

Jesus and the Bible 耶穌與聖經

Mark 馬可福音 7:1-16

Ash Kwok, 23 June 2024 年 6 月 23 日

What gets you in and what gets you out. I remember trends like Crocs used to be OUT. And now they are all the rage. You wear socks with Crocs, and you're now with the IN crowd. I remember being made fun of by my mates for wearing puffy jacket because they didn't look cool. It was something only old people wear. And guess what has been in for the last decade for all our young adults...

什麼讓你合潮流被接納，什麼讓你不入潮。Crocs 涼鞋這樣的潮流曾經已經過時了，但現在它們再風靡一時。若你穿著襪子來穿 Crocs，你就加入了「IN」的一群人。我記得因為穿著蓬鬆的夾克而被我的朋友們取笑，因為它們看起來不酷，那是只有老人才穿的東西。猜猜過去十年我們所有的年輕人都經歷了什麼...

You see, in today's passage the Pharisees are about who is in, and who is out. The Pharisees in this story were caught up in whether people were clean/holy by their standards. The people who were in, were the people who were clean and following their religious and cultural traditions. The people who weren't clean were out.

你看，在今天的經文中，法利賽人討論的是誰在裡面，誰在外面。這個故事中的法利賽人關注的是人們是否按照他們的標準清潔/聖潔。裡面的人都是潔淨的、遵循宗教和文化傳統的人。那些不潔淨的人就是被拒絕的。

During this period, the Pharisees were seen as the most holy people, the ones who knew God and went above and beyond to follow his law. To adhere to these cleanliness customs, you would be of the same level as the Pharisees. So, why wouldn't you keep these customs?

那時法利賽人被視為最聖潔的人，他們認識上帝並超越地拘守祂的律法。遵守這些清潔習慣，你就和法利賽人處於同一水平了。那麼，你有什麼理由不守這些習俗呢？

Well, in this passage, the Pharisees have observed that Jesus and his disciples were not practicing these Jewish religious traditions. And they try to trap him.

在這段經文中，法利賽人觀察到耶穌和祂的門徒並沒有守這些猶太宗教傳統。他們想要試探陷害他。

For today's sermon, you can open to the St Paul's App, for some sermon notes which follow along four points:

對於今天的講道，您可以打開聖保羅堂應用程式，查看或記錄講道筆記，今天的講道遵循以下四點：

1. The Trap 陷阱 (v 1-5 節)
2. Jesus' Correction 耶穌的糾正 (v 6-13 節)
3. Our Trap 我們的陷阱
4. Jesus' Solution 耶穌的解決方案

The Trap 陷阱

Well, let's look exactly at what is going on in verse 1:

讓我們仔細看看第 1 節中發生了什麼：

The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus 2 and saw some of his disciples eating food with hands that were defiled, that is, unwashed.

有法利賽人和幾個從耶路撒冷來的文士聚集到耶穌那裏。2 他們曾看見他的門徒中有人用不潔淨的手，就是沒有洗的手吃飯。

Now Mark, writes some little backstory for his initial audience – who most likely were non-Jews, and were unfamiliar with these customs. It says in verse 3:

馬可為他最初的讀者寫了一些註釋——他們很可能是非猶太人，並且不熟悉這些習俗。第 3 節說：

(The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. 4 When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers, and kettles.

法利賽人和所有的猶太人都拘守古人的傳統，若不按規矩洗手就不吃飯；4 從市場來，若不洗淨也不吃飯；他們還拘守好些別的規矩，如洗杯、罐、銅器、床鋪等。

Mark helps us understand what tradition Jesus and his disciples were breaking. When you read the Bible, often you will see little letters that refer to footnotes. In some footnotes, you will see Bible references when a quote or an idea relates to other Bible passages. That's to encourage us how the Bible is unified in its message, and to help us go back and get some context. In here, notice that there are NO references to other texts, no references to Biblical laws.

