

# Generous Life 慷慨的生命

## Luke 路加福音 10:25-37

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Historical study has revealed that Karl Marx, the self-proclaimed defender of the working-class public, never truly knew or had a friendship with a single member of the working-class people.

歷史研究表明，自稱為工人階級公眾捍衛者的卡爾·馬克思從未真正認識任何工人階級，也從未與工人階級的人建立過友誼。

So far as researchers know, he never set foot in a mill or a factory or a mine or any other industrial workplace in his whole life. Living a carefree intellectual lifestyle, he knew poverty but always kept company with middle-class intellectuals.

據研究人員所知，他一生從未踏足過磨坊、工廠、礦山或任何其他工業工作場所。他過著無憂無慮的知識分子生命，知道貧窮，但始終與中產階級知識分子為伴。

When he created the Communist League, he made sure that working-class socialists were eliminated from any positions of influence.

當他創建共產主義聯盟時，他確保在任何有影響力的職位上排除工人階級社會主義者。

It is also clear that for all his endeavours to be the social benefactor of humanity, he disliked people and continuously fought with his family members. Marx lived in an atmosphere of verbal violence, quarrelling with everyone he associated with for any length of time. He worked hard at becoming middle-class.

同樣明顯的是，儘管他努力成為人類的社會恩人，但他不喜歡人，並不斷與家人發生爭吵。馬克思一生都生活在言語暴力的氛圍中，與任何與他交往有一段時間的人都發生過爭吵。他努力奮鬥去成為中產階級。

Marx spent the last two decades of his life in comfortable middle-class homes, and for the last ten years, he never had less than two servants!

馬克思在舒適的中產階級家庭中度過了生命的最後二十年，而最後的十年裡，他從來沒有少於兩個僕人！

The reality is all humans find it difficult to live up to what we champion intellectually. For instance, is not uncommon to love the idea of loving people rather than to love people themselves.

現實是，所有人都發現很難實現我們在智力上所倡導的目標。例如，喜愛愛人的想法而不是愛他人本身並不少見。

From a Biblical perspective, our love for people is even more revealing because it indicates the authenticity and health of our relationship with God.

從聖經的角度來看，我們對人的愛更具顯露性，因為它表明我們與神的關係的真實性和健康。

The spiritual logic is clear: love for God produces love for people. Turning this spiritual logic on its head, we can discern love for God by the existence of a love for others.

屬靈的邏輯很清楚：對神的愛產生對人的愛。把這種屬靈邏輯反轉便是，我們可以通過對他人的愛的存在來辨別對上帝的愛。

Today we begin a new series that will carry us to the end of the term. It's called Generous God. The basic idea is that God's generosity to us in Jesus Christ is to produce a life of generosity. Or another way to put that, God's love produces a life of love. Sacrifice produces sacrifice.

今天我們開始一個新的系列，一直到這學期末。主題是「慷慨之神」。其基本思想是，神在耶穌基督裡對我們的慷慨是要產生慷慨的生命。或者換句話說，神的愛產生愛的生命。犧牲產生犧牲。

When I say generosity, I don't just mean money. I mean in all of life. Generosity with time, talents, treasures, testimony, relationships, hospitality, and forgiveness. All of life. A life of love.

當我說慷慨時，我指的不僅僅是金錢，而是生命的方方面面。慷慨地奉獻時間、才能、財富、見證、關係、熱情好客、和寬恕。一生的一切。充滿愛的生命。

Our text for this series will be the travel narrative in Luke. It's called that because Jesus is travelling with his disciples. In Luke 9:51, he sets his face to Jerusalem and in 19:44, he has arrived.

我們這個系列的經文將是《路加福音》中的旅途敘述。之所以這樣稱，是因為耶穌與他的門徒在一起上路。在《路加福音》9章51節，他向耶路撒冷出發；在19章44節，他抵達了。

Along the way, he teaches his disciples what it means to follow him. He says some radical stuff. Possibly no more so than the story he told about the Good Samaritan in chapter 10.

