

Glen Waverley Uniting Church / 格伦韦弗利联合教会

Order of Service — 23 August 2026 — Pentecost 13A	崇拜程序表 —— 2026年8月23日 —— 圣灵降临后第13主日
Prelude — Day by Day I Am Carried (Geoff Bullock) <i>A contemporary worship song by Geoff Bullock. It reflects on God's steady, healing love that carries us like living water through every storm — mercy that forgives freely, conquers shame, mends what is broken, and lifts up the weary heart. The refrain pictures the singer held in the arms of grace and love divine, washed by pure water and carried by scarred, healing hands, rising above darkness, failure, fear and pain through grace that never changes.</i>	Prelude — Day by Day I Am Carried (Geoff Bullock) 这是傑弗里·布洛克 (Geoff Bullock) 创作的当代敬拜诗歌。歌词描绘上帝那稳定、医治人心的爱，如活水一般在每一个风暴中托住我们——那怜悯白白赦免、胜过羞愧、医治破碎、扶起疲惫的心。副歌描绘诗人被托住在恩典与神圣之爱的怀抱中，被纯净的水洗净，被带着伤痕却施行医治的手所承托，藉着永不改变的恩典，从黑暗、失败、恐惧与痛苦中被高举。 (中文翻译为初稿，待母语人士校对)
TIS245 — We Have a Gospel to Proclaim (verses 1–4) <i>A hymn proclaiming the good news of Jesus Christ. It tells of his birth at Bethlehem — not in a royal house, but in a humble stable, the Word made flesh, a light for all; of his death at Calvary, hated by those he came to save, giving his life in lonely suffering on the cross; and of his glorious resurrection on Easter morning, breaking the power of death and hell so that we might share in his victory.</i>	TIS245 — We Have a Gospel to Proclaim (verses 1–4) 这首圣诗宣讲耶稣基督的福音。歌词述说他降生在伯利恒——不是在王宫华夏，而是在简陋的马槽中，道成肉身，成为普世的光；述说他在各各他受死，被他所要拯救的人所恨恶，在十架上孤独受苦、舍命而死；也述说他在复活节清晨荣耀复活，打破死亡与阴间的权势，使我们得以分享他得胜的荣耀。 (中文翻译为初稿，待母语人士校对)
Welcome and Notices — Chris	欢迎与报告 —— Chris
Greeting and Welcome The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. And also with you.	Greeting and Welcome 愿我们主耶稣基督的恩典、 上帝的慈爱、 圣灵的团契， 常与你们众人同在。 也与你同在。 (中文翻译为初稿，待母语人士校对)

Acknowledgement of Country As we gather for worship in Glen Waverley, we acknowledge the Wurundjeri Woiwurrung and Bunurong peoples of the Kulin Nation. And wherever you are on the live stream, take a moment to remember the local first peoples. We honour their Elders past and present, and recognise the continuing connection of Aboriginal and Torres Strait Islander peoples to land, water, community and culture. As we worship the Creator, may we listen with humility to the wisdom, history and living cultures of the First Peoples of this land. May our worship lead us towards justice, respect and reconciliation.	Acknowledgement of Country 我们在格伦韦弗利（Glen Waverley）聚集敬拜之际，谨此致意库林民族（Kulin Nation）的沃伦杰里·沃伊乌隆（Wurundjeri Woiwurrung）与布农隆（Bunurong）族人。也邀请正在收看网络直播的你，花一点时间，纪念你所在之地的原住民。 我们尊敬他们历代及在世的长老（Elders），并承认澳洲原住民及托雷斯海峡岛民与土地、水域、社群和文化之间持续不断的联系。 在我们敬拜创造主之际，愿我们谦卑聆听这片土地上原住民的智慧、历史与仍在延续的文化。愿我们的敬拜引领我们走向公义、尊重与和解。 <i>(中文翻译为初稿，待母语人士校对)</i>
Welcome Welcome to those in the room and those joining us on the livestream. A special welcome and blessing to those who are visiting with us today and to those who are celebrating birthdays this week. Happy Birthday to David Yeo for yesterday — 22nd August (88) — David's family have provided a cake for morning tea.	Welcome 欢迎在场的会众，也欢迎透过网络直播与我们同在的朋友们。 特别欢迎并祝福今天来访的朋友，以及本周庆生的弟兄姊妹。 祝David Yeo昨天（8月22日）88岁生日快乐！David的家为大家预备了茶点蛋糕。 <i>(中文翻译为初稿，待母语人士校对)</i>
Notices Bible Study Trivia Night Child Safe training Special service (including launch of Mission Plan) next week	Notices 查经班 趣味问答之夜 儿童保护培训 下周特别崇拜（包括使命计划发布） <i>(中文翻译为初稿，待母语人士校对)</i>
Bible and Candle — Chris As the Bible is brought into our gathering, we welcome the story of God's love. May its wisdom guide our worship and shape the way we live. In lighting this candle, we remember the light of Christ that shines in every place. May we receive that light and carry it into the world.	Bible and Candle — Chris 当圣经被带入我们的聚会中，我们迎接上帝之爱的故事。愿其中的智慧引导我们的敬拜，塑造我们的生活方式。