馬可幫助我們了解耶穌和祂的門徒規犯了哪些傳統。當你閱讀聖經時，你經常會看到一些涉及腳註的小字母。在一些腳註中，當引用或想法與其他聖經段落相關時，您會看到聖經中參考的經文。這是為了鼓勵我們聖經的信息是如何統一的，並幫助我們回顧並了解一些背景。請注意，此處沒有提及其他經文，也沒有提及聖經律法。

In other words, what the Pharisees were catching Jesus on, were things from man and not from God. They added a blanket rule on what it meant to be God's people, but not listen to God's Word himself. The '***tradition of the elders***' in verse 3, refers to Jewish traditions passed on by other Teachers of the Law that have become their authority. In other instances, the term refers to the authority of the contemporary Pharisees. But it is not the authority of God.

換句話說，法利賽人指控耶穌的是來自人的東西，而不是來自神的東西。他們對如何作為上帝子民添加了籠統的規則，但不是聽從上帝自己的話語。第 3 節的「**古人的傳統**」指的是其他教法師所傳承的猶太傳統，這些傳統已成為他們的權威。在其他情況下，該句話是指當代法利賽人的權威。但這不是從神來的權威。

It is why we are in this series; we believe the Bible is God's Word, that it has ultimate authority. It is trustworthy and necessary. It is clear and final. We're encouraged to go deeper into God's Word, to submit to God's authority.

這就是我們推出這個系列的原因；我們相信聖經是神的話語，它有最終的權威。這是值得信賴的，也是必要的。這是明確且最終的。我們被鼓勵更深入地研究神的話語，順服神的權柄。

What the Pharisees are doing is like us making a policy book here at St Paul's and say, that the people who are 'in' are only people who wear Summer Clothing in Winter at Church or have only cold showers and say something about how it's so that we can be uncomfortable to know that our comfort is in Jesus. Just to be clear. That is not a policy we have here.

法利賽人所做的就像我們在聖保羅堂製作一本政策書，說只有那些在冬天穿夏天的衣服來教會崇拜或只用冷水洗澡的人，並可說明我們如何表明我們的安慰只從耶穌而來而願意接受不舒適的，才是「被接納的」。但要指明一點，這不是我們這裡的政策。

The original intention of this cultural custom was that they recognised that God cared about cleanliness.

這種文化習俗的初衷是讓他們認識到上帝關心潔淨。

But they got it wrong.

但他們弄錯了。

Jesus' Correction 耶穌的糾正

And so, Jesus answers two questions we might have for the text:

因此，耶穌回答了我們可能對經文提出的兩個問題：

Where did the Pharisees go wrong?

How then are we 'in'? How then are we 'clean'?

法利賽人錯在哪裡？

那我們要如何才「被接納」呢？那我們怎麼才是「潔淨的」呢？

So where did the Pharisees go wrong? Jesus corrects them verse 6-8:

那麼法利賽人錯在哪裡呢？耶穌在第 6-8 節糾正了他們：

He replied, "Isaiah was right when he prophesied about you hypocrites; as it is written: "These people honor me with their lips, but their hearts are far from me. 7 They worship me in vain; their teachings are merely human rules.' 8 You have let go of the commands of God and are holding on to human traditions."

耶穌對他們說：「以賽亞指著你們假冒為善的人所預言的說得好。如經上所記：『這百姓用嘴唇尊敬我，他們的心卻遠離我。7 他們把人的規條當作教義教導人；他們拜我也是枉然。』8 你們是離棄上帝的誡命，拘守人的傳統。」

Jesus who loves God's Word, he knows it, he uses it as his defence against temptation. He recognises that the Pharisees are those who want the identity of being godly and religious.

Notice how he characterises the Pharisees. The lip-service, vain worship, holding on to human traditions. It characterises them as those of the world, and of themselves. It is as if these external observances are what make them God's people.

耶穌熱愛神的話語，他認識並用它們來防禦誘惑。他看出法利賽人是那些想要敬虔和虔誠的身份的人。請注意他如何描述法利賽人的特徵。用嘴唇尊敬，枉然的崇拜，拘守人的傳統。將他們描述為屬於世界，屬於他們自己的人。好像做這些外在的儀式可使他們成為屬上帝的子民。

In fact, Jesus later makes it known in verse 9-13 that it's not just clinging to human tradition as the problem, but their human traditions can often make it impossible to follow God's Word. Verse 13, that they in fact '*nullify the word of God by your tradition that you have handed down.*' And this is not the only time they do so.

