

Church in Exile  
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逃亡中的教會  
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詩歌一：我已見證 I have witnessed it

詩歌二：應許 Promises

### 佈道

Set up: One-off message, back to Ephesians next week. Sprinkling some of these messages in because we're trying to read the times well and speak into the issues that are impacting our lives on the daily right now.

安排：一次性信息，我們下週回到以弗所書。淺談這些經文是因為我們試圖很好地閱讀時代並談論現在影響我們日常生活的問題。

**The crowd was listening to everything Jesus said. And because he was nearing Jerusalem, he told them a story to correct the impression that the Kingdom of God would begin right away. He said, "A nobleman was called away to a distant empire to be crowned king and then return. Before he left, he called together ten of his servants and divided among them ten pounds of silver, saying, 'Invest this for me while I am gone.' Luke 19:11-13**

路加福音 19:11-13 眾人正在聽見這些話的時候，耶穌因為將近耶路撒冷，又因他們以為神的國快要顯出來，就另設一個比喻，說：「有一個貴胄往遠方去，要冠冕而回。便叫了他的十個僕人來，交給他們十錠[a]銀子，說：'你們去做生意，直等我回來。」

The KJV says, "occupy till I come."

KJV 說：“佔用直到我來。”

Occupy = occupant.

佔領=居住者。

**Two kinds of occupant.**

兩種居住者。

My proposition to you is that we are *renters*. We are contractually bound to earth, but covenantally committed to heaven. We are heirs of another kingdom, citizens of another kingdom. Renters here. We have the certainty that heaven is coming, BUT...how do

we LIVE in the meantime? How do we occupy this home well?

我向你提出的建議是我們是租客。我們契約地受制於地球，但契約地致力於天堂。我們是另一個王國的繼承人，另一個王國的公民。是這裡，世上的租戶。我們確信天堂即將來臨，但是...我們該如何生活呢？我們怎麼才能把這個家佔好呢？

Let's visit a verse that is so often yanked right out of context and slapped on greeting cards and we need to understand it better in order to live better.

讓我們來看看這節經常被斷章取義並貼在賀卡上的經文，我們需要更好地理解它，以便生活得更好。

**11 For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. Jeremiah 29:11**

耶和華說：我知道我向你們所懷的意念是賜平安的意念，不是降災禍的意念，要叫你們末後有指望。耶利米書 29:11

Jeremiah 29:11 is beautiful, hopeful, inspiring to us who live here in the land of the free and the home of the brave. This would have been a very different read for the exiles in Babylon, though. Because, while it's good news, it comes on the heels of some very bad news.

耶利米書 29:11 是美麗的，充滿希望的，對我們生活在自由之地和勇敢之家的人來說是鼓舞人心的。不過，對於流亡到巴比倫的人來說，這將是一個非常不同的解讀。因為，雖然這是個好消息，但緊接著是一些非常壞的消息。

(Quick history of Judah to Babylon...) Israel - 19 kings, 0 good ones. Judah - 20 kings and 1 queen - 8 good kings and 1 truly terrible queen. Israel falls to Assyria in 721 B.C. and they're pretty much lost to history. Judah survives another two hundred years but when king Josiah dies in 609, his sons take over and they cannot keep the wheels on the bus. At the same time, Babylon is emerging as a superpower on the world stage, gobbling up nations left and right. They turn their sights on Judah and build a siege wall around it - it finally falls in 586 B.C. and most of the people of Judah are carried away captive to Babylon. Enemy territory. They are marched over 500 miles to home where they know none of the customs, they don't speak the language, they are bottom of the food chain. Their names are changed, their rights are stripped away, they are captives in a foreign land, even though they are still technically heirs to the throne in Judah.

