

Created for Stewardship 為管理而創建

Genesis 創 1:26-2:2, 2:7-9, 15

USED 使用: 20th October 2024 年 10 月 20 日

Monday morning feels so bad. Everybody seems to nag me. Coming Tuesday, I feel better; even my old man looks good. Wednesday, just don't go. Thursday goes too slow. I've got Friday on my mind.

週一早上感覺很糟。好像每個人都在嘮叨我。到了星期二，我感覺好多了；就連我老頭子看起來也不錯。週三一事無成，週四過得太慢。我腦子裡想著星期五。

Going to have fun in the city and be with my girl, she's so pretty. She looks fine; she is out of sight to me. Tonight, I spend my bread. Tonight, I lose my head. Tonight, I've got to get to bed. Monday, I've got Friday on my mind.

要去城裡玩，和我的女朋友在一起，她很漂亮。她看起來很好；她在我的視線之外。今晚，我花掉我的麵包。今晚，我失去理智了。今晚，我得去睡覺了。星期一，我腦中想著星期五。

Those are some of the lyrics of the song *Friday on My Mind*, which was released in 1966 by the *Easybeats*. It sat at position #1 on the list of Australia's all-time favourite songs for over 40 years.

這是 *Easybeats* 於 1966 年發行的歌曲《Friday on My Mind》的部分歌詞。它一直在澳洲最受歡迎的歌曲排行榜上排名第一超過 40 多年。

It captures something about who we are and how we think - *on Monday, I've got Friday on my mind.*

它捕捉了我們是誰以及我們如何思考的一些資訊…週一，我腦子裡想著星期五。

From the day I start working, I think about the day I stop working. 'Early retirement' is the ultimate to aspire to...an idol even...because anything is better than having to work.

從我開始工作的那一天起，我就想著我停止工作的那一天。「提前退休」是嚮往追求的終極目標……甚至是偶像……因為任何事情都比須要工作更好。

Today, we are looking at a couple of the keywords that keep coming up in Genesis 1 & 2 - work and rest. It's a subject that is relevant for many of us.

今天，我們來看看《創世記》1 和 2 章中不斷出現的幾個關鍵字——工作和休息。這是一個與我們許多人相關的主題。

There used to be such a thing as the 40-hour workweek. There used to be rhythms of work, rest and play. Something is going on. Families and communities are suffering because of work.

過去有每週工作 40 小時的制定。過去有工作、休息和娛樂的節奏。有事發生了。家庭和社群因工作而受苦。

CALLED TO WORK 被呼召去工作

It doesn't sound all that exciting, but at the very beginning, people were called to work.

Genesis 2:2, ***By the seventh day God had finished the work he had been doing; so, on the seventh day he rested from all his work.***

這聽起來不那麼令人興奮，但從一開始，人們就被要求去工作。《創世記》2:2，**到第七日，上帝已經完成了造物之工，就在第七日安息了，歇了他所做一切的工。**

It is an amazing statement. What is so amazing about it? In creation accounts from Eastern culture, for instance, the Babylonian creation account called Enuma Elis, humanity is created as a primitive, lowly creature for the purpose of labouring to keep the world going so that the gods might be able to rest. For creation accounts like this, work is bad.

這是一個令人驚奇的聲明。它有什麼神奇之處呢？在東方文化的創世記載中，例如，巴比倫的《Enuma Elis》，人類被創造為一種原始的、低等生物，其目的是努力維持世界的運轉，以便眾神能夠休息。對於像這樣的創世記載來說，工作是很糟糕的。

On the other hand, there are creation accounts in Western culture, like those of Greco-Roman culture. The most famous is called Pandora's Box. Zeus gives Pandora a box (actually, it was a jar) and tells her not to open it. She opens it, and what comes out is all this bad stuff: death, disease, decay...and work! In Greek mythology, work is also bad!

