

Mark 2.18-3.6: Gospel of Kingdom Grace

馬可福音 2:18– 3:6 國度恩典的福音



MARK'S GOSPEL GAZETTE

Kingdom Living is good news in Galilee

“all the good news fit to print” Wednesday, September 9, 2020 Price 1 shekel

The ‘Son of Man’ lives in Kingdom Liberty

Jesus’ disciples feasting with their Bridegroom

Aenean commodo ligula eget dolor. Aenean massa. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem. Nulla consequat

‘Son of Man’ says he’s “Lord of the Sabbath”

Aenean commodo ligula eget dolor. Aenean massa. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem.

Jesus heals Synagog worshiper on the Sabbath

Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem. Nulla consequat massa quis enim. Donec pede justo, fringilla vel, aliquet nec, vulputate eget, arcu. Etiam ultricies



Jesus heals withered hand

馬可的福音公報

“所有值得印刷的好消息” 公元二〇二〇年九月九日星期三

「人子」

活在國度的自由裡

國度的生活是加利利一帶的好消息



耶穌在安息日醫好了一個手枯萎的人

耶穌早期事奉的地區，以猶大為主。不過，當希律安提帕把施洗約翰下監後，耶穌就離開猶大，往加利利一帶傳道。祂親友居住的拿撒勒，當然是最理想的落腳點。

耶穌的門徒與他們的新郎一同享受宴席

馬可記載（應該是彼得傳述），耶穌看見「亞勒腓的兒子利未」路加記載，耶穌看見「一個稅吏」馬太就是利未，正如磯法就是彼得，前者為希伯來文，後者是希臘文。在耶穌時代，作為稅吏和罪人的地位差不多，所以在福音書裡常看到：「稅吏和罪人」並提。因為稅吏為羅馬人作事，他們常常仗著權勢，對猶太人任意抽稅，榨取猶太人的錢作為已有。因此當時的人相當恨惡稅吏。

因此當馬太記載「耶穌看見一個人」時，換句話說「耶穌把他當人看」。耶穌不像別人用鄙視的眼光看他，耶穌看他時，讓他覺得自己被尊重，被接納。在耶穌面前，他被當成一個人來對待。有人說，喜歡買鞋的人可能有一點心理上的需求，喜歡看到別人跪在他腳下服侍他，來滿足自己高高在上的慾望。且不論這樣的說法是否正確，但是凡有自卑感的人，大多會有誇口或自高的傾向，因為希望被人看重。每個人都有被接納的基本需求。馬太從耶穌的眼裡，看到了耶穌對他的愛。馬可記載那是亞勒腓的兒子，路加眼中他曾經是個收稅的壞蛋，只有在耶穌眼中，他是一個「完全」的人。

就在那一刻，耶穌跟他說：「你跟我來」他就起來跟從了耶穌。不知道你有沒有看過歌迷或球迷對他們偶像的瘋狂崇拜，有些人甚至為他們自殺。被崇拜的「偶像」若是出聲要哪個「粉絲」做什麼，相信那個被點到名的「粉絲」會毫不考慮地飛奔去做，認為那是至高無上的榮耀。在這裡完全是因為馬太被耶穌深深地吸引住了。馬太邀請耶穌去他家吃飯。法利賽人和文士看見了，頗不以為然。一個受人尊敬的拉比（猶太人的老師），怎能和被人鄙視的稅吏和罪人一起吃飯？這樣是會降低身份的啊！

「人子」說他是安息日的主

「你們的老師為什麼和稅吏並罪人一同吃飯？」耶穌聽見，就回答他們說，「健康的人用不著醫生，有病的人才用得著；我來本不是召義人，乃是召罪人悔改。」馬太又稱為利未，是猶太人所定罪、藐視並厭惡的稅吏，他或許地位很高。但大多數的稅吏濫用職權，假借名義，詐勒索，納稅給羅馬政府，令猶太人非常痛苦。因此百姓藐視那些從事收稅的人，認為他們絲毫不值得尊重，將他們與罪人同列。然而因著神的憐憫，馬太蒙了救主的呼召，並藉著祂的恩典，被選立為十二使徒之一。因著主對馬太滿有憐憫，這深深感動馬太的心，所以馬太得救以後，就充滿歡樂，極其感謝主，而把家打開，為主和祂的門徒預備了筵席，邀請許多稅吏和罪人赴席。



耶穌與門徒們和稅吏及罪人一同吃飯

然而經學家卻自以為義，他們不曉得神的恩典，卻批評、定罪主與稅吏和罪人一同坐席。主耶穌就告訴他們：「健康的人用不著醫生，有病的人才用得著。」這指明主耶穌認為自己是那些因罪患病之人的醫生。主在呼召人跟從祂的事上，是作醫生，按著憐憫和恩典來醫治、恢復、點活並拯救人；而不是作審判官，按著公義來審判人。主又說，「我來本不是召義人，乃是召罪人悔改。」這指明主耶穌乃是罪人的救主。事實上，在這世上，沒有義人，連一個也沒有。所有的義人都和法利賽人一樣，是自以為義的。但讚美主，主來是召罪人，不是召義人。

耶穌在安息日醫治了到會堂敬拜的人

在各種英文版本的聖經裡，大約有四個不同的字眼描述枯乾的手。這四個字形容一件事，就是這隻手癱了，變形了，乾癟了，枯乾了，換句話說，不能用了。根據猶太人的傳說，這人原本是個石匠，可能曾經受過傷，長期沒有使用右手，以致肌肉萎縮，血流不暢，因而變形。大多數人是以右手做事為主，一旦右手萎縮，生活便成了問題。因此這人懇求耶穌醫治，不要讓他變成乞丐。職業不只是一個人的生活之所依，也是夢想之所繫。當我們不能再做自己喜歡的工作，或是無以維生時，那時心靈的軟弱真的沒有人可以幫忙。耶穌知道，耶穌也明白。但那是一個安息日，在這個問題上，法利賽人已經嚴重醫

