

## *Discovering Gifts to Serve* 发现事奉的恩赐

Ephesians 4:1-16 以弗所书 4:1-16

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John Mackay was born in Inverness, Scotland in 1889 and got born again as a 15 year old. He went on to become President of Princeton in the USA after years as a missionary in South America. From his conversion he was particularly captivated by the book of Ephesians. He declared it to be still his favourite book of the Bible later in life.

约翰·麦凯 John Mackay 于 1889 年出生于苏格兰因弗内斯，并于 15 岁时重生。在南美担任传教士多年后，他在美国普林斯顿大学继续担任校长。自从他归信主耶稣，他对以弗所书特别着迷。他晚年时仍旧说这本书是他一生中最喜欢的圣经书信。

He later wrote this about Ephesians:

后来他写了这篇有关以弗所书的文章：

*From the first, my imagination began to glow with the cosmic significance of Jesus Christ. It was the cosmic Christ that fascinated me, the living Lord Jesus Christ who was the centre of a great drama of unity, in which everything in Heaven and on earth was to become one in him. I did not understand what it all meant, but the tendency to think of everything in terms of Jesus Christ and a longing to contribute to a unity in Christ became the passion of my life. It became natural then, and it has remained natural ever since, to say "Lord Jesus."*

从一开始，耶稣基督的宇宙意义开始照亮我的思想。宇宙般伟大的基督让我着迷，永活的主耶稣基督作为团结的大戏剧的中心，其中天上地下的一切都将在他里面成为一体。我不明白这意味着什么，但倾向于以耶稣基督的名义去思考一切，并渴望为基督的团结做出贡献，成为了我一生的激情。那时变得很自然，从那时起，称“耶稣”为主也成为自然。

It is not so much a question of what we will do with Ephesians, but what it will do with us. Will the scope of God's eternal plan in Jesus and through his church captivate us?

不只是说我们来看看，以弗所书将会改变我们。上帝在耶稣里和借着他的教会的永恒计划的范畴会迷住我们。

As we have seen so far in this vision series, the Christian CHURCH, even with its faults, is a product of God's reconciling work, and it will in fact be an agent in the ultimate cosmic reconciliation.

正如我们到目前为止在这个远象系列中所看到的，基督教教会，即使有过错，是上帝和解工作的产物，实际上它将最终推动宇宙和解。

In his book *God's New Society*, John Stott writes that the church is central to history, is central to the gospel, and central to Christian living.

约翰·斯托特（John Stott）在他的《上帝的新社会》一书中，写道，教会是历史的中心，是福音的中心，也是基督徒生活的中心。

The bottom line is, the Church is not an option for Christians, nor is supporting it an option. It is what Ephesians has confirmed, and what I am calling us into together in this series. Especially, to serve God, each other and our neighbourhood, through this church with our time, talents and treasures.

最重要的是，教会对基督徒是不可避免的，支持它也是不可避免的。以弗所书确认了这一点，也是我在本系列中呼吁我们共同努力的内容。特别是，以我们的时间，才能和财富，通过这个教会为上帝，彼此和我们的邻舍服务。

Today I want to continue to address spiritual gifts, and in particular, discovering them.

今天，我想继续谈谈属灵恩赐，尤其是怎样发现它们。

### **ABILITIES - GOD'S GIFTING TO ALL PEOPLE 能力-是神赐予所有人的**

As Christians we are stewards of the resources God gives us for serving the human community. The Bible tells us that one of the most important resources God has given us is our gifts, aptitudes, talents, and abilities.

作为基督徒，我们是上帝为我们服务人类小区供给的资源的管家。圣经告诉我们，上帝赐给我们的最重要的资源之一就是我们的天赋，才能，才干和能力。

The church in the Middle Ages divided the world into the “religious” and the “secular.” Those who went into full-time church ministry as priests, monks, or nuns were regarded as being on a completely different spiritual footing from those who did not.

