Mark 3:7-35: Jesus' 2nd Gospel Campaign opens with new Strategies 馬可福音3:7-35 耶穌以新的策略來展開第二個福音行動



MARK'S GOSPEL GAZETTE

Son of Man Changes Strategy in Kingdom Campaign

"all the good news fit to print" Wednesday, September 16, 2020 Price 1 shekel

Opposition of Jesus' Popularity Mounting

Jesus withdraws to Galilean **Mountains**

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

Pharisees from Judaea arrive to **Assess Jesus'** Ministry

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.

Jesus calls 12 **Disciples to Follow and** Spread the Kingdom gospel

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 teaching crowds by the Sea

馬可的福音公報

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"所有值得印刷的好消息" 公元二O二O年九月十六日星期三



耶穌退到加利利 -帶的山裡

來表達祂的慣怒。我們也要運用 宗教領袖對耶稣的嫉妒越來越深, 鋭黨的西門。 19 還有賣耶稣的 不要讓怒氣傷害別人

法利賽人規定除非是生死攸關, 得醫治;有些人是為要找把柄攻 有四處,馬太,馬可,路加福音 否则絕不可在安息日行醫治病, 擊衪,有些人希望知道祂真的是 和使徒行傳。 他們中 所以,雖然耶稣做了善事,他們 彌賽亞不是.....他們大多數只能模 個名字;或者一個 仍指責祂犯了律法,法利賽人一, 糊地猜想在他們中間所發生的事. 方面指責耶穌治病違反了律法, 的真正意義,今天人們跟隨耶穌 穌遲定十二的數目我們無法知道 一方面卻謀劃殺害耶稣,顯然違 仍然有各種各樣的原因

也顯露出來。

來自猶大地的 法利賽人 評估耶穌的事:

些人是出於好奇,有些人是為了 《聖經》列舉的十二門徒名字非

耶穌呼召十 門徒跟隨祂並 傳國度的福音

韧挤的兄子雅谷、和建太、亚番

十二人之中,有三個是貼身的一

也營打魚為職業和雅各約翰為 移伴(路五10)是小康的魚商 他精力充沛,熟心,性情急躁 易衝動,是天然的領袖人才 常他是十二門徒的發言人・耶 稣給他起的名字「磬石」,正 好表明他真正的品格,耶穌對

此十分瞭解·





We've seen the first Galilean campaign: "Jesus" is the good news 我們已經目睹了第一個在加利利的福音行動: "耶穌"就是好消息

What powerful, 'saving' ministry Jesus of Nazareth brought to Galilee!

拿撒勒人耶穌帶到加利利的,是何等有能力的"拯救"事工!

- 1. Called 'ordinary' men as disciples 呼召"凡夫俗子"作為門徒
- 2. Preached with God-Present authority 帶著神同在的權柄教導
- 3. Cast out demons 趕鬼
- 4. Mercifully healed the multitudes 在憐恤中醫治眾人
- 5. Cleansed the unclean sinner (leper)

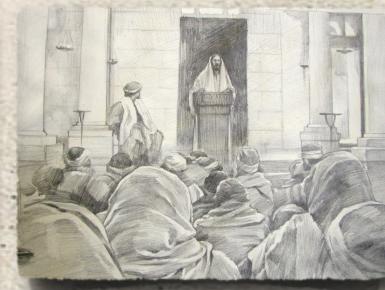
潔淨了不潔淨的罪人(痲瘋病)

6. Forgave the paralyzed sinner 赦免了癱瘓的罪人

- 7. Befriended sinners as their Healing Physician 作罪人的朋友, 也是他們的醫生
- 8. He brought wholeness to the man with the withered hand

他讓一位手枯萎的人得到完全









• He invaded the 'wilderness of darkness' and routed the devil and his demons

祂侵入了"黑暗的曠野", 並擊潰了魔鬼和牠的鬼類

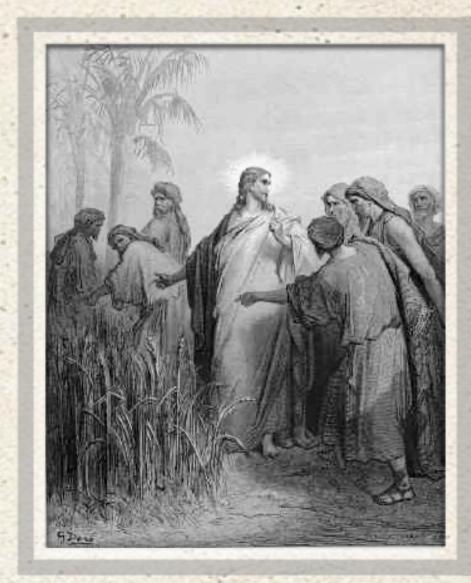
• He invaded the realms of sin and sickness by cleansing the lepers, forgiving paralyzing sin and restoring withered limbs

