

Sermon 讲道信息
November 十一月 2, 2025
Luke 路加福音 18:9-14
It's for sinners 是为罪人预备的

Good morning, it's lovely to be with you here today.

早上好，今天能与各位一同崇拜，我深感欣喜。

As you probably know, I am the pastor with Joy Fellowship. That's a church that meets right here in this church in this sanctuary on Sunday afternoons at 1:20 should you ever care to join us.

或许您们都知晓我是喜乐团契的牧师。就是每周日下午 1:20 在这教堂、这礼堂聚会的教会；我们随时欢迎您参与。

We are so grateful because literally every time we have a meeting we realize God's provision for us through your kind care towards us in welcoming us into your building.

我们确实心怀感恩，因为每次聚会时，我们都感受到上帝的恩典，就是通过您们对我们的善意关怀，并欢迎我们进入您们的教堂。

Joy Fellowship is a group of — as we call it — a church of people of all abilities. What that translates to in real life is a church with many people with disabilities.

喜乐团契是一个（用我们的话说）由各种能力水平的人所组成的教会。在现实中，这话的意思是指我们教会有许多残障人士。

That means we sometimes have a little different perspective on the church and the way things happen in church because of that reality.

因为这个现实，意味着我们对教会及教会事务的看法有时会略有不同。

So, if you do ever happen to join us, you might find it a little more chaotic than a typical church service here or in other churches you may have visited.

所以若您有机会参与我们的聚会，您可能会发现我们跟您熟悉的典型教会或其它您曾参与的教会显得稍微混乱。

We certainly realize that that chaos is part of who we are.

我们深知混乱正是我们的一部分。

Some of our members like to join in with our worship band on tambourines or other musical instruments.

我们有些会友喜欢用铃鼓或其他乐器加入敬拜乐队。

They may be literally playing to a different beat, but that doesn't mean they aren't worshipping the same God.

他们或许真的在演奏着不同的节奏，但这并不意味着他们所敬拜的不是同一位上帝。

People of Joy Fellowship are also much more free to express themselves in lots of ways.

喜乐团契的成员也更自由地以各种方式表达自己。

I doubt that anyone today will interrupt me in the middle of a sentence to ask me a question about what it means to forgive or what time their HandyDART is coming to pick them up. (The answer is always, "Oh, pretty soon!")

我相信今天不会有人中途打断我的话，问我赦免的意思是什么，或是问他们的残障人士公车几点来接他们。（答案永远是：“哦，马上就到！”）

Yes, Joy Fellowship is my family nowadays.

是的，喜乐团契如今就是我的家人。

But I come from a big family already and there were 14 of us, children; and my parents were loving and supportive.

但我本来就出身大家庭，我们家有 14 个孩子，我们的父母都满有爱与支持和鼓励。

I know not many people have an experience like that in life and I would never complain about it.

我知不是有很多人有着相似的经历，而我对我的家庭从不抱怨。

But one of the problems of having loving, supportive parents is that you tend to grow up with a healthy self-esteem and if you're the second last of 14 kids, it's even possible that you might have a shall-we-say 'slightly too healthy' self-esteem.

但拥有爱和支持鼓励的父母带来其中一种困扰，就是你会更易带着健康的自尊成长。若你是 14 个孩子中的第 13 个，甚至可能拥有（怎么说）略为过度健康的自尊。

So one of the things I've had to learn and God has been teaching me as I became part of Joy Fellowship was get my ego under control.

因此，加入喜乐团契后，上帝教导我其中一样功课就是必须要学会控制自视过高的倾向。

But it's not just because I'm part of Joy Fellowship that I should get my ego under control. It's because Jesus warns us of the dangers of thinking too highly of ourselves.

不过这并非单单因为我是喜乐团契的一份子而要控制高看自己，更是因为耶稣曾警告我们过度自视过高的危险。

And that takes us to the passage for today.

这引导我们到今天的经文。

In Luke 18, Jesus is on his way to Jerusalem—for the very last time, in fact.

路加福音第 18 章记载，耶稣正在前往耶路撒冷的路上（事实上这是祂最后一次前往）。

When he gets to Jerusalem, he will go through the passion and his crucifixion and resurrection.

在抵达耶路撒冷后，祂将会受难、被钉十字架与复活。

But along the way, he's trying to teach some of those key, final lessons to his disciples who are following him on the pathway to Jerusalem.

