

Jesus takes his Kingdom gospel outside Israel

Mark 7.24-8.10

馬可福音7:24-8:10 耶穌將祂的國度福音帶到加利利以外的地方



Jesus Brought Good News to Galilee

耶穌把好消息帶到加利利

Through 3 Campaigns Jesus has focused upon Galilee

經過三次福音徵戰耶穌使加利利成為事工重心

1. First Campaign **Jesus Himself** was the good news

第一次徵戰中耶穌自己就是好消息

- His Presence brought the Kingdom of God very near by His teaching with Authority and Kingdom power over Sickness, Sin and Satan

祂的同在並藉著由神國而來的權柄的教導及從勝過疾病、罪和撒旦的能力將神的國度帶近了

2. Second Campaign Jesus **revealed Kingdom Wisdom**

第二次徵戰耶穌啟示神國的智慧

- mysteries of the Kingdom **revealed** through Parables

藉著比喻啟示了神國的奧秘

- Mega Miracles were **revealing** the King of the Kingdom

巨大的神蹟為了啟示出這位神國的王



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3. Third Campaign Jesus revealing the **Higher Ground** of the Kingdom

第三次徵戰耶穌啟示神國的更高境界

- upon the mountains Jesus would take his disciples for deeper lessons of **Kingdom faith in things unseen**
在山上，耶穌帶著門徒們進入更深的功課，對不可見的事物有神國的信心
- upon the mountains **the Good Shepherd** reveals His love and compassion first for the scattered sheep in Israel (5000) and then among the Gentiles (4000)
在山上好牧人先向以色列中四散的群羊（5000）啟示祂的愛和憐憫，接著是向著外邦人（4000）



We've seen in Third Campaign
the kingdom of God
advancing along two lines
我們看見在第三次福音徵戰裡
神的國在二條線上往前進展

Mega miracles
revealing
that Jesus is the
Son of God and King
極大的神蹟啟示出
耶穌是神的兒子
也是王

Preparation of the
disciples for service
in the Kingdom of
God
為了神國度的服事
而預備門徒們

1. Jesus teaches and demonstrates God's kingdom throughout Galilee

1. 耶穌在加利利全地教導並彰顯神的國

1. The kingdom gospel is now expanding as the disciples sow Kingdom seed along with Jesus

當門徒們跟耶穌一同播撒神國的種子，神國的福音得以廣傳

2. Multitudes of sinners in Galilee are repenting and hoping that Jesus might bring in the Kingdom of God as he overthrows Herod's wicked Galilean kingdom

加利利有許多的罪人悔改並盼望耶穌能夠推翻希律在加利利的邪惡王國，帶進神的國

3. Jesus' 'mega miracle' of feeding the 5000 was a sign pointing to Jesus the Bread of Heaven

耶穌餵飽五千人的“大神蹟”是一個標記，指示耶穌是天上的糧

4. Jesus is causing great debate among the multitudes as they wonder if this Son of man could be the Son of God

耶穌在人群中引起疑惑，他們思考這位人子是否就是神子



Mark 6-8 Third Galilean Campaign
馬可福音6-8章在加利利的第三個福音徵戰

2. Meanwhile in the school of Christ the disciples
are learning 3 deeper Kingdom lessons of faith

2. 同時，在基督的學校裏，門徒們學習更深的神國信心功課

Lesson #1

*Kingdom Faith acts in the gap between overwhelming
need and scant personal provision (Jer. 32:17)*

功課 1：

神國的信心解決巨大的需求和不足的個人儲備之間的
缺口（耶利米書32:17）

Invisible storehouses are available for material
needs in Kingdom ministry

隱藏的倉庫為著神國的事工供應物質上的需要

In the Lord's hands any small amount offered Him is
blessed, broken, and distributed in multiplied
abundance

在主的手中，任何奉獻給主的微小東西，因著祝福、掰開、分給，
都成為加倍的豐富



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Lesson #2

*Faith perseveres in expectation of Jesus' very present help in time
of trouble (Ps. 46:1)*

功課 2:

堅持期待耶穌的信心，會在遭遇困境時得到應時的幫助
(詩篇46:1)

Great storms encountered in Kingdom service must
be met with persevering faith despite outward lack
of progress

在神國的事奉中所面臨的大風暴，縱使外在環境毫無
進展，仍持定信心

Kingdom faith 'sees through' the storm to the "I am"
"passing by"

神國的信心能透過風暴看見“我是”正“經過



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Lesson #3

Kingdom Righteousness is a heart righteousness known by faith in the Messiah and not by keeping outward laws and traditions

功課 3:

神國的義是因在彌賽亞裡的信心而認識的心裏的義，並不是靠著外在的律法及傳統維持的

The Parable of Outward Defilement revealed the heart as the source of defilement

那個關於外面污穢的比喻啟示了內心是污穢的源頭

Therefore faith begins with Repentance from one's evil heart

因此信心始於罪惡的心悔改



Mark 6-8 Third Galilean Campaign
馬可福音6-8 章 在加利利的第三個
福音徵戰

Mark 7-8 brings us to the final days of Jesus' Galilean ministry
馬可福音第七至八章帶我們進入耶穌在加利利盡職事的最後日子



The third campaign is grouped around two mountain tops where multitudes were fed

第三個徵戰環繞著二個高峰而組成，在那裡餵養了眾人

GALILEAN REGION 加利利一帶

1. **Mark 6.1** - the campaign began with the spread of the Kingdom gospel by sending his disciples throughout lower Galilee
馬可福音6:1 徵戰始於差派祂的門徒們到下加利利傳揚國度的福音
2. **Mark 6.30** the feeding of the 5000 in Bethsaida
馬可福音6:30 在伯賽大餵飽5000人
3. **Mark 6.45** Jesus walks on the water
馬可福音6:45 耶穌行走在海上
4. **Mark 6.51** The disciples in the boat do not understand the meaning of the loaves
馬可福音6:51 門徒們在船上還不明白餅的含意
5. **Mark 7.1-23** Jesus confronted by the Scribes and Pharisees exposes their hypocrisy of for supplanting the Word of God with traditions
馬可福音7:1-23 耶穌面對文士及法利賽人，暴露了他們在神的話之外加上了傳統的假冒偽善

GENTILE TERRITORY 外邦人的領域

1. **Mark 7.24** - the gospel is received in Tyre by the persistent faith of a Gentile woman
馬可福音7:24 在推羅有一位堅守信心的外邦女子接受了福音
2. **Mark 7.31** the gospel comes to Decapolis with the healing of a deaf mute
馬可福音7:31 福音臨到了低加波利，帶來了聾啞的人得醫治
3. **Mark 8.1-9** the feeding of the 4000 near Neapolis
馬可福音8:1-9 餵飽4000人的地方靠近尼亞波利
4. **Mark 8.11** Jesus is confronted by unbelieving Pharisees and refuses to give them a 'sign' of His Messiahship
馬可福音8:11 耶穌面臨了不信的法利賽人，並拒絕給他們任何有關祂是彌賽亞的“神蹟”
5. **Mark 8.14** The disciples in the boat do not understand the meaning of the leaven
馬可福音8:14 門徒們在船上，不明白酵的含意

