A.M.D.G.彰显主荣 2nd Sunday After Pentecost – C Text: Luke 7: 1-10

 五旬节后第二个主日-C

May 29th, 2016

After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum. A centurion there had a slave whom he valued highly, and who was ill and close to death. When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. When they came to Jesus, they appealed to him earnestly, saying, "He is worthy of having you do this for him, for he loves our people, and it is he who built our synagogue for us." And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; therefore I did not presume to come to you. But only speak the word, and let my servant be healed. For I also am a man set under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it." When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, "I tell you, not even in Israel have I found such faith." When those who had been sent returned to the house, they found the slave in good health.

路加福音 7:1-10

耶稣向群众讲完这一切话，就进了迦百农。 **2**有百夫长所重用的一个奴仆，病得快要死了。 **3**百夫长听见耶稣的事，就打发犹太人中几个长老到他那里，求他去医治他的奴仆。 **4**长老们就来见耶稣，恳切地求他说：“你给他行这事，是他配得的，**5**因为他爱我们的人民，给我们建造会堂。” **6**耶稣就和他们同去。离那家不远的时候，百夫长派几个朋友来说：“主啊，不必劳驾，因为你到舍下来，我实在不敢当，**7**我也觉得没有资格去见你；只要你说一句话，我的仆人就必好了。 **8**因为我自己是在别人的权下，也有兵在我以下；我对这个说：‘去！’他就去；对另一个说：‘来！’他就来；对我的仆人说：‘作这个！’他就作。” **9**耶稣听见这些话，就很惊奇，转身对跟随的众人说：“我告诉你们，这样的信心，我在以色列中从来没有见过。” **10**奉派的人回到家里，见那奴仆已经好了。

**Faith Beyond The Edges 信仰超越界限**

*In our story today from Luke’s gospel – who are the main players? Who are the people involved in the story? Now, here are some questions I’d like for us to keep in the back of our minds as we ‘unpack’ the story for the good news that God may have for us today:*

*- who is this story about?*

*- this is called a ‘miracle’ story. A miracle can be defined as God working in some extraordinary way. Or as one person said, “miracles are signs of the reign of God drawing near.” So my question to keep in our minds is this: where does the miracle occur in this story? In the slave? in the Centurion? in the community?*

-2-

在我们今天的选自路加福音的故事里--谁是主要参与者？故事都涉及了哪些人？那么下面这些问题我希望在还没有打开神带给我们的好消息之前，大家先存放在脑子里：

--这个故事讲的是谁？

--这是一个叫做“神迹”的故事。神迹可以定义为神非凡的做事方法；又或者像有人所说，“神迹是神的权柄临到的标志”。那么我要大家保存在脑海里的问题是：故事中的神迹发生在哪儿？是奴隶？是百夫长？还是社区？

*Our gospel story* this morning begins with the words, *“After Jesus finished all his teachings in the hearing of the people, he entered Capernaum.” (vs.1)* What precedes this story is Luke’s version of the Sermon on the Mount – in Luke it is actually the Sermon on the Plain – in which Jesus teaches us, among other things – the importance of loving our enemies and of living in God’s way. And what happened next gave him ample opportunity to ‘walk the talk’ or ‘practice what he preached’.

今天早上我们的福音故事是以这样的描述开始的“耶稣向群众讲完这一切话，就进了迦百农。”

（vs.1）故事的前身是路加版的山顶布道--在路加里实际上是在平原布道--这里耶稣教导我们，置身于其它的事物--爱我们的敌人以及遵循神的方法生活的重要性。接下来发生的是给他更多的机会去“言出必行”或者是“实践他的传道”。

It begins where he enters the place in which our story is set – the town of Capernaum in Galilee. I visited Capernaum (slide) when I was in Israel this past January- and saw the place where the First Century synagogue of Jesus’ day had been built. This was a place that Jesus knew well – for the gospels tells us that he and his disciples often stayed here at the home of Peter’s mother-in-law.

