

Mark 7:1-23: Jesus confronts religious tradition

馬可福音7:1-23 耶穌面臨宗教的傳統



Jesus Brought Good News to Galilee

耶穌把好消息帶到加利利

Through 3 Campaigns Jesus has focused upon Galilee

經過三次福音徵戰耶穌使加利利成為事工重心

1. First Campaign **Jesus Himself** was the good news

第一次徵戰中耶穌自己就是好消息

- His Presence brought the Kingdom of God very near by His teaching with Authority and Kingdom power over Sickness, Sin and Satan

祂的同在並藉著由神國而來的權柄的教導及從勝過疾病、罪和撒旦的能力將神的國度帶近了

2. Second Campaign Jesus **revealed Kingdom Wisdom**

第二次徵戰耶穌啟示神國的智慧

- mysteries of the Kingdom **revealed** through Parables

藉著比喻啟示了神國的奧秘

- Mega Miracles were **revealing** the King of the Kingdom

巨大的神蹟為了啟示出這位神國的王



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3. Third Campaign Jesus revealing the **Higher Ground** of the Kingdom

第三次徵戰耶穌啟示神國的更高境界

- upon the mountains Jesus would take his disciples for deeper lessons of **Kingdom faith in things unseen**
在山上，耶穌帶著門徒們進入更深的功課，對不可見的事物有神國的信心
- upon the mountains **the Good Shepherd** reveals His love and compassion first for the scattered sheep in Israel (5000) and then among the Gentiles (4000)
在山上好牧人先向以色列中四散的群羊（5000）啟示祂的愛和憐憫，接著是向著外邦人（4000）



We've seen in Third Campaign
the kingdom of God
advancing along two lines
我們看見在第三次福音徵戰裡
神的國在二條線上往前進展

Mega miracles
revealing
that Jesus is the
Son of God and King
極大的神蹟啟示出
耶穌是神的兒子
也是王

Preparation of the
disciples for service
in the Kingdom of
God
為了神國度的服事
而預備門徒們

1. Jesus continues revealing God's kingdom to the multitude

1. 耶穌繼續向眾人啟示神的國

1. The kingdom gospel is now expanding as the disciples sow Kingdom seed along with Jesus

當門徒們跟耶穌一同播撒神國的種子，神國的福音得以廣傳

2. Multitudes of sinners in Galilee are repenting and hoping that Jesus might bring in the Kingdom of God as he overthrows Herod's wicked Galilean kingdom

加利利的眾多罪人悔改並盼望耶穌能夠推翻希律在加利利的邪惡王國，帶進神的國

3. Jesus' 'mega miracle' of feeding the 5000 was a sign pointing to Jesus the Bread of Heaven

耶穌餵飽五千人的“大神蹟”是一個徵兆，指示耶穌是天上的糧

4. Jesus is causing great debate among the multitudes as they wonder if this Son of man could be the Son of God

耶穌在人群中引起疑惑，他們思考這位人子是否就是神子



2. Meanwhile in the school of Christ the disciples were struggling to learn deeper Kingdom lessons of faith in things unseen

同時在基督的學校裏，門徒們努力學習更深的神國功課－對未見之事有信心

#1 *Feeding the 5000* 餵飽五千人

Kingdom faith acts in the face of impossible need

面對不可能的需求時的神國信心行動

1. The disciples had to overcome their sense of personal lack to offer whatever small provision was at hand to the Lord = 5 loaves + 2 fish

門徒們必須克服他們自身缺乏的意識，獻上手中僅有的給主－即五餅二魚

2. Only in the Lord's hands can the loaves and fishes be blessed, broken, and multiplied a thousand-fold with enough left over for each disciple

只有在主的手中，那些餅和魚才被祝福、掰開，並多得千倍足夠每個門徒還有餘

3. An invisible storehouse of resources in the unseen was there to be tapped for Kingdom ministry

一個看不見的倉庫在暗中等著為神國的服務而傾倒



Last time we saw two great lessons the disciples were
struggling to learn

上次我們看見了門徒們努力學習的兩個重要功課

#2 *Walking on the Water* 在水上行走

Kingdom faith knows Jesus' Unseen Presence in trials

神國的信心在試煉中知道耶穌看不見的同在

1. The disciples ran into great storms as they were trying to obey the Lord's Will

當門徒們試著遵行主的旨意時遇見了大風暴

2. At the end of their resources they were terrified by the unexpected Presence of the Lord (I Am) overcoming upon the stormy waves

當他們無計可施，他們因主(我是)勝過風浪出其不意的同在而驚恐



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3. Immanuel (God with us) 'lives and moves' on a different plane through the trials of life and we must trust and not fear His ways

