

Generous Giving 慷慨捐贈

Luke 路加福音 18:18-30

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Today, we draw to a close our series, Generous God.

今天是我們的《慷慨的神》系列的最後一講。

The thrust of the series has been God's generosity to us in Jesus Christ produces a life of generosity.

系列的主旨是上帝在耶穌基督裡對我們的慷慨會讓我們活出慷慨的生命。

Pervasive generosity. Generosity in all of life. Generosity with time, talents, treasures, testimony, relationships, hospitality, forgiveness. All of life.

普及的慷慨。全生命的慷慨。慷慨地奉獻時間、才能、財富、見證、關係、熱情好客、寬恕。一生的一切。

The challenge to each of us is to acknowledge it is possible to be generous in one area of life but stingy in another.

挑戰我們每個人的是要去承認我們有可能在生活的某一方面慷慨，但在另外方面卻吝嗇。

It is possible to give away large portions of our finances and assets while not willing to serve in a ministry. That's because our time is more valuable than money.

我們有可能願意給出大部分的錢財或資產，卻不願意在事工中服侍。那是因為我們看時間比金錢更有價值。

Or not draw close to others and share our hearts and emotions because our privacy is more valuable.

或不與他人親近並分享我們的內心和情感，因為我們認為隱私更有價值。

The radical generosity of God to us in Jesus Christ, which is holistic in its salvation, produces a pervasively generous life in his followers.

神在耶穌基督裡對我們的徹底慷慨，是救贖的整體，在祂的跟隨者中產生普及慷慨的生命。

Radical generosity is so much more than money but not less than what we do with our money.

徹底的慷慨不僅僅是金錢方面，但也同樣著重於我們用金錢所做的事情。

That is why I have not really focussed on the issue of money until today...right at the end.

這就是為什麼直到今天，最後一講，我才真正關注金錢問題。

There are three main reasons why we are doing this now. **Firstly**, it's because I want to celebrate. While we have had some significant financial struggles this year due to the childcare centre plans not coming to fruition, we have excelled in meeting the mortgage payments.

我們現在這樣做有三個主要原因。首先，因為我想慶祝。儘管由於託兒中心計劃未能實現，我們今年遇到了一些嚴重的財務困難，但我們在償還抵押貸款方面表現出色。

We took out a loan in 2014 to part-fund the significant rebuild and renovation of our facilities. Last week, we made the final payment on that loan, and we are now debt-free! It was a remarkable effort, given we started the year with over \$90,000 to pay down.

我們於 2014 年為我們設施的重大重建和翻新提供部分資金申請了一筆貸款。上週我們支付了該貸款的最後一筆款項，現在我們已經沒有債務了！考慮到我們年初有超過 9 萬元的還款額，這是一項了不起的努力。

Secondly, because Jesus talks about money, possessions, greed, and wealth a lot in Luke's gospel. **其次**，因為耶穌在《路加福音》中多次談到金錢、財產、貪婪和財富。

1/3 of his parables are on the topic. He warns of the dangers and what it looks like to live a life of pervasive generosity.

他的比喻中有 1/3 是關於這個主題。他警告人們要注意其中的危險，以及普及的慷慨生活會是什麼樣子。

Thirdly, our perspective on money and possessions and wealth—and how we handle them—lies at the very heart of the Christian life.

第三，我們對金錢、財產和財富的看法—以及我們如何處理它們—是基督徒生命的核心。

That's not an overstatement. The Bible emphatically demonstrates that what we do with them will influence eternity.

這並不是誇大其詞。聖經強調我們如何使用和處理它們將會影響永生。

God has recorded in the Bible everything we need to know about his investment priorities, his high standards of management, and the rewards he offers his faithful stewards.

上帝在聖經中記錄了我們需要知道的一切，包括祂的投資優先順序、祂的高標準管理以及祂為祂忠實的管家提供的獎賞。

That's why the central focus of this series has been:

這就是為什麼本系列的中心焦點：

not insurance but *assurance*,

not securities but *security*,

not trust funds but *faith*,

not principal but *principles*,

not real estate but our *eternal home*.

