

Dr. Luke tells us this dinner party continued. Jesus was invited to eat bread, in the home of a chief Pharisee - **to eat bread** usually is with those whose company we enjoy, and that is the literal meaning: **com-pan** = **with-bread**. Jesus sized up the crowd - who didn't want company; but did want to condemn; and He noticed, as the KJV says, **they held their peace**.

And Jesus again interrupts this freakish silence: they're not even slurping their soup. I bet it was hard to tell if they were having a good time?! Dr. Luke gives us the impression they all are eating; most are staring -- why, you could probably hear a pin drop! Or, for that matter, a gnat, flatulate!

About this chapter, G. Campbell Morgan says, It is significant to read: they were watching Him; but what follows reveals the more interesting fact, that **as they watched Him; He watched them!** And Jesus interrupts this freakish silence... because we read:

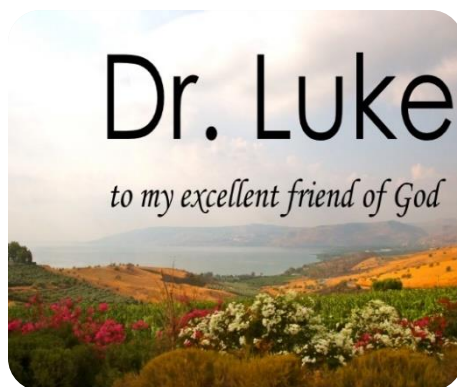
12 Then He said also to him who invited Him / in other words, finally Jesus spoke to the chief Pharisee. Now, I bet He wanted to say, You might think about inviting a few more exciting friends than these; but Jesus is pretty gracious, and He said to this Pharisee,

When you make a dinner, do not call your friends,

nor your brothers, nor your relatives, nor your rich neighbors.

And don't you get the impression Jesus is scanning the audience... **and there they all are!**

It seems that the very pious host needed to rewrite his A-List! Because his whole A-List... yep! You got it... this pious guy's whole A-List... had become an A-hole List!



路加医生告诉我们晚宴还在继续。耶稣被邀请去吃面包，在一个法利赛首领的家里—通常是和我们喜欢的人一起吃面包，这是字面意思：**com-pan**=和面包。耶稣打量着人群—他们不想有人陪伴;但确实想要谴责;他注意到，正如《新译本》所说，**他们闭口不言**。

耶稣又一次打破了这诡异的沉默:他们连喝汤的声音都没有。我敢说很难判断他们玩得开心吗!卢克博士给我们的印象是他们都在吃东西;大多数人都盯着看—为什么，掉根针都能听见!或者，一个小虫，放屁!

关于这一章，G·坎贝尔·摩根说:“值得一读:他们在观察他;但下面揭示了一个更有趣的事实:当**他们注视他的时候;他看着他们!**耶稣打断了这诡异的沉默，因为我们读到:

12 耶稣又对请他的人说，/换句话说，最后耶稣向法利赛人首领说话了。现在，我打赌他想说，你可以考虑邀请一些比这些更令人兴奋的朋友;但耶稣仁慈、对这法利赛人说

你摆设午饭，或晚饭，**不要**请你的朋友，弟兄，亲属，和富足的邻舍。恐怕他们也请你，你就得了报答。

难道你不觉得耶稣在扫描观众，**他们都在!**

看来这位非常虔诚的主人需要重写他的一流名单了!因为他的全明星…没错!你懂的，这个虔诚的家伙的所有 A-List…变成了 A-hole List!

And I hate interrupting Jesus, but as an educator and administrator... we endlessly observe and interact with young adults, preparing for college to compete and succeed in society. And being interested in etymology and the meaning of words, their origins, and why words change... usually because people don't listen -- Are you listening? So as an educator we're always adjusting our conversation to the appropriate audience.

This is what I discovered: Now, the children in school... those sent to the office, who get in trouble; they don't listen well -- but they will make very good adults! They are often called in PG13 language: **a hassle**. However, when they graduate, in the normal street talk, they're called: **an asshole**... right?

