

# *Hope by Grace* 凭恩典的盼望

Matthew 马太福音18:21-35

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A former American footballer with the *Miami Dolphins* was asked by *Newsweek* what motivated him to go to University. His reply was:

一名前美国迈阿密海豚足球队的运动员被《新闻周刊》问到，是什么促使他去上大学。他的回答是：

*My father and uncle were human cannonballs in carnivals. My father told me, 'Go to Uni or be a cannonball.'*

我父亲和叔叔都是嘉年华会中的人肉炮弹。我父亲告诉我，「去大学还是做炮弹。」

*Then one day, while I was deciding what to do, my uncle came out of the cannon, missed the net and hit the ferry's wheel and died. That is when I decided to go to uni.*

当我正在思考这个决定的有一天，我叔叔从大炮里飞出来时错过了安全网，撞上了摩天轮，死了。在那一刻我决定去大学。

Self-preservation seems like a good motive in that instance.

在这种情况下，自我保护似乎是一个很好的动机。

Motive is a strange thing to work out sometimes. Especially as Christians.

动机有时是一件很难解释的怪事。特别是对于基督徒，

What motivates us to come to **church**?

是什么促使我们去**教堂**？

What motivates us to pursue **spiritual disciplines**?

是什么促使我们去追求**属灵修练**？

What motivates us to **give**?

是什么促使我们**给予**？

What motivates us to **serve**?

是什么促使我们**事奉**？

What motivates us to do **show mercy**?

是什么促使我们去**怜悯**？

What motivates the Christian to **SHARE the HOPE they have**?

是什么促使基督徒去**分享他们心中的盼望**？

This is really important to wrestle with as we seek to be Christians, and a church, that loves the vulnerable and needy of our community with love and compassion and mercy.

当我们寻求去成为基督徒和一个以爱、怜悯和恩慈去热爱我们小区中的脆弱和有需要者的教会，这些都是我们需要思考的非常重要的事情。

What is the motive for us doing so?

我们这样做的动机是什么？

On the St Paul's app you will see the talk outline for today - HOPE BY GRACE. Three main points:

在圣保罗手机程序中，你会看到今天的讲道大纲－凭恩典的盼望。三个要点：

- **MOTIVE FOR SHARING HOPE** (most of my time) 分享盼望的动机 (主要)
- **RECEIVING HOPE LEADS TO SHARING HOPE** 接受盼望导致分享盼望
- **AWAKENING TO A LIFE OF SHARING HOPE** 唤醒分享盼望的生活

## MOTIVE FOR SHARING HOPE

### 分享盼望的动机

Here it is in a nutshell. God impoverished his Son - Jesus Christ - on a cross, so that all his riches and health and righteousness and life could be given to those who trust in him.

这里简而言之。神把他的儿子…耶稣基督…钉在十字架上成为贫穷，这样他所有的财富、健康、正直和生命都可以给与那些信任他的人。

2 Corinthians 5:21 reveals this merciful transaction so clearly when it says: *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*

当哥林多后书5:21说，「上帝使那无罪的，替我们成为罪，好使我们在他里面成为上帝的义。」是如此清楚地揭示了这个仁慈的交易。

A couple of chapters later in 2 Corinthians it is stated in economic terms: *For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.*

在哥林多后书的之后几章中，这个交易是更明显，「你们知道我们主耶稣基督的恩典：他本是富足，却为你们成了贫穷，好使你们因他的贫穷而成为富足。」

The foundational, core element of the Christian faith is that though poor, we have been made rich through the mercy of God.

基督教信仰的基本核心要素是，我们本是贫穷，但因为神的恩典我们成为了富足。

We were living in a rubbish tip, and by his grace God has clothed us in kingly robes and made us to sit down at his royal banqueting table.

我们本生活在垃圾堆中，上帝在他的恩典中给我们穿上国王般的长袍，让我们坐在他的皇家宴会桌上坐席。

There are two power effects that the mercy of God has on the recipients of his mercy.

神的怜悯对他的怜悯的接受者有两种有力的效应。

The first is that the person who knows that they have received mercy while an undeserving enemy of God will have a heart of love and mercy for the most ungrateful and difficult of persons.

第一，知道自己是上帝的敌人，不值得怜悯却得到了怜悯的，就会对最忘恩负义和最难以相处的人有一颗爱和怜悯的心。

When a Christian sees prostitutes, alcoholics, prisoners, drug addicts, the homeless, the refugees, the broken and destitute they know they are looking in a mirror.

