

The Call of Grace

By Henry Mahan

恩典的呼召

Henry Mahan

Bible Text: Luke 19:1-10

經文：路加福音 19 章 1-10 節

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I usually read one or two or three passage of Scripture verses and use as my text for a topic. But today I am going to read 10 verses because I want you to hear this story. I would like you to follow along with me as I read in the Scripture. We are going to be reading from Luke 19 verses one through 10. That is Luke the 19th chapter verses one through 10. And I am going to speak to you on this subject: “The Call of Grace Answered by Faith,” or just “The Call of Grace.”

通常我會讀兩節到三節經文，當作我講道的主題。但今天我要讀 10 節經文，我要你們聽這段故事。請你們跟我一起讀路加福音 19 章 1-10 節經文。然後開始今天的主題，「以信心回應恩典的呼召」，或簡稱「恩典的呼召」

Now let's begin Luke 19 verse one. “And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, for the multitude of people that were around at that particular place and because he was little of stature. So he ran before and climbed up into a sycamore tree for the Lord was to pass that way.” He knew the Lord would have to pass this particular point so he climbed up in a sycamore tree so he could see the Lord.

讓我們從路加福音 19 章第 1 節開始。「耶穌進了耶利哥，正經過的時候，2 有一個人名叫撒該，作□ 吏長，是個財主。3 他要看看耶穌是怎樣的人；只因人多，他的身量又矮，所以不得看見，4 就跑到前頭，爬上桑樹，要看耶穌，因為耶穌必從那里經過。

“And when Jesus came to the place where Zacchaeus was sitting in the tree he looked up and he said, ‘Zacchaeus, make haste and come down. For today I must abide at your house.’ And he made haste and came down and received him joyfully. And when the people saw that Jesus was gone to be the guest in the home of this sinner they murmured. They complained. They said, ‘Why is this man, this holy man, gone to be the guest of a man that is a sinner?’

5 耶穌到了那里，抬頭一看，對他□：『撒該，快下來！今天我必住在你家里。』6 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□：『他竟到罪人家里去住宿。』

“And Zacchaeus stood and said, ‘Behold, Lord, half of my goods I give to the poor and if I have taken anything from any man by false accusation, I restore unto him four fold.’ And Jesus said, ‘This day is salvation come to this house for he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.’”

8 撒該站著對主曰：『主啊，我把所有的一半給窮人；我若訛詐了誰，就還他四倍。』  
9 耶穌曰：『今天救恩到了這家，因為他也是亞伯拉罕的子孫。10 人子來，為要尋找、拯救失喪的人。』

Now I believe there is more here than the little ditty that the children sing and Sunday school teachers teach, “Zacchaeus was a wee little man and a wee little man was he. And he climbed up in a sycamore tree, the Savior he wanted to see.”

我相信這個故事所要告訴我們的，遠甚於主日學校老師教唱的詩歌，「撒該是個矮子，矮子就是撒該，他爬到桑樹上，為要看見救主。」

So much Scripture is not written, 10 verses in the book of Luke chapter 19, is not devoted just to the historical account of one man’s conversion. I just don’t believe that the Lord is devoting all of this Scripture just to give us an account of this man’s conversion. He is saying something to us about our conversion. He is saying something to us about every man’s redemption. He is saying something to us about the call of grace. I believe the call of grace, which is extended effectually to every believer is presented and pictured right herein this Scripture.

聖經沒有記載很多細節，我相信路加福音 19 章這 10 節經文，並不僅只描述一個人的悔改，同時還要告訴我們關於我們個人的悔改與救贖，並且告訴我們關於這個恩典的呼召，以及描繪出恩典的呼召在信徒生命中彰顯的果效。

Now let’s see if I can make good on that. First of all this call of Zacchaeus was a gracious call. It was a gracious call.

首先，撒該的呼召是充滿恩典的呼召。

Now I suppose that if you were considering a candidate for salvation in this city of Jericho Zacchaeus probably would be the last one you would pick. First of all, he was from a bad city. He was from Jericho. He was from a bad city. You just would not have selected Zacchaeus to be the one that the Lord would save. You wouldn’t have picked Saul of Tarsus. This man hated Christ. He hated the gospel. This man, Saul of Tarsus, committed people to prison for believing on Christ. He stood by and gave consent to the death of people who believed on...

假設要從耶利哥城選一個人來拯救，我想撒該應該是你最後的人選。首先，他來自耶利哥這個邪惡的城市，你根本不會從裡面挑出撒該來讓主拯救。就好像你不會挑選大數人掃羅讓他得救一樣，掃羅憎恨耶穌、憎恨福音，把所有相信基督的人關進監獄。他冷眼旁觀，點頭同意把基督徒處死...

Would you have chosen the harlot? If you had been in Simon’s home that day when Christ was having dinner there and all of these fine, moral, religious representatives were sitting around and a harlot came

in and bathed his feet with tears and anointed his feet and wept at his feet. Would she be the one that you chose to be a candidate for salvation? Well, no we wouldn't. No she wouldn't.

