

Sermon 讲道信息 08-30-2026
Jesus' Revolutionary Way 耶稣的革命之路
Mark 马可福音 1:40-45

After the COVID pandemic, the word *isolation* feels very familiar. We literally “keep people at arm’s length.” Today’s story is about a man who knew isolation far more deeply. The man had leprosy. People did not simply keep him at arm’s length; they kept him away entirely. They saw him as unclean, as a sinner, and as someone to avoid.

新冠疫情之后，“隔离”这个词听起来格外熟悉。我们字面意义上“与人保持一臂之距”。今天的故事讲述的是一位对“隔离”有着更深刻体会的人。这位男子患有麻风病。人们不仅与他保持一臂之距，更是将他彻底隔绝在外。在他们眼中，他是不洁的、有罪的，是应当避而远之的人。

In Jesus’ time, there was no cure for leprosy, a highly contagious skin disease that spread through contact. There was no running water to wash your hands for minutes, and no hand sanitizers were available. People with leprosy were forced to live apart from the community in secluded places. If they broke that rule and entered public space, they could face severe punishment, even death by stoning.

在耶稣的时代，麻风病尚无治愈之法，这是一种通过接触传播、极具传染性的皮肤病。当时既没有自来水可以用来洗手数分钟，也没有免洗洗手液。麻风病患者被迫远离社群，生活在偏僻之处。如果他们违反这一规定进入公共场所，可能会面临严厉的惩罚，甚至会被用石头砸死。

Think back to our experiences during COVID. Imagine being isolated with no clear hope of medication or a vaccine. COVID carried the fear of sudden death, while leprosy could persist for years. Both brought fear, separation, and uncertainty.

回想一下我们在新冠疫情期间的经历。试想一下，被隔离在家中，却看不到获得药物或疫苗的明确希望。新冠疫情让人恐惧猝死，而麻风病则可能持续数年之久。这两种疾病都带来了恐惧、隔离和不确定性。

But what about social isolation, whether self-imposed or forced upon you? After COVID, we began to value in-person interactions in a new way. Being treated as a social outcast was the hardest. You could be surrounded by people and still feel completely alone. The leper in this story lived in that kind of dire situation every day.

但社会隔离呢？无论是自愿的，还是被迫的？经历了新冠疫情之后，我们开始以一种崭新的方式珍视面对面的互动。被当作社会弃儿对待是最难熬的。即使身处人群之中，仍会感到彻底的孤独。故事中的那个麻风病人，每天都生活在这样绝望的境地里。

Let me read the passage again. This time, I want you to imagine you were there. Imagine you were one of the characters: Jesus, the leper, a disciple, or someone in the crowd.

让我再读一遍这段经文。这次，我想请你们想象自己就在现场。想象自己就是其中一个角色：耶稣、那个患麻风病的人、一个门徒，或者人群中的一员。

“A man with leprosy came and knelt in front of Jesus, begging to be healed. “If you are willing, you can heal me and make me clean,” he said. ⁴¹ Moved with compassion, Jesus reached out and touched him. “I am willing,” he said. “Be healed!” ⁴² Instantly the leprosy disappeared, and the man was healed. ⁴³ Then Jesus sent him on his way with a stern warning: ⁴⁴ “Don’t tell anyone about this. Instead, go to the priest and let him examine you. Take along the offering required in the law of Moses for those who have been healed of leprosy. This will be a public testimony that you have been cleansed.” (Mark 1:40-44)

“⁴⁰ 有一个麻风病人来求耶稣，向他跪下，说：“你若肯，你能使我洁净。” ⁴¹ 耶稣动了慈心，就伸手摸他，说：“我肯，你洁净了吧！” ⁴² 麻风病立刻离开他，他就洁净了。 ⁴³ 耶稣严严地叮嘱

他，立刻打发他走， “ 44 对他说：“你要注意，千万不可告诉任何人，只要去，让祭司为你检查，又因为你已经洁净，献上摩西所吩咐的祭物，作为证据给众人看。” （马可福音 1:40-44）

If you imagine yourself as the leper, how did you feel? Would you have risked your life to seek Jesus? When you see Jesus, what would you have said to him? What was your posture? Were you angry? Did you want to question Jesus, “Why me?”

