The Door Opened to the Gentiles

Speaker: Harold Summers
Date: October 24, 2026
Church: 16th Avenue Gospel Chapel
References: Acts 10-11, Acts 10:29; Acts 10:30-33; Acts 10:34; Acts 10:35; Acts 10:36-37; Acts 10:38; Acts 10:39; Acts 10:40-41; Acts 10:42; Acts 10:43; Acts 10:44; Acts 10:45-46; Acts 10:47; Acts 10:48; Acts 11:1; Acts 11:2-3; Acts 11:5-10; Acts 11:11; Acts 11:12; Deuteronomy 19:15; Acts 11:13-14; Acts 11:15; Acts 11:16; Acts 11:17; Acts 11:18

The Transition from Judaism to the Gospel

We were studying last time in the Book of Acts chapter 10, and we are going to return to that. Our great question is: how do we get from an Old Testament where the requirement was that everybody become Jewish, to a New Testament where the requirement is that everyone become a Christian? In particular, the Jews were basically prohibited by their religion—not necessarily by the Bible, but by their religion—from having any contact with Gentiles.

上次我们学习的是使徒行传第十章，我们要回到那里。我们最大的问题是：我们如何从旧约时代要求每个人都成为犹太人，转变为新约时代要求每个人都成为基督徒？特别的是，犹太人基本上是因为他们自己的宗教——不一定是圣经，而是他们的宗教——被禁止与外邦人有任何联系。

But we are thankful that that is not the case now. The opening of the door for the gospel to the hearts of the Gentiles was a big deal, and so the subject of chapter 10 and chapter 11 of the Book of Acts is very important. All of us—excuse me, who are Gentile Christians, not Jewish, all of us are Gentile Christians—we are so thankful for the truth of what we will be studying.

但我们非常感恩，现在的情况不再是那样了。福音的门向外邦人的心敞开是一件大事，所以使徒行传第十章和第十一章的主题非常重要。我们所有外邦人基督徒——不好意思，不是犹太人，我们所有人都是外邦人基督徒——我们对将要学习的真理非常感恩。

The story is that the angel appeared to Cornelius in Caesarea and told him that he was to contact Peter in Joppa and ask him to come to tell him the good news. At the same time, as Cornelius was told to invite Peter, Peter was told to go because of the invitation. The wonderful thing was that the message of the plan of God was given to two different people

on two different occasions, or many more occasions, but the messages were complementary. Therefore, obviously, it was a work of God.

故事是这样的：天使在凯撒利亚向哥尼流显现，告诉他要去约帕联系彼得，请他来传讲好消息。与此同时，在哥尼流被告知去邀请彼得的时候，彼得也被告知要接受邀请同去。奇妙的是，神的计划的信息在两个不同的场合（或更多场合）同时传达给两个不同的人，但这些信息是相辅相成的。因此，这显然是神的工作。

Peter Arrives at Cornelius’s House

We pick up our story now as to whether Peter would go along with Cornelius's invitation or not. Verse 29 says:

我们接着看彼得是否会接受哥尼流的邀请。第29节说：

> [Acts 10:29 NKJV] - Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?"

所以我被请的时候，就不推辞而来。现在请问，你们叫我来有什么意思呢?

Peter has gone to Cornelius in Caesarea, and he is explaining that he came because God told him to. And so he says to Cornelius, "What is the reason you have called me?" Cornelius then repeats the story from his perspective. Let us read verses 30 to 33:

彼得去了凯撒利亚哥尼流那里，他解释说他来是因为神吩咐他来。所以他问哥尼流：“你们叫我来是什么原因呢？”哥尼流便从他的角度重述了这个故事。我们来读第30到33节：

> [Acts 10:30-33 NKJV] - 30 So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, 31 and said, "Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. 32 Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.' 33 So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."

哥尼流说：“四天前，我在禁食，直到这个时候。第九个小时我在家中祷告，看哪，有一个人穿着光明的衣裳站在我面前，说：‘哥尼流，你的祷告已蒙垂听，你的施舍达到神面前已蒙纪念了。你打发人往约帕去，

请那称呼彼得的西门来，他住在海边一个硝皮匠西门的家里。他来了，就要对你说话。’所以我立时打发人去请你。你来了很好！现在我们都在神面前，要听神所吩咐你的一切事。”

You know, this is a wonderful conclusion. He basically says in verse 33, "I was told to send for you, so you have come. You tell us what God wants you to tell us." Look at the words at the end of verse 33 again: "Now therefore, we are all present before God, to hear all the things commanded you by God." That is a marvelous way to approach the things of God. When you read your Bible, what do you say to the Lord? You pray and say, "Lord, this is Your book. I have come for You to teach me today what You want me to know today."

