

2004年3月21日 劝勉词 路加福音12章 大卫 弟兄

As we gather this morning to remember our Lord and to worship and praise our Heavenly Father for all His goodness to us, let us first consider the teachings of our Lord in Luke 12. The lessons that Jesus taught, particularly to his disciples here, are some of the most personal issues that we have to deal with in our own lives as disciples of Christ. I am sure that as we look at these lessons we will find ourselves carefully examining our walk before we share the bread and wine together. 今天早上我们聚集在这里纪念我们的主耶稣，赞美敬拜我们的天父。我们首先要看主耶稣在路加福音12章的教诲。这教诲是有关我们作为基督徒生活的某些重要的个人准则。我肯定在掰饼和喝葡萄酒以前，阅读这些训诲可以帮助检查我们的行为。

A Meal with the Pharisee The background to Jesus' words in this chapter is found in the last incident we read of in Luke 11. Jesus had been invited to a meal with a Pharisee (v37). As we read through the details we see that it certainly was a very large gathering at the Pharisee's house as he had invited many others—Pharisees, lawyers and scribes (v45, 54). This large group had been specially invited so that they could question Jesus and find fault with his teachings. Although they put on a show of friendliness they really were his enemies. We are told that finally they tried "to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him" (v53-54). 同法利赛人吃饭 耶稣在本章讲道的背景我们可以在路加福音11章结尾了解到。法利赛人请耶稣同他吃饭（路11：37）。通过阅读我们了解到一些细节，在法利赛人家吃饭有很多人，包括法利赛人、律法师和文士（路11：45, 54）。邀请他们这么多人来是为了质问耶稣找到他教训的破绽。尽管他们表面上作出朋友的样子，而实际是他的敌人。我们得知最后文士和法利赛人极力地催逼他，引动他多说话，私下窥听，要拿他的话柄。（路11：53, 54）

There was no love at this meal—it was motivated by the spirit of hatred against Jesus and his teaching. However Jesus had accepted their invitation so that he might try to show them that their ways were not acceptable to God. 这宴席上没有显示出爱。而是充满反对耶稣和他教训的气氛。不过耶稣接受了邀请来证明法利赛人的道不会被神接受。

The first point that caused alarm to the Pharisee was that Jesus did not go through the ceremonial method of washing his hands that had been introduced as a tradition among themselves as a mark of their holiness. We read, "And when the Pharisee saw it, he marvelled that he had not first washed before dinner" (v38). We must understand that this is not talking of the way we wash our hands before eating for hygiene. It is talking of a ceremonial washing that the Pharisees had invented as the only

acceptable way to serve God. They believed that if their hands were not washed, then the food eaten might have some ceremonial uncleanness passed to it because the hands might have touched some ceremonially unclean object. And following this thinking through, then the uncleanness would be swallowed by them and so make them unclean. This was all a man-made system of religion that did not teach God's ways at all. 对法利赛人第一点警告是耶稣没有参与他们洗手的仪式,这种仪式是法利赛人表示圣洁的传统仪式。我们看到:这法利赛人看见耶稣饭前不洗手便诧异。(路 11: 38)我们都明白这不是说我们平常饭前的洗手。而是说法利赛人发明的唯一的敬虔神的洗手仪式。他们相信如果手不洗干净,吃的食物也不干净,因为手上可能沾有脏东西。按照这种思维模式,脏东西吃下去会让他们不干净。这完全是人造的宗教体系,和神的道没有任何关系。

Jesus now shows the hypocrisy of the Pharisees. You will see that Jesus calls them "hypocrites" in verse 44. The word "hypocrisy" is from an interesting Greek word that means "play acting". It speaks of a person playing a part which is not really true of themselves. The outward show of the Pharisees with all their religious show was really a cover for what they actually were. So he says, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" (v39). What a person saw on the outside was not the real person. The religious Pharisee did all things to be seen and admired of people but really they were evil and wicked men. Because Jesus showed them up for what they really were they hated him and wanted to kill him. 耶稣在这时证明了法利赛人的伪善。在路 11: 44, 你会看到耶稣称呼他们伪善(你们有祸了!因为你们如同不显露的坟墓,走在上面的人并不知道),伪善一词来自一个有趣的希腊词,意思是“表演”。它说的是一个人扮演并非本人的角色。就是说法利赛人所有的宗教仪式不过是他们真面目的遮羞布。因此耶稣说:“如今你们法利赛人洗净杯盘的外面,你们里面却满了勒索和邪恶。”(路 11: 39)光看一个人的表面并不真实。虔诚的法利赛人总是做着看起来令人尊敬的事情,实际上却是罪恶和不道德的。因为耶稣在众人面前充分揭露了他们,于是他们非常憎恨耶稣,还想杀害他。