如果你把自己想象成那个麻疯病人，你会有什么感受？你会冒着生命危险去寻找耶稣吗？当你见到耶稣时，你会对他说什么？你的态度会是怎样的？你会生气吗？你会想质问耶稣：“为什么是我？”

Instead, the leper knelt and begged Jesus. His first words to Jesus were: “If you are willing, you can heal me and make me clean.” To the leper, Jesus has the authority and power to change his life. The leper submitted to Jesus' authority but did not demand that Jesus heal him. “If you are willing.” The desperate leper submits to Jesus' will instead of his own, even though he is in such a dire situation. The leper knows God's heart, understands God's love and submits to his authority.

相反，那名麻风病人跪下，恳求耶稣。他对耶稣说的第一句话是：“你若肯，你能使我洁净。”在麻风病人看来，耶稣拥有改变他生命的权柄和能力。他顺服了耶稣的权柄，却没有强求耶稣治好他。“你若肯。”尽管身处如此绝境，这位走投无路的麻风病人仍顺服于耶稣的主权下，而非自己的意愿。他深知上帝的心意，明白上帝的爱，并顺服于祂的权柄。

If you put yourself in Jesus' place, what would you have done differently than Jesus?

如果你设身处地站在耶稣的位置上，你会做些什么与耶稣不同的事呢？

This short story in Mark reveals who Jesus is and how different his way is from the world's. Jesus was showing us what heaven looks like when it comes down to earth. Jesus came to earth to show us the way. As his disciples, we watch how Jesus does things, practise doing them ourselves, and then teach others to do the same. I think of this through my experience as an operating room nurse. After the theory lesson came practice. We learned by watching, doing, and then teaching: “See one, do one, teach one.” Another word for apprentice is *disciple*. Apprenticeship requires hands-on experience. Someone shows you how to do the work, then you practise it until you can do it yourself.

《马可福音》中的这个短篇故事揭示了耶稣是谁，以及他的道路与世人的道路有多么不同。耶稣向我们展示了天堂降临人间时的模样。耶稣来到世上，是为了向我们指明道路。作为他的门徒，我们要观察耶稣如何行事，自己亲身实践，然后教导他人也这样做。我通过自己作为手术室护士的经历来思考这一点。理论课之后便是实践。我们通过观察、操作，然后指导他人来学习：“看一次，做一次，教一次”。“学徒”的另一个词就是“门徒”。学徒制需要亲身体验。有人先向你示范如何做，然后你反复练习，直到能够独立完成。

Jesus' approach: three “C”s 耶稣的做法：三个 “C”

How did Jesus treat the leper in this story? From the passage, I see three “C”s in Jesus' approach: **compassion, controversy, and community**. Let me begin with the first one.

在这个故事中，耶稣是如何对待那名麻风病人的呢？从这段经文中，我看到耶稣的做法体现了三个 “C”：怜悯、争议和群体。让我先从第一个说起。

The setting: Jesus was already exhausted 背景：耶稣当时已经筋疲力尽了

To understand this moment, we need to go back a few verses and notice Jesus' state.

要理解这一刻，我们需要回溯几节经文，留意耶稣当时的状态。

Mark 1:32–37 says that, at sundown, people brought to Jesus all who were sick or oppressed by demons, and the whole city gathered at the door. He healed many who were sick and cast out many demons. Then, very early the next morning, while it was still dark, Jesus went out to a desolate place to pray. Simon and the others searched for him, found him, and said, “Everyone is looking for you.”

《马可福音》1:32 - 37 记载,“傍晚日落的时候,有人带着一切害病的和被鬼附的,来到耶稣跟前。³³ 全城的人都聚集在门前。³⁴ 耶稣治好了许多害各样病的人,又赶出许多鬼,不许鬼说话,因为鬼认识他。³⁵ 次日早晨,天未亮的时候,耶稣起来,到旷野地方去,在那里祷告。³⁶ 西门和同伴出去找他,³⁷ 找到了就对他说:“众人都在找你!”

In other words, Jesus had been ministering late into the night and then rose before dawn. He had not slept much. Now, as he was on his way to another town, another demanding day was likely ahead of him.

换句话说,耶稣一直事奉到深夜,然后在黎明前就起床了。他没怎么睡觉。现在,当他正前往另一个城镇时,眼前很可能又将迎来一个忙碌的一天。

Then someone came toward him: a leper, an outcast, a man considered unclean and sinful by society. He broke the rules by coming into the crowd to reach Jesus. How would we respond if we were tired, sleep-deprived, and already surrounded by people in need? Let us see how Jesus responds.

