

Christianity for all people 为万民设立的基督教

James Barnett 25.7.21 詹姆斯·巴内特 25.7.21

We've been going on lots of walks lately. The only way to stay sane getting out of the house. Sometimes when I walk with Alisa, we'll know the direction that we're going, but not the side of the road or how we want to get there. Why are you going that way? This way is quicker!

我们最近经常散步。出外走走是保持精神健康的唯一方法。有时当我和艾莉萨一起散步时，我们会知道我们要去的方向，但不知道在路的哪一侧或我们想要如何走。你为什么走那条路？这样走会更快！

It's happened so many times now. I have a phrase for it. I call it: "You do things differently to me, and therefore you are wrong". It's a way of explaining the frustration that we can feel with each other.

现在已经发生了很多次。我为这情况定了一个短语，称之为，「你与我的做法不同，所以你错了」。这是一种解释我们对彼此感到的挫败感的方式。

I wonder if this is true of all of us. We can see that something is different and quickly jump to assumptions and judge others.

我想知道这是否所有人都一样。我们看到有些事情不合自己的看法，便迅速的定下假设并判断其他人。

You use different utensils to eat food, and you're uncivilised. You eat smelly cheese. That's gross. You eat durian. That's gross. You value radical individualism. That's crazy! You value the collectivist unit. That's different to me, so you must be wrong.

你用不同的器具吃食物，你是不文明的。你吃臭奶酪，真恶心。你吃榴莲，真恶心。你重视激进的个人主义，太疯狂了！你重视集体主义。这对我来说是不同的，所以你一定

What is the impact of God's command to love our neighbour? Do we only love those who are like us? Do we even know how to love people that are different to us?

上帝命令了我们去爱我们的邻居有什么影响？我们只爱和我们一样的人吗？我们甚至知道如何去爱与我们不同的人吗？

We're in the second half of the book of Acts. Jesus has been raised from the dead. He has ascended to heaven, and his disciples are spreading the good news. Gospel has spread out from the ethnic base of Jerusalem. But as it's spread across the world, it's sure to find problems. It's spread to people who are different, who eat differently, who live differently.

我们在《使徒行传》的后半部分。耶稣已经从死里复活了。他已经升天了，他的门徒正在传播这个好消息。福音已经从耶路撒冷的种族基地传播开来。但随着它遍布全球，它肯定会发现问题。它传播给不同的人，不同的饮食，不同的生活。

What's going to happen? Will the church flourish and grow in a multiethnic environment? 会发生什么？教会会在多民族的环境中蓬勃发展吗？

As we follow the gospels spread, our challenge today will be to grow in our awareness of our cultural blind spots, to help us grow in love for one another.

当我们跟随福音的传播时，我们今天的挑战将是提高我们对文化盲点的认识，帮助我们彼此相爱。

1. Conflict – Ethnic and Theological 冲突…在种族和神学上

Paul and Barnabas are at the church in Antioch. It has been an exciting church. People are being saved. It's a really flourishing church.

保罗和巴拿巴到了在安提阿的教会。这是一个令人兴奋的教堂。很多人得救。这是一个真正蓬勃发展的教堂。

And Jewish Christians who are misinformed about Jesus bring some problems.

对耶稣有误解的犹太基督徒带来了一些问题。

Chapter 15:1

第 15 章 1 节

Certain people came down from Judea to Antioch and were teaching the believers:

“Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.”

1 有几个人从犹太下来，教导弟兄们说：「你们若不按照摩西的规矩受割礼，不能得救。」

There are two layers to the problem. There is a theological issue about how someone is saved. But there is also an ethnic-cultural issue. And it's just lazy and not loving if we just dismiss those who have different views of God without understanding their ethnic background.

这问题有两个层面。在神学方面是关于某人如何得救。但也存在种族文化问题。如果我们不去了解他们的种族背景而忽视那些对上帝的不同看法的人，那就只会是因懒惰和缺乏爱心。

The Jewish believers have come from Judea, and they are obviously very concerned for the Gentiles. They want them to be saved. Easy to dismiss them. They've got a terrible theology of salvation. Salvation is by God's grace alone. We don't add anything to it. Easy to ignore them. But that misses what's going on.

