

June's Teaching Theme: The Way of the Exile

讲员 Speaker: Pastor William R. Horne

题目 Topic: "The Way of the Exile"

经文 Scripture: Daniel 3:8-18

Monthly Idea: This month's teaching theme is "Exile" and "the Way of the Exile." This theme is closely related to last month's theme of Biblical Justice and will take us 2 months to work through. The human condition is one of exile as we live in homes that are characterized by brokenness and situated in a world of brokenness. "Exile" also becomes a key identity marker for the Christian, as we give our allegiance to another Kingdom - the Kingdom of God. As "exiles" allegiant to another King and the ethics of that Kingdom, this calls us to be people of consistent love and justice. We are to seek the welfare of our cities but never give allegiance to the nations. In our current cultural climate, that will look like standing for systematic change to bring about justice for black America. For those of us who have not experienced the black plight in America, we must love our neighbor by seeking understanding and submitting to black voices.

Resources:

Video: ["The Way of the Exile"](#)

* Click "CC" (closed captions) button and then click Settings to set the Chinese subtitles *

Discussion Questions:

1. Read Daniel 3 together. What observations do you make in the story and what stands out to you? How would you summarize the story?
2. What are places we as Kingdom citizens must draw the line? What are places we as Kingdom citizens can seek partnership for the welfare of the city?
 1. After you answer this question, evaluate if your answer is truly Biblical or just a culturally formed preference (this might be hard to do without serious self-reflection or based on your current biblical knowledge you may not know).
3. As "Exiles," allegiant to a different Kingdom, we must live by that Kingdom's ethics. What are some action steps you can take and we as a church can take in our current cultural climate to live by justice and righteousness as it relates to injustice against black America?
4. Where in your life is the pressure point where it is most difficult for you to be allegiant to King Jesus alone?
 1. Be honest with yourself. Most of these places of compromise are shaped by our submitting to national and cultural ideologies as opposed to biblical ideologies. This is a challenging question when honestly answered and may be complex.
5. Spend time praying together concerning these things.

Important Notes:

- It is important that we as Christians are charitable in our seeking to understand world events and choosing to love our neighbors by valuing their experience. It can become easy to interpret the world through our cultural experiences alone, refusing to reckon with other people's experiences. In our current cultural climate, it is dishonest and unloving to end our understanding of the global Black Live Matter protest through the lens of the media and our cultural assumptions alone. This protest is an accumulation of injustices going all the way back to America's original sin of white supremacy. If we are going to

love our neighbor well we must do the work of seeking to understand the historical and present injustice committed against blacks in America. Non-violent Protest has continually been used in this country to bring about needed political and economic pressure for legislated change. It is also where the word Protestant comes from as those who protested the Roman Catholic church. Certainly, no one is for rioting and looting, and those who riot and loot are not for justice. Therefore, the church must lead to non-violent efforts to bring about justice.

- Narratives of “anti-blackness” are prevalent in both white American culture and Asian American circles, thus we must be vigilant as a church to confront those narratives and repent.
- The Babylonian Exile event for Israel becomes a Biblical image used to describe the state of humanity as a whole. Similarly, the image of Babylon in the Bible becomes a descriptor for all oppressive empires throughout history.
- The “third way,” or “the way of the exile” we see from Jeremiah and Daniel is not compromise or revolt. The “third way” refuses to fit into dividing binaries but seeks the welfare of the city - partnering where possible and drawing the line where needed. For example, we partner with the law and criminal justice systems where it is possible for good but must draw the line when those systems act unjustly. Similarly, we can partner in bringing about just legislation but we never commit our ultimate allegiance to a political party or person.
- Reminder: According to the Bible, true “Justice,” seeks out the most vulnerable in society in order to provide protection and opportunity for flourishing. The righteous are those willing to disadvantage themselves to the advantage of the community. The wicked are those willing to disadvantage the community to the advantage themselves. Our community is all of humanity in a globalized world.

Sermon Summary (Elder Yin):

主日讲题：流亡

6/7/20 by Will Horne

家是安全地方，很多人没有家，破碎家庭的人。有难民，虽然有我们家但能感觉不安因有人没家，有时虽有家也似没家，盼望有一个真正安全美好喜乐的家。人间天堂在流亡世界中寻找上帝的国

1, 圣经的流亡故事

- 在伊甸园一切美好创 3, 流奶与蜜,
- 人类犯罪开始流亡, 被掳去巴比伦, 因没有遵守神的旨意。
- 被掳归回后国家不一样了, 继续被压迫。
- 虽归但仍象在流亡。象征着疏远感, 我们也有这样的感觉吗? 生活中有很多压力, 忧虑, 无法跳出, 似乎象在巴比伦, 虽然身体已经回归但不能逃避巴比伦的压抑。
- 耶稣来宣传神国, 真家(天国)来到人间。耶稣看顾受苦软弱的人, 他教导门徒帮助无家可归的人。是神的真家。我们在世上这虚假的家, 神要我们离开, 而进入神要我们进入“流亡”。然后回归于神的真家。耶稣要我们真正改变后然后进入祂的家。建立人间天堂。我们被呼召等待他的时候预备自己为祂而活。

2, 流亡之国的描述

国家的状况，巴比伦当初有军事和经济的强大好像是世界上的神。但巴比伦也是一个逼迫人的国家。因为它离开了神，拒绝谦卑在神面前。当时巴比伦象征一个拜金主义的社会，可以说和现实相似。如果我们被拜金主义或其他而笼罩