另一方面，西方文化中也有創世記載，例如希臘羅馬文化。最著名的是《潘朵拉魔盒》。宙斯給了潘朵拉一個盒子（實際上是一個罐子），並告訴她不要打開。她打開了，從裡面出來的都是這些糟糕的東西：死亡、疾病、腐爛...還有工作！在希臘神話中，工作也是很糟糕的！

Genesis 1 is the opposite of both Western and Eastern thought on work. Genesis tells us that work is something that our Creator God does. It's something good. In chapter 2:7, we read:

Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

《創世記》第1章與西方和東方的工作思想相反。《創世記》告訴我們，工作是我們的造物主上帝所做的好事。是一件好的東西。在2:7，我們讀到，**耶和華上帝用地上的塵土造人，將生命之氣吹進他的鼻孔，這人就成為了有靈的活人。**

That verse is an interesting contrast to the Greek thinking that said manual work was bad.

Manual work was a curse. It was a punishment. Here, we have God with dirt under his fingernails. Then, from v.8, it is God who plants the garden, and puts Adam in it and tells him to be a gardener.

這節經文與希臘人認為體力勞動是糟糕的想法形成了有趣的對比。體力勞動是一種詛咒。是一種懲罰。在這裡，我們看到上帝的指甲下有污垢。然後，從第8節開始，是神栽種了這個園子，把亞當放在裡面，並告訴他要當園丁。

Work, even manual work, is part of paradise. All work is held up as good. It is part of God's good creation. The Bible has a very high view of all work. Professionals are disdained in communism, and manual workers are disdained in capitalism, but in Biblical Christianity, all work is good and has dignity. Now, let's turn to how we should work.

工作，甚至體力勞動，都是樂團的一部分。所有工作都被認為是好的。是上帝美好創造的一部分。聖經對一切工作都有很高的評價。在共產主義中專業人士受到蔑視，在資本主義中體力勞動者受到蔑視，但在聖經基督教中，所有工作都是好的，都有尊嚴。現在，讓我們談談我們應該如何工作。

HOW TO WORK 如何工作

I want to touch briefly on three practical things on how we should go about our work. If you like, this is how we ground our work in what the Bible says about the nature of things.

我想簡要的談談我們應該如何開展工作的三件實際事情。如果你願意的話，這就是我們如何將我們的工作以聖經對關於事物本質的說法為基礎的方式。

Look at what you are gifted to do. Take a look at 1:26: *Then God said, "Let us make mankind in our image, in our likeness, so that they may rule..."* God is the creator and ruler of all he has made, and so when he makes us in his image, he makes us rule what he has made. 看看你有了什麼天賦去做什麼。請看 1:26, **上帝說：「我們要照著我們的形像，按著我們的樣式造人，使他們管理...」**神是他所造之物的創造者和管理統治者，所以當祂照著祂的形象造我們，祂讓我們管理祂所創造的事物。

We are all made in the image of a creator, and so we create. The Hebrew word for God creating out of nothing, which is used three times in Genesis 1 & 2, is a word that is only ever used by God. There are a lot of other words, like form, make, shape, and separate, that are used by both God and people.

我們都是按照造物主的形象創造的，所以我們創造。希伯來文表示上帝從無到有創造的詞，在《創世記》第 1 和 2 章中使用了三次，是一個只使用於上帝的詞。還有很多其他的詞，例如組成、做、塑造和分離，同時使用於上帝和人。

The truest sense of the word CREATE is to make something entirely new from no matter at all. Only God can do that. To SUB-CREATE is to make something relatively new using existing material. Sub-creating is what the Spirit does in 1:2, hovering over the empty matter and bringing order from chaos and newness out of unformed material. Every human being, in some way, has a desire to reflect that.