不是保險而是確據保證，

不是證券而是安全無憂慮，

不是信託基金而是信靠，

不是本金而是原則，

不是房產，而是我們永遠的家。

The issue of riches and wealth and money comes up again and again as Jesus walks the road to Jerusalem and teaches his disciples what it means to follow him.

當耶穌走向耶路撒冷的路上，並教導門徒跟隨祂意味著什麼時，財富和金錢的問題一次又一次地出現。

As he draws near to Jerusalem, Jesus is asked a question by a man known for centuries as the 'rich young ruler.'

當耶穌接近耶路撒冷時，一個一直以來以來被稱為「年輕富有的官」的人，向耶穌提出了一個問題。

With this interaction with Jesus, there are **three things** to learn about money, wealth and possessions. (Outline in St. Paul's App)

透過與耶穌的互動，我們需要了解學習三件關於金錢、財富和財產的事。（在聖保羅堂的應用程式中的大綱）

The Danger of Wealth 財富的危險

Firstly, we see the danger of wealth in the middle of the passage. In v24, Jesus looks right at this young man and says:

首先，我們在經文中間看到了財富的危險。在第 24 節中，耶穌看著這位年輕人說：

“How hard it is for the rich to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

「有錢財的人進上帝的國是何等的難哪！駱駝穿過針眼比財主進上帝的國還容易呢！」

Jesus is using a metaphor of impossibility here. The camel was the biggest land animal that people knew of at that time. The eye of the needle was the smallest hole.

耶穌作了一個不可能的比喻。駱駝是當時的人所知道的最大的陸地動物。針眼是最小的孔。

It is like us using the metaphor, “They’ve got a snowball’s chance in hell”. It is virtually impossible for the rich to get into heaven.

就像我們用「他們的機會像在地獄裡滾雪球」這個比喻一樣。富足的人想進天堂幾乎是不可能的。

As I was writing this, the world’s richest person has a personal fortune of \$US251 Billion. I don’t appear on any published rich list.

在我寫這篇講道時，世界首富的個人財富為 2,510 億美元。我並沒有出現在任何已發佈的富豪榜上。

But when Jesus speaks about rich people, he is talking to people like me - and you.

但當耶穌談到富足的人時，他指的是像我這樣的人——還有你。

He is saying it is easier for a camel to go through the eye of a needle than it is for **US** to get into heaven.

他說駱駝穿過針眼比我們進天堂還容易。

Notice the reaction from those who were listening to this incident, v26: *“Who then can be saved?”*

請注意那些正在聽這件事的人的反應，第 26 節：「這樣，誰能得救呢？」

The disciples are confused because, in their culture, they thought the rich ones were particularly blessed by God.

門徒們感到困惑，因為在他們的文化中，他們認為富有的人是特別受到了上帝的祝福。

Jesus responds, *what is impossible with MEN is possible with GOD*. Jesus didn't say, "What is impossible with RICH PEOPLE".

耶穌回答說，「在人所不能的事，在上帝都能。」耶穌並沒有說「在富足的人所不能的事」。

He said, "What is impossible with ALL PEOPLE is possible with God".

他說，「在所有人所不可能的事，在上帝都能」。

He is saying ALL SALVATION is a miracle. It is impossible that anyone would be saved because, as Romans 3 says, "*all have sinned and fall short of the glory of God.*"

他說所有的得救贖都是一個奇蹟。正如《羅馬書》第三章所說「因為世人都犯了罪，虧缺了神的榮耀。」，任何人都不能得救。

It is not possible for anyone to be saved except for God intervening and doing the impossible.

除非神介入並做不可能的事，否則任何人都不能得救。

The reason Jesus raises it here is because the same thing that makes salvation impossible for all of us is made worse by money.

