

Luke 17: 11-19 - 路加福音 17: 11-19

October 25, 2015 Sermon: 2015 年 10 月 25 日讲道: - **Rick Burke**

Have you ever been at that crossroads of when God seems to be prompting you to do something very risky and all your normal senses are screaming that to do this would be crazy? You're stuck at the fork in the road of the thought that this is impossible but I am pretty sure God wants me to do this.

你是否曾经在处在这样的一个十字路口，上帝指示你去做一件很危险的事情，但你一切正常的感觉都告诉你这样做一定是疯了？你滞留在这自认为不可能的岔路口，但心里却非常肯定上帝要我这样做。

That is where God had Donna and me early in our marriage during our first year of campus ministry. Cru had a spring break outreach to college student at Daytona Beach, FL. Our campus was taking a busload of students down to this outreach, called Operation Sonshine. Donna and I were to be part of this effort. Our problem was that our financial support to do this was non-existent. This had to come directly out of our pocket. The final \$200 that was required for the bus and motel cost for us to go had to be paid up front. This was early in March. We would not get paid again until April. This would require our last \$200 to live for the rest of March. We would be fine in Daytona but there would be two more weeks to live upon our return to Springfield, MO. In other words, we had NO money to live on when we got back for 2 whole weeks. Yet, God seemed clear as we prayed that we needed to pay the \$200 and go. So, we paid the \$200 and left on the bus to Daytona!

这就是神让唐娜和我在我们结婚不久第一年的校园传道时所经历的。有一个在佛罗里达州代托纳海滩为大学生传福音的春假活动。我们带了一车的学生的去，这次行动被称为“阳光灿烂行动”。唐娜和我是这项活动的一个部分。我们的问题是，要做到这一点我们的金钱支持是不存在的。这不得不直接来自我们自己的腰包。我们必须预先支付最后的\$ 200的巴士和旅馆费用。这是在三月初。我们要到4月才能再有收入。我们需要我们最后身上的\$ 200来度过三月里后边的日子。我们在代托纳海滩没有问题，但我们回到斯普林菲尔德后还有两个星期的日子要过。换句话说，我们回来后的整整2周就没有钱生活。然而，我们向上帝祈祷我们需要支付\$ 200并且我们也需要去，上帝似乎很明白的告诉我们必须去。因此，我们付了\$ 200上车离开去代托纳！

The backdrop of Luke 17: 11-19, our focus text, is a lesson on a clear directive from Jesus to his disciples. The context of this passage is Luke 17: 1-10 which begins with Jesus giving a warning and an admonition about sin. He discusses the consequences of sin and for the person that causes sin. (Read Lk. 17: 1—4) These are stern words. Jesus pronounces a “woe” upon those that cause others to stumble into sin. He then gives a clear directive for the disciples to “watch themselves”. This is like the warning label on different products. It is like the drug commercials that the narrator speeds through so you can barely understand what is being said but has many warnings for

those using the drug. Due to the severity of being in sin and leading others to sin, Jesus directs his disciples to rebuke those in sin and forgive them if they repent. Even if they come 7 times in a day, forgive them. This is hard to do, as the disciples recognize. Have you had to confront someone about sin in their lives? Have you had to forgive someone when they have come to you in repentance but then they turn around and do it again. Jesus says 7 times depicting a “perfect number” of times. In other words, as many times as they come repenting, forgive them.

路加福音 17: 11-19 的背景，我们注重的经文，是耶稣对门徒明确的指示。这段话的背景是路加福音 17: 1-10 它开始于耶稣发出警告和对罪的告诫。他讨论了罪的后果和导致别人犯罪的人。（阅读路加福音 17: 1-4），这是非常严厉的话。耶稣宣告了那些造成他人跌入罪恶的人是死对头。然后，他给门徒发出了一个明确的指令，“看好自己”。这就像各种产品上的警告标签一样。也像药物广告中旁白者快速读过的部分，你几乎不能理解他说的是什么，但是对使用这种药物的人有许多重要的警告在里面。由于罪本身和导致他人犯罪的严重性，耶稣指示他的门徒责备那些犯罪的，但如果他们悔改，就原谅他们。即使他们在一天中来了 7 次，也原谅他们。门徒认识到这是很难做到的。你曾经不得不面对某个人在生活的罪吗？你原谅过他吗，他们来到了你的面前忏悔，但接着就转身再次这样做。耶稣说 7 次宽恕，7 次只是代表一个“完美的数字”。换句话说，只要他们来忏悔，就原谅他们。

