

Seeing Jesus: Healing and Hope
Introduction: Healing + Hope
眼觀耶穌：醫治和盼望
介紹：醫治和盼望

敬拜詩歌一：万王之王 **King of Kings**

词曲：Brooke Ligertwood, Scott Ligertwood & Jason Ingram

VERSE 1:

在黑暗中我们等待
没盼望 没光明
直到祢从天堂奔来
祢眼中满有怜悯
为应验律法和先知
真道出自童贞女
从无限荣耀宝座上
降在污秽马槽里

CHORUS:

赞美圣父
与圣子
赞美圣灵
三一神
荣耀真神
至高主
赞美永归于万王之王

VERSE 2:

为彰显祢国度降临
丧失的与神和好
为赎回祢所造万物
祢甘愿承受十架
当祢还在苦难之中
已看见前面喜乐
定意为要拯救我们
耶稣祢舍出生命

VERSE 3:

在祢复活的清晨
众天堂屏住呼吸
直到石头被挪开
羔羊胜过了死亡
死去的圣徒复活
天使都敬畏站立
凡愿前来的灵魂
都回归天父身边

VERSE 4:

基督的教会诞生
圣灵点燃了火焰
这亘古福音真理
不衰退不妥协

因为祂宝血圣名
我得自由得释放
因耶稣基督的爱
赐给我复活生命

敬拜詩歌二：你是偉大神 **Great Are You Lord**

你是愛，賜生命；
你的愛驅走黑暗；
賜盼望，祢恢復，
每一顆破碎的心；
Great are you Lord

你氣息, 在我心;
我們獻上讚美, 獻上讚美;
你氣息, 在我心;
我們獻上讚美, 獻上讚美; 只為你

全地歌頌你聖名;
我心呼求, 我靈歌唱;
Great are you Lord !

Great are you Lord !

敬拜歌曲三：房角石 **Cornerstone**

詞曲：Edward Mote, Eric Liljero, Jonas Myrin and Reuben Morgan

我的盼望 在基督裡
因祂寶血 我今稱義
我不依靠 世界虛言
全心仰望 耶穌聖名

基督是 房角石
祂愛裡 得剛強
風雨中 祂是主
祂是主

黑夜來臨 遮蔽榮面
安息在主 恩典不變
每次經歷 狂風暴雨
我避難所 在主裡面
我避難所 在主裡面

號角響起 主要再來
願被尋見 在祂裡面
我居住在 主的公義
能站立在 祂寶座前

Good morning. 早上好

In 1 Thessalonians, Paul writes to discouraged, disillusioned, and disappointed people. He tells them to encourage each other with these words: 在帖撒羅尼迦前書中，保羅寫信給灰心、幻滅和失望的人。他告訴他們用這些話互相鼓勵：

13 Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. -1 Thess. 4:13

帖撒羅尼迦前書4:13 論到睡了的人，我們不願意弟兄們不知道，恐怕你們憂傷，像那些沒有指望的人一樣。

What do we do in response to discouragement and disappointment? 我們如何應對灰心和失望？

We grieve, but not as those without hope. 我們悲傷，但不像那些沒有盼望的人那樣。

Our hope is Jesus. And we must keep our eyes always fixed on him. 我們的盼望是耶穌，我們必須時刻把眼睛定睛在耶穌的身上。

Transition: This is why today we are going to continue our series about Seeing Jesus. Today's text was picked weeks ago. In that, we see Jesus' love and care for us. Today we are going to read a story about a man named Matthew Levi- who experiences both healing and hope from Jesus. And the gift that is offered to Matthew is the same gift that will be provided to us- healing and hope—Luke 5 in your Bibles.

過渡：這就是為什麼今天我們要繼續讀關於眼觀耶穌的繫列。今天的經文是幾週前選的。從中，我們看到了耶穌對我們的愛和關懷。今天我們要讀一個故事，講的是一個名叫馬太利未的人，他經歷了從耶穌來的醫治和盼望。耶穌給馬太的禮物與將給我們的禮物是一樣的——醫治和盼望——請打開路加福音第 5 章。

MVMT 1: The crazy calling of Levi (Luke 5:27-28) 利未的驚奇呼召 (路加福音5:27-28)

27 After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, "Follow Me." 28 And he left everything behind, and got up and began to follow Him. -Luke 5:27-28

27 這事以後，耶穌出去，看見一個稅吏，名叫利未，坐在稅關上，就對他說：「你跟從我來！」 28 他就撇下所有的，起來跟從了耶穌。

- This story picks up immediately after last week- remember when the teenagers ripped the tiles off the roof to get their desperate friend to the healing hands of Jesus? 這個故事被路加立馬選在上周的故事後面——還記得當青少年撕下屋頂的瓦片，將他們絕望的朋友送到耶穌的手中醫治的事嗎？