以馬內利（神與我們同在）在不同的層面裡“存在並運行”，藉著生命中的各樣試煉，我們必須相信而不懼怕祂的方式

4. Lesson: Overcoming faith gains the victory over any circumstance by 'seeing through' the storms to Jesus ruling and overcoming as He 'passes by'

功課：得勝的信心能勝過一切環境，乃是藉著“看穿”這風暴是當耶穌“走過”時，祂在掌權並得勝



**Faith is indeed "...the conviction
of things unseen." He.11.1**

"信就是...未見之事的確據"

希伯來書11: 1

Mark 7 brings us toward the final days of Jesus'
Galilean ministry

馬可福音第七章帶我們進入耶穌在加利利盡職事的最後日子



MARK'S GOSPEL GAZETTE

Kingdom Controversy Mounts

“all the good news fit to print” Wednesday, November 18, 2020 Price 1 shekel

Pharisees Confront Jesus Regarding the Law

Jesus Questions Basis of Traditions of the Elders

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

Scribes Rebuked as Hypocrites for Circumventing Laws

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 Overturns Laws of Cleanliness and Purity

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



Scribes Studying Torah

馬可的福音公報

“所有值得印刷的好消息” 公元二〇二〇年十一月十八日星期三

關於神國度的爭議日漸加增



耶穌指責文士及法利賽人遵守傳統而不尊重神

「有法利賽人和幾個文士從耶路撒冷來，到耶穌那裡聚集。他們曾看見他的門徒中有人用俗手，就是沒有洗的手，吃飯。法利賽人和文士問他說：『你的門徒為什麼不照古人的遺傳，用俗手吃飯呢？』」（7:1-5）

耶穌推翻了繁瑣的傳統潔淨禮儀程序

耶穌傳神的國，好像摩西帶領以色列人出埃及一般，但猶太人拒絕基督。聖經以耶路撒冷來的文士為代表，他們是宗教的權柄，決定耶穌的教導是否正確。第三章，他們已說耶穌是靠著鬼王趕鬼，因此現在來為要找機會控告他。我們看見耶穌非常忙碌，門徒沒有洗手就吃飯了。但法利賽人拘守古人的遺傳，一定要仔細洗手才能吃飯，因此當他們不洗手吃飯，耶穌也容許他們時，法利賽人就質問耶穌。因為他們不看環境和人的處境，只認定必須洗手才能吃飯，因此就以遺傳攻擊耶穌，控告他們中間有人用俗手吃飯。

文士因附加律法而被指責是假冒為善

耶穌繼續說：「從外面進去的不能污穢人，惟有從裡面出來的乃能污穢人。」（7:15）並帶出了十三種罪孽（參7:21-22）。因為惟利是圖是從裡面出來的，會進入人的心中，因此才能污穢人。耶穌教導門徒，外面進去的不能污穢人，所以耶穌知道門徒不是故意不洗手，就容許他們。耶穌體恤人的需要，但看重人遵守神的律法。其實體恤門徒也是在守神的律法，正如安息日為要叫人得安息，得更新，所以能夠為人治病；猶太人卻認為安息日不可醫治，但可以殺人，因此讓耶穌很忿怒。弟兄姊妹，我們對真理要有透徹的明白，不可一知半解，也要合乎愛和憐恤，因為神的本質就是愛。我們不要因片面的真理而離開神的愛，否則只會拘守傳統。我們都是有血有肉的人，因此我們解釋真理要合乎人性，因為神



耶穌斥責文士及法利賽人的假冒為善

也有神性和人性的部分，耶穌就是從愛和憐恤的角度來解釋真理。

耶穌質疑長老們對於傳統的執著

馬可福音7:1-23主要平行馬太福音15:1-9，但馬可福音對這些論述最為完全。另外參考馬太福音23章與路加福音11章：耶穌咒詛文士與法利賽人，相對來說，耶穌這篇「講道」對馬可福音格外重要；一方面，這段論述進一步否定了馬可福音只是行動的福音而不是講道的福音這個謠傳；另一方面，主耶穌論述所謂「潔淨與污穢」一定有特別重要的意義。可將這段經文結構如下：1-5是序幕，解釋這場論戰的起因，6-23是講論本身，可按受眾分成三個方面，同時形成交叉結構：第一、面對文士與法利賽人（6-13）；第二、面對眾人，包括文士法利賽人、門徒和所有在場的眾人（14-16）而這裡的教導是交叉結構的中心，是相關真理的終結。第三、面對門徒（17-23）。主耶穌的教導或福音是臨到所有的人，一個也不放過，甚至包括仇敵。

