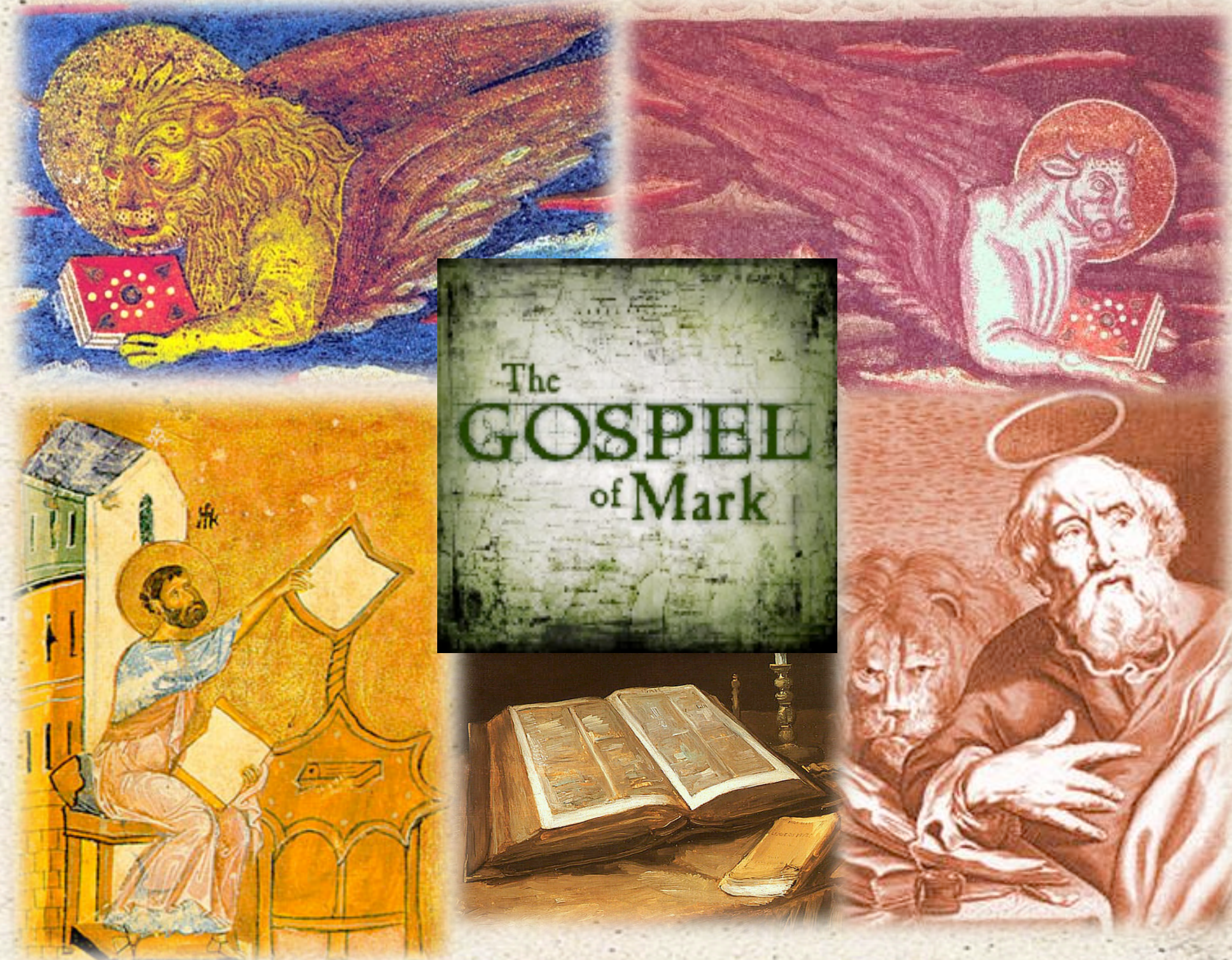


From Jesus' disciples to kingdom apostles

從耶穌的門徒變成國度的使徒



MARK'S GOSPEL GAZETTE

Jesus Brings Kingdom Gospel to Lower Galilee

“all the good news fit to print” Wednesday, November 4, 2020 Price 1 shekel

Disciples Sent Out with Kingdom Gospel

Jesus Rejected in Home Town

Aenean commodo ligula eget dolor.
Aenean massa.
Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus.
Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem.
Nulla consequat

Jesus Sends out Disciples to Villages with Gospel

Aenean commodo ligula eget dolor.
Aenean massa.
Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus.
Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem.

John the Baptist Resurrected?

Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem.
Nulla consequat massa quis enim.
Donec pede justo, fringilla vel, aliquet nec, vulputate eget, arcu. Etiam ultricies



Disciples Visit Villages

馬可的福音公報

“所有值得印刷的好消息” 公元二〇二〇年十一月四日星期三

耶穌將國度的福音帶到下加利利



耶穌將門徒們兩個兩個的差派出去傳福音

人是神所造的，神到世上，理論上人會很歡迎神，可惜事實剛剛相反，世界卻不接受神。耶穌來到世上，與祂最親密，一起成長的，彼此認識的家鄉人，卻拒絕耶穌。當耶穌出來傳道，行異能趕鬼，祂家鄉的人看見，反而不接受耶穌是先知或神所派來的，他們質疑祂所做的一切。

耶穌在祂自己的家鄉被人拒絕

質疑他們知道肉身上的耶穌，祂的關係、祂的成長，當然他們能看見的都只是耶穌的表面，他們看見他們認為的事，拒絕他們不喜歡的事。這也是人罪性的通病，我們看人或認識人，我們都有既定的思維、想法、感覺。當我們從我們的角度認識人，其實對他人的認識是有偏差的。這些人對耶穌認識的偏差，就是他們認為祂豈不是馬利亞的兒子是他們都認識的人，為甚麼祂可以突然變成如此？因為他們這既定的想法，他們拒絕接受、思想耶穌所做、所說的一切。他們的反應是怎樣呢？當他們拒絕接受相信，他們的反應是厭棄耶穌，因為不信。我們能開放自己，認識自己以外的事物，不是容易的事情；要開放裡面，謙卑接受超越我們之上絕對聖潔的神，更是相當困難。因為人的自尊、人的驕傲、人的知識，會拒絕神，因為害怕過去我們一切認為對或肯定的，被推翻，要重新面對我們的生命，面對神，那是很大的恐懼。所以當時的人沒法接受耶穌是神沒法接受耶穌是很重要的先知，



耶穌在自己的家鄉被人輕視及拒絕

耶穌親自作工，施行愛的服事和醫治，但是，耶穌不想門徒如同溫室的植物，現在，就差派他們出去，去到不信的世間作實戰，學習更多的信心。門徒要在世人面前，直接經歷傳福音的權柄和信心。

門徒仍然是軟弱的一小群，去到險惡的世間，就如幼嫩的羊仔，進入狼群之中，必然經歷懼怕和失敗，然而，耶穌要挑戰他們的信心，經歷成長，顯明福音的能力。差派幼嫩軟弱的門徒出去，是不是十分冒險的事呢？其實，耶穌賜給他們權柄，通過這件事他們的信心要升級成長，傳福音時候，如果一個人出去，好容易感到疲乏無力，就陷入畏縮的試探，但是，如果兩個兩個出去，能力是雙倍的。兩個兩個地出去，可以成就美麗的故事。兩個人彼此幫助，而不是單獨行動，可以學習到同工。一個人容易臨時「縮沙」不去，但是兩個人約定了時間，就必須去。一個人行動，好多時拖延和遲疑，難以積極傳揚福音，受攻擊時容易懼怕、灰心和放棄，又容易受敵人的試探；然而，兩個人一起時會更加積極，遇到困難和逼迫，可以同心合意禱告，壯膽地去傳經歷同工的訓練。兩個人彼此互補不足，有時一個不出聲，一個多開口，一齊的時候就有工作發生；又或者一個大膽但是魯莽，一個細心但是膽小，一齊的時候，就互補不足了。耶穌可以叫一個人出去的，但是，耶穌要門徒兩個兩個地一起出去，重要的是實踐彼此相愛，建立同工器皿。耶穌不叫門徒赤手空拳上陣，而是預先賜下趕鬼和制伏惡靈的權柄給他們。

