

Humankind
Week #19 "Why do we welcome?"
Acts 8:26 -40 (NIV)
March 24/27, 2022
Speaker: Lane Greenleaf-Perez
神人
第19週 "為什麼要歡迎?"
使徒行傳8:26-40
3/24/2022, 3/27/2022

Worship 敬拜

在祂沒有難成的事 **Nothing is impossible with Him**

詞曲: 盛曉玫 Lyrics & music: Amy Sand

不論有多大有多難的事
交託在全能的上帝手裡

不論有多大有多難的事
交託在上帝手裡

看！看耶和華成就大事
祂說有就有 祂命立就立

看！看耶和華成就大事
在祂沒有難成的事
哈, 沒有難成的事

全知全能神 榮耀都歸祢
在祢沒有難成的事 (x3)

沒有難成的事
哈利路亞 (x3)

名分祢已賜給我
Hillsong 华语

VERSE1:
我是誰那至高君王
竟歡迎我
曾失喪祢却領回我
祢何等愛我
祢何等愛我

CHORUS:
聖子釋放的
就得真自由
我是神兒女
這就是我

VERSE2:
終自由
祢已贖回我
恩典涌流
當我還做罪人時
耶穌為我死

祂竟為我死

CHORUS 2:
聖子釋放的
就得真自由
我是神兒女
這就是我
在我父家中
必有我居所
我是神兒女
這就是我

BRIDGE:
祢揀選我
不離棄我
名分祢已賜給我
神幫助我
不敵擋我
名分祢已賜給我

祢神蹟如此真實
詞/曲 : Jonathan Prawira

主你能力何其的偉大
在你也沒有任何限制
雖然我看到的是
不可能的現實
在你卻沒有難成的事

主你能力何其的偉大
在你也沒有任何限制
雖然我看到的是
不可能的現實
在你卻沒有難成的事

當我感到軟弱無助
你能力顯得完全
我要全心的相信
你神蹟如此真實
不是自己倚靠勢力
乃是倚靠你的靈
我向你全心祈禱
你神蹟如此真實

主你能力何其的偉大
在你也沒有任何限制
雖然我看到的是
不可能的現實
在你卻沒有難成的事

當我感到軟弱無助
你能力顯得完全
我要全心的相信
你神蹟如此真實
不是自己倚靠勢力
乃是倚靠你的靈
我向你全心祈禱
你神蹟如此真實

神蹟確實靠近
在一直運行
而我要憑信心的生命

當我感到軟弱無助
你能力顯得完全
我要全心的相信
你神蹟如此真實
不是自己倚靠勢力
乃是倚靠你的靈
我向你全心祈禱
你神蹟如此真實
我向你全心祈禱
你神蹟如此真實
我向你全心祈禱
你神蹟如此真實

Nothing Else 我只要祢
原唱: Cody Carnes 翻譯: Anson Lin, Yoyo Chen, Jenny Lee

只想與祢同在 只想安靜坐在祢腳前
祢的同在深觸動我心 我不願離開

我來不是求祝福 耶穌祢已給了我一切
不渴求祢為我做什麼 我只要祢

I'm sorry - 當我只是敷衍了事
I'm sorry - 當我歌唱有口無心
帶我回到起初的愛
向祢完全敞開我心

I'm sorry - 沒有完全放下自己
I'm sorry - 我忘記有祢就足夠
帶我回到起初的愛
向祢完全敞開我心

我只要祢
再沒有 再沒有 任何事能滿足

Announcements: 公告:

- Offering 奉獻
- Team Night April 3rd @5pm 團隊之夜, 四月三日下午5點。
- Easter Weekend - Good Friday, Saturday Morning easter Egg hunt, Sunday Services. 復活節週末 -

耶穌受難日，週六上午復活節彩蛋活動，週日服事

佈道：

We've been in a series called "Humankind" and we've been looking at the interactions Jesus had with people in the gospels. 我們近期一直在學習我們稱之為神人系列的關於耶穌與各個不同的人相遇交談的故事。

Last week: Why do we welcome? 上週：我們為什麼歡迎？

We looked at the story of Jesus and the woman at the well. The reason we welcome is because one person's story of redemption can impact an entire community. 我們看到了耶穌在井邊和一位婦人的故事。我們歡迎的原因是因為一個人救贖的故事可以影響整個社區。

This week: "Who do we welcome?" 本週："我們歡迎誰？"

Who do we welcome into the life of Jesus? Everyone! I know a shocking answer. We are called by Jesus to welcome everyone into Jesus' life. 我們歡迎誰進入耶穌的生命？每個人！我知道這是一個令人震驚的答案。耶穌呼召我們歡迎每個人進入耶穌的生命。

But welcoming absolutely everyone is not only lofty it's impossible. No one in this room is going to have the opportunity to welcome absolutely everyone. 但是完全地歡迎每個人不僅崇高而且不可能。在座任何人都不會有機會或能力絕對做到歡迎每一個人。

But there's a phrase coined by Andy Stanley that gets used a lot by our leadership here: "Do for one what you wish you could do for everyone." - Andy Stanley 但是，安迪·斯坦利 (Andy Stanley) 曾說過一句我們的牧師經常使用的話："為一個人做你希望你能為任何人做的事。"-安迪·斯坦利

The truth is, Jesus instructs his followers to love everyone. Literally everyone. Including our enemies. During the SOTM He says "Love your enemies... Bless those who curse you." 事實上，耶穌教導他的跟隨者愛每個人。就是字面上的意思，每個人，包括我們的敵人。在耶穌在山上講道時，他說"愛你的敵人... 祝福那些詛咒你的人。"

He doesn't even give us an out when it comes to people who are actively against us. Let alone those who annoy us or offend us. 當談及到積極反對我們的那些人時，他甚至不給我們躲避的機會。更不用說那些讓人惱火或冒犯我們的人了。

It's almost easy to say, "Oh yeah I love everybody." It gets harder when those everybodies are more specific. Maybe we'd like to think we love everyone. But I have a hard time with that one co-worker. That neighbor just down the street. That politician on the news. That person who lives in a way that offends me. That person who votes differently than I do. Sometimes when we say we love everyone, what we really mean is "Well, I don't hate anyone." And I don't think that is what Jesus calls us to. 口說"哦，是的，我愛每個人"很容易。當把每個人具體到某個人時，就會變得更困難了。也許我們想我們是愛每個人，但我和那位同事相處的很不好。或是街對面的那個鄰居。或是新聞裡的那個政客。或者那種生活方式讓我討厭的人。那個投票選舉和我不同的人。有時當我們說我們愛每個人時，我們真正的意思是"好吧，我不恨任何人"。我不認為這是耶穌呼召我們去做的。