(猶大到巴比倫的快速歷史.....) 以色列 - 19 個國王，0 個好國王。猶大 - 20 個國王和 1 個王后 - 8 個好國王和 1 個真正可怕的王后。以色列於西元前 721 年落入亞述手中他們幾乎已經消失在歷史之中了。猶大又存活了 200 年，但當國王約西亞於公元前 609 年去世時，他的兒子們接管了政權，他們無法繼續保留歷史公車上的輪子。同時，巴比倫正在世界舞台上崛起為超級大國，併吞左右各國。他們將目光轉向猶大，並在其周圍築起圍牆 - 猶大最終於公元前 586 年陷落。大多數猶大人被擄到巴比倫。敵方領地。後來他們長途跋涉 500 多英里回家，他們不了解那裡的習俗，也不會說當地語言，他們處於食物鏈的最底層。他們

的名字被改變，他們的權利被剝奪，他們被俘虜在異國他鄉，儘管他們在名義上仍然是猶大王位的繼承人。

Into this chaos and misery and despair comes Jeremiah's letter. The words of God. They are looking for hope, desperate for hope. And the letter says this...

耶利米的信就帶入了這種混亂、痛苦和絕望。神的話。他們在尋找希望，在絕望中尋找希望。信中這樣說...

**This is what the Lord Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: 5 “Build houses and settle down; plant gardens and eat what they produce. 6 Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. 7 Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.” 8 Yes, this is what the Lord Almighty, the God of Israel, says: “Do not let the prophets and diviners among you deceive you. Do not listen to the dreams you encourage them to have. 9 They are prophesying lies to you in my name. I have not sent them,” declares the Lord.**

耶利米書29: 4 信上说：“万军之耶和华以色列的神对一切被掳去的，就是我使他们从耶路撒冷被掳到巴比伦的人，如此说：5 你们要盖造房屋住在其中，栽种田园吃其中所产的。6 娶妻生子女，为你们的儿子娶妻，使你们的女儿嫁人，生儿养女，在那里生养众多，不致减少。7 我所使你们被掳到的那城，你们要为那城求平安，为那城祷告耶和华，因为那城得平安，你们也随着得平安。8 “万军之耶和华以色列的神如此说：不要被你们中间的先知和占卜的诱惑，也不要听信自己所做的梦。9 因为他们托我的名对你们说假预言，我并没有差遣他们。这是耶和华说的。

**10 This is what the Lord says: “When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. 11 For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.**

10 “耶和华如此说：为巴比伦所定的七十年满了以后，我要眷顾你们，向你们成就我的恩言，使你们仍回此地。11 耶和华说：我知道我向你们所怀的意念是赐平安的意念，不是降灾祸的意念，要叫你们末后有指望。

Do you see the difference context makes? **70 years.** You're going to be here a long time. How they spend this season in exile is going to make all the difference in their lives and legacy - as individuals and as a people. If I'm newly living in exile, five hundred miles and a whole world away from my home and I hear “you're going to be here 70 years” - I'm not going to hear much after that. I'm not going to be able to hear above the sound of my own weeping. But later, after I've had a good cry, after I've exhausted my other options, I would pull that letter out again and read the hopeful part

and I would read and re-read and read again the part that tells me how to LIVE while I'm stuck in a place I don't want to be. Yes, I'm here in this terrible new place. How do I make this place home? God, through Jeremiah, gives the people very explicit instructions on how to occupy their space in history and their space in Babylon until He comes back for them. And I think these instructions are invaluable for us as well.

您看到上下文造成的差異了嗎？70年。你會在這裡待很久。他們如何度過這個流亡的季節將對他們的生活和遺產產生重大影響——無論是作為個人還是作為一個民族。如果我剛流亡，離家五百英里，隔了整個世界，我聽到「你將在這裡待70年」——此後我就不會再聽到太多了。我將聽不到自己哭泣的聲音。但後來，在我大哭一場之後，在我用盡了其他選擇之後，我會再次把那封信拿出來，閱讀充滿希望的部分，然後我會讀一遍又一遍地讀一遍告訴我如何做的部分。是的，我來到了這個可怕的新地方。我怎樣才能把這個地方當成家？神透過耶利米向人們發出非常明確的指示，告訴他們如何在歷史中佔據他們的位置，在巴比倫中佔據他們的位置，直到他回來接他們。我認為這些指示對我們來說也非常寶貴。

