

Sermon 讲道信息
January 一月 25, 2026
Changing My Church 改变我的教会

Change! We seem to be naturally adverse to it!

改变！我们似乎天生就抗拒它！

Change (for the good) is hard work! It challenges us and takes us outside of our comfort zone.

改变（向好的改变）是艰苦的工程！它挑战我们，迫使我们走出舒适区。

Change robs us of our security. Change for the worse requires no effort, but progress calls for initiative and intent.

改变剥夺了我们的安全感。向坏的改变无需努力，但进步需要主动和决心。

Yet, we must admit that, like it or not, change is inevitable. The only question is: will I manage change or be “managed” by it?

然而，我们必须承认，无论喜欢与否，改变都是不可避免的。唯一的问题是：我可以掌控改变，还是被改变所“掌控”？

It is true that our God “is the same yesterday and today and forever” (Heb.13:8) because He is perfect and complete. Change is not required!

诚然，我们的神“昨日、今日、直到永远是一样的”（希伯来书 13:8），因祂是完全无缺的。祂无需改变！

But we must not use this truth as an excuse to balk against change as His child.

但我们不可借此真理作为推诿的借口，作为祂的儿女却抗拒改变。

Last week we noted the Apostle Paul’s challenge to us to change individually, using the metaphor of “looking up” to God, “putting off” the old self, and “putting on” the new (Colossians 3).

上周我们提到使徒保罗对我们的挑战，要我们个人改变，他用“仰望”上帝、“脱去”旧我、“穿上”新我的比喻来阐述（歌罗西书 3 章）。

We must keep in mind that our responsibility to change and be molded into the image of Christ goes beyond ourselves. It also impacts our church.

我们必须牢记，我们改变自己、被塑造成基督形象的责任不仅关乎自身，更影响着我们的教会。

Who is the “church”? I am the church. You are the church.

谁是“教会”？我就是教会。你就是教会。

Based on our faith and having been “born again” in Christ, we are the church.

基于我们的信仰，因在基督里“重生”，我们就是教会。

The church is every Christian, and every Christian is the church. The Apostle Paul metaphorically calls us “the body of Christ”.

教会就是每位基督徒，每位基督徒就是教会。使徒保罗以比喻称我们为“基督的身子”。

As he puts it: “Now you are the body of Christ, and each one of you is a part of it.” (1Cor.12:27) reminding us of this important truth: the church is not an *organization*, but an *organism*.

正如他所言：“你们就是基督的身子，并且各自作肢体。”（林前 12:27）这提醒我们一个重要真理：教会并非一个组织，而是一个有机体。

The church is *alive* with the life of Christ, breathed into us by the Holy Spirit as represented by the “*blowing...wind*” that “*filled the whole house*” on the Day of Pentecost (Acts 2:2).

教会因基督的生命而活，这生命由圣灵吹入我们心中——正如五旬节那天“好像一阵大风吹过，充满了他们所坐的屋”所象征的。（使徒行传 2:2）

Thus, it follows, that if we want our church (or The Church) to change for the better, we must be open to God changing each of us!

因此，若我们渴望教会（或普世教会）变得更好，就必须敞开心扉，让上帝改变我们每个人！

We noted last week that change in action begins and grows out of change of *attitude*. When our way of thinking and our perspective improves, actions usually follow.

上周我们提到，行动的改变始于态度的转变并由此发展。当我们的思维方式和视角得到提升时，行动通常随之而来。

Let's consider four "attitudes" that can move us in the direction of change for the good individually and particularly, as a church.

让我们思考四种能够推动我们走向积极向好改变的“态度”，无论是个人层面，还是作为教会群体。

1. A change from a "serve us" attitude to an attitude of service.

1. 从“为我们服务”的态度转变为服侍他人的态度。

The church has struggled with this question for two millennium: *"does the church exist to serve its members or its non-members?"*

两千年来，教会始终在思考这个问题：“教会存在的意义是服侍其成员，还是服侍非成员？”

Do we exist to serve each other, or to serve those in our wider community and world?

我们存在的目的是彼此服侍，还是服侍更广阔的社区与世界？

The answer is "yes". As a church we have both the responsibility as well as the privilege of serving each other.

答案是“两者皆是”。作为教会，我们既肩负着彼此服侍的责任与特权。

Our church should be a place where we find comfort and where we *"carry each other's burdens"* (Gal.6:2).

我们的教会应当成为彼此得安慰的所在，成为我们“彼此担当重担”（加拉太书 6:2）的所在。

Our church should be a community where we find encouragement, friendship, and assistance.