A Warning for Disciples While Jesus was in the Pharisee's house we read: "In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another" (12:1). We can imagine the poor and needy all gathering outside the rich Pharisee's house when they heard that Jesus had been invited to a meal there. They would picture all the wonderfully delicate foods that would be provided for the Lawyers and Scribes—it would be a great feast. However what a surprise they would have received as Jesus abruptly came out after condemning them all for their utter hypocrisy in claiming to be really followers of God. 警告门徒 当耶稣在法利赛人家时,我们读到:“这时,有几万人聚集,甚至彼此践踏。”(路 12: 1)我们可以想象那些贫穷和求助的人们

听说耶稣来吃饭后，大规模聚集在富有的法利赛人家外面的情形。他们可能想象着律法师和文士提供的美味佳肴——一次盛宴。不过令人吃惊的是他们将看到耶稣谴责了那些声称自己是真正的追随者的律法师和文士完全的伪善后就很快离开了宴席。

His words to the disciples and the gathered crowd were: "Beware ye of the leaven of the Pharisees, WHICH IS HYPOCRISY" (v1). The people would be thinking that Jesus was inside eating those rich breads and cakes at the feast—but when he came out he said the food was leavened with "hypocrisy". 耶稣对门徒和群众说：你们要防备法利赛人的酵，就是假冒为善。（路 12：1）群众们以为耶稣在屋子里享受美餐，但是他却出门说食物是用伪善发酵。

Here is a very important lesson for us all to carefully think about. Do we at times establish rules and ways that we think are a good show of Godliness? Do we try to impress others by our words and actions, when in private we do not talk or act like that? To do so is hypocrisy! We are acting a part before our brethren and sisters which does not reveal our real ways. Yet because of the "pride of life" we can all be tempted to do this. Let us examine our motives at all times. 这是对我们一个非常重要的教训，要仔细思考：有时，我们是否设立我们认为是敬神的规则和方法？我们是否总想用我们的言语和行为在别人面前留个好印象，而自己私下里却不这么说，这么做呢？这就是伪善！我们在兄弟姐妹面前有时只是扮演了某种角色不是显示真正的自己。然而因为 "生活的骄傲" 我们都会被试探这么做。让我们随时随地地检查自己的动机吧。

Beware of Covetousness Jesus proceeded to warn the disciples that if they followed him and proclaimed his teachings then the days would come when they would be persecuted. This did happen as we read in the Acts of the Apostles. However Jesus gave them the comfort of knowing that just as God cares for the sparrows, so He would care for them (v5-7). He told them that those who confessed him before men, he would confess before the angels of God in heaven. 警惕贪心 耶稣继续警告门徒，如果跟随他，显露出他的教训，将来他们可能会面临受迫害。我们的确也在使徒行传的记载里看到了。不过耶稣安慰他们他象神爱护麻雀一样爱护他们："我要指示你们当怕的是谁；当怕那杀了以后又有权柄丢在地狱里的。我实在告诉你们，正要怕他。五个麻雀不是卖二分银子吗？但在 神面前，一个也不忘记；就是你们的头发，也都被数过了。不要惧怕，你们比许多麻雀还贵重。凡在人面前认我的，人子在神的使者面前也必认他。"（路 12：5-7）

