

Miracles Series #5 : Voice (Then and Now)
Primary Texts: Isaiah 35:4-6, Mark 7:31-3, Luke 9:48, 18:17, Matthew 18:6
Speaker: Alex Lessler
Date: 7/23/2023

神蹟系列 #5 : 聲音 (過去和現在)
主要經文: 以賽亞書 35:4-6, 馬可福音 7:31-3, 路加福音 9:48, 18:17, 馬太福音 18:6
講員: 亞歷克斯·萊斯勒 牧師
2023年7月23日

Worship 敬拜

讚美 Praise Him

中譯詞: 週巽光 演唱: 週巽光

A1.

神創造的 宇宙萬物

都要歡呼讚美

聖徒直到地極 都要興起

歌唱 歌唱

C.

讚美讚美

讓主百姓都讚美

讚美讚美

讓萬物都讚美

A2.

從深海洋 到高山上

全地都要宣揚

主在呼召 神的百姓

歌唱 歌唱

B.

配得一切榮耀權柄

尊貴都歸於祢

到永遠 我主我王

讚美都歸於祢

信靠每一句應許 Trusting in Your Promises

詞：鄭懋柔 Tiffany M. Cheng 曲：游智婷 Sandy Yu © 讚美之泉

主祢使卑微轉為尊貴

使傷心流淚轉為笑顏

患難生忍耐 忍耐生老練

老練生盼望 盼望不至羞愧

就沒有失望

心中充滿盼望 盼望使眼睛明亮

道路雖崎嶇 祢與我同行

心中充滿盼望 盼望使信心剛強

信靠每一句應許 生命充滿亮光

神蹟 Miracle

詞 / 曲：Teo Poh Heng(張寶興 © 2015) 現場主領：Teo Poh Heng(張寶興)

(A)我怎能 離了祢同在，

我未來交託祢手中，

我怎能 失去祢的愛，

祢是我永遠的依賴，

我能真實遇見祢，

暴風中仍堅定，

我心中喜樂 無人能奪去，

祢恩典覆庇我，主耶穌祢掌權。

(BP)心中 懇切期待，

多渴望祢來，將天門打開，

(B)神蹟必會降臨，

高舉雙手 全心相信，

(C)一切都更新，憑信心去相信，

神就在這裡，醫治傷痛疾病，

坦然無畏懼，依靠全能話語，

堅信祢應許，永遠不放棄。

Transition: The Miracle of “Voice”. 700 years before the ministry of Jesus... The prophet Isaiah writes of a coming day...

“声音的奇迹”。在耶稣事工700年前.....先知以赛亚写道即将来临的一天.....

**4 say to those with fearful hearts,
“Be strong, do not fear;
your God will come,... -Isaiah 35:4a**

4 对胆怯的人说：

你们要刚强，不要惧怕。

看哪，你们的神必来报仇,... - 以赛亚书第35:4a

And later, he writes about the signs of his coming...
后来，他写下了有关他来临的迹象.....

**5 Then will the eyes of the blind be opened
and the ears of the deaf unstopped.**

**6 Then will the lame leap like a deer,
and the mute tongue shout for joy. -Isaiah 35:5-6**

**5 那时，瞎子的眼必睁开；
聋子的耳必开通。**

6 那时，瘸子必跳跃像鹿；

哑巴的舌头必能歌唱。 - 以赛亚书第35:5-6

The story we read today is when this ancient prophecy comes to life.
我们今天阅读的故事就是这个古老预言变为现实的时刻。

MVMT 1: Healing (Mark 7:31-37) 医治 (马可福音7:31-37)

Jesus Heals a Deaf and Mute Man 耶稣医治一个又聋又哑的人

31 Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis.

31 耶稣从推罗境内出去，经过西顿，回到低加波利地区的加利利海。

The literal geography gets confused, but the symbolic geography is clear enough. One would not go due north from Tyre to Sidon in order to get southeast to the Decapolis area east of the Sea of Galilee. It is as if Mark is mentioning every Gentile city or territory his audience might know in order to make clear that Jesus is now among the Gentiles.

確切的地理上可能有些模糊，但象征性的地理意义是非常清楚的。为了前往加利利海东南的低加波利地区，人们不会从推罗直接向北走到西顿。這裡就好像马可已經提及了他的听众可能熟知的每个外邦