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Lessons of Faith
信心的功課

The third campaign will come to its climax upon Mount Hermon

第三個福音徵戰會在黑門山達到最高峰

Peter's Confession at Caesarea Philippi
彼得在該撒利亞腓立比的告白



God's Declaration at the Transfiguration
upon Mt. Hermon

在黑門山登山變像時，神的宣告



Jesus leaves Galilee 耶穌離開了加利利



The “Lord of surprises” now leads his
disciples “on purpose” into gentile lands
“充滿了驚奇的主” 現在帶領祂的門徒們
“有目的” 的進入了外邦人的地

MARK'S GOSPEL GAZETTE

Jesus Travels Outside Galilee

“all the good news fit to print” Wednesday, November 25, 2020 Price 1 shekel

Kingdom Gospel Received among Gentiles

Reports of Jesus in Jezebel's Territory

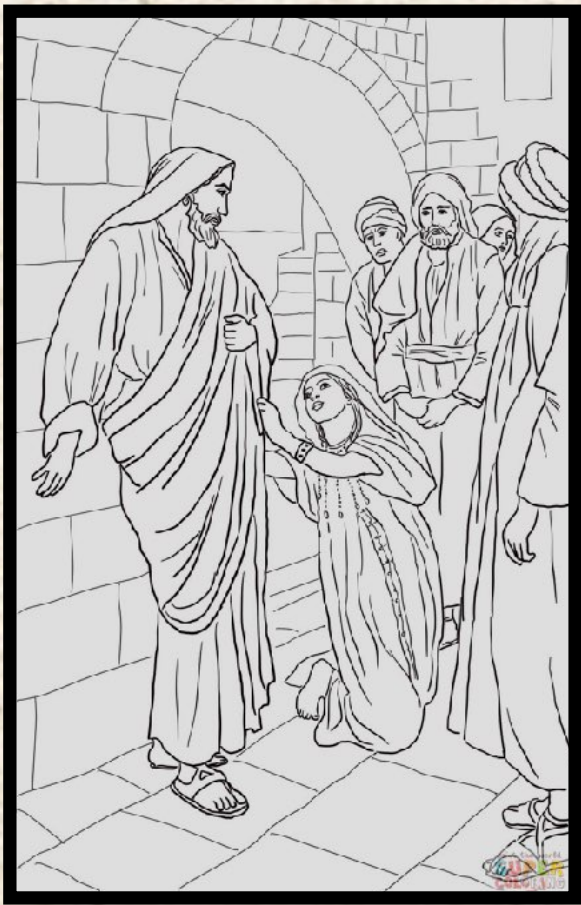
Aenean comodo
ligula eget dolor.
Aenean massa.
Cum sociis natoque
penatibus et magnis
dis parturient
montes, nascetur
ridiculus mus.
Donec quam felis,
ultricies nec,
pellentesque eu,
pretium quis, sem.
Nulla consequat

Isaiah 35 Fulfilled in Decapolis?

Aenean comodo
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.

Miraculous Feeding of 4000 Gentiles

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



Syrophoenician Woman

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二十五日星期三

耶穌到了加利利以外的地方



耶穌醫治了一個耳聾舌結的人



耶穌在外邦人之地用四餅數魚餵飽了起碼四千人

「耶穌從那裡起身，往推羅、西頓的境內去，進了一家，不願意人知道，卻隱藏不住。當下，有一個婦人，他的小女兒被污鬼附著，聽見耶穌的事，就來俯伏在他腳前。這婦人是希利尼人，屬敘利腓尼基族。他求耶穌趕出那鬼離開他的女兒。」

不同的報告 指出：耶穌到了 耶洗別的故鄉

法利賽人廢棄了神的誡命，拘守古人的遺傳，耶穌就離開那地方，不再跟他們交往。雖然神的國是要給以色列人，但當以色列人的代表拒絕神的國時，耶穌就退到外邦去，卻隱藏不住。原來外邦人非常渴慕耶穌，這裡便有位希利尼人來找耶穌，求他趕出附在她女兒身上的污鬼。但耶穌卻不想服事她，因為他心裡想服事的是以色列人，他要讓神的國臨到以色列人中間。耶穌的心情其實很難過，因為以色列人有主食都不重視，然而外邦人卻連掉下來的碎渣兒都要吃，因此耶穌就稱讚這婦人的信心，使她的女兒得著醫治。

以賽亞三十五章 在低加波利 應驗了嗎？

為何耶穌要用指頭探他的耳朵，吐唾沫抹他的舌頭？因為耶穌要觸摸他，用從他身上而來的觸摸以色列人，好讓以色列人能夠領受神的國。這是一個先知性行動，不但讓這人得著醫治，也喻表耶穌要醫治整個以色列。聖經教導我們，耶穌沒有因為人離棄他而離棄這些人。同樣，雖然有很多人離棄我們，使我們不能在他們中間，但我們不要離棄他們，因為福音是給所有人的，耶穌愛他們。弟兄姊妹，我們的心很重要，但被帶來的耳聾舌結的人應該是猶太人。

眾人可能也不認為他能得著醫治，所以只求按手祝福。但我們看見耶穌對他的服事很特別。當猶太人拒絕耶穌，他就故意不進入猶太人的境內，然而有一個耳聾舌結的猶太人來了，耶穌仍然醫治他。《申命記》記述「以色列啊！你要聽，耶和華我們神是獨一的主。」（申6:4）但以色列人卻沒有耳朵可聽。這個耳聾舌結的猶太人代表整個以色列民族，他們不能將神的話聽進心裡，因此心遠離神，拒絕基督。然而當他被帶到耶穌面前，耶穌仍然醫治他，這表示耶穌要醫治猶太人，神的國終必臨到猶太人中間。耶穌望天與父神交往，並嘆息猶太人的不信。耶穌看見他們不能與神溝通，也無法聽見神的聲音，因此感到無奈，但耶穌的救贖仍然要臨到敵擋他的人當中。

神奇餵飽了 四千個外邦人

再一次耶穌顯現祂的憐憫，耶穌看到這些人這樣的跟隨，卻記得他們只是人，人就有肉體的需要。當耶穌看到人的需要時，祂就主動出擊，不會袖手旁觀。假如我們記得在摩西帶領以色列人出埃及時，他們走曠野四十年，神餵養那超過兩百萬的以色列人，四十年如一日地供應，就明白耶穌用五餅二魚餵五千人或用七餅數魚餵四千人，都不是大問題。在神豈有難成的事嗎？

耶穌再一次找門徒來商量。門徒再一次看到自己的渺小：「我們在這野地，哪裡有這麼多的餅叫這許多人吃飽呢？」門徒經常忘記他們的老師是誰，我們也常忘記我們的救主是誰，而無法面對問題。耶穌不再說什麼，直接問他們有多少餅多少魚，然後就用他們所有的餵飽了四千人（只算男人，所以至少有一萬人以上）或許用了門徒的食物，希望他們會有比較深刻的記憶。眾人吃飽後，門徒收拾了七筐剩下的零碎，這次用的筐子，希臘文是spuris，指外邦人用的有蓋

