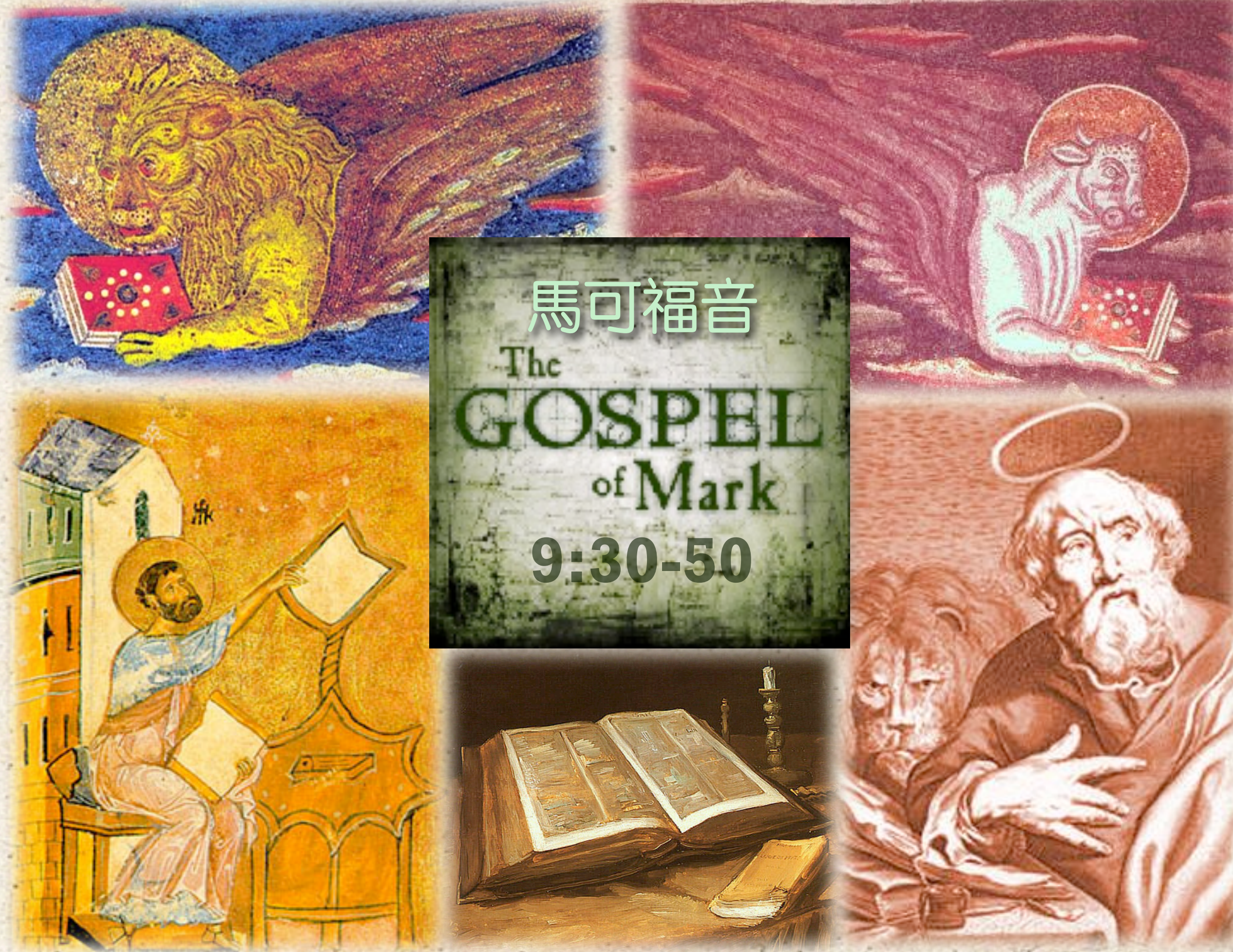


Mark 9: 30-50: Jesus Teaches the disciples about Kingdom Character

馬可福音9:30-50 耶穌教導門徒們跟國度的性格有關的事



Mark's turning point Gospel comes upon Mount Hermon

馬可福音的轉戾點發生在黑門山上



Peter's Confession of Christ at Caesarea Philippi precipitated four more watershed revelations

彼得在該撒利亞腓立比的告白引發了另外四個分水嶺的啟示



4 Revelations after Peter's Confession at Caesarea Phillipi

彼得在該撒利亞腓立比的告白後發生的四個啟示

1. **Corporate Christ:** I will build my church; and the gates of hell shall not prevail against it.

