

Generous Response 慷慨回應

Luke 路加福音 19:1-10

To everyone who encounters Jesus, once Jesus steps into their lives, their lives are never the same again.

對於每一個接觸過耶穌的人，耶穌一旦走進他們的生命，他們的生活就再也不會一樣。

Maybe it's to do with our current times, but people everywhere are looking for hope.

也許這與我們當前的時代有關，世界各地的人們都在尋找希望。

Robert Kennedy once said, *the tiny ripple of hope that you set in motion can change the path of someone's life.*

羅伯特·甘迺迪曾經說過，*你啟動的微小希望的漣漪可以改變一個人的人生道路。*

That statement is so true for Jesus as he generously responds to the lost

這句話用在耶穌身上是如此真實，因為他慷慨地回應失喪的人。

People who encounter Jesus have this new sense of hope in their lives.

接觸過耶穌的人在生命中會感到這種新的盼望。

The story today is of a **Generous Response, to generous grace**, is the story of a man named Zacchaeus.

今天的故事是一個，對慷慨的恩典的慷慨的回應，是一個名叫撒該的人的故事。

It follows **Luke 18** where Jesus told 2 parables outlining lessons on the kingdom of God - the persistent widow, the parable of the Pharisee & the tax collector, highlights the humility of children, encounters a rich man & a blind man.

這故事是在《路加福音》18章，耶穌講了兩個比喻，概述了上帝的國的教訓...不厭其煩的寡婦，與及法利賽人和稅吏，突出了孩子的謙卑，遇到了富足的官和盲人之後。

Now in real time, with a real person, we see Zacchaeus' almost completely living out these parables & encounters from Chapter 18. Zacchaeus is persistent in his approach to see Jesus, Zacchaeus is a really rich man, blinded by the trappings of the world ...

現在，在一個真實的人身上，我們看到撒該幾乎完全活出了第18章中的比喻和遭遇。

撒該堅持不懈地要看看耶穌，一個真正富有的財主，被世界的陷阱蒙蔽了雙眼.....

Zacchaeus was someone willing to do the unthinkable, humble himself, just to catch a glimpse of Jesus, he climbs a tree, looks out over the crowd, and when he sees Jesus, all of the things that people everywhere want come flooding into his life; hope, forgiveness, grace, love.

撒該是一個願意做不可思議的事情的人，謙卑自己，只是為了見見耶穌，他爬上一棵樹，把視野超越人群，當他看到耶穌時，所有人想要的東西...希望，寬恕，恩典，愛...都湧入他的生命。

This story is interesting because Zacchaeus is an outsider. The text tells us that he's a tax collector, which we can assume means he didn't have very many friends.

這個故事很有趣，因為撒該是一個局外人。經文告訴我們他是一個稅吏，我們可以假設這意味著他沒有很多朋友。

As a tax collector, he was the guy that would come knocking on your door and demand money and payment from you. And to make matters worse, he was collecting taxes from his own conquered people, Jews, to pay their conquerors – the Roman Empire.

作為一個稅吏，他是那個會來敲你的門，向你索錢和付稅款的人。更糟糕的是，他是向自己的被征服的猶太同胞徵稅，以支付他們的征服者 - 羅馬帝國。

And so, it was his job to knock on the door of his Jewish brothers, collect money, tax money, that would then be given to the Roman government that the Roman government would then use to keep the Jews crushed & oppressed; *this guy had no friends.*

因此，他的工作是敲他的猶太兄弟的門，收集錢，徵稅，然後交給羅馬政府，然後羅馬政府用這些錢來鎮壓和壓迫猶太人；這個人是不會有朋友的。

A traitor, an outcast, even to his own people. And yet, the man who has no friends is a friend to Jesus. Because Jesus has this way of just looking past and beyond all the things that we tend to focus on and judge a person by.