一路上，耶稣试图向那些跟随祂前往耶路撒冷的跟随者传授一些最後的关键教训。

Throughout his ministry to this point, the people who have caused him the most problems were the Pharisees and the Sadducees, the teachers of the Law and the high priests.

到达耶稣事奉生涯的这阶段，给祂制造最多麻烦的正是法利赛人、撒都该人、律法师和大祭司们。

They're going to continue causing problems. In fact, they are the ones who are going to lead to his death.

他们将继续制造麻烦；事实上，正是这些人最终导致耶稣的死亡。

So at this point, Jesus tells a story to explain what their problem really is.

所以耶稣在此讲述了一个故事来揭示他们问题的本质。

If that had been me, I would have told this story to anyone but the hypocrites it is talking about.

若换作是我，我会向任何人讲述这个故事，但不会向故事中描述的伪善者讲。

In fact, the Bible tells us that Jesus told the story to the very people that he's talking about in the story.

但圣经明确记载，耶稣正正就是将这故事讲给了故事里那些被指责的对象。

At this point, Jesus wasn't worried about what people thought of him, and especially what the people thought who had already decided that he was the enemy.

此时的耶稣已不在意世人对祂的看法，尤其不会顾忌那些早已认定祂是仇敌之人的眼光。

He had had a year or two of incredible popularity, based mostly on the fact that he could do miracles that changed people's lives,
 曾经有一两年的时间，耶稣享有惊人的受欢迎程度，主要源于祂行改变人生的奇迹。
 and as they started to follow him because of the miracles, he started to teach them more deeply about what God was like, what God wanted of them.
 当人因神迹开始追随祂时，祂便开始更深入地教导他们认识神是怎样的神和神对他们的要求。
 So he's talking to the people that—as the New International Readers Version describes them—were “sure they were right with God. They looked down on everyone.” (v9)
 所以他宣讲的对象正是《现代中文译本》所描述的“那些自以为义、藐视别人的人”（9 节）。

Sometimes at Joy Fellowship we use cartoon video stories of the Bible to help our guys to understand.
 在喜乐团契，有时会用圣经动画故事来帮助我们的弟兄姐妹理解圣经要教导的。
 A few years back, the series we were using had a good way to remember things.
 几年前我们曾使用的动画系列有个绝妙的记忆法：
 Every time it referred to the Pharisees, the Sadducees, the scribes or the teachers of the law, it called them the “super special holy people” and the narrator used a 'super special holy voice' to talk about them.
 每当提到法利赛人、撒都该人、文士或律法师时，动画中称他们为“超级特别圣洁的人”，旁白者还会用“超级特别圣洁的嗓音”来讲述他们。
 So, if you hear me sliding into my super special, holy voice, that's why, because our guys expect me to always refer to them as the super special holy people who use their super special holy voices, so that's how it goes.
 所以，若你们听见我切换成超级特别圣洁的嗓音，原因就在于此，因为我们弟兄姐妹期待我都用这种语气称呼他们，就是那些使用超级特别圣洁嗓音来称呼超级特别圣洁的人。
 So Jesus tells the super special holy people this little story.
 于是耶稣对这些超级特别圣洁的人讲了这个小故事。
 He said that once there were two people who went up to the temple to pray. One of them was a Pharisee and the other was a tax collector.
 祂说有两个人上圣殿祷告，一个是法利赛人，另一个是税吏。
 Now I don't know if there are any tax collectors in this congregation, but if there are, I don't think you'll be surprised to hear that not everyone is a fan of tax collectors.
 我不知道会众里有没有税吏，但若有的话，你们应该不会惊讶于并非所有人都喜欢税吏。
 In fact, in Jesus' day, the Jewish tax collectors, who were collecting money for the Roman government, the oppressors, were amongst the most hated people of the nation of Israel.
 事实上，在耶稣的时代，那些为压迫人的罗马政府收税的犹太税吏，是被以色列民族最憎恶的群体之一。
 Everyone who wasn't a tax collector looked down upon them.
 所有非税吏的人都鄙视税吏。
 So we've got her two main characters: a Pharisee, who thinks so highly of himself, especially of his religious acts,
 于是我们看到两个主要人物：一个法利赛人，自视甚高，尤其自豪于自己的宗教行为；
 and a tax collector was very unlikely to be proud of his religious acts, given that everyone in organized religion of the time told him that he was a bad man.
 另一个是税吏，几乎不可能为自己的宗教行为感到骄傲，毕竟当时所有宗教组织都告诉他，他是个恶人。

Jesus tells us that the Pharisee stood before the people, in front of them, by himself and began to pray to God.

