

New Community 新的社群

Acts 4:32-6:7 使徒行传 4:32-6:7

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Very few would argue today that the quality of community has declined in our society. There is a prevalence of anxiety and depression, a decline in volunteerism, as well as escalating statistics of divorce, suicide, drug abuse, and crime.

今天很少有人会不认同说，我们社会中的社群素质已经下降。焦虑和抑郁盛行，志愿服务下降，而离婚、自杀、吸毒和犯罪的统计数据不断上升。

There is a superficiality to our personal relationships.

我们的人际关系都非常肤浅表面化。

In his 1955 book, *The Sane Society*, Erich Fromm writes: *There is not much love to be found in the world of our day. There is rather a superficial friendliness concealing a distance, an indifference, a subtle distrust.*”

埃里希·福姆在1955年出版的《理智的社会》中写道，「在现今的世界里找不到很多的爱。有一种肤浅的友好，隐藏着距离，冷漠，及微妙的不信任。」

The radical psychiatrist, RD Laing, wrote in his 1967 book *'The Politics of Experience'*: *We are born into a world where social alienation awaits us. Before we can even ask such optimistic questions as 'What is a personal relationship?' We have to ask if personal relationships are even possible in our present situation.*’

激进的属灵病学家 RDLaing 在1967年的《经验的政治》中写道，「我们出生在一个社会异化等待着我们的世界。在我们提出诸如「什么是人际关系？」这样的乐观问题之前。我们必须问，在我们目前的情况下，人际关系是否可能。」

How do you react to phrases like ‘superficial friendliness’, ‘emotional isolation’, ‘social isolation’? These are real issues in our society and may be for you personally.

你对于诸如「肤浅的友好」，「情感上的孤立」，「社会孤立」，这样的短语有何反应？这些都是我们社会中的真正问题，更可能是您正面对的个人问题。

I’m hearing the phrase ‘feeling disconnected’ a lot more since the onslaught of Covid-19. We live in a sick society that desperately needs to rediscover community.

自从‘Covid-19 的攻击’以来，我听到「感觉得脱节」这句话更多。我们生活在一个有病的社会，迫切需要重新发现社群。

These is a sign of hope though. The opening chapters of Acts points us to such a community.

不过，有一个希望的标志。《使徒行传》的最初的几章向我们指出了这样一个社群。

The Christian, according to the New Testament, is a member of a new community, inescapably bound up with every other Christian in a mutual, deep and eternal solidarity.

根据《新约》，基督徒是新社群的成员，在相互、深刻和永恒中，不可避免地与其他基督徒保持团结。

This special community is called many things but most frequently it's called 'the church'. Let see what it is.

这个特殊社群被称为很多东西，但最常见的是被称为「教会」。让我们看看它是什么。

If you go to the St Paul's app you will find an outline for this message. There are four things I want to highlight from today's text of Acts 4:32-6:7. The new community is a SAVED COMMUNITY, an ORGANIC AND GRACIOUS COMMUNITY, a DISCIPLINED COMMUNITY, and an ORGANISED COMMUNITY.

如果你开启圣保罗堂的应用程序，你会看到今天的信的大纲。我想从今天的经文《使徒行传 4:32-6:7》强调四件事。新社群是一个被拯救了的社群，是一个有机和仁慈的社群，是一个纪律严明的社群，和一个有组织的社群。

1. A SAVED COMMUNITY 被拯救了的社群

This new community is firstly, and fundamentally, a saved community. In Acts 2, on the Day of Pentecost the apostle Peter gives his first and greatest sermon.

