

Hopes Call 盼望在呼喊

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I did the bare minimum required.

我做了所需求的最低要求。

I just scrapped through.

我只刚好通过了。

It's the builder who builds a project, a house or a work, and only does it well enough to get paid, but not to build it so it lasts.

这是一个，只为了建造好项目、房子或工作来获得报酬，而不是想成品能屹立不倒的建筑师的思为。

It's the person that clocks in on the dot, and only does enough in the day to not get fired, and leaves on the dot.

这是一个按时打卡，只为了不被解雇按章工作，绝不加班，的人的思为。

It's me in my first degree living by the motto, P's get degrees. Passing is enough.

这是我在读第一个学位时的生活座右铭，P's (及格)可获得学位。及格就是足够了。

Doing the bare minimum required. That's has been me in the past. Has that been you? It's easier in the moment, but it's not satisfying. I regret not working harder on my first degree. The builder regrets the minimum effort when he has to go back and fix it. The technology company regrets putting out a product too early and they have to fix all the issues.

只按最低需求来执行所的要求。我过去一直都是这样。你也是吗？当时是非常容易，但并不令人满意。我后悔没有在第一个学位时更加努力地用工。当建筑师不得不回去修复他的成品时，他后悔只给了最小的努力。科技公司后悔过早推出他们的产品，而须要去解决所有的问题。

I wonder if we could use that description to describe our lives. If you're following Jesus, would you say that you are a bare minimum Christian?

我想知道我们能否用这种描述来描述我们的生命。如果你跟随耶稣，你会说你是一个做最低要求的基督徒吗？

I go to church...or watch it.

我有去教会...或有观看。

I give...some.

我有奉献...一点点。

I own a bible.

我拥有一本圣经。

But serving Jesus and his people, growing in godliness in a community group, being radically generous, they all require too much of me.

但是，为耶稣和他的子人服事，在社群小组中增长敬虔，非常地慷慨，这些都需要我太多的付出。

The challenge that we see today from the story of the Good Samaritan is that we can be tempted to give the bare minimum, to narrow down what following Jesus looks like into a little box, instead of seeing Jesus Lord of all our life.

我们今天从好撒玛利亚人的故事中看到的挑战是，我们可以被诱惑去只按最低的要求来付出，把跟随耶稣应该是怎样的缩小到一个小框框内，而不是以耶稣为我们生命所有的主宰。

The challenge of Christianity is that Jesus has saved people to be radical disciples, not bare minimum ones. The Call of Hope in Jesus is that our discipleship and giving of ourselves would reflect all that God has done for us.

作为基督徒的挑战是，耶稣拯救了我们去成为非凡的门徒，而不是只作最低要求的门徒。在耶稣中有盼望的呼召是，我们的门徒生命和把自己付出会反映神为我们所做的一切。

1. Bare Minimum disciple 只作最低要求的门徒

The gospel of Luke records an account where an expert in the law tested Jesus asking him, verse 25 of chapter 10,

路加福音，第10章25节，记载了有一次，一位律法师试探耶稣，说，

“what must I do to inherit eternal life?”

「我该做甚么才可以承受永生？」

Jesus asks him what is written in the law in the Old Testament? How do you read it?

耶稣问他：「律法上写的是甚么？你是怎样念的呢？」

And the man replies,

那人回答

27 He answered, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind”; and, ‘Love your neighbour as yourself.’”

27 他回答说：「你要尽心、尽性、尽力、尽意爱主——你的上帝，又要爱邻如己。」

Jesus says, you’ve answered correctly, do this and you’ll live.

耶稣对他说：「你回答得正确，你这样做就会得永生。」

Pretty straight forward interaction. Love God perfectly and Love your neighbour perfectly and you will inherit eternal life.

非常直接的交谈。完美地爱神，完美地爱你的邻居，你就会继承永生。

But the lawyer wanted to justify himself. Maybe he's trying to protect himself from the claim that he doesn't deserve eternal life. This is in the soul of each of us, to defend our actions. Look, my actions aren't that bad, they aren't as bad as other people. There are far worse people than me.

