

Our Multi-ethnic Mission 我們的多民族使命

Ephesians 以弗所書 3 & 4 USED: 20th March 2022 年 3 月 20 日

Nearly twenty-five years ago, a war raged in Kosovo between Serbs and ethnic Albanians. In only 18 months, 13,500 died, and over 1 million people were displaced from their homes. 大約 25 年前，科索沃發生了一場塞爾維亞人和阿爾巴尼亞人之間的戰爭。在僅僅 18 個月內，就有 13,500 人死亡，超過 100 萬人流離失所。

The conflict came on the back of a cultural hatred that ran back 1000 years and resulted in terrible crimes against humanity on both sides. 這場衝突源於一個可以追溯到 1000 年前的文化仇恨，並導致雙方都犯下了可怕的危害人類的罪。

There were Christian churches on either side of the divide. In the middle of the conflict, one pastor of an Albanian Baptist Church in Pristina crossed over the *racial-cultural divide* and preached in a Serbian church on the opposite side. 分界線的兩邊都有基督教會。在衝突正如火如荼時，一位在普里什蒂納的阿爾巴尼亞浸信會牧師跨越了種族文化的分歧，到了在對面的一個塞爾維亞教堂講道。

Against the background of hate and death, the church pastor in Belgrade took him into his home and welcomed him into his church and pulpit. 在所有仇恨和死亡的背景下，在貝爾格萊德教堂的牧師將他帶到了他的家中，歡迎他進入他的教堂和他的講壇。

The pastor said, “We don’t have much in common, *apart from JESUS.*” That illustrates the point of this whole series and our church’s mission statement: *Treasuring Jesus together for the joy of all people.* 那位牧師說：“除了因為耶穌，我們沒有太多共同點。”這說明了整個講道系列的重點和我們教會的使命宣言：去為萬民的喜樂，一起珍視耶穌。

The apostle Paul states God’s grand goal of all things in Ephesians 1:8... 使徒保羅在《以弗所書》1:8 中陳述了上帝對萬物的宏偉目標...

With all wisdom and understanding, ⁹ he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, ¹⁰ to be put into effect when the times reach their fulfilment —to bring unity to all things in heaven and on earth under Christ. 他以諸般的智慧聰明，⁹照自己在基督裏所立定的美意，使我們知道他旨意的奧秘，¹⁰要照著所安排的，在時機成熟的時候，使天上、地上、一切所有的，都在基督裏面同歸於一。

The good news of the Christian faith isn’t simply that God has forgiven us of sin through Jesus, but that he gives us new resurrected life and gathers us together as his new family...his body...his new humanity...a new people.

基督教信仰的佳音不僅僅是上帝通過耶穌赦免了我們的罪，而是他給了我們新的復活生命，並將我們聚集在一起，成為他的新家庭…他的身體…他的新人類…一個新的民族。

The trajectory of all this is everything gathered under Jesus and bringing glory to God, joyfully forever.

這一切的軌跡，就是一切都聚集在耶穌之下，將榮耀歸給神，永遠的快樂。

In the next two weeks, I want to look at how God's plans get worked out in a church like this. 在接下來的兩週裡，我想看看上帝的計劃是如何在這樣的教會中實現的。

We will summarise what's already been said and tie it together—three things today: **God's multi-ethnic mission, Our multi-ethnic mission, My Multi-ethnic mission.**

我們將總結已經說過的內容，並將其聯繫在一起。今天的三件事：**上帝的多民族使命，我們的多民族使命，我的多民族使命。**

God's Multi-ethnic Mission 上帝的多民族使命

Let's go back to the beginning of God's plan and be reminded of why you and I were created and saved.

讓我們回到上帝計劃的開始，並使你和我想起我們是為什麼被創造和被拯救。

In the Garden of Eden – Genesis 1 & 2 - there is a real sense that all things are gathered to God. He has made it, and all is at peace and ordered, and everything is in perfect relationship with God.

在伊甸園…《創世記》1和2章中…有一種萬物真正都歸於上帝的感覺。他創造了，而且一切都安寧有序，萬物都與上帝一同享有完美的關係。

The first people are made in God's image to display and magnify God's glory.