中世纪的教会将世界划分为“神性”和“世俗”。那些神职人员，祭司，僧侣或修女的身份被视为比没有从事神的人，有着完全不同的属灵地位。

One of the achievements of the Protestant Reformation in the 1500s was to overturn this view with the biblical teaching of the priesthood of all believers (1 Peter 2:9).

1500年代，新教改革的成就之一是基于圣经中所有信徒都是祭司的教义来推翻这一观点（彼得前书 2：9）。

Martin Luther insisted that *all* forms of work are God-honouring callings. To be a farmer, a craftsman, or an artist was just as much a vocation, a calling from God, as to be a preacher.

马丁·路德（Martin Luther）坚称，所有形式的工作都是来自敬拜上帝的呼唤。作为一个农民，一个工匠或一个艺术家，与作一个全职传道人，也同样是基于上帝的呼召。

He came to see this from the Bible. God made the created world by his Spirit in Genesis 1:1-3, and continues to care for and sustain it by his Spirit in Psalm 104:30, watering and enriching it in Psalm 65:9-13, and feeding and meeting the needs of every living thing in Psalms 145:15-16 and 147:15-20.

他是从圣经中看到了这一点。在创世记 1: 1-3 中，上帝借着他的灵创造了被创造了的世界；在诗篇 104: 30 中，并继续通过他的灵来照顾和维持它；在诗篇 65: 9-13 中，浇灌和丰富了它；并在诗篇 145: 15-16 和 147: 15-20 中，看到他喂养和满足了每一种生物的需要。

At the end of the Bible, in Revelation 21 & 22, we see that the very purpose of God's eternal plan of redemption is to massively and finally restore the material creation.

在圣经的末尾，在启示录 21 和 22 中，我们看到上帝永恒救赎计划的目的是要大规模的并最终的恢复受造之物。

God loves this created world so much that he sent his Son to redeem it. This world is a good in and of itself; it is not just a temporary theatre for individual salvation.

上帝非常爱这个被创造的世界，以至于他差遣儿子来救赎它。这个世界本身就是个好东西。它不仅仅是个人救赎的临时剧院。

If the Holy Spirit is not only a preacher that convicts people of sin and grace but also a gardener, an artist, and an investor in creation who renews the material world, it *cannot* be more spiritual and God-honouring to be a preacher than to be a farmer, artist, or banker.

如果圣灵不仅是一个使人确认罪和恩典的布道者，但也是一个园丁，一个艺术家，一个投资在受造之物去更新物质世界的人，作为一个布道者不会比作为农民，艺术家或银行家更为属灵和荣耀上帝。

To give just one example, proclaiming the good news of the Lord Jesus is temporary work, while musicianship is permanent work.

仅举一个例子，宣告主耶稣的好消息是暂时性的工作，而以音乐才华制作是永久性的工作。

In the new heavens and new earth, I will be out of a job! At least one purpose of proclaiming the gospel is to bring about a world in which musicians will be able to do their work perfectly for eternity.

在新天新地里，我将失业！传福音的至少一个目的是创造一个世界，在这个世界中，音乐家将能够永恒地完美地完成自己的工作。

Nick will be gainfully employed and I won't even be able to go back to feral animal control! Maybe I can carry the guitar case!?

尼克 (Nick) 将有酬劳被雇，而我甚至无法回到作野性动物控制员！也许我可以去携带吉他盒！？

All work, according to God's design, is service. Through work we enrich one another and become more and more interwoven. When Christians do "secular" work, they function as salt and light in the world (Matt. 5:13-16).

按照上帝的旨意，所有的工作都是服务。通过工作，我们彼此充实并交织在一起。当基督徒做“世俗”的工作时，他们在世界上起着盐和光的作用（马太 5:13-16）。

Farming and business, childcare and law, medicine and music—all these forms of work cultivate, care for, and sustain the created world that God made and loves. We are all ministers, or full time priests, to the human community on God's behalf.