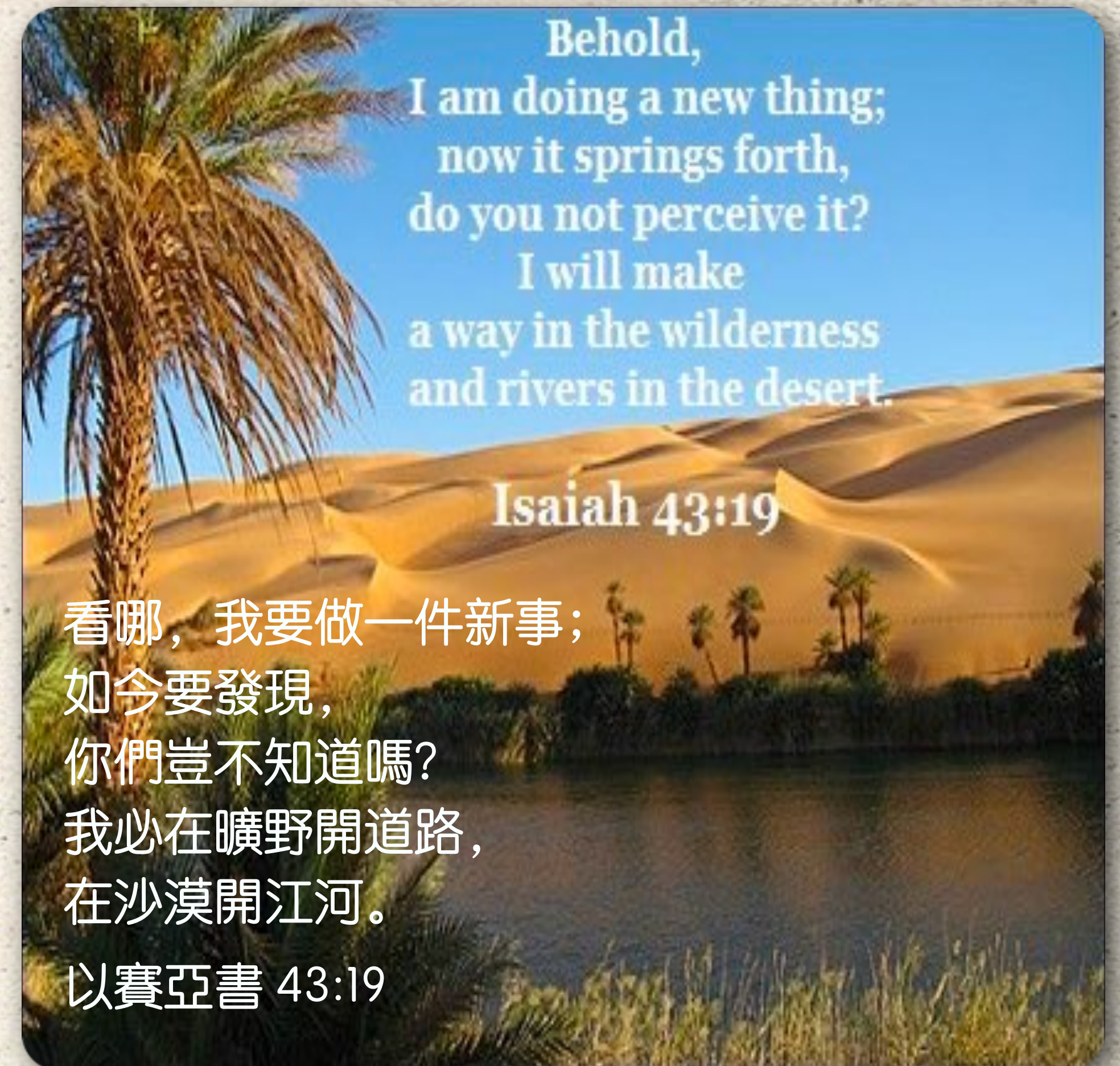
施洗的約翰復活了嗎？

耶穌的名聲傳揚出來，希律王以為是他所斬首的施洗約翰復活了。希律王因為娶他兄弟的妻子希羅底受約翰的指責懷恨在心，將約翰所在監獄裡。希律知道約翰是義人，所以敬畏且樂意聽他。有一天在希律生日的宴會場合，希律與同席的人對希羅底女兒的跳舞都歡喜，王就對女子說：你隨意向我求甚麼，我也必給你。她就出去詢問母親的意見之後，跟王求施洗約翰的命。王就憂愁，但因所起的誓，就差護衛兵殺了約翰，把首級拿來給女子。約翰的門徒就來把約翰的屍首葬在墳墓裡。施洗約翰沒有因為處境或對象的不同而傳講不一樣的福音。施洗約翰在曠野所宣揚的，與在希律面前所說的，同樣都指向要悔改，要為信靠主做預備，只是直指人心實況的光照，會感動人向主敞開，認罪悔改，也會激勵人與主為敵，懷恨在心。希律王雖然知道施洗約翰的為人，卻沒有因此為他帶來生命真實的改變，在輕許諾言的情況下，仍不得不殺了約翰來維護王權的顏面。施洗約翰雖然死了，他對希律王所說的話仍歷歷在目，當耶穌的名聲傳到他的耳中，希律王首先想到的，就是以為施洗約翰復活，反映出他對施洗約翰糾結且沒有平安的心。施洗約翰為著使命失去了生命，但他所宣揚悔改的福音，仍繼續在人們的心裏作工。施洗約翰為主失去性命卻有著與主同活的生命。而希律王為已保住性命卻被糾結不安所吞嚥失去生命。

First Galilean campaign: "Jesus" is the good news

第一個在加利利的徵戰: "耶穌" 就是好消息

- Jesus came with **Kingdom light and authority** to bring the gospel to Galilee - **Isa 9.1-3**
耶穌帶著國度的亮光及權柄來了，將福音帶到了加利利-
以賽亞書9:1-3
 1. Cast out demons 趕出了魔鬼
 2. Preached Kingdom of God in synagogues
在會堂裡傳揚神的國
 3. Healed the multitudes 醫治了眾人
 4. Cleansed and Forgave sinners 潔淨並赦免了罪人
 5. Friend of Sinners, Called to repentance, Made Disciples
是罪人的朋友、呼召悔改、塑造門徒們
 6. Religious authorities in Galilee and Jerusalem began to oppose
宗教領袖們在加利利和耶路撒冷開始了抗爭



Second Gospel Campaign in Galilee

在加利利的第二個福音徵戰

- Jesus faithful servant of God spread gospel in the “**year of opposition and controversy**”

神忠心的僕人耶穌在“抵擋及爭議的一年”裡傳著福音

#1- Cut back on traveling, healing, and casting out demons but did greater miracles

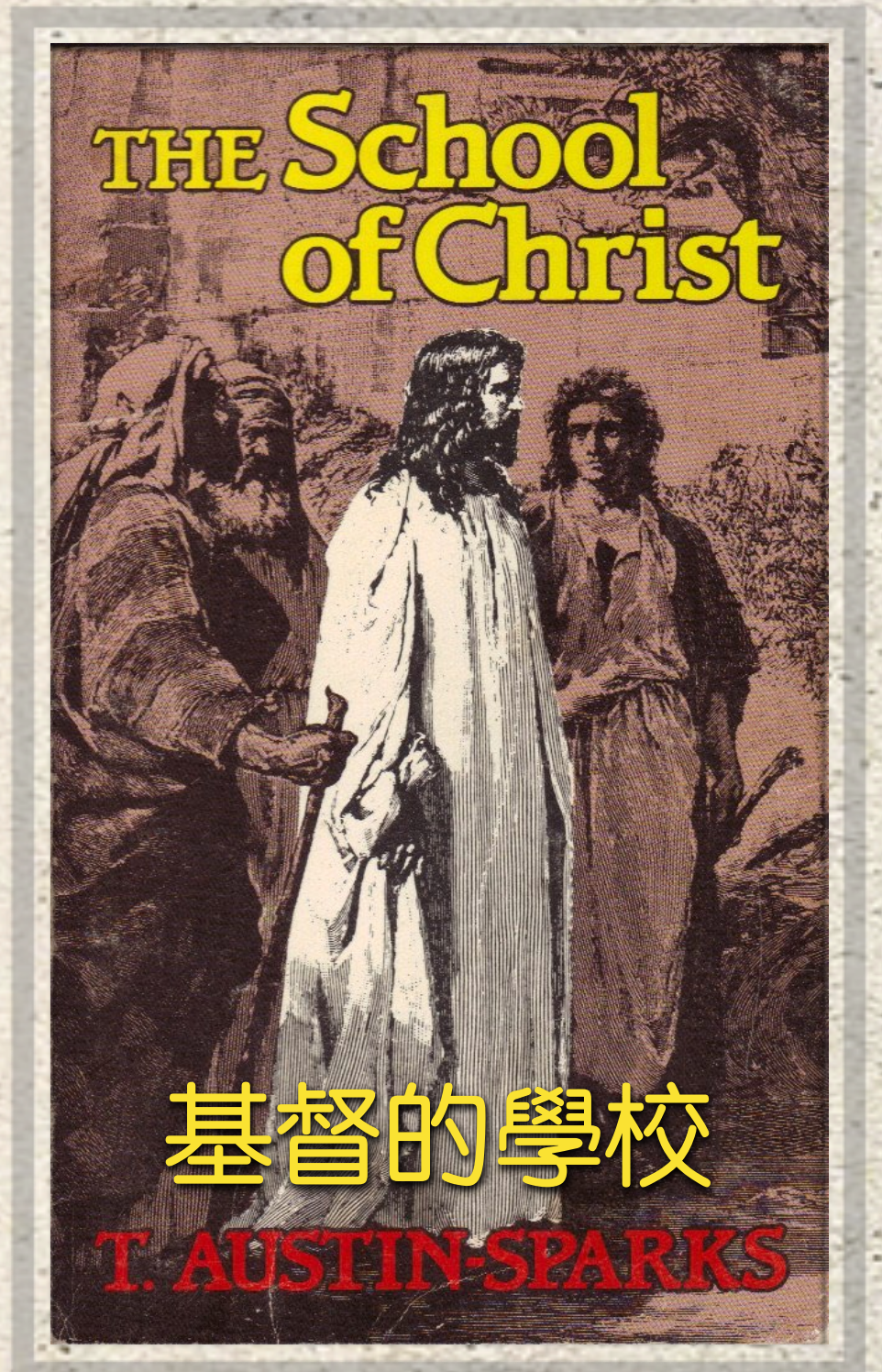
減少了旅行、醫治及趕鬼，但是行了更大的神蹟

#2 - Concentrated on training his disciples by explaining parables and revealing who He was through mega miracles

專注於訓練祂的門徒- 藉著解釋比喻以及從極大的神蹟裡啟示祂是誰

#3 - Veiled Kingdom Gospel from the opposing religious leaders while Unveiling Kingdom Mystery to his seekers and disciples

將國度的福音對著抵擋的宗教領袖們隱藏起來，但卻將國度向尋求之人和門徒顯明出來



Jesus and the
disciples studied
mega miracles in the
school of Christ

耶穌帶著門徒們
在基督的學校裡
認識了極大的神蹟



First mega miracle: Jesus stills the sea

第一個極大的神蹟：耶穌平靜了風與海

- ◆ Disciples corrected by Jesus for choosing Fear over Faith

耶穌把門徒們選擇恐懼勝於信心的心矯正過來

- ◆ When Jesus awoke and rebuked the storm, the disciples greatly feared who this man could be

當耶穌醒來斥責風暴時，門徒們大大的害怕，不知這人是誰

- ◆ Disciples humbled and corrected for their lack of faith but overawed by mighty power of Jesus even over creation