- Jesus forgives his sins and then heals his body. 耶穌赦免他的罪，然後醫治他的身體。

- It is no accident that Luke arranges this story right after that one. 路加在那個故事之後安排利未的故事絕非偶然。

- In this story, we are introduced to Levi also known as Matthew-Levi. Yes, that Matthew. The one who wrote the Gospel of Matthew. 在這個故事中，介紹給我們的利未也被稱為馬太-利未。是的，就是那個馬太，寫馬太福音的馬太。

- His story doesn't begin when he meets Jesus, but the course of his life is dramatically altered. 他的故事不是從他遇見耶穌開始的，而是從他的人生軌跡發生了戲劇性的改變開始的。

- If you are reading through the Bible and you have ever noticed why "tax collector" is a category in and of itself (even outside of the title "sinners") it is because they were thought of as the worst of the worst. 如果你閱讀整本聖經，你有沒有注意到為什麼“稅吏”本身就是一個類別（甚至在“罪人”這個稱號之外），那是因為他們被認為是罪人中的罪人。

- There were sinners, and then there were tax collectors. 先有罪人，後有稅吏。

- They were sell-outs to the Romans. Extortionists of their own people. If you think the IRS is frustrating (sorry to any of you that may work for the IRS. Love you!) Roman Tax collectors were a different breed. 他們把自己賣給了羅馬政府，來敲詐勒索自己的百姓。如果您認為美國國稅務局令人沮喪（我對任何可能為美國國稅局工作的人表示抱歉。愛你們！）羅馬的收稅員是完全不一樣的，他們是另一個種類。
 - They were absolutely detested for using Rome's power to further subjugate their own people for profit. 他們絕對地利用羅馬的力量進一步征服自己的人民以謀取利益。
 - They were considered enemies of God and his people. 他們被認為是神和祂子民的仇敵。
 - Not only were they morally bankrupt, but their actions would have made them constantly ceremonially unclean. 他們不僅道德敗壞，而且他們的行為會使他們經常在教例上不潔。
 - The category they would have been placed in is this: "too far gone" 他們應該被歸入的類別是：“最被離棄的”
- And here comes Jesus, messing everything up. 耶穌來了，他把所有事情都顛覆了。

Transition: Levi, a disciple of Jesus? 過渡：利未，耶穌的門徒？

How would his other disciples respond? 他的其他門徒會作何反應？

How would this tarnish his reputation? 這將如何玷污他的聲譽？

What lead Matthew to this place where he would walk away from literally everything for Jesus? 是什麼引領馬太到這一地步的，使他會為了耶穌而放棄一切？

Maybe, despite his station, deep in his soul he was craving to be set free. To be healed, and to have hope that this was not just his lot in life. 也許，儘管他的地位很高，但在他的靈魂深處，他渴望獲得自由。被醫治，並盼望這不僅僅是他一生的命運。

The disciples learn, as do we, that Jesus can see the place of a person's heart which goes beyond what we can see from their actions. 門徒們和我們一樣了解到，耶穌可以看到一個人內心的位置超出我們從他們的行為中看到的範圍。

Matthew's actions hurt his own people (and he would have to make amends for that. Sin has consequences), and yet somewhere deep inside of him was crying out to be set free. 馬太的行為傷害了他自己的人民（他必須為此做出補償。罪是有後果的），但他內心深處的某個地方卻在呼喚著獲得自由。

Jesus bids him to leave behind everything and follow him into the unknown. Jesus invites him to be his student 耶穌吩咐他拋下一切，跟隨他進入未知的世界。耶穌邀請他做他的學生。

Leave behind the old labels and all that come with them to join this homeless wandering Rabbi. Jesus sees Matthew and invites him to a whole new life. 拋開舊標籤以及隨之而來的一切，加入這個無家可歸的流浪拉比。耶穌見到馬太並邀請他過全新的生活。

And Matthew goes. 馬太也立即跟從了耶穌。

MVMT 2: The Strange Dinner Party (Luke 5:29-30) 二：奇怪的晚餐宴會

29 And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other *people* who were reclining at the table with them. 30 The Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" -Luke 5:29-30