子的大筐子，甚至可以將一個人裝在裡面；有別於猶太人用的窄頸呈水壺狀的筐子kophinos。有解經家認為這七個筐子的零碎喻表，神對七個被約書亞逐出的迦南民族的特殊恩典。在《申命記》第七章第1節裡，神藉著摩西給以色列人的命令：「耶和華你神領你進入要得為業之地，從你面前趕出許多國民，就是赫人、革迦撒人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人，共七國的民」，約書亞帶領以色列人進迦南後，這些外邦民族多被趕逐到境外，雖然仍有一部份不肯遷移。

但是耶穌來了，向世人彰顯神的普世救恩，救恩不再只給以色列人，而是遍及列國列邦，萬國萬民。所以迦南婦人對耶穌說：「但是狗也吃他主人桌子上掉下來的碎渣兒。」即使是主人桌子上掉下來的碎渣兒，也足夠養活所有的外邦人。神的憐憫加上門徒的擺上，就使眾人飽足，彰顯神的榮耀。這就是主要我們這些跟隨祂的人看到的功績，我們若不拿出自己的餅給主使用，就看不見神的榮耀。馬加丹Mejdel是加利利海西岸的一個地區，馬可稱為大瑪努他，意為優美的火把，或菲薄的一部份。離迦百農約八公里，是個漁港，曾經是加利利沿海最大的城市，也是猶太人反抗羅馬的據點，後來被羅馬屠城毀港，因而沒落。禱告：親愛的主耶穌，我們何等像祢那些門徒，往往經歷了祢的恩典，轉眼就忘記；當我們又碰到難處時，竟不曾想起祢曾經彰顯在我們身上的作為，以坚定信心軟弱，求聖靈時常提醒我們，數算祢的恩典，奉耶穌聖名求，阿們。

What is Jesus up to?

耶穌要做什麼

The disciples are sensing that Jesus is being driven onward toward some goal.

門徒們察覺耶穌為了某個目的不斷往前

- Were they going north into Phoenicia for a time of seclusion?
他們北行到腓尼基，是為了暫時的退隱嗎？
- Were they avoiding the growing opposition from the Scribes, Pharisees and Herod in Galilee?
他們是為了避開與在加利利的文士、法利賽人和希律之間日益高漲的對立嗎？
- Was there some divine appointment awaiting them in this 'enemy' land?
是否在這“仇敵”的領土裡有個屬神的約定在等待他們？
- The disciples must learn to be patient on these long, silent walks with Jesus as His pace quickens yet the way before them is uncharted
門徒們必須在這漫長、靜默的道路上與耶穌同行來學習忍耐，尤其是在祂的行程加快而他們未知前面的道路時



Jesus in the region of Tyre

耶穌在推羅一帶



Jesus tries to 'hide out' in Tyre 耶穌試著“往外躲”到推羅一帶

Mark 7.24-25a

Jesus got up and went away from there to the region of Tyre. And when He had entered a house, He wanted no one to know of it; yet He could not hide. But immediately a woman..

馬可福音7:24-25a 耶穌從那裏起身，往推羅、西頓的境內去，進了一家，不願意人知道，卻隱藏不住。²⁵當下，有一個婦人

The outward reasons of his travel to Tyre seem to be:
耶穌行到推羅的外在原因好像是：

- 1) In order to bypass Herod's jurisdiction, 為了迴避希律的管轄權
- 2) The need for solitude with his Father and 與父神獨處的需要
- 3) A time of uninterrupted instructing of the disciples

一段不受干擾的囑咐門徒的時間

- Jesus entered a house secretly in hopes of some privacy, but his fame had overspilled the borders of Galilee so there was to be no escape

耶穌暗暗地進到一間屋子，希望不讓人知道，但祂的名聲已遠播到加利利的邊境，所以無法隱藏





The desperate woman 絕望的女人

Mark 7.25-26

But immediately after hearing of Him, a woman whose little daughter had an unclean spirit came and fell at His feet. Now the woman was a Gentile, of the Syrophoenician by nation. And she kept asking Him to cast the demon out of her daughter.

馬可福音 7:25-26

當下，有一個婦人，她的小女兒被污鬼附着，聽見耶穌的事，就來俯伏在他腳前。²⁶ 這婦人是希利尼人，屬敘利腓尼基族。她求耶穌趕出那鬼離開她的女兒。

The facts 事實：

- Phoenicians an ancient semitic seafaring people from whom Jezebel came
腓尼基人是古代腓利士族的航海民族，耶洗別來自於他們
- Syrian by nationality but Phoenician by race
敘利亞是國籍，而腓尼基是種族
- Tyre was a wealthy port city and historically an enemy of Israel
推羅是個富裕的海港城，而且在歷史上是以色列的敵人
- Gentile is lit. “a Greek” meaning her language and culture were considered unclean by the Jews
外邦的意思是指“一個希臘人”，以猶太人的角度看她的語言及文化是不潔的

Filling out Mark's narrative of the woman's faith from Matthew

從馬太福音填補馬可對於那位婦女信心的描述

1. She saw and cried out to Jesus in the street as he approached the house

當耶穌走近房子時，她看見了就在街上大聲呼喊祂

Mark 7.26 And she kept asking Him to cast the demon out of her daughter.

馬可福音7:26 她求耶穌趕出那鬼離開她的女兒

Mark only briefly notes she kept persistently asking

馬可只是簡單的提到她持續的懇求祂



Filling out Mark's narrative of the woman's faith from Matthew

從馬太福音填補馬可對於那位婦女信心的描述

2. Matthew gives a fuller account of her dialogue with Jesus

馬太福音更全面地說明了她與耶穌的對話

Matt. 15.22 "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed."

馬太福音15:22 有一個迦南婦人，從那地方出來，喊着說：「主啊，大衛的子孫，可憐我！我女兒被鬼附得甚苦。」

- Her request was for her daughter's deliverance from a tormenting demon

她的要求是要讓她的女兒從一個折磨的惡魔中拯救出來

Matt. 15.23 But He did not answer her a word.

馬太福音15:23 耶穌卻一言不答。

- as a gentile she had no right to make her request to the "*Lord, the Son of David*" and so she received no reply - faith denied

作為一個外邦人，她沒有權利向“主，大衛的子孫”提出她的要求，因此她沒有得到回應- 信心被拒絕了

1st test of faith: rejected on racial grounds
第一個信心的試煉：因著種族地位而被拒絕



Filling out Mark's narrative of the woman's faith from Matthew

從馬太福音填補馬可對於那位婦女信心的描述

3. *Mark 7.26 And she kept asking Him...* In Mark's narrative we can almost hear the echo of this mother's broken heart unceasingly begging for mercy from outside in the open courtyard

馬可福音7:26 她一直求祂... 在馬可的敘述裡，我們幾乎可以聽見這位母親破碎心腸的迴音，在外面的院子裡，不斷地乞求憐憫

Matt. 15.23 And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us."

馬太福音15:23 門徒進前來，求他說：「這婦人在我們後頭喊叫，請打發她走吧。」

- The disciples soon lost all patience with her "*shouting*" and asked Jesus to make her leave

門徒們因著她的“喊叫”而很快的失去了耐心，並請耶穌打發她走



2nd test of faith: disciples rejected her
第二個信心的試煉：門徒們拒絕她

Filling out Mark's narrative of the woman's faith from Matthew

從馬太福音填補馬可對於那位婦女信心的描述

4. Jesus explained the boundaries of their ministry to the disciples but within earshot of the woman

耶穌跟門徒們解釋了他們職事的界線，但也讓這婦人同時可以聽見

Matt. 15.24 But He answered and said, "I was sent only to the lost sheep of the house of Israel."

