Resolving Disagreements in the Church: Grace, Wisdom, and Gospel Liberty

Preacher: Harold Summers
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References: Acts 14-15, Acts 14:21-22; Acts 14:24-28; Acts 15:1-32; Amos 9:11-12

Returning to Antioch and Reporting to the Church

Again, welcome to all others just joining us now. Good to see you, and we're happy that you're here. Welcome to Mrs. Lu, Lydia, Phoebe, Jean, Sharon, and Josh. We're glad we're together tonight. Our studies begin in Acts chapter 14, verse 21. The message from Acts is a good message, and we're going to learn from it tonight as well.

再次欢迎大家，欢迎刚才点到名字的每一位，大家都欢迎。周二下午和今天学的内容搞混了，但是使徒行传里传达的信息也是非常好的信息，我们今天非常高兴大家一起来学习。

> [Acts 14:21 NKJV]
> And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch,

对那城里的人传了福音，使好些人作门徒，就回路司得、以哥念、安提阿去，

Their experience in Iconium was very, very bad. As you know, they had assumed that Paul and Barnabas were gods because they healed the lame man, and consequently, they were going to offer sacrifices to them. Then they changed their minds, and they decided that they would kill Paul, and they left him at the side of the road for dead.

他们在以哥念的经历非常不好。保罗和巴拿巴到以哥念的时候治好了瘸子，所以众人都以为他们是神，要把他们当神去敬拜，要向他们献祭。没过多久，他们又改变主意，要把他们杀了，甚至把保罗打得半死，丢在城外以为他死了。

But they went back very quickly. They went back again to Derbe, and verse 21 says when they had preached the gospel in that city and made many disciples, they returned to Lystra, Iconium, and Antioch. Now this is in particular amazing because they had been extremely

maltreated in those places. In Iconium, they had been left for dead, and yet they head back to Iconium.

但他们很快又回去了。他们又往特庇去，二十一节说，对那城里的人传了福音，使好些人作门徒，就回路司得、以哥念、安提阿去。这听起来非常不可思议，因为他们在那些地方受到了极其恶劣的虐待。在以哥念，他们差点被打死，但他们依然回到以哥念去。

They were fearless in their pursuit of opportunity to preach the gospel. They were fearless in their attempt to go back to build the church. Now remember, the church has two great responsibilities: one is to preach the gospel to the sinners and see souls saved, and the other is to teach the Christians the truth of God so that they will grow. Sometimes there are personal costs associated with each activity, and these missionaries, Paul and Barnabas, were prepared to risk their lives in both activities. So praise the Lord!

他们极其勇敢无畏地抓住机会传讲福音，也无所畏惧地回去建立教会。请记住，教会有两个重大的责任：一个是向罪人传福音，让灵魂得救；另一个是教导基督徒神的真理，使他们生命成长。有时候在这两项事工中都要付上个人代价，而保罗和巴拿巴这两位宣教士准备在两件事上都冒生命的危险。感谢赞美主！

Welcome again to Joanna, who has just joined us. We are reading Acts chapter 14, and we're going to read verse 22.

再次欢迎刚刚加入我们的Joanna。我们在读使徒行传第十四章，接下来读第二十二节。

> [Acts 14:22 NKJV]
> strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must through many tribulations enter the kingdom of God."

坚固门徒的心，劝他们恒守所信的道，又说：“我们进入神的国，必须经历许多艰难。”

How did they prove that they were going to have many tribulations? Paul and Barnabas themselves had many tribulations associated with bringing the message to them.

他们如何证明进入神的国必须经历许多艰难呢？保罗和巴拿巴自己传讲这信息时所亲身经历的患难，本身就已经印证了这一点。

> [Acts 14:24 NKJV]
> And after they had passed through Pisidia, they came to Pamphylia.

二人经过彼西底，来到旁非利亚。

> [Acts 14:25-26 NKJV]
> 25 Now when they had preached the word in Perga, they went down to Attalia. 26 From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.

在别加讲了道，就下亚大利去，从那里坐船，往安提阿去。当初他们被众人所托，蒙神之恩要办现在所做成之工，就是在这地方。

These are geographic thoughts, but basically, they retraced their steps. They went to the places where they had preached earlier to confirm the saints and to continue to preach the gospel to those who had not heard.

这些都是地理行程。基本上他们是在重走先前的路线，回到原先传过福音的地方去坚固信徒，并继续向那些还没听过福音的人传福音。

We have the same objective. We are all part of the family of God, and the family of God moves around. We're happy at 16th Avenue Gospel Chapel, and we're happy for Zoom, because though some of you move away, you're not completely gone, and we can still have fellowship, and we can still continue to teach and preach together. Here tonight we've got upwards of half a dozen who were in fellowship at 16th Avenue at one point, but have now gone to the other side of the world. We're happy that we can continue to minister the truth of God to each other.