	在点燃这支蜡烛之际，我们纪念基督的光照亮每一个地方。愿我们领受这光，并将它带到世界中去。 (中文翻译为初稿，待母语人士校对)
Call to Worship — Chris God calls us to come together in love. We come from many places and many stories. God meets us with kindness and grace. We bring our joys and our worries. Let us praise God with all that we are. We worship God with thankful hearts.	Call to Worship — Chris 上帝呼召我们同心聚集，在爱中相聚。 我们从许多地方、带着许多故事而来。 上帝以慈爱恩慈迎接我们。 我们带来我们的喜乐与忧虑。 让我们全心全意赞美上帝。 我们以感恩的心敬拜上帝。 (中文翻译为初稿，待母语人士校对)
Song of Praise — TIS111 Praise to the Lord, the Almighty (verses 1, 2, 3 & 5) <i>A classic hymn of praise celebrating God as the Almighty King of creation, our health and salvation. It calls all people to draw near in glad adoration, reflecting on how God shelters, sustains and prospers those who trust in him, and inviting all who have life and breath to join in praise.</i>	Song of Praise — TIS111 Praise to the Lord, the Almighty (verses 1, 2, 3 & 5) <i>这是一首经典的赞美诗，颂扬全能的上帝为创造之王，是我们的健康与救恩。诗歌呼召众人欢然前来敬拜，默想上帝如何庇护、扶持并使信靠他的人兴旺，并邀请凡有生命气息的都一同献上赞美。</i> (中文翻译为初稿，待母语人士校对)
Introduction to Theme — Ian This morning we hear and see the story of Moses' birth. We'll look at it once with the children to enjoy what a rollocking good tale it is, and then we'll hear it read to listen for the fine detail of a complex and beautifully told reflection on power and salvation. As we go through it each time, keep an ear out for who acts, and who is acted upon. From where does the courage and faithfulness that facilitates God's salvation arise? It might not be who or where we expect.	Introduction to Theme — Ian 今天早上，我们将透过影片和聆听，一同认识摩西出生的故事。我们会先与孩子们一起观看，享受这个精彩生动的故事；接着，我们会聆听经文的诵读，细细品味这段关于权力与救恩、叙述精巧的深刻反思。在我们每一次经历这故事的过程中，请留意谁在行动，谁又是被行动影响的对象。促成上帝救恩的勇气与信实，究竟从何而来？答案可能出乎我们的意料。 (中文翻译为初稿，待母语人士校对)

Prayers of Adoration and Confession — Chris God of life, we praise you because you make a way where there seems to be no way. You protect the weak, bring hope in dangerous places and work through people the world may overlook. You are present in the quiet courage of ordinary people, in the care of a mother, in the watchfulness of a sister and in every act that protects life. We adore you because your saving love flows like water, bringing life, freedom and new beginnings. Merciful God, we confess that we do not always protect life as you do. We can ignore people who are suffering, stay silent when others are treated unfairly and choose our own comfort instead of standing with those who need help. We sometimes believe that only powerful people can make a difference, and we forget that you work through humble and faithful hearts. Forgive us, God of life. Give us courage to speak, compassion to act and wisdom to know how to help. Make us people who bring your life-giving love to others, through Jesus Christ. Amen.	Prayers of Adoration and Confession — Chris 生命的上帝，我们赞美你，因为你在似乎无路可走之处，为我们开出道路。你保护软弱的人，在危险之地带来盼望，又透过世人常常忽视的人施展作为。你临在于平凡人默默的勇气中，临在于母亲的关怀中，临在于姐妹的守望中，临在于每一个保护生命的行动中。我们敬拜你，因你拯救的爱如水流淌，带来生命、自由与新的开始。 满有怜悯的上帝，我们承认，我们并不总是像你那样保护生命。我们有时忽视受苦的人，在他人受到不公对待时保持沉默，选择自己的舒适，而不是与需要帮助的人同在。我们有时以为只有有权势的人才能带来改变，忘记了你正透过谦卑忠信的心工作。 生命的上帝，求你赦免我们。赐给我们说话的勇气、行动的怜悯，以及知道如何帮助人的智慧。求你使我们成为将你赐生命的爱带给他人的人，藉着耶稣基督的名祷告。阿们。 <i>(中文翻译为初稿，待母语人士校对)</i>
Word of Grace — Chris God's love is at work even through our small and imperfect acts of courage. In Jesus Christ, God meets us with compassion, frees us from our past and calls us to share that same grace with others. Friends, in Jesus Christ, we are forgiven. Thanks be to God.	Word of Grace — Chris 即使透过我们微小而不完全的勇敢行动，上帝的爱仍在运行。在耶稣基督里，上帝以怜悯迎接我们，释放我们脱离过去，并呼召我们将同样的恩典分享给他人。 朋友们，在耶稣基督里，我们蒙了赦免。 感谢上帝。 <i>(中文翻译为初稿，待母语人士校对)</i>
