

When the world turned upside down - Message #16: To what do we belong?

Acts 11:19-30

上下顛覆的世界 – 訊息 # 16: 我們屬於什麼？

使徒行傳11:19-20

- This has not been a series in which we’ ve talked about your personal practices as a follower of Jesus. 這不是一個我們討論個人作為耶穌追隨者的操練的系列。
- Because the book of Acts is bigger than individual behavioral practices, its BIGGER than our personal preferences, or even our own so called, “personal salvation.” 因為使徒行傳這本書所寫的大過於個人行為的操練，大過於個人的喜好，甚至大過於我們所稱為的個人的得救。
- They became a NEW HUMANITY. They showed the world a new, third way to live. 他們成為一個新的人類。他們展示給世界一個新的，第三種方式來生活。
- A brief timeline of recent preceding events 簡短的回顧在這之前發生的事情

- A few chapters back, Jesus confront Saul on the road to Damascus, and in the process of commissioning him, reveals a radical redirection in the mission of God: He’ s going to the GENTILES. 幾章前，耶穌使掃羅在去大馬士革的路上遇見他，然後在差派掃羅時啟示了神的使命的一個極大的轉向：他被差到外邦人那裏去

- THEN, Peter gets confronted with this reality through a vision.

然後彼得也通過異象受到同樣的挑戰

- THEN, he meets a guy named Cornelius who is a Gentile who actually wants to join the movement. 他去見一個人叫哥尼流的外邦人且是一個很想要加入這個耶穌運動的人

- THEN, there’ s this explanation to the Jewish Christians in Jerusalem.

然後就有了對在耶路撒冷的猶太基督徒們的解釋。

- You can almost see God pull the car over for a moment and explain to everyone, “Hey, THIS is where we are going.” 就好像神把車停下來一下解釋給大家聽：這是我們要去的方向。

And what we discover is that while God was explaining to those who needed explanation, he was already reaching those who needed reaching. 我們發現神已經在解釋給那些需要聽解釋的人，祂已經在到達那些需要被觸及的人。

Acts 11:19-20

Now those who had been scattered by the persecution that broke out when Stephen was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word only among Jews. 20 Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.

使徒行傳 11:19-20

19 那些因司提反的事遭患難四散的門徒，直走到腓尼基和塞浦路斯並安提阿，他們不向別人講道，只

向猶太人講。 20 但內中有塞浦路斯和古利奈人，他們到了安提阿，也向希臘人傳講主耶穌[a]。

• In other words, “While you guys were debating the political correctness, or analyzing the biblical basis, for Peter baptizing Cornelius and his friends, God was already on the move. 用別的話說，當你們還在爭論彼得給哥尼流和他的朋友們施洗這件事情的政治正確性，或是分析它的經文基礎時，神就已經在運作了。

- He was going ahead of them. 祂在他們之先。
- To a place called Antioch. 到達一個叫安提阿的地方。

Acts 11:21

21 The Lord’s hand was with them, and a great number of people believed and turned to the Lord.

使徒行傳 11:21

21 主與他們同在，信而歸主的人就很多了。

Acts 11:22-26

22 News of this reached the church in Jerusalem, and they sent Barnabas to Antioch. 23 When he arrived and saw what the grace of God had done, he was glad and encouraged them all to remain true to the Lord with all their hearts. 24 He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord. 25 Then Barnabas went to Tarsus to look for Saul, 26 and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.

使徒行傳 11:22-26

22 這風聲傳到耶路撒冷教會人的耳中，他們就打發巴拿巴出去，走到安提阿為止。 23 他到了那裡，看見神所賜的恩就歡喜，勸勉眾人立定心志，恆久靠主。 24 這巴拿巴原是個好人，被聖靈充滿，大有信心。於是，有許多人歸服了主。

25 他又往大數去找掃羅， 26 找著了，就帶他到安提阿去。他們足有一年的工夫和教會一同聚集，教訓了許多人。門徒稱為「基督徒」是從安提阿起首。

- First, we are reading about the first time the gospel comes to a city. 首先這是第一次福音到達一個城市。
- And Antioch is an amazing city. 安提阿是一個令人驚嘆的城市。
- It was the third largest city in the Roman world. 它是在羅馬世界的第三大城市。
- The capital of Syria. 是敘利亞的首都。
- And, about 10 times the size of Jerusalem. 是耶路撒冷的十倍大。
- Historians calculate the population to be roughly the same as Portland and Beaverton.

