

The Necessity and Spirit of mission work 《Romans 15:14-21》

Prelude: Today we are going to discuss about Paul's ministry. Going on mission is not about an "expansion of the church's enterprise", rather, it is a life ministry of walking to God's realm. God has placed 2 seas in Israel. There is the Dead Sea that never flows, and the content of salt in it is so high that no other things can survive. Next is the sea of Galilee (or the Great lake). The water flows, and provides 1/3 of the drinking water to the Israelites, and many fresh fish and animals live in it. Depending on the wind, sea of Galilee is also a region where storms may happen suddenly. Actually, these 2 seas bring out the necessity for evangelism and missions. Today, not only many churches lack the idea of missions, they also do mission based on wrong ideas. Often, we hear church leaders saying, "We cannot even take care of our people in church right now, how to go on mission?" Besides, as a church's strength increase, they will gradually treat mission as a very great ministry, thus promoting missions. Actually, there are human intentions in these two. We cannot think mission through a church's strength or ministry; the concept of mission is centered on the gospel. Mission comes from a heart that is called by the gospel, constantly being sent by God to mingle with unsaved people (or people who have yet to know gospel) outside of our boundaries (or comfort zones). In mission, we also increasingly understand Lord's heart of loving and saving men. Actually, we human are easily restricted by our own culture and living. For example, knowing gospel in a city like Singapore, we may easily make localize the gospel, making it subjective. We may see gospel as a way to solve our own problems, or we may spread it through certain ways. We are unfamiliar with the mindsets of people outside our culture, and we also do not know the culture that hinders them from receiving salvation. Therefore, we restrict the power of gospel, reducing ourselves to experiencing the gospel the way we want to experience, preaching the gospel the way we want it, establishing the systems of ministry the way we want it, and keeping in touch with people whom we prefer. Thus, a non-missional church will become more fixated, and a lot of their mindsets and methods will become fixated. After, the church will see that the horizon of their believers remain unexpanded, their heart capacities are narrow, and spiritual lives do not grow. Actually, when believers stop receiving the grace of Holy Spirit, or when they fail to have new experience, they will gradually be assimilated into their respective worlds and societies in which they live. Slowly, the church will only see the issues of livelihood, the difficulties in parenting, or the reality of being chased by the society, so much so that the church is becoming a congregation that is lukewarm, always gossiping, always comparing with one another and hurting one another. The shepherd's message does not renew too, for it is always dealing with the recurrent issues. No one embraces the mission nor intercedes for the era. Is this not "dead sea"? The Lord told Simon, "Put out into the deep water and let down your nets for a catch." <Lk 5:4>. Our inherent calling is to be sent to the "deep water" (out of comfort zone, go into the dwellings of the lost sheep). Let us receive such grace from the Lord, and for gospel's sake, start to mingle with people who are of different backgrounds, conditions, and culture from us. In particular, after talking about "accepting one another in Christ" through <14:1-15:13>, what we need to see is the importance of mission.

1. Paul received grace from Christ, making him 【the priest of gospel】 《15:14-16》

1) Paul used encouraging words to affirm the Roman believers

* Here, Paul used an encouraging method to lead people into a challenging topic, that is, as a Jew, how can he be a minister to the Gentiles, and make himself centered on evangelising to the Gentiles. In particular, in a congregation in which discrimination remains, we cannot generalize based on the current discriminating phenomena we see, assuming the entire church (here it refers to the Roman church) is problematic. In Roman church, surely there were spiritual and mature believers who cared about God's glory and unity of church more than the disputable matters. They were more concerned about the church being able to accomplish the Great Commission given by God more than the transient conflicts between men. Hence, Paul showed them in his encouragements, and affirmed the life of these people. Besides, we need to understand, people need encouragement to come out of their weaknesses. Hence, in teaching and shepherding (or in parenting), our encouragement should outweigh corrections. Only then can we make people who are willing to obey feel more assured in walking the path of obedience. Hence, Paul affirmed the character, kindness, and mutual teachings of the Roman believers.