当一个基督徒看到卖淫者、酗酒者、囚犯、吸毒者、无家可归者、难民、破碎和赤贫者时，他们知道自己正在看着一面镜子。

It is irrelevant if that Christian has spent their entire life as a respectable middle-class person. They look at the broken and they say:

不论那基督徒已一辈子作为一个可敬的中产阶级。他们看着破碎的人，他们会说：

*Spiritually, I was that person, even if physically and socially I've never been where they are now. They are in desperate need of mercy, I was in desperate need of mercy.*

在属灵生命上，我曾是那个人，即使身体上和社会上我从未处于他们现在所处的位置。他们正急需怜悯，我曾急需怜悯。

God gives mercy to the ungrateful and the wicked - that is what we were. And the powerful effect of his mercy and grace to us is that we become like of merciful God as we show it to others.

上帝怜悯忘恩负义的人和行恶的人…就是我们。他的怜悯和恩典对我们的强大影响是，当我们向他人展示上帝的怜悯和恩典时，我们变得像仁慈的上帝。

Let's unpack it with a bit more detail. The parable in Matthew 18 helps us to see how grace motivates us in a life of grace.

让我们用更详细的来解释。《马太福音》18章中的比喻可帮助我们看到恩典是如何促使我们去过满有恩典的生活。

Jesus has just been talking about how to handle things when someone sins against you. Peter asks a question in v.21.

耶稣刚刚在谈论当某人得罪了你时应如何处理事情。彼得在21节中问了一个问题。

***Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?"***

**「主啊，我弟兄得罪我，我当饶恕他几次呢？到七次够吗？」**

The attitude of the Rabbis at the time was that you would forgive your brother no more than 3 times.

当时的拉比的态度是，你只需要原谅你的兄弟不超过3次。

So Peter is probably thinking that he has come up short a few times in answering Jesus's questions so he is going over the top this time.

因此，彼得可能认为，他有好几次回答耶稣的问题时没有到位，所以他这次提出超过标准的提议。

But Jesus gives a stunning response in v.22: *I tell you, not seven times, but seventy-seven times*. Some say that Jesus means literally 77 times others say he meant 490.

但耶稣在第22节中给了惊人的回答：「我告诉你，不是到七次，而是到七十个七次。」有人说，耶稣的意思实际上是指77倍，有人说，他的意思是490次。

Either alternative is simply to miss the point, it is a return to the **pedantic calculation** of forgiveness and mercy that Jesus rejects.

两者都是词不达意，耶稣主要是拒绝对宽恕和怜悯的迂腐的拘泥于规则的计算。

Forgiveness and mercy is unlimited...that is Jesus 'point. That is what God's grace is towards us. Unlimited!

宽恕和怜悯是无限制的…这是耶稣的意思。这就是上帝对我们的恩典。是无限的！

To make the point clear Jesus tells this story. There is a man who owes a king 10 000 bags of gold...it was a debt that – as v.25 says – was *not able to be paid*. Under statement!

为了说明这一点，耶稣讲了这个故事。有个欠了国王一万袋黄金的人…这笔债，正如25节所说，是**没有甚么偿还之可能和能力**。

The original language refers to the debt as 10 000 talents. The *talent* was the highest unit of currency, and *ten thousand* the highest Greek numeral.

原文指这债务是一万他连得。他连得是当时的货币最高的单位，一万是希腊数字中最高的数字。

It is meant to convey the largest sum imaginable...*squillions of dollars!* The debt is incalculable. The debt was a thousand times the annual revenue of Galilee, Judea, Samaria and Idumea combined!

意思就是要传达这是可以想象到的最大的总和…一大笔钱！这债务是无法估量的。这债务是加利利、犹太、撒马利亚和以土买年均收入总和的一千倍！

It is like taking all foreign debt and lumping one man with the responsibility to pay it back. It is totally beyond imagination for those who first heard this story.

这就像把所有的国家外债，全堆在一个人身上要他来承担和责任还清。对于那些第一次听到这个故事的人来说，这是完全无法想象，不可思异的。

But even though he is bankrupt many times over – this servant still has a sense of pride. He hasn't grasped the enormity of the debt.