你會選擇娼妓嗎？如果你目睹在西門家中的晚餐桌上，這些所謂體面、道德高超的宗教人士圍繞在基督旁，突然一名妓女進來，淚流滿面俯伏在基督前、油膏他的腳、淚灑他的腳。你會選擇她作為拯救的對象嗎？肯定不會。

If you had gone down to the land of the Gadarenes, all of those people there, the rich and the poor, the educated and the uneducated, where would you have found God's sheep? Would he have been the man out in the tombs, the man out in the cemetery that they said was crazy, that they couldn't bind him or couldn't chain him, he would break the chains and cut himself with stones?

如果你曾到過格拉森，在所有貧富貴賤、不同教育程度所匯集的百姓之中，你要到哪里尋找上帝的羊呢？會是那常住在墳塋的人，人都說他瘋了沒有人能捆住他，就是用鐵鏈也不能，他可以把鐵鏈弄碎、用石頭砍自己，會是那人嗎？（譯注：可 5:2）

Our Lord chooses the foolish things, the base things, the things that are despised, the things that are naught, nothing, to bring to naught the things that are. And here Zacchaeus, if you had been selecting a candidate for salvation he wouldn't have been the one. He was in a bad business. He was a cheat. He was a tax collector. And in those days taxes were not regulated like they are now. The tax collector could collect just about what he pleased; what the people owed the government and then could pick up some on the side for himself. He was in a bad business. He was the chief of the publicans.

我們的主揀選愚蠢、卑賤、受鄙視、毫無價值、無足輕重的人。在這里的撒該，如果由你來選擇，他不會是你要拯救的人。他做的是邪惡的工作，詭詐別人，他是個稅吏。當時稅收並不像今日有規範，稅吏可以依自己的喜好來徵收，甚至可以把公帑納為己有。他從事邪惡的工作，他是稅吏長。

And another thing he was very rich and he was made rich by the misery of other people. And did not our Lord say, "How hardly shall they that are rich enter the kingdom of God." Why he said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," because with riches comes greed and the love of money and selfishness and self indulgence. That is what comes with riches, a lack of concern for the suffering of other people. You just wouldn't have picked this man.

此外，他非常富有，他的富裕來自其他人的痛苦。我們的主不是過問：「他們要進神的國度是何其困難啊。」為什麼主問：「駱駝穿過針的眼，比財主進神的國還容易呢。」（譯注：可 10:23-25）因為財富帶來貪婪、貪財、自私和自我放縱。財富也使人對於其他人的痛苦漠不關心。你不會選擇此人。

And I'll tell you this. When the Lord Jesus Christ called you and called me it was a gracious call. We were from a bad city, too. We were from a bad heritage. We were from the Garden of Eden. Our father was Adam. He was the one that rebelled against God's law. And we are not only from a bad beginning and a bad heritage, but we were in a bad business. We were in the sin business. Our thoughts were sin, our imagination.

我要說的是：當主耶穌基督呼召你我，這是個恩典的呼召。我們也是惡貫滿盈的罪人，我們來自邪惡的血統傳承，我們來自伊甸園，我們的祖先亞當違背了上帝的律法，我們不僅一開始就來自邪惡的血緣，我們也在行邪惡的事，我們的思想、我們的想像都充滿邪惡。

God said he looked down from heaven and saw that every imagination of the thoughts of man's heart are evil continually, not good, none righteous, the poison of snakes under their lips. Their feet are swift to run in mischief, their hands to shed blood. They do not seek God or know God. They are all unprofitable. And we are rich in flesh and poor in Spirit.

神口他從天上往下看，看到人心思想盡都是惡、不好、不義的，他們嘴唇裡有虺蛇的毒氣，他們的口飛跑，所經過的路便行災禍，他們的手殺人流血，他們不尋求上帝、不認識上帝，他們所行的一切都無用。我們的確在肉體裡富有，靈魂卻是匱乏。

All of us have to say with Mephibosheth as he fell at the feet of David who had extended to him the mercy of the king, "Who am I that you should show such mercy to a dead dog?"

我們都應該像米非波設一樣，當他叩拜在施憐憫給他的大衛口前，口：「僕人算什麼，不過如死狗一般，竟蒙王這樣眷顧！」（譯注：撒下 9:8）

I like what the hymn writer wrote:

"I am amazed that God could ever love me so full of sin, so covered over with shame. Make me to walk with him who is above me, cleansed by the power of his redeeming name. I am amazed that God would ever save me. Not but the cross could take away my sin. Through faith in Christ eternal life he gave me and now he abides forevermore within."

我喜歡詩歌所寫：

「上帝如此奇妙，竟愛充滿罪孽的我，將我的羞愧都遮蓋，使我與祂同行，以祂大能的名潔淨我。上帝如此奇妙，竟拯救我，十字架除去我罪，基督賜我永生，如今永住我心。」

Zacchaeus, ...my soul, what a gracious call. Of all people, of all people in this bad city to call this fellow, to single out this fellow, to save this fellow, what a gracious call.