我们有着同样的目标，因为我们都是神家里的人。神的大家庭有时会迁徙流动。在16th Avenue Gospel Chapel，我们为Zoom感到高兴，因为虽然有些人搬走了，但并没有完全离开，我们仍可以交通，仍能继续一起教导和传讲。今晚有超过半打的人，曾经在第十六街聚会处一同交通，如今搬到了世界的另一端，我们很高兴能够继续彼此分享和服事神的真理。

Verse 26 says they went back to Antioch, where they had been commended to the grace of God for the work which they had completed. This is an illustration of a great biblical principle: the Christian is always responsible to the Lord, but also responsible to the brethren who are laboring with him in prayer.

二十六节说，他们回到安提阿，“当初他们被众人所托，蒙神之恩要办现在所做成之工，就是在这地方”。这是圣经中一个伟大原则的体现：基督徒始终要对主负责，同时也对那些在祷告中与他一同劳苦的弟兄姊妹负责。

You'll remember at the beginning of Acts 13, it was not just that Paul and Barnabas said, "We want to go to be missionaries to the north side of the Mediterranean." The assembly in Antioch had commended them and sent them out. The responsibility of the Antioch brethren was to pray for them and support them financially, and the responsibility of Paul and Barnabas was to report back to them to make sure that they were all working together. The principle and the practice are all very important. It's important for us to realize that we're not totally independent. Each of us is to be reporting to the Lord, but also to our brethren. The brethren have a responsibility to exercise authority and pass on wisdom to us, lest we get carried away.

你们记得在使徒行传第十三章开头，不仅仅是保罗和巴拿巴自己说想去地中海北岸做宣教士，而是安提阿教会推荐并差派了他们。安提阿弟兄姊妹的责任是为他们祷告并在经济上支持他们；而保罗和巴拿巴的责任则是回来向他们汇报，确保大家同心协力。这原则与实践都至关重要。我们必须认识到自己并非完全独立的个体，我们每个人不仅要向主交账，也要向弟兄姊妹负责；弟兄姊妹也有责任向我们传递智慧并给予引导，免得我们走偏。

> [Acts 14:27 NKJV]
> Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.

到了那里，聚集了会众，就述说神借他们所行的一切事，并神怎样为外邦人开了信道的门。

They gave a report to the brethren in Antioch, to whom they acknowledged responsibility. I've told you before that I used to work in Europe out of Frankfurt, Germany. My boss was in San Francisco. Very frequently, my job was to go back to San Francisco and tell my boss what I had done—the work that I was doing and the success or failure of it. In a similar sense, this is exactly what Paul and Barnabas were doing. They were commended to the work by the brethren at Antioch, and they came back and reported to them.

他们向安提阿的弟兄们作了汇报，承认对他们负有责任。我以前跟你们讲过，我曾在欧洲德国法兰克福工作，我的老板在旧金山。我常常要回旧金山向老板汇报我的工作情况以及成败。保罗和巴拿巴所做的正是如此，他们是由安提阿的弟兄们推荐差派去作工的，因此回来向他们汇报在宣教过程中神借他们所行的一切事。

They still considered themselves part of that initial assembly, and consequently verse 28 says:

他们仍然认为自己是那个教会大家庭的一员，因此第二十八节说：

> [Acts 14:28 NKJV]
> So they stayed there a long time with the disciples.

二人就在那里同门徒住了多日。

They came back and they stayed and worked with them because they were still part of that overall family. Some of you have been part of the assembly at 16th Avenue and you've gone elsewhere. We pray for you. Come on back and tell us how the Lord has blessed you. Don't separate yourselves from us.

他们回来同住并一同服事，因为他们依然是这个大家庭的一分子。你们当中有些人曾在16th Avenue Gospel Chapel聚会，后来去了别处。我们一直为你们祷告，请常常回来，告诉我们神如何赐福你们，不要与我们分开。

The Controversy over the Law of Moses

In chapter 15, we're beginning a slightly different theme. The whole issue—and it's a big part of the book of Acts—is: Can the Gentiles become Christians? And if they do, what kind of life should they live? There's a lot of confusion on that subject today. Some people, even today, think that if you become a Christian, you should live like a Jew, like an Old Testament believer.

在第十五章中，我们开始探讨一个稍有不同的主题。使徒行传的一个重大主题是：外邦人能够成为基督徒吗？如果能，他们该过怎样的生活？今天在这个问题上仍有很多混乱。有些人甚至认为，如果你成了基督徒，就应当像旧约里的犹太人那样生活。

> [Acts 15:1 NKJV]
> And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

有几个人从犹太下来，教训弟兄们说：“你们若不按摩西的规条受割礼，不能得救。”

They're basically saying that Jewish customs were essential, and if you're going to follow God, you've got to follow the Old Testament requirements, in particular, you must circumcise the males. They went so far as to say that if you weren't circumcised, you weren't saved; your sins weren't forgiven. The issue wasn't simply whether it would be wise to be

circumcised. The issue was: if you're not circumcised, can you be saved? Will you go to heaven? This was a very important issue.