While he was comforting the disciples with these words he was interrupted by a man crying out : "Master, speak to my brother, that he divide the inheritance with me" (v13). How inappropriate for this man to ask this. Jesus was talking about disciples being persecuted for preaching the Truth and all this man cared about was money. Jesus answered him: "Man, who made me a judge or a divider over you?" Jesus, who often had nowhere to lay

his head, was not at all interested in money. He trusted in his Father to care for him. 而且耶稣安慰门徒时被一个人的呼喊打断：“夫子！请你吩咐我的兄长和我分开家业。”（路 12：13）这个人这么请求多不合适。耶稣在谈论传播真理要遭迫害，但这人所关心的都是金钱。耶稣回答他：“你这个人！谁立我作你们断事的官，给你们分家业呢？”（路 12：14）耶稣这个没有固定地方休息的人，对金钱毫无兴趣。他相信父关爱他。He turned to the crowd, who would have heard this man call out to him, and said: “Take heed, and beware of covetousness”. Notice the way Jesus gave a double warning—“take heed” or listen carefully and understand what I am saying, and “beware” or take guard against covetousness. 他转向群众，群众听见这人的呼求，说：“你们要谨慎自守，免去一切的贪心。”（路 12：15）注意耶稣这里警告两次——“自守”或者说仔细听理解我的话，“谨防”或者说防着贪心。

Covetousness can become a very real problem for each of us if we let it. Coveting is desiring to have some thing or person that is not ours to have. In the 10 commandments the 10th said: “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s” (Exodus 20:17). We must not allow the desire of “things” to become a master in our minds. Paul says that “covetousness is idolatry” (Colossians 3:5). Why does he say this? Because that which we have a strong desire or lust for will easily become an idol to us. For example, if we covet a large well-furnished apartment or other such material possession we turn that into a god. We believe it will give us happiness and security. We have replaced trust in God for trust in worldly things. 如果置之不理，贪心对我们每个人都是现实问题。妄想就是想要拥有不属于我们的人或物。十诫的第十条写道：“不可贪恋人的房屋，也不可贪恋人的妻子、仆婢、牛驴，并他一切所有的。”（出 20：17）我们千万不可让物欲主宰思想意识。保罗说：贪婪就与拜偶像一样（西 3：5）为什么这么说？因为强烈的物欲或者肉欲很容易成为我们的偶像。例如，如果我们贪恋一套豪华公寓或者其它财物，我们会把这些东西当作神。我们相信财物带来幸福和安全。这样我们就以信靠世上的物质代替了对神的信仰。

Paul again talks of some who “coveted after” riches (1 Timothy 6:10). However he reminds us that “godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content” (v6-8). To covet riches is to make an idol or god of riches. 保罗又谈到某些人“贪恋”钱财。（提前 6:10）不过他提醒我们：“然而，敬虔加上知足的心便是大利了；因为我们没有带什么到世上来，也不能带什么去，只要有衣有食，就当知足。”（提前 6:6-8）贪恋钱财就是造偶像或者拜财神。

The Parable of the Rich Fool (v16-21) The whole essence of this parable is the complete obsession of the “fool” who put his complete trust in riches. He believed that riches could satisfy all his desires. We have

the sober words that were spoken to him: "Fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (v20). This man was about to learn the truth of Paul's words: "We brought nothing into this world, and it is certain we can carry nothing out". The question is, can we bring the truth of this to the front of our minds? Can we really learn to place out trust in God? Of course we need to work for a living and we do need to have food, clothing and a place to live. But if material things become so dominant in our minds, like the desire for bigger and better "barns" did to the rich fool, then we need to reevaluate our priorities. 无知财主的比喻（路 12: 16-21）这个寓言基本上描述的是无知财主完全迷恋财富。他相信财富可以满足所有欲望。我们清醒地听到神对他说：“无知的人哪！今夜必要你的灵魂；你所预备的要归谁呢？”（路 12: 20）这个人要开始学习保罗所说的“因为我们没有带什么到世上来，也不能带什么去”。问题是，我们能把真理装进脑子里吗？我们能懂得相信神吗？当然我们需要工作谋生，需要衣食住行。但是如果物质至上，象那个无知的财主想要更大更好的仓库，我们需要重新评估什么是第一位的。

Jesus summarised the lesson with these sober words: "So is he that layeth up treasure for himself, and is not rich toward God". God wants to see the riches of faith in our lives, as James reminds us when he says: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5). 耶稣冷静地总结教训说：“凡为自己积财，在神面前却不富足的。”神想在生活中看到我们信仰的富足，正如雅各提醒我们说：“神岂不是拣选了世上的贫穷人，叫他们在信上富足，并承受他所应许给那些爱他之人的国吗？”（雅各书 2: 5）

