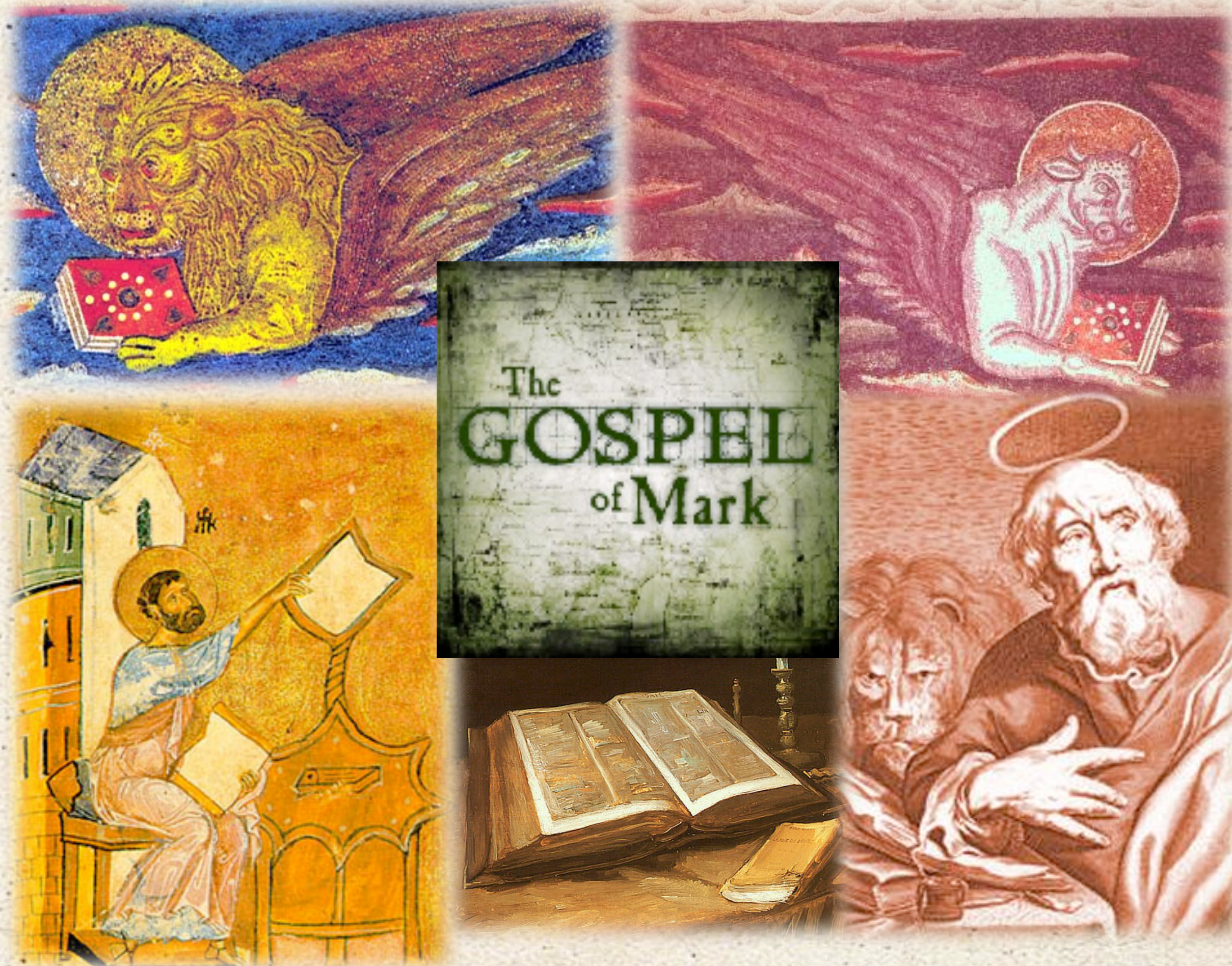


Mark 5:21-43 Jesus' mega power power revealed from faith to faith

馬可福音 5:21- 43 耶穌的巨大能力啟示了從信心到信心



MARK'S GOSPEL GAZETTE

Jesus Returns to Galilee

“all the good news fit to print” Wednesday, October 28, 2020 Price 1 shekel

Revival of Religion Sweeping Galilee

Multitudes Throng Jesus as he Returns to Galilee

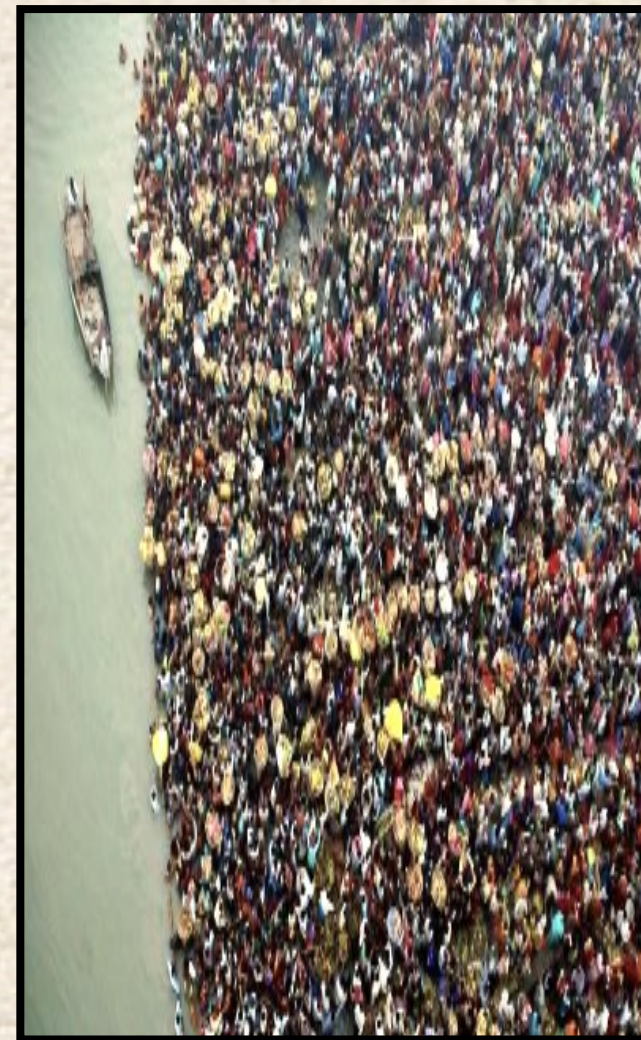
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Top Synagogue Ruler Begs Jesus to Heal his Daughter

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Unclean Woman Healed by Touching Jesus' Robe

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Massive Crowds Meet Jesus

耶穌回到了加利利

——宗教的復興橫掃加利利



耶穌在管會堂的睚魯的家使他十二歲的女兒從死裡復活

回到加利利的耶穌吸引眾人擠在他身邊

耶穌在格拉森服事完之後，帶著門徒渡過海，再回到西部加利利。祂到達海邊不久，就遇到一個需要馬上出急診的緊急個案：有一個管會堂的人叫作睚魯，他的女兒重病要死了，他請求耶穌趕快去醫治她。耶穌就在前往睚魯家的路上行了一個神蹟，醫治了一位患十二年血漏病的可憐婦人。血漏病在當時是一個很嚴重的病。聖經告訴我們，這位姊妹得了血漏病，十二年來到處看醫生，她為了看醫生花盡了所有的積蓄，不僅沒有醫好，還病得更嚴重。這位姊妹在這麼糟糕的情況下，聽說耶穌會醫病，於是就夾在眾人之間摸祂，她想：「耶穌充滿醫病的能力，那我摸祂的衣服一定就可以得醫治！」她摸了耶穌的衣服之後，真的就得了醫治！為甚麼這婦人要偷偷地摸耶穌？這跟她的病有關；血漏病是婦科

的病，這樣的病讓她充滿害怕。在當時的宗教、社會、猶太傳統裏，血漏病是不潔淨、見不得人的。她病了十二年都醫不好，這十二年來，她都不可以碰到別人，別人也不可以碰到她。想想看，這對她的人際關係會有何等大的影響？身體受苦也就罷了，她還不能擁抱任何人，也不能和任何人握手，連拍拍肩膀都不可以，別人也一點都不可以碰到她，這是何等痛苦的一件事？這位婦人不只身上有血漏病，她的心裏也有血漏病，她的心是破碎的。她不敢公開摸耶穌，因為