歷史學家估計它的人口大概是波特蘭和比弗頓的總和。

• It was far more diverse, and complex and pluralistic than other rural towns, and far more urban. 它比其它鄉村城鎮更多樣，複雜，多元，和城市化。

- And when the gospel comes into this city, some amazing things happen.

當福音到達這個城市，令人驚嘆的事情發生了。

- What we observe in the New Testament is that the more urban and complex the environment, the more christianity flourished. 我們在新約中觀察到的是越是城市化和複雜的環境，基督教越興旺。
- The bigger the city. 城市越大。
- The more dense the population. 人口越密集。
- The more pluralistic the people. 人群越多元。
- The more multiethnic. 越多種族。
- The more crime, 越多犯罪
- poverty, 貧窮
- social problems. 社會問題
- The deeper the impact and the greater the fruit of the gospel. 福音的影響越深果實越大。
- Which is kind of shocking. Shocking then. Shocking today, And here' s why. 這很讓人驚訝。在那時候是，今天也是。這是為什麼。
- Conventional thinking says that when Christianity flourished we all lived in small homogenous insulated communities. 通常的想法是當基督教興旺的時候我們都住在小的，單一的，與外隔離的社區中。
 - It was easier, because people were more the same. 這樣比較容易，因為人更相似。
 - It was easier, because things were less complex. 這樣比較容易，因為事情不複雜。
- But cities, cities like ours, with all of their complexities, with all of their diversity; 但是城市，就像我們所在的這樣的城市，如此複雜和多樣化
 - with such radically different schools of thought, 有這麼多不同的思潮
 - with its opposing political parties.; 相對立的政黨
 - With its pluralistic religious expressions; 宗教的多元
- CITIES, are difficult environments for the gospel to grow in, right? 城市對福音的生長是更困難的環境，是嗎？
- There are more beliefs. 更多不同的信仰
- There are more options. 不同的選擇
- The alternatives are more pervasive and available. 非正統的選擇非常普遍。
- And so we think that the complexity means that the gospel doesn' t take root as easily. 所以我們覺得複雜意味著福音比較難以扎根。

• But this passage shows us the opposite of this thinking, and it shows us something that historians, anthropologists, sociologists, and archeologists, all agree on: 但這經節卻告訴我們相反的，是我們看到歷史學家，人類學家，社會學家，考古學家都一致同意的

• Christianity THRIVED in complicated cities. 基督教在複雜的城市中非常興盛。

• The Roman Empire was the most urbanized pluralistic society that the world had ever seen. 羅馬帝國是當時世界上最城市化和多元化的社會。

• There were several hundred ethnic groups;

spread out over several hundred regions; speaking a multiplicity of languages, Practicing untold numbers of religions. Really diverse. Really Complex. 有好幾百各種族，分佈在好幾百個區域；說不同的語言；奉行無以計數的宗教。

• And most of these people were living in cities. Rome, hit a million people centuries before another city would.

And then there were these other massive population centers, like Antioch. 大部分人居住在城市。羅馬在早於其它城市幾個世紀就達到百萬人口。而且還有其他這樣的人口中心，像安提阿。

• And yet, if you read the history, you discover that by 313 AD, 56% of the population were Christians. 如果你讀歷史，你會發現在公元後313年時，56%的人口是基督徒。

• And even more interesting is that nearly ALL of those following Jesus were in cities. 更有趣的是幾乎所有的耶穌的追隨者都在城市。

• Ironically, it was the people living in RURAL areas who were the secular, polytheistic individuals. 有諷刺意義的是，在農村生活的才是世俗，多神的信仰的人。