對於他自己的同胞他甚至是個叛徒，棄兒。然而，這個沒有朋友的人是耶穌的朋友。因為耶穌有一種方式，去超越我們傾向於關注和判斷一個人的所有事情。

Jesus doesn't care anything about that, he sees a man who needs hope, he sees his heart & he meets the man right where he's at.

耶穌毫不在乎那些，他看到一個需要希望的人，看到他的內心，就以那人當時是怎麼樣來與那個人接觸。

Let's pick up his story in Luke chapter 19:1-10

讓我們在《路加福音》19: 1-10 中繼續他的故事。

As Wendy / Leland comes to bring us our reading, here's what we're looking for. We're looking for what this story reveals about the heart of God toward those whom others reject.

當 Wendy / Leland 為我們讀出這段經文，這些正是我們在尋找的。我們在尋找這個故事所揭示的關於上帝對那些別人拒絕的人的心。

Jesus entered Jericho and was passing through. And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. And he was seeking to see who Jesus was, but on account of the crowd, he could not, because he was small in stature. So, he ran on ahead and climbed up into a Sycamore tree to see him, for Jesus was about to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today."

1 耶穌進了耶利哥，要從那裏經過。2 有一個人名叫撒該，作稅吏長，是個財主。3 他要看看耶穌是怎樣的人，只因人多，他的身材又矮，所以看不見。4 於是他跑到前頭，爬上桑樹，要看耶穌，因為耶穌要從那裏經過。5 耶穌到了那裏，抬頭一看，對他說：「撒該，快下來！今天我必須住在你家裏。」

So, he hurried and came down and received Jesus joyfully. And when they saw it, they all grumbled. "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."

他就急忙下來，歡歡喜喜地接待耶穌。7 眾人看見，都私下議論說：「他竟然到罪人家裏去住宿。」8 撒該站著對主說：「主啊，我把所有的一半給窮人；我若勒索了誰，就還他四倍。」

And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and save the lost."

耶穌對他說：「今天救恩到了這家，因為他也是亞伯拉罕的子孫。10 人子來是要尋找和拯救失喪的人。」

Right there we have Jesus' personal purpose statement; *to seek & save the lost*.

就在那裡，我們有耶穌的個人目標的聲明...*是要尋找和拯救失喪的人。*

Here's what's happening, by now in Jesus' ministry He has gained a very large following and he's popular.

耶穌正在做，在耶穌的事工中到目前為止，已經獲得了很多的追隨者，他很受歡迎。

And he's travelling through the town of **Jericho** (about 45km's away from Jerusalem); it's the final leg of the Lukan travel narrative starting at the foothills of Mount Tabor and finishing at the triumphal entry.

他進了（距離耶路撒冷約 45 公里的）耶利哥，要從那裏經過。這是路加旅程敘事的最後一站，從在他泊山的山腳下開始，到榮入聖城作結束。

Jericho was an affluent city, the rich and aspirational lived there. Balsam Trees were planted all throughout the city, and they give off a fragrant odour, so the city was known for its sweet aroma. In addition, the city had a spring which gushed with fresh water, an oasis in the middle of a desert; it was a desirable place to live.

耶利哥 是一個富裕的城市，富有的人和有抱負的人住在那裡。香脂樹遍佈整個城市，它們散發出芬芳的氣味，因此這座城市以其甜美的香氣而聞名。此外，這座城市還有一股泉水，是沙漠中的綠洲。是一個理想的居住地。

It was also a trading hub; people would travel to Jericho to sell their goods. It was a prosperous, so it makes perfect sense that a rich person like Zacchaeus would live in Jericho. And the text tells us how he became rich; he's a tax collector.

它也是一個貿易中心；人們會前往耶利哥去出售他們的商品。這是一個繁榮的國家，所以像撒該這樣的財主住在耶利哥是完全有道理的。經文告訴我們他是如何變得富有的；他是一名稅吏。

Rome was smart, in terms of how they received their taxes. After conquering a nation, they would put the collection of taxes out to tender to the locals, so individuals would bid on it.