But I've always marveled about God our Father. Now HE has a great sense of humor; but we've been told HE calls each of us, each of His children: **a soul**... hmmm?! And my question is: as His children, did we hear our heavenly Father correctly? Cuz children don't always listen to their Father precisely, do they?

And Jesus scanning those dinner guests says, your neighbor... your brother... **a soul** -- this and **that soul**!

lest they / all these souls on your A-List, also invite you again, and you are repaid.

¹³ But when you make a feast, invite the poor, the maimed, the lame, and the blind / now days, most think those are the freaks of society, right?

But Moses reminds the people,

the Lord God loves to provide for the widow, the orphan, and the foreigner among us; HE made the blind; and the stutterers; not this posh gathering of pious, privileged, or the pretty people. Jesus always sees things different than us.

我讨厌打断耶稣，但作为一名教育工作者和管理者，我们不断地观察和与年轻人互动，为上大学做准备，以便在社会上竞争和成功。对词源学和单词的意义，它们的起源，以及单词变化的原因感兴趣，通常是因为人们不听——你在听吗？所以作为一名教育工作者，我们总是在调整我们的谈话以适应合适的听众。

这就是我所发现的：现在，学校里的孩子们被送到办公室去的，他们会惹上麻烦；他们不善于倾听——但他们将成为很好的成年人！在 PG13 语言中，它们经常被称为“麻烦”。然而，当他们毕业时，在街头巷尾的谈话中，他们被称为：混蛋……对吧？

但我一直对我们的天父感到惊奇。现在他有一个伟大的幽默感；但有人告诉我们，上帝把我们每一个人，每一个孩子都称为灵魂……我的问题是：作为他的孩子，我们听天父的话正确吗？因为孩子们并不总是完全听从父亲的话，不是吗？

耶稣扫描着这些晚餐的客人说，你的邻居，你的兄弟，一个灵魂——这个和那个灵魂！

以免他们/你名单上的所有人也再次邀请你，你就得到了回报。

¹³ 你摆设筵席，倒要请那贫穷的，残废的，瘸腿的，瞎眼的，你就有福了。/现在，大多数人认为他们是社会上的怪胎，对吧？

但是摩西提醒人们，

耶和华神爱怜待寡妇，孤儿，和我们中间的外邦人。他造了瞎子；和口吃者；不是一群虔诚的，有特权的，漂亮的人。耶稣对事物的看法总是和我们不同。

invite the poor, the maimed, the lame, and the blind.

¹⁴ And you will be **blessed** for they cannot repay you / **makarios**,

for you will be repaid at the resurrection of the just, you are marked with God's favor; and they can't pay you back:

¹⁵ **And when one of them dining with Him heard it, he blurted out Yes!** / heard what? **makarios**? the resurrection of the just? Whatever the spiritual sounding word that triggered this unnamed windbag.

Dr. Leon Morris, the principal of Ridley College in Melbourne Australia, he comments about this verse: **this unidentified guy piously ejaculated**. Well not being there... I don't know, but we better not go there. Dr. Luke tells us, they had been holding their peace... and had they been holding it too long? Perhaps!

Okay! Time out! Let me try to recap: So... with the lack of intercourse going on... around the dinner table, somebody piously ejaculated... and blurted out something that sounded like:

Blessed is everyone, who eats bread in the kingdom of God. What?

¹⁶ **Then Jesus said to him** / to this very confident friend or neighbor or brother of the Pharisee, who seemed to dismiss the point Jesus was making; who presumptuously assumed he already had his seat at that heavenly banquet... because his meaningless comment gave him away! But at least he spoke up:

Then Jesus said to him,

倒要请那贫穷的，残废的，瘸腿的，瞎眼的。

¹⁴ 因为他们没有什么可报答你。 / **makarios**

到义人复活的时候，你要得着报答。 / 你是蒙神喜悦的;而且他们还不了钱

¹⁵ **同席的有一人听见这话，就对耶稣说，** / 听到什么? **makarios**? 义人的复活? 不管是什么神圣的词触发了这个无名的唠叨。

澳大利亚墨尔本里德利学院(Ridley College)的校长莱昂·莫里斯(Leon Morris)博士评论道:这个身份不明的家伙虔诚地射精。我不知道，但我们最好不要去那里。路加医生告诉我们，他们一直保持沉默，他们保持沉默的时间太长了吗?也许!