• In fact the word “pagan” or “Paganas” literally meant countryside or farmland. 事實上pagan這個詞意思就是鄉村或是農地。

• The people the cities were the Christians. 在城市的人是基督徒。

• The people outside the city became known as pagans. 城市外的人是異教徒。

• After the Roman empire fell, it took until the 1850’ s for the world to begin to look and function in a way that was similar to when the Roman empire was at its height. 在羅馬帝消亡後，直到1850年世界才再次開始看起來和運作起來像是羅馬帝國鼎盛的時期。

• Which means that the world we live in today is more like that time period than ever before. 這意味著我們生活的這個時代與那個時代非常的相像。

• Which has incredible importance to us, and here’ s why. 這點對我們很重要，這是原因。

• We have to see that the last time the world was, this complex, this pluralistic, this troubled, Christianity EXPLODED. 我們必須看見上一次世界是這麼複雜，多元，不寧時，基督教爆發了

• But WHY? 為什麼呢？

• The first thing is that the city reveals the gospel’ s power to transform individual lives. There’ s life change actually happening. 首先城市顯露了福音轉化生命的能力。生命的變化在很真實的發生。

• If you look back to verse 20 and 24, twice it says that great numbers were following Jesus.

在20和24節，兩次提到許多人歸主。

- Here's what's fascinating about this: 這是為什麼這讓人驚嘆。
- Up until this point the people preaching the gospel were preaching to religious people.

直到這時，人們講道都是對著宗教人群講。

- They figured that the people who would understand the gospel, the people who would love Jesus, would be people who loved, or at least respected, the Bible.

他們覺得這個人群可以理解福音，愛耶穌，愛或者至少尊重聖經。

• People who were trying to know or seek after God. So they preached to the religious people, saying, “This is the fulfillment of what you've been looking for.” 這些人是試圖認識或是追求神的人。所以他們對宗教人群講道，說“這就是來成就你們所盼望的。”

- They NEVER in their widest imaginations, dreamed that it would be the irreligious who would be interested in this Jesus. 他們從來沒有想像過會是那些非宗教人群對耶穌有興趣。

• Those city people? 那些城市裡的人嗎？

• Those immoral people? 那些不道德的人嗎？

• Those people who are all so different and hard to understand? 那些又不一樣又難懂的人嗎？

• But when they started preaching to these people, they are shocked, because there are MASSIVE numbers of people who are incredibly interested in, and open to, the Gospel.

可是當他們開始對這些人傳講的時候，他們大大驚訝，因為大有人數的人對福音驚人的感興趣和敞開。

• Jesus tells this story, a parable, of two sons. 耶穌講過一個故事，關於兩個兒子的寓言。

• (We call it the prodigal son, but that's a horrible name because the story is actually about two sons.) But the point is that there are these two sons. 我們叫它浪子的故事，但這其實不是一個好名字，因為故事是關於兩個兒子的。

• And the first one that we meet goes and spends his inheritance on wine and women. He parties his inheritance away. 我們知道第一個走了花光了他所有繼承的產業在酒精和女人上。

• Now, if you're a 1st century Jew, listening to this story, and you hear this, where do you conclude the younger brother ran off too? He went to the city, right? He went to Antioch.

如果你是一個第一世紀的猶太人，聽到這個故事，你會覺得這個小兒子跑去了哪兒？他一定是去城市是嗎？他去了安提阿。

• Now, go back to the other brother. The one who thinks he's the good son. • Where was he? He was home, On the FARM. Right? 然後我們回到另一個兄弟。那個他自己覺得自己是好兒子的。他在哪裡呢？他在家。在農場，是嗎？

• Now, one of the points Jesus makes in the story is that they were both equally estranged from the father. One in his immorality. One in his morality. But both alienated. 耶穌在這個故事中所說的一點是這兩個兒子都同樣的疏離父親。一個是在他的墮落中。一個是在他的道德中。可是兩人都遠離。

• BUT NOTICE THIS: In the end, it's the YOUNGER brother who is more open to receiving grace. Why? 但是注意到這一點：最終的是，是小兒子更敞開接受恩典。為什麼？

