

New Family 新的家庭

Acts 10 - 11 使徒行传 10 - 11。

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It was November 2005 and I was in Alice Springs on the invitation of the Bible Society speaking at an event to raise awareness for its ministry to remote areas of Australia.

2005年11月，我应圣经协会的邀请到艾丽斯泉的一次活动上发言，以提高人们对其在澳大利亚偏远地区的事工的认识。

In particular, the importance of all people having the bible in their own language.

特别是，所有的人都有以他们自己的语言出版的圣经的重要性。

I was to speak at the event in an aircraft hangar on the Friday night and then at a local church on the Sunday morning.

我周五晚上要在飞机库的活动上发言，然后在星期天早上在当地的教会讲道。

A friend of mine came along for trip. We spent the Saturday exploring parts of the outback.

我的一个朋友一同参加了旅程。我们用了星期六去探访内陆的地方。

On the Saturday evening we were walking back to our hotel along a path on the edge of a dry river bank.

那星期六的晚上，我们正沿着干河岸边的一条小路走向酒店。

To our left we could make out in the moonlight a group of Aboriginals drinking in the river bank. Up ahead, across the road to our right was a bit of a slum area where we could hear a lot of yelling and arguing.

在我们左边，我们在月光下认出一群土著人正在河岸上喝酒。在对面我们右边的前方，是一个贫民窟，我们可以听到很多叫喊和争吵的声音从那里传来。

I think it is fair to say that we both started to feel a little nervous. We both grew up with a fair amount of prejudice towards Aboriginals. It came from rhetoric in our culture, and from experiences at school and work.

我认为可以公平地说，我们都开始感到有点紧张。我们俩都在对土著都有相当的偏见中成长。来自我们文化中的流言非语，以及在学校和工作时的经验。

You could say my friend's experience was more acute than mine. He spent a good part of his childhood years in Walgett - a fairly troubled place in terms of race relations. In this moment both of our prejudices came to the surface.

你可以说我的朋友经历比我的更敏锐。他童年的大部分时间都在沃尔盖特度过，在种族关系方面是一个相当麻烦的地方。在这一刻，我们两个的偏见都浮现出来。

I said to him "Do you see the group to the left in the riverbank?". He did. At that moment a group of about 20 Aboriginals came out of the area up to our right.

我对他说，「你看到河岸左边的一群人了吗？」他确认了。当时，大约 20 名土著从我们右边那个地方来。

They were walking in the direction of the group sitting in the river bank. He said, “Do you see the group coming from the right?” I did. It became obvious that we were going to basically walk straight into each other.

他们正朝河岸上坐的那小群人的方向走去。他说，「你看到这群人从右边来了吗？」我确认了。很明显，我们基本上正要直接面对面走过对方。

We were both silent as we walked closer. Our hearts were racing with nerves, and our minds were thinking through the escape plan.

当我们走近时，我们都沉默了。我们的心在紧张地乱跑，我们的头脑在思考逃跑计划。

We were hoping that they wouldn't notice two white guys walking alone in the dark. Our worse fears in that moment were realised. They did see us though.

我们希望他们不会注意到两个白人独自在黑暗中行走。那一刻我们更担心的成真了。他们确实看到了我们。

As we approached the leader, an elderly aboriginal lady, put out her arms and stopped the group from walking all over us. The whole group stopped. As we walked past she said “Good evening gentlemen.”

当我们走近他们的领导时，一位年迈的土著女士，伸出了双臂阻止这群人碰上我们。整群人都停了下来。当我们走过时，她说，「晚上好，先生们。」

We returned the well wishes and then went quiet. We walked on a bit and my friend said “How bad to I feel.” All I could say was “Yep”.

我们回了祝福，然后继续安静前行。我们往前一点后，我的朋友说，「我感觉多么糟糕。」我只能说是，「是的。」

God used that moment to expose something of the sin of racial prejudice that lurked in my heart.

上帝用那一刻揭露了潜伏在我心里的种族偏见的罪过。

It didn't escape me that I was there speaking about the necessity of the word of God going to all people - such as remote aboriginal communities - and yet I had a prejudice in my heart towards the people who would receive that ministry.