但是律法师想证明自己有理。也许他试图保护自己，以免自己被称为不值得永生。捍卫我们的行为是在我们每个人的灵魂之中。看看，我的行为没那么糟，没有像其他人那么坏。比我差的人多得是。

He wanted to justify himself so he asked Jesus, and who is my neighbour. Give me a list of my neighbours and I'll show you! I know 3 or 4 lawyers, and unlike all the jokes about lawyers, they are lovely and great people. This man may have been that too. He may have been an upstanding citizen. He may have been kind and compassionate. As long as you fitted his definition of neighbour. If you were like him, fitted within his small box of people that deserved his love and mercy.

他想证明自己有理，就问耶稣，谁是我的邻舍呢？给我一份我的邻舍的名单，我会展示给你看！我认识3或4个律师，都不像我们以律师来开的玩笑，他们都是可爱和伟大的人。这个人可能也是。他可能是一个正直的公民。他可能是善良和富有同情心。只要你符合他对邻舍的定义。如果你像他一样，都把一小群的人装在值得他爱和怜悯的框框里。

And so, wanting to make sure that he was above the claim that he had not fulfilled the law, he asks

因此，希望确保他不会被称为没有履行律法，他问

And who is my neighbour

谁是我的邻舍呢？

In response, Jesus tells us the famous story of the Good Samaritan.

作为回应，耶稣给我们讲了著名的好撒玛利亚人的故事。

2. The Bad Example 坏的范例

30 In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

30耶稣回答：「有一个人从耶路撒冷下耶利哥去，落在强盗手中。他们剥去他的衣裳，把他打个半死，丢下他走了。

This man, although not specifically stated is most likely Jewish, coming down from where the temple was in Jerusalem. Maybe he had just been worshipping God and bringing sacrifices. And he is waylaid by bandits, beaten and robbed. This is no fault of his own. He did not sin. He could not be blamed, but it was just misfortune.

这个人，虽然没有具体的说明最有可能是一位犹太人，从圣殿所在的耶路撒冷的地方下来。也许他刚带着祭牲去敬拜上帝回来。他落在强盗手中、被殴打和抢劫。这不是他自己的错。他没有犯罪过。他不能被怪责，这只是一个不幸。

There is a great deal of misfortune and sorrow that arises in the world which does not come from bad decisions. This man is not to blame for being beaten, he didn't receive it in a drunken brawl or attempting to win a bet. He is helpless and can do nothing to fix his situation.

世界上存在着很多的不幸和悲伤，都不是来自错误的决定。这个人不应该因为被殴打而被怪责，他不是醉酒在争吵中或试图赢得赌注时受打。他很无助，不能做任何事情来解决他的处境。

But salvation comes!

但救赎来了！

Verse 31.

第31节。

31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. 32 So too, a Levite, when he came to the place and saw him, passed by on the other side.

31偶然有一个祭司从那条路下来，看见他就从另一边过去了。32又有一个利未人来到那里，看见他，也照样从另一边过去了。

How did this priest happen to be going down the same road? It is as if God has brought this priest to this very spot to bring him assistance. To go and see what his needs are, and then a moment later, when the Levite arrives, they could carry the poor man between them, or one could guard him whilst the other goes to get him assistance from a medical person.

这个祭司怎会偶然从那条路下来？就好像上帝把祭司带到这个地方来协助他。去看看他的需要是什么，然后片刻之后，当利未人来到那里，他们可以一起背起这可怜的人，或者一个人可以保护他，而另一个去找医疗人员来救援。

Jesus tells this as if God has brought both of the men there, but they wilfully refused to give aid. It is far worse than if they had just found the man, but Jesus uses the location and their identities to paint how bad this situation is.

