

Humankind
Week 2: The Same but Different
December 2/5
Main Text: Luke 7:1-10, 11-16
Pastor Alex Lessler

人類系列
第二週: 不同卻一樣
12月2日, 12月5日
主要章節: 路加福音 7:1-10, 11-16
亞歷克斯·萊斯勒 牧師

Worship 敬拜

你坐著為王 **You Sit On The Throne**
詞曲: 施弘美 Tiffany Wang

主耶和華 滿有憐憫和恩典
我投靠在你翅膀蔭下
當我回轉 一宿雖然有哭泣
早晨必歡呼喜樂

你坐著為王 到永永遠遠
雖洪水翻騰 我堅定仰望你
你坐著為王 垂聽我呼求
使我靈甦醒 有復活的生命

祢神蹟如此真實
詞曲: Jonathan Prawira; 譯唱 約書亞樂團

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

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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

齊來, 宗主信徒

齊來, 宗主信徒, 快樂又歡欣,
齊來, 一齊來大家上伯利恆;
來朝見聖嬰, 天使王已降生;

(副歌) 齊來, 虔誠同崇拜,
齊來, 虔誠同崇拜,
齊來, 虔誠同崇拜, 主基督。

天使結成樂隊, 歡然同歌唱,
光明眾天軍, 來高聲同讚揚;
至高的處所, 榮耀歸於君王;

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

(副歌) 齊來, 虔誠同崇拜,
齊來, 虔誠同崇拜,
齊來, 虔誠同崇拜, 主基督。

救主生於今晨, 我眾來歡迎,
天人諸榮耀, 完全歸主一身;
大哉父本像, 藉聖子來顯明;

(副歌) 齊來, 虔誠同崇拜,
齊來, 虔誠同崇拜,
齊來, 虔誠同崇拜, 主基督。

Message 信息

Intro: Who is Jesus? 前言: 耶穌是誰?

Week 2 of Advent, and week 2 of our series Humankind. “聖誕降臨”的第二週, 以及我們的“人類系列”的第二週

We think the most important question you will ever ask is “who is Jesus”? And our goal in this series is to begin to answer that question. 我們認為可以問的最重要的問題是“耶穌是誰? 這個系列的目標是開始回答這個問題。

SO Who is he? 祂是誰?

Jesus said of himself... 耶穌說到祂自己...

“...Anyone who has seen me has seen the Father...” -John 14:9 “...人看見了我,就是看見了父...” -約翰福音 14:9

Later NT authors summarized this idea in this way, "Christ is the visible image of the invisible God. He existed before anything was created and is supreme over all creation" -Colossians 1:15 NLT 後來的新約作者這樣總結,“基督是那不能看見之神的像. 祂在一切被造的以先, 是至高無上的. -歌羅西書 1:15

This is the lens through which we are going to look at the passage of Scripture today.

What do I mean? 今天我們通過這個鏡頭來看經文. 我是什麼意思?

Dad... Can God change the seasons? -Isla 爸爸... 上帝能改變季節嗎?-Isla

-her lens is through her experience (limited because she is 4, but so stinking cute) -her lens is through her desires (summer in December) -她通過她自己的經歷作為鏡頭(因為她只有4歲, 所以她太可愛了)- 她通過鏡頭看到她的願望 (在12月的夏天)

The lens in which we see God should be Jesus. That was His intention. 在鏡子裡我們看到上帝就是耶穌. 這就是祂的目的.

Jesus is revealing to us the character of God. 耶穌向我們顯現上帝的品格.

What he is like. 祂是什麼樣的人.

How he relates to us. 祂和我們有怎樣的關係.

What he thinks about us. 祂是怎麼看我們的.

What he thinks about the world around us. 祂怎樣看我們周圍的世界.

Where this story is going. 這個故事的結局是什麼.

Transition: So today we are going to look at two stories about two people who have encounters with Jesus. The result (I hope) is that we begin to have a fuller picture of who God is revealed to us in Jesus and a clearer understanding of how that impacts our lives today. Luke 7 in your Bibles.