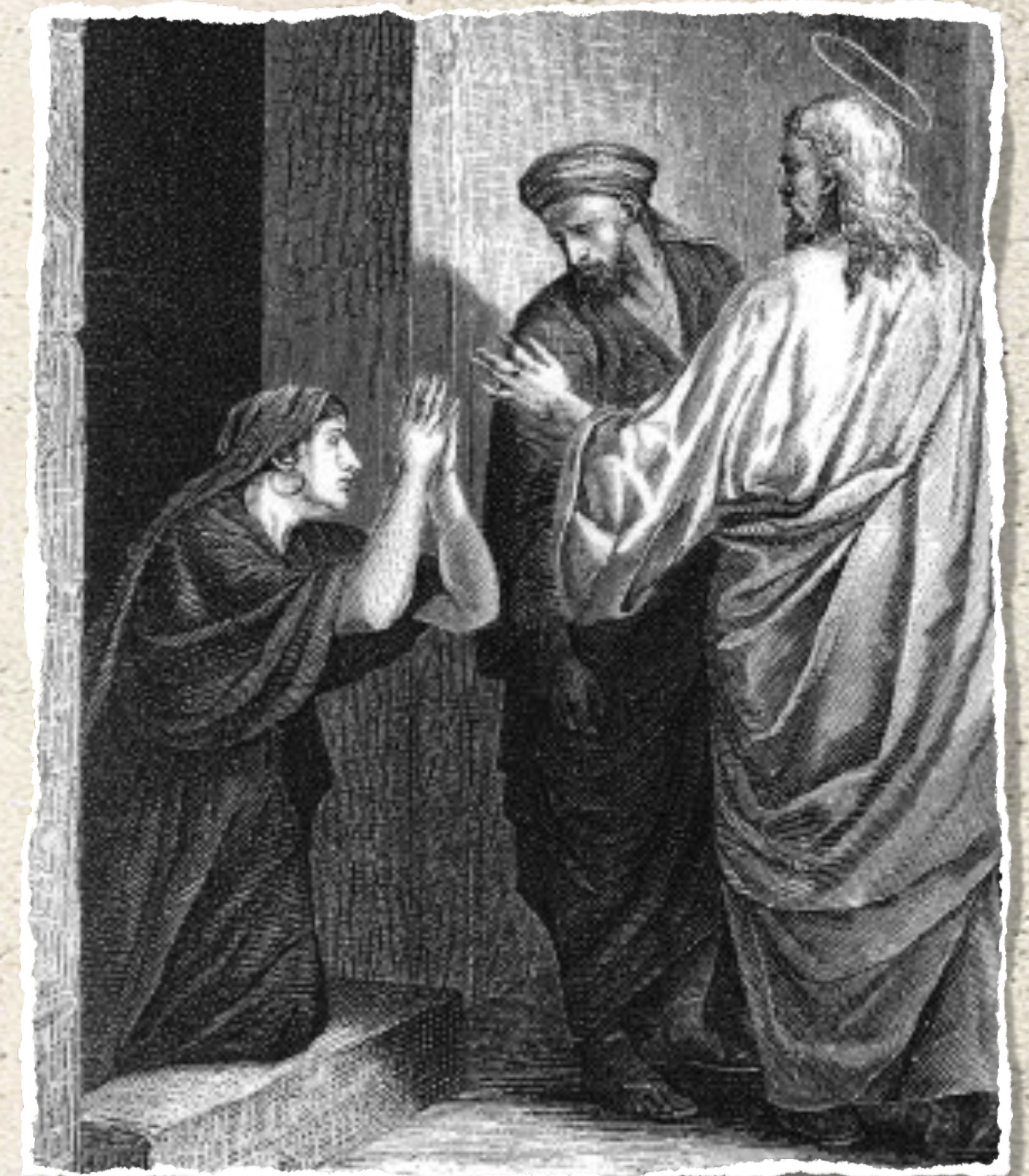
馬太福音15:24 耶穌說：「我奉差遣不過是到以色列家迷失的羊那裏去。」

5. Hearing something in Jesus' manner and reply, by faith she ran inside the house and fell at his feet shamelessly begging for mercy while worshiping him as 'LORD'

在耶穌的動作裡聽見的一些話而回應，憑著信心，她跑進屋裡，不顧顏面的跪在他的腳前，乞求憐憫，並同時敬拜他是“主”

Matt. 15.25 But she came and began to bow down before Him, saying, "Lord, help me!"

馬太福音15:25 那婦人來拜他，說：「主啊，幫助我！」



3rd test of faith: she was not a child of the covenant
第三個信心的試煉：她不屬於盟約的子民

Filling out Mark's narrative of the woman's faith from Matthew

從馬太福音填補馬可對於那位婦女信心的描述

6. Jesus tenderly explains that the Kingdom gospel must go first to the Jews priority

耶穌溫柔的解釋了，神國的福音必須先傳給猶太人

Mark 7.27 And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."

[lit. In Gk. - little puppies]

馬可福音7:27 耶穌對她說：「讓兒女們先吃飽，不好拿兒女的餅丟給狗吃。」[希臘文之意 - 小型的小狗]

4th test of faith: ministry priority prevents
第四個信心的試煉：職事的先後次序帶來的阻礙



Filling out Mark's narrative of the woman's faith from Matthew

從馬太福音填補馬可對於那位婦女信心的描述

7. The woman's faith perceives the way through
這個婦人的信心領悟了其中可行的管道

*Mark 7.28 But she answered and *said to Him, "Yes, Lord, but even the (little) dogs under the table feed on the (little) children's (little) crumbs."*

馬可福音 7:28 婦人回答說：「主啊，不錯；但是狗在桌子底下也吃孩子們的碎渣兒。」

- Peter's eyewitness account remembers how she knelt there before the Lord just like a little household puppy - helpless, needy - looking up for scraps

彼得的目睹者記載記得她在那裡，跪在主的腳前，好像家裡的一隻小狗-無助、有需要-渴望得到一些碎渣兒

- By faith she was willing to wait "*under the table*" - however long for His merciful scraps

憑著信，她願意“在桌子底下”等候-不管有多久，就是為著祂憐憫的碎渣

- Desperate faith made her willing to suffer any indignities for the sake of her precious daughter

迫切的信念使她願意為自己的寶貝女兒遭受任何羞辱

Final test of faith: not offended being a dog before His children

最後的信心試煉：在祂的孩子面前，不因著被視為狗而被觸犯



"If you eat with a 'goy' it is the same as eating with a dog."

(Tosapoth, Jebamoth 94b)

“你如果跟外邦人一起吃飯，就如同跟狗吃飯一樣。”

(耶巴莫斯/ 巴比倫 塔木德經 94b)

Filling out Mark's narrative of the woman's faith from Matthew

從馬太福音填補馬可對於那位婦女信心的描述

8. Her persistent faith perceived the 'clue' in the "Parable of the little dogs under the Table" and 'saw right through' the Lord's "No" to His heart's "yes"

她不懈的信心領會“桌子下的小狗”這個“暗示”，並且從主的“拒絕”
“看清”祂心裏的“願意”。

Mark 7:29-30 And he said to her, Because of this word, go thy way, the demon is gone out of thy daughter. And having gone away to her house she found the demon gone out, and her daughter lying on the bed.