Notice that Jesus doesn't command us to tolerate our enemies, to put up with those who persecute us. Jesus says to bless them. Loving and blessing, these are not passive attributes. True love, Jesus, lays down His life for the very people who killed him. 請注意，耶穌沒有命令我們容忍我們的敵人，容忍那些迫害我們的人。耶穌說要祝福他們。愛和祝福，這些都不是被動的屬性。真正的愛，在耶穌里面，祂為殺害祂的人捨命。

Our capacity to love everyone is dependent upon our willingness to love anyone. 我們愛每個人的能力依賴於我們愛任何人的意願。

This week we are looking at an example of what it means to welcome not just the idea of everyone, but actually anyone. 這週，我們要研究一個例子，說明不僅歡迎每個人的想法，而是實際上歡迎任何人的想法意味著什麼。

Today we are looking at a story found in Acts about a man named Philip and a man referred to as the Ethiopian. Acts 8:26 Pew Bible page_____ 今天我們要來看使徒行傳中的一個故事，關於一個名叫腓利的人和一個埃提阿伯(埃塞俄比亞)人的故事，在聖經裡使徒行傳8:26.

You may have noticed that during this entire series, we have specifically looked at passages that dealt with Jesus interacting with different people. So why this week are we departing from that model? 你可能已經注意到，在整個系列中，我們專門研究了耶穌和不同人的互動的故事。那麼為什麼這週我們離開了那個模式呢？

It's interesting because the book of Acts was written as a part 2 for the gospel of Luke. Luke-Acts is intended to present as one cohesive work. And this is because The work of Jesus continues through Jesus' people led by the Spirit. 有意思的是，因為使徒行傳是作為路加福音的第二部分而寫的。路加福音和使徒行傳本旨是兩部一起呈現出一部完整的的研究結果。這是因為耶穌的工作是通過聖靈帶領的耶穌的門徒繼續進行的。

The Author (Most think to be Luke the physician) is providing examples in the book of Acts of how the gospel of Jesus is ongoing in the lives of his followers. Acts is for short for "The Acts of the Holy Spirit." 作者(大多數認為是醫生路加)在使徒行傳中提供了耶穌的福音如何在他的追隨者的生活中持續進行的情況。使徒行傳是“聖靈的工作傳”的簡稱。

This in it of itself is a powerful statement. This suggests to us that the work of Jesus is ongoing in us through the Spirit. And every interaction we have with people has the potential to be a redemptive part of their story and ours. The person of Jesus has an opportunity to shine through us. 這本身就是一個強有力的聲明。這向我們表明，耶穌的工作通過神靈在我們裡面進行。我們和人們的每一次互動都有可能成為他們和我們的生命救贖的故事。讓耶穌有機會通過我們發光。

This story is about a man named Philip, nick-named "Philip the evangelist." He was one of the first deacons of the church in Jerusalem, and many believe he was actually actively involved in Jesus' ministry before his death and resurrection. 這個故事是關於一個叫腓利的人，綽號“傳道士腓利”。他是耶路撒冷教會的第一批執事之一。許多人認為在耶穌受死和復活之前，他就積極參與了耶穌的事工。

Acts 8:26 -40 (NIV)

26 Now an angel of the Lord said to Philip, "Go south to the road—the desert road—that goes down from Jerusalem to Gaza." **27** So he started out, and on his way he met an Ethiopian[a] eunuch, an important official in charge of all the treasury of the Kandake (which means "queen of the Ethiopians"). This man had gone to Jerusalem to worship, **28** and on his way home was sitting in his chariot reading the Book of Isaiah the prophet. **29** The Spirit told Philip, "Go to that chariot and stay near it."

30 Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.

31 "How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him.

32 This is the passage of Scripture the eunuch was reading:

“He was led like a sheep to the slaughter,
and as a lamb before its shearer is silent,
so he did not open his mouth.

33

In his humiliation he was deprived of justice.

Who can speak of his descendants?

For his life was taken from the earth.”[b]

34 The eunuch asked Philip, “Tell me, please, who is the prophet talking about, himself or someone else?”

35 Then Philip began with that very passage of Scripture and told him the good news about Jesus.

36 As they traveled along the road, they came to some water and the eunuch said, “Look, here is water. What can stand in the way of my being baptized?”[37] [c] **38** And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. **39** When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing. **40** Philip, however, appeared at Azotus and traveled about, preaching the gospel in all the towns until he reached Caesarea.

使徒行傳 26-40

26 有主的一個使者對腓利說，起來，向南走，往那從耶路撒冷下迦薩的路上去。那路是曠野。

27 腓利就起身去了。不料，有一個埃提阿伯〔即古實見以賽亞十八章一節〕人，是個有大權的太監，在埃提阿伯女王干大基的手下總管銀庫，他上耶路撒冷禮拜去了。

28 現在回來，在車上坐著，念先知以賽亞的書。

29 聖靈對腓利說，你去貼近那車走。

30 腓利就跑到太監那裡，聽見他念先知以賽亞的書，便問他說，你所念的，你明白麼。

31 他說，沒有人指教我，怎能明白呢。於是請腓利上車，與他同坐。

32 他所念的那段經，說，『他像羊被牽到宰殺之地、又像羊羔在剪毛的人手下無聲、他也是這樣不開口。

33 他卑微的時候，人不按公義審判他。〔原文作他的審判被奪去〕誰能述說他的世代，因為他的生命從地上奪去。』

34 太監對腓利說、請問、先知說這話、是指著誰、是指著自己呢、是指著別人呢。

35 腓利就開口從這經上起、對他傳講耶穌。

36 二人正往前走、到了有水的地方。太監說、看哪、這裡有水、我受洗有甚麼妨礙呢。〔有古卷在此有-37 腓利說、你若是一心相信、就可以。他回答說我信耶穌基督是神的兒子。〕