但是，即使他破产了很多次…这个仆人仍然有一种自豪感。他没有领会这债务的巨大

。

Take a look at v.26: *At this the servant fell on his knees before him. Be patient with me, he begged, and I will pay back everything.*

看看26节，「那仆人就俯伏向他叩头，说：『宽容我吧，我都会还你的。』」

He hadn't quite understood that there was no way he could pay it back. No amount of time and patience would do it.

他不太明白，他没有办法还钱。没有任何时间和耐心会做到这一点。

He was **utterly** bankrupt...powerless...helpless...no ability to trade out of the situation.

他完全破产了...无能为力...无助...没有能力以任何交易去改变情况。

Ephesians 2 says, we are dead in our transgressions and sins. Dead people don't cut deals and pay back loans. That is our state before God.

以弗所书2章说，我们因着自己的过犯罪恶而死了。死人是不可做交易和偿还贷款。那是我们在上帝面前的状态。

Of course, the king understood the plight of his servant. Notice v.27 it says: *The servant's master took pity on him, canceled the debt and let him go.*

当然，国王理解他的仆人的困境。在27节说：「那仆人的主人就动了慈心，把他释放了，并且免了他的债。」

Again, it's a story about God and the way he has **GRACIOUSLY** treated us. We who are bankrupt before God with a debt of sin that we could never repay, have been forgiven.

再次，这是一个关于上帝以及他**仁慈地**对待我们的故事。我们这些在上帝面前破了产，永远不能偿还罪债的人，被原谅宽恕了。

Our sin against God has been piling up like a load of bad debt, hour after hour, day after day, week after week, year after year.

我们对上帝的罪过，像一堆坏账一样堆积，每时每刻，日复一日，年复一年。

But God in his GRACIOUS action in the LORD JESUS has wiped it clean. God has forgiven us a debt that we could never repay.

但是上帝在主耶稣基督身上所作的恩典行动已经把它擦干净了。上帝已经免除了我们永远无法偿还的债务。

The words *be patient with me...and I will pay back everything* is so pitifully **untrue** of us as well.

『宽容我吧，我都会还你的。』这句话是如此可怜的不真实。

No amount of good Christian activity, no amount of pulling up the socks and rolling up the sleeves and trying harder morally will do it. Our debt against God is phenomenal! We are bankrupt. We don't have the power or the ability to trade out of it. But God says, *I release you from that debt.*

没有多少好的基督教活动，没有多少在道德上的努力会做到这一点。我们对上帝的债务是惊人的巨大！我们破产了。我们没有权力或能力去作交易。但上帝说，我免了你的债把你从债务中释放。

## RECEIVING HOPE LEADS TO SHARING HOPE

### 接受盼望导致分享盼望

The twist in the story comes when this servant who has been forgiven an INCALCULABLE DEBT goes out and makes sure that another servant who owes him a few dollars pays him back right down to the last cent...v.28:

故事的转折是，这个被原谅了一笔巨债的仆人出来后，并确保另一个欠他几块钱的仆人还清他最后一分钱...28节

***“But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him. ‘Pay back what you owe me!’ he demanded. ‘His fellow servant fell to his knees and begged him, ‘Be patient with me, and I will pay it back.’ ‘But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt.***

28那仆人出来，遇见一个欠他一百个银币的同伴，就揪着他，扼住他的喉咙，说：『把你所欠的还我！』29他的同伴就俯伏央求他，说：『宽容我吧，我会还你的。』30他不肯，却把他下在监里，直到他还了所欠的债。

The fact that the second servant's debt is 1/600 000<sup>th</sup> of the first debt emphasises the ludicrous behaviour of the servant who has been forgiven so much. Any limitation of grace or forgiveness or mercy that he shows to his fellow servant is totally inconceivable.

第二个仆人的债务实际上是第一笔债务的六十万分之一，凸显了被原谅了如此多的仆人的行为是多么可笑。他对他的同伴表现出任何有限制的恩典，宽恕或怜悯，都是完全不可想象的。

The second servant pleaded for mercy. ***Be patient and I will pay you back.*** He could have paid it back with time, but the first servant had him thrown into prison where he would not be able to work and earn the money to pay back the debt.

第二个仆人恳求怜悯。『宽容我吧，我会还你的。』假以时日他本可以还债，但第一个仆人把他下在监里，在那里他无法工作来挣钱还债。

The one who had been shown mercy refused to show mercy. It's an unthinkable response to God's grace.