犹太信徒从犹太来，他们显然非常关心外邦人。他们希望他们得救。很容易去屏除他们。他们对救恩的神学理解十分糟糕。救恩唯独靠神的恩典。我们不添加任何东西。很容易去无视它们。但这是错过了正在发生的事情。

Step into their shoes. It's just a religious matter full of rules that they are adding to God's requirement for salvation.

对于我们。这可能只是一个充满规则的宗教问题，他们在上帝对救赎的要求上增加了其他东西。

But for the Jewish believers, it is a matter of identity and ethnicity.

但对于犹太信徒来说，这是身份和种族的问题。

To be saved and part of God's family was to be a part of Israel. Under the Old Covenant set up by Moses, that only happened by obedience to the law and circumcision. Others had joined Israel in the past, and that's what it looked like. Circumcision was a key external mark that they were part of God's family.

得救并成为上帝家庭的一份子就是成为以色列的一份子。根据摩西设立的《旧约》，这只能通过遵守律法和割礼来实现。其他人过去曾加入以色列，这就是它的样子。割礼是一个关键的外在标志，表明他们是神家族的一员。

But entry into God's family is different now. Jesus has come, as the true Israel. The one who could obey God, so not just so we could have a circumcision of the flesh, but of the heart!

但是现在进入神的家就不一样了。耶稣来了，作为真正的以色列。一个可以顺服上帝的人，所以我们不仅可以在肉体上受割礼，而且在心上！

They are surely very sincere in their view that they must do that or they wouldn't have salvation, doing it out of care and love, but that doesn't mean they should just have free reign or just ignore them.

他们肯定非常真诚地认为他们必须这样做，否则他们不会得到救赎，出于关心和爱而这样做，但这并不意味着应该任由他们支配或忽视他们。

So Paul and Barnabas have conflict or a dispute with them because understanding their ethnic background is important and because theology is important. What we believe about God matters.

所以保罗和巴拿巴与他们有冲突或争执，因为了解他们的种族背景很重要，因为神学很重要。我们相信有关上帝的事情很重要。

Verse 2

第 2 节

2 This brought Paul and Barnabas into sharp dispute and debate with them.

2 保罗和巴拿巴跟他们发生了激烈的争执和辩论

Conflict is really important! The Jewish Christians position was deadly and dangerous to this young church in Antioch. It ran the risk of emptying Christianity of its power. What these Judaizers come down and preach is heresy. It's Jesus + obedience to the Old Testament law. Whenever you add something to the news of the gospel, the whole thing gets destroyed.

冲突真的很重要！这些犹太基督徒的立场，对安提阿这个年轻的教会来说，是致命的和危险的。它冒着清空了基督教力量的风险。这些犹太教徒下来宣讲的是异端邪说。这是耶稣 + 对《旧约》律法的服从。每当你在福音信息上添加一些东西时，整个事情就会被摧毁。

Jesus + anything – does not equal salvation. That is just being burdened with something else to follow. That's what sets religion apart from Christianity. It is all about God's grace in what Jesus has already done.

耶稣 + 任何东西…不等于救恩。而只是强加上背负其他事情的负担。这就是宗教与基督教的区别。基督教完全是关于上帝在耶稣里已经做了的事情上的恩典。

Whether adding must keep sacraments, obedience to your family.

若加上一定要守圣礼，服从家人。

It takes away from the cross as if Jesus dying on it wasn't enough that I have to add my little bit.

它把十字架的意义减少了，好像耶稣死在它上面还不够，我必须添加我的一点点。

Imagine you were in this young church, growing, seeing Gentiles lives changed. Giving up your idols, getting rid of sexual immorality, praising God, and then new guys come to town from the home of the church, Jerusalem and start telling you that you've got it all wrong!

想象一下，您在这个年轻的教会中成长，看到外邦人的生命发生了变化。放弃你的偶像，摆脱淫乱，赞美上帝，然后有些人从教会的起源地耶路撒冷来到镇上，开始告诉你你错了！

Nobody here is actually saved! You're not good enough. If I was in Antioch, feel shame, feel like ignoring them, start our own church.

