thought, attitudes, outlook, policy, direction, and behaviour.

新約希臘詞的意思是改變一個人的想法，以便我們的方式也改變。悔改意味著改變我們的思想習慣、態度、觀點、政策、方向和行為。

Repentance is a spiritual revolution. What does it mean to repent of racism and ethnocentricity? Repenting is first and primarily to God. All sin is ultimately against him, his will, and his good creation.

悔改是一場屬靈的革命。悔改種族主義和民族中心主義意味著什麼？悔改首先是對神。所有的罪最終都違背了他、他的意志和他的美好創造。

We must repent for the more deliberate way we have violated the image of God, neighbour love, the new creation, and the gospel of God's grace to us in Jesus Christ.

至關重要的是，我們為更刻意地違反了上帝的形象、對鄰舍之愛、新創造和上帝在耶穌基督裡對我們的恩典福音而悔改。

Remember that we are called to repent of deliberate and known sins, and for the sins we are unaware of. Psalm 19:12 says: *But who can discern their own errors? Forgive my hidden faults.*

請記住，我們蒙召不僅要為故意和已知的罪悔改，還要為我們不知道的罪悔改。詩篇 19:12 說：*誰能察覺自己的錯失呢？求你赦免我隱藏的過犯。*

The Christian should be willing to repent for how we may be sinning racism and ethnocentricity, of which they are barely even conscious.

基督徒應該願意為我們可能犯下種族主義和種族中心主義之罪的方式悔改，而且幾乎是在沒有意識到的情況下犯的。

I believe that corporate repentance at least comes to grips with the way our society has treated various people groups in the past.

我認為，集體性的悔改至少可以處理我們的社會過去對待不同的人群的方式。

The Bible always says that we have not repented if we do not change and “produce fruit in keeping with repentance” – Matthew 3:8. This fruit will take various forms, depending on who is repenting.

聖經總是說，如果我們並沒有“結出果子來，和悔改的心相稱”，我們就是沒有悔改了…《馬太福音》 3:8。這些果子將因應誰在悔改而以各種形式結出來。

There are two ways a church like this can produce such fruit. The first way we can bear the fruit of repentance is for members of this church to make sacrifices of power and comfort. We will continue to grow into a church that, because of the power of the gospel, shows how in Jesus Christ, the racial and cultural barriers that divide the world outside the church do not divide them inside.

我認為像這樣的教會有兩種方法可以結出這些的果子。我們結出悔改果子的第一個方法是讓這個教會的成員犧牲權力和安逸，這樣我們才能繼續成長為一個教會，在耶穌基督裡顯明，那些教會之外的分裂世界的種族和文化障礙，因為福音的力量不會在教會之內造成分化。

That alone should tell you repentance is very hard. It is filled with difficulties.

單單這點就應該告訴你，悔改是非常困難的。它充滿了困難。

The second way for Christians to bear the fruit of repentance is to work against racial injustice and inequality in society. The possibilities there are too many to name. However, I would be very keen for us to be supporting justice and mercy ministry amongst aboriginal people in our country.

基督徒結出悔改果子的第二種方法是反對社會中各式各樣的種族不公和不平等。有太多的可能性以致無法一一命名。但是，我非常希望我們能夠在我們國家的原住民中作支持正義和慈善的事工。

### **A LOVING COMMUNITY 一個充滿愛的社群**

Finally, building a multiethnic church is a commitment to love.

最後，建立一個多民族的教會，是對愛的承諾。

Recently, I preached on the Parable of the Good Samaritan and the call to love our neighbour. The teacher of the Law posed the question to Jesus, “Who is my neighbour?” We are told he wanted to justify himself. He wanted to put limits on love.

最近，我宣講過好撒瑪利亞人的寓言和愛鄰舍的呼籲。律法師向耶穌提出問題：“誰是我的鄰舍呢？”我們被告知那人要證明自己有理。他想為愛心設定限。

We need to be careful we don't do the same thing. We can justify ourselves by turning the command to actively love into a passive “I don't do bad things to people”.

我們要謹慎，不要做同樣的事情。我們可以通過將主動愛的命令變成被動的“我不會對人做壞事”來為自己辯護。

Assuming, therefore, that if I withdraw from people and don't do bad to others, I must be loving. That is self-deception. You cannot love people without engaging with them.

因此，假設如果我遠離人，不做壞事，那麼我一定是有愛心的。那是自欺欺人。如果不與他人互動，你就無法愛他們。

A Christian community is an actively loving community.

基督徒社群是一個充滿愛心的社群。

Because it's vision series, I'll mention FOUR ways to build a loving multiethnic community here. They are TIME, TALENTS, TREASURES, and TESTIMONY.