祂藉著潔淨痲瘋病人、赦免癱瘓的罪,以及恢復四肢 枯萎而入侵了罪惡和疾病的領域

• He restored the reality of the sabbath's original intention from Jewish restrictions and traditions 祂從猶太人的限制和傳統中恢復了安息日最初的實際

Jesus challenged the the existing realms of religion and demonic forces in the sinful wilderness of Galilee with great Kingdom authority 耶穌以極大的國度權柄挑戰了加利罪惡曠野中的 現有宗教領域及魔鬼的勢力









- episode #1: Mk 1.14-39 Jesus ministered in Galilee with great authority
 - 第一集:可1:14-39 耶穌以極大的權柄在加利利傳道
- episode #2: Mk1.40-2.17 Jesus' gospel went deeper to include liberation from sin and its effects 第二集: 可1:40-2:17 耶稣的福音深入,包括將人從罪中 釋放及產生其果效

• episode #3: Mk 2.18-3.6 Jesus' brought to Galilee a new Kingdom life of grace which caused controversy over their conventional religious traditions

第三集: 可2:18-3:6 耶穌將一個國度恩典新生活方式帶到了 加利利,這引發了他們傳統宗教常規的爭議

Mark took Peter's eye witness accounts of Jesus and gathered those with similar themes 馬可擷取彼得目睹的耶穌事跡, 並以類似的主題歸類



Theme: joyful living with the Gospel 主題: 有福音的喜樂生活

Last time we saw this new and joyous Kingdom gospel living in three episodes 上次我們在三段裡看到這個新的、充滿歡樂的國度福音

1.Mk 2.18-22 Jesus' disciples enjoyed a feast of Kingdom grace in contrast to John's disciples and the Pharisees who were striving after righteousness with fastings 可 2:18-22 耶穌的門徒享受國度恩典的盛宴, 相形之下, 約翰的 門徒和法利賽人以禁食來跟隨神

2.Mk 2. 23-28 Sabbath's original purpose was recovered in the presence of the Son of Man as Lord of the Sabbath 可 2:23-28 安息日的真正目的, 在人子的同在中, 以安息日的主的 身份恢復了

3.Mk 3.1-6 the Son of Man restored both physical and spiritual "rest" with healing "shalom" on the sabbath

可 3:1-6 人子恢復了醫治的"平安", 帶來安息日的真正安息



Why would religion object to: 為什麼宗教會反對:

- Cleansing a leper? 潔淨痲瘋病?
- Forgiving the paralytic's sins? 赦免癱子的罪?
- Discipling unqualified prospects? 管教不稱職的對象?
- Re-joining fasting to purpose? 重新帶回禁食的目的?
- Recovering the sabbath back to its original intention: to help man?
 - 恢復安息日的最初目的: 讓人得到幫助?
- Restoring to sabbath wholeness? 恢復安息日的完全?

But the popular response to Jesus by the multitude was joined by increasing religious opposition 但是耶穌受到群眾歡迎的同時,也面臨日益加增的、來自宗教的反對



Meter

 This new development in Mark indicates a season of "sorting out" and a "new direction" of Jesus' gospel ministry in Galilee 馬可福音裡的這個新發展, 顯示了一個"篩選"的時期, 以及耶穌在加利利福音事工的"新方向" - the first year is often called the "year of popularity" [disciples experience gospel joy] 第一年通常被稱為"受歡迎的一年"[門徒們經歷了福音的喜樂] - this second year is often called the "year of opposition and controversy" [disciples began to take up the cross] 第二年通常被稱為"反對和爭議的一年"[門徒們開始背起了十字架]





Three indications of a new direction emerge in Mark 在馬可福音中出現了三個新的跡象

- **#1- Jesus begins withdrawing from His former emphasis** of itinerant public teaching, healing, casting out demons 耶穌開始從祂原先強調的巡迴公共教導、醫治、趕鬼中退出
 - He seeks refuge by crossing the sea, withdraws up mountains with his disciples and travels to regions beyond Galilee in search of solitude
 - 祂越過加利利海尋求庇護,與門徒一起退到山裡,以及前往加利利 以外的地區尋找獨處的時間
 - He is at the height of popularity but the healings and exorcisms are drawing overwhelming multitudes beyond Galilee and ministering to these needs could sidetrack or hinder his spiritual **Kingdom Gospel purpose**

祂的聲望到達了高峰,但是醫治和趕鬼吸引了加利利以外太多的人, 而服事這些需求可能會偏離或阻礙祂的國度屬靈福音宗旨





- The second year of ministry in Galilee is known as the "year of opposition and controversy"
 - 在加利利事工的第二年被稱為"反對和爭議之年"
- Three indications of new direction emerge 三個跡象顯示了新的方向開始產生了
 - #2 Jesus must adjust to growing spiritual opposition from the religious leaders from Jerusalem to his ministry 耶穌必須適應從耶路撒冷而來的宗教領袖給祂日益增長的 屬靈對立
 - not only religious but political forces were also arising that would threaten where he could preach the Kingdom gospel
 - 不僅是宗教力量, 而政治力量的興起, 也威脅到祂能傳講國度福音的地方
 - Satanic forces were arraying against him as unclean spirits, blasphemous charges and demands of the people challenged His direction