告過祂，不可以干犯安息日，那是對宗教界莫大的挑戰啊！不尊重律法的權威，不把宗教界的領袖看眼裡，簡直是蓄意破壞社會秩序，顛倒猶太人的信仰法規！但是，耶穌問他們：「你們中間誰有一隻羊，當安息日掉在坑裡，不把他抓住，拉上來呢？人比羊何等貴重呢！所以，在安息日做善事是可以的。」羊是人的財產，就好像錢包裡的錢掉下去了，有誰不把它撿起來，讓它躺在地上，等到第二天再來撿呢？羊若掉在坑裡，晚一天去救牠，很可能就被野獸吃了，或被其他人偷走了。人比羊何等貴重呢！能救羊，怎麼就不能救人呢？不救他，就等於害人了，不是嗎？那些人不作聲，因為他們知道一回答祂，他們沒有立場。耶穌是對的。他們便因而商議要除滅耶穌。耶穌說：「無病的人用不著醫生，有病的人才用得著。我來本不是召義人悔改，乃是召罪人悔改。」自覺無病的人不會去看醫生，覺得有病的人才會去看醫生；自覺無罪的義人，也沒有辦法得救，因為他不會想到有需要悔改；只有知道自己有罪的人才有可能得救，因為他們渴望從罪中得到釋放。法利賽人和文士把自己當成無病無罪的義人和健康沒有問題的人，因此他們即使有病也得不到醫治，有罪也無法得到赦免。有的人表面健康，骨子裡卻快爛掉了，自己都不知道，還自以為良好。這種人得不到醫治，因為他沒有覺悟性。

Gospel Disclaimer

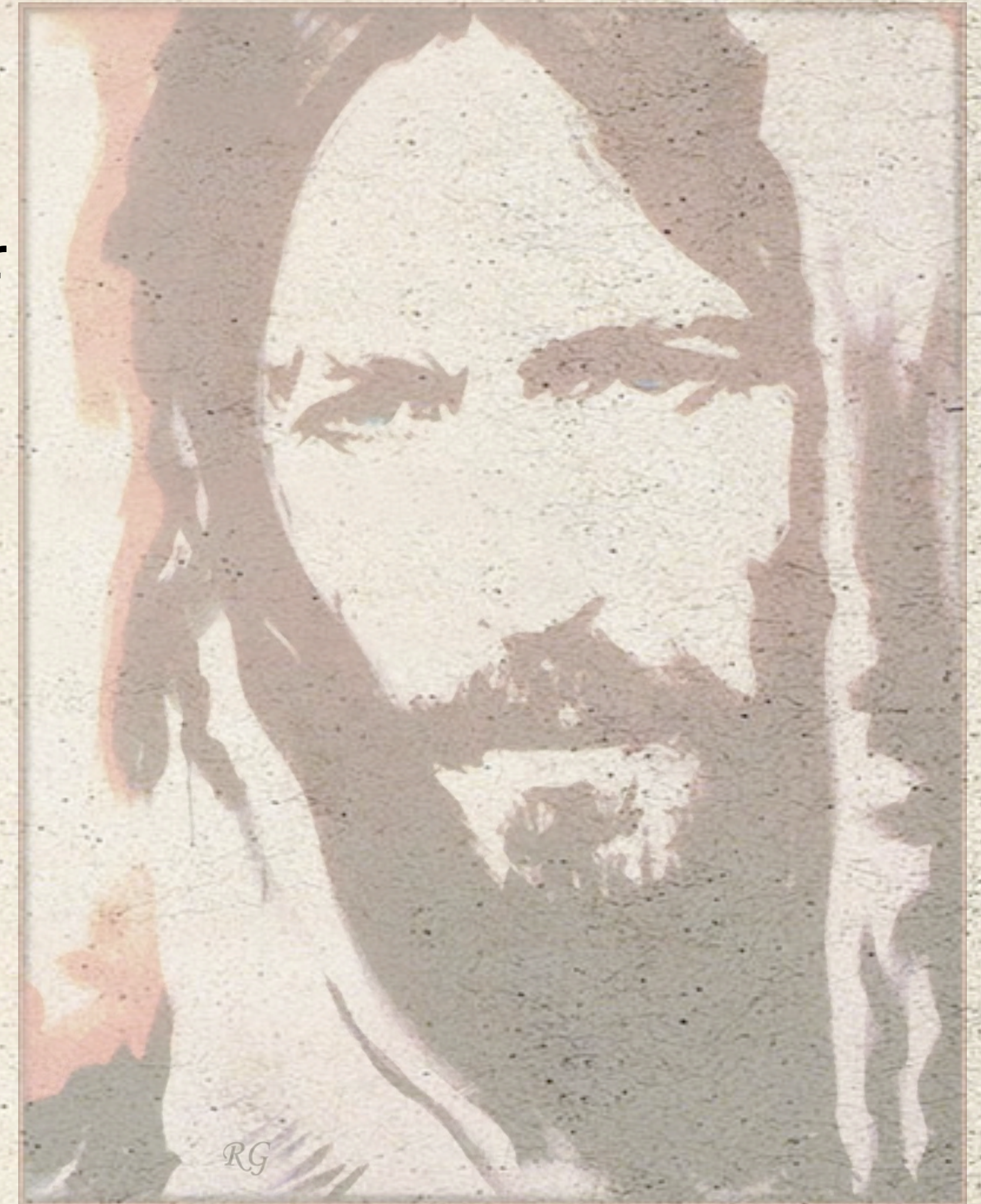
福音免責聲明

- Try to understand Jesus as presented by Mark without the aid of the other gospels or Bible references in order to see what Mark is revealing

在沒有其他福音或聖經資料參考的情況下，嘗試理解馬可呈現的耶穌，以了解馬可所要揭示的

- Imagine how a typical Roman gentile would picture Jesus hearing of him for the first time