過渡: 今天,我們將看兩個關於兩個人遇到耶穌的故事. 結果是(我希望)我們開始有一個更全面地了解上帝在耶穌中向我們啟示, 更清楚地了解這如何影響我們今天的生活--聖經裡的路加福音七章.

MVMT 1: The Centurion // Luke 7:1-10 MVMT 1: 百夫長// 路加福音 7:1-10

1 When Jesus had finished saying all this to the people who were listening, he entered Capernaum.

1 耶穌對正在聽的人講完了這一切之後,就進了迦百農.

This transitional verse is preceded by Luke's recording of Jesus' Sermon on the Mount. In order, Jesus teaches about: 在這段過渡性經文之前, 路加紀錄了耶穌的登山寶訓, 耶穌教導:

- Love your enemies 愛你的仇敵
- Don't judge "the other" harshly. 不要論斷別人
- Good behavior flows from an internal goodness, what some might call character, but it is that which is a manifestation of God's life within the person. 良好的行為源於內在的美善, 有人稱之為品格, 但是它是上帝在人身上生命的體現。

Jesus is teaching his followers who God is by describing what his Kingdom is like. Luke then includes two stories that bring this teaching to life- one about a Roman Centurion and the other about a poor Jewish Widow. 耶穌通過描述祂的國度是什麼樣子來教導祂的跟隨者上帝是誰。路加隨後講了兩個故事, 將這一教導變為現實。一個是羅馬的百夫長, 另一個是貧窮的猶太寡婦。

2 There a centurion's servant, whom his master valued highly, was sick and about to die.

2. 百夫長的僕人病得快要死了, 他的主人很看重他。

- A Centurion would have symbolized the military might of Rome and its ability to impose the Pax Romana (Roman Peace). 百夫長象徵著羅馬的軍事實力並且保證實施羅馬的和平。
- Centurions would have had money, power, and a high social standing in society. The NIV renders the word "servant" but it could equally be translated "slave". And while the institution of slavery in antiquity is different than what we typically think of with our modern sensibilities, the fact remains that he owned human beings as property. 百夫長擁有金錢和權力以及很高的社會地位。聖經裡“僕人”這個詞可以翻譯成“奴隸”。古代的奴隸制的制度不同於我們現代所看待的, 但實際仍然是他擁有人類作為財產。
- Typically a Roman Centurion would be feared, despised by the Jewish people. They represented everything that was wrong with the world. 通常情況下, 猶太人害怕、鄙視羅馬的百夫長。他們代表了這個世界上所有錯誤的東西。
- That said, this Roman Centurion *valued* his sick servant. Why? 也就是說, 羅馬的百夫長非常看重他生病的僕人。為什麼呢?
- On one hand you could say... Well, good help is hard to find. It was purely practical. But I don't think that's integral to the rest of the text. 一方面, 你會說... 嗯, 是個難得的好幫手。這是非常實用的。但是我認為這不是文中其餘部分的組成部分。
- The words "highly valued" could also be translated "dear". Like "this person is dear to me". ● This is intimate language in a familial kind of way. 單詞“高度重視”也可以翻譯成“親愛的”。就像“這個人是我所愛的”。這是一種家庭式的親密語言。
- Here is a man who has slaves yet values them like family. Welcome to the complexity of the human experience. We live in a time where we want things

that are binary to become non-binary and things that are non-binary to become binary. If that confuses you that's fine just hang with me... Life is more often than not more complex than we would like to admit. It's within this kind of complexity that Jesus enters into the story. 這個人對待奴隸就像家人一樣. 歡迎來到複雜的人類社會. 我們生活在這個時代: 我們希望二進制的東西變成非二進制, 而非二進制的東西變成二進制. 如果你覺得困惑, 那沒關係, 請跟我來... 生活往往比我們想像的更複雜. 耶穌就是在這種複雜的情況下進入故事中.