这个新社群首先，而且从根本上说，是一个得救的社群。在《使徒行传》2章中，在五旬节，使徒彼得发表了他第一次也是最伟大的布道。

He gets to the application in v36: *Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.*

他在 36 节中说出应用，「故此，以色列全家当确实知道，你们钉在十字架上的这位耶稣，上帝已经立他为主，为基督了。」

The multitude that was there from all across the Roman Empire, came under deep conviction. They were convicted both of their own sin and of the salvation and Lordship of Jesus Christ. 来自罗马帝国各地的众人，深深的确定。他们确定自己是有罪，也确定耶稣基督的救恩和主权。

Peter called the gathering to repent and be baptised. Luke concludes the description of that day by adding in v40-41:

彼得呼吁集会的人悔改并受洗。路加在 40-41 节中总结了当天的描述，

With many other words he warned them; and he pleaded with them, Save yourselves from this corrupt generation." 41 Those who accepted his message were baptised, and about three thousand were added to their number that day.

彼得还用更多别的话作见证，劝勉他们说：「你们当救自己脱离这弯曲的世代。」41 于是领受他话的人，都受了洗；那一天，门徒约添了三千人。

He warned them, pleaded with them to be saved. In 4:12 Peter declares in another sermon: *"Salvation is found in no one else, for there is no other name under heaven given to humanity by which we must be saved."*

他警告他们，劝勉他们去救自己。在 4:12 中，彼得在另一篇布道中宣告，「除他以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。」

Peter is not talking about some optional spiritual experience, but about a radical moral rescue which all people must experience, or perish under the judgement of God.

彼得不是在谈论一些可选择的属灵经验，而是关于一个所有人都必须经历激进的道德拯救，或在上帝的评判下灭亡。

Jesus Christ is the resurrected, death defeating, sin crushing, relationship with our Creator restoring, Lord over the universe. There is no greater authority...no other alternative...no other rescue plan. We neglect Jesus at our peril.

耶稣基督是复活的，胜过死亡，粉碎罪，恢复我们与造物主的关系，主宰宇宙的那位。没有更大的权威…或其他选择…没有其他拯救计划。我们忽视耶稣，我们便处于危险之中。

There is a MUST about Jesus. Jesus Christ is the most important thing that has happened in the history of the world.

耶稣是必须的。耶稣基督是世界历史上发生的最重要的事情。

What we see in Acts 2 is the world is divided into two groups, the corrupt community of this world that lives life as if the Creator God doesn't matter, and the NEW COMMUNITY saved by the death and resurrection of Jesus Christ.

我们在《使徒行传》2章中看到的是世界被分成两组，一个是在这个世界活得像造物主上帝并不重要的的腐败社群，另一个是被耶稣基督的死亡和复活所拯救的新社群。

For the early Christians, being saved by Jesus was a matter of leaving a community under judgement - Peter calls it the corrupt generation in Acts 2 - to finding refuge and joy and hope and life and forgiveness in the new, saved, community of Jesus Christ. Christians are bound together as a new people because of our common salvation.

对于早期的基督徒来说，被耶稣拯救是去离开那个受到审判的社群…彼得在《使徒行传》2章中称之为弯曲的世代…在耶稣基督的新的，得救的，社群里寻找避难所、喜悦、希望、生命和宽恕。基督徒由于我们共同的救恩，被联系在一起去作为一个新的人。

In 4:32 we read *All the believers were one in heart and mind*. This new community has their salvation in common but that is about it.

在 4:32，我们读到，*许多信徒都一心一意*。这个新社群有他们的救恩作共同点，但没有其他。

They are made up of believers who differed in opinions on many things - food, clothing, language, customs. They were however united on that fact of who Jesus was, and that he was of supreme value - he is Lord of all.

他们由对许多事物…食物、衣服、语言、习俗…有不同的看法的信徒组成。然而，他们对于耶稣是谁的事实是团结的，他具有至高无上的价值…他是万能的主。

In 1982 a British Airways Boeing 747-200 was flying over *Indonesia* at a very high altitude.
1982年，一架英国航空公司的波音747-200在印度尼西亚上空高空飞行。

What the crew couldn't see on the radar was a cloud of volcanic ash in their flight path. **Mt Galunggung** had erupted just days before.

机组人员在雷达上看不到的是在飞行路线中的火山灰云。**加隆贡山**几天前爆发了。

When the plane flew through the ash cloud all four engines shutting down.

