

Sermon 讲道信息
New vs Old 新旧对比
Matthew 马太福音 9:14-17
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We often think of Jesus as a “peacemaker” and our “meek and mild” friend, and so He is. 我们常将耶稣视为“缔造和平”和“温顺谦和”的朋友，祂确实如此。

But it is also important that we remember that Jesus was a controversial and at times intentionally provocative character, carrying a message that would ultimately be revolutionary regarding how we relate to God and how He relates to us.

但同样重要的是，我们必须记住耶稣也是个充满争议性的人物，有时甚至刻意挑起争端，祂传递的信息最终将彻底颠覆我们与上帝的关系，以及上帝与我们的关系。

Jesus announced His revolutionary message both through His life and through the spoken word. We see this in our text today.

耶稣通过祂的生命和言语宣告了祂的革命性信息。我们今日的经文正展现了这一点。

John the Baptists' disciples asked Jesus: “*How is it that we and the Pharisees fast often, but your disciples do not fast?*”

施洗约翰的门徒问耶稣：“我们和法利赛人常常禁食，你的门徒却不禁食，这是为什么呢？”

These disciples had been following John before Jesus came on the scene. It is likely that they followed an ascetic lifestyle based on John's well known “*dour popular image*” and “*may well have adopted the pharisaic pattern of fasting twice a week which went far beyond anything the Old Testament required.*”

这些门徒在耶稣出现之前就追随约翰。他们很可能遵循着约翰广为人知的“刻苦形象”所倡导的苦修生活方式，“很可能采纳了法利赛人每周禁食两次的模式，这远远超出了旧约的要求。”

These serious and pious disciples of John the Baptist thought that Jesus and His disciples did not take their religion seriously.

这些严肃虔诚的施洗约翰门徒认为耶稣和门徒们对宗教不够认真。

In their estimation, they failed to prove their devotion and commitment through somber acts.

在他们看来，耶稣门徒未能通过肃穆的举动证明自己的虔诚与奉献。

They considered Jesus and His disciples as nonserious “party-goers”, who were just in it for the fun!

他们把耶稣和门徒视为不认真的“享乐主义者”，认为他们只是为寻求欢愉而参与其中！

But this was a misunderstanding. Jesus was not opposed to fasting. He was, however, concerned that fasting had become a public display of false piety for the admiration of others.

但这实属误解。耶稣并非反对禁食，而是忧心禁食已沦为博取他人赞赏的虚伪虔诚表演。

Jesus warned His disciples against such a display: “*When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting... 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...*” (Matt.6:16-18a).

耶稣告诫门徒切忌如此作秀：“你们禁食的时候，不可像那假冒为善的人，脸上带着愁容；因为他们把脸弄得难看，故意叫人看出他们是禁食。…你们禁食的时候，要抹上油，洗净脸，不要叫人看出你们是禁食，只叫你们在暗中的父看见…”（马太福音 6:16-18a）。

In His response to His critics Jesus offers a solid reason for their “partying” reputation: “*How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast.*” (15).

耶稣回应批评者时，为门徒“欢宴”的声名给出确凿依据：“新郎还在他们中间的时候，宾客怎能哀恸呢？但新郎将要离开他们的时候，那时他们就要禁食。”（15）

Here Jesus is actually using the words of John the Baptist against them.

耶稣此处实则是借施洗约翰之言反驳他们。

John understood His role and calling as “the friend who attends the bridegroom, who waits and listens for him, and is full of joy when he hears the bridegroom’s voice. That joy is mine, and it is now complete” (John 3:29).

约翰深知自己的使命是“新郎的朋友站在一旁听，一听见新郎的声音就欢喜快乐。因此，我这喜乐得以满足了。”（约翰福音 3:29）

The “attendants” job was to present the “bridegroom” to the “bride”. Jesus, of course, is this “bridegroom” and we, the Church, are His bride, a metaphorical picture used by both the Apostles John and Paul to express the loving, covenantal relationship we have with Jesus.

“朋友”的职责是将“新郎”引向“新娘”。耶稣正是这位“新郎”，而“教会”就是祂的新娘——使徒约翰与保罗都用这个比喻来表达我们与耶稣之间充满爱的盟约关系。

Jesus point was simply this: “things are different now. I’ve come to introduce a new way to approach God and to practice the faith.”

