

Luke 18: 9-14**路加福音第 18 章 9-14 节**

There was a new minister in town. It was his first parish. It was a tough town.

城里来了一位新的牧师。这是他的第一个教区。这是一个棘手的城市。

Worse still, the town was controlled by two Mafia brothers. They were really, really bad people. Drugs, violence, murder, robbery ... you name it, they did it.

更糟糕的是，这个城被两个黑手党兄弟控制。他们十分的坏。毒品、暴力、谋杀、抢劫……所有坏事他们都做过。

One brother died.

其中一个兄弟死了。

So, the surviving Mafia brother came to the new minister to arrange the funeral.

于是，活着的那个黑手党兄弟找到了这位新牧师来安排葬礼。

He said, “You will do my brother’s funeral. Our mother will be coming. And she doesn’t know what we do. So, you’d better not say anything bad about my brother. In fact, you’d better say, ‘He was a saint!’”

他说：“你要给我兄弟举行葬礼。我们的母亲会来参加。她不知道我们是干什么的。所以，你最好不要说我兄弟的坏话。事实上，最好说，‘他是个圣人!’”

The minister didn’t know what to do. He couldn’t lie. But the man who died was such a rotten criminal.

牧师不知道该怎么办，他不能撒谎。但死去的人又是个如此糟糕的罪犯。

The day of the funeral came. The minister stood up in front of the packed church. The Mafia were everywhere, big bulges in their jackets where their guns were kept out of sight but ready, just in case. The Mafia brother came in with his mother on his arm and they sat in the very front row.

葬礼的日子到了。牧师站在挤满人的教堂前。黑手党们遍布四下，外套底下是隆起的枪械，从外面看不到，但已备好以防万一。黑手党兄弟搀扶着母亲进来，他们坐在最前排。

The Mafia brother glared at the Minister, then nodded, indicating it was time to start.

黑手党兄弟瞪着牧师，然后点头，表示可以开始了。

The minister stood, cleared his throat, and said, “We are here today to remember a man who was evil in every way. He trafficked drugs, committed violence, murder, robbery ... you name it, he did it. He was an evil man. But compared to his brother, he was a saint.”

牧师站起来，清了清嗓子，说：“今天我们在这里纪念一个在各方面都很坏的人。他贩毒，施暴、谋杀、抢劫……所有坏事，他都做过。他是一个邪恶的人。但与他的兄弟相比，他就是个圣人。”

Who decides who is good and who isn't? Is it a decision we make? If so, by what standards? What makes someone good and another person bad? Who decides?

Did you notice at the very beginning of the Bible reading today, we are told that Jesus told a story to people who thought they could decide who was good and who wasn't. More than that, they had decided they were good, and they looked down on everyone else!

To some who were *confident of their own righteousness* and looked down on everyone else, Jesus told this parable (Luke 18:9)

So, Jesus tells them a story to show they are wrong. And Luke, when he wrote his Gospel, decided this story, this riddle, this parable, should be kept so everyone could read it. I believe so we could hear it because this is an issue for us today. Who is good? Who is good enough? Who will go to heaven?

Now before we look at the parable, I have three important questions:

1. What difference does it make that the eternal, incarnate, fully divine, fully human, sinless Son of God told this parable?
2. What difference does it make that his main reason for coming was to seek and save the lost? (Luke 19:10), and to shed his blood for the forgiveness of sins (Luke 22:20)?
3. What difference does it make that Jesus said we all need to repent and believe the gospel, or we will all perish (Luke 13:3)?

谁来决定谁是好人，谁不是好人？是我们来决定吗？如果是我们的话，按照什么标准？什么才使一个人算作好，另一个人算作坏？谁来决定呢？

在今天的经文开头，你有没有注意到，我们得知耶稣对那些以为自己能够决定谁是好人、谁不是的人讲了一个故事。不仅如此，他们已经将自己归为好人，并且他们看不起其他所有人！

耶稣向那些仗着自己是义人，藐视别人的，说一个比喻。（路加福音 18:9）

所以，耶稣给他们讲了个故事来显明他们的错误。而路加在写他的福音时，决定保留这个故事、这个谜语、这个比喻，让每个人都能读到。我相信这是为了让我们能听到，因为这是我们今天面临的问题。谁是好的？谁足够好？谁会进天国？

在我们看这个比喻之前，我有三个重要的问题：

1. 永恒的、道成肉身的、完全的神、完全的人、无罪的神的儿子讲了这个比喻，这有什么意义？
2. 他来的主要原因是为要寻找拯救丧丧的人。（路加福音 19:10），并为了赦免罪而流血（路加福音 22:20），这有什么意义？
3. 耶稣说我们都需要悔改并相信福音，否则我们都会灭亡（路加福音 13:3），这有什么意义？

If we don't ask these questions, Jesus' parable will become like Sunday School stories – just for children. His commandments will be misunderstood simply as “sayings”.

