

Exhortation 14/3/14 - Reading Luke 5 - Bro Daniel

讲道辞 2004 年 3 月 14 日 — 路加福音 第五章 — 丹尼尔. 弟兄

My dear brethren and sisters in the Lord Jesus Christ. Our daily readings have brought us to the Gospel of Luke and chapter 5.

在主耶稣基督里亲爱的弟兄姐妹们，按照每日读经今天我们将读路加福音第五章。

This chapter shows the remarkable way that Jesus' teaching completely challenged the religious thinking of the Jewish leaders at that time. It reveals that in the development of true disciples there must be a renouncement of one's old way of thinking, and an abandonment of trust in the flesh, which must then be replaced with a new, open, submissive and obedient attitude to the Word of our God. There needed to be a complete change in thinking about God's ways as taught by the Pharisees.

这一章给我们展现了耶稣的教训是怎样非凡而全面的挑战了当时犹太人领袖信仰方面的想法。也告诉了我们一个真正的门徒必须弃绝旧的思考方式，不再相信肉身，必须换以新的，开放的，顺从的，顺服的态度来面对我们神的话语。需要一个从按法利赛人的教导到按神的方式思考的完完全全的转变。

These principles are summed up in Jesus' mini-parables near the end of the chapter. In verses 36 to 38 we read: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved".

在本章的尾声耶稣用了一个小小的比喻给他的教理做了一个总结。在 36 到 38 节我们读到：“耶稣又设一个比喻，对他们说，没有人把新衣服撕下一块来，补在旧衣服上。若是这样，就把新的撕破了，并且所撕下来的那块新的，和旧的也不相称。也没有人把新酒装在旧皮袋里。若是这样，新酒必将皮袋裂开，酒便漏出来，皮袋也就坏了。但新酒必须装在新皮袋里。”

Jesus is saying that the teaching of the true gospel is not to patch up a weakness or hole in a man's clothing which in the parable stands for his covering for sin or his old religion. He says that would not work. So different is the truth Jesus taught, that whatever a man had as his previous religious thinking it would be completely incompatible with the new teaching of the gospel. He goes on to say that new wine must be put into new bottles. In first century times bottles were in fact skin bags which became hardened with use. With use they became inflexible and unable

to stretch to accommodate the expansion of the maturing new wine. This parable means that the new teaching of the gospel must be put into new hearts. We must, as it were, be born again to a new life in Christ. Our old ways must be buried in baptism. We must arise to a newness of life. So it was in the days of the Lord that Judaism, the teaching of the scribes and Pharisees, could not be patched up—it needed replacement. In the days of the Lord, the legalistic thinking of Judaism could not be used to take in the gospel. It required a new kind of thinking which would be responsive to the new teaching of the Master.

耶稣说真正的福音的教训并不是用来缝补一个人衣服上的破洞的，衣服在这个比喻中喻表遮盖罪的或是一个人旧的信仰。他说那样是没有用的。所以耶稣所教导的是不同的，无论一个人原来有怎样的信仰，总是不可能和福音的新的教训完全的融合。他接着说新酒必须装在新瓶子里。在公元一世纪的时候酒瓶就是皮子做的袋子，随着使用，会变得坚硬。不断的使用它，它会变得坚硬起来，不能再伸展开来适应成熟的新酒的张力。这个比喻说的是福音的新的教训必须注入在新的心里。我们必须在基督里重新出生以得到新生。我们必须在洗礼的时候埋葬旧的生活方式。我们必须从新生中起来。所以在主那些日子里，犹太教，那些文士和法利赛人的教训的问题是 不能缝补起来的——需要更新。在主的那些日子里，犹太教守法的思想不能够接纳福音。要新的思想才能对主新的教训有所反应。

Luke 5 teaches us that we cannot rely upon our old patterns of thinking to take us to the kingdom of God. This chapter can be broken up into the following sections: Verses 1-11 The miraculous draught of fish Verses 12-16 The healing of the leper Verses 17-26 The healing of the man sick of the palsy Verses 27-32 The call of Levi (Matthew) Verses 33-39 Discussion with the Pharisees—the unbridgeable gap between Judaism and Jesus

路加福音第五章教导我们不能依靠我们旧的思考模式引我们进入神国。本章可以分成以下几个部分： 1—11 节： 打鱼的神迹 12—16 节： 治愈麻风病人 17—26 节： 治愈瘫痪病人 27—32 节： 召唤利未(马太) 33—39 节： 同法利赛人辩论 —— 犹太教和耶稣的不可逾越的隔阂

These sections will instruct us that we must listen to and obey the teaching of the Lord as the incident of the miraculous catch of fish in verses 1-11 reveals. We must rely upon him to cleanse us as the healing of the leper in verses 12-16 shows us. We must seek his healing forgiveness as the healing of the man with the palsy in verses 17-26 teaches. We must be prepared to forsake all and follow him as verses 27-32 demonstrate.