事實上，耶穌之後在第 9 至 13 節中指出，問題不僅僅在於拘守人的傳統，而是他們拘守人的傳統常常使人無法遵循上帝的道。第 13 節說，他們事實上『**藉著繼承傳統，廢了上帝的話**』。你們還做許多這樣的事。

Cleanliness by God's standards, being with the 'in' crowd of God, has never been about how you look, the food you consume.

按照上帝的標準，「潔淨的」、或與「被上帝接納的」人群在一起，從來都不是關於你的外表、你吃的食物。

God from the very beginning has always been about the heart, 1 Samuel 16:7 tells us this. *Although man might look to the eternal, the Lord looks into the heart.*

神從一開始就是關心人的心的，《撒母耳記上》16:7 告訴我們這一點。**耶和華不像人看人，人是看外貌，耶和華是看內心。**

Jesus says later in Verse 15:

耶穌之後在第 15 節說：

Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them.

從外面進去的不能玷污人，惟有從裏面出來的才玷污人。

For later in verse 20, he says that the things that the unclean things that come out of a person, comes from the unclean heart.

因為之後在第 20 節中，他說，從人身上出來的不潔之物，來自於不潔的心。

We're in MasterChef season right now, I hope you're watching, because it is just amazing! But there are so many times where contestants cook things, and the judge finds the tiniest thing to go, no I can't eat it at all. There might be a raw component. Maybe there's a speck of dirt. If you didn't know, in a prawn, there is this excrement vein in them. And you can see the judge's refusal to eat in their faces.

我們現在正處於《廚藝大師》賽季，我希望您正在觀看，因為它太棒了！但有很多次，參賽者做好了飯菜，評審發現了最微小的東西，不可以，我根本不能吃。可能有一點

生。也許有一點污垢。如果你不知道，蝦子裡有一條排泄物的腸。你可以從評審的臉上看到他們拒絕吃的表情。

We need a solution to the unclean heart. We can't just do more clean things. It's already unclean. It's useless washing our hands. Once it's made dirty, it's unacceptable.

我們需要一個解決不潔之心的方法。我們不能只是做更多潔淨的事情。已經不潔淨了。我們洗多少次手也是沒有用的。一旦玷污了，就無法接受。

That transformed heart is something that God promises his people in the Old Testament. He promises in Ezekiel 36:26 that one day he will give them a new heart, and a new spirit.

那顆被改變的心是神在舊約中向祂的百姓應許的。祂在《以西結書》36:26 應許，有一天要賜給我們一顆新心，將新靈放在我們裏面。

The hope for us comes in Hebrews 10.

我們的希望來自《希伯來書》第十章。

The writer talks about Old Testament sacrifices, and their purpose before Jesus. It was the way to be made right with God. But by Christ's sacrifice on the cross, verse 22 is our battle song against our unclean hearts:

作者談論了舊約的獻祭，以及它們在耶穌出現之前的意義。是與神和好的方法。但藉著基督在十字架上的犧牲，第 22 節是我們對抗不潔之心的戰歌：

Let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

那麼，我們該用誠心和充足的信心，同已蒙潔淨、無虧的良心，和清水洗淨了的身體來親近上帝。

Faith in Christ, makes us in. Faith in Christ, purifies our heart.

信賴基督，使我們被接納。信賴基督，潔淨我們的心。

Our Trap 我們的陷阱

Friends, it is possible that we fall into the Pharisees' trap too. We too can fall for human traditions, or we might even distort truths of God's Word or even his gospel and deceive ourselves, like the Pharisees. We may not require collectively as a church have scribal traditions or have an additional law book. However, we may have subsumed ideologies from our culture that we put as a priority, or even self-talk that diminish the reality of the gospel in our lives.