耶稣告诉我们，法利赛人站在众人面前，独自一人开始向神祷告。

He started out by saying thank you. That's a good way to start a prayer. Thanking God for all that he has done for us is lovely — except that's not what the Pharisee was thanking God for.

他首先说的是感谢神。这是祷告很好的开始。感谢上帝为我们所作的一切本是美事，可惜法利赛人并非为此感恩。

Instead he says I thank you that I am not like other people. In other words: I thank you that I am better than everyone around me.

取而代之，他说：“我感谢你我不像别人那样”，换言之：我感谢你因我比周遭众人更优秀。

I used to receive letters from a man who often ended them with this little credo: “I have never fornicated in my life, never used illegal drugs, never smoked, never joined a gang, never got drunk, and never murdered.”

我曾经收到某位男士的多封来信，他总以这句信念作结：“我一生从未犯奸淫，从未吸毒，从未吸烟，从未加入帮派，从未醉酒，更从未杀过人。”

I don't know him well enough to say that he was a Pharisee, of course, but it sure felt like a little list of all the things that other people do, and that he didn't do. And that seems to be the real problem of the Pharisees.

我认识他不够深所以不敢断言他是法利赛人，但这段话像是罗列他人的坏行为而是自己从未做过的。这似乎是法利赛人的症结所在。

They separate sins into two groups. First, there are the awful, awful things that those people out there do and then there are those barely problems at all that I do.

他们把罪恶分作两类：第一类是那些行骇人听闻的恶行的其他人，第二类则是那些犯下微不足道的过失的自己。

It's where we came up with the expression “a white lie.” When you tell a lie, it's a bare-faced falsehood but when I tell a lie it's just “a little white lie.”

正因如此才有了“善意的谎言”这种说法。当你撒谎就是赤裸裸的欺骗，而我撒谎不过是“善意的谎言”。

There're those awful sins that you do that are painful to God and hurt him and there're the cute little sinful things that I do that he doesn't even notice.

你犯的那些罪令上帝痛苦，伤透祂的心；而我犯的那些可爱小罪，祂甚至不会察觉。

And that's what Jesus is talking about in this Pharisees' prayer.

这正正是耶稣指责法利赛人的祷告。

He lists the same kind of list that my friend uses. I thank you, he says, but I am not a robber. I'm not someone who commits adultery. I'm not even like a tax collector.

法利赛人列举的行为与我那位朋友的如出一辙：“我感谢你，但我不是偷窃的人，不是那些犯奸淫的人，我甚至不像税吏般。”

Then, to make sure God really knows he's doing fine, he lists a few things that he does do: he fasts twice a week and he always gives 10% to his church.

为确保上帝确知自己品行端正，法利赛人列举了自己的功德：每周禁食两次，教会奉献必达十分之一。

And those are good things to do, but when we think that those are things that make us good enough for God, then we have committed the biggest sin there is.

这些固然是善行，但若以为这些足以使我们配得上神，我们便犯下了最严重的罪。

And that is putting ourselves in the place of God, even in our minds.

这便是将自己置于上帝的位置，哪怕只是在我们的思想中。

If we really want to be like God, if we want to follow Jesus, we need to learn from him, not try to teach him.

若我们真想效法上帝，若想跟随耶稣，就该向祂学习，而非试图教导祂。

And on this, his last journey before his death, we need to be like the other guy in the story.

在祂临终前的最后旅程中，我们应当效法故事里的另一个人。

It tells us that the tax collector stood “farther away.” I assume that means farther away from the centre of things.

经文说税吏“远远地站着”，我认为这意味着他远离人与事的中心。

The Pharisee had put himself in the centre of the temple. As he praised himself, he made himself the centre of the universe.

法利赛人把自己置于圣殿的中心，当他自夸时，便把自己当作宇宙的中心。

As far as we can tell, the tax collector stood well away from there, and he would not even look up to heaven. He was so contrite about his sins that he simply prayed.

我们能看到，税吏远远地站着，连举目望天也不敢。他对自己的罪深切痛悔，默默祷告。

He brought his hand to his heart and prayed. “God have mercy on me. I am a sinner.”