，我们似乎象当年犹太人一样被掳去巴比伦。巴比伦代表拒绝神，在神面骄傲。现今的美国或者中国或者其他国，当人民藐视上帝就会成为压迫者，就会成为当初的巴比伦。这些国家的人民如是跟随神的，就应当选择是跟随神还是跟随这样的国家的不信神的掌权者。我们可以成为和平的抗议者。

3, 但以理和耶利米的流亡经历

但 4 和 5 章，拒绝谦在神前。但尼布甲尼撒悔改了，他他儿子拒绝悔改结果就是死亡。而死。当人自以为是把自己当神。

当我们面对一个不信神的政府象当时的巴比伦。我们是支持坏的政府还是和它同流而污。神要我们去流亡但在神里面得到祝福。耶利米 29:4-7 “信上说：「万军之耶和华—以色列的神对一切被掳去的（就是我使他们从耶路撒冷被掳到巴比伦的人）如此说：你们要盖造房屋，住在其中；栽种田园，吃其中所产的；娶妻生子女，为你们的儿子娶妻，使你们的女儿嫁人，生儿养女。在那里生养众多，不致减少。我所使你们被掳到的那城，你们要为那城求平安，为那城祷告耶和华；因为那城得平安，你们也随着得平安。”

耶利米书 29:4-7 CUNPSS-神

<https://www.bible.com/48/jer.29.4-7.cunpss-神>

神让我们在流亡中得福。

这就是第三选择。但 3:6 为敌人工作，看上去妥协但其实为神效中。他们改变自己的名字和衣服来适应这环境。但拒绝拜金像，和巴比伦王。预备牺牲自己。

但 3 说

“沙得拉、米煞、亚伯尼歌对王说：「尼布甲尼撒啊，这件事我们不必回答你，即便如此，我们所事奉的神能将我们从烈火的窑中救出来。王啊，他也必救我们脱离你的手；即或不然，王啊，你当知道我们决不事奉你的神，也不敬拜你所立的金像。」”

但以理书 3:16-18 CUNPSS-神

<https://www.bible.com/48/dan.3.16-18.cunpss-神>

第三选择

-结果神拯救他们出火炉，他们选择非暴力，来声扬神，3:16-18 我们是否也能如此？上帝最后拯救，这是第三选择，选择牺牲但神保守，罗马时代同样，耶稣同样，和但以理，耶利米，反叛和忠诚一起。

-耶稣的第三选择：罗马硬币故事。“请告诉我们，你的意见如何？纳税给凯撒可以不可以？」耶稣看出他们的恶意，就说：「假冒为善的人哪，为什么试探我？拿一个上税的钱给我看！」他们就拿一个银钱来给他。耶稣说：「这像和这号是谁的？」他们说：「是凯撒的。」耶稣说：「这样，凯撒的物当归给凯撒；神的物当归给神。」他们听见就希奇，离开他走了。”

马太福音 22:17-22 CUNPSS-神

<https://www.bible.com/48/mat.22.17-22.cunpss-神>

如耶稣教导反对交税，那当时就会有罗马暴力，而支持交税就会引起扰大人愤怒。耶稣这里选择第三选择就是“流亡”。不是支持或者反对。

希伯来的将神的给神。忠诚与反叛的结合。
我们虽生在这世界上，但不属于这个世界。

结论

有一天天国会来。但现在在世上我们要学习和活出流亡之道，视不信神的，拜金的社会为我们巴比伦，在那里我们不跟随罪的管辖，在这离神拜金的社会中成流亡之人，神为看顾我们保守我们，让我们满有神的祝福和恩典，同时让我们能为软弱的人伸张正义，伸出援助的双手，作第三选择，非同流合污也不暴动推翻，（这势力巨大只有等耶稣第二次再来时介决），而是帮助软弱的人。一同创造天堂在世

讨论方式建议

This Friday discussion material is ready on LCCC WEBSITE. Sermon is 活出基督生命主题的第六部分。My take on discussion for your reference as following,

1, under oppressive power as a follower of Jesus what shall we do? May refer to these two bible passages.

-“在上有权柄的，人人当顺服他，因为没有权柄不是出于 神的。凡掌权的都是 神所命的。所以，抗拒掌权的就是抗拒 神的命；抗拒的必自取刑罚。”

罗马书 13:1-2 CUNPSS-神

<https://www.bible.com/48/rom.13.1-2.cunpss-神>

-“彼得、约翰说：「听从你们，不听从 神，这在 神面前合理不合理，你们自己酌量吧！」”

使徒行传 4:19 CUNPSS-神

<https://www.bible.com/48/act.4.19.cunpss-神>

2, 巴比伦代表世界，代表拜金，代表罪和基督为敌。我们在这世界中如果把天国带到这世界上。也就是说，在这世界上但不属于这世界

经文：现在我往你那里去，我还在世上说这话，是叫他们心里充满我的喜乐。我已将你的道赐给他们。世界又恨他们；因为他们不属世界，正如我不属世界一样。我不求你叫他们离开世界，只求你保守他们脱离那恶者。他们不属世界，正如我不属世界一样。求你用真理使他们成圣；你的道就是真理。你怎样差我到世上，我也照样差他们到世上。我为他们的缘故，自己分别为圣，叫他们也因真理成圣。”

约翰福音 17:13-19 CUNPSS-神

<https://www.bible.com/48/jhn.17.13-19.cunpss-神>

3, focus more on how to apply the sermon into our lives.