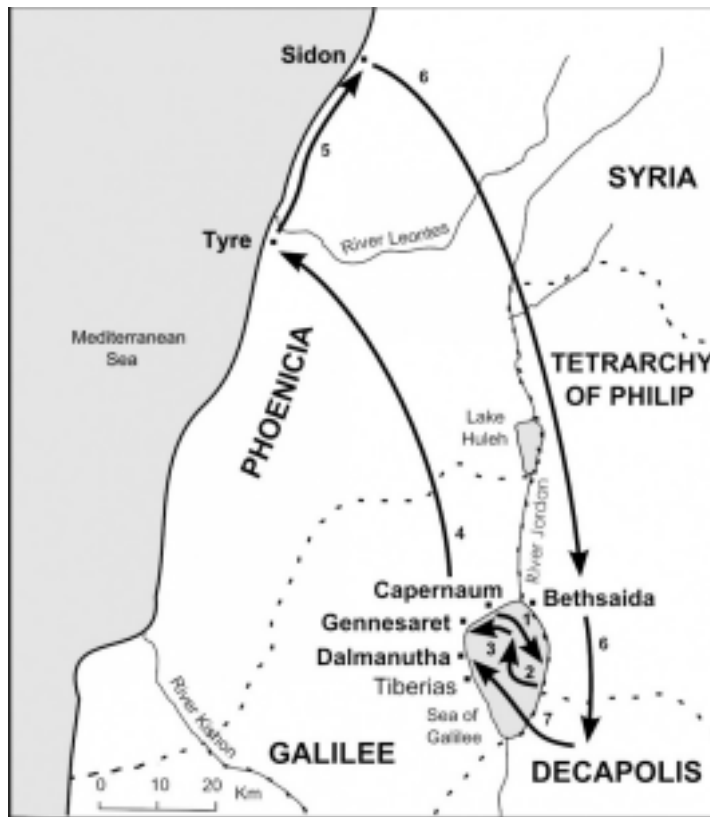
城市或地区一样，以明确耶稣现在已经在外邦人中间。

Mark is saying, "What Jesus had done for Jews, he now does for Gentiles too."

马可说：“耶稣为犹太人所做的事，他现在也为外邦人做了。”

32 There some people brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him.

32 有人带着一个又聋又哑的人到他那里，求耶稣按手在他身上。



“Some People” “一些人”

Mark doesn't tell us who "some people" are. That's the point. They are not doing this for themselves. They get nothing out of this. They are not looking for more followers out of this. *This is about helping this poor man who could not get to Jesus himself.* They seek no reward, no fame, no consolation, they act freely to help him—with no ulterior motive. In the words of Martin Luther, "These men serve as an example to the Christian- go and do likewise!"

马可没有告诉我们“一些人”是谁。这就是重点。他们并非为自己做这些事情。他们从中得不到任何好处。他们不是为了吸引更多追随者而这样做的。这只是为了帮助这个可怜的人，他们自己无法接近耶稣

。他们寻求的不是回报、名声或安慰，他们自发地帮助他——没有任何别有用心。用马丁·路德的话说：“这些人为基督徒树立了一个榜样 - 去照样做吧！”

The Deaf + Mute Man 聋哑人

It's unknown whether this man was born this way, if it happened to him later and progressively, or if some accident caused his disabilities.

我们不知道这个人天生聋哑，还是后来逐渐变得如此，或者是一些事故导致了他的残疾。

The ancient world was not kind to people with disabilities. The ancient Roman custom was to execute a child if they were born with a disability, either by stoning or exposure. Some with disabilities would be purchased as slaves and used as court jesters for the elite's amusement. It was terrible.

古代对残疾人并不友好。古罗马的习俗是，如果孩子天生残疾，要么用石头砸死他们，要么将他们遗弃。有些残疾人会被买来当奴隶，为上流社会的人提供娱乐。这是可怕的。

If you somehow survived (either by compassionate caretakers or some other circumstances) or were disabled later in life, there were some concessions for how you could participate in society. Still, the majority of them would be dependent on the care of their families or the community around them.

如果你在某种方式下幸存下来（可能是因为有怜悯的看护人或其他情况），或者后来在生活中变得残疾，社会上有一些包容的方式让你能够参与其中。不过，他们中的大多数仍然会需要依赖家人或社区的照顾。

This man's disability would have made life particularly difficult. in a world that wouldn't have given him much thought or maybe even saw him as a nuisance. Jesus gives him special attention (takes him aside away from the crowd). 這個人的殘疾會讓生活變得特別困難。在一個不會太為他考慮的世界，甚至可能把他視為一個麻煩的世界裡，耶穌給予他特別的關注（帶他離開人群）。

33 After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. 34 He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means "Be opened!"). 35 At this, the man's ears were opened, his tongue was loosened and he began to speak plainly. 33耶穌領他離開眾人到一邊去，就用指頭探他的耳朵，吐唾沫抹他的舌頭， 34 望天嘆息，對他說：“以法大！”就是說：“開了吧！” 35 他的耳朵就開了，舌結也解了，說話也清楚了。

This is a rather exciting miracle. 這是一個相當令人興奮的奇蹟。

There is definitely NO formula for a healing miracle - That is not the point here. 絕對沒有治愈奇蹟的公式——這不是重點。

Jesus is intentional- His actions and words communicate deeper meanings about who he is. 耶穌是有目的的——他的行為和言語傳達了關於他是誰的更深層次的含義。

