

Generous Welcome 慷慨的歡迎

Luke 路加福音 15:11-32

In Chapter 15 of Luke's gospel, there are **3 parables**, the Parable of the Lost Sheep (3-7), the Parable of the Lost Coin (8-10), & the Parable of the Loving Father (11-32)

《路加福音》第 15 章有三個比喻，迷羊的比喻（3-7），失錢的比喻（8-10），以及慈愛的父親的比喻（11-32）

The context of the whole of chapter 15 concerns the attitude of the religious and the teachers of the Law. What led to Jesus teaching these three parables is the complaint by the Pharisees that Jesus received sinners and ate with them (v. 2). *If this Man was the Messiah, they said, He would not keep close company with that kind of people!*

整個第十五章的背景涉及宗教人士和律法師的態度。耶穌教導這三個比喻的原因是法利賽人抱怨耶穌接納罪人，又同他們吃飯（2 節）。他們說，如果這個人是彌賽亞，他就不會與這種人有密切的來往！

Jesus taught these 3 Parables to correct their view on the character & nature of God's response to the lost; & clarify who really is lost.

耶穌教導這三個比喻，來糾正他們對上帝對失喪的人的反應的特徵和本質的看法；並澄清誰才真正是失喪的人。

This 3rd story is our focus for today, famously known for centuries as the parable of the prodigal son.

這第三個故事是我們今天的重點，一直以來被稱為浪子的比喻。

It's a story about a son who takes his father's inheritance, wastes it all and then returns to a forgiving father. **BUT** it's a great mistake to think that this is a story about just one son, it's actually a tale of 2 sons. It's a story about a younger brother, an elder brother; & a **loving father**.

這是一個關於一個兒子分了父親的產業後，浪費掉一切，然後回到寬容的父親身邊的故事。但是如果認為這是一個關於一個兒子的故事，那就大錯特錯了，它實際上是一個關於兩個兒子的故事。這是一個關於弟弟、哥哥；和慈愛的父親的故事。

We're meant to compare & contrast the brothers, & if we do we see the radical message of **generous welcome** Jesus leads us to

我們是要去比較和對比這兩兄弟，如果我們這樣做，我們就會看到耶穌引導我們去到的慷慨的歡迎的激進信息。

This parable undermines the existing categories for understanding our relationship with God. 這個比喻把我們理解與神的關係的現有類別打破。

And there's something else that's interesting about this story; for a long time, there has been a simple 3 act formula for telling a story.

這個故事還有一些有趣的地方；很長一段時間以來，都採用簡單的三幕公式來講這故事。

As you build the story, you first set up with background information, then you introduce the problem or the conflict & finally there's resolution

當你構建故事時，你首先設置背景信息，然後介紹問題或衝突，最後找到解決方案

But Jesus doesn't follow the rules here; the conflicts at the start, there's resolution but not what we'd expect, & we're left with a cliff-hanger.

但耶穌不遵守這樣的規則；一開始時的衝突，有解決方案，但不是我們所期望的，我們被停留在一個懸念中。

Let's begin with the speech at the start of the 1st Act.

讓我們從第一幕開始時的演講開始。

The younger son comes to the father and says, "*Father, give me my share of the estate.*"

(REJECTION v.12)

小兒子對父親說：『父親，請你把我應得的家業分給我。』（拒絕，第 12 節）

The original listeners would have been shocked by this request.

最初的聽眾一定會對這個要求感到震驚。

If you were a father and you had two sons, and you died, your estate would have been divided, 2/3rd to the older son, 1/3rd to the younger son; because the older son in those days, always got a double portion of what every other child got. But this only happened when the father died.

如果你是一位父親，有兩個兒子，而你死了，你的遺產就會被分割，2/3 給大兒子，1/3 給小兒子；因為那時的大兒子總是得到其他孩子的雙倍。但這只是在父親去世後才發生的。

So, when the younger son comes and says, "*give me my share of the estate now;*" while the father is still alive, it's basically to wish the father dead. The younger son wants the fathers' things, but NOT the father.

因此，當小兒子當父親還活著的時候走過來說：「請你把我應得的家業分給我。」基本上就是希望父親死掉。小兒子想要父親的東西，但不想要父親。

He wants his father's wealth and estate, he wants the comfort and the prestige and the independence that goes with those things, but he doesn't want the father, he wishes his father was dead.

