

Order of Service — 13 September 2026	崇拜程序 — 2026年9月13日
Prelude	序乐
Living Waters Keith & Kristyn Getty Songwriters: Martin J. Nystrom / Ed Cash / Kristyn Getty	活水 Keith & Kristyn Getty 词曲: Martin J. Nystrom / Ed Cash / Kristyn Getty
<i>Lyrics are copyrighted and are not reproduced here. Summary below.</i>	<i>(因版权限制, 歌词以摘要代替。)</i>
An invitation to the thirsty, empty, tired and broken to come and drink from Christ's living waters found at the cross, laying down the old self to rise renewed. The song pictures a river of mercy and love flowing from the city of God, bringing joy, secure hope, healing, and vast, boundless love and forgiveness, and calls all to praise the Lord of Living Waters.	这首诗歌邀请一切干渴、空虚、疲惫、破碎的人来到十字架前, 畅饮基督所赐的活水, 放下旧我、在活水中得着复活的新生命。歌词描绘一条满有怜悯与爱的河流, 从上帝的城中流出, 带来喜乐、稳固的盼望、医治, 以及浩大无边的爱与赦免, 呼召众人一同赞美这位活水的主。
Welcome and Notices Chris	欢迎与报告 Chris
Greeting and Welcome	问安与欢迎
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.	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。
Acknowledgement of Country	原住民致意

As we gather today during this 2026 Season of Creation, we acknowledge the Traditional Custodians of the land, skies, and waterways on which we meet – the Wurundjeri-Woiwurrung and Bunurong peoples of the Kulin Nation and the various lands of those joining us via livestream. We honor their thousands of years of sacred stewardship, caring for the country that sustains us all. As we pray and act together this season, we commit ourselves to the ongoing journey of reconciliation, learning from Indigenous voices to better love, safeguard, and restore the living waters and sacred creation we all share.	今天，在2026年“创造季”期间聚会，我们承认我们所在的土地、天空与水域的传统守护者——库林民族（Kulin Nation）的沃伦哲里 - 沃伊沃隆（Wurundjeri-Woiwurrung）与本纳隆（Bunurong）族人，以及透过网络直播与我们同聚之人所在各处土地的原居民。我们尊敬他们数千年来对这滋养我们众人的土地所付出的神圣守护。 在这个季节里，当我们一同祈祷、一同行动时，我们委身于持续不断的和解之路，从原住民的声音中学习，以更好地爱护、保护并恢复我们共享的活水与神圣的创造。
Welcome	欢迎辞
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.	欢迎在场的各位，也欢迎透过网络直播与我们同聚的朋友们。 特别欢迎并祝福今天来到我们中间的访客，以及本周庆祝生日的弟兄姊妹。
Notices	报告事项
Workshop to explore Mission Plan together. After worship on [date] Fete	共同探讨事工计划的工作坊，将于[日期]崇拜后举行 园游会（Fete）
Call to Worship Chris	宣召 Chris
In the beginning, the Spirit of God hovered over the waters. And God called them good. Come Holy Spirit and cleanse the waters. The prophet saw a river flowing from the Temple, and wherever the river flowed, everything lived.	太初，上帝的灵运行在水面上。 上帝看这一切都是好的。 圣灵啊，求你来，洁净这水。

Come Holy Spirit and renew the face of the Earth. Jesus cried out, “Let anyone who is thirsty come to me... Out of the believer’s heart shall flow rivers of living water.” Come, Holy Spirit and heal your people.	先知看见一条河从圣殿中流出， 这河流到之处，一切都得存活。 圣灵啊，求你来，更新大地的面貌。 耶稣呼喊说：“人若渴了，可以到我这里来..... 从信祂之人的心中，要流出活水的江河来。” 圣灵啊，求你来，医治你的百姓。
Gathering Song	会众诗歌
TIS 494 – In water we grow (tune TIS 188 HANOVER) Words: Brian Wren	TIS 494 - 在水中我们成长 (曲调 TIS 188 HANOVER) 词: Brian Wren
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A meditation on the many meanings of water in the life of faith: water as the womb's safety, water as washing away the trouble of each day, water as dying and rising with Christ in baptism, and water as the flow of life sustaining body and soul. Each verse ends by praising God as the source of new birth who waters the earth.	这首诗歌默想水在信仰生命中的多重意义：水如同母腹中的安稳，水洗净每日的烦扰与忧虑，水象征在洗礼中与基督同死同复活，水也是滋养身心、维系生命的活流。每节末了都赞美上帝是新生命的源头，浇灌大地。
Introduction to Theme Ian	主题引言 Ian
Prayers of Adoration and Confession Chris	崇拜与认罪祷告 Chris
Holy God, whose Spirit hovered over the waters at the beginning,	圣哉上帝，太初之时， 你的灵运行在水面之上，

we gather as part of your community
of all creation, thirsty for your grace.

We give thanks for the gift of water,
the veins of our common home,
that sustains the cedar and the whale,
the pasture and the city.

We are grateful for the local waters
that nourish our homelands
and our fellow creatures.

