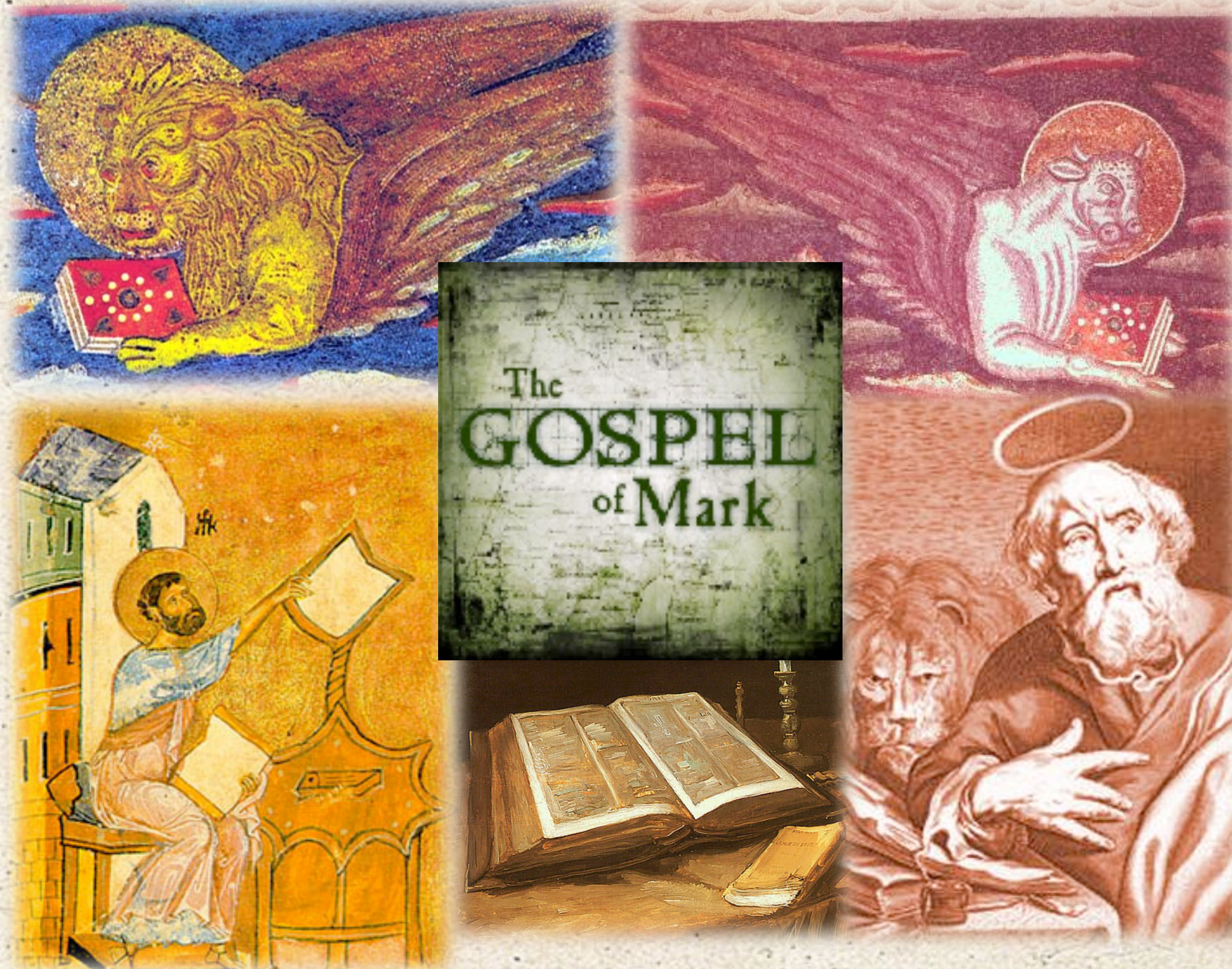


Jesus reveals his mega power beyond Galilee

耶穌在加利利以外顯示了祂極大的能力





# MARK'S GOSPEL GAZETTE

## Jesus Visits Decapolis with his Disciples

“all the good news fit to print” Wednesday, October 21, 2020 Price 1 shekel

## Kingdom Gospel without Borders

### Jesus and Disciples leave Capernaum during Storm

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 Heals man found among the Gentile Tombs

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.

### Pork Industry Suffers Major Loss in Gadara

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



Sea of Galilee

## 馬可的福音公報

“所有值得印刷的好消息” 公元二〇二〇年十月二十一日星期三

## 沒有疆界限制的國度福音

### 耶穌與門徒們探訪低加波利



耶穌在格拉森墳塋趕出的污鬼,附身在二千頭豬上淹死了

耶穌在加利利第二次遊行佈道之後,乘船離開他的老家,駛向外邦人的地區低加波利。經過了一天的奔波,耶穌坐在船上就睡著了。這時原本平靜的加利利海突然起了暴風,波浪打入船內,眼看船就要積滿水了,再來會如何呢?船上至少有四個漁夫,這幾個老練的漁夫在風浪之中不斷地努力,想穩住積滿海水的船,其他人可能忙著把海水舀出去,他們都知道一旦海水灌滿船的後果,那時船就會開始下沉了。正當他們無法可想時,忽然有人記起了,說不定老師有辦法!但是他在哪裡?

### 耶穌與門徒們在暴風浪中離開迦百農

加利利海其實是個淡水湖,是地球上海拔最低的一個淡水湖,也是世界上海拔第二低的湖泊(第一低是死海)。加利利海的下面雖然有地下泉,但主要的供應還是來自約旦河;它位於約旦地勢低窪的大裂谷中,這個大裂谷正好是非洲板塊和阿拉伯板塊的分界線,該處地震頻繁,經常突然發生強烈的風暴,即使是老練的漁夫也無法預先預知。門徒找到在呼呼大睡的耶穌,對祂說:「夫子!我們喪命,你不顧嗎?」意思就是我們都快死啦!你還在睡覺啊?「我們喪命」是人的靈頭,因為沒命就沒戲了。沒命是我們的事,「你不顧嗎」是說你怎麼都不管我們啊?你要想辦法救我們啊!我們沒命跟耶穌有關係嗎?你覺得你有沒有命和



門徒們驚慌的在大風浪中行駛,耶穌卻在船頭睡著了!

鬼一旦上人身,人就不由自己了。牠何時想上人身就上,叫人跳就跳,叫人跑就跑,叫人抖就抖;被附的人心裡知道,但是完全沒有掙脫的能力,鬼完全不會為牠所附的人著想,只是要利用那人。因此鬼讓這人用石頭砍自己,雖然表面看來身體似乎不受傷害,實際上若不聽鬼的吩咐,便會立刻受害。

### 加大拉的豬肉業損失慘重!

這個人(在馬太福音裡是兩個人)迎著耶穌,馬太形容他們「極其兇猛」,他們的目的是要質問耶穌,為何時候還沒有到,他就來了?連鬼都知道有世界末日,有一天牠們通通都要被丟到無底坑裡。但是時候到了嗎?耶穌為何會來此地?耶穌趕鬼後就沒有再來過這地方,祂去這個地方完全是為了釋放這個人,或這兩個被鬼附的人。然後藉著他們回家去傳耶穌為他們做的事,希望他們那地區的人也因而得知天國的福音。

### 耶穌醫治了一位在外邦墳塋裡遇到的人

平靜了加利利湖的風暴,耶穌面對著另一個更大的陸地風暴。到了格拉森人住的地方,迎接他們的不是是一群歡呼的群眾,而是一個被鬼附,從墳塋裡出來的人。耶穌一上岸看到的就是一個類似瘋子的人,因為他完全沒有自己的意志,鬼完完全全控制了他。一個被鬼附而住在墳塋裡的人,鬼不讓他洗澡,不讓他講話,不讓他吃飯,但是卻有無比大的力氣,可以掙斷捆綁他的鐵鍊,弄碎鎖住他的腳鍊。他必然也奇臭無比,衣不蔽體,令人感到厭惡和恐懼。