撒但的勢力不斷的抵擋祂,以污靈、褻瀆指控和人民的要求來挑戰祂的方向





- The second year of ministry in Galilee is known as the "year of opposition and controversy" 在加利利事工的第二年被稱為"反對和爭議之年" • Three indications of new direction emerge 三個跡象顯示了新的方向開始產生了
 - **#3 Jesus' withdrawals are motivated by a new kingdom** priority of training disciples and sending them out as apostles of the Kingdom gospel 耶穌的退出,是被國度新的重點所帶動的,就是訓練門徒, 並差派他們出去,成為國度福音的使徒
 - At this stage he changes his method of teaching in public to using parables to teach about the Kingdom 在這個階段, 祂將自己公開教導的方式改為使用比喻來教導國度的事 - He also takes more time with the disciples to explain and correct their actions and words 祂並且花更多的時間與門徒們在一起,來解釋並糾正他們的行為和言語







Mark 3:6 The Pharisees went out and immediately began conspiring with the Herodians against Him, as to how they might destroy Him. 馬可福音3:6 法利賽人出去,同希律一黨的人商議怎樣可以 除滅耶穌。

Mark 3:7 Jesus withdrew to the sea with His disciples; 馬可福音3:7 耶穌和門徒退到海邊去

Jesus ends His first Galilean Campaign 耶穌結束祂的第一個加利利行動

- 3:7 "Jesus withdrew" from the synagogues as his usual place of ministry in Galilee
 - 3:7"耶穌退"出了從祂平時在加利利進行 職事的會堂
- the Pharisees and Herodians greatly feared Jesus' teachings and authority and began plotting his destruction
 法利賽人及希律黨的人十分畏懼耶穌及 祂的教導,因此開始計畫如何除去祂



Mark 3:7

Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea,

馬可福音3:7

耶穌和門徒退到海邊去,有許多人從加利利跟隨他。

Mark 3:8

and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him. 馬可福音3:8

還有許多人聽見他所做的大事,就從猶太、耶路撒冷、以土買、約旦河外,並推羅、西頓的四方來到他那裏。

Jesus ends His first Galilean Campaign 耶穌結束祂的第一個加利利行動

- His attempted withdrawal was difficult because the multitudes of needy and hungry people were now coming to see Him
 - 祂企圖退出是困難的,因為現在有許多有需要的人和飢餓的人來見祂
- By mentioning the territories of Idumea, beyond the Jordan (Decapolis) Tyre and Sidon it tells us that gentiles were flocking to Him as well
 - 提到以土買的領域、約旦河外(低加波利)、 推羅及西頓,這告訴我們,外邦人也湧向祂了



Mark 3:7

Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea,

馬可福音3:7

耶穌和門徒退到海邊去,有許多人從加利利跟隨他。

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還有許多人聽見他所做的大事,就從猶太、耶路撒冷、以土買、約旦河外,並推羅、西頓的四方來到他那裏。





Mark 3:9 So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him. 馬可福音3:9 他因為人多,就吩咐門徒叫一隻小船 伺候着,免得眾人擁擠他。 Mark 3:10 For He healed many, so that as many as

had afflictions pressed about Him to touch Him. 馬可福音3:10 他治好了許多人,所以凡有災病的,都擠進來要摸他。

Mark 3:11 And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God."

馬可福音3:11 污鬼無論何時看見他,就俯伏在他面前, 喊着說: 「你是 神的兒子。」

Mark 3:12 But He sternly warned them that they should not make Him known.

馬可福音3:12 耶穌再三地囑咐他們,不要把他顯露出來。

Jesus ends His first Galilean Campaign 耶穌結束祂的第一個加利利行動

The crowds were crushing Jesus trying to touch Him

人群壓擠著耶穌, 試圖觸摸祂

• The unclean spirits were falling down at His feet calling him the "son of God"

污鬼落在祂的腳下,稱他為"神的兒子"

 Jesus had to change his strategy in order to fulfill his Kingdom gospel

耶穌必須改變自己的策略才能實現祂的





Mark 3:13 And he went up on the mountain and called to him those whom he desired, and they came to him. 馬可福音3:13 耶穌上了山,隨自己的意思叫人來; 他們便來到他那裏。

Mark 3:14

And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach

<u>馬可福音3:14</u> 他就設立十二個人,要他們常和自己 同在,也要差他們去傳道,

Mark 3:15

and have authority to cast out demons. 馬可福音3:15 並給他們權柄趕鬼。
 New strategy #1:

 Jesus appoint "The 12"
 3:13-19

 新的策略一: 耶穌指派 "12位"
 3:13-19

• He specifically called those he wanted and they came up the mountain

祂特別呼召祂想要的人,他們就上山了

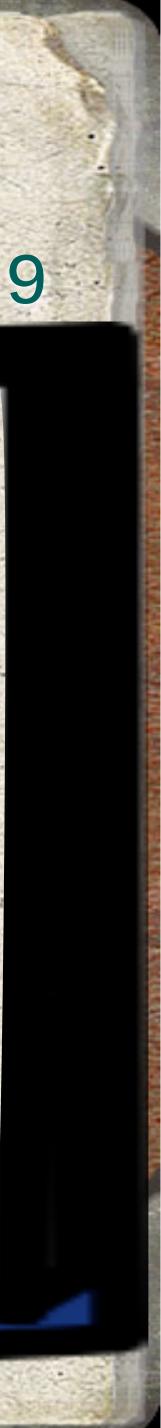
He then appointed 12 and designated them - not disciples - but apostles

然後,他任命了12個人並指定了他們-不是門徒 - 而是使徒

First he gave them orders to "be with Him"

首先, 祂命令他們要"與祂同在"

 He gave them kingdom authority to preach, to heal sickness and cast out demons
 祂授予他們國度的權柄去傳道、治癒疾病和趕鬼



Mark 3:16 Simon, to whom He gave the name Peter; 馬可福音3:16 這十二個人有西門(耶穌又給他起名叫彼得)

Mark 3:17 James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; 馬可福音3:17 還有西庇太的兒子雅各和雅各的兄弟約翰

(又給這兩個人起名叫半尼其,就是雷子的意思)

Mark 3:18 Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite;

馬可福音3:18 又有安得烈、腓力、巴多羅買、馬太、

多馬、亞勒腓的兒子雅各,和達太,並奮銳黨的西門

Mark 3:19 and Judas Iscariot, who also betrayed Him.

馬可福音3:19 還有賣耶穌的加略人猶大。

 New strategy #1:

 Jesus appoint "The 12"
 3:13-19

 新的策略一: 耶穌指派 "12位"
 3:13-19

- Mark mentions Peter's name change at this stage
 - 馬可提到,彼得的名字在這個階段被改了
- Mark alone tells us from Peter that John and James were 'sons of thunder'
 - 藉著彼得,只有馬可福音告訴我們,約翰 和雅各是"雷子"



Mark 3:20 Then he went home, and the crowd gathered again, so that they could not even eat. 馬可福音 3:20 耶穌進了一個屋子,眾人又聚集,甚至他連飯也 顧不得吃。 Mark 3:21 And when his family heard it, they went out to seize him, for they were saying, "He is out of his mind." 馬可福音 3:21 耶穌的親屬聽見,就出來要拉住他, 因為他們說 他癲狂了。

New strategy # 2: Jesus responds to criticism 3:20-34 新的策略二: 耶穌回應批評 3:20-34

Mark just mentions a house though it was probably Peter's

馬可只提到一個屋子,很可能是彼得的家

 The crowds were stifling and demanding and there was no time for rest and meals

眾人令人窒息又要求甚多,因此沒有時間 休息和吃飯

 Only Mark tells us that his family thought he had lost his reasoning 只有馬可告訴我們,他的家人以為他 失去了理智



Mark's Literary Sandwiches 馬可的文學三明治

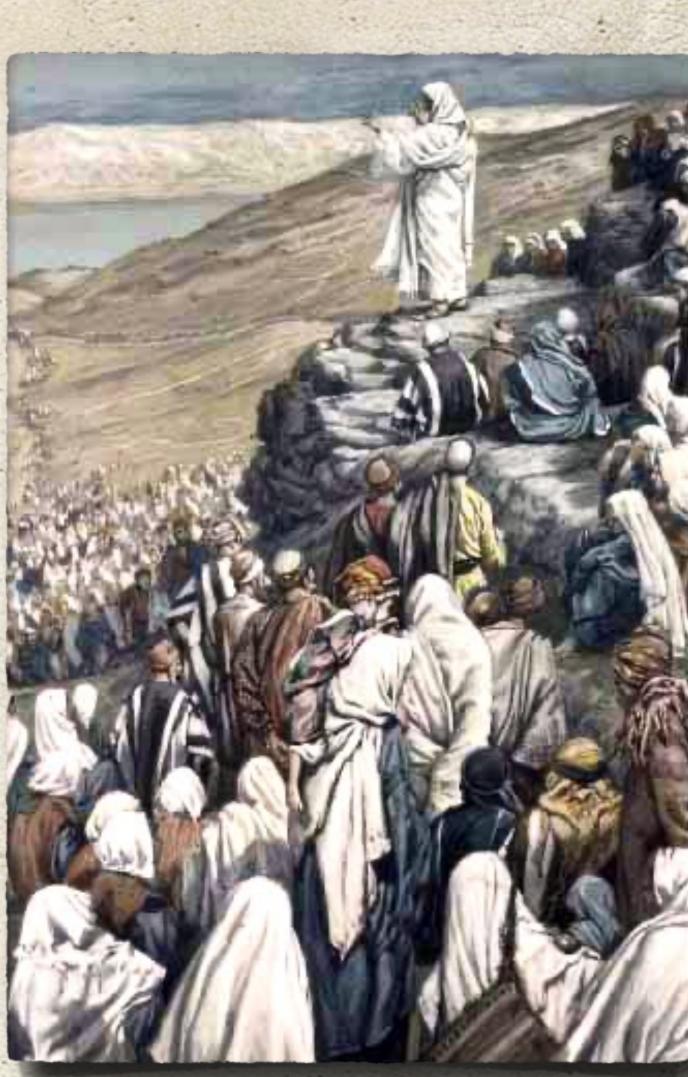
One of Mark's narrative devices is called "Mark's Sandwich" because he 'interrupts' an event (A) with another event (B) and then comes back to the first event again (A) 馬可的敘述策略之一被稱為"馬可的三明治",因為他"中斷"了 一件事(甲)和另一件事(乙),然後又回到了第一個事件(甲) 1. There are at least 9 passages thought to be 'sandwiches' in Mark:

3:20-35; 4:1-20; 5:21-43; 6:7-30; 11:12-21; 14:1-11; 14:17-31;14:53-72; 15:40-16:8).

在馬可福音裡,至少有9篇信息被認為是"三明治": 3:20-35; 4:1-20;

5:21-43; 6:7-30; 11:12-21; 14:1-11; 14:17-31; 14:53-72; 15:40-16:8).

- 2. The whole sandwich is usually related to one of the major themes in Mark such as faith's action, true discipleship, bearing witness, and the dangers of apostasy
 - 在馬可福音裡的整個三明治裡,通常都與主要主題之一有關,例如: 信仰的行動、真正的門徒行為、作見證,以及離經叛道的危險





Mark's Literary Sandwiches 馬可的文學三明治

One of Mark's narrative devices is called "Mark's Sandwich" because he 'interrupts' an event (A) with another event (B) and then comes back to the first event again (A) 馬可的敘述策略之一被稱為"馬可的三明治",因為他"中斷"了一件事 (甲)和另一件事(乙),然後又回到了第一個事件(甲) 3. This first sandwich pictures insiders and outsiders; faith and unbelief 第一個三明治顯示出內部的人和外部的人的圖片; 信心與不信 a. part 1: Mk 3.20-21 - Jesus' family outside with unbelief 第一部分: 可3:20-21- 耶穌的家人在外面, 帶著不信 b. part 2. Mk 3.22-30 - the Scribes from Jerusalem (outside) with unbelief questioning Jesus' mighty deeds 第二部分: 可3:22-30- 從耶路撒冷下來的文士(外面的), 帶著不信, 質疑 耶穌的偉大作為 c. part 3. Mk 3.31-33 - Jesus' new Kingdom insider 'family' who believe He is doing the will of God 第三部分: 可3:31-33-耶稣的新國度內部的"家庭", 他們相信祂乃是行神的旨意





Mark 3:20 And He *came home, and the crowd *gathered again, to such an extent that they could not even eat a meal. 馬可福音 3:20 耶穌進了一個屋子,眾人又聚集,甚至他連飯也顧不得吃。

Mark 3:21 When His own people heard of this, they went out to take custody of Him; for they were saying, "He has lost His senses." 馬可福音 3:21 耶穌的親屬聽見,就出來要拉住他,因為他們說他癲狂了。

His family tried to intervene in Jesus' ministry 祂的家人試圖干預耶穌的事工

• Families assume they have ultimate control over their own

- 家人們認為他們擁有自己人的最終控制權
- The situation was so busy and crowded that eating and basic rest was impossible

情況是如此繁忙和擁擠,以至於無法吃飯 和得到基本的休息

 His family's good intentions were born of the wisdom of unbelief

祂家人的善意是出自於不信的智慧



Mark 3:22 The scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "He casts out the demons by the ruler of the demons." 馬可福音3:22 從耶路撒冷下來的文士說: 「他是被別西卜附

着」;又說:「他是靠着鬼王趕鬼。」

Jerusalem sends in its powerful scribes 耶路撒冷派出他們有力的文士

- The scribes were 'professional' Pharisees and full time bible scholars
 - 文士是"專業"的法利賽人和全職的聖經學者
- Mark notes that the opposition has come from central HQ

馬可指出反對派來自於中央總部

- These experts see Jesus' obvious power immediately but analyze the source as devil possession
 - 這些專家立即看到了耶穌明顯的能力,但分析 其來源乃是被鬼附



Jerusalem scribes explain Jesus' power 耶路撒冷的文士解釋耶穌的能力

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從耶路撒冷下來的文士說: 「他是被別西卜附着」; 又說: 「他是靠着鬼王趕鬼。」

- 1. Here **Beelzebul** is called the ruler of demons so is considered a Principality spirit by the Scribes (sometimes another name for Devil) 在此, 別西卜被稱為"魔鬼的統治者", 被文士認為是掌權的靈/鬼王(有時, 別稱為"魔鬼")
- 2. Beelzebul in OT was the god of Ekron, one of the 5 major Philistine cities along the coast of Israel