2) Paul wanted the Roman believers to truly know the spirit of gospel, and through it, deal with the remaining self-centeredness in them

* When Paul gave encouragement to the Roman church, he went into 2 main themes: (1) **I have written you quite boldly on some points (to discuss certain things)** – this could refer to the matter of both Jews and Gentiles becoming one in Christ. Before this, Paul was also dealing with the divided thoughts of these 2 groups on disputable matters. Here, Paul said he had written quite boldly, because these matters were not related to the church he had built, yet he felt obliged to mention them so that these divisions can be reconciled in Christ. Besides, he also raised up the fact that these 2 groups needed to unite in God's will, a matter very difficult to accept for the Jews, and something not easy for the Gentiles. This shows that a shepherd that is used by God cannot avoid addressing sensitive issues in church. If certain things are damaging to the believers, he is obliged to remind; (2) **To be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God** – What Paul had done unto the Gentiles out of obedience to Christ was similar to what a priest did. In Old Testament, the priest was the mediator between the people and God, offering sacrifice on behalf of Israelites. In New Testament, Christ has become the great priest (or the mediator) between God and men, offering Himself to God. Paul was elected by God to be apostle, the priest of gospel, proclaiming the gospel to the Gentiles who had not heard of God's revelation. He was also like a priest, offering the Gentiles to God, so that they too will become a tribe that was holy and pleasing in God's eyes. Hence, we know that an evangelist is like the priest of gospel, standing between non-believers and the holy God. Therefore, we shall not underestimate our duty of preaching the gospel, neither do we look down on our testimonies. In preaching the gospel, our witness reflects the unique work of God; it is thus a channel through which another person gets to see God's glory. In fact, in spiritual reality, man's history continues to evolve because of gospel; science also advances because of the preaching of gospel; between men, God has placed the purpose of sharing the gospel. Hence, as a believer values his duty and mission as an evangelist (mission), he will realize that God is leading the time and things in mankind through his endeavors. Today, how many believers actually see this point and thus acknowledge the importance of mission?

2. Paul was appointed by Christ to do 【great and powerful ministry】 《15:17-18》

1) Firstly, Paul rejected those great achievements, only mentioned those things which Christ's grace had led him into doing

* Today, many ministers boast about the prospering and revived ministries, eg: how many people in the church, how many are converted, how many do they evangelize to every year. Often, they also exaggerate. Actually, Paul rarely talked about such examples, and he tried to avoid it too. This is because he knew very well these are God's work, and God's work can be unique and variable. In every church and ministry, there is a side of revival, but also another side of challenges faced. If the Holy Spirit does not safeguard, the church is no way able to sustain, the numbers will not prosper. Hence, what Paul boast about is the work done through him by the Holy Spirit, which firstly, led him into understanding, experiencing, and proclaiming the mysteries of gospel; and what he preached also brought transformation in the Gentiles' lives (their submissions).

2) Paul mentioned that Christ preach the gospel through his speech and works

* The speech gives explanation about the works, works are thus the expressions of speech. These two will directly be exposed before the hearing and sights of men. From these, we can see how much a person knows and enjoys the gospel. Some believers testify Lord's grace through words, but they do not display the virtue of Christ in their living; some try their best to have a good living example so that people may leave a good impression about Christians, but if they do not preach the virtue of Christ, how can people relate the good works with God? Hence, Paul is guided by Holy Spirit in speech and works. He lived out the virtues of Christ, and preached the gospel of God who saves people through Christ, in seasons and out of seasons. Even if it may be offensive, he continued to preach; after preaching, he all the more disciplined his body and made it his slave. With this, he became the mouthpiece of the gospel. Today, we should also introspect our speech and works. As an evangelist, are our speech and work truly guided by Holy Spirit, eg: where we go, who we are with, what we speak, how we spend our ordinary days, how we witness Lord appropriately etc.