「創造」這個字最真實的意思是從無任何物質中創造出全新的東西。只有上帝才能做到這一點。「再創造」是使用現有材料製作相對較新的東西。再創造是聖靈在 1:2 所做的事情，運行在空虛混沌的物質上，從混亂中帶來秩序，從未成形的物料中帶來新的東西。每個人都在某種程度上渴望反映這一點。

It might be developing a product, starting a business, a piece of art, turning around a dysfunctional team or department or organisation, a teacher bringing out the potential in a student, a medical professional bringing order to a broken body, or a therapist bringing order to a broken mind, and I could go on with bringing order to gardens and buildings, people's hair, clothing, raising children. This is exactly what the Spirit did in bringing order from chaos. God has equipped each of us to work because it is good.

它可能是開發一種產品、創辦一家企業、一件藝術品、扭轉一個功能失調的團隊、部門或組織、一位老師激發學生的潛力、一位醫療專業人員為破碎的身體帶來秩序，或

者是一位治療師為破碎的心靈帶來秩序，我可以繼續為花園和建築、人們的頭髮、衣服、養育孩子帶來秩序。這正是聖靈從混亂中帶來秩序的作用。上帝裝備我們每個人去工作，因為它是好的。

I remember reading a book many years ago now called *Affluenza*. Affluenza is a disease also known as sudden wealth syndrome. It's when a person comes across a bunch of money because of an inheritance, and it means they don't have to work anymore. If we have a Pandora's box view that work is a curse, and affluence means you don't have to anymore, it won't be long before you start to experience a deep disorientation.

我記得很多年前讀過一本書，現在叫《富貴病》。富貴病是一種疾病，也被稱為暴富綜合症。當一個人因為繼承遺產而獲得一大筆錢時，這意味著他們不必再工作了。如果我們對工作有《潘朵拉魔盒》般的觀點，認為是一種詛咒，而富裕意味著你不再需要工作，那麼不用多久你就會開始經歷深深的迷失方向。

LOOK OUT to the world around you and give the world what it needs to have. Take a look at 2:15: ***The LORD God took the man and put him in the Garden of Eden to work it and take care of it.*** Take care of it. Do not abuse it, exploit it, or use it.

「專注於」你周圍的世界，為世界提供它所需要的東西。請看 2:15，***耶和華上帝把那人安置在伊甸園，讓他耕耘看管。照顧好它。請勿濫用、利用或使用它。***

This is the issue of stewardship. The first point of view suits a Western, individualistic mindset really well. This one, not so much. This is the balance; work is not just about using my gifts and fulfilling myself; it is also about working for the good of others. The Biblical view of work is that we are stewards of the world and people around us. How is my work contributing to the advancement of society?

這就是管理的問題。第一種觀點非常適合西方的個人主義心態。這個，沒那麼多。這就是平衡；工作不僅僅是利用我的天賦和實現自我；也是為了他人的利益而努力。聖經的工作觀是我們是世界和周遭人的管家。我的工作如何為社會進步做出貢獻？

The last one is LOOK UP to the one who has called you. There has to be a sense of mission or purpose to our work. Ephesians 2:10 says: ***we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.***

最後一項是「仰望」呼召您的那位。我們的工作必須有使命感或目標感。《以弗所書》2:10 說，***我們是他所造之物，在基督耶穌裏創造的，為要我們行善，就是上帝早已預備好要我們做的。***

The Christian perspective on work is that if we look in and see the way God has gifted us, we look out to make a difference with those gifts, and then we know God will use them. If we work like this, we will be content with our vocation in life. But you need all three things.

基督徒對工作的看法是，如果我們檢視並看到上帝給我們恩賜的方式，我們就會努力用這些恩賜做出改變，然後我們就知道上帝會使用它們。如果我們這樣工作，我們就會對自己的人生使命感到滿意。但你需要所有三樣東西。

With that, let's move to the final point because what I've said might seem a little unrealistic. There is certainly truth in that thought. I have a job that ticks all those boxes for me. But even

so, every job and vocation can be unbelievably frustrating, at times crushing and filled with all kinds of difficulty and anxiety.