耶稣的观点很简单：“现在情况不同了。我来是要开辟一条新道路，让人得以亲近上帝并实践信仰。”

To illustrate and drive home his point Jesus typically turns to two parables in our text.

为阐明并强化这一观点，耶稣在本文中惯常运用两个比喻。

Nelson’s Illustrated Bible Dictionary defines a parable as: “a short simple story designed to communicate a spiritual truth, religious principle, or moral lesson. They are a figure of speech in which truth is illustrated by a comparison or example drawn from everyday experiences”.

尼尔森图解圣经辞典将比喻定义为：“旨在传达属灵真理、宗教原则或道德教训的简短故事。这种修辞手法通过日常经验中的类比或实例来阐释真理。”

You know that Jesus was a master at the use of a parable. He used parables because he desired that his message be both easily grasped by even the simplest, while maintaining an air of spiritual mystery and depth.

众所周知，耶稣是运用比喻的高手。祂使用比喻，既希望连最简单的人也能轻易领会其信息，又希望保持一种属灵的奥秘与深度。

When we read or hear a parable from Jesus we immediately think “I get it”, but then, upon further reflection we think “I don’t get it”.

当我们读到或听到耶稣的比喻时，往往会立刻觉得“我明白了”，但稍加思索后又会发现“我其实没明白”。

The point of a parable is to drive us deeper into meditating upon and searching the eternal truths of Christ.

比喻的精髓在于引导我们更深入地默想并探寻基督永恒的真理。

The meaning or message of a parable is both obvious and obscure, open only to those who are willing to doggedly pursue the truth and who are enlightened by the Holy Spirit.

其真义既显而易见又晦涩难明，唯有那些执着追寻真理、蒙圣灵启迪之人才能领悟。

The “obvious” truth has an application to our real life **now**, usually pertaining to either how we relate to God and He to us, or how we are to live out our faith in the context of the Kingdom of God.

这个“显而易见”的真理如今在我们的现实生活中具有实际应用价值，通常涉及两种层面：一是我们与上帝的关系以及祂与我们的关系，二是我们应当如何在上帝国度的背景下活出信仰。

The meaning and message of these two parables are easy to grasp:

这两个比喻的含义和信息很容易理解：

“No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse.” (16).

“没有人把新布补在旧衣服上；因为所补上的会撕破那衣服，裂口就更大了。” (16)

Jesus is simply pointing out how silly it would be to patch an old, “shrunken” garment with an unshrunk (i.e. “new”) piece of cloth, for when the new cloth shrunk as it inevitably would (the cloth being wool or linen), the previously patched tear would only be worse. The patch would do more harm than good!

耶稣只是指出，用未经缩水的（即“新”）布块修补旧的“已缩水”衣服是多么愚蠢，因为当新布块不可避免地缩水时（无论是羊毛还是麻布），先前修补的破洞只会变得更糟。这块补丁反而会适得其反！

“Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.” (17)

“也没有人把新酒装在旧皮袋里，若是这样，皮袋会胀破，酒就漏出来，皮袋也糟蹋了。相反地，把新酒装在新皮袋里，两样就都保全了。” (17)

“Wineskins” were bags made from animal skins for transporting wine upon your body. With repeated use over time, they would naturally harden and become brittle.

“皮袋”是动物皮制成的袋子，用于在身上运输葡萄酒。随着反复使用，皮袋会自然硬化变脆。

“New” (that is, unfermented or partially fermented wine) would burst the old, brittle skins as the fermentation process progressed in the heat of the day and the constant motion. Pouring “new” wine into “old wineskins” would be an unfortunate mistake!

“新酒”（即未发酵或半发酵的酒）在烈日下持续发酵，加上行进中的颠簸摇晃，定会撑破那些陈旧脆弱的皮囊。将“新酒”灌入“旧皮袋”实乃大错特错！

Beyond their obvious interpretation, Jesus did not at that time offer a further explanation of His point. 除了显而易见的解释之外，耶稣当时并未进一步阐明其观点。

This confounded his detractors, intrigued the curious, but was a means of frustration for the Twelve. 这令诋毁者困惑，使好奇者着迷，却让十二门徒感到沮丧。

Once, after Jesus told the crowds which followed him *“many things in parables”* His disciples directly inquired: *“why do you speak to the people in the parables?”* (Matt.13:3,10).