3 The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. 4 When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, 5 because he loves our nation and has built our synagogue." 6 So Jesus went with them.

3. 百夫長聽說耶穌, 派猶太人的長老去請祂, 讓祂來醫治他的僕人. **4** 當他們見到耶穌, 他們熱切地懇求, “這個人配得你這樣做, **5** 因為祂愛我們的人, 建立了我們的會所”. **6.** 於是耶穌同他們去.

- How did the Centurion hear? Why did Jesus go? We don't really know the answer definitively to either of those questions. It is likely that the kind of love Jesus shows everyone, was what drew the Centurion in. 百夫長怎麼聽到的? 為什麼耶穌要去? 我們並不明確地知道這兩個問題的答案. 很可能是耶穌向每個人顯示的那種愛吸引了百夫長.
- **Distance:** Here is an interesting observation... The centurion used mediated access to connect with Jesus. Meaning he asks the Jewish Elders to make this request on his behalf. -Capernaum: We are not talking a great distance. It's not as if this Centurion could not have gone himself. So why does he send someone else? More on that in a minute. 距離: 有趣的觀察... 百夫長通過中間人和耶穌建立了聯繫. 這意味著他讓猶太人的長老代表他提出要求. -迦百農: 其實距離並不遠. 這個百夫長也不是不能自己去. 為什麼他派別人去呢? 稍後繼續
- To this day the 1st Century Synagogue in Capernaum is beautiful. It's still standing, at least part of it. And it's construction would not have been cheap at all. This Centurion had a deep respect for the Jewish people, and built them a place to worship. This would be like the Mayor of Portland or Beaverton using their own personal funds to build us a place to gather and worship. You would obviously feel kindred to that person, and so did they. 直到今天, 迦百農的一世紀猶太教堂依然美麗地矗立著. 這座建築物並不便宜. 這位百夫長非常尊重猶太人, 為他們修建一個敬拜的地方. 這就像波特蘭市長或比佛頓市長用他自己的錢為我們建造一個聚會和敬拜的地方. 你顯然會覺得那人像親人一樣, 他們也是.
- The Jewish Elders have tipped their hands though- they believe that someone who has done good things is deserving of good things. That this Centurion should be rewarded by Jesus' presence on the basis of his good works. **This**

is the lens that they see God through. 儘管如此，猶太長老已經表明了態度--他們認為那些做好事的人應該得到好的報應。百夫長行善，所以他應當得到耶穌的關照作為獎賞，所以耶穌來到他的面前。這就是他們看上帝的鏡頭。

- Jesus doesn't say anything in response. He just goes. I imagine with a smile on his face because Jesus tended to have pretty impeccable intuition about people. 耶穌並沒有任何回應，他就走了。我想祂面帶微笑，因為耶穌對人的直覺往往是無可挑剔的。

He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. 7 That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. 8 For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." 离那家不远、百夫长托几个朋友去见耶稣、对他说、主阿、不要劳动。因你到我舍下、我不敢当。7 我也自以为不配去见你、只要你说一句话、我的仆人就必好了。8 因为我在人的权下、也有兵在我以下、对这个说去、他就去。对那个说来、他就来。对我的仆人说、你作这事、他就去作。