耶稣就好像在说，上帝把这两个人带到了那里，但他们故意拒绝去给予援助。这比他们偶然间找到这个人要糟糕得多，耶稣用当时的位置和他们的身份来描绘这个情况有多糟糕。

In Jesus' story, both the man who was attacked, and the Priest and Levite are coming down from Jerusalem to Jericho. Jerusalem is the capital city of Israel, it is the location of the temple up on mountain, whereas Jericho lies low. The purpose of the Priest being in Jerusalem would have been to serve in the temple. The priest was as near to God as a man could be, amidst sacrifices and holy psalms and prayers, and yet he had not learned how to make a sacrifice himself. He had learnt the same message as the lawyer, to love God and to love his neighbour but did not act upon it.

在耶稣的故事中，被攻击的人，祭司和利未人都是从耶路撒冷下耶利哥去。耶路撒冷是以色列的首都，在它的山上是圣殿的所在地，耶利哥就在它以下的地方。祭司到耶路撒冷的目的本来就是在圣殿里服事。祭司在祭奠、圣诗和祈祷中，比任何人都与神更接近，然而他并没有学会如何做出自我的牺牲。他与律法师学了同样的讯息，爱上帝和爱他的邻舍，但没有付诸行动。

The Levite acted similarly, although not as central to the work of the temple, they had both been near to God but had not become like him.

利未人有照样的行为，虽然不是圣殿中做核心的工作，但他们都是可更靠近上帝的，但没有成为像祂一样。

Both of these men were bound to help the beaten man. And yet, they came close enough to see him, yet passed him by. They have slowed down at the side of a car accident, with people crying out for help, no one around, and yet have quickly sped off.

这两个人都是有义务去帮助被殴打的人。然而，他们走近得能看到他，但都从另一边过去了。他们经过车祸现场，在一边放慢了速度，有人在呼救，周围没有人，但却飞快的加速走了。

Charles Spurgeon, the Great Preacher suggested that the reason that they hurried on and didn't help, was because they had great excuses.

伟大的布道家，司布真，建议，他们匆匆忙忙过去了，没有援助的原因，是因为他们有很好的借口。

"I never knew a man refuse to help the poor who failed to give at least one admirable excuse....For instance, the priest and Levite were both in a hurry. The priest had been a month away at Jerusalem from his wife and dear children, and he naturally wanted to get home; if he lingered the sun might be down; it was an awkward place to be in after sundown, and you could not expect him to be so imprudent as to stay in a lone place with darkness coming on. He had spent a very laborious month in the temple, you do not know how exhausting he had found it to act as a priest for a whole month, and if you did you would not blame him for wanting to get home to enjoy a little rest. Besides, he had promised to be home at a certain hour, and he was a man of punctuality, and would by no means cause anxiety to his wife and children, who would be looking from the housetop for him.

「我从来没有认识一个拒绝帮助穷人的人，没有至少给出一个令人钦佩的借口...例如，祭司和利未人都是在赶时间。祭司离开了他的妻子和亲爱的孩子到耶路撒冷有一个月的时间了，他自然很想回家：如果他耽误的话太阳可能会下山：这是一个在日落后不十安全的地方，你不能指望他在黑晚要来的时候，如此轻率的留在一个孤立的地方。

他在圣殿里度过了一个很辛苦的一个月，你不知道他发现作为一个祭司整整一个月是多么的疲累，如果你有做过，你就不会责怪他想回家享受一点休息。此外，他答应在某时某刻回家，他是一个守时的人，绝不会给他的妻子和孩子带来焦虑，他们会在屋口等着他。

The thieves might be back again, they were scarcely yet out of hearing even then, and a priest after a month's service ought to have some fees in his purse, and it was important not to run the risk of losing the support of his family by stopping in a place which was evidently swarming with highwaymen. He might be wounded too, and then there would be two people half dead, and one of them a valuable clergyman. Really, philanthropy would suggest that you take care of yourself, as you could not possibly do any good to the poor man. And then the man might die, and the person found near the body might be charged with the murder. It is always awkward to be found alone in a dark spot with the corpse of one who has evidently suffered from foul play. Moreover, he could pray for the man... All these powerful reasons put together made him content to save trouble and leave the doing of kindness to others."