一路上，他教導門徒跟隨他意味著什麼。他說了一些極端的話。可能沒有比他在第十章中講述的好撒瑪利亞人的故事更為極端。

Three points today: The **Mandate** for a generous life, The **Magnitude** of the generous life, and the **Motivation** for a generous life.

今天的三點：慷慨生命的**使命**、慷慨生命的**重要程度**和慷慨生命的**動機**。

### THE MANDATE FOR A GENEROUS LIFE 慷慨生命的使命

The context of the story is in verse 25, where an expert in biblical law asks Jesus what HE must do to receive eternal life.

這個故事的背景是第25節，有一個聖經的律法師來問耶穌他該做甚麼才可以承受永生。

We are told that he asked Jesus this question because he wanted to trap Jesus. He wants to trap Jesus because he always welcomes people who disobey the Law.

我們得知他問耶穌這個問題是因為他想試探耶穌。他想試探耶穌是因為耶穌總是歡迎那些違反律法的人。

Jesus is open and friendly to sinners, and this scholar wants to expose Jesus as someone who doesn't really respect God's law.

耶穌對罪人總是開放和友好的，這位學者想要揭露耶穌是一個並不真正尊重上帝律法的人。

He asks Jesus what I must do to be saved and accepted by God. He expects Jesus to say something like it doesn't really matter how you live. God accepts every one.

他問耶穌我必須做什麼才能被神拯救並接受。他希望耶穌會說這樣的話：你如何生活並不重要，上帝接受每一個人。

But it is Jesus who traps him instead. The law expert's heart is exposed by Jesus. Jesus asks him what he thinks the law says?

但反而是耶穌找住了他。律法師的心被耶穌暴露了。耶穌問他認為律法怎麼說？

He gives Jesus the summary: *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.*

他給耶穌作了總結：*你要盡心、盡性、盡力、盡意愛主—你的上帝，又要愛鄰如己。*

Love God and love your neighbour. What does it mean to love God with everything?

愛上帝並愛你的鄰人。盡一切努力愛神是什麼意思？

Archbishop William Temple put it like this: *Your religion is what you do with your solitude.* In other words, where does your mind go naturally in quiet moments? Where does it love to dwell?

大主教威廉·坦普爾這樣說：*你的宗教信仰就是你在處時所做的事情。*換句話說，在安靜的時刻，你的思緒會自然地去哪裡？它喜歡住在哪裡？

Is it God? Is it his love, his character, his attributes, his excellencies? Does it go there whenever it is free to go?

是神嗎？是祂的愛、祂的品格、祂的品質、祂的優點嗎？只要有空就去那裡嗎？

The answer is, of course, not. William Temple says that where it goes is your real religion, God, faith, salvation, hope.

答案是，當然不是。威廉坦普爾說，它所去的地方就是你真正的信仰、上帝、信心、救贖、希望。

The first test is love God so much that he dominates your solitude. Love him so much that you are content in any circumstances because you will always have what you most want. Did anyone pass that test?

第一個考驗是，你深愛著上帝以至於他主宰了你的孤單。如此愛他，以至於你在任何情況下都會感到滿足，因為你將會永遠擁有你最想要的。有人通過那個測試嗎？

There is one more to go; love your neighbour as yourself. Meet the needs of your neighbour with all the force, joy, speed, and power you meet your own.

還有一個測試；愛鄰如己。用同樣的所有力度、喜悅、速度和力量來滿足你自己的需要去滿足你鄰人的需求。

Be as happy for them when their need is met as you are when your own are.

當他們的需要得到滿足時，要像當你自己的需要得到滿足時一樣為他們感到高興。

Is that all? Simple really!! When you see what the law is after, you start to feel the real force of it.

僅此而已嗎？真的很簡單！！當你看到律法所要求的是什麼之後，你就開始感受到它的真正力量。

It is brilliant because the law outlines a way of life that is right, but we can't do it.