在舊約中,別西卜是以革倫的神,那是沿海的五個非利士的城市之一

- 3. **Beel zebul** in Hebrew uncertain in meaning: Beel = baal (god or lord in He.); zebul possibly "flies" so "Lord of flies" 在希伯來文中, 別西卜的意思不明: Beel /別= baal/巴力(神, 或是"在他裡面的主"); 西卜有可能是"蒼蠅",因此是"蒼蠅之主"
- 4. So "Lord of flies" would imply that Jesus was empowered by the dirtiest, darkest, low-ranking demon 因此暗示著:耶穌的能力是來自於最骯髒、黑暗、低下的魔鬼-"蒼蠅之主"



god of Ekron 以革倫的神



Jesus responds with his first of two parables 耶穌以祂頭二個比喻中的第一個作回應

Parable #1: A house divided against itself cannot stand 比喻 1: 一國自相紛爭就必站立不住

Mark 3:23 And He called them to Himself and began speaking to them in parables, "How can Satan cast out Satan?
可3:23 耶穌叫他們來,用比喻對他們說: 「撒但怎能趕出撒但呢?
Mark 3:24 "If a kingdom is divided against itself, that kingdom cannot stand.
可3:24 若一國自相紛爭,那國就站立不住;
Mark 3:25 "If a house is divided against itself, that house will not be able to stand.
可3:25 若一家自相紛爭,那家就站立不住。
Mark 3:26 "If Satan has risen up against himself and is divided, he cannot stand, but he is finished!
可3:26 若撒但自相攻打紛爭,他就站立不住,必要滅亡。

Mark reveals Jesus' new method with his first mention of **parables**-

nd 馬可首先提到比喻時,就揭示了耶穌的新方法--

1. He called the crowd within the house to Himself

祂在房子裡呼召群眾到祂那裡去

2. His speech is calm and His logic clear:

祂的話語平靜、邏輯清晰:

a. The parable is regarding keeping a kingdom or house

這個比喻是關於保守一個國度或是房子的

b. If his exorcisms and healings to restore men is done by evil power, that god is destroying his own house/kingdom

如果祂為了恢復人而藉邪惡的力量趕鬼和醫治, 那個神就是在摧毀自己的房屋/王國

c. Satan is too smart to divide his kingdom or he would be finished

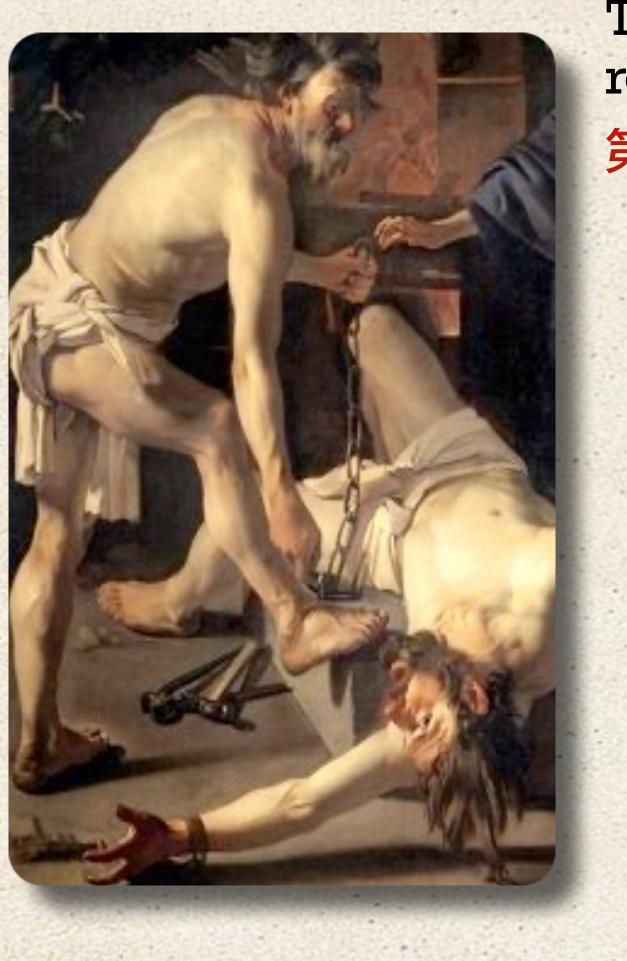
撒但太聰明, 牠不會分裂自己的王國, 否則牠就滅亡了



Jesus responds with a second parable 耶穌以第二個比喻作回答

Parable #2: The 'Strong man's House' 比喻2: "壯士的家"

Mark 3:27 "But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house. 馬可福音3:27 沒有人能進壯士家裏,搶奪他的家 具;必先捆住那壯士,才可以搶奪 他的家。



This second parable explains what's really happened to the 'House'-第二個比喻解釋了"房屋"真實的情況-1. The house hasn't been divided, it's been plundered by the messiah (Isa 49. 24-26) 這個房子沒有被分割,而是被彌賽亞 掠奪了(賽49:24-26)

