

**Building Our Home Together 共建家园**  
**Part 2: Be My Guest! 第二部分：做我的客人**

Luke 19:1-10 路加福音 19:1-10

Season of Commitment 2; November 3, 2019 承诺的季节 2

**Text**

He entered Jericho and was passing through it. <sup>2</sup> A man was there named Zacchaeus; he was a chief tax collector and was rich. <sup>3</sup> He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. <sup>4</sup> So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. <sup>5</sup> 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." <sup>6</sup> So he hurried down and was happy to welcome him. <sup>7</sup> All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." <sup>8</sup> Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." <sup>9</sup> Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. <sup>10</sup> For the Son of Man came to seek out and to save the lost."

路加福音 19:1-10

**19** 耶稣进了耶利哥，正经过的时候，<sup>2</sup>有一个人名叫撒该，做税吏长，是个财主，<sup>3</sup>他要看看耶稣是怎样的人。只因人多，他的身量又矮，所以不得看见。<sup>4</sup>就跑到前头，爬上桑树，要看耶稣，因为耶稣必从那里经过。<sup>5</sup>耶稣到了那里，抬头一看，对他说：“撒该，快下来！今天我必住在你家里。”<sup>6</sup>他就急忙下来，欢欢喜喜地接待耶稣。<sup>7</sup>众人看见，都私下议论说：“他竟到罪人家里去住宿！”<sup>8</sup>撒该站着对主说：“主啊，我把所有的一半给穷人，我若讹诈了谁，就还他四倍。”<sup>9</sup>耶稣说：“今天救恩到了这家，因为他也是亚伯拉罕的子孙。<sup>10</sup>人子来，为要寻找、拯救失丧的人。”

**Reflection 反思**

Our season of commitment or stewardship campaign this year started with our annual Turkey Pot-luck supper on Sunday evening. It was a night to enjoy each other's presence and the abundant food. I don't know about you but I loved not only the turkey but also the many varieties of food. I tried to taste a little of everything, especially the Eastasian food. When I arrived at the main course – the Turkey table – my plate was already overflowing, not much space to add turkey, stuffing and mashed potato, but I couldn't miss the turkey. Soon I was beyond being satisfied. I trust we all enjoyed our time together.

上周日晚上的年度火鸡晚餐开启了我们今年的承诺或管家资产管理活动。这是一个享受彼此存在和丰盛食物的夜晚。我不知道你们的感受，我不仅喜欢火鸡而且喜欢各种美食。我试着每样食物只尝一小点特别是东亚的美食。当我来到主菜-火鸡桌旁，我的盘子已经很满了，没有地方放火鸡、火鸡配菜、土豆泥，但我不能错过火鸡。最后我非常非常满意这顿晚餐。我相信我们大家都一起享受了这段时光。

When we invite people or approve a suggestion, we often say, “Be my guest.” At our annual Turkey Pot-luck Supper, I think we all experienced being honoured guests. We were invited to the table, enjoyed the food and appreciated the time spent together. This surely is an image of the kin-dom of God. On that night we crossed many boundaries; boundaries of culture, language, customs, age, gender and social status. We were all affirmed as who we are – all God’s honoured guests.

当我们邀请别人或者通过一个建议时，我们总是说“做我的客人”。在一年一度的火鸡晚餐中我们都体会和感受到了做尊贵的客人。我们被邀请到桌子旁享受着美食，感恩我们一起度过的美好时光。这肯定就是我们想象中的神的国度。在那晚上我们还跨越了许多边界，如文化、语言、年龄、性别，甚至社会阶层的界限。我们都被确认我们自己是一上帝最尊贵的客人。

In the recorded history of Jesus’ ministry in our scriptures, he often eats and drinks with people considered sinners of his time – tax collectors and persons living with leprosy. So he was often asked: “Why do you eat and drink with tax collectors and sinners?” (Luke 5:30). For Jesus, eating and drinking with people normally excluded from society was a demonstration of God’s ministry and mission and of realizing the kin-dom of God.

在我们圣经记载的耶稣传道的历史中，他经常与他那个时代的罪人 - 税吏和麻风病患者 - 一起吃饭和喝酒。他常常被人们问道：“你为什么要和税吏和罪人一起吃喝呢？”（路加福音 5：30）。对耶稣来说，与那些通常被排除在社会之外的人一起吃饭和喝酒，是上帝的事工和使命的彰显，也是实现上帝的国度的证明。

In today’s Gospel reading, the compiler of Luke/Acts reports a story about an encounter between a man called Zacchaeus and Jesus. Zacchaeus is described by two labels – as a chief tax collector, more accurately, a “toll” collector and as rich. On both counts he would have been stereotyped by the general population as dishonest. In Jesus’ time, tax collectors were branded as collaborators with the occupying Roman Empire. Jews considered them traitors who worked for the enemy.