門徒們謙卑下來且改正了他們不足的信心，但更為著耶穌勝於受造物的極大能力而驚嘆



Second mega miracle: Jesus casts out a legion of evil spirits

第二個極大的神蹟：趕出一群邪靈

- ◆ The disciples overwhelmed by 'Legion' of demons in this mad man

門徒們招架不住在這個瘋狂之人裡的“群”鬼

- ◆ Jesus took authority over 'legion' sending these spirits into a herd of pigs and to their destruction

耶穌的權柄勝過了“群”，讓這些靈進入豬群裡，導致了牠們的滅亡

- ◆ The disciples again were amazed by the power of Jesus the Son of man

門徒們再次因人子耶穌的能力而感到驚奇



Third mega miracle: raising Jairus' daughter from death

第三個極大的神跡：使睚魯的女兒從死裏復活

1. Jairus commanded '**don't be afraid; only believe**' when report of daughter's death came
當女兒的死訊傳來，耶穌叫睚魯“**不要怕，只要信**”
2. Mourners laughed in unbelief when Jesus said the daughter was only sleeping
當耶穌說女孩只是睡著了，哀悼的人因不信而嗤笑
3. Jesus performed mega miracle privately to show the family and his disciples God's mercy and resurrection power
耶穌私底下行了這個大神跡，只向睚魯一家和祂的門徒們彰顯神的憐憫和復活的大能
4. Disciples never imagined Jesus could raise the dead and wondered even more who Jesus could be
門徒們從未想像過耶穌能讓死人復活，並更加的稀奇耶穌究竟是誰



Three lessons from “mega” miracles in the school of Christ

在基督學校中 “極大的” 神蹟的三個功課

- **Lesson #1:** Mega miracles opened eyes of disciples to wonder:

“Who is this, that even the wind and the sea obey him?”

功課 1: 極大的神蹟開啟了門徒們的眼睛，讓他們驚奇“這究竟是誰，竟連風和海都聽從祂了？”

- **Lesson #2:** Jesus’ victory over Satan’s domain, whether in storm, Legions of demons or death caused his disciples to “**fear with great fear**” their Master

功課 2: 耶穌勝過撒旦的權勢，無論是在風暴中、群鬼或死亡中，令祂的門徒們“大大地懼怕”他們的主

- **Lesson #3:** disciples learning when situations beyond their human control: “**Do not fear; only believe**”

功課 3: 門徒學習在憑人的力量無能為力的境況中“不要怕，只要信”



Mark 6 brings us immediately to the
third and final Galilean campaign

馬可福音第六章馬上進入
第三個，也就是最後一個加利利的徵戰裡

Third Gospel Campaign

第三個福音的徵戰

*Mark 6.1 ¶ Jesus went out from there and *came into His hometown; and His disciples *followed Him.*

馬可福音6:1 耶穌離開那裏，來到自己的家鄉；門徒也跟從他。

1. Center moved to the villages of lower Galilee 傳道的中心轉移至下加利利一帶的村莊
2. Nazareth Rejection 拿撒勒拒絕耶穌
3. disciples sent out 2 by 2 on first trial Gospel campaign 第一次試著將門徒們兩個兩個的差遣出去傳道

Matthew 9-16 much fuller account of Campaign which covered events in final year of Jesus' ministry

馬太福音9-16章 更詳盡的敘述徵戰，其中包括了耶穌職事最後一年的事件

- a. **Matthew 9: 35-38** Campaign began by Jesus' compassion upon sheep without a shepherd

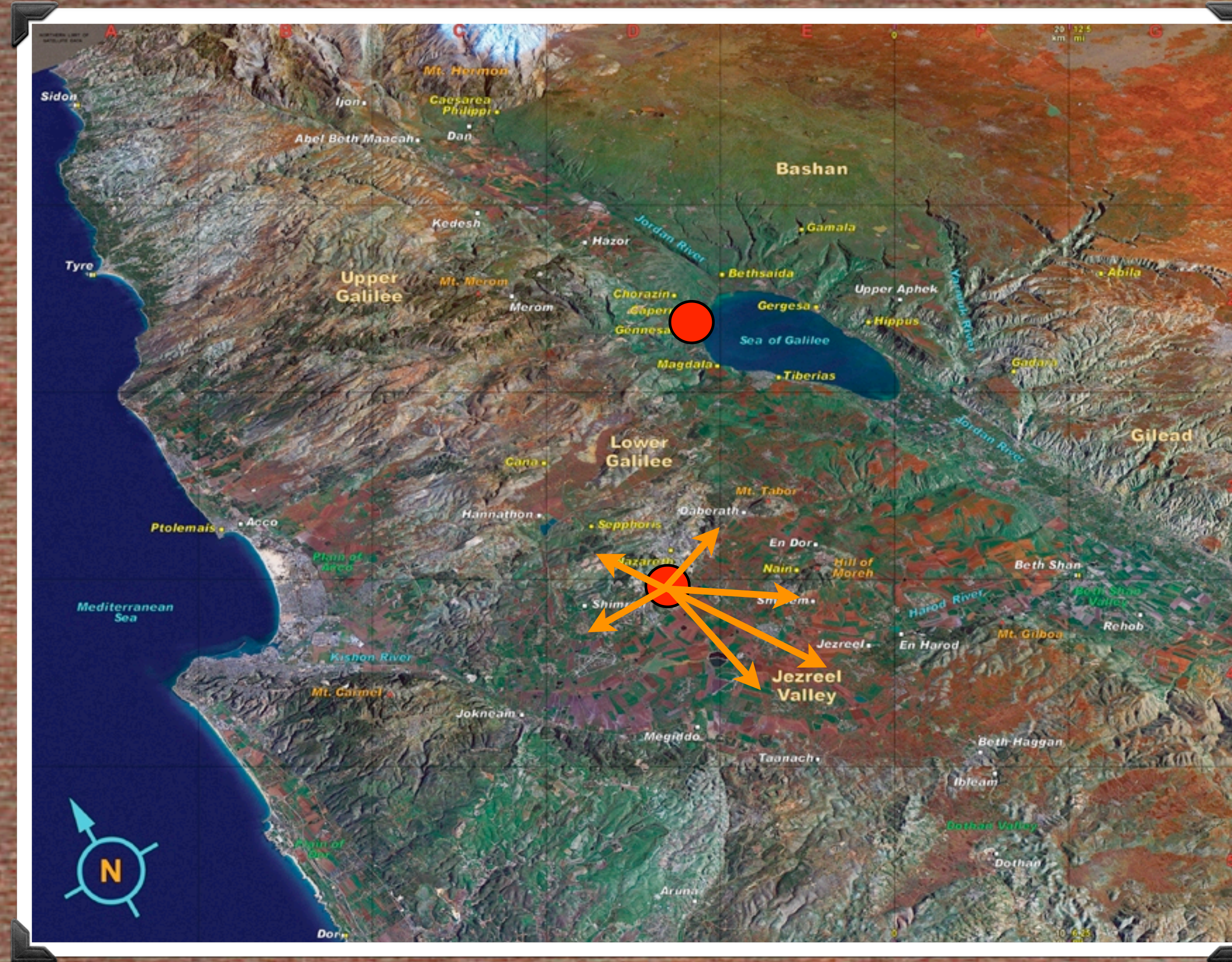
馬太福音 9: 35-38 福音徵戰始於耶穌憐憫沒有牧人的羊群

- b. **Matthew 10** fuller account of Jesus' instructions to his disciples

馬太福音10章 更詳細地講到耶穌對門徒們的吩咐



Strategic final kingdom campaign 有策略的國度最後徵戰



Jesus sends out his disciples two-by-two
into lower Galilee on their first Gospel campaign

耶穌將祂的門徒們倆倆配對的差遣到下加利利，開始他們第一次的福音徵戰

Mark's Third Galilean Campaign

馬可筆下的第三次加利利福音徵戰

Mark 6-9: Mark's development of this third gospel campaign has these important elements