(Read Vs. 5) The Disciples recognize the difficulty of this dealing with sin and the duty to rebuke and forgive (just like for us to give up our last \$200). This confronting sin and forgiving sin is the most difficult stuff in human relations. We had a whole sermon series on forgiveness last spring and this is tough stuff. But Jesus makes it clear that this is not an option but that it is our responsibility as His disciples. It is a directive, a command. The disciples completely understood Jesus' command because they respond in vs. 5 by saying, “Increase our faith!”. In other words this command is so difficult we need a greater volume of faith. The disciples are essentially saying to Jesus that this is such a difficult requirement, that they need Jesus to “fill up their faith tank” to get this done. They are saying, “We don't feel like we can do this, energize us.” Probably like Donna and I were doing about giving up our last \$200. In our hearts we were saying this is good but our heads were saying, we can't do this... or, maybe, we won't do it. This is just too difficult.

阅读第 5 节）门徒认识到对付罪，谴责罪和宽恕的难度。就像我们要放弃我们的最后 \$ 200 一样难。在人与人之间的关系中，直接面对罪和宽恕罪是最困难的东西。去年春天，我们有一个关于宽恕讲道系列，这是很难的东西。但耶稣讲得非常清楚，这不是一个选项，是我们作为他的门徒的责任。这是一个指令，一个命令。门徒们完全明白耶稣的命令，因为他们在第五节回答说“增加我们的信心！”。换句话说这个命令是如此困难，我们需要更大的信仰。基本上是说门徒对耶稣讲，这是一个如此困难的要求，他们需要耶稣“增填他们的信仰”来完成这件事。他们说，“我们不觉得我们能够做到这一点，给我们力量。”

也许就像唐娜和我在放弃我们最后的\$ 200 时做的。在我们心中，我们都在说这是件好事，但我们的头脑在说，我们不能这样做.....或者，也许，我们不去做。这确实是太难了。

Starting in verse 6, Jesus clarifies the disciples understanding of faith. This “teaching moment” about faith is the groundwork for our passage today. After the disciples ask Jesus to increase their volume of faith in order to obey his directive to confront and forgive, Jesus tells a curious story that reveals a root essence of faith. Rd vss 7-10. In this story Jesus reframes their understanding of what faith is all about. Faith is not a matter of volume, or something to be measured but of trusting obedience. Faith is not a substance that a person gets more in order to carry out Jesus’ commands. Faith is not like gasoline for a car or like strength to lift weight. Faith is NOT a feeling or emotion to be energized. Instead, Jesus explains that faith is a matter of trust and obedience. Now it is important at this point to also remind you that Jesus is the one telling his disciples to forgive even up to seven times. This is about obedience but also about the relationship and trust that the disciples have with Jesus, just like the servant has with his master in this story. The master gives the orders and there is an expected role for the master to play. The servant or slave is to serve the master and do what he is told. There is a relationship that exists between the master and slave that is understood in this story. The slave has been taken care of by the master over time and there is trust between them. But the master has a role to play and the servant also has a role to play. As the story ends in verse 10, Jesus says, so you also, when you have done everything you were told to do say, “We have only done our duty”. Notice Jesus says, “When” not “if”. It is the right and proper order. This is what is expected of the roles each plays based on the relationship that is assumed. Jesus is the Lord / Master and gives the directive. We, the slave say, “We have only done our duty.”