- We talked about Mediated Access and distance a little earlier. Based on what we had already read we knew that the Centurion used mediated access to Jesus, but we didn't fully know why. Here we have an answer. 我們在不久之前談到了通過中間人和距離。從我們已經讀到的我們知道百夫长通過中間人和耶穌聯繫，但是我們並不完全知道原因。在這裡我們得到了答案。
- "Lord" = Kurios in the Greek. "Lord" 在希臘文是 Kurios, 是“主”的意思。
- He refers to Jesus as Lord. 他稱耶穌為主。
- "Lord" isn't "Christianese" language. “主”並不是只在基督徒中的稱呼。
- Polycarp, in the end of the first century AD, wrote that Christians were forced to say "Kaiser Kurios" which meant "Caesar is Lord". Those who didn't (like himself) we're executed for their atheism (that is not pronouncing the Lordship of Caesar). Not bending your knee to Caesar would make you an outcast of society. 坡旅甲在一世紀末寫到，基督徒被迫說“Kaiser Kurios”，也就是“凱撒是主”的意思。那些不這麼做的人(和他一樣)會被因為無神論(並不是稱凱撒為主)被處決。不向凱撒屈膝的就將成為社會的棄兒。
- Of all people, this Centurion would know that. You don't get to his position by not bending your knee to Caesar. 所有人都知道，這位百夫长也知道。不向凱撒屈膝的也不可能在他所在的職位上。
- Yet something has changed. He is willing to risk everything by now calling Jesus his Lord. 但是現在情況變了，他寧願冒失去一切的風險稱耶穌為他的主。
- IF this info got into the wrong hands, the Centurion could lose everything

including his life. 如果這個信息落在壞人手裡，這個百夫長會失去一切，包括他的生命。

- But what he has to lose it seems that he sees it all pales in comparison to what he has to gain... that is Jesus. 但是他會失去的一切，在他眼裡，相比於他所得着的，也就是耶穌，都無足輕重了。
- And then this idea of worthiness comes into play. The Centurion sees this poor, itinerant, homeless Jewish Rabbi as having infinitely more to offer than the greatness of Rome. We're not entirely sure how he got this insight, but we know he has it. 於是這個認知就在這裡顯現出來。百夫長看這個貧窮的，四處遊走，居無定所的猶太老師遠超過羅馬的偉大君主。我們不知道他是怎樣獲得這樣的認知，但是我們知道他確是這樣。
- And further, not from the Jewish Scriptures, but from his own experience he gleams a truth about the Lord Jesus. He understands how authority works, and all Jesus needs to do is say the word and his servant will be healed. 並且，他不是從猶太的典籍中，而是從他自己的經歷中得到關於主耶穌的真相。他明白權柄是如何工作的，耶穌需要做的僅僅是說出來他的僕人就會被治癒。

9 *When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel."* 10 *Then the men who had been sent returned to the house and found the servant well.* 9 耶穌聽見這話、就希奇他、轉身對跟隨的眾人說、我告訴你們、这么大的信心、就是在以色列中我也沒有遇見過。10 那托來的人回到百夫長家里、看見仆人已經好了。

- The Message renders it this way, "**Taken aback**, Jesus addressed the accompanying crowd: "**I've yet to come across this kind of simple trust anywhere in Israel**, the very people who are supposed to know about God and how he works." 這段經文也可以呈現成這樣：轉過身，耶穌對跟隨的眾人說：“我在以色列人中都沒有見過如此簡單的信任，即使以色列人本應該更認識神以及神的作為。”
- Jesus finally breaks the silence. He is moved emotionally, and he declares that this Centurion has a more clear understanding of who Jesus is than anyone in all of Israel. 耶穌最終打破沉默。他被感動了，他宣稱這個百夫長比任何以色列人都更加清楚地認識耶穌是誰。
- Faith = Pistis in the Gk. it can be translated as "simple trust" Faith 在希臘文裡是 Pistis. 它可以翻譯成“簡單的信心”。
- Simple does not mean that it is for the simple minded. This is well thought out. It means humble willingness to trust the one who is greater than I. “簡單”並不是說頭腦簡單，而是說謙卑地願意去相信一個比我偉大的人。
- This is what the Centurion is commended for, and he serves as a teacher to