农业和商业，育儿和法律，医学和音乐-所有这些形式的工作都会培养，照顾和维持上帝创造和爱戴的创造世界。我们都是在人类社会中代表上帝的牧师或全职祭司。

The point is, all forms of work in God's world are based on God's gifting. In Isaiah 28:24-29 we read:

关键是，在上帝的世界中所有形式的工作都是基于上帝的恩赐。在以赛亚书 28:24-29 中，我们读到：

***“When a farmer plows for planting” and “has levelled the surface... does he not plant wheat in its place, barley in its plot, and spelt in its field? His God instructs him and teaches him the right way... All this also comes from the LORD Almighty, wonderful in counsel and magnificent in wisdom.”***

***“那为撒种而耕地的”和“铲平了地面，岂不...按行列种小麦，在定处种大麦，在田边种粗麦吗？他的上帝教导他，指导他合宜的方法。...这也是出于万军之耶和华，他的谋略奇妙，他的智慧广大。”***

Isaiah is teaching that anyone who becomes a skilful farmer *is being taught by God*. 以赛亚在教导说，任何成为熟练农民的人 *都是曾被上帝教导过的*。

In Isaiah 45:1 we read of Cyrus, a pagan king whom God anoints with his Spirit and chooses for world leadership.

在以赛亚书 45:1 中，我们读到赛勒斯（Cyrus），一个异教的国王，被上帝用他的圣灵膏抹，并选择来担任世界领袖。

This shows that God's Spirit can equip people for work—even though they are not believers and are not directly witnessing to him. God gives wisdom, courage, and insight to people to do their work well. It shouldn't surprise us.

这表明上帝的灵可以使人们有工作的能力，即使他们不是信徒并且没有直接向他作见证。上帝赐予人们智慧，勇气和洞察力，使他们好好作工。它不应该使我们感到惊讶。

James 1:17 says that “Every good and perfect gift is from above... from the Father of the heavenly lights.” Every act of goodness, wisdom, justice, and beauty—no matter who does it—is being enabled by God.

雅各布书 1:17 说：“各样美善的恩泽和各样完美的赏赐都是从上头来的，从众光之父那里降下来的”。各样善良，智慧，正义和美丽的行为-无论是谁来做-都是由于上帝的赋予。

It is a “gift,” and therefore some form of grace, even though it is non-saving grace. What this means is that God gives all people, not just Christians, talents and abilities for serving the human community.

它是一种“礼物”，因此是某种形式的恩赐，即使它不是拯救的恩赐。这意味着上帝赋予所有人，不仅是基督徒，还有为人类社会服务的才能和能力。

### **SPIRITUAL GIFTS - GOD’S GIFTING TO HIS PEOPLE 属灵的恩赐-神给他的子民的礼物**

But the Bible also speaks of *spiritual* gifts. Ephesians 4, Romans 12, and 1

Corinthians 12–14 have lists of gifts to minister to others in Jesus’ name.

但圣经也讲论 属灵的恩赐。以弗所书 4 章，罗马书 12 章，和哥林多前书 12-14 章中有奉耶稣的名传给牧者和别人的恩赐清单。

As people created in God’s image, Christians have natural talents, and as people regenerated by the Holy Spirit, they also have spiritual gifts that equip them for ministry in and through the church.

因人是按照上帝的形像受造，基督徒就是具有天赋才能，当人借着圣灵重生时，他们也拥有属灵的恩赐，使他们有能力在教会中和借着教会作事奉。

In essence, a spiritual gift is a God-given capacity to express or minister Jesus Christ so that those who receive the service will see Jesus Christ and grow in him to his glory.

本质上，属灵的恩赐是神赐予去表达或服务耶稣基督的能力，使那些接受服务的人看到耶稣基督，并在他里面成长为他的荣耀。

When gifts are used in the power of the Holy Spirit from whom they come, then Christ himself is still ministering to his people through us. We become his mouth, his hands, his feet, to fulfil each day his ministry to others.