羅馬在如何納稅而言是十分精明。在征服一個國家之後，他們會把要徵收的稅款拿出來給當地人招標，所以人們會競標。

If they won the bid, they were required to pay the amount up front, then Rome would give them the papers that would give them the authority to go knocking on doors and they were expected to recoup the amount they bid + a little bit more for themselves.

如果他們中標，他們被要求預先支付金額，然後羅馬會給他們文書，讓他們有權去各家各戶敲門去收回他們出價的金額，還可為自己多收一點。

But here's the deal, tax collectors were always associated with sinners and the reason why is because they were corrupt. The system encouraged taking advantage of the powerless. With Roman bodyguards, like stand-over men, they notoriously collected far more than their fair share of taxes and so became very rich.

這就是他們的安排，稅吏總是與罪人聯繫在一起，原因是因為他們都是腐敗的。這該系統鼓勵人去利用無權無勢的人來自肥。有著羅馬的保鏢，像打手一樣，他們臭名昭著地徵收著遠遠超過應收的稅，而變得非常富有。

Zacchaeus we are told, was a Chief Tax Collector, which means this guy oversees several provinces & has to honour numerous contracts; he's exceedingly wealthy; and he wants to see Jesus.

我們被告知，撒該是一個稅吏長，這意味著他監督幾個省，擁有許多的合同。他非常富有，而他想看看耶穌。

This is before social media, and huge marketing campaigns ... when celebrities like Jesus came to town, it's a big deal. Zacchaeus has heard the stories, some say he's a miracle worker, others say he's the son of God, the Messiah, the one the Scriptures prophesied to come – people are saying it's Jesus.

當時還沒有社交媒體和大型營銷活動.....當像耶穌這樣的名人來到城裡時，是一件大事。撒該聽過他的故事，有人說他是一個行神蹟的人，也有人說他是神的兒子，彌賽亞，人們說聖經預言要來的那個就是耶穌。

So, he wants to get a look, but here's the challenge, the text says he's a small guy. We don't know how tall, but noticeably smaller in stature than his contemporaries.

所以，他想看看，但有一個挑戰，經文說他的身材矮小。我們不知道他有多高，但身材明顯比他同時代的人小。

The place is crowded, Jesus is heading in his direction, he can't see over the crowd, he's persistent, what's he going to do? There's a sycamore tree, *I could climb a tree and if I'm lucky I could get a glimpse of Jesus.*

那個地方人多擠擁，耶穌正朝著他的方向走，他看不見也很執著，他要做什麼？有一棵桑樹，我可以爬上那樹，如果我幸運的話，我可以看見耶穌。

And that's exactly what he does, he climbs the tree and waits for Jesus to come by. This isn't something to take lightly. Culturally only children climbed trees; not rich, powerful, dignified people. If he was scorned for being a tax collector, he would now face the public shame of behaving how he looked; like a short child.

這正是他所做的，他爬上樹，等待耶穌的到來。這不是一件可以掉以輕心的事情。一般只有孩子會爬樹；不是富有、有權勢、有尊嚴的人。如果他因為是一個稅吏而被嘲笑，他現在將更會因他的行為面臨公眾對他外表的恥辱；像個孩子的矮子。

This is an interesting detail in the text, as it tells us is that Zacchaeus was actually willing to humble himself in order to get close to Jesus.

這是經文中一個有趣的細節，因為它告訴我們撒該實際上是願意去謙卑自己，為了可以親近耶穌。

Here's an important principle: if we want to get close to Jesus, we're going to have to ignore what others think & humble ourselves.

這裡有一個重要的原則：如果我們想親近耶穌，我們將不得不忽略別人的想法，並謙卑自己。

In Luke 18, the early hand-picked followers of Jesus, thought they knew better when it came to who could & could NOT get close to Jesus.

耶穌早期精心挑選的門徒在《路加福音》18章認為他們更清楚誰可以或不配接近耶穌。

15 People were also bringing babies to Jesus for him to bless them. When the disciples saw this, they rebuked them. 16 But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. 17 Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it."