3) Paul experienced the power of signs and miracles that Christ had accomplished through him

* Signs and miracles are supernatural things; they amaze people. Although it is through the salvation executed by Holy Spirit in man's heart that a person can believe in Lord, in a hardened tribe that had not received any special revelation, Lord often opened their hearts through signs and miracles, so that they can be prepared to accept the grace of gospel. Certainly, not everyone who has seen signs and miracles will surely believe, for those who are hardened to the end will never believe even after listening. But as for the elect, signs and miracles can remove a lot of doubts in their hearts. As Lord Jesus sent the disciples to evangelize, He also performed many miracles through them. But we also ought to understand, the another reason why God enabled the apostles to perform miracle is also to testify that they are indeed His apostles <2 Co 12:12>, proving the realness of their ministry and message. With this, people can believe the message that God was preaching through them. It is not implying that signs and miracles have completely stopped today, but in contrast to the apostolic era, they have indeed reduced. But with God's permission, at certain time or in certain people, as per His sovereignty, God will also give evangelist the power to do signs and miracles. Hence, an evangelist needs to embrace this idea, and receives such power at the right time.

4) Paul greatly experienced the power of Holy Spirit as he preached the gospel to the Gentiles

* The power of Holy Spirit, and the power of signs and miracles, bear some differences in nature. Although signs and miracles are one of the displayed power of Holy spirit, but here, the mentioned power of Holy Spirit is surely originated from the Gospel Truth. When this Truth is preached, God's power is at work in the hearer's mindset, desire, spirit, conscience, emotions, and will; sinners are born again, people are awakened, and the weak become strong. In particular, here it mentions the obedience of Gentiles. Paul is not saying "believe", but he said "obey", suggesting that not only did the Gentiles believe, they indeed had the evidences of having believed. Thus Paul's ministry was a great contrast to the superficial revival ministries we see today. He did not contend with merely people saying conversion prayers and baptise, boasting about the glory of his ministry after; instead, he truly saw how the Gentiles had surrendered to the gospel, and displaying evidences of obedience to God. This is a grounded and rooted gospel ministry.

3. Relying on the power of Holy spirit, what Paul had done was **【the work of church planting and building ministry】 《15:19-21》**

1) From Jerusalem all the way around to Illyricum, he had preached the gospel of Christ, and thus built the foundation for gospel work

* It had been around 20 years since Paul was called at Damascus. From his missionary journey to Antioch till then, it had been 10 years. Here, Paul clearly declared that his missionary journey had not begun from Antioch, but when he just entered the faith. He had fled to Jerusalem from Damascus because of persecution, and thus preached about Christ boldly there, debating with Jews who spoke in Greek. Here, we see the beginning of Paul's missionary journey. A few years later, he was invited to Antioch through Barnabas, and being sent to Asia minor and Greece from there. The Illyricum mentioned here referred to the west coast of Macedonia, possibly, Paul went there as he set off to Jerusalem from Ephesus. Paul's 10 years of missionary journeys were illustrated, and he had almost gone to the whole of Greek, and built the churches he ought to built. After that, he entrusted the work of evangelist to the local elders. Through letters and visitations, he continued to strengthen the churches in Asia minor and Greece, building the gospel camps (church) in various main cities (where the population was most dense). Such was the great work Paul had done by the Spirit, and something we ought to imitate today in our mission endeavors. If we have proclaimed the gospel in an desolate place, this is thus the direction where our missionary works should advance.

2) Church planting is most challenging, yet most fundamental before gospel can be widely proclaimed in a region