他想要他父親的財富和財產，他想隨要之而來的舒適、聲望和獨立，但他不想要父親，他希望他的父親死了。

That's unheard of, but even more unheard of, was the father's response to the request.

這是聞所未聞的，但更見所未見的是父親對這一請求的回應。

If the original listeners were astounded by the audacity of the son, they'd have been even more amazed at how the father generously responded to what the younger son requested.
 如果說最初的聽眾對兒子的大膽感到驚訝，那麼他們會更驚訝父親如何慷慨地回應小兒子的要求。

An ancient middle eastern father would have been expected to have driven the ungrateful boy out of the house, with verbal, if not violent physical blows, but this father, doesn't do that.
 對於一位古老的中東父親，聽眾會認為他應該將這個忘恩負義的男孩趕出家門，即使不是以暴力毆打，也可以在言語上，但這位父親並沒有這樣做。

He shows **Generous Grace**: He divided the property between them.
 他表現出**慷慨的恩典**：他將財產分給了他們。

The Greek word used here for property is the word, **βίος** it means the course of life, or that which by life is sustained, so the story really says, the father divided his life between them.
 這裡用於表示財產的希臘詞「**βίος**」的意思是人生，或賴以為生的生計，所以這個故事實際上是說，父親把他的生命分給了他們。

Why does it say that?
 為什麼這麼說呢？

The father's estate was his land, his wealth was his land, so the only way he could give his young son 1/3rd of his estate was to sell that land.
 父親的莊園是他的土地，他的財富就是他的土地，所以他能給年幼的兒子 1/3 遺產的唯一方法就是賣掉那塊土地。

In those days, people's very identity was bound up with their land.
 在那些日子裡，人們的身份與他們的土地息息相關。

If you lost your land, you lost yourself. If you lost part of your land, you lost community status, which was tied up to how much property you had.
 如果你失去了土地，你就失去了自己。如果您失去了部分土地，您就失去了與您擁有多少財產有關的社會地位。

So, what the younger son is asking his father to do is this:
 所以，小兒子要求父親做的是這樣的：

He's asking him to tear his life apart, to tear his standing in the community apart, to tear himself apart.
 他要求他撕裂他的生命，撕裂他在社會中的地位，撕裂他自己。

And the father does. He divided the property between them.
 父親也這麼做了。他將財產分給了他們。

Leaving him with 2/3rds of the estate.

他留下了 2/3 的產業。

So, the son takes his share and goes off and squanders everything that he has been given, and he comes to the point where he's impoverished, where he is being taken advantage of, and his life is in absolute ruins.

於是，兒子拿走了他的那份，往遠方去了，任意放蕩浪費錢財，耗盡了一切所有的，他到了窮困潦倒的地步，被人利用，他的生活徹底毀了。

And when he's literally in the pig sty, down in the mud, he comes to realise what a fool he's been, he has time to self-reflect, and has that light bulb moment; and he comes up with a plan. 當他真正身處豬圈、陷入泥沼時，他開始意識到自己是多麼愚蠢，他有時間進行自我反省，並有靈光一現的時刻；他想出了一個計劃。

The 1st part of that plan is to go home (REPENTANCE v.18)

計劃的第一部分是回家（悔改，第 18 節）

He says, in my father's house there's bread to spare and I'm starving here. I will go & confess to my father,

他說，我父親家裡糧食有餘，而我倒在這裏餓死。我要去向我的父親認錯。

He'll go home. Now this is simple and yet it is very profound. Home is not primarily a place, it's a relationship, it's where you belong. It's where you're accepted, and he longs to come home.

他要回家了。這很簡單，但又非常奧妙。家主要不是一個地方，而是一種關係，是你所屬的地方。這是你被接納的地方，而他渴望回家。

But there's a **2nd part to this plan**, he says, *I will go to the father, and I will say, father I am not worthy to be called your son, make me like one of your hired men*, This is not a request to become a slave, slaves worked on the estate, slaves lived on the estate, hired men lived in town and had a wage.

這個計劃還有**第二部分**，他說，我要起來，到我父親那裏去，對他說：我不配稱為你的兒子，把我當作一個僱工吧。這不是一個要求要成為奴隸的請求，奴隸在莊園裡工作，奴隸住在莊園裡，僱工住在城裡並有工資。

What he's actually saying, is that he wants to pay the father back. He knows that you can't come back into a community whose morals you had violated just through an apology. You had to make restitution.