这是一个美好的结论。他基本上在第33节说：“神吩咐我去请你，你已经来了。请你告诉我们神要你告诉我们的一切。”再看看第33节结尾的话：“现在我们都在神面前，要听神所吩咐你的一切事。”这是面对属神之事的一种极其奇妙的态度。当你读圣经时，你对主说什么呢？你祷告说：“主啊，这是祢的书。我今天来到祢面前，求祢教导我祢今天想要我知道的事。”

Nicodemus used that same approach when he spoke to the Lord Jesus. He went to the Lord Jesus by night, you remember? And he simply said, "You are a teacher come from God; tell me." Now, it is true that sometimes we have a specific problem, and we pray and say, "Lord, could You please show me what I should do in this situation?" But it is also a wonderful thing simply to open your Bible or to pray and say, "Lord, teach me what You want to teach me. I want to learn what You want to teach."

尼哥底母对主耶稣说话时也是用这种态度。你记得吧，他夜里来到主耶稣那里，直接说：“祢是从神那里来的师傅，请告诉我。”有时我们确实遇到具体的问题，我们会祷告说：“主啊，求祢指示我在这种情况下该怎么做？”但仅仅打开圣经或祷告说：“主啊，教导我祢想教导我的事，我想学习祢想教导的一切”，这也是一件美好的事。

God Shows No Partiality

Peter now is going to tell him what God wanted him to tell. Verse 34:

于是彼得现在要把神要他告诉他们的话讲出来。第34节：

> [Acts 10:34 NKJV] - Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality.

彼得就开口说：“我真看出神是不偏待人。”

It is wonderful. The truth is, God loves everybody. He does not love some with one colored skin and not others. He does not love some who speak one language and not those who speak another. He does not speak only to the rich, or the educated, or the poor, or any specific group. He is not racist in any sense of the word. He loves everyone. Verse 35 puts down the great principle:

这太奇妙了。真理是，神爱每一个人。祂并不因为某人的肤色是某种颜色就爱他，而肤色不同就不爱他；祂也不因为某人说某种语言、不说另一种语言就偏爱他；祂并不只向富有的人、受过良好教育的人或贫穷的人，或者某个特定的群体说话。祂绝不是任何意义上的种族主义者，祂爱每一个人。第35节立下了这个伟大的原则：

> [Acts 10:35 NKJV] - But in every nation whoever fears Him and works righteousness is accepted by Him.

原来各国中，那敬畏主、行义的人都为主所悦纳。

What set this man Cornelius apart? It was not the fact that he was not a Jew or that he was a Gentile—that was not the main issue. The issue was not that he was powerful, or rich, or educated; none of those things mattered. God is looking for this kind of person: verse 35, him who fears God and works righteousness. That is what it comes down to: fear the Lord and do what is right.

是什么让哥尼流这个人与众不同呢？并不在于他不是犹太人，或者他是个外邦人——那不是主要问题。问题也不在于他是有权柄的、富有的，或受过良好教育的；这些都不重要。神所寻找的是这样的人：第35节所说的，敬畏神、行公义的人。归结起来就是：敬畏主，做合乎正义的事。

I was in a peculiar situation yesterday, and there was a man there, and I had to speak to him. I said to him, "Excuse me, sir, but if God were to be knocking at the door of your house tonight, would you open the door?" He said, "I don't—yeah," and he walked away. Did he fear the Lord? No. Did he work righteousness? No. How foolish! I said, "You are a foolish man. God wants to talk to you. What is the matter with you?"

我昨天遇到一个很特殊的情况，那里有一个人，我必须对他说几句话。我对他说：“打扰一下，先生，如果今晚神敲你家的门，你会开门吗？”他说：“我不——嗯”，然后就走开了。他敬畏主吗？不。他行义吗？不。多么愚蠢！我说：“你真是个愚蠢的人。神想跟你说话，你到底怎么了？”

The wonderful thing, then, is that our responsibility is to fear Him and to work righteousness, and we will be accepted by Him. Now, what is meant by that? Does that mean that man is going to go to heaven because he feared God and worked righteousness? No,

that is not the case, because the story is going on as to what this man Cornelius has to do to get salvation. What is meant, then, by his being accepted? It is that God will undertake to lead him to more truth. If he fears God and works righteousness, the Lord will open a door for him to hear more, just as Cornelius had a door opened that he could hear more.

因此，奇妙的是，我们的责任就是敬畏祂、行公义，就会蒙祂悦纳。那么，这是什么意思呢？这是否意味着那个人仅仅因为敬畏神、行公义就能上天堂？不，并不是这样，因为故事接下来要讲哥尼流必须做什么才能得救。那么，他蒙悦纳是什么意思呢？意思是神会负责带领他明白更多的真理。如果他敬畏神、行公义，主就会为他开门，让他听到更多，正如哥尼流的门被打开，使他能听到更多一样。

The Substance of Peter’s Sermon

Beginning in verse 36, Peter begins his short sermon—and it is a good sermon! Look at it and use it yourself; it is a good sermon to preach. He says in verses 36 and 37:

现在，从第36节开始，彼得开始了他简短的讲道——这是一篇极好的讲道！仔细看看它，你自己也可以用它；这是一篇非常适合传讲的道。他在第36和37节说：

> [Acts 10:36-37 NKJV] - [36] The word which God sent to the children of Israel, preaching peace through Jesus Christ--He is Lord of all-- [37] that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:

“神藉着耶稣基督（祂是万有的主）传和平的福音，将这道赐给以色列人。这话在约翰传讲洗礼以后，从加利利起，传遍了犹太，这是你们知道的：”

Verse 37 says, "that word you know," which means that this story about Jesus was not brand new to Cornelius. He knew something; he did not know everything, but he did know something. What is the summary of the message? Verse 36: peace through Jesus Christ! That is a marvelous message.

