

Mark 馬可福音 1.35-2.13:

Jesus shines upon the Galilean “wilderness”

耶穌在加利利人的“曠野”裡綻放光芒



MARK'S GOSPEL GAZETTE

Kingdom good news brought to Galilee by Jesus Christ

“all the good news fit to print” Wednesday, September 2, 2020 Price 1 shekel

Jesus Transforms Galilean ‘Wilderness’

Leprosy
cured by
touch of
Rabbi
Jesus.

Roof of Peter
the
Fisherman
broken up by
friends of
paralytic.

Levi holds
feast for tax
collectors
and Jesus.

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

Aenean comodo
ligula eget dolor.
Aenean massa. Cum
sociis natoque
penatibus et magnis
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Donec quam felis,
ultricies nec,
pellentesque eu,
pretium quis, sem.

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



Jesus outside
Peter's door

耶穌翻轉了加利利的『曠野』

——藉著耶穌基督帶來的國度好消息



癱瘓病人感謝耶穌的醫治

耶穌早期事奉的地區，以猶大為主。不過，當希律安提帕把施洗約翰下監後，耶穌就離開猶大，往加利利一帶傳道。祂親友居住的拿撒勒，當然是最理想的落腳點，但耶穌

拉比耶穌治好癱瘓

耶穌經常在安息日進入迦百農的會堂教訓人，趕鬼，治病等。耶穌在迦百農行了許多神蹟，其中有治病、趕鬼的神蹟包括醫大臣之子，在安息日趕逐污鬼，醫西門的岳母，醫治許多患者，趕出許多鬼，治好被人從房頂拋下的癱子，醫治枯乾一隻手的人，治好百夫長的僕人

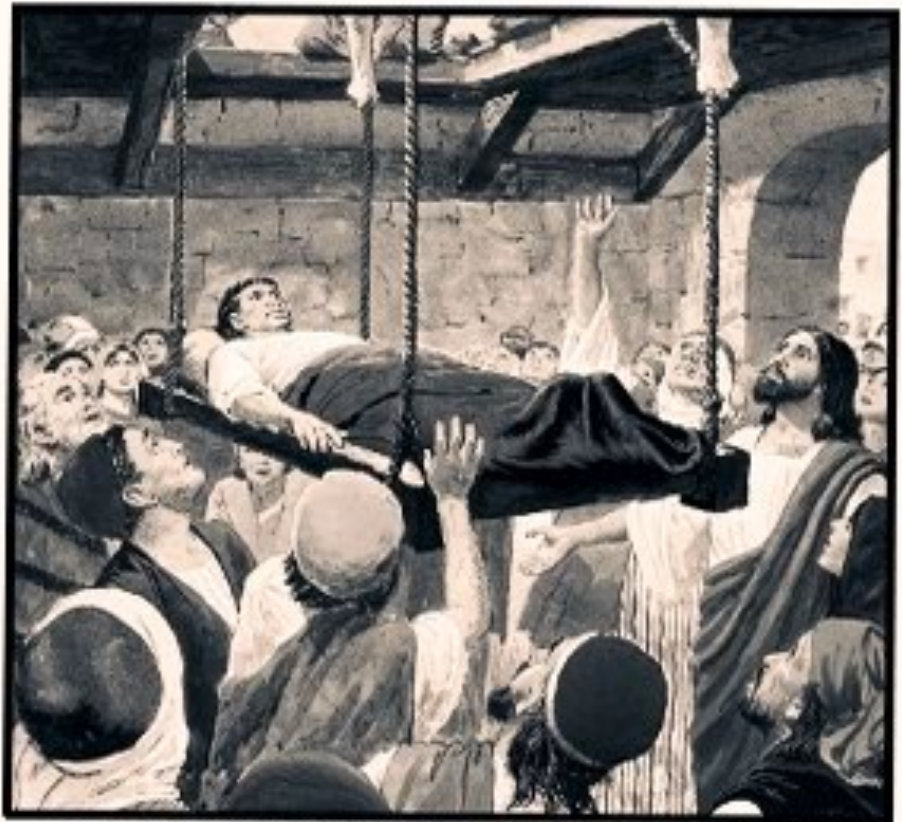
被當地人拒絕。拿撒勒人很可能還有另一次拒絕過耶穌。故此，耶穌需要另尋一個福音事工的基地。

此外，耶穌的十二個門徒中，最少五個是來自迦百農或鄰近的城鎮，耶穌遷居到他們的家鄉，有助鼓勵及訓練他們，並與他們建立更親密的關係。另一個很重要的原因，是耶穌與迦百農一些重要人物建立了良好的關係。耶穌醫好了迦百農一個大臣的兒子，後來又醫治當地百夫長的僕人以及救活管理會堂的人羅魯的女兒。耶穌成為迦百農政治及宗教領袖的惡人，自然有較大的機會受到他們的庇護。我們有理由相信，由於這些人物給予耶穌和祂的門徒不少「方便」，所以，雖然分封王希律安提帕及宗教領袖們多次想害耶穌，祂仍然能出入無阻，毫無困難地在迦百農及鄰近的城鎮傳道。

癱子的好友拆開
漁夫彼得的屋頂
為了給耶穌醫治

耶穌進了迦百農，就有許多人聚集，以致門前再無空地。祂就對他們講道。這時有四個人，用臥榻帶著一個癱子來就耶穌。因為人多，找不到辦法抬進去，就上了房頂，拆了屋頂，既拆通了，就把癱子所躺臥的臥榻拋下去，正在耶穌面前。耶穌見他們的信心，就對癱子說：「孩子，你的罪赦了。」但有幾個經學家坐在那裡，心裡議論說，「這個人為什麼這樣說？祂說僭妄的話了。除了神一位以外，誰能赦罪？」耶穌靈裡即刻知道他們心裡這樣議論，就對他們說，「你們心裡為什麼議論這些事？對癱子說：『你的罪赦了』或說：『起來，拿你的褥子行走。』」那一樣更容易？但要叫你們知道人子在地上有赦罪的權柄——就對癱子說，我吩咐你，起來，拿你的褥子回家去吧！」那人就起來，立刻拿著褥子，當著眾人面前出去了。眾人都驚奇，就起了敬畏，榮耀那賜這樣權柄給人的神說，「我們今天看見非常的事了。」

人類一切問題都是罪的結果。因著罪，墮落之人的光景是無望的，每一個人都因罪而敗壞了，在神面前成為癱瘓的人。要將人恢復到神面前，罪就必須先受對付。因此主在完成祂福音職事時所作的第一件事，就是赦免罪。癱子象徵因罪而