他们基本上是在说犹太人的规条是必不可少的，如果要跟从神，就必须遵守旧约的条例，尤其是男子必须受割礼。他们甚至断言，不受割礼就不能得救，罪就不得赦免。问题不仅在于受割礼是否明智，而在于：不受割礼到底能不能得救？能不能进天国？这是一个极其严重的问题。

> [Acts 15:2 NKJV]
> Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

保罗、巴拿巴与他们大大地纷争辩论；众门徒就定规，叫保罗、巴拿巴和本会中的几个人，为所辩论的，上耶路撒冷去见使徒和长老。

Is it important to know precisely what you have to do to be saved in order to go to heaven? Most people in our day would say, "If you want to go to heaven, you'd better be a good person, and the better you are, the better your chances of going to heaven." That is a very important **wrong** answer! The book of Romans spends a lot of time clarifying that very issue: Do you have to do good in order to get to heaven? The issue here in Acts is: Do you have to be circumcised and become like a Jew in order to get to heaven? In Antioch—and remember, this was a big assembly—there were many Gentile Christians who had not been circumcised.

准确知道人怎样才能得救进天国，这重要吗？今天大多数人会说：“如果你想去天堂，最好做个好人，你越好，进天堂的机会就越大。”这是一个极其关键的**错误**答案！罗马书花了大量篇幅澄清这一重要问题：人必须靠行善才能进天堂吗？而使徒行传这里的争议是：你必须受割礼、像犹太人一样才能进天国吗？在安提阿——请记住这是一个很大的教会——有许多外邦基督徒并没有受过割礼。

This was an important question, and it was decided that Paul, Barnabas, and certain others of them should go to Jerusalem to check this with the apostles. This was a big deal. It wasn't just Paul and Barnabas who went; a lot of others from Antioch went as well. They went as witnesses! They went in order to corroborate the truths that they were going to hear in Jerusalem.

这是一个非常重要的问题。因此他们定规，让保罗、巴拿巴和会中的几个人上耶路撒冷，去向使徒们求证。这是一件大事，不仅保罗和巴拿巴去了，安提阿教会还有好些弟兄一同前往作见证，为要证实他们在耶路撒冷所听到的真理，解决这个问题。

> [Acts 15:3 NKJV]
> So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren.

于是教会送他们起行。他们经过腓尼基、撒玛利亚，随处传说外邦人归主的事，叫众弟兄都甚欢喜。

As they went, they kept on preaching the gospel. Remember: wherever you go, as you go, take the message of the gospel with you. Don't stop preaching.

他们一路上都在传福音。请记住：无论走到哪里，都要随走随传，带上福音的信息，不要停止传扬。

> [Acts 15:4-5 NKJV]
> 4 And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.
> 5 But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."

到了耶路撒冷，教会和使徒并长老都接待他们，他们就述说神借他们所行的一切事。惟有几个信徒是法利赛教门的人，起来说：“必须给外邦人行割礼，吩咐他们遵守摩西的律法。”

I want you to know who the opposition were here. They were of the sect of the Pharisees who believed—they had become Christians, but they came from a background of Pharisaism. This is a big problem in the world today. When people become Christians, they often bring much of their former philosophy with them. It is true that some people come out of a background of Buddhism, Catholicism, or all kinds of other "-isms." If from India, they would come with the background of the Hindu religion. Lots of people come with a background of false religion. If you have come out of a background like that, you have to be very cautious and aware that you could easily be deluded and end up bringing falsehood from your former religion into your present state as a Christian.

我想让大家看清楚反对的人是谁。他们是信了主的法利赛教门中人——他们虽成了基督徒，却带着法利赛主义的背景。这是当今世界的一个大问题：当人成为基督徒时，往往会把先前的哲学思想带进教会。确实，有些人来自佛教、天主教或各种各样的主义；如果来自印度，他们会带着印度教的背景。许多人带着错谬宗教的背景归主。如果你来自那样的背景，必须非常谨慎，意识到自己很容易受迷惑，把原先宗教里的虚假错谬带进现在的基督徒生活中。

All of which means that you must be especially humble—not necessarily before the teaching of men, but you have to be humble before the truth of God. As you read it, you've got to say, "My former religion said this, but the Bible says that. My former religion was wrong, and I'm changing sides on this part of the issue as well."

这一切意味着你必须格外谦卑——倒不一定是在人的教导面前谦卑，而是在神的真理面前谦卑。当你读圣经时，必须承认：“我以前的宗教是这样说的，但圣经是那样说的；我以前的宗教错了，在这一点上我也必须转变立场，顺服真理。”

Peter's Testimony: Saved by Grace Alone

> [Acts 15:6-7 NKJV]
> 6 Now the apostles and elders came together to consider this matter. 7 And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.