* After we have preached the gospel, we will discover that the congregation that comes to know the gospel needs to be built up. We ought to know, the planting work is most difficult. From a practical viewpoint, the numbers in the church is few to begin with, the finance is inadequate, and there are many more lackings in other areas. Besides, a region will experience the external pressure (eg: other religions). During Paul's era, he also experienced the pressure from the Jewish synagogues. Despite of this, it will be fulfilled if we rely on the Holy Spirit. How should we rely on the Holy Spirit? We must understand that the most important factor that builds a church is not the ministry, nor the good relationships with people. Instead, it is built through the same gospel that every one has received, and hence receiving the same mindset and belonging to the Truth, thus forming a local church. At the start, the church needs shepherd and be taught by the pure gospel, and let the Lord provides for the needs of the church one step at a time (workers, finance, development of various ministries etc). With this, believers will not be led astray from the faith, and are able to focus on the main thing, rooting themselves in Christ and being strengthened in faith. If a church slowly goes astray and preach a false truth, gear towards ministry, numbers, or relationships, divisions may occur easily when there are conflicts in ministry, or when relationships are challenged. This is the recurrent trap that afflicted churches as reflected through the church history, and we ought to be aware of it today.

3) Paul resolved not to preach the gospel in places where Christ was known, so that he would not be building on someone's foundation

* Paul showed us the spirit and wisdom of mission. Firstly, he did not build on others' foundation, because as we evangelize, we may encounter conflict with systems and existing ministry of other churches. Although we are all serving the Lord, but it is best that we: (1) proclaim the gospel in places where Christ was not known first (or areas where the gospel teachings remain weak); (2) if we are invited to other churches, we need to be careful not to destroy the existing system in that church; (3) only preach the pure gospel, and offer the help the local church needs, passively; (4) if we are not welcomed by the local or Christians, start our own ministry and church only after prayers.

4) It is written, "Those who were not told about him will see, and those who have not heard will understand".

* Paul was quoting Isaiah, saying that the holy servant of Jehovah will "cleanse many nations" through His suffering, enabling others to see and understand the Truth they have never known. Paul used this scripture so that he could relate this prophecy to Christ, seeing Him as God's Holy Servant. The fulfilment of this word is seen through Paul's current mission work. Hence, every time as we go beyond our culture and region, bring the gospel to un-reclaimed people, or witness to people around us who have yet to hear the gospel, this prophecy is once again fulfilled.

宣教事工的需要与精神《罗 15:14-21》

序论：今天，我们要谈到保罗的宣教事工。宣教不是教会的一种“企业扩张”，或是“而外的事工”，宣教乃是走到神境界的生命传递事工。神在以色列也安置了两个海。一是毫无流动性的死海，海中的盐分骄傲所有生物不得生存。二是加利利海（或说是大湖）。那水是有流动性的。这海供应以色列民三分之一的饮用水，也是各种新鲜的鱼类与生物生存之处。据说因为风势的缘故，加利利海也是一个常突然会起暴风的区域。其实，这两只海带出了传福音与宣教的必要性。今天，很多教会不是没有宣教观念，或是带着错误宣教的观念来做宣教。通常，我们会听到有些教会领袖说，“我们的教会目前的人都照顾不了，怎么还谈得上宣教？”另外，我们就会看见当教会的能力增长之后，就会将宣教当做一种壮大教会的事工，所以提倡宣教。其实，这两者都是带有人意。其实，宣教的观念本不是以教会的能力或事工的范围为考量，乃是以福音为核心的观念。宣教是来自一个被福音呼召的心，一直被神差派要接触自己的范围（或舒服境界）以外的未得之民（或还不认识福音之人）。之后，在宣教中叫我们更加得知主爱人与拯救人的心意。确实，我们人都很容易被自己的文化与生活局限。那就比如，当我们在这个新加坡都市文化里认识了福音，我们很容易会将福音当地化与主观化。我们会很容易将福音看为一种只用来解决自己的问题，或是以某种方式传扬。我们对文化以外的人的想法不清楚，也不认识那阻挡他们领受救恩的文化。因此，我们就将福音的能力限制了，落入经历自己要经历的福音，传扬自己要传扬的福音，设立自己要设立的事工制度，接触自己想接触的人。所以，一个不宣教的教会就会如此死板起来，甚至在很多的想法与做法就会固定化。之后，教会就会看见信徒的眼界不打开，心胸越来越狭窄，灵命也不成长。确实，当信徒不继续领受圣灵的恩惠与得见新的经历，很快就会被自己的世界和自己所生活的社会同化了。渐渐的，教会只会看见信徒走不出自己谋生的问题，养育儿女的难处，或是被社会追赶的现实，以至教会就会成为一群不冷不热，常常说三道四，彼此比较与伤害的群体了。教会牧者的信息也因此不更新，总是在处理重复的问题，却看不见带着使命为时代祷告的人起来。试问这不就是“死海”吗？主对西门说：“把船开到水深之处，下网打鱼”《路 5:4》。我们的呼召本是要被差派到“水深之处”（走出舒服境界的地带，去到主的失散子民所在之处）。让我们从主领受这样的恩惠，开始为福音接触我们的背景、条件、文化以外的人。特别，当我们在《14:1-15:13》谈到“在基督里彼此接纳”的课题后，下面要看见的就是宣教的重要。

