

新旧难合

The Incompatibility of New and Old

马可福音 2:18-22

Mark 2:18-22

引言 Intro:

耶稣的言行常常与他当时的宗教和文化格格不入，使他经常冒犯当时的宗教界的权威人物。

The words and deeds of Jesus were often incompatible with the religion and culture of his time, causing him to often offend the religious authority figures of the time.

他有一个非常明确的信息要教导和宣扬，而他也从来不惧怕挑战现状。

He had a very clear message to teach and proclaim, and he was never afraid to upset the status quo.

今天我们要看耶稣再一次的遭受非议。

Today we are going to see Jesus once again was being criticized.

我们不但要看耶稣怎样回复质问他的人，而且也将看见他如何抓住每一次的机会在回复中传讲他独特的信息。

We will not only see how Jesus responded to those who questioned him, but also how he seized every opportunity to preach his unique message in his response.

让我们来看经文：

Let's get to the text:

A. 责问耶稣 Questioning Jesus (18)

可 2:18 当下，约翰的门徒和法利赛人禁食。他们来问耶稣说：「约翰的门徒和法利赛人的门徒禁食，你的门徒倒不禁食，这是为什麼呢？」

Mark 2:18 Now John's disciples and the Pharisees were fasting. Some people came and asked Jesus, 'How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?'

第18节告诉我们两件事情：

Verse 18 tells us two things:

a) 约翰的门徒和法利赛人禁食。

John's disciples and the Pharisees
were fasting.

b) 他们来问耶稣为什么他的门徒不禁食。

They came to ask Jesus why was it that
his disciples were not fasting.

这件事情应该是发生在一个星期一或者一个星期四，因为这两天是法利赛人每个星期禁食的日子。

This incident must have happened on a Monday or a Thursday because these were the two days the Pharisees fasted each week.

耶稣的门徒不禁食，他们在做什么呢？

Jesus' disciples were not fasting, what could they be doing at this time?

至少我们知道在不久之前他们和耶稣一起是在税吏马太的家里吃饭 (可 2:13-17)。

We know at least that not long ago they were with Jesus having dinner at the house of Matthew the tax collector (Mark 2:13-17).

跟他们一起吃饭的还有其他的税吏和一些被法利赛人看为罪人的人。

Together with them at the dinner were *other tax collectors* and *some who were regarded as sinners by the Pharisees.*

马太刚才回应了耶稣的呼召来跟随耶稣，所以他们这个时候是为马太成为了耶稣的门徒而在庆祝。

Matthew had just responded to Jesus's calling and followed him, so they were all celebrating Matthew's becoming a disciple of Jesus.

想象一下，当法利赛人和约翰的门徒在禁食的时候，耶稣和门徒他们正在开派对！

Imagine, Jesus and his disciples were having a party while the Pharisees and the disciples of John were fasting!

这好比所有基督徒都在教堂里参加主日崇拜的时候，廖传道却和几位信徒在赌场里赌博一样的荒唐！



This is as ridiculous as Pastor Liaw and a few believers were gambling in the casino when all other Christians were attending the Sunday worship in the church!

难怪约翰的门徒和法利赛人要抗议，来质问耶稣为什么他的门徒不禁食了。

No wonder John's disciples and Pharisees protested and questioned Jesus why was it that his disciples were not fasting.

他们看来好像只责怪 *耶稣的门徒* 不禁食，没有责怪耶稣。

They seemed to blame only *Jesus' disciples* for not fasting and not blame Jesus.

其实，他们知道耶稣也没禁食。发问问题时不直接责怪耶稣只不过是他们虚伪的对耶稣表现尊重而已。

In fact, they knew that Jesus too did not fast. Not directly blaming Jesus when questioning him was just a display of their *hypocritical* respect for him.

注意，责问的人似乎只在乎耶稣的门徒没有禁食，不管那些税吏和“罪人”的不禁食。

Note that those questioning Jesus seemed to be concerned only with Jesus' disciples not fasting, not of the tax collectors and "sinners" who were also not fasting.

到底禁食是为了什么？

What exactly is fasting for?

