

## **October Teaching Theme:** Community on Mission

**讲员** Speaker: George Wong

**题目** Topic: The Reflection of Mission from the Perspective of Jesus's Ministries

**经文** Scripture: Matthew 9:35-38

**Monthly Theme:** This month's theme is the next logical step from our 8-week series on "What is the Gospel?" as we now turn to talk about the Church being a "Community on Mission." Those who give their allegiance (faith, trust, exclusive loyalty) to King Jesus have been and are being transformed into the likeness of Jesus and are now called to bear witness of this Good News as the community of God's people. **Living "on mission" is a lifestyle of Christian Witness of the Good News of King Jesus through both words and deed (action).**

This week Rev. George Wong gave us some of his reflections on "mission."

### **Resources:**

Bible Project Video: [Witness](#) [English - Chinese Subtitles Available under Settings]

\*\*If your group has not watched this video yet, please watch\*\*

PPT to Message Attached

[Sermon Video](#)

### **Discussion Questions:** (from Rev. Wong)

1. Read Matthew 9:35-38 together. What observations do you make and what stands out to you? How would you summarize the passage?
2. What is the relationship between Missio Dei (God's Mission) and the church's missions? Discuss. 神的宣教与教会的宣教有什么关联？请讨论
3. Discuss "offer yourself to God for mission, at least one year in a lifetime." Either in long-term mission, short-term mission or mission trip. 请讨论“一生至少奉献一年作宣教士”：长期宣教，短期宣教或短宣队。
4. What are the three major ministries of mission? What are the five multifaceted messages of the Gospel? Discuss on them. 什么是宣教三大事工？什么是福音五个层面？请讨论。
5. Mission begins with the heart of mercy; how to reject sin but love sinners at the same time? 宣教从怜悯之心开始，我们要如何拒绝罪但同时又爱罪人？
6. "The harvest indeed is plentiful, but the laborers are few." What is your response? How do you respond to the declination of the American Christian population? “要收的庄稼多，作工的人少”你的回应是什么？你对美国基督徒人口的下滑有什么回应？

### **Important Notes (Pastor Will):**

- Remember, to be "on mission" is a lifestyle of bearing witness to the good news of King Jesus in both your words and actions in the spaces you occupy. Hence, the first places you "are sent" is where you are currently at (work, neighborhood, city, etc.). From this starting place it can be good to spend a set time "on mission" in another place and

culture for a season. “Mission Trips” if done well, can be instrumental in growth and formations as a Christian living “on mission.” To do this sort of activity requires humility and a listening spirit - as you encounter people and places outside of your experience.

- Part of living well “on mission” is having a deep respect and love for the others we encounter in the journey of life. Often we carry unhelpful and harmful assumptions about others based upon our assumptions of their religion, culture, ethnicity, or lifestyle. We must refuse to abide by those assumptions and approach people with a posture of humility, (quick to listen, slow to speak, slow to anger) and belief that they have come to their view of the world in good faith. Once we are in this posture with others we can better engage people and influence for King Jesus from a posture of love not of arrogance. We must hear and value people’s stories in how they have arrived where they are and seek to go on a journey with them.
- Reflecting upon Matthew 9 and Rev. Wong’s sermon, it is important that we remember being “on mission” includes both caring for physical needs and verbal proclamation of the good news that Jesus is King.

#### Reflections on **question 5**:

- The beginning point for living “on mission,” as Rev. Wong said, is mercy. This is crucial for our understandings, but we need to examine it a little bit further as to what this means. Unfortunately, many who claim Christ approach those outside the faith with a level of arrogance, viewing mercy more as pity. Most often in the Bible, mercy is connected to the ideas of “compassion,” “feeling of love,” and “empathy.” Understanding these ideas in connection with our understanding of mercy show gives us a different posture with people. When you approach people with this more robust posture of mercy, you will start as a listener, seek understanding, and build a loving relationship. From this place, we can begin a journey with people that shows them the freedom found in Christ and the destruction of sin/evil.
- The popular phrase “hate sin, love the sinner,” has some truth to it but it often misused or misappropriated. Certainly, we hate sin and should hate it in all of its forms both individual and systematic/communal. However, on the individual level, for those who have not given their allegiance to Christ, we shouldn’t expect them to not participate in sin as their worldview doesn’t have all the same ethical/moral grounding as the Christian worldview. With this being the reality our witness to those who don’t know Christ must start with painting a vision that the way of Jesus is better, as opposed to condemnation for sin. For those who do claim Christ, there should be a much stronger level of accountability for participation in sin. This also works slightly differently on the systematic level, dealing with sin and evil.
- It also should be noted that “to love the sinner and hate the sin” requires me to first recognize myself as a sinner and thus equal with those I engage. It also requires that I don’t hold certain sins I might view as cultural worse or sins I don’t struggle with as worse or more severe than my own sin. This is often our struggle with engaging the LGBTQ+ community that keeps us from loving and listening well to understand the

complexities of it all. The struggle with same-sex attraction or gender dysphoria is not a sin but as those who hold to the Historical Christian view of Marriage, we recognize same-sex acts, just as heterosexual acts outside of marriage as sinful and potentially destructive. [This is a complex issue, that the church needs to spend more time in reflection and study on. If you have questions please feel free to reach out to me.]