路加福音 5:29-30

29 利未在自己家裡為耶穌大擺筵席，有許多稅吏和別人與他們一同坐席。

30 法利賽人和文士就向耶穌的門徒發怨言說：你們為甚麼和稅吏並罪人一同吃喝呢？

- Matthew throws a party. Strange thing for a social outcast. 馬太宴請眾人。這對一個社會邊緣人來說是一件奇怪的事。
- Notice that the other guests are people just like Matthew- Tax collectors and sinners. ○ It's likely that they had no friends, and their families would have disowned them. If they were to have any community, it would be only of themselves. 注意到其他的客人也像馬太一樣——稅吏和罪人。很可能他們沒有朋友，他們的家人也不認他們。如果他們有什麼社區的話，應該是只有同類的人。
- Matthew has means and resources. 馬太有門路和資源。
 - What is a sign of a changed heart? 一顆改變的心的標誌是什麼呢？
 - Matthew goes from living for himself to serving others. 馬太從為自己而活變成服事別人。
 - He gives away his position and power to others. 他把他的位置和能力讓給別人。
 - He brings people together to meet Jesus. 他帶人們來認識耶穌。
- And then there are the Pharisees. 另一方面有法利賽人。
 - Bo talked a lot about them last week. 珀牧師在上週關於他們講了很多。
 - It's dangerous to think of them as the villains in the story. 如果把法利賽人想成故事裡的反面人物是危險的。
 - They should serve as a mirror as much as they do a warning. 他們即是我們的警告，也是我們的鏡子。
 - They are offended by the grace of Jesus. 他們被耶穌的恩典冒犯。
 - They want justice, not grace. 他們想要公義，不是恩典。
 - There's blood on Matthew's hands. 在馬太的手上有鮮血。
 - If this man is really of God, if he really was the Messiah, he would destroy Matthew not forgive him. 如果這人(耶穌)真的屬神，他真的是彌賽亞，他會毀滅馬太而不是饒恕他。
 - It is interesting that they turn to tell the disciples this. They don't address Jesus, but rather shame his disciples for following Jesus. 有趣的是法利賽人告訴門徒們這些話。他們不跟耶穌說，卻試圖使跟隨耶穌的門徒們羞愧。

Transition: There is immense tension in this story. Jesus responds... Verse 31 過渡：在這個故事裡有很大的張力，耶穌回應。。第31節

MVMT 3: Jesus brings healing and hope to the broken (Luke 5:31-32) 三：耶穌帶來醫治和盼望給困苦的人

31 And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. 32 "I have not come to call the righteous but sinners to repentance."

-Luke 5:31-32

路加福音 5:31-32

31 耶穌對他們說：無病的人用不著醫生；有病的人才用得著。

32 我來本不是召義人悔改，乃是召罪人悔改。

- This is revolutionary teaching. 這是劃時代的教導。
- Who are the sick/sinners in this story? 在這個故事中誰是有病和有罪的人？
 - Is it Just Matthew-Levi? The other Tax-collectors? The Sinners? 是不是只有馬太—利未？其它的稅吏們？罪人們？
 - The disciples? 門徒們？
 - The grumbling Pharisees and Scribes? 嘀咕的法利賽人和文士們？
- It's all of them. 他們全都是？
- Each one of them needs the Great Physician. Each one of them is sick. Each one is a sinner needing to repent. 他們每一位都需要這位大醫生。他們每一個都是患病的。每一個都是罪人需要悔改。
- And so do we. 我們也是一樣。
- We have covered this in recent weeks, but sin is a corruption of good. Sinning is living into that corruption. It is destructive to us and to those around us. It is deceptive and alluring, and dehumanizing. 我們最近講到了這個，罪是對美好的敗壞。犯罪是行這敗壞的事。這對我們和我們周邊的人是毀壞性的。罪有欺騙性，有活性，和去人性化。
- Sin always has consequences. In our lives, and those around us. 罪總是有後果。在我們和我們周邊的人的生命中。
- Jesus doesn't just want us to stop sinning because he said so. He wants us to turn away because it is destroying us and all those around us. 耶穌不只是希望我們不再犯罪，因為那是他的教導。他希望我們轉離犯罪，因為罪在摧毀我們和我們周邊的人。
- He moves towards us for our own good, not so we can just keep an arbitrary set of rules. 他來是為了我們的益處，不是只是讓我們有另一套隨意制定的法規。
 - Everyone needs that. 而我們每個人都需要。
- But here, Jesus makes it clear that some won't respond. 但在這裡，耶穌很清楚的說明有的人不會回應。

- If you don't think you are in need of this grace, you are also who he is speaking to. The Pharisees and Scribes don't get it and ironically they are completely missing the God they claim to worship. 如果你不認為你需要這個恩典，你就是他說話的對象。法利賽人和文士並不明白這一點，諷刺的是他們完全錯過了他們宣稱他們所敬拜的那位神。

Transition: This passage leads us to a response. Who are we in this story? How will we respond to the grace of Jesus? Like Matthew-Levi or like the Pharisees? 過渡：這段經文把我們帶到一個回應。在這故事中我們是誰？我們怎樣回應耶穌的恩典？是像馬太—利未還是像法利賽人？

Response: Valley of Trouble/Rebellion into a Door of Hope 回應：從困難/悖逆的山谷到盼望之門

Matthew-Levi's story reveals to us the hope we have in Jesus. 馬太—利未的故事告訴我們我們在耶穌裡有的盼望。

