

Gifts to Serve 事奉的恩賜

Ephesians 4:1-16 以弗所書中 4 : 1-16

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Our world has changed quite a lot in the past 75-80 years. For instance, our consumer mentality since the end of WW2 has helped kick industry along really well and the standard of living has risen in the West.

在過去 75-80 年中，我們的世界發生了很大變化。例如，自第二次世界大戰以來，我們的消費者心態確實使整個行業發展順利，西方國家的生活水平也在提高。

But the same mentality has also had a detrimental impact on society. A classic example of this is the shift in USA military recruitment advertising from WW2 to now.

但是，同樣的心態也對社會產生了不利影響。一個典型的例子是美國軍事招募廣告從二戰轉變為現在。

During WW2 it was like “Uncle Sam wants you” or “The Call to Duty, join the Army for Home and Country”.

第二次世界大戰期間就像是“山姆大叔要你”或“使命召喚，參軍參戰祖國和鄉村”。

It's your duty as an American to sign up and serve your country. Similar advertising was also run in the UK and Australia.

作為美國人，您有責任簽約並為您的國家服務。在英國和澳大利亞也投放了類似的廣告。

Now they use slogans like “be all you can be”. In the UK this is the kind of advertising used to recruit into the military. It's like, we are lost without you. 現在他們使用的口號是“盡你所能”。在英國，這是用來招募軍隊的廣告。就像，沒有您，我們迷失了。

The move is from your country needs you so serve, to we need you. Be all YOU can be and join up.

此舉是從您的國家需要您為我們服務到我們需要您。成為您的一切，加入我們。

Once it was stop thinking about yourself and sign up, now it is signing up is about you meeting your needs.

一旦不再考慮自己並註冊，現在註冊就是滿足您的需求。

It's a massive shift.

這是一個巨大的轉變。

I suppose this should not come as a surprise, since it's a direct result of the expressive individualism of modern Western culture, which has replaced the community-first loyalties of former generations.

我認為這應該不足為奇，因為它是現代西方文化中富有表現力的個人主義的直接結果，這種個人主義已經取代了前幾代人對社區的忠誠。

Individuals have been taught to be consumers, not only of retailers and merchants, but also of institutions and organisations.

人們被教導不僅是零售商和商人，而且是機構和組織的消費者都是消費者。

Individuals have been shaped by the culture to think of their own happiness and prosperity first and to avoid letting commitments to any group or institution become a barrier to finding personal fulfilment.

文化已經塑造了個人，他們首先要考慮自己的幸福和繁榮，並避免讓對任何團體或機構的承諾成為尋求實現個人成就的障礙。

The concepts of service and sacrifice are viewed as psychologically unhealthy.

服務和犧牲的概念被認為在心理上是不健康的。

One of the things that church planters did as a result of the church growth movement was conduct neighbourhood surveys in advance of starting to find out what sort of church that neighbourhood would like to belong to.

由於教會成長運動，教會建立者所做的一件事是在開始調查鄰里想要屬於哪種教會之前進行鄰里調查。

They would then start a church to meet the result of the survey, and people would flock in. One neighbourhood said the church they were looking for would never ask them to do anything.

然後，他們將建立一所教堂，以滿足調查結果，然後人們蜂擁而至。一個社區表示，他們所尋找的教堂絕不會要求他們做任何事情。

Never makes any demands on us. Never calls us to commitment. We don't want to minister to anyone, we expect to be ministered to.

永遠不要對我們提出任何要求。永不要求我們作出承諾。我們不想為任何人服務，我們希望得到服務。

Our modern society, as well as some churches and members of churches, are on a collision course with the one who redefined greatness by saying: ***I come not to be served but to serve and give my life as a ransom for many*** (Mark 10:45).

我們的現代社會以及一些教堂和教堂的成員正與一位偉大的人發生衝突，他說：「**因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。**」（馬可福音 10：45）。

If you've just joined us, we are in our annual vision series. We are in Ephesians because this letter is about the church; who the church is.