15 有人甚至連嬰孩也帶來見耶穌，要他摸他們，門徒看見就責備那些人。16 耶穌卻叫他們來，說：「讓小孩子到我這裏來，不要阻止他們，因為在上帝國的正是這樣的人。17 我實在告訴你們，凡要接受上帝國的，若不像小孩子，絕不能進去。」

This is brilliant, here are these men, they're insiders & have a sense of self-importance, and Jesus points out to these adults they could learn a lot from the humility of children.

這是很棒的，這些人都是局內人，有一種自我重要的感覺，耶穌向這些成年人指出，他們可以從孩子的謙卑中學到很多東西。

Little children aren't concerned about what other people think. They have a childlike dependence & humility that these adults don't!

小孩子不關心別人的想法。他們有成年人所沒有的孩子般的依賴和謙卑！

You want to enter the kingdom of God? The fact is, you never will, if you don't receive the kingdom of God like a little child; humble & dependent

你想進入神的國嗎？事實上，如果你不像小孩子一樣，謙卑和依賴，去接受神的國，你永遠絕不能進去。

Zacchaeus shows us that it's more important to keep our focus on Jesus, than the crowd. **The crowd** don't care & are blind to what God thinks. **The crowd** care about appearances, branding, influence, status, titles, prestige, accolades, success, achievements, reputation. **The crowd** is hostile, judges, mocks/ridicules, falsely accuses, discourages, shames, shows no mercy. **The**

crowd values independence, they desire praise from other humans, rather than praise from God; culture shapes them, instead of listening to God's word & allowing God to shape them.

撒該告訴我們，把注意力集中在耶穌身上比關注人群更重要。群眾對上帝的想法不在乎並視而不見。群眾關心外表，品牌，影響力，地位，頭銜，聲望，榮譽，成功，成就，聲譽。群眾充滿敵意，評判，蔑視/嘲笑，誣告，勸阻，羞辱，毫不留情。群眾重視獨立，他們渴望別人的讚美，而不是上帝的讚美，傳統文化塑造了他們，而不是聽從上帝的話語讓上帝塑造他們。

There would have been those in the crowd who assumed that a lying, cheating, greedy person like Zacchaeus, could never get close to Jesus. Jesus makes it clear; it is this very kind of person that He is willing to generously welcome; unlike the self-righteous & the religious.

人群中會有人認為像撒該這樣撒謊、欺騙、貪婪的人永遠無法接近耶穌。耶穌卻清楚說明；正是這種人，他願意慷慨地歡迎；而不是自以為是和自以為虔誠的人。

Addressing the teachers of the law in Matthew's gospel Jesus said, 耶穌在《馬太福音》中對律法師說：

Matthew 21:31-32 *"Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him."*

《馬太福音》21：31-32「我實在告訴你們，稅吏和娼妓倒比你們先進上帝的國。32 因為約翰到你們這裏來指引你們走義路，你們卻不信他，稅吏和娼妓倒信了他。你們看見了以後，還是不悔悟去信他。」

This is a stunning statement. To put this in context, these are the church going, bible believing people of their day, and they are blind, they don't recognise Jesus and how lost they are.

這是一個令人震驚的聲明。結合上下文來看，這些那時去教會，相信聖經的人，實際上是盲的，他們不認識耶穌，他們有多迷失。

So, in the crowd we've got people like this, who have written Zacchaeus off, *there's no way a guy like that can ever enter the kingdom of God*, at the same time, rating themselves more highly than they should.

所以，在人群中，我們有這樣的人，他們把撒該報廢了，像這樣的人不可能進入神的國，同時又對自己的評價過高。

Jesus corrects these self-righteous people, he shows them & us, who are welcomed into the kingdom of God.

耶穌糾正了這些自以為義的人，他向他們和我們展示了誰才是被歡迎進入神的國的人。

Jesus never allowed culture to dictate & control what he did. Culture will always be confused when we lose sight of our creator God. There is something that transcends culture, and that is truth.