有個患血漏的不潔婦人因著摸了耶穌的衣裳而馬上得醫治

不潔的女人摸了耶穌的袍子而得到醫治

耶穌看不看重她這樣的心？看重。我們怎麼知道耶穌看重她這樣的心？我們想一想當時的情境：當時，耶穌是在出急診、往睚魯家的路上！睚魯的女兒病得要死，睚魯巴不得馬上把耶穌拖到他家，一定不願意耶穌在路上有任何耽延。可是，耶穌為了這個渴慕祂的姊妹停下來，甚至醫治她之後，還花時間把她叫出來。那女人知道在自己身上所成的事，就恐懼戰兢，來俯伏在耶穌跟前，將實情全告訴祂。耶穌對他說：「女兒，你的信救了你，平平安安的回去吧！你的災病痊愈了。」

猶太會堂的大總管央求耶穌醫治他的女兒

耶穌說話的時候，有人從管會堂的家裡來，說：「你的女兒死了，何必還勞動先生呢？」耶穌聽見所說的話，就對管會堂的人說：「不要怕，只要信！」於是帶著彼得、雅各、和雅各的兄弟約翰同去，不許別人跟隨他。他們來到管會堂的家裡；耶穌看見那兒亂嚷，並有人大大的哭泣哀號，進到裡面，就對他們說：「為什麼亂嚷哭泣呢？孩子不是死了，是睡著了。」他們就嘲笑耶穌。耶穌把他們都攆出去，就帶著孩子的父母，和跟隨的人進了孩子所

在的地方，就拉著孩子的手，對他說：「大利大，古米！」（繙出來就是說：「闺女，我吩咐你起來！」）那闺女立時起來走。他們就大大的驚奇；闺女已經十二歲了。耶穌切切的囑咐他們，不要叫人知道這事，又吩咐給他東西吃。傳說中睚魯原先並不怎麼喜歡耶穌，和法賽人和文士一樣覺得耶穌不守律法。但是在他的女兒生病不治時，聽到耶穌救活了拿因城寡婦之子，因而痛改前非，來到耶穌面前，俯伏在祂腳前，再三求祂。人的盡頭，就是神的開始。睚魯不是一個普通的老百姓，他是一個管會堂的人。那麼管會堂的人不是指那些看門的人，而是指會堂的領袖。管會堂的人都是有身份、有地位的人，他們在自己的地方，都是有頭有臉的人。但是睚魯一點都沒有在意自己的身份地位，他完全不顧自己的面子而俯伏在主的跟前。到了睚魯的家門前，已經圍了一群又哭又鬧的人，還有人在吹笛，預備喪事了，事情看起來何等絕望，多麼令人沮喪！但是耶穌說：「不要怕，只要信！」在生命之主的眼中，死亡其實是另一種方式的睡眠。信祂的人必要復活享受永生；不信祂的就長睡不醒，真正死了。睚魯的女兒真的被耶穌救活了，並且會吃東西。吃東西是一個活命的證據，只有活人才需要吃東西，也只要活人才能吃東西。從絕望到充滿喜樂，這是一個何等焦心的過程。不管人的盡頭如何絕望，只要有耶穌，必然峰回路轉。

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 and light** Jesus of Nazareth brought to Galilee!

拿撒勒人耶穌帶到加利利的是何等的權柄與亮光!

1. Cast out demons from the 'wilderness' of Galilee

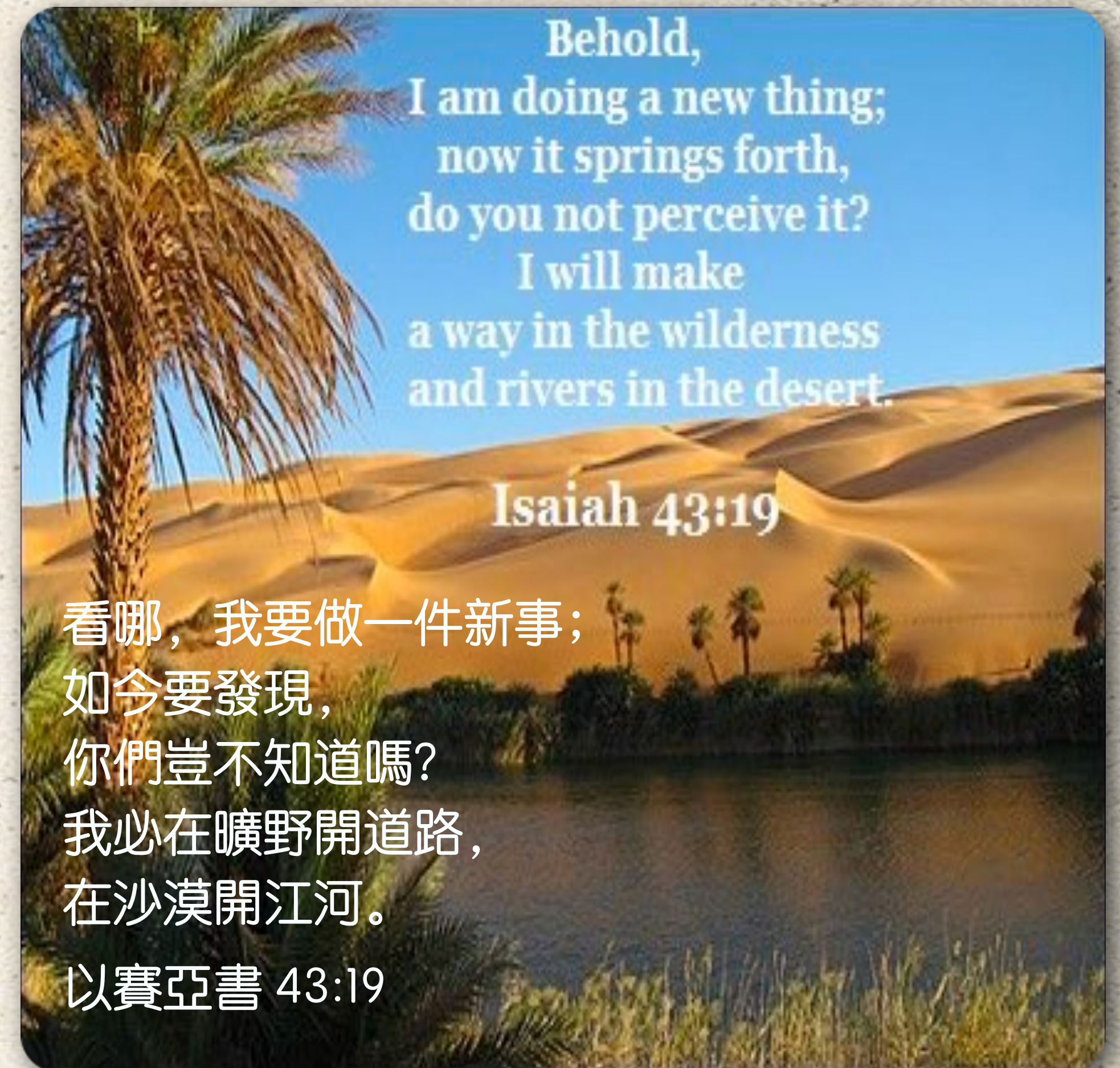
趕出加利利“曠野”的魔鬼

2. Preached Powerful Gospel of Kingdom in synagogues

在會堂裡傳揚有能力的國度福音

3. Great Physician healed the multitudes

大醫生醫治了大群的人



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拿撒勒人耶穌帶到加利利的是何等的權柄與亮光!