它很精彩，因為律法概述了一種正確的生活方式，但我們卻做不到。

The law is the way OF life, but it can't be the way TO life. We should live this way, but we can't be saved that way.

律法是生活的方式，但它不可能是得生命的方式。我們應該這樣生活，但這樣不是我們得救的方式。

The mandate to live a life of radical generosity and love towards others is so crucial that Jesus makes it the test of genuine love for God in Matthew 25. It's the same in James and Proverbs. 過一種徹底慷慨和愛他人的生命是如此重要，以至於耶穌在《馬太福音》25章中將其作為對上帝的真愛的考驗。《雅各書》和《箴言》中也是如此。

### THE MAGNITUDE OF THE GENEROUS LIFE 慷慨生命的重要程度

As soon as we hear what Jesus says here, our natural inclination is to put limits on it.

我們一旦聽到耶穌在這裡所說的話，我們的自然傾向就是對其加設限制。

This religious expert immediately wants to put limits on it too. In v29: *he wanted to justify himself, so he asked Jesus*, yeah but, who is my neighbour really?

這位律法師也想立即限制它。第29節：*那人要證明自己有理，就對耶穌說*，是的但是，誰才是我的鄰舍呢？

He wants to reduce the force of the biblical law so it's reasonable and doable. You see, the premise of his life is God will accept him if he is good enough.

他想降低聖經律法的力度，使其合理可行。你看，他生命的前提是，如果他足夠好，上帝就會接受他。

So, what is the minimum standard God requires? Jesus launches into his most famous story, and the MAGNITUDE OF THE GENEROUS LIFE BECOMES CLEAR.

那麼，神要求的最低標準是什麼呢？耶穌開始講述他最著名的故事，慷慨生命的重要程度變得清晰起來。

A guy is travelling from Jerusalem to Jericho. We can assume he is a Jewish man.

有一個人從耶路撒冷前往耶利哥。我們可以假設他是一個猶太人。

This man gets robbed, stripped and beaten and left for dead. By chance, a Jewish priest comes wandering by.

這個男人被搶劫、被剝光、被毆打，最後被扔下等死。偶然有一個猶太祭司從那條路閒逛下來。

Surely, he will help him. The Priest couldn't be bothered and walked on the other side of the street. He didn't want to get near him.

當然，他會幫助他。祭司沒有被事件打擾，看見他就從另一邊過去了。不想靠近他。

Now a Levite comes by. Again, you would think he would help his fellow Jew, but he, too, cannot be bothered and walks on the other side of the street.

又有一個利未人來到那裏。同樣，你會認為他會幫助他的猶太同胞，但他也不願意被打擾，也照樣從另一邊過去了。

Then along came a Samaritan. The Jewish audience gasped at that point...*a Samaritan? What's a Samaritan doing in this story?*

然後來了一個撒瑪利亞人。當時的猶太聽眾會倒吸一口冷氣……撒瑪利亞人？撒瑪利亞人為什麼在這個故事出現？

Jewish and Samaritan tensions ran deep over a long period. Samaritans were despised. The majority of Jews in Judea and Galilee hated them.

猶太人和撒瑪利亞人的緊張關係長期存在。撒瑪利亞人被藐視。猶太和加利利地區的大多數猶太人都憎恨他們。

By the time of Jesus, the animosity between them had been growing for several hundred years. This animosity exploded into violence in the first century.

到耶穌時代，他們之間的仇恨已經持續了數百年。這種敵意在第一世紀爆發為暴力。

What's a Samaritan doing in this story? The Samaritan sees the injured Jew on the side of the road, and he goes over to him and has compassion for him.

撒瑪利亞人在這個故事中的做了什麼？撒瑪利亞人看到路邊受傷的猶太人，就走過去向他動了慈心。

He cleans him up. Treats his wounds. Puts him on his donkey and takes him to a local motel, and checks him in.