强盗可能又会回来，他们甚至当时也很少听到，一个祭司在服事一个月后应该在他的钱包里有一些收取了的人工，重要的是不要因为停在一个明显挤满了强盗的地方而失去养家的生计。他可能也会受伤，那样便会有两个半死的人，其中一人是一位尊值的祭司。真的，作慈善事业的也会建议你先照顾好自己，因为你不可能为穷人做任何的好事。还有这个人可能会死，在尸体附近找到的人可能会被控谋杀。在一个黑点，在一个显然遭受过侵犯的人的尸体旁被发现，总是很尴尬。此外，他可以为人祈祷...所有这些强而有力的理由加在一起，使他满足于省去麻烦，把善行留给别人去作。

On the one hand that list of excuses may have made you smile a little at what poor excuses the priest may have given. But that's me! All I need is a small excuse not to help someone. They're fine, someone else will help them, I don't need to.

一方面，这一系列的借口可能让你对祭司可能给出的糟糕理由而会心微笑。但这就是我！我所需要的就只是一个不用帮助别人的小借口。他们是好好的，别人会帮助他们的，我不需要。

3. Good Samaritan 好撒玛利亚人

Hope in the Gospel calls us to radically love others. Jesus contrasts the story of the Priest and the Levite with someone they wouldn't expect help from.

福音中的盼望呼召我们去超凡地爱别人。耶稣以一个他们不会期望去得到帮助的人在这故事中去与祭司和利未人作对比。

33 But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. 34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. 35 The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

33可是，有一个撒玛利亚人路过那里，看见他就动了慈心，34上前用油和酒倒在他的伤处，包裹好了，扶他骑上自己的牲口，带他到旅店里去，照应他。35第二天，他拿出两个银币来，交给店主，说：『请你照应他，额外的费用，我回来时会还你。』

The Samaritan was as different as the priest and the Levites were similar to the man. They were enemies of the Jews because they were part of God's people but the country had been filled with Gentiles and other gods, and the people worshipped God differently.

撒玛利亚人和这个人的不一样，正如祭司和利未人与这个人的相似。他们是犹太人的敌人，因为他们是神的子民的一部分，但这个国家充满了外邦人和其他的神，他们崇拜上帝的方式也不同。

And yet the Samaritan sees him, like the Priest and Levite did, and took pity on him. He doesn't ask him why he is injured. He doesn't ask him what he has done to get out of his situation. There is no inquiry into his faith, or political viewpoints. But he sees the wounded man and takes pity.

然而，像祭司和利未人，撒玛利亚人看到他，就动了慈心。他没有问他为什么受伤。他没有问他为了摆脱他的处境已做过了什么。对他的信仰或政治观点没有作调查。但他看到受伤的人，就动了慈心。

Although the wounded man had no way to repay him, the Samaritan went over and cared for him. He doesn't say, I will help you as long as you pay me back. There is no contract or deal. Just compassion. He bandaged his wounds, poured on oil and wine. He risks the thieves coming back and his own life being in danger to assist the wounded man. He does it even at a significant cost to himself, his oil and wine. He puts him on his donkey, so now the Samaritan has to walk.

虽然伤者无法偿还他，但撒玛利亚人却上前去照顾他。他没有说，只要你会还给我，我就帮你。没有合同或交易。只是同情。用油和酒倒在他的伤处，包裹好了。他冒着强盗回来的危险，冒着生命危险去帮助受伤的人，去照应他。他这样做，就算自己要付出巨大的代价，他的油和酒。扶他骑上自己的牲口，那么撒玛利亚人必须走路了。

He tenderly cares for him like he was his mother. He cared for him as best as he could in the situation regardless of the cost to himself.