这里没有人真正得救！你不够好。如果我是在安提阿，感到羞耻，觉得无视他们，去开始我们自己的教会。

2. Conflict Resolved 冲突得解决

So the church in Antioch sent Paul and Barnabas up to Jerusalem.

于是安提阿教会派保罗和巴拿巴上耶路撒冷去。

On the way, Paul and Barnabas share the news that the Gentiles are converting. And there is a real joy from people.

在路上，保罗和巴拿巴沿途叙说外邦人归主的事，使众弟兄都非常欢喜。

They get to Jerusalem and report to the elders everything that is happening. The church is growing, and lives are being changed. There is real faith. Gospel is for all people.

他们到了耶路撒冷，向众长老报告所发生的一切。教会在成长，生命也在改变。有真正的信心。福音是给所有人的。

The party that had started the issues get up in front of all the church leaders, verse 5.

发起问题的一方站在所有教会领袖面前，第5节。

5 Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to keep the law of Moses."

5 惟有几个法利赛派的信徒起来，说：「必须给外邦人行割礼，吩咐他们遵守摩西的律法。」

It almost feels like the villains have come on to the scene. Pharisees, boo. You led the crucifixion of Jesus. Paul was one of you and wanted to kill Christians. I want to see them lose. It is easy to demonise these people. But Luke, the author of Acts, doesn't do that. Verse 5 describes them as believers. They are Christians who have converted but are also Pharisees.

几乎感觉就像恶棍出场了。法利赛人，嘘。你领导了耶稣被钉十字架。保罗是你们中的一员，他想杀死基督徒。我想看到他们输。妖魔化这些人很容易。但是《使徒行传》的作者路加并没有这样做。第5节将他们描述为信徒。他们是已经归信的基督徒，但也是法利赛人。

They're not the enemy. They're the same family. Sometimes people in the family of God will disagree and fight, fight over what's important.

他们不是敌人。他们是同一个家庭的成员。有时上帝家里的人会不同意并争吵，为重要的事情争吵。

Disagreements sometimes need church councils or leaders to be present. There might be disagreements about music style in church or types of furniture or chairs, and those are often to do with personal preference and pride.

分歧有时需要教会议会或领袖在场。可能对教堂的音乐风格或家具或椅子的类型存在分歧，而这些分歧通常与个人喜好和自豪感有关。

This conflict here comes from Pharisees background. They have seen Gentiles as unclean, who need to be cleansed by obedience to the law and by entering God's family through circumcision. They have legitimate concerns.

这里的冲突来自法利赛人的背景。他们认为外邦人是不洁净的，他们需要通过遵守律法并通过割礼来得到洁净才可进入上帝的家庭。他们有合理的担忧。

Peter stands up in verse 7. And the first thing that gets clarified is the theological issue of salvation.

彼得在第7节站起来。首先被澄清的是在神学方面救恩的问题。

Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. 8 God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. 9 He did not discriminate between us and them, for he purified their hearts by faith.

彼得站起来，对他们说：「诸位弟兄，你们知道上帝早已在你们中间拣选了我，让外邦人从我口中得听福音之道，而且相信。8 知道人心的上帝也为他们作了见证，赐圣灵给他们，正如给我们一样；9 又借着信洁净了他们的心，他们和我们之间并没有甚么分别。

Peter reminds everyone of his vision in Acts 10, where God showed that he was for all people. The Pharisee's concern is for the purity of Gentiles. And Peter says – God has done it! God hasn't made people clean by sacrifices and obedience to the law, but it was Jesus' death on the cross!

彼得提醒每个人他在《使徒行传》第 10 章中的异象，在那里神表明他是为着所有人的。法利赛人关心的是外邦人的纯洁。彼得说…上帝已经做到了！上帝并没有通过献祭和遵守律法使人洁净，而是通过耶稣在十字架上的死！

10 Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? 11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”

10 现在你们为甚么试探上帝，要把我们祖宗和我们所不能负的轭放在门徒的颈项上呢？ 11 相反地，我们相信，我们得救是因主耶稣的恩典，和他们一样。」

The theology is clarified first. It is only by the grace of Jesus that we are saved. Not by what happens to a certain part of a male's body or what we do.