当从圣灵的力量来的恩赐在圣灵的力量中被使用时，基督本人仍在通过我们侍奉他的子民。我们成为他的嘴巴，他的手，他的脚，以履行他对别人的事奉。

This means Christians not only must determine how their talents equip them for a certain range of work, but also how their spiritual gifts equip them for a certain range of ministry in Christ’s name.

这意味着基督徒不仅必须确定自己的才能如何为一定的范围的工作内在装备他们，而且还必须确定他们的属灵恩赐是如何装备他们去为一定的范围内以基督的名义做事奉。

God may adopt a talent and use it spiritually to build up others or the church; then again, he may not. Ultimately, both talents and gifts are from the Spirit of God. 上帝可能会采用一些才能并属灵地使用它来建立其他人或教会；但或许，他可能不会。最终，才能和恩赐都来自上帝的灵。

### **DISCOVERING GIFTS TO SERVE 发现事奉的恩赐**

So how do we discover our God given gifts. A Christian has to consider both of these questions: What has God called and equipped me for as my work/career/vocation? And how is God calling me to serve in and through the church?

因此，我们如何发现天赐的礼物。基督徒必须考虑以下两个问题：在我的工作/事业/职业上，上帝呼召了我并装备了我去作什么？上帝如何呼召我在教会中和借着教会事奉？

Very little appears in the Bible about the process by which someone “discovers” his or her spiritual gifts. There are, therefore, problems with almost any prescribed, definitive set of “steps” toward discovering gifts.

在圣经中，关于某人如何“发现”他或她的属灵恩赐的过程几乎没有出现。因此，在寻找恩赐时，几乎所有规定的，确定的“步骤”都存在问题。

The traditional approach leads people to test themselves in ways similar to secular aptitude tests. The problem with this approach is that it assumes you know yourself quite well, but many of us do not.

传统方法导致人们以类似于世俗能力倾向测试的方式进行自我测试。这种方法的问题在于，它假设您非常了解自己，但我们中的许多人却并不了解。

In some rare cases, a person’s church ministry becomes one’s full-time vocation as well. Then the answers to the two questions coincide. In most cases, however, Christians must answer each question separately.

在极少数情况下，一个人的教会事工也将成为其全职工作。然后，这两个问题的答案重合。但是，在大多数情况下，基督徒必须个别回答这两个问题。

Sometimes what you do in your vocation is very similar to what you do inside the church. You may be a teacher or strategic planner or artist outside the church and use those same talents inside.

有时，您在工作中所做的事情与您在教堂内所做的事情非常相似。您可能是教堂外的老师，策划师或艺术家，并在教堂内使用同样的才华。

In other cases, you may find God calling you to do an almost completely different sort of work in the church than you do out in the world. The banker might be a wonderful Sunday school teacher for children.

在其他情况下，您可能会发现上帝呼召您在教会中做的工作与您在世上所做的几乎完全不同。这位银行家可能是一位出色的儿童主日学老师。

Nevertheless, I want to propose a three-part method for discerning a call, whether to secular work or church work or anything else. I get this from the great Anglican Minister of Amazing Grace fame, John Newton.

但是，我想提出一个有三部分的方法来辨别呼召，无论是世俗工作，教堂工作还是其他。我是从伟大的，以奇异恩典出名的，圣公会牧师，约翰·牛顿。

Newton suggested that to discern a ministry call we should consult three factors: Affinity, Ability, and Opportunity.

牛顿建议，要分辨事工召唤，我们应该参考三个因素：亲和力，能力和机会。

### **Affinity - Look Out 亲和力-向外看**

What people needs do I resonate with? Contrary to what many books on spiritual gifts say, do not start with yourself. Don't start with an abstract inventory of your gifts and skills to discern your aptitudes.