当飞机飞过火山灰云时，四个引擎都关机了。

The **747** became a glider for the next **16** minutes. Most people were convinced it was the end and started writing letters to loved ones.

那**747**在接下来的**16**分钟成为了滑翔机。大多数人都相信生命将要结束，并开始写信给亲人。

Amazingly, the engines cut back in when they were clear of the volcanic ash that had **clogged** them up.

令人惊讶的是，当引擎远离阻塞它们的火山灰时，又自动发动了。

It is now in the Guinness Book of Records as the longest unpowered flight of an aircraft designed to for powered flight.

这被列入现今的吉尼斯世界纪录大全，成为需用动力飞行的飞机中最长的无动力飞行。

You could imagine the excitement as the **engines** cut in, started **gaining** altitude and finally **landing safely**.

你可以想象，当引擎重新启动时的兴奋，开始攀高，并最终安全着陆。

The passengers on this plane formed a survivors club. It is known as the **Galunggung Gliding Club**.

这架飞机上的乘客组成了一个生还者协会，称为**加隆贡山滑翔协会**。

They get together annually on the date of that flight and celebrate life together.

他们每年都在飞行那日聚在一起，一起庆祝生命。

To be saved by Jesus is be a member of the saved community. Church is not what you attend, it is what you belong to. Saved into the new community of the saved.

被耶稣拯救是成为被拯救的社群的成员。教会不是你所参与的，它是你所属于的。被拯救到已被拯救的新社群中。

2. AN ORGANIC & GRACIOUS COMMUNITY 有机和仁慈的社群

Secondly, we see that the abundant grace of the Lord Jesus to save this new community turn it into an organically gracious community. In v32 we read: ***No one claimed that any of their possessions was their own, but they shared everything they had.***

其次，我们看到，主耶稣拯救这个新社群的丰盛恩典，把它变成一个有机亲切的社群。在 32 节中，「没有一人说他的任何东西是自己的，都是大家公用。」

Then down to v.34: ***there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales 35 and put it at the apostles feet, and it was distributed to anyone who had need. 36 Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means son of encouragement”), 37 sold a field he owned and brought the money and put it at the apostles feet.***

然后在第 34 节，「他们当中没有一个缺乏的，因为凡有田产房屋的都卖了，把所卖的钱拿来，35 放在使徒脚前，照每人所需要的，分给每人。36 有一个利未人，名叫约瑟，使徒称他为巴拿巴（巴拿巴翻出来就是安慰之子），生在塞浦路斯。37 他有田地，也卖了，把钱拿来，放在使徒脚前。」

Did you notice the high degree of voluntary commitment which these believers displayed towards each other? Private ownership was recognised but no one pressed their rights.

您是否注意到这些信徒对彼此表现出高度的自愿承诺？个人财产是得到承认的，但没有人强调他们的权利。

This is spontaneous and extraordinary generosity. It's organic. It's not structured or planned. Their sharing was selfless, sacrificial and voluntary.

这是自发的和非凡的慷慨。是有机的。不是结构化或计划好的。他们的分享是无私的、牺牲的和自愿的。

There is no law imposing these standards. This is simply a desire that has grown in them because of the work of the Holy Spirit and God's radical generosity to them in Jesus.

没有法律规定这些标准。这单纯是由于圣灵的工作和上帝在耶稣里对他们的激进慷慨而增长的一种欲望。

This is a church that had a social conscience. It didn't appear to be a strategy for growth it was simply an organic, spontaneous expression of the love the Holy Spirit had poured into their hearts.

这是一个有社会良知的教会。似乎并不是有一种培育成长的策略，而只是对圣灵倾注到他们心中的爱的有机、自发的表达。

What's more, there is no evidence the early church confused this ministry to people's material needs with the evangelistic task which Jesus had given them. See v.33: ***With great power the apostles continued to testify to the resurrection of the Lord Jesus.***

更重要的是，没有证据表明早期的教会把这个事工与耶稣给他们的传福音任务混为一谈。见第 33 节，使徒以大能见证主耶稣复活。

They didn't substitute social action with evangelism, nor did they merge social action with evangelism. They preached the love of God in Jesus Christ, in the context of a community that demonstrated that love practically.