这些部分将引导我们必须听从主的教训，正如 1—11 节打鱼的神迹所展示出来的一样。我们必须信赖主，正如 12—16 节讲他治愈麻风病人所向我们展现的。我们必须寻求他来医治并赦免我们，象在 17—26 节讲的他治愈了瘫痪病人一样。我们必须准备着要放弃所有来跟从他，象 27—32 节所描述的一样。

Our chapter begins with the call of four of his disciples. Let us examine ourselves to see if we too are his true disciples.

我们这一章从主召唤他的四个门徒开始。让我们检验自己来看我们是否也是他的真门徒。

Fishers of Men 得人的渔夫 In verse 1 we see that the multitude is so keen to hear the words that Jesus spoke by the Lake of Gennesaret (Sea of Galilee) that he is forced to get into a boat to preach to them. This may indicate that he is here preaching to Gentiles as he was not in a synagogue (cp 4v44).

在第一节我们看到在革尼撒勒湖边(加利利海)众人是如此热切的要听耶稣说话,以致于他只好上到船上来教训他们。这可能是暗示他是在向外邦人讲道,因为他没有在犹太会堂里(参见路 4: 44)。

Two fishing boats are anchored by the shore and the fishermen are washing their nets (v2). Why does the Scripture mention this? Because it is setting the scene. The fishermen were busy washing their nets, and not listening to Jesus like the multitude were. So how was Christ going to get them to listen? We read that he got into a ship and then asked Simon to thrust out a little into the water so he could teach the multitude from there (v3). Who is this Simon? In verse 8 we learn he is Simon Peter. Why then does Jesus call him Simon? Simon means "hearing" and this is exactly what Jesus wanted Simon Peter to do—he calls him "Simon" to get him to really listen. There was no escaping from Jesus now. Simon had to listen as they were in the boat together (Andrew, Simon Peter's brother being there also Lk 5v5-7, Mt 4v18). Jesus was sitting down, weary from the day's earlier preaching and now he taught this multitude.

两只渔船停在岸边而打鱼的人却去洗他们的网去了(第2节)。为什么经文要讲这些?因为它在描述当时的情景。渔夫们忙于洗他们的网,没有象众人一样来听耶稣讲道。所以基督怎样让他们听到呢?我们读到他坐上船,并且叫西门把船撑开,进入水中,在那里来教训众人(第3节)。谁是西门?在第8节我们知道就是西门彼得。为什么耶稣在这里要叫他为西门呢?西门的意思是“听”,这是多么准确的表达了耶稣想让西门彼得做的事情——他叫他“西门”是要让他真正的听。这样现在他就不能离开耶稣了。西门不得不听,因为他们都在一只船上(安德烈,西门彼得的兄弟也在那船上。路 5: 5-7, 太 4: 18)。耶稣坐下,经过那天早些时候的讲道感到有些疲劳,现在他开始教训众人。

He tells Simon to launch out and let down his nets for a catch. Simon, a fisherman by trade, first reacted by saying they had toiled all night and caught nothing—he clearly thought it was pointless to go and fish especially during the day! But under the steady gaze of the Lord he followed his instruction.

他让西门把船开到水深之处，下网打鱼。西门，一个打鱼卖鱼为生的渔夫，第一反映为一整夜劳苦打鱼而无所获感到辛苦疲劳——他清楚的想到再去打鱼是没有意义的，特别是在白天打鱼！但是在主凝视的目光之下，他听从了主的指示。

Note what happens when you obey the voice of the Master. In verse 6 we read that there were so many fish that the nets broke. What a contrast to their night when not one fish was caught! In the Scripture the sea is likened to the nations and in this verse Jesus was showing Simon, Andrew, James and John that they were to catch men with the Gospel net. We see that their nets broke. This would be true of preaching also—not all would heed their call and some would fall back into the sea of nations. How blessed and special we are to have been caught by the Gospel message and to have decided to forsake all and follow our Lord.