說到這裡，讓我們進入最後一點，因為我所說的可能看起來有點不切實際。這個想法當然是有道理的。我的工作滿足了我所有這些要求。但即便如此，每一份工作和職業都可能令人難以置信地令人沮喪，有時令人心碎，充滿各種困難和焦慮。

I fully understand that work can hurt us, drain us, and is frustrating. But the Bible is quite realistic. Work will never be the good it was created to be unless we see what we have to have in our hearts to work well.

我完全理解工作可以傷害我們、耗盡我們的精力，而且令人沮喪。但聖經是很現實的。除非我們看到我們心中必須具備什麼才能做好工作，否則工作永遠不會成為它被創造時所擁有的美好。

WHAT WE NEED TO WORK WELL 我們需要什麼才能做好工作

What we need in our hearts to work well is REST. In Genesis 2:2-3, *By the seventh day God had finished the work he had been doing; so, on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.*

我們想要好好工作心中必須具備的就是「安息」。在《創世記》2:2-3中，*到第七日，上帝已經完成了造物之工，就在第七日安息了，歇了他所做一切的工。上帝賜福給第七日，將它分別為聖，因為在這日，上帝安息了，歇了他所做一切創造的工。*

God finished his work, and he rested. He made the seventh day holy. That means he set it apart for us. We can read in these 2 chapters a rhythm of work and rest. It's a good thing for us all to practice. But the Bible tells us that there is more to this rest than is immediately obvious. If we truly want to be able to work as we have seen here, then we need to true Sabbath rest. Let's dig a little deeper.

上帝完成了他的工作，他安息了。他將第七日定為聖日。這意味著他為我們把它分別開了。我們可以在這兩章中讀到一種作息的節奏。練習這點對我們大家來說都是一件好事。但聖經告訴我們，這個安息的意義遠不止於此。如果我們真的希望能夠像我們在這裡看到的那樣工作，那麼我們需要真正的安息日的安息。讓我們更深入地瞭解挖掘一下。

Psalm 95 is all about worship. At the end of the Psalm, we read something a little unusual. I'll paraphrase it for us...hear his voice, "*Do not harden your hearts as your ancestors did...So I declared on oath in my anger, 'They shall never enter my rest.'*"

《詩篇》95篇全是關於敬拜的。在這篇詩的結尾，我們讀到了一些不尋常的內容。我會為我們解釋一下...聽聽他的聲音，「*不要像你們的祖先那樣硬著心...所以，我在怒中起誓：「他們斷不可進入我的安息！」*」

It doesn't end there, though. If we go further into the Bible, into Hebrews 3 & 4, it says there is still a rest for the people of God. What's all that about? Psalm 3:5-6 reads: *I lie down and sleep; I wake again, because the LORD sustains me. I will not fear though tens of thousands assail me on every side.* The Psalmist is talking about a deep rest of the soul. A rest that we all need.

事情並沒有就此結束。如果我們進一步查考聖經，《希伯來書》第3和4章，它說神的子民仍要安息。這是怎麼回事？《詩篇》3:5-6寫道，**我躺下，我睡覺，我醒來，耶和華都保佑我。雖有成萬的百姓周圍攻擊我，我也不懼怕。**詩篇作者正在談論靈魂深處的深度安息。我們都需要的安息。

She's one of the biggest-selling female artists of all time, having sold over 400 million albums around the world. She's done TV and film work and launched her own line of clothing. Her career has spanned more than 4 decades, and she's won multiple Golden Globes and Grammys. But Madonna still can't seem to find rest.

她是有史以來最暢銷的女藝人之一，在全球售出了超過4億張專輯。她從事電視和電影工作，並推出了自己的服裝系列。她的職業生涯超過40年，並多次獲得金球獎和格萊美獎。但麥當娜似乎仍然無法找到安息。

When Madonna was in the heyday of her cultural significance, she gave a now-famous interview with *Vanity Fair*. Her words were both sobering and grim: That was her answer to the question of why she works so hard.

