

Hope for All 给所有人的盼望

Acts 6:1-7 & 1 Timothy 6:6-21 使徒行传 6:1-7 & 提摩太前书 6:6-21

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A little over three years ago now, Australian mining magnate, Andrew Forrest, gathered the media and politicians to announce that he will give away \$400 million of his fortune.

三年多前，澳大利亚矿业巨头安德鲁·福斯召集媒体和政界人士，宣布将捐出 4 亿澳元的个人财产。

It is the largest single donation by a living person in Australian history.

这是澳大利亚历史上最大的生前捐赠。

Forrest said that "all of us who have done well have been blessed by good fortune. So the generous person, the loving person gives back."

福斯说，「我们这些干得不错的人都获得了丰厚的资产回报。所以那些慷慨的、有爱的人会选择回馈。」

At the time, Andrew Forrest ranked as the sixth wealthiest Australian with a personal fortune of \$6.84 billion. He is apparently worth over \$10 billion now.

当时，安德鲁·福斯有 68.40 亿澳元的个人财富，是排名第六的澳大利亚富豪。他现在身家已经超过 100 亿澳元。

Forrest said that 'now that he was in a better financial position he was able to be generous.'

福斯说，「眼看着现在他的财务状况更好了，他能够慷慨解囊。」

Forrest's statement that now he is financially secure he can afford to give back is how most Australian's, even Christians, operate.

福斯这句话是说，现在他在财务上有保障了，所以有能力回报。这是大多数澳大利亚人，甚至基督徒的运作方式。

The assumption that we can't afford to help is one of the biggest roadblocks to us loving our neighbour.

我们认为自己负担不起对别人的帮助，而这也是阻碍我们去爱我们的邻舍的绊脚石之一。

The parable of the Good Samaritan in Luke 10 has been the foundation text for this Mission Month.

路加福音 10 章中“好撒玛利亚人”的比喻是这个宣讲耶稣月的基础经文。

The purpose of the parable of the Good Samaritan is to answer the law expert's question, *Who is my neighbour?*

好撒玛利亚人这个比喻的目的是回答律法师的问题，「谁是我的邻舍？」

We are told that the man was seeking to justify himself. He wanted Jesus to reduce the command to love your neighbour down to an attainable limit.

我们被告知，这个人试图让自己称为有义。他想让耶稣降低「爱你的邻舍」的诫命到一个可以实现的最低限度。

Jesus's answer is clear; there are no limits to mercy. He sets an unattainable standard. His real goal was to show the law expert that he was spiritually poor to prepare him to seek spiritual riches in the mercy of God.

耶稣的回答很清楚，怜悯是没有限制的。他设定了一个无法实现的标准。耶稣真正的目的是让律法师明白他灵里匮乏，从而为他在上帝的怜悯下寻求属灵财富做下准备。

What is the mercy that Jesus is preparing the law expert for?

耶稣为律师准备的怜悯是什么？

Here it is: All of humanity is like the man beaten on the road, lying in our own blood, and waiting for death - we are spiritually bankrupt and lost - yet God has provided spiritual health, wealth, healing and life.

那就是：全人类就像在路上被打得半死的人，躺在自己的鲜血中，等待死亡…我们在属灵上破产和迷失…然而上帝却提供了灵里的健康、富足、治愈以及生命。

He impoverished his Son - Jesus Christ - on a cross, so that all his riches and health and righteousness and life could be given to those who trust in him.

他把他的儿子…耶稣基督…钉在十字架上，这样他所有的丰富、健康、正义和生命都可以归那些信任他的人所有。

2 Corinthians 5:21 reveals this merciful transaction so clearly when it says:

哥林多后书 5:21 清楚地揭示了 this 仁慈的交易。它说：

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

「上帝使那无罪的，替我们成为罪，好使我们在祂里面成为上帝的义。」

The foundational, core element of the Christian faith is that though poor, we have been made rich through the mercy of God.

基督教信仰的基本核心要素是，虽然贫穷，但我们借着上帝的怜悯变为富足。

One powerful effect that the gospel of grace has on a person is that it creates a life of radical generosity.