他把他清理乾淨。包裹好他的傷口。讓他騎上驢子，帶到當地一家汽車旅館並為他辦理入住手續。

He hands over his credit card and says I'll fix up whatever the expenses are when I come back.

他交出了信用卡並說我回來後會付清所有費用。

The story is socially changed and offensive to the Jewish audience.

這個故事改變了社會，並且冒犯了猶太觀眾。

Imagine addressing a Neo-Nazi, far-right, white supremacist rally in Australia and telling the story of an injured Australian SAS soldier, blown up by a roadside bomb in Afghanistan.

想像一下，你在一個澳大利亞的新納粹、極右翼、白人至上主義集會上講話，講述一名受傷的澳大利亞 SAS 士兵在阿富汗被路邊炸彈炸傷了的故事。

He is lying there on the side of the road, and along comes an Australian medic who walks past him. Then an Australian military Chaplain who pretends not to see him.

他躺在路邊，一位澳大利亞軍醫從他身邊走過。然後一位澳大利亞軍事牧師假裝沒有看到他。

Then an ISIS terrorist comes along, treats his wounds, takes him to a clinic and pays for all his expenses, including his military pension. Can you imagine the reaction you would receive at that rally?

然後一名伊斯蘭國恐怖分子出現，處理包裹好他的傷口，帶他去診所並支付他的所有費用，包括他的軍人養老金。你能想像在那次集會上你會收到什麼樣的反應嗎？

Remember, this story is the answer to a question. The question is, who is my neighbour? What is the bare minimum standard?

請記住，這個故事是對一個問題的答案。問題是，誰是我的鄰舍呢？最低標準是什麼？

Jesus says to the lawyer, 'Just do that. Just do what he did. Treat your worse enemy like that.' Treat the whole range of their needs.

耶穌對律法師說：「你去，照樣做吧！就做他做的事吧。像這樣對待你最糟糕的敵人。」滿足他們的全部需求。

Live and act and love and serve and think and sacrifice like the Good Samaritan all the time and for your worse enemy.

像好撒瑪利亞人一樣生命、行動、愛、服務、思考和犧牲，並為一直同樣的向你最糟糕的敵人做。

Love and give and serve and sacrifice for people who belittle you, curse you, marginalise you, ridicule you, hate you, berate you, ignore you, demean you, and would even kill you.

去愛、給予、服務和犧牲那些貶低你、詛咒你、邊緣化你、嘲笑你、恨你、斥責你、忽視你、貶低你、甚至會殺死你的人。

That is the magnitude of the mandate of the generous life. Jesus won't let us limit the force of it.

這就是慷慨生命的使命的重要性。耶穌不會讓我們限制它的力量。

Still, we try to limit the who, the when, and the how much.

儘管如此，我們還是試圖限制向誰、何時和數量多少。

It is natural to want to be generous to people **who** are like you and who you like.

對像你一樣的人和你喜歡的人慷慨是很自然的。

Jesus won't let us do it here. The Samaritan reached across an enormous racial and cultural barrier to help a natural enemy.

耶穌不會讓我們在這裡這樣做。撒瑪利亞人跨越了巨大的種族和文化障礙，幫助了天敵。

We also tend to limit the **when**. It is very typical to be generous to people and situations when we think it isn't their fault, when we think they deserve it. Jesus won't let us do that, either.

我們也傾向於限制何時。當我們認為這不是他們的錯，當我們認為他們配得的時候，對人和情況慷慨是很典型的。耶穌也不會讓我們這樣做。

The Samaritan would have absolutely believed that the guy who was dying on the road deserved it.

撒瑪利亞人絕對相信那個丟在路上半死的人是罪有應得。

He was a member of an oppressed group. The Jews and Samaritans had killed each other.

他是一個受壓迫群體的成員。猶太人和撒瑪利亞人互相殘殺。

The 18th-century theologian Jonathon Edwards was pastoring a church in the north-eastern USA and struggling to get his people to live a life of generosity towards the poor.