• Well, I believe there are few explanations. 我相信有幾點原因。

• First, if you're living in this environment, you are exposed to new ideas, to more ideas, and so you tend to be more open to hearing other ideas. 首先，你如果生活在這個環境，你敞開於新的思潮，更多的想法，所以你比較傾向於對聽別的想法敞開。

• BUT, at the same time, because of the complexities, because of the trials and struggles, you've also see the weaknesses of those ideas. 同時，因為複雜性，因為這些試驗和掙扎，你也看到這些想法的弱點。

• You've seen the failure of various philosophies 你看到了各個哲學的失敗之處

• you've seen the failure of politics; 你看到了政治的失敗之處

• you've seen the failure of religion. 你看到了宗教的失敗之處

• You've likely even seen the failure of your OWN ideas. 你也很可能看到了自己想法的失敗之處

• And so you become increasingly open. 於是，你更加敞開。

• Not only that, when a younger brother falls away from God, he knows it. He feels it in the depths of his soul. There's an ache. There's an emptiness. There's even a willingness to admit it. 不僅如此，當小兒子遠離神的時候，他知道自己遠離。他在自己靈魂的深處感受到。有一個痛。一個空虛。甚至有一個願意來承認這一切。

• But when a religious person, when a moral person drifts away from God, they just keep trying harder, and they get more bitter, and more angry. 可是當宗教的人士，一個講道德的人偏離神，他們只是更努力的嘗試，變得更苦毒，更憤怒。

• And when someone tries to talk to them about the gospel, about grace, about love, they become defensive. They seek to protect their position. 而當有人要對他們傳講福音，傳講恩典和愛，他們變得防禦性。他們試圖保護自己的位置。

• But not these younger brothers. 但是小兒子不是。

• There's real life change happening. Because they are seeing something different and that's really the second explanation. 真實的生命改變在發生。因為他們看見不同的一些東西，這帶我們來到第二各個原因。

• Antioch reveals a new way to live. It shows us something groundbreaking. 安提阿顯明了一個新的生活的方式。它展示給我們突破性的新事。

• See, Antioch was built by one of Alexander the Great's generals, and held incredible economic and strategic significance. 安提阿是亞歷山大大帝的將軍所建的，有極大的經濟和策略重要性。

• But there was a bi-product of it's location that is critical for us to see. Because it was build by Romans, there were Romans and Greeks there.

But because it was close to Africa it also had lots of African residents.

But then, it was also close to and connected to Asia, which means there were Persians, Indians, and Chinese there as well.

The result is that there were very few cities in the world that were this diverse. 但是這裡有我們需要看見的因著它的地理位置而產生的副產品。因為它是羅馬人所建的，那裏有羅馬人和希臘人。因為它鄰近非洲，也有很多非洲人在那居住。但同時，它也與亞洲連結，所以意味著那裡也有波斯人，印度人，中國人。x

- And we know that because of this there were at least 18 ethnic quarters or neighborhoods that existed in the city. 因為這樣，在這個城市中有18個種族居住社區。
- So, when the city was built, it had a wall around the city. But, it also had walls within the city, around every ethnic neighborhood. They did this to protect the varying groups from each other. 所以當城市被建時外圍有城牆。可是城內在每個種族社區周圍也有牆，為著保護各個種族社區的緣故。
- And Life worked like this...commerce/marketplace...then back to your enclave. 所以生活就是這樣進行。。。商業／市場。。。然後回到你所屬的這個區域
- But when the gospel comes to Antioch, and something remarkable happens. 可是當福音到達安提阿時，一些不可思議的事情發生了。

Acts 11:26

And in Antioch the disciples were first called Christians.