第一對人類是按照上帝的形象造的，為了去展示並放大上帝的榮耀。

Then the first people decide to magnify themselves rather than God – Genesis 3. They decide to live their way and make it all about them. The Bible calls this attitude and action SIN.

但第一對人類卻決定尊自己為大而不是上帝…《創世記》第3章。他們決定按照自己的方式生活，並以自己為中心。聖經稱這種態度和行為為**罪惡**。

The consequence of sin is the order of God's good creation becomes disordered, there is no more harmony and peace, and the relationship with God is broken.

罪的後果是上帝美好創造的秩序變得混亂，不再是和諧與和平，與上帝的關係破裂。

There was unity and closeness, and now there is distance and disunity because of sin. God then removes people from his presence. He judges their sin by SCATTERING them from himself.

因為罪本為團結和親密的地方，現在是距離和不團結。然後上帝將人們從他的面前移開。他通過從自己身上驅散他們來判斷他們的罪。

You see this principle right throughout the entire Bible. Whenever humanity sets itself up against God, he scatters them from him and each other, but he gathers them together to himself when he saves them.

這是在整本聖經中都能看到的原則。每當人類與上帝對抗時，他就會將他們從他和彼此之間驅散，但當他拯救他們時，他將他們聚集在一起到他那裡。

We saw this principle worked out in ethnical, cultural terms several weeks ago in the Tower of Babel and the calling of Abraham in Genesis 11 and 12.

幾週前，我們在《創世記》第 11 和 12 章中，巴別塔和對亞伯拉罕的呼召中，看到了這一原則在種族、文化方面的運用。

When God saves, he gathers people to himself, but when they rebel against him, he scatters them from his presence and each other.

當上帝拯救時，他將人們聚集到他身邊，但當他們背叛他時，他將他們從他的面前和彼此間分散開來。

Isaiah 11 is looking forward to the day when everything is finally ordered. Everything is harmonious and peaceful and in the right relationship like it was initially.

《以賽亞書》11 章期待著有一天，一切都終於井然有序、和諧、和平，並像開始時一樣處於正確的關係中。

He refers to a particular person who will accomplish God's grand plan as the *Root of Jesse*. This person is the Messiah, a son of King David.

他把特定完成上帝宏偉計劃的人稱為「耶西的殘幹」。就是彌賽亞，大衛王的兒子。

In v12, it says: ***He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.***

第 12 節說：他要向列國豎立大旗，召集以色列被趕散的人，又從地極四方聚集分散的猶大人。

Then we read in Isaiah 56:8 God declaring that he will expand his plan beyond his people Israel: ***I will gather still others to them besides those already gathered.***

然後我們在《以賽亞書》56:8 中讀到，上帝宣佈他將把他的計劃擴展到他的子民以色列之外：我還要召集更多的人歸併到這些被召集的人中。

The climax of God's plans is revealed at the end of the book of Isaiah. In 66:18, we read: ***And I... am about to come and gather the people of all nations and languages, and they will come and see my glory.***

《以賽亞書》的結尾揭示了上帝計劃的高潮。在 66:18 我們讀到：我要來聚集各國和各語言群體！萬民都必來看我的榮耀。 (中文標準譯本)

God plans to gather people from all nations, tribes, peoples, cultures to himself that they might see his glory. The plan is to recapture the original purpose for our creation – displaying the glory of God.

上帝計劃把來自所有國家、部落、民族、文化的萬民聚集到他身邊，讓他們看到他的榮耀。這計劃是為了重新奪回我們被創造的最初目的…去展示上帝的榮耀。

God's plan gets worked out in history with the creation of the church of the Lord Jesus Christ. 上帝的計劃隨著主耶穌基督教會的創建在歷史中得以實現。

In Ephesians 1 & 2, Paul highlights the massive division between Jews and Gentiles and between all humanity and God.

在《以弗所書》1和2章中，保羅強調了猶太人和外邦人之間以及全人類和上帝之間的巨大分歧。

Ephesians 2:13-16 shows us how God brings an end to all that hostility.