恩典福音对一个人有一个强大的影响，那就是它催生出极度慷慨的生命。

The aid that the Samaritan rendered to the injured man was expensive. Luke 10:35 says:

撒玛利亚人向受伤男子提供的援助是昂贵的。路加福音 10:35 说：

The next day he took out two denarii and gave them to the innkeeper. Look after him, he said, and when I return, I will reimburse you for any extra expense you may have.

第二天，他拿出两个银币来，交给店主，说：「请你照应他，额外的费用，我回来时会还你。」

He obviously ignored his schedule when he showed mercy. Wherever he was heading, he didn't get there that day.

当他表现出怜悯时，他显然忽略了他的日程安排。无论他要去哪里，他那天都没到那里。

He also risked his own safety to stop on such a dangerous road.

他还不顾自己的安全，停留在这样一条危险的道路上。

He also took the man to a hotel where he cared for him during the night. The next day he paid the hotel manager for the room until the guy recovered.

他还把那个人带到一家旅馆，他晚上照顾他。第二天，他向酒店经理付了房间费，直到那个家伙康复。

His mercy, in reality, was open-handed because he said:

事实上，他的怜悯是敞开双手的，因为他说：

when I return, I will reimburse you for any extra expense you may have.

额外的费用，我回来时会还你。

This past number of weeks, as we have looked at this issue in the Bible, raises a big question for us: *is it possible for us to share the hope we have in Jesus without radically altering our lifestyle?*

过去几周，正如我们在《圣经》中研究这个问题一样，这给我们提出了一个大问题：不从根本上改变我们的生活方式的话，我们有没有可能把在耶稣里的盼望分给别人？

Over the years, there have been many proponents of Christians adopting a simple lifestyle.

多年来，许多基督徒的支持者采取一种简单的生活方式。

Possibly the most famous historical model was John Wesley. When Wesley died his estate consisted of a coat and two silver spoons.

可能最著名的历史模范是约翰·韦斯利。韦斯利去世时，他的遗产包括一件外套和两个银勺。

This was despite the fact that the sale of his sermons and books meant he earned as much as 1,400 pounds (\$331,000) annually towards the end of his life.

尽管出售他的讲道和书籍意味着他在生前每年挣的不低于 1400 英镑(合 331,000 澳元)。

When his income increased forty-fold over the years, his lifestyle didn't. He was able to maintain the cost of his living at 40 pounds a year (\$10,000).

在那些年里，当他的收入增加了四十倍时，他的生活方式没有。他能够维持他每年40 英镑(10,000 澳元)的日常开销。

Wesley once wrote, "If I leave behind 10 pounds, you and all mankind bear witness against me that I lived and died a thief and a robber" (*England: Before and after Wesley*, p238).

韦斯利曾经写道，「如果我留下10 磅，你和全人类都见证我无论是还活着，又或是死了，都是一个小偷和强盗」(《英格兰：韦斯利之前和之后》，第238 页)。

In a sermon on Matthew 6:19-23 and the exhortation not to store up treasures on earth, he stated that any Christian who has more than the plain necessities of life lives in open, habitual denial of Christ; and they have gained both riches and hell.

在关于马太福音 6:19-23 的布道中，他劝诫不要积攒地上的财宝。他说，任何拥有超出普通生活必需品的基督徒，都在对基督进行公开的、习惯性的诋毁。他们既获得了财富，也获得了地狱。

The idea of a simple lifestyle wasn't just confined to Wesley though; it was the common teaching in the evangelical churches of the 18th and 19th centuries.

简单生活方式的想法并不仅限于韦斯利，这是18 世纪和19 世纪福音派教会的常见教义。

The Bible says two things very clearly about our lifestyle: be moderate and be content.

关于我们的生活方式，有两件事圣经讲得很清楚：适度和满足。

There is no lack of passages which urge Christians to live a **moderate lifestyle**. Hebrews 13:5 teaches:

不乏敦促基督徒按照**适度的方式生活**的段落。希伯来书 13:5 教导：

Keep your lives free from the love of money and be content with what you have, because God has said, Never will I leave you; never will I forsake you."