We give thanks
that in your well-watered garden,
every drop is a sacred testament
to your love.

Yet, we confess that we have treated this gift as a mere commodity.
We have choked the seas with our waste
and watched the warming tides rise in judgment.

We lament the cracked earth of the drought-stricken
and the salty tears of the climate refugee.

Melt our frozen hearts, O God, and let the waters of repentance flow.

Lord of all Life, you promised that wherever the river flows, everything shall live.
Stir in us a calling to care for the waters — to protect the watershed,
defend the rights of water, and honor the dignity of the thirsty.

May your Word be a spring within us,
gushing forth for the healing of the nations.

我们今日聚集，作为你所造万物群体的一份子，
渴慕你的恩典。

我们感谢你赐下水这份礼物，
它是我们共同家园的血脉，
滋养着雪松与鲸鱼，
牧场与城市。

我们感恩本地的水源，
滋润我们的家乡，
也滋养与我们同住的万物生灵。

我们感谢，
在你那水源丰沛的园中，
每一滴水都是
你的爱的神圣印记。

然而，我们承认，我们将这份恩赐仅仅当作商品对待。
我们用垃圾污染了海洋，
眼看着变暖的潮水如审判般上涨。

我们为干旱之地龟裂的土壤哀恸，
也为气候难民咸涩的泪水哀恸。

上帝啊，求你融化我们冰冷的心，让悔改的活水流淌。

In the name of Christ, our source of living water. Amen	生命之主，你曾应许，河流所到之处，万物都必存活。 求你在我们心中激起看顾水源的呼召——守护流域， 捍卫水的权利，尊重干渴者的尊严。 愿你的道成为我们里面的泉源， 涌流出来，医治万国。 奉基督的名祷告，我们活水的源头。 阿们
Word of Grace Chris	恩典的话语 Chris
God's mercy flows like living water. (Water is poured into the font.) The love of God, incarnate in Jesus who spoke to troubled waters, forgives us and calms our hearts so that justice may flow to all the dry places in our lives. (Water is generously sprinkled onto the people, reminding us of our baptism.) In the name of Christ, may this grace free us to follow and proclaim the good news of the healing of all creation.	上帝的怜悯如活水般流淌。 (水被倒入洗礼盆中) 上帝的爱，在耶稣里道成肉身， 祂曾对波涛汹涌的水说话， 如今赦免我们，平静我们的心， 使公义得以流入 我们生命中一切干涸之处。 (水被慷慨地洒在会众身上，提醒我们所受的洗礼) 奉基督的名，

Hear Christ's word of grace to us, "Your sin is forgiven!" Thanks be to God!	愿这恩典释放我们，去跟随 并传扬这全备创造得医治的 好消息。 请听基督向我们所说恩典的话语： “你的罪赦免了！” 感谢上帝！
The Peace Chris	互道平安 Chris
shālôm (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) शांति (shanti) — shanti (Hindi — India) The peace of Christ be always with you: and also with you.	shālôm (shalom) — sha-LOHM (希伯来语) 平安 (píng' ān) — ping-ahn (普通话) Damai — Dah-my (印尼语) சமாதானம் (samāthānam) — sa-maa-dhaa-nam (泰米尔语) 평화 (pyeonghwa) — pyong-hwa (韩语) سلام (salām) — sah-LAHM (波斯语 / 阿拉伯语) Kalinaw — Ka-LIN-ore (菲律宾维萨亚语) Mal — mul (南苏丹努尔语) शांति (shanti) — shanti (印地语 - 印度) 愿基督的平安常与你们同在： 也与你同在。
Bible Reading – Exodus 14:19-31 Ross Mackinnon	圣经读经 - 出埃及记 14:19-31

	Ross Mackinnon 19 The angel of God who was going before the Israelite army moved and went behind them, and the pillar of cloud moved from in front of them and took its place behind them. 20 It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. 21 Then Moses stretched out his hand over the sea. The LORD drove the sea back by a strong east wind all night and turned the sea into dry land, and the waters were divided. 22 The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. 23 The Egyptians pursued and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. 24 At the morning watch the LORD, in the pillar of fire and cloud, looked down on the Egyptian army and threw the Egyptian army into a panic. 25 He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the LORD is fighting for them against Egypt." 26 Then the LORD said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." 27 So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the LORD tossed the Egyptians into the sea. 28 The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. 29 But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. 30 Thus the LORD saved Israel that day from the Egyptians, and Israel saw the Egyptians dead on the seashore. 31 Israel saw the great work that the LORD did against the Egyptians. So the people feared the LORD and believed in the LORD and in his servant Moses. For these words of wisdom and for Christ the living Word Thanks be to God
With the Children Chris	
Song	儿童时间 Chris 19 在以色列营前行走神的使者，转到他们后边去；云柱也从他们前边转到他们后边立住。20 在埃及营和以色列营中间有云柱，一边黑暗，一边发光，终夜两下不得相近。 21 摩西向海伸杖，耶和华便用大东风，使海水一夜退去，水便分开，海就成了干地。22 以色列人下海中走干地，水在他们的左右作了墙垣。23 埃及人追赶他们，法老一切的马匹、车辆、马兵都跟着下到海中。24 到了晨更的时候，耶和华从云火柱中向埃及的军兵观看，使埃及的军兵混乱了，25 又使他们的车轮脱落，难以行走，以致埃及人说：“我们从以色列人面前逃跑吧，因耶和华为他们攻击我们了。” 26 耶和华对摩西说：“你向海伸杖，叫水仍合在埃及人并他们的车辆、马兵身上。” 27 摩西就向海伸杖，到了天一亮，海水仍旧复原。埃及人避水逃跑的时候，耶和华把他们推翻在海中，28 水就回流，淹没了车辆和马兵。那些跟着以色列人下海法老的全军，连一个也没有剩下。29 以色列人却在海中走干地，水在他们的左右作了墙垣。 30 当日，耶和华这样拯救以色列人脱离埃及人的手，以色列人看见埃及人的死尸都在海边了。31 以色列人看见耶和华向埃及人所行的大事，就敬畏耶和华，又信服他和他的仆人摩西。 感谢这智慧的话语，感谢基督，那活的道。 感谢上帝！