- 2. Jesus declares that He is stronger than the strong man (Satan) 耶穌宣稱他比壯士(撒旦)更強
- This plundering already took place in the wilderness where the Son of Man bound Satan 這個掠奪已經發生在曠野了, 在那裏,

人子捆綁了撒旦



Jesus issues the Scribes a solemn warning 耶穌向文士發出嚴肅的警告

Danger of Blasphemy 褻瀆的危險

Mark 3:28 ¶ "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter;

馬可福音3:28

我實在告訴你們,世人一切的罪和一切褻瀆的話都可得 赦免;

Mark 3:29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" —

馬可福音3:29

凡褻瀆聖靈的,卻永不得赦免,乃要擔當永遠的罪。」 *Mark 3:30 because they were saying,"He has an unclean spirit."* 馬可福音3:30 這話是因為他們說: 「他是被污鬼附着的。」 Blasphemy is more than a lie, a falsehood, or an accusation - it's 'judging' one's heart motive

褻瀆不只是說謊、虛假或指責,而是"論斷"人內心的動機 There are two forms of blasphemy:

褻瀆有兩種形式:

- Judging men's motives with human reason and analysis is dangerous but forgivable because its a result of unbelief'
 - 以人的理性和分析來論斷別人的動機,這是危險的,但卻可 得赦免,因為那是因著**不信**而產生的結果
- 2. But Judging the work of the Holy Spirit as a work of Satan is unforgivable

但是,將聖靈的工作視為撒但的工作,這是不可赦免的 Such blasphemy comes from the **refusal** of an "*evil, unbelieving heart*" and is guilty of eternal sin 這種褻瀆發自「邪惡、不信的心」帶來的拒絕,因此是永遠的罪



Who is in the Kingdom Family? 誰在神國的家裡?

Mark 3:31 ¶ Then His mother and His brothers *arrived, and standing outside they sent word to Him and called Him.

馬可福音3:31

當下,耶穌的母親和弟兄來,站在外邊,打發人去叫他。 Mark 3:32 A crowd was sitting around Him, and they *said to Him, "Behold, Your mother and Your brothers are outside looking for You." 馬可福音3:32 有許多人在耶穌周圍坐着,他們就告訴他說:「看哪,你 母親和你弟兄在外邊找你。」

- Part 1: Mk 3.20-21 Jesus' family outside worried with unbelief
 - 第一部分: 可3:20-21
- 耶穌的家人在外面, 因著不信而擔憂
- Part 2. Mk 3.22-30 The Scribes from Jerusalem (outside) judging with unbelief
 第二部分: 可3:22-30
 - 來自於耶路撒冷(外面)的文士,在不信中論斷
- Part 3. Mk 3.31-33 Jesus' new kingdom 'family' on the inside who believe
 - 第二部分: 可3:22-30
- -耶穌的新的國度'家庭'在裡面,這是相信的人



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- The relatives of Jesus felt they must seize him and take him away 'for his own good' 耶穌的親戚們認為他們必須抓住祂, 並將祂帶走, 這是"為了祂好"
- 1. worried for his health 為了祂的健康擔心
- Felt his fanatic devotion too much
 感覺祂太過度的投入
- Worried for their own standing among the Jews
 為了他們自己在猶太人中間的名聲而擔心



Kingdom Family 國度的家庭

Mark 3:33 Answering them, He *said, "Who are My mother and My brothers?" 馬可福音3:33 耶穌回答說: 「誰是我的母 親? 誰是我的弟兄? 」

Mark 3:34 Looking about at those who were sitting around Him, He *said, "Behold My mother and My brothers! 馬可福音3:34

就四面觀看那周圍坐着的人,說: 「看哪,我的母 親,我的弟兄。

Mark 3:35 "For whoever does the will of God, he is My brother and sister and mother." 馬可福音3:35

凡遵行 神旨意的人就是我的弟兄姊妹和母親了。



- The way of the cross usually intersects family intersects family interests
 十字架的道路通常與家庭的
 - 利益相衝突
- Peter remembers how he looked around and made this surprising statement 彼得記得祂如何環顧四週, 並發表這一令人驚訝的聲明



Kingdom Family 國度的家庭

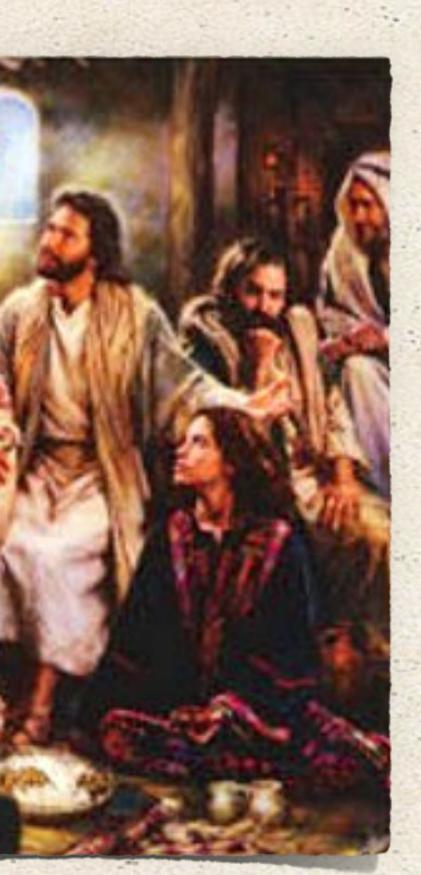
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 How does the section on the Scribe's accusations relate to the two sections on the family?