4. Merciful Physician Cleansed and Forgave the sinners in Galilee

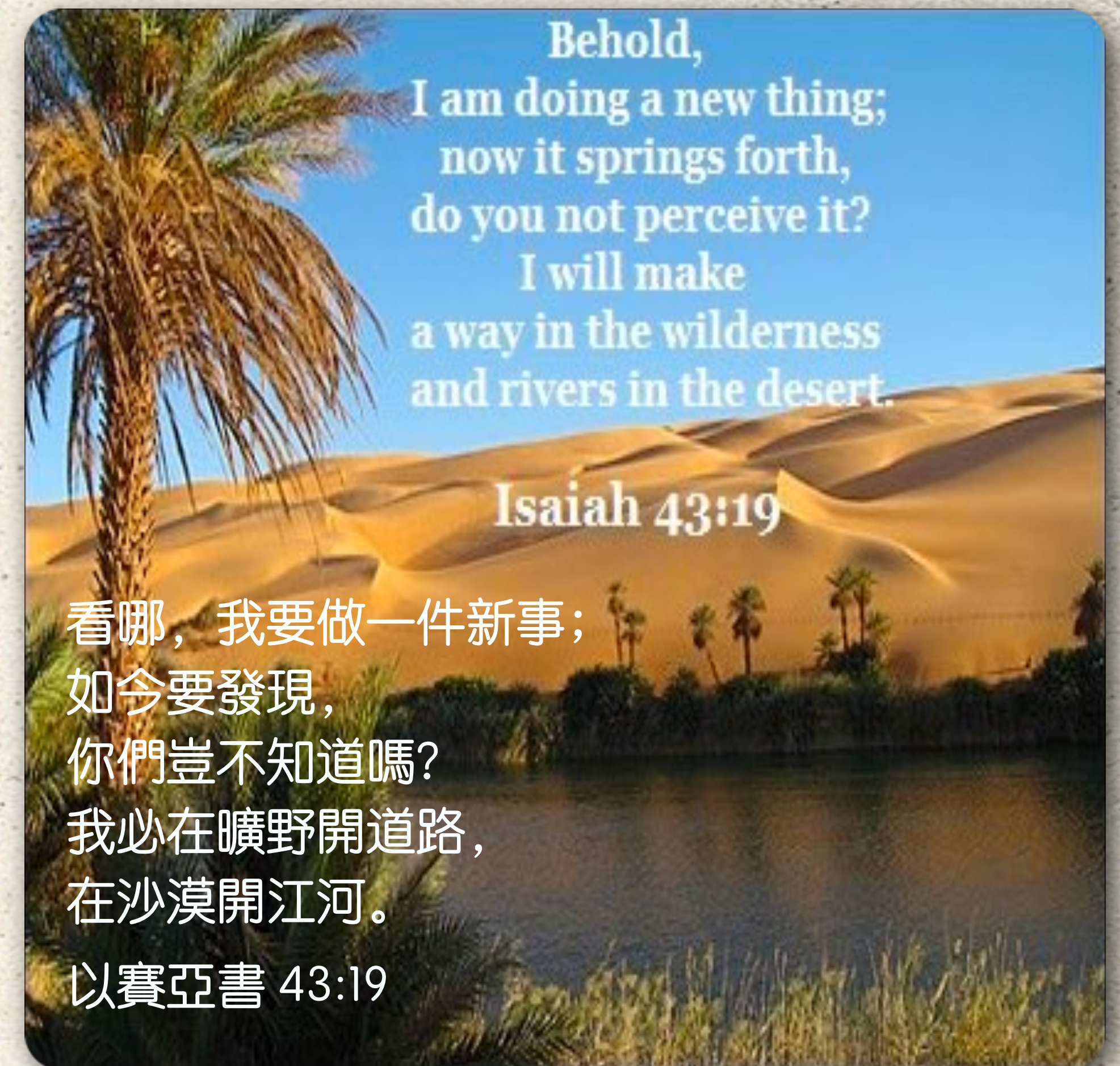
富憐憫的醫生潔淨了，並赦免了在加利利的罪人

5. Called and Befriended sinners to Repentance and Discipleship

呼召罪人悔改及成為門徒，並成為他們的朋友

6. As Son of Man restored Sabbath Rest and Shalom back to original purpose

以人子的身份恢復安息日的安息及平安到其起初的目的



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

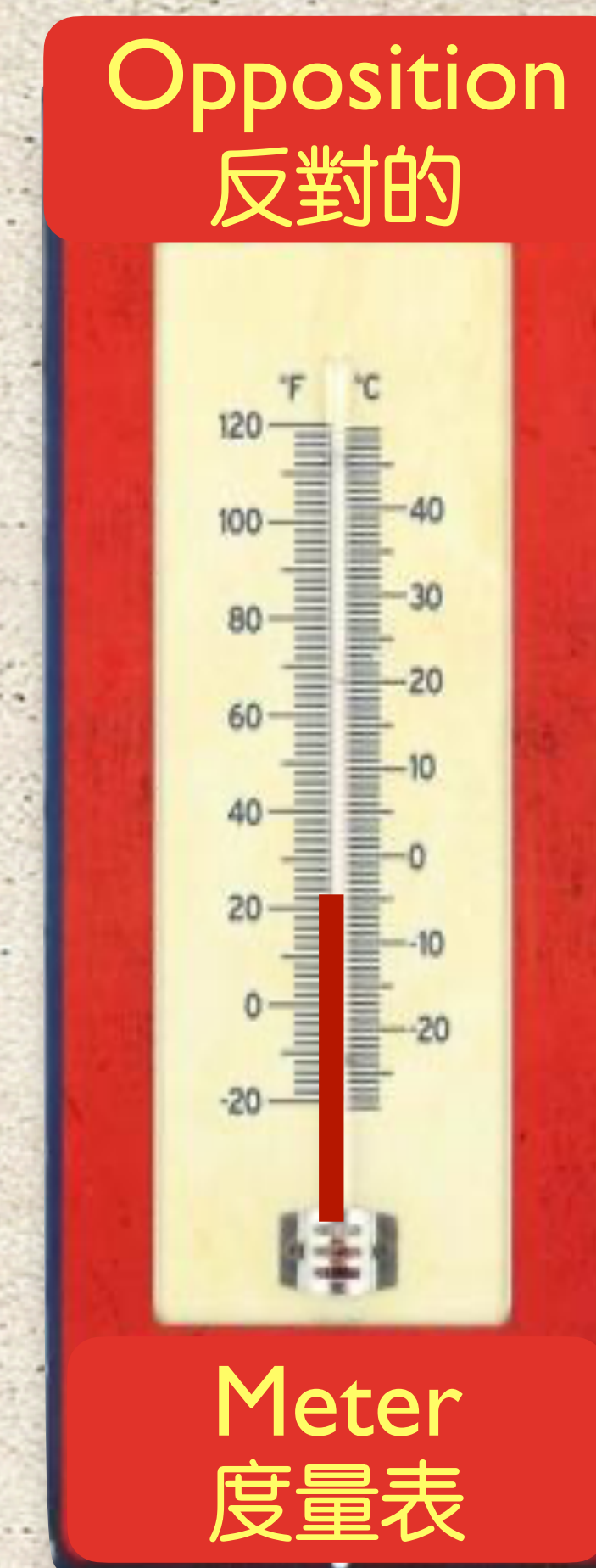
但是耶穌受到群眾歡迎的同時，也面臨日益加增的、宗教界的反對

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

那些在加利利及耶路撒冷的宗教權威人士開始反對
人子，甚至在祂釋放加利利得自由時

- “*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?