从第 6 节开始，耶稣向门徒们明确解释对信仰的理解。这个有关信仰的“教学时刻”是今天这段经文的基础。在门徒要求耶稣增强他们的信心从而能够服从他的命令来面对罪和宽恕罪人后，耶稣讲了一个有趣的故事，揭示了信仰的根本精髓。阅读 7-10。在这个故事中，耶稣界定了信徒们对信仰的理解。信仰不是像物质一样有大小，或可以用什么来衡量的东西，而是顺服和信靠。信仰不是一种东西，人们需要更多才能执行耶稣的命令。信心不像汽油跟车的关系或力量跟举起重量的关系。信心也不是一种感觉或情绪需要被激励。相反，耶稣解释说，信仰是信任和服从的问题。现在在这个时候，提醒你非常重要，耶稣告诉他的弟子们宽恕别人甚至高达 7 次。这是关于门徒与耶稣之间的服从，关系和信任，就像在这个故事中仆人与他的主人的关系一样。主人发出了命令，主人有需要完成的角色。仆人或奴隶服务于主人，做什么取决于他被告知去做什么。这个故事中我们明白主仆之间存在的关系。奴仆被主人照顾，随着时间的推移，他们之间有了信任。但主人有一个角色去扮演，仆人也有一定角色去扮演。故事在第 10 节结束，耶稣说，所以你也应当，当你做完该做的一切时，这样说，“我们只是尽了我们的责任”。请注意，耶稣说，“什么时候”没有“如果”。这是正确的顺序。这是根据关系各自所应扮演的角色。耶稣是主，并发出了命令。我们做奴仆地要说，“我们只是尽了我们的职责。”

It is important to stop and linger on this idea as it is the base of the whole passage. God's kingdom is built on authority and love. Satan's kingdom is built on rebellion and distrust. There is a clear boundary. We either obey God's commands and by doing so, we identify ourselves with God's kingdom of submission and loving trust or we disobey, thus proclaiming Satan's kingdom of rebellion and distrust. Even if we are truly disciples of Jesus and have received him as our Savior and Lord, our actions can make a mockery of His Kingdom of authority, submission and loving trust.

我们应该停下来多想一想这一点，因为这是通篇经文的基础。神的国度是建立在权力和爱之上。撒旦的国度是建立在叛逆和不信任上面。有一个明确的界限。要么我们服从上帝的命令，并通过这样做，我们和上帝的顺从，信任的国度在一起，要么我们不服从，从而支持撒旦的叛逆和不信任的国度。即使我们是真正的耶稣门徒，并已接受他作为我们的救主，我们的行动仍然可以使他的权威，顺从和信任的王国受到嘲弄。

So what is Jesus saying to his disciples? He is saying that faith is NOT a substance which can have volume and it is not a feeling we can get to help us do what Jesus has asked us to do. Jesus uses the picture of a tiny mustard seed of faith doing miraculous acts. The point he is making is that faith is based on our trusting obedience not the volume of our faith. If we know that God love us and trusts that he loves us when He commands us to obey then faith is not about size because with just a tiny amount of trusting obedience God's miraculous power can be released. We often hear it said, I don't have that much faith. Or, I wish I had enough faith to do that. Or that person has more faith than me. But those are statements of misunderstanding and it is exactly what the disciples have said in this passage. The expression of our faith is really a statement that we are fully resting in God's love for us and this trust is being expressed in our submission to His Command.

那么，耶稣对他的门徒们说什么？他说，信心不是有体积大小的东西，也不是一种感觉可以帮助我们做耶稣要求我们做的事。耶稣使用了有信心如一小芥菜籽的神奇行为的画面。他提出的观点是，信仰是基于我们的信任和服从，不是我们信仰的大小。如果我们知道神爱我们，并相信他爱我们，当他命令我们顺从时，那么信仰就不是大小的问题，因为很小的一点点信任顺服，神的神奇的力量就可以释放。我们经常听到有人说，我没有那么多的信心。或者说，我希望我有足够的信心做到这一点。或者说，别人有比我更多的信心。但这些都是误解的说法，这正是门徒们在这段经文中说的。我们的信仰真正的是说，我们完全依靠神对我们的爱，这种信任体现在我们顺从他的命令。

When we don't obey, we are saying by our actions, I really don't trust God on this matter or worse, I just refuse to obey. I will mask this by saying, I don't have enough faith to obey. In reality we are saying, NO! I won't do it because I am scared, or I just don't want to do it. It is rebellion and at that point, we have identified to the human and spiritual world that we are following the ranks of Satan in disobedience and distrust of God for whatever reason. This claiming of insufficient faith to obey reminds me of when my son,

Ryan, was spending the evening with his grandparents as a youngster. He had been playing at the far end of their yard in the common woods area. His grandmother went to the back door and called him to come to the house for dinner. He didn't respond. She called him again, assuming he didn't hear her. This time his small voice came back, "I can't hear you, grandma!" In the same sort of way, the disciples are wrestling with Jesus about his directive of confronting sin and forgiving sin and claiming insufficient faith to obey Him.