38 於是吩咐車站住，腓利和太監二人同下水裡去，腓利就給他施洗。

39 從水裡上來、主的靈把腓利提了去、太監也不再見他了、就歡歡喜喜的走路。

40 後來有人在亞鎖都遇見腓利、他走遍那地方、在各城宣傳福音、直到該撒利亞。

What a wild story. Let's unpack it a bit. 多麼不可思議的故事，讓我們來開始解讀。

I want us to take a look at the posture of Philip. 讓我們先看一下腓利的情形。

An angel of the lord comes to Philip. Already pretty shocking. And tells him to go stand on a desert road from Jerusalem to Gaza. 一位主的天使來到腓利身邊，已經非常震撼了。天使告訴他站在從耶路撒冷到迦薩的曠野的路上。

He didn't even question it. Philip asks 0 questions, offers 0 points of concern, presents 0 hesitation. With almost no information or context, Philip agrees to go. At this juncture in the story, I think it's important to examine the posture of our own hearts. 他甚至沒有疑問。他沒有問問題，沒有擔心，沒有猶豫。在幾乎沒有任何信息或者背景的情況下，腓利同意去。故事到這裡，我認為有必要審視我們自己內心的情形。

Are we attentive to the leading of God in our lives? 我們注意神在我們生命中的帶領了嗎？

Are we listening? 我們在聽祂的話嗎？

- Shema - Listen and obey (Deut) Shema - 傾聽並服從 (Deut)
- This comes right before love the lord your god 這是我們愛主我們的神的之前事
- Jesus comes along and says, and adds Love your neighbor as yourself 耶穌來到世上說過的，並補充了一句 - 愛你的鄰居如同你自己。

Shema = Translated "Hear" more accurately means "listen and obey". These ideas were not meant to be divorced from one another. To listen was to obey. I think Philip grasped this in his soul. To receive a word from the Lord was something to be obeyed, not negotiated. Although I believe God can handle all the questions, you have to admire how he was so ready to jump in with both feet. He needed zero context, zero details. Shema 翻譯成“傾聽”，更精確的意思是“傾聽並服從”。這些含義並不意味著彼此分離。傾聽就是服從。我認為腓利在他的靈裡掌握了這一點。接受主的話是要服從，不是可以商量的。雖然我相信神可以處理所有的問題。但你不得不佩服腓利他隨時準備好，直接進入神的工作。他不需要背景，不需要細節。

When I read this, I have to wonder, "Am I attentive to what the Spirit of God is doing in and around me?" Do we find ourselves in a place where we are so ready to follow the leading of God's Spirit? Are we awake to the world around us? Are we mindful of ourselves in that space? There's an author I've come to really admire who wrote a book about Christian Mindfulness, she writes. 但我讀到這裏，我不得不懷疑，“我是否注意到神的靈在我裡面和周圍所做的是嗎？我們是否發現自己處於一個準備好跟隨聖靈帶領的地方？我們對周圍的世界保持清醒嗎？我們能隨時留心留意神的話語嗎？有一位我非常欽佩的作家寫了關於基督教的書。她寫到：

Slide A

“In a world where so many feel that they are sleepwalking through their lives, Jesus' call to be awake resonates with the vague awareness of missing out on our own lives.” “在一個如此多的人覺得他們一生都在夢遊的世界裡，耶穌喚醒我們的呼召與我們模糊地意識到我們自己的生活有缺失產生了共鳴。”

Slide B

“The Spirit can be speaking into our lives, God can be moving in us, and we will miss it entirely because we are lost in mental machinations.” - Dr. Amy Oden “聖靈可以在我們的生活中說話，神可以在我們裡面運行，而我們會完全錯過它，因為我們迷失在心理算計中。”

- 艾米·奧登博士

In a dominant culture that, in my personal experience, is defensive and polarized, preoccupied, and self-absorbed. I think it is crucial that we learn to listen, not so that we can react or defend, but so that God and people can be heard and understood. 根據我的個人經驗，一個占主導地位的文化，是防禦性的、兩極分化的、專注自我的和自我吸收的。我認為我們學會傾聽是至關重要的，不是為了我們可以做出反應或辯護，而是為了讓神和人之間能夠被聽到和被理解。

We are called to listen and obey, Love God, and love people. I don't think it's an accident that the command

to listen and the command to love are given in the same breath. 我們被呼召來聽從神，愛神，並且愛人。我不認為把聽從和愛的命令放在一起是一個偶然。

Slide 幻燈片

“Being heard is so close to being loved that for the average person, they are almost indistinguishable.” 被傾聽和被愛對於一般人來說是那麼相近，它們幾乎是不可區分的。

— David W. Augsburger 大衛·恩格斯博格

Being a good listener is an integral facet of being a loving person. 作一個好的傾聽者是一個有愛的人的不可缺失的一面。

The interaction between Philip and the Ethiopian is read in less than 3 minutes, but when you look at the geography of this story and how long it would likely take them to come upon some water on their route, it's likely that they spent the better part of a day together. 腓利和埃提阿伯的交往只用三分鐘就讀完了，但是如果你看到這故事的發生的地點，以及地理上他們要花多長時間才能走到有水的地方，你就知道們可能有大半天的時間在一起。

Philip acted as a guide, but in order to guide this man through the scriptures, he needed to know what questions he had about what he was reading. “Is the prophet talking about himself or someone else? 腓利做的是指導，但是如果要想為理解聖經做好指導，他需要知道在他閱讀的時候會有什麼問題：“那個先知說的是他自己還是別人？”

I think there's a lesson in here for us when it comes to how we talk about our faith. Not everyone will have the same questions about everything. So we can't just have a universal, religious, default answer for everyone who asks. When it comes to Jesus, some people have questions about ethics, questions about morality, questions about science, questions about history, and I think it's possible to get so defensive at questions that we fail to hear the longing or pain in someone's story behind the questions. Behind every doubt is an unspoken longing for hope. If we want to love people well, we need to be willing to listen well so that we can discern how best to love them. 我知道我們在這裡有一些要學的功課：該怎樣談及我們的信仰。不是所有人對所有事都有一樣的問題。所以我們對於問我們的人並沒有一個統一的，屬靈的，缺省的答案。當人們來到耶穌面前時，有些人會問關於倫理的問題，道德的問題，科學的問題，歷史的問題，如果我們不能明白一些問題的背後的渴望或者傷痛，我們的回答可能會受到抵擋。在每一個懷疑背後是不能言明的期望。如果我們願意愛人，我們就要學習傾聽，學習明白該怎樣去愛他們。