他们没有用社会行动去代替传福音，也没有把社会行动和传福音融合在一起。他们在一个实际表现出耶稣基督的爱的人群里，宣讲神在耶稣基督里的爱。

3. A DISCIPLINED COMMUNITY 纪律严明的社群

Thirdly, this new community is a disciplined community. Up until now the picture we have of the church is love, spontaneity, organic life.

第三，这个新社群是一个有纪律的社群。到目前为止，我们对教会的印象是爱，自发，有机的生活。

This is attractive for those who would prefer church to be free from regulations and budgets and structure and organisation and plans.

对于那些希望教会不受法规和预算、结构和组织及计划限制的人，这是很有吸引力的。

Some love the language of *organism* to describe the church...and it is. It's certainly not a machine nor a company.

有些人喜欢用「有机体」这样语言来描述教会…它正是。它当然不是一台机器，也不是一家公司。

Christ's body, like our human body, is not a machine, but there is order and control. Our bodies are not a random collection of limbs each doing their own thing.

基督的身体，像我们的身体一样，不是机器，但是有其秩序和控制的。我们的身体不是各做自己事情的四肢的随机集合。

Organisation and discipline are no substitute for life, but they are an indispensable condition for effective living. A healthy church is an organised, disciplined, organism.

组织和纪律不能生命的替代，但它们是有效生活不可或缺的条件。健康的教会是一个有条理的、有纪律的、的有机体。

Ironically, it was the organic, spontaneous, welfare of the early church that highlighted the importance of disciple and organisation.

讽刺的是，正是早期教会的有机、自发、福利突出了纪律和组织的重要性。

Take a look at 5:1: ***Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. 2 With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet.***

看看 5:1，「有一个人，名叫亚拿尼亚，同他的妻子撒非喇，卖了田产，2 把钱私自留下一部分，他的妻子也知道，其余的部分拿来放在使徒脚前。」

This incident brought the issue of discipline to a head for the early church. How the church dealt with this corruption and sin was vital for its long term future.

这一事件使纪律问题成为早期教会的关注问题。教会如何处理这种腐败和罪，对于教会长期的未来至关重要。

There is a need for discipline and standards in God's new community unless it degenerate into something which is no different from the 'corrupt generation' from which it was saved.

上帝的新社群需要纪律和标准，否则会退化成与被拯救出来的弯曲的世代没有什么分别。

In v4 Peter points out that Ananias and Sapphira were under no obligation to sell their field, nor were they required to donate all the proceeds to the church.

彼得在第四节中指出，亚拿尼亚和撒非喇没有责任去出售他们的田地，也没有要求他们把所有收益捐给教会。

So their motive wasn't greed. It is probably more jealousy or coveting of reputation. At the end of chapter 4 we see Barnabas did they same thing and probably received a lot of praise for it.

所以他们的动机不是贪婪。更可能是嫉妒或垂涎声誉。在第四章的结尾，我们看到巴拿巴做了同样的事情，并可能得到了很多的称赞。

I would suggest Ananias and Sapphira's wanted the reputation of being philanthropists too.

我认为亚拿尼亚和撒非喇也想要慈善家的声誉。

They wanted to be ranked with Barnabas in the esteem of the Christian community.

他们想在基督徒的社群中与巴拿巴得同样的尊重。

But they wanted both the money and the esteem so they hatched a deception in attempt to fool the church and God.

但他们想要金钱和尊荣，所以他们策划了一个欺骗，试图愚弄教会和上帝。

They were wrong. Verse 4: *What made you think of doing such a thing? You have not lied just to human beings but to God.* 5 *When Ananias heard this, he fell down and died.*

他们错了。第4节，「你怎么心里会想这样做呢？你不是欺骗人，是欺骗上帝！」5 亚拿尼亚一听见这些话，就仆倒，断了气」

The savageness of this judgement shocks many Christians today. It had the same effect on the early church - *great fear seized* them.