TIS 585 – I heard the voice of Jesus say

Words: Horatius Bonar (1846) — public domain

I heard the voice of Jesus say,
“Come unto me and rest;
lay down, O weary one, lay down
your head upon my breast.”

I came to Jesus as I was,
so weary and worn and sad;
I found in him a resting place,
and he has made me glad.

I heard the voice of Jesus say,
“Behold, I freely give
the living water; thirsty one,
stoop down and drink, and live.”
I came to Jesus, and I drank
of that life-giving stream;
my thirst was quenched, my soul revived,
and now I live in him.

I heard the voice of Jesus say,
“I am this dark world’s light;
look unto me, your morn shall rise,
and all your day be bright.”
I looked to Jesus, and I found
in him my Star, my Sun;
and in that light of life I’ll walk
till travelling days are done.

TIS 585 - 我听见耶稣的声音说

词：Horatius Bonar（1846年） — 属公共领域

我听见耶稣的声音说：

“到我这里来安息；
疲乏的人哪，放下重担，
将头枕在我胸前。”

我照本相来到耶稣面前，
疲惫、憔悴、忧伤；
在祂里面寻得安息之处，
祂使我心里欢畅。

我听见耶稣的声音说：

“看哪，我白白赐下
这活水；干渴的人哪，
俯身来喝，就必存活。”

我来到耶稣那里，畅饮
那赐生命的活泉；
我的干渴得以止息，灵魂苏醒，
如今我活在祂里面。

我听见耶稣的声音说：

“我是这黑暗世界的光；
仰望我，你的清晨必要来到，
你的白日必要明亮。”

	我仰望耶稣，在祂里面 寻见我的晨星、我的太阳； 我要在这生命之光中行走， 直到我旅程的日子完成。
Gospel Readings Ross Mackinnon	福音书读经 Ross Mackinnon
Matthew 8:23-27	马太福音 8:23-27
23 And when he got into the boat, his disciples followed him. 24 A gale arose on the lake, so great that the boat was being swamped by the waves; but he was asleep. 25 And they went and woke him up, saying, 'Lord, save us! We are perishing!' 26 And he said to them, 'Why are you afraid, you of little faith?' Then he got up and rebuked the winds and the sea; and there was a dead calm. 27 They were amazed, saying, 'What sort of man is this, that even the winds and the sea obey him?'	23 耶稣上了船，门徒跟着他。24 海里忽然起了暴风，甚至船被波浪掩盖；耶稣却睡着了。25 门徒来叫醒了他，说：“主啊，救我们，我们丧命啦！”26 耶稣说：“你们这小信的人哪，为什么胆怯呢？”于是起来，斥责风和海，风和海就大大地平静了。27 众人希奇，说：“这是怎样的人？连风和海也听从他了！”
Matthew 27:50-54	马太福音 27:50-54
50 Then Jesus cried again with a loud voice and breathed his last. 51 At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. 52 The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. 53 After his resurrection they came out of the tombs and entered the holy city and appeared to many. 54 Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!" For these words of wisdom and for Christ the living Word Thanks be to God	50 耶稣又大声喊叫，气就断了。51 忽然，殿里的幔子从上到下裂为两半，地也震动，磐石也崩裂，52 坟墓也开了，已睡圣徒的身体多有起来的。53 到耶稣复活以后，他们从坟墓里出来，进了圣城，向许多人显现。54 百夫长和一同看守耶稣的人看见地震并所经历的事，就极其害怕，说：“这真是神的儿子了！” 感谢这智慧的话语，感谢基督，那活的道。 感谢上帝！
Reflection Ian	证道 Ian