耶穌從不允許傳統文化支配和控制他的所作所為。當我們忽視我們的造物主上帝時，傳統文化總是會被混亂。有一種東西超越了傳統文化，那就是真理。

The beautiful thing about Jesus is this, He is the truth, and He rises above culture, Jesus never lost sight of who He was & His mission.

耶穌的美妙是在於他是真理，他超越了傳統文化，耶穌從未忘記他是誰和他的使命。

Jesus would never have approached Zacchaeus if he had followed the culture. Culture says your value is determined by your performance, by what you do. Your worth has everything to do with whether or not you succeed by certain standards, and Jesus rises above it all.

如果耶穌遵循傳統文化，他永遠不會接近撒該。傳統文化說，你的表現和所做的事情決定你的價值。你的價值與你是否按照某些標準達到成功有關，而耶穌超越了這一切。

Look what Zacchaeus is willing to do to get a glimpse of Jesus. He puts himself in a humiliating position so that he can get close. So, Jesus does the unthinkable, and that's because everything Jesus does is couched in grace. And when we encounter grace, it transforms us, it brings change. 看看撒該願意做什麼來看見耶穌。他把自己置於屈辱的位置，以便他可以接近。所以，耶穌做了不可思議的事，那是因為耶穌所做的一切都是體現在恩典中。當我們遇到恩典時，它會改變我們，帶來了改變。

We need grace now, more than ever, as we live in such an un-forgiving, cancel culture, where retaliation, pay-back & retribution, are normalised; where if we make one mistake there's no mercy – no forgiveness.

我們現在比以往任何時候都更需要恩典，因為我們生活在這樣一個無情、取消的文化中，報復、復仇和報應已成為常態；如果我們犯了一個錯誤，就沒有憐憫，也不會得到寬恕。

When was the last time you heard the media report a story of someone receiving grace in our culture? Is your life marked by grace? What unforgiveness or bitterness are you holding onto? 你上一次聽到媒體報導有人在我們的文化中接受恩典的故事是什麼時候？你的生命是否充滿著恩典？你有什麼不饒恕或苦毒堅持著不放下嗎？

When Jesus goes up to the tree and says, *Zacchaeus come down, for I must stay at your house today.*”

耶穌到了那裏，抬頭說：「撒該，快下來！今天我必須住在你家裏。」

The shock of this statement would have rippled out; they all grumbled. “*He has gone in to be the guest of a man who is a sinner.*”

這句話的震驚漣漪而出；他們都抱怨道。「他竟然到罪人家裏去住宿。」

Jesus doesn't care what the culture thinks. Rich or poor, Jesus doesn't care, what he cares about is the condition of the human heart. Jesus in saying *I must stay at your house*, in essence was saying:

耶穌不在乎文化怎麼想。無論貧富，耶穌都不在乎，他關心的是人內心的狀況。耶穌說我必須住在你家，實質上是在說：

*I see your heart, I want to get to know you, hear your story, share a meal with you; & meals in those days weren't gobbled down in front of the telly or in haste, they were long, drawn-out affairs, relational; Jesus was saying; I don't just want to hang out, **I want to be your friend.***

我看到你的心，我想認識你，聽聽你的故事，和你一起吃飯；在那個年代，飯菜不是在電視機前狼吞虎嚥，也不是匆匆忙忙地吃的，而是漫長的、曠日持久的、關係性的吃；耶穌在說：我不只是想出去小聚，**我想成為你的朋友。**

Just one chapter before, when the rich man asked Jesus *what must I do to inherit eternal life?* Best question ever; the rich man didn't receive the answer he wanted to hear, *keep doing good*, he's told to sell everything & follow Jesus. He becomes sad because Jesus has identified where his heart really lies, he's independent, his security is in wealth, not in a relationship with God. He was relying on being a 'good person' & isn't prepared to humble himself & be dependent on God.