他温柔地照应他，就像他是他的母亲一样。他尽其所能地照顾他，不管自己要付出的代价有多少。

Then he took him to an inn. At this point, he could have left the beaten man there, but instead stays to care for him. And then when leaving, pays the innkeeper to care for him until he comes back.

然后，他带他到旅店里去。在这一刻，他本可放下被殴打的人在那里，但他留下来照顾他。然后，当要暂时离开时，付钱给店主请他照应他，直到他回来。

Jesus asked the lawyer,
耶稣问律法师

36 “Which of these three do you think was a neighbour to the man who fell into the hands of robbers?”

37 The expert in the law replied, “The one who had mercy on him.”

36你想，这三个人哪一个是落在强盗手中那人的邻舍呢？」37他说：「是怜悯他的。」耶稣对他说：「你去，照样做吧！」

The strange thing is that the Priest and the Levite were really his neighbour. The same family group, and yet they didn't neighbour him. It's as if the Lawyer can't say it was the Samaritan, so says it was the one who had mercy.

奇怪的是，祭司和利未人真正的那人的邻舍。是同一个家族的成员，但他们没有睦邻他。就好像律法师不能说是撒玛利亚人，所以说是那怜悯他的人。

And so Jesus encourages him and us to

耶稣便鼓励他和我们去

“Go and do likewise.”

「你去，照样做吧！」

Jesus calls the lawyer and us to live a life of costly radical discipleship. In his life, death, and resurrection Jesus has shown us how to love other people.

耶稣呼召律法师和我们去过一个昂贵的非凡的门徒生命。在他的生、死和复活中，耶稣向我们展示了如何去爱别人。

As we read this story from Jesus, we see the Samaritan be compassionate and help the wounded man, and we can think that Jesus is putting himself into the story and we should be like him.

当我们从耶稣那里读这个故事时，我们看到撒玛利亚人富有同情心，帮助受伤的人，我们可以认为耶稣正在把自己融入故事中，而我们应该像他一样。

But our Saviour Jesus is so much better than this Samaritan. The wounded man could not blame himself for his situation. But you and are stand condemned before God by our own choices, dead in our sins. We have from our first moments been attacking ourselves. And even when Jesus comes to us, we have resisted and rejected him. The beaten man did not ignore the Samaritan, but how many times have we refused the help and healing of the Lord!

但是，我们的救主耶稣比这个撒玛利亚人好得多了。那受了伤的人不能怪责他的处境。但你和我是被我们自己选择的在上帝面前受谴责，死在我们的罪恶过犯中。我们从第一刻开始就攻击着自己。即使耶稣来到我们面前，我们还是抗拒和拒绝他。被殴打的人没有忽视撒玛利亚人，但我们多次拒绝主的帮助和医治！

The Samaritan man happened to come across the wounded man, and yet Jesus came to earth with the only intention of saving us. He did not only take the risk of running into thieves, but he was attacked by them, stripped, crucified and laid in the grave. Killed for our sakes.

撒玛利亚人碰巧偶然遇到了那受伤的人，然而耶稣来到世上的唯一的意图就是拯救我们。他不仅冒着与遇到强盗的危险，还遭到他们的袭击，被剥去他的衣裳，钉在十字架上，埋在坟墓里。为了我们而被杀。

What the Samaritan man gave was generous but it is not comparable to what the Lord Jesus has done. He gave wine and oil, but Jesus gave his own blood to heal our wounds. The Samaritan man gave 2 denarii, but Jesus gave up heaven to take on flesh so that we might have the blessings of an inheritance from God.

撒玛利亚人付出的是慷慨的，但它无法与主耶稣所做的相提并论。他给了酒和油，但耶稣献出了自己的血来医治我们的伤口。撒玛利亚人给了2个银币，但耶稣放弃了天堂来成为肉身，这样我们才能从上帝得到承受永生的祝福。

You who know the love of Jesus, and the hope of heaven – you are called by Jesus to love in practical kindness. To have a radical discipleship that will love what God loves, and that says even to an enemy – you are my neighbour and I will help you. But I don't think people being my enemy stops me. I don't think I have any enemies.