遺憾的是，「基督教」幾乎不知道馬可福音7:1-23的主題是什麼。很多版本標識為「論潔淨」，可能有些文不對題，甚至名不副實。一些加爾文主義和靈恩派的師傅，用這段經文反對崇拜以及聖禮聖教會。關於潔淨與不潔淨的經文可以參考舊約聖經的相關信息，重點參考創世記7-8章；利未記11-15，民數記19——指著動物和人特別是會幕，區分潔淨與不潔淨與污穢與生命的本質和教會侍奉相關。但是，在這段經文中，法利賽人和文士控告的根據不是律法，而是傳統，是律法的加添。更重要的是，這段經文的主題不在潔淨與污穢，而在人的潔淨之虛妄，人的道理和人的遺傳之虛妄。主耶穌的教導旨在帶領人離開人本主義的泥潭，歸入神的道理和基督的潔淨，轉向神本主義。人污穢的都需要被神潔淨；而用人的潔淨或人道理取代神的潔淨和神的道理，必將棄絕基督的救恩，最終落在上帝的審判之下。這是結論：你們不要信從人的話，你們要信從神的話；你們不要信假神，你們要信基督，而在某種意義上，這個非基督的世界，所有的國與人，都是建立在人的道理之上的。人這還是聖道，這是兩個國度的對立，這是巴別塔與錫安山的對立。正因為如此，魔鬼總是利用人本主義攪擾基督和祂的教會。因此我們必須不斷依靠主耶穌的教導才能勝過魔鬼對教會和生活的拆毀。法利賽人和文士都是既得利益者，他們不能允許施洗約翰和耶穌基督帶領的「宗教改革」的信息，更不能接受耶穌是基督。不僅如此，當你「有名」了，你仇敵的嫉妒更如陰間的殘忍（1:22）。1-5節讓我們看見陰間的門向耶穌敞開，大軍壓境。法利賽人和文士屢敗屢戰。主耶穌在這裡也算一針見血。在第10節中引用的經文應該是出埃及記20:12，申命記5:16；出埃及記21:17，利未記20:9。主耶穌對法利賽人和文士的責備超越了潔淨與污穢那個話題，將之指向他們一貫假冒為善的宗教實踐。

Mark 7.1-23 Concisely Summarizes a Key Point in the Kingdom Gospel: Righteousness

馬可福音7章1-23節總結神國福音的一個關鍵點：義

1. *Matthew*, *Luke* and *John* spend much more time on the controversies with Israel's religious leaders over Kingdom Righteousness

馬太、路加和約翰花了許多時間同以色列宗教領袖就神國的義有著各種爭議

2. *Mark 7:1-23* is the one passage where the issue of Kingdom Righteousness is debated with the Pharisees and Scribes

馬可 7: 1-23 是同法利賽人與文士辯論關於神國的義的一篇記載

3. Jesus is leading his disciples up to higher ground by revealing that Kingdom righteousness must begin within the heart rather than by the keeping of outward laws and commandments

耶穌藉著啟示神國的義必須始於人的心裏而非遵守外在的律法和誡命，而把祂的門徒們帶到更高之處



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4. Jesus also rebukes the Scribes for corrupting the Word of God by the traditions of men

耶穌也責備文士用人的傳統來敗壞神的道（話）

5. *Mark 7.1-23* is in three parts:

- 1) vv. 1-13 to the Pharisees;
- 2) vv. 14-16 to the multitude;
- 3) vv. 17-23 to the disciples

馬可福音7：1-23 包含三個部分：

- 1) 1-13節針對法利賽人；
- 2) 14-16節是對著眾人；
- 3) 17-23節是針對門徒



Background to the Controversy with the religious leaders and the multitude with Jesus

關於宗教領袖與眾人同耶穌爭議的背景

Mark 7.1 The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem,

馬可福音7:1 有法利賽人和幾個文士從耶路撒冷來，到耶穌那裏聚集。

Background to this moment omitted by Mark
馬可在此省略的一個背景

1. After receiving 'reports' in Jerusalem (probably from Galilean visitors during Passover) some Scribes and Pharisees returned to Galilee to deal with Jesus this time supported by a growing divided population

在耶路撒冷得到“報告”後（可能來自於加利利去過逾越節的人），這時一些文士和法利賽人回到加利利，並得著一群漸增的分歧群眾們的支持，一起對付耶穌



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2. (Remember *John 6*) The actual aftermath of Jesus' feeding of the 5000 was a large 'defection' of so-called disciples who were **offended** by his rebuke of their unbelief and the costly demands of following him (this background is important for fuller comprehension of the following passage)

(記住翰福音第6章) 耶穌餵飽五千人後有個實值性的後果，就是這群所謂門徒們被“叛變”，他們因著主責備他們不信，並因跟隨主的代價昂貴而被觸犯（這背景對於更完整地理解接下來的信息很重要）