第37节说“这话是你们知道的”，这意味着关于耶稣的事对哥尼流来说并不是全新的。他知道一些；他虽不知道全部，但他确实知道一部分。这信息的总结是什么呢？第36节：藉着耶稣基督得平安！这是个何等奇妙的信息。

Now, welcome to Vivo. Vivo, just to remind you, we are studying in Acts chapter 10, in verses 36 and 37. Verse 36 ends with a simple line regarding Jesus Christ: "He is Lord of all." Now, the Jehovah's Witnesses say that Jesus is inferior to God the Father. This particular verse says, "Jesus is Lord of all." Don't ever minimize the lordship of the Lord Jesus Christ.

欢迎Vivo。Vivo，提醒你一下，我们正在学习使徒行传第十章第36和37节。第36节以关于耶稣基督的一句简单的话结尾：“祂是万有的主。”耶和华见证人说耶稣次于父神。但这节经文明确说耶稣是万有的主。千万不要贬低主耶稣基督的主权。

Now in verse 38, we have the message of what it is we need to know about Jesus:

在第38节中，我们看到了关于耶稣我们需要知道的信息：

> [Acts 10:38 NKJV] - how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

“神怎样以圣灵和能力膏拿撒勒人耶稣，这都是你们知道的。祂周流四方，行善事，医好凡被魔鬼压制的人，因为神与祂同在。”

That is a simple statement on the basics of the Lord Jesus Christ; that is the foundation of His life. Verse 39 goes on:

这是对主耶稣基督基本事迹的一个简明阐述，也是祂人生的根基。第39节继续说：

> [Acts 10:39 NKJV] - And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree.

“祂在犹太人之地并耶路撒冷所行的一切事，有我们作见证。他们竟把祂挂在木头上杀了。”

What is it that we preach about Jesus? First of all, the life that He lived; then, the death that He died; and in verses 40 and 41, the resurrection God gave Him:

那么我们关于耶稣传讲什么呢？首先是祂所活出的生命，然后是祂所经历的受死，接着第40和41节是神赐给祂的复活：

> [Acts 10:40-41 NKJV] - 40 Him God raised up on the third day, and showed Him openly, 41 not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead.

“第三日，神叫祂复活，显现出来；不是显现给众人看，乃是显现给神预先所拣选为祂作见证的人看，就是我们这些在祂从死里复活以后和祂同吃同喝的人。”

What do we know about Him? Number one, the life that He lived. Number two, the death that He died. And number three, the resurrection that He accomplished. Those are the facts. Verse 42 says He commanded us to preach. That is what you and I do. We say, "I am going to go and preach. I am going to tell them." What am I going to tell them? I am going to tell them about the life that He lived, the death that He died, the resurrection that He accomplished, and my responsibility to tell people. Look at verse 42 again:

我们对祂有什么认识呢？第一，祂所活出的生命；第二，祂所经历的受死；第三，祂所成就的复活。这些就是事实。第42节说祂吩咐我们传道。这就是你我所当做的。我们说：“我要去传道，我要去告诉他们。”我要告诉他们什么呢？我要告诉他们祂所活出的生命、祂所经历的受死、祂所成就的复活，以及我向众人传扬的责任。我们再看第42节：

> [Acts 10:42 NKJV] - And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead.

“祂吩咐我们传道给众人，证明祂是神所立的，要作审判活人、死人的主。”

Did we get the key things about Jesus? Number one, the life that He lived. Number two, the death that He died. Number three, the resurrection that He was given. Number four, our responsibility to preach it. And number five, Jesus is the Judge of all the people. Is the message of Jesus important? Yes. He will be everyone's Judge. One day you will stand before Jesus as the Judge. One day I will stand before Jesus as the Judge. One day every man, woman, and child who has ever lived will stand before Jesus as the Judge—those who were living at the time, and those who have died.

我们掌握了关于耶稣的这几件关键事了吗？第一，祂所活出的生命；第二，祂所经历的受死；第三，祂所蒙赐的复活；第四，我们传讲它的责任；第五，耶稣是所有人的审判官。关于耶稣的信息重要吗？当然重要！祂将是每一个人的审判官。有一天你必须站在作为审判官的耶稣面前；有一天我也必须站在作为审判官的耶稣面前；有一天，古往今来活过的每一个男人、女人、孩子，无论到那时活着的人还是已经死去的人，都要站在作为审判官的耶稣面前。

Remission of Sins and Genuine Faith

The next key thing about Jesus is this, in verse 43:

接下来关于耶稣的关键点是第43节：

> [Acts 10:43 NKJV] - To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."