團體的基督：我會建造我的教會；陰間的權柄不能勝過她

2. **Way of the Cross:** "The Messiah's work in establishing a Kingdom

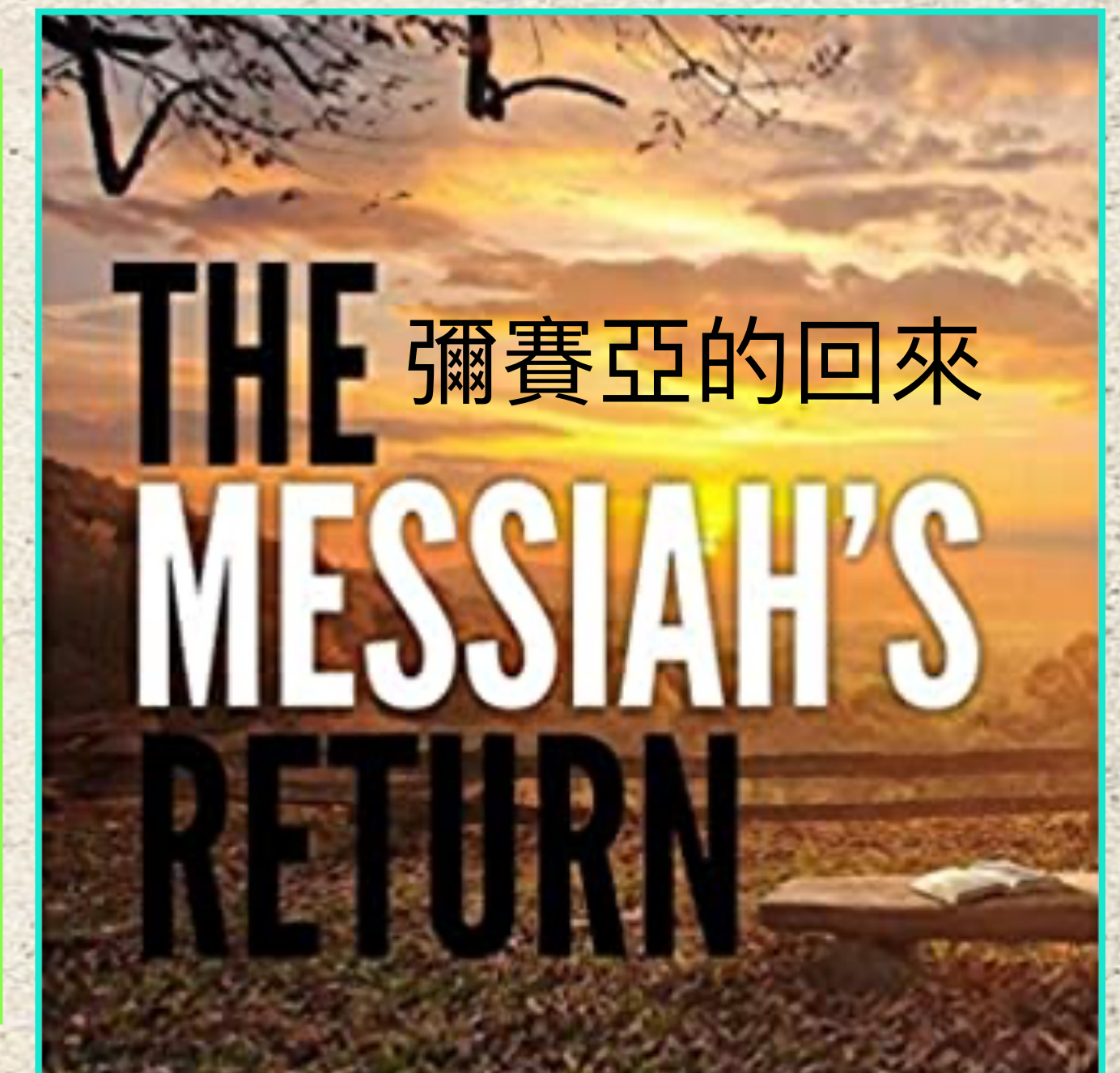
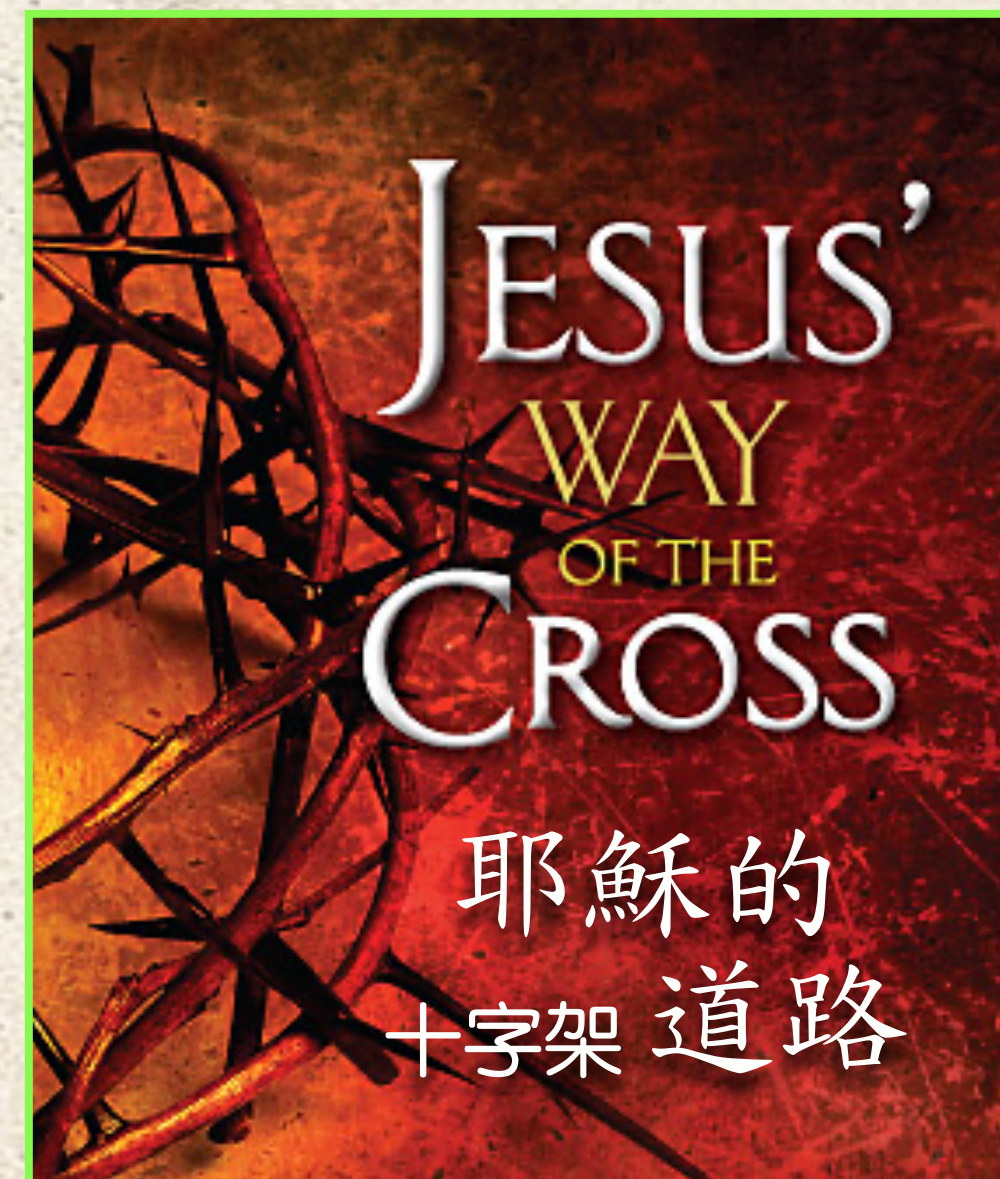
十字架的路：「彌賽亞為了建立國度的工作」

