

20260913 The Holy Spirit Creates One Church – Duane

聖靈建立一個教會

Acts 10 and 11:1–18 tell one of the most decisive stories in the New Testament. A devout Roman centurion named Cornelius receives an angelic visit. A day later, the apostle Peter—still operating with a deeply Jewish sense of clean and unclean—sees a vision of a great sheet lowered from heaven filled with animals he had never been allowed to eat. A voice says, **“Get up, Peter. Kill and eat.”** Peter protests. The voice answers, **“Do not call anything impure that God has made clean.”** The vision happens three times.

使徒行傳第 10 章和第 11 章 1–18 節，記載了新約聖經中最具決定性意義的故事之一。一位敬虔的羅馬百夫長哥尼流，蒙受天使向他顯現。一天之後，使徒彼得——當時仍然深受猶太人對潔淨與不潔淨觀念的影響——看見一個異象：一塊大布從天上降下來，裡面裝滿了各種他從未被允許吃的動物。有聲音對他說：「彼得，起來，宰了吃。」彼得卻抗議。那聲音回答說：「神所潔淨的，你不可當作俗物。」這個異象一連出現了三次。

Then messengers arrive from Cornelius. The Spirit tells Peter to go with them. Peter preaches Jesus in a Gentile home. While he is still speaking, the Holy Spirit falls on the listeners just as He had at Pentecost. They speak in tongues and praise God. Peter baptizes them. When he is later criticised in Jerusalem for eating with uncircumcised men, he simply retells what God did. The church's response is worship: **“So then, even to Gentiles God has granted repentance that leads to life.”**

哥尼流所差派的使者隨後來到。聖靈吩咐彼得與他們同去。彼得在一個外邦人的家中傳講耶穌。正當他還在講道的時候，聖靈降在那些聽道的人身上，就像五旬節那天所發生的一樣。他們說方言，讚美神。彼得便給他們施洗。後來，當彼得因為與未受割禮的人一起吃飯而在耶路撒冷受到責備時，他只是把神所做的事重新述說一遍。教會的回應是敬拜：「這樣看來，神也賜恩給外邦人悔改得生命了。」

1. Confronts our personal beliefs/ 挑戰我們個人的信念
2. Empowers us to reach out/ 賜能力使我們主動伸出手去
3. Makes us only family/ 使我們成為一家人

1. The Holy Spirit Confronts Our Personal Beliefs 挑戰我們個人的信念 (vv9-15)

When Peter had his vision, saw the sheet of unclean animals, and heard the voice of the Lord say, **“Rise, Peter; kill and eat.”** His first reaction is honest and revealing: **“Not so, Lord!”** (v14). He had spent his whole life building boundaries of what he thought was right and wrong. Those boundaries felt like faithfulness. However, the vision was not about menu items; it was about people. God was saying, *“The beliefs you have used to keep yourself safe and superior are not My beliefs.”*

當彼得看見異象，看見那塊充滿不潔淨動物的布，又聽見主的聲音說：「起來，彼得，宰了吃。」他的第一個反應既誠實又發人深省：「主啊，這是不可的！」（第 14 節）他一生都在建立自己認為

對與錯的界線，而這些界線在他心中代表著忠於信仰。然而，這個異象並不是關於食物的選擇，而是關於人的問題。神是在說：「你用來保護自己、使自己覺得高人一等的那些信念，並不是我的信念。」

We still create boundaries today. We may not talk about clean and unclean animals, but we have our own versions. Our prejudices often disguise themselves as preference or tradition. Whenever we assume our way of singing, preaching, eating, or relating is the “normal” Christian way, we are trying to force our personal preferences on people, and that is not the way it should be.

今天，我們仍然會建立各種界線。我們也許不再談論潔淨與不潔淨的動物，但我們有自己版本的界線。我們的偏見常常偽裝成個人喜好或傳統。每當我們認定自己的唱詩方式、講道方式、飲食方式，或與人相處的方式，才是「正常的」基督徒方式時，我們其實就是在試圖把自己的個人偏好強加在別人身上，而這並不是應有的方式。

Just like Peter's encounter on the rooftop, the Spirit wants to keep lowering the sheet. He keeps whispering in our hearts, **“What God has cleansed you must not call common” (v15).**

就像彼得在房頂上的經歷一樣，聖靈要不斷地把那塊布降下來。祂不斷在我們心裡輕聲提醒：「神所潔淨的，你不可當作俗物。」（第 15 節）

2. The Holy Spirit Empowers Us to Reach Out 賜能力使我們主動伸出手去

(Acts 使徒行傳 10:19-23)

Peter did not stay on the rooftop having a private spiritual experience. The Spirit said, **“Arise therefore, up... go down and go with them, doubting nothing” (v20).** He walked into a Gentile house, opened his mouth and preached Jesus—His life, death, resurrection, and the forgiveness of sins available to everyone who believes. Spirit-empowered outreach is not first a programme or a strategy. It is obedience to a nudge of the Holy Spirit. Cornelius had already been prepared by God. Peter only had to show up and open his mouth.