Spit - Gentile Regions. Some Gentiles believe spit has healing properties. Jews would have seen this

as unclean. (personally, I think this is kind of weird... sorry Jesus, just saying ☐☐). Jesus is erasing clean vs. unclean distinctions. He is curing a religious and racial divide. He is crossing into territory that a “good Jewish Rabbi... especially someone who could be Messiah” should never do. He is showing that God’s heart is not to conquer and destroy those who are different but to bring people together and to heal. 吐唾沫 - 外邦地區。一些外邦人相信唾液具有治療作用。猶太人會認為這是不潔淨的。（就我個人而言，我認為這有點奇怪……對不起，耶穌，我只是想表達我的感受）。耶穌正在消除潔淨與不潔淨的區別。他正在彌合宗教和種族分歧。他正在進入一個“優秀的猶太拉比……尤其是一個可能成為彌賽亞的人”永遠不應該做的領域。他錶明神的心意不是要徵服和毀滅那些不同的人，而是要把人們聚集在一起並治愈他們。

Looks to Heaven w/ Deep Sigh - Jesus’ actions speak to his character. Jesus knows he is going to heal this guy. Yet he still experiences emotional turmoil over his affliction. This is one of many places where this happens. It is actually all over the gospel account. Remember when his friend Lazarus died? He wept bitterly... and then raised him from the dead. This speaks to his compassion. In fact, the phrase “moved with compassion” is often accredited to the work of Jesus throughout the Gospels. 望天嘆息——耶穌的行為說明了他的品格。耶穌知道會醫治這個人。然而，他仍然因這人的痛苦而感受情感的動盪。這在不止一處發生。事實上，這在福音書的記載中隨處可見。還記得他的朋友拉撒路去世時嗎？他痛哭起來……然後讓他從死裡復活。這說明了他的同情心。事實上，在整本福音書中，“憐憫之心”這個短語經常被用來形容耶穌的工作。

“Be Opened!” (Ephphatha!) - It was common for healers, especially in the gentile world, to mutter intelligible words, incantations, etc. It was a way of showing they had some secret healing knowledge or power. They knew what the formula for healing was. Jesus looks up to heaven (indicating compassion but also where this miracle is coming from) and uses the common speech (nothing magical about his words here) and says, “Be opened,” and they are. 開了吧（以法大！）-對於醫治者來說，尤其是在外邦世界，咕噥可理解的詞語、咒語等是很常見的。這是錶明他們擁有一些秘密治療知識或力量的一種方式。他們知道治癒的秘訣是什麼。耶穌仰天（錶示同情，但也錶示這個奇蹟從何而來）並使用常用的話語（他在這裡的話沒有任何神奇之處）並說：“打開吧”，他們就打開了。

36 Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. 37 People were overwhelmed with amazement. “He has done everything well,” they said. “He even makes the deaf hear and the mute speak.” -Mark 7:31-37 NIV

36 耶穌囑咐他們不要告訴人，但他越發囑咐，他們越發傳揚開了。 37 眾人分外稀奇，說：“他所做的事都好，他連聾子也叫他們聽見，啞巴也叫他們說話！” 馬可福音7:31-37

When we see stories like this, it can be confusing. 當我們看到這樣的故事時，可能會感到困惑。

If Jesus was here to announce the Good News of the coming of the Kingdom of Heaven... then

why was he always telling people not to talk about it? 如果耶穌來這裡是為了宣布天國來臨的好消息……那為什麼他總是告訴人們不要談論它呢？

Jesus is more interested in being the bringer of the Kingdom than he is in getting attention. 耶穌更感興趣的是成為天國的使者，而不是獲得關注。

This may sound strange, but he knew that there were powerful forces in the world that would want to try and force him into their mold and use him for their own political agenda. 這聽起來可能很奇怪，但他知道世界上有強大的力量想要試圖強迫他進入他們的模式，並利用他來實現自己的政治議程。

Jesus isn't afraid of these people, but it's a distraction. These are real people who have real needs and need to encounter the real living God. 耶穌並不害怕這些人，但這會分散他的注意力。這些是真實的人，有真實的需要，需要遇見真正永生的神。

This may be particularly difficult for us to understand today because we live in an attention-seeking economy. The more attention you get, the more “impact” you are thought to make. If you want a cause to gain momentum, you need to get as much attention as possible. 這對我們今天來說可能特別難以理解，因為我們生活在一個尋求關注的經濟中。您獲得的關注越多，人們認為您產生的“影響力”就越大。如果你想讓一項事業獲得動力，你需要獲得盡可能多的關注。

In the age of Social Media Influencers, Jesus would be found on the streets, in living rooms, in the board room, and in normal everyday life situations. I don't think Jesus would have been interested in a blue check mark, a verified account, or trying to grow his social reach. He didn't need that status to reach people. He went to them and they responded. 在社交媒體影響者的時代，耶穌會出現在街道上、客廳裡、董事會會議室以及正常的日常生活中。我認為耶穌不會對藍色複選標記、經過驗證的帳戶或試圖擴大他的社交影響力感興趣。他不需要那種地位來接觸人們。他去找他們，他們回應了。