The Ethiopian 埃提阿伯人

There's a lot we can observe about him by the details in this story. He is obviously from Ethiopia, a nation in Africa. He is likely a person of great status in direct service of the Queen. He is physically a eunuch which means that he has been castrated. If you don't know what castration is, just ask the person next to you. 通過這個故事裡的細節，我們可以觀察到關於這個人的許多。他很明顯是從埃提阿伯來的，那是一個非洲的國家。他很可能是一個為女王掌管事務的有權勢的人。他在身體上是一個太監，所以，他的身體是被閹割過的。如果你不明白這是什麼，可以問問旁邊的人。

When someone in his culture was castrated, it could have been forced upon him or it likely would have been something he would have “chosen” to do at a very young age. It would have been communicated that his existence would be relegated to the service of the queen, tending to the nation's most important responsibilities. Although he would have access to wealth and power, his being, his identity, was completely utilitarian to his society, he existed solely to carry out tasks and responsibilities. **He's both honored but dehumanized in one fell swoop.** 在當時的文化裡，如果一個人被閹割了，那麼他很可能是被迫的，或者是因為一些事，使得他不得不在很小的時候選擇這樣做。這說明他的存在就是為女王服務的，這也大概是這個國家最重要的責任了。雖然他可以獲得財富和權勢，但是他這個人，他本身，只是他的社會的一

個工具。他的存在就是為了完成他當盡職的責任的。他是同時被尊敬和被視為非人的。

But what's fascinating about this man, is that he is on his way back from worshipping in Jerusalem. This could mean a few things. He could be part of the Hebrew Diaspora, he could be a Jewish Convert, or he could have been on a personal journey of faith. Either way, he would have been denied the right to worship at the Temple. He would have been regarded as someone who had been mutilated and therefore not within the guidelines for ritual purity. 但是，這個人令人著迷的地方是：他是在他去耶路撒冷敬拜神之後的歸途中。這意味著一些事：他有可能是希伯來僑民，他有可能是皈依猶太教的，或者這只是他個人的信仰。無論是哪種情況，他都不可能在聖殿裡敬拜神的。因為他是被認為身體有殘缺，在禮法上達不到潔淨的標準。

So he's Barred from worship in the temple, barred from much of the spiritual life of the Jews. He represented the most profound shame a Hebrew man could carry, the inability to produce children. This was a shameful, shameful burden to carry in this first century, Jewish context. Imagine having something that made you different from everyone else, and that be the thing that excluded you from worship? That excluded you from belonging. 所以他應該是被禁止在聖殿裡敬拜神的，被禁止參與猶太人的所有信仰生活。他代表着猶太男子最大的羞辱，他無法生子。這在當時的公元一世紀的猶太人的社會裡是非常羞辱的負擔。想像一下有什麼事使你與別人不同，這事不容許你敬拜神？這事使你被排除在外。

How many people do we know who carry this kind of shame with them? Who feel that even if they came to church that they wouldn't be welcome. "Maybe people will be nice. Maybe people will be tolerant. But would I really be welcomed?" 我們知道有多少人背負著這樣的恥辱嗎？有誰雖然來教會但是依然感覺不被歡迎？“也許周圍的人很和善，很包容，但是我真的被歡迎嗎？”

I think we have to ask ourselves, if there are people in our lives who are hurting, lost, questioning, searching, if we feel hesitant to invite them to church, why is that? 我想我們要問一問我們自己，如果在我們的生活中有一些人，他們是受傷的，失喪的，有疑問的，在尋找的，如果我們卻猶豫是不是邀請他們來教會，這是為什麼？

If the church is truly meant to be a place of healing and redemption, a place where anyone can experience the grace of Jesus for themselves, why do some feel as if they have no place here? It's easy for us to look back on the religious elite and the Pharisees and thank Jesus that we aren't like them and not realize that we have the tendency to do exactly what they did. 如果教會真是一個實施醫治和救贖的地方，一個任何人都可以經歷耶穌恩典的地方，為什麼有些人感覺他們無處可去呢？對我們來說，看清歷史中的宗教領袖和法利賽人是件容易的事。感謝耶穌，我們不像他們。但是，我們卻意識不到我們有可能做和他們一模一樣的事。

Notice the passage that the Ethiopian was reading. He was reading about the prophecy of the suffering man. "Does the prophet write about himself or someone else?" Philip got to share the good news that Jesus, the messiah, was a man acquainted with pain and humiliation, a man who was denied justice, "Who can speak of his descendants?" Imagine how that line would resonate with the eunuch, who is incapable of producing offspring." He's able to see himself in the suffering messiah. 注意一下在經文裡埃提阿伯正在讀書。他在讀的是關於一個人受苦的預言。“這個先知寫的是他自己還是別人？”腓利上前去和他分享好消息：耶穌，也就是彌賽亞，遭受痛苦和羞辱的，沒有被公義審判的，“誰能訴說他的子孫呢(他沒有子孫)？”想像一下這句話怎樣在太監心裡引起共鳴，因為他也是沒有辦法生育子嗣的。他在受苦的彌賽亞身上看到了他自己。

Imagine what good news this is to the Ethiopian. A man that had probably experienced humiliation and exclusion from every place of worship he visited. He learned that day that the gospel was for everyone, even him. And that's good news. 想像一下這對於埃提阿伯人是一個多好的消息。一個被羞辱了的和被所有敬拜的場所排斥了的人，在這一天他知道了福音是給所有人的，包括他自己。這真是一個好消息。

Maybe his questions didn't have as much to do with the nature of Christ's miracles or the theology of the Sabbath. Maybe his questions had to do with whether or not someone like him had a place in the family of God. "What can keep me from being baptized?" 對於他而言，也許他的問題不是關於基督的神奇本質，或者關於安息日的神學理論。也許他的問題僅僅是對於像他這樣的人可不可以在神的家中有一個位置，“有什麼

會阻擋我受洗呢？”

I was listening to Dr. Kara Powell a theologian who has a lot of work regarding Youth at Fuller Theological Seminary. And she brought up the point that a big issue with youth ministry today is that the church is often answering questions that people aren't asking. 我曾經聽過神學家卡拉·鮑威爾博士的課程，她在福勒神學院做了很多關於青年人的工作。她提出一個觀點，在青年事工裡現今存在的一個很大問題是教會經常回答人們沒有問的問題。