us today too. 這是百夫長得蒙誇獎的原因，也是我們今天可以受教的。

- What does Great Faith look like? Humble trust. 偉大的信心是什麼？是謙卑地相信。

Transition: As far as we know the Centurion never physically meets Jesus, and yet he somehow knows him and trusts him. And in this way we are like the Centurion. And the story ends with the servant, whom Jesus never sees, that Jesus never even says “be healed” and yet, he is healed. And the servant is like us, while physically we may fall ill, the deeper healing comes to the brokenness inside of us. And while we may not see, or hear, or feel Jesus, that does not mean he is not at work within us. And this takes us to our next story. 過渡：就我們所知，百夫長從沒有親身遇見耶穌，但是因為一些原因他認識耶穌並信靠他。在這點上我們也和百夫長一樣。這個故事是結尾是那個僕人，耶穌沒有見過他，甚至也沒有說“醫治他”，但是他就得了醫治。這個僕人就像我們，雖然我們身體上也會得病，但是更深層的醫治是針對我們裡面的破碎。雖然我們沒有看見，聽到，或是感覺到耶穌，但是不等於耶穌沒有在我們身上做工。這帶我們到了下一個故事。

MVMT 2: The Widow // Luke 7:11-16 寡婦的故事 // 路加福音 7:11-16

11 *Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. 12 As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her.* **11**过了不多时、耶穌往一座城去、这城名叫拿因、他的门徒和极多的人与他同行。**12** 将近城门、有一个死人被抬出来。这人是他母亲独生的儿子、他母亲又是寡妇。有城里的许多人同着寡妇送殡。

- So Jesus moves on, and he runs into a funeral procession for the only son of a woman who has been widowed. 於是耶穌繼續前行，他遇到了送葬的隊伍，是為一個寡婦的唯一的兒子送葬。
- To be a woman in these times would have been incredibly difficult. To be a widow, without any sons... you would be probably the poorest of the poor, and she likely was without hope. In this society male covering and provision was essential to survival. 在那個時候女人的生活非常艱難。如果是一個寡婦，沒有兒子...那你可能是窮人中最窮的了，而且沒有指望。在當時的社會，男人的供給和保護是生存的基本需要。
- Jesus is going to meet this woman in the complexity of a really difficult situation. 耶穌遇到的是這個女人就是在這樣複雜和極其困難的現實之中。
- Like the Centurion who owned but loved his slaves. We now meet a woman who lived within a society that had no place for her. It's messy, and yet here is Jesus in the midst of it all. 百夫長擁有卻愛著他的僕人們。我們現在遇到的這個女人在當時社會中無處容身。這很糟糕，但是耶穌卻在其中。

13 *When the Lord saw her, his heart went out to her and he said, “Don't cry.”* **13** 當主看見那寡婦就怜悯他、对她说、不要哭。

- “When the Lord” - the same Kurious that met the powerful Centurion is now present with the lowly and the downtrodden. Not out of obligation but out of love. “當主” - 與遇見有權勢的百夫長時一樣主，這時候，面對的是無權無勢的，是受壓迫的人。他對待她不是出於義務，而是出於愛。
- Jesus’ heart is moved by her pain. “Don’t cry”. 耶穌看見她的痛苦就憐憫她，“不要哭。”

14 Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, “Young man, I say to you, get up!” **15** The dead man sat up and began to talk, and Jesus gave him back to his mother. **14** 于是进前按着杠、抬的人就站住了。耶稣说、少年人、我吩咐你起来。**15** 那死人就坐起、并且说话。耶稣便把他交给他母亲。

- This is the power of the creator of the universe on display. With a few spoken words he reverses death, and provides a reunion for the mother and her son. 權能從全宇宙的創造者在這裡顯現。通過幾句話，他翻轉了死亡，使母親和兒子重新團聚。
- Also could you imagine this scene? How wild. A dead man (covered likely in burial cloth) just shoots straight up alive and starts talking. 你可以想像那個場景嗎？那是多麼不可思議。一個死了的男人(有可能還被裹屍布裹着)突然坐起來，並且開始說話。
- How would you react if you witnessed this? 如果你遇到這樣的場景你會有什麼反應？
- This is how they reacted... 這是當時的人如何反應的...

16 They were all filled with awe and praised God. “A great prophet has appeared among us,” they said. “God has come to help his people.”