格拉森在加利利湖的東南方,離開加利利海最南端至少35哩,似乎不合聖經的地理位置。那是因為在耶穌的時代,一個城市只要夠強大,便可自稱為國。格拉森是低加波利(意思是十個城的地域)中的一個大城,故其範圍包括了數十哩外的加利利東岸,所以馬可和路加稱那一帶地方為格拉森人的地方。加大拉離加利利南端只有六哩,因此馬太稱那地方為加大拉人的地方。考古學家在加利利海東岸,離今日薩巴(En Gev)以北五公里的地方,找到一處有陡峭坡度的山崖在海旁,也有洞穴與墳墓在山邊,四周環境極符合福音書的記載。相信是耶穌驅逐活鬼並使群豬衝下海淹斃之處。被鬼附之人雖然想跟耶穌,耶穌卻要他回家,傳說神為他作了何等大的事,考古學家在格拉森挖出十三間教堂,是附近地區比例上掘出最多教堂的城市。我們不知道當時的福音如何傳到格拉森,但是我們知道,耶穌曾經為了一個或兩個人,不辭辛苦,過海去釋放他們自由。當時的人雖然要求耶穌離開,但是在思想過後,就有許多人明白神的兒子來到他們中間,成就了何等大事,以致紛紛歸向耶穌。鬼,也就是邪靈。邪靈附身時,有可能會給人超自然的能力,但這個人卻變成了邪靈的奴隸。魔鬼用世界上的金錢、名利引誘人去拜牠,世上的人也為了名利地位去奉迎魔鬼,卻不知魔鬼的目的是毀滅。只有耶穌能看到那被捆綁之靈魂的哀哭,也只有耶穌能釋放人得真正的自由。



We've seen the first Galilean campaign:  
"Jesus" is the good news

我們已經看到了第一個在加利利的徵戰：“耶穌”就是好消息

- What **authority** Jesus of Nazareth brought to Galilee!

拿撒勒人耶穌帶到加利利的是何等的權柄!

1. Called 'ordinary' men as disciples

呼召“普通人”作門徒

2. Preached with God-Present authority

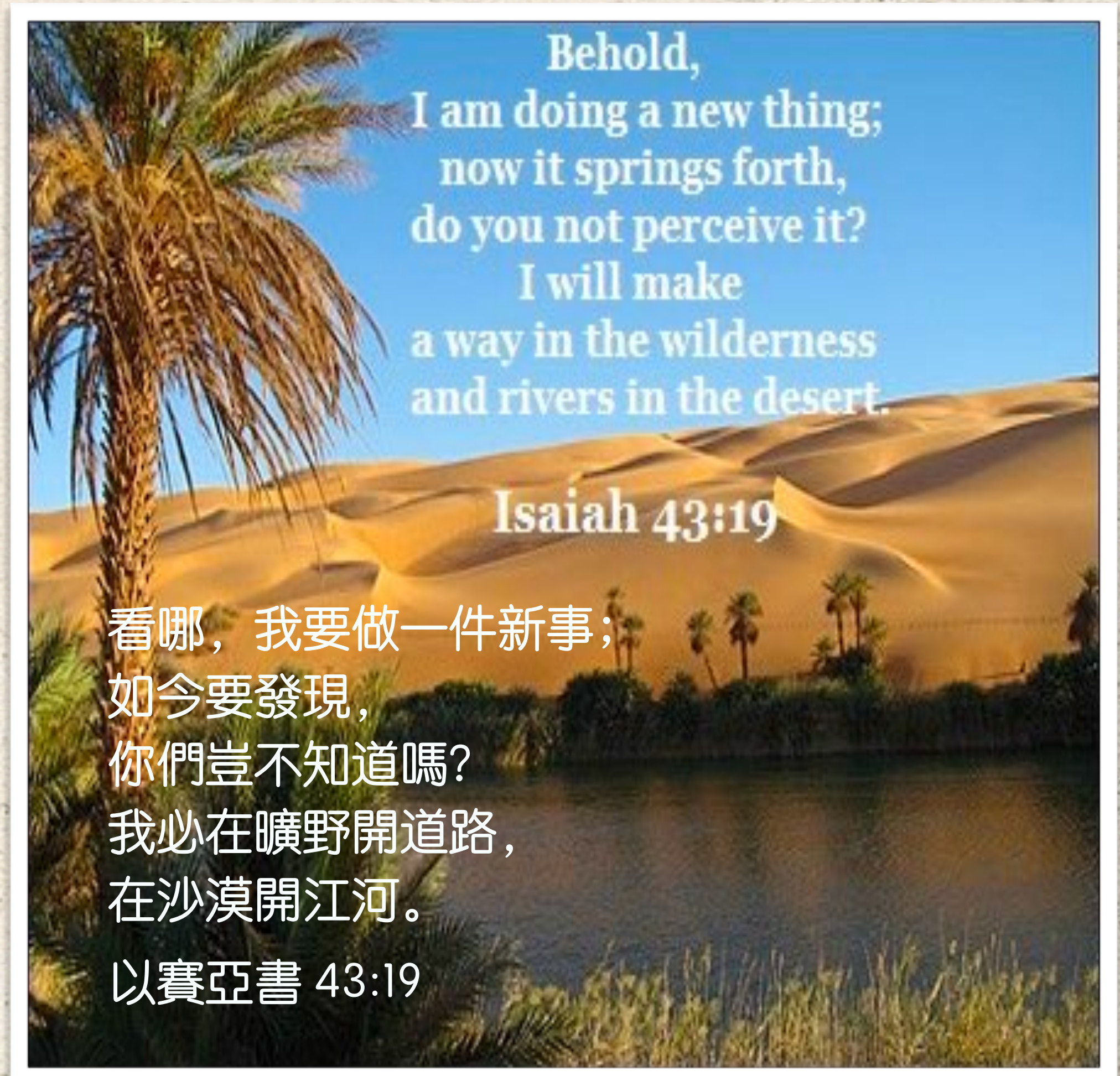
帶著 神同在的權柄教導

3. Cast out demons

趕鬼

4. Mercifully healed the multitudes

在憐恤中醫治眾人





We've seen the first Galilean campaign:  
"Jesus" is the good news

我們已經看到了第一個在加利利的徵戰：“耶穌”就是好消息

- The Son of Man dealt with **sin** in Galilee's wilderness

人子在加利利的曠野裡對付了罪

5. Cleansed the unclean sinner (leper)

潔淨了不潔淨的罪人(痲瘋病)