18 世紀的神學家喬納森·愛德華茲在美國東北部牧養一家教會，努力掙扎去讓他的會友活出慷慨對待窮人的生命。

He wrote an essay addressing the many excuses they came up with. One excuse was that we should only help people **when** they are truly destitute and it wasn't their fault.

他寫了一篇針對他們提出的許多藉口的文章。藉口之一是，我們只應該在人們真正貧困，並且不是他們的錯的時候，才幫助他們。

Edwards's response was to say the when limit contradicted Jesus' command to love your neighbour as yourself.

愛德華茲的回應是，這個何時的限制與耶穌愛人如己的命令相矛盾。

Who of us waits until we are destitute before we decide to do something to help ourselves?

我們誰會等到自己窮困潦倒後才決定做點什麼來幫助自己呢？

Even if we have been stupid, do we not do something to love ourselves as soon as possible?

就算我們曾經很傻，難道不也盡快做一些愛自己的事情嗎？

Jesus won't let us limit the when. If Jesus had decided to only be generous with his blood to those who deserve it, he could have saved himself the trip.

耶穌不會讓我們限制何時。如果耶穌決定只將他的血慷慨地賜給那些應得的人，他就可以省去這次的行程。

We also tend to limit the **how much**. It's the excuse that we can't afford to help people.  
我們也傾向於**限制多少**。這是我們負擔不起無力幫助別人的藉口。

It's noticeable that Jesus puts the story of the Good Samaritan on a particular stretch of road. A well-known, dangerous road.

值得注意的是，耶穌將好撒瑪利亞人的故事放在了一段特定的道路上。一條眾所周知的危險道路。

Why did the priest and Levite pass by? Because they were smart. If the man was not yet dead on the road, it means the robbers were not far away. Stopping could be fatal.

祭司和利未人為何從另一邊過去了？因為他們很聰明。如果這個人還沒有死在路上，那就說明強盜就在不遠的地方。停下來可能是致命的。

When the Samaritan stops, he risks everything. He puts no limits on his generosity. 當撒瑪利亞人停下來時，他就冒著一切風險。他對自己的慷慨沒有任何限制。

When we put a limit on the how much, we are saying we can't afford to be generous with our time and talents and treasures without some of their burden coming onto us.

當我們對數量多少進行限制時，我們是在說，我們無法慷慨地貢獻我們的時間、才能和財富，而不要我們承擔一些負擔。

Jesus says, yes! If you can't afford to help, then you are not helping enough.

耶穌說，是的！如果你負擔不起去提供幫助，那麼你還未作出足夠的幫助。

We can't put limits on this story, or the mandate of the Bible to live generous lives. 我們不能限制這個故事，也不能限制聖經關於過慷慨生命的命令。

Where do we get the power and dynamic to live like this? Where is the motivation for a generous life?

我們從哪裡獲得活出這樣的生命的力量和動力？慷慨生命的動力在哪裡？

### THE MOTIVATION FOR THE GENEROUS LIFE 慷慨生命的動力

At the end of Jesus' story, he says, "Go and do likewise". Is Jesus trying to guilt us into action?

耶穌在故事的結尾說：「你去，照樣做吧！」。耶穌是想讓我們感到內疚並採取行動嗎？

Guilt is basically the approach of religious and secular motivation. Religion says you must live a generous life because a holy book commands it.

內疚基本上是宗教和世俗動機的方法。宗教說你必須過慷慨地生活，因為一本聖書命令你這樣做。

Secularism says you must do it because you have so much, and it will give you meaning in life, and the world is a mess.



世俗主義說你必須這樣做，因為你擁有這麼多，它會給你生命的意義，而世界卻是一團糟。

There are two very moral and religious people in this story who do nothing – a priest and a Levite.

這個故事中有兩個非常有道德和虔誠的人卻什麼都不做——一個祭司和一個利未人。

The irony is the priest, and the Levite had the job, in 1st century Judaism, of distributing financial assistance to the poor.