这个判断的野蛮性震惊了今天许多的基督徒。对早期的教会也有同样的影响… *所有听见的人都非常惧怕。*

It's possible that Luke had in mind a similar incident in the book of Joshua in the Old Testament. We read there of Achan who stole some treasure from Jericho which was suppose to be dedicated to God.

路加有可能想到了《旧约》中的《乔舒亚记》里的类似事件。我们在那里读到亚干从耶利哥取了当灭之物，偷窃该献给上帝之物。

As a result the Israelite community suffered defeat in battle until his greed and deception was discovered and he and his family were executed for their crime against God.

结果是，以色列人在战斗中遭受失败，直到他的贪婪和诡诈被发现，他和他的家人因为他们对上帝的罪行被处决。

The point is that the people of God are a disciplined community. To fulfil the purpose that God has for his saved community they must maintain a much higher standard of conduct than is tolerated in the world around us.

关键是上帝的百姓是一个纪律严明的社群。为了达到上帝为得救的社群所定的目的，他们必须保持比我们周围世界所容忍的更高的行为标准。

God's people have to be different: their moral standards have to be maintained. We have been saved from a corrupt generation to be made into the image of the Lord Jesus. Personal and corporate holiness matters.

上帝的百姓必须与众不同：他们必须保持道德标准。我们从腐败的世代被拯救出来去成为主耶稣的形象。个人和群体的圣洁很重要。

As the beginning of this NEW COMMUNITY an example of made of Ananias and Sapphira. God will not have the purity of his church adulterated by hypocrites.

作为一个新社群的开始，亚拿尼亚和撒非喇成为了一个例子。上帝教会的纯洁不会容忍被假冒为善者的掺假。

Sometimes anxiety-prone Christians accuse themselves of hypocrisy unnecessarily. They are sensitive about the sin in their lives and question their place amongst God's people.

有时容易焦虑的基督徒会不必要地指责自己是虚伪。他们对生命中的罪很敏感，怀疑他们在上帝的百姓中的位置。

Hypocrisy, however, is a deliberate pretending to be something you are not. It was the element of deceit that made this crime so terrible.

然而，虚伪是故意假装自己为不是自己的。是欺骗的要素使这种罪行如此可怕。

There is no expectation of perfection. The church is a hospital for sinners not a shop window of ready-made angels.

根本没有期望完美。教堂是罪人的医院，不是展现现成的天使的商店橱窗。

The one thing the church does have a right to expect of every member is honesty. It is those who cloak their sin under the mask of moral respectability that the church must discipline and keep a watch out on each other for.

教会对每个成员有权期望的只有一件事就是诚实。是那些把罪掩盖在道德尊重的面具下的人，教会必须管教，并在这方面注意每一个人。

I'm glad we have a core value that addresses this issue specifically. But as a value it must be practiced and shape the culture we are building here. It's called HUMBLE AUTHENTICITY.

我很高兴我们有一个专门关注这个问题的核心价值。但作为一个价值，必须实践和用作塑造我们在这里建立的文化。这核心价值是「**真诚谦卑**」。

It says that as a church we are committed to communicating in large and small group settings with honesty, authenticity and transparency, and being vulnerability with our imperfections that encourages candour, not concealment.

我们作为一个教会，是致力于在大小团体环境中以诚实、真实和透明的方式进行沟通，并且基于我们的不完美去鼓励坦率而不是隐瞒。

4. **AN ORGANISED COMMUNITY 有组织的社群**

We are a saved community, an organic and gracious community, a disciplined community, and lastly, and ORGANISED COMMUNITY. Hot on the heels of the first discipline case for the church is the first business meeting - ch6.