6. Forgave the sins and healed the paralytic

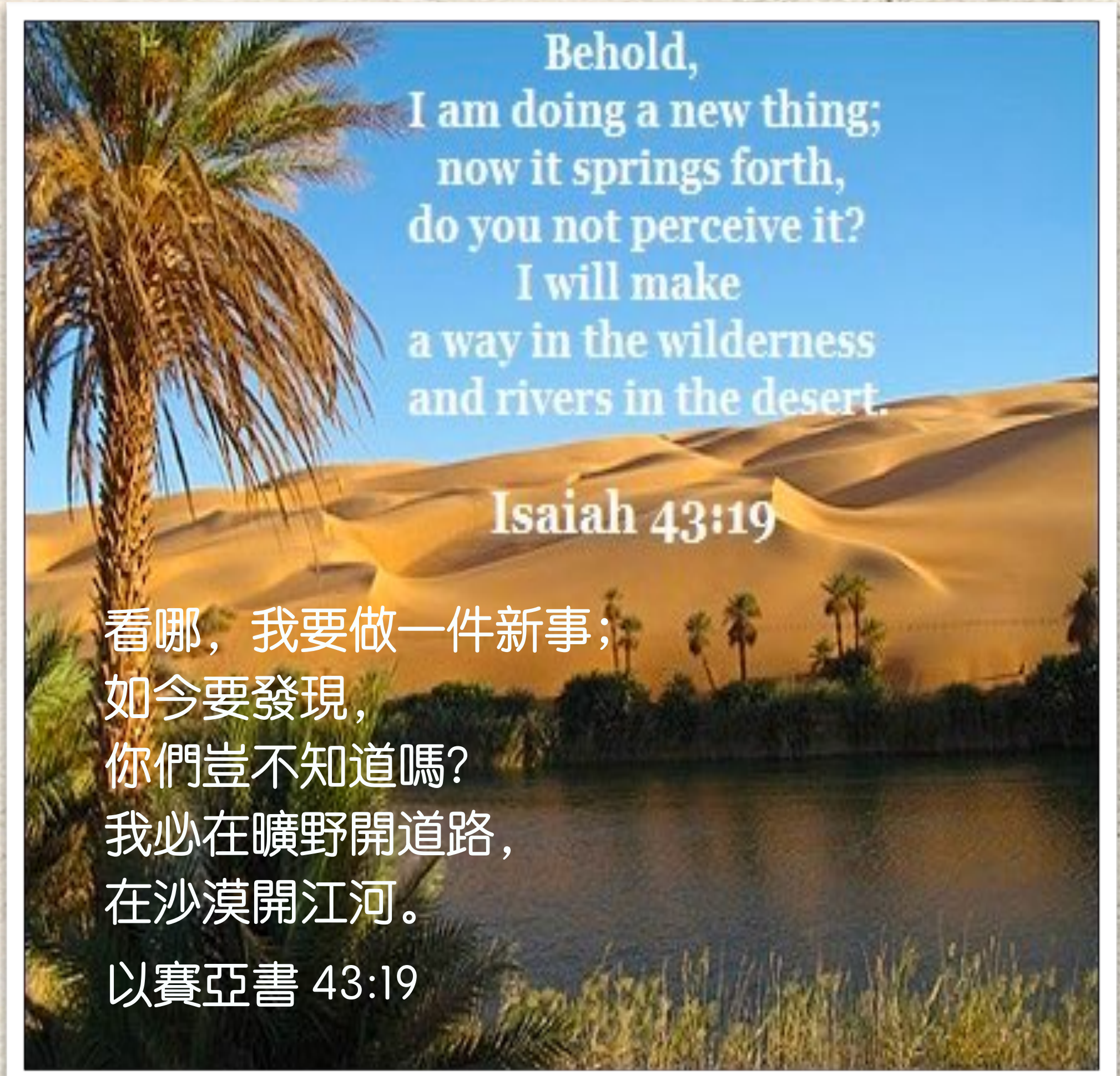
赦免了罪, 並醫治了癱子

7. Called and Befriended sinners as their Physician

呼召並成為罪人的朋友, 作他們的醫生

8. The Son of Man restored Sabbath Shalom to a withered hand

人子讓一個手枯萎的人恢復了安息日的平安



Behold,  
I am doing a new thing;  
now it springs forth,  
do you not perceive it?  
I will make  
a way in the wilderness  
and rivers in the desert.

Isaiah 43:19

看哪，我要做一件新事；  
如今要發現，  
你們豈不知道嗎？  
我必在曠野開道路，  
在沙漠開江河。

以賽亞書 43:19



But the popular response to Jesus by the multitude  
was joined by increasing religious opposition

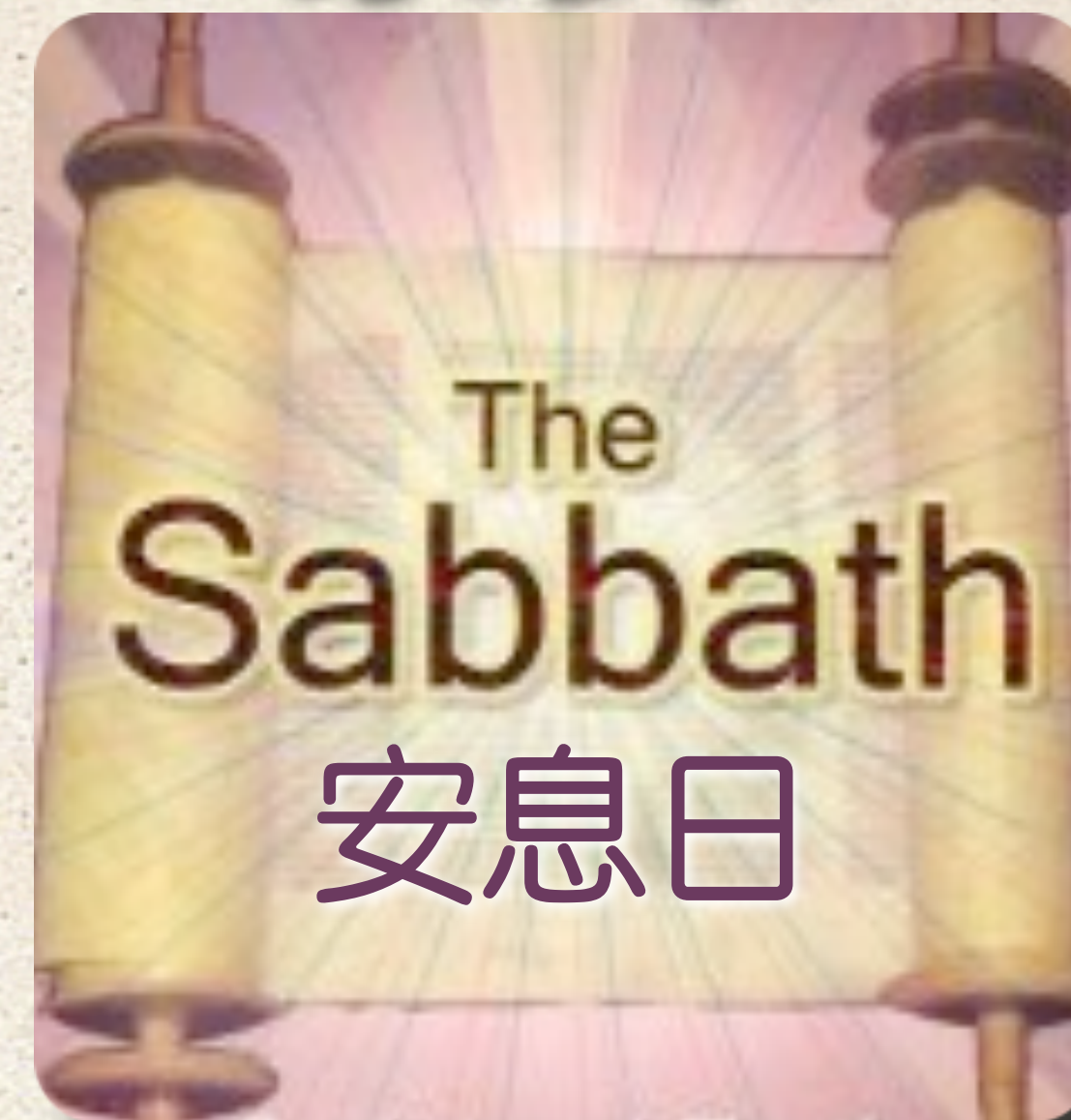
但是耶穌受到群眾歡迎的同時，也面臨日益加增的、宗教界的反對

Yet those in religious authority in Galilee and  
Jerusalem began to oppose the Son of Man as He set  
Galilee free

當人子開始讓加利利受綑綁的得自由時，那些  
在加利利及耶路撒冷的宗教權威人士開始反對祂

- “*He eats and drinks with publicans and sinners*”  
“他和稅吏並罪人一同吃喝嗎？”
- “*Your disciples do not fast*”  
“你的門徒倒不禁食”
- “*they do that which is not lawful on the Sabbath*”  
“門徒們在安息日為甚麼做不可做的事呢？”
- (silent accusation) *They were watching Him ... on the Sabbath,*  
*so that they might accuse Him*  
(無聲的控告) 眾人窺探耶穌，在安息日…意思是要控告耶穌。
- “*He is possessed by Beelzebub,*” “他是被別西卜附着”
- “*He casts out the demons by the ruler of the demons.*”  
“他是靠着鬼王趕鬼。”

FASTING?  
禁食?





# The Second Gospel campaign begins

## 第二個福音的徵戰開始了

- Mark enters into what is called the “**year of opposition and controversy,**” a season of “**sorting out**” where a “**new direction**” emerges in the **Kingdom gospel**

馬可進入了所謂的“**抵擋及爭議的一年**”，是個“**篩選**”的季節，因而在國度的福音中，產生了一個“**新的方向**”

- Three indications of a new direction emerge

由三個跡象可看見新方向的產生

#1- Jesus begins withdrawing from His former campaign of itinerant public teaching, healing, casting out demons