Part 1: Mk 7.1-13 The Pharisees and Scribes draw the King's rebuke

第一部分：馬可福音7：1-13法利賽人和文士 招致王的責備

Mark 7.1-2

The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem, and had seen that some of His disciples were eating their bread with unclean hands, that is, unwashed

馬可福音 7:1-2

有法利賽人和幾個文士從耶路撒冷來，到耶穌那裏聚集。²他們曾看見他的門徒中有人用俗手，就是沒有洗的手，吃飯。

1. The rabbis in their desire for purity developed complicated rules to prevent “defilement” and “uncleanness”
(*Mk 7.2, 5, 15, 18, 20, 23*).

追求聖潔的拉比為防止“污穢”及“不潔”而制定了繁複的規條
(馬可福音 7章 2, 5, 15, 18, 20, 23節)。

2. The issue was not washing for sanitary reasons but ritual and religious washings
這裏的問題不是為潔淨之故而洗滌，而是儀式和宗教性的各種洗滌規矩



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3. The original laws of washings only pertained to the priests or to any Jew physically defiled by touching lepers, bodily fluids and dead people

關於潔淨的最初的律法只用於祭司或任何因觸碰大痲瘋、體液和屍體而沾染不潔的猶太人

4. After the Captivity the Pharisees multiplied these laws trying to remain separate from gentiles considered unclean

在被擄之後，法利賽人在這些律法上添加很多內容，為了與被視為不潔的外邦人分別

Mark's parenthesis gives examples of some of these rules for his non Jewish readers

馬可在括弧裡給了非猶太讀者其中一些規條的例子

Mark 7.3-4

(For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.)

馬可福音 7: 3-4

原來法利賽人和猶太人都拘守古人的遺傳，若不仔細洗手就不吃飯；⁴從市上來，若不洗浴也不吃飯；還有好些別的規矩，他們歷代拘守，就是洗杯、罐、銅器等物。)



1. Eventually these oral teachings of the elders exceeded the Commandments of the Torah both in number and importance

最後這些長者口頭的教導在數量和重要性上都超過了妥拉（摩西五經）的誡命

2. The list of defilements is so extensive that Jesus and the disciples had violated them by going near unclean lepers (1:40), tax collectors (2:13), Gentiles (5:1), menstruating women (5:25), and corpses (5:35).

不潔的規條延伸得如此之多，以致耶穌和門徒們因接近不潔的痲瘋病人(1:40)、稅吏(2:13)、外邦人(5:1節)、血漏婦人(5:25) 和死人(5:35)時已觸犯了它們

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馬可福音 7: 3-4

原來法利賽人和猶太人都拘守古人的遺傳，若不仔細洗手就不吃飯；⁴從市上來，若不洗浴也不吃飯；還有好些別的規矩，他們歷代拘守，就是洗杯、罐、銅器等物。)



3. It is written in the Talmud, “My son, give more heed to the words of the Rabbis than to the words of the Law.”

塔木德寫道：“我的兒子，應該更多留意拉比的話，而不是律法的話”

4. A Sadducee once derided a Pharisee who washed the Temple's Lamp stand saying, “soon they will think it necessary to wash the sun!”

一個撒督該人曾嘲笑在聖殿洗燈座的法利賽人，說：“很快他們就會認為也該洗洗太陽！”

FIRST Indictment: Hypocrisy

第一個指責：假冒偽善

Mark 7:5-6

*The Pharisees and the scribes *asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?”*

And He said to them, “Rightly did Isaiah prophesy of you hypocrites, as it is written: ‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME.

馬可福音 7:5-6

法利賽人和文士問他說：「你的門徒為甚麼不照古人的遺傳，用俗手吃飯呢？」

耶穌說：「以賽亞指着你們假冒為善之人所說的預言是不錯的。如經上說：這百姓用嘴唇尊敬我，心卻遠離我。」



- Jesus does not answer their question but uses the Word of God itself to expose them as “hypocrites”

(Isaiah 29:13)

耶穌沒有回答他們的問題，而是用神的話暴露他們是“假冒偽善的人”(以賽亞書29:13)

- It didn't matter to these men that 1/2 of Galilee had repented and been cleansed of sin and found a new health and purity through the Kingdom gospel

這些人並不在意，一半的加利利人因神國福音悔改並從罪中得潔淨，他們已找到新的健康和潔淨

- In God's Kingdom outward acts of righteousness have no validity unless the heart is first righteous