朋友們，我們可能也落入了法利賽人的陷阱。我們也可能陷入人的傳統之中，或者我們甚至可能像法利賽人一樣歪曲神的話語甚至祂的福音的真理並欺騙自己。我們可能作為一個教會不要求集體有拘守的傳統或有一本額外的法律書。然而，我們可能已經從我們的文化中納入了我們優先考慮的意識形態，甚至是自我對話，從而削弱了福音在我們生命中的真實性。

A Kids Ministry Bible Teacher named Jack Klumpenhower puts it this way:

一位名叫傑克·克倫彭豪威爾的兒童事工聖經老師這樣說：

Take this torchlight on the screen. Imagine this torch as a kid who has discovered God's light. The beam of light will point to two things:

看看螢幕上的這個手電筒。想像一下這個手電筒是個發現了上帝之光的孩子。那光將指向兩件事：

- *The glory of God, his holiness*
- *The knowledge of sin, missing the mark of his glory and the law*
- 神的榮耀，祂的聖潔
- 對罪的認識，對祂的榮耀和律法的不達標

That's how we start our journey as followers of Jesus right? We discover the wonder of Christ and the glory of God, and by his Spirit, he convicts us of our sin, and we recognise our sinfulness.

這就是我們通常如何開始作為耶穌追隨者的方式，對吧？我們發現基督的奇妙和神的榮耀，並藉著祂的靈，祂使我們知罪，我們也認識到自己的罪性。

When a person becomes a Christian, they discover that what bridges this gap is the gospel. The gospel reconciles the two ends of the spectrum of God's holiness and our sin.

當一個人成為基督徒時，他們發現彌合這一差距的是福音。福音調解了神的聖潔和我們的罪這兩個極端。

When we grow in our faith, discover more about God, and we realise our imperfections even more. The beam widens, and so we have a gap in our faith. And if our understanding of the totality of Christ's accomplishment on the Cross doesn't grow alongside that, we will fill those gaps with other things. Things of this world, or things we say to ourselves:

當我們在信心中成長時，我們會更了解上帝，我們也會更認識到自己的不完美。光束變寬，所以我們的信心出現了差距。如果我們對基督在十字架上的所取得的成就的整體理解沒有隨之增長，我們就會用其他東西來填補這些空缺。這個世界上的事情，或者我們對自己說的話：

If our knowledge and love of the gospel hasn't grown, we will fill the gap to reach the holy standard of God by saying things like:

如果我們對福音的認識和熱愛沒有增長，我們就會透過說這樣的話來填補差距，意圖達到上帝的聖潔標準：

- Well, all it matters is that I personally think I have a good heart
- I'm doing my bit for society
- I'm not perfect... but surely God recognises that I...
- Surely God is good with my little obedience
- Following all the Bible is impossible
- 好吧，重要的是我個人認為我有一顆善良的心
- 我正在為社會盡自己的一份力量

- 我並不完美……但上帝肯定承認我…
- 上帝對我的一點點順從確實很仁慈
- 完全遵循聖經是不可能的

We'll also fill the gap when we realise our sin is way too deep, you might say or think that:
當我們意識到我們的罪太深時，我們也會想填補這些差距，你可能會說或想：

- I just need to hide my sin from others
- I must look like a Good Christian to others
- We are defensive when we are called out on our sin
- Maybe my sin isn't so horrible
- 我只需要向別人隱瞞我的罪
- 我必須在別人眼中看起來像個好基督徒
- 當我們的罪被指出來時，我們會採取防禦措施
- 也許我的罪並沒有那麼可怕

In these situations, you and I fall in the same trap as the Pharisees. We've made it about man, and not about God.

在這些情況下，你和我都是陷入了與法利賽人相同的陷阱。我們顧慮人，而不是神。

Jesus' Solution 耶穌的解決方案

The only solution is for when the gospel grows alongside our understanding of God's law and our sin.

唯一的解決辦法是，我們對福音的理解隨著對神的律法和我們的罪的理解一同增長。

Last week, we were reminded by John, that we are all on the journey as Bible students. And naturally what will happen is we realise that God's so glorious, gracious and merciful.

上週，約翰提醒我們，我們都在身為聖經學生的旅途上。很自然地，我們會意識到神是如此榮耀、滿有恩典和憐憫。

Remember that the only solution rather than be ashamed in your sin or hide from God is when the Cross grows alongside everything else. The gospel makes you ever more certain about your status being forgiven, adopted and totally accepted. You will no longer fall into legalism, or into giving yourself free license to live your own way.