使徒行傳11:26 26 找著了，就帶他到安提阿去。他們足有一年的工夫和教會一同聚集，教訓了許多人。門徒稱為「基督徒」是從安提阿起首。

• That term, Christian, never existed, prior to this moment. It means that among all of the ethnicities, and nationalities, all of the cultures in the city of Antioch, a new group emerged that was not only comprised of all ethnicities and nationalities, but this new groups primarily point of identity was no longer where they came from, or the language they spoke, or the neighborhood they lived in. 在這之前基督徒這個詞不存在。也就是說在安提阿的各個民族，國籍，和文化中，一個新的人群誕生。這個人群不僅僅是由不同種族和國家的人組成，而且這個人群的主要的身分不再是從哪來，說什麼語言，或是住在那個社區。

- Are you catching this? 你明白了嗎？
- It was really easy to identify people in Antioch. 以前在安提阿很容易辨識人。
- Oh, you' re from there? 哦，你是從那來的？
- Then you speak this language. 那你就說這種語言。
- You eat this food. 吃這種食物。
- You vote in this direction. 這樣投票。
- And you worship that God. 敬拜那個神。
- Now we have problem in that people who were once easy to identify and categorize have created a new identity and a new category. 現在產生了一個問題，原本人們是很容易辨認區分的，可是現在有了一個新的身分和類別
- In fact, Acts 13:1 mentions 5 leaders in the Antioch church who are from 3 continents and four different racial groups. 事實上，使徒行傳13章1節中提到在安提阿的5個領袖，來自3個大洲4個族群。

- This was so radical, and here's why. 這很激進，這是為什麼。
- Everyone in the world then, and people in the world today, believe that religion or religious affiliation is just a function of your culture. 那個時候的每個人，今天也一樣，認為宗教是你所屬文化的一個產物。
 - If you're Bosnian, you're muslim. 如果你是波斯尼亞人，那你就是穆斯林。
 - If you're Italian, you're catholic. 如果你是義大利人，那你就是天主教徒。
 - If you're Tibetan, you're Hindu. 如果你是西藏人，你就是印度教徒。
- But now we have something so completely different. 可是現在一切都不一樣了。
- For the first time there is an experience of God that is so profound it was bringing people together across cultures. 有史以來第一次有一個在神裡的經歷是這麼深刻，它跨越文化把人們帶在一起。
 - They were becoming friends. 他們成為朋友
 - They were worshipping together. 他們一同敬拜
 - They were becoming a body together. 他們成為一個身體。
- And the world was forced to come up with a different name to describe them, because they couldn't fit into any preexisting category.

以致於世界被迫給他們一個不同的名字來表述他們，因為他們不屬於以前存在的這些類別。

 - Here was an experience deeper than culture; it was more powerful than politics; it was more meaningful than money. 有一個經歷比文化更深刻，比政治更有力，比金錢更有意義。
 - The gospel brought people together who would have never been together otherwise. 福音把以前從來沒有在一起的人們帶到了一起。
 - And by calling them Christians, they are forced to admit, "Maybe there is a reality and a truth that is not just culturally constructed." 當稱他們為基督徒，世界不得不承認，“也許有一個實際和真理是超於文化的。”
- Illustration: Keith Jenkins and Gabe Barrierero 照片：Keith Jenkins 和 Gabe Barrierero
 - Our friendship was unlikely. Try to explain how a black man from streets of Baltimore, a Mexican from the back alleys of LA, and white dude from middle-class suburbia become best friends. 我們之間的友誼不同尋常。誰能試圖解釋一個巴爾的摩街上的黑人，洛杉磯後巷的墨西哥人，還有一個郊區中產階級的白人如何成為最好的朋友。
 - But I'll never forget one part of the conversation. 我從來沒忘記一部分對話
 - We realized that something has happened to us. 我們意識到在我們身上發生了什麼
 - Keith is no longer 'black enough' to be fully accepted in black culture. Keith不再“夠黑”而能被黑人文化完全接受。
 - And Gabe is no longer "Mexican enough" to be fully accepted in Mexican culture. Gabe不再“夠墨西哥”而能被墨西哥文化完全接受。