我知道，我在那里是要谈论上帝的话语要传到所有人的必要性…如偏远的土著小区…但在我心中对这些将接受那事工的人有偏见。

There was a disconnect between what I knew to be right and good and part of God's purposes and my heart.

我所知道的正确及善良，和上帝的目的及我的心之间脱节了。

I was treated with more dignity than what I afforded them.

我受到的待遇比我给他们的更有尊严。

It is the intention of the book of Acts to show us one society in which the divisive poison of cultural prejudice is neutralised.

《使徒行传》一书的用意是向我们展示一个文化偏见的分裂毒药被中和的社会。

Hear the words of Acts 10:34-35: *I now realise how true it is that God does not show favouritism but accepts from every nation the one who fears him and does what is right.* It cannot be overstated the mind-blowing revolution such a statement was in the first-century world.

听《使徒行传》10:34-35的话，「**我真的看出上帝是不偏待人的。35不但如此，在各国中那敬畏他而行义的人都为他所悦纳。**」这声明在一世纪世界里是令人振奋的革命，是无语伦比。

The apostle Peter was a Palestinian Jew. The leaders of this group had interpreted God's covenant with Abraham in such an exclusive way that any contact at all with a NON-JEW was regarded as sin.

使徒彼得是巴勒斯坦犹太人。这个人的领导人以这种排他性的方式解释神与亚伯拉罕的圣约，以使任何与非犹太人的接触都被视为犯罪。

It was against their law to even assist a Gentile mother in childbirth because to do so was to bring another pagan into the world. In the words of one rabbinical proverb of the time, Gentiles were created by God simply as fuel for the flames of hell.

甚至帮助一个外邦人母亲分娩也是违反他们的法律，因为这样做就是把另一个异教徒带到这个世界。用当时一句犹太教谚语的话说，外邦人是上帝创造来作为地狱之火的燃料。

This is Peter's world. This is the culture he had been marinating in since birth.

这是彼得的世界。这就是他从出生以来一直熏陶他的文化。

what is also remarkable is the man he is speaking these words to is a Roman soldier. There was no group of Gentiles more obnoxious to 1st century Jews. the Roman army was an oppressive instrument of colonial occupation in Israel.

同样令人瞩目的是，他正在与一个罗马士兵说这些话。对一世纪的犹太人没有比这群外邦人更为讨厌。罗马军队是殖民占领以色列的压迫性工具。

They had slaughtered many of Peter's fellow Galilean citizens. They were held in contempt not just because they were pagan Gentiles but because they were oppressors.

他们屠杀了许多彼得的加利利同胞。他们被藐视，不仅是因为他们是异教徒外邦人，而且因为他们是压迫者。

So what Peter says here to this soldier is nothing short of a miracle. What changed Peter's mind and heart so much that he overcame his prejudice and could declare...***I now know God does not show favouritism?***

因此，彼得在这里对这位士兵说的确确实实是个奇迹。是什么改变了彼得的想法和心意，使他克服了他的偏见，可以宣布...***我真的看出上帝是不偏待人的？***

Three things shaped Peter...his experience of other people, the work of God in his life, and the work of God in the lives of others.

三样东西塑造了彼得...他从别人得到的经验，上帝在他的生命中的工作，上帝在别人的生命的工作。

PREPARED BY PERSONAL EXPERIENCE

由个人的经验所准备

His travel scheduled most likely opened his eyes to God's purposes. In 9:32 we read: ***As Peter traveled about the country, he went to visit the Lord's people who lived in Lydda.***

他的旅程的安排很可能使他对上帝的目的大开眼界。在 9:32，我们读到，***彼得在众信徒中到处奔波的时候，也到了住在吕大的圣徒那里。***

Peter didn't leave Jerusalem with the other disciples after the stoning of Stephen in chapter 7. He left Jerusalem as a result of the success of Philip's ministry to the Samaritan's.

