

FAMILY EVANGELISM AND OIKOS

家族与关系网性传福音方式

TRAINER'S OUTLINE 培训者大纲

- I. WHAT IS AN OIKOS? OIKOS 是什么?
- II. DISCUSSION OF BIBLE PASSAGES RELATED TO THE FAMILY AND OIKOS PATTERN OF SALVATION
讨论与家族救赎模式有关的经文
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 - b. NEW TESTAMENT 新约
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- IV. APPLYING THE PRINCIPLE OF "OIKOS" "OIKOS"概念的应用
- V. CONCLUSION 总结

WHAT IS AN OIKOS? "OIKOS" 是什么?

From the beginning of creation to the present day, God demonstrated the pattern of revealing himself to one person, but it doesn't stop there. He frequently uses that individual as a doorway of salvation to others in their sphere of influence. The New Testament word used for this group of people is "Oikos." The biblical definition of "oikos" is *one's household, including extended family and servants or workers of that family*, which you will see as we look at the Scriptures in a moment. Today, we use it to refer to a person's relational network.

从创造天地以来，神通过向一个人启示祂自己，但并不停留于此。祂也平常将那人作为拯救属于他影响范围内的其他人。新约圣经用于这群人(属于他影响范围内的其他人)的单词是“Oikos”。圣经中“Oikos”的定义是一个人的家族，包括他的远亲和他家中的仆人或工人。我们稍后查考圣经时，你会清楚看到。目前“oikos”是一个人关系网。

DISCUSSION OF BIBLE PASSAGES RELATED TO THE FAMILY AND OIKOS PATTERN OF SALVATION

Divide the trainees into groups of two or three, and depending on the size of the group assign each group 1-2 of the below Bible passages.

讨论与家族救赎模式有关的经文

将受训者分成 2-3 人的小组，并根据分组的数量，按情况将 1-2 段经文分配给各小组。

In the below passages of scripture, we will discover a pattern, illustrating God's desire to reveal himself to an individual and to use that individual to reveal himself to and save others within their relational network. Salvation often starts with an individual, but doesn't stop there.

在以下经文中，我们将发现一个模式，神愿意向一个人启示祂自己，并透过那人向他的家族启示并拯救他们。救赎通常开始临到一个人，并通过那人继续传到他的家族中。

Have each group answer these two questions.

1) Who was saved?

2) What was the relationship of those who were saved to the primary, initial person who received the message of the Lord?

让每个小组回答这两个问题。

1) 谁得救了？

2) 那些被救赎的，与最初被救赎的人，他们之间有什么样的关系？

OLD TESTAMENT¹旧约

NOAH (GENESIS 6:8-13; 7:1,7; 8:18) 挪亚 (创世记 6:8-13; 7:1,7; 8:18)

Because of Noah's righteousness and faithfulness, God promised to save not only him, but also his household. The salvation of the household was dependent upon the righteousness of the man which God found. When God enables us to find prepared people, we should expect Him to save not only them, but those who belong to them. Oikos sphere: biological (family)

由于挪亚的忠诚，神称他为义人，并应许要拯救他和他的家族。因着挪亚蒙恩被神拯救，神与他立约，他的家人也在盟约中一同被神拯救。当神通过我们去寻找祂要拯救的人时，我们应该意料到祂不仅会拯救他一个人，而且也会拯救那些属于他的人。Oikos 领域：血缘亲族(家族)

ABRAHAM (GENESIS 18:17-19) 亚伯拉罕 (创世记 18:17-19)

We are familiar with the Abrahamic covenant that through him the Messiah would come and all of the nations would be blessed. It is very clear in Gen. 18:17-19 that the pathway and pattern through which God would bring blessing upon the nations was as Abraham worked through the salvation in the upbringing of his household. The blessing came as God brought about the salvation of Abraham's household. Abraham gave attention to the right things (his oikos), and God brought about the more extended promises because of his faithfulness. Oikos sphere: biological and vocational (his hired men)

我们熟悉亚伯拉罕的约，通过他，弥赛亚将降临，所有的民族将会得福。创世记 18:17-19 中清楚显示，神将祝福临到万民的途径和方式，就是通过亚伯拉罕努力将他的家族带到神的面前使他们也一起蒙恩得福。神带给亚伯拉罕的祝福是救赎他的家族。亚伯拉罕把注意力放在了正确的事情上（他的 oikos），由于他的忠诚，神让他看到了应许更丰富的层面和领域。Oikos 领域：血缘亲族和亲属家眷(家中的仆人)

1 Summaries taken from Steve Smith, "Oikos Hammer: You and Your Household" in *Mission Frontiers*, Sept.-Oct. 2018.

JOSEPH (45:5-11; 50:20) 约瑟 (创世记 45:5-11; 50:20)

The salvation of Joseph's household took many years. God does not always promise the salvation of our household immediately, but the promise is still there. It's a promise that calls us to persist in our witness to those who belong to us. *Joseph never gave up hope, and neither should we.* Through many travails God provided for the salvation of many. *Oikos sphere: biological (extended family)*

约瑟的家族经历神的救赎并不是一件马上成就的事。神并不一定总是立即应允我们家族的救赎，但透过祂的恩典，那应许仍然存在。这应许呼召我们坚持向那些属于我们的人作见证。虽然约瑟在生命中经历了很多苦难和磨练，但他始终敬畏神，以神为他生命的中心，没有放弃希望，因此我们也不应该放弃希望。神接着许多苦难，让许多人经历并领受祂的救赎。*Oikos 领域：血缘亲族和亲属家眷 (大家庭)*