馬可福音7:29-30 耶穌對她說：「因這句話，你回去吧；鬼已經離開你的女兒了。」
30 她就回家去，見小孩子躺在床上，鬼已經出去了。

Jesus was 'amazed' by her great faith

耶穌“驚奇”她如此大的信心

Matt. 15.28 Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you wish." And her daughter was healed at once

馬太福音15:28 耶穌說：「婦人，你的信心是大的！照你所要的，給你成全了吧。」從那時候，她女兒就好了。



Filling out Mark's narrative of the woman's faith from Matthew

從馬太福音填補馬可對於那位婦女信心的描述

9. Her faith somehow saw the greatness of the Master's mercy and trusted Him to leave mercy scraps under the table

她的信心看見主人的憐憫之豐盛，並相信他會在桌子底下剩下恩惠的零碎

10. All these barriers had been a 'test of her faith' and the result was one of two times in the gospels when Jesus was amazed at someone's faith - both times by a gentile

所有的攔阻都是“信心的試驗”，而結果是福音書同樣的兩次耶穌因某人的信心而驚奇——兩次都出於一個外邦人



The importance of the Syrophenician's Story

這個敘利 腓尼基人故事的重要性

Mark positions this story to contrast true of faith in the midst of unbelief

馬可將這故事定位，將不信之中突顯的真實信心做對比

1. Mark includes this narrative in his familiar comparison of “insiders and outsiders”

馬可將他慣用的“自己的人和外人”的比較包含在這個敘述裡

- those who should be insiders are really unbelieving while those who are thought of as outsiders are actually insiders because of their faith

那些本那些本應是屬乎自己的人卻是不信，而那些屬乎外人的，卻因著信，而成為自己的人

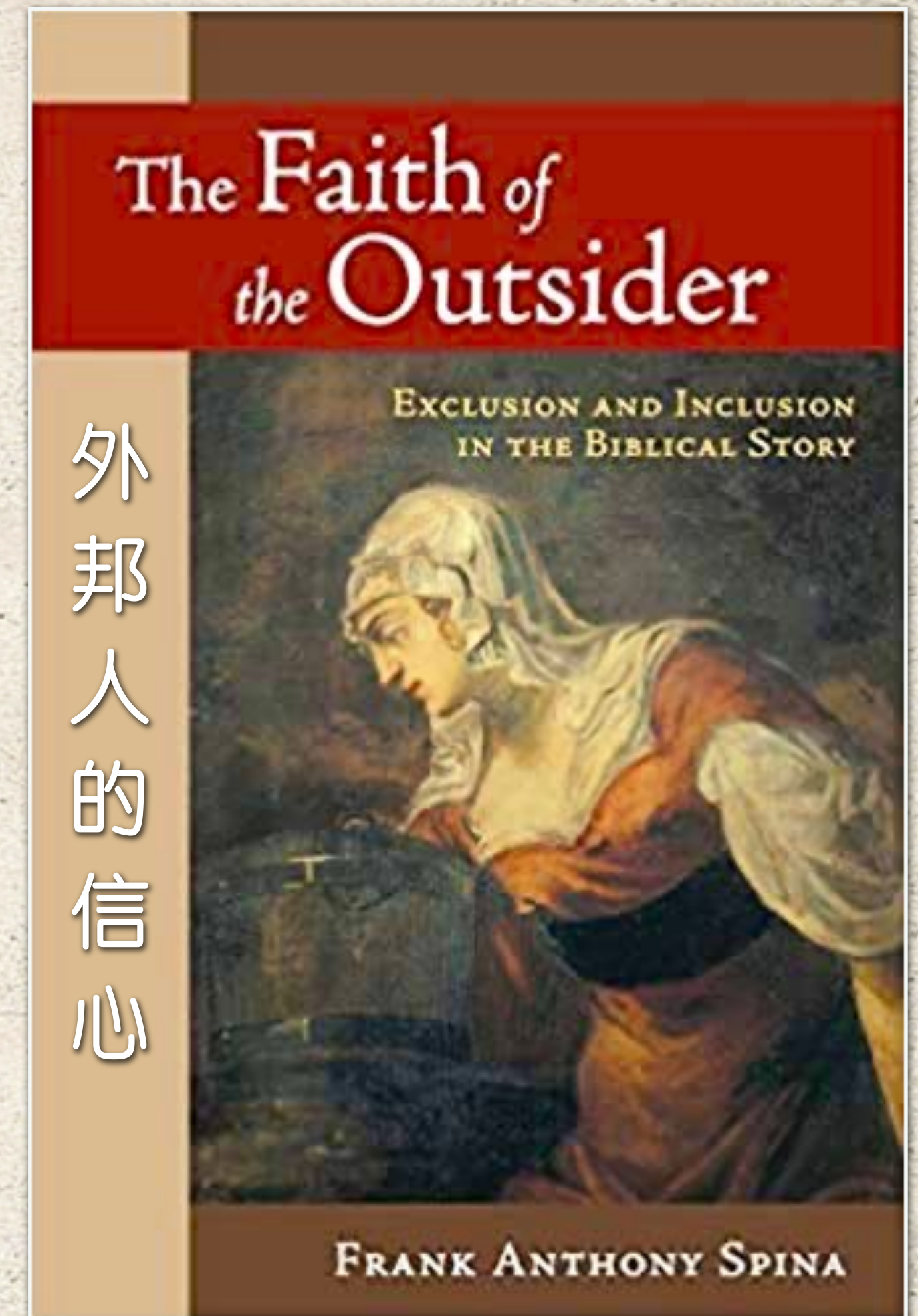
2. This woman's faith is set in contrast to 這個婦女的信心被用來對比：

- a. The unbelief of the Scribes and Pharisees

文士和法利賽人的不信

- b. The unbelief and hard hearts of the disciples

門徒們的不信與剛硬的心



The importance of the Syrophoenician's Story

這個敘利 腓尼基人故事的重要性

3. The 60 mile detour to Tyre for this single divine encounter is a teaching moment for the disciples in the school of Christ