撒該、...，何等恩典的呼召！在這個邪惡的城市的百姓中，揀選、呼召、拯救這個人，這是何等恩典的呼召！

Notice the second thing. It was a personal call, too. It was not only gracious, but it was personal. Now think of the crowd, the multitude of people that were there. In fact, that is the reason Zacchaeus climbed up in the tree in the first place is because there were so many people and he was so short that there was no way he could see the Lord without getting up in a tree. There were hundreds, thousands, probably, of people in that tremendous group and yet there is no mistake about who the Lord called, is it? No mistaking it. He stopped under that tree and he looked up and he said, "Zacchaeus, Zacchaeus."

第二，這也是個人的呼召。神的呼召不僅充滿恩典，也是屬於個人的。想想那天在場的群眾。事實上，撒該起初爬上桑樹的原因，就是因為那里有太多人，而他太矮，不爬上樹就看不見耶穌。那天也許有千百人聚集，但主在這些眾人之中，竟然沒有叫錯名字？沒錯。他停下來，抬

頭往上看，呼叫「撒該，撒該。」

He called Zacchaeus just like he called Matthew, sitting at the receipt of customs and our Lord came by and he said, “Matthew, you follow me.” Just like he called Saul of Tarsus out yonder on the road to Damascus, “Saul, Saul...” Just like he called Abraham down there in his father’s house, “Abraham, get thee out of thy father’s house unto a land I will show thee.”

他呼召撒該，如同呼召坐在稅關的馬太，主上前曰：「馬太，來跟從我吧。」也如同在大馬色的路上呼召大數人掃羅一樣，主呼召他「掃羅、掃羅...」也如同在亞伯拉罕父親家中呼召亞伯拉罕：「離開你的父家，往我所要指示你的地去。」

God calls his people personally. Now don’t you forget that. People do not come to Christ. Men and women do not come to Christ as families. People do not come to Christ in groups. People do not come to Christ as nations, but as individuals. Whom he foreknew he predestinated. Whom he predestinated he called. He calls his own sheep by name. He said, “I know my sheep.” And the Good Shepherd calls them by name and they follow him.

上帝個別呼召他的百姓。別忘了這一點，我們無法藉由家庭、群體、國家，蒙混進入神的國，而是各自來到基督面前。祂預先知道的，就預先命定；祂所命定的，祂便呼召。祂按著名字呼召祂的羊，祂曰：「我知道我的羊。」好牧者按名字呼召羊群，並且他們會跟隨祂。

One of the shortest sermons our Lord ever preached is a sermon of three words. And this is all he said on this subject at this particular time. He said to his disciples one time, “Remember Lot’s wife.” And that was it. Remember what about her? Well, do you remember what happened to her? Well, remember this. She was the wife of a godly man and yet she didn’t know the Lord. She was the wife of a man who was called out of a city, a most perverse, wicked city, the only man God saved out of that city and yet she perished. Remember, she was with Lot when he went there. She was with Lot while he was there. She was with Lot when he left there. She heard the same warnings. She heard the same message. She heard the same exhortation, but she perished. And yet she was his wife.

主曾傳講一個簡短信息，信息只有一句話。有一次他對門徒曰：「你們要回想羅德的妻子。」還記得她怎麼了嗎？你們還記得她發生了什麼事嗎？她是一位敬虔人的妻子，但她並不認識上帝。她的丈夫從一座最墮落、邪惡的城市，被上帝呼召出來，他是上帝在那城中，唯一拯救的人，而他的妻子死去了。記得嗎？當羅德前往那里的時候，她和羅德在一起；羅德居住當地的時候，她也和他在一起；當羅德離開時，她也和他在一起。她和羅德聽到相同的警告，聽到同樣的信息，聽到同樣的勸誡，但是她還是死去了。她是羅德的妻子啊。（譯注：創 19）

Now you cannot hide in a group. And you cannot slip into the kingdom of God in a family. And you cannot move into the grace of God as a nation. What think ye of Christ?

你無法夾帶在人群中，或是藉由家人進入神的國，更無法因為國家的緣故進入神的恩典。你把基督當成誰來看待？

And when our Lord passed under that tree and looked up, he called this man by name. He said, “Zacchaeus, you come down.”

當主經過樹下抬頭看，他呼召那人的名，他□：「撒該，你下來。」

Has God dealt that way with you? Has God dealt in mercy with you? We must witness to others. We want to. We want others to come to know Christ. But I can't tell what I don't know. I can't tell what I haven't experienced any more than I can come back from where I haven't been. And I have got to experience conviction in my own heart and repentance in my own heart and faith in my own life. I have got to come to know the Lord myself. Oh that I may win Christ and be found in him, that I may know him and the power of his resurrection. "The Lord," David said, "is my shepherd." The Lord is my salvation, my rock. He is my refuge. And that is what it must be, a personal pronoun. He is my Lord and my God Thomas said. Not our Lord and our God, my Lord and my God. That is an issue that must be settled personally.