它开始于耶稣进入到我们的故事设定的地方-加利利的迦百农镇。今年一月我在以色列时拜访了迦百农

（幻灯片）-看到了耶稣时期建造的第一世纪犹太教会堂，这是耶稣非常熟悉的地方-因为福音告诉我们

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It was here in Capernaum that Jesus often retreated to rest and to plan next steps in his ministry. And it is here in our reading this morning that we find him once again.

就是在迦百农，耶稣经常撤退休息，同时给他的传教做下一步的计划。在上午的读的经文里，就是在这里，我们再一次找到了他。

-3-

When I ‘googled’ some images for the powerpoint this week based on the story for today – most of them were of the Centurion kneeling before Jesus asking for his help. From your recollection of the story – can you tell me what is wrong with that picture? In fact – as the story proceeds – the community does such an excellent job of speaking for the Centurion that we hardly realize that Jesus never actually encounters either him nor his ailing servant for whom he petitions. Rather – it is first the local Jewish leaders who ask for Jesus’ help on the Centurion’s behalf. *“The Centurion,”* they tell him, “*is worthy of having you do this for him. He has been generous with our community and even had the synagogue built.”*  And upon hearing this, Luke tells us – Jesus sets out with them.

这周当我google跟今天故事有关的PPT影像时-大部分都是百夫长跪在耶稣面前祈求帮助，你再回想一下今天的故事-你能告诉我那张图片有什么错误吗？事实上-随着故事的进行-社区为百夫长做了一件非常棒的事情，殊不知耶稣实际上从来没有见过百夫长或者他祈求的医治的生病的奴仆。当然-这是第一次，当地的犹太领袖代表百夫长请求耶稣的帮助。他们告诉他，“百夫长是值得为他这么做的，他对我们社区一直很慷慨，甚至还建造犹太教会堂”，听到这里，路加告诉我们-耶稣同他们一起出发了。

That, in itself should give us pause. The Centurion was, after all, the ‘enemy’ – the face of Rome’s crushing power and occupation of the land. Indeed it was this very same empire that would – in the not too distant future – order the execution of Jesus. From the perspective of many Jews – he would represent ‘the Other’ – everything that was wrong in the world. Besides which – even if this particular Centurion had redeeming features, as the Jewish leaders suggested – to enter the house of a Gentile (a non-Jew) would make Jesus unclean according to Jewish law.

到这里应该停一下。毕竟百夫长实际上是‘敌人’ – 是罗马对这片土地的征服和占领的象征。实际上正是

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Yes – he had every reason *not* to go, as requested. But Jesus apparently shows no hesitation in accompanying them. And it was on their way that they encounter yet another group of people intent on interceding for the Centurion and his ailing slave. They bring a direct message from the Roman himself – telling him that he is unworthy for Jesus to come to him – an extraordinary display of humility and submission for one used to being in charge and having all his commands instantly obeyed.*“"Lord, do not trouble yourself, for I am not worthy to have you come under my roof; therefore I did not presume to come to you. But only speak the word, and let my servant be healed. For I also am a man set under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it."*Jesus is amazed at this display of humility and faith! *“I tell you, not even in Israel have I found such faith."*

-4-

是的 - 像要求的一样他可以有各种不去的理由，但耶稣毫不犹豫地陪他们一起去。并且在路上遇到了另一群想要替百夫长和他生病的奴仆说情的人们。他们带来了那个罗马人的口信– 告诉他他不值得耶稣去他家– 一个惯于掌管一切而且他的任何命令都立即执行的人表现出的超乎寻常的谦逊和顺从。“主啊，不必劳驾，因为你到舍下来，我实在不敢当，**7**我也觉得没有资格去见你；只要你说一句话，我的仆人就必好了。因为我自己是在别人的权下，也有兵在我以下；我对这个说：‘去！’他就去；对另一个说：‘来！’他就来；对我的仆人说：‘作这个！’他就作。” 耶稣惊讶于这种谦逊和信心的表现，“我告诉你们，这样的信心，我在以色列中从来没有见过。”

