

Day 11 – 2<sup>nd</sup> Mar 2015

## 马太福音 Matthew 26:36-46

When Satan asked Adam and Eve “did God really say...”, they just did not believe in God and refused to rely on God. Here, we see the ‘Son’ who redeemed our weakness and transgressions. From the beginning to the end, He never doubted the Father, and never rejected the identity of being the honoured Son of the Father. “Truly, I am the Son of God the Father, my Father will save me and do this and that for me.” However, this is only what we think of the nature of God the Father. Here is where we can easily get confused. Our identities are often provoked by ambiguous phrases such as “You are the boss”, “You are afraid of your wife”, “You are not a man”, which lead us to carry out some erroneous actions just to exercise or prove our authority. “How can you be such a mother-in-law...”, when we hear something like this, we get violently angry and we cannot look at the matter with a fresh perspective.

In the eyes of God, the true meaning and status of the Son of God is different from what is typically perceived, that such an identity brings with it special benefits or privileges befitting of that status. Why are you not fighting for what is yours? Why are you not retaliating? Are we not also living under such circumstances of anxiety, grievances and threats? But Jesus Christ was alert, truly alert so as not to fall into confusion. God tells us very clearly our identity, status, and benefits that we ought to receive. God gives us the healthiest and best identities and status and tells us the meaning of being a husband, a wife, a boss, a king. Today we might lose ourselves in these roles, and develop feelings of anger, anxiety, injustice and even hurt others to safeguard the benefits that we ought to receive. Jesus resolved all these for us at Gethsemane. However, let us remember that when we are troubled, when the path ahead is filled with obstacles, when we are at our wits’ end, let us be alert like Jesus Christ, as He is always watchful for our sake.

创世记的记载，写到亚当跟女人不信任上帝，当撒旦说“耶和華豈是真說。。”他们就是不信任上帝，也不愿意依赖上帝。马太福音的记载，让我们看到这位‘子’，把我们的软弱和败坏给挽回了。自始至终、一直到最后的时刻，他没有怀疑过父，也没有放弃过自己就是‘父上帝尊贵的儿子’的身份。“是的，我是父上帝的儿子，父会救我、会帮助我。”但是来到某些时刻，我们就迷惑了。当别人在我们耳边说，“你为什么不能这么做？你是老板嘛”，或者有人说，“这么怕老婆阿”，“不是男人？”，这些模棱两可的话，就形成了挑衅，刺激我们去做一些我们以为自己或者有权利去做的事。“你做家婆做到这样啊？。。”，我们听了就暴躁愤怒，不能再正确考量整件事应该怎么处理，情绪就被牵制了。

在上帝的眼中，‘上帝的儿子’真正的意义和地位，不是一般常人所想像的，有了这样的身份不等于具有某些特权和自认应得某些利益。耳边有时会响起别人的话，“怎么你现在还不去抢、不去争？还不去反击？”这些话出现的时候，让我们陷入焦虑、委屈，感到受威胁。但是主耶稣很儆醒，我们作为上帝的子女，也真的要儆醒，不要入了迷惑。

作为上帝的子女，上帝指教我们的身份定位、利益。上帝也让我们明白作为丈夫、妻子、老板、君王的意义是什么。或许你今天在某角色里疑惑了，以至于产生不平、愤怒、忧虑，甚至为了捍卫应得的利益而损害别人，这一切耶稣在客西马尼园都给我们解决了。让我们记得，当心中忧愁得要死、眼下的路对自己百般不利，当你正筹算自己的前路时，让我们跟主耶稣一起儆醒，而且他永远为着我们儆醒。

**Day 12 – 3<sup>rd</sup> Mar 2015**

**马太福音 Matthew 26:47-56**

From our perspective, we mostly focus on the image of the grievances and hurt suffered by Jesus when He was arrested, including His crucifixion. We are limited because as humans, we can only view and experience this on a superficial level and use words to magnify the situation and provoke some sort of emotion. Jesus Christ on the cross has indeed shocked us, not only on the physical level, not only because of the sufferings He went through. Instead, it is more important to take note of His identity and not neglect to understand who the one going through this suffering is. If it were a robber, it would be meaningless as he would have brought it upon himself. If it were a religious fanatic going through such a punishment, it would be a good way to prevent him from leading more into confusion. However, we often neglect to note who this person nailed on the cross really is.