馬可福音6-9章- 馬可對第三次福音徵戰的演進包含了這些重要因素

1. Season of Rejection 拒絕的時期
2. Political Opposition and Pressure of Herod added to the religious opposition

宗教界的反對再加上來自希律的政治抵擋和壓力

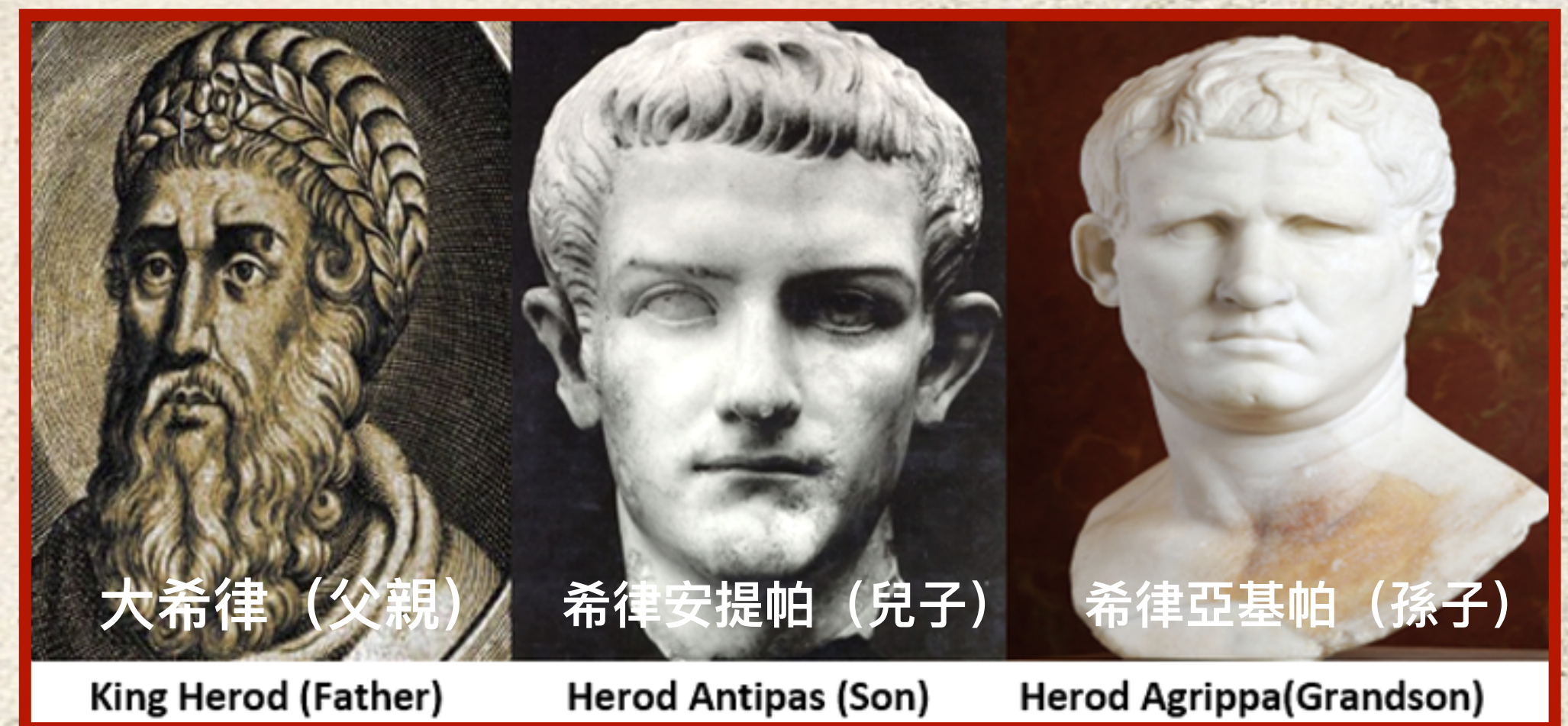
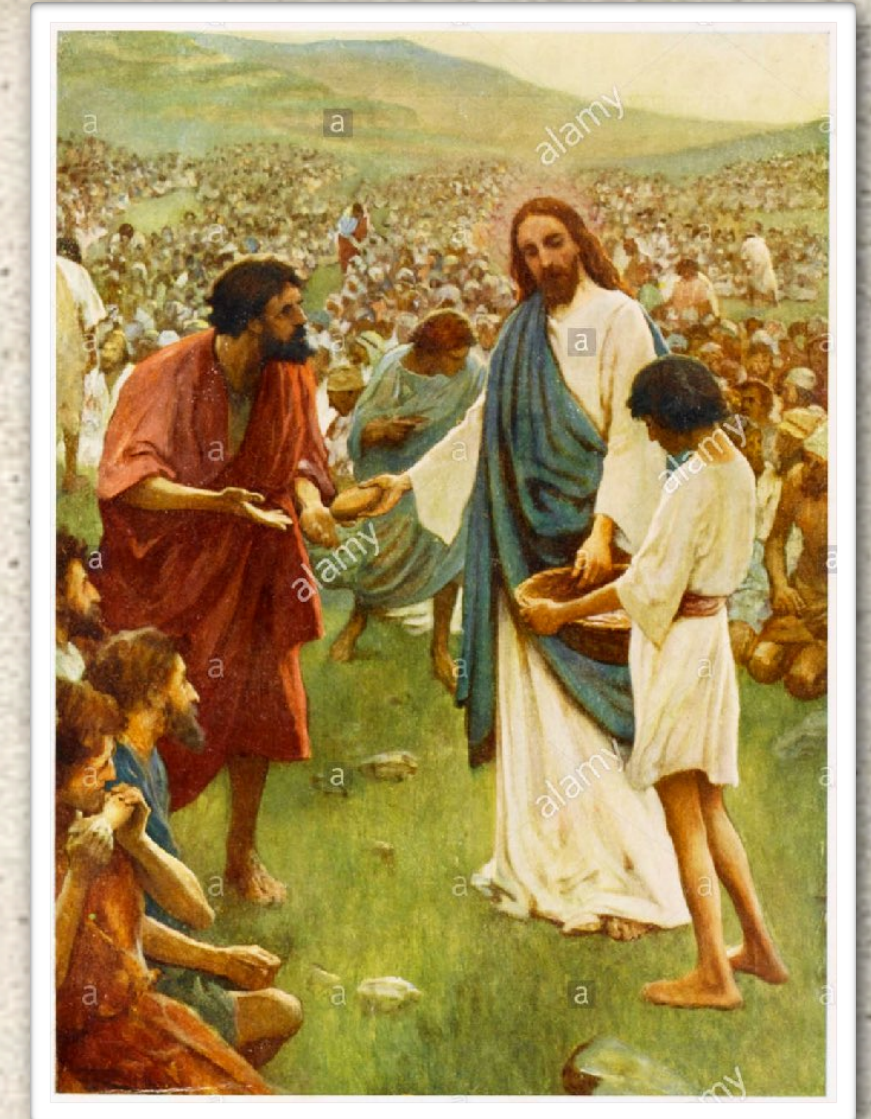
3. Three more mega miracles for disciples in the school of Christ 在基督的學校裡為著門徒們的另外三個巨大神蹟

4. **Matt 11:20-23** Jesus condemnation of the Galilean cities that saw His works but would not repent

馬太福音11:20-23 耶穌責備加利利的幾座城，因他們看見祂的作為卻仍不願悔改

5. Confession of Peter at Caesarea Philippi and Jesus' Transfiguration end Galilean campaign

彼得在該撒利亞腓立比的信仰告白和耶穌的登山變像作為加利利的福音征戰的終結



大希律 (父親)

King Herod (Father)

希律安提帕 (兒子)

Herod Antipas (Son)

希律亞基帕 (孫子)

Herod Agrippa(Grandson)

Jesus returns to his hometown of Nazareth

耶穌回到了祂的家鄉拿撒勒

*Mark 6.1 ¶ Jesus went out from there and *came into His hometown; and His disciples *followed Him.*

馬可福音6:1 耶穌離開那裏，來到自己的家鄉；門徒也跟從他。



1. Nazareth was a small village along a major east-west trade route and was relatively secular and 'worldly'

拿撒勒曾是個小村莊，位於一條東西走向的主要貿易通道，那裏的人比較世俗化-“追逐名利”

2. Jesus had preached his inaugural Gospel message in Nazareth more than two years before

兩年多前，耶穌曾首次在拿撒勒宣講過祂的福音信息





Hometown Reception

家鄉的接待

Mark 6.2

When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands?"

馬可福音6:2

到了安息日，他在會堂裏教訓人。眾人聽見，就甚希奇，說：「這人從哪裏有這些事呢？所賜給他的是甚麼智慧？他手所做的是何等的異能呢？」

1. Nazareth truly astonished by the wisdom of their hometown boy

拿撒勒人著實為著這家鄉男孩的智慧感到震驚

- did he get the wisdom from rabbinical training?

祂是從拉比的訓練中得到這些智慧嗎？

2. The villagers were also astonished by the reports of miracles He had done by His own hands

村民們也同樣震驚於傳聞中有關祂手所曾行過的神蹟

Contempt and Offended by Jesus

鄙視並被耶穌觸犯

Mark 6.3 “Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?”

馬可福音6:3 「這不是那木匠嗎？不是馬利亞的兒子雅各、約西、猶大、西門的長兄嗎？他妹妹們不也是在我們這裏嗎？」他們就厭棄他。

Mark 6.4 And they took offense at Him. Jesus said to them, “A prophet is not without honor except in his hometown and among his own relatives and in his own household.”

馬可福音6:4 耶穌對他們說：「大凡先知，除了本地、親屬、本家之外，沒有不被人尊敬的。」

1. Problem #1: Just a carpenter 問題1：只是一個木匠而已
2. Problem #2: know his family - just like us
問題2：認識祂的家人－跟我們一樣
3. Offended by Jesus' popularity and reputation
因耶穌廣受尊敬和所得的名聲而被觸犯
4. Dishonored even by his unbelieving family
甚至祂的家人也因不信而輕看祂
5. Real Problem? 真正的問題是什麼？



Call to repentance
呼召悔改

Jesus' ministry hindered by unbelief

耶穌的事工因人的不信受阻

Mark 6.5-6 And He could do no miracle there except that He laid His hands on a few sick people and healed them. And He marveled at their unbelief. And He was going around the villages teaching.

馬可福音6:5-6 耶穌就在那裏不得行甚麼異能，不過按手在幾個病人身上，治好他們。⁶ 他也詫異他們不信，就往周圍鄉村教訓人去了。

1. Surprising change of formula in Kingdom Ministry
在國度事工的形式上有意外的更動
2. Atmosphere of unbelief hinders the Lord in Nazareth
healed "**a few sick**" lit. in Gk. "infirm" (weak)
不信的氛圍攔阻了主，所以只在拿撒勒醫治了"**幾個病人**"。
希臘文字義是"虛弱的"
3. Faith in **who Jesus is** key to Kingdom coming
神國降臨的關鍵是相信耶穌之所是



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4. Unbelief shocking for disciples after just seeing the authority and power of His 'mega' miracles

看到耶穌在“巨大的”神蹟中彰顯的權柄和能力，門徒驚懼又懷疑

5. Rejection did not stop him; spread gospel to surrounding villages and sent out disciples

人的拒絕無法攔阻祂，祂把福音傳到周圍的鄉村並差遣門徒們出去做工



The disciples become apostles indeed

門徒們真正的成為使徒

Mark 6.6-7

And He was going around the villages teaching.