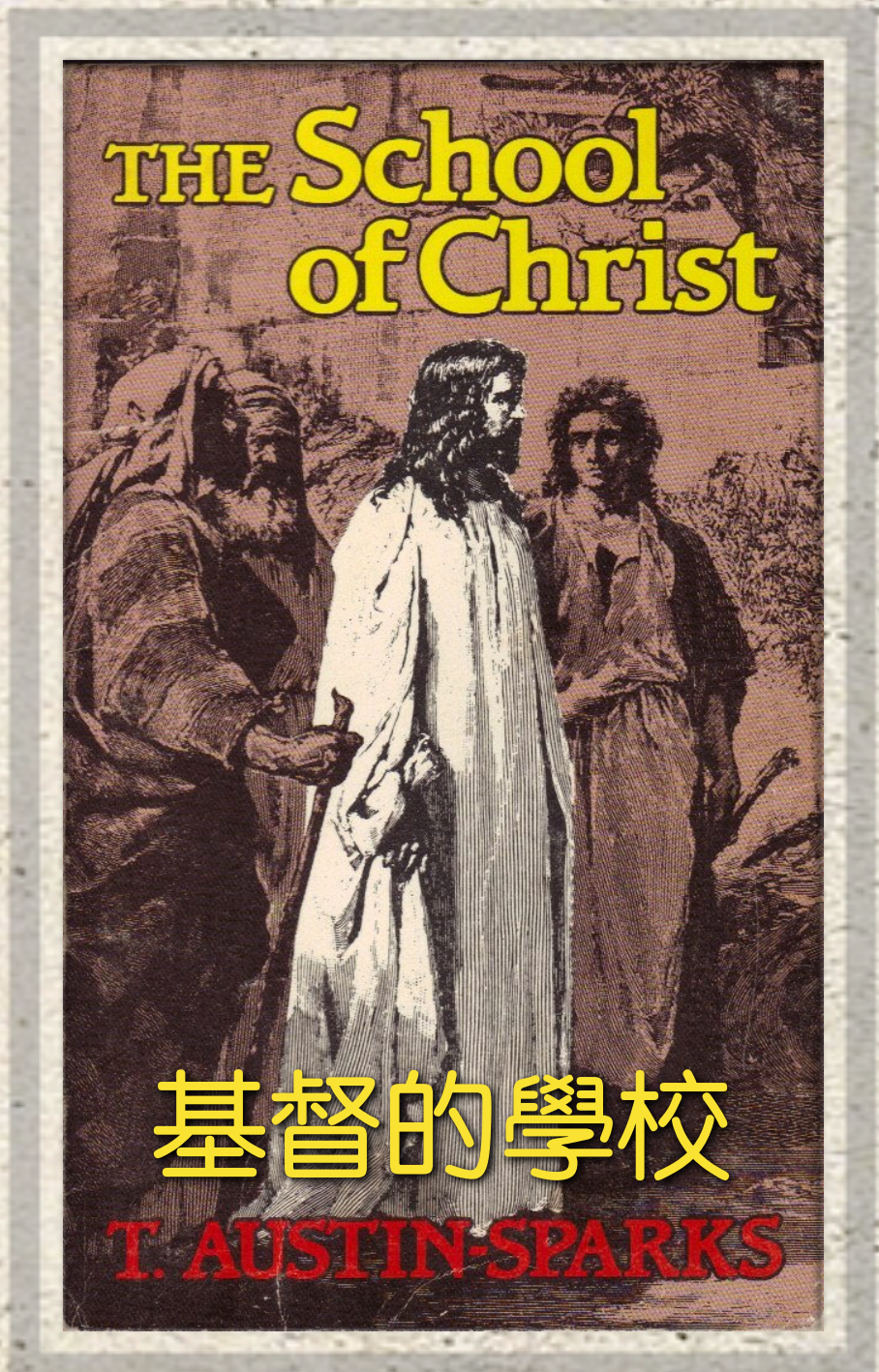
耶穌開始從祂原先有次序的公開教導、醫治及趕鬼活動中退出

#2 - Jesus adjusts His methods of public ministry to circumvent growing spiritual opposition from the religious leaders of Jerusalem

耶穌調整了祂公開職事的方式，有智慧的迴避來自耶路撒冷宗教領袖們日益增長的屬靈抵擋

#3 - Jesus takes His joyful disciples into a deeper discipline in the school of Christ before sending them out as apostles with the Kingdom gospel

耶穌將祂原來喜樂的門徒們，帶入基督的學校裡，在差派他們成為使徒而為了國度的福音出去之前，進入更深的管教





# Parables 比喻

Mark 4.34

“and He did not speak to them without a parable; 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。





# There were 3 reasons Jesus started speaking exclusively in parables

## 三個造成耶穌只用比喻說話的主要原因

*Reason #1: to veil his teaching from opponents*

**原因一：向抵擋祂的人掩飾祂的教導**

*Mark 4.11-12 And He was saying to them, "To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables*

馬可福音4:11-12 耶穌對他們說：「神國的奧祕只叫你們知道，若是對外人講，凡事就用比喻...」

*Reason #2: to reveal the mystery to his disciples*

**原因二：將奧秘啟示給祂的門徒們**

*Mark 4.34 "and He did not speak to them without a parable; 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。

*Reason #3: to lure the attention of anyone searching*

**原因三：吸引任何在尋找的人的注意**

*Mark 4.22 "For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light.*

馬可福音4:22 因為掩藏的事，沒有不顯出來的；隱瞞的事，沒有不露出來的。

- Parables were simple picture stories which had a Kingdom revelation hiding within  
比喻是簡單的圖畫，其中隱藏著國度的啟示
- Opponents immediately understood the outward story but not the Kingdom  
抵擋的人馬上明白外在的故事，但看不見國度
- Because the disciples followed Christ they had the key to the mystery of the Kingdom  
由於門徒們跟隨基督，他們就有了國度奧秘之匙
- But Jesus could only explain as much as their walk with Him revealed to them regarding the King and His Kingdom  
但耶穌只能以他們與祂同行的程度，來啟示王跟祂的國度給他們
- The parable tells a common story from an "unexpected angle of elevation" hinting at deeper meaning if sought by listeners who "*seek and you shall find*"  
比喻乃是從一個“意想不到的提昇角度”描述一個普通的故事，暗示著深層的意思，聽的人如果是尋找的，他“**尋找就必尋見**”



# The parable of the sower revealed four things to the disciples

## 撒種的比喻啟示了四件事給門徒們

- #1: The Mystery of the Kingdom **國度的奧秘**:  
Jesus is the King and he's bringing in the Kingdom of God by sowing Himself as the 'seed of life'  
耶穌是王, 而藉著將祂自己作為“生命的種子”而撒出去時, 祂同時帶入神的國度
- #2: The outward appearance of the Kingdom is not the spiritual reality of the Kingdom  
國度的外表並不是國度屬靈的實際
- #3: Sowing the Kingdom Gospel must be done over all soils  
國度福音的撒種應該撒在各樣的泥土裡
- #4: The parable of the sower reveals the mystery of conflict in the Kingdom of God  
撒種的比喻揭示了在國度裡衝突的奧秘





# Mark then grouped 4 more parables related to the Parable of the Sower

## 馬可接著將另外四個比喻跟撒種的比喻組合在一起

- These 4 parables throw further light upon the mysteries of the Kingdom

這四個比喻給國度的奧秘帶來更多的亮光

1. Parable of the Lamp 燈台的比喻
2. Parable of the Measure 度量的比喻
3. Parable of the Seed's Growth 種子生長的比喻
4. Parable of the Mustard Seed 芥菜種的比喻

- The first two brief parables (the Lamp and the Measure) emphasized the importance of revelation and obedient service to understanding the Kingdom

頭二個簡短的比喻(燈台及度量)強調啟示及順服的服务來明白國度的重要性





# Mark then grouped 4 more parables related to the Parable of the Sower

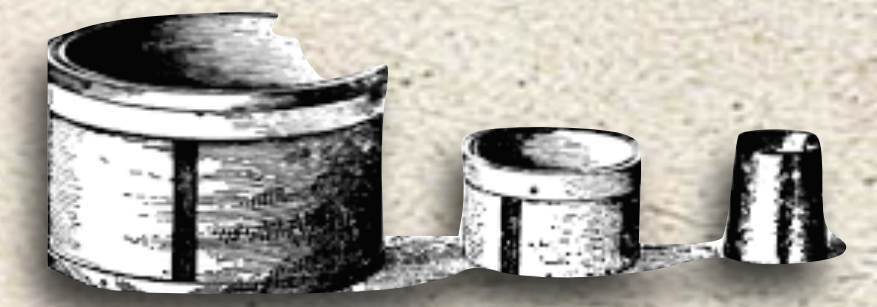
## 馬可接著將另外四個比喻跟撒種的比喻組合在一起

- The last 2 parables highlighted **the power of the seed itself** and revealed that God's kingdom was based upon a personal RELATIONSHIP with the King and not territory, politics, religion or government

最後的二個比喻強調了種子本身的能力, 以及啟示了 神的國度是基於個人與王之間的關係, 而不是任何的領域、政治、宗教或政府

- Even the 12 disciples wouldn't understand until Calvary that they needed to be born again into a relationship with Jesus Christ to enter the Kingdom of God

