

## ***Wealth & Grace* 财富与恩典**

Luke 14:7-24 路加福音 14:7-24

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### ***What would you do for \$10?***

**你会为了\$10做什么？**

***What about \$10 million?*** There was a survey that was around a number of years ago that *asked people* what would they be willing to do to get \$10 million.

**那1000万元呢？**几年前有一个调查问人为了能拿到1000万，他们愿意做什么。

**25%** said they'd *abandon* their families; **23%** said they'd be a *prostitute* for 1 week; **16%** said they'd *leave* their spouse; **3%** said they'd put their kids up for *adoption*.

**25%**的人说他们会**抛弃**他们的家庭；**23%**说他们会**作娼妓**一周；**16%**说他们会**离开**他们的配偶；**3%**说他们会把他们的孩子让人**收养**。

If you've just joined us today, we are spending a few weeks on the topic of Wealth with Purpose. We are looking at the value of money and how we attach so much value to it.

如果你今天刚刚到访，我们正在用几个星期的时间来看有目的地使用财富的这话题。我们正在研究钱财的价值，以及我们是如何赋予它这么多的价值。

I said a couple of weeks ago that our perspective on money and possessions and wealth—and how we handle them—lies at the very heart of the Christian life.

我在几周前说过，我们对金钱、财产和财富的看法 - 以及我们如何处置它们 - 是基督徒生命的核心。

What we do with them will influence eternity.

我们怎样运用财富将影响永生。

I've only got two things to say today from Luke 14; JESUS'S ASTONISHING STANDARD OF GIVING, and HOW HIS GRACE JUSTIFIES IT.

我今天从路加福音14章中只有两件事要说；耶稣在付出上的惊人标准，以及他的恩典是如何使它合理化。

### **THE ASTONISHING STANDARD OF GIVING**

**在付出上的惊人标准**

Luke 14 opens with Jesus at a dinner party. He is in the home of a prominent Pharisee, but he has no friends here amongst the religious elite.

路加福音14章以耶稣在晚宴中作开始。他在一个法利赛人的领袖的家里，但他没有朋友在这些宗教精英中。

Jesus sets out to expose their hearts. He wanted them to see that their religion was a veneer.

耶稣要显露他们的心。他想让他们看到他们的宗教是一个粉饰。

It was however a typical dinner party. Notice verse 7: *When he (Jesus) noticed how the guests picked the places of honour at the table, he told them this parable...*

然而，这是一个典型的晚宴。注意第7节：**耶稣见所请的客人选择首位，就用比喻对他们说**

The host would have the place of honour, then everyone else was seated according to how important they were to the host.

主人家通常坐首位，然后其他人都根据他们对东道主的重要性而坐着。

Naturally, everyone is trying to be seated as close to the host as possible.

自然地，每个人都在努力坐到尽可能靠近东道主的位置。

Then Jesus says this to the host in v12: *When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbours; if you do, they may invite you back and so you will be repaid.*

耶稣在12节对请他的人说：**你准备午饭或晚餐，不要请你的朋友、弟兄姐妹、亲属和富足的邻舍；免得他们回请你，你就得了报答**

The Greco-Roman world of Jesus' time was an extremely class orientated society. It was all about being connected to people at the top.

耶稣时代的希腊罗马是一个极其以阶级为导向的社会。一切都是为了和上流社会打关系。

The people at the top would engage with people a few steps down because they could be used for personal gain.

上流社会的人与低几层的人接触，是因为他们可以藉以谋取私利。

All these relationships and alliances and power networks were conducted through hospitality.

所有这些关系、联盟和交流都是通过请客进行的。

You brought them into your home then they owed you a favour. It's the **patronage system**.

你把他们带到你家，然后他们欠你一个人情。是**供养门客的制度**。

Plenty of parts of the world still operate like it today. If you want to improve your position in life, to move up at all, you had to get connected to a PATRON.

今天，世界上很多地方仍然是这样运作的。如果你想提高你在生活中的地位，要想向上爬，你必须连接到一个门主。

A patron gave you loans and gifts and opened doors for you. As the patron's network grow so did their influence in society because they had all these people who owed them.