試想一個典型的羅馬外邦人第一次聽到關於耶穌的事，
會如何想像

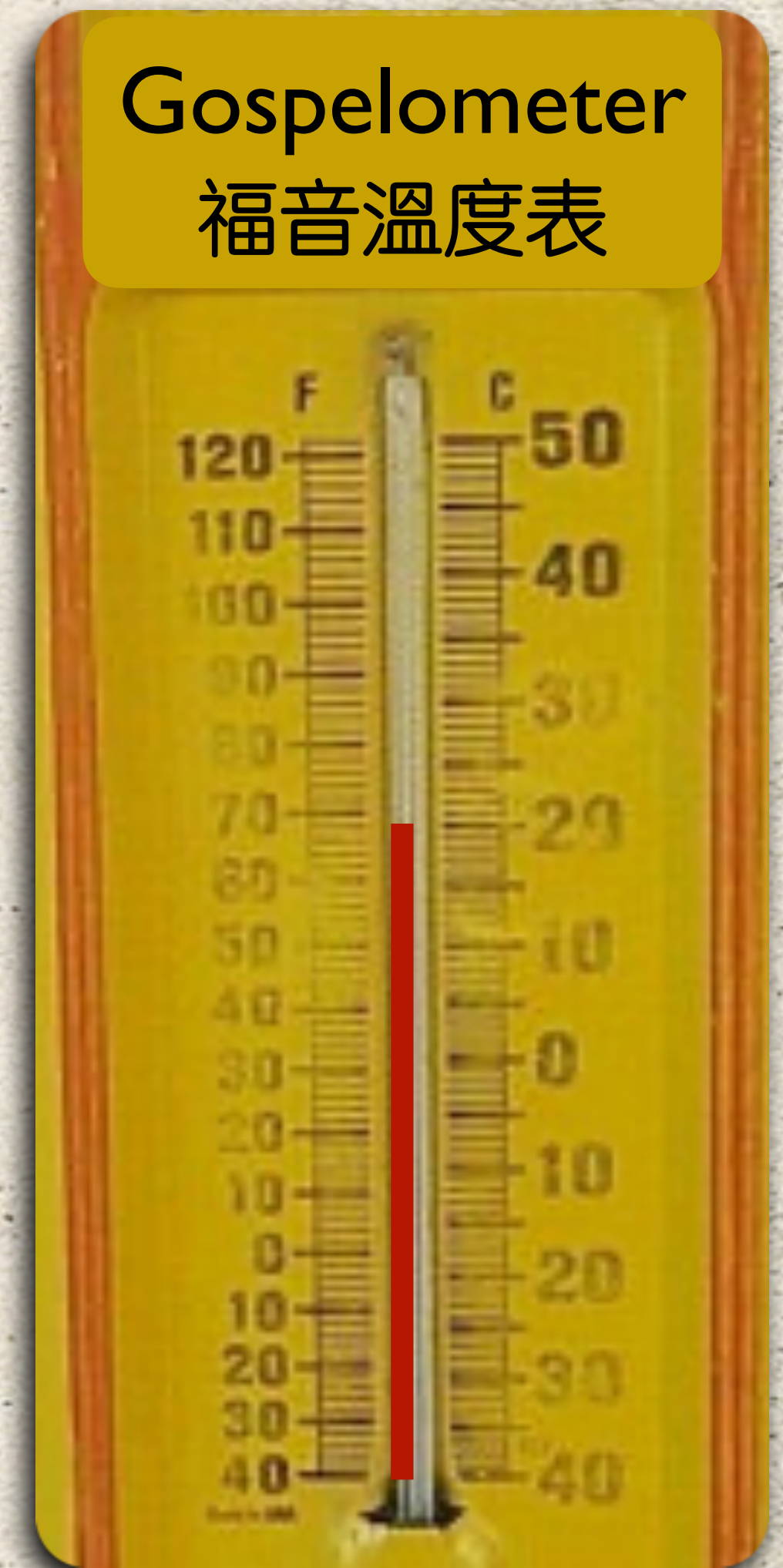


Good news: Jesus' coming causes Kingdom shaking in Israel

好消息：耶穌的到來，使以色列發生了神國的震動

- He preached the good news
祂報好消息
- He taught with tremendous authority
祂的教導帶著極大的權柄
- He healed and cast out demons by the power of God
祂憑著神的能力醫治並趕鬼
- He proclaimed the Kingdom was NOW and preached the good news that by repentance and faith one may enter in
祂宣稱國度是現在，並報憑著悔改及信心就可進入國度的好消息
- They felt the Presence of kingdom life and power wherever Jesus was teaching and doing miracles
無論耶穌在任何地方教導或行神蹟，人們都能感受到神國的生命及能力