癱子的好友拆了彼得的屋頂直接把病人放在耶穌面前

癱瘓的罪人，無法在神面前行走、活動。但因癱子的四個朋友，熱切並向主滿了信心，他們就不顧一切障礙，拆了屋頂，把臥榻拋下去，為要尋求主的醫治。耶穌見他們的信心，就滿帶恩慈的說，「孩子，你的罪赦了。」這乃是主人性的美德彰顯於祂神聖的屬性。主在祂的神性裡，運用祂的神聖權柄赦免癱子的罪，（罪是疾病的原因。）也運用祂的神聖能力醫治祂。議論的經學家不認識耶穌是神，就心裡議論主說僭妄的話。但主即刻看出他們的心意，就向他們啟示，祂是人子，不僅有能力拯救罪人，也有權柄赦免他們的罪。主叫癱子拿著臥榻起來行走，癱子就拿著臥榻自己走回家了。這證明不是罪人能到主跟前，乃是罪人因著主的救恩，能從主那裡走回去。癱子起來行走，證明他得了醫治；他得了醫治，證明他的罪得了赦免。這有力證明主耶穌有權柄赦免人的罪。

利未請耶穌及
稅吏們的宴席

赦免癱子的罪以後，耶穌出去，看見亞勒腓的兒子，名叫馬太，又叫利未。他是個稅吏，正坐在稅關上。耶穌對他說：「跟從我。」他就撇下了一切，起來跟從了耶穌。利未在自己家裡，為耶穌大擺筵席，有好些稅吏和罪人，與耶穌和祂的門徒一同坐席。法利賽人和經學家看見，就向耶穌的門徒發怨言說

「你們的老師為什麼和稅吏並罪人一同吃飯？」耶穌聽見，就回答他們說，「健康的人用不著醫生，有病的人才用得著；我來本不是召義人，乃是召罪人悔改。」馬太又稱為利未，是猶太人所定罪、藐視並厭惡的稅吏，他也许地位很高。但大多數的稅吏濫用職權，假借名義，訛詐勒索，納稅給羅馬政府，令猶太人非常痛苦。因此百姓藐視那些從事收稅的人，認為他們絲毫值得尊重，將他們與罪人同列。然而因著神的憐憫，馬太蒙了救主的呼召，並藉著祂的恩典，被選立為十二使徒之一。因著主對馬太有憐憫，這深深感動馬太的心，所以馬太得救以後，就充滿歡樂，極其感謝主，而把家打開，為主和祂的門徒預備了筵席，邀請許多稅吏和罪人赴席。然而經學家卻自以為義，他們不曉得神的恩典，卻批評、定罪主與稅吏和罪人一同坐席。主耶穌就告訴他們：「健康的人用不著醫生，有病的人才用得著。」這指明主耶穌認為自己是那些因罪患病之人的醫生。主在呼召人跟從祂的事上，是作醫生，按著憐憫和恩典來醫治、恢復、點活並拯救人；而不是作審判官，按著公義來審判人。主又說，「我來本不是召義人，乃是召罪人悔改。」這指明主耶穌乃是罪人的救主。事實上，在這世上，沒有義人，連一個也沒有。所有的義人都和法利賽人一樣，是自以為義的。但讚美主，主來是召罪人，不是召義人。

Gospel Disclaimer

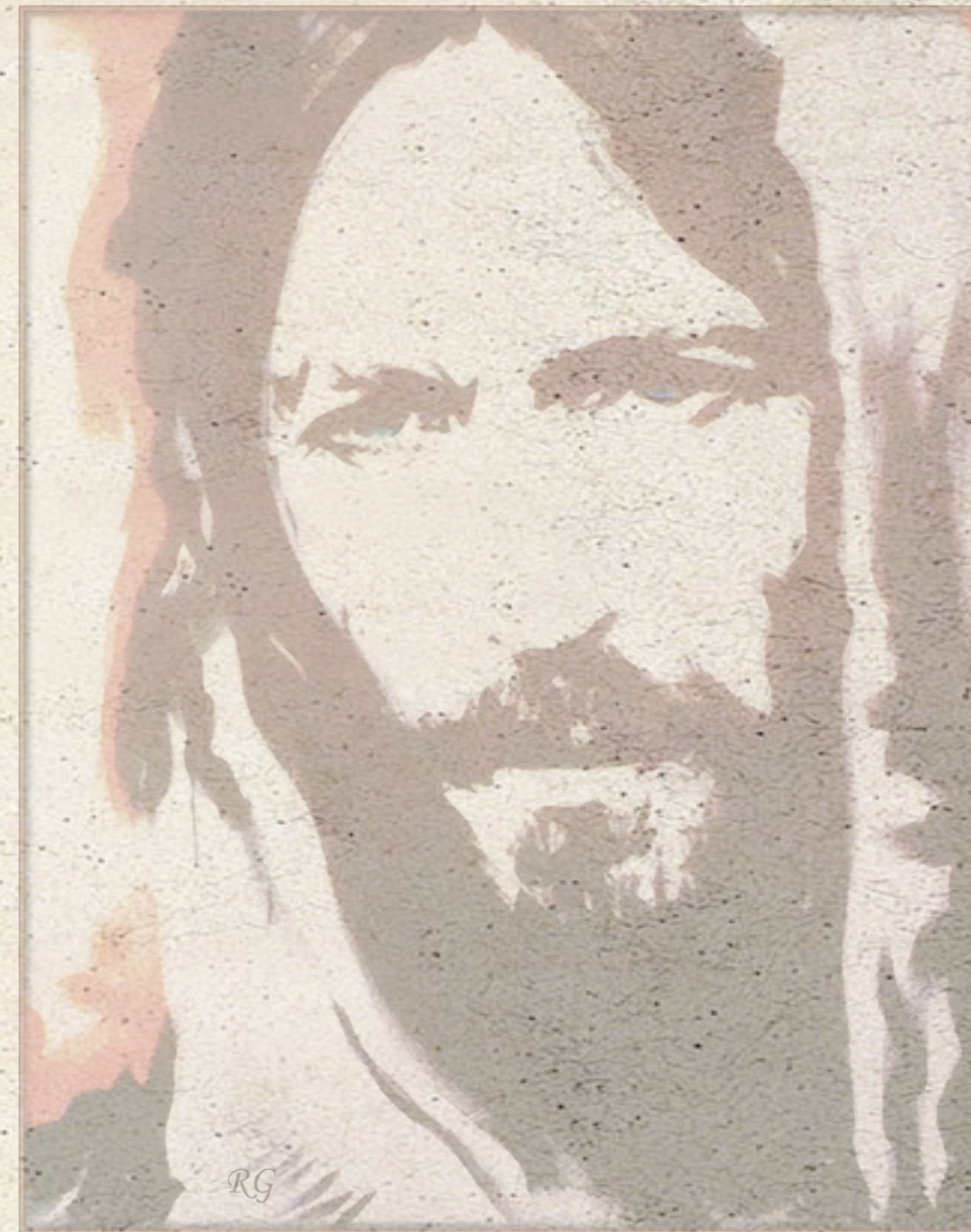
福音免責聲明

- Try to understand Jesus as presented by Mark without the aid of the other gospels or Bible references in order to see what Mark is revealing