不可贪爱钱财，要以自己所有的为满足，因为上帝曾说：「我绝不撇下你，也绝不丢弃你。」

We cannot be happy if we are not free from the love of money and from covetousness, which is defined as the continual drive to increase our standard of living.

如果我们没有摆脱对钱财的贪恋和自身的贪婪，我们就不能快乐，这被定义为我们不断提高生活水平的动力。

Hebrews 13 is not very specific in terms of understanding what that standard of living is. 1 Timothy 6:6-10 is more specific.

希伯来书 13 章没有给出关于生活标准的确切描述。提摩太前书 6:6-10 是更具体的。

godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that.

敬虔加上知足就是大利。因为我们没有带甚么到世上来，也不能带甚么去；只要有衣有食，我们就该知足。

Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction.

但那些想要发财的人就陷在诱惑、罗网和许多无知有害的欲望中，使人沉沦，以致败坏和灭亡。

For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

贪财是万恶之根。有人因贪恋钱财而背离信仰，用许多愁苦把自己刺透了。

Some suggest that *food and shelter* instead of *food and clothing* is a better translation. 一些人认为，有吃有住，而不是有衣有食是一个更好的翻译。

Either way, Paul seems to be saying here that we need a lifestyle which is sufficient enough to preserve our health.

不管怎样，保罗似乎在这里说，我们需要一种足以维持健康的生活方式。

A lifestyle where we LIVE BELOW OUR MEANS, not WITHIN, and certainly not ABOVE, but BELOW OUR MEANS. With that, we can be satisfied. Content.

这种生活方式，是在我们的能力之下，而不是在我们能力之内，更不是在其之上。是在我们能力之下。这样，我们才能得到满足。

The word *content* occurs in both Hebrews 13 and 1 Timothy 6. It's a word that means genuine soul-satisfaction.

“满足”出现在希伯来书 13 章和提摩太前书 6 章中。这个词指真正的灵魂满足。

There is no anxiety, gnawing regret, or resentment towards people who have what we don't have.

没有焦虑，没有折磨人的遗憾。那些有我们所没有的，也不怨恨他们。

The difference between the Christian and the non-Christian is a trust in God for material provision.

基督徒和非基督徒的区别在于对上帝的物质供应的信任。

This doesn't mean the Christian has no motivation for making money or increasing our income. There are at least two motives.

这并不意味着基督徒没有赚钱或增加收入的动机。至少有两个动机。

Firstly, there is the pursuit of excellence in our work. The Bible calls us to be skilful and work hard as a way of glorifying God and loving our neighbour.

首先，我们的工作追求卓越。圣经呼唤我们娴熟，努力工作，以此赞美神和爱我们的邻舍。

Hard work often increases income, although it is a consequence rather than the motive.

Proverbs 23:4 says, ***Do not wear yourself out to get rich.***

努力工作往往增加收入，尽管这是一种后果，而不是动机。箴言 23:4 说，**不要劳碌求富。**

The **second** motive to increase income is to be fruitful in good works. Paul was referring to thieves who had become Christians when he wrote in Ephesians 4:

增加收入的**第二个**动机是為求在好工上获得成果。保罗在以弗所书 4 章中写到的是指成为了基督徒的窃贼，

Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need.

偷窃的，不要再偷；总要勤劳，亲手做正当的事，这样才可以把自己有的，分给有缺乏的人。

Wealth is to be accumulated strictly for doing good works of mercy and spreading the gospel of the Lord Jesus. Matthew 6 makes it clear that wealth is not to be stored up for ourselves.

财富的积累，其目的应为成就善事和传播主耶稣的福音。马太福音 6 章明确指出，财富不是为自己储存的。

WEALTH AND GOD'S CALLING

财富和上帝的呼召

Should we give our money away immediately? Is substantial wealth a sign of wickedness and lack of love and mercy?

我们应该马上把钱给别人吗？巨额财富是邪恶和缺乏爱和怜悯的标志吗？

I don't think the Bible supports either idea. The Bible tells us several things about wealth.