How do we learn what people are asking? We have to get better at listening. Are we listening to people? Really listening? 我們怎樣明白人們在問什麼？我們需要學會傾聽。我們怎樣傾聽別人？真正的傾聽？

And listening has so much to do with empathy, doesn't it? It's hard for me to have empathy for someone when I don't know their story. 傾聽需要極大的同理心，是不是？如果我不知道他的故事，我很難對他有同理心。

When Brene Brown talks about empathy, I'm paraphrasing, but she says that it's not about imagining yourself in someone else's shoes; it's about hearing what it's like to be in their shoes and believing them. 當布蘭妮·布朗談到同理心時，我突然明白了，她說的不是要想像你處在別人的環境中，而是傾聽他們的故事並且相信他們。

I used to have a weird but very cool job. I worked for a Christian, non-profit called "First-Image". They run the pregnancy resource centers of Greater Portland. I was the director of the sexual integrity program, which meant I went around to public high schools all over this area speaking in their health classes about things like, pornography, sexual abuse, sex trafficking, ya know all the fun stuff. Students often referred to me as the "sex man." In the classroom, in context, it's just a harmless joke, but in a public setting ... 我曾做過一個很奇怪但是也很酷的工作。我一個叫做“第一張照片”的基督教非營利機構工作，這個機構在大波特蘭地區運營了一些孕婦資源中心，我在那裡做一個叫做兩性誠實項目的督導，工作內容就是在周圍各個高中的衛生課上講諸如色情，性虐待，性交易之類的有趣內容。學生經常把我稱作“性教育男人”。在課堂上，在相關的環境中，這只是不傷大雅的玩笑，但是，如果是在公眾場合...

I remember I walked into an Old Spaghetti Factory with my family and the host (a former student) recognized me, and in front of a very full waiting area yelled, "Hey, you're the Sex Man!" And I was like "Hey, Shut up!" you're gonna get me arrested on a Tuesday night. 我記得我和家人走進一家意大利面工廠這家餐廳，招待員（以前的一個學生）認出了我，在一個人非常多的等候區前大喊：“嘿，你就是那個性教育男人！”我就喊“嘿，閉嘴！”這會讓我在星期二晚上被逮捕。

When I was in that job, I encountered a lot of people with very hard stories. I was at a high school one day speaking to a health class and there was a freshman who was in the midst of transitioning from identifying as female to identifying as male. During the class, they raised their hand and began to share their experience with sexual abuse. I interrupted them because I could tell that people were beginning to feel uncomfortable, so I thanked them for being brave and vulnerable and asked if we could talk after class. 當我從事那份工作時，我遇到了很多有著非常艱難故事的人。有一天，我在一所高中的健康課上演講時，有一位新生正在從女性身份轉變為男性身份。上課時，他們舉手開始分享自己的性侵經歷。我打斷了他們，因為我可以看出人們開始感到不舒服，所以我感謝他們的勇敢和脆弱，並詢問我們是否可以在課後交談。

After the class was over, I sat and listened as they gave me an almost unbelievable history of abuse. My heart broke in new ways that day. 下課後，我坐下來聽他們講述了一段幾乎令人難以置信的虐待史。那天我的心以新的方式破碎。

More than anything, I wanted to wrap my arms around this child and tell them that Jesus loved them more ferociously than they could possibly imagine. But I was on the clock and talking about faith in the context of the classroom could have gotten our program uninvited to the school. So after that conversation was over, I

walked to my car, got in, locked the door, and I began to weep. I remember my prayer distinctly, I told God, “Your kingdom better be doing what it’s supposed to. God, you can’t let them do this alone. they need your love. Please help them find it.” I can only hope that there were Jesus-followers out there who had the heart of Philip, who were willing to reveal the goodness of God’s love for that young person despite whatever sensibilities were offended. 最重要的是，我想用雙臂摟住這個孩子，告訴他們耶穌比他們想像的更愛他們。但我受僱於那個學校，在課堂上談論信仰可能會讓我們的項目被取消。所以在那次談話結束後，我走到我的車前，上了車，鎖上了門，我開始哭泣。我清楚地記得我的祈禱，我告訴神，“願祢的國度行在這裡。神啊，你不能讓他們一個人孤獨前行。他們需要你的愛。請幫助他們找到它。”我只能希望那裡有耶穌的追隨者，他們有腓利的心，儘管有情感受到冒犯，但他們願意向那個年輕人展示神的愛的美善。

Cause when we hear the word “transgender” we’ve been conditioned by our popular media to immediately jump to debate, around public policy, school curriculum, theology, morality, agenda... 因為當我們聽到“跨性別”這個詞時，我們的流行媒體已經習慣於立即跳入辯論，圍繞公共政策、學校課程、神學、道德、議程.....

But how many human beings get bypassed, how many stories don't get heard because we are too busy debating about them to actually see them? 但是有多少人被繞過，有多少故事沒有被聽到，因為我們太忙於爭論他們而沒有真正看到他們？

Are we listening? Are we addressing the questions that people are actually asking? 我們在聽嗎？我們是否正在解決人們實際提出的問題？

Notice that this story is truly a dialogue between Philip and The Ethiopian, who has already been pursuing God, even without realizing it, pursuing Jesus in this OT prophecy. I think people in this world are often in pursuit of Jesus without realizing it. People are often looking for something they don't know they can find in Jesus. Are we attentive and awake to these opportunities? Because we know that like the woman at the well we heard about last week, often we go looking for a counterfeit when Jesus is ready to offer the real thing. We long for water, but Jesus offers us a life in which we never thirst again. Are we looking for ways to share this truth with others? 請注意，這個故事確實是腓利和埃提阿伯人之間的對話，他已經在追求神，甚至沒有意識到，是在這個舊約預言中追求耶穌。我認為這個世界上的人們常常在不知不覺中追求耶穌。人們常常在尋找他們不知道在耶穌裡能找到的東西。我們是否關注並意識到這些機會？因為我們知道，就像我們上週聽到的井邊的女人一樣，當耶穌準備提供真品時，我們經常去尋找代替品。我們渴望水，但耶穌為我們提供了一種我們不再渴的生活。我們是否正在尋找與他人分享這個真理的方式？