甚至連12個門徒們都懂, 直等到加略, 他們必須得重生, 進入與耶穌基督的關係, 才能進入 神的國度





Mark now adds 3 “mega miracles” of  
Jesus which opened his disciple’s eyes  
and increased their faith

馬可現在加上了三個耶穌的“超級神蹟”  
這打開了祂門徒們的眼睛  
並增長了他們的信心



# First miracle: Jesus stills the sea

## 第一個神蹟：耶穌平靜了風與海

- ◆ The disciples like all new recruits were filled with mega phobia instead of mega faith  
門徒們像是新入伍的人，被巨大的恐懼充滿，而不是巨大的信心
- ◆ They were terrified of the sea's evil fury until they saw Jesus rule the wind and waves  
他們被大海的邪惡之怒嚇壞了！直等到他們看見了耶穌掌控著風與浪為止
- ◆ It wasn't that their faith grew but that their understanding of who Jesus was grew  
不是他們的信心增長了，而是他們對於耶穌是誰的認識增長了





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

## 第二個神蹟：耶穌趕出了一群邪靈

- ◆ The disciples recoiled with fear at the mad man's rapid approach

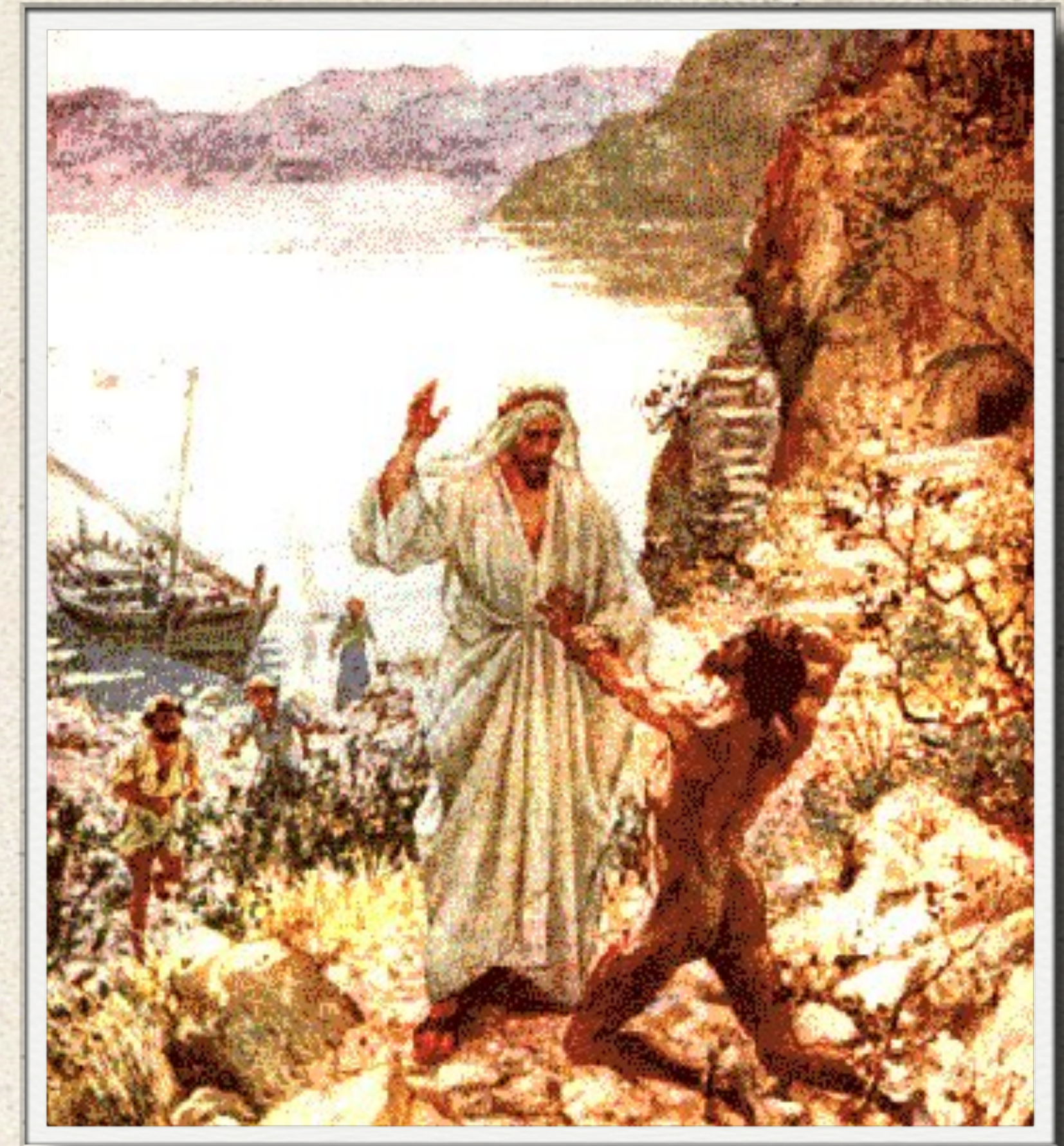
門徒面臨瘋子的迅速靠近感到恐懼而退縮

- ◆ Jesus was lord over a 'legion' of spirits as he commanded them into a herd of pigs

耶穌主宰“一營”的邪靈，祂吩咐牠們進入一群豬裡

- ◆ The disciples learned that no one is too far gone for redemption as Jesus sent him home in his right mind to witness of God's mercy

當耶穌讓那人意識清醒地回家見證神的憐憫時，門徒們認識到，沒有一個人是無法被拯救的。





# Third mega miracle: raising Jairus' daughter from death

## 第三個巨大的神蹟：耶穌讓睚魯的女兒從死裡復活

1. The mourners and disciples laughed at Jesus' words as He had arrived too late

當耶穌遲到時，哀悼的人跟門徒們嘲笑耶穌所說的話

2. This mega miracle was not for public consumption but was a revelation of God's mercy and paternal heart to Jairus' family and Peter, James and John

這個巨大的神蹟不是浪費給群眾看的，而是啟示 神的憐憫及父親的心腸給睚魯及彼得、雅各、和約翰的

3. This unbelievable miracle of raising the dead caused the disciples to wonder who Jesus could be

這個不可思議的、讓死人復活的神蹟，使門徒們揣測耶穌是誰





# 1: Mark 4.35-41  
Jesus stills the Sea

(一) 馬可福音4:35- 41  
耶穌平靜了海浪







# The simple request leads to a mega miracle

## 簡單的訴求產生了極大的奇蹟

*Mark 4.35 ¶ On that day, when evening came, He \*said to them, “Let us go over to the other side.”*

馬可福音4:35 當那天晚上，耶穌對門徒說：「我們渡到那邊去吧。」

*Mark 4.36 Leaving the crowd, they \*took Him along with them in the boat, just as He was; and other boats were with Him*

馬可福音4:36 門徒離開眾人，耶穌仍在船上，他們就把他一同帶去；也有別的船和他同行。

*Mark 4.38 Jesus Himself was in the stern, asleep on the cushion;*

馬可福音4:38 耶穌在船尾上，枕着枕頭睡覺。

- Jesus asked to leave Galilee and go to the eastern side of the Sea

耶穌要求離開加利利，到加利利海的東邊去

- Others boats began following him as they set sail

當他們開船時，也有其他的船跟著他們

- Another exclusive eye witness memory of Peter: Jesus sleeping on the ‘cushion’ in the back of his boat