耶穌在這裡提出這個問題的原因是，使我們所有人都無法得救的同樣事情，被金錢使情況變得更糟。

The Old Testament book of Proverbs is primarily concerned with how to navigate life in God's world well.

舊約《箴言》主要關注如何在上帝的世界裡過好生活。

It says a lot about money and two important things about the spiritual power of money.

它說了很多關於金錢的內容，以及關於金錢的屬靈力量的兩件重要的事情。

Firstly, money has the spiritual power to distract you from what is important.

首先，金錢具有可以分散你對重要事情的注意力的屬靈力量。

Distracted enough, so we don't have time to really ask the important questions like *what am I here for? What am I really accomplishing in life?*

注意力分散致我們沒有時間真正問一些重要的問題，例如我為什麼來到這個世上？我在生命中真正要取得什麼成就？

Proverbs 11:4 says: *Wealth is worthless in the day of wrath, but righteousness delivers from death.*

《箴言》11:4 說：遭怒的日子錢財無益；惟有公義能救人脫離死亡。

That is saying money can't help us when the troubles in life hit. It does attempt to give us the deep delusion that if we have enough of it, we are safe.

這就是說，當生活中遇到困難時，金財無法幫助我們。它確實試圖給我們一種深深的錯覺，如果我們擁有足夠的它，我們就是安全的。

But we're not safe from grief and bereavement, from illness, from disaster. Ironically, not even safe from financial ruin.

但我們並不能免於悲傷、喪親之痛、疾病和災難的影響。諷刺的是甚至無法避免財務崩潰。

Money can't stop death, tragedy, and heartbreak, and when they come, we're not ready.
金錢無法阻止死亡、悲劇、心碎，當它們到來時，我們還沒準備好。

Money has the power to distract us from the important questions of life.
金錢有能力分散我們對生活中重要議題的注意力。

Secondly, Proverbs says that money can distort our self-image.
其次，《箴言》說金錢會扭曲我們的自我形象。

In Proverbs 30:8-9 it says: *give me neither poverty nor riches but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?'*

《箴言》30:8-9 說：使我不貧窮也不富足，賜給我需用的飲食。免得我飽足了，就不認你，說：「耶和華是誰呢？」

To see a person humbled under prosperity is the greatest rarity in the world. It puts us in a place where we say, "Who is God? Why do I need him?"

看到一個人在繁榮時謙卑是世界上最罕見的事。它讓我們陷入這樣的境地：「神是誰？我為什麼需要他？」

WHY WEALTH IS SO DANGEROUS 為什麼財富如此危險

Let's go back to the beginning of this passage and unpack why wealth is so dangerous to us.
讓我們回到經文的開頭，解釋為什麼財富對我們如此危險。

18 A certain ruler asked him, "Good teacher, what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good—except God alone. You know the commandments: 'You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honour your father and mother.'" "All these I have kept since I was a boy," he said.

有一個官問耶穌說：「善良的老師，我該做甚麼事才能承受永生？」耶穌對他說：「你為甚麼稱我是善良的？除了上帝一位之外，再沒有善良的。誠命你是知道的：『不可姦淫；不可殺人；不可偷盜；不可作假見證；當孝敬父母。』」那人說：「這一切我從小都遵守了。」

We should be shocked by Jesus' answer to the question of '*what must I do to inherit eternal life?*'
我們應該對耶穌為「我該做甚麼事才能承受永生？」這個問題的回答感到震驚。

Jesus says, '*Obey the 10 commandments.*' The implication is that this is how we get eternal life.
耶穌說：「遵守十誡。」其意義是，這就是我們獲得永生的方式。

This should shock us because immediately before this, Jesus tells a story of a Pharisee and a tax collector where the obedient religious man went home not saved, but the sinner is saved.