Now we see the Second Gospel campaign in Galilee

我們看見在加利利展開了第二個福音徵戰

Because of the growing opposition by religious leaders in Galilee and Jerusalem, Jesus takes a “**new direction and Kingdom strategy**” in what is called the “**year of opposition and controversy**”

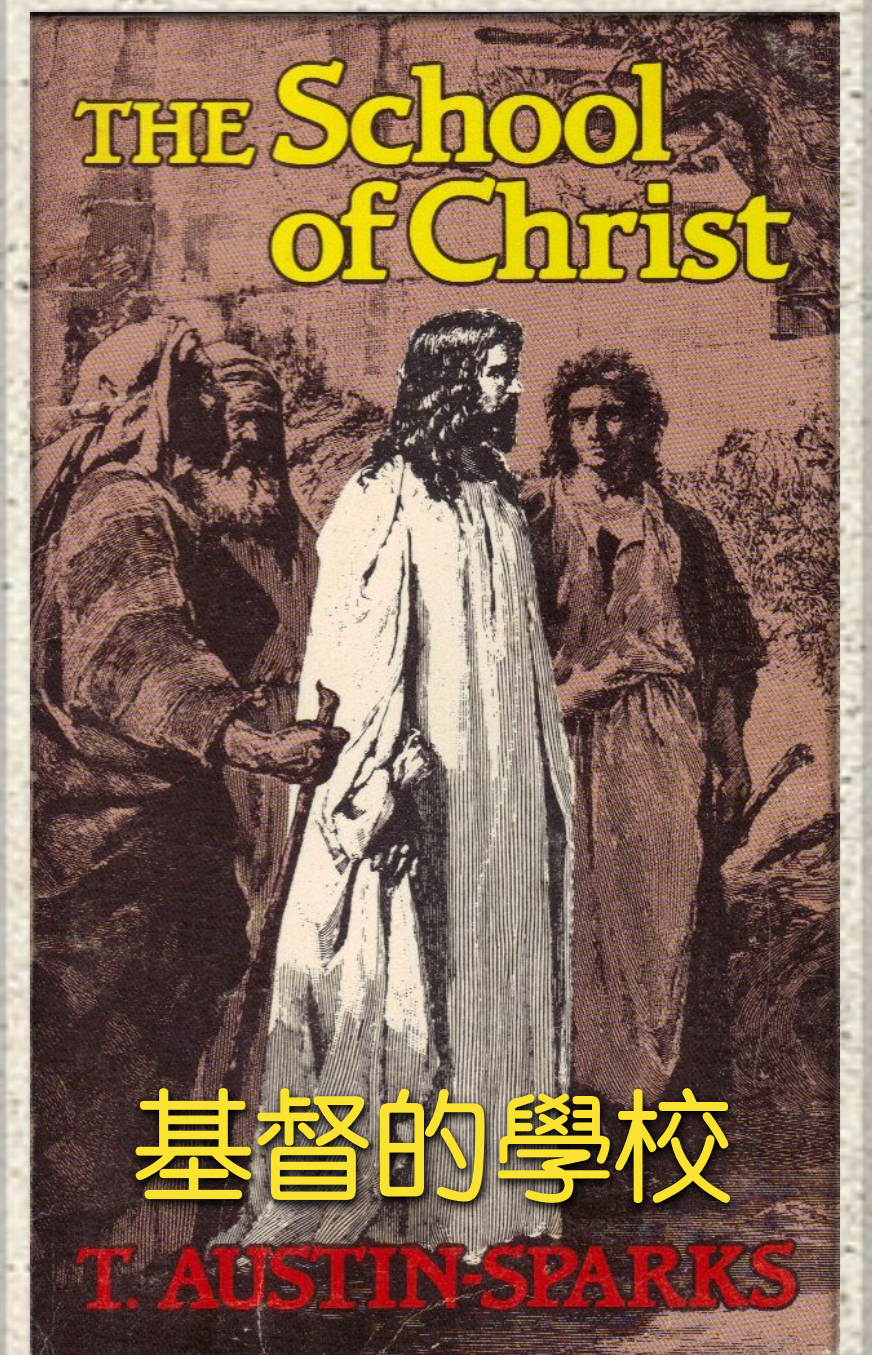
由於來自加利利及耶路撒冷宗教領袖日益增長的抵擋，耶穌採取了“**新方向及國度策略**”這被稱為“**抵擋及爭議的一年**”

#1- Jesus transitions from His former emphasis upon itinerant public teaching, healing, casting out demons

耶穌從祂原先強調的巡迴公開教導、醫治及趕鬼活動中做轉變

#2 - Jesus starts using Parables to veil the Kingdom Gospel from the opposing religious leaders while unveiling the Kingdom to his seekers and disciples
耶穌開始用比喻將國度的福音對著抵擋的宗教領袖們隱藏起來，但卻將國度向尋求之人和門徒顯明出來。

#3 - Jesus now concentrates on instructing and training his disciples in the “school of Christ” before sending them out as servants of the Kingdom
在門徒們成為國度的僕人被差派出去以前，耶穌現在專注在“基督的學校”裡教導及訓練祂的門徒們



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。



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 in Israel is not the spiritual reality of the Kingdom

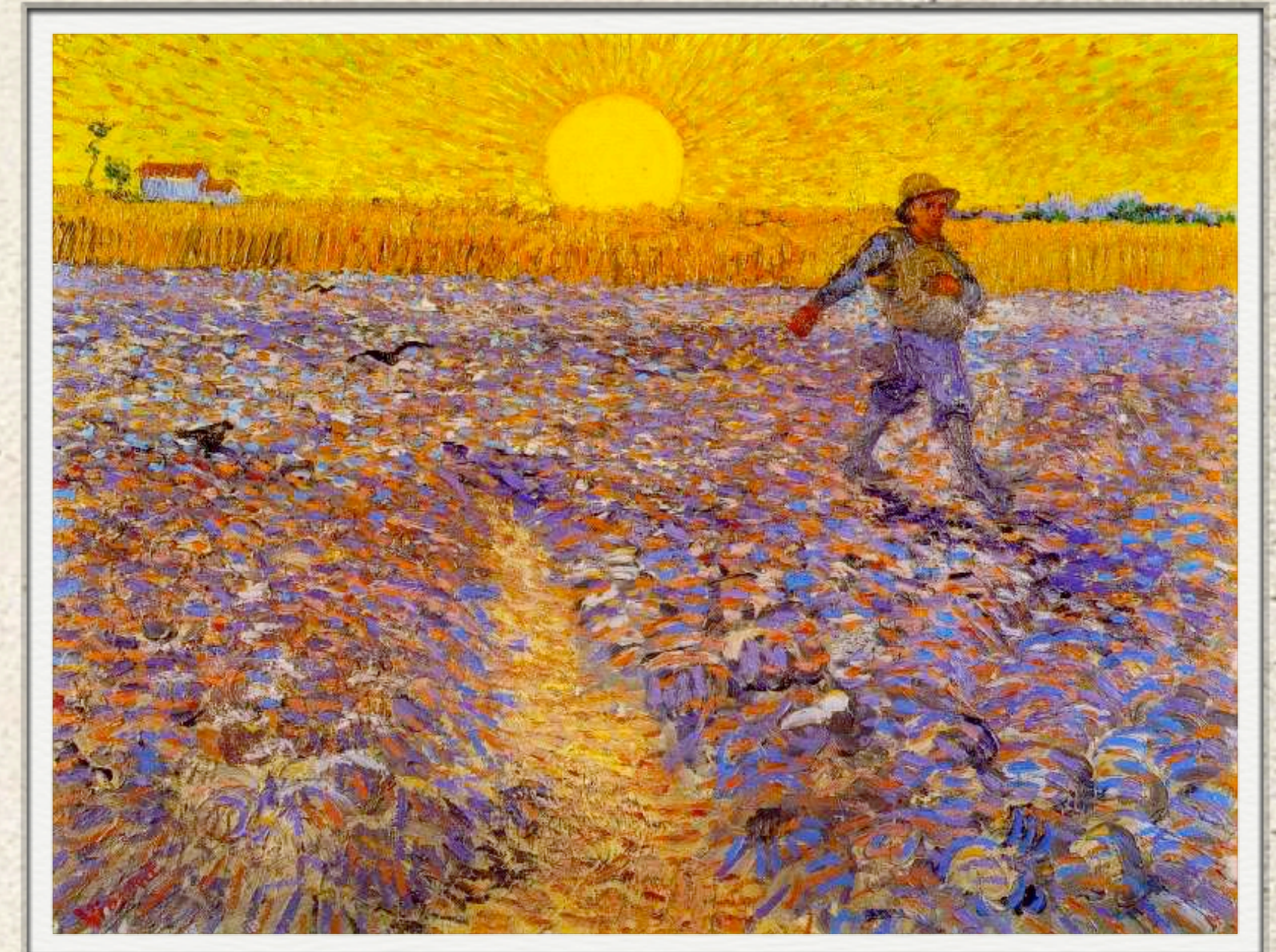
在以色列裡的國度外表並不是國度屬靈的實際

#3: The Kingdom Gospel must be done over all soils as only God knows who will be saved

國度的福音種子應該撒在各樣的泥土裡, 因為只有神知道誰會得救

#4: The parable of the sower reveals the **mystery of apparent conflict** in the Kingdom of God