在沒有其他福音或聖經資料參考的情況下，嘗試理解馬可呈現的耶穌，以了解馬可所要揭示的

- Imagine how a typical Roman gentile would picture Jesus hearing of him for the first time

想像一下，一個典型的羅馬外邦人第一次聽到關於耶穌的事，會如何想像



Good news: Jesus' coming causes Kingdom shaking in Israel

好消息：耶穌的到來，使以色列發生了神國的震動

- He preached the good news 祂報好消息
- He taught with tremendous authority
祂的教導帶著極大的權柄
- He healed and cast out demons by the power of God
祂憑著神的能力醫治並趕鬼
- He brought people to repentance and into **kingdom NOW** as He proclaimed the “kingdom of God was at hand”
當祂宣稱“神的國臨近”的同時，也帶人悔改並進入現今神的國度
- They felt kingdom life and power wherever Jesus taught or did miracles
無論耶穌在任何地方教導或行神蹟，人們都能感受到神國的生命及能力

神的國
KINGDOM
OF GOD
KINGDOM
OF GOD
臨近了 IS AT HAND

He called 4 disciples who left all to follow Him

祂呼召四個門徒，他們撇下了一切來跟從 祂



He spoke with authority in the synagog and
cast out an unclean spirit

祂在會堂裡帶著權柄教導，並趕出污鬼



He healed Simon's mother-in-law of a fever 祂醫治了彼得岳母的熱病

In Dr. Luke's account Jesus rebukes the high fever with "authority" (Lu 4.39) but here Mark presents it as a tender lifting up and healing of mercy

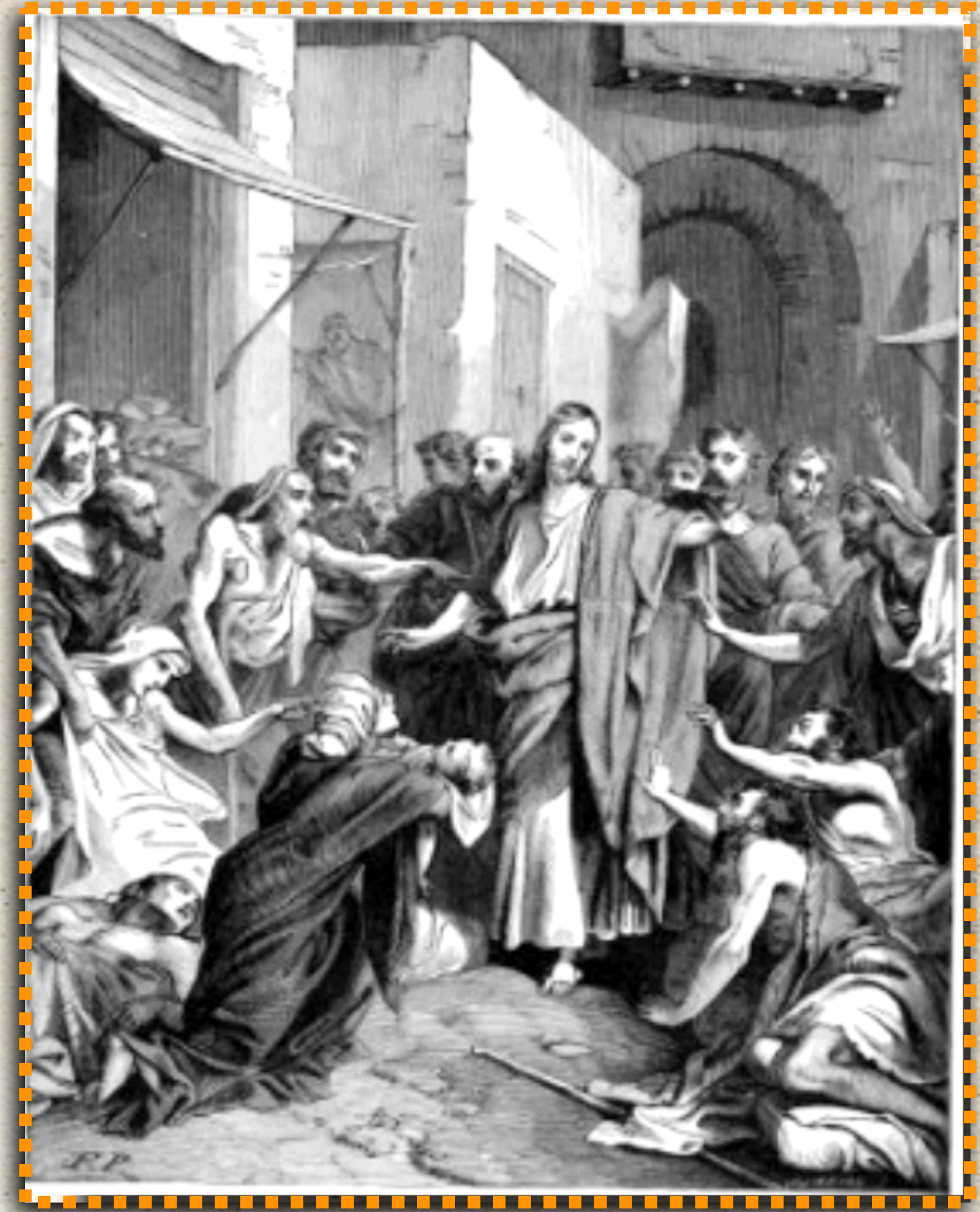
在醫師生路加的記載裡，耶穌帶著“權柄”斥責那熱病（路 4：39），但是在此，馬可呈現的彷彿是耶穌是溫柔地扶起她，並帶來憐憫的醫治



By the end of the day all Capernaum was at his door
天晚日落的時候，全迦百農的人都聚集在祂門前

All the broken and sick came to
be healed at St. Peter's Infirmary

所有受傷和患病的人都在“聖彼得醫
務室”得到醫治



This first day report of Jesus' ministry begs the question
of the reader: who is this man?