首先阐明神学。只有靠着耶稣的恩典，我们才能得救。不是因为男性身体某个部位发生了什么或我们做了什么。

This conflict has been a really helpful moment for the young church. There was a group that wanted to add Jesus to their existing religious practice. But that was never going to work! Salvation comes through God's grace for us.

这场冲突对年轻的教会来说是一个非常有帮助的时刻。有一个团体想将耶稣添加到他们现有的宗教习惯中。但这永远行不通！救恩来自上帝对我们的恩典。

3. Reconciliation 和解

This conflict has helped clarify really important theology. Only Jesus saves.

这场冲突有助于澄清真正重要的神学。只有耶稣拯救。

As the gospel is spreading, what is happening now is moving away from being just an ethnically Jewish faith.

随着福音的传播，现在正在发生的事情是这不再仅仅是一种犹太民族信仰。

But that doesn't mean there won't continue to be ethnic differences between Jewish Christians and Gentile Christians. How will they live together, work together, and grow as the Christian church without splitting apart?

但这并不意味着犹太基督徒和外邦基督徒之间不会继续存在种族差异。他们将如何一起生活、一起工作并作为基督的教会一起成长而不分裂？

Keeping circumcision is neither good nor bad – but it doesn't save. For the sake of good multiethnic relationships, James the brother of Jesus speaks words of prophecy from the Old Testament, verse 16.

保持割礼既不好也不坏…但它不能拯救。为了良好的多民族关系，耶稣的兄弟雅各布在第 16 节重申了《旧约》中先知的話。

“After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, 17 that the rest of mankind may seek the Lord, even all the Gentiles who bear my name,

『此后，我要回来，重新修造戴维倒塌了的帐幕，从废墟中重新修造，把它建立起来，使剩余的人，就是凡称我名的外邦人，都寻求主。

Prophecy in the Old Testament that God would bring the gentiles in. An assumption could have been made that it wouldn't have changed anything for the Jews. Yet faith in Jesus changes worship. James is keen to see the Gentiles brought in, but also to care for the Jewish Christians.

《旧约》中预言上帝会带外邦人进来。可以假设它不会改变犹太人的任何事情。然而，对耶稣的信改变了敬拜。雅各布热切希望看到外邦人被带进来，同时也关心犹太基督徒。

So he sets out the plan for the Gentiles. It is for them to be culturally aware of their Jewish Christian brothers and sisters and not need to be circumcised, but love those who are different. 所以他为外邦人制定了计划。让他们在文化上了解他们的犹太基督徒兄弟姐妹和不需要受割礼，但要爱那些与自己不同的人。

19 “It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. 20 Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood

19 所以，我的意见是不可难为那归向上帝的外邦人； 20 但是要写信吩咐他们禁戒偶像所玷污的东西、血和勒死的牲畜，禁戒淫乱。

James sets out the plan, don't eat food sacrificed to idols, meat that has been strangled, don't eat blood. These things the Jewish people religiously but also culturally found disgusting. It's not out of a legal need to earn salvation but a love of those who are different. It is not to harm the fellowship with different Christians.

雅各布制定了计划，不吃祭祀偶像的食物，被勒死的牲畜的肉，不吃血。这些事情让犹太人在宗教上和文化上都感到恶心。这不是出于获得救赎的合法需要，而是出于对不同的人的爱。不是要伤害与不同基督徒的团契。

It also mentions sexual immorality. It might seem odd that this is in this list. Jewish people had a history of sexual purity, from the 10 Commandments, saving sexual relationships for marriage. What's this got to do with ethnic concern for Jewish Christian brothers and sisters? 它还提到淫乱。在这个列表中似乎很奇怪。犹太人有性纯洁的历史，从十诫开始，性关系只在婚姻中存在。这与犹太基督徒兄弟姐妹的种族问题有什么关系？

Gentiles were far more sexually immoral historically than Jews. The Christian gospel calls people to sexual purity, just like the Old Testament. But it is of obvious cultural importance that James stresses it here.