好吧!时间到了!让我试着重述一下:那么...由于缺乏性交...围坐在餐桌旁，有人虔诚地射精...然后脱口而出，听起来像是:

在神国里吃饭的有福了。 什么?

¹⁶ **耶稣对他说，** / 他是法利赛人的密友，邻居或兄弟，他似乎不认同耶稣的观点;他自以为是地认为自己已经在那个神圣的宴会上占有了一席之地...因为他毫无意义的评论出卖了他!但至少他说了出来:

耶稣对他说，

A certain man made a great supper, and invited **many** / so this pious guy is reminded many invitations had gone out; **many were called!**

17 **And sent his servant at supper time to remind those who were invited, Come; for it is now ready** / so before the sumptuous meal goes bad and cold.

And though they promised to come; oh, they thought it was a great idea... yet we read:

18 **And they all alike began to make excuse.**

The first proudly said to him, I bought a piece of ground and I need to go and see it, I pray you excuse me / what? I purchased a farm, It's not moving; it will be there in the morning. And when do we ever buy something so costly that we never check it out first?

19 **And another with anxiety said, I bought five yoke of oxen, and I need to go prove them** / you know, 10 new animals is a handful! And I have to try them out.

I pray you excuse me / perhaps adding, we'll do lunch another time, I promise!

20 **And another said, I married a wife so, I cannot come** / so fill in the blank -- so to speak; really I will not come. Notice he didn't think to bring his new wife. Women like going out. Matthew Henry says, Adam's wife persuaded him to eat; apparently this guy's wife persuaded him not to eat.

21 **So the servant came, and reported to his lord these things.**

Then the master of the house being angry said to his servant, Go quickly into the streets and lanes of the city, and bring here the poor, and the maimed, and the blind, and the lame.

有一人摆设大筵席，请了**许多客**。/所以这个虔诚的人被提醒很多邀请已经发出;**许多被这样称呼!**

17 **到了坐席的时候，打发仆人去对所请的人说，请来吧。样样都齐备了。**/所以在这顿丰盛的饭菜变坏变冷之前。

虽然他们答应要来;哦，他们认为这是个好主意...但我们读到:

18 **众人一口同音地推辞。**

头一个说，我买了一块地，必须去看看。请你**准我辞了**。/“什么?。我买了一个农场，它不动了;明天早上就会在那里。我们什么时候买过这么贵的东西，却从不先看一眼?

19 **又有一个说，我买了五对牛，要去试一试。**/要知道，10 只新动物可不容易!我要试一试。

请你准我辞了。/也许还可以加上一句，我保证我们下次再一起吃午饭!

20 **又有一个说，我才娶了妻，所以不能去。**/所以可以这么说，把空白填上;我真的不来了。注意到他没想过带他的新婚妻子来。女人喜欢外出。马太亨利说，亚当的妻子劝他吃;显然这家伙的妻子劝他不要吃东西。

21 **那仆人回来，把这事都告诉了主人。**

家主就动怒，对仆人说，快出去到城里大街小巷，领那贫穷的，残废的，瞎眼的，瘸腿的来。

All those who Jesus mentioned inviting earlier.

²² **And the servant said, lord, what you commanded is done, and yet there is room.**

²³ **And the lord said to the servant, Go into the highways and hedges** / inspect the freeway underpasses, shake the bushes. You know those living among the highways and hedges are not the most refined. They live where open violence abounds; they live with brass knuckles in each pocket, and guns and knives at their side, amid hoodlums and drifters, thieves and robbers; drug and sex traffickers. The street people are the most real people. In the Americas they say: there are 50 million homeless run-away children.

the lord said to the servant, compel them / urge them to come in; that My house is filled / it may take some convincing, that they too are invited; they are welcome; the Lord wants a full house!