耶穌傳道的第一天報告就引出了讀者的問題：這個人是誰？

- He had a herald sent before him
在祂來到之前，先差派了一個先鋒
- Yet he came humbly to the Wilderness as a servant to be baptized by the "Preparer"
但祂謙卑地來到曠野，以僕人的身份接受“預備者”的施洗
- He was tempted in and overcame the terrible wilderness: the wild unknown, wild animals, and Satan
祂被誘惑並克服了可怕的曠野：野蠻的未知、野獸和撒旦



Eleventh century fresco of the
Exorcism at the Synagogue in Capernaum.

11世紀關於在迦百農趕鬼的壁畫

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耶穌傳道的第一天報告就引出了讀者的問題：這個人是誰？

- He stirred up Capernaum with his powerful, authoritative gospel message in the synagogue

祂在猶太會堂裡以能力、權柄的福音信息鼓舞了
迦百農

- He healed many sick and cast out demons with tremendous power

他治癒了許多病人，並以極大的能力趕出了魔鬼



Eleventh century fresco of the
Exorcism at the Synagogue in Capernaum.

11世紀關於在迦百農趕鬼的壁畫

Who is this man? 這個人是誰?

- Mark's reporting so far has only called him "Jesus of Nazareth" -
馬可到目前為止的報導只稱祂為“拿撒勒人耶穌”-
- God from heaven proclaimed Him "His beloved Son and chosen servant"
神從天上宣稱祂為“祂的愛子和揀選的僕人”
- The unclean spirits called him the "Holy one from God"
污鬼稱祂為“神的聖者”
- What does he call himself?
祂怎麼稱呼祂自己呢?



Tonight Jesus refers to himself for the first time
今晚耶穌第一次提到祂自己

Mark's editorial skill can often be seen as he collects Peter's stories into sections with a similar theme

馬可的編輯技巧時常可見於他收集彼得的故事裡，以類似的主題歸類

- Mark's gospel is the most chronological arrangement of Jesus' life among the gospels but he gathers the sequence of events into themes

馬可福音是福音書裡將耶穌的生活最按照時間秩序安排的，但他組合了事件發生的順序為主題

- **Mk 1.14-1.34 Authority:** beginning from Jesus in the wilderness until Jesus outside Peter's home the themes of **authority** and **swiftness of action** are highlighted

可 1:14-1:34 權柄：從耶穌在曠野開始，直到耶穌在彼得家外面，強調了權柄和迅速行動的主題

- Tonight **Mk 1.40- 2.17 Sin:** the theme is how Jesus deals with **sin** in Galilee's wilderness

今晚可 1:40- 2:17 罪：主題是耶穌如何處理在加利利及曠野中的罪

- Next time in **Mk 2.18-3.12 Sabbath:** the theme is Jesus as Lord of the Sabbath

下次在可 2:18-3:12 安息日：主題是耶穌作為安息日的主





The “Kingdom servant” bows himself before the Throne

“神國的僕人” 在寶座前屈膝



Mark 1.35 ¶ In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there.

馬可福音1:35 次日早晨，天未亮的時候，耶穌起來，
到曠野地方去，在那裡禱告。

- The servant of God goes from the throng to the throne early in the morning to prepare for each day
神的僕人清早從人群中到寶座前，為了預備一天的開始
- “secluded place” = e'rh/mw^ -wilderness - (exact word used in *Mk 1.3, 4, 12, 13*)
“僻靜的地方” = e'rh/ mw^ -曠野- (可 1:3,4,12,13中實際使用的字)
- The conquered wilderness is now the “chosen wilderness” where He can go and find peace and hear the voice of His Father
被征服的曠野現在是“揀選的曠野”，祂可以在那裡尋求安寧並聽到天父的聲音

Peter's first hand account of seeing the secret of a servant of God

彼得親眼目睹了關於神僕人的奧秘的第一手經歷

Mark 1.36-38

*Simon and his companions searched for Him; they found Him, and *said to Him, "Everyone is looking for You." He *said to them, "Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for."*

馬可福音1:36-38

西門和同伴追了他去。遇見了就對他說：「眾人都找你。」耶穌對他們說：「我們可以往別處去，到鄰近的鄉村，我也好在那裡傳道，因為我是為這事出來的。」

- Mark alone tells stories that show Peter's faults: here his excitement and impulsive actions interrupt Jesus' time with His Father
只有在馬可福音的記載裡展現了彼得的缺點：在此，他興奮及衝動的行為，打斷了耶穌與父神親近的時間



Peter's first hand account of seeing the secret of a servant of God

彼得親眼目睹了關於神僕人的奧秘的第一手經歷

- Peter also came to give Jesus the 'good news' of his popularity in Capernaum and offer some PR advice on the best way to capitalize on his fame

彼得並且來報告耶穌在迦百農受歡迎程度的“好消息”，並提供了一些利用祂的名聲最佳資本化的公關建議

- Jesus' answer taught Peter a valuable lesson: God's servant has no vain desire for 'good news' about himself but only a selfless desire to share the 'good news' with others

耶穌的回答教導了彼得一個寶貴的教訓：神的僕人對於所傳的“好消息”沒有為著自己的虛妄願望，而只是不顧自己的盼望與他人分享“好消息”





Headline Snapshot of the wide scope of Jesus' ministry

耶穌廣泛事工範圍的頭條剪影

*Mark 1.39 And He went into their
synagogues throughout all Galilee,
preaching and casting out the demons.*

馬可福音 1:39 於是在加利利全地，
進了會堂，傳道趕鬼。

- Mark often uses this kind of summary statement as an editing transition connecting seasons of Jesus' ministry

馬可時常用這種總結性的陳述，作為編輯的轉換，來連接耶穌職事的各個季節



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進了會堂，傳道趕鬼。

- Notice two summary insights

注意兩個總結的見解：

- His initial venue of ministry was the synagogues of Galilee

祂最初的職事地點是在加利利的猶太會堂

- His initial ministry was teaching

祂最初的職事是教導

- The initial sign of kingdom power was casting out of demons in Galilee's 'wilderness'

國度能力的最初跡像是趕出了加利利“曠野”中的魔鬼

- According to the other gospels, His preached included the Sermon on the Mount during this time

根據其他福音書，祂在這段時間的講道包括了山上的教訓

Three episodes on the theme of sin:

以罪為主題的三個事件：

- 1. Cleanses sinners 潔淨罪人**
- 2. Forgives sinners 赦免罪人**
- 3. Be-friends and calls sinners
成為罪人的朋友並呼召罪人**



Episode 1: the Leper Cleansed

事件一：長大麻瘋的得潔淨

Mark 1.40 ¶

*And a leper *came to Jesus, beseeching Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean."*