這應該讓我們感到震驚，因為就在這之前，耶穌講述了一個法利賽人和稅吏的故事，其中遵守誠命的宗教人士回家時沒有得救，但罪人卻得救了。

So why didn't Jesus just say here: *"I'm on the way to Jerusalem to die on the cross to pay a ransom and to take the penalty you deserve for your sin. If you put your trust in me, you will have eternal life."*

那麼，耶穌為什麼不直接在這裡說：「我正在去耶路撒冷的路上，去死在十字架上，以生命贖罪，並承受你因罪所應得的懲罰。如果你相信我，你就會有永生。」

That would be consistent with what Jesus has said elsewhere and the rest of the New Testament. 這樣才會與耶穌在其他地方以及新約的其餘部分所說的話一致。

But to say, *"I've come to die for your sins"*, would have been incomprehensible to this young man. 但如果說，「我來是為了你的罪代你死」，這對這個年輕人來說是無法理解的。

Like most people, he doesn't think he's got a problem. Look what he says in v21: ***All these I have kept since I was a boy.***

他和大多數人一樣認為自己沒問題。看他在第 21 節中怎麼說：「這一切我從小都遵守了。」

In other words, *"I DON'T NEED A RESCUER. I'm a good person. I might not be perfect, but I don't need a rescuer."*

換句話說，「我不需要一位拯救者。我是個好人。我可能並不完美，但我不需要拯救。」

Jesus is digging deeper into this man's heart.

耶穌正在更深地挖掘這個人的內心。

Deep down, he must have been feeling something wasn't right—something missing.

在內心深處，他一定感覺到有些不對勁。缺少一些東西。

It's understandable. We'll always feel insecure if we think we can get right with God by being good.

這是可以理解的。如果我們認為通過行善就能與神和好，我們就總會感到不安全。

Even those who project an image that they've got it all together on the outside, on the inside, they know better.

即使那些在外表上表現出一切都完美的人，在內心深處，他們也更了解。

WE know better too. We know what we have done and thought we could hide but can't hide them from our conscience.

我們也更了解。我們都知道自己做過的事情，認為可以隱藏，但我們無法逃避良心。

Jesus is reminding this man that his first, and fundamental, problem is that he is, in fact, NOT good - no mere mortal is.

耶穌提醒這個人，他首要的，也是根本的，問題是他實際上並不善良，沒有一個凡人是。

Jesus then goes on to show him where he is not good in v22:

耶穌接著在第 22 節向他指出他的不足：

When Jesus heard this, he said to him, "You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

耶穌聽見了，就對他說：「你還缺少一件：要變賣你一切所有的，分給窮人，就必有財寶在天上；你還要來跟從我。」

Jesus has never suggested to anyone else that the way to be saved is to give all your money to the poor.

耶穌從來沒有向任何人建議過，得救的方法就是把所有的錢都分給窮人。

He is doing it here because it is a brilliant strategy to help this rich man to see he needs rescuing. 他在這裡這樣做是一個為了幫助這位富足的人意識到他需要拯救的絕妙策略。

Jesus targets his idol, the thing he is looking to give him, what only God can give him.

耶穌瞄準了他的偶像，他所尋求依靠來得到，但只有上帝才能給他，的東西。

Money is not just a tool for him. It is an identity scorecard. It's his security and hope. This is the thing that is squeezing God out of his life.

金錢對他來說不只是一個工具，更是一張身份記分卡。是他的安全感和希望。這就是將神從他的生命中擠了出來的東西。

When Jesus presses him on this one, he sees that he, in fact, hasn't obeyed the commandments at all.

當耶穌向他施壓追問時，他發現自己實際上根本沒有遵守誡命。

Jesus pushed him to give it all up and follow him.

耶穌催促他放棄一切並跟隨他。

He couldn't. Verse 23 says *he became very sad*. He is deeply grieved. Deeply distressed. His money is not just money to him.

他做不到。第 23 節說：他聽見這些話，就很憂愁。他深感悲痛。深感苦惱。他的錢對他來說不只是錢。

His money to him is MOST important. He didn't want God to get in the way of what was more important to him.