At the beginning of the sermon, I asked you to keep some questions in mind. One was “*where do the miracles occur in this story? Where do we see God at work here?”* The obvious answer might be in the eventual healing of the Centurion’s slave.Another miracle might be in the faith and trust in Jesus demonstrated by the Centurion: *“only speak and my servant will be healed.”*

在开始讲道，我让你们在脑子里记住几个问题。 一个是“这个神迹的故事发生的地点？ 我们在哪里看到神的工作？”答案显然可能医治在百夫长家的奴仆。另一神迹可能在百夫长对耶稣的信仰和信任：“只要你说一句话，我的仆人就必好了。”

But to me, the greatest miracle that occurred in this story was in the community itself. The need of a slave – the most vulnerable and least in the society – somehow manages to galvanize a whole community to work together on his behalf – the Centurion, the Jewish leaders, friends of the Roman commander – and Jesus himself. His invisible presence in the story creates an opportunity that has those of different cultures, economic levels and social strata working together across boundaries. This, to me, was the real miracle in Capernaum that day – a glimpse of what is possible in a supportive community that will do anything in its power to help the powerless, to give voice to the voiceless – to tear down walls and recognize the interconnected web of healing that is offered to us by the grace of God working through us. Here, indeed is good news for us today – a snapshot of hope – in direct contrast to some of the messages we are encountering on the current world political scene by those who would have us **build** walls instead of tearing them down – who are encouraging fear of ‘the Other’ and the promotion of self first.

但对我来说，故事中最大的神迹是发生在这个社区。 奴隶生活在社会中是最脆弱和最底层，一个奴隶的需求（生病需要医治）——以某种方式调动了整个社区一起为这个奴隶忙碌起来，——百夫長、犹太人的长老们、罗马指挥官的朋友们、和耶稣本人。 这个奴隶在故事中并没有具体出现，他的无形存在创造了机会，把这些不同的文化、不同经济背景和社会各阶层的人跨越了彼此界限，一起工作起来。 我觉得这才是那天发生在迦百农的真正的神迹。看一下社区互相支持，他们做了任何可以帮助无助的人的事情。为那些无话语权的人发出了声音，推翻了阶层之间的那堵墙，认识到神的恩典通过我们把治愈的互联网给到我们。这里，今天的确是一个好消息--希望的概貌，间接对比当今的世界政治舞台的那些想要**建造**城墙的那些鼓动话语，他们不但不拆掉彼此的城墙，--反而鼓动人们对“其他人”产生畏惧。以自我为中心的宣传鼓动。

-5-

Martin Luther King Jr. once said something like this: *“I cannot be what I ought to be until you are what you ought to be.”* And St. Paul says something similar in his letter to the Corinthians, chapter 12*: “If one member suffers, all suffer together. And if one member rejoices, all rejoice together.”*

小马丁·路德金曾经说过这句话:“我不能成为我应该成为的，直到你能成为你应该成为的。”圣保罗在他写给哥林多教会的书信中说了类似的话，哥林多前书第12章:“如果一个肢体患病，所有的肢体都一同受苦。 如果肢体的荣耀，所有的肢体就一同快乐。”

True faith then is lived in community – holding each other in compassion and care – and working together to embody God’s love to a hurting world.

真正的信仰就是生活在社区中，互相的同情和照顾，一起做事工，给这个痛苦的世界体现了神的爱。

And that, perhaps, leads us to our final miracle of the day. We may find that in working together for the wholeness and well-being of others – especially the most vulnerable – that we ourselves, find our ***own*** healing and peace – and know ourselves and all creation as the beloved children of God. Amen – so may it be!

并且，也许，今天我们的最后的神迹。 我们可能会发现为别人的完整和福祉工作--特别是为那些最易受伤害的人群--我们自己会找到我们自己的治愈和平安--知道我们自己和所有万物都是神挚爱的孩子们。

阿门—因此可能是这样！