在今天的福音阅读中，路加/使徒行传的作者讲了关于耶稣和一个叫撒该的人相遇的故事。撒该被帖上了两种标签 - 准确地说，他是一个税吏长，一位“收费处”的收费员。并且很富有。在这两方面，他都会被大众认为是不诚实的。在耶稣时代，税收人员被打上与占领的罗马帝国勾结的烙印。犹太人认为他们是为敌人工作的叛徒。

Someone like me who has experienced what it is like to live in a country with a history of invasion by an imperial and colonial power, may find it easy to understand what is happening in the story in the Bible. There are always those who resist the colonial power but, on the other hand, there are usually people who collaborate with the colonial power to gain personal benefits and power. I wonder why Zacchaeus, a Jew, became a tax collector, working for the oppressor, the Roman Empire, in a position hated and considered disgraceful by his own people?

像我这样的人，生活在一个有帝国主义和殖民国家侵略历史的国家，可能会发现很容易理解圣经故事中所发生的事情。总有反抗殖民势力的人，但另一方面，往往也有人与殖民地势力相勾结，以获取个人利益和权力。我想知道为什么犹太人撒该成为一名收税员，为压迫者 - 罗马帝国工作，并被他自己的人民憎恨和视为可耻？

Tax collectors at that time generally had a reputation for pocketing a sizeable amount of what they collected. It was one of the perks of the job – to add on a hefty surtax for yourself. Furthermore, Zacchaeus lives in Jericho, a big city where Herod had a grand palace, and a major centre for taxation; He would have been able to collect lots of extra money.

当时的税吏一般都有一个名声：往腰包里敛财。这是一个可以得到额外收入的工作 – 收取额外的附加税放入自己腰包。另外更吸引的是，撒该住在耶利哥，在希律王的时代是一个大城市，并有一个很大的宫殿。一个征税的主要中心；他真是能敛大量额外之财。

I think Zacchaeus’s problem of trying to see Jesus amongst the crowd was not only that he was short, but also that he felt blocked by the hatred and rejection of the people. So Jesus inviting himself to Zacchaeus’ house for lunch that day was pretty hard for the townspeople to accept. Zacchaeus welcomed Jesus into his home and acted the proud host to the great feast prepared by, of course, Mrs. Zacchaeus and their servants. In turn, Jesus became an honoured guest of Zacchaeus.

我想撒该用这种方式试图在人群中见到耶稣不仅在于他个子矮小，而且他感到周围人对他的仇恨和排斥。因此，耶稣邀请自己到撒该家吃午饭，这一天对镇上的人来说是很难接受的。撒该欢迎耶稣进了他的家，当然，撒该的妻子和家里仆人们准备了盛大的午宴。而耶稣成了撒该的贵宾。

After lunch, according to the Bible version we heard, the NRSV (New Revised Standard Version), Zacchaeus stood with dignity and announced, “I *will* give half of my possessions to the poor and if I have defrauded anyone of anything, I *will* pay back four times as much.” We have been accustomed to hearing Zacchaeus’ story this way, so that I, and perhaps you too, have been presented with the interpretation that, upon making this statement after meeting with Jesus, Zacchaeus is going to be a different person; he is trying to say goodbye to what he used to be.

午餐后，根据我们听说的“圣经”版本，新修订的标准版(NRSV)，该撒严肃地站在那里，并宣布：“我要把家财的一半分给穷人，我若敲诈了谁，就还他四倍。”我们已经习惯了用这种方式来听撒该的故事，所以我，也许你也是，得到了这样的解释：在与耶稣会面后发表这一声明时，撒该将改变自己，他正试图告别过去的他。

However, a very interesting study shows that the verbs in Zacchaeus’ declaration are in the *present tense*, rather than in the future. That means Zacchaeus isn’t pledging, “Look, half of my possessions I *will* give to the poor. *Rather*, Zacchaeus is boasting, probably in response to the grumbling of the crowd, “Look, half of my possessions I *give* to the poor...[and] I *pay* back four times” -- as in right now, already, as a matter of practice. Zacchaeus said he had never cheated

folks, but if he had, he was repaying them four fold, 400%. And Jesus believed him. Jesus said salvation had come to his house.