使徒和长老聚会商议这事。辩论已经多了，彼得就起来，说：“诸位弟兄，你们知道神早已在你们中间拣选了我，叫外邦人从我口中得听福音之道，而且相信。

There was lots of discussion, and people didn't always agree with one another. That's not surprising, is it? People come from all different backgrounds and they say, "Well, I think we should do it this way," or "I think we should do it that way." It may be serious, or it may not be serious, but we have to discuss it. Don't get upset if there's a difference of opinion. Make sure that you're very humble in your relationship with the people who disagree with you, even if those people are in the assembly. By the grace of God, you will learn slowly, and they will learn slowly. You'll find out that at some point you're going to have to say you're wrong, and they're going to have to do the same at some point. Be patient with them.

众人进行了大量的辩论，大家的意见并不总是一致。这并不奇怪，不是吗？人们来自不同背景，会说“我认为该这么做”或“我认为该那么做”。问题可能很严重，也可能不那么严重，但必须坦诚讨论。出现意见分歧时不要灰心丧气。在与意见不同的人相处时，要确保自己非常谦卑，即便那些人是在教会内部。靠着神的恩典，你在慢慢学习，他们也在慢慢学习。总有一天你会发现自己不得不承认错误，而他们也是如此。对他们要有耐心。

This was a big issue, and frankly, it had been dealt with in Jerusalem by the apostle Peter and others in Acts chapter 11. Peter is saying, "We've been through part of this before." I just want to remind you of that, and then he explains it in greater detail:

这是一个大问题。坦白讲，使徒彼得和其他人在使徒行传第十一章已经在耶路撒冷处理过类似的事情。彼得此时提醒大家：“我们以前经历过这事。”接着他更详细地解释道：

> [Acts 15:8 NKJV]
> So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us,

知道人心的神也为他们作了见证，赐圣灵给他们，正如给我们一样；

Peter says, "Remember, in the house of Cornelius, the Holy Spirit was given to Gentiles." By implication, they were uncircumcised Gentiles.

彼得说：“请记住，在哥尼流家里，圣灵同样赐给了外邦人。”言下之意，他们是没有受割礼的外邦人。

> [Acts 15:9-10 NKJV]
> [9] and made no distinction between us and them, purifying their hearts by faith. [10] Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

又借着信洁净了他们的心，并不分他们我们。现在为什么试探神，要把我们祖宗和我们所不能负的轭放在门徒的颈项上呢?

Basically he is saying, "We shouldn't put a yoke on them." Frankly, our fathers weren't able to bear the yoke of circumcision and keeping the law, nor have we been able to bear it; we were never able to keep all the law before we became Christians. Now, the Pharisees who had become Christians were stubbornly attached to their past, so they would not simply acknowledge the goodness of God. Interestingly, Peter didn't just dismiss the Pharisees out of hand. He was very gracious to them, as were Paul and Barnabas. They said, "This is a serious problem; we've dealt with it once, and we're prepared to deal with it again." All of which says: be patient with your brethren who have a different opinion on important things than you do. Take time to encourage them, take time to be patient with them. I'm pleased that they didn't simply say to the Pharisees, "Get out of here!"

他基本上是在说：“我们不应该把轭加在他们身上。”坦白讲，连我们的祖宗都无法承受割礼和守律法的重轭，我们自己也承受不了；在我们成为基督徒之前，也从未完全遵守过一切律法。那些信了主的法利赛人顽固地执着于过去，不肯单纯承认神的恩慈。有趣的是，彼得并没有断然斥责法利赛人，而是对他们极其宽容恩待，保罗和巴拿巴也是如此。他们意识到这是一个严重的问题，既然以前处理过，现在也愿意再次耐心处理。这一切告诉我们：对于在重大问题上与你持不同观点的弟兄，要有耐心。多花时间鼓励他们、宽容他们。我很欣慰他们没有直接对法利赛人说：“你们给我出去！”

In verse 11, he concludes his argument:

在第十一节中，彼得总结了他的论点：

> [Acts 15:11 NKJV]
> But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they."

我们得救乃是因主耶稣的恩，和他们一样，这是我们所信的。”

Again, what a delightful statement of the gospel: we are saved through the grace of our Lord Jesus Christ! Not of works, not of baptism, not by joining a church, not by taking bread and wine—we are saved by believing in the Lord Jesus Christ, and there is nothing more than that!

这是对福音何等美好的宣告：我们得救是借着主耶稣基督的恩典！不是靠行为，不是靠洗礼，不是靠加入教会，也不是靠领受饼和杯——我们得救唯独因着相信主耶稣基督，除此以外别无其他！

> [Acts 15:12 NKJV]
> Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.