如果您剛剛加入我們，我們將進入我們的年度遠象系列。我們在以弗所書中，因為這封信是關於教會的。教會是誰。

We are God's new society; we're God's family; a new creation; a 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；新創作；新人類；它的特點不是敵對和分裂的牆，而是團結與和平。

We saw in the first couple of chapters of Ephesians that we have all these wonderful blessings in the Lord Jesus Christ. It's because of the good news of what Jesus has achieved for us. It's the gospel.

我們在以弗所書的前幾章中看到，在主耶穌基督裡我們擁有所有這些美好的祝福。這是因為耶穌為我們成就了好消息。這是福音。

The gospel - "the good news" - is the foundation of what we believe at St Paul's, and it is life changing!

福音-“好消息”-是我們在聖保羅教堂信仰的基礎，並且正在改變生活！

The Gospel is the good news that God sent his Son into the world to live a perfect life, die as a substitute for sinners, absorb the anger of God, take away our guilt and shame, provide the gift of right standing before God, and give eternal joy through faith in the Lord Jesus alone apart from any works of obedience on our behalf.

福音是個好消息，上帝派他的兒子去世上過著完美的生活，死為罪人的替代品，吸收了上帝的憤怒，消除了內疚和羞恥，在上帝面前提供了應得的恩賜，並且除了代表我們的順服之外，還通過對主耶穌的信仰而給予永恆的喜樂。

Many blessings flow to those who have embraced the gospel of the Lord Jesus. As we saw last week, one of those is God changes our character.

那些接受主耶穌福音的人有許多祝福。正如我們上週看到的那樣，其中之一就是上帝改變了我們的性格。

We are back in Ephesians 4 today to see that because of the gospel we also receive gifts to serve. We saw it in 2:10 ***we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.***

今天我們回到以弗所書第4章，看到由於福音的緣故，我們也收到了要奉獻的恩賜。我們在2:10中看到了 ***我們是他所造之物，在基督耶穌裏創造的，為要使我們行善，就是上帝早已預備好要我們做的。***

I've been emphasising our unity in Jesus over the past couple of weeks, but we are not clones. Yes there is one faith and one baptism, but our unity does not equal uniformity.

在過去的幾周中，我一直在強調我們在耶穌裡的團結，但我們不是複製人。是的，有同一信仰和同一洗禮，但我們的合一並不等於統一。

In v.7 Paul writes: *to each of us grace has been given as Christ apportioned it.*
保羅在第 7 節中寫道：*我們每個人蒙恩都是照基督所量給每個人的恩賜。*

"Grace" here means the ability to perform the task God has called us to. In 3:7, 8 Paul says that his apostleship came with the gift of God's grace.

這裡的“恩賜”是指執行上帝呼喚我們的任務的能力。保羅在 3：7 中 8 說，他的使徒身份是神恩典的恩賜。

The point for us is: each of us has received this enabling grace in the exact proportion that Christ gave it.

對我們而言，重點是：我們每個人都已經按基督給與的確切比例領受了這種使能的恩典。

The message of this verse is that all of us - no exceptions - have a serving grace which has been given to us by Christ in perfect measure. We all have a special part to perform.

這節經文傳達的信息是，我們所有人（無一例外）都享有基督所賜給我們的完美服務。我們都有一個特殊的部分要執行。

Some have put the diversity of gifts into three broad categories: PROPHETIC GIFTS, PRIESTLY GIFTS, and KINGLY GIFTS.

有些人將恩賜的多樣性分為三大類：先知恩賜，祭司恩賜和國王恩賜。

Prophetic gifts are abilities based on understanding and articulating truth. They are gifts that represent God to others and are marked by boldness and clarity (evangelism, teaching, speaking, discernment, prophecy)

先知的恩賜是基於理解和表達真理的能力。它們是代表他人的上帝的恩賜，並帶有大膽和清晰的標誌（傳福音，教導，講話，辨別力，預言）

Priestly gifts are abilities based on understanding a supplying basic needs. They represent others to God and the world and are marked by sympathy and sacrifice and care (encouragement, helping, pastoring, mercy)