他只捶着胸，祷告说：“神啊，开恩可怜我这个罪人！”

That's who God is looking for. Not people who are good at doing church things, who look good on a Sunday when they come to church, who think that the things they do are OK and the things that other people do are not OK.

这才是上帝要寻找的人。不是那些精于宗教仪式的人、不是那些周日赴教堂时光鲜亮丽的人、也不是那些自以为行为无瑕却指责他人的人。

God is looking for those of us who call out to him, saying “have mercy on me a sinner.”

上帝要找的是我们这些向祂呼求，说“开恩可怜我这个罪人”的人。

I know that that's what God's looking for because of how Jesus finishes this parable: “I tell you the tax collector went home, accepted by God but not the Pharisee.”

我知道神是要找这样的人，因为耶稣在比喻的结尾说：“我告诉你们，二人回家后，被上帝算为义的是税吏而不是法利赛人”（现代中文译本）。

One of the things that we learn in Joy Fellowship is that everyone can respond to God in faith and repentance.

在喜乐团契中我们学到的其中一件事是，每一个人都能凭信心与悔改回应上帝。

In just a few minutes, we'll be celebrating communion together.

片刻之后，我们将共同守圣餐。

I want to leave you with a story that is often re-told.

我想以一个广为流传的故事作结。

I heard it told of a man called George McDonald who was kind of a mentor to CS Lewis, whom you may have heard of.

据说故事主角乔治·麦唐纳，可以说是鲁益司（或许你们听过这人）的导师。

Others attribute it to a Scottish pastor or professor named John Duncan, and I have seen it attributed to others, as well.

也有人认为故事源自苏格兰牧师或教授约翰·邓肯，我还见过其他版本的归属说法。

But never mind that: it's such a true story in the deepest sense of the word true, that it doesn't matter who first uttered the words.

但这些都不要紧：这故事在最深层意义上如此真实，以至于谁先说出这些话已无关紧要。

A wise man was at a church on a Sunday when they were serving communion.

某位智者在主日参加教会圣餐崇拜。

There was also a young lady there who was upset about the things that she had done in her life - she was in full-on repenting mode. *****

当时有位年轻女子正因自己过往的所作所为深感不安，她正处于彻底悔改的状态。*****

Sorry for that little dead air there.

抱歉刚才那段沉默。

It's because in my church, I always have to pause after I mention the word repentance for one of our frequent contributors from the front row to explain to everyone that "Repent means say you are sorry and you'll never do it again."

因为在我的教会，每当我提及“悔改”一词后，总要停顿片刻，让前排的常客向众人解释：“悔改就是说声对不起并保证不再犯。”

Soon it came time for communion in the service.

故事中的崇拜仪式很快就进入圣餐时刻。

The young woman was looking at the symbols of Jesus' body broken and his life poured out for us.

那年轻女子凝望着象征耶稣为我们舍弃肉身、倾注生命的圣餐饼和杯。

And suddenly she was overwhelmed with her shame and grief over all she had done in her life. Tears poured freely, and she refused the bread as it was offered to her.

霎时间，她因自己一生的所作所为而深陷羞愧与悲痛。泪水汹涌而下，当圣餐饼递到她面前时，她拒绝接纳。

It was then that the old Scottish pastor came up to her with the bread. He offered it to her again, despite her obvious feelings of failure.

就在此时，那位苏格兰老牧师捧着圣餐饼走向她。尽管她满心挫败的明显表现，牧师仍再次将圣餐饼递向她。

And he said to her in his Scottish brogue: "Take it, Lassie. It's meant for sinners".

并用他苏格兰口音对她说：“领受吧，姑娘。这本就是为罪人预备的。”

And we can add: "Take it, laddie. It's meant for sinners".

我们不妨补充说：“领受吧，小伙子。这本就是为罪人预备的。”

"Take it, all of you. It's meant for sinners". And that's what we need to remember from this parable.

“你们都领受吧。这本就是为罪人预备的。”这正是我们从这比喻中需要铭记的。

God's grace is for sinners, and we can take it into our lives by merely accepting it, not thinking that we are better than God's mercy and forgiveness.

神的恩典是为罪人预备的，我们只需坦然领受，不要自以为能比得上神的怜悯与赦免，以为自己配得上。

We all start out as sinners but we can all become forgiven sinners, because of what Jesus has done for us.

我们开始人生时皆为罪人，却因耶稣为我们成就的救赎，使我们都可成为蒙赦免的罪人。