因為這是遠象系列，我將在這裡提出建立一個充滿愛的多民族社群的**四種**方法。它們是**時間、才能、財寶和見證**。

**Firstly, TIME.** The easiest way to build this church community is with your time. Don't underestimate your role by turning up and building a relationship with another person, especially with someone different to you.

**首先，時間。**建立這個教會社群最簡單的方法就是用上你的時間。不要低估你通過出席並與其他人建立關係而發揮的作用。尤其是和你不同的人。

Take the time to talk, encourage, listen, and pray with. As you speak the truth in love to them, you minister to them.

花時間交談，鼓勵，傾聽，一起祈禱。當你以愛心對他們說誠實話時，你就是在服侍他們。

When we think of ministry at a church, we normally think of it formally - a position on a team or a specific role on a roster which is only a small portion of the ministry gets done in this church. And it isn't the starting point, nor the endpoint, of ministry.

當我們想到教會的事工時，我們通常會從形式上的意義上來考慮…團隊中的職位或侍奉安排表上的特定角色。這是在這個教會完成的事工的一小部分，它不是事工的起點，也不是終點。

The informal ministry happens outside of the formal structures and gatherings of St Paul's, and it is extremely important for the service of one another. It takes time and effort.

非正式的事工是在聖保羅教堂的正式結構和聚會之外發生的事情，它對彼此服務極為重要。這需要時間和精力。

**Secondly, TALENTS.** Ministry doesn't stop with conversation. God has equipped every person with special gifts to serve his people and build the church.

其次，才能。事工並不止於談話。上帝為每個人配備了特殊的恩賜來服侍他的子民並建立教會。

**Thirdly, we build a loving multiethnic church community by sharing our TREASURE.**

Right now, I'm asking you to give towards raising the \$70,000 for the NEXT-GEN project to serve our younger church family.

第三，我們通過分享我們的財寶來建立一個充滿愛的多民族教會社群。現在，我懇請求您為 NEXT-GEN 項目籌集 70,000 元捐獻，為我們年輕的教會大家庭服務。

No less than five times in the New Testament, the language of supporting a missionary or financially supporting a church is described as a service.

在新約中，支持傳教士或在經濟上支持教會的語言至少有五次被描述為服務。

Financial giving is a key loving service that all of God's people are involved in, regardless of gifting, is to use our treasure to serve God in his world.

這是所有上帝的子民都參與的一項關鍵的愛心服務，無論恩賜如何，都是使用我們的財富在上帝的世界中服務他。

Like our talents, this is something we do in differing degrees. We give according to what we have, not what we don't have. The principle I like to use is 'unequal giving, equal sacrifice'.

就像我們的才能一樣，這是我們在不同程度上所做的事情。我們根據我們所擁有的而不是我們沒有的給予。我喜歡使用的原則是“不同等的奉獻，同等的犧牲”。

**Lastly, we build a loving multiethnic church community by sharing our TESTIMONY.**

Every Christian has got a story of how God drew them to himself. It's often not dramatic, but it is God's unique work in their life.

最後，我們通過分享我們的見證來建立一個充滿愛的多民族教會社群。每個基督徒都有一個關於上帝如何將他們吸引到自己身邊的故事。這通常不是戲劇性的，但這是上帝在他們生命中獨特的工作。

It's your testimony. Pray that God will allow you to share it with others that they too might have a testimony of God's work in their life. That is why we are encouraging you to be praying 1+1+1.

是屬於你的見證。祈求上帝給你機會與他人分享，讓他們也能見證上帝在他們生命中的作為。這就是為什麼我們鼓勵你以 1+1+1 的方式祈禱。

But also, as we grow in faith in Jesus Christ through our personal devotional life, we start to see God at work in our lives in all sorts of ways. It is so encouraging to the community as we hear of God's ongoing work in your life and your growth in faith.

而且，當我們通過個人的靈修生活對耶穌基督的信心增長時，我們開始看到上帝以各種方式在我們的生命中工作。當我們聽到上帝在你生命中持續的工作以及你在信心上的成長時，這對社群來說是如此令人鼓舞。

In the next week, you'll receive a card. This card is your commitment to a life of forgiveness, repentance, and love by building up this multiethnic church.

下週你會收到一張卡片。這是你通過建立這個多民族的教會，以饒恕、悔改和愛來生活的承諾。

I am calling you to buy into our vision, commit to GIVE of your treasures, PRAY that you might share your testimony. EXPLORE THE BIBLE, grow in faith and testify to God's ongoing work in your life, and SERVE by giving your time and talents to the building of the community in love.

我呼召你去接納我們的遠象，並承諾奉獻你的財寶，祈禱你可以分享你的見證，探索聖經，並在信心中成長並見證上帝在你生命中持續的工作，並通過奉獻你的時間和才能去侍奉來在愛中建立這個社群。