众人都默默无声，听巴拿巴和保罗述说神借他们在外邦人中所行的神迹奇事。

Here is another proof that God was behind the conversion of Gentiles: He worked miracles and healings among them. Paul and Barnabas declared the miracles and wonders of God as proof that God was behind the salvation of the Gentiles who believed when they saw the miracles.

这是神在外邦人归主之事上的又一明证：神在他们中间行了神迹奇事与医治。保罗和巴拿巴宣告了神所行的神迹奇事，以此证明神亲自在外邦人的救恩中作工，许多外邦人看见神迹就信了主。

James' Judgment and the Apostolic Decree

The whole issue we're studying now is: How do you deal with these differences of opinion in the church? You don't ignore them. You don't sweep them under the rug. You don't fight about it. You don't say, "You go your way, I'll go my way," and just separate. None of that is the way to handle the situation. So what did they do?

我们现在探讨的核心议题是：你该如何面对教会内部的不同意见？不要忽视它们，不要把问题掩盖起来，不要为此争吵，也不要说“你走你的阳关道，我过我的独木桥”然后分道扬镳。这些绝不是解决问题的方法。那么他们是怎么做的呢?

> [Acts 15:13 NKJV]
> And after they had become silent, James answered, saying, "Men and brethren, listen to me:

他们住了声，雅各就说：“诸位弟兄，请听我的话。

Who were the great powers in the church at this time? Paul and Barnabas certainly were, and Peter was. This man James was also an authority in the assembly and in the universal church. James was probably the brother of the Lord Jesus Christ who wrote the Epistle of James. He was a highly respected Christian. When he spoke, people listened to him because he had great credibility on account of his godly walk and his experience with the Lord Jesus Christ.

当时教会中举足轻重的人物是谁呢？保罗和巴拿巴当然很有权柄，彼得也是。雅各在地方教会乃至普世教会中也极具声望。这位雅各应该就是主耶稣基督肉身的兄弟，也是雅各书的作者。他是一位备受尊敬的基督徒，当他讲话时，大家都认真倾听，因为他敬虔的行事为人以及与主耶稣基督同行的经历赋予了他极高的公信力。

He goes on in verse 15:

他在第十五节继续说：

> [Acts 15:15 NKJV]
> And with this the words of the prophets agree, just as it is written:

众先知的话也与这意思相合。正如经上所写的：

The way you solve problems is to go back to Scripture to see if Scripture has something to say about it. James is quoting from the book of Amos. How many verses from the book of Amos can you quote? If you're like me, you might say, "I don't read the book of Amos that often." These men were men of God; they knew the Old Testament well, and in that regard, they put us to shame! This is what he quotes from the book of Amos, and I'll read the two verses together:

解决问题的根本途径是回到圣经，看圣经对此有何教导。雅各引用了阿摩司书的话。你能背出几句阿摩司书的经文呢？如果你跟我一样，可能会说：“我不常读阿摩司书。”但这些属神的人深谙旧约，在这一点上真叫我们自愧不如！这是他引用的阿摩司书经文，我把这两节连起来读：

> [Acts 15:16-17 NKJV]
> [16] 'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; [17] So that the rest of mankind may seek the LORD. Even all the Gentiles who are called by My name, Says the LORD who does all these things.'

“此后，我要回来，重新修造大卫倒塌的帐幕，把那破坏的重新修造建立起来，叫余剩的人，就是凡称为我名下的外邦人，都寻求主。这话是从创世以来显明这事的主说的。”

He's saying the prophet Amos told us that the Gentiles will become part of the gathering of the people of God. The teaching of the prophet Amos is not that only Jews can become Christians, or only the circumcised can become Christians; he is saying the Gentiles can become Christians.

他在指出，先知阿摩司早已预言外邦人将成为神子民聚集的一部分。先知阿摩司的教导绝不是说只有犹太人或受割礼的人才能成为基督徒，而是外邦人同样可以成为基督徒。

> [Acts 15:18 NKJV]
> "Known to God from eternity are all His works.

“这话是从创世以来显明这事的主说的。”

This issue of whether we circumcise people who want to become Christians or not did not take God by surprise. He has known this all along, and that's why He caused Amos to write what he did.

关于信徒归主后是否必须受割礼的问题，神丝毫没有感到惊奇。神从亘古就知道这一切，正因如此，祂早已感动阿摩司写下了那些预言。

> [Acts 15:19-21 NKJV]
> 19 Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, 20 but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. 21 For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

“所以据我的意见，不可难为那归服神的外邦人；只要写信，吩咐他们禁戒偶像的污秽和奸淫，并勒死的牲畜和血。因为从古以来，摩西的书在各城有人传讲，每逢安息日，在会堂里诵读。”

Now some people say, "Who is this man James to say, 'I am the judge here and this is my conclusion'?" I don't believe that's what he said. I think what he said was, "I have looked at this, I've listened, and my judgment is that this is what we should do." Fast-forward to verse 22: it says, "Then it pleased the apostles and elders, with the whole church." They were in agreement with what James had said. James was not here as a pope; James was not here as a supreme ruler. He made a recommendation, and the brothers and senior brethren agreed with him.