我与其他人的那些需求有共鸣？与许多关于属灵恩赐的书所说的相反，不要从自己开始。不要以抽象的恩赐和技能的清单来识别自己的才能。

Aptitude tests are based on past experience and self-knowledge, and your self-knowledge is limited. Even though it is one of the ways God shows you your ministry, I don't suggest starting there.

能力倾向测试基于过去的经验和自我知识，而您的自我知识是有限的。尽管这是上帝向您展示你的事工的一种方式，但我不建议从那里开始。

Rather, look at concrete *needs* where God has placed you. What needs do you "vibrate" to? What problems or kinds of people or ministry needs move you? Where do you discover an affinity?

相反，要看上帝安置了你所在的具体需要。您对什么需求有“共振”？哪些问题或需要，什么样的人或事工，感动您？您在哪里发现亲和力？

In Acts 17:16 Paul experienced inner grief and turmoil as he saw the idols of Athens, this led him to begin a ministry of apologetics in the very next verse.

在使徒行传 17:16 中，保罗看到雅典的偶像时经历了内心的悲痛和动荡，这导致他在接下来的经文中开始了辩论的事工。

It is important that we get into ministry with a passion for a certain cause or unmet need. Paul was moved by their need and sought to meet it with the gospel.

重要的是，我们要怀着对某种事业或未满足需求的热情投入事工。保罗因他们的需要而感动，并寻求以福音来满足。

One of the reasons not to start with a knowledge of your abilities is because gifts often “pop out” and surprise us as we participate in a great variety of ministries. 不以了解您的能力作起步的原因之一是因为当我们参加各种各样的事工时，恩赐常常会“弹出”并给我们带来惊喜。

When I first became a Christian I put my hand up to do whatever was required. I was just keen to be involved in my new community. Inevitably I started with what I knew...I cut grass, repaired buildings, and dealt with vermin.

当我初为基督徒时，我自荐去做任何需要做的事情。我只是热衷于参与我的新社群。不可避免地，从我所知道的开始...我割草，修房屋并处理害虫。

Soon enough though the minister of the church started to test me on other things: hospital visiting, evangelism, service leading, community group, parish council, organising camps, and so on.

教会的牧师很快就开始在其他方面对我进行测试：医院探访，传福音，带领崇拜，带领小组，教区议会，组织营会等等。

Other gifts started to come out that I would never had known about if I hadn't tried it. But I tried them because they were needs that had to be met. I didn't start with gifting, I started with the needs.

如果我没有尝试过，我永远不会知道我有其他的恩赐。但是我尝试了它们，因为它们是必须满足的需求。我不是从天赋开始的，而是从需求开始的。

What became obvious to the leaders of my first church was I had gifting for church leadership that would develop and be fruitful, providing my character developed. They noticed I could galvanise people behind a cause.

对于我的第一个教会的领导者来说，显而易见的是，只要我的品格得到发展，我有可以发展和富有成果的作教会领导的恩赐。他们注意到我可以激励人们从事事业。

What they didn't know then, nor could I see, was God has given me a passion for cross-cultural ministry and multi-ethnic church leadership. I couldn't have predicted that even 12 years ago.

他们当时不知道，我也看不到的是，上帝给了我跨文化事工和多族裔教会领导的热情。即使在12年前，我也无法预料到这一点。

Gifts just pop out when you test them.

测试恩赐时，恩赐就会弹出。

## **ABILITY - Look In 能力-向内看**

What are my abilities, skills, talents and deficiencies? It is important to look at your abilities. Many people become burdened to see a ministry begin, but they are not realistic about their own abilities and limitations.

我的能力，技能，才能和不足是什么？查看您的能力很重要。许多人对事工的开始认为负担，但是他们对自己的能力和局限性并不现实。

For example, they might want to be leaders even though they do not have the gift of organising and galvanising people to follow them.

例如，即使他们没有组织和激励人们跟随他们的天赋，他们仍想成为领导。

It's one of the questions I ask of people who are considering vocational ministry: what ministries have you started, changed or shut down?