上帝是否曾經如此對你？上帝是否以憐憫對付你？我必須向人見證主，我們希望別人能□認識耶穌基督，但我不能告訴別人我不知道的事，我不能告訴別人我從未經歷過的事，就好像我無法在未曾去過的地方為人帶路。我必需在心中經歷認罪與悔改，才能建立生命的信心。我必須親身認識基督，才能贏得基督，並且在祂裡面尋得我自己，我才能□認識祂並祂從死裡復活的大能。大衛□：「耶和華是我的牧者。」耶和華是我的救贖、我的磐石，他是我的避難所，祂也必須成為我們一切所需。多馬□，他是我的主、我的神。他並不是□我們的主、我們的神，而是□我的主、我的神。這是每個人都必須面對處理的課題。

Now notice next of all, thirdly. This call of Christ, this call that he extended to Zacchaeus was an imminent call, a hastening call. He looked up and said, "Zacchaeus, make haste and come down."

接下來的第三點，基督對撒該的呼召是立即的呼召、急迫的呼召。他抬頭□：「撒該，快下來！」

Now when a sinner is called by an ordinary minister...I know when God is dealing with a man and when I am dealing with him. There is a difference. I know when men are confronted by Christ and when they are confronted by me and my logic and reasoning and arguments and witnessing. I know when they are dealing with God or when they are dealing with me.

普通牧師呼召罪人時...我知道什麼時候是上帝在做工，什麼時候是我在做工，其間大不相同。一個人被上帝挑戰，或是被我的推論、邏輯、辯論、見證挑戰時的態度是不一樣的，我知道他們面對的究竟是上帝，還是在面對我。

First of all, when they are dealing with me they usually say, "Well, tomorrow I will give this some consideration." And tears may come for the moment and later on they are wiped away. And concern may appear for the moment, but after a while it is forgotten. And a little reformation may take place, but it soon grows weary, you know, and they grow indifferent and they fade away. Those are folks that are dealing with me.

首先，當他們面對我的時候，通常會□：「好，明天我會考慮看看。」也許當下會流淚，但稍後就會擦乾；或許當時他們會憂傷，但稍後就會遺忘；也許當時稍微更新，但很快就軟弱，接下來變得冷淡，熱誠便逐漸退去。這是他們面對我的樣子。

But I will tell you this. When a sinner is confronted by Christ, when a sinner is confronted by the Lord



of glory, when Christ himself speaks to a man's heart, not the preacher, but Christ himself and his Holy Spirit and he says, "You make haste. Now is the accepted time. Today is the day of salvation," that man weeps tears that continue. He has concern that continues. He has conviction that continues. He has a repentance that goes on repenting. He has a faith that keeps on believing. Like Jacob he says, "I won't let you go till you bless me."

但是我告訴你，當一個罪人面對基督，當他面榮耀的主，當耶穌基督親自對一個人的心說話，而不是透過傳道人的口，耶穌基督和聖靈會直接對他：「趕快，現在正是悅納的時候！現在正是拯救的日子。」他會不住的流淚，不停的憂傷，他會不停的認罪，他會不住的悔改，他會有恆久相信的信心，就像雅各：「你不給我祝福，我就不容你去。」（譯注：創 32:26）

Tomorrow is not on the believer's calendar. That is the way Satan tells time, tomorrow. Tomorrow is the fool's pot of gold at the end of the rainbow. Tomorrow is a delusion. Tomorrow is a dream. Tomorrow doesn't exist. Boast not thyself of tomorrow. Seek ye the Lord while he may be found. Call upon him while he is near. Jesus Christ is passing by and he stopped under that tree and he said, "Zacchaeus, you make haste. Not next week or next month. You make haste and you come down."

信徒的行事曆沒有明天，明天是撒但蒙騙我們的方式。明天只不過是空中樓閣、是虛幻、是夢想，明天並不存在，切勿以明日誇口。當趁耶和華可尋找的時候尋找祂，相近的時候求告祂。當主耶穌經過的時候，祂停下脚步：「撒該，趕快，不是下禮拜，也不是下個月，就是現在，快下來。」

And, my friend, I am saying this to you. If God ever deals with you...now when the preacher deals with you or the denomination or the soul winner you can argue and quarrel and debate and put it off and all of these other things, but when Christ comes the power of his Word, the sword of his Spirit pricks your heart. You can't kick against the pricks. You have got to give in.

朋友，我要告訴你，當傳道人，任何教派，或傳福音的面對你，你都可以辯論、爭執、理論、甚至拋諸腦後，你想怎么做都可以，但如果耶穌基督用祂話語的能力、聖靈的寶劍刺透你的心，你根本無法抵擋，只得順服。

All right, fourthly. This call of Zacchaeus was a humbling call. Our Lord said, Zacchaeus, come down. Come down." You never hear the call, "Come up," until you hear the words "Come down."

第四點，撒該的呼召也是叫人謙卑的呼召。主：「撒該，下來，下來。」你從來不曾聽過「上來」，而只聽過主：「下來。」

Our Lord always strips a sinner before he clothes him, always. Judgment always precedes grace. Our Lord Jesus Christ always slays the sinner before he resurrects him. The Lord said, "Come down, Zacchaeus. You are too high and mighty. You are too important. You have got to come down."