他的錢對他來說是最重要。他不想讓上帝妨礙他做對他來說更重要的事。

He hasn't obeyed the 10 commandments after all. He couldn't even get past the first one: "You will have no other gods." His money was his god.

他畢竟沒有遵守十誡。他甚至連第一誡「你不可有別的神」都未曾滿足。錢財就是他的神。

Jesus sets up money as the alternative god when he says *you cannot serve both God and money*. We are devoted to one or the other, but it can't be both.

當耶穌說你們不能又服侍上帝，又服侍金錢時，他將金錢設定為替代神。我們會致力服侍其中之一，但不可能兩者兼具。

Wealth is that dangerous.

財富就是這麼危險。

HOW WE CAN ESCAPE THE DANGER 我們如何逃脫危險

The obvious next question is how do we escape the danger?

接下來明顯的問題當然是我們要如何擺脫逃離危險？

The first thing is to **assume you are in denial**. Jesus is blunt because this rich young ruler is in denial.

首先要假設你是在否認。耶穌之所以直言不諱，因為這位年輕富足的官否認事實。

That is the nature of addiction. An addict will say, 'I'm not addicted. I don't have a problem.' The first thing is to assume we are under the influence.

這就是成癮的本質。上癮者會說，『我沒有上癮。我沒有問題。』首先要假設我們是正在受著影響。

Assume that the amount of money you think you need is **MORE** than what you really need.

要假設你認為你需要的錢是數目是遠超過你真正需要的。

Also, assume that the amount of money you think you can give away is **less** than what you really can give away.

也要假設您認為可以捐贈的金額是少於您實際可以捐贈的金額。

ASSUME IT PLEASE. The Bible says that money makes us blind.

請這樣假設。聖經說金錢使我們眼瞎。

The second thing to do is **look to the Rich Young Ruler**. Why would we do that when he walks away sad and rejects Jesus?

第二件要做的是看那年輕富足的官。他悲傷憂愁地走開並拒絕了耶穌，我們為什麼要看他？

What I mean is look to the OTHER 'Rich Young Ruler' in this passage!

我的意思是看看這段話中的另一個「年輕富有的統治者」！

Jesus was around 30-32 when he was heading to Jerusalem.

當耶穌前往耶路撒冷時，他大約 30-32 歲。

The Bible says he existed with God for eternity. He made everything. He rules and sustains everything. He owns everything.

聖經說他與神同在，直到永遠。他創造了一切。他統治並維持一切。他擁有一切。

He left that aside and came from heaven to identify with the spiritual poverty of humanity.

他把這些放在一邊，從天來到這裡，認同人類屬靈上的貧窮。

He is on his way to Jerusalem to die on a cross and into a poverty deeper than anyone has ever gone. He will be stripped of everything - including his life!

他正在前往耶路撒冷的路上，去死在十字架上，並陷入比任何人都更深的貧困。他將被剝奪一切——包括他的生命！

2 Corinthians 8:9 puts it in economic terms: *For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you through his poverty might become rich.*

《哥林多後書》8:9 用經濟學的術語說：*你們知道我們主耶穌基督的恩典：他本是富足，卻為你們成了貧窮，好使你們因他的貧窮而成為富足。*

He was drained of all riches so that we, though poor, can receive his riches.
祂被剝奪了所有的財富，好讓我們，雖然貧窮，卻可以得到祂的財富。

In Jesus, we get adoption into God's family, forgiveness, pardon, and eternal life. It is the only wealth that makes us truly secure, even in and beyond death.

在耶穌裡，我們被領養接納為上帝的家庭、被寬恕、被赦免、進入永生。這是唯一能讓我們真正安全的財富，即使在死亡中和死後也是如此。

We need to look to the true Rich Young Ruler until we get excited over what he has achieved for us and gifted us. That is what this series on Generous God has been all about.

我們需要仰望那位真正富足的年輕的統治者，直到我們對祂為我們所取得的成就和給予我們的禮物感到興奮。這就是慷慨的上帝系列的中心信息。

Look to the glorious news of God's grace and riches to us in the Lord Jesus until it drains all power out of money and possessions.