- And truth be told, I'm no longer “White enough” for my white friends. 老實告訴你們，對於我的白人朋友們我也不再“夠白”。
- We don't fit the categories, or the stereotypes, if you will. 我們不再合乎刻板的類別。
- But it's not because of something WE did. It's because of what the GOSPEL has done, in us. 但這一切不是因為我們做了什麼。而是因為福音在我們裡面做的。
- We are a part of NEW Humanity. We are an expression of what the church of Jesus looks like. 我們是新人類的一部分。我們是耶穌教會的表達。
- I might be FROM that place, but I don't BELONG to that place. 也許我從那個地方來，但我不再屬於那裡。
- I belong to the new humanity. 我屬於新人類。
- And the new humanity needs a new name. Because the OLD NAME doesn't work any more. 而這新人類需要一個新的名字。因為那些舊名字無法描述它。

When you belong to the Gospel, you will no longer belong anywhere else. 當你屬於福音，你就不再屬於任何別的。

- We get a new name. 我們有新名。
- And a new identity. 新身分。
- And all of those other labels, all of those other characteristics, they just don't quite fit any more. 以前的標籤，其他的特徵，不再能描述我們。
- When I look at Antioch, that's what I see. 這是當我看安提阿這個城市時，我所看見的。

So, a couple of things to think about to wrap up. 在結束之前讓我們思考幾點

- First, To what will you belong? 第一，你屬於什麼？
- I've heard people in recent days saying we need a third party system. 最近我聽見有人說我們需要第三個政黨系統。
- We don't need a third party system. 我們不需要第三個政黨系統。
- We need a third way to LIVE. 我們需要第三種方式來生活。
- We need a new humanity 我們需要新的人類。

“When Christians are more conversant around partisan talking points than the Sermon on the Mount we demonstrate that our Christianity is secondary and servant to our politics.”
- Rich Villodas

“当基督徒對党派政見要点比對登山寶訓更精通和親近時，我們表明我們的基督信仰是次於和服事於我們的政治的。” -里奇·维洛达斯

- Christians don't fit into political categories. 基督徒不合適政治的類別。
- And then second; this is more of a statement about our church than anything else. 第二是有關於我們教會的

- I don' t believe we are called to be a multi-cultural church. 我不相信我們的呼召是成為一個多文化教會
- Antioch was a multi-cultural city, and the walls made it evident. 安提阿就是一個多文化的城市，那各樣的牆就是最好的證據。
- We are called to be an INTER-cultural church. Where all people, from all cultures, shape a NEW Gospel reality in this place and time. 我們被呼召成為一個文化交融的教會。在這裡，從個文化來的人們一同塑造一個新福音的實際，在這個地方和時間。
- It' s not about accommodation. 這不是關於彼此適應。
- It' s about integration. 這是關於融合。
- It' s about inclusion and embrace. 是關於接納和擁抱。
- And, by the way, let me just add, that this isn' t just about ethnicity. This is also about age. Will we be a church that is multi-generational? 而且這也不只是關乎種族。也是關於年齡。我們要成為一個多世代的教會嗎？
- One of the distinct reasons Christianity flourished the way it did was the 'no explanation' nature of all of these people coming together. 基督教盛行的一個原因就是“不可解釋”的原因使眾人聯合。
- They only thing that could answer that question was Jesus. 只有耶穌能回答這個問題
- That' s my hope for us. 這就是我們的盼望。
- See, we aren' t here to build a great church. We' re here to build a great city. We' re here to be a new humanity. 看，我們不是在這裡要建一個很棒的教會。我們在這裡要建一個很棒的都市。我們在這裡要成為新的人類。
- That' s what the Gospel does IN us. 那就是福音在我們裡面所做的。
- And that' s what the Gospel does THROUGH us. 那就是福音通過我們所做的。
- When we choose to belong to the Gospel before we belong to anything else. 當我們選擇屬於福音在屬於任何別的東西之前。

Benediction: 祝禱：

- May you belong so radically to the gospel that in your love, in your grace, in your ability to cross cultural / generational / and political boundaries, that people will be forced to call you by a brand new name.
- 願你在你的愛，恩典，和你跨越文化／世代／政治邊界的能力上如此極端的屬於福音，以致於人們必須要以一個全新的命來稱呼你。