主為罪人穿衣蔽體之前，總是先將他的外衣剝去，判斷行在恩典之前，主耶穌使罪人復活之前，總是先將他的老我置於死地，主：「下來，撒該，你太崇高、太偉大、太重要了，你必須先下來才行。」

This is what has got to happen, my friend. You have got to be brought down, brought low. You have got to be like Saul of Tarsus, smitten by the Spirit of God and laid in the dust in darkness crying, "Have mercy on me a sinner." You are too good to be saved, too high, too important, too much filled with yourself. God has to empty you before he will fill you. He empties you of your pride and your self importance before he fills you with his presence and humility.

朋友，事情必須如此。你必須謙卑自己，像大數人掃羅一樣，被神的聖靈擊倒，在黑暗中呼求：「憐憫我是個罪人。」你太好了，所以沒辦法拯救你；你的地位太崇高、太重要、太自滿，上帝必須先把你掏空，才能再次充滿你。他掏空的是你的驕傲、你的自滿，然后再用他的同在、謙卑充滿你。

"Come down," the Lord said. And I came down till there were very few beneath me. "Come on down further," the Lord said. And I came down until I was on the level with all men. "Come on down further," the Lord said. And I came down till I was less than the least. I was beneath every creature. "Come on down further," the Lord said. And I came down to the place where I felt there is no hope for me. I despair even of mercy. And that is when he spoke peace to my soul.

主曰：「下來。」我謙卑自己，直到所剩無幾。主又曰：「再下來一點。」我更加謙卑，直到和所有人一樣的高度。主又曰：「再下來一點。」我又謙卑自己，直到比所有人卑微，成為萬物的渣滓。主又曰：「再下來一點。」我又繼續往下，直到我覺得毫無盼望，甚至對憐憫都感到失望，此時此刻祂對我的靈宣告平安。

Now you who know what I am talking about have experienced that. I am nothing, have nothing, know nothing. Blessed are the poor in Spirit, theirs is the kingdom of God. Blessed are they that hunger and thirst for righteousness, they shall be filled. When you want Christ more than you want anything else you will have him. When you want mercy more than you want anything else, you will have it. When you want redemption more than you want anything else, that is when you will get it, but not until. Our Lord will not play second fiddle in anybody's orchestra. Our Lord will not be next to your pleasures or next to your possessions or next to your family or next to anything else. He will be number one. And everything else will be laid at his feet. That is right. Come on down, Zacchaeus. There is no place for God's people up there in the high seats, in the upper most seats. You come on down, Zacchaeus. You come on down to the ground, down to the dust of repentance.

如果你有類似經歷就能理解我所說的。我一無是處、一無所知、一無所有。虛心的人有福了，因為天國是他們的。飢渴慕義的人有福了，因為他們必得飽足。當你渴望基督甚於一切，你將擁有基督；當你渴望憐憫更甚一切，你就會得著憐憫；當你渴望救贖更甚一切，那時你就得著救贖。我們必須讓主居首位，超過你的快樂、你的財物、你的家人或其他。所有的一切都在祂之下。沒錯，下來吧，撒該，上帝的子民不容坐在高處，下來吧，撒該，你到地上來，如塵土一般卑微地悔改吧。

All right notice the next thing. It was an affectionate call. "Zacchaeus, you come down for I must abide at your house."

接下來，這呼召是情摯深切的呼召。「撒該，下來，我必住在你家里。」



Do you see something here? I am going to your house. The Lord didn't say, "Zacchaeus, now you can come to my house. Now, Zacchaeus, you are worthy to associate with me. Now you are worthy to come to the house of the Lord."

在這裡看到什麼了嗎？我必要去你家里。主並沒有□：「撒該，現在你可以到我你家來，你有資格和我為伍，你終有資格到天家來。」

No. He said, "I am going to your house. I am going to fellowship with you. I am going to abide in your house. I am going to move in and dwell with you." What mercy. What grace. What condescension. No wonder these people were amazed.

並非如此，他□：「我要到你家里去，我要和你與你相交，我要住在你家里，我要搬進去和你同住。」這是多麼大的憐憫、多麼大的恩典、多麼謙卑的舉動。難怪眾人驚訝。

It says when the people heard this and saw this they murmured. They complained. They said, "What is this holy man doing going to that fellow's house? He is the chief publican. He is the fellow that has gotten rich on everybody else's misery. We have been to his house. What a terrible place it is. We have been called on the carpet down there at his house. We have been mistreated and ill treated and abused by this man. What is this holy man doing going to a house like Zacchaeus' house?"

人們聽見、看見此事，都紛紛私下議論，他們抱怨□：「聖人竟然到這傢伙的家裡？他可是□吏長啊，他的財富是來自別人的痛苦啊，我們曾到他家裡，多麼可怕的地方阿，我們被喚到他家裡，飽受他的摧殘與虐待。這位聖人竟然要到撒該那種人的家？」

Well, I'll tell you this. When Christ comes in it is a different house. He will change that house. Where there was hate he will bring in love. Where there was pride he will bring in humility. Where there was self importance, he will bring in that self abasement. Where there was self righteousness he will bring in submission. That's right. Where there was hate he will bring in joy. Our Lord will change that house. It will be a different house when he gets there. For where he dwells he reigns. So we don't go to church to meet God. When God dwells in our hearts that is when a man is saved.