當麥當娜正處於她文化意義的鼎盛時期時，她接受了《名利場》的一次採訪，現在很著名。她的話既發人深省又嚴肅：這就是她對自己為何如此努力工作的問題的回答。

I have an iron will. And all of my will has always been to conquer some horrible feeling of inadequacy. I'm always struggling with that fear. I push past one spell of it and discover myself as a special human being, and then I get to another stage and think I'm mediocre and uninteresting. My drive in life is from this horrible fear of being mediocre. And that's always pushing me, pushing me. Because even though I've become Somebody. I still have to prove that Somebody. My struggle has never ended, and it probably never will.

我有鋼鐵般的意志。而我所有的意志始終是要克服某種可怕的不足感。我一直在與這種恐懼作鬥爭。我越過了它的一個咒語時期後，發現自己是個特別的人，然後我進入了另一個階段，卻認為自己平庸無趣。我生命的動力來自於對平庸的可怕恐懼。這一直在推動我，推動著我。因為即使我已經成為「某人」。我仍然需要證明我是那「某人」。我的鬥爭從未結束，而且可能永遠不會結束。

Harold Abrahams was an English athlete who won the 100-metre Gold at the 1924 Paris Olympics. What was his motive to work so hard at running? In his own words: *I've got 10 seconds to justify my existence.*

哈羅德·亞伯拉罕斯是一位英國運動員，他在1924年巴黎奧運會上贏得了100公尺金牌。他如此努力跑步的動機是什麼？用他自己的話說：我只有10秒鐘的時間來證明我的存在。

There is a deeper, more hidden work that sits under the work we are known for. So many are unaware that they are not just working for a living. The atheist Stephen Jay Gould put it like this:

在我們所熟知的工作之下，還有一項更深沉、更隱藏的工作。許多人沒有意識到他們不僅僅是為了謀生而工作。無神論者史蒂芬·傑伊·古爾德這樣說：

“We are here because one odd group of fishes had a peculiar fin anatomy that could transform into legs for terrestrial creatures; because the earth never froze entirely during an ice age; because a small and tenuous species, arising in Africa a quarter of a million years ago, has managed, so far, to survive by hook and by crook. We may yearn for a ‘higher answer’ – but none exists”. This explanation, though superficially troubling, is ultimately liberating. We have to construct therefore, any meaning ourselves.”

「我們來到這裡是因為一群奇怪的魚具有獨特解剖結構的鰭，可以轉變為陸地生物的腿；因為在冰河時期地球從未完全凍結；因為二十五萬年前在非洲出現的一種小而脆弱的物種迄今一直在不擇手段地生存下來。我們可能渴望一個『更高的答案』…但並不存在」。這種解釋雖然表面上令人不安，但最終卻是一種解放。因此，我們必須自己構建任何意義。」

He’s right. If there is no God, or we don’t have a relationship with God, how do we know that we mean anything? How do we know who we are or what our worth is? We have to construct it ourselves. So many in the West construct it with work. With productivity.

他是對的。如果沒有上帝，或我們與上帝沒有建立關係，我們怎麼知道我們的意思是什麼？我們如何知道我們是誰或我們的價值是什麼？我們必須自己構建。西方許多人透過工作來建造它。具有生產力。

There is a deeper work going on that our vocations feed into and that we try to extract from our work. This is what makes our work such a burden...such a mess...so far from the ideal. If anything goes wrong with our work, then our sense of self starts to unravel. Our identities get rocked.

在我們的職業正在融入的或我們試圖從我們的工作中提取的底下，有一項更深入的工作正在進行。這就是使我們的工作變得如此沉重…如此混亂…與理想相去甚遠的原因。如果我們的工作出現任何問題，那麼我們的自我意識就會開始瓦解。我們的身份受到動搖。

This is where the Christian teaching on creation and work is so helpful to our sense of who we are. In Genesis 2, when God finishes the 6 days of creating, he effectively declares it is finished. Centuries later, the same God cries out again, “It is finished!”