*And He *summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits;*

馬可福音6:6-7

他也詫異他們不信，就往周圍鄉村教訓人去了。耶穌叫了十二個門徒來，差遣他們兩個兩個地出去，也賜給他們權柄，制伏污鬼

1. Watched Jesus for months and now it was time for 'first hand' kingdom ministry

觀看耶穌做工幾個月，現在是“親身參與”神國事工的時候了

2. Apostles must go under His authority to have power over unclean spirits

使徒們必須在主的權柄之下，才有勝過污鬼的能力



Jesus' instructions for their campaign

耶穌為著他們的行動給予指引

Mark 6.8-9 and He instructed them that they should take nothing for their journey, except a mere staff—no bread, no bag, no money in their belt but to wear sandals; and He added, “Do not put on two tunics.”

馬可福音6:8-9

並且囑咐他們：「行路的時候不要帶食物和口袋，腰袋裏也不要帶錢，除了拐杖以外，甚麼都不要帶；⁹ 只要穿鞋，也不要穿兩件褂子」

Mark 6.10-11 And He said to them, “Wherever you enter a house, stay there until you leave town. Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them.”

馬可福音6:10-11

又對他們說：「你們無論到何處，進了人的家，就住在那裏，直到離開那地方。¹¹ 何處的人不接待你們，不聽你們，你們離開那裏的時候，就把腳上的塵土跺下去，對他們作見證。」

Lessons of faith in Jehovah Jireh
關於耶和華以勒的信心功課



Lessons of serving faithfully
關於忠心服事的功課

The disciples experience the first taste of kingdom anointing

門徒們首次經歷了國度的恩膏塗抹

Mark 6.12 They went out and preached that men should repent.

馬可福音6:12 門徒就出去傳道，叫人悔改，

Mark 6.13 And they were casting out many demons and were anointing with oil many sick people and healing them.

馬可福音6:13 又趕出許多的鬼，用油抹了許多病人，治好他們。

1. Their Kingdom message was repentance
他們的國度信息乃是悔改
2. Their signs were healing and deliverance
他們的神蹟乃是醫病及拯救
3. Method of 'anointing with oil' probably picked up from watching Jesus
他們替人“抹油”可能是從觀察耶穌而學到的



Markan Sandwich: Price of Success

馬可式的三明治：成功的代價



1. **Mark 6.12-13** begins with the **disciples sent out** 2 by 2 into the villages

馬可福音6:12-13 以門徒成對的被差派到村莊裡為開始

2. **Mark 6.14-29** middle is Herod's reaction to Kingdom ministry

馬可福音6:14-29 中間是希律對於國度事工的反應

3. **Mark 6.30-32** at the end the **disciples gather back** to Jesus to report their successful gospel campaign

馬可福音6:30-32 到了最後，門徒們回到耶穌那裡，報告他們福音行動的成功





Herod's conscience awakened by Jesus

希律的良心被耶穌喚醒

Mark 6.14-16

And King Herod heard of it, for His name had become well known; and people were saying, "John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him." But others were saying, "He is Elijah." And others were saying, "He is a prophet, like one of the prophets of old." But when Herod heard of it, he kept saying, "John, whom I myself beheaded- this is he- he is risen!"

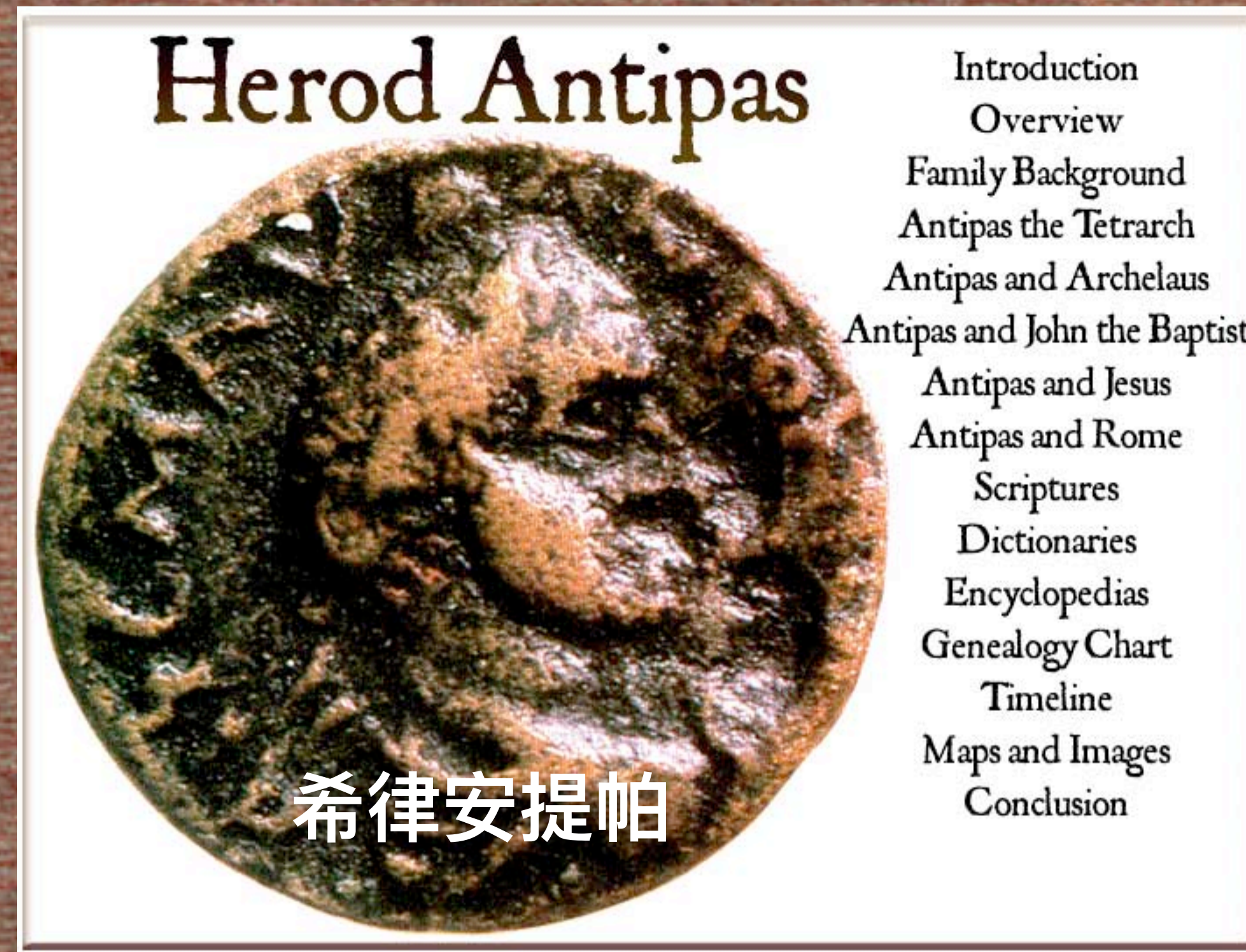
馬可福音 6:14-16

耶穌的名聲傳揚出來。希律王聽見了，就說：「施洗的約翰從死裏復活了，所以這些異能由他裏面發出來。」¹⁵ 但別人說：「是以利亞。」又有人說：「是先知，正像先知中的一位。」¹⁶ 希律聽見卻說：「是我所斬的約翰，他復活了。」

1. Jesus' reputation throughout Galilee reached Herod the 'king' of Galilee
耶穌在加利利一帶的名聲傳到了加利利的“王”希律那裡
2. Herod was convinced it was John the Baptist brought back by God to vex him
希律被說服了，是神讓施洗約翰復活來攪擾他
3. To Herod a “resurrected John” would now have miraculous powers to avenge his death and haunt him
對希律來說，一個“復活了的約翰”現在會有奇異的能力來為自己的死復仇，並攪擾他

Mark 6: 17- 29 Background of Herod's kingdom wickedness in Galilee

馬可福音6: 17-29希律在加利利的邪惡王國背景



Mark chronicles Kingdom Corruption under Herod

馬可記載希律統治下的王國腐敗

Mark 6.17-18

For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her.

For John had been saying to Herod, "It is not lawful for you to have your brother's wife."