我告訴你們，當主耶穌基督進到他家，那屋子就要改變。祂以愛來代替恨，以謙卑代替驕傲，已自貶代替自高，以虛心順服取代自以為義。沒錯，祂以喜樂代替仇恨。一旦我們的主進到屋裡，那房子就變得不再一樣。因祂居住之處就由祂掌權，我們不用到教會才能見到神，當神住進我們的心中，我們才算得救。

Now the world goes to church to meet God. And the religious professor goes to ...he keeps his religion down there, you know, like he keeps his golf clubs over at the country club in the locker, that's where he keeps his religion. He keeps it down at the church. He has all of his supplies to play church down at the church. All of his supplies to play religion down at the church. His smile is down there (at the church). His honesty is down there. His love is down there. His kindness is down there. His mercy and forgiveness is down there. It is all in the locker down at the church. And every Sunday morning or at Easter or Christmas or whenever he is pleased to go or a funeral or some way, he is just Mr. Nicey-nicey and Mr. Piety and Mr. Righteous. He treats his family like a dog, but he is nice at church. He treats his neighbor like a dog, but he is nice at church. He runs his business like a crook, but he tithes down at the church. He curses God all week. He uses the Lord's name in vain, but he keeps the Sunday school down at the church, you see. He's got everything in his locker down there. And that is where

God lives, see?

現今全世界的基督徒都要到教會才能見到神，神學教授也去教會。...他把宗教留在教會裡，就像把高爾夫球杆放在□村俱樂部的置物櫃一樣。他把信仰留在教會，他很清楚教會生活要如何運作。他臉上的微笑、真誠、愛心、仁慈、憐憫和寬恕都只發生在教會，都放在教會置物櫃。每周日早晨、復活節、聖誕節、喪禮，或是其他出現在教會的場合，他總是表現得和善、敬虔、正直。他對待家人像對待狗一樣，而他在教會卻變得很好；他對待鄰居像對待狗一樣，在教會卻變得很好；他在事業上□蒙拐騙，卻又實實在在的什一奉獻；他整個星期都詛咒上帝，隨意妄稱上帝的名，卻又按時參加教會主日學。他把一切都放在置物櫃，那麼，他的上帝也住在那里，不是嗎？

So he goes home into his business and then...he hates people, but he loves people down at the church. And he won't speak to a man on the street, but he will send a missionary from down at the church. He is a crook. He is a hypocrite.

他回到家裡、進入職場...，然後開始憎恨別人，在教會卻滿有愛心。他在街上不與人交談，卻在教會差遣宣教士，他是個騙子，是個虛偽的人。

Our Lord said, "Zacchaeus, I'm coming to your house. And if I don't come to your house you needn't come to mine." Now that is the way that it is. "If I don't come to your house, if I don't abide in your house you are wasting your time to come to my house."

我們的主□：「撒該，我要去住你的家，而如果我沒有到你家，你也不需要到我的家。」事情就是這樣。「如果我沒有到你家，如果我沒有住進你家裡，你到我家裡來也只是浪費時間。」

And I wish I could tell the whole world that this Sunday. If God doesn't dwell in you, Christ doesn't dwell in you... He that loveth not knoweth not God. If you don't forgive God won't forgive you. If you don't show mercy, forget mercy and get ready to perish. That's so. That is what Scripture said. I know that is not what your preacher says, but that is what God says. And I know that is not what you believe, but that is what God says.

我盼望這個主日可以告訴全世界，如果神沒有住在你裡面，神就不在你裡面...不愛弟兄的人不認識神。如果你不肯饒恕人，神也不會饒恕你；如果你不施憐憫，那就準備滅亡吧。這是聖經告訴我們的。我知道你的牧師並沒有這麼□，但這是上帝□的，我也知道你不相信，但這是上帝的話語。

"Zacchaeus, I'm going to your house and if I don't go to your house, don't you come to mine."

「撒該，我要住進你的家裡，如果我沒有住進你家裡，你也不要到我家裡來。」

That's right. If any man have not the Spirit of Christ he is none of his. Paul said, "I travail until Christ dwelleth in you for Christ in you is the hope of glory."

確實如此，人如果沒有基督的靈，就不屬於基督。保羅□：「我為你們受生□之苦，直到基督住進你們心裡，因為基督在你們心裡便成了榮耀的盼望。」

Brother, I will tell you. This was an affectionate call. And this was a necessary call. He said, “Zacchaeus I must...I must abide at your house.” Do you know why? Because he also is a son of Abraham.

弟兄，我告訴你，這是情摯深切的呼召，也是必要的呼召。他□：「撒該，我必要...我必要住在你家里。」你知道為什麼嗎？因為他也是亞伯拉罕的子孫。

Well, now there were sons of Abraham all over that place that day, sons of Abraham by nature. But this man Zacchaeus was a son of Abraham by faith. He was one of God’s sheep. He was one of God’s elect. He was one that the Father gave to the Son. He said, “Other sheep I have which are not of this fold. Them also I must bring.” That is why he must needs go through Samaria because one of his sheep were down there...was down there. That is why he looked up in that tree and said, “Zacchaeus, come down,” because that is one of his sheep.