禁食是在人或国家面对危机时进行的。当一个国家为着紧急情况祈祷的时候，也会同时宣告全国进行禁食。

Fasting was used when a person or a nation was facing a crisis. In times of emergency prayer for a nation, a fast would be proclaimed.

当大卫王的儿子病重濒临死亡时，他进行禁食。

When King David's son was sick to the point of death, he fasted.

当先知约拿告诉尼尼微人神的审判将要临到他们时，他们全国进入禁食。

When prophet Jonah told the people of Nineveh of God's coming judgment, the whole nation entered into a fast.

到了耶稣的时代，禁食已经成为每个虔诚的犹太人的预期行为。

By the time of Jesus, fasting had become an expected practice of every devout Jew.

然而，人禁食常常是为了获得别人的称赞和认可，多过寻求主和属灵上的成长。

Yet this was often done more for the praise and recognition of men than it was to seek the Lord and to grow spiritually.

在路加福音**18:12**，我们看到一个自以为义的法利赛人自大的说他每周禁食两次。他利用禁食看自己比别人更属灵和更圣洁。

In **Luke 18:12**, we see a self-righteous Pharisee bragging that he fasts twice a week. Through his fasting he looked at himself as more spiritual and holy than others.

耶稣不是反对禁食，他只是不赞成动机错误的禁食。

Jesus was not against fasting. He just disapproved of fasting for the wrong motives.

在太 **6:16**，耶稣提到错误的禁食：

In **Mat 6:16**, Jesus mentioned about fasting out of a wrong motive:

太 6:16 「你们禁食的时候，不可像那假冒为善的人，脸上带著愁容；因为他们把脸弄得难看，故意叫人看出他们是禁食。我实在告诉你们，他们已经得了他们的赏赐。

‘When you fast, do not look sombre as the hypocrites do, for they disfigure their faces to show others they are *fasting*. Truly I tell you, they have received their reward in full.

他也教导正确的禁食心态：

He also teaches the correct mindset for fasting:

太 6:17-18

Matthew 6:17-18

「你禁食的时候，要梳头洗脸，不叫人看出你禁食来，只叫你暗中的父看见；你父在暗中察看，必然报答你。」

But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

耶穌不要他的門徒在同儕壓力下也
跟着別人“做”禁食：“做”禁食
的時間到了就“做”，顯出自己比
別人更加接近神。

Jesus did not want his disciples to be
“acting” fasting with others under
peers pressure: “acting” when it is
time to “act” fasting, to show that
one is closer to God than other.

我们会不会有的时候也像约翰的门徒和法利赛人一样，喜欢向别人施用同侪压力，要求他们变得跟我们一样“**属灵**”呢？

Could it be that sometimes we, like John's disciples and the Pharisees, like to apply peer pressure on others and expect them to become as "**spiritual**" as we think we are?

让我们看看耶稣怎样回应对他的施压。

Let's see how Jesus responded to the pressure on him.

B. 新郎的比喻 (19-20)

The Analogy of the Bridegroom (19-20)

可 2:19 耶稣对他们说：「新郎和陪伴之人同在的时候，陪伴之人岂能禁食呢？新郎还同在，他们不能禁食。」

Mark 2:19 Jesus answered, 'How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them.'

可 2:20 但日子将到，新郎要离开他们，那日他们就要禁食。

Mark 2:20 But the time will come when the bridegroom will be taken from them, and on that day they will fast.

在古时，没有比婚礼更兴奋的时光了。

There was no more happy time in the ancient world than at a wedding.

在当时的世界，每个参加婚礼的人都跟着新人一起度蜜月。

In the ancient world, everyone attending the wedding went on the honeymoon together with the new couple.



婚礼会在新郎家里举行。

The wedding would be at the house of the groom.

新婚夫妇会同客人共度他们整个星期的蜜月期。

The couple would stay with the guests for an entire week of honeymooning.

我知道我们单身的年轻
弟兄姐妹在想什么.....

I know what our single
young brothers and sisters
are thinking....

绝对不可能!
Absolutely
No way!