1. 保罗从基督得蒙的恩典，使他成为【福音的祭司】《15:14-16》

1) 保罗以勉励的话来肯定罗马信徒

* 在这里，保罗以勉励的方式来引进他所要谈到的有挑战性的课题，就是他身为一个犹太人，却怎么成为外邦人的执事，以向外邦人传福音为他的中心事工。特别，在一个存有存留分歧的群体中，我们不能以那现有分歧的现象来一概而论，认为整体教会（在这里是罗马教会）都是非常有问题。在罗马教会里必然也有属灵与成熟的信徒，他们在乎神的荣耀与教会的合一过于那疑惑之事。他们关乎教会能完成神的大使命过于人与人暂时的纠纷。所以，保罗在此讲出勉励的话，来肯定这些人的生命。另外，我们也要明白人在软弱中走出来是需要鼓励的。因此，在教导与牧养中（或是父母在养育儿女中）我们的勉励当要过于纠正。这样才能叫那愿意顺服之人更加得着肯定走顺服的道路。所以，保罗在这里肯定罗马信徒的品德、仁爱能与彼此教导的知识。

2) 保罗让罗马信徒确实的认识福音的精神，也以此对付他们里头仍有自我之处

* 当保罗向罗马教会说了勉励的话之后，他进入两个主要的正题：① **我稍微放胆写信给你们**（谈论有关某些事） - 这里所指的可能就是犹太人与外邦人要在基督里同归于一的事。在这之前保罗也处理了这两组人在疑惑之事上所有的分歧。在此，保罗说他是稍微放胆的写，因为这不是他所建立的教会里的事，但却需要提出来，好叫分歧能在基督里和解。另外，他也带出了这两组人在神的旨意里需要合一的事实，本为犹太人难接受和外邦人有障碍的事。这就说明了一个蒙神使用的牧者不能避免谈到教会里敏感之处。若是对信徒有损害的，他需要也有责任提醒；② **为外邦人做基督的服役，做福音的祭司** - 在这里说到他顺服基督为外邦人所做的是如同祭司所做的。在旧约，以色列祭司站在百姓与神中间为百姓献祭，将祭物献给神。在新约，基督成为神人中间的大祭司（也能说是中保），将自己献给神。保罗受了神的选召成为使徒，也是一个福音的祭司，将福音传到没听过神启示的外邦人。他也如同是一个祭司，将外邦人献给神，成为在神眼中一个圣洁、蒙悦纳的族类。在此，我们会知道传福音者就是福音的祭司，是那站在不信者与圣洁的神中间的人。因此，我们不要轻看自己传福音的职分，也不要轻看自己为神所见证的。在传福音当中，我们的见证就是神独有的作为所在之处，是叫另一个人看见神的荣耀的途径。其实在属灵的事里，人类历史是因福音继续转动的，科技是因福音的广传而继续前进的，在人与人的来往中神放着福音传递的意义。所以，当一个信徒看重他传福音（宣教）的职分与使命，他会察觉神是以他所做的来带动这人类的时光与事物。今天，有多少信徒是看见这点，而认定宣教的重要性呢？