The instructions center around the word INCREASE. This is big because they are a people from whom EVERYTHING has been stripped. They are a bare bones version of themselves. They've literally been starving for years. God says: I'm going to use this time in exile to put some meat on your bones, to build you back up, to get you to your fighting weight and to remind you who you are. And this change I'm going to work inside of you, is going to spread out to this new place where you are living. This is how he tells them to do it; and I believe there is so much treasure and instruction here for us as well...as renters in a land that isn't our permanent home. 說明以“增加”一詞為中心。這很重要，因為他們是一個一切都被剝奪的民族。他們是他們自己的一個簡單的版本。他們實際上已經挨餓多年了。上帝說：我將利用這段時間的流亡給你的骨頭加點肉，讓你恢復體力，讓你達到戰鬥的體重，並提醒你你是誰。我將在你內心進行的這種改變，將擴展到你所居住的這個新地方。他就是這樣告訴他們要這樣做的；我相信，對於我們以及在這片並非我們永久家園的土地上租房的人來說，這裡有很多寶藏和指導。

## 1. BUILD 建造

-Settle in. Make a home here. Put down some roots. Increase your presence here. (EX: Our new neighbors - we didn't want to take a plant and a note until we knew they were occupants and not just flippers.) I'm challenged by this one, because my temptation in exile is to judge instead of build. Unless a project is going well, I don't really want to put my name on it. I'd rather stand around and talk about what a dump this place is and how I could do it better if I was in charge. Building is hard. **Building does not require us to abdicate our vision for a better kingdom, but it does require that we stop throwing stones and pick up a hammer.** -安頓下來。放下一些根。增加您在這裡的存在感。(例如：我們的新鄰居-我們不想帶一株植物和一張紙條，直到我們知道他們是居住者，而不僅僅是腳蹠。)我受到了這個挑戰，因為我在流亡中的誘惑

是判斷而不是建造。除非一個專案進展順利，否則我真的不想把自己的名字寫在上面。我寧願站在那裡談論這個地方是多麼的垃圾場，以及如果我負責的話我該如何做得更好。建設是困難的。建設並不要求我們放棄對更美好王國的願景，但它確實要求我們停止扔石頭並拿起錘子。

Proverbs 14 has been a guiding scripture for my life as a wife and mom: ***The wise woman builds her house, but the foolish tears it down with her own hands.*** 箴言 14 章是我作為妻子和母親的人生指南：智慧的女人建造自己的房子，愚昧的人親手拆毀它。

I can live as a temporary resident in this world without destroying it - with my words, my actions, my attitudes. And I can live here effectively with people who don't share my same belief in a bigger, better kingdom. 我可以作為這個世界的臨時居民生活而不破壞它——用我的言語、我的行動、我的態度。我可以在這裡與那些與我不同信念的人有效地生活在一起，他們都相信一個更大、更好的王國。

## 2. PLANT 栽種

Increase the life-giving resources of the place where you live. What can we, as followers of Jesus, plant and grow while we're living in exile? 增加您居住地的生命資源。作為耶穌的跟隨者，我們在流亡期間可以種植和種植什麼？

James, the half-brother of Jesus writes to the new diaspora - facing fierce persecution - and says this: 耶穌同父異母的兄弟雅各寫信給面臨激烈迫害的新僑民，並說：

**Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who make peace. James 3:13-18**

雅各書**3:13** 你們中間誰是有智慧有見識的呢。他就當在智慧的溫柔上、顯出他的善行來。**3:14** 你們心裡若懷著苦毒的嫉妒和分爭、就不可自誇、也不可說謊話抵擋真道。**3:15** 這樣的智慧、不是從上頭來的、乃是屬地的、屬情慾的、屬鬼魔的。**3:16** 在何處有嫉妒分爭、就在何處有擾亂、和各樣的壞事。**3:17** 惟獨從上頭來的智慧、先是清潔、後是和平、溫良柔順、滿有憐憫、多結善果、沒有偏見、沒有假冒。**3:18** 並且使人和平的、是用和平所栽種的義果。