被怜悯的人拒绝表示怜悯。这是对上帝的恩典的一个不可想象的回应。

That's the way a person talks whose Christianity is simply a group of ideas and not an experience of the precious mercy of Christ.

这是一个以基督教为一组想法，而不是对基督的宝贵恩慈的经历的人的说话方式。

It's a person whose Christianity is all truth and no treasure. All "choices" and no cherishing. All logic about Christ and no love for Christ. All "decision" and no delight.

基督教对于这个人全是真理，而不是财宝。全是"选择"，而不是珍惜。全是关于基督的逻辑，而不是对基督的爱。全是"决定"，而不是喜悦。

We see it in Matthew 18. Reading from v32... ***“Then the master called the servant in. ‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to. Shouldn’t you have had mercy on your fellow servant just as I had on you?’ In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed. “This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.”***

我们在马太福音18章中看到了，从32节阅读，「于是主人叫了他来，对他说：『你这恶奴才！你央求我，我就把你所欠的都免了；33你不应该怜悯你的同伴，像我怜悯你吗？』34主人就大怒，把他交给司刑的，直到他还清了所欠的债。35你们各人若不从心里饶恕你的弟兄，我天父也要这样待你们。」

Jesus' purpose in the parable is to teach the principle of unconditional forgiveness. The ministry of mercy has the same motivation and rationale - the grace of God to us.

耶稣在比喻中的意思是教导无条件宽恕的原则。怜悯的事工有着同样的动机和理由…上帝已向我们显示的恩典。

The grace of God is dynamic and life-changing. God's grace, compassion, love, mercy, forgiveness is meant to motivate grace, compassion, love, mercy, forgiveness, sharing hope in us.

神的恩典是动态的和改变生命的。神的恩典、慈悲、爱、怜悯、宽恕是要促使我们以恩典、慈悲、爱、怜悯、宽恕去分享盼望。

The only true and enduring motivation to love our neighbour is an experience and a grasp of the grace of God. If we know we are sinners saved by grace alone, we will be both open and generous to the outcasts and the unlovely.

体验和把握上帝的恩典是去爱我们邻居的唯一真正和持久的动机。如果我们知道我们是被恩典拯救的罪人，我们将会对被抛弃和不可爱的人开放和慷慨。

When secular people claim that moral behaviour is possible without God, they are right.

当属世的人声称道德行为没有上帝也是可行的，他们是对的。

It's a little ironic that our secular society is, in many ways, more committed to social justice, universal benevolence, and human rights than any civilisation has ever been.

具有讽刺意味的是，我们的世俗社会比任何曾有的文明，都在许多方面更致力于社会公义、普遍仁慈和人权。

Things like suffering and death through famine, flood, earthquake, pestilence or war can awaken wide movements of sympathy and practical solidarity in ways that have not been known before.

诸如因饥荒、洪水、地震、瘟疫或战争而遭受损失和死亡之类的事情，所唤醒广泛的同情和实际的团结运动的情况，是以前从未有过的。

It is a little ironic because secularism adheres to evolution, the survival of the fittest, and the purposelessness of life.

这有点讽刺是因为世俗主义坚持物竞天择、适者生存和生命是无意义的。

Technically, for the true secularist human life should be cheap, and individuals counted for little.

从技术上讲，对于真正的世俗主义者，人类的生命说来应该是廉价的，而个人生命算得更微不足道。

As it is in many parts of the world. Christians should be grateful that this is not broadly the case in the West.

就像世界许多地区一样。基督徒应该感激的是，在西方国家中不是那么广泛。

What motivation could there be for secular love and mercy? One is the feeling of superiority. It pumps up our fragile ego.

世俗的爱和怜悯有什么动机？一个是优越感。它提升了我们脆弱的自我。

This applies too for the religious person, who believes that God will favour them because of their morality and respectability. They normally have contempt for the outcast and unloveable.

这也适用于宗教人士，他相信上帝会因为他们的道德和尊重而更喜爱他们。他们通常蔑视被抛弃和不可爱的人。

They think things like: *I have worked hard to get where I am, they can do the same.* That is the language of the moralist and the legalist.

他们会这样的思想事情：我要努力才达到我现有的位置，他们也可以做同样的事情。这是道德主义者和合法主义者的语言。

Another motivation to act in mercy, the opposite of a BIG BROTHER SUPERIORITY MOTIVE, it is simple anger over injustice. We can be moved by a burning indignation against racism, oppression, sexism.