I think God sent Philip to this man, because this is exactly the kind of thing Jesus was doing when he walked the earth. He wasn't looking for reasons to keep people out. He was going out of his way, he was inconveniencing himself to be with who society deemed the lonely, the poor, the sinful, the sick, the pariahs. People that felt who they were disqualified them from coming to the presence of God, so he was bringing the presence of God to them, and gifting them with human dignity. 我認為神派腓立去找這個人，因為這正是耶穌在世時所做的事情。他並不是在尋找阻止人們進入的理由。反而耶穌特別的與那些社會認為不入流的孤獨、貧窮、有罪、有病、卑賤的人在一起。耶穌將神的同在帶給那些認為自己沒有來到神面前的資格的人們，並賜予他們人的尊嚴。

The Jesus we see in the scriptures is far more concerned with mercy and freedom than he is with religion and rules. 我們在聖經中看到的耶穌更關心憐憫和自由，而不是宗教和規則。

Gate-keeper to guide. 從看門人到嚮導。

I think we can tend to think of ourselves as gatekeepers rather than guides. To be a guide, simply implies that you have been there before. A guide isn't innately better than the person being guided. They had to be guided once themselves. 我認為我們可以傾向於將自己視為守門人而不是嚮導。作為一個嚮導，僅僅意味

著你以前去過那裡。嚮導並不天生就比被引導的人好。他們必須自己曾經也被帶領。

I used to work for guest services at a mall in Orange County CA called Irvine Spectrum. A big part of my job was giving directions to people. Which if you know me you know how directionally challenged I am and how hilarious that was. 我曾經在加利福尼亞州奧蘭治縣的一家名為 Irvine Spectrum (額灣五彩世界) 的購物中心從事客戶服務工作。我工作的很大一部分是給人們指路。如果您認識我, 就知道我方向感很差, 你就知道這是一件多好笑的事情。

I was a guide of sorts. But I didn't build the mall. I didn't shape the floor plans or sketch the architecture. The only reason I knew the way around the mall was because someone else showed me around the mall first. And to be honest with you, sometimes after months of working there, I still didn't know where stuff was! 在某種程度上我是嚮導。但購物中心並不是我建的。我沒有製定平面圖或繪製建築草圖。我知道商場周圍的路的唯一原因是因為有人先帶我參觀了商場。老實說, 在那里工作了幾個月後, 我有時仍然不知道東西在哪裡!

But boy was I confident when I lied about it. "Excuse me where's LuLu Lemon?" 但是當我撒謊時, 我的語氣是很自信的。"請問露露檸檬運動服飾店怎麼走?"

"Oh, it's just down that corridor on the right." It was not just down that corridor on the right. "哦, 就在右邊那條走廊的下面。" 其實我並不知道店在哪裡。

The kingdom of heaven is like this. "Like LuLu Lemon?" No... Stay with me, I promise it makes sense. I guided people around the mall, but I didn't design the mall or build it myself. The same is true of the kingdom of heaven. I didn't bring about victory over death and evil and inaugurate a redeemed world where heaven and earth are reunited and a new humanity is born. I wouldn't even know how to do that. I was shown the grace and goodness of God. But I had nothing to do with making God good. 天國就是這樣。"像露露檸檬運動服飾店?" 不.....讓我解釋一下, 我保證這是有道理的。我在商場周圍引導人們, 但我沒有設計或自己建造商場。天國也是如此。我沒有帶來戰勝死亡和邪惡的勝利, 也沒有開創一個天地相交、新人類誕生的救贖世界。我什至不知道該怎麼做。我蒙了神的恩典和良善。但並不是我使神美善。

And even though I may know my way around the kingdom a bit more than someone else, I still have a lot to learn about the kingdom. It's way bigger than Irvine Specturm. But the parking situation is way better. So whether you've been following Jesus for 50 years or 50 minutes, we all still have a lot to learn. 儘管我可能比其他人對神國的路更了解一些, 但關於神國度的事情我仍然有許多需要了解的地方。它比 Irvine Specturm 商場大得多。但停車情況要好得多。因此, 無論你跟隨耶穌 50 年還是 50 分鐘, 我們都有很多東西要學。

We are not commissioned by Jesus to be gatekeepers to the kingdom of heaven. We are commissioned to be ambassadors of it. In the SOTM = Salt and light. Salt = medicinal, preserving agent. So it heals what's broken and preserves what is good. Light = not to be hidden under a bowl but to give light to everyone in the house. We are to generously share, freely give what was so freely and joyfully given to us. 耶穌沒有委託我們做天國的守門人。我們被委託成為它的大使。在 SOTM = 鹽和光。鹽 = 藥、防腐劑。所以它可以治愈破損的東西並保存好的東西。光 = 不要藏在碗底下, 而是要照亮屋子裡的每個人。我們要慷慨地分享, 慷慨

地給予我們被自由和快樂地被賜予的東西。

Even if a person offends my cultural, social or moral sensibilities, I have an obligation to extend the same love that was extended to me. I am not the judge of the living and the dead. That job is taken. I'm the bearer of good news. 即使有人冒犯了我的文化、社會或道德情感，我也有義務將我所接收到的愛同樣的傳遞出去。我不是生者和死者的法官。那份工作是神的。我是好消息的傳遞者。

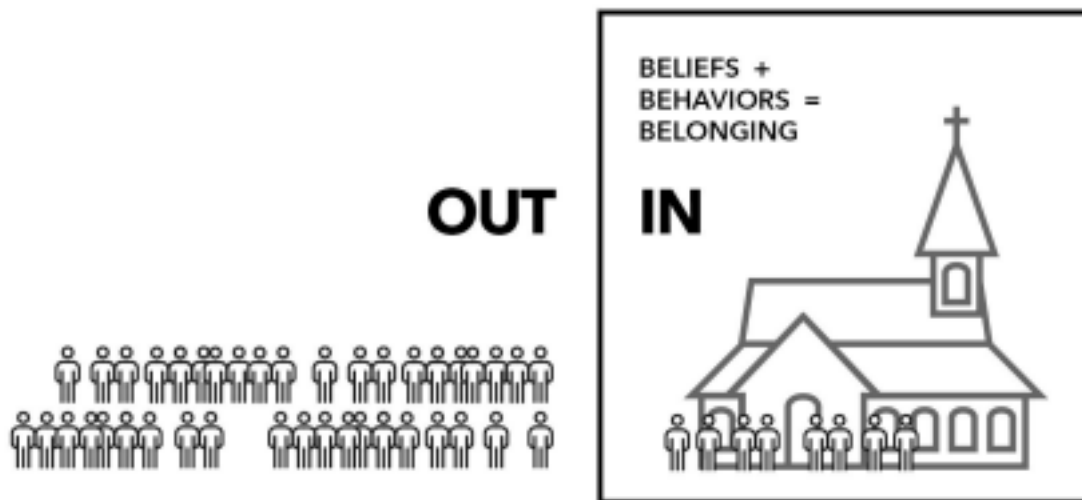
This man would have been offensive to Jewish sensibilities, traditional, devout Jews would have been offended by his very presence, but God sent Philip to *pursue* this man. Not surprising when Jesus is the good shepherd who leaves the 99 to find the 1. 這個埃提阿伯人會冒犯猶太人的感知，傳統、虔誠的猶太人會被他的存在而冒犯，但神派腓利去找尋這個人。因為耶穌是那位離開 99 只羊 去尋找那迷失的一只羊的好牧人，所以這並不奇怪。