当我们不服从时，我们的行动足够表明，在这件事情上我们真的不相信上帝，更差的是我们拒绝顺从上帝。我们会靠说没有足够的信心服从，来掩盖这一点。在现实中，我们都这么说，不！我不会做，因为我很害怕，还是我只是不想这样做。在这一点上，这就是反叛。无论出于何种原因，我们选择了跟从不顺从神和不信任神的撒旦，我们与这个世界同流合污。这个自称信心不足难以顺服地话题令我想起我的儿子赖安在还是个孩子时，与他的祖父母度过的一个晚上。他在院子里远端的树林里玩。他奶奶走到后门，叫他来家里吃饭。他没有回应。她又打电话给他，他也没有听到她。这一次，他小小的声音回来了，“我听不到你，奶奶！”如此类似，门徒与耶稣争论有关面对罪和宽恕罪的命令，并声称没有足够的信心来服从他的指令。

Now to our focus text in light of this teaching. The next scene is Jesus walking along the Samaritan and Galilean border with his disciples. Jesus is now teaching a "lab experience vs. the lecture they just received." Jesus is a master teacher! I would suggest to you that Jesus is taking his disciples out for a field trip to learn in real life the truth of faith that he has just explained. (Read Lk. 17: 11-14--- let me stop here for a moment) They are approaching a village. As they approach 10 leprous men call out to them. Notice what they say, "Jesus, Master, have pity on us." They realize who this is even at a distance. And they refer to Him as, Master (commander / one with authority). In other words this passage is an example of the truth of what faith is to be. This is the real life example of the previous teaching. These 10 lepers have addressed Jesus as the authority. The question that lingers is will they respond in action to His Authority? That is the question that hangs over all of us. Jesus said that it was easy to call him, "Lord / Master" but obedience is what is expected. (Read Matthew 7: 21-23)

现在回到根据这一教导的重点经文。接下来的一幕是耶稣和他的门徒在撒玛利亚和加利利的边界走动。耶稣现在教他们做实验，对比他们刚刚学到的。耶稣是个好老师！我想暗示你的是，耶稣带着他的门徒出去实地考察，在现实生活中学习他刚刚解释的信心的真实道理。（阅读路加福音 17: 11-14 ---让我在这里停一会儿），他们靠近一个村庄。当他们走近时，有十个麻风病人招呼他们。请注意他们说什么，“耶稣，夫子，可怜我们吧。”即使在远处，他们也意识到这是谁。他们称他为师父（指挥官/权威）。换句话说，这段话是真实的信仰应该是什么样子的一个例子。这是以往的教学在现实生活中的例子。这 10 个麻风病人已经知道耶稣的权威。问题是他们对他的权威如何回应？这是我们所有人身上的问题。耶稣说，很容易叫他，“主/主人”，但是顺从是主所期待的。（阅读马太福音 7: 21-23）

Jesus now turns his attention to them and responds with a directive that was a tough request. He said, go show yourselves to the priest. To understand this directive, we must understand the Jewish law on this matter from Leviticus. In Leviticus 13:45 and following, the Mosaic law was clear that for a person with leprosy to be accepted back into the community, they must be inspected by the priest and be declared “clean or healed”. Until that time, they were to remain outside the village. Where is the dialog with Jesus taking place... outside the village. Leprosy was a hideous disease (see picture) literally rotting the skin off the bone. It was a horrible way to die and by forcing the lepers to live outside the village, was an act of protection to others in the village.