撒種的比喻揭示了在國度裡表象衝突的奧秘



Mark then grouped 4 “Parables of the Seed” to reveal deeper Kingdom Mysteries

馬可接著組合了四個“種子的比喻”來啟示更深的國度奧秘

- 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 understand all parables of the Kingdom

頭二個簡短的比喻(燈台及度量)強調了啟示及順服服事的重要性，來明白國度所有的比喻



Mark then grouped 4 “Parables of the Seed” to reveal deeper Kingdom Mysteries

馬可接著組合了四個“種子的比喻”來啟示更深的國度奧秘

- The last 2 parables highlighted **the power of the seed itself**:

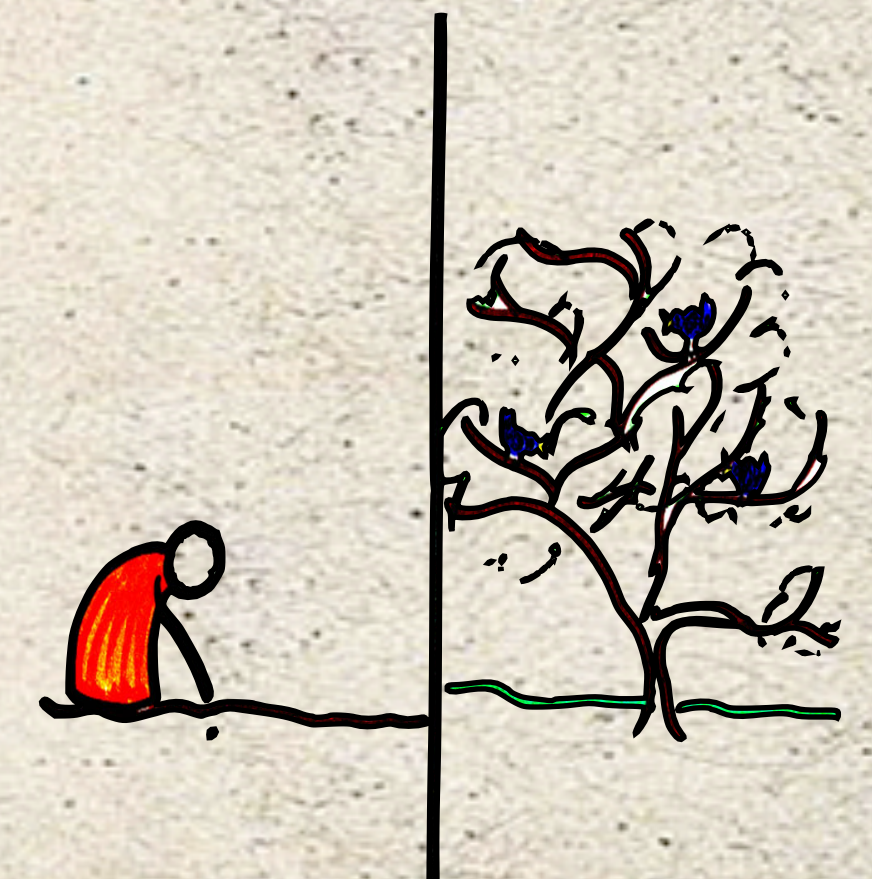
最後的二個比喻強調了種子本身的能力

- **Entry into the Kingdom** was as a seed given inner Life by a personal RELATIONSHIP with the King and not entry into an outward territory

進入國度就如同一個種子被賦予內在的生命；是藉著個人與王的關係，而不是進入一個外在的領域

- **Despite the smallness** of the Kingdom seeds sown, the sower's life laid down will produce a great Kingdom in the millennium

無論撒出多小的國度的種子，這撒種之人所擺下的生命將會
在千禧年時產生出極大的國度。



Jesus and the disciples
now study mega miracles
in the school of Christ

耶穌及門徒們
現在在基督的學校裡
學習極大的神蹟



These “mega” miracles in the school of Christ were teaching his disciples three lessons

在基督學校裏這些“巨大的”神蹟教導了祂的門徒們三個屬靈功課

Lesson #1: Jesus is much greater in character and authority than ever had been seen with the eye of man

功課1：耶穌的性格和權柄比人的眼睛所能看見的更大

- His actions on the Sea hinted that maybe He was “Lord of Creation” as He ruled over wind and waves

祂在海上的行動暗示了，當祂在掌管風和浪時，祂可能就是那位“創造主”

Lesson #2: Jesus’ victory over Satan and the plundering of his realm was much more comprehensive than just individual exorcisms

功課2：耶穌勝過撒旦及擄掠牠的範圍，這比個別趕鬼事件的涵蓋更廣

- He could rebuke a sudden enemy attack using natural disasters
祂能斥責仇敵借用自然災害而突然興起的攻擊
- He could deliver from a ‘legion’ of evil forces whenever it had claimed human ground

祂能拯救出任何已被群鬼邪惡勢力所侵奪的人類地位



These “mega” miracles in the school of Christ were
teaching his disciples three lessons

在基督學校裏這些“巨大的”神蹟教導了祂的門徒們三個屬靈功課

Lesson #3: the disciples were learning to have faith in Jesus
when situations were beyond their human control

功課3： 門徒們學習在超過人的能力所能處理的境遇中信靠耶穌

- When meeting the storm or the demoniac, the disciple's faith faltered as fear gripped them with desperation

面對風暴或鬼魔，門徒們的信心因懼怕而絕望，變得搖擺不定

- Their fear would eventually be transformed into faith as they gained deeper insight into the mystery of who Jesus was

當他們更深的認識耶穌是誰這個奧秘時，他們的懼怕最終化作信心

- One heading could be placed over these mega miracles:

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

這些巨大的神蹟可用一個標題取代“這人是誰，竟連風和海都聽從他了？”



Third mega miracle:
raising Jairus' daughter
from the dead

第三個巨大的神蹟：
讓睚魯的女兒從死裡復活

The “mega miracle” Sandwich

“巨大神蹟”的三明治

1. This mega miracle is another “Markan Sandwich” which begins and ends with Jairus and his daughter and places the woman with an issue of blood in between

這巨大的神蹟好比另一個“馬可式三明治”，以睚魯和他的女兒作為開頭跟結尾，中間穿插了那個患血漏病的女人

2. By sandwiching two events together there is a deeper lesson added for the reader to ponder
把兩件事像三明治般放在一起，有一個增加的更深功課讓讀者思考
3. As we see these two events, see if you can see the lesson learned from putting this sandwich together

當我們看這兩件事時，你能否看見這放在一起的三明治所要學到的功課

TWO HEALINGS

Examining a Markan sandwich
Mark 5:21-43



二個醫治

查驗馬可的三明治
馬可福音 5:21-43





Jesus returns to throngs in Galilee 耶穌回到加利利的人群中

Mark 5.21

When Jesus had crossed over again by boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore.

馬可福音5:21

耶穌坐船又渡到那邊去，就有許多人到他那裏聚集；他正在海邊上。

1. The literal Gk says “thronged upon Jesus” meaning the multitudes pushed and shoved him trying to get near him

希臘文記載“聚集來見耶穌”，是指一大群人又推又擠的要接近祂

2. The crowd was so great they had to remain near the boat along the seashore

人群蜂擁而至，他們只得停留在海邊的船附近

3. We can assume that Jesus taught parables there as the seashore was his usual teaching

我們可以假設耶穌在那裏教導比喻，因為海邊是祂常用的教學場所



Jairus from Capernaum's synagogue

迦百農會堂的睚魯

Mark 5.22-23

*One of the synagogue officials named Jairus *came up, and on seeing Him, *fell at His feet and *implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live."*

馬可福音5:22-23

有一個管會堂的人，名叫睚魯，*來見耶穌，就*俯伏在他腳前，²³再三地*求他，說：「我的小女兒快要死了，求你去按手在她身上，使她痊癒，得以活了。」

1. Mark identifies the official's name as Jairus

馬可確認了那個官的名字：睚魯

2. Despite the growing opposition of religious leaders, this 'manager' of the synagogue was desperate and fell before Jesus' feet begging for help