这时,有人朝他走来:一个麻风病人,一个被社会排斥的人,一个被社会视为不洁且有罪的人。他打破了规矩,挤进人群中去见耶稣。如果我们当时既疲惫又睡眠不足,而且周围已经围满了需要帮助的人,我们会作何反应呢?让我们看看耶稣是如何回应的。

Moved with compassion, Jesus reached out and touched him. “I am willing,” he said. “Be healed!” (Mark 1:41) 耶稣动了慈心,就伸手摸他,说:“我肯,你洁净了吧!”(马可福音 1:41)

The first “C”: compassion 第一个“C”:怜悯

This is the first “C”: compassion. Before acting, Jesus responded with love. He saw the man’s suffering, isolation, and longing to be made whole. Most importantly, he saw his faith and humility.

这是第一个“C”:怜悯。在采取行动之前,耶稣先以爱作出了回应。他看到了那个人的痛苦、孤立,以及渴望得着医治的心。最重要的是,他看到了那个人的信心和谦卑。

Jesus’ motive: love and compassion 耶稣的动机:爱与怜悯

This moment reveals Jesus’ motive. What moved him? Love and compassion for the leper. When Jesus saw the man, he truly saw him as a person worthy of his love, attention, and time.

这一刻揭示了耶稣的动机。是什么感动了祂?是对那麻风病人的爱与怜悯。当耶稣看见那人时,祂真正地将他视为一个值得自己去爱、去关注、并为之付出时间的人。

He saw the man’s suffering and longing. He saw someone worth pausing for, even amid a demanding schedule.

Where the world saw someone unclean, sinful, outcast, and unworthy of attention, Jesus saw a person to be loved and restored. He put the leper’s well-being before his own convenience, even if it disrupted his plans.

祂看到了这个人的痛苦与渴望。祂看到这是一个值得为之停下脚步的人,即使在繁忙的行程中也是如此。当世人只看到一个不洁净、有罪、被排斥且不值得关注的人时,耶稣却看到一个应当被爱、应当被恢复的人。祂将麻风病人的福祉置于自己的方便之上,即使这打乱了祂的计划。

Examining our own motives 审视自己的动机

Knowing the motive behind our actions is crucial. What motivates us when we serve another person or the church? When we do good, are we seeking a reward?

- People's praise, respect, or approval
- Status or recognition
- The avoidance of guilt
- The satisfaction of feeling needed
- The satisfaction of doing something we are good at
- Fulfilling a requirement for school, work, or a résumé

The list can go on. These are not simple questions, but they are necessary ones: Do I help and serve others out of love, or am I quietly serving my own self-interest?

了解自己行为背后的动机至关重要。当我们为他人或教会服务时，是什么驱使着我们？当我们行善时，是否在寻求回报？

- 他人的赞美、尊重或认可
- 地位或认可
- 逃避内疚感
- 被需要的满足感
- 做自己擅长之事的满足感
- 满足学校、工作或简历的要求

这样的例子不胜枚举。这些问题虽不简单，却必不可少：我帮助和服务他人是出于爱，还是在暗中谋求自己的私利？

The second “C”: controversy 第二个“C”：争议

Sometimes, when we do things Jesus' way, controversy follows. This is the second “C”: **controversy**.

有时，当我们按照耶稣的方式行事时，争议便随之而来。这就是第二个 “C”：争议。

Listen again to Mark 1:41:

Moved with compassion, **Jesus reached out and touched him.**” And said, “I am willing. Be healed!”

让我们再听一遍《马可福音》1 章 41 节：

⁴¹ 耶稣动了慈心，就伸手摸他，说：“我肯，你洁净了吧！”

Why the touch was controversial 为何这次触碰会引发争议

Do we realize how controversial it was for Jesus to touch the leper? According to the law of Moses, touching someone considered unclean rendered a person unclean as well. After touching him, Jesus could have been seen as unclean too. He risked being excluded from the crowd, misunderstood by religious leaders, and associated with the very person others avoided.

我们是否意识到，耶稣触碰那名麻风病人是多么具有争议性？根据摩西律法，触碰被视为不洁的人，自己也会变得不洁。触碰了他之后，耶稣也可能被视为不洁。他冒着被人群排斥、被宗教领袖误解，以及与他人避之不及的那个人扯上关系的风险。

Jesus could heal without touching. 耶稣无需触碰就能治病。

Throughout the Gospels, we see that Jesus could heal without physical touch. He called Lazarus out of the tomb, and Lazarus came back to life after four days in the tomb. No touch was needed.