“众先知也为祂作见证说：‘凡信祂的人，必因祂的名得蒙赦罪。’”

That is the sum total of the good news, isn't it? Everyone who believes in Him will receive remission of sins. How do we know that that is what is going to happen? All the prophets taught that, from Moses all the way down through Malachi, and into the New Testament. Each of the gospelers, each of the witnesses, all said the same thing: if we believe on the name of the Lord Jesus Christ, we will be saved; we will receive remission of sin!

这就是好消息的全部，不是吗？凡信祂的人，必因祂的名得蒙赦罪。我们怎么知道这一定会发生呢？所有的先知都这样教导，从摩西一直到玛拉基，再进入新约。每一位福音传扬者、每一个见证人都说了同样的话：如果我们信靠主耶稣基督的名，就必得救；我们的罪必蒙赦免！

Again, the word "belief" is a broad word in the English language. Sometimes we are asked the question about something, "Do you believe that?" And a man says, "Yeah, I believe that." And he may very well be saying, "I am not sure, but I kind of think it is that way. I am not sure, but I believe it is that way." There is such a thing as belief that is merely a mental assent, but not much more. It almost means, "I think so," or "I am not sure."

在英语中，“相信（belief）”是一个含义广泛的词。有时人们被问到：“你相信那个吗？”有人会说：“是的，我相信。”但他很可能的意思是：“我不太确定，但我想大概是那样吧。我不确定，但我相信是那样。”因此，有一种相信仅仅是大脑层面的赞同，仅此而已。它的意思差不多就是“我想是这样”或者“我拿不准”。

On the other end of the scale for belief is the fact that I believe it, and therefore I am willing to change my life by it. I will live by it, I will die by it. It is a belief of commitment; it is a belief of having made a decision to walk with what you believe. The belief that is implied in Scripture is not simply a mental assent, an "I think so." It is not just a mental head knowledge that says, "I know it is true, but I don't want it, I am not on that side; I just know it is true." That is not belief. The belief in Scripture is a belief that basically says, "I acknowledge it is true, and I am fully committed to it."

而在“相信”的另一个极端，则是我相信它，因此我愿意因此改变我的生命。我要为此而活，为此而死。这是一种委身的信仰，是做出了跟随所信之道而行的决定的信心。圣经中所指的相信绝不仅仅是大脑层面的认可，说一句“我想是吧”。它不仅仅是一种头脑的知识，说：“我知道这是真的，但我并不想要，我也不站在这一边；我只是知道它是真的。”那不是相信。圣经中的相信基本上是说：“我承认这是真理，并且我完全委身于它。”

My sister was speaking to a woman on Thursday. My sister said to her, "Do you believe in Jesus?" She said, "Yes." My sister said to her, "When did you believe in Jesus?" She said, "I have always believed that." What does that mean? She said, "I have been told that, and I acknowledge that, but that hasn't changed my life." There is an aspect associated with belief in the Bible: not just a mental assent, but a decision or a commitment to believe: "I have decided to believe in Jesus."

我姐姐周四和一个女人谈话。我姐姐问她：“你信耶稣吗？”她说：“信。”我姐姐又问：“你什么时候信耶稣的？”她说：“我一直都信。”这意味着什么呢？她说：“别人告诉我这些，我也承认，但这并没有改变我的生活。”圣经中的相信包含着一个层面：不仅仅是头脑的认同，而是一个相信的决定或委身：“我已决定相信耶稣。”

In my own particular story, it is true I believed with my head the story of Jesus; I can never remember not believing in my head the story of Jesus. But there came an evening in my life when I got out of my bed and I said to the Lord, "I have decided to believe in Jesus. I acknowledge the truth I knew about Him from the Bible, but I choose—I decide—to believe in You. I choose to follow You. I want You to be my Savior and my Lord. I choose to believe in You." There is this sense in which this little line in verse 43 could be translated: "Whoever decides to believe in Him will receive remission of sins."

在我自己的经历中，确实，我头脑里一直相信耶稣的故事；在我的记忆中，我头脑里从未怀疑过耶稣的事迹。但在我生命中的某个夜晚，我从床上起来，对主说：“我已决定相信耶稣。我承认从圣经中所知道关于祂的真理，但我选择——我决定——信靠祢。我选择跟随祢。我要祢作我的救主和我的主。我选择相信祢。”因此，从某种意义上说，第43节这句简短的话可以翻译为：“凡**决定信靠**祂的人，必蒙赦罪。”

The Holy Spirit Poured Out

So what happened? Verse 44:

接着发生了什么事呢？第44节：

> [Acts 10:44 NKJV] - While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

彼得还说这话的时候，圣灵降在一切听道的人身上。

Who all were in the audience? Cornelius, his family, some of his servants, some of his friends. And as they listened to this story, each of them said, "I believe." There are maybe two or three reasons why they believed. Number one, I think most of them had heard a lot of the

story of the Lord Jesus. Number two, they heard the story of how Cornelius and Peter got together, and they acknowledged that only God could arrange such a gathering. They probably came to this meeting with that perspective. Then they heard a clear presentation of the truth of God from Peter, and they acknowledged that God was in it, and so they said, "We choose to believe it." They all believed it.