我们是一个得救的社群，一个有机和亲切的社群，一个纪律严明的社群，最后，我们是一个有组织的社群。紧随教会第一个纪律案件之后，第六章中，看到第一次商务会议。

This section begins and ends with a reference to growth. Acts 6:1, *Now in these days when the disciples were increasing . . .* "

本段以增长的作开头和结尾。《使徒行传》6:1，「*那些日子，门徒增多，...*」

Now jump to the end of the text in Acts 6:7, *And the word of God increased and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.*

跳到《使徒行传》6:7，这段经文的结尾，「*上帝的道兴旺起来；在耶路撒冷门徒数目增加得很多，也有许多祭司听从了这信仰。*」

Sandwiched between these two statements where the growth of the church is documented and celebrated, are TWO threats to the effectiveness of the church's mission, and how that threat was overcome.

夹在这两个教会的成长是记录和庆祝的声明之间，是**两个**对教会的使命的有效性的威胁，以及如何克服这些威胁。

The first threat is the conflict between the Greek-speaking Jews and the Aramaic-speaking Jews.

第一个威胁是说希腊话的犹太人和说希伯来话的犹太人之间的冲突。

This is a major tension point for the early church. The Greek speaking Jews weren't quite culturally at home with the 'real Jews' who only speak Aramaic.

这是早期教会的主要紧张点。讲希腊话的犹太人与只讲希伯来话的「真正的犹太人」在文化上未完全融洽。

There had always been a rivalry between these two groups in Jewish culture. There were language problems and cultural problems.

在犹太文化中，这两个群体之间经常有激烈的竞争。是语言和文化的问题。

When the gospel hit town, and the church is formed as people respond in repentance and faith to Jesus, the new community of believers is formed by people from both these cultures.

来福音到来，教会因为人们悔改和归信耶稣的响应建立起来，新的信徒社群由来自这两种文化的人组成。

The early church is multi-ethnic and economically diverse.

早期的教会是多种族和经济多样化的。

The tragedy here is that this cultural rivalry was perpetuated within the new community that Jesus had established.

这里的悲剧是，这种文化的竞争在耶稣建立的新社群内继续长期存在。

The minority group were being overlooked. There is no indication that they were deliberately overlooked.

少数民族被忽视了。没有迹象表明他们是故意被忽视的。

The apostles rightly could see that the corporate witness of the church, and the spread of the Word was at stake. If people weren't cared for, and the murmuring continued, then the church would come into disrepute.

使徒们正确地可以看到，他是教会的群体见证，和神的话的传播是岌岌可危。如果人们不被照顾，怨言继续，那么教会就会名声扫地。

That's the first threat to the spread of the Word. The second threat to the church's mission is an even bigger one. The second threat is solving the first threat in the wrong way.

这是对「道」的传播的第一个威胁。教会使命的第二个威胁是更大的威胁。第二个威胁是以错误的方式解决第一个威胁。

It seems to me that Luke sees this second threat as the biggest of the two threats. I say that because of the link he makes between "the word of God" in verse 2 and "the word of God" in verse 7.

在我看来，路加认为第二个威胁是两个威胁中最大的。我这样说是因为他在第2节和第7节把「上帝的道」联系起来。

In verse 2 he quotes the apostles as saying that leaving "the word of God" would be a grave mistake.

在第2节中，他引用使徒的话说，撇下「上帝的道」将是一个严重的错误。

In verse 7 he reports - and celebrates - the effect of not leaving the Word of God:

在第7节，他报告…并庆祝…不撇下「上帝的道」的效果：

the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

上帝的道兴旺起来；在耶路撒冷门徒数目增加得很多，也有许多祭司听从了这信仰。

His point is that the Word of God kept spreading and bearing fruit because the apostles did not make the strategic mistake of leaving their calling to fix a pressing problem.

他的观点是，上帝的道兴旺起来和结出果子，是因为使徒并没有犯战略错误，撇下他们的呼召去修复一个紧迫的问题。

He is saying that it was SO RIGHT that the apostles' focus stayed on the ministry of the word and prayer.