Therefore, not only do we see Jesus' sacrifice for us, we also see the Father who Jesus often worships. We often forget about Him. This Father who has been loving us since creation and waiting for us to acknowledge Him, waiting for us to reconcile with Him, waiting for us to enter into the new and healthy homeland that He has prepared for us. We were rebellious, we left home, we were chased out – all these were just His one-off discipline measures against us – now He wants to redeem us anew. In actuality, we have already forgotten. We have gotten used to five hundred years of subjugation, after all we are still living. However, God did not forget, and He paid the price with His own Son, to bear, to suffer, to be wronged, so that everything would be made complete. This is so that what the prophets said would come true. Ever since the exodus, we can see very clearly that God wants to be with His people, to have a healthy relationship, so that we can live and display lives that are normal. God has always intended this for us. We were meant to live such lives. To ensure that this would really be fulfilled, Jesus was willing to face all sorts of blows that were aimed at Him.

来到大斋节的默想，以常人的角度来读耶稣被捕受难的经文，我们最多只能把注意力放在耶稣被捕的表面现象--想像他受到的委屈伤害，以及他被钉十字架的痛苦。我们作为人，看事物的时候受到观点的局限；因为人所能的，就是表面的去看待和感受这一切，然后放大这一块叙述，为此产生情感上的激动。不过耶稣基督被钉十字架所能产生的震撼力，远超过表面上肉体的疼痛、内心的委屈、精神上的折磨。我们得想到受苦的这一位是谁。如果经历这一切受苦的是一个强盗，我们会说这个强盗咎由自取。如果是一个宗教狂热的疯子受到这样的刑罚，我们也不会特意同情他，因为他受刑之后就不能再去迷惑众人了。但是我们却有可能忽略了这位被钉在十字架上的耶稣之真实身份。

我们不单要看到耶稣为我们的牺牲，也要看到耶稣基督恒常敬拜的父---我们常忽略了他。自创世以来圣父就牵肠挂肚的等着我们认回他、与他重新修好，他切望我们进入到他所预备的、健全、健康的新生命之家园。人类背逆，离家，被逐出伊甸园，但这只是他一时的管教。他机心处虑要挽回的用心，在人类看来稀松平常，可以轻易的给忘怀了。被他救赎的以色列子民到后来也习惯了亡国，五百年长的被掳日子，反正都存活下来。然而神没有忘记他自己要做的事。时候到了，神竟然是让自己的爱子来付代价--来承担，来受罪，来受委屈，使到事情真的可以完成。这叫做‘按照先知所说的应验’。自从出埃及以来，神就是要在人当中。他就是要带来一种健康的关系，让正常的生命能够存活和展现。这本来就是上帝的本意，上帝本来就是要让人类活在这样的生命的状况当中。为了使到这样的事情真正能够成就，耶稣情愿献上自己，去面对任何加诸在他身上的恶行、承担种种本来不应该由他来承受的打击。

Day 13 – 4<sup>th</sup> Mar 2015

## 马太福音 Matthew 26:47-56

Why did God have to come into history to proactively search out Abraham and be his God? This involves God's wish for all mankind during creation. However, man repeatedly betrayed God, hence God had to do something to bring His creation back to normalcy. This is the core of our belief. We can only continue to live healthily and beautifully in God's words and according to God's words. This created world continues to exist because of the word of God. If we fall away from this, we would naturally be cut off from the source of life. Such a situation is known as sin and death. But God wants to redeem us, He is unwilling to have His creation live under such circumstances forever, He wants renewal and He has His ways. From hence forth, Abraham became a nation and God did not cease His intervention and work in the history of the Israelites. This intervention was not manipulation and not arrangement of every step. Rather, it could be God wielding His influence in some matters, so that things could develop in their own ways and people were able to respond independently. The bible states that God wants to do these things. Hence Jesus said: "I am the Son, the Son is here to fulfill the Father's will. I know I will suffer, I will be nailed, my death is the will of the Father. As the Son I agree and am willing to cooperate. After praying thrice at Gethsemane, Jesus calmly stepped into martyrdom. One of those with Him was angered and raised his sword and sliced off the ear of the high priest's servant. If this servant was also a priest, he would not be able to carry out his duties according to the Old Testament laws as he was handicapped. Look at Jesus, He already knew He had to go through this process, hence there was no need to create a ruckus or play tricks. Not only did Jesus not employ any tricks, He even healed the servant of the high priest, so that he could continue to serve in the Temple. This is because Jesus was to bring about renewal, to right the wrongs and turn evil into good.