我认为圣经不支持这两个观点。关于财富，圣经告诉了我们好几件事。

Firstly, 1 Timothy 6:9 says that those who want to get rich fall into a trap. And yet, later in the same chapter, it says:

首先，提摩太前书 6:9 说，那些想要发财的人就陷在诱惑、罗网。然而，后来在同一章中，它说：

Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.

至于那些今世富足的人，你要嘱咐他们不要自高，也不要倚靠不住的钱财；要倚靠那厚赐万物给我们享受的上帝。

Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

又要嘱咐他们行善，在好事上富足，甘心施舍，乐意分享，为自己积存财富，而为将来打美好的根基，好使他们能把握那真正的生命。

Paul doesn't tell the wealthy to stop being wealthy. He does, however, want them to think Biblically about their wealth.

保罗没有告诉富人不要再富有了。然而，他确实希望他们以圣经来思考他们的财富。

He tells them that God gives the wealth so the rich should not become arrogant. That is difficult for us to believe.

他告诉他们，财富是上帝赐予的，所以富人不应变得傲慢。这对我们来说很难相信。

We often, consciously or subconsciously, down to our hard work and abilities. The Biblical perspective is that those abilities and efforts have been provided by God, and are the means by which wealth is accumulated.

我们不时有意识或无意识地将其归结于辛勤工作和个人能力。圣经的观点是，这些能力和努力有上帝的供应，是积累财富的手段。

Then in v18, he also tells the rich to use their money so as to be rich in good deeds. This is not a mere tokenism. This directly echoes what Jesus says in Luke 12:33,

然后在 18 节中，他还嘱咐富人用钱行善，在好事上富足。这不仅仅是象征性的。这直接呼应了耶稣在路加福音 12:33 中所说的话，

Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will never fail, where no thief comes near and no moth destroys.

你们要变卖财产赈济人，为自己预备永不坏的钱囊和用不尽的财宝在天上，就是贼不能近，虫不能蛀的地方。

And in Matthew 13:22 Jesus offers a strong warning:

在马太福音 13:22 中，耶稣发出了强烈的警告：

The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful.

撒在荆棘里的，就是人听了道，后来有世上的忧虑、钱财的迷惑把道挤住了，结不出果实。

Disposable wealth not put to use in God's work will threaten the very roots of one's spiritual life.

假如不把可支配的财富用在上帝的工作中，那将从根本上威胁到一个人的属灵生命。

What we must conclude from both Jesus and Paul is that while there may be rich Christians, there should not be rich-living Christians.

我们必然会从耶稣和保罗的教导中得到这个结论：即便富人基督徒是存在的，过着富人生活的基督徒是不应该存在的。

Middle and upper income Christians are not required to give away all their money and assets, but they must invest in good deeds rather than in their own comfort.

中等收入的基督徒不需要放弃所有的钱和资产，但他们必须投资于善行，而不是投资于自己的舒适。

A good steward for the Lord knows that wealth, if held and managed properly, will produce more good deeds over a long period of time than if it is given away for good deeds all at once.

主的好管家知道，假如持有、管理得当，那在很长的一段时间内这些财富可以增添更多善行，强于为着一次善举而全部豁出。

Wealth is wrong and destructive if we built it up so we can say, in the words of Luke 12:19: 倘若我们只顾积攒财富，那财富就是错误并且具有破坏性的。我们可以用路加福音 12: 19 的话来说：

You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.

你这个人哪，你有许多财物积存，可供多年享用，只管安安逸逸吃喝快乐吧！

God calls such a person a fool.

上帝称这样的人为无知的人。

Notice though that the call to be content and to live a moderate lifestyle is written to both the affluent and those who have little.

但请注意，关于知足、适度生活的呼召既是写给富人的，也是写给贫寒人的。

1 Timothy 6:6-8 instructs the poor not to resent their lack of riches, but to be satisfied with their modest economic state.

提摩太前书 6:6-8 教导穷人不要为缺乏财富而怨恨，而要满足于他们不宽裕的经济状况。

And his appeal instructs the rich not to be proud, but to voluntarily be satisfied with a more modest standard of living also.