另一种仁慈行事的动机是与作为一个大哥的优越感相反，它是简单的对不公正的愤怒。我们可以被对种族主义、压迫和性别歧视的强烈愤慨所感动。

This inevitably requires us to demonise someone in order to help another. One 'neighbour' has to become our *enemy* in order for another 'neighbour' to experience our love. Strangely, these acts of benevolence and mercy are really powered by hatred and contempt for others.

这不可避免地要求我们妖魔化某人，以致可帮助其他人。一个「邻居」必须成为我们的敌人，才能让另一个「邻居」体验我们的爱。奇怪的是，这些仁慈和怜悯的行为实际上是出于对他人的仇恨和蔑视。



## AWAKENING TO A LIFE OF SHARING HOPE

### 唤醒分享盼望的生活

A Christians' motivation for the alleviation of poverty, inequality, injustice and suffering is the extension of the radical love we have received from God.

基督徒对于减轻贫穷、不平等、不公正和苦难的动机，是我们从上帝那里得到的彻底而完全的爱之延伸。

*I am only where I am by the sheer and unmerited mercy of God. I am completely equal with all other people - this is the language of the person who has grasped and experienced the grace and mercy of God.*

我现有的身份地位完全纯粹是因为上帝不按任何功德的怜悯。我与所有其他人完全平等…这是一位掌握和体验上帝恩典和怜悯的人的语言。

God's love motivates our love by humbling us, showing us that we are loved sinners, so that spending ourselves for others is not to be based on a sense of superiority but on having been shown our actual lack.

神的爱通过谦卑我们，向我们表明我们是被爱的罪人，来促使我们去爱，这样，为他人付上自己不是基于优越感，而是以我们实际上是缺乏的意识为基础。

Christians know that all things wrong will be put right by Jesus and it is a powerful incentive to love even our enemy. That is what the secularist or the legalist or the moralist cannot do.

They cannot give their life for their enemies.

基督徒知道所有错误的事情都会被耶稣纠正，这是爱我们的敌人的强大动力。这是世俗主义者、法律主义者或道德主义者所不能做到的。他们不能为敌人付上生命。

Christian not only have a deeper motivation to love their neighbour, but also a much stronger hope when they do. According to the Bible, this world, in the end, will be renewed.

基督徒不仅有更深的动机去爱他们的邻居，而且当他们爱他们的时候，他们还有更强烈的盼望。根据《圣经》，这个世界，最终，将会被更新。

The promise of the resurrection of Jesus is that we too will be raised with him with new and perfect bodies. All injustice, suffering, disease, and death will be wiped away. Jesus - and Isaiah, James, John and Paul - use the ministry of mercy as way to judge between true and false Christianity.

耶稣复活的盼望是，我们也会以全新的、完美的身体与他一起复活。所有的不公正、痛苦、疾病和死亡都将被抹去。耶稣…以及以赛亚、雅各布、约翰和保罗…用怜悯的事工来判断真与假的基督教。

A sensitive social conscience and a life poured out in deeds or mercy to the needy is the inevitable sign of a person who has grasped God's mercy. A heart for the poor and needy lays dormant in every Christian until someone comes along and preaches on God's mercy in connection to the ministry of mercy.

一个敏感的社会良知，一种以行为或怜悯对有需要的人把身体献上的生命，是一个已掌握上帝的怜悯的人的必然标志。一颗为穷人和有需要的人的心沉睡在每一个基督徒中，直到有人走过来，宣讲上帝的怜悯是怎样与怜悯的事工联行来。

If you like, it pushes a button deep in our soul that begins the process of waking us up to a fuller grasp of God's grace and the outworking of it in our lives.

就好像，在我们灵魂的深处的一个按钮被启动，开始唤醒我们，去更全面地把握上帝的恩典和它在我们的生命中工作的过程。

Let me give you an example of that kind of preaching. Scottish minister Robert Murray M'Cheyne preached this to Scottish Christians living in Scottish cities in 1838.