门主会给你贷款和礼物，并为你打开门路。随着门主网络的发展，他们在社会中的影响力也在增长，因为他们是很多人的债主。

In Jesus' time, you only invited people to your home, or went to another's home if you knew you could gain something out of it.

在耶稣的时代，你只邀请别人去你的家，或者去别人家，若你知道你可以从中得到一些东西。

That is the context of this gathering that Jesus is part of in Luke 14. People are trying to meet other people.

这就是耶稣在路加福音14章中参加的这次晚宴的背景。人们试图与其他人打交道。

You are either attempting to sustain relationships with significant people or trying to gain new people for your network.

您要么试图维持与重要人物的关系，要么试图为您的网络获得新的人。

This is about personal advancement. This is no simple gathering; this is an extremely important gathering.

这关系到个人的进步。这不是简单的宴会，而是一个非常重要的宴会。

Lots of money was spent on a gathering like this but it paid dividends with further advancement in society.

很多钱都花在了这样的聚会上，但它带来了在社会的阶层中升级的红利。

So here is Jesus, at one of these gatherings, and he has the audacity to say to the host - the PATRON - in v12: ***When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbours...*** the sort of people that were at this gathering with Jesus;

耶稣在这里，12节，在这些聚会之一，他斗胆对请他的人 - 那门主 - 说，***你准备午饭或晚餐，不要请你的朋友、弟兄、亲属和富足的邻舍，就是那些正在与耶稣宴会的人；***

***if you do, they may invite you back and so you will be repaid*** - which, of course, is how the PATRONAGE system worked.

***免得他们回请你，你就得了报答。*** 这就是供养门生的运作方式

Then Jesus suggests what should happen. This is how his disciples should live: ***But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed.***

然后耶稣建议应该发生什么。他的门徒应该这样生活：***你摆设宴席，倒要请那贫穷的、残疾的、瘸腿的、失明的，你就有福了！***

When Jesus says ***do not invite your friends, your brothers or sisters, your relatives, or your rich neighbours*** he is using an IDIOM.

当耶稣说***不要邀请你的朋友，兄弟姐妹，亲属或富有的邻舍***，他是在说成语。

He isn't saying that you **MUST NEVER** invite friends or relatives in your home.  
他不是说你**必须永远**不要邀请朋友或亲属到你的家。

Could you imagine becoming a Christian and you email all of your relatives and friends with the message that now you are a Christian they can never come over because you are working on obeying Luke 14?

你能想象成为了基督徒，你给你所有的亲戚朋友发邮件，告诉他们，现在你是基督徒，他们永远不能到访，因为你正在努力服从路加福音14章吗？

But he is still saying something pretty radical. He is talking about priorities. He is calling us to reverse our priorities.

但他说的还是相当超凡。他指出的是优先事项。他要求我们改变我们的优先事项。

This parable is about generosity...pervasive generosity...all of life generosity.

这个比喻是关于慷慨的...贯彻始终的慷慨...整个生命的慷慨。

He is saying that for his disciple, giving to charity and ministry should be more than what we spend on advancing ourselves in society.

他是说，对于他的门徒来说，捐给慈善和事工的钱应该比我们在社会中提升自己所花的钱更多。

**He isn't saying that we should never spend any money on ourself but he is saying that what we give to ministry and charity ought to be more.**

他不是说我们不应该把钱花在自己身上，而是说，我们给与事工和慈善的应该更多。

The implications of this are massive. He is suggesting at least two things: our giving to ministry and charity must be the **PRIORITY** and it must be **SACRIFICIAL**.

其影响是巨大的。他建议至少两件事：我们给事工和慈善的奉献必须是优先的，它必须是牺牲性的。

The first implication is about the priorities of our lives. In the very next section of Luke 14 Jesus opens with this statement:

第一个含义是关于我们生活的优先事项。在路加福音14章的下一节中，耶稣以以下语句开头：

***If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple.***

无论什么人到我这里来，若不恨自己的父母、妻子、儿女、兄弟、姊妹，甚至自己的性命，就不能作我的门徒。

He isn't saying you have to hate those closest to you to be a Christian, in the same way he isn't saying in this section that you can't have them over for dinner.