彼得没有在第七章司提反被石头处死后和其他门徒一起离开耶路撒冷。他离开耶路撒冷是因腓利成功地撒玛利亚人中作事工的结果。

Peter and John travelled to Samaria to find out what was going on and to ensure it was consistent with the church in Jerusalem.

彼得和约翰前往撒玛利亚，去了解发生了什么事，并确保是符合耶路撒冷的教会。

It must have raised the question for him of what the extent of God's purpose was. Unlike us, who can read the accounts, Peter would most likely have known nothing of Philip's later encounter with the Ethiopian, or of Paul's conversion and calling as missionary to the Gentile world.

这一定向他提出了上帝的目的所包括的范围到那里的问题。不像我们，可以阅读到之后发生的事情，彼得很可能不知道腓利后来遇到埃塞俄比亚人，或保罗的悔改和作为外邦人世界的传教士的呼召。

Maybe it was questions like this that caused Peter to extend his leave from Jerusalem to visit other groups of Christians scattered by the persecution to see what responses they are receiving in their new locations. Luke mentions two places - Lydda and Joppa.

也许正是这样的问题，导致彼得延长他的旅程，从耶路撒冷去访问其他因迫害而分散的基督徒，看看他们在他们的新地点收到什么反应。路加提到两个地方 - 吕大和约帕。

Lydda and Joppa are towns in western Palestine. This is known as Philistine territory in the Old Testament. It was decidedly pagan. But the Christian gospel was having a significant impact.

吕大和约帕是巴勒斯坦西部的城镇。这在《旧约》中被称为非利士领土。是确实的异教徒地方。但基督教的福音正在产生重大影响。

What is being hinted at here is Peter's Jewish straight-jacket was being loosened a little. In 9:43 we read: *Peter stayed in Joppa for some time with a tanner named Simon.*

这里暗示的是彼特的犹太死硬被放松了一点。在 9:43 我们读到，此后，彼得在约帕一个皮革匠西门的家里住了好些日子。

Tanning of animal skins was regarded by strict Jews as an unclean occupation because it involved handling animals that were not kosher.

严格的犹太人认为与动物皮革有关的工作是一种不干净的职业，因为它涉及非犹太方法处理动物。

To accept hospitality in a home so ceremonially unclean must indicate his cultural straight jacket was loosening. Simon is a Jewish Christian who has let go of some of his Jewish cultural baggage.

要接受一个礼仪上不洁的家庭的招待，必须表明他的文化死硬在松动。西门是一个放开了一些他的犹太文化包袱的犹太基督徒。

God is using his experience in Samaria, and now in the coastal plain of western Palestine, to make him aware of his Jewish prejudices.

上帝正在利用他在撒玛利亚，并现在在巴勒斯坦西部的沿海平原的经验，让他意识到他的犹太偏见。

It was seeing people from other cultures embracing the same faith he has that he began to see the foolishness of discriminatory attitudes.

看到来自其他文化的人接受他同样的信仰，他开始看到歧视态度的愚蠢。

I've got to say for myself that the more I mix with people different than me the more I see prejudices in my heart. That is, the deeper I go with others different to me, the deeper I understand myself.

我不得不为自己说，我越是和与我不同的人混在一起，我越发现心里的偏见。也就是说，我越深入地认识不同的人，我越了解自己。

Parochialism feeds prejudice. As a church we need to work hard at building relationships with people different from us, for God's glory amongst the nations and our joy.

狭隘主义助长偏见。作为一个教会，我们需要努力为上帝在万民中的荣耀和我们的喜悦，与和我们不同的人建立关系。

CHANGED BY REVELATION

被启示所改变

Of course, Peter didn't just deal with his prejudices because he travelled, that in itself would not be the power needed for real heart change.

当然，彼得不只因为他的旅程可处理他的偏见，这本身不会是真正可改变内心所需的力量。

The real power is God's work in his life. Have a look at 10:9-13 with me:

真正的力量是上帝在他一生中的工作。一起看看 10:9-13,

About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray. 10 He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. 11 He saw heaven opened and something like a large sheet being let down to earth by its four corners. 12 It contained all kinds of four-footed animals, as well as reptiles and birds. 13 Then a voice told him, Get up, Peter. Kill and eat."