在大斋节期间，让我们来思考，为什么上帝要来到人类历史当中，主动来寻找亚伯拉罕，成为他的主？要做这个思考，就一定要回到创世记 1-2 章上帝原先创造的时候，他对全人类所要表达的心愿。但是，当我们读创世记 3-11 章，见到人类不断的背逆上帝，可是上帝却没有放弃过，他愿意让受造界恢复到原来的状态--这才是我们信仰的核心。若受造界要健康的存活，以及延续美好的存活，只能凭靠神的话、依据神的话。因为这个被造界之所以存活是来自于神的话。受造界一旦脱离与上帝的话之紧密关系，很自然的，就是跟生命的根源切断了联系，这种境况叫做‘罪’和‘死’。这不是结局，也不是永恒的结局，带来创造的上帝要挽回，他可不愿意受造界永远处在这种境况下。上帝要更新，祂有祂的做法。

从此亚伯拉罕的后人成为一个民族，上帝自此也经常在这民族的历史里带来干预、行动。‘干预’不是指上帝操盘，安排每一步。‘干预’可说是上帝在一些事件上做举足轻重的事，人产生回应。圣经以这样的表达方式来说这是上帝行事。所以耶稣说，‘我作为子，子就是来完成父的旨意。’‘我知道我的受害、被钉、受死，是父愿意的。我认同，也心甘情愿的配合。’在客西马尼园三次祷告之后，耶稣从容就义。当许多人从祭司长和长老那里来逮捕之时，围绕在祂身边的人很气愤，有一个人拔起刀来把大祭司的仆人砍了一刀，削掉了他的一个耳朵。如果这个仆人也是祭司的话，按照旧约的律法，他后半辈子就不能再担任祭司，必须把他的名字从值班名单中划掉，因为他身体有了残缺。你看主耶稣，祂已经知道这个过程是必须经过的（54 节）。既然这个过程是他必须经过的，那么他还有必要在这过程中大吵大闹、抗拒到底吗？主耶稣不但不施计拖延或顶撞，反倒伸手医治那个祭司的仆人（路加 22:51），让他接下来还能够在圣殿里服事。因为祂本来就是要带来更新，要把错误的变成对的，把坏的转成好的。

Day 14 – 5<sup>th</sup> Mar 2015

## 马太福音 Matthew 26:47-56

The purpose of ‘prophet’ is to convey God’s will to the people. What then is God’s will for His people? During Jesus’ time, Israel had fallen, and they were subject of Roman Empire, and lost their independence. However back in 2 Samuel 7, God had previously made a special covenant with David: I will always stand on your side, I will always establish your kingdom. But we all know that Israel and Judah had both fallen to Assyrian and Babylon Empire. Chapters 30 to 33 are a very special set of verses in the book of Jeremiah. This book is filled with God’s reproach and God’s heartbreak. His people disobeyed Him and hurt Him. In these few chapters, God made several positive promises. In Jeremiah 30:3, He said: “The days are coming when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their ancestors to possess.” There is hope! The days of captivity would be over, it would not last forever and the country would be restored. To return to their land requires a process of restoration, and this process had started after the nation had fallen. This is the important point of God’s restoration of Israel: to restore the relationship. If God did not restore His relationship with the Israelites, their relationship would remain as: God as the God who passed judgement on Israel and the Israelites as sinners who faced trial. Such a relationship would have no positive meaning and was not what God wanted. God wants to be the God of creation, He wants His creation be back to Him, He wants to be our Heavenly Father. Jeremiah 31:4 says: “I will build you up again, and you, Virgin Israel, will be rebuilt. Again you will take up your timbrels and go out to dance with the joyful.” God used to say ‘tear down’, ‘tear down’; now He says ‘build up’, ‘build up’. Jesus said ‘according to the prophets’, here it encompasses the words of many prophets who at different times talked about how God would restore the people of Israel and restore His relationship with His people. This is what Jesus was referring to and not to one or two specific verses. Hence, we need to see God’s entire will. When the bible says according to the prophets, it is looking at the entirety, its far-reaching and continuous revelation of the will.