就在一章之前，那富足的官問耶穌，**我該做甚麼事才能承受永生？**是有史以來最好的問題；富官沒有得到他想聽到的答案，**繼續做好事**，他被告知要賣掉一切，跟隨耶穌。他變得很憂愁，因為耶穌已經確定了他真正的心在哪裡，他是獨立的，他的安全感在於財富，而不是與上帝的關係。他依靠做一個「好人」，不準備謙卑自己和依靠上帝。

Jesus concluded, *“How hard it is for the rich to enter the kingdom of God! 25 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.”* 26 Those who heard this asked, *“Who then can be saved?”* 27 Jesus replied, ***“What is impossible with man is possible with God.”***

耶穌總結說：「**有錢財的人進上帝的國是何等的難哪！25 駱駝穿過針眼比財主進上帝的國還容易呢！**」26 聽見的人說：「**這樣，誰能得救呢？**」27 耶穌說：「**在人所不能的事，在上帝都能。**」

Jesus' response to Zacchaeus, shows us how all things are possible for God. An exceedingly worldly wealthy man, yet spiritually bankrupt, finds his heart is overturned by **Generous Grace**. 耶穌對撒該的回應向我們展示了如何對神來說凡事皆有可能。一個非常世俗極其富有的人，但在屬靈上卻破產了，發現自己的心被慷慨的恩典顛覆了。

As Zacchaeus' heart opens to Jesus, grace changes everything. **v.8 we see Zacchaeus's Generous Response:**

當撒該向耶穌敞開心扉時，恩典就改變了一切。第8節中我們看到撒該的慷慨回應：

“Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.” And Jesus said to him, *“Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek & save the lost.”*

「主啊，我把所有的一半給窮人；我若勒索了誰，就還他四倍。」9 耶穌對他說：「今天救恩到了這家，因為他也是亞伯拉罕的子孫。10 人子來是要尋找和拯救失喪的人。」

Jesus came to seek and save the lost.

耶穌來是要尋找並拯救失喪的人。

Notice the order here: While we don't know the timeframe, Jesus initiates contact first and then there's a change.

注意這裡的順序：雖然我們不知道時間框架，但耶穌首先開始接觸，然後有一個變化。

Jesus doesn't show up and say: *here's the deal, I'll spend time with you, we can be friends but first you're going to have to give away half of all that you have & then you're going to have to make right everything that you have done wrong; **only** when you've done that, we can be friends.* 耶穌沒有出現並說：我們作個交易，我會花時間和你在一起，我們可以成為朋友，但首先你必須放棄你所擁有的一半，然後你將不得不糾正你做錯的一切；**只有**當你這樣做了，我們才能成為朋友。

No, Jesus just says, *I see what you're doing up that tree, you're seeking me, and I want to spend time with you. **Romans 2:4** ... do you presume on the riches of His kindness and forbearance and patience, not knowing that God's kindness is meant to lead to repentance?*

不，耶穌只是說，我明白你為什麼爬在樹上，你在尋找我，我想和你在一起相處花時間。《羅馬書》2：4 還是你藐視他豐富的恩慈、寬容、忍耐，不知道他的恩慈是領你悔改嗎？

God's kindness is meant to lead to repentance. It is not the other way around. Your repentance doesn't lead God to show you kindness. His kindness, forbearance and patience are towards us, before we've even done anything right or good – that's **generous grace**.

上帝的恩慈是為領你悔改，而不是相反的方式。你的悔改不會導致上帝向你展示恩慈。祂在我們還沒有做任何正確或好事之前，就對我們恩慈、寬容、忍耐，這就是**慷慨的恩典**。

Zacchaeus is moved, no one has treated him this way before. When grace comes into your life, it causes everything to change radically.

撒該很受感動，以前從來沒有人這樣對待過他。當恩典進入你的生命時，它會導致一切都發生根本性的改變。

... the tiny ripple of hope that Jesus set in motion changes the path of Zacchaeus' life.