The Peace — Chris שָׁלוֹם (shalom) — sha-LOHM (Hebrew) 平安 (píng'ān) — ping-ahn (Mandarin) Damai — Dah-my (Bahasa Indonesia) சமாதானம் (samāthānam) — sa-maa-dhaa-nam (Tamil) 평화 (pyeonghwa) — pyong-hwa (Korean) سلام (salām) — sah-LAHM (Farsi / Arabic) Kalinaw — Ka-LIN-ore (Visaya — Philippines) Mal — mul (Nuer — South Sudan)	The Peace — Chris שָׁלוֹם (沙龙) —— 希伯来语 平安 (píng'ān) —— 普通话 Damai —— 印尼语 சமாதானம் (沙玛塔南) —— 泰米尔语 평화 (平和) —— 韩语 سلام (萨拉姆) —— 波斯语 / 阿拉伯语

शांति (shanti) — shanti (Hindi — India) The peace of Christ be always with you: and also with you.	Kalinaw —— 维萨亚语 (菲律宾) Mal —— 努埃尔语 (南苏丹) शांति (尚提) —— 印地语 (印度) 愿基督的平安常与你们同在： 也与你同在。 (中文翻译为初稿，待母语人士校对)
With the Children — Chris Video: Baby Moses Stories of the Bible – Saddleback Kids https://www.youtube.com/watch?v=hI9rDikU-FM	With the Children — Chris 影片：《婴儿摩西》 圣经故事系列 — Saddleback Kids儿童版 https://www.youtube.com/watch?v=hI9rDikU-FM (中文翻译为初稿，待母语人士校对)
Song — Lifesaver (Gerry Holmes) <i>A children's song declaring that Jesus is our lifesaver, the saver of the soul. It pictures moments when we find ourselves in deep water, swept out from the beach, or in big trouble — and Jesus is the one who reaches out to save us.</i>	Song — Lifesaver (Gerry Holmes) <i>这是一首儿童诗歌，宣告耶稣是我们的救生员，是灵魂的拯救者。歌词描绘我们身陷深水、被冲离海岸，或遇到大麻烦的时刻——而耶稣正是那位伸手拯救我们的主。</i> (中文翻译为初稿，待母语人士校对)
Bible Readings — Michael Boldiston Exodus 1:8 – 2:10 (NRSVue) 1:8 Now a new king arose over Egypt who did not know Joseph. 9 He said to his people, "Look, the Israelite people are more numerous and more powerful than we. 10 Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." 11 Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. 12 But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. 13 The Egyptians subjected the Israelites to hard servitude 14 and made their lives bitter with hard servitude in mortar and bricks and in every kind of field labor. They were ruthless in all the tasks that they imposed on them. 15 The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, 16 "When you act as midwives to the Hebrew women and see them on the birthstool, if it is a son, kill him, but if it is a daughter, she shall	圣经读经 —— Michael Boldiston 出埃及记 1:8–2:10 (和合本) 1:8 有不认识约瑟的新王起来，治理埃及，9 对他的百姓说，看哪，这以色列民比我们还多，又比我们强盛。10 来吧，我们不如用巧计待他们，恐怕他们多起来，日后若遇什么争战的事，就连合我们的仇敌攻击我们，离开这地去了。11 于是埃及人派督工的辖制他们，加重担苦害他们。他们为法老建造两座积货城，就是比东和兰塞。12 只是越发苦害他们，他们越发多起来，越发蔓延，埃及人就因以色列人愁烦。13 埃及人严严地使以色列人作工，14 使他们因作苦工觉得命苦，无论是和泥，是做砖，是作田间各样的工，在一切的工上都严严地待他们。

live." 17 But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. 18 So the king of Egypt summoned the midwives and said to them, "Why have you done this and allowed the boys to live?" 19 The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them." 20 So God dealt well with the midwives, and the people multiplied and became very strong. 21 And because the midwives feared God, he gave them families. 22 Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall throw into the Nile, but you shall let every daughter live." 2:1 Now a man from the house of Levi went and married a Levite woman. 2 The woman conceived and bore a son, and when she saw that he was a fine baby, she hid him three months. 3 When she could hide him no longer she got a papyrus basket for him and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. 4 His sister stood at a distance, to see what would happen to him. 5 The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. 