在《福音书》中，我们看到耶稣无需身体接触就能治病。他呼唤拉撒路从坟墓中出来，拉撒路在坟墓里躺了四天后便复活了。这完全不需要任何触碰。

Matthew also places the healing of the leper near the story of the centurion's faith. In that story, the centurion trusted that Jesus did not need to come to his house; Jesus only needed to speak the word.

马太还将治愈麻风病人的故事放在了百夫长信心的故事附近。在那则故事中，百夫长相信耶稣无需亲自到他家去；耶稣只需说一句话就够了。

The centurion said, "Lord, my servant is lying paralyzed at home, suffering terribly." Jesus answered, "I will come and heal him." But the centurion replied, "Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. For I too am a man under authority, with soldiers under me. I say to one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." (Matthew 8:5-9)

耶稣进了迦百农，有一个百夫长进前来，求他，⁶ 说：“主啊，我的僮仆瘫痪了，躺在家里，非常痛苦。”⁷ 耶稣说：“我去医治他。”⁸ 百夫长回答：“主啊，你到舍下来，我不敢当；只要你说一句话，我的僮仆就会痊愈。”⁹ 因为我在人的权下，也有兵在我以下。我对这个说：“去！”他就去；对那个说：“来！”他就来；对我的仆人说：“做这事！”他就去做。”

A touch for the leper's sake 为了麻风病人而触碰

What a contrast. Jesus could heal without touching or even being physically present. So why, in this case, did he touch the leper in public? Was he trying to provoke the Jewish leaders or the Pharisees? Jesus did not touch the leper to create controversy. He touched him for the leper's sake, out of compassion for him, and to heal his social longing.

这真是鲜明的对比。耶稣无需触碰，甚至无需亲临现场，就能治病。那么，为什么在这件事上，他要在众人面前触碰那个麻风病人呢？他是在试图激怒犹太领袖或法利赛人吗？耶稣触碰麻风病人并非为了制造争议。他之所以触碰他，是为了麻风病人本身，出于对他的怜悯，也是为了抚平他内心对社会归属的渴望。

During the COVID-19 pandemic, many of us learned what it was like to live without ordinary physical contact. For me, that was especially difficult because I am naturally a huggy person. I love hugging people because I have seen how a simple touch can comfort the lonely, steady the hurting, and remind someone they are not forgotten. If you are familiar with the five love languages, you know physical touch is one of them.

在新冠疫情期间，我们许多人体会到了缺乏日常肢体接触的生活是怎样的。对我来说，这尤其艰难，因为我天生就是个喜欢拥抱的人。我喜欢拥抱别人，因为我亲眼见过，一个简单的触碰如何能抚慰孤独的人、安抚受伤的心灵，并让对方知道自己并未被遗忘。如果你了解“五种爱的语言”，就会知道肢体接触正是其中之一。

The leper had been isolated for who knows how long. No one wanted to touch him—not even his own family. But Jesus saw the person, not merely the disease. He understood what it would take to comfort and restore someone cut off from the community, with no clear hope of returning.

那个麻风病人被隔离了不知多久。没人愿意碰他——就连他自己的家人也不例外。但耶稣看到的不是疾病，而是这个人本身。祂深知，要安慰并治愈一个被社会孤立、且看不到回归希望的人，需要付出怎样的努力。

That touch carried warmth, love, comfort, and affirmation. It told the man that he was seen, valued, and welcomed back into human connection.

那一次触碰传递着温暖、爱意、慰藉和肯定。它告诉那个男人，他被看见了，被重视了，并再次被接纳回人际关系之中。

Serving beyond our comfort zones 超越舒适区去服侍

When we serve or help others, are we willing to do what is truly needed, even if it invites controversy, misunderstanding, criticism, or negative comments? Do we look beyond what is visible on the surface so we can respond to a person's deeper needs? Or do we remain within our comfort zones, reluctant to step out? 当我们服侍或帮助他人时，即使这会招致争议、误解、批评或负面评价，我们是否愿意去做真正需要做的事？我们是否能超越表面现象，从而满足他人更深层次的需求？还是说，我们仍停留在自己的舒适区，不愿迈出这一步？

Sometimes doing what is right is not welcomed by the world. Jesus said, "If the world hates you, remember that it hated me first. The world would love you as one of its own if you belonged to it, but you are no longer part of the world. I chose you to come out of the world, so it hates you." (John 15:18–19)

有时，做正确的事并不被世人所接纳。耶稣说：“世人若恨你们，你们要知道，他们在恨你们以前已经恨我了。¹⁹ 你们若属世界，世界会爱属自己的；只因你们不属世界，而是我从世界中拣选了你们，所以世界就恨你们。（约翰福音 15:18 – 19）

Those deeper needs are not always obvious. Discovering them takes time, effort, patience, and a non-judgmental attitude. It requires us to slow down, listen carefully, and see the person as Jesus did.