馬可福音6:17-18

先是希律為他兄弟腓力的妻子希羅底的緣故，差人去拿住約翰，鎖在監裏，因為希律已經娶了那婦人。¹⁸ 約翰曾對希律說：「你娶你兄弟的妻子是不合理的。」

1. John was martyred during Jesus' Lower Galilee campaign

約翰在耶穌展開下加利利的福音活動時殉道了

2. Mark clearly contrasts Herod's **corrupt** kingdom and Jesus' and John's **righteous** Kingdom in Galilee

馬可清晰地對比了在加利利希律的腐敗統治和耶穌、約翰的公義王國

3. Peter detailed John's martyrdom as a former disciple.

彼得詳細地敘述了約翰這個早期信徒的殉道過程

4. By means of this paragraph Mark links John and Jesus as fellow servants in the kingdom of God

通過這段講述，馬可視約翰和耶穌同為神國度的僕人



Herod Antipas' Resumé

希律安提帕的履歷

1. Son of Israel's crazy king Herod the Great

他是以色列那個瘋皇帝大希律之子

2. Herod Antipas made Tetrarch over Galilee and Perea

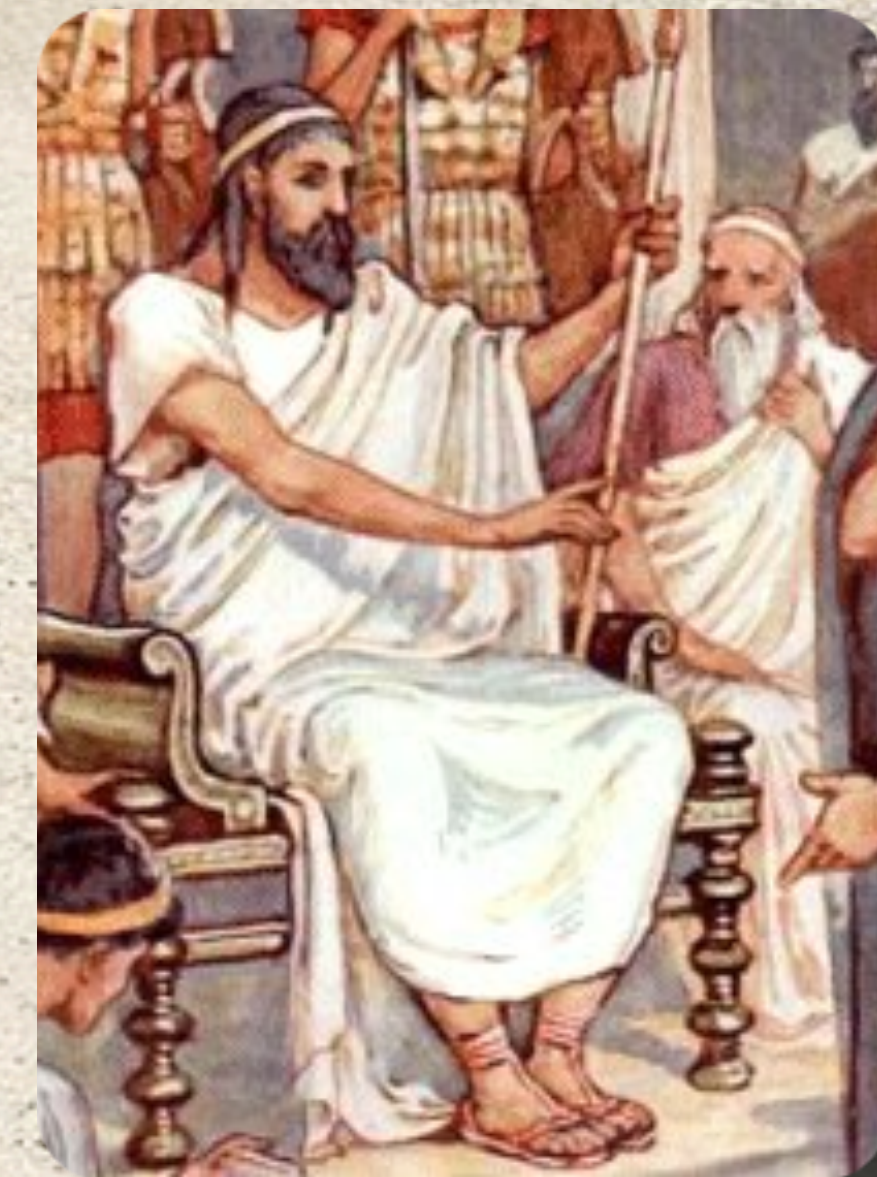
希律安提帕被分封為王，掌管加利利和彼利亞一帶

3. Ruled from Golden Palace in Tiberias on the sea of Galilee

在加利利海邊的提比利亞金色宮殿做王

4. Married Herodias - his niece and brother Philip's wife

娶了希羅底——他的侄女，也是他兄弟腓力的妻子



Herod Antipas' Resumé

希律安提帕的履歷

5. John Baptist imprisoned for condemning this marriage

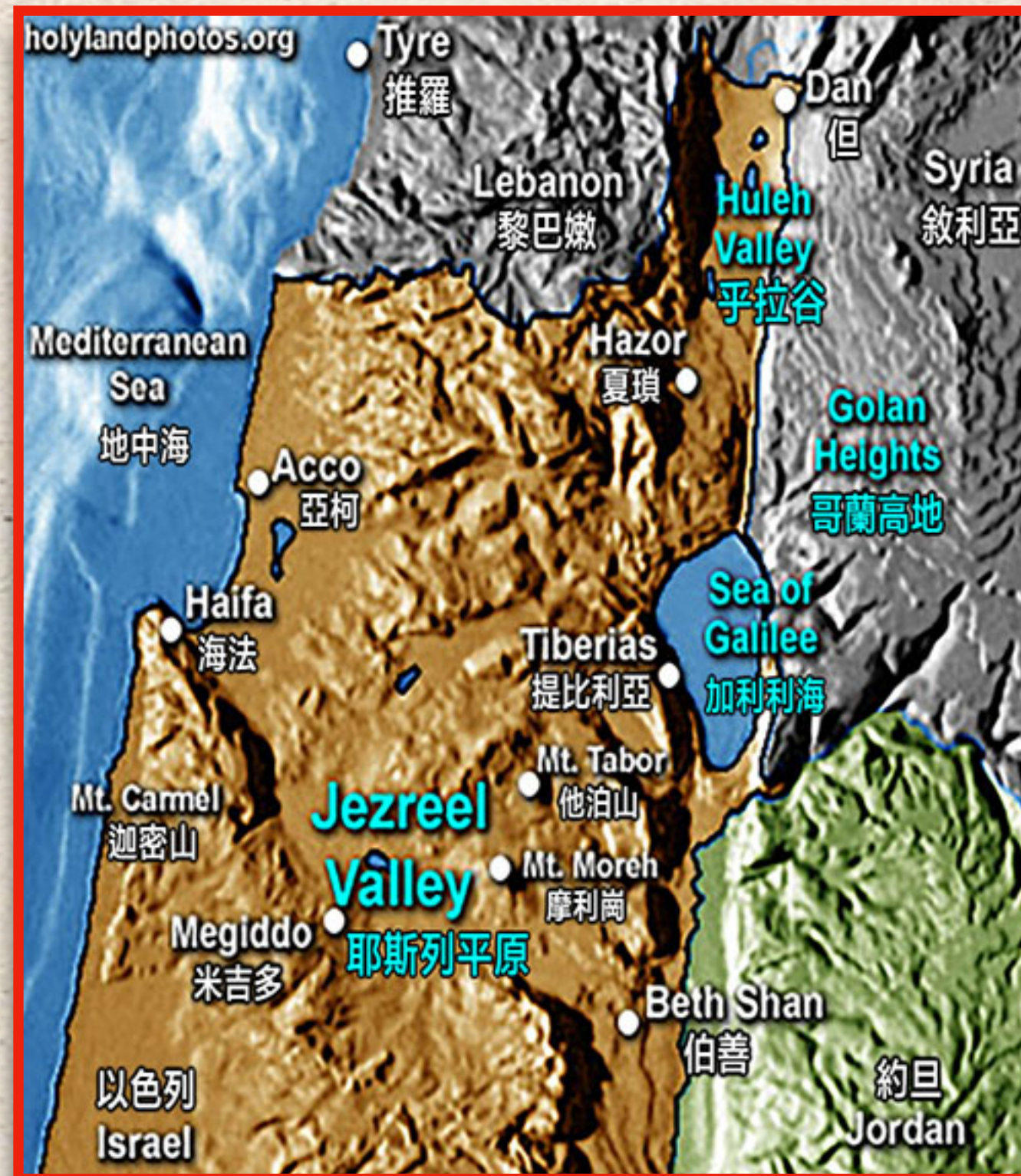
施洗者約翰因責備這個婚姻而被下監

6. Herod finally met Jesus during His trial

在耶穌受審期間希律最終見到了耶穌

7. Lost throne to Herod Agrippa (Herodias' brother) in 39AD and banished by Emperor Caligula to exile in France

西元39年，希律的王位被希律亞基帕（希羅底的兄弟）所奪，並被卡利古拉皇帝放逐到法國



“Divine Right Kings”

“神聖公義的王”

1. In ancient days Kings were thought to be “chosen by God”

在古代作王的，都被視為“蒙神揀選的”

2. They were often religious and very superstitious -especially Herod the Great

他們通常熱衷宗教並非常迷信- 尤其是大希律

- a. kings felt subject to divine justice or jealousy

王感到受制於神聖的公義和嫉恨

- b. kings were gods but mortal and therefore targets of higher gods who must be appeased

王是被當成神祇的人，但是他們是會死的，所以他們必需取悅更高位的神祇



“Divine Right Kings”

“神聖公義的王”

1. Herod Antipas' guilty conscience and psychotic paranoia was inherited

希律安提帕充滿罪疚的良心和有精神病的瘋狂是遺傳的

a. Herod became obsessed that Jesus was John come back to haunt and avenge

希律癡迷的認為耶穌是約翰從死裏復活，並來找他報仇

b. This link of Jesus and John ironic indicating Herod was somehow sensitive to Kingdom of God

把耶穌聯想成約翰，反諷了希律對神的國的敏感



The Wicked details of John's martyrdom

約翰殉道的邪惡細節

Mark 6.19-20 Herodias had a grudge against him and wanted to put him to death and could not do so; for Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.

馬可福音 6: 19-20 於是希羅底懷恨他，想要殺他，只是不能；²⁰ 因為希律知道約翰是義人、是聖人，所以敬畏他、保護他，聽他講論，就多照着行，並且樂意聽他。

1. Herod was **perplexed** and always vacillating as an immoral drunkard and so gave in to Herodias and had him imprisoned (**Lu. 3.19**)

希律是“困惑徬徨”的且總是搖擺不定像是個無道德的醉漢，因此屈服希羅底而把約翰下監 (**路3:19**)

2. Herod feared and respected John and kept him safe from Herodias

希律畏懼也敬重約翰，並保護約翰安全不被希羅底毒害

3. Herodias was the schemer and power behind Herod and considered another Jezebel and Ahab

希羅底是希律背後的陰謀策劃者和勢力所在，他們被視為另一對耶洗別和亞哈



Quiz: what did Jesus call Herod Antipas?

小考：耶穌稱希律安提帕是什麼？

Tradition says that Herod offered John release in exchange for a gag order
傳統說，希律要求釋放約翰，以代替禁言令



The immoral and drunken proposition

不道德的醉酒後提議

Mark 6.21-22 A strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you."