听众里都有谁呢？哥尼流、他的家人、他的一些仆人和他的一些朋友。当他们听这道的时候，他们每个人都说：“我相信。”他们相信可能有两三个原因。第一，我想他们大多数人已经听过很多关于主耶稣的事迹。第二，他们听说了哥尼流和彼得相聚的经过，承认只有神才能安排这样的相聚。因此，他们大概是带着这种心态来参加聚会的。然后，他们听到了彼得对神真理清晰明了的阐述，他们承认神在其中，于是他们说：“我们选择相信。”他们全都相信了。

Now in the audience there were not only those that I have described, but Peter was there, and with him at least six men from Joppa who had come down with him. These six had come with Peter as observers; they were mature Jewish believers. And so now verses 45 and 46:

在听众中，不仅有我刚才提到的那些人，彼得也在那里，并且还有至少六位从约帕和他同来的弟兄。这六个人作为观察者同彼得一起来，他们是成熟的犹太信徒。接着看第45和46节：

> [Acts 10:45-46 NKJV] - 45 And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. 46 For they heard them speak with tongues and magnify God. Then Peter answered,

45 那些奉割礼、和彼得同来的信徒，见圣灵的恩赐也浇在外邦人身上，就都惊奇；46 因听见他们说方言，称赞神为大。于是彼得说：

God responded again in a miraculous way, because He treated these in Cornelius's house as He had treated those on the Day of Pentecost in the temple. Verse 47:

神再次以奇妙的方式回应，因为祂对待哥尼流家里的人，就像对待五旬节在圣殿里的门徒一样。第47节：

> [Acts 10:47 NKJV] - "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?"

“这些人既受了圣灵，与我们一样，谁能禁止用水给他们施洗呢？”

That is a wonderful story. Can you count up all the miracles that happened in that story? Over and over and over—I couldn't count them! Miracles to Cornelius, miracles to Peter, miracles to those who were traveling with Cornelius and Peter, and lastly, the miracle of the descent of the Holy Spirit of God. Is there any reasonable explanation of this story apart from the fact that God is the one who orchestrated it all? They were all convinced of the miracle. They were all convinced that they needed to believe in the Lord Jesus. So verse 48:

这是一个奇妙的故事。你能数得清这个故事里发生的所有神迹吗？接二连三，数不胜数！发生在哥尼流身上的神迹，发生在彼得身上的神迹，发生在与哥尼流和彼得同行之人身上的神迹，最后还有神的圣灵降临的神迹。除了是神亲自掌管、策划了这一切之外，对这个故事还有任何合理的解释吗？他们都对这些神迹深信不疑，他们都深信自己必须信靠主耶稣。所以第48节：

> [Acts 10:48 NKJV] - And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

就吩咐奉主的名给他们施洗。他们又请彼得住了几天。

It is a wonderful thing to receive the Lord Jesus Christ as your Savior, but the question is, what do you do next? Peter stayed there a few days to tell them what comes next, to explain to them what happened. I think Joe Reese's story is that he trusted the Lord Jesus Christ as his Savior just after 9:00 one morning. He thanked the man very much, and he drove away. I believe it was the next day that he went back to him, and his words were something like this: "Thank you for telling me about the Lord Jesus. I accepted Him as my Savior, but could you please tell me what happened to me?" It was a wonderful thing that happened to him, but he didn't understand it all.

接受主耶稣基督作你的救主是一件美事，但问题是，接下来该做什么呢？彼得在那里住了几天，告诉他们下一步该做什么，向他们解释所发生的事。我想起乔·里斯（Joe Reese）的故事：他在某天早晨九点刚过就信靠了主耶稣基督作他的救主。他向传福音的人道谢后开车离开。我相信第二天他又回去了，他的话大概是这样的，他说：“谢谢你告诉我关于主耶稣的事。我接受了祂作我的救主，但你能告诉我我身上究竟发生了什么事吗？”发生在他身上的是一件奇妙的事，但他并不完全明白。

Peter stayed with them for a few days, and he told them all kinds of things: explained the Old Testament to them, explained the life of Jesus to them, explained prophecy to them. He gave them an intense Bible course for a few days. Frankly, that is a really good story.

所以彼得与他们同住了几天，告诉了他们许多事情：给他们讲解旧约，讲解耶稣的生平，向他们解释预言。在几天时间里，他给他们上了一堂密集的圣经课程。坦白说，这真是一个极好的故事。

The Report and Contention in Jerusalem

What happens next? Chapter 11, verse 1 says:

接下来发生了什么呢？第十一章第1节说：

> [Acts 11:1 NKJV] - Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God.