請記住，唯一的解決辦法就是讓十字架與其他一切一起成長，而不是為自己的罪感到羞恥或躲避上帝。福音使你更確信自己的地位是已被寬恕、被接納和完全接受。你將不再陷入律法主義，或讓自己自由地以自己的方式生活。

It's the grace that keeps on giving.

這是持續給予的恩典。

Because Jesus himself valued God's Word. He affirms it all. He doesn't ignore it. He doesn't say, 'Don't worry about the Old Testament.' Steve pointed us earlier in this series that Jesus in Luke 24:27 says that the whole scriptures points to himself.

因為耶穌自己重視神的話。他肯定這一切。他並沒有忽視它。他沒有說：「不要擔心《舊約》。」主任牧師 Steve 在本系列早些時候向我們指出，耶穌在《路加福音》24:27 中說所有的經文都指向他自己。

Every single story we read from the Old Testament, the law, the prophets, the songs, they are filled with God's glory and his promises for his people. And friend for you, they have been made more true, more realised, better than ever, in Jesus.

我們從《舊約》中讀到的每一個故事、律法、先知、詩歌，都充滿了神的榮耀和祂對祂子民的應許。對你來說，朋友，它們在耶穌裡比以往任何時候都變得更真實、更實現、更好。

When you read Psalm 32 about how God is our hiding place in tribulation, you recall to how Colossians 3:3 says that our hiding place is in Jesus, our refuge we run to from the punishment of our sin.

當你讀到《詩篇》32 篇，關於神如何成為我們在患難中的藏身之處時，你會想起《歌羅西書》3:3 說，我們的藏身之處是在耶穌裡，耶穌是我們逃避罪的懲罰的避難所。

It's easy (even for me) to get confused about sacrifice and worship in the book of Leviticus, but you recall to mind the core of the gospel that Jesus is our Passover Lamb, who took away the sin of the world.

很容易（即使對我來說）對《利未記》中的獻祭和敬拜感到困惑，但你記得福音的核心是耶穌是我們的逾越節羔羊，他帶走了世界的罪。

When you come across the pages about David and Goliath, you don't go and read that God will help you against your impossible giants. No, you look to Jesus. The pioneer and perfecter of your faith who says that even though you can never reach the glory of God on your own. Luke 18:27 says directly to that matter, that nothing is impossible for God, and through Jesus you can receive forgiveness and freedom that were seemingly impossible.

當你讀到有關大衛和歌利亞的經節時，你不再會看為上帝會幫助你對抗你不可抵抗的巨人。不會的，儘管你永遠無法靠自己達到神的榮耀，你會去仰望我們信心的創始成終者耶穌。《路加福音》18:27 直接談到了這個問題，在人所不能的事，在上帝都能。透過耶穌你可以獲得看似不可能的寬恕和自由。

But the gospel does not just have the power to change your Bible Reading, but in every high and low of your life. See what the gospel does is make the law not a bar that we can attain, because we've established, what makes us clean is the blood of Jesus. So, the gospel makes us look to Jesus.

但福音不僅有能力改變你如何閱讀聖經，也能改變你生命中的每一個高潮和低潮。因為我們已經建立了，使我們潔淨的是耶穌的寶血，福音所做的是使律法不再是我們看為所能達到的障礙。福音使我們仰望耶穌。

The law is no longer a means to be legalistic and tick a box, but one that is aspirational; that by the Holy Spirit, you are becoming more like Jesus. For example:

律法不再是一種墨守成規、打勾勾的手段，而是一個有抱負的方式；是藉著聖靈，你變得越來越像耶穌。例如：

I want to grow in my holiness, because Christ Jesus is holy. I wish to be patient on the road, because Jesus Christ is patient with me.

因為基督耶穌是聖潔的，我想在我的聖潔中成長。因為耶穌基督對我很有耐心，我希望在路上有耐心。

If you are a parent, who feels that you need to be striving harder and harder for your child's happiness, or for their achievement, hit the brakes. Know that your value doesn't come from being Class Parent of the Year, but that you are loved as a child of God. If you are making it a priority to nurture a home for your kids to know and love Jesus, you are doing what God calls you to do as a parent. This is regardless of whether your child trusts in Jesus at the end. That is God's work, not yours.

