

March Teaching Theme: Life Rhythms (Lent)

讲员 Speaker: Pastor William R. Horne

题目 Topic: A Theology of Work (“The Best Workers”)

经文 Scripture: Luke 10:25-37

Monthly Theme: As we continue Lent season for much of the global church, it is worth us pausing to reflect upon our life rhythms. Is the way we go about life, healthy and biblical or is it shaped by something else? This month we are going to look at three major theologies of our life rhythms - Work, Rest, and Worship - all leading up to Palm Sunday on March 28th. This week Pastor Will took a look at a Theology of Work, examining what it looks like to be the “Best Workers.” How should the Christian view and go about their “work”?

三月 March - 生命旋律 Life's Rhythms (四旬期 Lent)

March 7th – 職場神學 A Theology of Work (聖經神學部分 Biblical Theology Piece) (四旬期 Lent)

March 14th – 安息神學 A Theology of Rest (創世紀 Genesis 2, 出埃及記 Exodus 31:14-17, 詩篇 Psalm 95, 馬太福音 Matthew 11:28-30, & 希伯來書 Hebrew 3:7-4:13) (四旬期 Lent)

March 21st – 讚美神學 A Theology of Worship (羅馬書 Romans 12:1-2) (四旬期 Lent)

March 28th – 受難日 The Crucifixion (棕枝主日 Palm Sunday)

Resources:

[Sermon Video](#)

[Sermon Slides](#)

Discussion Questions (Pastor William R. Horne):

- (1) Read Genesis 1:26-28 and 2:15-17 together. What observations do you make and what stands out to you? How is work depicted in Genesis 1 and 2? What do these passages tell us about “work”?
- (2) When you pray these words from the Lord’s prayer, **“Your Kingdom come, your will be done, on earth as it is in heaven,”** what vision do you see in your mind? How will our world look when King Jesus returns and rids his good creation of evil? How does this vision change how you understand your “work”?
- (3) Read Luke 10:25-37 together. What observations do you make and what stands out to you? What does this parable tell us about who our neighbor is and how to be the best neighbor? How does this shift the way we think about our “work”?
- (4) Pastor Will spent some time in his sermon examining the various approaches church circles take in interacting with culture (See Slide 18), concluding that our ultimate call is to “Culture-Making.” What do you think about this idea of the Christian being a “Culture-Maker”? How does this enhance our witness of the Gospel?
- (5) In God’s economy, work is not about title, salary, or even production, but it is about the value added to God’s good creation. How does this change how we view our own and others’ careers and vocations? This also means that “work” is abusive when it doesn’t grant dignity, respect, or human flourishing, but merely production. How does this change how the Christian thinks about “job creation”?

Important Notes (Pastor William R. Horne):

Notes on Q1: There are two important things for us to notice from the text today. *First*, the “Image of God” is not primarily a statement about human nature, but a given responsibility and role to “rule over creation.” *Second*, the picture we get of how human beings “rule” and “subdue” creation in Genesis 1 and 2 is gardening. This passage tells us, that before evil and sin ever entered the picture, humanity had been called to participate in fruitful “work.” Foundationally then, “work” is not a necessary evil but something proclaimed by God to be “good” at the beginning of creation.

Notes on Q2: The Christian is called to live well in our time of “already-not yet.” This means that we are eagerly awaiting and hoping for King Jesus’ return when heaven and earth will be fully reunited. But, the Christian’s waiting is an *active waiting*, meaning in our current time we live and act in “faith,” by the way of the Kingdom of God. The vision of how things should be and will be in the Kingdom of God controls what we pursue, while we simultaneously realize the Kingdom will only fully be realized when Jesus comes back. Thus, in our “work,” we act in “faith” by the vision of how things should be and will be. (This ties to my repeated theme - giving people a taste of glimpse of “heaven on earth.”)

Notes of Q3: The Samaritan first saw the beaten man with compassion and then he loved his neighbor by *leveraging his resource for the sake of the other*. Part of the reason the Samaritan could engage in this act of love was his economic capacity that came from diligent labor and wise financial stewardship. Recall, Paul uses similar logic in Ephesians 4:28, **“Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, so that they may have something to share with those in need.”** (Key in on the “so that”). We see that honest profit in business is a good thing, but it must be motivated and primarily used on “loving one’s neighbor.”

Notes on Q4: Recall, that “culture” in general is a good thing and something we can’t escape as it is “the very water we swim in.” However, “culture,” just like the rest of creation, has been tainted by evil. Thus, the Christian must take a nuanced and careful approach to how we interact with culture. We don’t out-right condemn nor do we uncritically consume. The Christian ultimately is called to “Culture-Making,” that we would contribute something beautiful in the world, and in our contribution people would be directed towards the true King. With this in mind, doing your work well and pursuing excellence is honoring God.