2. 保罗受基督委派所行的是【大有能力的事工】《15:17-18》

1) 首先，保罗拒绝提那些丰功伟绩的事，只提基督的恩典引导他做的事

* 今天，有很多事工者专喜欢炫耀那些旺盛与复兴的事工，例如：所建立的教会多少人，决志信主的人有多少，一年向多少人传福音等。往往，这样的事工者也在此夸大其词。其实，保罗不常说到这些的例子。他也尽量避免多提这样的证据。因为他清楚知道这些都是神的作为，并且主的工作的特色各有不同。每个堂会与事工都有他复兴的一面，也有他受到挑战的一面。若圣灵不保守，教会无法维持，人数无法复兴。所以，保罗多夸耀的是圣灵在透过他的作为，首先使他如何明白、经历与宣讲福音的奥秘，而所传讲的也带来外邦人生命的改变（就是他们的顺服）。

2) 保罗提到基督借着他的言语和作为传福音

* 言语解释作为，作为则生动的表达言语，这两者都是直接显露在人的听觉与视觉面前。从这两者，我们会看见一个人认识与享受福音多少。确实，有些信徒在言语中常见证主恩，但行事为人中却没有体现出基督的美德，有的虽是尽量以美好的生活榜样给人对基督徒一个好的印象，但若不传出基督的美德，人有怎能借此知道那良好的作为是出自于基督呢？所以，保罗在言语和作为都受圣灵引导。他活出了基督身上的美德，但也得时不得时的传扬那神借基督拯救人的福音。哪怕是冒犯人也传讲，在传讲后更是攻克己身，叫身服他。这样，他就成为福音的出口了。今天，让我们在主里反思我们的言语和作为。身为传福音者，我们的言语和作为是要切切的受圣灵引导，例如：我们去哪里，跟谁在一起，说什么，平时如何度日，适当时如何为主作见证，等。

3) 保罗经历基督透过他行出神迹奇事的能力

* 神迹奇事本为超自然的事物，使人惊奇。纵然人信主是借着圣灵在人心施行救恩，但在是一群刚硬与从未得特别启示的民族中，主很多时候是借着神迹奇事来使人的心打开，预备接纳福音之恩。当然，我们不能说看过神迹的人都会信，因为刚硬到底的人就是看了也不信，但对于主的选民而言，神迹奇事的确在某些程度上除了人的疑惑之心。所以，我们会看见当主差派门徒传福音时，也同时借着他们行出许多的神迹。但在此，我们也当明白，神借使徒行神迹的另外一个用意就是为了给予他们使徒的凭据《林后 12:12》，好证明他们的事工与信息的真实性。这样，人才能信服那神首先借他们所传扬的福音。但这也并非说神迹奇事今日会全然终止，只是在相比之下必然比使徒时代减少许多。但是，在神所许可的时候与人群中，神还是按着自己的主权赐予传福音者能力，行出神迹奇事。所以，一个传福音者必然要接受这样的信念，也在必要时领受这样的能力。

4) 保罗在向外邦人传福音中大大经历了圣灵的能力

* 圣灵的能力与神迹奇事的能力有本质上的不同。纵然神迹奇事是来自圣灵所彰显的能力的其中之一，但在此所提圣灵的能力必然是来自神的福音真道。当这道被传扬的时候，神的能力在听者的心思、意念、心灵、良心、情感、意志都动起善工，使罪人重生、沉睡的人苏醒、软弱的人刚强。特别在此谈到外邦人的顺服。在此，保罗并非说“相信”，乃是说“顺服”，这就说明了外邦人不但归信，而且有明显的归信而来的证据。所以，保罗的事工与今日许多表面的人数复兴事工大大不同。他不是局限于看见人大概做了决志祷告或是受洗而已，就夸大其词炫耀事工的复兴。他乃是看见外邦人的生命因信服了福音之后，有明显顺服神的证据。这才是有根有基的福音事工。