耶稣现在把注意力转向他们，给他们提了一个很艰难的要求。他说，去把你的身体给祭司看。要理解这个指示，我们必须了解利未记上的犹太律法。在利未记 13:45 和后面提到，显然一个人麻风病人要被接受回到社区，他们必须由牧师检查，被宣布为“清洁或痊愈”。在此之前，他们将留在村外。跟耶稣的对话发生在哪里.....在村外。麻风病是一种可怕的疾病（见图片），皮肤腐烂从骨头上脱落下来。这是一个可怕的死亡方式，强制麻风病人居住在村外，是为了保护村里其他人。

So, Jesus is responding to the lepers, “You are healed so go show yourselves to the priest to be legally declared healed and clean so they can return to their families in the village!”

所以，耶稣回应麻风病人，“你治好了，所以去把身体给祭司看，依法被宣告痊愈，清洁，这样他们就能够回到他们在村里的家庭！”

Now put yourself in the leper's sandals. If that was me, I would quickly be glancing down at my hands, feet, arms and legs saying to myself, I can't go to see the priest! Ain't nothing changed on me! You look at the other 9 lepers and they all look the same as usual. But notice that the lepers don't argue, ask questions, request more faith, they simply turned to go in obedience. When were they healed? “As they were going they were healed” God did his miraculous work as they obeyed. What just took place? It was a real life example of the teaching that Jesus just gave in the lecture hall about the servant and the master. Notice the contrast between the disciples, who knew Jesus and the lepers, who knew only of Jesus reputation. Which group should have a deeper understanding and trust in Jesus? These lepers trusted Jesus enough to obey without question while the disciples excused themselves by claiming insufficient faith. Now notice what happens as the plot thickens. (Read Vs. 15) Only one returns praising God for his healing... praising God in a loud voice. Can you imagine? I bet this man was beside himself, giddy with joy! At one moment he looked like that picture of a leper (that was on the screen) and the next, he is changed totally. He throws himself at Jesus' feet in worship, thanking Jesus. And notice that Luke records, he was a Samaritan. He was not the true Jew but a half breed by Jewish standards of that day. What a statement!

God even healed an outsider by Jewish standards, thus faith of a mustard seed can move mountains.

现在把自己想象成这个麻风病人。如果是我，我会很快低头看我的手，脚，胳膊和腿，然后对自己说，我不能去见大祭司！我什么都没有改变，不是吗！你看看其他 9 个麻风病人，他们看起来都和过去一样。但请注意这些麻风病人不争论，不问问题，不要求更多的信心，他们只是转过身去服从。他们什么时候被治愈了？“当他们去的时候，他们就被医治了。”当他们服从时，上帝完成了他的奇迹。刚刚发生了什么？这是耶稣有关仆人和主人关系教导的一个活生生的例子。请注意认识耶稣的门徒和只知道耶稣声誉的麻风病人的对照。哪一组应该具有对耶稣更深的了解和信任？这些麻风病人相信耶稣，没有任何问题的绝对服从，而门徒，声称信心不足，原谅自己。现在请注意接下来会发生什么。

（阅第 15 节），只有一个人回来赞美上帝为他疗伤.....大声赞美神。你可以想象吗？我敢打赌，这个人充满喜悦！在某一时刻，他就是一个麻风病人（在屏幕上），接着，他完全改变了。他跪在耶稣的脚下敬拜，感谢耶稣。请注意路加的记载，他是一个撒玛利亚人。按当时的标准，他不是真正的犹太人。太伟大了！神甚至治愈一个按犹太标准来看的局外人，因此，信仰如一粒芥菜种大小就可以移动大山。

I see 3 lessons here as it applies to prayer and our spiritual growth per the pathway to discipleship (Slide of pathway on screen)

当把这应用于祈祷和我们每个人作为门徒的心灵成长时（屏幕上的灵性成长图），在这里我学到 3 点。

Lesson 1: One reason that many Christians are not people of thanksgiving and praise but are grumblers and complainers is that they are disobedient people, thus they are not experiencing God's power in their lives on a regular basis. Their lives have become full of whining, complaining and telling themselves that they don't have enough faith to obey God or just rebelling. Their lives are characterized by fear of what God might ask of them convinced they don't have enough faith. Or they just want to do what they want to do, when they want to do it. These are examples of infants and children in the spiritual pathway.