6 When she opened it, she saw the child. He was crying, and she took pity on him. "This must be one of the Hebrews' children," she said. 7 Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" 8 Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. 9 Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. 10 When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "because," she said, "I drew him out of the water."	15 有希伯来的两个收生婆，一名施弗拉，一名普阿，埃及王对她们说，16 你们为希伯来妇人收生，看她们临盆的时候，若是男孩，就把他杀了，若是女孩，就留她存活。17 但是收生婆敬畏神，不照埃及王的吩咐行，竟存留男孩的性命。18 埃及王召了收生婆来，说，你们为什么作这事，存留男孩的性命呢？19 收生婆对法老说，因为希伯来妇人与埃及妇人不同，希伯来妇人本是健壮的〔原文作：活泼的〕，收生婆还没有到，她们已经生产了。20 神厚待收生婆。以色列人多起来，极其强盛。21 收生婆因为敬畏神，神便叫她们成家室。22 法老吩咐他的众民说，以色列人所生的男孩，你们都要丢在河里，一切的女孩，你们要存留她的性命。 2:1 有一个利未家的人娶了一个利未女子为妻。2 那女人怀孕，生一个儿子，见他俊美，就藏了他三个月，3 后来不能再藏，就取了一个蒲草箱，抹上石漆和石油，将孩子放在里头，把箱子搁在河边的芦荻中。4 孩子的姐姐远远站着，要知道他究竟怎么样。 5 法老的女儿来到河边洗澡，她的使女们在河边行走。她看见箱子在芦荻中，就打发一个婢女拿来。6 她打开箱子，看见那孩子。孩子哭了，她就可怜他，说，这是希伯来人的一个孩子。7 孩子的姐姐对法老的女儿说，我去在希伯来妇人中叫一个奶妈来，为你奶这孩子，可以不可以。8 法老的女儿说，可以。童女就去叫了孩子的母亲来。9 法老的女儿对她说，你把这孩子抱去，为我奶他，我必给你工价。妇人就抱了孩子去奶他。10 孩子渐长，妇人把他带到法老的女儿那里，就作了她的儿子。她给孩子起名叫摩西，意思说，因我把他从水里拉出来。 <i>(中文翻译为初稿，待母语人士校对)</i>
Free Spirit — Upon This Rock https://www.youtube.com/watch?v=n--nZLC7nLE	Free Spirit — Upon This Rock Free Spirit敬拜视频：《这磐石上》(Upon This Rock) https://www.youtube.com/watch?v=n--nZLC7nLE <i>(中文翻译为初稿，待母语人士校对)</i>
Reflection — Ian	证道 —— Ian
May the words...	愿这些话语.....

There is a quotable quote from the international political sphere that has been doing the rounds since January. It goes like this: “We live in the real world — the real world that is governed by strength, that is governed by force, that is governed by power. These are the iron laws of the world since the beginning of time.” Strength. Force. Power. Heard that being quoted lately? I've got three questions: Who said it? Is it true? What does God think about it?	有一句话，从今年一月开始，就一直在国际政治圈里流传。它是这样说的： “我们活在真实的世界里——一个由力量、由武力、由权力所支配的真实世界。这些是自古以来世界的铁律。” 力量。武力。权力。你最近有没有听人引用过这句话？我有三个问题：这是谁说的？这是真的吗？上帝对此又怎么看？
Who made this bold declaration? — anyone know? These are the widely reported words of one of the most powerful men in the world right now, White House Deputy Chief of Staff for Policy, and Homeland Security Advisor, Stephen Miller. He was articulating the guiding principle of the current USA administration in regard to the international order, their approach to foreign affairs. And it is an approach we're seeing played out globally in war and trade and diplomatic relations right now.	是谁说出这番大胆宣言的呢？——有人知道吗？这是当今世界上最有权势的人物之一——白宫政策副幕僚长兼国土安全顾问史蒂芬·米勒（Stephen Miller）广为人知的发言。他所阐述的，正是当前美国政府在国际秩序、外交事务上的指导原则。而这种做法，我们如今正在全球的战争、贸易与外交关系中，——看见它如何上演。
So is it true? Are force, strength and power the iron laws of the real world since the beginning of time? ... Yes? I think that might be a fair observation, mightn't it? History shows that strength, force and power have always shaped borders and trade, war and peace, the rise and fall of empires. The powerful have always sought to impose their strength — “the strong do what they can, and the weak suffer what they must” goes another much older quote that is also doing the rounds at the moment. But does that make it right? Is it a law since the beginning of time that must be obeyed? I wonder what God thinks about that? What is an appropriately Christian approach to this question of power, and the right way to use it? Let's go to ancient Egypt to find out.	那么，这是真的吗？武力、力量与权力，真的是自古以来这个世界的铁律吗？.....是吗？我想，这或许是个公允的观察，不是吗？历史显示，力量、武力与权力，向来塑造着国界与贸易、战争与和平、帝国的兴衰。有权势的人，向来设法施展他们的力量——“强者为所能为，弱者受其所必受”，这是另一句最近也常被引用的更古老的话。但这就使它成为正当的吗？这是一条自古以来就必须遵守的法则吗？我很好奇，上帝对此怎么想？面对权力这个问题，以及如何正当地使用权力，怎样才是恰当的基督徒态度？让我们回到古埃及去寻找答案。