从历史上看，外邦人在性方面的不道德比犹太人要严重得多。基督教福音呼吁人们在性方面保持纯洁，就像《旧约》一样。但雅各布在这里强调它显然具有文化重要性。

We saw that there were two layers of problems at the start—a theological issue of how do we get saved and an ethnic issue. James and Peter have clarified a way forward where each issue has been dealt with patience and love for each other.

我们看到一开始有两个层面的问题…我们如何得救的神学问题和种族问题。雅各布和彼得阐明了前进的道路，每个问题都以耐心和彼此相爱的方式处理。

So the council has met, held the line of the gospel, plus anything is not good news. But the gospel is also breaking down barriers between different ethnicities. The young church is learning to walk in the unity of the gospel first and not see what divides.

所以议会已经开会了，持守了福音的路线，加上任何事情都不是福音。但福音也在打破不同种族之间的障碍。年轻的教会正在学习先行在福音中的合一出发，而不是去找出什么是分裂的。

Gentiles were called to have the emotional intelligence to understand the impact of their actions on others.

外邦人被要求具有情商地，以了解他们的行为对他人的影响。

American multiethnic church pastor wrote about these lessons in his book Building a healthy multiethnic church. He describes a different stage of cultural awareness.

美国多民族教会牧师在他的著作《建立一个健康的多民族教会》中写到了这些教训。他描述了文化意识的不同阶段。

Starts with Destructiveness.

从破坏性开始。

That's where the Jewish Christians were. You must become like us. In their ethnic preference, it destroyed the gospel.

那是那些犹太基督徒所在的地方。你必须变得像我们一样。在他们的种族偏好中，它摧毁了福音。

The Gentile Christians were in a period of Cultural Blindness. They weren't aware of how their faith could cause issues for their Jewish Christian brothers and sisters.

外邦基督徒正处于文化盲区的时期。他们不知道他们的信仰如何给他们的犹太基督徒弟兄姐妹带来问题。

So in sending this letter, James is seeking to bring Cultural Awareness to the Gentiles Christians. We find these things really harmful. You don't have to practice them, but please be aware.

因此，在发送这封信时，雅各布试图将文化意识带给外邦基督徒。我们发现这些东西真的很有害。您不必练习它们，但请注意。

The step after that is cultural sensitivity. Paul shows this in dealing with Christians of different maturity and different ethnicity in 1 Corinthians 8. Paul said that if it would cause a brother or sister to stumble or sin, he would rather never eat meat again.

之后的步骤是文化敏感性。保罗在《哥林多前书》第8章与不同成熟度和不同种族的基督徒打交道时表明了这一点。保罗说，如果这会导致弟兄或姐妹跌倒或犯罪，他宁愿再也不吃肉。

He knows the cultural issues of others and chooses not to express his freedom in Jesus but rather limits his freedom out of love for brothers and sisters.

他知道别人的文化问题，选择不表达他在耶稣里的自由，而是出于对弟兄姐妹的爱而限制他自己的自由。

Gentile and Jewish Christians are to remember the gospel that unites them before seeing Ethnic differences in their worship of God.

外邦人和犹太基督徒在看到他们敬拜上帝的种族差异之前，要记住将他们团结在一起的福音。

So James sends a letter and two brothers from Jerusalem, Judas and Silas, with those details, and it's a really wonderful thing. Remember how this young church could have been feeling. Nervous because they'd been told that they weren't saved, everything was wrong. Paul and Barnabas had gone off to defend them. What was going to happen? And the news comes back.

所以雅各布从耶路撒冷寄差来两个弟兄犹大和西拉和的一封信，其中包含了这些细节，这是一件非常美妙的事情。记得这个年轻的教会可能会有什么感受吗。紧张，因为他们被告知他们没有得救，一切都错了。保罗和巴拿巴出去为他们辩护。会发生什么？而有消息回来了。

30 So the men were sent off and went down to Antioch, where they gathered the church together and delivered the letter. 31 The people read it and were glad for its encouraging message. 32 Judas and Silas, who themselves were prophets, said much to encourage and strengthen the believers. 33 After spending some time there, they were sent off by the believers with the blessing of peace to return to those who had sent them

30 他们既奉了差遣就下安提阿去，聚集会众，把书信交给他们。31 众人念了，因为信上鼓励的话而感到欣慰。32 犹大和西拉自己也是先知，就用许多话劝勉弟兄，坚固他们。33 二人住了些日子，弟兄们打发他们平平安安地回到差遣他们的人那里去。

It has brought wonderful gospel fruit. The dispute and conflict taken through the council have brought clarity to the good news of Jesus. But not only that, everyone was encouraged. Believers were strengthened. There was peace between these two churches.