在神的國裏，外在行為的義是無效的！除非人心裏先有義



SECOND Indictment: Setting Aside Word of God 第二個指責：廢棄神的道

Mark 7.7-8

*‘BUT IN VAIN DO THEY WORSHIP ME,
TEACHING AS DOCTRINES THE PRECEPTS OF
MEN.’*

*Neglecting the commandment of God, you hold to the
tradition of men.”*

馬可福音 7:7-8

他們將人的吩咐當作道理教導人，所以拜我也是枉然。

8 你們是離棄神的誡命，拘守人的遺傳」

Mark 7.9

*He was also saying to them, “You are experts at setting
aside the commandment of God in order to keep your
tradition.*

馬可福音 7:9

又說：「你們誠然是廢棄神的誡命，要守自己的遺傳。」

- Hypocrisy is also when those who have adulterated the Word of God think their inventing ‘**even stricter and holier**’ **religious traditions** is an act of greater devotion and worship (the more religious the better)

假冒偽善也是指那些攙雜神的道的人，他們以為發明出“更嚴格、更聖潔的”宗教傳統就是更偉大的虔誠和敬拜（越屬宗教越好）



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又說：「你們誠然是廢棄神的誡命，要守自己的遺傳。

● Jesus accuses them on two counts

耶穌從兩個方面來指責他們

1. ‘Setting aside’ (lit in Gk “replace”) the
Commandments and **teaching**
traditions (*Mk 7.3,5,8,9,13*)

“離棄”（希臘文“代替”）神的誡命，用傳統
來教導人（馬可福音7章3、5、8、9、13節）

2. Obscuring the original intent of the
Word by adding on many peripheral
outward traditions

藉著添加了許多的枝微末節的外在傳統，而使
起初神的道的目的變得晦澀不明

SECOND Indictment: example of circumventing the Word's original intent

第二個指責：一個廢棄神的道起初目的的例子

Mark 7.9-10

He was also saying to them, "You are experts at setting aside the commandment of God in order to keep your tradition. For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER'; and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO BE PUT TO DEATH';

馬可福音 7:9-10

又說：「你們誠然是廢棄神的誡命，要守自己的遺傳。¹⁰ 摩西說：『當孝敬父母』；又說：『咒罵父母的，必治死他。』」

Mark 7.11-13

but you say, 'If a man says to his father or his mother, whatever I have that would help you is Corban (that is to say, given to God), you no longer permit him to do anything for his father or his mother; thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that.'

馬可福音 7:11-13

¹¹ 你們倒說：『人若對父母說：我所當奉給你的，已經作了各耳板』（各耳板就是供獻的意思），¹² 以後你們就不容他再奉養父母。

¹³ 這就是你們承接遺傳，廢了神的道。你們還做許多這樣的事。」

● Corban was an offering “**vowed and set aside**” for God and therefore taken out of circulation even though still in the hands of the worshiper

各耳板是向神“**起誓並獻上**”的供獻，因此即使仍在敬拜者手裏也算獻上了

● The Scribes determined that once such a vow is made, nothing was more important than honoring the vow even if you can no longer help out your parents

文士們認定一旦起了這樣的誓，即使不再奉養父母，也沒什麼比尊崇這個誓言更重要的了

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¹³ 這就是你們承接遺傳，廢了神的道。你們還做許多這樣的事。」

● This 'loophole' tradition violated one of the Holy Ten Commandments

這個“有漏洞”的遺傳違背了神聖的十誡中的一條

● Jesus said this was one of many things where the Law was circumvented by men's traditions

耶穌說這是用人的遺傳廢棄律法的眾多做法之一

● By the time the Talmud was written the formula had become:

pentateuch + oral tradition = LAW

當塔木德寫成後，公式已成為：

摩西五經+ 口傳的遺傳 = 律法

Adding traditions beyond God's Word has always led to deception and spiritual death

在神的話語上再添加傳統，總會導致欺騙和靈性的死亡

- Roman Catholicism has no problem defining the truth as the Scriptures + church tradition

羅馬天主教認為將真理定義為聖經 + 教會傳統是沒有問題的

1. So Mary is exalted, worshiped and a favorite idol of worship

因此瑪利亞被高舉、敬拜，成為一個受歡迎的敬拜的偶像

2. So the Pope is infallible "ex cathedra"

因此教皇成了絕對無誤的“權威”

3. So one goes to purgatory upon death unless a special saint

因此除非是特殊的聖徒，死後還得去煉獄

- Protestant Christians also add traditions to the foundation of the church which cause preferences, divisions and hinder the life in the Body of Christ

更正教的基督徒也在教會根基上添加各種傳統，導致偏見、分門別類，攔阻基督身體裏生命的成長

Traditions

The rejection of God's law.

"For laying aside the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do." He said to them, "All too well you reject the commandment of God, that you may keep your tradition" (Mark 7:8-9).