#### Reflecting on **question 6**:

- According to Pew Research, there has been a decline of Christianity in the United States overall.  
(<https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>) It however is much harder to pinpoint the multiple factors in this occurring reality. One factor we can be certain has some part in this reality that we can control is the witness of the Church. The Church in the United States is very diverse and many church bodies have failed to live well as witnesses of the Kingdom of God but have instead allowed cultural and political idols to control their witness. We, however, can be different and strive to be witnesses of the fullness of the Kingdom of God, showing the world through our lives that there is a better way.
- Something else that should be noted in our examination of the decline of “Christianity” in the United States, is the fact that the United States was not and is not a “Christian Nation.” The false narrative of a “Christian America” has to lead many to hold certain American cultural and political values as “Christian,” leading many to “claim to be Christian,” when in reality they are not. This is what makes much of the data we read about the decline of Christianity in America hard to interpret. This is not to say there haven’t been great Christian movements within the United States throughout history, but it is recognizing that a false Christianity has been used in many spaces to harm and push non-Christian ideals and how that still affects us today. Even on a global scale, many have connected “American” with “Christian,” in harmful ways. When thinking about “mission” then it should help us see that “American ideals” are not necessarily aligned as “Christian ideals” and that our witness to those who claim to be “Christian” in the United States is just as crucial as those who do not. This idea might be a little hard to grapple with for some, so please feel free to reach out to me if you have any questions, as my explanation space is limited here.

#### **Sermon Summary (Elder Yin):**

从耶稣以服事来看宣教

黄牧师10/25

“耶稣走遍各城各乡，在会堂里教训人，宣讲天国的福音，又医治各样的病症。他看见许多的人，就怜悯他们；因为他们困苦流离，如同羊没有牧人一般。于是对门徒说：「要收的庄稼多，做工的人少。所以，你们当求庄稼的主打发工人出去收他的庄稼。」” 马太福音 9:35-38

#### 1, 宣教的使命

是去，受差遣。 罗10:15 “若没有奉差遣，怎能传道呢？如经上所记：「报福音、传喜信的人，他们的脚踪何等佳美！」”  
神的宣教，圣父子灵差遣教会去世界

约一4:16.神就是爱

罗5：8 “惟有基督在我们还作罪人的时候为我们死， 神的爱就在此向我们显明了。”  
传讲上帝的爱，愿万人得救，没人沉沦

重点是被神差遣，成宣教士，或参与宣教服事，长或短期，至少一生有一年做宣教士。

## 2, 宣教的三大事工

### A.关怀：主耶稣 各样的医治

“耶稣走遍各城各乡，在会堂里教训人，宣讲天国的福音，又医治各样的病症。”  
马太福音 9:35

关怀是宣教的预工

关怀宣教工场的穷人 病人 弱势群体

### B.布道：宣讲天国的福音

- 真理的福音，西1：5。人生的意义是什么？
- 盼望的福音，西1：23 福音给人类带来盼望 罪得赦免 称义
- 平安的福音，弗6：15 和神和好
- 天国的福音，太24:14 新的永恒的国度
- 救赎的福音，罗1：16 福音本是上帝的大能 要救一切信他的

### C.训练门徒：信主后需要培育

## 3, 宣教从怜悯之心开始。太9：36

因为他们困苦流离。因为他们没有牧人，羊有危险。

彼前5：8 “务要谨守，警醒。因为你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。”

人的灵魂是无价之宝

恨罪但爱罪人

可2：16-17 主耶稣与税吏 罪人同坐席，

耶稣来是救罪人，健康人不用医生

人生短暂，如何投资，物资带不走，名利不能带走，但帮助人带人信主灵魂进入永恒，是最值的。

## 4, 宣教的迫切需要

太9：37

基督教31% 穆斯林23%，无神论16%，印度15%

美国基督教徒从77%2009到65%2019

美国有1亿人非基督徒成为最大的宣教禾场。

无神论者增加10%10年中。

因为同性，堕胎，个人主义。人面对真理不能拒绝真理只能否让神做自己喜欢的事情，

5, 宣教的祈求与行动。

耶稣要和教会一起做，要我们去做。打发工人和自己。工人包括自己。

如你不是‘宣教士’，就是做‘宣教事’：

为宣教士祷告。

宣教和奉献相连，你也可为宣教奉献。

参加短宣，

关怀宣教士，生日卡，圣诞卡等。

结语

宣教的使命就是被差遣

三大工作：关怀 布道 栽培

怜悯之心，爱人的灵魂

工人少，迫切需要，我们去收割

为宣教祷告与行动