路加福音 7:16

16 眾人都驚奇，歸榮耀與神，說：有大先知在我們中間興起來了！又說：神眷顧了他的百姓！

- Their lens gets bigger. 他們的鏡頭得以擴大。
- They see God more clearly. 他們把神看得更清楚一些。
- They still don’t full understand who Jesus is- “a great prophet appeared among us” ● But they know that “God HAS come to help his people.” 他們仍不完全的了解耶穌是誰——“有大先知在我們中間興起。”但他們知道“神眷顧了祂的百姓！”
- They are beginning to understand the character of the creator of the universe- he loves and cares for us, and he has not abandoned us. 他們開始了解創造宇宙的造物主的品格——祂愛且顧惜我們，祂不離棄我們。

MVMT 3: The Same but Different 不同卻一樣

- Luke couples these two stories together intentionally. Both are about two desperate people who are facing crushing relational loss. 路加有意把這兩個故事連在一起。它們都是關於兩個正在面對極大關係損失，有迫切需要的人。
- The first is about the Centurion who has every material possession, all the power you would ever need in society, people to work on your behalf... and yet he still lacks something. He still needs Jesus. 第一個是關於百夫長，他有物質的財富和社會的權力，也有人服侍他。。。但他還是缺乏什麼。他仍然需要耶穌。
- The second is about a widow who has nothing- her prospects for her future, her safety, her provision, her family all gone... She has nothing and yet she still needs Jesus. ● Their need is the same, but they are different. 第二個是關於一個什麼都沒有的寡婦——她失去未來的盼望，安全和供應的保證，以及家人。。。她什麼都沒有然而她仍需要耶穌。他們是不同的人，但他們的需要是一樣的。
- The one who has much should hear this- it is not about what you have but to whom you believe it belongs to and what you believe it belongs for. It is about understanding your life and all you are to be humbly entrusted to the Lord. 那擁有很多的需要聽——不是在於你有什麼，而是在於你認為這些是屬於誰的又為著誰的。是關於明白當把你的生命及你的一切信靠主。
- The one who has little hear this- God is near to the brokenhearted. The same Jesus that moved towards the widow is the same Jesus that is near to you. He may not necessarily move in the way you want or in the timing you want, but he will always move in your best interest. Like the Centurion, even in your pain and hardship the invitation is the same: 那一無所有的需要聽——神靠近傷心的人。那位靠近寡婦的耶穌也同樣是靠近你的耶穌。祂不一定會按照你想的方式或是時間，但祂總是為著你最大的益處而行。就像百夫長，在你的痛苦和困難耶穌所發出的邀請是一樣的。

Humble Trust. 簡單的相信。

- So Regardless of our differences, our need is also the same- it is the Lord Jesus. 所以無論我們有多大不同，我們的需要是一樣的——就是主耶穌。

Conclusion: Who is Jesus? 結論: 耶穌是誰?

- So we are going to end where we began with the same question, but now hopefully a more full lens to look through. 在結尾我們又回到了開頭我們提到的那個同樣的問題，但希望現在你有一個更大的鏡頭來觀看。
- Who is Jesus? 耶穌是誰?
- Turn the question into an invitation for people- When we talk about Jesus' being

the “Lord (Kurios) of your life, now you get a better idea of what we are saying.
Lets take a moment together to pray and listen... 邀請會眾——現在我們更清楚
當我們說耶穌是我們生命的主的時候, 我們在說的是什麼。

- Who do you relate to most in this story? 在這個故事中, 你最有同感的是誰?
- What need do you have of the Lord? 你需要主為你做什麼?
 - Is Jesus the Lord of your life? (all you have to do in the quiet of this room and your own heart is invite him. Even if it feels like your long distance... Jesus moves towards you) 耶穌是你生命的主嗎? (你唯一需要做的就是你的心裏邀請耶穌。即便你可以能感覺遙遠。。耶穌向你靠近)

Prayer + Benediction 禱告和祝禱