这是我向正在考虑全职事奉的人提出的问题之一：有什么事工是您开始过，更换或关闭了的？

You must be very aware of the part you are able to play in a ministry. What should you be doing, and what do you need someone else to be doing?

您必须非常了解自己在事工中所能扮演的角色。您应该做什么，并且您需要其他人做什么？

Also, have the maturity to recognise how young or old you are in the faith. You may realise that your godliness does not cover your gift deficiencies very well, and you therefore need a strong team around you.

同样，有足够的成熟度来认识自己在信仰中的年资。您可能会意识到自己的敬虔不能很好地弥补您的恩赐的不足，因此您需要一支强大的团队。

Just a warning here: as we exercise our spiritual gifts, we need to avoid the great problem of "gift cop-out". Every single one of the gifts is also a task, or assignment, given to all Christians.

一个警告：当我们行使我们的属灵恩赐时，我们需要避免出现“放弃恩赐”的重大问题。每一件恩赐都是给所有基督徒的任务或功课。

Not all are evangelists, but everyone is a witness. Not all are deacons/deaconesses, but all are to serve. Not all have the gift of giving but all are called to a life of generosity. "Gift cop-out" is saying, "Since I'm not gifted at that, I don't have to do it at all!"

并非所有人都有传福音恩赐，但每个人都是见证人。并非所有人都是执事/女执事，但每个人都是为了去事奉。并非所有人都有奉献的天赋，但所有人都被呼召去命出慷慨的生命。“放弃恩赐”的意思是，“因为我在那方面不是那么有天赋，所以我根本不必去做！”

## **OPPORTUNITY - Look Up 机会-抬头看**

Where does the church and its leaders tell me where I am needed?

The third leg in identifying our spiritual gifts is opportunity. With this one we need to be aware of the opposite danger of gift cop-out and that is gift-projection.

那里是教会及其领导人告诉我需要我的地方？

识别我们属灵恩赐的第三步是机会。关于这一点，我们需要意识到“放弃恩赐”的相反危险，那就是恩赐投射。

Based on everything we have seen in the past few weeks, we must refuse to be individualistic in the way we discern our ministry.

基于过去几周的所有观察，我们必须以辨别事工的方式去拒绝个人主义。

“Gift projection” works in a number of ways. It can be as simple as saying “This is my gifting and it is your job to make it work.”

“恩赐投射”有多种方式。可以是，“这是我的恩赐，您的责任是要让它发挥作用。”

Or it can be making yourself feel guilty that you aren't as gifted or good as someone else is. On the other hand, it may be making others feel guilty that they aren't as passionate or as good at what you do as you are.

也可以因为您不像其他人那样有天赋或好而感到内疚。也可以是因为其他人没有那么热情或不擅长于自己所做的事情，去使他们感到内疚。

In projecting our gifts and passions, it is all too easy to try to make the whole church over into our image—making it strictly an evangelistic church, or a justice church, or a cultural centre, or an intense discipleship community.

在表达我们的天赋和激情时，要使整个教会跟据我们的形象太容易了，要使其成为严格的福音派教会，或公义教会，或多文化小区中心，或严谨的门徒社群。

The third leg of gift discovery looks to the community for guidance. The doctrine of sin alone should be enough to prove that you should not be trying to make this decision yourself.

发现恩赐的第三步是向社群寻求指导。仅靠罪的教义说就足以证明你不应该自己做这个决定。

Ephesians 4 teaches that when we become Christians, we become “members of one another”. We cannot understand ourselves without paying attention to what our brothers and sisters can see.

以弗所书 4 教导说，当我们成为基督徒时，我们就成为“基督的身体的各体”。若不留意了解兄弟姐妹所看到的，自己是不能了解自己的。

There may be opportunities for us to serve that we have never considered, but for which we are perfect.