第 1 点：许多基督徒不知感恩和赞美，但是都爱发牢骚和抱怨的一个原因是他们是不听话的人，因此，在他们的生活中没有定期感受到上帝的力量。他们的生活变得充满牢骚，抱怨，并告诉他们自己，他们没有足够的信心来服从上帝或者只是反叛。他们的生活的特点是害怕上帝会问他们。他们相信他们没有足够的信心。或者，他们只想做自己想做的事或者在他们想做的时候。这是婴儿和儿童时期的例子。

Recently in an interesting scientific study done by a team from University of South Florida, Georgia Tech and the Human Resources Research Organization learned from

their research that, “thinking about positive events in a systematic way can be healthy. They suggest that instead of ruminating about negative things, you try to “savor” – relive, enjoy, and share- the positive events of your day. This simple practice—writing about 3 good things that happened (during your day) creates a real shift in what people think about and can change how they perceive their work lives... What’s great about this exercise, however, is the power it gives to each of us on a daily basis. Before turning on the radio or getting on a call during your homeward commute, take a moment to reflect on the good things that happened at work. Doing so can help you capitalize on the small, naturally occurring flow of daily positive events- a ubiquitous but too-often-ignored source of strength and well-being.”

最近在一个由南佛罗里达大学，乔治亚理工学院和人力资源研究组织一完成的科学研究中认为，“有系统地思考正面的事件是利健康的。他们建议你“品尝” - 重温，享受和分享你一天的正面事件而不是反思负面的东西。下面这个简单的操练，写下你的一天里发生的 3 件好事情，可以促使人们思考问题有一个真正的转变，可以改变他们如何看待自己的工作生活... 这项操练有什么伟大的，它能给我们每天所需的能量。在你的上下班的路途上，再打开收音机或打电话之前，花点时间思考发生在工作中的好东西。这样做可以帮助您充分利用日常生活中的正面事件——一些无处不在的，但经常被忽视的小事情。”

I think it quite interesting that even scientific data confirms the lesson that Jesus and the scriptures bare out. *We can remain infantile spiritually as well as social and emotionally if we don't discipline ourselves to be people of thanksgiving and praise.* Over the past few years, I have personally made it a discipline to thank God for 3-5 things before I fall asleep at night as well as before I get out of bed in the morning and I can vouch for the change it has made in my heart.

我觉得挺有意思的，即使是科学的数据也证实，耶稣和圣经带出来的教训对我们有用。如果我们不迫使自己成为感恩和赞美的人，无论是精神上以及社会和情感上，我们就会继续处在婴儿状态下。在过去的几年里，我在晚上入睡之前，我亲自来感谢上帝 3-5 件事情，我早上起床也做类似的事情，我可以作证我所做的对我心里的改变。

Lesson 2: *True praise and thanksgiving come from a heart of obedience that has been a doorway to God releasing His miraculous power on earth in and through those that obey him.* God has chosen to work in and through his servants. When we obey we have opened the door for God to release His power. When we realize that God has worked through us and in us, it produces a heart filled with gratitude. *Thus obedience leads to thanksgiving and praise as well as deepening our understanding of God's love for us.*

第 2 点：真正的赞美和感谢来自服从的心。那些听命于他的人成为上帝释放他神奇力量的管道。神已经选择和他的仆人一起工作。当我们服从上帝，我们就敞开了大门让神来释放他的能力。当我们认识到上帝借着我们，跟我们一起工作，就会产生一颗感恩的心。因此，顺从导致感恩和赞美，以及由此加深我们对上帝对我们的爱的理解。

Lesson 3: Finally notice that only one returned with praise and thanksgiving to Jesus.

What happened to the others? It is easy to become so transfixed on the miracle that we forget what God did to bring this about. In other words we get fixated on the act rather than on the one who did the act. We are focusing on the gift not the giver. Only one came back to give praise and thanksgiving as the others missed the point. How many people are enjoying God's blessings and missing the God who has given the blessing?