3. **Way of the Disciple:** "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.

門徒的道路：「若有人要跟從我，就當捨己，背起他的十字架來跟從我。」

4. **The return of the King in Glory:** the Son of Man will come in the glory of His Father with the holy angels."

王在祂的榮耀中回來：人子在他父的榮耀裏，同聖天使降臨



Mark's 2nd Watershed: - the Transfiguration

馬可福音的第二個分水嶺: 登山變像



This 2nd Watershed taught 4 Kingdom lessons in the Presence of Glory

這第二個分水嶺在榮耀的同在中教導了四個國度的功課

#1: Keep Silence in the Presence of Glory

在神榮耀的同在中保持靜默

#2: God's Glory reveals the glory of His Son

神的榮耀啟示了祂兒子的榮耀

#3: Glory is to be given to no other except
Jesus Only

除了耶穌以外，榮耀不是給予其他人的

#4 Visions of Glory often demand secrecy until the
Spirit unveils its full meaning

榮耀的異象通常必須被保密，直等到聖靈揭示其完全的
含意為止



Mountain top moments was followed by the challenges to
faith in the Valley of sin and human suffering

山上的經歷尾隨的是在罪惡及人類受苦的山谷裡信心的挑戰



The disciples are humbled in the valley of need by their lack of faith and prayer

門徒們在有需要的山谷裏因缺少信心和禱告而被謙卑下來

1. The demon possessed boy received no help from the Scribes, the disciples or his father as they were hindered by the unbelief surrounding them

被鬼附的男孩從文士、門徒們或他的父親那裏都得不到幫助，
因為四週不信的氛圍阻礙了他們

2. Before healing the boy Jesus stirred up the weak faith of a loving father by bringing him to “**trusting faith**”: first confessing his faith and then binding his faith to Jesus’ faith
在醫治男孩前，耶穌激發這位慈父微弱的信心，將他領到“**信靠的信心**”：先是告白他的信心，然後將他的信心和耶穌的信心捆在一起



The disciples are humbled in the valley of need by their lack of faith and prayer

門徒們在有需要的山谷裏因缺少信心和禱告而被謙卑下來

3. Jesus delivered the boy with powerful anointing after spiritually discerning the root and source of the bondage

耶穌在靈裏鑒別這個捆綁的根源後，用大能的膏抹釋放了這個男孩

4. When the disciples privately inquired as to why they failed, Jesus said that they needed to be much more prepared in spirit in order to “pray with prayer” and faith

門徒們私下詢問他們為何失敗時，耶穌告訴他們需要在靈裏有更多的預備才能“用禱告來禱告”並有信心

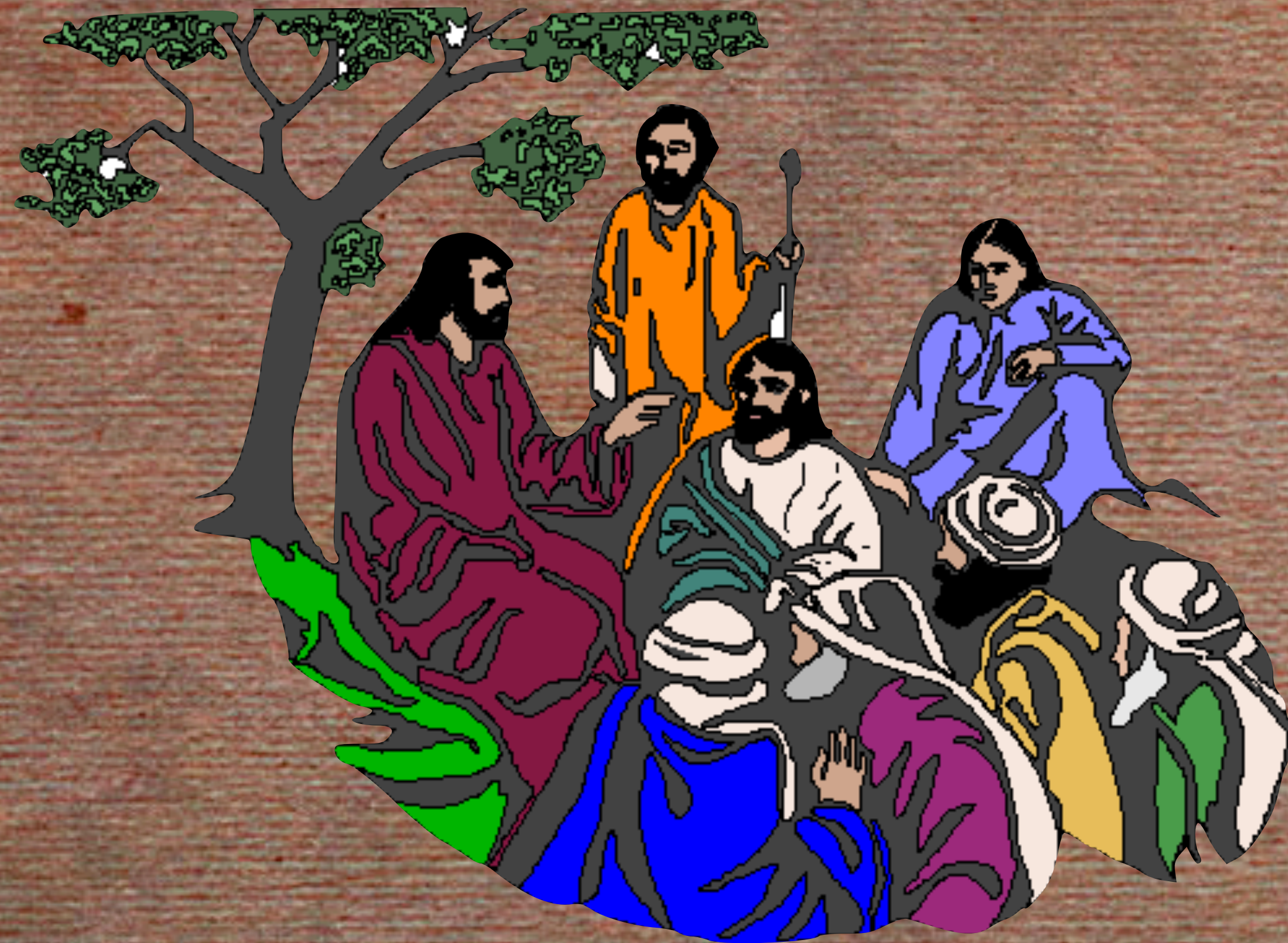
5. This humbling failure and unbelief in the valley of need was a balancing corrective to their heavenly experience on the mountain top