另一個唯有彼得才有的目擊回憶：耶穌在船尾枕在枕頭上睡著了

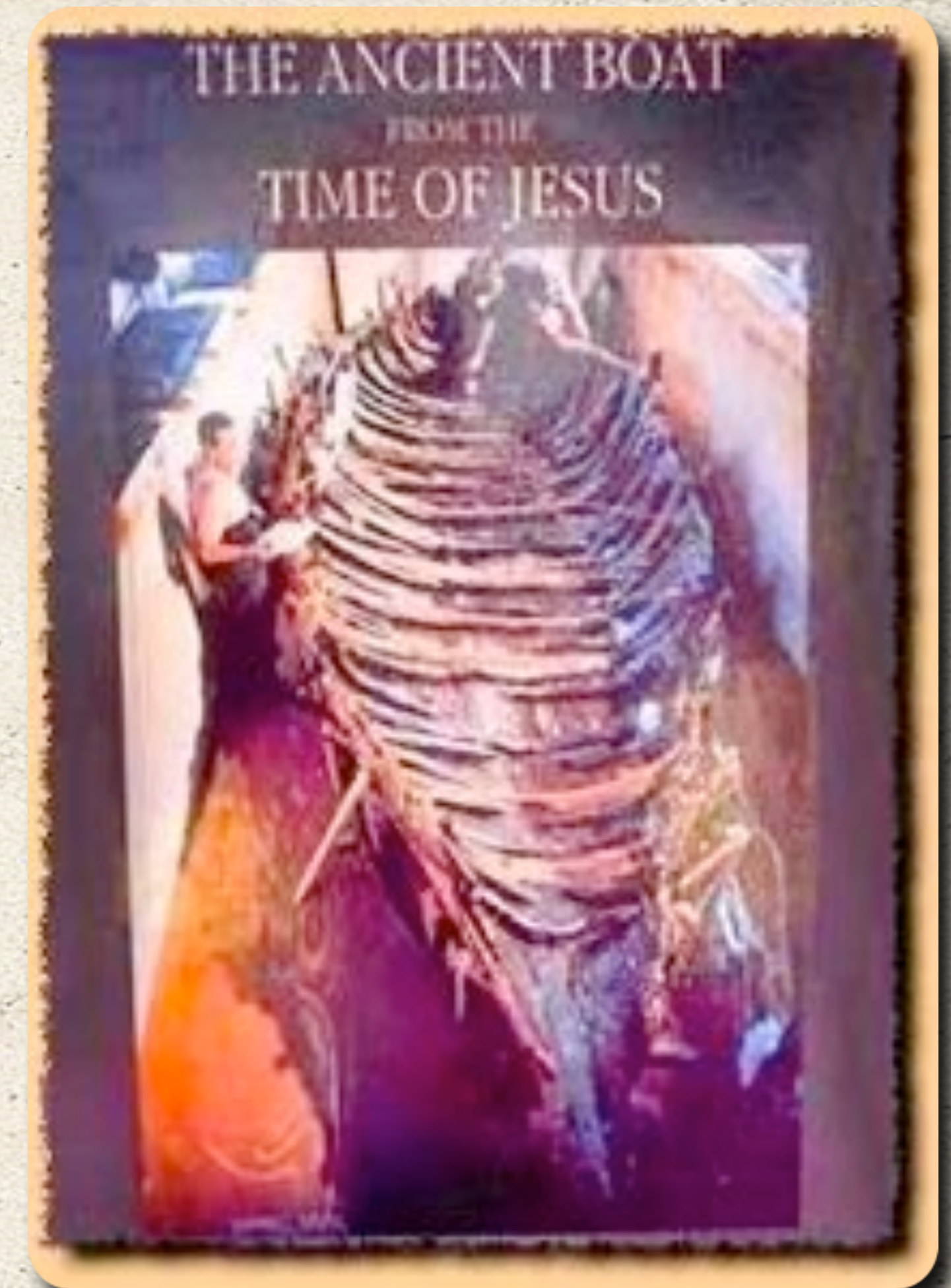


# Archaeologists find a boat used in Jesus' day

## 考古學家們發現了一艘耶穌時代使用的船

In 1986, an ancient boat was pulled from the mud along the northwestern shore of the Sea of Galilee. It was dated from Jesus' time and gives a unique picture of the sort of boat used during the time of Jesus.

考古學家於1986年找到了耶穌時代使用的船，一艘古老的船從加利利海西北岸的泥濘中被挖出。它的歷史可以追溯到耶穌的時代，呈現了耶穌那個時代所使用的那種船的獨特的概樣。





# A great storm swept down from the mountains upon the sea 一陣颶風從山上襲擊到海上

*Mark 4.37 And there \*arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up.*

馬可福音4:37 忽然起了暴風，波浪打入船內，甚至船要滿了水。

- Even the disciples who were seamen feared the gale and waves of the Nor'easters that occasionally swept down from the mountains upon the sea  
甚至擅長海事的門徒們也畏懼從山上席捲而下到海上的東北颶風
- They tried to tend to things without stirring up Jesus who was resting  
門徒們試著不驚擾在休息中的耶穌而繼續處理困難
- These expert boatmen were over-powered by this gale and bailing was futile as their boat was soon awash  
這些專業的船夫完全被這大風擊敗！因為他們的船很快被水淹沒了！縱使努力把水從船上舀出去也是徒然的！





# Three places commonly feared among the people of Jesus' day 耶穌時代的百姓普遍懼怕的三個地方

- It was a common ancient belief that demons lurked in desolate and dark places, especially at three portals to sheol:

古代普遍認為，惡魔潛伏在荒涼而黑暗的地方，尤其是在通往陰間的三個入口：

1. The wilderness 曠野 Num. 16:33 民數記16:33
2. The sea 海 Jonah 2:2 約拿記2:2
3. Tombs and graveyards 墳墓及墓地

- Even ancient sailors feared the many tales of evil darkness and monsters lurking in the sea (Jonah)

甚至古代的水手們也害怕那些關於海中邪惡的幽暗和怪獸的傳說（約拿）





# Jesus stills the wind and amazes his disciples

## 耶穌平靜了風浪，並使祂的門徒感到們驚奇

*Mark 4.38 ... and they \*woke Him and \*said to Him, “Teacher, do You not care that we are perishing?”*

馬可福音4:38 ... 門徒叫醒了他，說：「夫子！我們喪命，你不顧嗎？」

*Mark 4.39 And He got up and rebuked the wind and said to the sea, “Hush, be still.”*

馬可福音4:39 耶穌醒了，斥責風，向海說：「住了吧！靜了吧！」風就止住，大大地平靜了。

- The Lord slept until the disciples ‘came to their wit’s end’ and finally rudely awakened him  
主睡著了！直等到門徒們「束手無策」，最後無禮地叫醒了祂
- Maybe out of **fear** they were rebuking him for his lack of help or else with desperate **faith** urging him to help them somehow  
可能因著畏懼，他們斥責祂不給予幫忙；不然就是帶著迫切的信心敦促祂以某種方式幫助他們
- Jesus’ two authoritative acts: He “rebuked the wind” and “spoke to the sea”  
耶穌的二個帶著權柄的行動：祂“斥責風浪”及“跟海說話”
- This original Gk is the exact two-fold formula and language used later in exorcising the demons in Gadara

這個的希臘原文是精確的兩面方式及語言，後來用在加大拉趕鬼的事上





# Jesus' actions suggest that this sudden gale may have been an evil attack

## 耶穌的舉動表明這場突然的大風可能是個邪惡的襲擊

*Mark 4.39 And He got up and rebuked the wind and said to the sea, "Hush, be still."*

馬可福音4:39 耶穌醒了，斥責風，向海說：「住了吧！靜了吧！」

*Mark 4:39b And the wind died down and it became perfectly calm.*

馬可福音4:39下 風就止住，大大地平靜了。

- The suddenness and power of the tempest suggest it may have been an evil 'attack'  
暴風雨的突然發生和爆發力表明這可能是邪惡的“攻擊”
- Mark seems to be implying that, having 'tamed the wilderness, Jesus now takes authority over the sea as well  
馬可似乎暗示著，耶穌已經“馴服”了曠野，現在也掌管了大海
- The suddenness of the calm removed all doubt that Jesus had commanded it

突然的平靜消除了人們對耶穌命令的一切懷疑





# Jesus' rebuke of his disciples surprises and causes fear beyond the miracle itself

耶穌斥責門徒們的驚奇，使他們產生了對神跡驚懼之外的懼怕

*Mark 4.40-41*

*And He said to them, "Why are you afraid? Do you still have no faith?" And they feared [with] great fear, and said one to another, Who then is this, that even the wind and the sea obey him? .*

馬可福音4:40-41

耶穌對他們說：「為甚麼膽怯？你們還沒有信心嗎？」<sup>41</sup> 他們就大大地懼怕，彼此說：「這到底是誰，連風和海也聽從他了。」

- Jesus' words imply that the disciples should have chosen faith over fear (lit. "cowardess")

耶穌的話意味著門徒們應該選擇相信而非恐懼（字意“懦弱”）

- What did he mean when he asked if they "*still had no faith*?" (this connects to the parables before about seeing, hearing, taking heed)

當祂問他們“**仍然沒有信心**”時，祂是什麼意思？（這連上了之前關於祂講過的關於看見、聽見、應當留心的比喻）





# Jesus' rebuke of his disciples surprises and causes fear beyond the miracle itself

耶穌對於祂門徒們的斥責令人驚訝，並造成奇蹟本身之外的恐懼

*Mark 4.40-41*

*And He said to them, "Why are you afraid? Do you still have no faith?" And they feared [with] great fear, and said one to another, Who then is this, that even the wind and the sea obey him? .*