當時亞伯拉罕肉身的後裔已遍布各地，但撒該卻是亞伯拉罕信心的後裔，他也是上帝的羊，神揀選他，將他賜給耶穌。主□：「我另外有羊，不是這圈里的，我必須領他們來。」（譯注：約 10:16）這就是為何祂穿越撒馬利亞，尋找失散在那地的一隻羊。這也是為什麼祂抬頭往上看，□：「撒該，下來」，因為他也是主的羊。

He said to Paul...Paul was getting ready to leave a town. He had been there preaching and he raised all kind of trouble and they were getting ready to throw him in jail or kill him and he was going to pack up and leave. And God came to him and said, “Saul, Paul, don’t leave. “Acts 18:9-11, “Don’t leave. You stay right here. They are not going to hurt you. They are not going to kill you. I have got some people in this town and you stay right here. I’ve got some people here.”

主對保羅□...當時保羅正準備要離開一個城市，他在當地傳道，造成不小的騷動，人們已準備要讓他下獄，並且打算殺了他。他正收拾準備離開，神來到他面前對他□：「保羅，保羅，不要離開。」使徒行傳 18:9-11。「你留下，必沒有人下手害你，沒有人殺你，我在這城裡有許多的百姓，你儘管留下，我在這裡有百姓。」

And Paul stayed there for a year and a half. And God saved many people. God told him, “I have got some people.” And the Lord has some people. Maybe there are some listening to me. Do you know how you can tell God’s people? You read the book of 1Thessalonians chapter one verses four and five. Paul said, “I know your election of God because our gospel came not to you in word only, but in power, in the Holy Ghost, in much assurance.” That is right. And you became followers of God. That is how you can tell one of God’s own.

後來保羅在那裡待了一年半，神也拯救了許多人，神告訴他：「我有許多百姓。」耶和華有許多百姓，你們聽我講道，是否知道如何認出神的百姓？你讀帖撒羅尼迦前書 1 章 4-5 節，保羅□：「我知道你們是蒙揀選的，因為我們的福音傳到你們那里，不獨在乎言語，也在乎全能和聖靈，並充足的信心。」沒錯，你成為上帝的跟隨者，因此可以認出誰是屬祂的。

He says, “My sheep hear my voice and they follow me.” That’s how you can tell. “They hear my voice.” They have got a brand on the ear and a brand on the foot. They are Christ’s sheep. They hear his voice and they follow him. They follow him.

他□：「我的羊聽我的聲音，他們也跟著我。」辨認的秘訣在於「他們聽我的聲音。」他們的耳□與□上都有印記，他們是基督的羊，他們聽見祂的聲音，就跟隨祂。

All right notice in the seventh place. This call, gracious, merciful, personal, imminent, hastening...it was an affectionate call. It was a necessary call. He also is a son of Abraham. I have come to seek and to save that which was lost. Not many lost people in this world. Most of them are all right. But last of all it was an effectual call. It says, "And he made haste and came down." The Lord called him. He heard the voice of his Lord. He heard the voice of his Christ and he responded. That's right. He responded. My sheep hear my voice and they follow me and I give them eternal life. And they won't hear the voice of a stranger. They will hear my voice.

這個充滿恩典、憐憫、屬乎個人、立即、急切，情摯深切的呼召，同時也是必要的呼召。他是亞伯拉罕的子孫，我來為要尋找拯救失喪的人。世上失喪的人並不多，大部分人過得還好。但最後一點，這是個有果效的呼召。聖經記載：「他趕快下來。」主呼召他，他聽見主的聲音，他聽見他救主的聲音，並且做出回應。沒錯，他做了回應。我的羊聽我的聲音，他們也跟著我，我賜給他們永生。他們不會聽陌生人的聲音，他們會聽我的聲音。

Back in olden days the shepherds used to bring their sheep into town. From the mountains at night they would bring them into town and there was what they called a common sheep fold and all the shepherds would put their sheep in this one sheep fold. There would be six or eight herds in there, six or eight folds of sheep. It was a sheepfold for all of them. And then they would go to the inn and sleep. The next morning the shepherd would come down and the porter would open the door and let him in. This is John 10. And his sheep would hear his voice and they would follow him out.

早期牧羊人把羊帶到市集，他們夜晚從山區出發，到了市集以後，他們有一個共享的羊圈，所有牧羊人都把羊放進羊圈里，可能會有六到八群的羊，都在同一個羊圈里，然後牧羊人到旅店休息。隔天早上看門人把羊圈打開讓他進去，這是約翰福音 10 章的故事，他的羊聽見他的聲音，就跟隨他出去。

Now the other fellow's sheep wouldn't follow him because a stranger they won't follow. They know the voice of the shepherd and they follow their shepherd. And each shepherd would come down and get his own sheep. And Christ said, "I am the Good Shepherd. I know my sheep and am known of mine. I lay down my life for the sheep. And other sheep I have which are not of this fold, this immediate fold. Them also I must bring and they shall hear my voice and they shall be one fold. And one shepherd. My sheep."