From the parable of the Rich Fool Jesus now makes the following points to his disciples: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment" (22-23). Yet how hard it is to always keep this perspective clear in our minds, especially as the world about us urges us that we should be busy storing up this world's goods just in case we have need in the future. 从无知财主的寓言耶稣对它的门徒指出：“所以我告诉你们，不要为生命忧虑吃什么，为身体忧虑穿什么；因为生命胜于饮食，身体胜于衣裳。”（路 12: 22-23）然而把这些洞察放进脑子里多么难，特别是当这个世界的现实总是催促我们忙着储蓄这世上的好东西，好像我们以后会需要。

To help us try to keep these things in perspective Jesus gives some examples for us to consider. He says: * "Consider the ravens". As we go about our daily life we hardly look at the birds, let alone consider that God provides food for them. Yet Jesus says: "God feedeth them" (v24). * "Consider the lilies". Jesus says that if God so clothes them He will also clothe us (v27-28). 为了帮助我们深刻地理解，耶稣举例让我们思考。他说：* “你想乌鸦”：我们忙于生计很少观察鸟类，让我们独自想想是神为它们提供

食物。耶稣说“神尚且养活它”。（路 12: 24） * “你想百合花” :耶稣说: 神给它这样的妆饰, 也会给我们这样的装饰. （路 12: 27-28）

How hard it is at times to keep this simple and clear faith in God before us. Jesus said to his disciples, which also comes down to us, “O ye of little faith”. 经常保持这样简单明了的信仰有多难。耶稣对他的门徒说, 同样也是针对我们: “你们这小信的人哪!”

The world is filled with advertising, telling us what we need, for that is the way of the economy of the world. It relies on productivity and growth in industry and business. It placards all its wares before us and urges covetousness for those things. Jesus knew this would be so for he said: “For all these things do the nations of the world seek after” (v30)—and how true Jesus’ words were! V31. But to his disciples he says: “But rather seek ye the kingdom of God; and all these things shall be added unto you” (v31). If only we can keep our eyes of faith steadfastly fixed on the return of Jesus and the coming Kingdom we will be able to overcome the many temptations that the world places before us. 世界上到处是广告, 告诉我们需要什么, 因为这就是经济的模式。它依赖工商业的生产率和增长。商品张贴在我们面前, 促使我们追求拥有。耶稣知道会是这样所以说: “这都是外邦人所求的”（路 12: 30）—耶稣的话多么正确! 而他对门徒说: “你们只要求他的国, 这些东西就必加给你们了。”（路 12: 31）只要我们充满信心地盼望耶稣复临和神国到来, 我们会克服许多来自世界的诱惑。

Be ye therefore ready Jesus then gave the antidote to being distracted by the things of this life. It is to have “a treasure in the heavens” (v33). A treasure is something which we value, and that which we value most should be our loving Father and His Son at His right hand in heaven. Jesus said: “Where your treasure is, there will your heart be also” (v34). Now as we come to worship God and remember our Lord we may ask ourselves, “Is our God and that great Hope He has provided through His Son the greatest treasure we have had in our hearts all this week?” 耶稣为人被世上的事分神给出了解药, 就是要有“天上的财宝”（路 12: 33）财宝是我们珍惜的东西, 而我们最珍惜的应该是慈爱的天父和他在天上坐在右边的儿子。耶稣说: “因为你们的财宝在哪里, 你们的心也在哪里。”（路 12: 34）今天我们聚集在这里纪念神和我们的主耶稣, 请问问自己: “这一个礼拜我们内心拥有最大的财宝是不是我们的神和他通过儿子赐予的盼望呢?”

Are we continually looking for the return of our Lord that we might be ever with him? Is he the most valuable possession we have? Jesus said: “Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them” (v37). We must try now to imagine how blessed or happy we will be if we are found as faithful servants when our Lord returns. Have you noticed what Jesus says

he will do in that day? He says that he will make us to sit down at a feast with him. Then he will catch up his garments with a girdle as servants do, and he will come forth and serve us. 是不是我们在继续盼望主复临，这样我们就可能和他在一起了呢？他是我们最珍贵的拥有吗？耶稣说：“主人来了；看见仆人警醒，那仆人就有福了。我实在告诉你们，主人必叫他们坐席，自己束上带，进前伺候他们。”（路 12：37）我们一定要努力想象当主复临，我们作为有信心的仆人，是多么有福和喜悦。你注意到耶稣说那天到来他要做什么吗？他说：“主人必叫他们坐席，自己束上带，进前伺候他们”。