它带来了美妙的福音果实。议会中的争论和冲突使耶稣的好消息变得清晰起来。但不仅如此，每个人都受到了鼓舞。信徒得到了坚定。这两个教会之间和平相处。

Might be tempted to think that conflict over theology is a hindrance to close Christian relationships. But this shows it's not only good but really important. Because there is a close connection between theology and fellowship. We are only connected because of our God.

可能会认为神学上的冲突会阻碍亲密的基督徒关系。但这表明它不仅好，而且非常重要。因为神学和团契之间有着密切的联系。我们联系在一起完全只是因为我们的上帝。

As we study God, theology, it brings us to a greater worship of him, it doesn't need to harden us to each other, but it can, like here in Antioch, strengthen and encourage us to love each other.

当我们学习上帝(神学)时，它会让我们更加敬拜他，它不需要让我们彼此变得刚硬，但它可以，像在安提阿一样，加强和鼓励我们彼此相爱。

Conclusion 结论

For us, as a multiethnic church and as people, we will face many issues of these two layers coming together. That person does things differently to me, and therefore they're wrong – it can be the first thing that we think about.

对我们来说，作为一个多民族的教会和个人，我们融合在一起时将面临这两个层面的许多问题。那些人与我做事的方式不一样，因此他们是错的…这可能是我们首先考虑到的事情。

Jesus unites our community at church, and we are made up of people of many ethnicities, expressed in the flags you see behind me.

耶稣在教会将我们的社群在一起，我们由不同种族的人组成，这在你在身后看到的旗帜中体现出来。

But we can all suffer from the same issues as the churches in Jerusalem and Antioch.

但我们都可能遭受与耶路撒冷和安提阿教会相同的问题。

Some from the church in Jerusalem had a culturally destructive view – you must become exactly like me if you want to be saved, leave who you are at the door. They were also adding to Jesus' work to find salvation. But this council in Jerusalem clarifies the gospel. Only by grace, we are saved.

耶路撒冷教会的一些人有一种破坏文化的观点…如果你想得救，你必须变得和我一模一样，放弃你本身是谁。他们还在耶稣的得救工作上加上其他东西。但这次的耶路撒冷会议澄清了福音。只有靠恩典，我们才能得救。

The letters sent back to Antioch make sure that the Gentile church doesn't have cultural blindness.

给安提阿的回信确保外邦教会没有文化盲点。

We can walk with the same ethnically driven issues and also have the issues of blindness. Pride blind us in our own cultural way of doing church and theology. All cultures emphasise different things.

我们可以面对同样的种族问题，和同样地有盲点的问题。骄傲蒙蔽了我们对我们自己教会的方式和神学的文化。所有文化都强调不同的东西。

Western culture emphasis Radical Individualism, and Asian communities emphasise communal culture. And there are impacts both inside and outside the church. Inside the church, we would talk about the importance of you as an individual being saved. You need to confess. And that is true. The beliefs of my parents can't save me. But it can also miss out on the value of having conversations about faith with family.

西方文化强调激进的个人主义，而亚洲社群强调小区文化。教会内外都有影响。在教会里，我们会谈论你作为一个得救的人的个人重要性。你需要坦白。这是真的。父母的信仰救不了我。但它也可能错过与家人谈论信仰的价值。

If I asked how a family's faith was going to a Westerner might not matter, I'm going great, not sure about them. Whereas to an Asian, they might answer the same question about faith by talking about the health of their whole family unit.