Here is the Good News: Your Mistakes don't have to define you. 這是好消息：你的錯誤並不定義你。

Consequences? Yes. Journeying through the consequences of your sin will be your pathway to healing and wholeness. 後果？是的。承受你罪帶來的後果的旅程是你通往醫治和完善的道路。

Ready for more good news? Not only do your mistakes NOT define you, but you have hope for your future. 準備好更多的好消息嗎？不僅僅你不被你的錯誤定義，而且你對未來有盼望。

Matthew: 馬太：

For three years, Matthew would be a student to Jesus. 三年的時間，馬太是耶穌的學生。

One day he would compile his own Gospel account. And get this... It's often known as the Gospel to the Hebrews. 有一天他會撰寫他自己的福音紀錄。這裡是重點。。。馬太福音被稱為是為希伯來人寫的福音書。

Once a tax collector who took advantage of the Hebrew people. 從前曾是一個侵佔猶太人利益的稅吏。

Now an emissary of Jesus writing a Gospel account especially to the very people he once hurt. This is the crazy turn-around of Matthew's story! 現在卻成為耶穌的特使，為他曾經傷害的人寫福音書。

Levi- means joined 利未—意思是加入

Matthew- the gift of YHWH. 馬太—耶和華的禮物。

The radical gift of the grace of Jesus now defines Matthew's life. 耶穌的恩典作為極大的禮物定義了馬太現在的生命。

Church history tells us that he would go on to take the Gospel to Ethiopia, where he would eventually be martyred for his faith. 教會的歷史告訴我們他之後帶著福音去到衣索比亞，他最終會在那里為他的信仰殉難。

Matthew's mistakes and failures were not the end of Matthew's story. And your mistakes do not need to be the end of your story either. 馬太的錯誤和失敗並不是馬太故事的結局。你的錯誤也不一定是你故

事的結局。

Frame Response time around Hosea 2:14-15 構建回應時刻在何西阿書 2:14-15

14 "Therefore I am now going to allure her;

I will lead her into the wilderness
and speak tenderly to her.

15 There I will give her back her vineyards,
and will make the Valley of Achor a door of hope.

There she will respond as in the days of her youth,
as in the day she came up out of Egypt. -Hosea 2:14-15

何西阿書 2:14 後來我必勸導她，領她到曠野，對她說安慰的話。

2:15 她從那裡出來，我必賜他葡萄園，又賜他亞割谷作為指望的門。他必在那裡應聲、
〔或作歌唱〕，與幼年的日子一樣，與從埃及地上來的時候相同。

The Valley of Achor was a place of shame. Brokenness. It was named after one of the darkest parts of Israel's story. It was to be remembered as a cautionary tale of what happened when Israel gave into sin and rebellion. 亞割谷是一個恥辱之地。破碎。它以以色列史記中最黑暗的故事之一命名。這是一個警示性的故事，被世人銘記的是當以色列人陷入罪惡和反叛時所發生的事情。

Achor literally means "trouble" 亞割字面上的意思是“麻煩”

The Valley of Trouble. What once marked the darkest day of Israel's story would be transformed by God into a door of hope. 麻煩之谷。曾經標誌著以色列歷史上最黑暗的一天，後來被神變成了希望之門。

This is the work of God in Matthew-Levi's life. 這是神在馬太-利未生命中的工作。

This is the work of God in your life. 這是神在你的生命中的工作。

This is the work of God in the life of this church. 這是神在這個教會生命中的工作。

Personal Response 個人回應

Where do I need healing? 在什麼方面我需要醫治。

How do I need hope? 我怎樣需要盼望？

How can I celebrate the healing and hope in my life? 我怎樣慶祝我生命中的醫治和盼望。

What is your Valley of Trouble that Jesus can turn into a Door of Hope? 什麼是你的亞割谷耶穌可以轉變成為希望門？

B4- 比弗屯四方教會

If you need any evidence that this can happen in your individual life, let me encourage you by what God has been up to in our lives- the life of B4 Church. Over the decades we have been through hard seasons, and Jesus has always seen us through. 如果你需要任何證據證明這會發生在你的個人生命中，讓我通過神在我們生命中所做的來鼓勵你——B4教會的生命。幾十年來，我們經歷了艱難的時期，而耶穌一直陪伴著我們度過難關。

[List so many amazing B4 things.]【列舉很多B4教會美好的事】

Valley's of Trouble into Doors of Hope. 困苦谷轉變成盼望門

Jesus isn't done with your story. 耶穌沒有結束你生命中的故事。
He isn't done with ours either. 他也沒有結束我們教會的。

The best is yet to come.最好的故事還在後面。

Prayer 禱告

Song #1 詩歌一

Song #2 詩歌二

Benediction 祝禱