有些人可能会问：“这雅各凭什么说‘据我的意见/由我作主’呢？”我不认为他是在独揽大权。他的意思其实是：“我考察了这件事，也倾听了大家的意见，我的结论是我们应当这样做。”跳到第二十二节：“那时，使徒和长老并全教会定规……”他们完全赞同雅各所提的意见。雅各并非教皇，也非至高统治者；他提出了一项建议，弟兄们和众长辈领袖都对此表示赞同。

Remember, the church has one Head, that is Jesus. No man rises over it. Do not let people pretend to teach you that James was the sole authority in the church at that time. He was not. He was used by God to recommend, and the other brethren agreed with him.

请大家记住，教会只有一个元首，那就是耶稣基督，没有任何人可以凌驾其上。不要听信有人教导说雅各当时在教会中独揽大权，绝非如此。他只是被神使用提出建议，而其他弟兄们对此同心认可。

He is saying we are going to counsel the Gentiles about four things that would easily offend the Pharisaic Christians and the Jews. Here is the wisdom of God in verse 20: that we write

to them to abstain from things polluted by idols. If you become a Christian, you must separate yourself from all that is associated with idolatry. You're not to be a Christian on Sunday and serve other gods on Monday or Tuesday. A priority in the life of the Christian is to abstain from idolatry.

雅各是在说，我们要劝告外邦人注意四件事，因为这四件事极易冒犯有法利赛背景的基督徒以及犹太人。在第二十节体现了神的智慧：吩咐他们禁戒偶像的污秽。你若成了基督徒，就必须脱离一切与偶像崇拜有关的事物。绝不能周日做基督徒，周一、周二又去事奉别的神。远离偶像崇拜是基督徒生活的首要原则。

Second, virtually every opposition to the gospel involves sexual immorality, and God says no; sexual immorality is wrong.

其次，抵挡福音的世俗风气几乎都涉及奸淫淫乱，而神明确宣告奸淫是罪恶的。

These last two prohibitions are to abstain from things strangled and from blood. In Scripture, as you know, the blood is very important. We're told it is the blood that makes a ransom for the soul, and without the shedding of blood, there is no remission of sin. These last two things were very important to the Jew, and they're important to all of us! We must hold the blood of the Lord Jesus Christ in the highest of honor.

最后两项禁令是禁戒勒死的牲畜和血。大家知道，在圣经中血具有极其重要的意义。经上告诉我们，正是血赎了人的生命；若不流血，罪就不得赦免。这两件事对犹太人来说非同小可，对我们所有人而言也同样重要——我们必须将主耶稣基督的宝血视为至高至尊。

All of this was designed by the Spirit of God to encourage the Pharisees and keep from dividing away from them, and to encourage the Gentiles. These four prohibitions were enunciated by James.

这一切都是出于圣灵的智慧，旨在坚固并引导法利赛背景的信徒，避免教会分裂，同时也勉励坚固外邦信徒。这四条禁令是由雅各明确阐述出来的。

> [Acts 15:22 NKJV]
> Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren.

那时，使徒和长老并全教会定规，从他们中间拣选人，差他们和保罗、巴拿巴同往安提阿去；所拣选的就是称呼巴撒巴的犹大和西拉。这两个人在弟兄中是作领袖的。

This was a very important issue, and it was decided that four godly, leading men should go to Antioch—and by the grace of God elsewhere—to tell the people that this is the mind of the Spirit of God: He does not require the Gentiles to be circumcised to receive salvation. They also said, "Not only will we send these four men, but we will send a letter with them that will outline the position that we have reached here in Jerusalem."

这是一件极其重要的大事，因此大家一致决定差派四位敬虔的属灵领袖前往安提阿——并靠着神的恩典传至其他地方——告诉弟兄们这是圣灵所启示的心意：外邦人得救并不需要受割礼。他们还决定不仅要派这四个人去，更要写一封书信让他们带上，信中重点阐明他们在耶路撒冷所达成的结论。

The Gracious Letter and Fellowship Restored

Now again, I want to advise you, I want to encourage you to say: this is how issues ought to be resolved in a church. They did not say, "Let's take a vote, and the majority will be right." One of them didn't say, "I'm the boss and we're going to do it my way." They didn't just solve it casually by telephone. They went to Jerusalem at great expense. They spent a lot of time talking about it and praying about it. They reached a conclusion, they wrote a letter, and they sent trusted men with the letter to the churches who had a problem. That's the way it should be done, brethren. Don't go away offended; don't let others go away offended. Love others and deal with the issues one simple step at a time.

