

When the world turned upside down Message #13 Acts 10:1-23 “Guest or Host?”

上下顛覆的世界 訊息 # 13 客人還是主人

使徒行傳 10：1 - 23 威廉牧師

There is a secular vision or worldview that exists in our day and age. There is a mythology about how humans move through their lives. This mythology is built upon hyper-individualism and hyper-consumerism. One of the outcomes is a thinking that says that if you can be free enough and acquire enough you can avoid answering life's big questions; You might even say that it attempts to make life without God possible. As long as my life is continually being enhanced, or upgraded, I'll be fine. As long as I'm comfortable. 在我們這個時代，存在一種世俗的世界觀。關於人類如何生活，這是一種神話。這種神話建立在超個人主義和超消費主義之上。結果之一是一種想法，認為如果您能活得滿足而自在，就不用去面對生活中的重大問題；它試圖使沒有上帝的生活成為可能，只要我的生活不斷得到改善或升級，只要我舒服就可以了。

Pseudo-Christianity 偽基督教

There is a version of Christianity that looks like the secular myth's twin sibling. The only difference is that it includes a god. 有一個基督教版本，看起來像世俗神話中的孿生兄弟姐妹。唯一的區別是它包括一個神

In theory, exists only to be our grand benefactor. He is there to fulfill OUR desires. He lives for us. We don't live for him. 從理論上講，這個神只不過是我們的大恩人。他在那裡滿足我們的願望。他為我們而活。我們不為他而活。

People wonder why the church has lost its potency? But let's be honest, if we aren't offering a more compelling vision, if we're not telling a different story; or giving people a new narrative to live in; why WOULD people stay in church. 人們想知道為什麼教堂失去了能力。如果我們沒有提供更具吸引力的願景，或者我們沒有講不同的理念；或給人們一種新的生活敘事；人們為什麼要留在教堂裡。

I believe that the renewal that God wants to perform in our hearts and in his church is taking place. 我相信上帝正在更新我們的心和他的教會。

There is, right now, an uprooting of this pseudo-christianity and it is being replaced by the Spirit-filled faith of biblical Christianity.

目前，這種偽基督教正在被連根拔起，並被充滿聖靈的合乎真理的基督教信仰所取代。

God is forming a new humanity, forged in the fires of these recent global events. 在最近全球性事件的烈火中，上帝正在塑造一個新的人性。

“We need a new generation of Christians engaged in mission, kingdom vocational living, cultural engagement, and Biblical justice - filled with the Holy Spirit, formed by the way of Jesus, and shaped by heavenly wisdom.” - Mark Sayers, Reappearing Church

”我們需要年輕一代的基督徒，他們從事宣教，職場國度生活，文化交流和聖經公義-聖靈充滿，蠻有耶穌的樣式，有從天上來的智慧 “馬克·賽爾斯 (Mark Sayers) “教會重現”

We are moving from a posture of consumption and passivity to one of contending for God' s presence to come with power. 我們正在從一種消耗和消極的態度轉變為一種尋求上帝同在而來的能力。

In this New Testament book of Acts we discover a people who did what we desire to do. they re-oriented their lives around patterns that allowed them to live and operate in God' s presence, AND, they lived out the way of Jesus in such a compelling manner that the world around them found hope and life. 因為在這本新約使徒行傳中，我們發現了一群做我們想做的事的人。他們以使他們能夠活在上帝的同在中的生活方式重新定位生活，而且，他們以一種令人信服的方式活出耶穌，以至他們周遭的人找到了盼望和生命。

- It was a new life. It was a different life. It was contradictory and unconventional. It was even controversial. 這是一種新生活，這是另一種生活，它是矛盾的和非常規的，甚至引起爭議。
- that' s what we' re discovering. A right-side up way to live in an upside down world. 這就是我們所發現的。以正確的方式生活在顛覆的世界中。

Acts 10:1-8 At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, 2 a devout man who feared God with all his household, gave alms generously to the people, and prayed continually to God. 3 About the ninth hour of the day he saw clearly in a vision an angel of God come in and say to him, "Cornelius." 4 And he stared at him in terror and said, "What is it, Lord?" And he said to him, "Your prayers and your alms have ascended as a memorial before God. 5 And now send men to Joppa and bring one Simon who is called Peter. 6 He is lodging with one Simon, a tanner, whose house is by the sea." 7 When the angel who spoke to him had departed, he called two of his servants and a devout soldier from among those who attended him, 8 and having related everything to them, he sent them to Joppa.