《以弗所書》2:13-16 向我們展示了上帝如何結束所有的敵意。

Now in Christ Jesus you who once were far away have been brought near by the blood of Christ. ¹⁴ For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, ¹⁵ by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, ¹⁶ and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

¹³ 從前你們是遠離上帝的人，如今卻在基督耶穌裏，靠著他的血，已經得以親近了。¹⁴ 因為他自己是我們的和平，使雙方合而為一，拆毀了中間隔絕的牆，而且以自己的身體終止了冤仇，¹⁵ 廢掉那記在律法上的規條，為要使兩方藉著自己造成一個新人，促成了和平；¹⁶ 既在十字架上消滅了冤仇，就藉這十字架使雙方歸為一體，與上帝和好，

The gospels declare that Jesus Christ is the Messiah Isaiah was looking forward to. He is the Messiah who fulfils God's plan of gathering people from all four corners of the world for God's glory.

所有的福音書都宣稱耶穌基督就是以賽亞所期待的彌賽亞。他是救世主，他完成了上帝從世界四個角落聚集人來榮耀上帝的計劃。

He, who is the perfect image of God, took on the image of humanity, was scattered from God on the cross as he takes on our sin and bears our punishment on the cross.

作為上帝完美的形象的他，取了人類的形象，在十字架上因為承擔了我們的罪與上帝分離，並在十字架上承擔了我們的懲罰。

He calls out from the cross, "My God, my God, why have you forsaken me" so that we who have rejected God can be gathered to him.

他從十字架上呼喊，「我的上帝，我的上帝，你為什麼離棄我」，以便我們這些拒絕上帝的人可以被聚集到他身邊。

After his resurrection, he ascended to heaven and sent his Holy Spirit to unite us with him.

他復活後，升天並差遣聖靈來將我們與他歸為一體。

When the Holy Spirit came on the day of Pentecost, people from all sorts of nations, cultures, and languages were there. They were gathered to God as his new family...his people...one new humanity in relationship with God.

當聖靈在五旬節那天降臨時，來自各種國家、文化和語言的人們都在那裡。作為他的新家庭…他的子民…一個與上帝有關係的新人類聚集到上帝面前。

The purpose of God's multi-ethnic mission is explicit in Ephesians 3:¹⁰***His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, ¹¹ according to his eternal purpose that he accomplished in Christ Jesus our Lord.***

《以弗所書》3:10 清楚地表明了上帝的多民族使命的目的：**為要在現今藉著教會使天上執政的、掌權的知道上帝百般的智慧。**¹¹ **這是照著上帝在我們主基督耶穌裏所完成的永恆的計劃。**

Manifold literally means *many coloured*. It means multi-faceted. It's the same word used in the OT for Joseph's multi-coloured coat.

「百般」的字面意思是「很多色彩的」。意思是指多面的。這與《舊約》中用於約瑟的彩衣的詞相同。

The church is God's brightly coloured neon sign to the universe. The church is the public advertisement of the wisdom of God.

教會是上帝對這到宇宙色彩鮮豔的霓虹標誌燈。教會是上帝智慧的公開廣告。

The great and glorious God's great and glorious plan is to gather a very diverse people to each other and himself so that his greatness and glory is made known to all the heavenly realms.

偉大而榮耀的上帝的偉大而榮耀的計劃是，為了讓所有的天國都知道他的偉大和榮耀，將一群多樣化的人，彼此和與自己，聚集在一起。

There is a sense where God calls over the rulers and authorities of the heavenly realms and says to them, "look at St Paul's Chatswood. That's what I've been working towards for all of history."

有一種感覺，就是上帝呼喚天上執政的和掌權的，並對他們說：「看看車士活的聖保羅堂，這就是我在整個歷史中一直在努力達成的目標。」

My Son made that possible! He brought these diverse people together. He broke down the dividing walls." He says to the demons, "Hey Satan, see this, you destroyer of order, lives, and relationships!

我的聖兒使這成為可能！他把這群多樣化不同的人聚集在一起。他打破了中間隔絕的牆。他對惡魔說：「嘿，撒旦，看到了嗎，你這個破壞秩序、生活和人際關係的！」

Not even the gates of Hell will stop my Son from building his church out of every tribe and language and peoples."