Living Water, New Creation	活水，新造
Spirit of God, speak to us now, not only through those words of scripture that effortlessly inspire us, but also through those that upset our spiritual equilibrium. Speak, Holy One, your servants are listening. Amen	上帝的灵啊，此刻求你向我们说话——不但藉着那些轻易感动我们的经文，也藉着那些搅动我们属灵平衡的经文向我们说话。圣者啊，求你说话，你的仆人在此聆听。阿们
Friends, there is living water flowing with great gusto in our reading from Exodus today. The waters of the Red Sea are moving all over the place, being blown by a mighty wind up into walls to allow the Israelites to pass, then flooding back down again to destroy the Egyptians. For the LORD said to Moses, "... I will harden the hearts of the Egyptians so that they will go [into the Red Sea after the Israelites]; and so I will gain glory for myself over Pharaoh and all his army..." [14:17] And so it happens. God kills them all with living water.	朋友们，今天出埃及记的经文中，活水正汹涌澎湃地流动着。红海的水被一阵大风吹得四处翻腾，堆成墙垣，让以色列人得以通过，随后又倾泻而下，淹没埃及人。因为耶和华曾对摩西说：“.....我要使埃及人的心刚硬，他们就跟着下去；我要在法老和他的全军身上得荣耀.....”〔14:17〕事情就这样发生了。上帝用活水将他们全数杀灭。
In the wake of the horrific images we have seen recently from the devastating flood in Nepal and Tibet I find this story confronting to say the least. Here is a God who drowns the enemies of Israel. I struggle with the violence of it, and I struggle because these verses make God sound like a heavenly version of Pharaoh himself – Pharaoh who drowns the newborn children of Israel in the river Nile. Is God just another vain, glory seeking king using power violently in support of one group of people over another? Have the Israelites only exchanged one murderous tyrant, Pharaoh, for a better one, the LORD, Yahweh, whose killing is done for them rather than to them?	最近我们目睹了尼泊尔与西藏毁灭性洪灾的惨烈画面，在这样的背景下，这个故事让我感到十分冲击，甚至可说是令人不安。这里的上帝，竟然淹死了以色列的敌人。我难以承受这种暴力，也难以释怀，因为这些经文让上帝听起来像是天上版本的法老——那个曾把以色列初生婴孩淹死在尼罗河中的法老。难道上帝也不过是另一个虚荣、追求荣耀的君王，用暴力扶持一群人、打压另一群人吗？以色列人是否只是用一个杀人的暴君法老，换来了另一个更好的暴君——耶和华上帝，只是这一次杀戮是为他们而行，而不是加诸在他们身上？
What do we do with stories like this? How do we make sense of them? — stories about God killing people? Should we just leave them out, avoid them, and focus on the nicer parts of the bible? There are many passages, like this one, that jar with our modern sensibilities, that show us a picture of God that alienates or offends us. And I worry when Xns focus too much on this idea of God, this violent all powerful God who takes sides with one group of people over another — I worry they could end up on the kind of path that extremists follow — those who take licence from their scriptures to act with violent hate, thinking God condones it, even demands it.	面对这样的故事，我们该怎么办？我们该如何理解——上帝杀人的故事？我们是否该干脆略过、避而不谈，只专注圣经中比较讨喜的部分？圣经中有许多像这样的经文，与我们现代的情感相抵触，呈现出一幅令我们感到疏离甚至冒犯的上帝形象。我担心，当基督徒过度专注于这种上帝形象——一位暴力的、全能的、偏袒一方压制另一方的上帝——我担心他们可能会走上极端主义者的道路：那些自认经文授权他们以暴力仇恨行事的人，认为上帝纵容、甚至要求这样做。
People like Khaled al-Berry whose story I found on the Forgiveness Project website — a place I go to weep over the power of grace to transform lives. Look it up if you haven't come across it before (just google The Forgiveness Project) — you'll find there an amazing collection of stories about radical life changing forgiveness from different nations and faiths. Kaled's story is one of them.	就像哈立德·阿尔 - 贝里 (Khaled al-Berry) 这样的人物——我是在“宽恕计划” (The Forgiveness Project) 网站上读到他的故事的，那是一个常常让我因恩典改变生命的大能而感动落泪的地方。如果你还没接触过，不妨上网搜索一下 “The