在那个时代的文化里，那一整周是爱护这对新婚夫妻的人的欢乐时光。

In the culture of that time, that entire week would be a party time for the people who loved the newly wed.



那不是禁食的时候；
那是欢乐的时刻！

*It was not a time of fasting;
It was a time of rejoicing!*



您看见了其中的关联意义吗？

Do you see the connection?

禁食常是与哀恸或祈祷相关联的。是在危机关键时刻进行的。

Fasting is always to be in conjunction with mourning or praying. It is used in crisis situations.

但是法利赛人却把禁食变成了毫无意义的例行形式。

But the Pharisees had turned it into a meaningless routine.

他们禁食仅是因为这是他们日常生活节目中的一部分，而不是因为他们有悔改的心意。

They fasted only because it was a part of their program, not because there was any repentance on their part.

他们是将自己锁定在自己的仪式中，也想将别人也锁在同样的仪式里。

They were only locked into their own ritual, and they also wanted to lock others into the same ritual.

这是耶稣的比喻的意思：

Here is the meaning of Jesus' analogy:

耶穌是新郎。他正預備中的教會是新娘。

Jesus was the
bridegroom.
The church he
was preparing
was the bride.



他的門徒就是陪伴之人。

His disciples were the guests.

当耶稣的门徒还享受着他与他们在地上同在的特殊经历时，他们没有理由要哀恸禁食呀。

There was no reason for Jesus' disciples to mourn and fast while enjoying the unique reality that He was with them on earth.

可 2:20 但日子将到，新郎要离开他们，那日他们就要禁食。

Mark 2:20 But the time will come when the bridegroom will be taken from them, and on that day they will fast.

耶稣预先看见了门徒会要
“禁食”的那“日子”。

Jesus foresaw the “days” when
His disciples would “fast.”

“离开他们”：

这是指突然被带走或使用暴力夺走，显然的这是指耶稣的被捉拿和被钉十字架。

“taken from them”：

This refers to a sudden removal or being snatched away violently, an obvious reference to Jesus' capture and crucifixion.

“那日他们就要禁食”：

当耶稣被钉十字架的时后，那就是门徒们应该就要哀恸的时间。

“on that day they will fast”：

When Jesus was crucified, it would be the time for the disciples to mourn.

但是我们知道，在耶稣被钉十字架后不久，他的门徒们并没有禁食祈祷，而是回到从前的工作和生活方式。

But we know that not long after Jesus' crucifixion, instead of fasting and praying, his disciples went back to their old jobs and old ways of life.

我们在生活中遭遇打击和走投无路时，是不是也把主给忘记了，不来悔改和求告他，而是回到从前的旧生活去呢？

When we encounter setbacks and come to a dead end in life, do we ignore the Lord, refuse to repent and seek his face, and instead return to our old way of life?

C. 新旧不相配的例证 (21-22)

The Illustrations of the Incompatibility of New and Old (21-22)

耶稣接下来使用两个生活中的常识来进一步说明他传讲的神国怎样与当时的犹太教不相同。

Jesus then used two pieces of everyday knowledge in life to further explain how the Kingdom of God he preached was different from the Judaism of the day.

可 2:21 没有人把新布缝在旧衣服上，恐怕所补上的新布带坏了旧衣服，破的就更大了。

Mark 2:21 ‘No one sews a patch of *unshrunk cloth* on an old garment. Otherwise, the *new piece* will pull away from the old, making the tear worse.

我父亲是开杂货店的，店里也卖一些衣服和布料。

My father operated a grocery shop, and it carried some clothes and fabrics.

我们店里卖的衣服和布料都是棉制的。

Clothes and fabrics sold in our shop were made from cotton.

意思就是说它们在经过泡浸之后会缩水。

Which means that they would shrink after going through water.

所以，买了新布料来做衣服，须要先将布料泡过水一两回才拿去量身做衣服。

Therefore, if you buy a piece of new fabric to make into a dress, you need to wet the fabric once or twice before you tailor it.

如果不这样做，您的新衣服洗过一次之后可能会因为布料缩水而变得太紧，不合身了！



If you don't do this, after going through one laundry wash, your new dress will shrink and turn out too tight to fit you!