即使是地獄之門也阻止不了我的聖子用每一個部落、語言和民族去建造他的教會。」

Before the church is about me, you, or us, it is about God. God designs it. It's his grand plan.

教會由始至終都不是關於我、你或我們的，它是關於上帝的。是他設計的。是他的宏偉計劃。

We get included in God's grand plan for all things. We become members of God's new family, not by completing a membership course or attending a church for a long time.

我們被包括在上帝對所有事物的宏偉計劃中。我們成為上帝新家庭的成員，不是通過完成會員課程或已很長時間參與在教堂中。

We become a member of God's new family by repenting of living independently of God, putting our trust in Jesus Christ, and receiving the Holy Spirit who unites us with God and other Christians as one people.

我們是通過悔改於離棄神的獨立生活，信靠耶穌基督，接受聖靈將你與上帝和其他基督徒聯合為一個人，從而成為上帝新家庭的一員。

That is the fundamental first step. Maybe that is the first fundamental step you need to take today.

這是最基本的第一步。也許這是您今天需要採取的第一個基本步驟。

Our Multi-ethnic Mission 我們的多民族使命

This brings me to our multi-ethnic mission and how we work this out together here at St Paul's. 這讓我想到了我們的多民族使命，以及我們如何在聖保羅堂一起實行。

God's grand multi-ethnic plan lies behind Paul's call for the church to maintain its unity in Jesus in Ephesians 4.

保羅在《以弗所書》第4章呼籲教會在耶穌裡保持合一背後的原因是上帝宏偉的多民族計劃。

Verse 3 says: *Make every effort to keep the unity of the Spirit through the bond of peace.*

There is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism: one God and Father of all...

第3節說：以和平彼此聯繫，竭力保持聖靈所賜的合一。身體只有一個，聖靈只有一位，正如你們蒙召，是為同有一個指望而蒙召，一主，一信，一洗，一上帝—就是萬人之父……

Based on the unity that we have in Jesus...v.3, *make every effort to keep the unity of the Spirit through the bond of peace.*

鑑於我們在耶穌裡的合一...第3節，以和平彼此聯繫，竭力保持聖靈所賜的合一。

We've got to work hard at being at **peace with one another.**

我們必須努力彼此和平相處。

We are God's new society; we're God's family, a new creation; new humanity; characterised not by walls of hostility and division, but by unity and peace.

我們是上帝的新社會；我們是上帝的家人；一個新的創造；新人類；其特點不是敵對和分裂的牆，而是團結與和平。

I think it is more than just unfortunate when our worldly associations and identities and cultures are allowed to determine the composition of local churches.

我認為，當我們的世俗聯繫、身份和文化被允許去決定地方教會的組成時，這不僅僅是不幸的。

I believe it works against the very nature of the Christian gospel and God's purposes.

我相信它違背了基督教福音的本質和上帝的目的。

Here's a quote from American theologian Michael Horton (*The Gospel-Driven Life* (pp 193-95))

這是美國神學家邁克爾霍頓的一段話（福音驅動的生活（第 193-95 頁））

Not that long ago, evangelical missiologists were defending the separation of races based on the principle that people like to be with people who are like them.

不久前，福音派宣教士基於人們喜歡與他們相似的人在一起的原則為種族分離辯護。

South African theologians have pointed out that this principle in mission work laid the groundwork for apartheid.

南非神學家指出，這樣的宣教工作的原則為種族隔離奠定了基礎。

Now that racial segregation is less explicitly deployed as a church growth strategy, we carve up Christ's body into socioeconomic and generational segments.

現今雖然種族隔離不那麼明確地被應用於教會發展的策略，我們將基督的身體以社會經濟和世代相傳劃分為不同的部分。

He is writing about the 'Homogenise Unit Principle'.

他寫的就是關於「同質化單位的原則」的文章。

It has led churches planted to target specific demographics or segregate congregations into individual preferences...traditional services, family services, youth services, and ABC services.

它導致教堂以針對特定的人口統計數據或以個人偏好劃分會眾來建立...傳統崇拜、家庭崇拜、青年崇拜、ABC 崇拜。

While Christians have led some of the charges in pursuing racial justice at a societal level and cross-cultural mission on the other side of the world, it appears not to trickle down into interpersonal behaviour at the local church level.