He isn't trying to accumulate power and prestige but to give it away for the good of others. 他並不是想積累權力和聲望，反而是為了他人的利益而放棄它。

Interestingly, the more he tried to fly under the radar, the more people talked about him. And in some ways, the more difficult it made his ministry. 有趣的是，他越是試圖在雷達下飛行，人們談論他的次數就越多。在某些方面，他的事工變得更加困難。

It is a strange set of truths that we must hold in tension— Jesus wanted to have the freedom to do the work of the kingdom without all the attention, and yet all the attention drove people closer to Jesus. It is important that we do not see these as contradictory ideas but as two truths we can hold together. 這是一組奇怪的真理，我們必須保持緊張狀態——耶穌想要有自由去做天國的工作，而不需要所有的關注，然而所有的關注都促使人們更接近耶穌。重要

的是，我們不要將這些視為相互矛盾的想法，而是將其視為我們可以結合在一起的兩個真理。

What is important is to highlight both Jesus' humility and his wisdom. Because as we begin to work out a response to this story, we must also follow in his path of humility and wisdom. It is possible to do all the right things for all of the wrong reasons, which will eventually undermine the good work in the first place. 重要的是要強調耶穌的謙卑和智慧。因為當我們開始對這個故事做出回應時，我們也必須遵循他的謙卑和智慧之路。有可能因為所有錯誤的原因而做了所有正確的事情，這最終會破壞一開始的良好工作。

Transition: And so this story ends with a statement that Jesus is fulfilling that ancient prophecy we spoke about earlier. He is the one Isaiah is talking about. This also means that he is fulfilling the entire OT story. He is the embodiment of God. 過渡：所以這個故事以耶穌正在實現我們之前談到的古老預言的聲明結束。他就是以賽亞所說的那個人，這也意味著他正在應驗整個舊約故事。他是神的彰顯。

The perfect representation. We see all the work that God wants to do in redeeming and restoring the world happening in Jesus. 完美的代表。我們看到神想要救贖和恢復世界的一切工作都在耶穌身上發生。

Response: What will we do with a story like this? 回應：對於這個故事我們可以做什麼呢？

And so, like every week, we are left looking at one big question... 因此，就像每週，我們不得不面對一個大問題...

What do we do with a story like this? 對於這樣一個故事我們可以做什麼呢？

John's gospel says that the miracles of Jesus point toward something so much more than just the miracle itself. 約翰福音說：耶穌的神蹟所指向的意義並不僅僅是神蹟本身。

At face value, a miracle is happening, and it is a display of the power of God. But on a deeper level, they communicate a message about the character of God. 表面上，神蹟正在發生，它彰顯了神的大能。但是深層次上，他們傳達了有關神品格的信息。

So we seek the God of miracles. We believe he still heals. 所以我們尋找神蹟。我們相信他仍然可以治癒。

But 但是

That deeper meaning also serves as an invitation to respond. To be transformed by the character of God and to let that transforming work be a gift to the world around us. 這種更深層次的含義也可以作為是對邀請的回應。被神的品格所轉化，並且讓這種轉化的工作成為我們周圍世界的一份祝福。

So what is the deeper work in this story? 所以這個故事中更深層次的工作是什麼？

Jesus gives voice to the voiceless. 耶穌讓啞巴發聲

Physically, yes. But this miracle does so much more for this man than just let him speak words. This man's life would be forever changed. He can now communicate. Advocate. Create a life beyond begging and hoping for the benevolence of the people around him. Do things that would have been so much more difficult for him. He can hear and shape language. He can listen to music and the sound of laughter; he can experience life in a way that he couldn't before. 物理意義上，是的。但是這個神蹟對於這個人來說，不僅僅是讓他說話而已。這個人的生活永遠被改變。他現在可以交流、建議。創造了一種超越乞討的生活，並給他周圍那些善良的人以希望。做了一些對他來說困難得多的事情。他可以聽到和並組織語言。他可以聽音樂和笑聲。他可以以一種以前無法體驗的方式體驗生活。

So while Jesus gave him his physical voice back, he also gave him so much more than just an untied tongue. It's everything that comes with getting a voice. 所以當耶穌恢復他肉體的聲音，他也給了他更多的東西，而不僅僅是打開舌頭。這就是獲得聲音所帶來的一切。

This story - the disabled. 這個故事- 殘疾人

I already mentioned before how the ancient world dismissed and even destroyed the lives of people with disabilities. They were often treated inhumanely. 我前面提到在古代的殘疾人如何被忽視甚至摧毀。他們經常受到不人道的對待。

But Jesus doesn't. He treats this man with compassion, special care, and attention. He gives them a voice- a chance to speak, to be listened to, and to be valued. 但是耶穌沒有。他用同情、特殊的照顧和關注對待這個人。他給了他聲音 - 一個說話、被傾聽、被重視的機會。