傳統

拒絕神的律法

「你們是離棄神的誡命，拘守人的遺傳」；又說：「你們誠然是廢棄神的誡命，要守自己的遺傳。」（馬可福音 7:8-9）

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在神的話語上再添加傳統，總會導致欺騙和靈性的死亡

- Some of today's charismatic leaders claim to have received from the Lord revelations 'beyond scripture'

今天一些當代靈恩運動的領袖聲稱從主那裏得到了

“聖經之外的”啟示

- The further away from the true doctrines of the Word one moves the more peripheral and external things take on importance:

人越偏離神的道的真教義，就會越看重無關緊要、外在的事物

- beautiful buildings, 漂亮的建築物
- beautiful liturgies, 精緻的禮拜儀式
- beautiful words (whether erudite or cool) 動聽的話語 (博學或出色)
- whatever evokes a sense of worship and purity

任何能激發一種敬拜和聖潔感覺的人事物

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Part 2: Mk 7.14-16

Parable of Outward Defilement

第二部分：馬可福音7:14-16節
關於外面的污穢的比喻

Mark 7.14-16

After He called the crowd to Him again, He began saying to them, “Listen to Me, all of you, and understand: there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man. [“If anyone has ears to hear, let him hear.”]

馬可福音 7:14-16

¹⁴ 耶穌又叫眾人來，對他們說：「你們都要聽我的話，也要明白。¹⁵ 從外面進去的不能污穢人，惟有從裏面出來的乃能污穢人。」¹⁶ (有耳可聽的，就應當聽)

- Jesus spoke this parable to the people who overheard his rebuke of the Scribes and Pharisees' hypocrisy
耶穌這個比喻是對那曾聽過祂責備文士和假冒為善的法利賽人的眾人說的



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- He challenged their traditional laws of defilement with His Kingdom Principle of Defilement

祂以神國關於污穢的法則來挑戰他們關於傳統的污穢條例

1. Restricting outward things such as certain foods or physical contact do not prevent defilement or keep one pure
2. Defilement starts from sin within the heart of man and defiles everything that comes out of him

污穢始於人心裏的罪，並且玷污了從他出來的一切



Part 3: Mark 7.17-23. Jesus corrects his disciples for their lack of understanding

第三部分：馬可福音7:17-23

耶穌糾正門徒們的無知

Mark 7.17-19

*When he had left the crowd and entered the house, His disciples questioned Him about the parable. And He *said to them, “Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, because it does not go into his heart, but into his stomach, and is eliminated?”*

(Thus He declared all foods clean.)

馬可福音 7:17-19

17 耶穌離開眾人，進了屋子，門徒就問他這比喻的意思。

18 耶穌對他們說：「你們也是這樣不明白嗎？豈不曉得凡從外面進入的，不能污穢人，¹⁹ 因為不是入他的心，乃是入他的肚腹，又落到茅廁裏（這是說，各樣的食物都是潔淨的）」；

- The disciples had heard the gospel of Kingdom Righteousness many times
門徒們已多次聽過神國之義的福音
- Kingdom righteousness must exceed that of the Scribes and Pharisees because it starts from a cleansed heart made right with God
神國的義必須超過文士和法利賽人的義，因為它來自被神歸正了的清潔良心



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- The natural process for eliminating outward uncleanness through the body shows that the “body” is not the source of defilement

身體自然排泄的過程表明“身體”並不是污穢的源頭

- Mark adds his revolutionary parenthesis to help many concerned believers and seekers in the early church

馬可在括弧裡加上這一段革命性的話，幫助了許多初期教會中有疑問的信徒和尋求者



Jesus' Kingdom gospel proclaims that the heart is the source of evil, uncleanness and defilement

耶穌的神國福音宣告人心是罪惡、不潔和污穢的源頭

Mark 7.20-23

And He was saying, "That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man."

馬可福音 7:20-23

²⁰ 又說：「從人裏面出來的，那才能污穢人；²¹ 因為從裏面，就是從人心裏，發出惡念、苟合、²² 偷盜、凶殺、姦淫、貪婪、邪惡、詭詐、淫蕩、嫉妒、謗讟、驕傲、狂妄。²³ 這一切的惡都是從裏面出來，且能污穢人。」

- The disciples had never clearly understood that they were sinners - man's heart is evil because of his fallen nature
門徒們從未清楚地認識到他們是罪人——人心是罪惡的，是因他墮落的本性
- The disciples themselves still thought that salvation was obtained by keeping the Law and doing good works
門徒們自己仍以為救贖是靠遵行律法和行善



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- Jesus "**crucified**" the whole Jewish system of obtaining righteousness and salvation by outward works and restrictions