祭司的恩賜是基於了解供應基本需求的能力。他們代表上帝和世界其他人，並以同情，犧牲和關懷（鼓勵，幫助，牧養，憐憫）為標誌。

Kingly gifts are abilities based on understanding direction and whole group needs. They represent Christ's vision to others and are marked by wisdom, practicality and

leadership (apostles, founder of ministries, leadership, administration, wisdom, faith, courage)

國王的恩賜是基於理解方向和整個團隊需求的能力。他們代表基督的眼光去別人和智慧，實用性和領導（使徒，各部委的創始人，領導，管理，智慧，信心，勇氣），的標記

When you put it all together it may be that each person's gifting is as unique as a thumbprint. The implication is that there is ministry that only you can do. Spiritual gifts fit you for the mission in life God has given you.

當你把它放在一起，可能是每個人的恩賜是作為一個獨特指紋。這意味著只有你才能做的事奉。屬靈的恩賜適合您履行上帝賦予您的人生使命。

Paul goes on to say in verses 8-10 that not only do we each have a special grace, but our individual graces have a spectacular origin:

保羅在第 8-10 節中繼續說，我們每個人不僅都有特殊的恩典，而且我們每個人的恩典都有著驚人的淵源：

"This is why it says: 'When he ascended on high, he led captives in his train and gave gifts to men.' (What does 'he ascended' mean except that he also descended to the lower, earthly regions? He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)"

所以有話說：「他升上高天的時候，擄掠了俘虜，將各樣的恩賜賞給人。」既說「他升上」，豈不是指他曾降到地底下嗎？那降下的，就是高升遠超越諸天之上的，為要充滿萬有。

Paul is borrowing a line from Psalm 68:18. In Psalm:16-17, God sets his sight on Mt. Zion and moves with "tens of thousands and thousands of thousands" of chariots up the slopes of Jerusalem in victory, leading captives in his train and receiving gifts from men (v. 18).

保羅從詩篇 68:18 借了一條台詞。在詩篇 68：16-17 中，上帝將目光投向了錫安山（Zion）帶著“累萬盈千”的戰車在勝利的耶路撒冷山坡上移動，擄掠了俘虜，並從人中受了供獻（第 18 節）。

Paul, in applying this line to Christ in Ephesians, changes the line from "receiving" to "giving" — the triumphant Christ "gave gifts to people."

保羅在以弗所書中將這一路線應用到基督時，將路線從“接收”更改為“給予”，即勝利的基督“向人們贈送恩賜”。

Paul is simply borrowing the imagery of Psalm 68 and applying it to Christ's incarnation and ascension. The fact that he "ascended" is another way of indicating the humiliation of coming to earth.

保羅只是藉用了詩篇 68 的意象，並將其應用於基督的化身和提升。他“登高”的事實是表明降世的另一種方式。

His descent to earth meant that he set aside the independent exercise of his eternal divine attributes, submitting the exercise of them to the Father's will, and went down, down, down and became man.

他向世人的血統意味著他放棄了對自己永恆的神聖屬性的獨立鍛煉，將它們的鍛煉服從了父神的旨意，並一落千丈，成為了人。

Then went even further down in his death, actually becoming sin for us.

然後在他的死亡中走得更遠，實際上對我們來說是罪惡。

But then he burst up in exaltation — so that now he fills the whole universe as a conquering King and joyously lavishes gifts upon his children.

但是後來他大為興奮，以至於現在他以征服國王的身份充滿了整個宇宙，並高興地向他的孩子們獻上恩賜。

He gives abundant gifts to his Church and gives his people power to fulfil their gifts.

他向教會獻出豐富的恩賜，並賦予他的人民履行恩賜的權力。

The gifts and enabling grace which we have, have been given to us as Christ apportioned them. They come from the conquering King.

我們所擁有的恩賜和使能的恩典，是在基督分派給他們的時候已經賜給我們的。他們來自征服的國王。

They are given with great expectation on his part, for he expects us to use them to bring power and victory in the Church.