这些更深层的需求并不总是显而易见的。发现它们需要时间、努力、耐心以及一种不带评判的态度。这要求我们放慢脚步，仔细倾听，并像耶稣那样看待对方。

At the deepest level, we long to know that we are accepted, that we matter, and that we are loved. We are worth our Saviour's time. You do! He stops, sees us, spends time with us, and calls us friends. We are friends of the King of the universe—the One who came into our world to pursue us personally, and whose authority is greater than every disease and every power. He is willing to waste time on you.

在最深层的内心深处，我们渴望知道自己被接纳、被重视，并且被爱。我们值得救主为我们花时间。你确实值得！祂停下脚步，注视着我们，与我们共度时光，并称我们为朋友。我们是宇宙之王的朋友——那位降临世间亲自寻找我们、其权柄胜过一切疾病与权势的主。祂愿意为你“浪费”时间。

The significance of Jesus' touch is this: it met the leper's deepest need and opened the crowd's eyes to see who Jesus was.

耶稣的触摸之所以重要，在于它满足了麻风病人最深切的需求，并让在场众人看清了耶稣的真实身份。

The third "C": community 第三个"C"：群体

But our deepest need isn't met in a single moment and then left behind. We need a community that continues to nurture the life Jesus has restored. Listen to what Jesus said after the man was healed:

但我们最深切的需求并非在某个瞬间得到满足后便被抛诸脑后。我们需要一个能够持续滋养耶稣所恢复的生命之团契。请听听那个男人得医治后，耶稣说了什么：

⁴² Instantly the leprosy disappeared, and the man was healed. ⁴³ Then Jesus sent him on his way with a stern warning: ⁴⁴ "Don't tell anyone about this. Instead, go to the priest and let him examine you. Take along the offering required in the law of Moses for those who have been healed of leprosy. This will be a public testimony that you have been cleansed." (Mark 1:42–44)

⁴² 麻风病立刻离开他，他就洁净了。⁴³ 耶稣严严地叮嘱他，立刻打发他走，⁴⁴ 对他说：“你要注意，千万不可告诉任何人，只要去，让祭司为你检查，又因为你已经洁净，献上摩西所吩咐的祭物，作为证据给众人看。”（马可福音 1:42-44）

Under the Law of Moses in Jesus' time, a person healed of ritual defilement had to be examined by a priest and officially declared clean before rejoining the community. The process required waiting periods, bathing, shaving, and sacrifices, and it took at least eight days to complete. Without the priest's pronouncement, the person could not fully return to communal life.

在耶稣时代的摩西律法下，从礼仪上的污秽中得医治的人，必须接受祭司的检查并被正式宣告为洁净，才能重新融入社区。这一过程需要等待期、沐浴、剃毛和献祭，至少需要八天才能完成。如果没有祭司的宣告，此人就无法完全回归社区生活。

Jesus knew that a transformed life needs community. God said, "It is not good for the man to be alone."

(Genesis 2:18a)

耶稣知道，一个被改变的生命需要群体。耶和華 神说：“那人单独一个不好，我要为他造一个配偶帮助他。”（《创世记》2:18a）

Jesus knew full well what the healed needed: restoration into community.

耶稣非常清楚那些被治愈的人需要什么：重新融入群体。

We are made in the image of a Trinitarian God. In community, we practise loving one another. In Christ, God creates a new humanity: a forgiven and forgiving community, a transformed and transforming community. Only by living together do we learn to love, forgive, and be changed as Jesus commands.

我们是按照三位一体神的形象被造的。在团契中，我们实践彼此相爱。在基督里，神创造了一个新的人类：一个蒙赦免且乐于宽恕的群体，一个已被改变且能改变他人的群体。唯有通过共同生活，我们才能学会去爱、去宽恕，并按照耶稣的吩咐被改变。

This new community, called the Church of Christ, shows a broken world what heaven is like.

这个名为“基督教会”的新群体，向这个破碎的世界展现了天堂的模样。

Our young career group recently completed the spiritual discipline of community. The course introduction says, "Despite the unprecedented connectivity of the modern era, genuine community is vanishing. Isolation, transience, and superficiality can sabotage our formation into people of mature love. But through Jesus, we enter a new kind of family that offers intimacy, joy, healing, and commitment."