馬可福音 1:40

有一個長大麻瘋的，來求耶穌，向他跪下說：
「你 若肯，必能叫我潔淨了。」

- Leprosy was a contagious disease defined as 'unclean' in Torah
麻瘋病是一種傳染性的疾病，在摩西五經中被定為“不潔”的
- By Law the leper must stay away and cry out, “unclean, unclean” to warn of his uncleanness
根據律法，麻瘋病人必須遠離並大聲喊叫“不潔，不潔”，以警告他人他的不潔
- This leper broke religious Law
這個麻瘋病人違反了宗教的律法
- Notice the Leper's prayer of faith: earnest, submissive, specific, brief
注意這麻瘋病人信心的祈禱：迫切、順從、具體、簡短

Episode 1: Leprosy a picture of sins of uncleanness

事件一：痲瘋病－不潔淨的罪的一幅圖畫

- Leprosy is a spiritual picture of inner uncleanness of soul and defilement of spirit (2Cor 7.1)

痲瘋病是一種靈魂的寫照；是魂裡不潔和靈裡被玷污的情形
(林後 7:1)

- The soul can become so unclean with inner defilement that the “uncleanness” eventually breaks out upon the physical body

靈魂由於內在的污穢而變得不潔，以至於“不潔”最終在物質的身體上爆發出來

- Notice: this kind of sin must be inwardly “*cleansed*”

注意：這種罪必須在裡面得“潔淨”

spiritism 通靈

greed 貪婪

envy 嫉妒

disobedience 不順服

lust 情慾

anger 憤怒

pride unbelief

驕傲/不信

Mark 7:15

There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.

馬可福音7:15

從外面進去的，不能污穢人，惟有從裡面出來的，乃能污穢人。

Episode 1 事件一: the Leper Cleansed 長大痲瘋的得潔淨

God's servant overrides the conventions of religion

神的僕人駕凌於宗教習俗之上

Mark 1.41-42

*Moved with compassion, Jesus stretched out His hand and touched him, and *said to him, "I am willing; be cleansed." Immediately the leprosy left him and he was cleansed.*

馬可福音1:41-42

耶穌動了慈心, 就伸手摸他, 說:「我肯, 你潔淨了罷。」大痲瘋即時離開他, 他就潔淨了。

- “moved with compassion” only recorded by Mark as Peter remembers the moment: the hear ‘moved’: the touch first, then the words- touching untouchables also makes one unclean by Law

只有當馬可記載了彼得回憶起當時“動了慈心”的情景; 聽到的

“感動”: 首先是觸摸, 然後是話- 摸了那不可碰的, 這因律法使得那摸了的人變得不潔淨

- Notice the leper made it a matter of ‘willingness.’ Why?
注意痲瘋病人將醫治歸結於“肯”與“不肯”, 為什麼?

Mark's Good News
馬可的好消息
Jesus Christ cleanses
our uncleanness
耶穌基督潔淨了我們的污穢



Mark's Good News
馬可的好消息
Good News: God is Willing!
好消息: 神願意



Jesus warns the Leper to keep silent 耶穌警告那痲瘋病人必須保密

Mark 1.43-44

*And He sternly warned him and immediately sent him away, and He *said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them."*

馬可福音1:43-44

耶穌嚴嚴的囑咐他，就打發他走。對他說：「你要謹慎，甚麼話都不可告訴人，只要去把身體給祭司察看，又因為你潔淨了，獻上摩西所吩咐的禮物對眾人作證據。」

- Mark's account surprising as the compassionate servant now sternly warns the leper

當憐憫的僕人嚴厲的警告長痲瘋的人時，馬可的記載令人驚訝

1. "sternly warned" very strong; in Gk = snort or growl

“嚴厲的警告”是十分強烈的字；希臘文=打呼或咆哮

2. "Say nothing!" - why?

“什麼都不可說！”-為什麼？

3. "go through the normal religious conventions of cleansing" as a testimony to loved ones under the Law

“遵守正常的宗教潔淨習俗”，作為在律法之下所愛的人的見證



Jesus' popularity grows 耶穌的聲望越來越高

Mark 1.45

But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.

馬可福音1:45

那人出去，倒說許多的話，把這件事傳揚開了！叫耶穌以後不得再明明的進城！只好在外邊曠野地方，人從各處都就了他來。

- The Leper cannot remain silent but tells everyone about Jesus

那個長大痲瘋的人無法守密，反而告訴眾人耶穌的事

- As a result. Jesus' kingdom service of the gospel was hindered because the Leper emphasizing the good results of healing rather than the good news of cleansing

結果是，耶穌國度的福音服事受到了阻礙，因為痲瘋病人強調治癒的好結果，而不是得潔淨的好消息

- in Galilee Jesus ministry was thrust back out into "unpopulated areas" = the wilderness (e'rh/mw^)

在加利利，耶穌的事工被推回到“無人區”=曠野 (e'rh/ mw^)

以避免圍觀者



Episode # 2: Forgiveness of sin

事件二：罪得赦免

Mark 2.1-2

When He had come back to Capernaum several days afterward, it was heard that He was at home. And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them.

馬可福音2:1-2

過了些日子，耶穌又進了迦百農，人聽見他在房子裡，就有許多人聚集，甚至連門前都沒有空地！耶穌就對他們講道。





Episode # 2: Forgiveness of sin

事件二：罪得赦免

Mark 2.3-4

*And they *came, bringing to Him a paralytic, carried by four men. Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying.*

馬可福音2:3-4

有人帶著一個癱子來見耶穌，是用四個人抬來的。因為人多，不得近前！就把耶穌所在的房子，拆了房頂，既拆通了，就把癱子連所躺臥的褥子都縋下來。

- Simon's hospitality to Jesus has caused him constant visitors, inconvenient crowds, a hole in his roof but also unforgettable moments

西門給耶穌的接待，使他家不斷地有來客、以及不便的人群；在他屋頂上的一個洞，也是個難忘的時刻

- The paralytic, unlike most sinners, had four determined friends willing to interrupt and disturb the meeting to get help for their friend