諷刺的是，在一世紀的猶太教中，祭司和利未人的工作是向窮人分發經濟援助。

Even people who would normally spend their day helping others cannot meet the mandate of radically generous living.

即使那些通常會花時間幫助他人的人，也無法滿足徹底慷慨的生命的的要求。

Morality can take you somewhere, but not far enough. Let me ask you a question – does anyone here feel guilty about the poor in our society?

道德可以帶你到達個程度，但還不夠遠。讓我問你一個問題——這裡有人對我們社會中的窮人感到內疚嗎？

Stop it because it won't take you where Jesus wants you to go. Jesus is not trying to make the lawyer feel guilty.

停止，因為它不會帶你去耶穌要你去的地方。耶穌並不想讓那律法師感到內疚。

Jesus puts something in this parable that points to a different motivation.

耶穌在這個比喻中提出了一些指向不同動機的東西。

The key to the parable is which of the four people in the story represents the lawyer? Many read this and assume Jesus is telling him to be the Good Samaritan because he tells him to go and do likewise.

這個寓言的關鍵是故事中的四個人物中哪一個代表律法師？許多人讀到這裡，並認為耶穌告訴他要成為好撒瑪利亞人，因為耶穌告訴他去，照樣做吧！

But Jesus puts the Jewish lawyer on the side of the road, dying. He puts the hated Samaritan in the rescue helicopter.

但耶穌卻把猶太律法師放在路邊等死。他把可恨的撒瑪利亞人放進了救援直升機。

The Jewish lawyer was meant to ponder not what he needed to do for eternal life but what had been done for him for eternal life.

猶太律法師應該思考的不是他需要做什麼才能獲得永生，而應該思考為他能獲得永生有什麼已經被做成了。

He needed to see his life was ebbing away, that he couldn't save himself.

他需要看到自己的生命正在消逝；他無法拯救自己。

What if his only hope was an act of free grace from an enemy who not only DOESN'T owe you mercy?

如果他唯一的希望是來自一個不僅不欠你憐憫的敵人的白白恩典，該怎麼辦？

What if your only hope for life is an act of radical generosity from someone who owes you nothing but rejection?

如果你生命的唯一希望是一個除了拒絕之外不欠你任何東西的人的徹底慷慨行為，該怎麼辦？

Jesus isn't giving the Jewish scholar a do-it list. He is giving him a dynamic. A grace dynamic that can change a heart.

耶穌並沒有給猶太學者一份行動清單，而是給了他動力。一種可以改變人心的恩典動力。

It's not until this lawyer sees that he is the one lying on the road bleeding out, unable to save himself, but saved by an act of grace by someone he has rejected, he is then able to do the same for others.

直到這位律法師看到自己躺在路上流血不止，無法自救，卻被他拒絕的人的恩典所救，他才能夠為別人做同樣的事情。

In other words, he will never be a Good Samaritan until he has received grace from the Good Samaritan.

換句話說，在他接受好撒瑪利亞人的恩典之前，他永遠不會成為好撒瑪利亞人。

Where would we get something like that? Notice how Jesus turns it around? The lawyer starts off by asking who is my neighbour, but at the end, Jesus asks *which of the three WAS A NEIGHBOUR to the man?*

我們從哪裡得到這樣的東西？注意到耶穌如何扭轉局面嗎？律法師開始時問誰是我的鄰舍，但最後耶穌問這三個人哪一個是落在強盜手中那人的鄰舍呢？

The law expert can't even bear to say the word Samaritan, but he gets out *the one who has shown mercy.*

律法師甚至受不住去說出「撒瑪利亞人」這個詞，所以他說：「是憐憫他的。」。

Who is the Good Samaritan? WHO IS NEIGHBOURLY to those in need? The Christian faith, the Bible, says it is Jesus Christ.

誰是好撒瑪利亞人，誰是有需要的那人的鄰舍呢？基督教信仰，聖經，說是耶穌基督。

The core of the Christian faith, the gospel, says that every single human being, like this law expert, is a self-justifier.