这个教导呼吁富人不要骄傲，而要自愿满足于更简朴的生活。

A PRACTICAL BALANCE TO OUR LIFESTYLE

我们实用而平衡的生活方式

Let's bring some of these principles to bear on our lifestyles.

让我们把其中一些原则带到我们的生活方式上去。

Firstly, we need to give until we feel the burden of the needy.

首先，我们需要给予，直到我们自身可以感受到那些有需要的人的负担。

The 17th century American pastor and theologian Jonathan Edwards gave a vivid illustration.

17 世纪的美国牧师和神学家爱德华兹做了一个生动的例证。

A poor man is a man walking with a burden - a burden of discomfort, inconvenience. When a Christian comes along and says,

穷人是身负重担的人…一种不适、不便的负担。当一个基督徒走过来说，

"I can't afford to help the poor," they are actually saying, "If I help, it will cut into my style of living."

「我负担不起帮助穷人，」他们实际上在说，「如果我帮忙，我的生活方式会被破坏。」

In other words, some of the poor man's burden would slide over onto the helper. This means the helper would not be able to take the vacation they want or buy the car they want.

换句话说，这个穷人的一些负担会溜到帮手身上。这意味着帮手将无法享受他们想要的假期或购买他们想要的汽车。

Edwards would respond, 'Isn't that the point! Isn't that what the Bible is calling us to live out?'

爱德华兹的回应是：「正是此意！难道这不正是圣经呼召我们要去活出来的吗？」

If your giving to the needy does not burden you or cut into your lifestyle in any way, you must give more.

如果你向有需要的人供给了，但对你不构成负担，或以任何方式削减你的生活方式，你必须给予更多。

You can give \$400 million, it will do a great deal of good, but if it hasn't put a dent into your lifestyle in such a way that you take on the burden of the recipient then it isn't radically generous.

你可以捐出 4 亿，那将带来非常多的好处。可是如果这对你的生活方式没有一丁点的影响，特别是你若还没感受到捐赠接受者所感受到的负担，那就算不上所谓的极度慷慨。

This is a biblical principle that has ramifications for all of us. Edwards would say to the family that can give away 10% of their income without any dent on their lifestyle that they must give more.

这是一个圣经的原则，能衍生到我们所有人的不同情况。假如有一个家庭能奉献出收入 10% 却丝毫没有影响，爱德华兹会对他们说他们必须付出更多。

This is a word to those who suggest that all they need to do is give 10% of their income and no more.

这是对那些表示只要给出收入的 10% 就够了的人说的。

Bearing in mind that research shows that only 5% of Christians actually give that percentage or more. So this is a word to most of us here.

请记住，研究表明，只有 5% 的基督徒实际上给予这个百分比或更多。因此，这是对于在座的大多数人说的。

American Author and Pastor John Piper argues this point very strongly: *It is a biblical truth beyond all dispute: all your money is God's (Psalm 24:1) and has been loaned to you as a steward to use in ways that maximise the glorification of God's mercy in the world (Matthew 25:14-30). And it is irrational to think that giving 10% of that money to church settles the issue of good stewardship. In a world of such immense need, and in a country of such immense luxury, and under the commission of such a powerful Lord, the issue of stewardship is not: should I tithe? But rather, "how much of God's trust fund dare I use to surround myself with comforts?"*

美国作家和牧师约翰·派珀非常强烈地论证了这一点：这是一个无争议的圣经真理：你所有的钱都是上帝的(诗篇 24:1)，而且这些钱是交给你这个仆人用来大大地归荣耀于慈悲的上帝(马太福音 25:14-30)。认为把 10% 的钱给教会就是一个合格的管家，这是不理智的。在一个需要难以照应的世界，在一个如此巨大的奢侈国家，在如此强大的上帝的委托下，管家的难题不应是「我是否应该十一奉献」，而应该是「上帝让我打理他的信托基金，我能为着自己的舒适度从中使用多少呢？」

That's the first thing; we need to give until we feel the burden of the needy.