神的國
KINGDOM
OF GOD
KINGDOM
OF GOD
臨近了 IS AT HAND



Former Good news: the Son of Man has come with His Kingdom

原先的好消息：人子來到了祂的國度

- Powerful 'saving' ministry of Jesus of Nazareth among the common people

拿撒勒人耶穌在百姓中展開祂有力的“拯救”職事

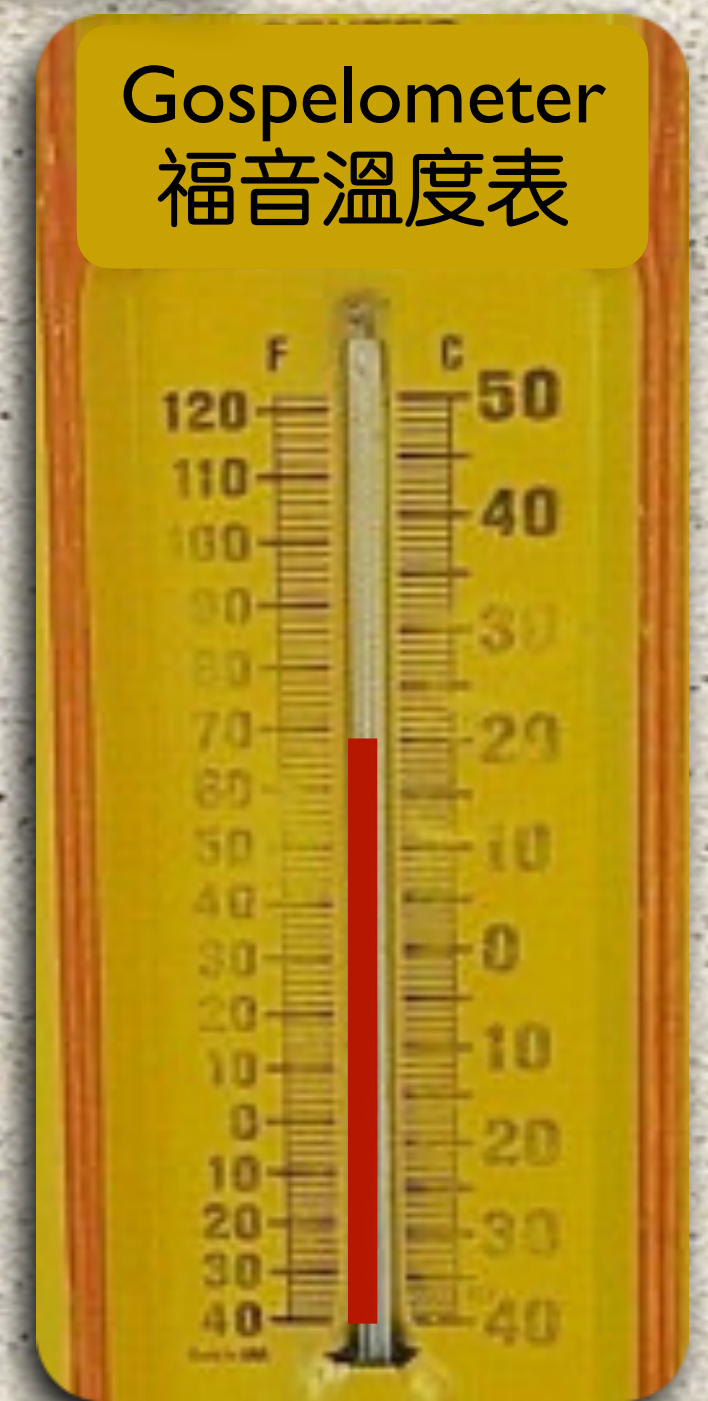
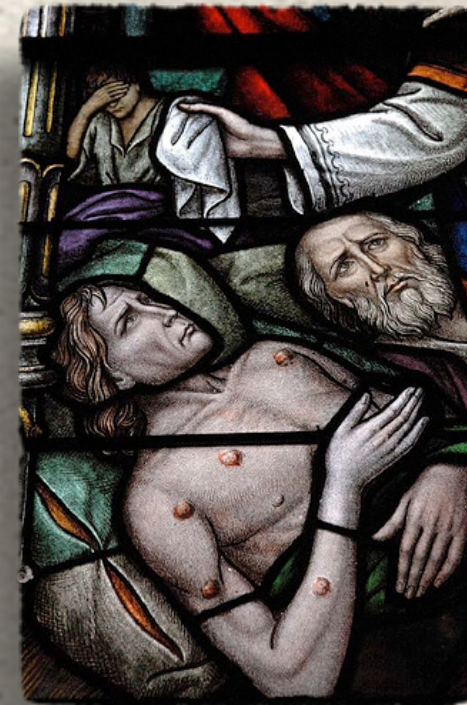
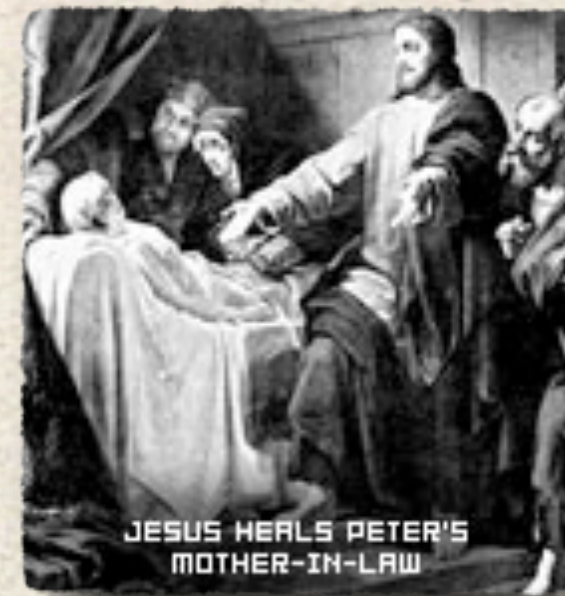
- Review of things done straightway

回顧馬上被解決的事

1. Called disciples 呼召門徒
2. Preached authoritatively 帶著權柄的教導
3. Cast out demons 趕鬼
4. Healed fever mercifully 在憐恤中醫治熱病
5. Healed the multitude at the door 在門口醫治眾人
6. Cleansed the unclean sinner (leper)
7. Forgave the paralyzed sinner 赦免了癱瘓的罪人
8. Physician and friend of sinners

潔淨了不潔淨的罪人(麻瘋病)