他不是说成为基督徒你必须恨你的亲人，就像他在本节里说你不能与他们吃饭一样。

He is highlighting priorities. He is saying here that a life of generosity is a necessity. What is optional and negotiable is the money we spend on ourselves. Most of us are challenged by that, and most of us need to switch that.

他正在强调优先事项。他是在说，慷慨的生活是必须的。可有可无的，可以商量的是，我们花在自己上的钱。我们大多数人都面临挑战，我们大多数人需要改变这一点。

This includes those who have got to 10% tithing and have sat comfortably for some time.

这包括那些已经做到十一奉献，并舒适地做了一段时间。

All of us have financial goals or lifestyle goals. There are certain ways we want to live, and holidays we want to take, clothes we want to buy, things we want to do, and places we want to live...THEN, if we have enough money to do that AND to give to ministry and charity, then we do.

我们都有财务目标或生活方式目标。有一些我们想要的生活方式，想享受的假期，想买的衣服，想做的事情，和想要生活的地方...那么，如果我们有足够的钱去做这些，然后捐给事工和慈善，那么我们就会做。

Ministry and charity is the optional but spending money on ourselves is the priority...or the necessity. Jesus says, "Switch them."

事工和慈善是可选的，但把钱花在我们自己是优先...或必要性的。耶稣说，“把他们对换”。

Once upon a time there was a cattle farmer. This cattle farmer was delighted to discover that a cow he didn't expect to have a calf was in fact having a calf.

从前有一个养牛户。这位养牛户欣喜地发现，一头他没想到有小牛的牛其实怀了孕。

He was looking forward to raising the calf and selling it for a tidy profit. To his delight this cow, in fact, had twins.

他期待着养小牛，然后卖掉它，以赚取可观的利润。令他高兴的是，这头牛，事实上，有双胞胎。

He was very excited to declare to his wife that when the sale is complete, he is going to give the proceeds of one of the calves to the ministry of his local church and charity.

他非常兴奋地向妻子宣布，当销售完成后，他将把其中一头小牛的收益捐给当地教会的事工和慈善。

He's going to sell them both and give half to the Lord.

他要卖掉他们两个，把一半献给神。

His wife was very impressed by this spiritual, generous and righteous act.

他的这种属灵、慷慨和正义的行为对他的妻子留下了深刻的印象。

A few weeks later he comes into the homestead really downcast because he has just come back from the paddock where he discovered that one of the calves had died.

几周后，他十分沮丧的回到家里，因为他刚从牛栏回来，他发现一个小牛已经死了。

His wife asked him what was the matter. He said: Ohhh, it's such a shame, the Lord's calf has died!

他的妻子问他怎么了。他说：“哦，真可惜，神的小牛死了！”

The point is, it's always the 'Lord's calf' which dies. In other words, there are certain clothes we want to buy, certain holidays we want to have, certain places we want to live and that's the priority.

关键是，死亡的总是“神的小牛”。换句话说，有一些衣服，我们想买，某些假期，某些我们想住的地方，这都是优先的事项。

If there is enough to give to ministry and charity then we will but if we are in a pinch then ministry and charity gets cut back. Jesus says, "Switch them!"

如果有足够来作捐款给事工和慈善，那么我们会，但如果我们处于困境，那么事工和慈善就会被削减。耶稣说：“把他们调换倒转！”

This of course means that not only does our giving have a priority but it also needs to be sacrificial.

这当然意味着，我们的给予不仅具有优先权，而且需要牺牲。

This passage goes along with all the rest of the passages in the Bible on giving.

这段经文与《圣经》中所有其他关于奉献的段落连在一起。

As I've said twice so far in the last couple of weeks, the standard for giving was very clear - a minimum of 10%.

正如我在过去几周内已经说过两次，奉献的标准非常明确 - 至少10%。

This 10% went to the Levites, the poor, the ministry of the Tabernacle - ministry and charity.

这10%给利未人，穷人，教会的事工和慈善。

There is one place in the New Testament where Jesus says you should tithe. It's in Luke 11:42-43 where he is talking the Pharisees about how they tithe and he doesn't discourage it at all.