我们可能有我们从未考虑过的事奉机会，但我们是十分称职的。

One other key factor here, we are under the authority of our leaders. Hebrews 13:7 says, ***Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.***

另一个关键因素是，我们处于领导者的引导之下。希伯来书 13:7 说，***从前引导你们、传上帝的道给你们的人，你们要記念他们，效法他们的信心，回顾他们为人的结局。***

And v17 goes on to say: ***Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.***

v17 继续说：***你们要服从那些引导你们的，并且要顺服，因为他们为你们的灵魂时刻警醒，像在上帝面前交账的人，让他们在交账的时候有喜乐，而不是叹息，叹息就对你们无益了。***

We should bow to what our leaders may tell us are the church's needs. God put us into a community, and we discern his will and calling together.

我们应该屈服于领导人可能告诉我们的教会的需求。上帝将我们带入一个社群，我们共同看出他的意愿并呼唤。

I propose that in this church we start with the third aspect—*Opportunity*. In other words, find the jobs in the church that need to be done and then do them. Just serve. Don't ask too much about whether it fulfils you.

我建议在这个教会中，我们从第三个方面开始：*机会*。换句话说，在教会中找到需要完成的工作，然后去做。只管去做，不要问太多关于它是否满足您的问题。

The only way you will ever really come to know the kind of ministry that you are best at is if you do a lot of different things; then you will know what God blesses.

真正了解自己最擅长的事工的唯一方法是，您做很多不同的事工；那么您就会知道上帝祝福的是那一项。

Don't look first at your proven *abilities*— at your day job or natural talents—to determine what you do in the church, because as mentioned earlier, God may not use that.

首先不要只看您已证明的 *能力*（您的日常工作或天赋才能）来确定您在教会中所做的事情，因为如前所述，上帝可能不会使用它们。

Likewise, don't look first at your deepest *affinities*—the things that excite and interest you. If you gravitate too quickly to those areas, you may miss gifts that you aren't aware you have.

同样，不要首先关注您最深的亲和力，这些东西会激发您并使您感兴趣。如果您太快地被吸引到这些区域，则可能会错过一些您不知道的礼物。

Just serve—plug the gaps in the church and help out. Go through the door of opportunity in the church, doing what needs to be done, and then as time goes on you can check your affinities and abilities and begin to specialise.

只要服务-填补教会的缺口并提供帮助。穿过教会的机会之门，做需要做的事，然后随着时间的流逝，您可以检查自己的亲和力和能力，并开始专精。

There are many options for you right now, but let me mention two that are crucial for our mission. We need more people willing to serve in the area of membership.

目前有许多选择供您选择，但让我提及对我们的使命至关重要的两个选择。我们需要更多愿意在会员方面(Membership)服务的人。

In particular, welcoming and car parking and preparing and serving food for our gatherings. We want to be an open and engaging community from the moment people step out of a car right through to when they leave.

特别是，欢迎和停车场以及为我们的聚会准备和提供食物。从人们下车到离开的那一刻，我们都希望成为一个开放而富有吸引力的社群。

Secondly, we need more people willing to serve in ESL classes. This is a great way to serve people who are not able to communicate easily in the common language of our neighbourhood. This is about serving those who are vulnerable.

其次，我们需要更多愿意在 ESL 英文班课程中服务的人。这是为无法以我们附近的共同语言轻松交流的人们服务的好方法。这是为弱势社群服务。

Thirdly, GRACE MINISTRY, our ministry to sex workers in our area, needs another prayer team.

第三，我们本区的性工作者事工 GRACE MINISTRY 需要另一个祷告小组。

Be captivated by the gospel, by God's eternal plan in the Lord Jesus and Sign up to serve.

被福音迷住，被上帝在主耶稣里永恒的计划迷住，并报名参与事奉。

For your own sake, for the sake of the church, for the glory of our Lord Jesus Christ, for the blessing of the world, do not rest until every member serving is a reality in this church.

为了您自己的利益，为了教会的利益，为了我们主耶稣基督的荣耀，为了世界的祝福，在这个教会中的每个成员都服事成为现实之前，不要休息。