3. 保罗靠着圣灵的能力，所做的是【开荒与建立教会的工作】《15:19-21》

1) 从耶路撒冷到以利哩古都传了基督的福音，建立了福音工作的基础

* 保罗从他在大马士革蒙召到如今他写罗马书已经有差不多 20 年左右。从他开始第一次从安提阿宣教旅行到如今已经有 10 年的时光了。但在此，他清楚申明他的宣教事工不是从安提亚开始的，乃是从他归信不久，他就因逼迫从大马士革逃到耶路撒冷，在那里放胆宣讲基督，驳倒那里讲希腊话的犹太人。在此处，我们看见保罗的宣教旅程就开始了。他过了几年后又借着巴拿巴的邀请到了安提阿，再从那里受差派往着小亚细亚与希腊去。这里所说的以利哩古是在希腊马其顿的西岸，有可能是保罗从以弗所前往耶路撒冷之间去的。这说明保罗在他 10 年的宣教生涯已经大概走遍希腊地带，该建立的教会也建立了，然后将当地的传福音工作交给当地定居的会长老们。在这当儿，他不断的借着他的书信与实际的宣教探访坚固在小亚细亚与希腊所建立的教会，在各主要城市（人口密集的地方）建立福音的本营（教会）。这就是他靠着圣灵的能力所做的伟大工作，也是我们今日在宣教事工当要效法的。若我们在一个荒凉之地传了福音，这就是我们的宣教工作当要走向的方向了。

2) 开荒的工作是最具有挑战性的，但也是福音在一个地区广传之前最关键的

* 当我们传讲了福音之后，我们会发现认识福音的群体必要被建立起来。在此，我们要晓得，开荒的事工是最辛苦的。从实际的角度来说，教会一开始人数不多，经济也缺乏，各方面的条件都欠缺。另外，一个地区也需要面临外界的压力（例如：异教），在保罗时代他也需要面临从会堂而来犹太人给予的压力。纵然如此，若靠着圣灵而做必然成就。但我们又会问说如何依靠圣灵呢？在此，我们要明白一个教会被建立起来最重要的因素不是事工，也不是因为人与人之间有友好的关系，乃是借着人领受了一样的福音，在真道上得蒙一样的信念与所属，所以组成一间当地教会。在此，这教会的开始一定要借着纯正的福音真道来教导与牧养，在这当儿让主一步步供应教会所需要的（工人、经济、各事工的发展等）。这样，信徒才不会偏离信仰与关注的重点，反倒在基督里生根建造，信心坚固。倘若教会渐渐偏离真理的传讲，走向事工、人数或友情为导向，事工上有冲突了或是关系有挑战了，就会看见四分五裂的情况出现。这就是历史历代教会常会掉入的陷阱，且是今日教会更当谨慎的。

3) 保罗立了心志不在基督的名被传的地方传福音，免得建造在别人的根基上

* 在此，保罗将宣教的精神与智慧向我们陈明。他首先不将事工建造在别人的根基上，因为在我们传福音时，有时会面临到其他教会的制度与现有事工的冲突。纵然我们宣教是服侍主，但我们最好是：① 先往福音没有广传的地方去（或是福音教导非常微弱的地带去）；② 若是被邀请到其他教会去，在此要谨慎不破坏那教会里原有的制度；③ 只单单传讲纯正的福音，然后被动的给予当地教会所需的帮助；④ 若是不受到当地信徒或基督教派的欢迎，总是经过祷告后独立的开始自己的事工与教会。

4) 经上记着：“未曾闻知他信息的，将要看见；未曾听过的，将要明白”

* 保罗在此引用以赛亚先知的预言，说到耶和华的圣仆将要借着祂的受苦“洗净许多国民”，使他们看见与明白从未传给他们的真理。保罗在此应用这经文就是将此预言指向基督，视祂为神的圣仆。这句话的成就也就是透过保罗现在所做的宣教事工成就出来。所以，每当我们跨越我们的文化与地区，将福音传给从未听见福音的未得之民，或是向我们周围没听过福音的人作见证，这句预言便再次的成就。