雖然基督徒在社會層面上追求種族正義以及在世界另一端的跨文化宣教方面作了主導，但似乎並沒有滲透到地方教會層面的人際行為中。

It is much easier to pursue racial reconciliation and cross-cultural understanding at a distance, and I can also maintain my comfort in the way the church is done locally.

遠距離的去追求種族和解和跨文化理解很是容易，而我也可同時在當地教會以保持我的舒適的方式來運作。

I'm convinced that homogeneous circles of comfort hinder the gospel as we fail to display the beautiful picture of the church.

我深信，同質的舒適圈阻礙福音，因為我們未能展示教會的美麗畫面。

In 2011 we structurally moved away from the **homogenise unit principle** in our congregations. 我們在 2011 年時刻意在結構上擺脫了以**同質化單位的原則**來安排會眾。

As we pursue God's grand plan in our multi-ethnic mission in Chatswood, we value a shared discomfort as we gather. We value surrendering personal preferences and sacrificing comfort for God's glory and the joy of others.

當我們在車士活追隨上帝的多民族傳教的宏偉計劃時，我們重視聚會時的共同分擔不舒適。我們重視為了上帝的榮耀和他人的快樂而放棄個人喜好和犧牲舒適。

What we are seeking to do at St Paul's is build GOSPEL COMMUNITY. Another way of putting that is we are seeking to build a SUPERNATURAL COMMUNITY rather than simply a NATURAL COMMUNITY.

我們在聖保羅堂尋求做的是建立**福音社群**。另一種說法是，我們正在尋求建立一個**超自然的社群**，而不是一個僅僅自然的社群。

A natural community is where people feel connected because of a demographic phenomenon. They gravitate to each other. They find a sense of belonging because of similarities, irrespective of whether the gospel is true.

自然的社群是人們因人口現象而感到聯繫的地方。他們相互吸引，並因為相似之處而找到歸屬感，不會考慮福音是否真實。

That is not such a bad thing. I do share common interests with all my friends. And it's not bad to have those connections and affinities here at St Paul's.

這不是一件壞事。我與所有的朋友也有共同的興趣。在聖保羅堂有這些聯繫和親和力並不是一件壞事。

What I want to caution us is thinking that it is the sum of what a gospel community is all about. You can have a natural community without Jesus.

我要提醒我們注意的是，不要認為這是福音社區的全部內容。歸根結底，沒有耶穌你也可以擁有自然社群。

The heavenly realms look on and see the wisdom of God when they gaze on supernatural community - gospel community.

當天上的在註視超自然的社群...福音社群...就會看到神的智慧。

It's the kind of community that could only exist because of what Jesus has done on the cross.

因為耶穌在十字架上所成就的，才能有這樣的社群的存在。

Gospel community is when people who would not gravitate to each other, or people groups who have open hostility towards each other in the world, are drawn together in peace and love through the reconciling work of the Lord Jesus.

福音社群是當世界上本來是不會相互吸引的，或公開敵視彼此的人群，通過主耶穌的和好工作，在和平與愛中被吸引在一起。

My Multi-ethnic Mission 我的多民族使命

In Ephesians 4, we see that our unity does not equal **uniformity**. Paul was making this point, writes about apportioned grace in v7.

在《以弗所書》4章中，我們看到我們的合一不等於統一。這就是保羅在第7節中寫到按比例分配的恩典時的觀點。

But to each of us grace has been given as Christ apportioned it.

我們每個人蒙恩都是照基督所量給每個人的恩賜。

After Jesus saved us through his death and resurrection, he gave us gifts to use in his service. 耶穌通過他的死和復活拯救了我們之後，他給了我們每個人恩賜去侍奉他。

The use of the gifts of grace is how we make every effort to maintain unity.