在新约中只有一个地方，耶稣说你应该作十一奉献。在路加福音11:42-43，他正在和法利赛人谈论他们是如何作十一奉献，他没有劝阻他们。

Jesus isn't against the tithe. But it doesn't get mentioned anywhere else in the New Testament.

耶稣不反对作十一奉献。但在《新约》的其他地方，并没有提及十一奉献。

Instead we've got statements like 2 Corinthians 8 where Paul is encouraging the Corinthian Christians to give money to the poor in Jerusalem.

相反，我们有像哥林多后书8章的声明，保罗鼓励哥林多的基督徒为耶路撒冷的穷人捐钱。

He reminds them of the Macedonian Christians who have already given. He says in v3: ***I testify that they gave as much as they were able, and even beyond their ability.***

他提醒他们马其顿基督徒的恩惠。他在第3节说：***我可以证明，他们是按着能力，而且超过了能力来捐助。***

When we say I'd like to give more but can't afford to...what we mean is we can't afford to give without sacrificing. But isn't that the point?

当我们说，我想给更多，但负担不起...我们的意思是，我们再付出就要开始牺牲。但那不是重点吗？

The Old Testament tithe is a good starting point but we know when we are really giving when it hurts.

旧约的十一是一个很好的起点，但当我们感觉到痛楚，我们才知道我们真正是在奉献。

Sacrifice means there are things we can't do because we are giving. Places we can't go because we are giving. Places we can't live because we are giving.

牺牲意味着有些事情我们不能做，因为我们在给予。我们有些地方不能去，因为我们在给予，有些地方我们不能住，因为我们在给予。

That is the New Testament, gospel fuelled, Spirit empowered standard. Does this seem unreasonable? It is pretty shocking.

这就是新约的，福音推动的，圣灵授权的标准。这看起来不合理吗？太令人震惊了。

It makes me think about my priorities. I wrestle with this, and have done so in the preparation of this message. I'm certainly not up here saying I've got this sorted so why haven't you!

这让我想到我的优先事项。我在这一点上有挣扎，在准备这个讯息时一直经历。我当然不是在这里说，我已经安排好了，为什么你还没有！

We all need to stand under this text and look at it. When the great John Newton, the Anglican Minister of Amazing Grace fame, looked at this passage, he found it very troubling.

我们都需要站在这篇经文之下，仔细看。当因奇异恩典而成名的英国圣公会伟大的约翰牛顿牧师，看着这段话，他发现这是非常令人不安的。

He said: One would almost think that Luke 14:12-14 was not part of the Bible. I do not think it is unlawful to entertain our friends, but if these words do not teach us in some respects that our duty is to give preference to the poor then I am at a loss to understand them.

他说：你可能会认为路加福音14:12-14不是圣经的一部分。我不认为招待我们的朋友是非法的，但如果这些话在某些方面没有驱使我们去接受，我们的责任是优先考虑穷人，那么我不知该怎么样去理解它们。

No matter how he read it he concluded he should have been giving away a lot more than what he was.

不管他怎么阅读，他都断定他应该付出比他多得更多的东西。

Sound unreasonable? Not if we understand the gospel of the Lord Jesus Christ. His grace to us helps us to see this in a new light.

听起来不合理？如果我们理解主耶稣基督的福音，就不是了。他对我们的恩典帮助我们以新的亮光来看这一点。

## **GRACE & THE ASTONISHING STANDARD OF GENEROSITY**

### **恩典和惊人的慷慨的标准**

There are three ways that Jesus uses the gospel to help us see that this kind of use of our money is VERY REASONABLE.

耶稣有三种方式用福音来帮助我们看到，这样使用金钱是非常合理的。

In these verses there are three speeches. He speaks to all the guests in vv8-11. In the middle he speaks to the host in vv12-14. Finally he speaks to one smug guest in the parable of the great banquet.

在这些经文中三个讲话。他在8-11节中对所有客人讲话。在中间，他在12-14节中对请他的人说话。最后，他在大宴席的比喻中对一位自鸣得意的客人讲话。

In every one of these speeches he shows us how the gospel helps us see why it is very reasonable to give sacrificially.