耶稣说如果你用一块新布料修补一条旧衣服上的大洞，那么当您下次洗衣服时，补上去的新布料会缩水，使旧衣服会撕裂得更糟。

Jesus is saying that if you patch up a big hole on an old dress with a piece of new fabric, then the next time you wash the dress, the patch would shrink and make a worse rip in the old dress.

透过这个生活中的例子，耶稣说明他所教导的不可能相容于法利赛人的固守仪式的宗教。

Through this illustration from everyday life, Jesus was saying that there was no way that the things he had been teaching could fit into the ritualistic religion of the Pharisees.

接下来一个例子也在教导同样的一项真理，就是新旧不能相配相容。

The next illustration is still teaching the same truth, that is, old and new are not compatible.

可 2:22 也没有人把新酒装在旧皮袋里，恐怕酒把皮袋裂开，酒和皮袋就都坏了；惟把新酒装在新皮袋里。」

Mark 2:22 And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins.'

那时候的人通常使用山羊皮做酒皮囊。

At that time, people usually used goat skin to make wineskins.

整只山羊的皮被剥下来后，脖子部分用作喷口，其余的皮就被缝合起来，变成可以装酒的酒皮囊了。



After the entire goatskin was peeled off, the neck part was used as a spout, and the rest of the skin was stitched together to become a wineskin that could hold wine.

这种皮袋旧了以后就会失去弹性，会因为装进去的新酒的发酵而破裂。

This kind of wineskins lose their elasticity when they get old and would be burst open by the fermentation of new wine put into them.

这例子的信息和前一个例子的相似。

The message is the same as the previous illustration.

意思是：犹太教的旧宗教和基督教的新信仰不能混为一谈。犹太教的规守或传统 (例如禁食的时间) 也不能强加于基督教。

The point: the old religion of Judaism and the new faith of Christianity cannot be mixed. Nor can the practices or traditions (e.g., the time of fasting), of Judaism be forced on Christianity.

注意： 耶稣不是说我们要丢掉旧约。

Take note: Jesus is not saying that we are to throw out the Old Covenant.

他在登山宝训中说得很清楚，他不是要废掉律法，乃是要成全：

He makes it very clear in the Sermon on the Mount that he comes to fulfill the Law, not to abrogate it:

太 5:17 「莫想我来要废掉律法和先知。我来不是要废掉，乃是要成全。

Mat 5:17 'Do not think that I have come to abolish the Law or the Prophets; *I have not come to abolish them* ***but to fulfil them.***

太 5:18 我实在告诉你们，就是到天地都废去了，律法的一点一画也不能废去，都要成全。

Mat 5:18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law **until everything is accomplished.**

太 5:19 所以，无论何人废掉这诫命中最小的一条，又教训人这样做，他在天国要称为最小的。但无论何人遵行这诫命，又教训人遵行，**他在天国要称为大的。**

Mat 5:19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practises and teaches these commands **will be called great in the kingdom of heaven.**

太 5:20 我告诉你们，你们的义
若不胜於文士和法利赛人的义，
断不能进天国。」

Mat 5:20 For I tell you that unless
your righteousness surpasses that
of the Pharisees and the teachers
of the law, **you will certainly not**
enter the kingdom of heaven.

他不是来废掉法律，而是剥去法利赛人的口传传统，使人可以看见神律法中的能力和生命，晓得悔改，预备神国的来临。

He doesn't come to set aside the law, but to strip away the Pharisees' oral tradition so people can see the power and spirit of the Law of God, and repent, preparing for the coming of the Kingdom.

结语 Conclusion:

神赐下律法是要叫我们看见我们的软弱，晓得我们需要耶稣作我们的救主和生命的主。

God gives us the Law to reveal to us our weaknesses, so that we know we need Jesus to be our Savior and the Lord of our life.

律法指向救主；律法不是救主。

The Law points us to the Savior;
the Law is not the Savior



你看见耶稣了吗？

你找着他了吗？

Have you seen Jesus?

Have you found him?