RAHAB (JOSHUA 2:12-13,18) 喇合 (约书亚记 2:12-13,18)

Through Rahab's righteous act to hide the spies of Israel, God promised to save her and all who belonged to her. The salvation of the household came through the daughter, but God promised salvation to the parents, the brothers and everyone who belonged to her father's household. We never know the avenue through which *oikos* will be saved, whether the head of a family or a child. *Oikos sphere: biological*

喇合因着藏匿以色列的探子，神应许拯救她和所有属于她的人。这家族的救赎是通过女儿来的，神向她的父母、兄弟、姐妹和属于他们的每个人应许了救赎。我们永远不知道 *oikos* 被救赎的途径，无论是透过一家之主还是一个孩子。*Oikos 领域：血缘亲族*

NEW TESTAMENT 新约

GARASENE DEMONIAK (MARK 5:1-20) 格拉森被污鬼附身的人 (马可福音 5:1-20)

The demoniac is a marvelous example of God promising salvation not simply to one person, but a large group of people. Instead of allowing the demoniac to accompany Him, Jesus gave him a clear mission—his extensive *oikos* of friends in ten cities. His reputation was so large that he went throughout the area of the ten cities (Decapolis) and had a great impact. *Oikos sphere: volitional, geographical*

这被污鬼附身的人是神奇妙的例子，神的救赎不仅是针对一个人，而是一大批人。耶稣没有让这被污鬼附身的人跟着他一起，而是给了他一个明确的使命——回到低加波利的外族人中传福音。他就把福音传到了他的家乡低加波利地区，并产生了影响。*Oikos 领域：地方族人*

CORNELIUS (ACTS 10:1-48; 11:15) 哥尼流 (使徒行传 10:1-48; 11:11-15)

When the angel spoke to Cornelius before he believed in Jesus, he gave Cornelius a clear vision: that not only would he be saved, but the promise was for his whole household (Acts 11:14). In this case the large group that Cornelius gathered together as his household were both family and friends (Acts 10:24). *Oikos sphere: biological, friendship, and possibly vocational*

在哥尼流相信耶稣之前，神的使者(天使)向他说话，给他一个清晰的异象：他不仅会得救，而且这应许也是给他整个家族的(徒 11:14)。在这种情况下，哥尼流(Cornelius)一家人聚集在一起的那一群人亲属密友(徒 10:24)。Oikos 领域：血缘亲族，亲属家眷密友，包括家中仆人

LYDIA (ACTS 16:13-15, 40) 吕底亚 (使徒行传 16:13-15, 40)

Lydia, a woman who has been pursuing God, received salvation and immediately God saved her household. Her home apparently then became a meeting place for the church in Philippi. *Oikos sphere: biological, volitional (other people)*

敬畏神的女人吕底亚蒙了救赎，神也立即救赎了她的家族。结果，她的家成了腓立比教会的聚会点。
Oikos 领域：血缘亲族，家中仆人，包括与她在一起的其他人

PHILIPPIAN JAILER (ACTS 16:23-34) 腓立比狱卒 (使徒行传 16:23-34)

A man who had been opposed to Paul and Silas just hours before became open after an earthquake. Immediately God saved him. He was so eager for his family to believe that he woke them up from sleep and the whole family was baptized before dawn. *Oikos sphere: biological*

与保罗和西拉相对立的狱卒，在地震发生后恍然大悟，求问当如何做。神透过保罗和西拉带领他信主得救，而他也渴望他家人得救。保罗就把主的道讲给他和他全家人听，他们一家就在天亮前受洗了。
Oikos 领域：血缘亲族

After allowing for about 10 minutes of discussion in small groups, have representatives from each group share which biblical character they read about, who was saved, and what was the nature of their relationship to the other that were saved through them.

给小组 10 分钟讨论以上经文，并让每个小组的代表分享他们的圣经人物：谁最先被救赎，以及通过他被救赎的其他所有人与他的关系。

EXTRACTATIONAL EVANGELISM 抽离性布道法的问题

When we lead someone to faith, what is typically the first thing we do? Invite them to church! While this is not entirely bad, it's also not entirely helpful either. When we extract new believers from their natural community, we often sacrifice short-term convenience and growth for their long-term spiritual health and the salvation of their community. This is called extractational evangelism and should be avoided as often as possible.

一般情况下当某人带领某人信主后，人们会做的第一件事是什么？要求他们加入当地的教会！虽然这并不完全不好，但也并非完全是好。我们经常为了短期的益处和成长，将新信徒从他们的社区中抽离出来，但这样做会牺牲掉他们长期的属灵健康和社区福音的影响。这被称为抽离性布道法，应该尽可能避免这样做。

However, if we start as soon as possible with the individual and others in their relational network, they come to faith and are discipled together over a period of time. This contributes to their spiritual growth, the potential beginning of a new church, and provides an example of how they themselves are to share the gospel and disciple others in their community and people group.

但是，如果我们尽快从新信徒的个人和他家族的关系网络中开始传福音，整个家族就可以一起蒙恩得救，他们可以在同一段时间内一起被培育成长，组成新教会。这有助于他们的属灵成长，并成为家族式布

道法植立教会的好例子。这说明其他的人和他们的家族自己也可以传福音，并在他们自己的社区族群中进行门徒培育并植立教会。