在每一次讲话中，他都向我们展示了福音如何帮助我们理解为什么牺牲是非常合理的。

### **EVERYONE**

#### **对所有客人**

So **first** of all he speaks to everyone in vv7-11. Start in v8: *When someone invites you to a wedding feast, do not take the place of honour, for a person more distinguished than you may have been invited. 9 If so, the host who invited both of you will come and say to you, 'Give this person your seat.' Then, humiliated, you will have to take the least important place. 10 But when you are invited, take the lowest place, so that when your host comes, he will say to you, 'Friend, move up to a better place.' Then you will be honoured in the presence of all the other guests.*

首先，他在7-11节中对所有客人讲话。从8节开始：你被人请去赴婚宴，不要坐在首位上，恐怕主人请了比你尊贵的客人，9请了你和他的人前来，对你说：『请让座给这一位吧。』你就羞羞惭惭地退到末位去了。10你被请的时候，去坐在末位上，好让主人来对你说：『朋友，请上座。』那时，你在同席的人面前就有光彩了。

This is simply practical. Don't be the kind of person who has to be the centre of attention because people won't like you.

这很简单实际。不要做那些必须成为被关注的中心的人，因为别人不会喜欢你。

The irony is that if you are a self-promoter won't get promoted because others resent them. It is better if others speak well of you than if you speak well of yourself.

具有讽刺意味的是，如果你是一个自我推销者，是不会得到提升的，因为别人讨厌他们。别人说你是好，比自己说自己好，更有效。

Jesus is not just being pragmatic though because in v11 Jesus takes this principle and makes it the core of spiritual reality.

耶稣不只是务实，因为在第11节，耶稣把这个原则定为属灵现实的核心。

***For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.***

***因为凡自高的，必降为卑；自甘卑微的，必升为高。***

Notice the word **all**. This is true for everyone. This is the core of spiritual reality.

注意单词凡。对每个人都一样。这是属灵现实的核心。

If anyone goes to God and think they deserve acceptance you will receive rejection because it shows that you don't know what is in your own heart.

如果有人来到上帝面前，认为他们值得接受，你将收到拒绝，因为它表明你不知道什么是在你自己的心里。

If you go to God knowing you deserve rejection and ask for forgiveness, then you will find acceptance because you know what is in your heart.

如果你来到上帝面前知道你值得被拒绝，请求宽恕，那么你将找到接受，因为你知道你心中是什么。

That is the gospel. That is the basic, and great news of the Christian faith. If with God we take the lower seat he will exalt us.

这就是福音。这是基督教信仰的基本和好消息。如果与上帝，我们坐在较低的座位，他会提升我们。

God taking us from the lowest position and giving us the place of honour and acceptance and value fills us up on the inside.

上帝把我们最低的位置，给我们荣誉的位置，接受和充满了我们的内在的价值。

Our sense of identity and worth shifts. Other people's assessment of our worth is nowhere near as important as God's approval.

我们的认同感和价值转变。其他人对我们价值的评价，没有比上帝的认同那么重要的地位。

When God exalts us in the gospel then money is just money. It is no longer our security or hope or identity or self-esteem.

当神在福音中提升我们时，金钱就只是金钱。它不再是我们的安全、希望、身份或自尊。

When God is in the centre of our lives we don't have to be constantly scrambling to be at the top trying to get more security, prosperity, money and status.

当上帝处于我们生命的中心时，我们不必总是争先恐后地站在最高层，试图获得更多的安全、繁荣、金钱和地位。

Jesus' disciples have been exalted by God and are therefore not scrambling. It's not that Christians can't be successful, it just shouldn't be the passion of our life.

耶稣的门徒被神所提升，因此没有争先恐后。并不是基督徒不能成功，它不应该是我们生活的热情。

The Christian's inner wealth should make it easy for them to get rid of their external wealth. That is the logic of grace and how it leads to a life of generosity.

基督徒的内在财富应该使他们很容易摆脱他们的外来财富。这就是恩典的逻辑，以及它是如何导致慷慨的生活。

### THE HOST

#### 请客的那人

The **second** speech is in vv12-14 and it is directed at the host of this party. We've already looked at it but we didn't look at the end of it.