The story of the birth of Moses features a mighty king over a great empire, Pharaoh the emperor of Egypt. And he is very unhappy today, because of all the immigrants. “Look,” he says, “the Israelite people are more numerous and more powerful than we are. At the rate they're breeding they'll soon replace us here in our own land!” So he enslaves them and forces them to do all the dirty, difficult work that the Egyptians themselves don't want to do. [I suspect if you ended up in a nursing home in Egypt at that time, all the staff would be Israelites.] But, says the story, the more they were oppressed, the more they multiplied and spread. Enslaving them is not working for Pharaoh. And so he moves directly to genocide — kill all their sons, only let	摩西出生的故事，主角是一位统治着强大帝国的君王——埃及法老。而今天，他非常不高兴，因为那些“移民”。他说：“看哪，以色列百姓比我们还多，还强盛。照他们繁衍的速度，用不了多久，他们就要在我们自己的土地上取代我们了！”于是他奴役他们，强迫他们做一切埃及人自己不愿做的又脏又累的活。〔我猜，若是那个时代的埃及有养老院，里面的工作人员大概全都是以色列人。〕但故事告诉我们，他们越是受压迫，就越发繁衍增多。奴役他们，对法老不管用。于是他直接转向种族灭绝——杀掉他们所有的儿

their daughters live. That should work, because you know, strength, force, power, iron law since the beginning of time.	子，只留下女儿。这应该会奏效吧，毕竟，力量、武力、权力，自古以来的铁律嘛。
This story about mighty Pharaoh is laced with irony. Irony is saying the opposite of what you mean, right?— and narrative irony is when the opposite happens to what a character in a story intends. Pharaoh's attempts to undermine Israel's future keep producing the opposite result. And it all hinges on the actions of women. Notice, this is a story about women. Only two men are mentioned in it, and they remain unnamed — Pharaoh is one and the other is Moses' father who gets half a verse in which he is little more than a sperm donor before disappearing from the story.	这个关于大能法老的故事，处处透着讽刺。讽刺，就是说的和意思正好相反，对吧？——而叙事上的讽刺，则是指故事中人物的意图，最终导致了恰恰相反的结果。法老一心想要摧毁以色列的未来，结果却一再适得其反。而这一切，都系于女性的行动。请注意，这其实是一个关于女性的故事。故事里只提到两个男人，而且都没有名字——一个是法老，另一个是摩西的父亲，他只得到半节经文的篇幅，几乎只是个“提供精子的人”，随后就从故事中消失了。
It is the women who feature, starting with the two midwives, Shiphrah and Puah — they are named alongside Pharaoh who remains unnamed. And by the way, that means we don't know which historical pharaoh is being referred to here — there is great scholarly debate about who it might be, but in the story as it is told, his anonymity is part of the point. It makes him a stereotype, a stock figure — the arrogant tyrant — and we are therefore freed to project onto him any other arrogant tyrant we might happen to know.	真正的主角是女性，首先是两位收生婆，施弗拉和普阿——她们在故事中被赋予姓名，与始终无名的法老形成对比。顺带一提，这也意味着我们并不知道这里所指的究竟是哪一位历史上的法老——学者们对此争论已久，但在这个故事的叙述方式里，他的匿名本身就是重点所在。这使他成了一个典型、一个刻板形象——那个傲慢的暴君——因此，我们大可以把我们所认识的任何一个傲慢暴君，投射到他身上。
Shiphrah and Puah, the two midwives tasked with killing Hebrew babies, are little people next to the great king, but they have names in this story and he does not — and they disobey and undermine him: “Oops, sorry Pharaoh, the boys pop out before we get there — you know these Hebrew women, the babies just fall out them, we can't help it if we are not there in time to murder them for you.”	施弗拉和普阿，这两位被指派去杀害希伯来婴孩的收生婆，在这位大君王面前不过是渺小的小人物，但在这个故事里，她们有名字，而他却没有——她们违抗他，暗中破坏他的命令：“哎呀，抱歉了，法老，我们还没赶到，男婴就已经生出来了——你也知道这些希伯来妇人，孩子说生就生，我们要是没能及时赶到替你杀掉他们，那也没办法呀。”
Why on earth do these women risk their lives crossing Pharaoh like that — Pharaoh with all his strength and force and power? The story spells the answer out for us: because the midwives feared God they didn't do as the king of Egypt commanded them... So God dealt well with the midwives and because they feared God he gave them families, while the Hebrews multiplied and became very strong.	这些女人到底为什么甘愿冒着生命危险，去违抗拥有一切力量、武力与权力的法老呢？故事把答案清楚地告诉了我们：因为收生婆敬畏神，她们没有照埃及王所吩咐的去做……于是神厚待这些收生婆，又因她们敬畏神，就使她们成立家室，而希伯来人也繁衍增多，极其强盛。