仰望神在主耶穌裡給我們的恩典和豐富的榮耀的信息，直到它耗盡金錢和財產的所有力量。

Until it just becomes mere currency. Just money and no longer our security and self-esteem.

直到它變成純粹是貨幣。只是金錢，不再是我們的安全感和自尊。

The third thing to do is **have a plan to use your wealth with purpose. To use it with eternity in mind as stewards of God's resources.**

第三件要做的事是製定一個有目的地使用你的財富的計劃。作為上帝資源的管家，思念著永恆去使用它們。

Step 1: Investigate what percentage of your income you are giving away.

步驟 1：調查您將收入的多少百分比用於捐贈。

How much goes to Christian ministry and charity? Christianity ministry to help people out of spiritual poverty and to charity to help people out of physical and emotional poverty.

有多少是奉獻於基督教事工和慈善事業？基督教事工去幫助人擺脫屬靈貧困，慈善事業去幫助人擺脫身體和情感上的貧困。

Step 2: if not at least 10% - the very least amount that the disciples are to give away - work out how you can aggressively move towards 10% this year!

步驟 2：如果不是至少的 10%（門徒應奉獻的最低金額），請計算出今年如何積極朝 10% 邁進！

Step 3: figure out what sacrifices you are going to make to get there.

步驟 3：弄清楚為了實現這個目標你將做出哪些犧牲。

If you don't need to make sacrifices to give 10%, then you aren't giving enough.

如果你不需要做出任何犧牲來付出 10%，那麼你付出的還不夠。

Sacrificial giving is not about a percentage. It is when our living standard changes in such a way that we feel loss.

犧牲性的奉獻並不是關於百分比，而是當我們改變生活水準以致讓我們感到失落。

Let me just add what Jesus says at the end of these verses. Having seen the rich man walk away sad, Peter pipes up in v28: ***“We have left all we had to follow you!”***

讓我補充一下耶穌在這些經文末尾所說的話。看到財主傷心地走開後，彼得在第 28 節中大聲說道：**「我們已經撇下自己所有的跟從你了。」**

Jesus reassures the disciples that though they may have sacrificed many things and left many things, they will not fail to receive many more blessings now and forever.

耶穌向門徒保證，雖然他們可能犧牲了很多東西，撇下了很多東西，但他們從現在到永遠不會不得到更多的祝福。

“Truly I tell you,” Jesus said to them, “no one who has left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God will fail to receive many times as much in this age, and in the age to come eternal life.”

耶穌對他們說：**「我實在告訴你們，凡是為上帝的國撇下房屋，或是妻子、兄弟、父母、兒女的，沒有不在今世得更多倍，而在來世得永生的。」**

Step 4: decide what you are giving to and follow through with it. Make yourself accountable.

步驟 4：決定你要奉獻捐贈多少並堅持到底。讓自己負責。

Giving is a spiritual issue, and like all spiritual issues, we are accountable for it.

奉獻給予是一項屬靈的事情，就像所有屬靈的事情一樣，我們要對它負責。

To live radically generous lives with our money, wealth, and possessions, we don't need courage. We need joy.

用我們的金錢、財富和財產去過著極其慷慨的生活，我們不需要勇氣。我們需要喜樂。

We need to be relaxed and at peace and secure enough to do it.

我們需要足夠的放鬆、平安和安心才能做到這一點。

This joy only comes when we look at the true rich young ruler who lost everything so that we could gain everything.

只有當我們看著那位真正的富有的年輕統治者為我們成了貧窮，好使我們因他的貧窮而成為富足獲得一切時，這種喜悅才會出現。

The more we look to Jesus and the riches we have in him, the freer we are to live a pervasively generous life.

我們越仰望耶穌以及我們在祂身上所擁有的富足，我們就越能自由地過著普及慷慨的生命。