他其實想說的是，他想償還父親。他知道你不能僅僅通過道歉就回到一個你違反了道德的社群。你必須做出賠償。

So, he's coming to his father, and he's saying, *father, I don't want to be reinstated as a son. I don't want the status of sonship, I don't deserve it, I'm not worthy of it. I want to earn my way back. Make me like one of your hired men, I want to pay you back.*

所以，他來找他的父親，他說，父親，我不想恢復兒子的身份。我不想要兒子的地位，我不配，我不配。我想自己掙回。讓我成為你的僱工之一，我想償還你。

That's the plan! So, he heads off home ...

這就是他的計劃！於是，他踏上了回家之路……

… and the father sees him coming from afar off. Now, if you're a parent, & you see your adult child coming, & this is someone who has harmed your family & who's squandered a lot of your wealth, you see them through your window as you're sitting at your kitchen table, what are you going to do? You'll sit there & tap your foot & say, *this better be good, maybe if they're sincerely sorry I may find my affections rekindled*

……相離還遠，他父親看見了他。現在，如果你是父母，你看到你成年的孩子來了，是一個傷害了你的家人並且揮霍了你大量財富的人，你坐在廚房的桌子旁時通過窗戶看到他們，你會怎樣做？你會坐在那裡，拍著腳說，最好他有好的表現，也許如果他們真誠地道歉，我可能會發現我的感情被重新點燃了。

But what's the story say? This father, when he saw him coming from afar off, had compassion on him.

但故事講了什麼？相離還遠，他父親看見，就動了慈心

Love moved 1st, the father runs towards him; ancient middle eastern patriarchs did not run. Children ran, youths ran, women might run, but not fathers, not owners of the estate, that would mean picking up your tunic and bearing your legs and you just didn't do that; it breached cultural protocol, was undignified & shameful.

首先啟動了的是愛，父親就跑去擁抱著他；古代中東的長老是不會奔跑的。孩子們會跑，年輕人會跑，女人可以跑，但作為父親的不會，財主不會，因這意味著拿起你的外衣，顯露你的腿，而他們是不會這樣做的；是違反了文化禮儀，有損尊嚴，不體面和可恥的。

But this father runs, he shows complete emotional abandon, he runs to his son, the Greek **καταφιλέω** says, *he fell on his neck & kissed him*.

但這位父親跑了，他表現出完全的情感放棄，他跑向他的兒子，希臘原文 **καταφιλέω** 表示，他擁抱著他，連連親他。

The son tries to roll out his **RESTITUTION Plan**, but the father will have nothing of it, he **generously welcomes him home**, saying: *come put a robe on him, put a ring on his finger and sandals on his feet*.

兒子試圖推出他的恢復原狀的計劃，但父親一概不理喻，只慷慨地歡迎他回家，說：快把那上好的袍子拿出來給他穿，把戒指戴在他指頭上，把鞋穿在他腳上

The ring is significant. It was a signet ring. It had the family seal on it. Back in those days you didn't make a contract by signing something, you put the family seal from the signet ring on the contract.

戒指意義重大。那是一枚圖章戒指。上面有家族印章。那時候合同不是通過簽字來簽訂的，而是把印章戒指上的家章蓋在合同上。

What is happening is this ... the son is saying *I don't want to be brought back into the family I want to earn my way back.*

發生的事情是這樣的……兒子是說，我不想被帶回這個家，我想自己掙回來。

But the father is saying, *I'm not going to let you earn your way back, I'm going to bring you back.* By **grace**, he confers sonship on him just like that in one stroke, he **generously welcomes him**, & throws a magnificent feast to commemorate the day his lost son came home.

但父親卻說，我不會讓你自己掙回來，我要帶你回來。在**恩典**之下，他一舉將兒子的名分賜給了他，他**慷慨地迎接了他**，並舉辦了盛大的宴會來紀念他失去的兒子回家的那一天。

Some people are like the younger brother, they want the things that God provides, but they don't want God. They want their independence, they want to live their lives the way they want to live them, and they believe that it will bring them happiness. And some of them, like the younger son, come to their senses and decide to go home.