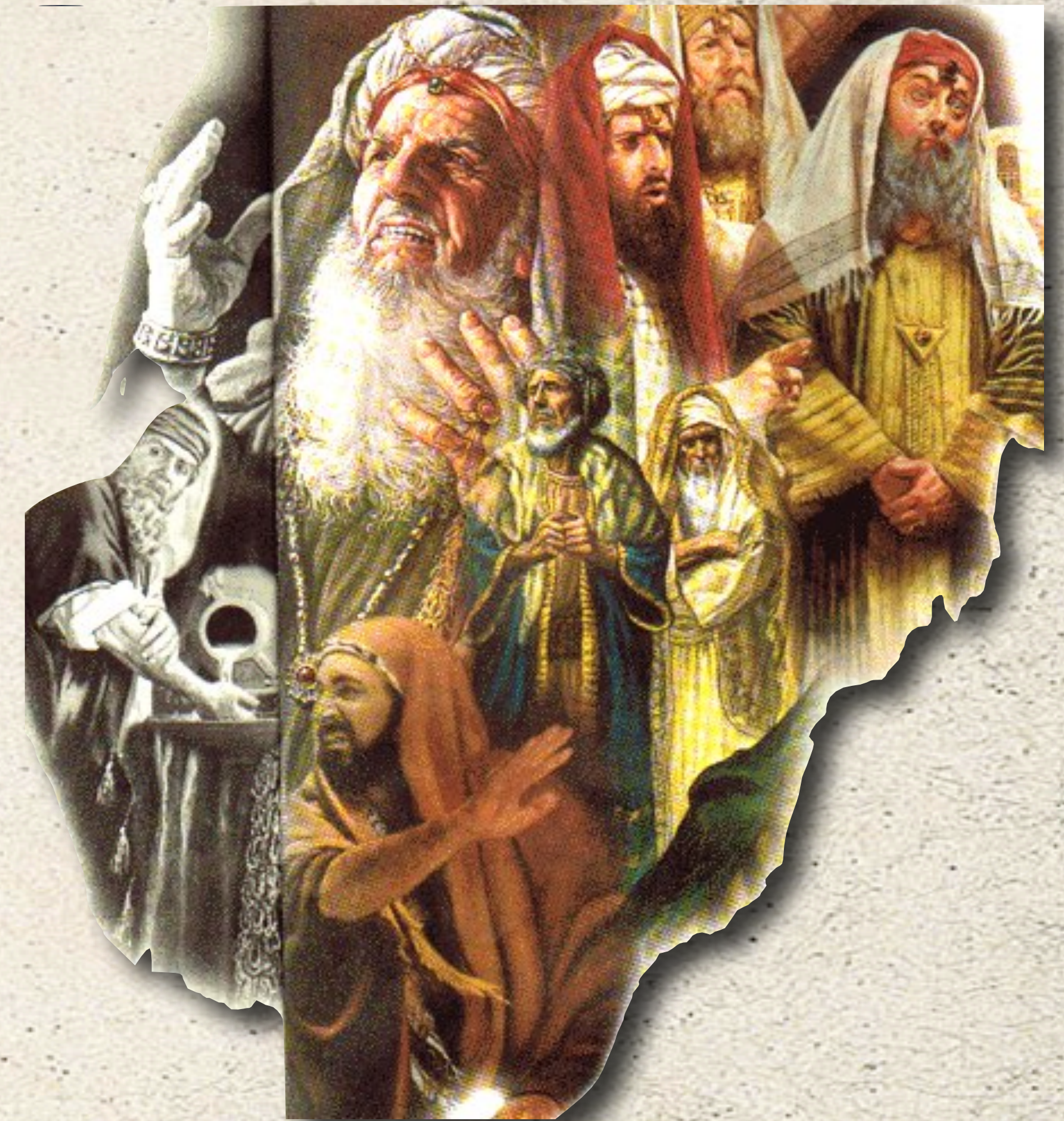
是醫生, 也是罪人的朋友



Mark tells Peter's eye witness accounts of Jesus by collecting episodes with similar themes

馬可將相似的事件歸類, 來描述彼得對耶穌親身目睹的經歷

- Episode #1: *Mk 1.14-39* Jesus ministered in Galilee with great **authority**
第一組: 可1:14-39 耶穌以極大的權柄在加利利傳道
- Episode #2: *Mk 1.40- 2.17* Jesus' gospel went deeper to include liberation from **sin** and its effects
第二組: 可1:40-2:17 耶穌的福音深入, 包括將人從罪中釋放及產生其果效
- Episode #3: *Mk 2.18-3.6* Jesus' Kingdom lifestyle caused **controversy** with conventional religious traditions
第三組: 可2:18-3:6 耶穌的國度生活方式引發了與傳統宗教傳統的爭議



Theme: joyful living with the Gospel

主題: 有福音的喜樂生活

- Tonight: 3 more joyous gospel accounts contrasting new life in the kingdom with Israel's religion
 - 今晚: 另3個歡樂的福音事件, 將國度的新生活與以色列的宗教做個對比
1. **Mk 2.18-22** Jesus' disciples enjoyed a feast of Kingdom grace in contrast to John's disciples and the Pharisees who strove after God with fastings
可 2:18-22 耶穌的門徒享受國度恩典的盛宴, 相形之下, 約翰的門徒和法利賽人以禁食來跟隨 神
 2. **Mk 2. 23-28** Sabbath's original purpose recovered by Son of Man as Lord of the Sabbath
可 2:23-28 安息日的真正目的, 被安息日的主以人子的身份恢復了
 3. **Mk 3.1-6** the Son of Man restores healing "shalom" to sabbath rest
可 3:1-6 人子恢復了醫治的“平安”, 帶來安息日的真正安息





Episode one: the disciples of Jesus and fasting

第一個事件: 耶穌的門徒和禁食

The Ritual of Fasting in the Old and New Testaments

新約及舊約裡的禁食儀式



*Mark 2.18 ¶ John's disciples and the Pharisees were fasting; and they *came and *said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?"*

馬可福音2:18 當下，約翰的門徒和法利賽人禁食。他們來問耶穌說：「約翰的門徒和法利賽人的門徒禁食，你的門徒倒不禁食，這是為什麼呢？」

- John's disciples were rightly fasting after the imprisonment of John as they prayed and waited his fate

約翰的門徒在約翰被囚之後的禁食是對的，因為他們是為著他的命運禱告及等候



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- The Pharisees were questioning the seriousness of the disciples who not only ate with the wrong people but also at the wrong times

法利賽人質疑門徒錯誤的嚴重性－他們不僅與不對的人一起吃飯，而且吃的時間也不對

Jesus answers their fasting question with 3 parables to explain 'Kingdom time'

耶穌以3個比喻回答他們關於禁食的問題，來解釋“國度的時間”

Parable #1 The wedding feast 第一個比喻：婚宴

Mark 2.19-20

And Jesus said to them, “While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast in that day.”

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- Jesus' good news: the present Kingdom season was like a feast 'in the Presence' of the Bridegroom

耶穌的好消息：現今的國度季節就像是個新郎“在場”的盛宴

- The new reality: Kingdom times and seasons occasioned by the Presence of the King

新的事實：國度的時間和季節是因為有王的同在而產生的



RQ: Jesus is like a bridegroom at a wedding feast?

宗教問題：耶穌像是婚宴裡的新郎嗎？

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- When He is present, continual feasting and rejoicing
當有祂的同在時，盛宴及喜樂是持續的
- When He is taken away, fasting and waiting for His return
當祂被帶走時，就要禁食及等候祂的再來
- Life is now to be lived with a sensitivity to KTZ (kingdom time zone)
現在的生活應該對於國度的時間範圍有敏銳的感覺



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#2 parable of the patch 關於補釘的比喻

Mark 2.21

“No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results.”

馬可福音2:21

沒有人把新布縫在舊衣服上，恐怕所補上的新布帶壞了舊衣服，破的就更大了。

- How does this parable relate to the question of why the disciples of Jesus aren't fasting?

這個比喻與為什麼耶穌的門徒不禁食有關係？

- The good news of the Kingdom cannot be 'sewn' on to the old covenant's worn out cloth (including fasting)

國度的好消息不能“縫”在舊約磨損的破布上（包括禁食）

- WHAT IS THE NEW CLOTH?
新的布是什麼？



#2 parable of the patch 關於補釘的比喻

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這個比喻與為什麼

- T

Mark's Good News
馬可的好消息
Grace is the new cloth of the Kingdom
恩典是國度的新布

- WHAT IS THE NEW CLOTH?
新的布是什麼?



3 parable of the wineskin 關於酒袋的比喻

Mark 2.22

“No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins as well; but one puts new wine into fresh wineskins.”

馬可福音2:22

也沒有人把新酒裝在舊皮袋裏，恐怕酒把皮袋裂開，酒和皮袋就都壞了；惟把新酒裝在新皮袋裏。」

- what is the old wineskin?

什麼是舊皮袋？

- what is the new wine?

什麼是新酒？





3 parable of the wineskin 關於酒袋的比喻

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- what is the old wineskin?