	Forgiveness Project”——你会在那里找到一系列来自不同国家、不同信仰、令人震撼的彻底宽恕与生命改变的故事，哈立德的故事正是其中之一。
As a teenager Khaled belonged to a radical Egyptian Islamist group — he was a terrorist. Now he is a writer living in London. He was imprisoned before he had done anything too terrible, but he dreamed of becoming a suicide bomber. He says: I was not attracted to the radicals’ brand of religion; I was attracted to them as people. The first time I knew one of them, ... he was a very decent person who took care of people around him. We built up a relationship as human beings. Then we started talking about religion and going to the mosque. They taught us that Islam means you can’t argue about text because the text is what God said. Later we were asked to think about [sacrificing more to change] regimes which didn’t apply the word of God. We learnt that we couldn’t do this except by using violence because ... we are tools of God. It was like all revolutionary thinking: you sacrifice yourself for change for the better and for ... poor and unprivileged people.	哈立德十几岁时曾加入埃及一个激进伊斯兰组织——他曾是一名恐怖分子。如今他是一位住在伦敦的作家。他在还未犯下太严重的行为之前就被监禁，但他曾梦想成为一名自杀式炸弹客。他说：吸引我的不是激进分子那一套宗教，而是他们这些人本身。我第一次认识他们其中一人时.....他是个非常正派的人，很照顾身边的人。我们先建立了人与人之间的关系，然后才开始谈论宗教、一起去清真寺。他们教导我们，伊斯兰的意思是你能不能质疑经文，因为经文就是上帝所说的话。后来我们被要求思考〔为改变〕那些不遵行上帝话语的政权〔付出更多牺牲〕。我们了解到，除了使用暴力，别无他法能做到这一点，因为.....我们是上帝的工具。这就像所有革命思想一样：你为了更美好的改变、为了.....贫困无权的人牺牲自己。
“You sacrifice yourself for change ... for the poor and unprivileged” — that part sounds to me like what we seek to do as Christians, doesn’t it? — it sounds like what Jesus teaches and embodies. So, what is the difference between our faith in the radical self-giving love of Christ and the faith of a suicide bomber?	“你为了改变.....为了贫困无权的人牺牲自己”——这一部分听起来，不正像我们身为基督徒所追求的吗？听起来就像耶稣所教导、所活出的样式。那么，我们对基督那彻底舍己之爱的信仰，与一名自杀式炸弹客的信仰，两者之间的差别究竟在哪里？
Khaled was taught: you can’t argue about text because the text is what God said. I’ve mentioned before that the Uniting Church teaches that the bible is NOT the word of God — Jesus Christ is the living Word of God. But if we engage with the bible together honestly and prayerfully and with humility, we might hear the living Word of God speaking on the breath of the Holy Spirit into the space between our lives in this modern world and these difficult ancient texts. In other words, I believe we hear the word of God by questioning, arguing and struggling with the text of the bible.	哈立德所受的教导是：你不能质疑经文，因为经文就是上帝所说的话。我之前提过，联合教会（Uniting Church）教导我们，圣经本身并不是上帝的道——耶稣基督才是那活的上帝之道。但是，若我们诚实地、祷告地、谦卑地一同研读圣经，我们或许能在圣灵的气息中，听见那活的道，在我们这现代生活与这些艰难的古代经文之间的空间里向我们说话。换句话说，我相信我们正是藉着质疑、辩论、与经文角力，才能听见上帝的话语。
So, how does that happen? How is it that most ordinary Xns, Jews and Muslims take from their scriptures imperatives towards love, peace and justice rather than justification for violent aggression against perceived enemies? Are the vast majority of religious people, including us I assume, simply deluded, selective readers who take the nice bits and avoid the challenging violent parts?	那么，这是如何发生的呢？为什么大多数普通的基督徒、犹太人和穆斯林，从他们的经文中领受到的，是爱、和平与公义的诫命，而不是对所谓敌人施行暴力侵犯的正当理由？难道绝大多数信仰者——包括我猜想我们自己在内——只是自欺欺人、选择性阅读的读者，只挑好听的部分，回避那些具挑战性的暴力经文吗？