其他羊群不會跟著他，因為他們不會跟隨陌生人。羊群認得牧羊人的聲音，他們跟從牧羊人。然後，每個牧羊人都會來把自己的羊帶走。耶穌基督□：「我是好牧人，我認識我的羊，我的羊也認識我，而且我為羊捨命。我另外有羊，不是這圈裡的，不在現在這圈裡，我必須領他們來，他們也要聽我的聲音，並且要合成一群，歸一個牧人了。（譯注：約 10:11-16）

And Zacchaeus was one of his sheep and he heard the gospel. He heard Christ. And he responded. He followed. And watch this. He received him joyfully.

撒該是他失散的羊，他聽見了福音，他聽見基督的聲音，做了回應，他跟隨他。注意，他歡歡

喜喜的接待耶穌。

I will tell you, my friends, salvation, when it comes in the heart...I know folks don't understand this. Why are Christians happy? Well, hypocrites aren't. They are miserable. They are trying to do what they can't do in their own strength. But when you enter into his rest, when you enter into his peace, when you know salvation is not something that you have to perform yourself, but something Christ did for you, it gives you joy and rest and you cease from your labors and you rest in Christ and you build on that foundation that cannot be swept away, that cannot be torn down. You have an everlasting hope. You receive him joyfully. And the joy is always there.

我告訴你們，當救恩進到心裡時...我知道一般人並不了解，為什麼基督徒都很快樂？當然，虛偽的人並不快樂，他們很可悲，嘗試靠自己做他們能力達不到的事情。但當你進入祂的安息，進入祂的平安，當你知道救恩並非靠你自己做什么才能得到，而是基督早就為你完成的事實，這將帶給你喜樂和安息，你可以卸下勞苦，在主裡享受安息，並且在這個不可動搖、無法拆毀的根基上，你有永恆的盼望。你歡喜接待耶穌，這個歡喜永不離開你。

Oh you have days of despondency and depression and burden. Somebody said one time, "A Christian is the happiest most miserable fellow on earth. He is the richest most...and the poorest fellow on earth. He is the happiest and the saddest fellow on earth. He is happy with the Lord and sad about his sins. He is rich in grace and poor in this world's goods. But he is happy."

儘管你也有失意、沮喪和沉重的日子。有人曾經口過：「基督徒是世上最幸福，也是最可悲的人；他們是世上最富有，也是最貧窮的人；他們是世上最快樂，也是最悲傷的人。他們因耶和華而喜樂，因自己的罪而哀傷，他們有丰富的恩典，卻缺乏世上的物質。然而他們很快樂。」

Zacchaeus received him joyfully. And let me tell you something. Zacchaeus became a changed man. When our Lord...when he came down from that tree he said, "Lord, half my goods I give to feed the poor."

撒該歡喜的接受他，我告訴你，撒該成為口胎換骨的人。當他爬下樹，他口：「主啊，我把所有的一半給窮人。」

Now I don't hear the Lord telling him to do that. Did you see in any place in that Scripture I read where Christ said, "Now, Zacchaeus, you come down and give half your goods to the poor?" He didn't do it. He didn't do it.

我沒有聽見主要他这么做，你們在聖經里有讀到嗎？主是否會口：「撒該，你下來，把你所有的一半分給窮人？」主沒有这么做，他並沒有这么做。

He told that rich young ruler that because that rich young ruler was trying to work his way to heaven. He said, "Good master, what shall I do that I might inherit life?"

他卻如此告訴少年官，因為那個少年官想用自己的方式上天堂。他口：「良善的夫子，我該怎么做才能承受永生？」

Christ said, "Sell what you have and give it to the poor."

主耶穌曰：「把你所有的都變賣，分給窮人。」

He didn't tell Zacchaeus that. Zacchaeus came down and out of his own heart, a changed heart, a new heart a broken heart, a contrite heart, he voluntarily said, "Lord, half my goods I give to feed the poor."

他並沒有要撒該這麼做。撒該下來，對主說：「主啊，我把所有的一半給窮人。」這句話發自一個經歷破碎與悔改，全然翻轉，一顆全新的心。

We don't give because we have to, but because we love. We don't have a set of rules to follow and pray

because we have to, because God demands it, but because we love him. That is what motivated Paul, the love of Christ.

我們給予不是出於勉強，乃是因為愛。我們並非被迫制定一套跟隨和禱告的規則，神沒有要我們這麼做，我們如此行是因為我們愛祂。激勵保羅的，正是基督的愛。

Now these messages—How can a Sinner Approach God and the Call of Grace—are on the same tape, two messages on one tape cassette. If you would like to have it write to me. The address is given to you at this time. God bless you everyone.

罪人如何親近神，以及恩典的呼召—這兩個信息在同一卷錄音帶上。如果你有需要，請來信給我。願神賜福各位！