如果您是一位父母，認為您需要為孩子的幸福或成就而更加努力地奮鬥，請踩剎車。要知道，你的價值並不來自成為年度最佳家長，而是來自於你作為上帝的孩子而被愛。如果你把培育一個家去讓孩子認識並愛耶穌當作首要任務，那你就是在做神呼召你當父母要做的事。這與你的孩子最終是否信耶穌無關。那是神的工作，不是你的工作。

If you are single and want to be married, marriage isn't the solution. The gospel solution is knowing that in Jesus, you are never alone. For the Spirit that rose Jesus Christ from the dead is in you, and that your marital status now reflects the marital status of all Christians in eternity. We will all be single; solely committed to God.

如果你單身並想結婚，婚姻並不是解決方案。福音的解決方案是知道在耶穌裡，你永遠不會孤單，因為使耶穌基督從死裡復活的聖靈就在你裡面。你現在的婚姻狀況反映了所有基督徒在永恆中的婚姻狀況。我們都會是單身；全心全意地託付於上帝。

When you look at your own sin, and keep wondering why you aren't changing, and you feel like maybe God has forgotten you; know he hasn't. For Jesus became defiled by your sin, so that you might have a clean heart so you can be confident in the promise in Philippians that God is doing a good work in you and will carry it to completion when Jesus returns.

當你看著自己的罪，一直想知道為什麼自己沒有改變，你覺得也許上帝已經忘記你了；知道他沒有。因為耶穌以你的罪惡玷污自己，這樣你就可以擁有一顆清潔的心，這樣你就可以對《腓立比書》中的應許充滿信心，即那在你們心裏動了美好工作的神，必完成這工作一直到耶穌基督再來的日子。

Friends, the gospel is gold for all. Do you see how every narrative in the Bible old and new, familiar and foreign, it all converges into the climax of the Cross? Every story, longing, triumph and problem in your life is and can be met and fulfilled in Jesus.

朋友們，福音對所有人來說都是黃金。你是否看見聖經中的每一個敘述，無論新舊、熟悉或陌生，都如何匯聚到十字架的高潮？你生命中的每一個故事、渴望、勝利和問題都可以在耶穌裡得到滿足和實現。

As we've been opening the Bible, we've seen that it commands us to value the Scriptures as God's authoritative Word. To not just glance at it but be ready to gaze at God's grace and glory. Here are some reflection questions I'd like us to consider:

當我們打開聖經時，我們發現它命令我們珍惜聖經作為神權威的話語。不只是瞥一眼，而是準備好凝視神的恩典和榮耀。以下是我希望我們考慮的一些反思問題：

When it comes to your Bible Reading, here are three really simple questions to help you every time you read:

當談到你的聖經閱讀時，這裡有三個非常簡單的問題，可以幫助你每次閱讀：

1. What is God doing for his people in this story?
2. How does he do the same for us, but better in Jesus?
3. How does believing this change how we live?
1. 在這個故事中，上帝為祂的子民做了什麼？
2. 祂如何為我們做同樣的事，但在耶穌裡做得更好？
3. 相信這一點如何改變我們的生活方式？

And here are three questions to reflect on about your own life:

以下是關於你自己生命的三個問題可供反思：

1. What would be the deepest longing in your life you wish to be resolved?
2. How does Jesus address the deepest longing in the gospel?
3. What from God's Word brings you this comfort?
1. 你一生中最希望得到解決的最深的渴望是什麼？
2. 耶穌如何在福音中回應這上最深的渴望？
3. 神的話語中的什麼帶給你這樣的安慰？

I want to give you a few moments to jot down right now these questions. Maybe just answer the first question, then get your calendars out, to reflect on how the gospel is the solution to your deepest need. Take a photo of the screen. If your heart has been stirred, do something. I would hate for us to be like the man who looks in the mirror, then forgets what he looks like. I'll pray in a bit.

我現在想給你一些時間記下這些問題。也許只要回答第一個問題，然後拿出你的行事曆，反思福音如何解決你最深的需要。拍攝螢幕照片。如果你的心被攪動了，那就做點什麼吧。我很不想我們成為對著鏡子觀看自己本來的面目，注視後，就離開，立刻忘了自己的相貌如何的人。一會兒我會祈禱。