儘管宗教領袖對耶穌的反對愈演愈烈，這個會堂的“管事的”因絕望來跪在耶穌腳前，乞求幫助

3. Luke's gospel gives us the inside info that this was Jairus' only daughter

路加福音告訴我們內部消息-那是睚魯唯一的女兒

4. Notice the specific request that hands be laid upon the daughter (he had probably seen Jesus do this)

注意這特別的請求，按手在他女兒身上（他可能見過耶穌這樣做）

Jesus' compassion and sensitivity

耶穌的憐憫和柔細

Mark 5.23-24

*and *implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live." And He went off with him; and a large crowd was following Him and pressing in on Him.*

馬可福音5:23-24

再三地求他，說：「我的小女兒快要死了，求你去按手在她身上，使她痊癒，得以活了。」²⁴ 耶穌就和他同去。有許多人跟隨擁擠他。

1. The desperation of Jairus' heart touches everyone: "*MY daughter is at the point of death*"

睚魯內心的絕望感動了所有人：“我的女兒快死了”

2. No greater agony can be felt than a powerful man helpless to aid a son or daughter

一個有權力的人無力幫助自己的兒子或女兒，沒有比這更令人痛苦的了

3. Jairus had **desperate faith** in Jesus' healing virtue

睚魯對耶穌的醫治美德有迫切的信心



Jesus' compassion and sensitivity

耶穌的憐憫和柔細

Mark 5.23-24

*and *implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live." And He went off with him; and a large crowd was following Him and pressing in on Him.*

馬可福音5:23-24

再三地求他，說：「我的小女兒快要死了，求你去按手在她身上，使她痊癒，得以活了。」²⁴ 耶穌就和他同去。有許多人跟隨擁擠他。

4. The Greek implies that Jesus immediately responded to the father's plea and started slowly for the house

希臘文暗示著耶穌立即回應了那父親的請求，開始緩緩的走向他的房子。

5. The throng was making it difficult by pushing and shoving as they moved along like a swarm of bees

人群推擠著，在其中行走很困難，他們一起跟著，如同一群蜜蜂一般



Jesus meets more desperation

耶穌遇見了更絕望的

Mark 5.25-26

A woman who had had a hemorrhage for twelve years, and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse—

馬可福音5:25-26

有一個女人，患了十二年的血漏，²⁶ 在好些醫生手裏受了許多的苦，又花盡了她所有的，一點也不見好，病勢反倒更重了。

1. This woman who once had reasonable assets had now spent all she had on doctors over 12 years and ended up worse than ever
這婦人曾擁有合理的資產，12年之久花盡她所有的去看醫生，結果反而更糟了！
2. The LAW (*Lev. 15:25ff*) was quite hard on such cases: a hemorrhaging woman was considered unclean
律法(*利未記15:25*)對於相關條例相當嚴厲：一個血漏的女人是被視為不潔淨的
3. This chronic uncleanness often brought divorce, expulsion from her home and family, excommunication from both synagog and temple as a total social outcast (untouchable)
這個慢性的不潔之症經常導致離婚，被她的家庭和家人驅離，不能進入會堂和聖殿而被社會整體拋棄（不可觸摸的）



Mark draws a number of Similarities in the two Miracles

馬可連上了兩件神蹟的幾個相似之處

1. Both accounts deal with **fear vs. faith**

這兩件事都說對付了懼怕與信心

2. Both events involve people in desperation

這二件事件都關乎了在絕望中的人

3. Both miracles begin by falling at Jesus' feet

這兩件神蹟都開始於跪在耶穌腳前

4. Both females were called '*daughter*'

兩位女性都被稱作“女兒”

5. The woman's sickness and the daughter's age were both 12 years

婦人得病的年數和那個女兒的年齡都是12



Mark draws a number of Similarities in the two Miracles

馬可連上了兩件神蹟的幾個相似之處

6. In both stories Jesus' words of faith were rudely mocked in unbelief

兩個故事中耶穌發自信心的話語，都因人的不信而被無禮地嘲笑

7. Touching either 'daughter' would cause ritual uncleanness and render Jesus defiled

觸摸任何一個“女兒”都會導致條例中的不潔，讓耶穌沾染污穢

8. Both were healed by Jesus' touch

她們都因耶穌的觸摸得醫治

9. Both miracles happened after all human means had been exhausted

兩件神蹟都發生在人的方法用盡之後



A desperate woman's faith 一個絕望的婦人的信心

Mark 5:27-29

after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. For she thought, "If I just touch His garments, I will get well." Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.

馬可福音 5:27-29

她聽見耶穌的事，就從後頭來，雜在眾人中間，摸耶穌的衣裳，²⁸ 意思說：「我只摸他的衣裳，就必痊癒。」²⁹ 於是她血漏的源頭立刻乾了；她便覺得身上的災病好了。

1. Just "hearing about Jesus" caused this desperate woman to push through the throng

只因「聽到了耶穌的事」，使這絕望的婦人擠進人群

2. Her **desperate faith** had a focus - touching that robe would "heal" her

她迫切的信心有一個焦點——觸摸耶穌的衣裳就能「治好」她



一位婦人摸了耶穌的袍子

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3. Her "clutch" (lit.) of faith met with immediate healing evidenced in two ways: she immediately felt it **inwardly** in her body and then **outwardly** as the flow of blood stopped

她憑信“緊抓”(字意)，在二方面得到即時醫治的印證：她即刻在身體的**內在**感受到，接著**外在**的血流也止住了。

4. Sometimes faith and desperation cannot be easily distinguished and Jesus seems to have compassion on both

有時信心和絕望無法輕易區分，而耶穌似乎對兩者都抱有同情



一位婦人摸了耶穌的袍子

Jesus' journey stopped as power was drawn out of Him 當能力從祂身上被抽出時, 耶穌停止了行程

Mark 5.30-31 Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?" And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'"

馬可福音5:30-31 耶穌頓時心裏覺得有能力從自己身上出去, 就在眾人中間轉過來, 說: 「誰摸我的衣裳? 」³¹ 門徒對他說: 「你看眾人擁擠你, 還說『誰摸我』嗎? 」

1. “*Who touched my garment?*” (Jesus always sensitive to a ‘touch of faith’)
“誰摸我的衣裳?” (耶穌對“信心的觸摸”總是感覺敏銳)
2. Healing virtue (Luke 6.19) is released with outgoing power which the ‘Spirit sensitive’ can feel
醫治的能力 (路加福音6:19) 伴隨著釋放出的能力, “敏銳的靈”能感受到



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3. The disciples countered with disbelief that there could be any intentional 'clutching' with the multitudes all swarming and thronging them

門徒們不信地反駁：四處那麼多擁擠的人都可能因任何目的“抓住”

耶穌

4. The lesson of faith: St. Augustine comments on this story, "Flesh presses, faith touches" (thronging curiosity vs. clutching faith)

信心的功課：奧古斯丁如此評論這個故事，“肉體擠壓，唯信心觸摸”
(擁擠的好奇與緊抓的信心對立)