他們對他寄予了厚望，因為他希望我們利用它們在教會中帶來力量和勝利。

The use of the gifts of grace that God has apportioned to us is also how we make every effort at maintaining the unity we have in Jesus.

上帝分配給我們的恩典恩賜的使用，也是我們竭盡全力保持我們在耶穌裡的團結的方式。

The bottom line is that every Christian is in ministry through the church. No one is merely a consumer of services; everyone is a distributor. Although we are different in the ministry we do.

底線是每個基督徒都要通過教會事奉。沒有人僅僅是服務的消費者。每個人都是分銷商。儘管我們在事工上有所不同，但我們確實做到了。

Ephesians 4:11-12 give us a glimpse into the relationship between church leaders and church members...between those in vocational ministry and the members of the church.

以弗所書 4：11-12 使我們瞥見了教會領袖和教會成員之間的關係...職業部門的人與教會成員之間的關係。

Verse 11 reads: ***Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers.***

第 11 節寫道：***他所賜的有使徒，有先知，有傳福音的，有牧者和教師，***

So why did Christ give these to the church? Verse 12: ***to equip his people for works of service.***

那麼基督為什麼要把這些交給教會呢？12 節：***為要裝備聖徒，做事奉的工作，***

The word service there is interchangeable with the word ministry. What's the end goal of God giving church leaders to equip his people to do ministry?

那裡的服務一詞可以與部委互換。上帝賦予教會領導者裝備他的人民做事工的最終目的是什麼？

Let's keep reading v12: ***so that the body of Christ may be built. Christ gives the leaders to equip the members for the work of ministry in such a way that the whole church grows.***

讓我們繼續閱讀第 12 節：***建立基督的身體，基督給領導者們以使整個教會成長的方式裝備他們的成員來做事工。***

We all have a ministry. Leaders have primarily an equipping ministry and church members have a doing ministry but we are all called to minister together to build Christ's church.

我們都有一個事工。領導者主要是裝備部，而教會成員則是裝備部，但我們大家都被召集起來共同建立基督的教會。

We shouldn't think of the local church as being like the Manly Ferry. On the ferry you have a few staff to get you from point A to point B. There is a person at the front driving the thing, and maybe a couple of people helping you get on, and someone selling some snacks.

我們不應該認為當地的教堂像曼利渡輪一樣。在輪渡上，您有一些工作人員將您從 A 點帶到 B 點。前面有一個人在驅動東西，也許有幾個人正在幫助您繼續前進，有人在賣點心。

Everyone else is sitting passively in the seats awaiting to arrive at the destination and taking some photos along the way.

其他所有人都被動地坐在座位上，等待到達目的地並沿途拍照。

The local church is more like a sailing boat in the Sydney to Hobart yacht race.

Everyone on board has a job to do.

當地的教堂更像是悉尼到霍巴特的帆船比賽中的帆船。船上的每個人都有工作要做。

The captain's job is to set the course and direct the crew to do their part and work together to get to reach the goal.

機長的工作是設定方向，並指示機組人員儘自己的一份力量並共同努力以達到目標。

All of God's people are called to be a corporate priesthood. Either an equipping ministry or a doing ministry.

上帝所有的子民都被稱為法團祭司。裝備部或實務部。

Throughout history, the church has been built on a foundation of diversity. A foundation of different people faithfully serving each other in different and unique ways so that Christ might be promoted amongst us and to the world.

在整個歷史中，教堂都是建立在多樣性的基礎上的。不同民族的基礎，以不同且獨特的方式忠實地互相服務，以便基督可以在我們中間乃至全世界得到提升。

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

上帝是在多樣性下工作的，頗具諷刺意味的是，他利用多樣性來建立團結。

Did you notice that in v12? ***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...***

您在 v12 中注意到了嗎？**建立基督的身體，13 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**

The image I have is of an orchestra. I'm pretty clueless when it comes to music.

我的形像是一個樂團。關於音樂，我一無所知。

The first time I went to watch an orchestra at the Sydney Opera House I did it to impress Nat. If I went to watch an orchestra now I'd still be doing it to impress Nat!