馬可福音4:40-41

耶穌對他們說：「為甚麼膽怯？你們還沒有信心嗎？」<sup>41</sup> 他們就大大地懼怕，彼此說：「這到底是誰，連風和海也聽從他了。」

- Peter vividly recalls how their great fear of the storm had been replaced by a greater “fear with fear” of who Jesus was after this mega miracle

彼得生動地回顧了他們對風暴的極大恐懼，如何被這巨大神蹟背後耶穌是誰的更大“畏懼所帶來的懼怕”所取代

- And Mark ends the story with a question for the reader of his gospel -

*Who then is this, that even the wind and the sea obey him?*

馬可在故事結尾問了他的福音讀者一個問題- 「這到底是誰？連風和海也聽從祂了！」





# This is the first of three “mega” miracles and was a ‘parable’ for his disciples

這是三個「巨大」神蹟中的第一個，也是為著門徒們的一個“比喻”

- In the school of Christ the disciples needed lessons in dealing with matters beyond their human control  
在基督的學校裡，門徒們需要學習功課，來對付在人的能力範圍以外他們無法解決的事
- Only when the disciples were desperate and came to him did Jesus reveal a greater Kingdom authority than they had realized  
只有當門徒們感到絕望，並來找耶穌時，祂才啟示他們還未認識的神國更高的權柄





# This is the first of three “mega” miracles and was a ‘parable’ for his disciples

這是三個「巨大」神蹟中的第一個，也是為著門徒們的一個“比喻”

- Jesus had some claim as “Lord of Creation” which enabled him to rule over wind and waves and rebuke any sudden enemy attack using the natural forces of nature. “*who is this...?*”

有些人稱耶穌是“創造的主”，這使祂能駕馭風浪，並斥責借由自然界的  
力量所發動的任何仇敵攻擊。“這到底是誰？”

- The disciples were humbled by their lack of faith in what was their own stormy laboratory

門徒在這場暴風的實驗室中因為缺乏信心而學到謙卑的功課

- Yet their fear would eventually lead to faith with deeper insight into the mystery of who Jesus was

然而他們的恐懼最終導致出信心，對耶穌是誰這個奧秘有了更深刻的  
的認識





Jesus meets  
the Garasene demoniac  
Mark 5.1-20

耶穌遇到了在格拉森的惡鬼  
馬可福音 5: 1-20







# Mega miracle beyond Galilee

## 在加利利以外的極大神蹟

*Mark 5.1 ¶ They came to the other side of the sea, into the country of the Gerasenes.*

馬可福音5:1 他們來到海那邊格拉森人的地方。

- Jesus' boat was 'seemingly' driven off course by the storm to the southeastern side of the sea of Galilee opposite Capernaum

耶穌的船被風暴“看似”偏離方向，駛往迦百農對面的加利利海東南邊

- This was part of a predominantly gentile desert region called by the Greek name “ten cities” (Decapolis)

這主要是屬於外邦人沙漠地區的一部分，該地區被希臘人稱為“十城”（低加波利）

- A strange place for a divine appointment in the Kingdom in a place where the disciples would never visit

這個門徒們不會踏足的地方，對神國的神聖事工而言是一個特別的地方



# Decapolis: a gentile wilderness

## 低加波利— 一個外邦人的曠野

Ten Cities 十座城 (in red 紅色字標明)

1. Gerasa in Jordan 在約旦的杰拉薩
  2. Scythopolis in Israel, only city on western side of Jordan R  
西古提波利在以色列的伯善城, 是位於約旦河西唯一的城
  3. Hippos in Israel 希坡- 位於以色列
  4. Gadara in Jordan 加大拉- 位於約旦
  5. Pella in Jordan 位於約旦的佩拉
  6. Philadelphia, modern day Amman, the capital of Jordan  
非拉鐵非(今天的安曼), 是約旦的首都
  7. Dion (Capitolias) in Jordan 地菴- 位於約旦
  8. Canatha in Syria 卡納塔- 位於敘利亞的
  9. Raphana in Jordan 拉法納- 位於約旦的
  10. Damascus, the capital of modern Syria 大馬色, 今天敘利亞的首都
- More gentiles than Jews 那一帶的外邦人比猶太人多
  - Developed as a secular cultural territory of the Roman empire.  
已發展為羅馬帝國其中一個以世俗文化為主的領地
  - Undesirable for any practicing Jew  
是任何正統猶太人避之不及的地方







# The demoniac 被鬼附的人

## *Mark 5.2-3*

*When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, and he had his dwelling among the tombs.*

## 馬可福音5:2-3

耶穌一下船，就有一個被污鬼附着的人從墳塋裏出來迎着他。<sup>3</sup>那人常住在墳塋裏，沒有人能捆住他，就是用鐵鍊也不能

- Most likely ancient unused tombs cut in the sides of desolate sea cliffs (a dangerous double ‘portal’ of Sheol)  
有可能是古老未使用的墳墓, 立在在荒涼的海邊懸崖上(一個通往陰間的危險雙重通道)
- This man’s identity is defined: “a man from the tombs with an unclean spirit”  
這個人的身份被定為: “一個從墳場來帶著不潔之靈的人”
- No human in their right mind would live in such a place  
沒有任何思想正常的人會住在那樣的地方





Mark gives a very detailed account  
of this man's oppression

馬可對這人遭受的壓制有非常詳細的說明

*Mark 5.3-5*

*And no one was able to bind him anymore, even with a chain; because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones.*

馬可福音5:3-5

那人常住在墳塋裏，沒有人能捆住他，就是用鐵鍊也不能；<sup>4</sup> 因為人屢次用腳鐐和鐵鍊捆鎖他，鐵鍊竟被他掙斷了，腳鐐也被他弄碎了；總沒有人能制伏他。<sup>5</sup> 他晝夜常在墳塋裏和山中喊叫，又用石頭砍自己。

Symptoms 症狀

1. Isolated by his inhuman behavior  
因他非人類的行為而被孤立
2. Extraordinary physical strength Mk. 8.3  
有著超強的體力 (可8:3)
3. Cries of agony, torment and rage Mk. 8.5  
因痛苦、受折磨及憤怒而喊叫 (可8:5)
4. Attempts at self- mutilation Mk. 8.5  
企圖自殘 (可8:5)
5. Found Refuge in tombs and death Lu.8.29  
以墳墓及死亡作為護避 (可8:29)





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## Symptoms 症狀

6. Dislike constraints of clothing's Lu. 8.27  
不喜歡穿衣服的束縛 (可8:27)
7. Schizophrenic personalities Matt. 8.28  
有精神分裂的人格 (太8:28)
8. Suicidal and self-destructive impulses  
有著自殺和自毀的衝動
9. Aware of the abyss awaiting him Matt.8.29  
意識到等待他的深淵 (太8:29)
- 10 Sensitive to all spiritual authority  
對所有屬靈的權柄敏感



# Jesus meets “Legion”

## 耶穌遇到“群”

*Mark 5:6-7a Seeing Jesus from a distance, he ran up and fell down before Him; and shouting with a loud voice, he \*said, “What business do we have with each other, Jesus, Son of the Most High God?”*

馬可福音5:6-7上 他遠遠地看見耶穌，就跑過去拜他，<sup>7</sup>大聲呼叫說：「至高神的兒子耶穌，我與你有甚麼相干？」

1. This dangerous wild man comes running and shouting toward Jesus and the disciples  
這個危險的野人跑來，並對著耶穌和門徒們喊叫
2. Something in Jesus felled the man to the ground and caused him to shout out in loud pain (spirits immediately submit before Jesus' authority)

耶穌裏面的某種力量使那人摔倒在地，迫使他疼痛得大叫（邪靈即刻在耶穌的權柄之前屈服）

3. The spirits in anguish call him by an ancient name “*son of El Elyon*” (Melchizedek's God) (Creator and Possessor of heaven and earth)