使徒和在犹太的众弟兄听说外邦人也领受了神的道。

That is not at all illogical. This story would have spread like wildfire back to Jerusalem. It is interesting: what we read about it is not that they received the teaching of Peter, nor is it that they understood the miracles that took place, but that they received the word of God. How did I get saved? I didn't get saved because somebody was behind me telling me what to do. I received the word of God; I knew enough Bible verses to know what I was doing. It is important: these people didn't just receive the teaching of Peter; they received the word of God. They knew it was God who had spoken. Verses 2 and 3 say:

这完全合乎情理。这个消息必定如野火一般传回了耶路撒冷。很有意思的是，经文所记载的并不是他们领受了彼得的教导，也不是他们明白了所发生的神迹，而是“他们也领受了神的道”。我是怎么得救的呢？我得救不是因为有人跟在我后面指示我该做什么。我领受了神的道；我知道足够多的圣经经文，明白自己在做什么。这很重要：这些人不仅接受了彼得的教导，更是领受了神的道。他们知道是神在说话。第2和第3节说：

> [Acts 11:2-3 NKJV] - [2] And when Peter came up to Jerusalem, those of the circumcision contended with him, [3] saying, "You went in to uncircumcised men and ate with them!"

[2] 及至彼得上了耶路撒冷，那些奉割礼的门徒和他争辩，[3] 说：“你进入未受割礼之人的家和他们一同吃饭了。”

Their problem was not so much that Peter had preached the gospel; their problem was that Peter had eaten with and fellowshipped with Gentiles. The Jewish problem was pride. That is very often the case with Christians. Christians can say—they shouldn't—Christians can say, "I am a Christian, you are not; therefore, I am better than you are." The Jewish people often are proud in the sense that they say, "We had the word of God given to us; our fathers had God speak to them; therefore, we are better than the Gentiles." These men, though they were

Christians, were still Jewish and still had the problem of Jewish pride in them. So they said to Peter in verse 3, "We would never have gone in; you made a big mistake when you ate with Gentiles."

他们的问题不在于彼得传了福音；他们的问题在于彼得竟然与外邦人一同吃饭、同他们交往。犹太人的问题就是骄傲。基督徒往往也是如此。基督徒可能会说——虽然他们不应该这么说——“我是基督徒，你不是，所以我比你好。”犹太人也常常这样骄傲，他们说：“神的道赐给了我们，神对我们的祖先说过话，因此我们比外邦人更优越。”这些人虽然成了基督徒，但他们仍然是犹太人，内心仍有犹太人的骄傲。所以他们在第3节对彼得说：“我们绝不会进去；你和外邦人一同吃饭，犯了大错。”

Peter Recounts God’s Dealings

What is Peter going to say to that? Instead of saying, "This is the logic of it all," Peter simply said, "I am going to tell you the same thing that I told others. I am going to tell you the story. I am going to tell you what happened to me, and what happened to them." For the next many verses, we have a recounting of the story in chapter 11 that we were already told in chapter 10.

彼得对此会怎么说呢？彼得没有去长篇大论讲道理，而是简单地说：“我要把告诉别人的事也告诉你们。我要把这故事讲给你们听。我要告诉你们发生在我身上的事，以及发生在外邦人身上的事。”因此，在接下来的许多节经文中，第十一章重述了第十章已经讲过的故事。

There are many reasons for that, but one of them is simply this: when asked a question, there is often great power in simply recounting the story of what happened to you. Tell people what God did for you. Sometimes it is embarrassing; sometimes it is personally humbling; but tell people what happened to you. I often tell you stories about what happened to me. I told you a couple of stories about what happened to me on Friday of this week, and on Thursday of this last week. In part, I tell it simply because it is real, and I want you to know that the Christian life is not just empty theory; it is real, and we are to live it every day.

这样重复有很多原因，但其中一个简单的原因是：当面对质问时，仅仅重述发生在你身上的真实故事往往具有巨大的力量。告诉别人神为你做了什么。有时这会让人感到尴尬，有时在个人层面上令人自愧弗如，但务要告诉别人发生在你身上的事。我经常向你们讲述发生在我身上的故事。我跟你们讲过这周五和上周四发生在我身上的几个经历。之所以讲述，部分原因是因为它是真实的，我希望你们明白基督徒的生命绝不仅仅是空洞的理论；它是真实的，我们每天都要把它活出来。

With little comment, we are going to read these verses again, and you will see the recounting and say, "Yes, that is good. I am going to keep telling people what God did to me." Verses 5 to 10:

所以无需过多评论，我们再次读这些经文，你会看到这重述，并且会说：“是的，这很好。我要继续向人诉说神在我身上所行的事。”第5至10节：

> [Acts 11:5-10 NKJV] - 5 "I was in the city of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet, let down from heaven by four corners; and it came to me. 6 When I observed it intently and considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air. 7 And I heard a voice saying to me, "Rise, Peter; kill and eat.' 8 But I said, "Not so, Lord! For nothing common or unclean has at any time entered my mouth.' 9 But the voice answered me again from heaven, "What God has cleansed you must not call common.' 10 Now this was done three times, and all were drawn up again into heaven.