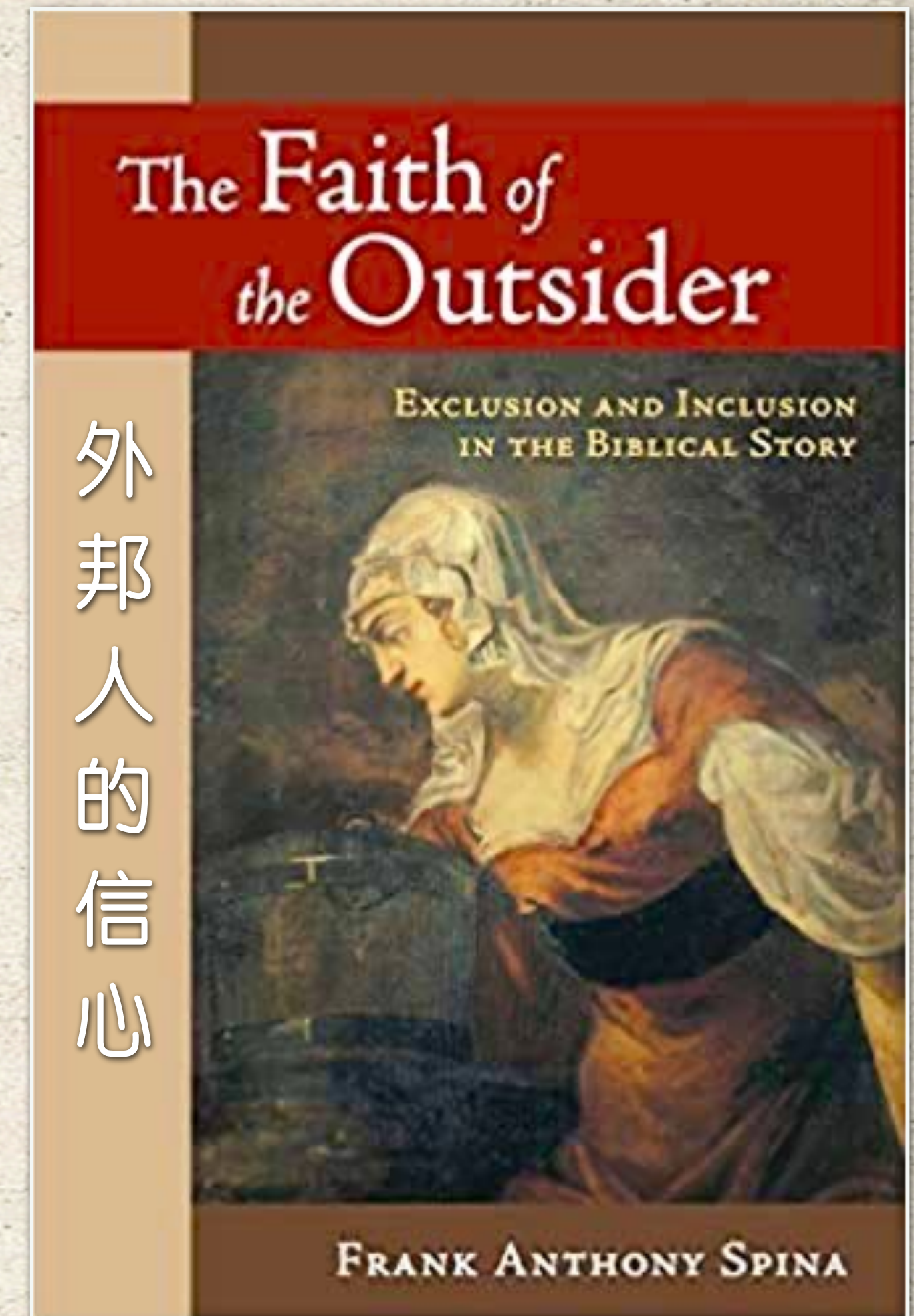
繞路60英里去推羅的行程是為了這一神聖的相遇，這是在基督的學校裏給門徒們受教導的一個時刻

- a. After declaring all foods clean, Jesus is now revealing God's love and inclusion of gentiles in His Kingdom

在宣告所有的食物都是潔淨的之後，現在耶穌啟示了神的愛，以及祂的國度裡也包括了外邦人

- b. The story also shows the extent to which God's mercy will venture to seek and save that which was lost

這個故事也表明了 神的憐憫，祂甚至冒著危險去尋找拯救失喪的人





Mark 7.31

Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis.

馬可福音 7:31

耶穌又離了推羅的境界，經過西頓，就從低加波利境內來到加利利海。



Deaf and Mute man

一個又聾又啞的人

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Mark 7:32

*They *brought to Him one who was deaf and spoke with difficulty, and they *implored Him to lay His hand on him.*

馬可福音 7:32

有人帶着一個耳聾舌結的人來見耶穌，求他按手在他身上。

The facts 相關事實：

- This man from Decapolis was most likely gentile (this is the territory where “Legion” was delivered)
這個從低加波利來的人很可能是個外邦人
(這是“群鬼”被趕出的地界)
- Perhaps this man could previously hear and speak because he was deaf and spoke with difficulty (lit in Gk = “tongue-tied”)
也許這人以前能聽也能說話，因為他耳聾並且說話有困難（希臘文的字意是“舌頭-被綑綁”）



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有人帶着一個耳聾舌結的人來見耶穌，求他按手在他身上。

The facts 相關事實：

- Some anonymous friends or family brought him to Jesus
一些無名的朋友或家人把他帶到耶穌面前
- These caregivers were 'imploring' so they really cared for this man
他們確實關心那人，因為這些照看者是“懇求”耶穌

Jesus adopts a new healing method

耶穌採用一種新的治療方法

*Mark 7.33-34 Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; and looking up to heaven with a deep sigh, He *said to him, “Ephphatha!” that is, “Be opened!”*

馬可福音 7:33-34 耶穌領他離開眾人，到一邊去，就用指頭探他的耳朵，吐唾沫抹他的舌頭，³⁴ 望天歎息，對他說：「以法大！」就是說：「開了吧！」

This miracle is only found in Mark 這個神蹟只出現在馬可福音

The procedure of the healing was unique and evidence of Peter's eye witness details

這個治療的過程是獨特的，彼得也親眼見證了所有的細節

1. Jesus took him away from the onlookers

耶穌將那人帶離圍觀者

2. Put his fingers in his ears (explaining without words)

把他的手伸進那人的耳朵裡（沒有用語言解釋）

3. Spit and put his saliva on his tongue

吐唾沫抹他的舌頭



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4. looked up to heaven (visually indicating prayer)

抬頭望天（明顯表示在禱告）

5. The unforgettable *sigh* of compassion and Jesus' command “*ephphatha!*” were details written in Peter's memory and repeated whenever he told the story

令人難忘的同情歎息及耶穌的命令“以法大！”是記載在彼得記憶裡的細節，並且無論何時，當他講述這件事時，都會重複的





The testimony of these gentiles:
“He doeth all things well!”
這些外邦人的見證：“祂所做的一切都好”

Mark 7.35-37

And [immediately] his ears were opened, and the string of his tongue was loosed, and he spake plain. And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it.

They were beyond measure astonished, saying, “He doeth all things well; He makes even the deaf to hear and the mute to speak.”