... 耶穌所引發的微小希望漣漪改變了撒該的人生道路。

Tax auditors were bookkeepers & would have kept strict records. Zacchaeus would have known in detail of anyone he defrauded; and he chooses to pay back 4 times the amount he stole; possibly in line with King David's declaration in 2 Samuel 12:6. The **LAW** (Numbers 5:7) only required a confession and 1/5th of the value to be added on for person wronged. If, for example, he stole \$100 from you, he was meant to give you \$120, but Zacchaeus elects to give \$400 etc. and ½ of everything he owned was to be given to the poor. **It's a generous response**

稅吏就是簿記員，會保留嚴格的記錄。撒該會詳細知道他欺騙了那些人。他選擇償還四倍他勒索偷走的金額。可能是與大衛王在《撒母耳記下》12：6中的宣告一致。**律法**（《民數記》5：7）只要求要承認所犯的罪，將所虧負人的如數賠償，另外再加五分之一。例如，如果他從你那裡偷了 100 元，他本來應該給你 120 元，但撒該選擇給 400 元，而且把所有的一半給窮人。這是一個**慷慨的回應**。

Encountering Jesus, experiencing grace, changes everything radically. **Look at the early church in Acts 2:42-47**

接觸過耶穌，經歷恩典，從根本上改變了一切。看看《使徒行傳》2: 42-47 中的早期教會，

42 They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer ... 44 All the believers were together & had everything in common. 45 They sold property and possessions to give to anyone who had need. 46 Every day they continued to meet together in the temple courts ... with glad & sincere hearts, 47 praising God and enjoying the favour of all the people. And the Lord added to their number daily those who were being saved.

42 他們都專注於使徒的教導和彼此的團契，擘餅和祈禱。43 眾人都心存敬畏；使徒們又行了許多奇事神蹟。44 信的人都聚在一處，凡物公用，45 又賣了田產和家業，照每一個人所需要的分給他們。46 他們天天同心合意恆切地在聖殿裏敬拜，且在家中擘餅，存著歡喜坦誠的心用飯，47 讚美上帝，得全體百姓的喜愛。主將得救的人天天加給他們。

Hearts changed by generous grace sees a joyous generous response. There's no arm bending or guilt tripping, of their own free will they sold property / investments & gave. We must ask what's different about us?

因慷慨的恩典而改變的心，會看得到喜樂的慷慨回應。沒有被迫或內疚，他們自願出售財產或投資並給予。我們必須問我們有達到什麼的不同？

- Are our hearts changed as a result of experiencing God's grace?
- What's different about our friendships, marriages, family life?
- What's different about our work life?
- What's different about our thought life?
- What's different about our attitude to money & wealth?
- What's different about who we listen to & seek to please?
- What's different about how we love, forgive, show grace?
- 我們的心是否因經歷了神的恩典而改變？
- 我們的友誼、婚姻、家庭生活有何不同？
- 我們的工作生活有什麼不同？
- 我們的思想生活有何不同？
- 我們對金錢和財富的態度有何不同？
- 我們傾聽和尋求取悅的人有什麼不同？
- 我們愛、饒恕、表現恩典的方式有什麼不同？

What's the difference?

有什麼區別？

It's probably like asking, have we really brought Jesus into the family meal? Do we set a place for him at the table of our lives, which by the way, He provided.

這大概就像在問，我們真的把耶穌帶進了家庭聚餐嗎？我們是否在我們生命的餐桌上為他設置了一個位置，實際上，都是他提供了的。

What I've learned:**我學到了什麼：**

- And this is a challenge because of our own pride & hard hearts, BUT we need to accept the acceptance of God on God's terms. *What's not possible for us is possible for God.*
- 這因為我們自己的驕傲和剛硬的心是一個挑戰，但我們需要按照上帝的條件去接受上帝的接納。在人所不能的事，在上帝都能。
- We can say, I'm struggling with greed, materialism, with forgiving, with being a 'do-gooding' self-righteous person ...
- 我們可以說，我正在與貪婪、物質主義、寬恕、成為一個「行善」的自以為是的人作鬥爭.....