馬可福音 6:21-22

有一天，恰巧是希律的生日，希律擺設筵席，請了大臣和千夫長，並加利利作首領的。²² 希羅底的女兒進來跳舞，使希律和同席的人都歡喜。王就對女子說：「你隨意向我求甚麼，我必給你。」

1. This 'proposition' by Herod was for more than just the dance - it was for his step-daughter to become his courtesan
希律這“提議”不只關乎跳舞，而是要他的繼女成為他的妾
2. Herodias' willingness to 'prostitute' her 17 yr. old princess Salome into this degrading role was scandalous even among Roman nobility

希羅底願將自己17歲的女兒莎樂美淪“妓女”的低級角色，即使在羅馬的尊貴人中也是一種醜聞



Pride and Caprice made of John a Kingdom Martyr

驕傲與任性使約翰成為國度的殉道者

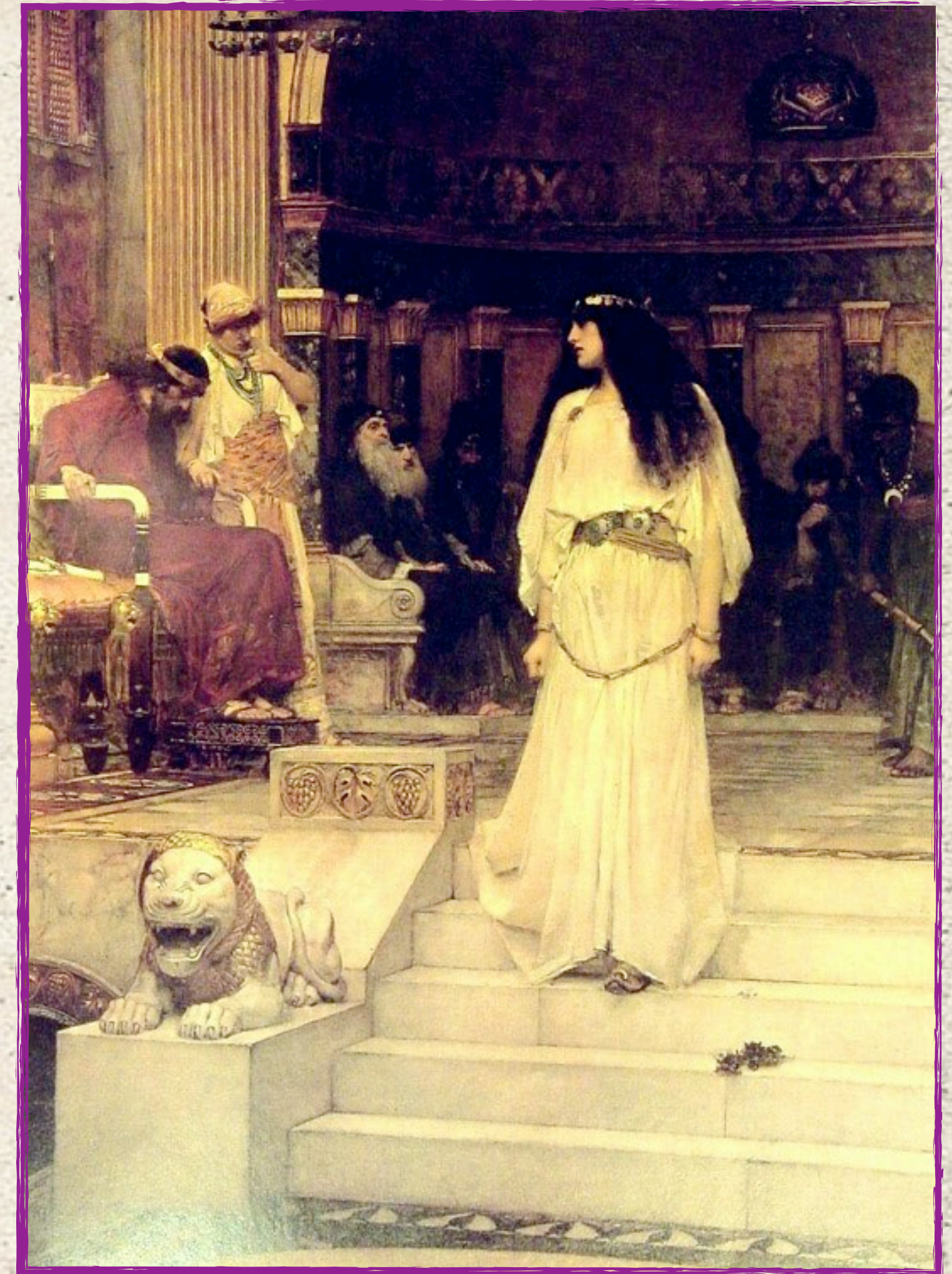
Mark 6.23-26 And he swore to her, “Whatever you ask of me, I will give it to you; up to half of my kingdom.” And she went out and said to her mother, “What shall I ask for?” And she said, “The head of John the Baptist.” Immediately she came in a hurry to the king and asked, saying, “I want you to give me at once the head of John the Baptist on a platter.” And although the king was very sorry, yet because of his oaths and because of his dinner guests, he was unwilling to refuse her.

馬可福音 6:23-26

又對她起誓說：「隨你向我求甚麼，就是我國的一半，我也必給你。」²⁴ 她就出去對她母親說：「我可以求甚麼呢？」她母親說：「施洗約翰的頭。」²⁵ 她就急忙進去見王，求他說：「我願王立時把施洗約翰的頭放在盤子裏給我。」²⁶ 王就甚憂愁；但因他所起的誓，又因同席的人，就不肯推辭

1. The evil Herodias awaited an opportunity to destroy the man of God and immediately asked for “***the head of John the Baptist on a platter.***”

邪惡的希羅底等候機會來毀滅這個屬神的人，並立即索求“把施洗約翰的頭放在盤子裏”



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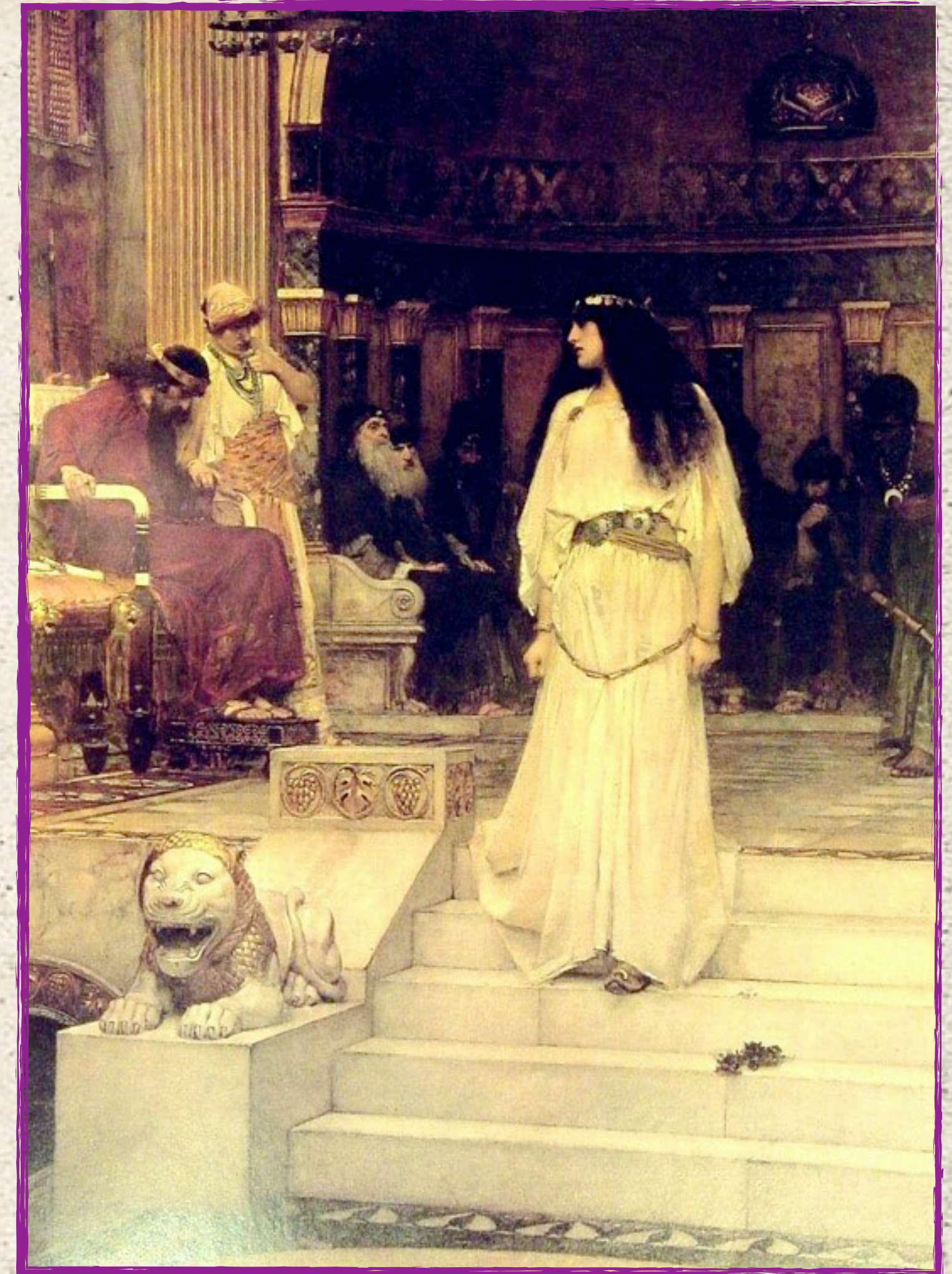
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2. Herod was caught in a dilemma having made such a proud oath to Salomé before the banqueting soldiers and leaders

希律因在參加宴會的士兵和眾首領前對莎樂美的狂傲誓言而陷入兩難困境

3. Herod's regret was overruled by his foolish oath and Herodias' evil hatred

希律懊悔被自己愚蠢的誓言和希羅底的惡毒仇恨所勝



The “kingdom of unrighteousness” prevails

“不義的國度” 獲勝

Mark 6.27-28 Immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

馬可福音6:27-28 隨即差一個護衛兵，吩咐拿約翰的頭來。護衛兵就去，在監裏斬了約翰，²⁸把頭放在盤子裏，拿來給女子，女子就給她母親。

Mark 6.29 When John's disciples heard about this, they came and took away his body and laid it in a tomb.