‘先知’是传递上帝心意的人，那么上帝对自己的百姓有怎样的心愿呢？耶稣生下来的时候，以色列人是亡国奴，没有国家自主权。然而在撒母耳记下 7 章，上帝曾经跟大卫立有一个特别的约：‘我要永远站在你这边，我要永远坚立你的国。’可是后来犹太人却亡国了。耶利米书 30-33 章是全卷中很独特的一组经文。全书表达了神的责备和心痛。神的百姓违背他，让他很伤心。在这 4 章里却给了一些正面的应许。30 章 3 节 ‘日子将到，我要使我的百姓以色列人和犹太被掳的人归回。’有希望了！这样的话让人听见，知道亡国时期终会过去，他们的历史不会停留在亡国，日后会有 ‘归回’ 故土的时候。百姓能够归回故土，此即 ‘复兴’ 的过程。原来 ‘复兴’ 已经在亡国之后开始。上帝复兴以色列民的重点在于他要恢复与他们的关系。如果上帝不和以色列人恢复关系，那么上帝和以色列人最后的关系就是--上帝是审判以色列人的主，而以色列人是受审判的罪人。如果历史就停留在这一步，这不是神要的结局。我们要记得，上帝本来就是创造主，祂要做回他的创造主。祂不是要带来毁灭的主，祂更想要的是创造。能让他开心的，就是祂做回我们的天父。耶利米书 31 章 4 节：‘以色列民啊，我要再建立你，你就被建立。’过去的岁月中，上帝曾讲 ‘我要拆毁’，但现在上帝说 ‘要建立、让你被建立’。耶稣讲他如今所遭遇的，是 ‘按照先知的的话’ (马太 26:56)，这里包含了众多先知在不同阶段的预言，讲到上帝会复兴以色列百姓，以及上帝将要更新他与以色列的关系。主耶稣所指的并不是先知书里的一两节经文而已，让我们学习看到神的整个心意。当圣经说到先知的预言，是指一个整体的内容，是上帝在悠远的历史中、不间断的，延续性的，流露祂的心意。

Day 15 – 6<sup>th</sup> Mar 2015

## 马太福音 Matthew 26:47-56

Jeremiah 31:8 says: “I will bring them from the land of the north and gather them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labour.” The latter two represent the continuation of life and the next generation. God used the handicapped to represent His salvation. In the New Testament, miracles were performed to heal the handicapped, and it was meant to convey to the Jews that God’s salvation had arrived. In verse 9: “They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel’s father, and Ephraim is my firstborn son.” Note the last line. Do you see that God wants to acknowledge again the Israelites and enter into an intimate relationship with them? He wants to redeem, He wants to once again build up the relationship. Jeremiah 31:31-32: “The days are coming,” declares the Lord, “when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt.” 31:33: “This is the covenant I will make with the people of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.” This is a backdrop that gives us reason to believe that this is why Jesus had a meal with His disciples during Passover and made a new covenant with them.

Of course, the Father is able to speak directly to Jesus and convey His wishes. And not only is there no resistance in His relationship with God, to Jesus, the scriptures (OT) in His hands also contains God’s will, and was a reliable compass for Him while living on earth. It conveys what it means to be a son. What does it mean to be God’s son, His beloved son? The scriptures also convey what the nature of our lives should be. A life that is called, a life to be the son of God, this life has to match with the will of God in order to function normally, to live in a world such as this, and to live in a situation like this. This is what God wanted to see when He created man, and this is the ideal form of man – where the son obeys the Father and walks and lives with the Father, just as Jesus did.

耶利米书 31 章 8 节，‘我必将他们从北方领来，同着他们来的瞎子，瘸子，孕妇，产妇。’上帝用了残疾的人表达了他的救赎，孕妇和产妇，表示生生不息和下一代。。新约里面记载了不少的神迹，是行在残疾人身上的，目的在于向犹太人表达‘神的救恩来了’。‘我要照他们恳求的引导他们，使他们在河水旁走正直的路，使他们在其上必不致绊跌。因为我是以色列的父，以法莲是我的长子’。你看到最后的一句话吗？神要重新认回以色列人，并且要跟他们建立父子的亲密关系。是的，神要挽回他的子民，与他们重新建立关系。31 章 31-33 节，‘耶和華说日子将到，我要与以色列家和犹太家另立新约，不像我拉着他们祖宗的手，领他们出埃及地时与他们所立的。耶和華说，那些日子以后我与以色列家所立的约乃是这样。我要将我的律法放在他们里面，写在他们的心上。我要做他们的神，他们要做我的子民。’我们很有理由相信主耶稣为什么要在逾越节跟门徒吃晚餐，然后与他们立新约，就是有着这方面的背景。