What we cultivate in captivity says so much about who and Who's we are. We plant goodness. Righteousness. Wisdom...into our world. We plant the character of Jesus by living out the way of Jesus in our world. We sow and sow and sow - and sometimes we reap something good in the here-and-now, but mostly we're sowing into the vision Jesus entrusted to us when He said, "Occupy until I come." 我們在圈養環境中培育的東西很大程度上說明了我們是誰以及我們是誰。我們種植善良。義。智慧.....進入我們的世界。我們透過在世上活出耶穌的道路來種植耶穌的品格。我們撒種、撒種、撒種——有時我們會在此時此地收穫一些好東西，但大多數時候，我們是在撒種耶穌託付給我們的異象，當時他說：“保管直到我來。”

12 Then you will call on me and come and pray to me, and I will listen to you. 13 You will seek me and find me when you seek me with all your heart. 14 I will be found by you," declares the Lord, "and will bring you back from captivity.[b] I will gather you from all the nations and places where I have banished you," declares the Lord, "and will bring you back to the place from which I carried you into exile."

耶利米書 29:12 你們要呼求我、禱告我、我就應允你們。29:13 你們尋求我、若專心尋求我、就必尋見。29:14 耶和華說、我必被你們尋見、我也必使你們被擄的人歸回、將你們從各國中、和我所趕你們到的各處招聚了來、又將你們帶回我使你們被擄掠離開的地方。這是耶和華說的。

### 3. MARRY 婚姻

Another word for this: Commit. Marriage is about a lot of things - love, companionship, pleasure, intimacy, yes - but ultimately, marriage is about cultivating and creating something for the future. Marriage is about forming a faithful and trustworthy alliance. God is asking His people to commit to increasing their interdependence so that they will also increase their influence and headcount and strength and security. **To commit to marriage and a family requires a sense of hope in the future.** 另一個字就是：承諾。婚姻涉及很多事情——愛、陪伴、快樂、親密，是的——但歸根結底，婚姻是為了培養和創造未來。婚姻是建立忠誠和值得信賴的聯盟。上帝要求祂的子民致力於增加他們的相互依存，以便他們也能增加他們的影響力、人數、力量和安全。對婚姻和家庭的承諾需要對未來有希望。

(EX: In 1964, my grandmother was in a dither over the "population explosion" and how no one should have children anymore because Jesus was going to come back soon and times were going to get so rough that all the children would be persecuted and killed or carried off into slavery. "No one will want to be responsible for children," she said, and she was so thankful that her three children were all done having children. Except then my mom found herself unexpectedly pregnant with me...and she went for a walk with her two sisters-in-law at an event and tearfully confessed she was pregnant and afraid to tell their mother-in-law. As soon as she told her secret, my aunt Nellie

nodded soberly and said, "Me too." And my aunt Carol..."Me too." All three of them were pregnant and afraid to tell my grandmother who was certain Jesus was coming back any minute. Not only did my mom go on to have me, and my aunts had my dear cousins Randy and Angie, but the three of us went on to become parents to TWENTY more kids. And I don't think any of us are sorry to have been born or to have the kids we have. Have we lived through hard, hard times? Yep. But my kids have been a comfort and a strength to me through those times and not a burden. Some days when things felt nearly impossible, the thing that kept me hanging on was remaining focused on the future I was building for my children and grandchildren. Legacy. Commit to legacy. Commit to leaving something behind that is strong and beautiful. Whether or not that includes marriage - for some it won't - I don't think any of us are excused from the work of committed, interdependent relationships that create life-giving alliances and increase our footprint of peace in our world. (例如：1964 年，我的祖母因「人口爆炸」而猶豫不決，認為沒有人應該再生孩子了，因為耶穌很快就要回來了，日子會變得如此艱難，所有的孩子都會受到迫害，被殺害或被強行奴役。「沒有人願意對孩子負責，」她說，她非常慶幸她的三個孩子都已經生完孩子。但後來我媽媽發現自己意外地懷上了我.....在一次活動中和兩個嫂子一起散步，她淚流滿面地承認自己懷孕了，不敢告訴婆婆。她剛一說出口，我的伯母奈莉難過的點頭說，“我也是。”我的伯母卡洛...“我也是。”三個人都懷孕了，但不敢告訴我的祖母，因她確信耶穌隨時都會回來。我母親不僅生下我，我的伯母們也生下我的堂兄藍迪和堂妹安琪。我們三個後來成為了另外二十個孩子的父母。我認為我們中的任何人都不会對自己的出生或擁有我們的孩子感到遺憾。我們是否經歷過艱難困苦的歲月？是的。但在那些日子裡，我的孩子對我來說是一種安慰和力量，而不是一種負擔。有時，當事情感覺幾乎不可能時，讓我堅持下來的事情是繼續專注於我為我的子孫們建立的未來。遺產。致力於傳承。致力於留下一些堅強而美麗的東西。無論這是否包括婚姻——對某些人來說不包括——我認為我們任何人都不能免除致力於建立忠誠的、相互依存的關係的工作，這些關係創造了賦予生命的聯盟，並增加了我們在世界上的和平足跡。