我第一次去悉尼歌劇院觀看管弦樂隊時，就給 Nat 留下了深刻的印象。如果我現在去看管弦樂隊，那我仍然會為 Nat 留下深刻的印象！

I remember sitting in our seats and hearing them tuning instruments and warming up. It was a noise. But then the conductor came in and they played together. Wow, it was music!

我記得坐在我們的座位上，聽聽他們調律樂器並進行熱身。這是一個聲音。但是後來指揮家進來了，他們一起玩。哇，是音樂！

They were a collection of different instruments playing different parts, but played together it makes a sound no individual instrument could have some up with. I really enjoyed it.

它們是演奏不同聲部的不同樂器的集合，但是一起演奏可以發出任何單個樂器都無法承受的聲音。我真的很喜歡。

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

上帝對我們的設計是與眾不同的，但是當我們團結在一起時，我們可以達成一種和諧，如果我們都一樣，那將是絕對不可能的。

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.

那是上帝的天才.....這是因為我們不同，我們需要每個人其他。這意味著我們都參與了事工.....為上帝的子民做好服事的準備。

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

當你使用你的上帝時，就賜予了恩賜來加強我，而不是滿足自己；當我使用上帝賜予的恩賜來增強您的能力而不是使自己滿意時，我們的多樣性將使我們在真理和愛中建立起來，而不是使我們破碎。

Serving is putting the needs of others ahead of our own, or putting the needs of the community ahead of our individual needs.

服務是將他人的需求置於我們自己之上，或者將社區的需求置於我們個人的需求之上。

In our day and age of consumerism, why would we do this?

在當今的消費主義時代，我們為什麼要這樣做？

The first benefit is **self-knowledge**. Don't think you know your real gifts and capacities until you do a lot of humble serving in many different capacities around the church. Only as you do that will you come to understand your own aptitudes.

第一個好處是 **自我知識**。不要以為自己才真正知道自己的才能和能力，除非您在教堂周圍以許多不同的身份做許多謙卑的事。只有這樣做，您才能了解自己的才能。

The second benefit is **community**. When you approach the church as a consumer (that is, only to get your needs met), you are in a solitary mode of being, but when you reject the consumer mindset, serving will draw you out of yourself and into relationships.

第二個好處是 **社區**。當您將教會當作消費者時（即僅滿足您的需求），您處於孤立的狀態，但是當您拒絕消費者的心態時，服務將使您脫離自己並陷入人際關係中。

The third benefit is the **fulfilment and joy** of seeing others touched through you, or seeing something great happen through the part you play in the body of Christ.

第三個好處是從而感到 **滿足和快樂** 看到別人通過您感動您，或者看到您在基督身體中扮演的角色發生重大變化，。

Paradoxically, if you serve primarily for the benefits to yourself, then it isn't really serving, and you won't receive the benefits. The only workable dynamic for every-member ministry is Mark 10:45.

矛盾的是，如果您主要是為了自己的利益而服務，那它就不是真正的服務，並且您也不會獲得利益。馬可福音 10:45 是每個成員事工唯一可行的動態。

Because Jesus served you in such a radical way, you have a joyful need to serve. It's a form of praise that doesn't fully enjoy what it admires until it expresses itself in service.

因為耶穌如此激進地為您服務，所以您有一個快樂的服務需要。這是一種讚美形式，直到它在服務中表現出來時，才能充分享受它所欣賞的事物。

SIGN UP TO SERVE (Time, Talents and Treasures) 報名參加（時間，才華和寶藏）

Let me suggest three broad ways to serve God at St Paul's: TIME, TALENTS, and TREASURES.

讓我提出在聖保羅服務上帝的三種主要方法：時間，才能和寶藏。

Firstly, **TIME**. Easiest way to serve God with your time is to turn up. Don't underestimate the roll you play by turning up and talking with another person.

首先，**時間**。用你的時間服侍上帝的最簡單方法就是出現。不要小看並與他人交談，不要小看自己所玩的擲骰。

Take the time to talk, to encourage, to listen. As you *speak the truth in love* to them you are ministering to them.