邪靈在痛苦中用一個古老的名字稱他為“至高神的兒子”（麥基洗德的神）（天地的創造者和擁有者）





# Demonic man pleads with Jesus

## 被鬼附的人懇求耶穌

*Mark 5.7b-8 "I implore You by God, do not torment me!"*

*For He had been saying to him, "Come out of the man, you unclean spirit!"*

馬可福音5: 7下-8 我指着 神懇求你，不要叫我受苦！ 是因耶穌曾吩咐他說：  
「污鬼啊，從這人身上出來吧！」

1. Probably as he approached Jesus was already commanding,  
“*Come out of the man, you unclean spirit.*”  
可能當他走近耶穌時，耶穌已在命令：「污鬼啊，從這人身上出來吧！」
2. The darkness and depth of this demonic possession had probably never been seen by Peter and the disciples  
彼得和門徒們可能從未見過這種惡鬼附身的黑暗和幽深
3. Why would these unclean spirits who tormented this man night and day beg for mercy in the name of God?  
為什麼這些日夜折磨那人的污鬼會奉 神的名乞求憐憫？





# Jesus meets “Legion”

## 耶穌遇到“群”

*Mark 5.9 “What is your name?” And he \*said to Him, “My name is Legion; for we are many.”*

馬可福音5:9 耶穌問他說：「你名叫甚麼？」回答說：「我名叫『群』，因為我們多的緣故」

1. Finding out the spirit's name enables one to take authority over a spirit  
知道那邪靈的名字，可以使人用權柄制伏那個靈
2. The man's identity has been so taken over by the spirits that he is now “legion” ; a legion in the Roman army is 6000 men  
這個人的身份已被邪靈取代，以致他成了“群”，羅馬軍隊裡的群（一營）軍兵有6000人
3. This case was way too difficult and too far gone for any known Jewish religious exorcism

這個例子對任何已知的猶太宗教趕鬼來說，都太難、太遙不可及了！

4. How terrible when the spirit, soul and body of man made in God's image becomes so completely taken over that the 'human identity' is all but gone

以神的形像造出來，有靈、魂、體的人，被完全侵佔，以致“人格”盡失，何等可怕！







# “Legion” makes a deal “群”的協議

## *Mark 5.10-12*

*And he began to implore Him earnestly not to send them out of the country. Now there was a large herd of swine feeding nearby on the mountain. The demons implored Him, saying, “Send us into the swine so that we may enter them.”*

## 馬可福音5:10-12

就再三地求耶穌，不要叫他們離開那地方。

<sup>11</sup> 在那裏山坡上，有一大群豬吃食； <sup>12</sup> 鬼就央求耶穌說：「求你打發我們往豬群裏，附着豬去。」

1. In Luke we have the added insight that the request was “don’t send me into the abyss”

在路加福音，我們看到這個請求，即“不要命令我下到無底深淵”

2. Legion knew the Jewish abhorrence of filthy pigs and their own affinity for like uncleanness

群鬼知道猶太人對不潔的豬群的憎惡，和汙鬼本身對不潔的癖好

3. Some think Legion was getting back at the pig farmers who raised them for the Romans even though they were Jews

有人認為群鬼回到養豬人那裡（縱使他們是猶太人）



# Jesus allows the request 耶穌答應了要求

*Mark 5.13 Jesus gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.*

馬可福音5:13 耶穌准了他們，污鬼就出來，進入豬裏去。於是那群豬闖下山崖，投在海裏，淹死了。豬的數目約有二千。

1. These tormented spirits were always restlessly roaming the world searching for embodiment to express themselves even if in self destruction  
這些折磨人的邪靈不歇息地在世界遊蕩，通過附體而表現自己，甚至可能在自我毀滅裡
2. For the man there was immediate deliverance from years of torment and possession  
對於那人來說，他從多年的痛苦和邪靈附體中立即得到釋放
3. For Jesus, He again plundered Satan's realm where evil forces had claimed human ground

耶穌再一次從撒但邪惡的勢力下奪回其所佔有的領土，在那裡，邪惡的勢力奪走了人類的地位







# The Kingdom comes to Decapolis with a mega miracle

## 神的國帶著一個巨大的神蹟臨到低加波利

### *Mark 5.14-15*

*Their herdsmen ran away and reported it in the city and in the country. And the people came to see what it was that had happened. They \*came to Jesus and \*observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the “legion”*

### 馬可福音5:14-15

放豬的就逃跑了，去告訴城裏和鄉下的人。眾人就來，要看是甚麼事。<sup>15</sup> 他們來到耶穌那裏，看見那被鬼附着的人，就是從前被群鬼所附的，坐着，穿上衣服，心裏明白過來

1. The herdsmen panicked at this loss and reported it to their bosses

放豬的人因著損失感到驚恐，並向主人報告

2. Legion had evidently kept the local population in terror and under curfew

附身的群鬼顯然使當地人感到驚恐和處於戒備中

3. Now the man was clothed and in his right mind and could be restored to life with his family and his place in the community

現在這個人穿好衣服、意識清醒，可以恢復他的家庭的生活和社會地位

4. This miracle touched the whole region but the disciples even more

這個神蹟轟動整個地區，但對門徒們的觸動更大





# The inhumanity and selfishness of mankind

## 人類的無人道和自私

*Mark 5.15-17*

*and they became frightened. Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. And they began to implore Him to leave their region.*

馬可福音5: 15-17

他們就害怕。<sup>16</sup> 看見這事的，便將鬼附之人所遇見的和那群豬的事都告訴了眾人；<sup>17</sup> 眾人就央求耶穌離開他們的境界。

1. The immediate reaction in the region was for the citizens to be more frightened of their economic loss than happy for a tormented man's healing

那一帶人的反應是對他們的經濟損失更感恐懼，  
而不是為遭受折磨的人得到醫治感到高興

2. The Kingdom had come but been rejected by the people in the region

神的國臨到，但被當地人拒絕

3. Peter goes into so much detail possibly because he saw the hard heartedness of these (possibly) backslidden Jews

彼得講得十分詳細，也許因為他看到了這些（可能是）  
敗落的猶太人的剛硬無情



# The purpose of salvation and healing in the kingdom of God

## 神國度中拯救和醫治的目的

*Mark 5.18-20*

*As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. And He did not let him, but He \*said to him, “Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you.” And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.*

馬可福音5:18-20

耶穌上船的時候，那從前被鬼附着的人懇求和耶穌同在。  
19 耶穌不許，卻對他說：「你回家去，到你的親屬那裏，將主為你所做的是何等大的事，是怎樣憐憫你，都告訴他們。」  
20 那人就走了，在低加波利傳揚耶穌為他做了何等大的事，眾人就都希奇。





# The purpose of salvation and healing in the kingdom of God

## 神國度中拯救和醫治的目的

2. The man was truly grateful and owed his life to Jesus

這個人真是心存感激，並把自己的生命歸於耶穌

3. Jesus asked him to spend his freedom declaring God's mercy and miracles "to your own people"

耶穌要他用所得的自由，去宣揚神的憐憫和奇蹟給他“自己的人”

4. There could be no greater mission field than the people who knew him before and after God saves

在他被神拯救之前和之後所認識的人中，沒有比這個更大的宣教禾場了





# RQ: why did Mark spend twenty verses on this story?

## 為什麼馬可用了20節經文描述這個故事?

1. Mark's gospel has 6 separate incidents of delivering unclean spirits as one of the main ministries needed in the Kingdom of God

馬可的福音裡有6個關乎被汙鬼附著得釋放的個別事件，這是在神國度中主要需要的事工之一

2. This episode stands apart as extraordinary and is given through Peter in this cycle of three mega miracles to teach the disciples one 'mega' lesson: **what is impossible with man is possible only through Christ**

這個事件脫穎而出顯為非凡，是藉著彼得在這三大奇蹟的循環中，教導門徒們一個“極大”的功課：在人不能在基督裡凡事都能





# RQ: why did Mark spend twenty verses on this story?

## 為什麼馬可用了20節經文描述這個故事?

3. These three mega miracles in the school of Christ were there to bring the disciples to their wit's end and to realize they must fully lean upon Jesus

在基督學校裡, 這三個巨大的神蹟, 是要把門徒們的智慧帶到盡頭, 並意識到他們必須完全依靠耶穌

4. In each episode Jesus calmly yet authoritatively claims formerly enemy territory for His Kingdom

在每一事件中, 耶穌平靜且有權柄地為了祂的國度, 奪回從前是仇敵的領土

5. This powerful testimony of Legion's possession and damage of a man made in the image of God is a warning that demonic forces were greatly damaging mankind in the kingdoms of this world

這個關於被群鬼附著並敗壞有神形像之人的有力見證, 是個警告: 撒但的勢力大大的在世界的列國中做毀壞人類的工作





Next week: Jesus returns to Galilee and the third mega miracle over the last enemy: death

下次：耶穌回到加利利和第三大奇蹟勝過最後的仇敵：死亡