他是说，使徒的焦点留在专注于祈祷和传道的事奉，是绝对正确的。

The major threat to the church's mission is whatever threatens the Word of God spreading.

教会使命的主要威胁是任何威胁到上帝的道去兴旺起来的事情。

The apostles delegate the ministry of meeting needs to a group and they focus on their primary calling.

使徒将管理这些人的需要的事奉委托给一个小组，而他们专注于他们主要的呼召。

There is no hint here that the apostles thought that the ministry of food distribution was below them.

这里没有任何暗示指使徒认为管理饭食是过于低微。

There is no hint that they didn't love or care for the widows because they didn't distribute the food personally.

没有任何暗示，因为他们没有亲自分发食物表示他们不爱或照顾寡妇。

In fact, it seemed that the widows, and the whole church, were satisfied that care was being offered under the leadership of the apostles, even though it wasn't by the apostles.

事实上，寡妇和整个教会似乎都对在使徒的领导下提供的照料感到满意，尽管不是使徒们亲自提供的。

The issue here is entirely a question of calling. This is a vital principle of us as a church; God calls all his people to ministry.

这里的问题完全是一个有关呼召的问题。这是我们作为一个教会的重要原则；上帝叫他所有的人去事奉。

He calls different people to different ministries. Each calling and ministry is to work together to see the word of God spread and disciples increase.

他呼召不同的人到不同的事奉。每一个呼召和每一个事奉共同努力，看到上帝的道兴旺起来，门徒数目增加。

Luke celebrates the solution of the apostles. The two threats are overcome.

路加庆祝使徒们的解决方案。这两种威胁都克服了。

Both were utterly crucial. Either threat could have undermined the church and ended its amazing growth.

两者都是非常关键的。两个威胁都可能破坏了教会，并结束了它惊人的增长。

The solution was the diversity of gifts and calling working together to see the influence of the Word of God spread.

解决办法是恩赐和呼召的多样性共同努力，看到上帝的道的影响传播。

The way we organise the pursuit of our vision and ministry at St Paul's is we are Staff led, parish council guided and church member enacted.

我们在圣保罗堂组织我们对远象和事工的追求的方式是，我们是牧职人员领导，教区理事会引导，和教会成员推行。

We are not the manly ferry with a few staff DOING the mission while everyone else is reading the paper and taking photos.

我们不像渡轮那样，只有几个工作人员在做我们的事工，而其他人都都在阅读报纸和拍照。

We are more like a racing yacht heading to Hobart on Boxing Day...everyone on board has a vital part to play. All different but all crucial in order to achieve the goal of seeing God's NEW COMMUNITY GROW.

我们更像是一艘在悉尼到何巴特的周年赛艇比赛的船，船上的每个人都有一个人至关重要的作用。所有人都不同，但所有人都是关键的，以达成看到上帝的新的社群成长的目标。

If you are a Christian, you have a crucial part in God's eternal plan. Your life is much bigger than a good job, an understanding spouse, non-delinquent kids, good friends and an active social life. It's so much bigger than beautiful gardens, nice holidays, and fashionable clothes.

如果你是一个基督徒，你在上帝的永恒计划中起着至关重要的作用。你的生命比一份好工作、理解你的配偶、不犯罪的孩子、好朋友和活跃的社交生活要大得多。比美丽的花园、美好的假期和时尚的衣服大得多。

You are part of something immense. Something that began before you were born and will continue after you die. God is rescuing fallen, scattered, sinful humanity, and gathering them to himself, and progressively shaping them into his likeness. He gathers you to himself and his new society, his new community, so that you might take your part in it. What is your next step?

你是巨大事情的一部分。这是在你出生之前已开始的東西，在你死之后会继续下去。上帝正在拯救堕落、散落、罪恶的人类，并把它们收集到自己那里，逐渐塑造成像他一样的人。他收集你到他自己的新社会，他的新社群，这样你才能参与其中。你的下一步是什么？