耶穌把猶太教裡藉著外在的行為和限制而得來的公義和救贖的整個體系，"**釘在十字架上**"

- This also negates the whole illusion that man is basically good but his environment has defiled and corrupted his natural purity

這也否定了所有的錯覺，就是人的本質是善的，但是環境汙穢和敗壞了他天然的純潔

Higher Lesson in the School of Christ

在基督學校裏更高的功課

Three foundational gospel issues were taught to the disciples in this controversial encounter with the Pharisees

在這與法利賽人有爭議性的對峙中，門徒們被教導三個基要的福音重點

1. God's Word is the standard of truth for salvation and must never be abrogated by traditions or even religious zeal

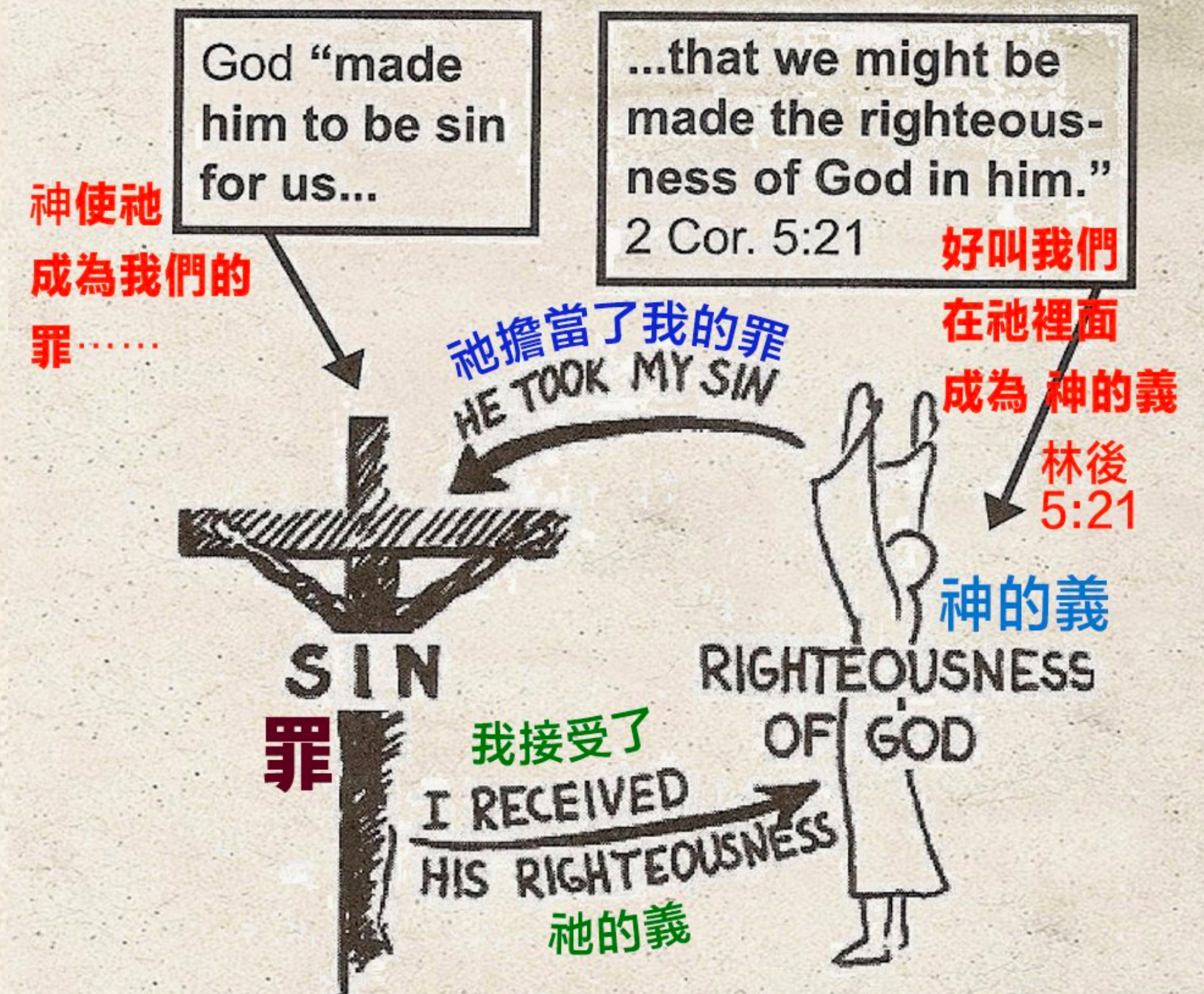
神的話是救贖真理的唯一標準根基，決不可因人的傳統甚至宗教熱忱而被廢除