If we sincerely want to know Jesus, we need to climb a tree. Look out over the crowd, don't worry about what the crowd thinks.

如果我們真誠地想認識耶穌，我們需要爬樹。放眼在人群以外，不要擔心人群的想法。

Jesus wants to come into all facets of our lives; welcome Jesus into the home of our hearts. Jesus responds to even the slightest movement.

耶穌想要進入我們生命的方方面面；歡迎耶穌進入我們心中的家。即使是最輕微的動作，耶穌也會做出反應。

Have you ever noticed parents when they watch their children take their first steps? Mum's & dad's are out of their minds with joy, rushing to capture it on film; even the smallest of movements. Parents don't say *well that was awkward, this kid looks like they're drunk, look I've been doing this for years, watch me ok, put the phone away we're not filming this, until this kid gets it right.*

你曾否注意過父母看著孩子邁出第一步？爸爸媽媽高興得瘋了，急於拍電影；即使是最小的動作。父母不會說，這很尷尬，這個孩子看起來像是喝醉了，看我已經這樣做了很多年了，看我，好吧，把手機收起來，我們不拍這個，直到這個孩子做對了為止。

Parents are overjoyed at the slightest movement.

父母對最輕微的動作感到欣喜若狂。

God responds to even the slightest movement.

上帝對最輕微的動作也會做出回應。

This is the heart of God as Jesus came to seek and save the lost. We don't have to have our lives sorted or all together, in fact, we never really will in this life. In humility come as you are, dependent on God. We are welcomed into God's home & will feast at the great banquet, only because of God's generosity & kindness.

這是上帝的心，因為耶穌來是要尋找拯救失喪的人。我們不必把我們的生活整理好或完完整整，事實上，我們這輩子永遠不會真正做到。你現在是怎麼樣就怎麼樣的在謙

卑中來依靠上帝。我們被歡迎進入上帝的家，並將享受盛大的筵席，只因為上帝的慷慨和恩慈。

Jesus persisted in God's mission, He gave up His wealth & status as Creator of the Universe, humbled himself by dying a shameful death nailed to a tree, in the place of **lost sinners**, & the triumph of the resurrection shows God is dependable. God responds to even the slightest movement.

耶穌堅持上帝的使命，他放棄了他作為宇宙創造者的財富和地位，謙卑自己，以可恥的死被釘死在樹上，代替迷失的罪人，復活的勝利表明上帝是可靠的。上帝對最輕微的動作也會做出回應。

Draw near to God and He will draw near to you.

要親近上帝，上帝就必親近你們。

Grace radically changes everything, grace finds beauty in everything, grace brings hope, experiencing grace means our lives will never be the same again. Ironically, in Hebrew, the name Zacchaeus means 'innocent' / 'pure one'. While guilty, after Jesus came into his life, he's declared innocent before God. God desires to work in our lives this same way.

恩典從根本上改變了一切，恩典在一切事物中找到美，恩典帶來希望，經歷恩典意味著我們的生活將會永遠不再一樣。具有諷刺意味的是，在希伯來語中，撒該這個名字的意思是「無罪的」/「純潔的」。雖然有罪，但在耶穌進入他的生命之後，他在神面前被宣佈無罪。上帝渴望以同樣的方式在我們的生活中工作。

Jesus came to seek & save the lost.

耶穌來尋找和拯救失喪的人。

Once Jesus steps into our lives, when we encounter Jesus, when we genuinely experience the **generous grace of God**, *the tiny ripple of hope that Jesus sets in motion will radically change the path of your life forever*; hearts changed by grace; the **response**?

耶穌一旦走進我們的生命，當我們接觸過耶穌，當我們真正經歷上帝慷慨的恩典時，耶穌所引發的微小希望漣漪將永遠徹底改變你的人生道路，恩典改變了眾人的心。應如何回應？

In all aspects of our lives, we're to live a life of **generosity**.

在我們生活的各方面，我們去活出慷慨的生命。