有些人就像那弟弟一樣，想要神所賜的東西，卻不要神。他們想要獨立，想要按照自己想要的方式生活，並且相信這會給他們帶來幸福快樂。其中也一些人，像小兒子一樣，醒悟過來並決定回家。

And because the father in the parable represents God, we're being told nothing less than this, no matter who you are, *no matter how awful the stuff you've done, if you come home, God will accept you, He will love you; what a generous welcome.* All of us are like the younger son, because when we 1st come to God, we say, *I'm not worthy, I want to earn my way back, I want to try hard to make things right, & the biblical God will have none of it.* His **generous welcome is all about grace.**

因為比喻中的父親代表上帝，所以我們被告知的就是，無論你是誰，無論你做了多麼糟糕的事情，如果你回家，上帝會接納你，他會愛你；多麼**慷慨的歡迎**啊。我們所有人都像小兒子一樣，因為當我們**第一次**來到上帝面前時，我們會說，*我不配，我想掙回，我想努力讓事情變得正確*，而聖經中的上帝不會理會。他**慷慨的歡迎是完全關於恩典**。

[Restitution vv. 22-24] 'There is nothing we can do to make God love us more & there is nothing we can do to make God love us any less'. **Grace is lavish, God accepts us**, giving us full status as His children, he **generously welcomes** us by faith, as Jesus paid the *restitution* cost on the cross: Once **lost** we're now **found**; once **dead** we're now **alive**!

[恢復原狀，第 22-24 節]「我們無法做任何事讓上帝更愛我們，也無法做任何事情讓上帝愛我們更少。」**恩典是慷慨的，神接納我們**，給予我們作為他的兒女的完全地位，他憑著信心**慷慨地歡迎我們**，因耶穌在十字架上支付了賠償的費用：曾經**失喪**，我們今被**尋回**；曾經**死過**的我們現在又活了！

At the end of Act 1, everything appears to be back to normal.

在**第一幕結束時**，一切似乎都恢復正常。

The conflict has been resolved, the younger son has been **welcomed and forgiven** by the father, the family is reunited right?

矛盾已經解決了，小兒子也得到了父親的**歡迎和原諒**，一家人團聚了吧，對嗎？

Not exactly, there's one more character in this story we haven't met yet.

不完全是，這個故事裡還有一個我們還沒見過的角色。

He has not yet heard that the lost son has been found.

他還沒有聽說失去了的兒子已經找到了。

Now almost always, when people think about this story, it's about Act 1.

現在，當人們想到這個故事時，幾乎總是想到第一幕。

The younger son, his coming home, the father's **generous welcome**, and as a result, almost everyone thinks of this story in the most sentimental terms. We imagine the original listeners hearing this marvellous story of forgiveness and their eyes welling up with tears.

小兒子的歸來，父親的**盛情款待**，幾乎每個人都以最感性的方式思考這個故事。我們想像最初的聽眾聽到這個關於寬恕的奇妙故事時，他們的眼睛裡充滿了淚水。

But if you look at the context, the people Jesus was speaking to, and Jesus' purpose in telling this parable, we realise the original listeners weren't wiping tears from their eyes, they were offended, because Jesus' purpose in telling this parable was **NOT** to give us a sentimental message that somehow God will accept us no matter what we do, He's here to basically say this, *everything you've ever heard & everything you've ever thought about how to approach God, is wrong.*

但如果你看看上下文，耶穌正在對話的人，以及耶穌講這個比喻的目的，我們就會意識到原來的聽眾並沒有擦去眼淚，他們被冒犯了，因為耶穌講這個比喻的目的**並不是**要給我們一個感性的信息，即無論我們做什麼，上帝都會接受我們，他在這裡基本上是說，*你所聽到的一切以及你曾經想過的關於如何接近上帝的一切都是錯誤的。*

The story continues in Act 2, when a new conflict arises as the father throws a feast. So, Jesus continues. The older brother was in the field, & when he came near the house he heard music & dancing.

故事在第二幕中繼續，當父親舉辦盛宴時，出現了新的衝突。所以，耶穌繼續說。那時，大兒子正在田裏。他回來，離家不遠時，聽見奏樂跳舞的聲音。

So, he called a servant and asked him what was going on.