那個癱子，與大多數罪人不同，他有四個堅決的朋友，他們願意打斷和打擾聚集，為了他們的朋友而尋求幫助

Episode #2: 事件二: forgiveness of sin 罪得赦免

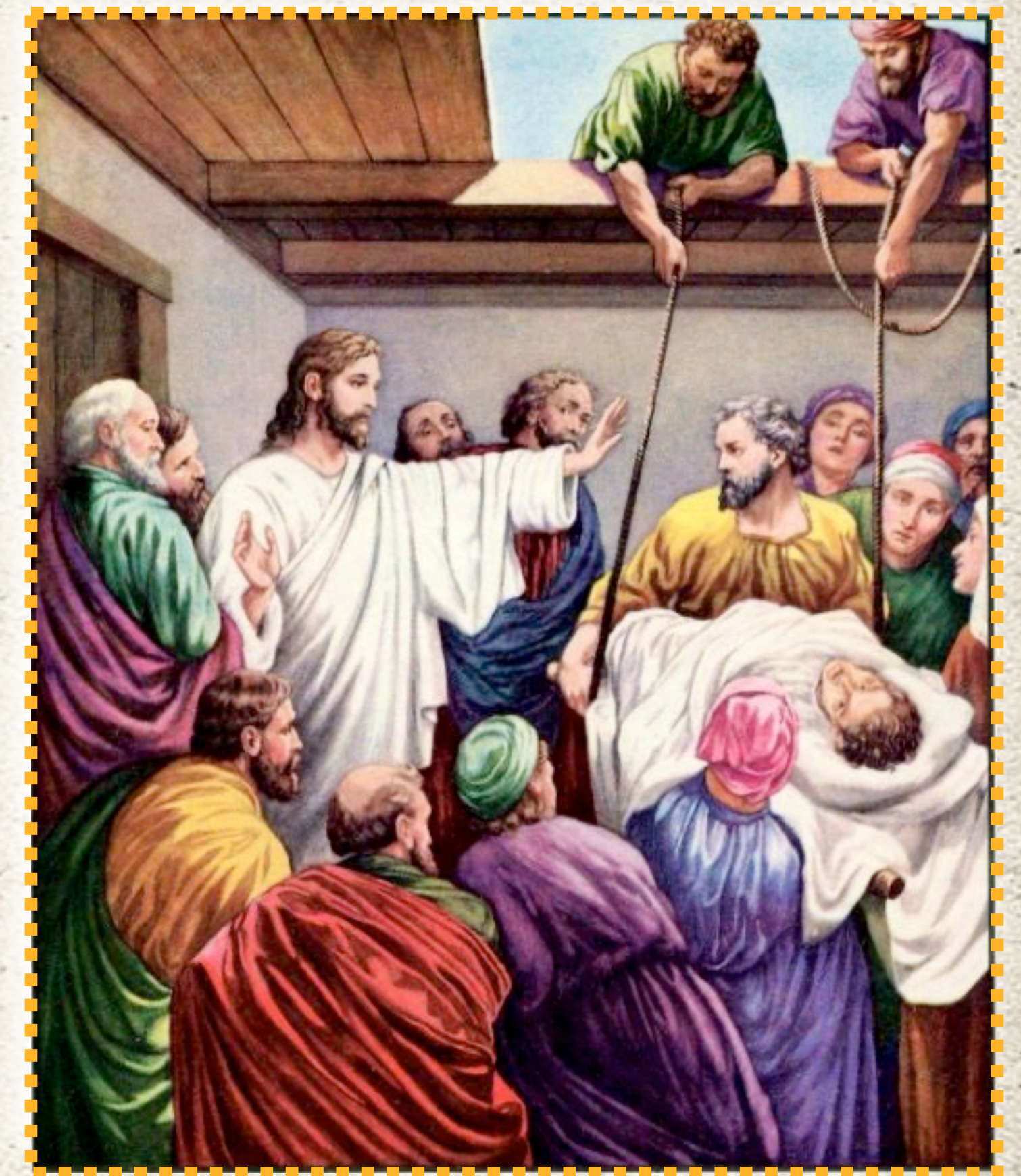
Another surprise outside conventional religion 在傳統宗教之外的另一個驚奇

Mark 2.5

*And Jesus seeing their faith *said to the paralytic, "Son, your sins are forgiven."*

馬可福音2:5 耶穌見他們的信心，就對癱子說：「小子，你的罪赦了。」

- Jesus doesn't mind the interruption of such all-out, desperate faith
耶穌並不介意被這種全力以赴的、迫切的信心打斷
- Notice: it was the faith of the 4 men (and the paralytic we assume) that Jesus saw
注意：耶穌看見的是這四個人（以及我們假設包括了癱子）的信心
- Jesus said this because He knew that sin was the problem behind his paralysis
耶穌說這個，是因為祂知道罪是他癱瘓的根源



Episode #2: 事件二: forgiveness of sin 罪得赦免

God's Servant meets religious opposition 神的僕人遇到了宗教派的反對

Mark 2.6-7

But some of the scribes were sitting there and reasoning in their hearts, "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?"

馬可福音2:6-7

有幾個文士坐在那裡，心裡議論說：「這個人為什麼這樣說呢？他說僭妄的話了！除了神以外，誰能赦罪呢？」

- Religious scribes considered Jesus' words blasphemy because He claimed God's authority
宗教性的文士認為耶穌的話是褻瀆神，因為祂自稱有神的權柄
- The scribes hadn't spoken but Jesus could 'hear' their evil unbelieving hearts silently murmuring
文士沒有說話，但耶穌可以“聽到”他們邪惡的不信之心在默默地抱怨
- Here e.g. of a repeated theme in Mark: **the irony that real faith would be opposed by religious beliefs and arguments**
這裡是馬可重複主題的例子：具有諷刺意味的是，真實的信心會遭到宗教信仰和爭論的抵擋