Notes on Q5: The Christian should value work based upon the “good” that is added to creation through it, as opposed to titles, status, and paychecks. Christians must fight to create good, dignifying work for themselves and others. The Christian must stand against socially irresponsible work like Pay-Day Loans and anti-human flourishing work like the porn industry. The Christian must be an advocate for healthy work practices and a creator of dignifying work for all humanity.

Sermon Summary (Elder Yin):

最好的工人

Pastor Will Horne 3/7/21

"有一个律法师起来试探耶稣，说：「夫子！我该做什么才可以承受永生？」耶稣对他说：「律法上写的是什么呢？你念的是怎样呢？」他回答说：「你要尽心、尽性、尽力、尽意爱主——你的神；又要爱邻舍如同自己。」耶稣说：「你回答的是；你这样行，就必得永生。」那人要显明自己有理，就对耶稣说：「谁是我的邻舍呢？」耶稣回答说：「有一个人从耶路撒冷下耶利哥去，落在强盗手中。他们剥去他的衣裳，把他打个半死，就丢下他走了。偶然有一个祭司从这条路下来，看见他就从那边过去了。又有一个利未人来到这地方，看见他，也照样从那边过去了。惟有一个撒马利亚人行路来到那里，看见他就动了慈心，上前用油和酒倒在他的伤处，包裹好了，扶他骑上自己的牲口，带到店里去照应他。第二天拿出二钱银子来，交给店主，说：『你且照应他；此外所费用的，我回来必还你。』你想，这三个人哪一个是落在强盗手中的邻舍呢？」他说：「是怜悯他的。」耶稣说：「你去照样行吧。」"

路加福音 10:25-37 CUNPSS-神

<https://www.bible.com/48/luk.10.25-37.cunpss-神>

生命旋律-职场神学

职场在教会不常讲，我们化很多时在工作上。神要我们工作上荣耀神。

最好的工作是最好的邻居和见证人和倡导者 (advocator)

路线图

1, 工作建立在上帝的形象上,

创1:26-28:"神说:「我们要照着我们的形象、按着我们的样式造人,使他们管理海里的鱼、空中的鸟、地上的牲畜,和全地,并地上所爬的一切昆虫。」神就照着自己的形象造人,乃是照着他的形象造男造女。神就赐福给他们,又对他们说:「要生养众多,遍满地面,治理这地,也要管理海里的鱼、空中的鸟,和地上各样行动的活物。」"

创世记 1:26-28

A, 工作在神的形象的基础上:神的形象是指神造人按着神的形象,神的形象也包括神有管理祂自己所创造的国度的大能,我们有祂的形象我们就是皇家的管理员,管理神所造的国度。治理受造之物,和神一起合作来管理。我们是祂的好管家。

我们好的工作会让人感受到在这世上有天国样子。

B, 我们的工作是被神所塑造的,我们的生活和工作,所作所为都是为了耶稣的第二次再来,所以当我说"愿你的国度行在地上如同行在天上"我们讲的话中是有份量的。我们的工作反照出神的形象。

C, 工作动力来源于神,神命令我们要爱邻舍。对工作有正确的态度。例:制造车的人有爱邻舍的动力,制造出来的车是为了让车主能表达爱邻舍的爱心。

2, 最好的工人

A, 最好的工人是最好的邻居,能慷慨介囊,路10,律法师,问耶稣如何能进天国。耶稣回答是爱神和爱邻舍。那谁是我的邻居?耶稣用撒马利亚人的故事来阐述。路10:25-29也讲到爱邻舍。"有一个律法师起来试探耶稣,说:「夫子!我该做什么才可以承受永生?」耶稣对他说:

「律法上写的是什麼？你念的是怎样呢？」他回答说：「你要尽心、尽性、尽力、尽意爱主——你的神；又要爱邻舍如同自己。」耶稣说：「你回答的是；你这样行，就必得永生。」那人要显明自己有理，就对耶稣说：「谁是我的邻舍呢？」耶稣回答说：「有一个人从耶路撒冷下耶利哥去，落在强盗手中。他们剥去他的衣裳，把他打个半死，就丢下他走了。偶然有一个祭司从这条路下来，看见他就从那边过去了。又有一个利未人来到这地方，看见他，也照样从那边过去了。惟有一个撒马利亚人行路来到那里，看见他就动了慈心，上前用油和酒倒在他的伤处，包裹好了，扶他骑上自己的牲口，带到店里去照应他。第二天拿出二钱银子来，交给店主，说：『你且照应他；此外所费用的，我回来必还你。』你想，这三个人哪一个是落在强盗手中的邻舍呢？」他说：「是怜悯他的。」耶稣说：「你去照样行吧。」"
路加福音 10:25-37