於是，他叫一個僮僕來，問是甚麼事。

And the servant replied, *your brother has come home and your father has killed the fattened calf for him, because he has him back safe.*

僮僕對他說：『你弟弟回來了，你父親因為他無災無病地回來，把肥牛犢宰了。』

But the elder brother was furious. He was so angry that he refused to go in and join the feast. It was his turn now to assault the integrity of the family. By not going in, in effect he was

saying *I will not be part of this family, I'm the heir, & I don't want to be in the same family with him in it*

但大兒子卻勃然大怒。他非常生氣，拒絕進去參加宴會。現在輪到他來攻擊家庭的完整性了。他不進去，實際上是在說，我不會成為這個家的一員，我是繼承人，並且我不想與他在同一個家中。

Love moved 1st, the father comes out & pleads with the elder brother, but he won't come. He's abrasive to the father. He says, **Look**. Notice he doesn't call him father, he says. **Look**. *All these years I've been good. I've never disobeyed you & when this son of yours that squandered your property comes home, you kill the fattened calf for him. I won't come in* 首先啟動了的是愛，父親出來勸大兒子，但他不肯進去。他對父親很粗魯。他說，你看。請注意，他沒有稱他為父親，他說，『你看，我服侍你這麼多年，從來沒有違背過你的命令，這個兒子和娼妓吃光了你的財產，他一回來，你倒為他宰了肥牛犢。』

Notice he doesn't say my brother. He doesn't even say your son, he says this son of yours. He will not acknowledge being in the same family with him. Now the older brother is furious, but he's particularly upset, because he objects to the cost. In those days people rarely ate meat at a meal, it was too expensive. It was a great delicacy, but the most expensive delicacy of all was the fattened calf, and it was NOT the sort of thing you would do even for a private party. 注意，他沒有說我的兄弟。他甚至不說你的兒子，他說你的這個兒子。他不會承認和他是一個家的人。大兒子是很生氣，但特別不高興，因為他反對這個代價。那些年代，人們很少在吃飯時吃肉，因為肉太貴了。這是一道美味佳餚，但最昂貴的佳餚是肥牛犢，即使是在私人聚會上也不會做這種事。

So, when the father kills the fattened calf, we know that meant that the entire village would have been at this costly feast, and the elder brother is too furious to go in.

所以，當父親宰了肥牛犢時，我們知道這意味著全村人都會參加這場昂貴的盛宴，而大兒子卻非常生氣，不肯參加。

Now, you don't need a degree to realise killing the fattened calf & inviting the entire village to this feast, is a demonstration that this is the greatest day in the father's life. The elder brother certainly sees that. But it doesn't matter to him. He doesn't care. All he sees is that the father is using his inheritance in a way that he doesn't approve of.

現在，你不需要學位就能意識到，宰殺肥牛並邀請全村人來參加這場盛宴，就表明這是父親一生中最偉大的一天。大兒子當然也看到了這一點。但這對他來說並不重要。他不在乎。他所看到的只是父親正在以他不贊成的方式使用屬於他的遺產。

So, what does this elder brother really care about? He doesn't really care about the father's heart, he cares about the father's things; the estate. He cares about the expense of all this.

那麼，這位大兒子到底在乎什麼呢？他並不是真正在乎父親的心，他在乎的是父親的財物；財產。他關心的是這一切的費用。

When the father went out to plead with the elder brother, he says, 他父親出來勸大兒子時說：

My son, you're always with me & everything I have is yours; that's the literal truth. Because when he divided his property between them, the younger son took his share and left, leaving him as the rightful heir. The inheritance is all his, BUT now that the younger brother has returned, all he can see is his share diminishing. He's furious & humiliates his father; being forced to come out of the feast would have brought shame on the father, just as much as the sons refusal to come & join in the celebration

『兒啊！你常和我同在，我所有的一切都是你的。』這就是事實。因為當他將財產分給他們時，小兒子拿走了他的那份並離開了，留下他作為合法的繼承人。遺產都是他的，但現在弟弟回來了，他只能看到自己的那份在減少。他很生氣並羞辱他的父親；被迫要離開宴會會給父親帶來恥辱，就像兒子拒絕參加慶祝活動一樣。

He makes his father come out of his great feast to argue with him. But see how the father responds, he responds tenderly with **generous grace** he says; *My son, I still want you in the feast.*

他使他的父親從盛大的宴會中出來與他爭論。但看看父親如何回應，他以慷慨的恩典溫柔地回應，說：*我的兒子，我仍然希望你能參加盛宴。*

And just as we're on the edge of our seats, just as we're asking the questions: How will the elder brother respond? Will the family be reunited in love? Will they all come together at the end?