Episode #2: 事件二: forgiveness of sin 罪得赦免

Jesus' spirit knows the secrets of men's hearts

耶穌的靈知道人心裡的秘密

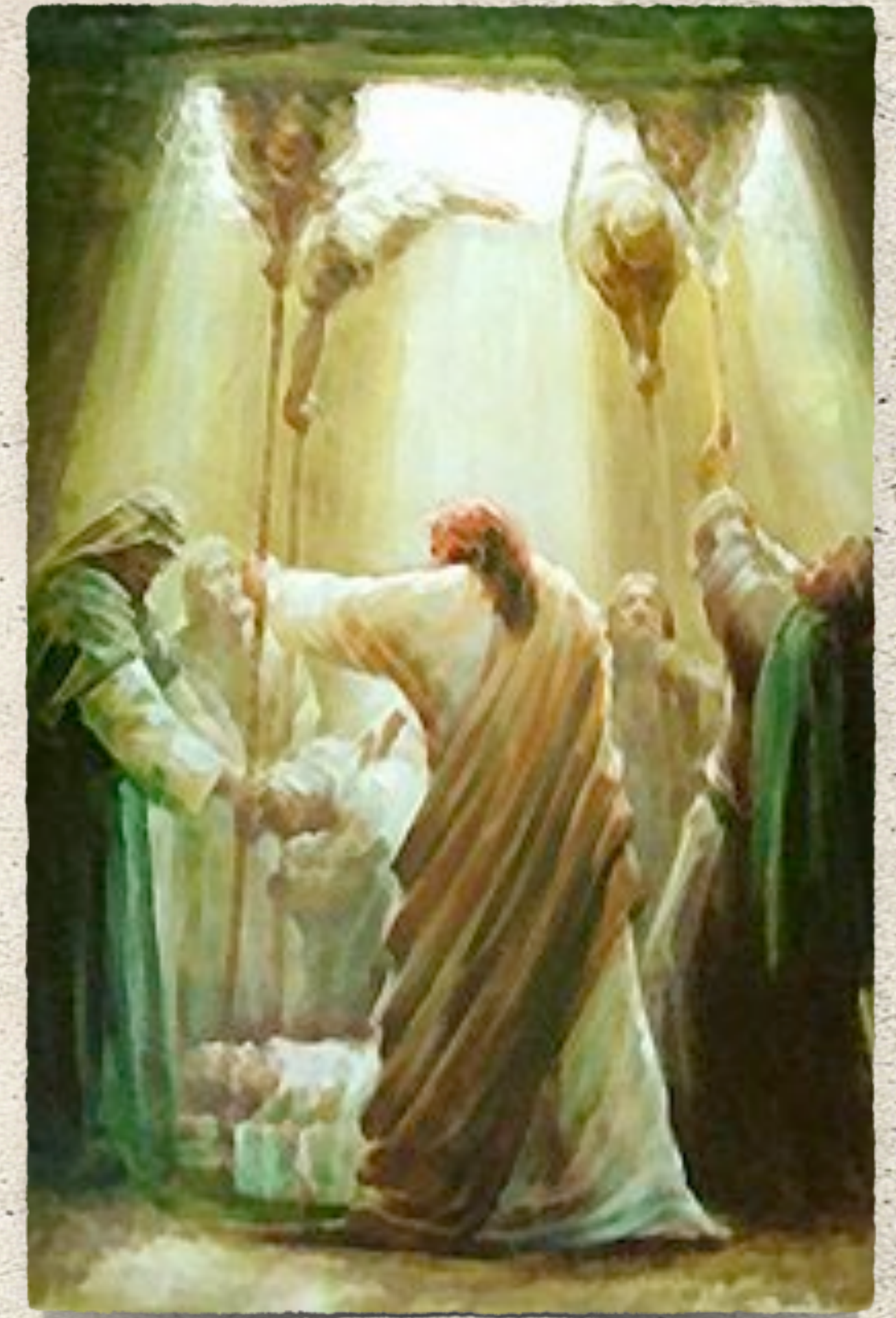
Mark 2.8-9

*Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, *said to them, “Why are you reasoning about these things in your hearts? “Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’?”*

馬可福音2:8-9

耶穌心中知道他們心裡這樣議論，就說：「你們心裡為甚麼這樣議論呢？或對癱子說：『你的罪赦了』或說：『起來，拿你的褥子行走。』 那一樣容易呢？」

- Jesus sets his own religious Trap: *“which is easier to say?”*
耶穌設定了祂自己安排的宗教陷阱： “哪個更容易說呢？”
- Jesus did this to demonstrate the **authority** of the Son of Man
耶穌這樣做是為了顯示人子的權柄
- The surprising new spiritual revelation: his physical paralysis was caused by the paralyzing effects of unforgiven sins
令人驚訝的、新的屬靈啟示：他身體的癱瘓是由未被赦免的罪所造成的癱瘓結果



Episode #2: 事件二: forgiveness of sin 罪得赦免

Jesus amazes by proving “the Son of Man” has authority to forgive sins

耶穌藉著證明“人子”有赦罪的權柄而使人感到驚奇

● *Mark 2.10-12 “But so that you may know that the Son of Man has authority on earth to forgive sins”—*

馬可福音2:10-12

但要叫你們知道人子在地上有赦罪的權柄

● *He *said to the paralytic, “I say to you, get up, pick up your pallet and go home.”*

就對癱子說:「我吩咐你起來、拿你的褥子回家去罷。」

● *And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, “We have never seen anything like this.”*

那人就起來,立刻拿著褥子,當眾人面前出去了.以致眾人都驚奇! 歸榮耀與 神說:「我們從來沒有見過這樣的事。」

● Jesus calls himself the Son of Man who has authority on earth to forgive sins

Mark's Good News
馬可的好消息

Jesus Christ forgives sins
耶穌基督赦免罪

● cause of forgiveness

他

由內

● 'people

Mark's Good News
馬可的好消息

Good News: Jesus can heal sin's power
好消息:耶穌能醫治罪的力量

眾人歸榮耀於神

等一下!

Episode # 3: Jesus calls a sinner to follow Him

第三個事件: 耶穌呼召了一個罪人來跟從 祂

● *Mark 2.13-14*

*And He went out again by the seashore; and all the people were coming to Him, and He was teaching them. As He passed by, He saw Levi the son of Alphaeus sitting in the tax booth, and He *said to him, "Follow Me!" And he got up and followed Him.*

馬可福音2:13-14

耶穌又出到海邊去, 眾人都就了他來, 他便教訓他們。耶穌經過的時候, 看見亞勒腓的兒子利未, 坐在稅關上, 就對他說:「你跟從我來。他就起來跟從了耶穌。」





Episode # 3: friend of sinners

第三個事件：罪人的朋友

● Mark 2.15-16

*And it *happened that He was reclining at the table in his [Levi's] house, and many tax collectors and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him. When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, "Why is He eating and drinking with tax collectors and sinners?"*

● 馬可福音2:15-16

耶穌在利未家裡坐席的時候，有好些稅吏和罪人，與耶穌並門徒一同坐席。因為這樣的人多，他們也跟隨耶穌。法利賽人中的文士，〔有古卷作文士和法利賽人〕看見耶穌和罪人並稅吏一同喫飯，就對他門徒說：「他和稅吏並罪人一同喫喝麼？」

- The Pharisees believed in two kinds of sinners 法利賽人相信有二種罪人：

- sinners covered by blood of covenant sacrifices (practicing Jews)

被盟約獻祭的血所遮蓋的罪人(有操練的猶太人)

- sinners outside the covenant (called in the Psalms "wicked") - Jews must separate themselves from such

在約以外的罪人(詩篇裡稱為“惡人”) - 猶太人必須跟這種人分開



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- These 'Pharisees' (lit in He. = 'separate ones') were offended and asked the disciples **why** Jesus would contaminate himself with 'wicked' ones