Jesus the 'friend of sinners' gives more than compassion

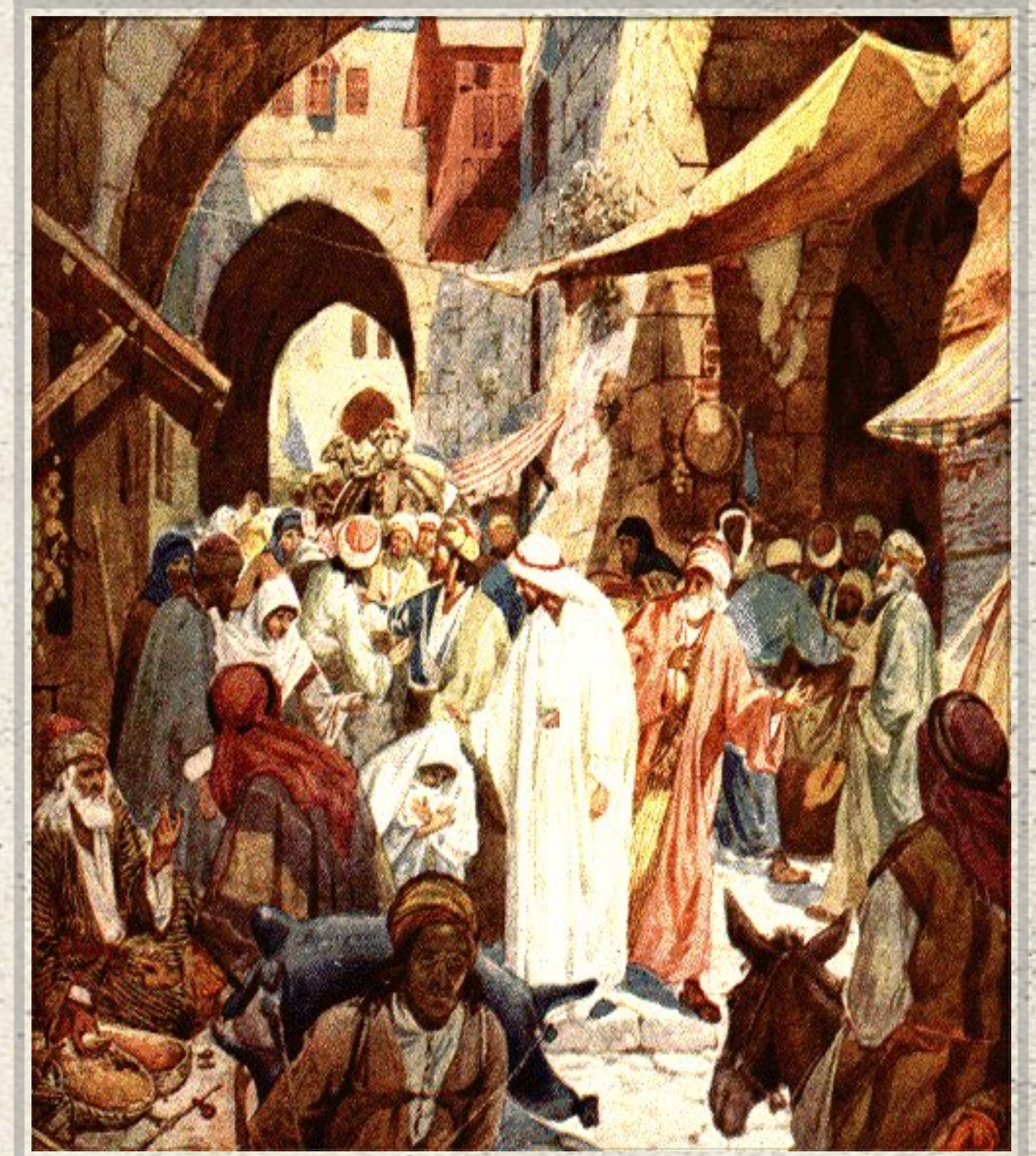
“罪人的朋友” 耶穌給予的更超乎了同情

Mark 5.32-34 And He looked around to see the woman who had done this. But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. And He said to her, “Daughter, your faith has made you well; go in peace and be healed of your affliction.”

馬可福音 5:32-34

耶穌周圍觀看，要見做這事的女人。³³ 那女人知道在自己身上所成的事，就恐懼戰兢，來俯伏在耶穌跟前，將實情全告訴他。³⁴ 耶穌對她說：「女兒，你的信救了你，平平安安地回去吧！你的災病痊癒了。」

1. The woman felt she was an unclean and unworthy outcast and only desired to 'steal' a healing undetected
婦人感到自己是不潔、無用的被棄之人，只想不被察覺地“偷得”醫治
2. Her identity uncovered, the woman fearfully fell before Him and told her whole desperate story over 12 years and then **confessed** she stealthily received an undeserved immediate healing
婦人的身份被曝露，驚恐地俯伏在耶穌面前，講述了她12年之久整個絕望的經歷，承認暗中得了不配有的即時醫治。
3. He first **commended** her faith 祂首先稱讚了她的信心



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“罪人的朋友” 耶穌給予的更超乎了同情

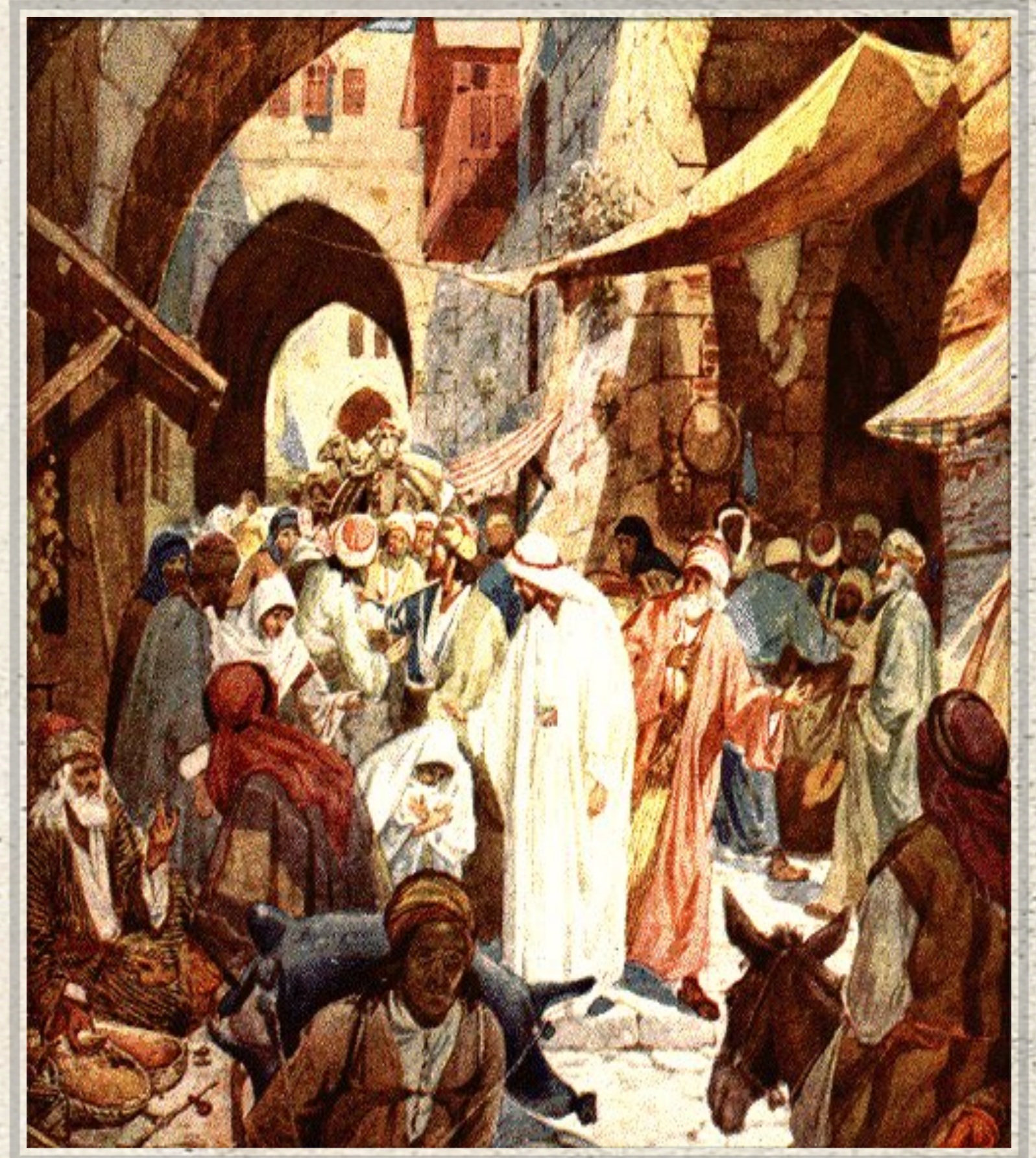
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4. Jesus lifted her status from a **fearful outcast** to a **beloved daughter of faith** as he told her to “*go into Shalom*” with new hope of marriage, a return home, and re-entry into temple worship after 12 years of death

當耶穌告訴她“**進入平安裡**”，將她的地位從**畏懼被棄**提升為一個**蒙愛的信心女兒**，在她經歷了12年的死亡之後，重燃婚姻的希望、回歸家庭，及重新能進入聖殿的敬拜。



Jesus the 'friend of sinners' gives more than compassion

“罪人的朋友” 耶穌給予的更超乎了同情

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5. But why was her healing not enough for Jesus? Why call her out and expose her to public scrutiny?