就在我們坐在座位的邊緣，就在我們問問題的時候：大兒子會如何回應？一家人會在愛中團聚嗎？他們最終會走在一起嗎？

Jesus just ends the parable. He never tells us, **Cliffhanger. Why?**

耶穌就結束了這個比喻。他從來沒有把答案告訴我們。吊人胃口。為什麼？

What is Jesus trying to get across?

耶穌想要傳達什麼信息？

In the **1st Act** we get a very traditional depiction of sin. We look at the younger brother and say, *yeah, there it is, insulting the father, lover of prostitutes, partying, down in the pig sty, gutter life. Immoral, lustful, selfish, self-indulgent. Yeah, I recognise that that's sin.*

在**第一幕**中，我們對罪有非常傳統的描述。我們看著小兒子，以後說，是啊，就是這樣，侮辱父親、好娼妓、任意放蕩，浪費錢財、落到豬圈裡、在陰溝裡生活。不道德、好色、自私、自我放縱。是的，我認出那都是罪。

But when we get to the end and **Act 2**, Jesus has completely turned the tables. Here's what we see:

但當我們讀到最後和**第二幕**時，耶穌完全扭轉了局勢。這是我們看到的：

There are 2 sons, one good, one bad. But they've both been alienated from the Father. And you come to realise they both want the fathers' things, but not the father. They've both been using the father to get the things they really love; wealth and status.

有兩個兒子，一好一壞。但他們都與天父疏遠了。你逐漸意識到他們都想要父親的東西，但不想要父親。他們都利用父親來得到他們真正喜歡的東西；財富和地位。

But one has been doing it by being very, very bad & the other has been doing it by being very, very good.

但其中一個人通過非常非常糟糕來做了，而另一個人的表現非常非常好。

Why does the older brother not go into the feast? He tells us. He says;

大兒子為什麼不肯去赴宴呢？他告訴了我們。他說；

I have never disobeyed you. There it is. That's the reason I'm mad, that's the reason why I'm not going into the feast. (REFUSAL v.28-30)

我從來沒有違背過你的命令。就在那裡。這就是我生氣的原因，這就是我不參加宴會的原因。（拒絕，第 28-30 節）

In other words, the thing that is keeping him from the Father is not his sin, it's his goodness. It's his righteousness.

換句話說，阻止他親近父使他遠離的不是他的罪，而是他的好。是他的正義。

The younger brother was trying to get control by leaving & disobeying, but the elder brother was trying to get control by staying & obeying.

小兒子試圖通過離開和不服從來控制，而哥哥則試圖通過留下和服從來控制。

The younger brother was trying to get control of the father's things by breaking all the rules.

But the elder brother was trying to get control of the fathers' things by keeping all the rules.

小兒子試圖通過破壞所有規則來控制父親的東西。但是大兒子卻試圖通過遵守所有規則來控制父親的東西。

Jesus is showing us that they're both lost. They're both without a relationship to the father.

They're both alienated from the Father, and they're both alienated from God.

耶穌向我們表明他們都迷失了的。他們倆都沒有與父親建立關係。他們都與父疏遠，也與神隔絕。

So, there are **2 kinds of lostness**. That's the reason Jesus put the elder brother in the parable.

所以，有兩種的迷失。這就是耶穌把大兒子放在比喻中的原因。

You can escape God just as much through morality & religion as you can escape God through immorality & irreligion. All world religions bar the unique grace filled Christian faith follow the elder brother model, & there are a lot of irreligious 'do good' people, even a lot of Christians with an elder brother type of heart. If in your heart of hearts, you say; *I try very hard. I'm a good person, I try to be obedient. I'm doing ministry, I go to church, I pray, I try to serve Jesus, therefor God, You owe me - answer my prayers, give me a good life & to take me to heaven when I die*

你可以通過道德和宗教來逃避上帝，就像你可以通過不道德和不虔誠來逃避上帝一樣。除了充滿獨特恩典的基督教信仰之外，世界上所有的宗教都遵循大兒子的模式，並且有很多不信教而「行善」的人，甚至很多基督徒都有大兒子那樣的心。如果你內心深處說：我非常努力。我是一個好人，我努力服從。我在做事工，我去教堂，我

祈禱，我努力侍奉耶穌，因此上帝，你欠我 - 回應我的祈禱，給我美好的生活並在我死後帶我去天堂

If that's the **language of your heart** then Jesus is your **model**, Jesus is your **example**, Jesus is your **boss**, but he's **NOT** your saviour. You're seeking to be your own saviour, & all your morality, all your religion it's all just a way to get God to give you the things you really want & they are not God himself. **Elder brothers** obey to get things from God, and if those things aren't forthcoming, they get angry.