In college, I had a friend with Down syndrome. We would go out to meals together, movies, and just hang out. Unfortunately, he passed away in a tragic accident. But the time we shared together he showed me things about the love of Jesus like nobody has. I miss him. 在大學裡，我有一位患有唐氏綜合症的朋友。我們一起出去吃飯、看電影、或者只是逛街。不幸的是，他在一次悲慘的事故中離開了。但是我們在一起的時候，他向我展示了耶穌的愛，這是無人能及的。我很想念他。

Jesus was this man's voice before he restored this man's voice. 耶穌在恢復這個人的聲音之前，他就是這個人的聲音。

And that's so important for us to remember. 記住這一點對我們來說很重要。

In the act of restoring the voice of someone who has had theirs taken away, we need to consider our place of power and privilege and position and use those to empower others. 在恢復被剝奪聲音的那個人的聲音時，我們需要考慮我們的權力、特權和地位，並利用這些來賦予他人權力。

In other words, 換句話說，

- What has God given us that we can use for the good of others in need? 神給了我們什麼可以用來造福其他有需要的人？

- How can we use our voice to give them a voice? 我們如何用我們的聲音為他們發聲?
- And how can this be done in humility and wisdom? 如何以謙卑和智慧來做到這一點?

This is the tension of this story that we are invited into. 這就是我們被邀請進入這個故事的延伸。

This, by the way, was the intended vocation of the people of God all throughout the Bible. And we see it lived out in the life of Jesus perfectly. 順便說一句，這個整本聖經中神的子民被命定的使命。我們看到它完美地體現在耶穌的一生中。

Here are some others that Jesus gave a voice to... 這裡是耶穌向其他人說的話...

“Foreigner Among Us” - 我們中的外邦人

This is a phrase that is repeated all over the Old Testament. Israel was supposed to be a light to the nations. They were supposed to be an example of what God is like. They were supposed to be different than the other kingdoms of this world. Their differences were supposed to draw people from all over into the walls of their cities. 在舊約聖經裡不斷重複著一段話。以色列被看作是萬國之光。他們被認為是神的形象的榜樣。他們應該與這個世界上其他國王裡的子民不同。他們的這種不同吸引世界各地的子民進入他們的國裡。

Jerusalem literally meant the “city of peace.” It was the capital of the people of God. It meant something. 耶路撒冷的字面意思是“和平之城”。它是神國子民的首府。這意味著什麼。

As people were drawn to this “city of peace,” they were supposed to be welcomed and cared for regardless of their racial and cultural differences. 當人們被吸引進入“和平之城”的時候，無論種族和文化差異如何，他們都被歡迎和看顧。

Here is an example from Leviticus – 這是利未記中的一個例子 –

“The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God.” -Leviticus 19:34

和你們同居的外人，你們要看他如本地人一樣，並要愛他如己，因為你們在埃及地也作過寄居的。我是耶和華—你們的神。-利未記 19:34

Instead of creating systems of inequality and injustice that oppress the foreigner residing among you, they are to recognize their differences and yet treat them as equal citizens. To love them as their own. 他們不應創造不平等和不公平的制度來對待寄居在你周圍的外邦人，而是承認他們的不同，並將他們視為平等的公民。愛他們就像愛他們自己一樣。

In other words, do not take their voice away from them. Give them a voice. 換句話說，不要剝奪他們說話的權力，讓他們發聲。

In the book of Revelation, we see the City of God, the New Jerusalem, coming down from heaven and

into the renewed creation. Using poetic imagery, that city is said to have gates that never close... and all the nations of the earth will stream into that city. 在啟示錄中，我們看到神的國，新耶路撒冷，從天上降下，進入嶄新的世界。用詩意的想像，據說那個城的門會永遠敞開... 地上的所有國都可以進入他的城。

Beautiful. 美麗

The Gospel must always be contextualized. 福音必須始終結合意境。

If this is true (and it is), how does it work itself out in our context today? 如果這是事實（確實如此），那麼在我們今天的這個時代他是如何發揮作用的呢？

While there are definitely policy and even political ramifications to ideas like this, why not start personally with your attitude? Before we take things to the 5000-foot level, why not reflect on whether or not this same heart is true in your life? Why not reflect first on whether or not your conversations carry forth the same care that God displays for the nations? 雖然像這樣的想法肯定會在政策甚至政治上產生影響，但為什麼不從你個人的態度開始呢？在我們到達5000英尺的高度之前，為什麼不反思一下你的生活中是否也有同樣的想法呢？為什麼不反思一下你的談話是否帶有神對列國所表現出同樣的關懷呢？

- How could you use your voice to give voice to those who cannot speak for themselves? 你如何用你的聲音為那些無法為自己發聲的人發聲呢？
- How could you do so without being their savior but pointing them to the heart of the true Savior, Jesus? Policy change without heart change won't create lasting change. And only the Holy Spirit can change a heart. I'm going to stoke up the fire and ask the Holy Spirit to lead you to your conclusions here. 如果你不能成為救主，卻帶領他們到真正的救主那裡，耶穌，你該如何做呢？沒有內心改變的政策改變無法創造永恆的改變。只有聖靈可以改變內心。我要架起火來，讓聖靈去引導你得出結論。