我们的教会应当成为一个彼此激励、建立友谊、互相扶持的群体。

We are directed to *"consider how we may spur one another on toward love and good deeds"* and to *"encourage one another."* (Heb. 10:24.)

我们被教导要“彼此相顾，激发爱心，勉励行善”，并要“彼此劝勉”。（希伯来书 10:24）

The First Church is our model. Luke tells us in Acts chapter 2 that this was a church that was *"devoted to fellowship"* and radically *"sold property and possessions to give to anyone who had need."*

初期教会是我们效法的典范。路加在《使徒行传》第二章中记载，这群信徒“专心以事奉主为念”，更彻底地“变卖了田产、家业，照各人需用的分给各人”。

But it is important to note that this was an attitude of service, not a "serve us" attitude.

但必须指出，这是一种服侍他人的态度，而非“为我们服务”的态度。

The first Christians understood that they were to share with all people regardless of their affiliation or none at all, as Jesus dramatically taught them (and us) as He washed the disciples feet at the Last Supper:

第一代基督徒深知，他们应当与所有人分享信仰，无论对方信仰何种宗教或根本无信仰——正如耶稣在最后的晚餐中为门徒洗脚时，向他们（也向我们）所作的生动示范：

When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you." (John 13:12-15)

耶稣洗完了他们的脚，就穿上外衣，又坐下，对他们说：“我向你们所做的，你们明白吗？你们称我为夫子、称呼我主，你们说的不错，我本来是。我是你们的主、你们的夫子，尚且给你们洗脚，你们也当彼此洗脚。我给你们作了榜样，叫你们照着我向你们所做的去行。”（约翰福音 13:12-15）

The Apostle Paul modeled this as he followed Jesus.

使徒保罗在跟随耶稣时就为我们树立了榜样。

He put it this way in his letter to the Ephesian Christians: *“In everything I did I showed you that by this kind of hard work we must help the weak remembering the words of the Lord Jesus himself who said ‘it is more blessed to give than to receive’”*. (Acts 20:35).

他在致以弗所基督徒的书信中这样写道：“我凡事给你们作榜样，叫你们知道应当这样劳苦，扶助软弱的人，又当記念主耶稣的话，说：‘施比受更为有福’。”（使徒行传 20:35）

Paul reminded the church that *“Christ himself”*, as the Head of the Church, *“gave the apostles, prophets, evangelists, pastors and teachers”* not only for the purpose of serving the members through pastoral care, teaching, and training in disciple making, but also to *“equip his people for works of service”*. (Eph.4:11-12)

保罗提醒教会，作为教会元首的“基督”赐给教会的有使徒、有先知、有传福音的、有牧师和教师”不仅是为了通过牧养关怀、教导和门徒训练来服侍会众，更是为了“成全圣徒，各尽其职”。

（弗 4:11-12）

Our church will improve and be more effective in the world, when we are focused on “service” and not just “serve us”!

当我们专注于“服侍他人”而非只求“被服侍”时，教会才能在世上不断成长并发挥更大功效！

2. A change from impressing from a distance to impacting up close.

2. 从远距离的震撼转变为近距离的影响。

Have you had the opportunity to tour the magnificent and awe-inspiring cathedrals of Europe?

你有机会游览过欧洲那些宏伟壮观、令人叹为观止的大教堂吗？

They are impressive, but, sadly, most are only filled with transient tourists. They are museums of a past way of life.

它们确实令人震撼，但遗憾的是，如今多数教堂里充斥的只是匆匆过客。它们已成为昔日生活方式的博物馆。

I am afraid the same is happening with churches across Canada!

恐怕加拿大各地的教会也正面临同样的困境！

And this trend will continue until we move beyond “impressing from a distance” and start “impacting up close”!

这种趋势将持续下去，直到我们超越“远观令人印象深刻”的阶段，开始“近距离产生影响”！

The only one on earth who had the right to impress from a distance was Jesus.

世上唯一有资格让人远观就心生敬畏的，唯有耶稣。

The glorious King of Kings could have arrived on a mountaintop and called us to come to him, but instead He insisted on becoming “one of us”, getting up close and personal!

荣耀的万王之王本可降临山巅召唤我们归向祂，却偏要成为“我们中的一员”，亲近我们，与我们亲密无间！

Consider, for example, Jesus’ healing of the paralytic at the pool of Bethesda recorded in John chapter 5.

试想约翰福音第五章记载的耶稣在毕士大池治愈瘫子的事迹。

Here we find Jesus wading among *a great number of disabled people...the blind, the lame, and the paralyzed*” until He fixed his attention on one who had *“been an invalid from thirty-eight years”*.