如果我问一个西方人的家庭信仰近况如何，可能无关紧要，我本身很好，不确定其他成员是怎样。而对于亚洲人，他们可能会通过谈论全家的属灵健康来回答关于信仰的相同问题。

You can't expect to put all Christians across the world into the same box and say you must worship like me. You must think about faith exactly like me. The bible doesn't do that.

你不能指望把全世界所有的基督徒都放在同一个框框里，然后说你必须像我一样敬拜。你必须像我一样思考信仰。圣经没有这样做。

I liken it to eating. All cultures across the world eat food differently, and there isn't one way that is right.

我把它比作吃东西。世界各地的所有文化都以不同的方式吃食物，没有一种方法是唯一正确的。

Imagine you have people from all different nations eating together, an English person eating with knife and fork, Chinese with chopsticks or spoon, Kenyan using their right hand to get Ugali and curry, or an Indian using their right hand to scoop curry with naan.

想象一下，你有来自不同国家的人一起吃饭，一个英国人用刀叉吃饭，中国人用筷子或勺子吃饭，肯尼亚人用右手拿乌加利和咖喱，或者印度人用右手舀咖喱和印度烤饼。

You can say that all of them have to do the same thing, but it is not being aware that there are good differences between us.

你可以说他们所有人都必须做同样的事情，但没有意识到我们之间存在很好的差异。

We all judge by our invisible cultural box, as people make others want to leave who they are at the door if they're not like us.

我们都通过我们无形的文化框框来判断，因为如果他们不像我们，我们会要求他放弃他们是谁。

This is an important word for us as a multiethnic church for when we return.

当我们回到面对面崇拜时，这对我们作为一个多民族教会来说是一个重要的提醒。

But I've hardly been seeing anyone. I'm sure it's the same with you. I would love to be seeing enough people that I could have cultural and theological issues with them.

但我几乎没有见过任何人。我相信你也一样。我很想见到足够多的人，让我可以和他们在文化和神学上出现问题。

But the challenge for us in this season of lockdown is that as we stay at home, we tend to do whatever is easiest and most comfortable for us.

但在这个封城的季节，我们面临的挑战是，当我们待在家里时，我们倾向于做对我们来说最简单和最舒服的事情。

That is not what a truly loving multiethnic church does. Paul chose to put aside his freedom to eat meat out of love for others. The Gentile Christians were to change their practice to love other people.

这不是一个真正充满爱心的多民族教会所做的。保罗出于对他人的爱，选择放弃吃肉的自由。外邦基督徒要改变他们的习惯做法，去爱别人。

When we come back from lockdown, it is going to be easy to think the church isn't as convenient as it was. I've been so used to sleeping in and watching church at 2pm in the afternoon – I'll keep doing that instead of going in person when we open back up. I've gotten used to walking out and getting a coffee halfway through.

当我们解封回来一起崇拜时，很容易认为教堂不像以前那么方便了。我已经习惯于睡到下午2点才观看网上教堂…当我们重新开放时，我会继续这样做，而不是亲自去。我已经习惯了中途离开去喝杯咖啡。

Because I'm at home, there are lots of distractions, so I've been watching the Olympics during church.

因为我在家，有很多干扰，所以我在观看教堂的同时也在看奥运会。

We will all have gotten used to doing church to our preferences.

我们都习惯了按照自己的喜好去参与教会聚会。

We need to be prepared when we come back to choose to do the hard thing of getting outside of our comfort zones, our preference areas to love other Christians even when they are different from us.

当我们回来时，我们需要做好准备，选择去做艰难的事情，走出我们的舒适区，我们的喜爱，去爱其他的基督徒，即使他们与我们不同。

When we carefully work through our differences, whether theological or ethnic, we can build real community because of our unity in Jesus. Finish with a quote from German Theologian Dietrich Bonhoeffer,

当我们仔细克服我们的分歧时，无论是神学上的还是种族上的，我们都可以因为我们在耶稣里的合一而建立真正的社群。最后引用德国神学家迪特里希·邦霍费尔的一句话，

the person who loves their dream of community will destroy the community, but the person who loves those around them will create community.

热爱他们梦寐以求的社群的人会摧毁那个社群，但爱周围的人的人会创造社群。

Let us be that community.

让我们成为那个社群。