馬可福音 7：35-37

他的耳朵就開了，舌結也解了，說話也清楚了。³⁶ 耶穌囑咐他們不要告訴人；但他越發囑咐，他們越發傳揚開了。³⁷ 眾人分外希奇，說：「他所做的事都好，他連聾子也叫他們聽見，啞巴也叫他們說話。」

- It literally says “the chain was loosed from his tongue”

字意的解釋是“他舌頭的鎖鏈就鬆開了”

- “*They were beyond measure astonished*” - these gentiles had little knowledge of a healing God

“眾人分外希奇”- 這些外邦人不認識一位醫治的神

- Despite Jesus orders, they could not keep quiet in Decapolis

不顧耶穌的命令，他們在低加波利對此事無法保持靜默無聲



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“He doeth all things well” was an amazing and simple testimony from these gentiles

“祂所做的一切都好”是來自外邦人的驚訝又簡單的見證

The lesson: *faith cometh by hearing* in contrast to the hard hearts of ‘insiders’

功課：信道是從聽道來的與“自己的人(神子民)”剛硬的心成了對比

Feeding the 4000: Shepherd's Compassion for gentiles with no shepherd

餵飽四千人：牧人對沒人牧養的外邦人的憐憫

Mark 8.1-3

*In those days, when there was again a large crowd and they had nothing to eat, Jesus called His disciples and *said to them, "I feel compassion for the people because they have remained with Me now three days and have nothing to eat. If I send them away hungry to their homes, they will faint on the way; and some of them have come from a great distance."*

馬可福音 8:1-3

那時，又有許多人聚集，並沒有甚麼吃的。耶穌叫門徒來，說：²「我憐憫這眾人；因為他們同我在這裏已經三天，也沒有吃的了。³我若打發他們餓着回家，就必在路上困乏，因為其中有從遠處來的。」

Five distinctions mark this event from the feeding of the 5000

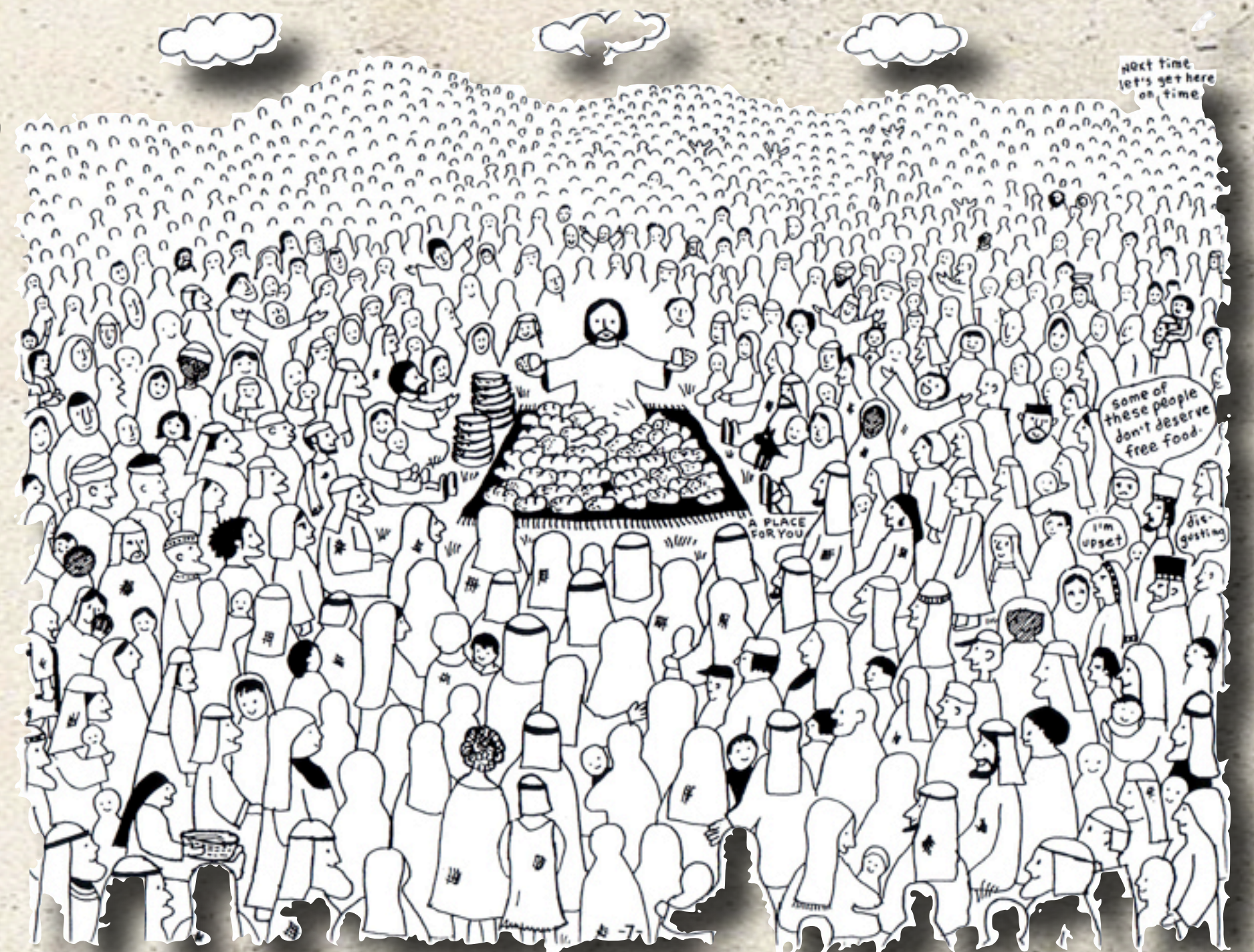
這事件與餵飽五千人不同的五個明顯特點

1. Jesus initiated the request to feed the crowd

耶穌發起餵養眾人的請求

2. The Kingdom good news had kept and fed these outsiders with Jesus' 'manna' for three days

神國的好消息被保守了，也餵養了這些與耶穌在一起的外人
三天的“嗎哪”



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Five distinctions mark this event from the feeding of the 5000

這事件與餵飽五千人不同的五個明顯特點

3. Now the Master desired to host these hungry gentiles with bread from Heaven

現在主人希望用天上來的糧來供應這些饑渴的外邦人

4. It was not a test of the disciples but a compassionate act out of necessity

這不是對門徒們的試驗，而是因著需要而產生的憐憫

5. The number and size of the baskets were different

籃子的數量和尺寸都不同





Feeding the 4000

餵飽四千人

Mark 8.4-7

*And His disciples answered Him, "Where will anyone be able to find enough bread here in this desolate place to satisfy these people?" And He was asking them, "How many loaves do you have?" And they said, "Seven." And He *directed the people to sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to serve to them, and they served them to the people. They also had a few small fish; and after He had blessed them, He ordered these to be served as well.*

馬可福音 8:4-7

門徒回答說：「在這野地，從哪裏能得餅，叫這些人吃飽呢？」⁵耶穌問他們說：「你們有多少餅？」他們說：「七個。」⁶他吩咐眾人坐在地上，就拿着這七個餅祝謝了，擘開，遞給門徒，叫他們擺開，門徒就擺在眾人面前。⁷又有幾條小魚；耶穌祝了福，就吩咐也擺在眾人面前。

- The disciples' reaction was still to see their lack instead of Jesus' the Bread of Life

門徒們的反應仍僅是看到他們的缺乏而非耶穌是生命的糧

- This time the disciples had already checked their little inventory of 7 loaves and a few fish

這一次門徒們已點數了他們七個餅和幾條魚的少許存貨



Feeding the 4000

餵飽四千人

Mark 8.4-7

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- The disciples still lacked faith in the 'abundant invisible Kingdom storehouse of provision' for this great multitude

門徒們仍對為眾人“供應充足而不可見的神國府庫”缺少信心

- Again the disciples were 'the hands' used by the Lord to distribute this miraculous heavenly provision

再一次門徒們成為主所使用的“手”去分發這一神奇的屬天的供應

Feeding the 4000: Shepherd's Compassion for hungry gentiles without a shepherd

餵飽四千人：牧長對沒有牧人的外邦人的憐憫

Mark 8.8-10

And they ate and were satisfied; and they picked up seven large baskets full of what was left over of the broken pieces. About four thousand were there; and He sent them away. And immediately He entered the boat with His disciples and came to the district of Dalmanutha.