我们看见耶稣在众多残障者一瞎眼的、瘸腿的、瘫痪的一中间穿行，直到祂将目光聚焦在一位“瘫痪了三十八年”的人身上。

This long-suffering and hopeless man was impacted by Jesus in a way that he could never have imagined:

这个饱受折磨、绝望至极的人，被耶稣以他从未想象过的方式触动了：

“Then Jesus said to him ‘Get up! Pick up your mat and walk’. At once the man was cured. He picked up his mat and walked.” What a shocking contrast this was to the “religionists” who were there that day, standing at a distance, offering only legalistic critique: *“The day in which this took place was the*

Sabbath and so the Jewish leaders said to the man who been healed, "It is the Sabbath; the law forbids you to carry your mat." (5:10)

“耶稣对他说：耶稣对他说：“起来，拿起你的褥子走吧！”那人立刻痊愈，就拿起自己的褥子走了。那天是安息日，所以犹太人对那被治好了的人说：“今天是安息日，你拿褥子是不合法的。”（5:10）
How sad that they were so bound by their religion and “man-made rules” that they could not share the joy of the once paralyzed man.

多么可悲，他们竟被宗教和“人为制定的规则”束缚得如此之深，以至于无法分享那个曾瘫痪之人得治愈的喜悦。

This is not the kind of church we want to be!

这绝非我们所愿成为的教会！

Instead of standing a safe distance from the world, criticizing and judging, attempting to impress or control by our piety, we want to move out into the messy fray of real life and offer the healing and hopeful touch of our Saviour.

我们不愿站在与世隔绝的安全距离之外，以虔诚之姿评头论足、妄加评判，试图博取赞誉或掌控他人。我们渴望投身于现实生活的纷扰之中，传递救主那治愈心灵、充满希望的温暖触碰。

3. A change from watching the service to worshipping the Saviour.

3. 从观赏礼拜改变成敬拜救主。

In far too many North American evangelical churches attendees have been relegated to mere *spectators*.

在北美太多福音派教会里，会众已被降格为纯粹的旁观者。

It is implied that a “good” church member sits quietly in their comfortable pew, rooting on the “professionals” and “gifted ones” as they put on the weekly “show” - and of course occasionally dropping a few dollars in the offering!

人们默认“好”的教会成员就该安安静静坐在舒适的长椅上，为每周上演“表演”的“专业人士”和“有恩赐者”喝彩助威——当然，偶尔还要往奉献箱里投几块钱！

Jesus taught us that worship is not a “spectator sport” tied to a particular venue.

耶稣教导我们，敬拜并非与特定场所绑定的“观赏性活动”。

In His day the Jews were in a contentious argument with their cousins the Samaritans regarding the proper venue for God-accepted worship.

在耶稣那个时代，犹太人与他们的表亲撒玛利亚人正就何处才是蒙神悦纳的敬拜场所展开激烈争论。

We see this in Jesus’ fascinating conversation with the Samaritan woman at the well, when she inquires of Jesus: *“Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.” (Jn.4:20)*

我们从耶稣与井边撒玛利亚妇人的精彩对话中可见一斑——当她问道：“我们的祖先在这座山上敬拜，你们犹太人却说，敬拜的地方必须在耶路撒冷。”（约翰福音 4:20）

In response Jesus shows that the woman is missing the point and failing to grasp an important truth: *“a time is coming and has now come when true worshippers will worship the father in the spirit and in truth.” (23)*

耶稣回应时指出，妇人未能抓住重点，未能领悟一个重要真理：“时候将到，如今就是了，那真正敬拜父的，要用心灵和诚实敬拜他。”（23 节）

So much worship in the North American church today has become simply a “show”, and we feel we cannot worship unless we have a particular spectacle.

当今北美教会中，太多敬拜已沦为纯粹的“表演”，我们总觉得若没有某种特别的仪式就无法敬拜。

But Jesus is offended with this idea. Worship that is pleasing to God and transformational for us is not focused so much on place as it is on the *experience* made possible through the Holy Spirit and our sincere desire to know and live in the truth.

但耶稣对这种观念深感不满。蒙神喜悦且能改变生命的敬拜，其核心不在于场所，而在于圣灵所成就的经历，以及我们渴慕认识真理、活在真理中的真诚的心。

Worship is an *action* empowered by an *attitude* of humility, trust, and thanksgiving.

敬拜是由谦卑、信靠和感恩的态度所赋予其力量的行动。

True, sincere, and Spirit-empowered worship will change us and change our world.

真实、真诚且被圣灵赋能的敬拜将改变我们，也改变我们的世界。

This is the kind of worship we desire and need. It is participatory, real, profound, and powerful.

这正是我们渴求且需要的敬拜——它具有参与性、真实感、深刻性与力量感。

Worship, then, is not something we “attend”, it is an *experience* we are invited into by the Holy Spirit.