文士的指控部分與家庭有關的 兩個部分有什麼關係?

1. We can clearly see the judgments and accusations of these outsiders were because of unbelief

我們可以清楚地看到這些局外人的 判斷和指責是出於不信

 But Mark's sandwich shows us that one's own family can become a snare of unbelief to doing the Father's will
 但是馬可的三明治讓我們看見,一個人 的家可能成為不信奉天父旨意的網羅



The Year of Criticism and Opposition changes Jesus' methods 批評與反對的一年改變了耶穌的方法

- 1. The opposition is rising as Jesus has now become the center of both Galilee's mania and Jerusalem's problem
 - 抵擋的勢力開始增加,而耶穌成為了加利利的瘋狂及耶路撒冷問題的雙重核心
- 2. The crowds are becoming more mixed in their motives and more demanding

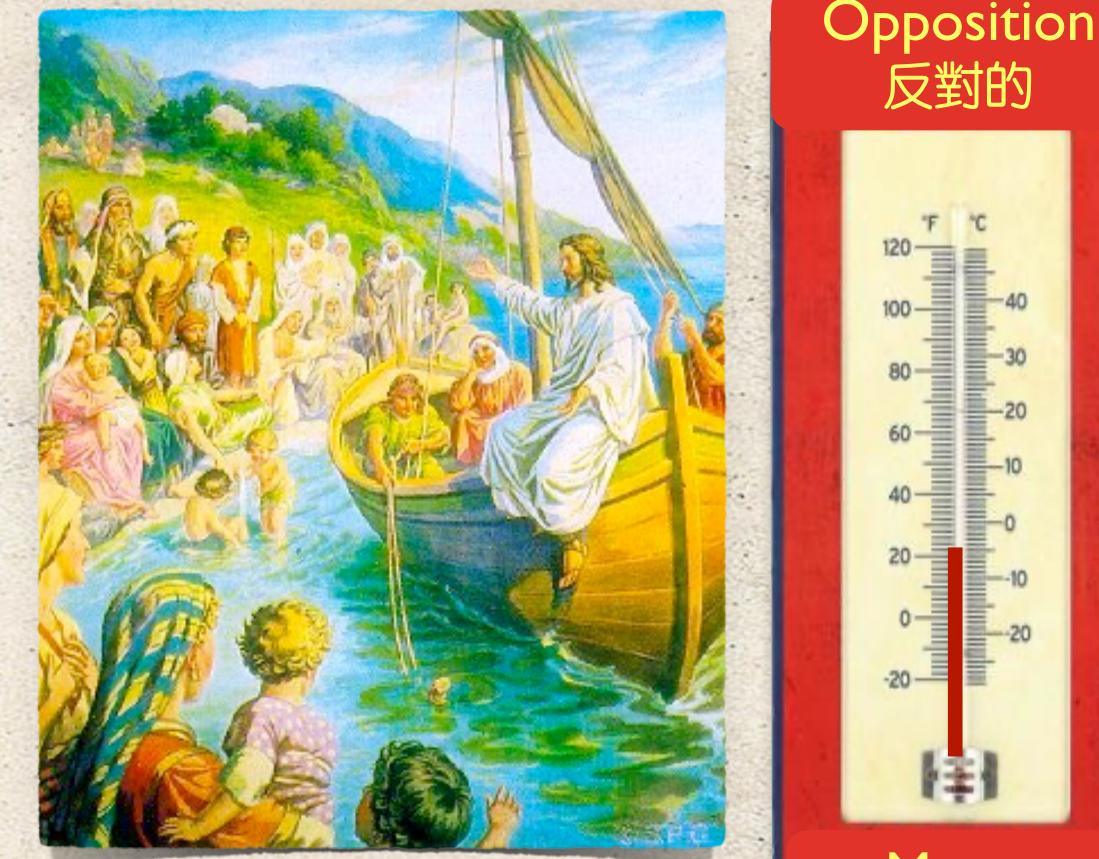
人群的動機和要求越來越混雜

 Jesus will now enfold the Gospel of the Kingdom within parables as His strategy for the new season 耶穌現在將國度的福音隱藏在比喻中, 成為祂為了新的 季節的策略

Mark 4.34

"and He did not speak to them without a <u>parable</u>; but He was explaining everything privately to His own disciples." 馬可福音4:34

若不用比喻,就不對他們講;沒有人的時候,就把一切的道講給門徒聽。



Meter 度量表



Next week: Jesus changes teaching method to the use of Parables 下週: 耶穌以比喻作為改變教導的方式