#### 4. **SEEK PEACE** 尋求和平

This instruction has never meant more to me than it means right now. We are living pretty angsty in exile here in America. Division is everywhere. Hatred and fighting and strife hangs like a dense fog here over the roof of our little rental. It's ugly and heavy and confusing. And sometimes I'm tempted to wade into all the issues that feel tangled up around us and try to unravel them, string by string and get to the bottom, get to an answer that sounds right or a principle that we can all sign off on because THEN we'll be able to trust God and live happily here until He comes back. 這條指示對我來說從來沒有比現在更有意義。我們在美國的流亡生活非常焦慮。分裂無所不在。仇恨、戰鬥和衝突像濃霧一樣籠罩在我們出租屋的屋頂上。它醜陋、沉重、令人困惑。有時我很想涉足所有在我們周圍糾纏不清的問題，並試圖逐一解開它們並探究到底，找到一個聽起來正確的答案或一個我們都可以簽署的原則因為那時我們就能相信上帝並在這裡幸福地生活，直到他回來。

But the minute I get into debates that are focused entirely on the kingdoms of this world, I find myself in an endless loop of anger and frustration and feel myself moving farther and farther from peace. And as much as I care about the issues - and I'm not suggesting that we shouldn't, and as much as I care about capital-T TRUTH, I cannot deny that I have pledged my life to the King of the Kingdom whose ingredients are righteousness, peace and joy. 但當我陷入完全聚焦於這個世界王國的辯論的那一刻，我發現自己陷入了憤怒和沮喪的無休止循環中，並感覺自己離和平越來越遠。儘管我很關心這些問題——我並不是說我們不應該這樣做，儘管我很關心大寫的真相，但我不能否認我已經向王國的國王保證了我的生命。

**If I claim to know Him, and yet there is no demonstrable evidence of righteousness, peace or joy in my life - then I might be way too focused on fixing up my rental and not focused enough on the Kingdom He is building.** We are called to seek the peace of the place where He's planted us. And I know that may sound like I'm suggesting some sort of scary compromise. But seeking peace is not the enemy of walking in righteousness. Seeking peace is not an attempt to get all the people of Babylon to agree with my views and it's ALSO not a willingness to change my views to match theirs. Seeking peace is being willing to build and not break, to take the time necessary to get a right heart and right attitude before speaking, to **never exchange love for people with a love for being right.** Seeking peace means being willing to let Jesus shape my heart and my responses and my attitude toward the city where I am a renter. Seeking peace means being willing to **pray for the city's peace at LEAST as much as I talk about how much I disagree with it's policies.**