10:1 - 8 彼得和哥尼流

1在凱撒利亞有一個人名叫哥尼流，是意大利營的百夫長。2他是個虔誠人，他和全家都敬畏神。他多多賙濟百姓，常常向神禱告。3有一天，約在下午三點鐘，他在異象中清楚看見神的一個使者進來，到他那裏，對他說：「哥尼流。」4哥尼流定睛看他，驚惶地說：「主啊，甚麼事？」天使對他說：「你的禱告和你的賙濟已達到神面前，蒙記念了。5現在你要派人往約帕去，請一位稱為彼得的西門來。6他住在一個皮革匠西門的家裏，房子就在海邊。」7向他說話的天使離開後，哥尼流叫了兩個僕人和常伺候他的一個虔誠的兵來，8把一切的事都講給他們聽，然後就派他們往約帕去。

Cornelius is a man of war, bound to the Roman state, and a transplanted European living in the Middle East. He is what so many men and women in this world aspire to be and what so many people want to be defined as. 哥尼流是一個戰士，隸屬於羅馬國家，是居住在中東的歐洲移民。他是這個世界上許多男人和女人渴望實現的目標，也是許多人希望被定義為的目標。

Cornelius ISN' T Jewish. Yet he is a God-fearer. 不是猶太人，但他是虔誠敬畏神的人

Cornelius "has it all" and yet he is still in pursuit of God. His position and possessions can' t quench his thirst for God. 哥尼流“擁有一切”，但他仍在追求上帝。他的地位，他的財產無法消除對上帝的渴求。

There' s a second thing we see here: He' s not just a God-fearer, God is coming to him. God is Speaking to him. 我們在這裡看到的第二件事：他不僅是敬畏上帝的人，還有上帝來找他。上帝對他說話。

how many people in the church tend to think and behave, and yet it' s so consistent with what we know to be true. 教會中有多少人的思考和表現與我們所知道的真實相符

There' s a horrible tendency for people in the church to begin to believe that God isn' t working in, or speaking to, the lives of people who don' t yet know Jesus. 教會的人有一種可怕的趨勢，開始相信上帝不會出現在尚未認識耶穌的人們的生活中或與他們交談。

Cornelius doesn't know who Jesus is yet. But he has this genuine desire to know God; to be in relationship with God. And God hears him and sees him and speaks to him.

哥尼流就是這樣，他不知道誰是耶穌。但是他有認識上帝的真實願望；與上帝建立關係。上帝聽見他，見到他並向他講話。

God shows no partiality. The God who shows no partiality is searching for men and women who will do the same. 不偏待人的神正在尋找願意做同樣事情的人。

Acts 10:9-11 9 The next day, as they were on their journey and approaching the city, Peter went up on the housetop about the sixth hour to pray. 10 And he became hungry and wanted something to eat, but while they were preparing it, he fell into a trance 11 and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth.

使徒行傳 10：9-11 9第二天，他們走路將近那城，約在正午，彼得上房頂去禱告。10他覺得餓了，想要吃。那家的人正預備飯的時候，彼得魂遊象外，11看見天開了，有一塊好像大布的東西降下，四角吊著縋在地上，

Acts 10:12-16

12 In it were all kinds of animals and reptiles and birds of the air. 13 And there came a voice to him: "Rise, Peter; kill and eat." 14 But Peter said, "By no means, Lord; for I have never eaten anything that is common or unclean." 15 And the voice came to him again a second time, "What God has made clean, do not call common." 16 This happened three times, and the thing was taken up at once to heaven.

使徒行傳 10：12 - 16 12裏面有地上各樣四腳的走獸、爬蟲和天上的飛鳥。13又有聲音對他說：「彼得，起來！宰了吃。」14彼得卻說：「主啊，絕對不可！凡污俗和不潔淨的東西，我從來沒有吃過。」15第二次有聲音再對他說：「神所潔淨的，你不可當作污俗的。」16這樣一連三次，那東西隨即收回天上去了。

Acts 10:17-18 17 Now while Peter was inwardly perplexed as to what the vision that he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood at the gate 18 and called out to ask whether Simon who was called Peter was lodging there.