第二天，他们走路将近那城，约在正午，彼得上房顶去祷告。10 他觉得饿了，想要吃。那家的人正预备饭的时候，彼得魂游象外，11 看见天开了，有一块好像大布的东西降下，四角吊着绳在地上，12 里面有地上各样四脚的走兽、爬虫和天上的飞鸟。13 又有声音对他说：「彼得，起来！宰了吃。」

Now, although this is a revelation from God, it was still cryptic and puzzling for Peter. In v17 he was left wondering about the meaning of the vision. That is, the vision didn't directly speak about racial prejudice, it was addressing Jewish food regulations.

现在，虽然这是上帝的启示，但对于彼得仍然是神秘和令人费解的。在 17 节中，他心里一直困惑所看见的是甚么意思。也就是说，这个异象没有直接谈论种族偏见，而涉及的是犹太人对食身的法规。

Pious Jews believed that by observing these laws they witnessed to their special privilege as the chosen race. Yet the people Peter mixed with on his travels were bad Jews, but they were becoming Christian like him. Where did they all fit?

虔诚的犹太人相信，通过遵守这些法律，他们见证了他们作为被选中的种族的特殊特权。然而，彼得在旅程中混杂的人都不是坏的犹太人，他们正像他一样成为基督徒。他们这一切应怎样配合？

You could imagine him processing all that he was experiencing, and the obvious conflict between his cultural heritage and what he was seeing in these new believers.

你可以想象他在处理他所经历的一切，以及他的文化承传和他在这些新信徒中所看到的明显冲突。

You could imagine him on the roof of Simon's house in the midday sun, with the stench of animal skins below mixed with the rising sent of roast pork from the kitchen hitting his nostrils.

你可以想象他在西门家的屋顶上，在正午的阳光下，动物皮的恶臭混合厨房里传来的烤猪肉的香气击中鼻孔。

Then in his sleepiness he has a strange dream of animals on a sheet, and hearing these words, v13: ***Get up, Peter. Kill and eat.*** ***Surely not, Lord!*** ***Peter replied. I have never eaten anything impure or unclean.*** ***The voice spoke to him a second time, Do not call anything impure that God has made clean.*** ***This happened three times, and immediately the sheet was taken back to heaven.***

然后在他魂游象外时，他有一个奇怪的梦，有各样动物在大布上，听到这些话，13-16节，「彼得，起来！宰了吃。」彼得却说：「主啊，绝对不可！凡污俗和不洁净的东西，我从来没有吃过。」第二次有声音再对他说：「上帝所洁净的，你不可当作污俗的。」这样一连三次，那东西随即收回天上去了。

Peter saw a variety of animals, some approved and some forbidden by Jewish food laws in Leviticus 11. In the mix was probably pigs, owls, seagulls, eagles, reptiles, lobsters and insects.

彼得看到了在《利未记》11章中各种各样的动物，有些是犹太的食物律法所批准和有些是禁止的。当中可能有猪，猫头鹰，海鸥，鹰，爬行动物，龙虾和昆虫。

He was disgusted by the sight and the command to eat. This was an unholy smorgasbord. How could thing that have been unclean for God's people to eat for thousands of years all of a sudden not be? Twice more the grotesque sheet is lowered, only compounding Peter's disgust and misery.

他对看见的异象和宰了吃的命令感到不适。这是一个不圣洁的火锅。这些人们千年来一直认为不洁净的东西，怎么会突然洁净起来呢？怪诞的大布再被降低了两次，只会加剧彼得的厌恶和痛苦。

At this exact moment there appeared to be a coincidence but which Peter later discovered to be divine synchronisation. As he was pondering the vision the trio from the Roman soldier, Cornelius, turned up looking for him.