让我给你举一个这种讲道的例子。1838年，苏格兰牧师罗伯特·默里·姆切恩向居住在苏格兰的苏格兰基督徒宣讲。

*I fear there are some Christians among you to whom Christ will not be able to say on the last day "well done, good and faithful servant" (referring to Matthew 25).*

我担心你们当中有一些基督徒，在最后一天基督对他们说不出，「好，你这又善良又忠心的仆人」(指马太福音25章)。

*Your hearty dwelling rises amongst thousands who have scarcely a fire to warm themselves at, and have but little clothing to keep out the biting frost yet you don't darken their door. You heave a sigh perhaps at a distance but you do not visit them. My friends, I'm concerned for the poor but I'm actually more concerned for you.*

你那丰盛的住所在成千上万的几乎没有一个火来取暖，而且几乎没有衣服来抵御刺冰的霜冻的人中升起来，但你们却没有为他们把门打开。你从远处听到一口叹息的口气，但你没有去探望他们。朋友们，我关心穷人，但我其实更为你们担忧。

*I don't know what Christ will say to you on the great day. You say you follow Christ but you don't care for his poor. I fear that there may be many hearing me who now know well that they may not be Christians at all because they don't love to give.*

我不知道基督在伟大的那一天会对你说什么。你说你跟随基督，但你不关心他的穷人。我担心可能有很多在听到我的人，他们现在很清楚他们可能不是基督徒，因为他们不喜欢施予。

*Now dear Christians, some of you pray night and day to be branches of the true Vine; you pray to be made all over in the image of Christ. If so, you must be like him in giving...*

*"though he was rich, yet for your sakes he became poor". Some object "my money is my own". Answer: Christ might have said, "my blood is my own, my life is my own". Another objects: "The poor are undeserving". Answer: Christ might have said: , "they are wicked rebels, shall I lay down my life for these? No, he left the ninety-nine, and came after the lost. He gave his blood for the underserving.*

现在亲爱的基督徒，你们中的一些人日夜祈祷愿成为真正的葡萄树枝子；你祈祷在基督的形象中被完全改变。如果是这样，你必须像他一样施予...「他本是富足，却为你们成了贫穷」。有些人反驳，「我的钱是我自己的」。回答，基督可能会说，「我的

血是我自己的，我的生命是我自己的」。另一人反对说，「穷人们是不配得的」。回答，基督可能会说，「他们是邪恶的反叛者，我该为这些人献出自己的生命吗？不，他放下了九十九只，为了找到那失落了的一只。他为不配的人献出了他的宝血。」

*Yet another objects: "The poor may abuse it". Answer: Christ might have said the same; yes, with far greater truth. Christ knew that thousands would trample his blood under their feet; that they would despise it; that many would make it an excuse for sinning more; yet he gave his own blood.*

还有另一人反抗说，「穷人可能会不珍惜」。回答，基督可能也曾同样的说过：是的，有更大的真理。基督知道成千上万的人会把他的血践踏在他们的脚下；他们会鄙视它；许多人会把它作为犯更多的罪的借口；他仍然献上了自己的血。

*Oh my dear Christians! If you would be like Christ, give much, give often, give freely, to the vile and poor, the thankless and the undeserving. Christ is glorious and happy, and so will you be. It is not your money I want, but your happiness. Remember his own word, 'It is more blessed to give than to receive.'*

哦，我亲爱的基督徒！如果你要像基督一样，向卑鄙和贫穷的，不道谢和不值得的人作很多的施予，经常的施予，自由地施予。基督是光荣和快乐的，你也同样会是。我不是想要你的钱，而是你的幸福。记住他自己的话，「施比受是更为有福的。」

Is the Spirit of God waking you up from a deep slumber? The parable of the Unmerciful Servant, are the pattern of God's mercy, his mercy generates a life of sharing hope and mercy.

圣灵有否把你从沉睡中唤醒过来？没有怜悯的仆人的比喻是上帝怜悯的模式，他的怜悯产生一个分享盼望和怜悯的生命。

I invite you, urge you, to lay aside any remnant of self-goodness you may think you still have. Admit your total spiritual bankruptcy, and drink deeply from the infinite grace and mercy of God.

我邀请你，敦促你，放下任何自我认为你有多善良的残余。承认你完全是属灵破产，从上帝的无限恩典和怜悯中深深饮用。

Then in deep awareness and appreciation of the hope you have received, live a life of sharing that hope.

在深深的觉悟和感激中分享你所得到的盼望，过一种分享盼望的生活。

What that looks like will be unpacked over the coming weeks, as will opportunities for us to share some hope together.

在未来几周，将会解释这种生活看起来会是什么样子，我们也会有一些共同分享盼望的机会。