這就是基督教關於創造和工作的教導對我們認識自己如此有幫助的地方。在《創世記》第2章中，當上帝完成6天的創造時，祂有實際效地宣告一切都完成了。很多個世紀之後，同一位上帝再次呼喊：「成了！」

The first time, God got rest because creation was finished; the second time, Jesus Christ called it finished on the cross so that we could get rest. Hebrews 4:9 puts it like this: ***There remains, then, a Sabbath-rest for the people of God; for anyone who enters God’s rest also rests from their works, just as God did from his.*** The rest of Hebrews 4 tells us that we can enter God’s eternal rest right now in Jesus Christ.

第一次，上帝得到了安息，因為創造完成了；第二次，耶穌基督在十字架上稱一切成了，好讓我們得到安息。《希伯來書》4:9是這樣說的，**這樣看來，另有一安息日的安息為上帝的子民保留著。因為那些進入安息的，也是歇了自己的工作，正如上帝歇了**

他的工作一樣。《希伯來書》第4章的其餘部分告訴我們，我們現在就可以在耶穌基督裡進入上帝永恆的安息。

The approval we really need is to be approved in God's heart. The significance we really need is to be significant in God's eyes. The security we really need is to be secure in God's arms. 我們真正需要的認可是在神的心裡得到認可。我們真正需要的意義是在上帝眼中具有重要意義。我們真正需要的安全感是在上帝的懷抱中。

Our work will never give it to us. God's work is finished on the day of creation and the day of redemption. In Jesus Christ, our existence is justified before we get up each morning. Jesus Christ is our existence and our justification, not our work.

我們的工作永遠不會把這些給我們。神的工作在創造之日和救贖之日完成了。在耶穌基督裡，我們的存在是在每天早上起床之前就被確認為合理的。不是我們的工作，耶穌基督才是我們的存在和我們的理由。

We will only have joy and freedom and rest in our work once we realise that the deepest work, the work to redeem and justify our souls, has been accomplished by Jesus.

只有當我們意識到最深的工作，即救贖我們靈魂並稱義的工作，已經由耶穌完成時，我們才會在工作中擁有喜樂、自由和安息。

Jesus calls all of us to come to him: ***“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) He offers us rest because he took our burden. He was crushed for our sins. He shouldered our burden.

耶穌呼召我們眾人到祂這裡來：「凡勞苦擔重擔的人都到我這裏來，我要使你們得安息。我心裏柔和謙卑，你們當負我的軛，向我學習；這樣，你們的心靈就必得安息。因為我的軛是容易的，我的擔子是輕省的。」(馬太 11:28-30) 祂讓我們得到休息，因為祂承擔了我們的重擔。祂因我們的罪而被壓傷。祂承擔了我們的重擔。

How do we know that we are truly resting in the finished work of redemption and not just creation? We take time off, and we stop, and we commune with God. If we can't stop from all our work to be with God, then it is a sign we don't have spiritual rest in Jesus.

我們怎麼知道我們真正安息在完成的救贖工作中，而不僅僅是在創造中？我們請假，停下來，與上帝交談。如果我們不能停止一切工作與神同在，那就表示我們沒有在耶穌裡得到屬靈的安息。

Jesus calls the wearied and burdened to come to him and receive the gift of rest. His deepest heart towards us is gentleness and humility in heart. Come to Jesus...follow Jesus...treasure Jesus, and find rest for your souls.

耶穌呼召凡勞苦擔重擔的人到祂這裡來，接受安息的禮物。祂對我們最深的心是溫柔和謙卑的。來到耶穌面前...跟隨耶穌...珍惜耶穌，為你的靈魂找到安息。