So, we turn to Luke 18:9-14. Here is Jesus, the eternal, incarnate, fully divine, fully human, sinless Son of God, looking right into the eyes of people who do not understand. They talk endlessly about God, but do not know how to be right with God. They don't know that everything written about God in the Old Testament was pointing to a Redeemer, a Saviour, a Sacrifice, the Righteous One on whom their sins would be laid and in whom they would become the righteousness of God. The parable is about how to be justified. I want you to notice:
There are two different men.
They stand in two very different places.
They pray two very different prayers.
But only one is commended by Jesus.

Let's look at the two different men.
The first man was a Pharisee. The second was a tax collector.
Now, if you've read any of the gospels you will have an opinion about the Pharisee. They are often presented in the gospels as the bad guys.
But that wasn't the common view of them. During the time of Jesus, the Pharisees were regarded as highly influential and respected members of Jewish society. They were known for their rigid adherence to religious laws and traditions, earning them a reputation for being religiously devout. They were excellent people to have as neighbours.
When you hear about the Pharisee, you need to think of a fireman, or a nurse. They were honoured and respected. They were looked up to as model citizens.

如果我们不问这些问题，耶稣的比喻会变成主日学那些给小孩讲的故事一样。他的诫命将被误解为简单的“说说”。

因此，我们来看路加福音 18:9-14。耶稣在这里，永恒的、道成肉身的、完全的神、完全的人、无罪的神的儿子，看着那些不明白的人的眼睛。他们不断谈论上帝，但不知道如何与上帝和好。他们不知道旧约中所记载的关于神的一切，都指向一位救赎者、一位救世主、一个祭物，那位义人。他们的罪会被归在他身上，在他的里面，他们会成为上帝的义。

这个比喻是关于如何称义的。
我想请你注意：
有两个不同的人。
他们站在两个非常不同的地方。
他们讲了两段截然不同的祷告。
但只有一个得到了耶稣的认可。

让我们看看这两个不同的人。
第一个人是法利赛人。第二个人是税吏。

如果你读过福音书，你对法利赛人会有一种看法。在福音书中，他们经常被描绘为坏人。

但那时候对他们的普遍看法并不是这样。在耶稣时代，法利赛人被看作犹太社会中具有很高影响力和受尊敬的群体。他们严格遵守宗教法律和传统，这使他们赢得了虔诚信徒的名声。人们愿意做他们的邻居。

当你听到法利赛人时，你需要联想到消防员或护士。他们备受尊敬。他们被尊为模范公民。

Tax collectors were viewed very differently. They were like local Council members who were shonky property developers. No one liked them. They were considered greedy, crooked, and criminal. You couldn't think of two more opposite types of men. They were so different.

Now notice, they stand in two very different places.

Yes, they both went to the temple to pray. That was the place to pray. It's interesting to me that most people in our churches, if asked, would say the temple was the place for sacrifice. And it's true, sacrifices were made at the temple, but the sacrifices were offered as part of their prayers. The temple was a place for prayer. In 1 Kings 8, when Solomon dedicates the temple, it is very clear that the place has been made for prayer.

He prays, "Lord, may your eyes be open toward this temple night and day, this place of which you said, 'My Name shall be there,' so that you will hear the prayer your servant prays toward this place. Hear the supplication of your servant and of all your people Israel when they pray... Hear from heaven, your dwelling place, and when you hear, forgive. (1 Kings 8:29-30)

So they are both in the right place, for the right reason. They have both gone to the temple to pray.

But notice they stand in very different places.

The temple was massive. It was one of the most magnificent and expansive structures of the ancient world. Almost half a kilometre long. Over two football fields wide!

There was plenty of room for everyone, room to be seen by everyone, and space to be alone.