Socio-Economic Diversity - 社會經濟多元化

This is also all over the Bible. There are OT laws all over the place that prohibit extorting those who are living in less than fortunate circumstances. Again, we are invited to consider our position of power. Our resource. And instead of using them to hoard explicitly for our own good, we use them to help those around us. 這在聖經中也處處可見。舊約中有許多律法，禁止勒索那些生活境況不佳的人。我們再次被引入思考我們的權力地位，我們的資源。 不要用它們來為我們自己的利益而囤積，而是用它們來幫助我們周圍的人。

If we were to have the same attitude as Jesus, what would it look like to be a voice for those in need who often have no voice? 如果我們有如耶穌一樣的態度，那麼，為那些常常無處訴求有需要的人發出聲音會是什麼樣子？

Children - 兒女們

48“Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.” - **Luke 9:48** 路加福音9:48 對他們說，“凡為我名接待這小孩子的，就是接待我。凡接待我的，就是接待那差我來的。你們中間最小的，他便為大。”

17 Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.” - **Luke 18:17** 路加福音18:17 “我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。”

6 “If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea.” - **Matthew 18:6** 馬太福音18:6 “凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，沉在深海裡。”

These are just a few examples of Jesus’ protection and empowerment of children. He not only protected them, he gave them a place to be near him. He gave them a voice to the adults around them who saw them as a nuisance. He gave a stern warning to anyone who set themselves up to exploit a child. 這些只是耶穌保護並賦予小孩子權力的幾個例子。他不僅保護他們，還給他們一個靠近他的地方。他為他們向認為他們是麻煩的成年人們辯白。他對任何企圖剝削兒童的人發出嚴厲警告。

“Children should be seen and not heard” BUT Not so with Jesus. “孩子們應該被看護，而不需聆聽”，但耶穌卻不是這樣。

If we were to have the same attitude as Jesus towards children, who were often silenced and pushed away from Jesus, what would it sound like to have a voice for the next generation when they are often spoken for but rarely listened to? 孩子們經常被教訓並被推離耶穌，如果我們對孩子採取與耶穌同樣的態度，那麼為經常被代言卻很少被傾聽的下一代發聲時，會是什麼樣子呢？

Animals + The Land - 動物+土地

God cares for his creation. 神關心祂的創造。

Animals are a part of this creation and will also inhabit the new creation. 動物作為神創造的一部分也會抑制新的創造。

God made them, and he loves them. 神創造了它們，也關愛它們。

I love how CS Lewis makes some animals in Narnia talk and others who have lost who they are to not. I often wonder if we will find in the age to come a way to communicate with them again. Few do speak in the Bible. Anyways... 我喜歡 CS·路易斯讓《納尼亞傳奇》中的一些動物說話，而另一些失去了自我的不能出聲。我常常想，在未來的時代，我們是否能找到一種方式再次與它

們溝通。聖經中只有動物說話的個例。無論如何...

God somehow is keeping an account with the animals who take human life. They were not designed to do that, and according to Genesis, he will hold them accountable for that. 不管怎樣，神會審判奪走人類生命的動物。他們不是被設計來這樣做的，根據創世記，祂將要求它們為此負責。

This all points to there being more here than meets the eye regarding animals. 這一切都表明對於動物神的計劃遠比我們看到的要多。

Isaiah 58 - The people went through religious motions while still making their slaves and animals work on the Sabbath. God is not pleased. For these people's own financial gain and to go through religious motions, they exploited other people and animals. 以賽亞書 58 章提到 - 人們在進行宗教活動的同時，仍然讓他們的奴隸和牲畜在安息日工作。神不喜悅。為了這些人自己的利益，藉著進行宗教活動，他們剝削其他人和動物。

Jonah gets sent to Nineveh to warn of the coming destruction of the city. Jonah has a hard heart about it and goes about his duty reluctantly. The book ends with God saying that he cares about the 120,000 people in this city, AS WELL AS THE ANIMALS. 約拿被派往尼尼微警告該城即將毀滅。約拿對此心腸剛硬，不情願地履行自己的職責。這本書的結尾說到，神說他關心這座城市的12萬人，還有動物。

He asks Jonah, the prophet, to be a voice for the people AND the animals, who specifically have no voice. Animals are essential to the human ecosystem. Living in harmony with them makes life. 他讓先知約拿為那民和動物發聲，因為那民和動物是無法申訴的。動物對於人類生態系統至關重要。與他們和諧相處才帶來生命。

The land mattered too. God put specific instructions in the OT Law about giving the land itself a sabbath. And there is even punishment given to Israel for not obeying this land, for sort of strip-mining and polluting God's good creation. To overuse the soil and not give it a break was a sin. 土地也很重要。上帝在舊約律法中提出了關於給土地本身安息日的具體指示。以色列甚至因不善待這片土地，露天採礦和污染神美好的創造而受到懲罰。過度使用土地而不休息是一種罪過。