然而，一项非常有趣的研究表明，撒该宣布中的动词是*现在时态*，而不是将来时态。这意味着撒该并不是在发誓，“请看，我要把家财的一半分给穷人，”相反，撒该在自夸，也许是为了回应人群的抱怨，“看，我把一半的财产给穷人……（并）还他四倍。”就在现在，已经实践了。撒该说他从来没有欺骗过百姓，但如果他欺骗过他们，他会还他们四倍，400%。耶稣相信他。耶稣说救恩已经到了他的家。

In a Christian context, stewardship is about remembering who we are and doing what God loves on our faith journey. As we grow older, that particular knowledge may be forgotten amidst resentment and disappointment. But within our tradition, the first and final affirmation of faith is about the “giftedness” of life. Our creeds and scriptures begin with the declaration that God is our Creator. Therefore, all we have is a gift of God. We don’t come into this world with anything. Our material resources, our family and friends, our accomplishments ... they are gifts, gifts from our Creator. It is, then, our responsibility as stewards who seek to grow in generosity in our faith community, to give those gifts back to the Creator and care for what God cares about.

在基督教的背景下，管家财产管理职责是让我们再次思想我们是谁，并在我们的信心之旅中做上帝所爱的事情。随着年龄的增长，这些特别的知识可能会在抱怨和失望中被遗忘。但在我们的传统中，信仰的第一个也是最后一个的宣言是关乎生命的“恩赐”。我们的信条和经文是从宣告神是我们的造物主开始的。因此，我们所拥有的是上帝的恩赐。我们没有带着任何东西来到这个世界：我们的物质资源、我们的家庭和朋友、我们的成就……它们是我们造物主的恩赐。因此，作为管家，我们有责任在我们的信仰社区中去追求在慷慨中成长，把这些礼物还给造物主，并关心上帝关心的事情。

Stewardship is not only about money, it is about sharing what we have received from God and are giving back to God’s community. Thus it includes our time and talents and our various efforts and activities in the faith community and beyond. Jesus praises Zaccheus who is *already* practising giving away portions of what he has received. Zaccheus would not have been seen as a generous person before meeting with Jesus. However, in the story, Jesus honours him by not arguing with his claim about his righteous behaviour, but instead by *affirming* it, declaring that no matter what the crowds may think, Zaccheus is indeed a child of Abraham, one of the covenantal people, a beloved child of God. Like it or not, Jesus seems to say, contrary to all expectations, that this chief tax collector is one of God’s own.

管理资产管理不仅仅是金钱，也是分享我们从上帝那里得到的，并回馈给上帝的社区。因此，它包括我们的时间和才干，以及我们在信仰团体和其他方面的各种努力和活动。耶稣赞扬撒该，他已经在实践把他所领受的部分奉献出去。在见到耶稣之前，撒该不会被视为一个慷慨的人。然而，在故事中，耶稣尊重他不是讨论他对自己正义行为的声称，而是通过肯定并宣布无论众人怎么想，撒该确实是亚伯拉罕的孩子，是与神有约定的族群中的一员，是上帝所喜爱的孩子。不管喜欢还是不喜欢，耶稣似乎说，与所有人的期望相反，这位税吏长是属于上帝家中一员。

The story of Zacchaeus challenges us to reflect on our own assumptions, judgment, biases and wrong beliefs. Like the crowd who couldn't recognize the generous practice of Zacchaeus but rejected him as a bad person, if we are not open to seek truth in all of us, we too could miss precious opportunities to develop a good relationship with others in our community.

撒该的故事让我们反思自己的假设、判断、偏见和错误的信念。就像有些人不认同撒该的慷慨行为，并拒绝他、并认为他属于坏人。如果我们不愿意在我们所有人中寻求真理，我们也可能错过与我们社区中的其他人建立良好关系的宝贵机会。

Nowadays, faith communities may be the only public institutions where all generations gather together. Regardless of who we are, we come together to learn of God's wisdom, care for each other and practise God's mission. With your generous support, we hope to continue to build God's kin-dom in our midst here at West Point Grey United.

如今，宗教团体可能是所有世代聚在一起的唯一公共机构。无论我们是谁，我们走到一起来学习上帝的智慧，互相关心，实践上帝的使命。在你们的慷慨支持下，我们希望继续在 West Point Grey 联合教会中，在我们中间建立上帝的国度。

It is not a mistake for Christians to place a communion table at the centre of our worship space. The Communion table is a dinning table. We Christians put a dinning table at the centre of this sacred place to eat and drink together to remember who Jesus is, profess our faith in him and do his ministry together in this place. Today we are invited to the table of Jesus. Jesus says to us: "Be My Guest!" Thanks be to God for the invitation. Amen.

基督徒将圣餐桌放在我们敬拜空间的中心，并不是一个错误。圣餐桌是餐桌。我们基督徒把一张餐桌放在这个神圣的地方的中心，一起吃喝，以记住耶稣是谁，表明我们对他的信心，并在这个地方一起履行他的使命。今天我们被邀请到耶稣的餐桌旁。耶稣对我们说：“做我的客人！”感谢上帝的邀请。阿门。

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