使用恩典的恩賜是我們盡一切努力竭力維持合一的方式。

Down in v.11, Paul describes the way that these gifts are to be used:

在第11節中，保羅描述了使用這些恩賜的方式：

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

他所賜的有使徒，有先知，有傳福音的，有牧者和教師，為要裝備聖徒，做事奉的工作，建立基督的身體，直等到我們眾人在信仰上同歸於一，認識上帝的兒子，得以長大成人，達到基督完全長成的身量。

The church is built on a foundation of **different people** faithfully serving each other in different and unique ways so that the glory of God might be promoted amongst us and to the world.

教會是建立在不同的人以不同和獨特的方式忠實地彼此服侍的基礎上，以致上帝的榮耀在我們中和世界上宣揚。

God works with differences, **and quite ironically**, he uses that to build **unity**.

上帝各式各樣的差異中工作，頗具諷刺意味的是，他用差異來建立團結。

God's design is for us to be **different**, but when we are put together, we can create a **harmony** that would be absolutely impossible if we were all the same.

上帝的設計是讓我們與眾不同，但是當我們聚在一起時，我們可以創造出一種和諧，但如果我們都一模一樣，那是絕對不可能的。

That is the genius of God...it is because we are different that we need each other. That means we are all involved in the ministry...***to prepare God's people for works of service.***

那是上帝的奇才…因為我們不同，我們需要彼此。這意味著我們都參與了事工…裝備聖徒，做事奉的工作

When you use **your** God-given gifts to strengthen me instead of gratifying yourself, when I use **my** God-given gifts to strengthen you, our **diversity** will build us up in truth and love rather than **fragment** us.

當你用你的上帝賜予的恩賜來加強我而不是滿足自己時；當我用我的上帝賜予的恩賜來加強你時，我們的多樣性將在真理和愛中建立我們，而不是使我們分裂。

This is YOUR multi-ethnic mission. You're here to *be part of God's church*. You're here to *love others actively*.

這是您的多民族使命。你來了是要成為神的教會的一部分。你來這裡是要去積極地愛其他人。

You're here to demonstrate to this world - *and the angels in the heavenly realms* - the wisdom and wonder of God's plan working out in Christ.

你在這裡是來證明的給這個世界…以及天上的天使…上帝計劃的智慧和奇蹟正在基督裡完成。

You're here to reveal to the world that alienation and self-centeredness and hatred and division *don't have the final word*.

你來這裡是為了向世界揭示疏離、自我中心、仇恨和分裂不是這世界的最終結論。

You're here to work *together to display Christ's love in real ways to the world*.

你在這裡是來為一起以真實實際的方法展示基督的愛給這個世界而工作。

What would it look like for you to be captivated by Jesus, more passionate, obsessed and consumed by him than all other hopes, visions, dreams, and identities?

如果你被耶穌迷住，比所有其他希望、願景、夢想和身份更熱情、痴迷和消耗，你會是什麼樣子？

What Christianity proclaims, and I want to be the banner over my own life in an increasing sense, is there is something grander, bigger, and far more fulfilling than

基督教所宣稱的，也是我想越來越成為我自己生命的旗幟的，是有一更宏偉、更大、更充實的東西，而不是：

Reputation, or vocation, or family, or possessions, or health, or shopping, or travel, or books, or education, or sex, or toys, or tradition, or ministry, or political movements, or justice, or St Paul's, or a thousand other passions. to be consumed by.

名譽、職業、家庭、財產、健康、購物、旅行、書籍、教育、性、玩具、傳統、事工、政治運動、正義，聖保羅堂，或一千種其他的激情，值得我們為之付上一切。

In fact, it is not a something, but someone - Jesus Christ! God!

事實上，它不是一個東西，而是一個人—耶穌基督！上帝！

You are part of something immense. Something that began before you were born and will continue after you die.

你是巨大事物的一部分。一件在你出生之前已開始的事情，在你死後仍然會繼續。

The Commitment Card you've received is about you taking the next step of being captivated by Jesus. By God's plan to rescue fallen, scattered humanity, gather them to himself, and progressively shape them into the likeness of his Son for his eternal glory and our eternal joy.

你收到的承諾卡是關於你邁出被耶穌迷住的下一步。被上帝拯救墮落、分散的人類的計劃，將他們聚集到自己身邊，逐步將他們塑造成他兒子的形象，為他永恆的榮耀和我們永恆的快樂迷住。