我要勉励大家：这才是教会处理争议的合宜之道！他们没有说“我们来表决投票，大多数人就是对的”；其中也没有任何人说“我是首领，一切照我的方式办”；他们没有草率应付，而是不惜付出极大代价前往耶路撒冷，花大量时间深入讨论、同心祷告，最终达成共识，写下书信，并差派负责人带着书信送到产生困惑的教会中。弟兄姊妹们，这才是解决教会问题当有的方式。不要带着被冒犯的心愤然离开，也不要让别人带着伤害离去；要在爱中循序渐进地把问题彻底解决。

Their letter was not a hasty four- or five-line conclusion; their letter was a lengthy, gracious letter. They took time to deal with it. They showed the Pharisees that they loved them; they showed others who disagreed that they were patient.

他们的书信绝非寥寥数行的草率结论，而是一封情真意切的长信。他们肯花时间妥善处理，向法利赛背景的信徒显出爱心，对持不同意见的人显出极大的忍耐。

> [Acts 15:23-24 NKJV]
> 23 They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. 24 Since we have heard that some who went out from us have troubled you with words,

> unsettling your souls, saying, "You must be circumcised and keep the law"--to whom we gave no such commandment--

于是写信交付他们，内中说：“使徒和作长老的弟兄们问安提阿、叙利亚、基利家外邦众弟兄的安。我们听说，有几个人从我们这里出去，用言语搅扰你们，惑乱你们的心，说：‘你们必须受割礼，守摩西的律法。’其实我们并没有吩咐他们。

> [Acts 15:25-27 NKJV]
> [25] it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, [26] men who have risked their lives for the name of our Lord Jesus Christ. [27] We have therefore sent Judas and Silas, who will also report the same things by word of mouth.

所以，我们同心定意，拣选几个人，差他们同我们所亲爱的巴拿巴和保罗往你们那里去。这二人是为我主耶稣基督的名不顾性命的。我们就差了犹大和西拉，他们也要亲口诉说这些事。

Just to emphasize: verse 25 begins, "it seemed good to us, being assembled with one accord." They were all in agreement! They took time and patience to get to the point that they were in complete unity. Good for them!

再次强调：第二十五节开头说，“所以，我们同心定意……”他们全体达成了一致！他们付出了时间与耐心，直到达到完全的合一。这真是美好的榜样！

Who were these men that went with Barnabas and Paul? These people probably all knew Barnabas and Paul, but who were these fellows? Verse 26 says they were "men who have risked their lives for the name of our Lord Jesus Christ." Have you got any credibility in your witness for the Lord Jesus Christ? Silas and Barsabas gained their credibility by preaching the Word and being persecuted for it. Verse 27 says we have sent Judas and Silas, who will also report the same things by word of mouth. Remember, this man Judas, back in verse 22, had another name: Barsabas. He had two names; many of God's people had two names.

与巴拿巴和保罗同去的是些什么人呢？众人大概都认识保罗和巴拿巴，但这几位同工是谁呢？第二十六节说，他们是“为我主耶稣基督的名不顾性命的”。你在为主耶稣基督作见证的事上有公信力吗？西拉和巴撒巴正是通过勇敢传讲真道并为此受苦而赢得了众人的信任。第二十七节说差派了犹大和西拉，他们要亲口说明这些事。请记住，第二十二节中这位犹大还有另一个名字叫巴撒巴。他有两个名字，圣经中许多属神的人都有两个名字。

> [Acts 15:28-29 NKJV]
> [28] For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: [29] that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

因为圣灵和我们定意不将别的重担放在你们身上，惟有几件事是不可少的，就是禁戒祭偶像的物和血，并勒死的牲畜和奸淫。这几件你们若能自己禁戒不犯就好了。愿你们平安！”

Does he say, "If you keep from these, you will be saved, and if you don't, you won't go to heaven"? No! You go to heaven because you believe in the Lord Jesus Christ. You don't have to be circumcised, and you don't have to do these four things to earn salvation. But if you do these four things, you will do well, and if you don't, you will have big problems. These things are not necessary for salvation, but they certainly are necessary to keep you walking well. If you don't, you will not do well.

经文有没有说“守住这几条就能得救，不守就不能进天堂”呢？绝没有！你进天国是因为信靠主耶稣基督。你不需要受割礼，得救也不是靠遵守这四件事。但你们若能禁戒不犯这几件事就好了；如果不去遵守，就会带来极大的难处。这些事虽然不是得救的前提条件，却是基督徒生活行事通达所必不可少的。

It has been my sad conclusion as I have gone through life to see some Christians who did not refrain from sexual immorality, and I watched the disaster that has befallen their lives. Maintain these barriers! Don't do these things. There are many things which are most important in the Christian life; they are not necessary for salvation, but they are necessary for a happy, fruitful, and prosperous life.