邻居是谁？是周围的人，用撒马利亚人的故事耶稣回答了问题。撒马利亚人有怜悯之心。不仅这里说谁是邻居而是回答了谁是最好的邻居。撒马利亚人能帮人也因为他是个好的工人，有能力帮人，得财富的动人是为了帮助人。（不是养老传代？）。“从前偷窃的，不要再偷；总要劳力，亲手做正经事，就可有余分给那缺少的人。”
以弗所书 4:28

B, 最好的工人是最好的见证人。文化建造,
教会和文化的互动

-遣责流行文化

-批评流行文化

-抄流行文化

-接受流行文化。

问题这是被动的行为，我们都住在这文化中，基督徒应创造文化，透过我们的工作来创造文化，为神做见证。带人信神。神创造葡萄，使葡萄成为酒，麦成面包。新天新地是一个城市，在启示录，城市是很复杂完成的系统，是有文化的，天国降临到人间。神是创造文化者。

C, 最好的工人是最好的倡导者

工作对生活很重要，工作机会很重要。不应有工作高低贵贱。不是因工资，工种，头铠而高低，所有的工作都是一样重要。很多人事实上他们的工作却被压迫的，很低的工资，或者不道德或不平等的工作，被欺压在工作地，世上很多的工作是不付合神的，需基督徒要站起来倡导，为他人得到好的工作。

神把我们放在岗位上为神工作，我们所做的能让人看见神或者使人跌得，周一到周五也重要，我们是代表神的。

The Best Workers

Pastor Will Horne

Luke 10:25-37 about the Good Samaritan

Season of Lent, reflect on our life

Month of March:

A theology of Work

A theology of Rest

A theology of Worship

Then lead to Palm Sunday

Work is often usual topic of Christians. god's in the work of redemption of all creations, care about our dignity in work.

HS empowers us to be the doer

Primary claim:

The best workers make the best neighbors, best witnesses, and best advocates

Foundation of a theology of work

(1)Our work is Grounded in the image of god

Genesis 1:26-28 mankind is made in God's image, be fruitful, to rule over the creatures

• the image of God is not just limited to human self, but rule over and care for the creation

God alone is the king, not worship the worldly king; Also can't make image of God

We rule, make us royalty

We are responsible in gardening, fruitful work. Work is not evil, good dignified work is important part of being human. We are suppose the steward of God's creation

(2)Our work is Shaped by kingdom of god

People of God are looking forward to the day of his second coming, live and act in faith while waiting. So take serious of "may your kingdom come, on earth as is in heaven"

Our work in excellence reflects God's image

(3) our work is Motivated by love of neighbors

The core of our faith

So dramatically shift your attitude of work, approach our work with the right attitude

New minivan to pastor Tian and pastor Will, how to use this van reflect our purpose.

Many people labor to make this van, make this van accessible to the consumer, they indirectly served, and shifted their love to the pastors' families

The best workers

(1)The best workers Make the best neighbors (generosity)

Luke 10, the compelling story of Good Samaritan.

What must I do to inherit eternal life, asked by a legal expert.

Love your God, and neighbors, w all your hearts, soul, strength

But who is my neighbor? Jesus responded with this story

17 miles Jerusalem to Jericho

Attacked by robbers

A priest

A Levite, both avoided him

But a Samaritan, despised by the Jewish people, helped and gave the inn keeper 2 days' income, and pay for extra expense for his care

The best neighbor looks like the Samaritan

He cared, leveraged his income to help him

He had the financial ability because of the good work and money management

Ephesians 4:28 work w your hands, share with those in need,

This is the purpose of earning money, to address the economic poverty

To serve others, help others

Live with radical generosity

(2) Best workers make the best witnesses (cultural making)

How does church interact w culture?

*Condemn culture, movie may stain you

*Critique culture, watch a movie with critical view

*Copy culture, use the popular culture for church

*Consume culture, simply accept, all have merits, but passive

Culture is not just something we swim in, this building, clothes, technology, all part of culture, human cannot flourish w/o multiple culture

We are called for culture-making, other people see us, are attracted to god's kingdom

God's original intention

God makes grains, we turn it to bread

God makes grapes, we with image of god, make it into wine

Gospel is not for escape from this world

Through king Jesus, we are part of the creation, when he returns, make new again

New Jerusalem, a city, full of diverse cultures, when king Jesus returns, the culture making will be perfect and continue flawlessly

So the best workers bear best witnesses,

(3) Best workers are the best advocates (dignity)

Work necessary for flourishing of this world,

First dismantle the hierarchy of work, work should not be valued by paycheck, title, production, income.

CEO is not more valuable than stay home mom.

Pastor not more spiritual than engineer

False hierarchy

Work, to many, is nothing pleasant. Often used to control others, like slavery. Not all work is equal, like intended by God, abused, mere production.

Christians must against unhealthy work, to create healthy dignified works

God calls us into unique work field , let others see us, see king Jesus through us