在这个确切的时刻，似乎有一个巧合，但彼得后来发现是神圣的同步。当他正在思考那异象时，三位罗马士兵，从哥尼流，来寻找他。

In v20 the Holy Spirit says to him ***get up and go downstairs. Do not hesitate to go with them, for I have sent them.*** It's interesting that in the original New Testament language the word translated 'hesitate' here can also be translated *discriminate* or *evaluate*. 'Don't discriminate against them Peter, go with them.'

在20节中，圣灵对他说，起来，下去，跟他们同去，不要疑惑，因为是我差他们来的。有趣的是，在原来的《新约》语言中，翻译为「疑惑」的单词，在这里也可以翻译为「歧视」或「评估」。「不要歧视他们，彼得，和他们一起去。」

Peter's vision was far more revolutionary than food laws. The four corners of the sheet in the vision correspond to the four points of the compass - north, south, east and west.

彼得的异象远比食物律法更具革命性。异象中的大布的四个角对应于指南针的四个点…东、南、西和北。

The sheet's contents indicated the swarming millions that populate the earth. All of humanity were bound up together in one loathsome bundle, and Peter was standing above them all surveying them and spitting out revulsion and rejection.

这张大布上的内容表明填充了地球的成千上万的一切。全人类被绑在一起，一个令人厌恶的束缚在一起，彼得站在他们一切上面测量着他们，吐出厌恶和拒绝。

What he says when he arrives at Cornelius's house reveals he understood the vision and his own heart. Have a look at 10:28-29:

当他到达哥尼流家时，他所说的揭示了他认清了异象和自己的心。看看 10:28-29，

You are well aware that it is against our law for a Jew to associate with or visit a Gentile. But God has shown me that I should not call anyone impure or unclean. So when I was sent for, I came without raising any objection.

你们知道，犹太人和别国的人结交来往本是不合规矩的，但上帝已经指示我，无论甚么人都不可看作污俗或不洁净的。所以，我一被邀请，没有推辞就来了。

Imagine it was you on the roof of Simon's house; what would be on the sheet God put in front of you? What prejudices would God want to see dispersed in your life?

想象一下，是你在西门家的屋顶上，上帝放在你面前的大布上会是什么？上帝希望在你的生命中看到什么偏见被解除？

GRIPPED BY PERSONAL EXPERIENCE OF GOD'S WORK IN OTHERS

被上帝在别人身上工作的个人经验所抓住

There could hardly be a more favourable opportunity to speak about the good news of Jesus Christ than what Peter is presented with when arriving at Cornelius's house. Cornelius is a pious, conscientious worshipper of God who has been instructed by angels to invite Peter to his house.

在到达哥尼流家时，彼得没有比这更有利的机会来谈论耶稣基督的好消息了。哥尼流是一个虔诚、有良心的崇拜神的人，他受一个天使的指示，去邀请彼得到他家来。

Cornelius even bows to Peter when he arrives he holds in that much esteem. he's even gathered his entire household together to hear what Peter has to say. There is one problem for Peter - Cornelius is a gentile and doesn't belong to the covenant people of God.

哥尼流甚至在彼得进去时俯伏在他脚前拜他，对他是那么尊重。他甚至请了他的亲朋好友，要听听彼得要说什么。彼得有一个问题，哥尼流是一个外邦人，不属于神的圣约的人。

He says as much as he enters the house, v28, ***You are well aware that it is against our law for a Jew to associate with or visit a Gentile.***” But he has learnt a lot and has made the connection with his vision...***But God has shown me that I should not call anyone impure or unclean. So when I was sent for, I came without raising any objection.***

正如他进入的房子所说，28节，「你们知道，犹太人和别国的人结交来往本是不合规矩的。」但他学到了很多，并和他的异象联系上…但上帝已经指示我，无论甚么人都不可看作污俗或不洁净的。29所以，我一被邀请，没有推辞就来了。

Peter then preaches a three point sermon to the gathered gentiles. He stresses the life of Jesus in vv37-38; the death and resurrection of Jesus, of which he is an eye witness in vv39-41; and the coming judgement by Jesus, and that forgiveness of sin is available through him in vv42-44.