Here is one way of approaching today's story, as a response to these questions – see if you are satisfied with it.	以下是回应这些问题、来理解今天这段经文的一种方式——看看你是否认同。
First, we place difficult stories in their ancient context. So today we remember that the story of the crossing of the Red Sea was first told and recorded by people under constant oppression by successive imperial powers. The whole story of Israel in the bible moves from one colonial power to the next: Egypt, Assyria, Babylon, Persia, Greece, Rome. The story of the parting of the Red Sea is probably recorded in the form that we have it during the Babylonian exile — that time when Israelites were prisoners in another land Babylon, similar to Moses' generation being enslaved in Egypt. And so, given this ongoing experience of imperial oppression, we should expect an angry, anti-imperial attitude from the writers of the bible — that's the nature of the time in which they lived.	首先，我们要把这些艰难的故事放回它们的古代处境中理解。因此，今天我们要记得，红海分开的故事最初是由长期遭受一个又一个帝国压迫的人民所讲述、记载下来的。圣经中以色列的整个故事，就是从一个殖民强权辗转到下一个：埃及、亚述、巴比伦、波斯、希腊、罗马。红海分开的故事，很可能是在巴比伦掳掠时期，以我们现在所见的形式被记录下来的——那是以色列人被掳到异地巴比伦为囚的时代，与摩西那一代在埃及为奴的处境相似。既然如此长期地经历帝国压迫，我们理应预期圣经的作者们会带着愤怒、反帝国的态度来写作——这正是他们所处那个时代的本质。
And we certainly see it in today's story. Here Egypt represents the whole imperial project — militarisation, expansionism, and enslavement. The story of the parting of the Red Sea says in explicit and graphic terms, in a language that is ancient and foreign and potentially alienating to modern ears — it says something that is as true now as it was then — it says God opposes violent, imperial oppression.	而我们在今天的故事中确实看到了这一点。这里的埃及，代表着整个帝国主义的工程——军事化、扩张主义、以及奴役。红海分开的故事以明确而生动的方式，用一种古老、陌生、对现代人的耳朵而言可能感到疏离的语言，说出了一件在当时和现在同样真实的事——那就是：上帝反对暴力的帝国压迫。
And can I note, in honour of the Season of Creation, that one of the victims of imperial oppression in our world is the earth itself. The power and wealth seeking of empires see creation as a resource to be consumed, rather than the divine ground of our living by which we are sustained.	在此，容我借创造季之名指出，我们这个世界中帝国压迫的受害者之一，正是大地本身。帝国对权力与财富的追求，将受造界视为可供消耗的资源，而不是那滋养、支撑我们生命的神圣根基。
This story says God opposes the violent, imperial oppression of creation and its human and non-human creatures. But more than that, it says God is bringing about a new creation. This story says God is creating a new world of love, freedom, peace, justice and hope, out of the chaos and violence that humans perpetrate. The story says this quite clearly, but at this present literal minded time in history, people are inclined to miss that fact — it's lost in all the violence. So let's make it explicit.	这个故事说，上帝反对对受造界及其中人类与非人类生灵所施加的暴力帝国压迫。但不仅如此，它更说，上帝正在带来一个新的创造。这个故事说，上帝正从人类所造成的混乱与暴力之中，创造出一个充满爱、自由、和平、公义与盼望的新世界。故事说得相当清楚，但在这个凡事讲求字面意义的时代，人们往往容易忽略这个事实——它被淹没在种种暴力之中。所以，让我们把它说得更明白一些。
In the beginning, Genesis chapter 1, remember this? — in the beginning a wind from God swept over the face of the waters of chaos. Then God said "Let there be light, let there be sky, AND let the waters under the sky be gathered together into one place, and let the dry land appear". So there was Earth and Sea, and God saw that it was good.	太初，创世记第一章，还记得吗？——起初，一阵来自上帝的风运行在混沌之水的面上。于是上帝说：“要有光，要有穹苍，天下的水也要聚在一处，使旱地露出来。”于是就有了陆地与海洋，上帝看这一切都是好的。

Compare this to Exodus 14 — there is a strong wind, the waters are gathered together in walls on either side, and dry land appears — it is a clear allusion to Genesis 1, a clear image of God as creator. Here is a new creation taking place. The Israelites walk onto this solid ground, this new earth of freedom and hope where before there was only impassible chaos. And the Egyptian army follows with horses and chariots — their state of the art shock and awe military technology — today they would send in AI controlled suicide drones. They enter this new creation, the dry land between the waters, with their weapons of war, but there is no place for such things and the chaos they bring in God’s new creation. And so the waters of chaos close over them, wiping away the violence of empire and leaving on the far shore an unarmed multitude of free slaves. (Fretheim)	将这段与出埃及记14章对照——同样有强风，水在两边聚成墙垣，旱地显露出来——这明显是在呼应创世记第一章，清楚地描绘出上帝作为创造者的形象。这里正在发生一场新的创造。以色列人踏上这片坚实的土地，这片先前只有无法穿越的混沌、如今却成为自由与盼望的新大地。而埃及军队则带着战马与战车紧追而来——那是他们当代最先进的震慑性军事科技——若是在今天，他们大概会派出AI操控的自杀式无人机。他们带着战争的武器，进入这片新造之地，进入两边水墙之间的旱地，但在上帝这新的创造里，没有这些东西、也没有它们所带来的混乱的容身之处。于是混沌之水在他们头顶合拢，涤荡了帝国的暴力，只在对岸留下一群手无寸铁、重获自由的奴隶。（弗雷特海姆，Fretheim）
Another side note. The modern day state of Israel is certainly not unarmed. It has all the state of the art military technology at its disposal. And as we have seen recently, it’s leadership is willing to use those weapons to utterly destroy their enemies. It could be argued that they are just doing what their god does to the Egyptians. But I’m arguing today that god is doing the opposite, creating freedom and peace by wiping away the weapons of war.	另外再补充一点：今日的以色列国当然并非手无寸铁。它拥有一切最先进的军事科技。而正如我们近来所目睹的，其领导层也愿意动用这些武器，彻底摧毁他们的敌人。或许有人会说，他们不过是在效法自己的上帝当年对埃及人所做的事。但我今天所要论证的，正好相反：上帝所做的，是藉着涤除战争的武器，来创造自由与和平。
And that’s great — I like where this is going, a story of new creation, anti-militarisation, and watery salvation written by the victims of imperial oppression against their oppressors — yes that speaks to my woke post-colonial sensibilities. But I’ve had to do a fair bit of interpretive work to get here. Taking the story at face value still gives us a picture of a God who drowns people, not one I’m keen to integrate into my spirituality — even when I understand where that picture comes from. So, I take another interpretive step.	这很好——我喜欢这个方向：一个关于新创造、反军事化、以水施行拯救的故事，由帝国压迫的受害者书写、对抗他们的压迫者——是的，这正契合我那“觉醒”的后殖民情怀。但要走到这一步，我确实下了不少诠释的功夫。若只是照字面理解这个故事，我们得到的仍是一位淹死人的上帝的形象，这并不是我愿意纳入自己灵性生命中的形象——即便我理解这个形象从何而来。所以，我要再往前迈出一步诠释。
I put the stories of Jesus from the gospels alongside these strange ancient myths. Ross read us two brief stories about Jesus. We saw him calming the chaotic waters of a storm with a word, “Peace, be still!”. It’s a story which makes a similar point to the parting of the Red Sea — in this man Jesus, God is bringing a new creation of peace out of the stormy chaos of our lives. But there is more.	我把福音书中耶稣的故事，与这些古老陌生的神话并列来看。罗斯（Ross）为我们朗读了两段关于耶稣的简短故事。我们看见祂只用一句话，就平静了风暴中混乱的水面：“住了吧！静了吧！”这个故事所表达的意思，与红海分开的故事相似——在耶稣这个人身上，上帝正从我们生命中风暴般的混乱里，带来新造的平安。但还不止于此。