The Pharisee stood up where everyone could see him. Jesus knew people just like this. He warned about them. He told his

对税吏的看法则完全不同。他们就像是地方议会中没诚信的地产开发商。没人喜欢他们。他们被认为是贪婪、不诚实和犯下罪的。

你无法想出比他们更为不同的两个人了。他们太不一样了。

现在请注意，他们站在两个截然不同的地方。

是的，他们都去了圣殿祷告。那是做祷告的地方。有趣的是，我觉得我们教堂中的大多数人，如果被问到，会说圣殿是献祭的地方。这是事实，献祭是在圣殿里进行的，但献祭是他们祷告的一部分。圣殿是个祷告之所。在《列王纪上》第8章，所罗门建殿时，非常明确地表示这个地方是为了祷告而建的。

他祷告道：“愿你的眼目昼夜看顾这殿，就是你说要作为你名的居所；求你垂听祷告，你仆人向此处的祷告。你仆人和你百姓以色列向此处祈祷的时候，求你在你天上的居所垂听，垂听而赦免。”（列王纪上 8:29-30）

所以，他们俩都在对的地方，出于对的理由。去圣殿祷告。

但请注意，他们站在截然不同的地方。

这座圣殿非常大。它是古代世界最宏伟、最庞大的建筑之一。几乎有半公里长。宽度超过两个足球场！

它能够容纳许多人，每个人都能看到各处，各人也有独自的空间。

法利赛人站在众人能看到的的地方。耶稣了解这种人。他就这类人发出了警告。他告诉他的门徒：“你们祷告的时候，不可像那假冒为善的

disciples, “when you pray, do not be like the *hypocrites*, for they love to pray standing in the synagogues and on the street corners to be seen by others (Matthew 6:5).

The Pharisee loved to be seen by others.

The tax collector stood at a distance. He wasn't performing so others could see him. He wasn't speaking so others could hear him. He wasn't there to impress the crowds.

The two men not only stood in very different places, but they were also in two different places for two very different reasons it seems.

Now listen to their prayers. They were very different.

The Pharisee prays, “God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. (Luke 18:11)

Imagine praying like that! Giving thanks to God for what you're like. But then he goes on and uses his prayer to say what he has been doing. As if God didn't know what he had been doing. This is obviously a speech for others to hear. This was obviously an opportunity for the man to boast in front of others of how ‘good’ he was. At least in his own opinion.

The tax collector however prays a very different prayer. “God, have mercy on me, a sinner. (Luke 18:13)

It's so simple.

It's so honest.

He prays as he beats his breast. Only once in my life have I done that. Beat my chest. It was when my father died. I was so distraught, so sad. I didn't do it deliberately. It happened naturally. A response to how I felt.

That's this man. He is so sad. So broken. So miserable. So humble.

人，爱站在会堂里，和十字路口上祷告，故意叫人看见。”（马太福音 6:5）

法利赛人喜欢叫人看见。

而税吏站在远处。他不是表演，为叫人看见。他也不是在发言，为叫人听见。他不是为了取悦众人。

这两个人不仅站在非常不同的地方，而且似乎出于不同的原因而站在不同的地方。

现在听听他们的祷告。他们的祷告大相径庭。

法利赛人祈祷说：“上帝啊，我感谢你，我不像别人勒索、不义、奸淫，也不像这个税吏。”（路加福音 18:11）

想象一下如此祷告！感谢上帝你是什么样子。然后他继续用他的祷告来讲他都做了哪些事。就好像上帝不知道他做了哪些事。这明显是讲给别人听的。显然，这是此人在别人面前吹嘘他有多“好”的一个机会。至少他自己这么认为。

然而，税吏的祷告却完全不同。“上帝啊，开恩可怜我这个罪人！”（路加福音 18:13）

就这么简单。

就这么诚实。

他一边祷告一边捶胸。捶胸，我这辈子只有一次这样。那是我父亲去世时。我感到非常悲痛、悲伤。我并不是故意这样的，那是自然而然发生的，是我内心感受的反映。

这就是这个人。他如此悲伤。如此破碎。如此痛苦。如此谦卑。

Two different men.

Standing in two very different places.

They prayed two very different prayers.

But only one is commended by Jesus.

The tax collector, rather than the Pharisee, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted. (Luke 18:14)

When it came to justification — and that is the issue, as verse 14 shows — the Pharisee was trusting in the wrong thing. He was looking at the wrong basis for his righteousness before God.

He is not presented as a legalist — one who tries to earn his salvation. That is not the issue. One thing is the issue: this man was morally upright. He was religiously devout. He even believed God had made him so.

And that is what he looked to, that is what he trusted in for his righteousness before God — for his justification. **He was trusting in his own goodness and not in the goodness of God.**

What Jesus wants us to see here is that how righteous you are, or how moral you are, or how religious you are, whether God has produced that in you or you have produced that in yourself — that is *not* the basis of your justification before God. That is *not* how you are accepted and declared righteous in God's law court.