So I think we can safely say that in this one isolated instance, God takes the side of the vulnerable, weak and powerless — marginalised slaves — and works salvation through humble, defenceless, overlooked figures — women in this case — overcoming the strength, force and power of the mighty from below. I wonder if this will be a pattern we are going to see repeated?	所以我想，我们可以有把握地说，至少在这一个具体的例子中，上帝站在了脆弱、软弱、无权无势的一方——被边缘化的奴隶——并且透过谦卑、无力自保、被人忽视的角色——在这里是女性——施行拯救，从卑微处胜过了当权者的力量、武力与权势。我很好奇，这会不会是一个将要一再重演的模式呢？
Spoiler alert, yes it sure is — turns out it is one of the main themes of the whole bible. It is going to repeat all the way through until we get to humble Jesus of Nazareth and see him crucified by worldly strength, force and power. But amazingly, that will not be the end of his story. No, because on the third day after his death, the iron laws of strength, force and power are overturned forever.	剧透一下，答案是肯定的——事实证明，这正是整本圣经的核心主题之一。这个模式会不断重演，一路延续到谦卑的拿撒勒人耶稣身上，我们将看到他被世俗的力量、武力与权势钉上十字架。但令人惊叹的是，那并不是他故事的终点。不，因为在他死后的第三天，力量、武力与权力的铁律，被永远地推翻了。
But back to ancient Egypt and the narrative irony afflicting Pharaoh. As the story goes on he decides to double down on the whole infanticide thing, despite the fact that up till now, it has been producing the opposite result to what he intended. He decrees, “Drown the Hebrew's sons in the river Nile, but let their daughters live, because what harm could daughters possibly do, useless, weak and powerless as they are? I mean, daughters... it's not as if they would ever dare undermine my authority or defy my strength, force and power — iron law since the beginning of time.”	但让我们回到古埃及，回到那缠绕着法老的叙事讽刺。故事继续发展，他决定在杀婴这件事上变本加厉，尽管到目前为止，这样做产生的一直是与他所期望的恰恰相反的结果。他下令：“把希伯来人的儿子都扔进尼罗河淹死，但让女儿们存活，因为女儿们能有什么害处呢？她们不是又软弱又无用又无权无势吗？我是说，女儿们.....她们哪里敢违抗我的权威，挑战我的力量、武力与权势——这可是自古以来的铁律啊。”
Well, Friends, it turns out that Pharaoh has a daughter himself. And observe the layers of irony slathered on to the story as she enters it. We meet her bathing in the river Nile, the same river in which Hebrew sons are being drowned, and upon which a certain newborn boy has been floated in a basket. Pharaoh's chosen channel of death, is now where the waters of life and salvation flow.	然而，朋友们，法老自己竟也有一个女儿。请注意，当她登场时，这个故事又被裹上了一层又一层的讽刺。我们初次见到她，正是在尼罗河中沐浴——正是那条希伯来人儿子被溺死的河，也正是那条如今漂着一个新生男婴之篮子的河。法老所选定的死亡通道，如今却成了生命与救恩的水流所在。
The daughter of Pharaoh comes down to the river, sees the child, hears his cries and takes pity on him, she shows him compassion, and draws him out of the water, caring for his needs with the ironic help of the child's sister and mother who is paid from Pharaoh's own budget to nurse her own son, the saviour to be, the coming nemesis of Egypt.	法老的女儿来到河边，看见了这个孩子，听见他的哭声，就动了怜悯之心。她向他施以怜恤，把他从水中拉了出来，并且——极具讽刺意味的是——在孩子姐姐和母亲的帮助下照顾他的需要；而这位母亲，竟是用法老自己的预

	算，被雇来哺乳自己的亲生儿子——这位未来的拯救者，即将成为埃及命运的克星。
The Egyptian Princess's actions towards this forbidden baby actually mirror God's own actions toward Israel later in the story. God will say to the adult Moses: Exodus 3:7-8 (NRSVue) “I have seen the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, [I have compassion for them] and I have come down to deliver them from the Egyptians.” — to draw them out of Egypt just as Pharaoh's daughter drew the baby from the water in his floating basket. Yes, irony upon irony, a member of the Egyptian royal family, an enemy of Israel, mirrors God, offering salvation, and thereby undermining the might of Pharaoh. Daughters, eh?	这位埃及公主对这个“违禁”婴儿的所作所为，其实正映照出上帝日后对以色列所要施行的作为。上帝后来会对成年后的摩西说（出埃及记3:7-8，NRSVue）：“我已经看见我百姓在埃及所受的困苦，听见他们因受督工者的辖制所发的哀声；我原知道他们的痛苦，〔我为他们动了怜悯之心〕，我下来是要救他们脱离埃及人的手。”——要把他们从埃及“拉出来”，正如法老的女儿把那婴儿从漂浮的篮子、从水中拉出来一样。是的，讽刺上加讽刺，一位埃及王室成员，以色列的敌人，竟映照出上帝的作为，施行拯救，从而颠覆了法老的权势。女儿们，啊。