As the Egyptian army faces being swamped by the chaos of their own way of violence, they name the Israelite God and concede that god's power and authority over them. They cry: "the LORD, YAHWEH is fighting for the Israelites against us". They acknowledge that Israel's God is more powerful than Pharaoh.	当埃及军队即将被自己那套暴力所带来的混乱所吞没时，他们说出了以色列上帝的名字，承认这位神在他们之上掌有权柄。他们喊叫说：“耶和华、耶威在为以色列人攻击我们！”他们承认，以色列的上帝比法老更有能力。
There is a similar confession in the second story Ross read for us where a Roman Centurion looks up at Jesus dying on the cross and says, "Truly this man was God's son."	在罗斯为我们朗读的第二段故事中，也有类似的宣认——一位罗马百夫长仰望着在十字架上垂死的耶稣，说：“这真是上帝的儿子了。”
In both stories, the empire concedes that true power lies with the God of this oppressed nation of slaves. The empires of the world with all their military might, variously represented here by the Egyptian army and the Roman Centurion — the empires of the world give glory to the God of the subjugated above their own leaders, Pharaoh and Caesar.	在这两个故事中，帝国都承认，真正的权能属于这个被压迫的奴隶民族所信的上帝。世上的帝国，拥有一切军事力量，在此分别以埃及军队与罗马百夫长为代表——这些世上的帝国，将荣耀归给受压迫者所信的上帝，超过归给他们自己的领袖法老与凯撒。
In Exodus, at the Red Sea, God earns this glory through a crushing military victory, wiping out the Egyptians. But in the gospel, the Roman Centurion acknowledges Jesus as the Son of God while he is dying on the cross, something could otherwise be viewed as the abject defeat of Israel's self-styled anti-king. What did the Centurion oppressor, the executioner of Jesus, see there in Christ's dying that moved him so? It's a mystery.	在出埃及记中，在红海边，上帝是藉着一场压倒性的军事胜利、彻底歼灭埃及人，而赢得这份荣耀。但在福音书中，那位罗马百夫长，却是在耶稣死于十字架的那一刻承认祂是上帝的儿子——而这一刻，原本大可被视为以色列这位“反君王”彻底而可悲的失败。这位压迫者、这位处死耶稣的刽子手，究竟在基督的死亡中看见了什么，以致他如此深受触动？这仍是个奥秘。
The Crucified Christ is the opposite picture of God to the Exodus story, but it is the same God — the God of grace, liberation and new creation. Which one of them speaks more compellingly to you, the all powerful God, or the all vulnerable God?	被钉十字架的基督，与出埃及记中的上帝形象截然相反，但却是同一位上帝——那位施恩、释放、并带来新创造的上帝。这两者之中，哪一个更打动你——是那位全能的上帝，还是那位全然脆弱的上帝？
Perhaps neither picture works for you. But remember, both these difficult stories offer us something new. Both of them are saying God is actively bringing newness out of the chaos of this world: building peace, leading people to freedom, rising up out of death — making a way through the waters of chaos whatever they may be for us today — the stormy waters of psychological distress, violence, oppression, persecution, war, environmental disaster, illness, grief — the stormy seas of life. Both these difficult stories say God is making a new way for the world, a way for us, a path of peace along the dry ground of hope.	也许这两幅画面对你来说都不太适用。但请记住，这两个艰难的故事都为我们带来了一些崭新的东西。它们都在诉说：上帝正主动地从这世界的混乱中带出新意——建立和平、引领人走向自由、从死亡中兴起——在我们今日所面对的种种混沌之水中开辟出一条道路，无论是心理困扰、暴力、压迫、逼迫、战争、环境灾难、疾病，还是哀伤——生命中那风暴汹涌的海。这两个艰难的故事都在诉说：上帝正为这世界、为我们，开辟一条新路——一条沿着盼望的旱地而行的平安之路。
This is the God who the writers of these stories knew and wrote about in their own way.	这就是这些故事的作者们所认识、并以他们自己的方式书写下来的那位上帝。