第二次讲话是在12-14节，它针对的是这个宴会的东道主。我们已经看过了，但我们没有看它的结尾。

Notice the last sentence of v14: ***Although they cannot repay you, you will be repaid at the resurrection of the righteous.***

请注意14节的最后一句：***因为他们没有甚么可报答你。到义人复活的时候，你要得到报答。***

One of the thoughts Christians have, it's even often expressed, is that to be a disciple of Jesus means I miss out.

基督徒的一个想法，甚至经常表达的是，成为耶稣的门徒意味着我错过了。

Some, possibly even MANY, won't become Christians because they don't want to miss out on life.

有些人,甚至很多,不会成为基督徒,因为他们不想错过生活。

Miss out on trips and experiences and lifestyles because of the call to a life of generosity. Jesus says NO!! No, because of the resurrection.

错过旅行,经验和生活方式,因为呼吁慷慨的生命。耶稣说,不!不会的,因为有复活。

There is no missing out on life as a Christian. Because of Jesus' resurrection the eternal future for Christians is perfect bodies, perfect relationships in a perfect paradise.

作为一个基督徒,生活不会错过。因为耶稣的复活,基督徒的永恒未来是完美的身体,完美的关系在一个完美的天堂。

The Maldives is nothing to heaven. The kingdom of God is a feast. It is an eternal party. Nothing will be held back. Nothing will be missing.

马尔代夫比起天堂什么都不如。神的国是一个盛宴。这是一个永恒的宴会。没有什么会阻碍抑制。不会丢失任何内容。

We will eat and drink and laugh and love and talk and sing and hug and walk for ever and we'll never grow tired of it.

我们会永远的吃喝,笑,爱,说话,唱歌,拥抱,走动,我们永远不会厌倦。

All the jubilees and carnivals, banquets and fiestas, laughter and festivity of a thousand years of human history won't even come close to the wonder, the glory and joy of the celebration which the God of the universe lays out then.

人类历史中千万年来的喜庆和狂欢节、宴会和节日、欢笑和节日,甚至都不可能比较宇宙之神到时所摆设的盛典的荣耀和欢乐。

Are you afraid you are going to miss out on some aspect of life because you are giving so much time and money away to gospel ministry and charity?

你是否害怕你会因为你把太多的时间和金钱捐给福音事工和慈善而错过生活的某些方面?

The resurrection declares you won't miss a single thing!

复活宣告你不会错过一件事!

How is it that we can give so much away? **Firstly**, because we have a new internal wealth in the gospel right now, and **secondly** because we have a guaranteed future wealth because of the gospel.

我们怎么能付出这么多呢?首先,因为我们现在在福音中有一个新的内在的财富,和其次因为我们有基于福音的未来财富的保证。

THE SMUG GUEST  
那位自鸣得意的客人

**Lastly**, Jesus addresses the **SMUG GUEST**. Here we see the sacrifice that was required so that we might have this new and eternal wealth.

最后,耶稣对自鸣得意的客人讲话。在这里,我们看到以便我们可以拥有这个新的和永恒的财富的必要牺牲。

Someone at the table says in v15: *“Blessed is the one who will eat at the feast in the kingdom of God.”*

在15节, 同席的有一人说: 「在上帝国里吃饭的有福了! 」

This is one of the social climbing, scrambling guests who is pretty confident he will be there. 这是其中一个在社会攀爬, 争先抢后, 而相当有信心, 他会到达那里的客人。

So Jesus responds by telling this parable. He wants him to see how the kingdom of God and salvation actually works.

因此,耶稣通过告诉这个比喻来响应。他想让他看看上帝的国和救恩是如何运作的。

He tells a story about a man who throws a big banquet. It's a MEGA FEAST. The man represents God.

他讲了一个故事,关于一个人举办一场盛大的宴会。是盛大的宴席。这个人代表上帝。

The invitations have gone out, RSVP's have been made, but they don't come when it's time for the feast.

邀请函已经发出, 宾客也回复预约了, 但到盛宴的时候, 他们不来。

They are all too busy. They are doing deals and getting married. They have other priorities. 他们都太忙了。他们正在做交易和结婚。他们还有其他优先事项。

Why don't they come? They have got other things to do. They have other priorities.