I'm starting to think that we humans should be very careful about exercising imperial power, about using force to colonise others, about trusting strength of arms to get our way. Because we risk finding ourselves the victims of divine irony like Pharaoh. We need to make sure we are aligning ourselves with the daughters in this story — that we are on the right side of the divine irony that works salvation through those with no obvious real world power.	我开始觉得，我们人类在施展帝国式权力、以武力殖民他人、倚仗兵力强权行事时，实在应当格外谨慎。因为我们很可能会像法老一样，沦为神圣讽刺的受害者。我们需要确保自己与故事中的这些“女儿们”站在同一边——确保我们站在那神圣讽刺的正确一方，那藉着看似毫无世俗权力之人施行拯救的一方。
Now I suspect that none of us here have the strength, force and power of a Pharaoh. But nor are most of us oppressed in the way the Hebrew slaves are by Pharaoh. Certainly some of us are members of currently persecuted minority groups — immigrants and trans people for example — but on the whole, this story doesn't seem to be directly applicable to most us.	我猜，在座的各位，大概都没有法老那样的力量、武力与权势。但我们大多数人，也没有像希伯来奴隶那样，遭受法老式的压迫。当然，我们当中确实有人属于当前正受迫害的少数群体——比如移民和跨性别者——但总体而言，这个故事似乎并不能直接套用在我们大多数人身上。
But I think there is nonetheless a clear call in it for people who profess faith in this God, the God of Moses and the God of Jesus — I think there is a clear call for us to align ourselves with those who are marginalised and persecuted, and even to intentionally look for ways to undermine the powerful when they use strength and force in corrupt, violent and unjust ways as Pharaoh does, and as we see many powerful leaders doing in our	但我仍然认为，这个故事对那些宣称信靠这位上帝——摩西的上帝、耶稣的上帝——的人，发出了明确的呼召——我认为，这是在明确地呼召我们，去与那些被边缘化、被迫害的人站在一起，甚至要主动地寻找方法，去颠覆那些像法老一样、以腐败、暴力与不义的方式施展力量与武力的当权者——正

world today. I think it is part of being Christian to seek to undermine such power.	如我们今天在世界上许多有权有势的领袖身上所看到的那样。我认为，寻求颠覆这样的权力，正是作基督徒的一部分。
But there's more, when Moses' mother floats him on the river — Pharaoh's river of death, which she turns into the waters of life — when she floats him there, the same word is used for his basket as is used for Noah's Ark. The old King James Version spells it out like this: His mother took for him an ark of bulrushes, and daubed it with pitch, and put the child therein (Exodus 2:3 — KJV) — an ark of bulrushes.	但故事还不止于此。当摩西的母亲把他放在河上漂流时——那是法老用来带来死亡的河，她却将它变成了生命之水——她所用的那个“篮子”，在原文里，与挪亚方舟所用的词，竟是同一个字。古老的英王钦定本（KJV）是这样直白地翻译的：“他母亲为他取了一个蒲草方舟，抹上石漆和石油，将孩子放在其中”（出埃及记2:3，钦定本）——一个蒲草做的方舟。
You see, like Noah, this baby is chosen by God to preserve, restore and carry forward the life of God's good creation through the destructive waters of chaos. The story of Moses's birth, therefore, is not just about rescuing the enslaved from the powers of oppression — it is about that — but this rescue, this salvation, also has cosmic significance. It serves to help bring about the kind of world God is creating, redeeming and sustaining.	你看，正如挪亚一样，这个婴孩被上帝拣选，要在混沌的、具有毁灭性的洪水之中，保存、恢复并延续上帝美好创造的生命。因此，摩西出生的故事，不仅仅是关于把受奴役者从压迫权势中拯救出来——虽然它确实是这样——但这拯救、这救恩，同时也具有宇宙性的意义。它有助于成就上帝正在创造、救赎并维系着的那种世界。
And that is a real world where there is no iron law of strength, force and power, certainly not from the beginning of time.	而那是一个真实的世界，在那里，并不存在什么力量、武力与权力的铁律——从来都不曾有过，自古以来都不曾有过。