因此，敬拜并非我们“参加”的一种仪式，而是圣灵邀请我们亲身投入的经历。

4. A change from a *comfort* to a *combat* mindset.

4.从舒适心态转向为战斗心态。

Naturally, we want a church that is comfortable. A church that is safe, welcoming, and familiar. A church that feels like home.

当然，我们渴望拥有一个舒适的教会。一个安全、欢迎、熟悉的教会。一个让人感觉像家一样的教会。

Jesus famously declared: “*Come to me all you who are weary and burdened and I will give you rest.*

Take my yoke upon you and learn from me, for I am gentle and humble in heart and you will find rest for your souls, for my yoke is easy and my burden is light.” (Matthew 11:28-30).

耶稣曾宣告道：“凡劳苦担重担的人都到我这里来，我要使你们得安息。我心里柔和谦卑，你们当负我的轭，向我学习；这样，你们的心灵就必得安息。因为我的轭是容易的，我的担子是轻省的。”（马太福音 11:28-30）

Yet, if we go back just one chapter in Matthew’s gospel, we find Jesus announcing this: “*Do not suppose that I have come to bring peace to the earth. I did not come to bring peace but a sword.*” (10:34).

然而，若回溯至《马太福音》前一章，我们发现耶稣曾宣告：“你们不要以为我来是带给地上和平，我来并不是带来和平，而是刀剑。”（10:34）

How do we align these seemingly contradictory statements?

我们该如何理清这些看似矛盾的言论？

We must understand the latter statement in context.

我们必须结合上下文理解后一句。

In the tenth chapter of Matthew we find Jesus sending out his disciples to “*make disciples*” and to call others to radical discipleship, while proclaiming the gospel of peace and offering peace with God through Jesus Christ.

在《马太福音》第十章中，我们看到耶稣差遣门徒去“使万民作门徒”，呼召他人成为彻底的门徒，同时传扬和平的福音，并借着耶稣基督赐予人与神之间的和平。

Jesus was a man of peace with a peaceful message, yet as he sought to obey His Heavenly Father and carry the good news to all, he often found himself in conflict and controversy.

耶稣是和平之子，传讲和平的信息，然而当祂竭力顺服天父旨意、向万民传扬福音时，却屡屡陷入冲突与争议之中。

He warned his disciples: *if the world hates you keep in mind that it hated me first. If you belong to the world it would love you as its own. As it is, you do not belong to the world but I have chosen you out of the world. That is why the world hates you* (John 15:18-19).

他警告门徒说：“世人若恨你们，你们要知道，他们在恨你们以前已经恨我了。你们若属世界，世界会爱属自己的；只因你们不属世界，而是我从世界中拣选了你们，所以世界就恨你们。（约翰福音 15:18-19）。

Radically following Jesus puts us in conflict with Satan and, at times, with his unwitting servants. There will be a price to pay if we insist on doing that which is right and good in a fallen world.

彻底跟随耶稣会使我们与撒但为敌，有时也会与那些不知情的仆人发生冲突。若我们坚持在这堕落的世界中行公义、好善，就必付出代价。

Thus, the Apostle Paul instructs us to “*put on the armour of God*”. (Eph.6), not our pajamas!

因此，使徒保罗教导我们“要穿戴 神所赐的全副军装”（弗 6），而非睡衣！

Sometimes we must step out of the comfort and into the conflict.

有时我们必须走出安逸，投身争战中。

And who are we battling? Not each other, but sin, injustice and unrighteousness in ourselves and in our world.

我们与谁争战？不是彼此，而是与我们自身及世界中的罪恶、不公与邪恶。

It's time for a change in Christ's church!

基督的教会是时候改变了！

A change from a “*serve us*” attitude to a *service* attitude; a change from *impressing* from a distance to *impacting* up close; a change from *watching* the service to *worshipping* the savior; a change from *comfort* to a *combat* mindset.

从“为我们服务”转变为服侍他人的态度；从远距离博取赞叹转向近距离产生影响；从观赏礼拜仪式转向敬拜救主；从安逸心态转向战斗心态。

How does God change His church?

神如何改变祂的教会？

By changing you and me.

通过改变你我。

Jesus is in the change business!

耶稣正是改变的施行者！

Paul declares: *And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.* (2Cor.3:18).

保罗宣告：既然我们众人以揭去面纱的脸得以看见主的荣光，好像从镜子里返照，**就变成了与主有同样的形像**，荣上加荣，如同从主的灵变成的。（林后 3:18）

Are you ready for Jesus to change you?

你准备好让耶稣改变你了么？