有一次，耶稣用比喻向跟随的群众讲了许多道理后，门徒直接问道：“你为什么用比喻对众人讲呢？”
(太 13:3, 10)。

They were asking: *“Jesus, why do you speak to them cryptically? Why not more clearly?”*

他们实则在问：“耶稣，你为何用隐晦的方式对他们说话？为何不能更清楚些？”

Jesus' reply is enlightening: *“Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.”* (11).

耶稣的回答发人深省：“因为天国的奥秘只叫你们知道，不叫他们知道。” (11)

This direct answer from Jesus may surprise and shock you. We can be sure it caused the Twelve to think!

耶稣这番直截了当的回答或许令你惊讶甚至震惊。可以肯定的是，这番话让十二门徒陷入了沉思！

For the first time Jesus is suggesting there's a division. There are some who understand and there are some who don't. There are some who “get it” and some who don't.

这是耶稣首次暗示存在分歧：有人明白，有人不明白；有人领悟，有人未悟。

There's a difference between the crowd who followed him primarily for what he could potentially do for them, and the true disciples who followed Jesus because of who He was and because of a deep desire to know him and to understand his unique and powerful message.

那些追随祂主要是为获取潜在利益的群众，与真正追随耶稣的门徒之间存在本质区别——后者因耶稣的本质而跟随，怀着深切渴望去认识祂，理解祂那独特而充满力量的信息。

But what did Jesus mean by “*the secrets (or ‘mysteries) of the kingdom of heaven*”?

但耶稣所说的“天国（或‘神国的奥秘’）”究竟指什么？

We understand these to be the truths of the Gospel of Jesus Christ, in the context of the “kingdom of heaven” (or “kingdom of God” – the realm in which God is recognized as King).

我们理解这些奥秘就是耶稣基督福音的真理，是在“天国”（或“神的国”就是神被尊为王的领域）的语境中启示的真理。

The gospel of Jesus “*is a secret in the sense that is accessible only to the insiders. It does not mean that is to be jealously guarded from others...It means rather that until those people become insiders they will not be able to grasp it. The Apostle Paul uses ‘mysterion’ frequently for that which comes by revelation not by natural insight.*” (RT France).

耶稣的福音“在某种意义上是个奥秘，因为它只向内部人士显明。这并非意味着要严加防范他人……而是指那些尚未成为内部人士的人无法领悟其中真义。使徒保罗常以‘奥秘’一词指那些通过启示而非自然洞察获得的真理。”（RT 法兰斯）

So Paul would state: “*We declare God’s wisdom a mystery that has been hidden...but is now revealed to us by his spirit.*” (1Cor.2:7,10).

因此保罗宣告：“我们讲的是从前隐藏的、神奥秘的智慧……只有神藉着圣灵把这事向我们显明了。”（《哥林多前书》2:7, 10）

The important question, then, is this: “*Am I open to God’s Holy Spirit speaking to my heart and my mind? Do I by faith desire the truth of the gospel of Jesus?*”

那么，关键问题在于：“我是否敞开心扉，让上帝的圣灵向我的心灵和思想说话？我是否凭着信心渴慕耶稣福音的真理？”

We cannot conclude then, without asking what Jesus might be saying to us through these two simple parables.

那么，在探讨耶稣通过这两个简短的比喻向我们传达什么之前，我们不能草率下结论。

Keep in mind that with parables, there is an “immediate” application and also a “larger” or “wider” application.

请记住，比喻既有“直接”的应用，也有“更深远”或“更广泛”的应用。

R.T. France describes the **immediate application**: “[These] two little parables pick up the theme of a new and joyful pattern of religion which is incompatible with the old traditions represented by the fasting regimes of the Pharisees and the followers of John.”

R. T. 法兰斯阐述了其直接应用：“这两个小比喻承接了宗教新模式的主题——一种充满喜乐的模式，与法利赛人和施洗约翰门徒所代表的旧传统禁食制度截然不同。”

Jesus represented a new and joyful way of approaching and experiencing God which can be so easily lost in the practice of a somber and ritualistic religion.

耶稣展现了一种亲近上帝、体验上帝的新方式，这种喜乐之道在沉闷的仪式化宗教实践中极易迷失。

Many years ago Christian author and academic Tony Campolo wrote a book entitled “The Kingdom of God is a Party.”