但是為何她病得醫治，對耶穌而言還不夠？為何要叫出她來，將她暴露在群眾的審查之下？

6. A faith that only 'steals' a blessing has not yet reached its goal

一個僅僅“竊取”祝福的信心還未達到它的目的

7. Jesus brings faith to its desired goal

耶穌將信心帶入它理想的目的



faith confessed saves

被承認的信心帶來拯救：

“*your faith has saved (healed) you*”

“你的信救了(醫治了)你”

(σωζω sodzo in Gk means both 希臘文意二者兼具)

Desperation to Despair by this Critical Delay

藉著這個嚴重的拖延使得迫切變成失望

Mark 5:35 ¶ While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?"

馬可福音5:35 還說話的時候，有人從管會堂的家裏來，說：「你的女兒死了，何必還勞動先生呢？」

1. Jairus must have been terribly impatient and agitated during the delay and this made the sudden news from home doubly devastating

睚魯在這個耽擱中肯定極為心急和激動，而這使忽然從家裏傳來的噩耗帶來
雙重毀滅性的打擊

2. Such an influential ruler who was used to being in control must have been despondent and even angry at this relatively insignificant woman who caused this fatal delay

這樣一位有影響力的領袖慣於主導，對於這個無足輕重的女人導致的要命
耽延，應該是感到沮喪甚至生氣



Desperation to Despair by this Critical Delay

藉著這個嚴重的拖延使得迫切變成失望

Mark 5:36 ¶ As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe."

馬可福音5:36 耶穌聽見所說的話，就對管會堂的說：「不要怕，只要信！」

3. But Jesus the soul physician would not let Jairus absorb these deadly words of grief. "*as soon as Jesus heard...*"

但是耶穌這位靈魂的醫生不會讓睚魯接受這些致命的喪氣之言。

“耶穌聽見……”

4. Choosing fear or faith once again a **Kingdom issue**

選擇懼怕還是信心，再次成為神國的一個關鍵點

"Do not fear,
"不要怕
only
只要信"
believe."

Mark 5:36 ESV

馬可福音 5:36

The sorrowful world without faith makes a religious ritual out of hopelessness and crying 沒有信心的悲慘世界在無望和哀哭中製造宗教儀式

*Mark 5:37-40a And He allowed no one to accompany Him, except Peter and James and John the brother of James. They *came to the house of the synagogue official; and He *saw a commotion, and people loudly weeping and wailing. And entering in, He *said to them, "Why make a commotion and weep? The child has not died, but is asleep." They began laughing at Him. But putting them all out ...*

馬可福音5:37-40a

於是帶着彼得、雅各，和雅各的兄弟約翰同去，不許別人跟隨他。³⁸ 他們來到管會堂的家裏；耶穌看見那裏亂嚷，並有人大大地哭泣哀號，³⁹ 進到裏面，就對他們說：「為甚麼亂嚷哭泣呢？孩子不是死了，是睡着了。」⁴⁰ 他們就嗤笑耶穌。耶穌把他們都攆出去...

1. “*the child is asleep*” - to Jesus this common eastern idiom for death also declared the spiritual reality of death from God's perspective

“孩子...是睡着了”——對耶穌而言，這個普遍的、關於死亡的東方習語也宣示了 神的角度關於死亡的靈性實際



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2. The scornful laughter of these mourners exposed how little they really mourned under their acting
這些哀悼者的嘲笑顯露了他們那種行為之下真實的哀痛是少之又少



The sorrowful world without faith makes a religious ritual out of hopelessness and crying 沒有信心的悲慘世界在無望和哀哭中製造宗教儀式

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3. The atmosphere must be freed of all 'unbelief'

這個氛圍必須消除一切的“不信”

a. The three closest disciples are chosen

最親近的三個門徒被挑選

b. The 'professional mourners' are expelled

那些“專業的哀悼者”被驅離



More than a Physician was needed here

在這裡需要的不單只是一位醫生

*Mark 5:40-41 He *took along the child's father and mother and His own companions, and *entered the room where the child was. Taking the child by the hand, He *said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, get up!"). Immediately the girl got up...*

馬可福音5:40-41 就帶着孩子的父母和跟隨的人進了孩子所在的地方，⁴¹就拉着孩子的手，對她說：「大利大，古米！」（翻出來就是說：「閨女，我吩咐你起來！」）

1. Peter (exclusively) remembers this beautiful moment when Jesus '*took her by the hand*' and with the gentlest voice spoke words so wonderful that he preserved and translated them from their original Hebrew:

彼得（只有他）記得這美好的時刻- 當耶穌“**拉著她的手**”並用溫柔的聲音說出了美好的話語，所以他保留，並從希伯來原文翻譯出來

2. “*Talitha Cum*” - these are shepherd's words
- lit. in Hebrew means, “Get up my little lamb”

“**大利大，古米**” - 這是牧羊人的用句 - 希伯來文的字義是，“起來，我的小羊”

3. Would any disciple or parent in that room have believed Jesus could raise the dead before this moment? Inconceivable!

在這時刻前，是否有任何一位在那房間裡的門徒或父母相信耶穌可以使死人復活？
不可思議！





More than a physician: “Who is this man?” 更勝於醫生— “這人是誰？”

Mark 5.42-43

Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.

馬可福音5:42-43

那閨女立時起來走。他們就大大地驚奇；閨女已經十二歲了。⁴³耶穌切切地囑咐他們，不要叫人知道這事，又吩咐給她東西吃。

1. Those five witnesses would never forget how ‘supernaturally natural’ she awoke and got right up in obedience
這五位見證人將永不忘記她如何‘超自然的自然’醒來，且順服地馬上起來
2. This all happened so “immediately” that the disciples were completely astonished
所有的事情都“立刻地”發生，門徒們也完全驚異於這一切
3. Jesus broke the silence by his tender concern for her nourishment
耶穌柔軟的心為著這閨女的食物打破沉默



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4. This mega miracle was not for public consumption but meant to be stored as a treasured family secret straight from the heart of an Eternal God of Love

這極大的奧秘並非為群眾所預備的，乃是直接來自於永生神的愛，作為這家所珍藏的秘密

5. At the end Mark records a sort of ‘punch line’ revealing her age of 12 years and connecting the two sandwiched stories together

最後，馬可的“結語”揭示了閨女是12歲，並將這兩個故事像三明治一樣地連接在一起

What mystery in the 'school of Christ' is hidden within this mega miracle sandwich?

在這極大神蹟三明治裏隱藏著“基督學校”的什麼奧秘？

1. The 'sandwich' reveals mysteries of **God's Perfect Timing**

這個“三明治”揭示了 神的完美時機之奧秘

2. What was added to the **faith** of both the disciples and Jairus as they looked back at the 'divine delay' after Jairus' daughter was raised?

當門徒和睚魯回想那個“神聖的耽擱”時，什麼是在睚魯的女兒復活後所加添在門徒們和睚魯的信心上的？

a. **TIMING:** the King is 'never too late' in His Kingdom

時機：王在他的國度裏“永遠不會太遲”

b. “God delays in answering our prayers because men would pluck their mercies green; God waits till they are ripe.” ~E.M. Bounds~

“當神延遲回應我們的禱告時，是因為人在給他們的憐憫還發青不成熟時就想拔起；但神要的是等到這些都成熟了。” ~伊.恩.邦迪斯~



What mystery in the 'school of Christ' is hidden within
this mega miracle sandwich?
在這極大神蹟三明治裏隱藏著“基督學校”的什麼奧秘？

c. God is greater than His promises, and often gathers more answers than ever we desired or deserved. ~ "The Kneeling Christian" ~

神是超出祂所應許的，且所回應我們的是過於我們所求或配得的。

~“跪著的基督徒”~

d. "when God delays He ne'er forgets; He's multiplying answers yet". ~D. Congdon~

“神雖延遲但不忘記；祂還會將更多的答案加給你”。

~康登~

3. In the school of Christ this advanced seminar in raising the dead again caused even His 3 closest disciples to wonder even more deeply, “*who is this Man?*”

在基督的學校裡，這死而復活是更深一層的研習課，甚至連這三個與主最親近的門徒們都再更深層次的思考，“*這人是誰？*”



Next time: Intense Opposition to the Kingdom of God
sends he and his disciples to higher ground

對神國的強烈反對，將祂和祂的門徒們推向更高的境界