Caring for creation is not a left-wing political agenda. It is rooted in the heart of God, and it is the original calling of human beings in the Garden of Eden. To be a voice for that which cannot speak, to advocate for its care and protection, is part of what it means to be the people of God. 關心創造不是左翼政治議程。它根植於神的心中，是人類在伊甸園裡最初的呼召。為那些不能說話的人發聲，倡導照顧和保護他們，這就是成為上帝子民的意義之一。

Women - 婦人

“Throughout history, women overwhelmingly have been silenced when they’ve had to a truth to tell, so much so that it feels detrimental to speak up—a waste of words. Yet Jesus, who came to make all things right, who came to overthrow power structures that demean and oppress, gave women a voice when others didn’t. He dignified their experiences by his actions and attention and invited women to take their place as his beloved daughters.” - Tiffany Bluhm, *Prey Tell*, pg. 120 “縱觀歷史，絕大多數女性在不得不說出真相時都被要求保持沉默，以至於覺得說出來是有害的——浪費言語。然而，耶穌來是為了讓一切歸正，他來是為了推翻貶低和壓迫的權力結構，他給了婦女發聲的機會，而其他人卻沒有。他用自己的行動和關注來尊重她們的經歷，並邀請女性站在他心愛的女兒這一當得的地位。” - 蒂芙尼·布魯姆，《普雷·泰爾》，第 120 頁

The Bleeding Woman- her condition plagued her for 12 years. This condition would have made her a social and religious outcast. She spent everything she had on trying to find a cure. Jesus stops the crowd (who would have wanted to avoid her and ignore her) to acknowledge her faith and healing. When Jesus asked, “Who touched the hem of my garment,” she courageously spoke up and told the truth- “It was me.” These actions - an unclean woman grasping onto a man... a rabbi nonetheless... Broke the law and would have come with grave consequences for this already suffering woman. Jesus doesn’t condemn her, he calls her “daughter.” 血漏的女人——她的病情困擾了她12年。這種情況會使她成為社會和宗教的棄兒。她傾盡全力尋找治療方法。耶穌從人群中停下（他們本想避開她並忽視她）承認她的信心和醫治。當耶穌問：“誰摸了我的衣襟”時，她勇敢地說出真相——“是我。”這些行為——一個不潔的女人抓住一個男人……還是一個拉比……違反了法律，會給這個已經受苦的女人帶來嚴重的後果。耶穌並沒有譴責她，他稱她為“女兒”。

She was not a dirty or unclean woman to Jesus. She was a “daughter.” 對耶穌來說，她不是一個骯髒或不潔的女人。她是一個“女兒”。

She was literally bleeding to death; he stopped her bleeding and honored her faith. 她真的 是在流血等死了。他為她止血並尊榮她的信心。

He welcomed her interruption in his life and ministry. And he still does today. 他歡迎她打擾他的生活和事工。今天他仍然這樣做。

The Woman at the Well- The woman at the well was a Samaritan woman. She was hanging out at a well alone during the hottest hour of the day. There was a common practice of the day that Jewish people (especially men) did not associate with Samaritans. Also, men could only engage with a woman if their husband was around. Jesus breaks through those cultural barriers to reach out to a very broken and ostracized woman. He acknowledges her losses, and he gives the healing that no husband could have given her. 井邊的女人——井邊的女人是一位撒瑪利亞婦人。一天中最熱的時候，她獨自一人在井邊打水。當時猶太人（尤其是男人）不與撒瑪利亞人交往是一種常見的做法。此外，男人只有在丈夫在場的情況下才能與女人交談。耶穌突破了這些文化障礙，接觸到了一個非常破碎和被排斥的女人。他承認她的損失，並給予她任何丈夫都無法給予的治愈。

In these times, a husband would give a woman a voice, a place, security, means, and protection. She had none. Yet after an encounter with Jesus, she drops her bucket and goes into the very town that shunned her and she uses her voice to invite everyone to Jesus- “Come and meet the man who told me everything I ever did!”. ” 在這個時代，丈夫會給女人發言權、地位、安全感、生存條件和保護。她什麼都沒有。然而，在與耶穌相遇後，她扔下水桶，走進了那個避開她的小鎮，用她的聲音邀請所有人歸向耶穌——“來見見那個說出我所做過的一切的人！”

Because of Jesus, the woman spoke up to the very people she was trying to avoid. He healed her soul, and he gave her a voice. 因為耶穌，這個女人向她試圖避開的人說話。他治癒了她的靈魂，他給了她聲音。

The Woman Caught in Adultery- This is an interesting story. Jesus not only gives her a voice, but he also protects her. The religious establishment is using her to try and trap Jesus. Let me say that again, the religious leaders are not even dignifying her as a human being. She is a tool in their ploy to try and regain their power and position. They care more about their power and position than they do about this vulnerable woman. **捉姦在床的女人**——這是一個有趣的故事。耶穌不僅給了她聲音，而且還保護她。宗教機構正在利用她來試圖誘捕耶穌。我再說一遍，宗教領袖甚至沒有尊重她作為一個人的尊嚴。她是他們試圖重新獲得權力和地位的策略的工具。他們更關心自己的權力和地位，而不是這個脆弱的女人。