馬可福音 8:8-10

眾人都吃，並且吃飽了，收拾剩下的零碎，有七筐子。⁹ 人數約有四千。耶穌打發他們走了，¹⁰ 隨即同門徒上船，來到大瑪努他境內。

- Seven large baskets were picked up
用了七個大筐子收拾起來
- As with the 5000 fed, Jesus sent the crowd away and **immediately** embarked in a boat for Galilee leaving little time for the disciples to process this amazing miracle
與餵飽五千人一樣，耶穌打發人群散去並**立即**坐船往加利利，不給門徒時間去明白這個驚人的神蹟



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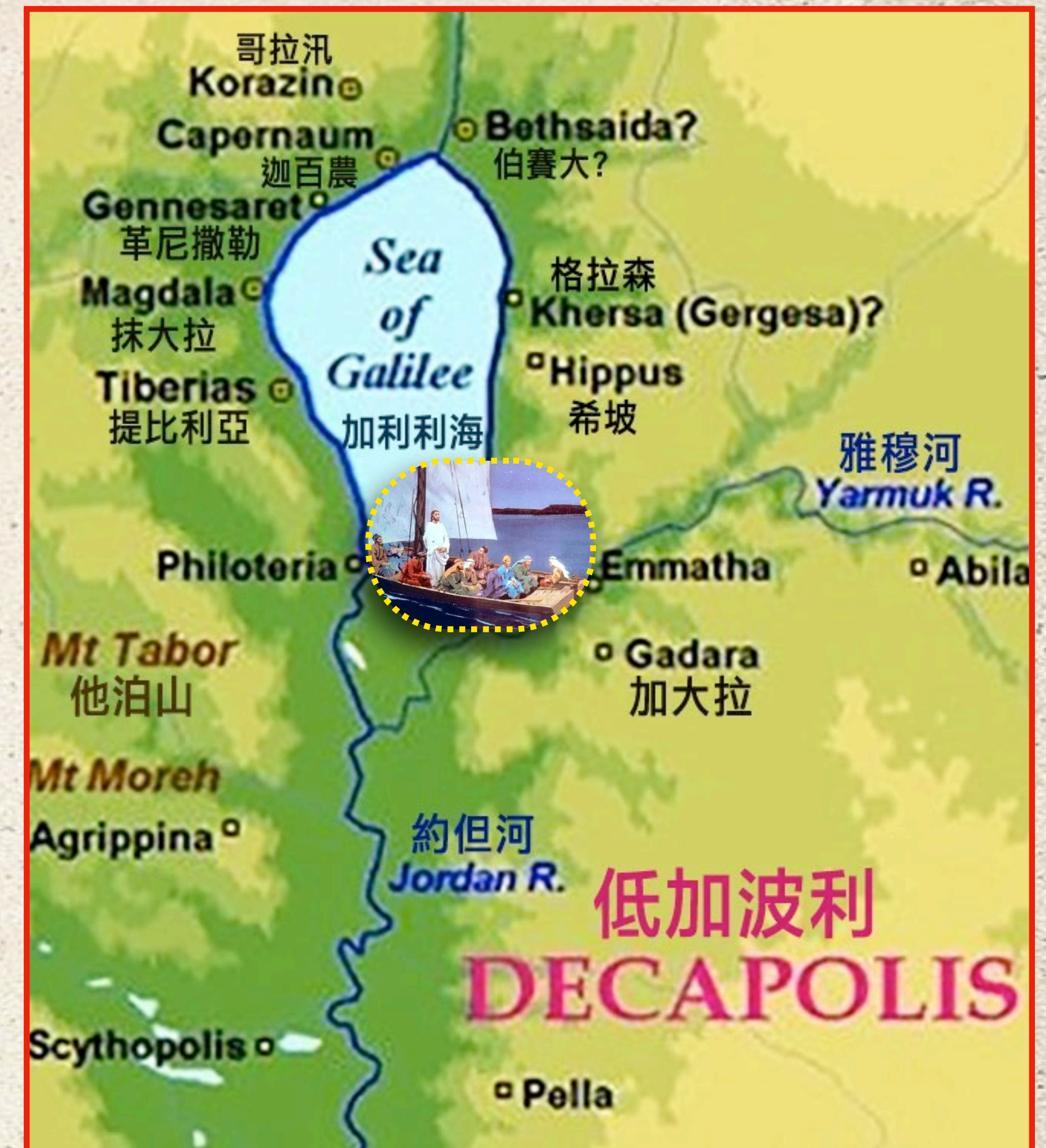
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- They set sail for a brief return to Galilee across the sea to the Dalmanutha region around Magdala

他們很快開船從海上回到加利利，橫過海，來到抹大拉附近的大碼努他境內



Disciples in the School of Christ

在基督學校裏的門徒們

From the syrophoenician woman we learn:

從敘利 腓尼基婦人身上我們學習

1. That faith is found among all nations and races
在所有的民族和種族中都能發現（對神國的）信心
2. Faith surmounts barriers by seeking until it finds the right door of access
信心通過跨越所有障礙直到找著那個能進入的門為止
3. Faith humbly approaches and 'receives mercy' because it senses the heart of Jesus behind the tests
藉著謙卑的信心和得著的恩惠，因此能體會到耶穌在這些試驗背後的心

Disciples in the School of Christ

在基督學校裏的門徒們

From the story of the deaf and mute man we learn:

從那個聾啞人的故事我們學習：

1. Kingdom ministry uses various methods of physical touch as a 'point of contact' to quicken faith

神國的事工用各種實質上的觸摸，可比作“觸點”，進而加速信心的產生

2. The Door of the Gospel is often opened to 'outsiders' by a demonstration of God's power and mercy

福音的門通過彰顯神的能力和憐憫而常向“外人”打開

3. Sometimes Gentile Outsiders respond with simple faith testifying that Jesus does “*all things well*”

有時外邦的這些外人以簡單的信心回應，見證耶穌所做的“**一切都好**”

Disciples in the School of Christ

在基督學校裏的門徒們

From the story of feeding the 4000 we learn:

從餵飽四千人的故事我們學習：

1. Unbelievers sometimes hunger more for mercy and truth than God's chosen people

不信的人有時比神揀選的子民更渴慕恩典和真理

2. The store houses of Heaven are available to all seekers who are drawn to Jesus

天上的倉庫向所有被耶穌吸引的尋求者開放

3. It is possible that these Gentile multitudes not only came because of the deaf man but also because the former demoniac who stayed home and testified to Jesus' power and compassion had prepared them (*Mk. 5.20*)

可能這些外邦的眾人來找耶穌不只是因著那個聾子，也因那曾被鬼附的人留在家鄉並見證耶穌的能力與憐憫而預備了他們（的心）（馬可福音5:20）

Next time: The Turning Point

下次：轉戾點