当然，父能够跟耶稣直接说话，互吐心意。耶稣和上帝之间不但没有任何的拦阻，同时耶稣手上的那本圣经（今天我们的‘旧约’圣经部分），也是父曾经表露过的心意，是耶稣一生人在世生活的指南--什么叫做‘子’，什么叫做‘上帝的儿子’，什么是‘爱子’，他都能找到依据。在旧约圣经里讲到人生命的本质是什么--被召的生命，上帝儿子的生命--这生命在正常的情况下得以发挥，是跟上帝的心意相配合的。神最愿意见到他造的人活在这样的境地里，这也是人能有的最佳状况。总而言之，是子顺从父，和与父一起同行、同活，正如耶稣一样。

Day 16 – 7<sup>th</sup> Mar 2015

## 马太福音 Matthew 26:57-68

The High priest asked Him: “Are you the Son of God?” He replied: “You have said it yourself.” Please note that in the Gospels, with the exception of a couple of verses which provided us with some contextual basis, do not associate the Son of the God with the second person in the Holy Trinity. It is not what this is referring to. Of course, that meaning is contained in here. Every time the Gospels or the Jews talk about the Son of God, there are three possibilities: first is the kingdom of Israel who is the Son of God; and second is the King of Israel, descendent of David and Son of God; third is angels. It is usually the former two. Now, Jesus replied ‘You have said it yourself’, and He added one more statement, that ‘you will see me seated on the right hand side of God.’ This statement was unbearable for the Jews. Not a single Jew was that presumptuous. He said he would be at the same level as God. He was the descendant of David who was anointed by God. The Jews have waited a long time for the Messiah, there was no way anyone could easily claim to be Him or impersonate Him. The more serious issue here was He said He would be equal to God and would pass judgment on all. These words might not mean much to us, but the Jews then or the priests would agree that such a person was outrageous as not a single Jew would dare to claim to be equal to God. This nation is unique. No one can be so clueless as to regard anyone as an immortal. Besides the synagogue in Jerusalem, there were no other temples; there was no temple of Moses, no temple of Isaiah. There were some on whom God’s miracles were manifested, yet not one was hailed as God. Everyone knew these people were still human, at the most they were prophets, one on whom God’s power worked, but still human and not God. How about you? Do you dare to say that you are God’s equal and that you have the power to judge? You would be out of bounds and blasphemous. Based on the history of the Jews and the indications that God had given them, it was correct of them to judge Jesus as blasphemous.

大祭司问他，‘你是不是上帝的儿子？’耶稣说‘你说的是。’在福音书里，除了一两处上下文提供明显的根据之外，每次讲到‘上帝的儿子’，请不要太快联想到三位一体中的第二位。福音书或犹太人当中讲‘上帝的儿子’的时候，主要有三种可能：一是以色列的百姓，二是指以色列的君王，大卫的后裔，三是指天使。‘上帝的儿子’，比较是指前二者。

耶稣接着说‘后来你们要看见人子，坐在那权能者的右边，驾着天上的云降临。’简单来说，耶稣等于在告诉大祭司，‘你会看到我坐在上帝的右边。’---这句话非常的冒犯，没有一个犹太人狂妄到一个地步，会自称跟上帝同等。然后祭司问‘你是基督不是？’，他是问耶稣是否就是‘上帝所膏的那位大卫的子孙’？这一位弥赛亚是犹太人久候多年的，不能轻易让任何人自认就是弥赛亚，或者来冒认。

耶稣的回答在我们听来没有什么，但是在当时的犹太人听来，他等于是在告诉祭司‘我跟上帝同等，并且会审判你们。’对于犹太人，尤其是大祭司来说，这样的宣称是无人敢出其右的。谁敢说这样的话？！让我们透过读圣经，意识到这个民族很特别。多年信仰耶和華上帝教了他们，上帝就是上帝，人就是人，人不可能与上帝同等，也没有一个人可以列入仙班。除了耶路撒冷圣殿之外，犹太人没有其他的庙，没有摩西庙、以赛亚庙、以利亚庙等。虽然民族历史中有些人能行神迹，但绝对没有一个被供奉为神。大家知道他们只是凡人，若有特殊的事迹，或许他们就是先知，有上帝的能力在他们身上运行。出于这样的背景，来听耶稣说他和上帝同等，并且有审判权，就会感到耶稣在越界，亵渎神。既然如此，判耶稣亵渎罪就是正确的判决。