這些“法利賽人”（希伯來文=“分別的人”）被觸犯了，並且問門徒們，耶穌為什麼會讓“邪惡的人”來玷污自己

Episode #2: 事件三: friend of sinners 罪人的朋友

Jesus came as a physician to call sinners to repentance

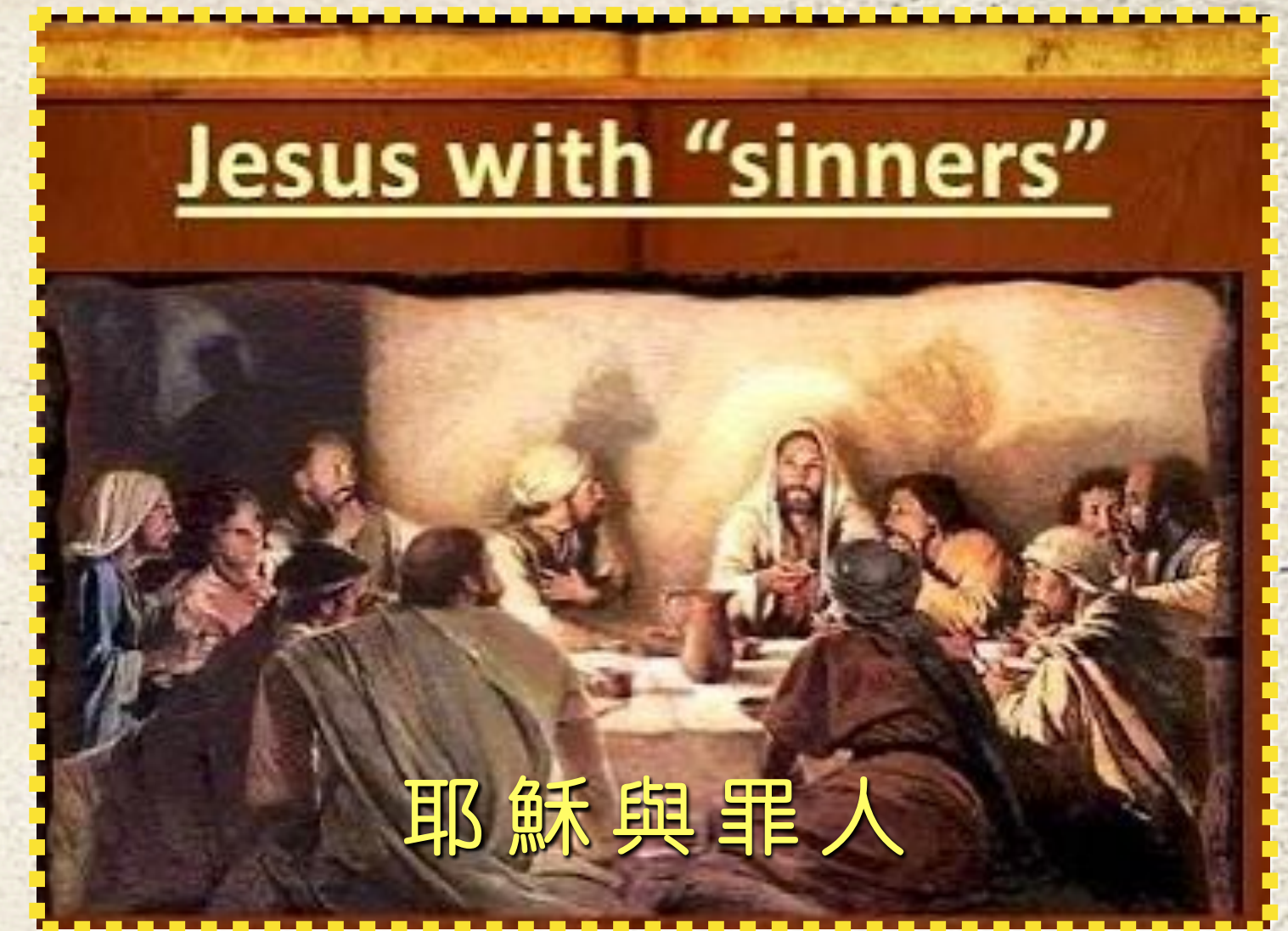
耶穌以醫生的身份來呼召罪人悔改

- Levi became a witnessing disciple who invited many sinners (wicked) to hear the good news of a way to righteousness through repentance

利未成為一個見證的門徒，他邀請許多罪人(惡人) 來聽好消息
- 藉著悔改而得稱義的路

- While Jesus was eagerly heard at this feast, the religious leaders outside were **labeling Jesus himself a sinner** for eating, drinking and thus being defiled

當這一宴席上的人熱切地聽到耶穌時，外面的宗教領袖們將耶穌標明為罪人，因為祂吃、喝，因此被玷污了。



- Mark 2.17 And hearing this, Jesus *said to them, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners to repentance."
- 馬可福音 2:17 耶穌聽見，就對他們說：「健康的人用不著醫生，有病的人纔用得著。我來本不是召義人，乃是召罪人。」

Episode #2: 事件三: friend of sinners 罪人的朋友

Jesus came as a physician to call sinners to repentance

耶穌以醫生的身份來呼召罪人悔改

- Jesus declared himself a humble soul physician willing to make house calls to heal sin sick souls

耶穌宣稱自己是一位謙卑的靈魂醫師，願意呼召家庭，
靈魂得醫治

- “I did not come to call the righteous...” again bears stamp of Peter’s sense of irony when **real ministry is opposed by religious leaders**

當真正的事工遭到宗教領袖的反對時，“我來了，不是來召義人……”再次被印上了彼得諷刺的意味

Mark's Good News
馬可的好消息
Jesus Christ a friendly soul physician
耶穌基督是友善的靈魂醫生

耶穌與罪人

Mark 2

Mark's Good News
馬可的好消息
Good News: sinners can come to Jesus
好消息：罪人可以到耶穌這裡
「健康醫生，有病的人纔用得著。
我本不是召義人，乃是召罪人。」

Is there anyone in history quite like Jesus?

在歷史上有沒有人像耶穌？

- Roman history has no such humble emperor/warrior
在羅馬歷史上沒有這樣謙卑的皇帝/戰士
- Jewish history has no such authoritative prophet/priest
在猶太歷史上沒有這樣有權柄的先知/祭司
- Greek mythology has no such gracious god/hero
在希臘神話中沒有如此仁慈的神/英雄
- Too humble for a god, too powerful for a man

對神而言,祂太謙卑; 對人而言,祂又太有能力了



Next week: Joyful Living with the Gospel

下週：帶著福音的喜樂生活