我们青年职业小组最近完成了“团契”这一属灵操练。课程简介中写道：“尽管现代社会拥有前所未有的互联性，但真正的团契却正在消失。孤立、短暂和肤浅会阻碍我们成长为拥有成熟之爱的人。但借着耶稣，我们进入了一个崭新的大家庭，那里充满亲密、喜乐、医治与委身。”

Are you living in the genuine community Jesus intends for us?

你是否生活在耶稣希望我们拥有的那种真实的团契之中？

Jesus' revolutionary way 耶稣的革命性之道

In the Beatitudes in Matthew 5, Jesus shows that the kingdom of heaven turns the world's values upside down. The world often honours the wealthy, the strong, the well-connected, the powerful, and the admired. But in God's kingdom, the blessed include the merciful and the pure in heart. In this story, Jesus is merciful, and the leper is pure in heart. Both of their actions show what the world is not.

在《马太福音》第5章的“八福”中，耶稣表明，天国颠覆了世人的价值观。世人往往尊崇富人、强者、人脉广者、权势者以及受人敬仰者。但在神的国度里，蒙福的包括怜悯的人和清心的人。在这个故事中，耶稣是仁慈的，那患麻风病的人心里是清洁的。他们两人的行为都展现了世人所不具备的品质。

N. T. Wright writes in his commentary on the Beatitudes: “The life of heaven—the life of the realm where God is already king—is to become the life of the world, transforming the present ‘earth’ into the place of beauty and delight that God always intended. And those who follow Jesus are to begin to live by this rule here and now.”

N. T. 赖特在他的《八福》注释中写道：“天上的生活——即上帝早已为王的那一国度的生活——终将成为世上的生活，将现今的‘地上’转变为上帝一直所期望的那样充满美与喜乐的地方。而跟随耶稣的人，应当从现在开始，就在这里按照这一准则生活。”

We bring heaven to earth when we choose to live Jesus’ way here and now.

当我们选择在此时此地按照耶稣的方式生活时，我们就将天堂带到了人间。

An alternative community 一个另类的群体

In today’s world, relationships can easily become transactional, almost like business exchanges. Jesus’ way is different—and revolutionary. It is marked by compassion rather than competition. It may invite controversy. And it calls us into a community that journeys together in love, forgiveness, and transformation.

在当今世界，人际关系很容易变得功利化，几乎就像商业交易一样。耶稣的方式却截然不同——而且具有革命性。它以怜悯为标志，而非竞争。这可能会引发争议。它呼召我们加入一个群体，在这个群体中，我们将在爱、宽恕与蜕变中共同前行。

When we go our own way 当我们偏行自路时

The leper was healed and transformed. In his excitement, however, he did not heed Jesus’ stern warning to remain silent. Mark tells us what happened next:

那患麻风病的人痊愈了，整个人也焕然一新。然而，他因过于兴奋，没有听从耶稣“千万不可告诉任何人”的严厉警告。马可告诉我们接下来发生了什么：

⁴⁵“But the man went and spread the word, proclaiming to everyone what had happened. As a result, large crowds soon surrounded Jesus, and he couldn’t publicly enter a town anywhere. He had to stay out in the secluded places, but people from everywhere kept coming to him.” (Mark 1:45)

“⁴⁵那人出去，倒说许多的话，把这件事传扬开了，使耶稣不能再公开进城，只好留在外边旷野地方，人从各处都到他跟前来。”（马可福音 1：45）

Sometimes we also choose our own way, and our choices may inconvenience our Lord. Yet Jesus did not condemn the healed man. In the same way, he continues to deal with us graciously. That is why we need the community that shares the same values to walk together.

有时我们也会选择自己的道路，而我们的选择可能会给主带来不便。然而，耶稣并没有责备那个被治愈的人。同样，他依然以恩典待我们。正因如此，我们需要一个拥有共同价值观的群体，与我们同行。

So the question remains: Are we willing to submit to Jesus’ revolutionary way—not our own? Are we willing to submit to God’s will, even when it is uncomfortable? Are we willing to commit to a community that practises love, forgiveness, and the work of being changed? Do we see the outcast and the marginalized as Jesus did? Do we want the world to see what heaven is like?

因此，问题依然存在：我们是否愿意顺服耶稣那革命性的道路——而不是我们自己的道路？即使感到不适，我们是否愿意顺服神的旨意？我们是否愿意投身于一个践行爱、宽恕并致力于自我改变的群体？我们是否像耶稣那样看待被排斥者和边缘群体？我们是否希望世人看到天国是什么样的？