第3点：最后请注意，只有一个人回来赞美和感谢耶稣。别的人呢？我们很容易被这奇迹所吸引，而忘记神做了什么。换句话说，我们通常对行为很重视而不重视谁做的。我们专注于礼品本身，而不是礼品馈赠者。只有一个回来表达感谢，其他的人忽略了这一点。有多少人正享受着上帝的祝福，而忘记了给我们祝福的神吗？

This is how a child would act and as we have been discussing prayer in light of the pathway of discipleship (show on screen and reference the diagram), this sort of reaction by the nine who did not return is a reflection of how a child would act. Children have to be taught to thank the giver rather than just running into their room to play with their new toy. The gift given is a reflection of the one who lovingly offers the gift. It is a sign of love, which should be appreciated. As we mature spiritually, this is a sign of a more mature disciple or follower of Jesus. They are people of praise and thanksgiving. But there is another reason that the more mature Christian begins to understand as they offer thanks and praise to God. C.S. Lewis captures this in his book, Reflections on the Psalms. He says, "praise almost seems to be inner health made audible... men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it: "Isn't she lovely? Wasn't it glorious? Don't you think that magnificent? I think we delight to praise what we enjoy because the praise not merely expresses **but completes the enjoyment**... It is frustrating to have discovered a new author and not to be able to tell anyone how good he is or to hear a joke and find no one to share it with..." Lewis concludes: **Fully to enjoy is to glorify. In commanding us to glorify Him, God is inviting us to enjoy Him.** Thus the more mature Christian is the person that has not only learned to thank and praise God because it is right and appropriate to do so **but because it deepens their enjoyment and love for God**. The mature Christians are people of praise and thanksgiving in their daily lives not just for the blessings of the day but to enjoy the One who Blesses!

这就是一个孩子会做得事情，我们一直在讨论祈祷对于门徒成长的途径的影响（屏幕上显示，并引用图），这九个没有返回的人的反应就像是一个孩子会怎么反应。我们教导孩子们要感谢送礼物的人，而不仅仅是到他们的房间玩他们的新玩具。所送的礼物是一个送礼物的人爱的反映。这是爱的象征，这应该得到赞赏。当我们在灵性上成熟时，这是一个比较成熟的耶稣门徒或跟随者的样子。他们是知道赞美和感恩的人。当他们感谢和赞美神时，更成熟的基督徒开始理解另外一个原因。CS 刘易斯在他的书中做出了描述，回想诗篇。他说，“赞美是内在健康地表现.....人自发地赞美任何他们看重的事情，他们督促我们加入他们来赞美它：”是不是她很可爱？那很有光彩吧？难道你不觉得漂亮吗？我认为，我们非常高兴赞美我们享受的，因为赞美不仅仅是表达，并且成全了享受.....发现了一个新

的作者，而不能告诉任何人他是如何的好或听到一个笑话，发现没有人分享，有时令人非常难受.....“刘易斯总结说：”充分的享受是去荣耀神。在命令我们荣耀他时，上帝邀请我们去享受他。“因此，更成熟的基督徒是，不仅学会了感谢和赞美上帝，而且加深了他们的享受和对上帝的爱。成熟的基督徒在日常生活中每天都赞美和感恩不只是这一天的祝福，更是享受祝福我们的神！

Jesus finishes the lab by reinforcing the lesson. He says, rise and go: your faith has made you well. What made them well? Their faith or their trusting obedience released the power of God. When we trust and obey, God's power is released on earth, we become the facilitator of God's power as we obey and express God's love to the world. The result should be that some will kneel before God and give Him praise. Some, however will simply be more enamored with the power rather than God.

耶稣通过这堂实验课加深了门徒的理解。他说，起来去吧：你的信救了你。是什么让他们变好呢？是他们的信仰或他们的信任顺服，释放了神的力量。当我们信靠顺服神时，神的力量释放在这个世界里。我们成为神的力量的管道，因为我们顺服神，并表达神对世界的爱。结果是，有些人会在上帝面前跪下，给予他赞美。但是有的只会更加迷恋力量，而不是神。

In our case, Donna and I determined we would trust God for the \$200 dollars and upon our return we found an envelope in our mailbox with 2-\$100 dollar bills. It was just enough to make it to our next paycheck! Let me quickly say, we haven't always been that obedient nor has it always worked out that cleanly, but it was a reminder of God's love for us and that He takes care of us when we trust and obey Him.