如果那是你內心的語言，那麼耶穌就是你的模榜，耶穌是你的榜樣，耶穌是你的老闆，但他不是你的救世主。你正在尋求成為你自己的救世主，你所有的道德、你所有的宗教都只是讓上帝給你你真正想要的東西的一種方式，而它們不是上帝本身。大兒子們服從是為了從神那裡得到東西，如果這些東西沒有實現，他們就會生氣。

But gospel believing Christians obey God just to get God. Just to resemble Him and love Him and know Him and delight in Him.

但相信福音的基督徒服從神只是為了得到神。只是為了像他、愛他、認識他並以他為樂。

So, the most stunning thing about this parable is the way it ends: The younger brother went off but comes back, repents, humbles himself, and goes into the feast and is saved. But the elder brother, the good man, the one who has kept all the moral rules is lost as far as we know. And Jesus' listeners know exactly what his point is, and it's the complete reversal of everything they've ever been taught, everything they believe.

所以，這個比喻最令人震驚的地方在於它的結尾：小兒子往遠方去了，但回來了，後悔悔改、謙卑自己，進入筵席並得救。但據我們所知，大兒子這位好人，遵守所有道德規則的人是迷失了。耶穌的聽眾確切地知道他的觀點是什麼，這完全顛覆了他們所受的教導和他們所相信的一切。

You can almost hear them gasp as the story ends. The lover of prostitutes is saved and the man of moral uprightness is lost.

你幾乎可以聽到他們在故事結束時的喘息聲。和娼妓一起之人得救，正直之人失喪。

Most of us think that God wants good people, but Jesus shows us that God wants new people. We like to think that the good are saved and the bad are lost, but Jesus shows that they are both lost & though they may look different on the surface, underneath they're exactly the same. We think that the way to be saved is to repent of our sins, & Jesus shows us that we also have to repent of even the very reason we ever did anything good at all.

我們大多數人都認為神想要好人，但耶穌向我們表明神想要新造的人。我們喜歡認為好人得救，壞人失喪，但耶穌表明，他們都失喪了，雖然表面上看起來不同，但本質上是一樣的。我們認為得救的方法就是悔改我們的罪，而耶穌向我們表明，我們甚至必須悔改我們曾經做過任何善事的原因。

We can't earn God's love like the attempts of the older child, & we don't deserve God's love like the younger child, but by his **generous grace** our heavenly Father **reconciles us**,

welcomes us & gives us full status as His children, through Jesus & Jesus alone as Love moved 1st

我們就算像大兒子那樣也無法贏得上帝的愛，我們也像小兒子那樣不值得得到上帝的愛，但通過他慷慨的恩典，我們的天父使我們和好，歡迎我們，並給予我們作為他的兒女完的全地位。通過耶穌和只有唯獨通過耶穌去讓愛作首要的啟動。

Let's pray: Heavenly Father, we give thanks that 'There is nothing we can do to make you love us more and there is nothing we can do to make you love us less'. Even though we may wonder from your ways, or even attempt to keep your ways with the wrong motives, you are a loving & patient father. Thank you that **love moved first**, for running to us in our time of need, for running to the cross, and by your generous grace embracing us, forgiving us, welcoming us into your family and giving us a new life. May we always be fully reliant on your generous grace; in Jesus' name we pray, Amen.

讓我們祈禱：天父，我們感謝「我們無法做任何事讓您更愛我們，也無法做任何事讓您愛我們更少。」儘管我們可能對你的方式感到疑惑，甚至試圖以錯誤的動機去遵行你的方式，但你是一位慈愛和耐心的父親。感謝您**首先啟動愛**，在我們需要的時候奔向我們，奔向十字架，並以您慷慨的恩典擁抱我們，原諒我們，歡迎我們進入您的家庭，並給我們新的生命。願我們永遠完全信賴您的慷慨恩典；奉耶穌的名禱告，阿門。