基督教信仰的核心，福音，說，每個人，像這位律法師一樣，都是一個自我辯護者。

Whatever it is that we set our hearts on to justify ourselves and feel worthy and good and acceptable, ultimately is what controls us.

我們定意用什麼來為自己辯護、使自己感到有價值、美好和可接受，最終都會成為控制我們的東西。

It drives us, cause us to do anything for it, and make us miserable because it won't give us what it promises. For instance, power will only cause us to want more and fear losing it.

它驅使我們，使我們為它做任何事情，並讓我們痛苦，因為它不會給我們它所承諾的東西。例如，權力只會讓我們想要更多，並害怕失去它。

If we set our hearts on power to be significant, power will ultimately control us and enslave us.

如果我們一心追求權力來成為重要，權力最終就會控制我們並奴役我們。

If it is not God, it will beat you up, filling you with fears, discouragement, and failure.

如果不是神，它會把你打個半死，讓你充滿恐懼、沮喪和失敗。

The Christian faith says that Jesus Christ, God the Son. The creator of all that is. The author of life. The one who owes us nothing except rejection because we have rejected him.

基督教信仰說耶穌基督，聖子。一切事物的創造者。生命的作者。他除了拒絕之外不欠我們任何東西，因為我們拒絕了他。

Jesus Christ came into the brokenness of our road and had compassion on us. The word compassion in v.33 and 34 is a word that is used more about Jesus' emotional life than any other word in the Bible.

耶穌基督來到我們崎嶇的道路上，憐憫我們。第 33 和 34 節中的「動了慈心」一詞，是聖經中最常用於描述耶穌情感生命的一個詞。

Jesus knew that to come to us on the road to rescue us wasn't a risk to his life. It would cost him his life.

耶穌知道，在路上來拯救我們並不是冒著生命危險，而是要付出生命的代價。

As the Good Samaritan came down the road and lifted up his enemy, so Jesus came down to us and pulled us up to his place. I keep going to this verse again and again, but here it is once more 2 Corinthians 5:21:

正如路過的好撒瑪利亞人上前來扶起他的敵人一樣，耶穌也來到我們身邊，把我們拉到他那裡。我常回到這節經文，但這裡又出現，《哥林多後書》5:21：

***God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.***

***上帝使那無罪的，替我們成為罪，好使我們在他裏面成為上帝的義。***

If we see Jesus as the Good Samaritan, the one who has radically, generously neighbored you, it changes you forever.

如果我們把耶穌視為好撒瑪利亞人，一個徹底、慷慨地與你為鄰的人，它就會永遠改變你。

It is the dynamic that begins the process of changing us into people who overflow with radically generous lives, the evidence that we have been radically neighbored, loved, and mercies by Jesus Christ.

正是這種動力開始了將我們轉變為生命極其慷慨的人的過程，這證明我們一直受到耶穌基督的徹底的成為鄰舍、愛和憐憫。

Only when we see the true neighbour do we become true neighbours in such a way that our neighbours must look to the true neighbour to come to grips with our radically generous lives. 只有當我們看到真正的鄰舍時，我們才能成為他人真正的鄰舍，以至我們的鄰人必須依靠那真正的鄰舍來掌握明白我們極其慷慨的生命。

I wonder, is anyone still feeling guilty? Then do what Jesus wants you to do with the guilt. 我想知道，還有人仍在感到內疚嗎？那麼就做耶穌要你做的事來處理那罪疚感。

Until we are crushed by the mandate and magnitude of generosity God requires of us in all of life, we will not be humble enough to receive the mercy and generosity God offers us. 除非我們被神要求我們在生命中的慷慨的使命和程度壓垮，否則我們就不會謙卑到接受神提供給我們的憐憫和慷慨。

A generosity he offers us in the Great Samaritan, Jesus Christ. 他在那偉大的撒瑪利亞人耶穌基督裡給了我們慷慨。