彼得然后向聚集的外邦人宣讲了有三个要点的讲道。他在37-38节强调耶稣的生命；39-41节，耶稣的死亡和复活，他是目击证人；在42-44节中，耶稣即将作出的判断，并借着他可得到罪的赦免。

These Gentiles believe, are baptised and become members of the church. In v34 and 35 Peter says he knows that God does not show favouritism but accepts people from every nation who fear him and do what is right.

这些外邦人相信了，并受了洗，成为了教会的一份子。彼得在34和35节中说，他看出上帝是不偏待人的，不但如此，在各国中那敬畏他而行义的人都为他所悦纳。

Peter is not saying morally respectable people go to heaven. If that was true he wouldn't have told the respectable Cornelius he needed forgiveness of sins. Neither is Peter saying that all religions lead to God, if that was so then he wouldn't have had to instruct Cornelius about the unique office Jesus has as Judge of all humanity in vv42-43. There is no nice thought that pious pagans get to relate to God without Jesus Christ.

彼得不是说道德上受人尊敬的人上天堂。如果这是真的，他就不会告诉可敬的哥尼流他需要罪的赦免。彼得也不是说，所有的宗教都通往上帝，如果是这样他就不需要从42-43节教哥尼流关于耶稣作为全人类的法官的独特身份。没有美好的想法说善良的异教徒可以不须耶稣基督与上帝联系。

Peter now sees the marks of God's grace can just as readily be seen in Gentile lives as it is in Jewish lives. He is being changed from being a man of his culture to a man of God's kingdom.

彼得现在看到上帝恩典的痕迹，在外邦人的生命中和在犹太人生命中一样容易看到。他正在从一个他自身文化的人变成了神的天国的人。

This is a crucial moment in the life of the church. The outpouring of the Holy Spirit and the speaking in tongues is meant to take us back to Acts 2. It was there the promised Spirit came and the church was born.

这是教会生命中的一个关键时刻。圣灵的降临和说方言是为了带我们回到《使徒行传》第2章。在那里，应许的圣灵来了，教会诞生了。

Now this church includes both Jews and Gentiles. One gospel. One Spirit. One faith. One body. God's grace has come to all people and is for all people.

现在这个教堂包括犹太人和外邦人。一个福音。一个圣灵。一个信心。一个身体。上帝的恩典已经来到所有的人，也是为了所有人。

GROWING OUR NEW FAMILY 长成我们的新家庭

Let me just land this with three points of application.

让我用三点应用来作总结。

Firstly, if you are a Christian, without Jewish heritage, then give thanks that Peter responded to the prompting of the Spirit and allowed his prejudice be overturned.

首先，如果你是一个没有犹太血统的基督徒，那么感谢彼得响应圣灵的提示，并允许他的偏见被推翻。

Rejoice that God has included you in his covenant people. God was under no obligation to extend his promises to you or me.

为神已包括你在他的圣约的人中而喜乐。上帝没有义务向你们或我延伸这个承诺。

Yet in his infinite mercy, God reached out to us and gave us the free offer of the gospel.

然而，在他无限的怜悯中，神向我们伸手，无条件的给了我们福音。

Secondly, we must also remember that there are still billions of people in this world that are yet to respond to this gospel...millions who haven't even heard it.

第二，我们还必须记住在世界上仍有数十亿人尚未对福音作出回应...有数百万人尚未听过福音。

Twenty centuries after Jesus commanded his disciples to make disciples of all nations there are still places all over this world where there is still no vibrant Christian witness.

耶稣命令他的门徒去使万民成为他的门徒的第二十个世纪后，在世界各地仍然有地方，没有充满活力的基督教见证。

Peter's vision and encounter with Cornelius isn't just an abstract point about the character of God's church, it is a call to take the gospel to all people.

彼得的异象和与哥尼流的相遇不仅仅是关于上帝的教会的特性的抽象图画，它是把福音带给所有人的呼召。

We are called to pray for that mission, give to that mission, and even go to that mission.

Wherever God calls you, be on that mission.