Where and how do we meet this God today? — the creator, the liberator, the healer and comforter, the peacemaker, the justice worker, the redeemer of the world?	今天，我们要在哪里、又如何遇见这位上帝？——这位创造者、释放者、医治与安慰者、缔造和平者、行公义者、以及世界的救赎者？
Since the Egyptians remain unredeemed in the Exodus story, upsetting my progressive sensibilities, I'm going to give the last word today to our redeemed Egyptian terrorist Khaled al-Berry (remember him?). Khaled came to question his violent religious indoctrination by being exposed to free thinking in literature meetings at Cairo University, by learning to question texts. Khaled says:	由于出埃及记中的埃及人始终未曾得赎，这让我这颗进步派的心感到不安，所以今天，我要把最后的话留给我们那位已经得赎的埃及“恐怖分子”哈立德·阿尔 - 贝里（还记得他吗？）。哈立德是在开罗大学参加文学讨论会、接触到自由思想，学会质疑文本之后，才开始质疑自己所受的暴力宗教灌输。哈立德说：
I used to think there was only one way to know truth. But now I believe that the most dangerous thing in life is to let people become convinced that truth has just one face. At the root of forgiveness and tolerance is the belief that truth has MANY different faces...	我曾经以为，认识真理只有一条路。但现在我相信，人生中最危险的事，莫过于让人们坚信真理只有一张面孔。宽恕与包容的根基，正在于相信真理有着许多不同的面貌.....
Friends, what is the face that you see?	朋友们，你所看见的，是哪一张面孔？
https://www.theforgivenessproject.com/stories-library/khaled-al-berry/	https://www.theforgivenessproject.com/stories-library/khaled-al-berry/

Offering Song	奉献诗歌
Still Hillsong — Words and Music by Reuben Morgan	静默 / 安息 (Still) Hillsong — 词曲: Reuben Morgan
<i>Lyrics are copyrighted and are not reproduced here. Summary below.</i>	<i>(因版权限制，歌词以摘要代替。)</i>
A prayer of trust that asks God to hide and cover the singer under God's wings and mighty hand. Even when oceans rise and storms roar, the singer chooses to rest and be still, finding strength and power in the quietness of trusting God alone, who reigns over the flood.	这是一篇信靠的祷告，祈求上帝用祂的翅膀和大能的手遮盖、庇护自己。即使海浪翻腾、雷声轰鸣，歌者仍选择安静下来、安息在上帝里面，单单在向上帝的信靠中，在寂静中寻得力量，因为上帝掌管洪流，是掌权的王。
Offering Dedication Ian	奉献献词 Ian

God, whose Spirit moved over the deep: We thank you for the gift of water — the waters on the Earth, and under the Earth, the waters above us, and within us. Accept the gifts we offer here in return. Bless and multiply them for the care of your creation and the glory of your Son, our Savior Jesus Christ. Amen	上帝啊，你的灵运行在深渊之上： 我们感谢你所赐水的礼物—— 地上的水，地底的水， 我们头顶之上、我们里面的水。 求你悦纳我们在此献上的礼物，作为回应。 求你祝福并使这些礼物加增，用以看顾你的创造， 并荣耀你的儿子、我们的救主耶稣基督。 阿们
Prayers of the People Barbara Bateman	代祷 Barbara Bateman
Sending Song	差遣诗歌
Oceans (Where Feet May Fail) Hillsong — Words and Music by Matt Crocker, Joel Houston & Salomon Ligthelm	海洋（脚踪难及之处） Hillsong — 词曲：Matt Crocker、Joel Houston、Salomon Ligthelm
<i>Lyrics are copyrighted and are not reproduced here. Summary below.</i>	<i>（因版权限制，歌词以摘要代替。）</i>
A song about being called out onto uncertain waters and finding God faithful in the mystery of the unknown. Even when oceans rise and fear surrounds, the singer's faith stands firm, trusting God's guiding hand. The bridge is a prayer to be led deeper in faith, trusting God even where feet cannot find solid ground.	这首诗歌描述蒙召踏上未知的水面，在神秘莫测中经历上帝信实的同在。即使海浪高涨、恐惧四围，歌者的信心仍然坚定，全然信靠上帝引导的手。副歌部分是祈求被引领至更深的信心之中，即使脚踏不到坚实之地，仍愿意信靠上帝。
Blessing and Sending Ian	祝福与差遣 Ian
May the Spirit who hovered over the face of the waters	愿那位曾在创造之初、

at creation, at your birth and your baptism, grant you the gift of the freedom of Christ. Go in peace, as people of God made Christ's own through the waters of Baptism. In the power of the Holy Spirit. Go in the name of God, who created you, who forms you and who loves you. Alleluia! Alleluia! Amen.	在你出生之时、 在你受洗之时、 运行在水面上的圣灵、 将基督里自由的恩赐赐给你们。 去吧，平平安安地去、 作为借着洗礼之水、归属基督的上帝子民、 在圣灵的能力中前行。 奉那创造你、塑造你、 并深爱你的上帝之名，去吧。 哈利路亚！哈利路亚！ 阿们。
Postlude	殿乐