什麼是舊皮袋？

- what is the new wine?

什麼是新酒？

Mark's Good News
馬可的好消息
Jesus Christ fills with new wine
耶穌基督使新酒充滿



人子藉著祂的同在,將國度的喜樂充滿了加利利一帶

- 馬可福音2:18-22- 這三個關於禁食比喻的重點：-神的國度藉著耶穌像新郎一樣的來到加利利，帶著新酒和新衣服去參加婚禮

-

羅馬書14:17 因為 神的國不在乎吃喝，
只在乎公義、和平，並聖靈中的喜樂。



Episode 2: New Sabbath Living

第二個事件: 新的安息生活

Mark 2.23

And it happened that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads of grain.

馬可福音 2:23

耶穌當安息日從麥地經過。他門徒行路的時候，掐了麥穗。

Mark 2.24

The Pharisees were saying to Him, "Look, why are they doing what is not lawful on the Sabbath?"

馬可福音 2:24

法利賽人對耶穌說：「看哪，他們在安息日為甚麼做不可做的事呢？」

- keeping the Sabbath (along with circumcision) was the most important sign one was a 'practicing' Jew

守安息日（以及行割禮）是一個有“操練”的猶太人最重要的標誌

- Rubbing the heads of wheat to separate and eat the kernels was considered **illegal labor** by the sabbath rules of the Pharisees

搓揉麥穗分開並吃麥粒，是被法利賽人視為安息日規則裡的**非法勞動**。



Episode 2: New Sabbath Living

第二個事件: 新的安息生活

Mark 2.25-26

*And He *said to them, “Have you never read what David did when he was in need and he and his companions became hungry; how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and he also gave it to those who were with him?”*

馬可福音 2:25-26

耶穌對他們說：「經上記着大衛和跟從他的人缺乏飢餓之時所做的事，你們沒有念過嗎？²⁶ 他當亞比亞他作大祭司的時候，怎麼進了神的殿，吃了陳設餅，又給跟從他的人吃。這餅除了祭司以外，人都不可吃。」

Answer: David set the precedent when he ‘illegally’ ate the sacred bread of shewbread in his time of need

答案: 大衛開創了先例, 在他有需要的時候, “非法”吃了神聖的餅

Q: Why could he do this?

問: 他為什麼可以這麼做?



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- What is Jesus' argument here?

耶穌在此的論點是什麼？

- David could eat the sacred bread in a time of need because he was God's anointed servant (messiah) even while he was hiding before being made king

即使大衛在作王之前是躲藏的，他可以在有需要的時候吃神聖的餅，因為他是神所膏僕人（彌賽亞）

The deeper answer: the Son of Man comes to fulfill the original intention of the Sabbath

更深層的答案：人子來，是為了實現安息日的最初目的

Mark 2.27-28

Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath. So the Son of Man is Lord even of the Sabbath."

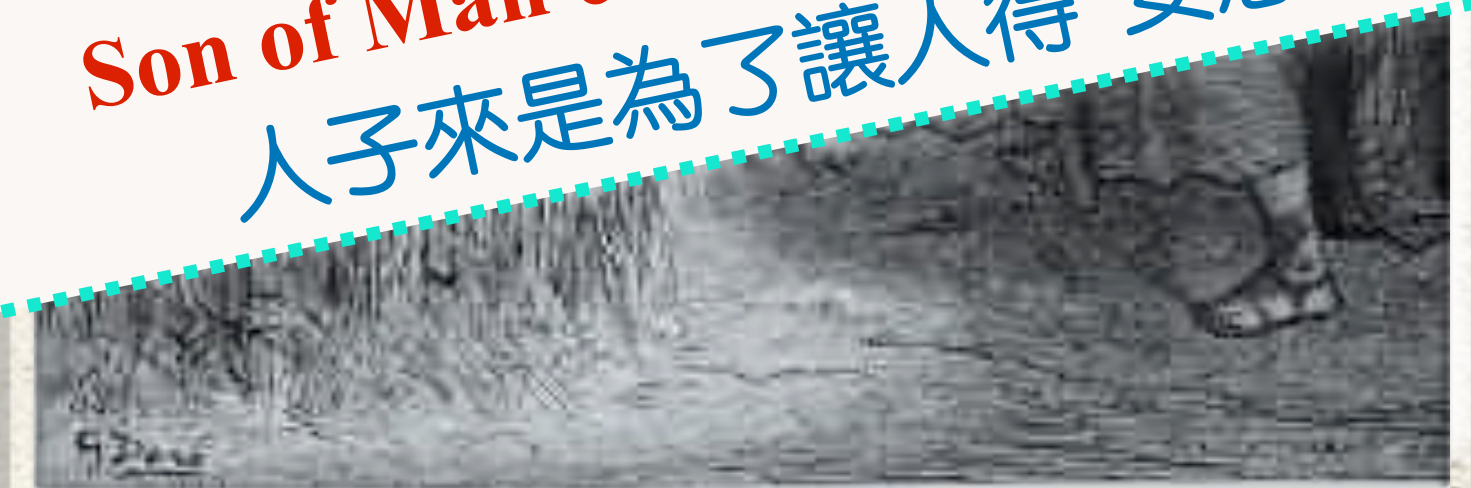
馬可福音 2:27-28

又對他們說：「安息日是為人設立的，人不是為安息日設立的。²⁸ 所以，人子也是安息日的主。」

- God made Sabbath holy **after** man was created, so it was hallowed for man's benefit and not the reverse
神設立安息日成為聖潔，是在造人之後，因此它是為著人類的利益而聖別的，而不是相反的目的
- Sabbath was to be a blessing for man, to rest, worship and see Jehovah Jireh supply abundantly for his chosen
安息日本是給人類的祝福，要安息、敬拜並看見耶和華以勒豐富的供應給祂所揀選的人
- Pharisees could not understand that the Son of Man had come to bring spiritual rest to all who were weary in the wilderness
法利賽人無法理解人子的到來是給所有在曠野疲倦的人帶來屬靈的安息



Mark's Good News
馬可的好消息
Son of Man comes to give us 'rest'
人子來是為了讓人得“安息”





Episode 3: healing on the Sabbath

第三個事件：在安息日醫治

Mark 3.1-2

He entered again into a synagogue; and a man was there whose hand was withered. They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him.