Brethren and sisters, it is hard for us to realise the wonder of such a loving act that he will show to us if we are faithful now. As we remember his great love in giving his life that we might be saved, let us listen to that message he gave to his disciples 2000 years ago. Let us heed the message and examine our walk now. Let us not be like those of "little faith" but rather set our hearts on our Lord in Heaven. This is all that we value—He is our treasure in heaven. Let us then encourage each other to watch and wait, for very soon he will come. His words were: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (v40). And let us not be fearful for he has said to us, his disciples: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (v32). 弟兄姐妹们，即使我们有信心，都难以想象耶稣显示出的如此关爱。当纪念耶稣为了拯救我们而牺牲自己的生命时，让我们倾听 2000 年前他对门徒的教训。让我们留心这些话，检查我们的行为。不要成为小信的人而是放我们的心在天上的主内。这就是我们珍视的一切——他是天上的财宝。让我们彼此鼓励，守望、因为很快主就会复临。他说：“你们也要预备，因为你们意想不到的时候，人子就来了。”（路 12：40）让我们不要害怕他对我和门徒说的话：“你们这小群，不要惧怕，因为你们的父，乐意把国赐给你们。”（路 12：32）

Study Points

1. Our comments conclude at verse 40. Read on in verse 41 where Peter said, "Lord, speakest thou this parable unto us, or even to all?" Discuss the answer Jesus gave to Peter in verses 42-53. 2. Do you know another chapter where Jesus describes the hypocrisy of the Pharisees and Scribes? 3. Why does Jesus liken hypocrisy to leaven (12:1)? 4. Jesus speaks of confessing the names of those who are prepared to confess him before men before the angels of God. Why does he say "before the angels"? See Hebrews 1:14; Matthew 18:10. 5. Does Revelation 3:5 have a connection with Luke 12:8?

学习重点：

1. 我们的结论在 40 节：你们也要预备，因为你们意想不到的时候，人子就来了。请阅读 41 节，彼得说：“主啊，这比喻是为我们说的呢？还是为众人呢？”

请讨论 42-53 节耶稣对彼得的回答。

主说：“谁是那忠心有见识的管家，主人派他管理家里的人，按时分粮给他们呢？主人来到，看见仆人这样行，那仆人就有福了。我实在告诉你们，主人要派他管理一切所有的。那仆人若心里说：‘我的主人必来得迟，’就动手打仆人和使女，并且吃喝醉酒；在他想不到的日子，不知道的时辰，那仆人的主人要来，重重地处治他（或作“把他腰斩了”），定他和不忠心的人同罪。仆人知道主人的意思，却不预备，又不顺他的意思行，那仆人必多受责打；惟有那不知道的，作了当受责打的事，必少受责打；因为多给谁，就向谁多取；多托谁，就向谁多要。”我来要把火丢在地上；倘若已经着起来，不也是我所愿意的吗？我有当受的洗还没有成就，我是何等的迫切呢？你们以为我来，是叫地上太平吗？我告诉你们，不是，乃是叫人纷争。从今以后，一家五个人将要纷争：三个人和两个人相争，两个人和三个人相争；父亲和儿子相争，儿子和父亲相争；母亲和女儿相争，女儿和母亲相争；婆婆和媳妇相争，媳妇和婆婆相争。”

2. 请问你知道还有那一章节耶稣叙说法利赛人和文士的伪善么？ 3. 为什么耶稣把伪善比作酵？ 4. 耶稣说起凡在人面前认我的，人子在神的使者面前也必认他。（路 12：8）为什么他说“在神的使者面前”？请参阅希伯来书 1：14（天使岂不都是服役的灵，奉差遣为那将要承受救恩的人效力吗？）；马太福音 18：10（你们要小心，不可轻看这小子里的一个；我告诉你们，他们的使者在天上，常见我天父的面） 5. 请问启示录 3：5 和路加福音 12：8 有关联么？ 启示录 3：5（凡得胜的，必这样穿白衣，我也必不从生命册上涂抹他的名；且要在我父面前，和我父众使者面前，认他的名） 路加福音 12：8（“我又告诉你们，凡在人面前认我的，人子在神的使者面前也必认他）