这是第一件事，我们需要付出，直到我们感受到那些有需要的人所感受到的负担。

Secondly, this is the other side of the equation; we must not be so unwise that we, or our families, become liabilities to others. This is one of the most difficult balances to strike.

第二，这是等式的另一面，我们绝不能无视智慧，以致无法照顾我们自己或我们的家人，反倒成为了别人的责任。这是最难维系的平衡之一。

On the one hand, we hear John Wesley say that we are not to save a lot of money.

一方面，我们听到约翰·韦斯利说，我们不要存很多钱。

On the other hand, 1 Timothy 5:8 says,

另一方面，提摩太前书 5:8 说，

Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.

若有人不照顾亲属，尤其是自己家里的人，就是背弃信仰，还不如不信的人。

Wisdom tells us that we must not give away our income so that we or our children become financial burdens to others for food, clothing, shelter, in future years.

智慧告诉我们，我们把收入奉献出去的程度不应该使我们或我们的孩子成为经济负担，以保障他们在未来几年的食物，衣服，住房。

I think we will always have a tendency to rationalise too much investment in our family rather than in the poor.

我认为我们总是有一种倾向，是去合理化我们投资自家而不是穷人。

Our children are well provided for if they are clothed, schooled, fed, have a roof over their head and access to medical attention.

我们的孩子如果穿着、上学、吃饭、起居、看病都有着落。就得到很好的照顾。

We teach our children a great lesson when, with them, as a family we work together to surrender a convenience or comfort for the sake of the needy.

我们可以给我们的孩子上一堂重要的课，那就是当我们作为一个家庭共同努力的时候，可以为了那些需要的人交出我们的便利和舒适来。

Perhaps its best not to call us to simple living but rather to justice living. Simple living is a helpful term but it carries the idea that it is an option.

也许最好我们不要叫自己过简单生活，而过一种正义生活。简单生活是一个有用的术语，但它暗示着这仅仅是一种选择罢了。

What the Bible is calling us to is not an abstract exercise in self-denial but rather to a means to an end in direct ministry to the needy.

《圣经》所呼召我们去操练的不是抽象的、自我否定的行为，而是对有需要的人做有针对性的事工。

How, then, do we determine how much to give away? Radically generous giving cuts into our lifestyle in such a way that we feel some of the burden of the needy.

那么，如何决定要奉献多少？慷慨大方地给予直到我们的生活方式受到影响，让我们感到一些贫困者的负担。

This is the calling for every person and family and church in Christ to live below their means in order to SHARE HOPE with others.

这是一个对主内的每个弟兄姊妹、每个家庭、每个教会的呼召，让我们在自己的能力以下生活，与其他人分享盼望。

Let me point you to four needs that we have an opportunity to address.

让我指出我们有机会解决的四个需要。

1. Our own parish offertory is running behind by around \$10000 per month since Covid-19 hit us.
自从 Covid-19 袭击我们以来，我们自己的教会的奉献每月大约落后一万澳元。
2. We are \$9,000 behind our target of \$20,000 towards the Low's ministry of planting a church on the Gold Coast.
我们为卢牧师在黄金海岸植堂的事工计划筹集的兩万澳元目标还差九千元。
3. We are \$5,900 behind our target of \$10,000 for the Narrabri Drought Appeal.
我们为纳拉布里旱灾呼吁提供一万元的目标还差五千九百元。
4. The St. Paul's Hope Fund is now operating and we could do with at least \$2000 in it so we can respond immediately to any needs that arise.
圣保罗希望基金现已开始运作，我们至少可以加多 2000 元，以便我们能够立即对出现的任何需求作出反应。

Jesus and the apostles considered money hazardous and helpful. It's hazardous and therefore I encourage you to put limits on how much of you keep for yourselves — not how much you make, but how much you keep.

耶稣和使徒认为钱是有潜在危险的，却也是有帮助的。因为有潜在危险，所以我鼓励你们限制你为自己保留多少…不是你赚多少钱，而是你保留多少。

And it's helpful, which means you get the incredible joy of giving more and more to sharing hope.

而钱是有帮助的，意味着当你给予越来越多，分享出盼望的时候，也就收获了难以言表的喜悦了。