

## 義人和罪人的祈禱

路加福音 18:9-14

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路加福音的作者特別注重祈禱，……詳細描寫主耶穌祈禱的一生。

法利賽人和抽餉的比喻。法利賽人和抽餉的。一般咱很容易用刻板印象，咱很容易陷落兩分法，造成「咱」和「您」對立，「有信的」和「無信的」……等等的對立。

咱能倘mai將法利賽人和抽餉的對立嗎？不簡單。

總是，人生也是複雜的。咱咁一定須要選邊？其實咱能倘問：法利賽人和抽餉的人有什麼共同點？法利賽人和是抽稅的，可能為不同款的理由，或者是不同款的口氣，總是，同款的是：您隴祈禱、隴相信祈禱很要緊，您隴去聖殿祈禱。有時，人利用祈禱，較像對聽眾宣布，可能不是隴對上帝講。雖然祈禱的態度偏差，總是，法利賽人和抽餉的的比喻，呼召咱祈禱。

法利賽人和抽餉的兩個隴祈禱。您的祈禱不同，因為您是不同款的人，有不同款的人生路程。在這邊，法利賽人祈禱講：「上帝啊，我感謝祢，我無親像別人勒索、不義、姦淫，也無親像這個抽餉的。我一禮拜禁食二擺，閣將凡所得著的十份抽一份。」……另外一邊，抽餉的，聖經講伊「遠遠倚啲，連擡目向天也唔敢，干單搥胸祈禱。」祈禱的口氣、態度和姿勢完全不同。

這官員喉叫祈禱講：「上帝啊！憐憫我此個有罪的人。」雖然從宗教傳統來看，伊是圈外人，受排斥的。總是，從伊祈禱的方式，咱看出伊認識上帝。

法利賽人和抽餉的人的祈禱不同款，法利賽人講「我感謝你」……

您之間有一項共同的點，就是您這兩邊「找上帝」。從祈禱的主體「上帝」，找到共同的所在。

兩個祈禱隴講：「上帝作開始。雖然逐人祈禱的聲、態度和內容不同，總是隴從上帝開始。這兩個人指出咱屬靈活命開始的點是上帝。

法利賽人和抽稅的人表面看沒同款，總是，您之間有一個共同點，您兩個祈禱，您隴轉向上帝。……您隴倚啲在聖殿裡

祈禱裡提起上帝的名，不表示你倘控制上帝，上帝沒受咱的認知的束綁，基督徒活命的主體是什麼？上帝真正是誰？稱作義或者救贖不是因為法利賽人是誰，或者是因為抽餉的祈禱什麼。「無論」法利賽人有多豐富的、佻好的信仰和成就，也「無論」抽稅的人佻腐敗，救贖已經提供了。不是咱得到咱配得的。接受仁慈不是看咱有什麼，或者是咱沒什麼，總是，是看上帝的慈悲。

所以咱信任自己必須小心，咱很自我確信到咱每一項隴對，因為只有當咱佻呢想的時，上帝將祂的救恩大翻轉，高升卑微的。咱能倘想像上帝在世間做工，有什麼可能性？上帝的翻轉發生在咱每一位的活命，不只是法利賽人和抽餉的。上帝沒受咱控制的行動是呼召咱來祈禱、在來省察自己。當咱認為咱了解上帝的時，咱可能有不對的時準，上帝翻轉咱的期待。

## Prayer of the righteous and sinners

Luke 18:9-14

The Gospel of Luke pays special attention to prayer. Consider the parable of the Pharisees and tax collector. We usually interpret this as a commentary on prejudice: it seems to condemn the way hypocritical people divide the world into "us" and "them," or "believer" and "none-believer." But the story is not that simple. Let's consider what the Pharisees and the tax collector have in common?

Despite their different lifestyles and status, they both pray. They both believe that prayer is very important, and they both go to the temple to pray.

This is a parable that calls us to pray, and it also teaches about the nature of authentic prayer, which is not a manipulative announcement to an audience but honest communication with God.

Here is how the Pharisees prayed: "God, I thank you that I am not like other people—robbers, evildoers, adulterers, or even like this tax collector, I fast twice a week and give a tenth of all I get..." The Pharisee was undoubtedly sincere in his gratitude for his pious lifestyle. He was proud he was godly.

The tax collector, however, stood humbly at a distance, unable to even look up to heaven. He beat his breast as a sign of remorse and said, "God, Have mercy on me, a sinner."

The tone, attitude, and posture of these two prayers are completely different, but they both are addressed to God. Both acknowledge that they must deal with God. The Pharisee was a pious religious leader and he confidently approached God with thanks. The tax collector was a despised outsider, excluded by most Jews from the community, but he also knew God. He knew that he needed God. Despite their differences, both the Pharisee and the tax collector came to the Temple because they understood that God is at the center of life.

To mention the name of God in prayer does not mean that you get to control God, that God is under obligation to answer you the way you want. God is not bound by our understanding or knowledge. The Tax collector was corrupt and ashamed and did not think he deserved mercy. The Pharisee was righteous and thankful because he thought he merited mercy. But God does not see things this way. Both men needed a change in perception. God is merciful and offers redemption to all, the sinners and righteous alike, not because we deserve it or have earned it, but simply because God is compassionate grace. Our redemption does not depend on what we do or don't do, but solely upon the mercy of God.

We must be careful not to think we do not deserve mercy, and also take care when we feel secure in our righteousness. We all are valued by God no matter how lowly, and we all stand in need of mercy, no matter how sincere our faith and piety. Let us never pass judgement upon ourselves, nor upon other people. Judgement is God's sole prerogative, never ours. Let us come before God constantly in prayer, trusting that he knows us and accepts us as we are, and wants to transform us and mold us into his vision for our lives.