Abruptly, Jesus suddenly moves from the parable of the kingdom of God... back to the present reality addressing those at that lunch.

²⁴ **For I say to you, None of those excuse-makers who were invited** / Jesus is speaking to all of them who were originally invited; not even one...

will taste of My supper. / and notice: the Greek word is: **mou**. Jesus is talking about **HIS** supper... the great marriage supper of the Lamb. **Read about it in Revelation 19**. There will not be even one: self-righteous, two-faced, hypocritical, goofy... whitewashed folk... eating bread with Him in His kingdom. Oops! This supper was over, time to go!

And I bet Jesus just got up and left them.

所有耶稣之前提到邀请的人。

²² 仆人说，主阿，你所吩咐的已经办了，还有空座。

²³ 主人对仆人说，你出去到路上和篱笆那里，/检查高速公路的地下通道，摇晃灌木丛。你知道那些住在公路和树篱之间的人不是最优雅的。他们住在暴力横行的地方；他们生活在每个口袋里有铜关节，身边带着枪和刀，生活在流氓和流浪汉，小偷和强盗中间；毒品和性贩子。街上的人是最真实的人。在美洲，他们说：有 5000 万无家可归的离家出走的儿童。

勉强人进来，坐满我的屋子。 /也许需要一些说服，他们也被邀请了；他们是受欢迎的；主要的是满屋！

突然间，耶稣突然从神国的比喻转回现实，向午餐上的人讲话。

²⁴ **我告诉你们，先前所请的人，** /耶稣是在对所有最初被邀请的人说话；没有一个...

没有一个得尝我的筵席。 /注意：希腊语是 **mou**。耶稣在说**他的**晚餐，羔羊的婚礼晚餐。阅读**《启示录》第 19 章**。连一个都不会有：自以为是、两面派、伪善、愚笨...在他的王国里和他一起吃面包。哦！晚饭吃完了，该走了！

我打赌耶稣就这么站起来离开了他们。

²⁵ Now great multitudes went with Him. And He turned and said to them,

²⁶ if anyone comes to Me and does **not** hate his father and mother, wife and children, brothers and sisters, yes, **and his own life also**, he **cannot be My disciple**.

²⁷ And whoever does not bear his cross and come after Me **cannot be My disciple**.

²⁸ For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it—

²⁹ lest, after he set the foundation, but is not able to finish, all who see it begin to mock him,

³⁰ saying, This man began to build and was not able to finish?

³¹ Or what king, going to make war against another king, does not sit down first and consider whether he is able with 10,000 to meet him who comes against him with 20,000?

³² Or else, while the other is still a great way off, he frantically sends a delegation and asks conditions of peace.

³³ So likewise, whoever of you does not forsake all that he has **cannot be My disciple**.

Tasteless Salt Is Worthless

³⁴ Salt is good; but if the salt has lost its flavor, how shall it be seasoned?

³⁵ It is neither fit for the land nor for the dunghill, but men throw it out. He who has ears to hear, let him hear!

This is My Father's World

²⁵ 有极多的人和耶稣同行。他转过来对他们说，

²⁶ 人到我这里来，若**不**爱我胜过爱自己的父母，妻子，儿女，弟兄，姐妹，**和自己的性命**，就不能作我的门徒。

²⁷ 凡不背着自己十字架跟从我的，**也不能作我的门徒**。

²⁸ 你们那一个要盖一座楼，**不先坐下算计花费**，能盖成不能呢？

²⁹ 恐怕安了地基，不能成功，看见的人都笑话他，

³⁰ 说，这个人开了工，却不能完工。

³¹ 或是一个王，出去和别的王打仗，岂不先坐下酌量，能用一万兵，去敌那领二万兵来攻打他的吗？

³² 若是不能，就趁敌人还远的时候，派使者去求和息的条款。

³³ 这样，你们无论什么人，若不撇下一切所有的，**就不能作我的门徒**。

³⁴ 盐本是好的，盐若失了味，可用什么叫它再咸呢？

³⁵ 或用在田里，或堆在粪里，都不合式。只好丢在外面。有耳可听的，就应当听。

JESUS it is YOU