2. True holiness is an inward matter of the heart. Outward works and eating restrictions can neither defile nor purify.

真正的聖潔是人心裏面的事。外面的行為或飲食規條既不能玷污人也不能使人得潔淨

3. The heart is desperately wicked and is THE problem of both Jews and Gentiles

人心無可救藥地邪惡，這個才是猶太人和外邦人共同的問題

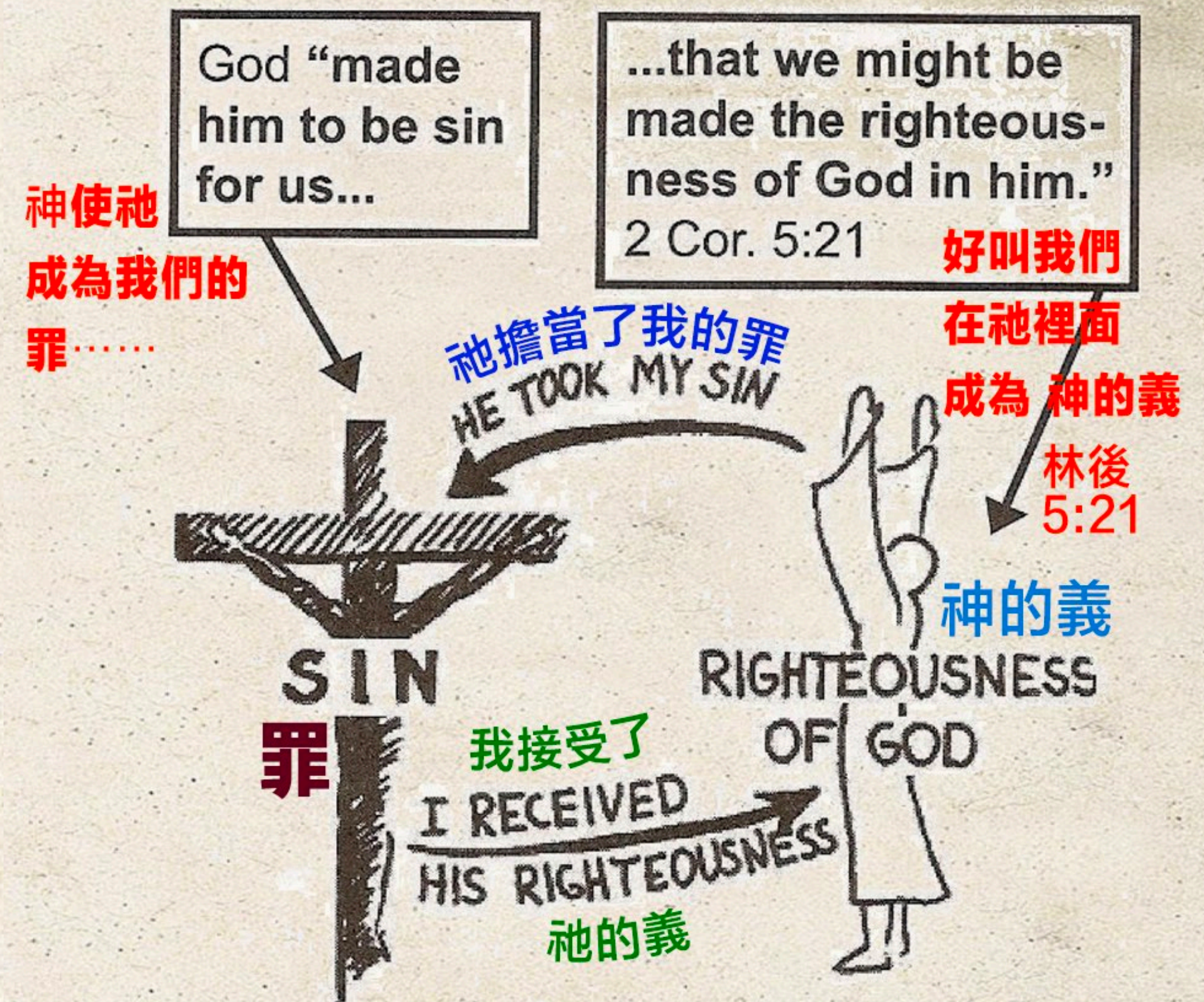


Higher Lesson in the School of Christ

在基督學校裏更高的功課

Jesus has now revealed man's problem to his disciples but they had yet to learn God's remedy for man's defilement

耶穌就此向門徒揭示了人的問題，而他們還得認識神對人的罪汙之救法



Next time: Jesus finds faith as he preaches the
Kingdom gospel outside Israel

耶穌在以色列以外的地方傳福音而發現了信心