I have to ask, do we find ourselves in a place where we are more concerned about our religious sensibilities than we are about extending the love and mercy of God? 我不得不問，我們是否發現自己更關心維護我們的宗教情感而不是更關心擴展神的愛和憐憫呢？

I think sometimes we can find ourselves getting into a backwards way of thinking about our faith. Who's in and who's out. We become gate-keepers who think about the kingdom of God like this:

我想有時候我們會發現我們顛倒了我們的信仰。判定誰在圈內誰在圈外。我們就變成天國的守門人，就像圖片畫的這樣：

Show Debrah Hirsch graph (on Planning Center too) 顯示德博拉·赫氏的畫圖(同在籌劃中心)



If you choose to believe the right things and practice the right behavior, then you can belong. 如果你相信我們相信的，行動符合我們的標準，你就是圈內人。

Then you can be accepted. If you can clean up your life to look like mine, if you can make your life look like a good Christian, then you've proven that you belong here with us, you're in. but until you check the right boxes, and say the right prayer, you're out. Tell me, where in this do we see the desire to leave the 99 to find the one? Where in this do we see a suffering messiah who enters into our pain and our shame to resurrect us into a new life? 你就會被接納。如果你會像我一樣生活自律，如果你讓人看起來是一個好基督

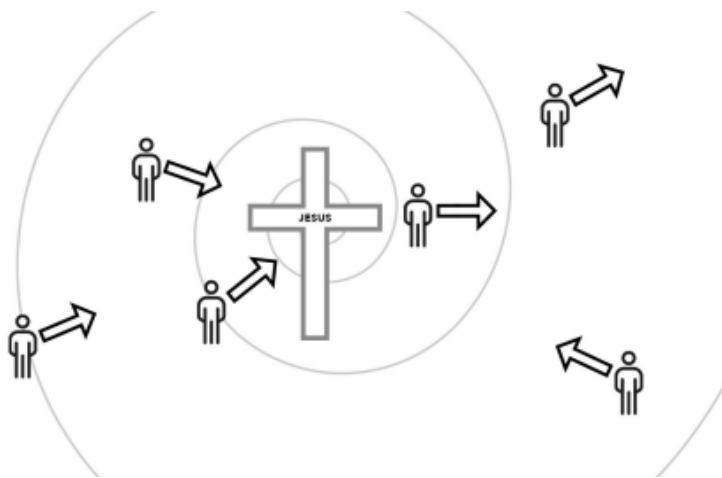
徒，那麼你就證明了你是屬於我們教會的，你是圈內人。但是你沒有符合這些標準，沒有做正確的禱告，你就是圈外人。那麼，這樣的標準能體現離開那99隻羊去找丟失的那一隻的渴望嗎？在哪裡又體現了受苦難的彌賽亞進入到我們的苦痛，我們的羞恥，為的是讓我們重生賜給我們新生呢？

This is not how Jesus works. Jesus enters into the lives of the forgotten and the unseen and he invites us to follow him. 這不是耶穌的作為。耶穌進入到被遺忘被忽視的人群中，邀請我們跟隨他。

And as we spend time with this loving savior, we begin to change, then we begin to transform. 而當我們和這位大愛的救主在一起的時候，我們開始改變，我們開始轉變。

I think that this is a much closer picture of what life following Jesus looks like: 我以為這張圖片才是跟隨耶穌的人的行為的表達：

Show Second Debra Hirsch Slide (on Planning Center too) 顯示第二張德博拉·赫氏的圖片(同在籌劃中心)



'So many people doing and believing so many things. Some really close to what is right belief and behavior, and some really far away. **But our proximity to religion is far less important than the orientation of our lives toward Jesus.** I can subscribe to most of the correct beliefs and practices but fail to notice when Jesus walks into the room, because I'm not really looking for him. Like the Pharisees, I've become so obsessed with following the rules that I've forgotten how to receive grace. 太多人相信各種各樣的思想。有的道理很接近真理，正義的行為，有的卻是偏離甚遠。但是我們與宗教信仰的接近程度遠不如我們按耶穌活出生命來重要。我可以行出大多正確的信仰和行為但卻不察覺什麼時候耶穌走近我身邊，因為我沒有在尋求祂。就像法利賽人，我變得專注於循規蹈矩卻忘記了怎樣感受恩典。

This doesn't mean that right beliefs and behaviors are unimportant. Belief is very important. What one believes to be true of reality shapes how they exist in it. 這並不是說正確的信心和行為不重要。信心很重要。一個人相信正確的東西會規範他的為人行事。

Following Jesus doesn't really make sense if you don't believe he is who he says he is. But there are all sorts of other beliefs that get ironed out and reworked as we mature in Christ. How many of you have ever changed your mind about something really big after you started following Jesus? 如果你不相信他是他說的那位那麼跟隨耶穌就毫無道理。但也有隨著我們在耶穌裡的成長其他的各種信仰重組混雜進來。有多少人自從跟隨耶穌之後對關鍵真理是改變想法的？

I'm also not suggesting that our behavior doesn't change when we are introduced to Jesus. I loved hearing