5 “我在约帕城里祷告的时候，魂游象外，看见异象，有一物降下，好像一块大布，系着四角，从天缒下，直来到我跟前。6 我定睛观看，见内中有地上四足的牲畜和野兽、昆虫并天上的飞鸟。7 我且听见有声音向我说：‘彼得，起来，宰了吃！’8 我说：‘主啊，这是不可的！凡俗而不洁净的物从来没有入过我的口。’9 第二次，有声音从天上说：‘神所洁净的，你不可当作俗物。’10 这样一连三次，就都收回天上去。

Verse 11 says:

第11节说：

> [Acts 11:11 NKJV] - At that very moment, three men stood before the house where I was, having been sent to me from Caesarea.

正当那时，有三个人站在我们所住的房门前，是从凯撒利亚差来见我的。

The key line here in verse 11 is "at that very moment." God very often does amazing things precisely on time, at that very moment. Do you think Peter had trouble wondering whether that was from God or not? He said, "No, I just had this vision, and at that very moment, someone was coming knocking at the front door." Then he goes on in verse 12:

第11节这里的关键语句是“正当那时”。神常常在最准确的时刻、在正当那时行奇妙的事。你以为彼得还会困惑这到底是不是出于神吗？他说：“不，我刚看到这个异象，正当那时，就有人来敲前门了。”然后他在第12节继续说：

> [Acts 11:12 NKJV] - Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house.

圣灵吩咐我和他们同去，不要疑惑。同着我去的，还有这六位弟兄，我们都进了那人的家。

Why did Peter take six brethren with him? Because he was going to be doing something that many would question; he wanted witnesses. The Old Testament law says:

彼得为什么要带六位弟兄同去呢？因为他要做一件许多人会质疑的事；他需要见证人。旧约律法说：

> [Deuteronomy 19:15 NKJV] - "One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.

“人无论犯什么罪，作什么恶，不可凭一个人的口作见证，总要凭两三个人的口作见证才可定案。”

What happened at Caesarea? There were seven witnesses: Peter and the other six. The seven of them all told the same story. Peter took the six with him from Joppa to Caesarea, and the same six went with him from Caesarea up to Jerusalem to explain it to the apostles and the Christians. Verses 13 and 14, recounting this story still:

在凯撒利亚发生了什么呢？有七位见证人：彼得和其他六位弟兄。他们七个人讲的都是同一个故事。彼得带着这六个人从约帕到了凯撒利亚，这六个人又同他一起从凯撒利亚上了耶路撒冷，向使徒和基督徒们作见证。第13和14节继续讲述这个故事：

> [Acts 11:13-14 NKJV] - 13 And he told us how he had seen an angel standing in his house, who said to him, "Send men to Joppa, and call for Simon whose surname is Peter, 14 who will tell you words by which you and all your household will be saved.'

13 哥尼流就告诉我们，他如何看见一位天使站在他屋里，说：‘你打发人往约帕去，请那称呼彼得的西门来，14 他有话告诉你，可以叫你和你的全家得救。’

Did Cornelius have an explanation of what it was Peter was going to say? Yes. The angel told him that Peter would tell him how he could be saved, how his sins could be forgiven. So they were all very excited. Peter keeps on telling the story, verse 15:

哥尼流事先知道彼得要讲什么吗？是的。天使已经告诉他，彼得会告诉他如何得救，他的罪如何得蒙赦免。所以他们都非常激动。彼得继续讲这个故事，第15节：

> [Acts 11:15 NKJV] - And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.

我一开讲，圣灵便降在他们身上，正像当初降在我们身上一样。

Peter hadn't finished his intended sermon when the miracle of the falling of the Spirit came! It is almost as if—and I believe it was so—the Holy Spirit had been working in the hearts of all those men and women in the audience, so that when Peter began to speak, they acknowledged the truth of God. They said, "I believe this," and the Holy Spirit fell on them. Verse 16:

彼得还没讲完他准备讲的道，圣灵降临的神迹就已经临到了！这几乎就像是——我相信确实如此——圣灵已经在听众中所有男女的心里动工，所以当彼得一开口说话，他们就承认了神的真理。他们说：“我相信这个”，圣灵便降在他们身上。第16节：

> [Acts 11:16 NKJV] - Then I remembered the word of the Lord, how He said, "John indeed baptized with water, but you shall be baptized with the Holy Spirit.'

我就想起主的话说：‘约翰是用水施洗，但你们要受圣灵的洗。’

He said that what he witnessed that day was a fulfillment of the words that Jesus prophesied.

他说，他那天所见证的，正是主耶稣所预言的话语的应验。

Repentance unto Life

Now the question is: what is the logical conclusion to the stories in the Bible? The logical conclusion is belief that is followed by action. Verse 17:

现在的疑问是：圣经中这些故事合乎逻辑的结论是什么？合理的结论是：信靠之后必有行动相随。第17节：

> [Acts 11:17 NKJV] - If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?"