No, from the beginning, God has sought only to grow the goodness of creation, and Moses is part of that growth. He is born not simply to rescue one people, but through them to keep that river of life flowing for all people, for the whole earth all its creatures, for the entire universe, for all time.	不，从起初开始，上帝所寻求的，唯有使创造中的良善不断生长，而摩西正是这生长的一部分。他的出生，不只是为了拯救一个民族，更是要藉着这个民族，使那生命之河，为万民、为全地及其一切受造物、为整个宇宙、直到永远，持续流淌不息。
The actual iron law from the beginning of time is flourishing life, compassionate love, and healing peace for all. Today we see it floating in a basket on a river. One day we will see it lying in a manger in Bethlehem. So that every day we may live the love that raises up the lowly, brings down the powerful, and makes all things new again.	真正自古以来的铁律，是万物的丰盛生命、满有怜悯的爱，以及使人得医治的平安，且是为着所有人的。今天，我们看见它漂浮在河上的篮子里。有一天，我们将看见它躺在伯利恒的马槽里。愿我们天天都能活出这样的爱——那使卑微者被高举、使掌权者被降卑、又使万物更新的爱。

Let's live that love. In the name of Christ. Amen.	让我们活出这样的爱。 奉基督的名。阿们。
Offering Song — TIS621 O God of Every Nation (tune Wolvercote) <i>A hymn asking God to redeem every nation and race, and to heal a world torn apart by hatred and fear. It prays for deliverance from the pursuit of wealth and power, from trust in weapons of destruction, and from pride of race and status. It asks God to strengthen those who labour for peace, sustaining them through fear and dread of war, and looks forward to the day when war ceases, hatred and division give way to love and peace, and Christ reigns victorious in truth and justice.</i>	Offering Song — TIS621 O God of Every Nation (tune Wolvercote) <i>这首圣诗祈求上帝救赎万国万族，医治这个被仇恨与恐惧撕裂的世界。诗歌祈求脱离对财富与权力的追逐、对毁灭性武力的倚靠，以及种族与地位的骄傲。诗歌求上帝坚固一切为和平劳苦的人，在对战争的恐惧与忧虑中扶持他们，并展望战争止息、仇恨与分裂让位于爱与和平、基督在真理与公义中得胜掌权的那日来临。</i> <i>(中文翻译为初稿，待母语人士校对)</i>
Offering Dedication — Ian We bless you, Lord God, creator of the world; from you every good and perfect gift comes. Accept these offerings of ours as first fruits of our love and gratitude, and enable us to give ourselves wholly in the life of your kingdom; through Jesus Christ our Lord. Amen.	Offering Dedication — Ian 主上帝，世界的创造者，我们称颂你；一切美善纯全的恩赐都从你而来。求你悦纳我们的奉献，作为我们爱与感恩的初熟果子，并使我们能够在你的国度的生命中，将自己完全献上；藉着我们的主耶稣基督。阿们。 <i>(中文翻译为初稿，待母语人士校对)</i>
Prayers of the People — Ross Mackinnon	代祷 —— Ross Mackinnon
Sending Song — The River Is Here (Andy Park) <i>A song celebrating the river of God flowing down from the mountain, through valleys and fields, bringing refreshing wherever it goes. It describes the river as teeming with life, reviving all who touch it, and pictures the gathered people dancing, laughing and giving praise as they draw near to the presence of the Lord.</i>	Sending Song — The River Is Here (Andy Park) <i>这首诗歌歌颂从山上流下的上帝之河，穿越山谷与田野，所到之处带来滋润。诗歌描绘这河充满生命，使凡触及它的人得着复兴，并描绘会众在靠近主的同在之际，一同起舞、欢笑、献上赞美。</i> <i>(中文翻译为初稿，待母语人士校对)</i>
Blessing and Sending — Ian This week, may the courage of midwives, the watchfulness of a sister, the compassion of a daughter, take hold of you, and turn you toward the saving power of God, in the ordinary and the overlooked, working from below, and among us.	Blessing and Sending — Ian 愿这一周，收生婆的勇气、 姐姐的守望、 女儿的怜悯， 紧紧抓住你，使你转向

Go in peace, with the blessing of God, Source, Word and Breath of life and love. In the name of Christ. Amen.	上帝拯救的大能—— 那在平凡与被忽视之处、 从卑微中、在我们中间运行的大能。 平安地去吧， 带着上帝的祝福同行， 祂是生命与爱的源头、道与气息。 奉基督的名。 阿们。 <i>(中文翻译为初稿，待母语人士校对)</i>
Musicians Organist: Matthew Boldiston Band Leader: Mirini Lang Woodwind: Martin Wojak Guitar: David Fraser Singers: Vida Foo, Yan Emms	Musicians 风琴手: Matthew Boldiston 乐队负责人: Mirini Lang 木管乐器: Martin Wojak 吉他: David Fraser 歌手: Vida Foo, Yan Emms <i>(中文翻译为初稿，待母语人士校对)</i>
Rosters Door Stewards: Iris Pang, Glyn Howells Sound: Nathan Wojak	Rosters 招待: Iris Pang, Glyn Howells 音响: Nathan Wojak <i>(中文翻译为初稿，待母语人士校对)</i>