馬可福音 3:1-2

耶穌又進了會堂，在那裏有一個人枯乾了一隻手。

² 眾人窺探耶穌，在安息日醫治不醫治，意思是要控告耶穌。

Mark 3.3

*He *said to the man with the withered hand, “Get up and come forward!”*

馬可福音 3:3

耶穌對那枯乾一隻手的人說：「起來，站在當中。」

- Probably the synagog in Capernaum
這可能發生在迦百農的猶太會堂裡
- It is possible that the man was ‘planted’ by the Pharisees in front of the group in order to accuse him of violating the Sabbath
那人很可能是被法利賽人“安排”在團體面前的目的是指責他違反安息日
- Jesus immediately sees not only the man but the ‘trap set up’ before him
耶穌不僅立即看到了這個人，而且還看到了在祂面前設的“陷阱”

Jesus' angry, silent stare pierced right into the hardened hearts of the leaders

耶穌憤怒、沉默的目光直穿入領袖們剛硬的內心

Mark 3.4-5

*And He *said to them, "Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?" But they kept silent.*

*After looking around at them with anger, grieved at their hardness of heart, He *said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.*

馬可福音3:4-5

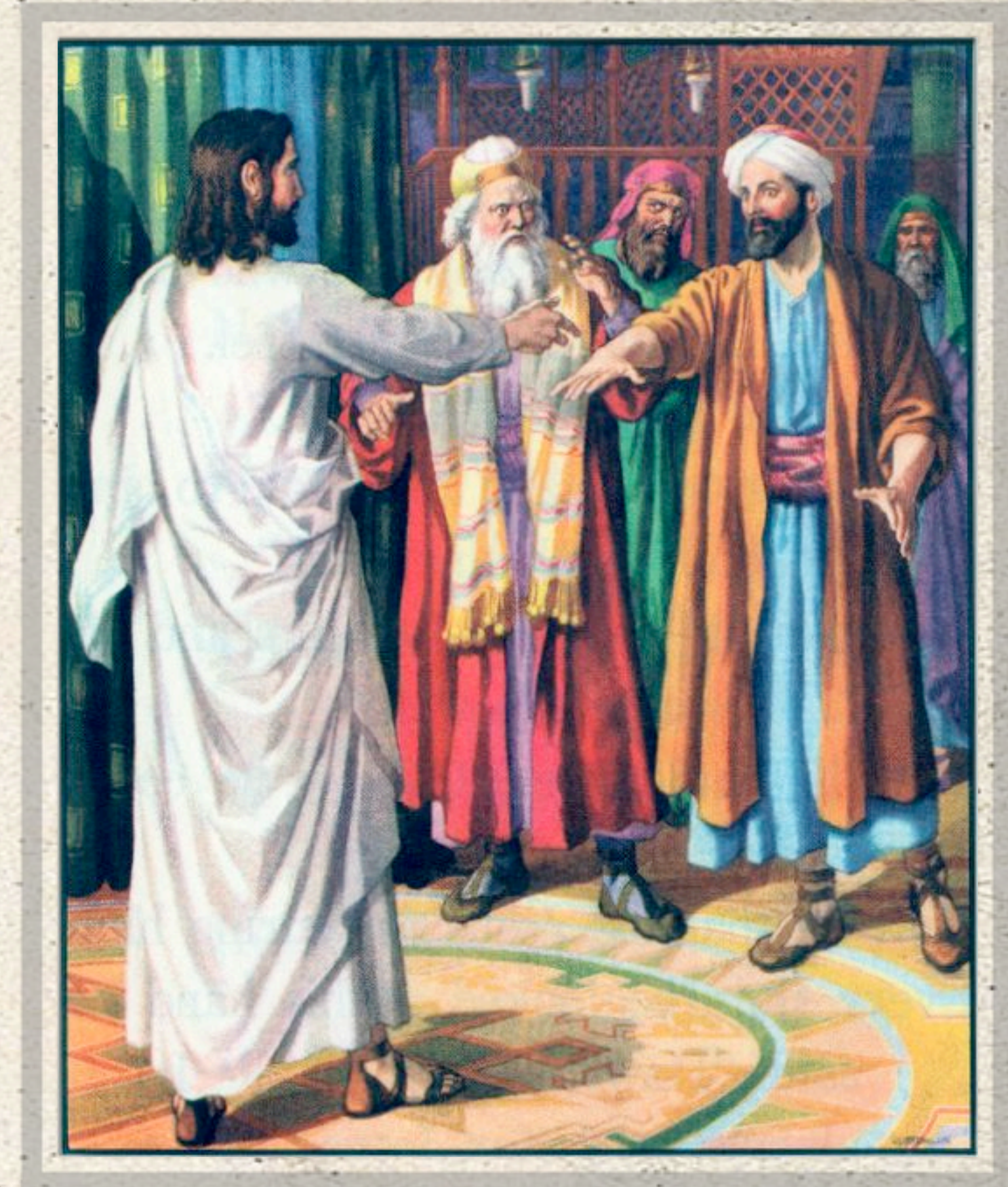
4 又問眾人說：「在安息日行善行惡，救命害命，哪樣是可以的呢？」他們都不作聲。5 耶穌怒目周圍看他們，憂愁他們的心剛硬，就對那人說：「伸出手來！」他把手一伸，手就復了原。

- how could the sabbath have become so twisted that men were restricted from doing good or saving lives?

安息日怎麼變得如此扭曲，以致人們被限制行善或挽救生命？

- Dead silence 死一般的寂靜
- Jesus deliberately sprung the trap: "Stretch out your hand!"

耶穌特意彈出了陷阱：“伸出你的手！”



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Mark's Good News

馬可的好消息

Son of Man gives us 'rest'

人子恢復了我們的“安息”

This was all the evidence the Pharisees needed to prove their opposition to Jesus was based upon holy and righteous grounds

這是法利賽人所需要的證據，證明他們是在聖潔和公義的基礎上反對耶穌

Mark 3.6

The Pharisees went out and immediately began conspiring with the Herodians against Him, as to how they might destroy Him.