注意以下当你服从了主的声音时会发生什么。在第 6 节我们读到圈住了许多的鱼，网险些裂开。和夜晚他们打鱼而无所获相比是多么大的区别啊！在经文中海是用来象征各样的民族，在这节中，耶稣向西门，安德烈，雅各和约翰显示他们将要用福音的网去得人。我们看到网快要裂开。传道的过程也会象这样——不是所有的人都会留意对他们的召唤，有一些还会回到他们本族的海里。我们是多么幸运有福啊，能够会被福音的网圈到，并且能够决定放弃所有来跟从我们的主。

In verse 7 Andrew and Simon Peter “beckon” to James and John in the other boat. This means they jerked their heads to signal to their partners to come and help pull in the great catch of fish. But despite their fisherman-like determination to bring in every fish they could, their ships begin to sink from the weight of the fish! It is then that Simon Peter falls down at Jesus’ knees (he was still sitting observing these fishermen) and says: “Depart from me; for I am a sinful man, O Lord” (v8-9). Why does he say he is sinful? Because of his lack of faith. He realised he really needed to learn to listen to Jesus and not trust his own assessment of life. At first he didn’t believe they would catch anything, but when he was faced with an immense catch he saw the folly of his own thinking. He realised his Lord had power even over the fish in the sea (cp Psalm 8:8).

第 7 节安德烈和西门“招呼”在另一只船上的雅各和约翰。这意味着他们调转头向他们的同伴发出求助的信号来帮他们拖这许多的许鱼。但是尽管他们是渔夫——想把所有的他们能够捕捞的鱼都打上来，他们的船却因为鱼装得太多开始要下沉！就在这时西门彼得俯伏在耶稣膝前，说：“主阿，离开我，我是个罪人。”（第 8—9 节）为什么他称自己是有罪的？因为他缺乏信仰。他意识到了他真的需要学习听从耶稣而且不能再相信自己原来的生活态度。最初他并不相信他们能够打到鱼，但当他面对那么多捕捞上来的鱼，他认识到他自己的想法是多么愚蠢。他明白了他的主甚至对海里的鱼都有权柄（参见诗篇 8：8）。

Jesus says to him: "Fear not; from henceforth thou shalt catch men" (v10). This was their call to discipleship. This was to be their work of bringing others out of the sea of nations into the glorious hope of the Kingdom. So they learned to heed the Lord and they forsook all and followed him. How do we react when we hear the Lord's instructions? Do we hear his voice and obey the call?

耶稣对他说：“不要怕，从今以后，你要得人。”（第10节）这是要他们成为门徒的召唤。要他们做这样的工作：把各族的海里的人引到神国的美好荣耀的希望。所以他们学着去留心听主，他们放弃了所有跟从了他。当我们听到主的指示时我们会怎样行动呢？我们也会听到他的声音和服从这召唤吗？

Healing the Leper 治愈麻风病人 In verses 12-16 Luke records the miraculous healing of a leper who came to Jesus with a wonderful faith. At the end of verse 12 the leper says "Lord, if thou wilt, thou canst make me clean". He had no doubts that the Lord could heal him. He was prepared to await the Lord's good pleasure to cleanse him and was ready and available to co-operate. Here was the kind of heart that Jesus could work with. This man recognised his need to be healed and knew who alone could assist him in his need. We too are stricken with mortality and are in need of the Master's healing hand. We too need to share the confident trust of the leper.

在12-16节路加记录了医治一个麻风病人的神迹，这个麻风病人带着强大的信心来到耶稣面前。在12节末尾麻风病人说“主若肯，必能叫我洁净了”。他毫不怀疑主能治好他。他准备着等候主行这好事来洁净他，而且随时准备着与之合作。这样的心就是耶稣能够做工的心。

The Man with Palsy Healed and Forgiven 瘫痪病人被医治和赦免 In verses 17-26 we are given the record of the healing of the man with palsy. In this incident, we learn that the Lord had authority to forgive sin. Notice verses 23 and 24: "Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up, and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee Arise, and take up thy couch and go into thy house".

在17-26节记录了医治瘫痪病人的过程。通过这件事，我们会学到主有赦罪的权柄。注意23和24节：“或说，你的罪赦了，或说，你起来行走，哪一样容易呢？要叫你们知道人子在地上有赦罪的权柄，就对瘫子说，我吩咐你起来，拿你的褥子回家去吧。”

We are here being taught that there is a close association between sin and disease. Our fallen state came about with the entry of sin into the world and with it came disease and death. In the healing of the man with the palsy we see a paralysed man caused to rise up and walk. Jesus performed

this miracle to demonstrate that he had the authority to forgive sins. The Lord, who could raise a paralysed man from his bed (as if from the dead), clearly must be a servant of Almighty God—only God can give such power. Here then was one to whom God had delegated His power. He was clearly one with divine authority and therefore well qualified to forgive sins. Does not this incident encourage us to have every confidence that the Lord who we remember today is able to forgive our sins and raise us up in the day of his coming again?