花時間說話，鼓勵和傾聽。當你 *說出愛的真理時*，向他們你正在為他們服務。

When we think of ministry at a church we normally think of it in a formal sense - a position on a team or a specific role on a roster.

當我們想到教會的事工時，通常是從正式的角度來考慮的-團隊中的職位或名冊上的特定角色。

That is a small portion of the ministry that gets done in this church, and it isn't the starting point, nor the end point, of ministry.

這是在教會中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 is what happens outside of the formal structures and gatherings of St Paul's and it is extremely important for service of one another. It takes time and effort.

非正式事工是在聖保羅的正式機構和集會之外發生的事情，對於彼此服務非常重要。這需要時間和精力。

Ministry doesn't stop there though. I want to encourage you to join a ministry team.

Again, this will require you using the time God has given you to serve him.

事工並沒有就此止步。我想鼓勵您加入一個事工團隊。同樣，這將需要您利用神給您的時間來侍奉他。

There is preparation for the ministry, and coordination of people, training, etc. They all take time.

有事工的準備，人員的配合，培訓等。它們都需要時間。

But you are also accountable for your time to others. When you are part of a team and you don't put the time in then others have to carry that load.

但是您也要為他人的時間負責。當您是團隊中的一員而您沒有花時間時，其他人就必須承擔這個負擔。

But there might be an opportunity for some of you who, because of life

circumstances, are able to give larger chunks of time to the ministry of St Paul's?

但是對於你們中的某些人來說，由於生活條件的緣故，可能有機會將更多的時間花在聖保羅事工上嗎？

In a previous church I belonged to a teacher retired at the normal retiring age, got himself ordained into the Anglican Church, and now ministers as an honorary staff member in the church he's been part of for more than forty years.

在以前的教堂裡，我屬於一位在正常退休年齡退休的老師，被任命為英國國教教堂，現在擔任教堂的名譽參議員，他已經參加了四十多年。

Secondly, **TALENTS**. The Bible uses the language of gifts. It's what most of this message has been about so won't expand on it further now, but will next week.

其次，**人才**。聖經使用恩賜的語言。這就是該消息的大部分內容，因此現在不會對其進一步擴展，但是將在下週發布。

The third and final way we can serve God in his world is with our **TREASURE**.

Next Sunday is a commitment Sunday.

我們可以在上帝的服務上帝的第三種也是最後一種方式**寶藏**中。下週日是承諾週日。

It's Vision Sunday in a couple of weeks where we ask those who call St Paul's their church family to make a financial pledge for the ministry of St Paul's in 2020. And also to give towards raising the \$75,000 for the project.

這是“願景週日”，在幾週內，我們要求那些叫聖保羅的教堂家庭的人為 2020 年聖保羅的事工做出財政承諾。同時，也要為該項目籌集 75,000 美元。

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

在新約聖經中，不少於五次支持傳教士或財務支持教會的語言被稱為事奉。

A key ministry that all of God's people are involved in, regardless of gifting, is to use our treasure to serve God in his world.

無論有沒有天賦，所有上帝子民都參與其中的一項重要事工，就是利用我們的財寶為他的世界服務。

Like our gifting, it 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'.

就像我們的天賦一樣，這是我們在不同程度上所做的事情。我們根據我們沒有的東西給予。我喜歡使用的原則是“不平等的付出，平等的犧牲”。

Our act of giving is an act of worship. This is why the Bible calls us to give from our first fruits and live on the rest rather than giving God what is left over.

我們的奉獻行為是敬拜行為。這就是為什麼聖經呼籲我們從最初的果實中奉獻出來，並依靠其餘的生命而活，而不是將剩下的一切奉獻給上帝。

If God has saved you in Jesus and gathered you to himself, his purpose is to grow you to be like Jesus in both his character and work. Get behind the Vision of this church and serve it and God with your time, your talents and your treasure.

如果上帝在耶穌裡拯救了你並把你召集到自己身上，那麼他的目的就是使你成長為在耶穌的品格和工作上都像耶穌。落後於這座教會的異象，並用自己的時間，才能和財寶為神和上帝服務。