神既然给他们恩赐，像在我们信主耶稣基督的时候给了我们一样；我是谁，能拦阻神呢?

He said all of this was the hand of God, the miracles of God. "I was not going to say, 'No, God, You are wrong; I am going to do it my way.'" Verse 17 is structured as a question: "Who was I that I could withstand God?" He put that to the critics who had told him that he never should have gone to eat with them in the first place. The thrilling thing is that all the critics who were gathered together in Jerusalem, when they heard this—verse 18:

他说这一切都是神的手、神的神迹。“我岂能说：‘不，神啊，祢错了；我要按我自己的方式行事’？”有意思的是，第17节是一个反问句：“我是谁，能拦阻神呢？”他用这句话回敬了那些指责他绝不该去与外邦人一同吃饭的批评者。令人振奋的是，聚集在耶路撒冷的所有批评者，一听到这话——第18节：

> [Acts 11:18 NKJV] - When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."

众人听见这话，就不言语了，只归荣耀与神，说：“这样看来，神也赐恩给外邦人，叫他们悔改得生命了。”

A very delightful story, repeated because it is most important! The story is so powerful that those critics in Jerusalem—and there were no doubt many of them, many former Pharisees like the Apostle Paul, many with deep convictions on these things—they were all silenced by the evidence of the working of the Spirit of God.

这是一个何等令人喜乐的故事，反复重述是因为它至关重要！这个见证是如此有力，以至于耶路撒冷的那些批评者——毫无疑问有很多人，许多像使徒保罗过去一样的法利赛人，许多在这些事上有极深成见的人——全都在神圣灵作工的明证面前哑口无言。

Notice at the end of verse 18 the phrase: "granted to the Gentiles repentance to life." As mentioned earlier, we often put a broad meaning rather than a specific meaning on the word "repent"—and the same with "believe." How do we understand belief? Belief is given evidence by repentance. How do we understand repentance? Repentance is explained in the context of belief. The two go together, and one without the other is inadequate. If you repent, it means you believe, and that is why you repent. Repent means, "I am sorry for all my sins, including the sin of unbelief." What is implied in belief? The implication of belief is obviously that I repent from having done what I did when I did not believe. I changed; I believe now what I did not believe before. Therefore, repentance is logically part of it all.

请注意第18节结尾的短语：“赐恩给外邦人，叫他们悔改得生命。”正如之前提到的，我们常常给“悔改”这个词一个宽泛的定义，而不是具体的定义——“相信”这个词也是如此。我们如何理解“相信”？悔改是相信的明证。我们又如何理解“悔改”？悔改是在相信的背景下得到解释的。两者密不可分，缺一不可。如果你悔改，意味着你相信，正因如此你才悔改。悔改意味着：“我为我所有的罪感到痛悔，包括不信的罪。”相信蕴含着什么呢？相信显然意味着我悔改脱离过去不信时所行的事。我改变了；我现在相信我以前不信的。因此，从逻辑上讲，悔改是这整个过程不可或缺的一部分。

That is the end of the story, and that is basically where we should leave it tonight. We will come back and pick up the rest of the chapter next Saturday night, but probably that is a good place for us to stop our meditations tonight. So let us have a word of prayer, and then we can depart.

故事讲到这里，今晚我们就停在这里。下周六晚上我们再回来继续学习这一章余下的部分，但今晚停在这里思想是很好的。让我们做个祷告，然后就可以散会了。

Lord, we want to thank You for this story. It is truly foundational, Lord. People could easily say to us, "What right have you to go to heaven? You are not one of Abraham's children. You did not follow the law of Moses. You don't have any right in this." That is what they could say. But we are thankful that, like Cornelius, we could come. And like him and all those who were with him this day, each of us would say, "Lord Jesus, thank You for sending the wonderful message of the gospel of Jesus Christ to me."

主啊，我们要为这个故事向祢感恩。主啊，这确实是基石般的真理。人们尽可以对我们说：“你有什么权利上天堂？你不是亚伯拉罕的子孙，你没有遵守摩西的律法，你在这事上没有任何权利。”他们确实可以这么说。但我们何等感恩，我们能像哥尼流一样来到祢面前。像他和今天与他同在的所有人一样，我们每个人都会说：“主耶稣，感谢祢将耶稣基督福音的美好信息带给我。”

We would say, "I believe it, Lord. I want to thank You for it, and I want You to help me to live it." We give thanks, Lord, for all that You sent along with us tonight. We pray for many others who are often with us, but not tonight; bless them as well, Lord. We pray that You will use us and bless us on the Lord's Day for Your glory. We give thanks now in the name of the Lord Jesus Christ. Amen.

我们要说：“主啊，我相信！我要为此向祢感恩，我也求祢帮助我将它活出来。”主啊，我们为祢今晚赐给我们的一切献上感谢。我们也为许多常常与我们在一起但今晚未能前来的弟兄姊妹祷告，求主同样赐福他们。我们祷告求祢在主日使用我们、赐福我们，好叫祢得着荣耀。我们感恩祷告是奉主耶稣基督的名。阿们。

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