你们认识耶稣的爱和天堂的盼望的…耶稣呼召你们去以实际的良善来爱。去有一个非凡的门徒生命，去爱上帝所爱的，甚至对敌人说…你是我的邻舍，我会帮助你。但我不认为别人是我的敌人会是阻止我的原因。我不认为我有任何敌人。

But the biggest enemy that I have that stops me from responding to God's call on my life is my time. I don't think I have enough of it.

但阻止我响应上帝对我的生命的呼召的最大敌人是我的时间。我认为我没有足够的。

A study was conducted at Princeton University in the 1970's based on the story of the Good Samaritan to investigate why people do good things. They went to Princeton Theological Seminary and found people study to be Ministers, the very people who were eager to do good. 20世纪70年代，普林斯顿大学根据《好撒玛利亚人》的故事进行了一项研究，以调查人们为什么做善事。他们去了普林斯顿神学院，去访问正学习去成为牧师，那些渴望做好事的人。

They setup a study with these people and they were told to prepare a brief talk about the Good Samaritan, and to walk to a nearby building to give the talk. By random chance they were told one of three things,

他们以这些人建立了一项研究，他们被告知要准备一个关于好撒玛利亚人的简短分享，并步行到附近的一座建筑物进行演讲。随机地，他们会被告知以下三件事其中之一，

1. They had plenty of time and were early.
 2. They were on time but should head over.
 3. They were running late and would have to move quickly.
1. 他们有充足的时间，他们早到了。
 2. 他们是准时，但应该起行了。
 3. 他们迟到了，必须迅速行动。

But between were they were, and the building they had to give the talk on the Good Samaritan a “stranger” was placed, a person who was sick on the ground and in need of help, in a corridor that they would have to almost climb over to get past.

但是，在他们与那将要分享好撒玛利亚人的建筑物之间，被安置了一个「陌生人」，一个人生了病倒在地上需要帮助的人，倒在走廊上是他们几乎不得不爬过这人才可到演讲的地方。

What do you think would happen? Surely all of them would stop?

你认为会发生什么？他们肯定会停下来吗？

60% of these people did not stop. People studying to be ministers of God’s word, who had just sat in the bible about the Good Samaritan!

60%的人没有停下来。正学习成为神的话语的祭司的人，刚刚在圣经中读过有关好撒玛利亚人的人！

And the most significant variable was how much time they had.

最重要的变量是他们有多少时间。

Over 60% of the people who had time stopped to help the stranger.

超过60%有时间的人停下来去帮助陌生人。

Over 40% of those who were on time.

超过40%是那些准时的人。

But only 10% of those who were running late stopped.

但在迟到的人中，只有10%停下来。

How damning is that! And how true and concerning is that of us. The shut down period of Covid showed me that I was too busy. And if my default position in life is busyness, than this suggests that I’m not going to respond to God’s call to be radically generous and love people.

这是多么可责！对于我们是多么的真实和使人担忧。新冠病毒时期的关闭使我意识到我太忙了。如果我在生活中的预设地位是忙碌，这表明我不会响应上帝要求我们非凡地慷慨和爱他人的呼吁。

If we are going to live a life worthy of Jesus’ death, a life worthy to what we have been called to, it will cost. It will cost money yes, but it will also cost our time.

如果我们要过一个配得上耶稣的死亡的生命，一个称得上我们被呼召去活出来的生命，那将要付出代价。这将要花费钱，是的，但它也将要花费我们的时间。

Let’s not be bare minimum Christians, but be willing to sacrifice time in our life, so that we can love our God and our neighbours with our soul, our strength and our mind.

让我们不要作一个只做最低要求的基督徒，而是愿意去牺牲我们生命中的时间，这样我们才能尽心、尽性、尽力、尽意爱主…我们的上帝，和我们的邻舍。