使徒行傳 10：17 - 18 17正當彼得心裏困惑，不知所看見的異象是甚麼意思時，哥尼流所差來的人已經找到了西門的家，站在門外，18喊著問有沒有一位稱為彼得的西門住在這裏。

Acts 10:19-23 19 And while Peter was pondering the vision, the Spirit said to him, "Behold, three men are looking for you. 20 Rise and go down and accompany them without hesitation, for I have sent them." 21 And Peter went down to the men and said, "I am the one you are looking for. What is the reason for your coming?" 22 And they said, "Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say." 23 So he invited them in to be his guests. The next day he rose and went away with them, and some of the brothers from Joppa accompanied him.

使徒行傳 10：19 - 23 19彼得還在思考那異象的時候，聖靈對他說：「有三個人來找你。20起來，下去，跟他們同去，不要疑惑，因為是我差他們來的。」21於是彼得下去見那些人，說：「我就是你們要找的人，你們是為了甚麼緣故在這裏？」22他們說：「百夫長哥尼流是個義人，敬畏神，為猶太全民族所稱讚。他蒙一位聖天使指示，叫他請你到他家裏。」

- Peter. Goes with THEM. Peter went to CORNELIUS. He is going to be Cornelius guest.

彼得 與他們一起去。彼得去了哥尼流家。他去做哥尼流的客人

- During his earthly ministry, Jesus, over and over again, was a guest. He was guest in people's homes. We don't ever see Jesus being the host. We never read about him throwing the party. Jesus is always a guest.

耶穌在世上的事奉期間，一遍又一遍地是客人。他曾在人們家中做客。我們從未見過耶穌是主人。我們從未聽說過開宴會。耶穌永遠是客人。

- The gospel spread in the ancient world because the church was willing to be a guest in the world. And through guests, the gospel made its way into the hearts of the hosts.

福音在古代世界傳播，因為教會願意成為世界上的客人。通過客人，福音傳到了主人的心中。

- This is the opposite of how most of us think, especially in the church today. We want to be the host. And we've even told ourselves that being the host is the best way to give people the gospel. We think the way to give the world the gospel is to welcome the world through the doors of our churches. But in doing so, we ask the world to be OUR guest. And that's the opposite of what Jesus did.

這與我們大多數人的想法相反，尤其是在當今的教會中。我們想成為主人。而且我們甚至告訴自己，擔任主持人是向人們傳福音的最好方法。我們認為向世界傳播福音的方法是通過大門或我們的教堂歡迎世界。但是這樣做，我們要求全世界成為我們的客人。這與耶穌所做的相反。

In order to be a guest you have to live in that uncomfortable space where you're not sure all of the rules. You offer up your power. You offer up your control. You offer up your certainty. And you become WILLING to lay down YOUR rights, for the rights of another.

要成為客人，您必須面對是否舒適的不確定中。您要交出力量。您要交出主控權。您要適應不確定性。

The heart posture of devoted disciples of Jesus is that of "guest" - not host.

耶穌奉獻的門徒的心態是“客人”的心態，而不是主人。

Luke 9:23-24 23 And he said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me. 24 For whoever would save his life will lose it, but whoever loses his life for my sake will save it.

路加福音 9:23-24 23耶穌又對眾人說：「若有人要跟從我，就當捨己，天天背起自己的十字架來跟從我。24因為凡要救自己生命的，必喪失生命；凡為我喪失生命的，他必救自己的生命。

Dying to self is one of the core principles of what it means to be a Christian and it strikes at the heart of the cultural myth that most people have been living. 向自己死了是基督徒的核心原則之一

Galatians 2:20 20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

加拉太書 2:20 現在活著的不再是我，乃是基督在我裏面活著；並且我如今在肉身活著，是因信神的兒子而活；他是愛我，為我捨己。

New Testament scholars tell us that the first miracle in the Gospels is Jesus turning water into wine at a wedding. I think that's wrong. Our tendency is to emphasize the miracle of a God who can turn

water into wine (a miracle, indeed!). But we fail to recognize the miracle that precedes that. The first miracle isn't that Jesus turns water into wine at a wedding. The first miracle is that Jesus is the kind of God people want to come to their wedding. - Dr. A.J. Swoboda

新約學者告訴我們，福音書中的第一個奇蹟是耶穌在婚禮上將水變成酒。我認為這是錯誤的。我們的傾向是強調神的奇蹟，他可以將水變成酒（這確實是奇蹟！）。但是我們沒有意識到之前的奇蹟。第一個奇蹟不是耶穌在婚禮上將水變成酒。第一個奇蹟是耶穌是人們想要來參加婚禮的那種神。Dr. A.J. Swoboda