Luis Palau speak. He used to say “Jesus loves you just the way you are, but he loves you too much to leave you that way.” Obviously, there is an invitation from Jesus to make Him Lord of our lives and therefore radically change and transform our beliefs and behaviors, But he's in the business of transforming us into **His** likeness. **Sometimes I think we would feel more comfortable if Jesus changed people into our likeness.** 我不是說我們認識耶穌後我們不會改變自我行為。我很喜歡路易斯·伯勞的佈道。他曾說過“耶穌愛你本來的你，但他太愛你了不願你留在原處。”很明顯，耶穌邀請我們接受他成為我們的主，之後根本改變我們的信仰和行為。但他關心的是讓我們改變成更像他那樣。我想有时我们觉得如果耶穌讓他人改變成我們喜歡的樣子我們會更舒服些。

Maybe we shouldn't be so concerned with changing people and correcting them. Maybe we should let Jesus and the Holy Spirit do that. Maybe instead of guarding our tradition and comforts out of insecurity, we should be running towards the least likely and the least sensible people and extending the love and mercy of God. 也許我們不用太在意改變更正他人。也許我們應該讓耶穌和聖靈來帶領。也許我們應該迎向那些最不喜歡最被忽視的人，展示出神的愛和憐憫，而不是由於擔憂而去固守我們的傳統和舒適。

We shouldn't be looking for excuses not to extend mercy to people. Like Philip, we should be hungry and ready for every opportunity to extend God's mercy. 我們不應該為沒有對他人關愛找理由。像腓利那樣，我們應該饑渴地預備好傳出神的關愛的每一個機會。

The disciples got a lot of stuff wrong before they started following Jesus, they got a lot of stuff wrong while they were following Jesus. And they continued to get a lot of stuff wrong after Jesus ascended. 門徒們在開始跟隨耶穌之前做過許多錯事，在跟隨耶穌時也做過許多錯事。耶穌升天後他們繼續做過許多錯事。

Transformation is not a prerequisite to being a follower of Jesus. Transformation is the essence of what it means to be a follower of Jesus. 轉變不是一個耶穌跟隨者的先提條件。轉變是一個耶穌跟隨者的基本做為。

So they come upon some water in the desert, and you can almost hear the hopeful anticipation in his voice. “What can keep me from being baptized?” I've been denied my whole life. I've been told why I don't fit, why I'm different. Lay it on me, what do I have to do to be a part of this family, what will keep me from this good news this time?” And without saying a word, Philip responds. 所以他們來到曠野中的水邊，你幾乎可以聽見他的期盼的聲音。“有什麼讓我不受洗的？”我一生都在被拒絕中。人家告訴我我不合格，我做的不夠。一層層加在我身上，我要怎麼做才能成為其中一員，這次又是什麼讓我不受洗？

“Absolutely Nothing...” 沒有任何東西…

“The good news of Jesus is for everyone... I will baptize you right here, right now.” “耶穌的福音是給每一個人的…我在這裡，在此時給你受洗。”

Are we listening? Are we truly willing and ready to extend the gospel to anyone? 我們聽到了嗎？我們真的願意預備傳講給別人福音嗎？

What's also important in this story, is that the Ethiopian was searching. He was hungry for truth. 在這故事裡更重要的是，這個埃提阿伯人正在尋求。他渴求真理。

Our world is wrestling with a lot of big questions right now. 現今我們的世界裡充斥著各種問題。

We are watching really disturbing realities unfold around us. There's a looming threat of large-scale military conflict. There's trauma caused by this pandemic that people are trying desperately to recover from. 我們眼看著周圍一件件的煩擾的事情發生。有大範圍的軍事衝突。有讓人們掙扎著脫離的疫情的襲擊。

Do they see, in us, a community where they can belong before they believe correctly or behave correctly? Do they see room for themselves in the story we are telling them? Do they see the suffering Jesus, acquainted with their pain? Do they see a Savior who was also denied justice? 人們看見了嗎，在我們身上

，代表的一個不需要正確的信仰或行為就可以加入的社群？人們從我們講述的故事中看到容納他們的空間了嗎？人們看到受苦難的耶穌，背負著他們的苦痛嗎？人們看到一個不被公正對待的救主了嗎？

End with a time of reflection: 在反思中我們來結束今天的講道：

Maybe you're in this room, and you've felt convicted by The Holy Spirit. Maybe there are people in your life to whom you have yet to truly listen to. Perhaps there are people on the outside you need to extend love towards. Ask God to bring those people to your mind. Pray for him to give you opportunities to share His love with them. 也許你在這裡，你感受到聖靈的確認。也許你周圍有一些你從來沒有認真聽其訴說的人。也許有圈外的人需要你傳遞關愛。請求神把那些人帶到你的腦海中。禱告讓神給你機會分享祂的愛給別人。

Maybe you're in this room and you feel like the Ethiopian. Maybe there's something you've been wrestling with, maybe there's a shame that you carry, that you feel disqualifies you from belonging in Christ. Perhaps what you need this morning is to hear that Jesus loves you deeply and desires for you to be with Him. If that's you and you finally feel like it's time. Maybe there are all sorts of details to work out, questions you still have, but you've come to a place where you want to enter into Jesus' life, you're ready to say "yes" to Jesus. Prayer can be a great place to start. Take this moment to talk to Jesus. Tell him that you're ready to follow him. Jesus went to the cross and died so that he could defeat death and be raised to life. 也許在這裡的你，感覺就像那埃提阿伯人。也許你在掙扎糾纏一些事，或許你一直心裡有愧，是你覺得不配做基督的門徒。也許今天你需要聽到的是耶穌深深愛你，盼望你和祂在一起。如果這就是你，你終於感到時機已到了。也許還有許多具體細節需要思考，問題需要解決，但你已經走到你想要進入耶穌的生命的地步，你已經預備好對耶穌說‘是’。禱告可能是一個很好的開始。利用這一時間和耶穌對話。告訴他你預備好追隨他了。耶穌走向十字架受死是為了他能戰勝死亡再復活重生。

He's inviting you into this new life, free of death, free from evil. Thank him for what he's done and let him know that you're ready to give your life to him. 他在邀請你進入這新的生命，脫離死亡，脫離罪惡的網綁。感謝他所做的一切，讓他知道你已經準備好了把你生命交付給他。

耶穌，感謝你的恩典，感謝你的原諒，憐憫。感謝你當我們接受了你的恩典和憐憫時，我們身上的轉變。讓我們變得更像你。感謝你的救贖。讓我們今天聽到的這樣理解入到我們的內心從裡到外的改變我們。以主你神聖的名，我們禱告。阿門。