在我的人生经历中，痛心地看到有些基督徒未能远避淫乱，我亲眼目睹了灾祸如何临到他们的生活。切不可挪去这四道防线！不要沾染这些恶事。在基督徒的人生中，有许多操练至关重要；它们虽然不是得救的前提，却是拥有喜乐、蒙福与得胜人生的必要保障。

Again, I want you to notice how gracious and patient the Christians were regarding these new believers from a Pharisaic background. They didn't panic, they didn't reach a hasty decision. They were very patient with them; they kept going until they were in perfect harmony, and then they dealt with the issue. Good for them! The history of the church of Jesus Christ is full of stories of divisions that happened because the men involved did not follow this simple precedent in Acts 15.

大家再次留意这些信徒对那些法利赛背景的新信徒是何等恩慈与忍耐。他们没有惊慌失措，也没有草率定论，而是以极大的耐心与他们相处，直到彼此达成完全的和睦，然后才稳妥解决问题。这真是美好的典范！在基督教会的历史上充斥着分裂的悲剧，正是因为后来的带领者没有效法使徒行传第十五章这一宝贵典范。

> [Acts 15:30-31 NKJV]
> 30 So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter. 31 When they had read it, they rejoiced over its encouragement.

他们既奉了差遣，就下安提阿去，聚集众人，交付书信。众人念了，因为信上安慰的话就欢喜了。

When we read it, we rejoice over its encouragement as well. We're so thankful that the foundation of our faith was laid by the wisdom of God in such a passage as this.

当我们读到这里时，也同样因信中得安慰而欢喜。我们深深感恩，因着神的智慧，在这样的经文记载中为我们的信仰奠定了坚实的基础。

> [Acts 15:32 NKJV]
> Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words.

犹大和西拉也是先知，就用许多话劝勉弟兄，坚固他们。

It's very simple: when you do things right, the blessing overflows the wall in many ways. These two men, Judas and Silas, though their first responsibility was to bring the letter and to exhort people regarding the letter, preached a lot more and were used of God in many ways. They were a great blessing far beyond this letter!

这非常单纯：当你按神的旨意把事情做对时，各样的福气就会从四面满溢出来。犹大和西拉起初的首要责任只是送达并解释这封书信，但他们随之大放胆量传讲主道，被神大大使用，带来的福分远远超过了送信本身！

So here's the issue: are there going to be problems? Yes. But in God's perspective, what lies beyond the problem? **Great opportunity.** If God allows a problem, deal with it His way in such a way that you turn that problem into an opportunity. That's what happened here. Praise the Lord!

那么问题是：教会里会出现难处吗？当然会。但从神的角度来看，问题的背后隐藏着什么呢？**巨大的机遇。**如果神允许难处临到，只要按照祂的心意去面对，神就会化危机为契机。这里所发生的事情正是如此。赞美主！

Only God can do that, and God will do that if we are humble, pray, and follow Him. Remember, in the days of the Lord Jesus, there were many problems. The Lord looked at them all and then said to the disciples, "Cast your eyes upon the fields. They are white, already to harvest. Pray, therefore, that the Lord of the harvest will send forth laborers into His harvest." Our God is so great: He can turn problems into opportunities, and we say, Hallelujah!

唯有神能成就这事；只要我们谦卑、祷告并顺服跟从祂，神必会如此行。请记得在主耶稣的日子，同样面临诸多难题。主看着这一切，对门徒说：“你们举目向田观看，庄稼已经熟了，可以收割了。所以，你们当求庄稼的主打发工人出去收他的庄稼。”我们的神何其伟大，祂能化问题为转机与赐福，我们当欢呼说：哈利路亚！

Closing Prayer

Let's have a word of prayer, and we're finished for this evening. May the Lord bless us.

我们来作一个结束祷告，今晚的聚会就到这里。愿主赐福大家。

Lord, we're thankful for the grace of God that prevailed in dealing with this most serious and difficult issue. Lord, may we be patient and gracious as they were. Would it please You to turn the problems that we face into great opportunities for Your glory? So we give thanks now and seek Your blessing. Thank You for bringing us together tonight. Bless each one, we pray. Give those of us who are here in Canada a good day tomorrow, and give the saints in China a good day today. We ask all these things in Jesus' name, and give thanks. Amen.

主啊，我们感谢祢，在面对如此重大艰难的问题时，是神的恩典战胜一切并引领大家得胜。主啊，愿我们也能像先贤那样充满耐心与恩慈。求祢悦纳我们的祈求，将我们所面临的难处化为彰显祢荣耀的莫大契机。我们向祢献上感恩，祈求祢的赐福。感谢祢今晚将我们召聚在一起，求祢施恩赐福在座的每一位。赐给我们在加拿大的弟兄姊妹明天有美好的一天，也赐给在中国的圣徒今天有蒙恩的一天。我们深心感恩，以上所求都是奉主耶稣基督的名。阿们。

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