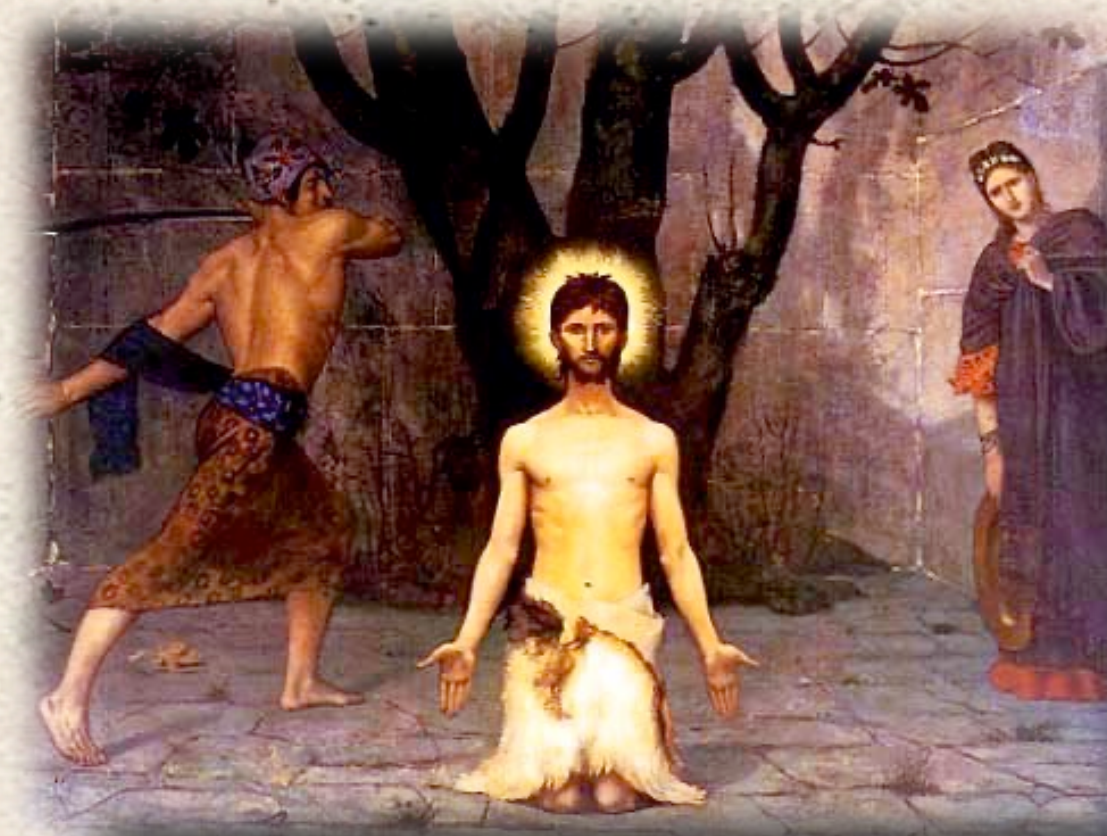
馬可福音6:29 約翰的門徒聽見了，就來把他的屍首領去，葬在墳墓裏。

1. This was the beginning of Herod's evil conscience and obsession that Jesus was John returning to avenge his death

這是希律有罪的良心之起始，並著魔般的認定耶穌是回來找他復仇的約翰

2. How tragic that God's servant should be be-headed by a 'king of the Jews'

這是何等悲劇，神的僕人竟被那稱為“猶太人的王”斬首



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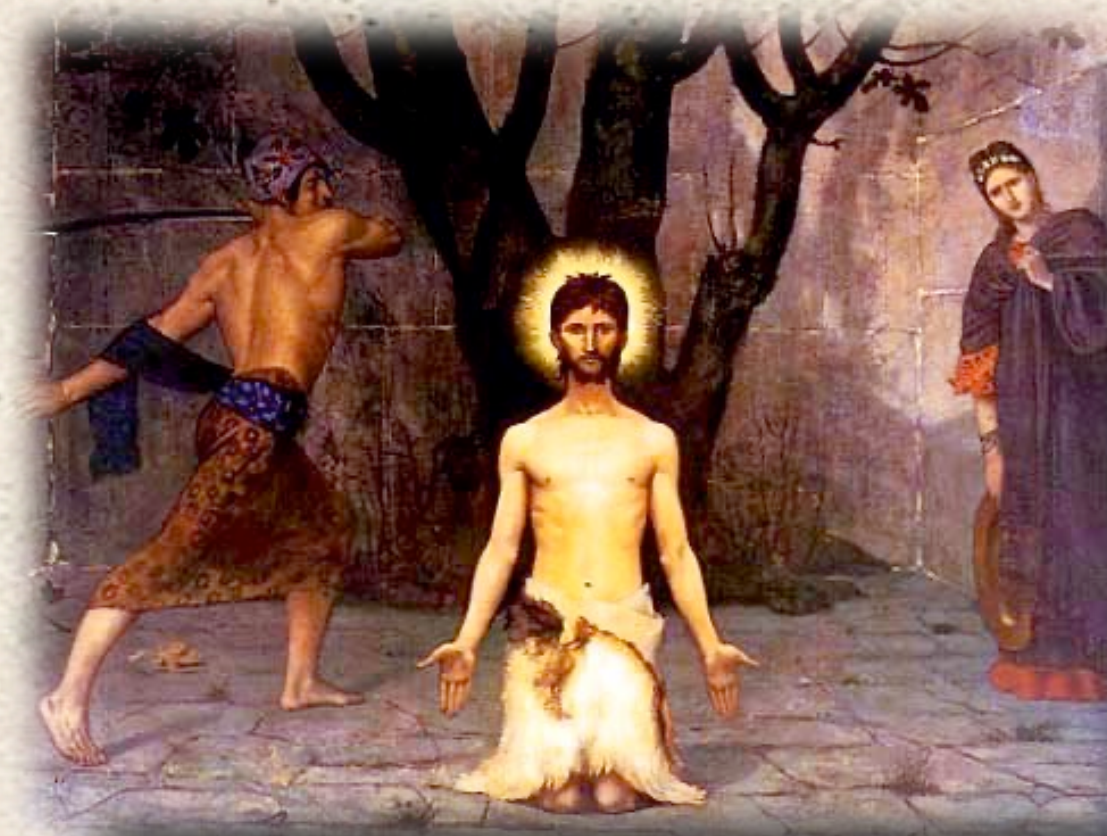
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3. Many martyrs have given their worthy lives in trifling moments of worldly whim

許多的殉道者在世人隨心所欲、微不足道的時刻，擺上他們寶貴的生命

4. Peter probably knew those disciples of John who took the body away

彼得可能知道約翰的門徒將他的屍體取走了



Meanwhile the disciples return from their first taste of kingdom service

與此同時耶穌的門徒們從初嘗神國事工的喜悅返回

*Mark 6.30-32 ¶ The apostles *gathered together with Jesus; and they reported to Him all that they had done and taught. And He *said to them, “Come away by yourselves to a secluded place and rest a while.” (For there were many people coming and going, and they did not even have time to eat.) They went away in the boat to a secluded place by themselves.*

馬可福音6:30-32 使徒聚集到耶穌那裏，將一切所做之事、所傳的道全告訴他。

³¹ 他就說：「你們來，同我暗暗地到曠野地方去歇一歇。」這是因為來往的人多，他們連吃飯也沒有工夫。³² 他們就坐船，暗暗地往曠野地方去。

1. It was time to rest and de-brief

這是該休息和分享簡報的時候了

2. **Matthew 14:12-13a** adds another angle to their solitude - it was Jesus' response to John's martyrdom (the reason for Mark's digression)

馬太福音 14:12-13a 對他們的隱退做了另一個角度的說明：這是耶穌對於約翰殉道的反應（馬可離題的原因）



Meanwhile the disciples return from their first taste of kingdom service

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3. There is always a deep connection felt in the Kingdom with the loss of a servant or a set back in the Kingdom warfare among God's faithful

當失去一位神的僕人，或是在國度的爭戰中受挫時，神的子民總會有深刻的感受



What Mystery is revealed by this Markan Sandwich?

這個馬可式三明治啟示了什麼奧秘

The sandwich foreshadows the coming martyrdom of Jesus the Servant of God

這個三明治暗示了神的僕人耶穌將要面臨的殉道

1. At beginning and end we see the disciples launching out 2 by 2 on their first Gospel campaign

從開始到結尾我們看到門徒們在他們的第一次旅行佈道中

兩個兩個地出去

- a. they obviously met with great success 他們顯然迎來了很大的成功
- b. the King's authority was manifest and many repented and were waiting for the Kingdom to come

王的權柄彰顯，很多人悔改並等候神的國來到

- c. they return and are taken immediately into the “**wilderness**” to reflect upon John's service and to be prepared for difficult and uncertain times ahead

他們回來後很快被帶到“**曠野**”去回想約翰的服事並預備迎接艱難、不可測的將來



What Mystery is revealed by this Markan Sandwich?

這個馬可式三明治啟示了什麼奧秘

2. Meanwhile Mark's account reveals that dark clouds were rolling over Galilee as King Herod became obsessed and very attentive to the forward progress of the Kingdom Jesus was preaching in Galilee

同時馬可的揭示了，當希律王變得癡迷並十分關注耶穌在加利利的傳道和對神國的推進時，加利利的上空就被烏雲籠罩了

3. the disciples had little personal experience of the tribulations involved in gaining the Kingdom but would experience the same persecution and martyrdom John faced by the rulers of this world

門徒們為著得到神國而受難沒有太多個人的經驗，但他們將會經歷這世界的王所帶來的迫害和殉道，就如約翰經歷的一樣



Next time: Jesus takes his disciples
deeper into Kingdom ministry

下次：耶穌更深的帶領祂的門徒們進入國度的職事