我们被呼召去为这个事工祈祷，为这事工奉献金钱，甚至为这事工起行。无论上帝呼召你作什么，都要执行这个任务。

Apart from our own mission to other cultures in our neighbourhood we support the advance of the gospel globally through mission partners.

除了我们自己对邻里的其他文化的使命外，我们还通过使命伙伴支持福音在全球的推进。

One of those partners is the Khlentzos family working in sub-Saharan Africa, strengthening churches and raising up and equipping gospel workers for the local church.

其中一个合作伙伴是 Khlentzos 家庭，他们在非洲撒哈拉以南，为教会加力，为当地教会培养和装备福音工作者。

Right now their support fund is so low they are eating into their personal savings to pay the bills. We can't allow that to happen. Please donate to them via our mission account - weekly news, connect desk, website - by the end of the week.

现在，他们的支持资金如此之低，他们要使用他们的个人储蓄来支付账单。我们不能让这种事情发生。请在这周末前，通过我们的使命账户…每周的连结，迎新桌，网站…捐赠给他们。

Thirdly, the local church must reflect our eternal home, and therefore must overcome its prejudices. Our sheets easily fill with educational, cultural, social, ethnic, economic rejects, and we cry, "By no means, Lord - they are not my type!"

第三，当地的教会必须反映我们永恒的家，因此必须克服它的偏见。我们的大布很容易填满教育，文化，社会，种族，经济拒绝，我们大声说，「主呀，绝不可以…他们不是我喜欢的类型！」

So I want to leave us with a challenge from another preacher. Alexander Whyte was a pastor and leader in the Free Church of Scotland over 100 years ago. He made this comment about this passage:

所以我想给我们留下另一个传教士的挑战。100 多年前，亚历山大·怀特是苏格兰自由教会的牧师和领袖。他对这段经文作了以下的评论：

It would change your whole heart and life this very night if you would take Peter and Cornelius home with you and lay them both to heart. If you would take a four corner napkin when you go home, and write the names of the nations, and the churches, and the denominations, and the congregations, and the ministers, and the public men, and the private citizens, and the neighbours, and the fellow worshippers - all the people you dislike, and despise, and do not, and cannot, and will not, love. Heap all their names into your unclean napkin, and then look up and say, "not so, Lord, I neither can speak well, nor think well, nor hope well, of these people. I cannot do it, I will not try." If you acted out and spoke all the evil things that are in your heart in some such way as that, you would get such insight of yourself that you would never forget it.

如果你把彼得和哥尼流带回家，把他们都放在心上，那么这个夜晚就会改变你的整个心和生命。如果你回家时拿一张四角餐巾纸，写上所有国家、教会、教派、会众、牧师、公众人物、公民、私人公民、邻居和教友…所有你不喜欢、鄙视、所有不要、不能、不会爱的人的名字。把他们的名字都堆到你脏的餐巾纸里，然后往上看，说，「主啊，我既不能说好话，也不能想好，也不希望这些人好。我不能做，我不会尝试。」如果你行动起来，用这样的方式谈论你心中所有邪恶的事情，你就会对自己有如此深刻的洞察，你永远不会忘记它。

Prejudice runs deep in a sinful heart. I discovered it that night in Alice Springs. My chosen place as a child of God by the grace of the Lord Jesus Christ had not produced humility and compassion for all people.

偏见深深贯穿于罪恶的心中。那天晚上我在艾丽斯泉发现了它。我借着主耶稣基督的恩典，被选择为神的孩子没有产生谦卑和对所有人的同情。

Ironically, it meant that I was not aligned with God's purpose for all people, even though that was what I was there to preach about! I needed Jesus to change my heart. My problem is the sin and prejudice in my heart.

讽刺地说，这意味着我与神对所有人目的的不一致，尽管这就是我在那里要宣讲的信息！我需要耶稣来改变我的心。我的问题是我心中的罪和偏见。

I need a new heart to see all people made in the image of God, and just as in need of God's great plan of redemption through Jesus as me.

我需要一颗新的心，看到所有人是以上帝的形象所造，和我一样需要上帝通过耶稣的伟大救赎计划。