如果我聲稱認識他，但我的生活中沒有明顯的公義、平安或喜樂的證據——那麼我可能過於專注於修理我的租金，而沒有足夠關注他正在建立的王國。我們被呼召去尋求祂安置我們的地方的平安。我知道這聽起來像是我在建議某種可怕的妥協。但尋求和平並不是行義的敵人。尋求和平並不是試圖讓所有巴比倫人民同意我的觀點，也不是願意改變我的觀點以適應他們的觀點。尋求和平就是願意建造而不是破壞，在說話之前花必要的時間獲得正確的心和正確的態度，永遠不要用對正確的愛來交換對人的愛。尋求平安意味著願意讓耶穌塑造我的心、我的反應以及我對我所居住的城市的态度。尋求和平意味著至少願意為城市的和平祈禱，就像我談論我多麼不同意它的政策一樣。

I cannot know true peace if I am not walking in righteousness - these ingredients are interdependent - and I cannot know true joy if I have no peace. It is a requirement as an heir to the kingdom of God that I walk in all three. However, I CAN know true peace and joy, even when others choose not to walk in righteousness. I can build a home in the chaos, knowing - this isn't my final destination and I would love to bring life to this sad world I currently and temporarily occupy. 如果我不走在公義中，我就無法知道真正的平安——這些成分是相互依存的——如果我没有平安，我就無法知道真正的喜樂。身為神國度的繼承人，我必須遵循這三點。然而，即使別人選擇不走正義之路，我也能體會真正的平安

和喜樂。我可以在混亂中建造一個家，因為我知道——這不是我的最終目的地，我很樂意為我目前暫時佔據的這個悲傷的世界帶來生命。

My favorite place in the whole world is Florence, Italy. I visited while my husband was alive and after he died, decided that Florence would be good for my soul. I went for a month. Lived in the city. Met the neighbors. Learned some of the language and the recipes. Heard the church bells outside my window every morning. Nearly every moment was magic for me. It was as close to heaven as I think I'll get here on earth. 全世界我最喜歡的地方是義大利佛羅倫斯。我丈夫在世時和他去世後我都去過佛羅倫薩，我認為佛羅倫薩對我的靈魂有好處。我去了一個多月。住在城市裡。認識了鄰居。學習了一些語言和食譜。每天早上都能聽到窗外教堂的鐘聲。幾乎每一刻對我來說都是神奇的。這是我想像中距離天堂最近的地方。

Later, I visited Little Italy in San Diego. It was cool. I found some good Italian food and heard some of the language and at certain points - it was almost like being in Italy. 隨後，我又參觀了聖地牙哥的小義大利。很酷。我發現了一些美味的義大利食物，並聽到了一些義大利語言，在某些時候——這幾乎就像在義大利一樣。

Yet later, I went to Olive Garden. Stucco walls with grapes painted on them. A Bienvenuto sign in the lobby. And yet...I heard none of the language and ate none of the food of Italy. At no time did I think, "Wow - I totally forgot I was in a franchise restaurant in Bend, Oregon." 後來，我去了橄欖園。灰泥牆上畫著葡萄。大廳裡有 Bienvenuto 標誌。然而.....我沒有聽過義大利的任何語言，也沒有吃過義大利的食物。我從來沒有想過，“哇——我完全忘記了我是在俄勒岡州本德的一家特許經營餐廳裡。”

It's okay that Olive Garden isn't Italy. It's just really problematic if I try to make it be. How absurd, if I'm the girl passing the petition outside the doors of OG insisting they speak Italian or ring church bells because that's how it's done in the real Italy. How obnoxious if I tip over the tables in Olive Garden because their food doesn't taste like it does in Tuscany. The best Olive Garden can be is a small, commodified facsimile of the real thing. And the best thing I can do is remind people of that and point them toward what IS real and true and beautiful. 後來，我去了橄欖園。灰泥牆上畫著葡萄。大廳裡有 Bienvenuto 標誌。然而.....我沒有聽過義大利的任何語言，也沒有吃過義大利的食物。我從來沒有想過，“哇——我完全忘記了我是在俄勒岡州本德的一家特許經營餐廳裡。”

The way of Jesus: Be a renter in this world who also creates a beautiful and life-giving home. Build. Plant. Commit. Seek peace. 耶穌的樣式：在這個世界上只是過客卻也建造了一個美麗的賦予生命的家。

RESPONSE 回應