彼得並沒有停留在房頂上，享受一段個人的屬靈經歷。聖靈說：「起來，下去，和他們同往，不要疑惑。」（第 20 節）他走進一個外邦人的家，開口傳講耶穌——祂的生、死、復活，以及賜給一切相信祂之人的罪得赦免。被聖靈賦予能力的外展事工，首先不是一個計畫或策略，而是對聖靈微小提醒的順服。哥尼流早已被神預備好了。彼得所需要做的，只是出現，並且開口傳講。

This same pattern continues. God is already at work in the lives of people who do not look like us, speak like us, or share our background. The Spirit's role is to send us across the city, across the fence, across different cultures with the gospel.

同樣的模式也在持續發生。神早已在那些與我們不同的人生命中工作；他們可能不像我們、不說與我們相同的語言，也沒有與我們相同的背景。聖靈的工作，就是差遣我們跨越城市、跨越藩籬、跨越不同的文化，把福音帶給他們。

The Spirit still works the same way Peter experienced it. When we follow that quiet leading, we discover that God has already been preparing the other person. Spirit-led outreach is not first about filling a room. It is about showing up for the one the Spirit has already made ready.

聖靈今天仍然以彼得所經歷的同樣方式工作。當我們跟隨祂那微小而安靜的帶領時，我們會發現，神早已在預備另一個人的心。由聖靈引導的外展事工，首先不是為了讓一個房間坐滿人，而是為了去到那一個已經被聖靈預備好的人面前。

3. The Holy Spirit Makes Us One Family 使我們成為一家人 (vv44-48)

The climax is not Peter's sermon. It is the interruption. **“While Peter was still speaking these words, the Holy Spirit came on all who heard the message.” (v44).** The Jewish believers who had come with Peter were astonished. The same gift, the same tongues, the same praise that had marked Pentecost now marked uncircumcised Gentiles. Peter's statement is decisive: ***“Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?” (Acts 10:47).***

高潮並不在於彼得的講道，而是在於那個「打斷」講道的時刻。「彼得還說這話的時候，聖靈降在一切聽道的人身上。」（第 44 節）那些與彼得同來的猶太信徒都感到驚訝。那曾經在五旬節彰顯的同一恩賜、同樣的方言、同樣的讚美，如今也臨到這些未受割禮的外邦人身上。彼得的宣告是決定性的：「這些人既受了聖靈，與我們一樣，誰能禁止用水給他們施洗呢？」（使徒行傳 10:47）

God did not create a second-class church for Gentiles. He poured out the same Spirit. That is why the Jerusalem church, after hearing the whole story, stopped objecting and started glorifying God. The dividing wall came down not by human negotiation but by divine action.

神並沒有為外邦人建立一個次等的教會。祂將同樣的聖靈澆灌在他們身上。這就是為甚麼耶路撒冷的教會聽完整件事情之後，不再反對，反而開始榮耀神。那隔開人與人的牆，不是藉著人的協商而倒塌，而是藉著神親自的作為而倒塌。

A multicultural congregation is not a collection of separate cultural churches sharing a building. It is one household. The church that lives this way becomes a living parable. In a world that sorts itself by race, class, language, and politics, a congregation that eats together, weeps together, and sends one another across cultural lines is evidence that Jesus really is Lord of all. Diversity is not the goal. The goal is a family so united by the gospel that the old barriers lose their power and we walk together in one heart, one mind, in unity.

多元文化的會眾，並不是把幾個不同文化的教會放在同一棟建築物裡而已；我們乃是同一個家。活出這種方式的教會，就成了一個活生生的比喻。在一個按著種族、階級、語言和政治立場彼此劃分的世界裡，一個能夠一起吃飯、一起哭泣、並且跨越文化界線彼此差派的教會，就是一個活生生的證據，證明耶穌真的是萬人的主。多元並不是我們的目標；我們的目標，是成為一個因福

音而如此合一的家，以致過去的隔閡失去它們的力量，使我們能夠同心、同意，在合一中一起同行。

Conclusion 結論

The Holy Spirit is still in the business of lowering sheets, sending reluctant messengers, and falling on unexpected households. He is still creating one church. The question for a multicultural congregation is whether we will keep pace with Him—letting Him confront our remaining prejudices, obeying when He sends us across the street, and welcoming new families. When we do, the world sees something it cannot manufacture: a people united not by culture or background but by the gospel and the Spirit who makes us one.

聖靈今天仍然在做同樣的工作——不斷降下那塊布，差遣那些心裡有所遲疑的使者，也降臨在那些出人意外的家庭中。祂仍然在建立一個教會。對一個多元文化的教會而言，問題在於：我們是否願意跟上祂的腳步？讓祂繼續對付我們心中仍然存在的偏見；當祂差遣我們跨過街道、跨出自己的圈子時，我們是否願意順服；當新的家庭來到我們當中時，我們是否願意張開雙臂接納他們。當我們如此行時，這個世界就會看見一些人所無法製造出來的東西：一群人不是因著文化或背景而合一，而是因著福音，以及那使我們成為一個身體的聖靈而合一。