馬可福音3:6

法利賽人出去，同希律一黨的人商議怎樣可以除滅耶穌。



Their religious eyes were blind to the deeper meaning of the Sabbath

他們宗教的眼睛被弄瞎了！因而看不見安息日的更深層意義

- The intention of Sabbath is 'rest'
安息日的目的就是“休息”
- The declaration of sabbath is “shabbat shalom!” = may you enjoy the 'rest' of “peace-health-prosperity-wholeness”
安息日的宣言是“shabbat shalom! (沙巴特 沙羅母)” = 願你享受“平安、健康、豐富、完全”的“休息”
- The son of man as Lord over the sabbath “kept shabbat” by making this man whole
人子是安息日的主，藉著使人得完全而“守安息日”
- The meaning of sabbath is to rest in the all sufficient creating Life of God
安息日的意義就是在 神一切創造的全豐全足生命中得安息



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Religious controversy is arising in the background Mark's gospel 在馬可福音的背景下引發了宗教爭議

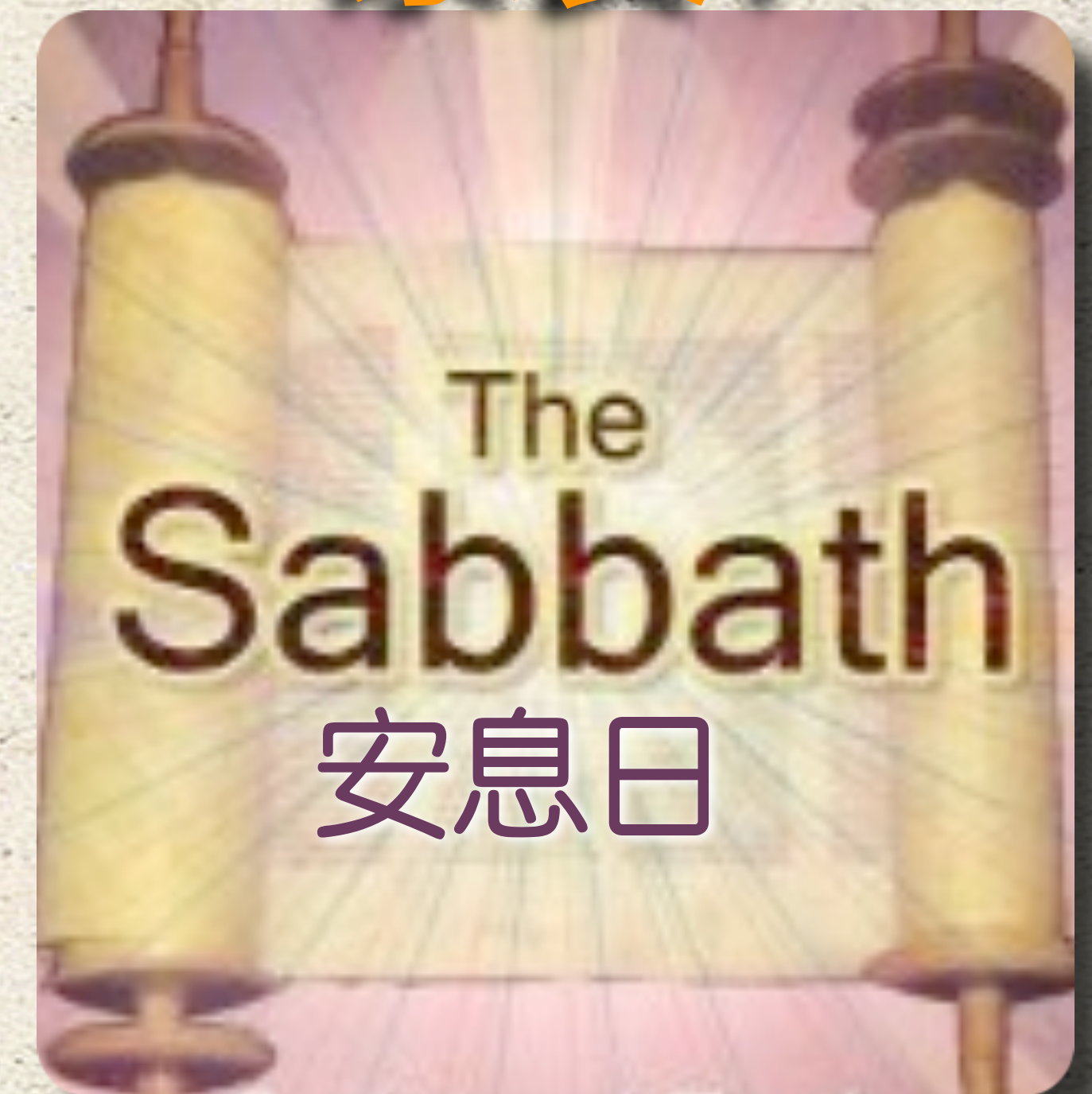
A major theme is arising in Mark's narrative: during this season of good news and joy, criticism and opposition are mounting behind the scenes

在馬可的敘述中有一個主題開始興起：在這喜訊和歡樂的季節裡，批評和反對從背後開始累積。

The Charges 控告原因

1. Forgiving the paralytic's sins 赦免了癱子的罪
2. Calling sinners as disciples 呼召罪人作門徒
3. Disregarding fasting regulations 不理會禁食的規定
4. Breaking the sabbath 破壞了安息日
 - to satisfy human need 為了滿足人的需要
 - to minister to human distress 照顧受壓的人

FASTING?
禁食?



Reflection: does our Kingdom life bring these accusations upon us?

回顧：我們的國度生活是否也帶給我們這樣的控告？

- “*He eats and drinks with publicans and sinners*”

“他和稅吏並罪人一同吃喝”

- does the world see us as friends of sinners and humble soul physicians?

世界是否將我們視為罪人的朋友及謙卑的靈魂醫師？

- “*Your disciples do not fast*”

“你的門徒倒不禁食”

- are we accused of feasting with joy in the Presence of our Bridegroom?

我們被指責在新郎的同在中享受宴席嗎？

FASTING?
禁食?



Reflection: does our Kingdom life bring these accusations upon us?

回顧：我們的國度生活是否也帶給我們這樣的控告？

- “*they do that which is not lawful on the Sabbath*”

“他們在安息日為甚麼做不可做的事呢？”

- does our sabbath rest by faith manifest the freedom of the gospel?

我們憑信心的安息彰顯了福音的自由嗎？

- (silent accusation) *They were watching Him ... on the Sabbath, so that they might accuse Him*

(安靜的控告) 眾人窺探 ... 在安息日 ... 意思是要控告耶穌

- does the world see our compassion and care for the broken and needy among us?

世人是否看到我們的同情心和對我們中間破碎和有需要的人的關心？

FASTING?
禁食?



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Next week: Jesus' ministry in Galilee is enlarged

下週: 耶穌在加利利的職事被擴大了