She is never allowed to speak. 她沒有被允許說話。

Never allowed to defend herself. 沒有被允許為自己辯護。

Never allowed to tell her side of the story. 沒有被允許從她的角度講述事情。

No one would know if she was seduced. Trafficked. Forced. 沒有人知道是否她是被引誘。拐賣。強迫。

It is telling that even in modern re-tellings of this story, many assume she was a seductress who got caught in the act. Few even consider that she might have actually been a victim. This is telling. 值得注意的是，即使在現代重新講述這個故事時，許多人也認為她是一個被抓現行的引誘者。很少有人認為她實際上可能是受害者。這很能說明問題。

She is thrown before an angry mob, prepared to stone her to death. 她被扔到憤怒的暴民面前，準備用石頭砸死她。

No Judge, no Jury, just straight to the executioners. 沒有法官，沒有陪審團，直接交給劊子手。

If it wasn't for Jesus, she would be dead. 如果沒有耶穌，她就會死。

Jesus first secures her safety. She's vulnerable, and he makes sure she is protected. He writes something in the sand (nobody knows, but some historians guess that he is writing names of the women that these men had committed adultery with. I don't put a lot of credence into that idea, but it would be an interesting twist). Either way, whatever he wrote put things back into perspective for them. 耶穌首先確保她的安全。她很脆弱，他確保她受到保護。他在沙子上寫了一些東西（沒有人知道耶穌寫的是什麼，但一些歷史學家猜測他正在寫下這些男人通奸的女人的名字。我不太相信這個想法，但這是一個有趣的想法）。不管怎樣，無論他寫什麼，

都讓他們重新審視事物。

“If any of you are without sin, cast the first stone.” And one by one, the accusers left. 如果你們中有人沒有罪，就扔第一塊石頭吧。” 控告者一一離開。

Jesus then speaks to her with compassion- not as the men who were previously there who had taken advantage of her. Jesus asks her, “Where are the men who condemned you?” 然後耶穌滿懷同情地對她說話——不像之前那些利用她的人。耶穌問她：“那些定你罪的人在哪裡？”

He didn't ask, “What were you wearing?” “Where you asking for it?”

“did you lead the man on?” No. 他沒有問：“你穿的是什麼？”

“你在哪搭上這男人的？” “你主動引誘的嗎？” 不。

“Where are they? Has no one condemned you?” “他們在哪裡？沒有人定罪你嗎？”

“No one, sir.” “沒有人，夫子。”

“Neither do I condemn you. Go and leave your life of sin.” “我也不定你的罪。去吧，不要再犯罪。”

Jesus is the one who has no sin. The only one truly able to cast the first stone. What does he do? He shows her compassion. The woman who was silenced, he gives her a voice and invites her into a life of freedom and hope. 耶穌是無罪的那一位。唯一真正能夠投下第一塊石頭的人。他是怎麼做的？他對女人表現出同情。那個沉默的女人，他給了她發聲的機會，邀請她進入自由和希望的生活。

He uses his power to protect her, provides her with a voice, speaks compassionately to her, and empowers her to live the life she was created for. 他用自己的力量來保護她，為她提供聲音，對她充滿同情心地說話，並給她力量過上她被造應過的生活。

TRANSITION TO SONG: 過渡到詩歌：

And so here we have example after example in the life and ministry of Jesus as to what it looks like to

give a voice back to someone who has lost their voice- the “foreigner”, the person in need, creation itself, the child, those with disabilities, the women... Each time Jesus has a humble and wise approach to their healing. He gives them more than a physical voice, but restores their dignity and shows them honor and respect. Today there’s been many invitations for ways to respond. The next few moments are not about speaking, but about first listening. 因此，在這裡，我們在耶穌的生活和事工中舉了一個又一個的例子，講述瞭如何讓失去聲音的人重新發聲——“外國人”、有需要的人、受造物本身、孩子、殘疾人、婦女.....每次耶穌都以謙卑而明智的方式治愈他們。他不僅給了他們一個實際的聲音，還恢復了他們的尊嚴，並向他們展示了尊榮和尊重。今天，有很多關於如何回應的邀請。接下來的幾分鐘不是關於說話，而是關於先來傾聽。

Who has ears to hear what the Spirit is speaking to the church? In these next few moments, we will posture ourselves to let Jesus open up our ears and speak to us about how we are to respond using our voice to give voice to the voiceless. 誰有耳能聽聖靈對教會所說的話？在接下來的幾分鐘裡，我們請耶穌打開我們的耳朵，告訴我們如何回應，用我們的聲音為無聲者發出聲音。

Benediction + Closing. 祝禱 + 結語