我们的情况是，唐娜和我确定相信上帝会供应这\$ 200，回家后，我们发现，我们的邮箱里有一个信封，其中尤两张\$ 100 美元的钞票。这恰好能维持我们到下一个发工资的日子。让我很快地说，我们并没有始终那样听话，也没有永远如此完美，但它是上帝对我们的爱的提醒，当我们信任他，顺从他时，他照顾我们。

Let me close with a focus on the good news in this passage. Our relationship with God begins in the same manner. We move from Spiritual death—no personal relationship with God (see diagram) to a personal relationship with God by admitting our need (like the lepers). We, in our hearts, call out to Jesus as our Savior and Master to save us from our sinfulness- the leprosy of the soul or sin (this can be an open rebellion towards God or simply a quiet ignoring of God and distrust of Him). We acknowledge that our sin has separated us from a Holy God and we are ready to follow Him. It is a heart attitude but also an act of obedience to God. Just like the lepers turned in obedience to Jesus directive to go to the priest, the Apostle John says, “Yet to all who received Jesus... He gave the right to become children of God”. Jesus offers mercy and grace to us as those that are separated from him by our sin but we must decide by our will to accept His grace and mercy in the death and resurrection of Jesus. He forgives our sin, the leprosy

of our souls, and we begin walking in submission to King Jesus and no longer in submission to our own passions. We commit to Jesus as Master, not ourselves. Jesus says, Follow me and I will train you to help others follow Me. If you have not obeyed Jesus and accepted His gift of forgiveness of your sin, it is simple to do and is a heart attitude. Please do this today and tell someone of your decision to follow Jesus. We become people who experience God's love and power in our lives, which transforms us to be people who are thankful and full of praise as we mature in our relationship with God.

最后，让我侧重于这一段里的好消息。我们与神的关系以同样的方式开始。我们从灵性的死亡，没有个人与上帝的关系（见图）到承认我们的需要（像麻风病人）。我们在我们的心中呼喊耶稣做我们的救主来拯救我们脱离我们的罪-灵魂的麻风病或罪（这就是对上帝公开的反叛，或者只是无视上帝的存在和对他的不信任）。我们承认，我们的罪已经把我和圣洁的神分开，我愿意跟他走。这是内心的态度，也是顺服神的行为。就像顺从耶稣的指示去见祭司的麻风病人，使徒约翰说，“然而，所有接受耶稣的.....他给了他们成为神儿女的权利”。耶稣把怜悯和恩典给我们，罪把我们从他那里分开，但我们必须以我们自己的意愿决定接受耶稣的死和复活带给我们的恩典和怜悯。他赦免我们的罪，我们灵魂的麻风病，我们开始走在顺服耶稣的道路上，不再顺服我们自己肉体的喜好。我们承诺耶稣是主，不是我们自己。耶稣说，跟我来，我会训练你去帮助别人跟我走。如果你没有顺从耶稣并接受他赦罪的礼物，这是简单的事，是一个态度的问题。请今天做，告诉任何一个同工，你决定跟随耶稣。我们与神的关系不断成熟，我们在我们的生活中经历了神的爱和力量，它把我们改变成感恩何充满赞美的人。

If you have accepted Jesus as Savior and as Lord in the past but would not characterize your life as being thankful and full of praise to God, then let me encourage you to take time before God to allow Him to examine your heart and attitudes. Acknowledge areas of your life that have not been under God's authority and re-submit yourself to His Lordship as Master. Let us cultivate a heart of thanksgiving and praise for He is Good and He is God!

如果你已经接受耶稣为救主，但你的生活没有被感恩和赞美神充满，让我鼓励你花时间在上帝面前，让他来查看您的心和态度。确认你生活中还没有在上帝的管辖下的地方，重新把自己交到他的主权下。让我们培养感恩和赞美的心。因为他是好的，他是神！