他们为什么不来? 他们还有别的事情要做。他们有其他优先事项。

They are the self-righteous, religious, successful and the content. God's historical people are too busy and distracted for God.

他们是那些自以为是, 虔诚, 成功和已觉满足的人。神在历史人定下的人太忙, 对上帝分心。

The Master of the feast then gives the feast to those who would not normally qualify to be at a feast like this.

然后, 宴会的主人把盛宴送给那些通常没有资格参加这样的盛宴的人。

It is crucial to understand here that this is a FEAST, this is not a POTLUCK dinner. A POTLUCK dinner is where you bring something to the table, this feast is prepared and provided and you enjoy.

要明白的关键是,这是一个盛宴,这不是一个有什么吃什么的便饭。有什么吃什么的晚餐是您带东西来分享,这个盛宴是已准备好,提供给您享受的。

The kingdom of God is provided free of effort. We simply receive it. That's why the Master says to his servant to go out there and COMPEL THEM TO COME IN.

神的国是免费提供的。我们只是要接受。这就是为什么主人对他的仆人说,强拉人进来。

The servant has to go out and convince them to come to the table because they are not going to believe that this could possibly be on offer.

仆人必须走出去,说服强拉他们进来,因为他们不会相信有这样的供应。

I think that Jesus wants us to see that this is you and me out there in the country lanes - we don't really grasp the gospel of grace. We have to drive it in!

我想耶稣要我们看到,这是你和我在乡间小道里——我们并没有真正领会恩典的福音。我们必须更深入认识!

The logic of God's grace hasn't fill us up with internal wealth and we aren't living with eternal wealth in mind.

神恩典的逻辑并没有使我们充满内在富有,我们也没有以在永恒的财富为印记来生活。

We need to drive in the truth that we get a seat at this unbelievable banquet because of what Jesus Christ did on the cross.

我们需要更深入理解,我们在这个令人难以置信的宴会上得到了一个座位,是因为耶稣基督在十字架上的为我们成就了的一切,的真理。

Jesus is the one person who loved God with everything - totally and completely.

耶稣是那唯一以一切完完全全爱神的人。

At the end of his life he should have heard God say to him, 'well done good and faithful servant enter into the joy of your master'.

在他生命的尽头,他应该听到上帝对他说,'好,你这又善良又忠心的仆人,进来享受你主人的快乐吧! '。

Instead, on the cross, he says, "My God, my God, why have you forsaken me?" Why?

相反,在十字架上,他说,"我的上帝,我的上帝,你为什么抛弃我?"为什么?

Because he was thrown out as we deserved, so that we could be brought into the feast.

因为他代我们应当承受的被赶出去,这样好使我们能被带进盛宴中。

He heard 'depart from me', so that we can hear 'well done, welcome to the feast.' It's not our humility that earns the banquet, it is what Jesus Christ has done for us.

他听到"离开我",这样我们才能听到'做得好,欢迎参加盛宴'。得到应宴不是因为我们的谦卑,而是由耶稣基督为我们做的牺牲。

He was cast out so we can be brought in. He sacrificed everything so that we could have life, and that is the logic and motivation for us to sacrifice so that others will have life.

他被赶出去,以便我们可以被带进来。他牺牲了一切,以便我们能有生命,这就是我们牺牲的逻辑和动机,以便别人有生命。

Sacrifice your wealth to ministry so that people will spiritually live and charity so that people will physically live.

去为事工奉献你的财富,使他人属灵上有生命和去为慈善奉献,使他人身体上生命。

The more we see that we live by Jesus' sacrifice the more reasonable it will seem to give sacrificially.

我们越是看到我们靠耶稣的牺牲生活,我们就越有理由作出牺牲。

Though he was rich he became poor. Though he was an insider he was thrown out. Though he had the highest place of honour he took the lowest place.

他本是很富有,但他变得贫穷。他本是局内人,但被赶出去了。他本有最崇高的地方,他接受了最低的位置。

All so that we could be brought in and put in the place of honour for eternity.

一切都是为了我们可以被带进来,并永远的被安置于荣誉的位置。

Because of the gospel, sacrificial giving is just reasonable.

因为福音,牺牲性的奉献才是最合理的。