这里我们被教导罪和疾病有一个很近的联系。从罪进入这个世界并因此带来了疾病和死亡的时候，我们就陷入了堕落的状态。当主医治这瘫疾病人的时候，我们看到这个瘫子能够站起来和行走。耶稣行这个神迹来证明他有赦罪的权柄。主，他能使瘫疾病人从床上走下来（好像从死里复活一样），他就首先必须是全能的神的仆人——因为只有神才能给予这个能力。这里神是很高兴的给了耶稣这个能力。他就是这个有这样神圣的权力而且满有资格可以赦罪。难道这件事还不鼓舞我们，使我们对这个今天我们要纪念的，有权柄赦我们的罪，能够在他再次来临的时候使我们复活的主有信心吗？

We also learn that in the healing of this man there was opportunity for others also to be healed. At the end of verse 17 we are told that “the power of the Lord was present to heal them”. Sadly the attitude of the scribes and Pharisees caused them to reject this opportunity. Their old pattern of thinking prevented them embracing the new teaching of the Lord. It was impossible to put new wine into old bottles.

我们也在医治这瘫子这件事上学到其他人也有被医治的机会。因为在 17 节说“主的能力与耶稣同在，使他能医治病人”。令人难过的是，文士和法利赛人的态度使他们拒绝这机会。他们那旧的思考模式阻碍了他们接受主的新的教训。新酒是不可能装进旧瓶的。

The Tax-gatherer Follows the Lord 税吏跟从主 In verses 27-32 we see the response of Levi (Matthew) to the Master's call in contrast to the response of the scribes and Pharisees. Levi “left all, rose up and followed him”. But the scribes and Pharisees murmured in discontent against Jesus for joining with such as Levi, who had been a publican or hated tax-gatherer on behalf of the Roman government. Once again the prejudices of the supposed leaders of the nation of Israel stopped them from seeing the merciful, saving work of Jesus Christ. The “old garment” thinking of the scribes and Pharisees could not be patched up with the new teaching of the Son of man. New wine needed to be put into new bottles that both might be preserved.

在 27-32 节我们看到利未（马太）对召唤的反应和文士及法利赛人的反应的对比。利未“撇下所有的，起来，跟从了耶稣”。但是文士和法利赛人为耶稣召唤象利未这样，一个曾经是为罗马政府收税的被憎恨的税吏的人而感到不满，发怨

言。又一次，犹太民族领袖的偏见阻碍了他们看到了主耶稣基督的仁慈的拯救的工。文士和法利赛人思考方式这件旧衣服不能用人子新的教训来缝补。新酒需要装在新瓶子里，这样才都能保存。

Our old ways with all their prejudices must be set aside. We have been called to newness of life. Luke 5 calls upon us to take earnest heed to the teaching of the Master, to listen to his word and to obey its wisdom as Peter the fisherman learned to do. It teaches us to recognise our need of cleansing as did the leper who turned to the only source of hope, the Master. It reassures us that our Lord has the power to forgive sin. It exhorts us to leave our old ways behind as did Levi, and to follow Jesus Christ despite what others in their ignorance and folly might say in attempting to dissuade us from such a course.

我们必须将带有的象他们那样的偏见的旧的方式抛到一边。我们已经被召唤到新生。路加福音第5章召唤我们要仔细留心听主的教训，去听他的话和象彼得和其他渔夫一样服从。教我们要认识我们需要被洁净，就像麻风病人求助希望的来源——主。为此，我们感到安心，主有赦罪的权柄。劝勉我们象利未那样离开我们旧的方式，去跟从耶稣基督，尽管别人因为无知愚昧会试图劝阻我们离开他的道。

We come week by week to remember what our Lord did for us, the trial and great agony he endured that we might by grace have a place in the Kingdom of God. In his death he demonstrated that the flesh with all of its ways must be rejected. He showed that his whole confidence was in his Father. He truly forsook all and followed the living God. Should not then our response to his work be one of true thankfulness and service? Should we not long to hear his voice and to earnestly follow him in all things?

我们一周又一周的来这里纪念我们主为我们所做的，他忍受了那么大的试炼和苦难，使得我们能因着荣耀在神国有一席之地。他的死证明了血肉之体和它的道（方式）一定会被拒绝。他显示了他在他父里的信心。他真正的抛弃了所有来跟从了永生的神。我们对主所做的工的反应不该充满真正的感激呢？我们不该渴望听到他的声音并在所有的事情上诚挚的跟从他吗？

Let us then examine our lives, aligning ourselves with him as we now partake of the emblems.

那让我们检验我们的生活，当我们在以这象征来纪念他的时候以他为我们的榜样归正我们自己吧。