多年前，基督教作家兼学者托尼·坎波洛曾撰写《神的国度是场盛宴》一书。

In His time, Jesus got a bit of a reputation as a “party animal” (if you will). Jesus dealt head on with this reputation explaining: “*The Son of Man came eating and drinking and they (that is his detractors, the Pharisees and others) say, ‘here is a glutton and drunkard a friend of tax collectors and sinners.’* (Matthew 11:19). Jesus admitted that both He and His disciples had every good reason to “party”!

在耶稣的时代，祂被冠以“享乐主义者”的称号（姑且如此称呼）。耶稣直面这种评价解释道：“人子来，也吃也喝，他们（即祂的反对者——法利赛人等）就说：‘看哪，一个贪食好酒的人，是税吏和罪人的朋友。’（马太福音 11:19）”耶稣承认自己和门徒确实有充分理由“欢庆”！

The larger or wider application is this: Jesus came to upset legalistic religion once and for all; a religion defined by the laws of men and based on winning favor with God through the keeping of the "law".

更广泛的应用在于：耶稣降世是为了彻底颠覆律法主义的宗教——那种由人制定律法、以遵守“律法”取悦上帝为基础的宗教。

Jesus called out the empty legalism and the hypocrisy of the religious leaders of his day by quoting God through the Prophet Isaiah: *"These people honor me with their lips but their hearts are far from me. They worship me in vain; their teachings are merely human rules."* (Is.29:13;Matt.15:8-9).

耶稣援引先知以赛亚的话斥责当时宗教领袖的虚伪律法主义：“这百姓用嘴唇尊敬我，心却远离我；他们将人的吩咐当作道理教导人，所以拜我也是枉然。”（赛 29:13；太 15:8-9）

Here we see Jesus as a revolutionary. *"Jesus is saying I didn't come to patch up the old religious system. I came to do something entirely new."*

在此我们看到耶稣作为革命者的形象。“耶稣宣告：我并非来修补旧有的宗教体系，而是带来全然崭新的事物。”

"Jesus did not come to improve the old system...He was not bringing a "better version: of Pharisaism or rabbinicalism, but was bringing good news of a completely new way of believing, thinking, and living."

“耶稣并非来完善旧制度……祂并非带来法利赛主义或拉比主义的‘升级版’，而是宣告一种全然崭新的信仰、思维与生活方式的福音。”

"The history of the church ever since has been punctuated by the bursting of old wineskins and the need to find suitable new containers for the new wine." (R.T.France).

“教会历史自此便不断被旧皮袋破裂的时刻所标记，迫使人们为新酒寻找合适的新容器。”（R. T. 法兰斯）

Jesus is about **new life**. He is about a **new way** of approaching, experiencing, and worshiping God. 耶稣带来的是新生命，祂开启了亲近、经历并敬拜上帝的新方式。

This means that, if we're not open to change, if we're not open to transformation personally and as a church, we will miss out on God's plan.

这意味着，若我们拒绝改变，若个人与教会都抗拒蜕变，便会错失神的计划。

We will miss out on the joy of fully experiencing Christ in our hearts and in our world.

我们将失去在内心与世界中全然经历基督的喜乐。

Jesus “rocked his world” by challenging the “old ways” and challenging His true disciples to be open to a new way of seeing and knowing God.

耶稣通过挑战“旧有模式”，并激励真正的门徒敞开心扉领受认识神的全新方式，从而“撼动了祂的世界”。

Are you just going to put a “new patch” on “old clothes”?

你是否只打算给“旧衣服”缝上“新补丁”？

Are you content to merely pouring new wine into old wineskins and hoping for the best?

你是否甘心将新酒倒入旧皮袋，寄希望于侥幸呢？

Or are you willing to change? Are you willing to be transformed?

还是你愿意改变吗？你愿意被更新吗？

Are you willing to grow? Are you willing to go deep with Jesus?

你愿意成长吗？你愿意与耶稣同行至深处吗？

Are you willing to follow Him to places that will challenge you and stretch you?

你愿意跟随祂前往那些挑战你、拓展你的地方吗？

We can trust our Lord and Saviour to do a new work in our lives and His church as we trust and follow Him fearlessly!

当我们无畏地信靠并跟随主时，我们可确信救主必在我们生命与祂的教会中成就新事！