I am pleading with you on behalf of Jesus this morning that for your justification that you do not look at or trust in what God has done in you. If you do, you will be trusting in yourself.

But look at and trust in Christ alone.

We are not justified by the righteousness that Christ works in us, but by the righteousness that Christ is for us.

So back to our three important questions:

两个完全不同的人。

站在完全不同的地方。

他们讲了两段迥然不同的祷告。

但只有一个是耶稣认可的。

税吏，而不是法利赛人，出去的时候可在上帝面前称义。因为凡自高的，必降为卑，自卑的，必升为高。（路加福音 18:14）

在称义问题上——就像第 14 节所说的——法利赛人信的是错的。他错认了在上帝面前称义的凭据。

他看起来并不是一个律法主义者——试图靠自己赢得救赎的人。问题不在于此。问题在于：这个人在道德上是正直的。他在宗教方面也是虔诚的。他甚至相信是上帝造就他成为这样的。

这就是他所指望的，这就是他相信的借以在上帝面前称义的东西。**他相信的是自己的良善，而不是上帝的良善。**

耶稣在这里想让我们明白的是，你有多公义，你道德有多高尚，你宗教信仰有多虔诚，无论这是上帝赋予你还是你自己努力得来的，都并不是你在上帝面前称义的凭据。你不会因此在上帝的法庭上被接纳和算作义。

今天早上，我代表耶稣请求你，为了自己称义，就不要指望或信靠上帝行在你身上的东西。如果你这么做，你只会相信自己。

而是要仅指望和信靠基督。

我们不是凭基督行在我们身上的义而称义，而是凭基督亲自为我们成就的义。

回到我们的三个重要问题：

1. What difference does it make that the eternal, incarnate, fully divine, fully human, sinless Son of God told this parable?
2. What difference does it make that his main reason for coming was to seek and save the lost? (Luke 19:10), and to shed his blood for the forgiveness of sins (Luke 22:20)?
3. What difference does it make that Jesus said we all need to repent and believe the gospel, or we will all perish (Luke 13:3)?

It makes all the difference.

We all need to repent or we will perish.

We need to change direction. We need to turn away from the patterns of this world, the values of this world, the hopes of this world, and the cultures of this world. We need to step into God's ways. God's values. God's culture.

Or we will perish.

We need to recognise that Jesus came into the world for us – the lost. He came to seek us out and save us.

It is his righteousness we need, not our own. It is his behaviour we need, not our own. It is him we need to trust, not ourselves.

And none of this would be worth listening to except that the person telling the story was Jesus, the eternal, incarnate, fully divine, fully human, sinless Son of God.

Who decides who is good and who isn't? Is it a decision we make? If so, by what standards? What makes someone good and another person bad? Who decides?

Jesus, the eternal, incarnate, fully divine, fully human, sinless Son of God.

So turn to Christ.

Repent of your sins.

1. 永恒的、道成肉身的、完全神、完全人、无罪的神的儿子讲了这个比喻，这改变了什么？
2. 他来的主要原因是为要寻找拯救丧失的人。（路加福音 19:10），并为了赦免罪而流血（路加福音 22:20），这改变了什么？
3. 耶稣说我们都需要悔改并相信福音，否则我们都会灭亡（路加福音 13:3），这改变了什么？

这改变了一切。

我们都需要悔改，否则我们会灭亡。

我们需要改变方向。我们需要转离这个世界的模式、这个世界的价值观、这个世界的希望和这个世界的文化。我们需要进入神的道路、神的价值观，神的文化。

否则我们会灭亡。

我们需要意识到耶稣是为我们——丧失的人——而来。他来寻找我们并拯救我们。

我们需要的是他的义，而不是我们自己的。我们需要的是他的行为，而不是我们自己的。我们需要信靠他，而不是自己。

除非这个讲故事的人是耶稣——永恒的、道成肉身的、完全神、完全人、无罪的神的儿子，否则这故事就不值得一听。

谁来决定谁是好人，谁不是好人？是我们来决定吗？如果是我们的话，按照什么标准？什么才使一个人算作好，另一个人算作坏？谁来决定呢？

是耶稣——永恒的、道成肉身的、完全神、完全人、无罪的神的儿子。

所以，归向基督。

悔改你的罪。

And renounce all the achievements you
have accomplished as you trust in Christ
alone.

并且放下你所取得的所有成就，只信靠耶稣。