這在有需要的山谷裡的失敗和不信令人謙卑，在他們山頂的屬天經歷裡是一個起平衡作用的矯正



This main lesson learned by the disciples was the interrelatedness of faith and prayer in ministry

門徒們學到關於這個的主要功課就是在職事中信心及禱告的相互聯繫關係



Tonight: Mark 9: 30-50: Teachable moments on
Kingdom service and character

今晚：馬可福音9:30-50
在國度服事及性格中能被教導的時刻

在神的國度中
WHO IS THE
GREATEST IN
THE KINGDOM
OF GOD?
誰是最大的？

Mark 9: 30- 50 馬可福音9:30-50

The lessons learned after the valley bring the disciples further downward as they are humbled and corrected

經過山谷的功課後，門徒們學習如何經由謙卑和改正而能更往向下行

- 1 - The general theme of this section is “**True Greatness in the Kingdom**” and reveals the whole upside down nature of the Kingdom to that of this world

這部分總體的主題是“神國裏真正的偉大”，並揭示了神國與這個世界完全顛倒的本質

- 2 - Jesus’ correction and scrutiny intensifies as much of what the disciples had previously thought acceptable is not worthy of the Kingdom

耶穌的糾正和鑒查強化到一個地步，門徒們原先以為能被接受的事但在神國裡卻是沒有價值的



The early stages of discipleship are a downward spiral of humiliation and correction

早期階段的門徒學習
是一個往下螺旋進展的
謙卑及改正經歷

Mark 9: 30- 50 馬可福音9:30-50

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經過山谷的功課後，門徒們學習如何經由謙卑和改正而能更往向下行

- 3 - Mark probably is passing along this loosely connected section from Peter's eye witness accounts of his own humble discovery of his lack of character as they walked with Jesus in the Kingdom

馬可藉著此鬆散聯接的段落來傳達彼得的親眼所見，而他自己謙卑地發現，在他們與耶穌同行的國度裡，他缺陷的品格

- 4 - The episodes in this section are connected mostly by phrases picked up from the previous section but they may not have actually happened all at once as the other two synoptic gospels reveal some of these lessons came at various times

這部分的一系列事件主要是通過重拾前一部分的那些段落彼此串聯，但它們實際上可能不是一起發生的，因為另兩部符類福音書啟示了有些這類教導，發生在不同的時段



The early stages of discipleship are a downward spiral of humiliation and correction

早期階段的門徒學習
是一個往下螺旋進展的
謙卑及改正經歷

The Inner Nature of Kingdom Disciples

神國門徒們的內在本質

- The disciples had learned many of the outward ways of ministry by following, observing and even copying Jesus

門徒們通過跟隨、觀察甚至模仿耶穌，學到了許多外在的職事

- But their character was far from Christ in nature and expression as they just humbly learned in the valley

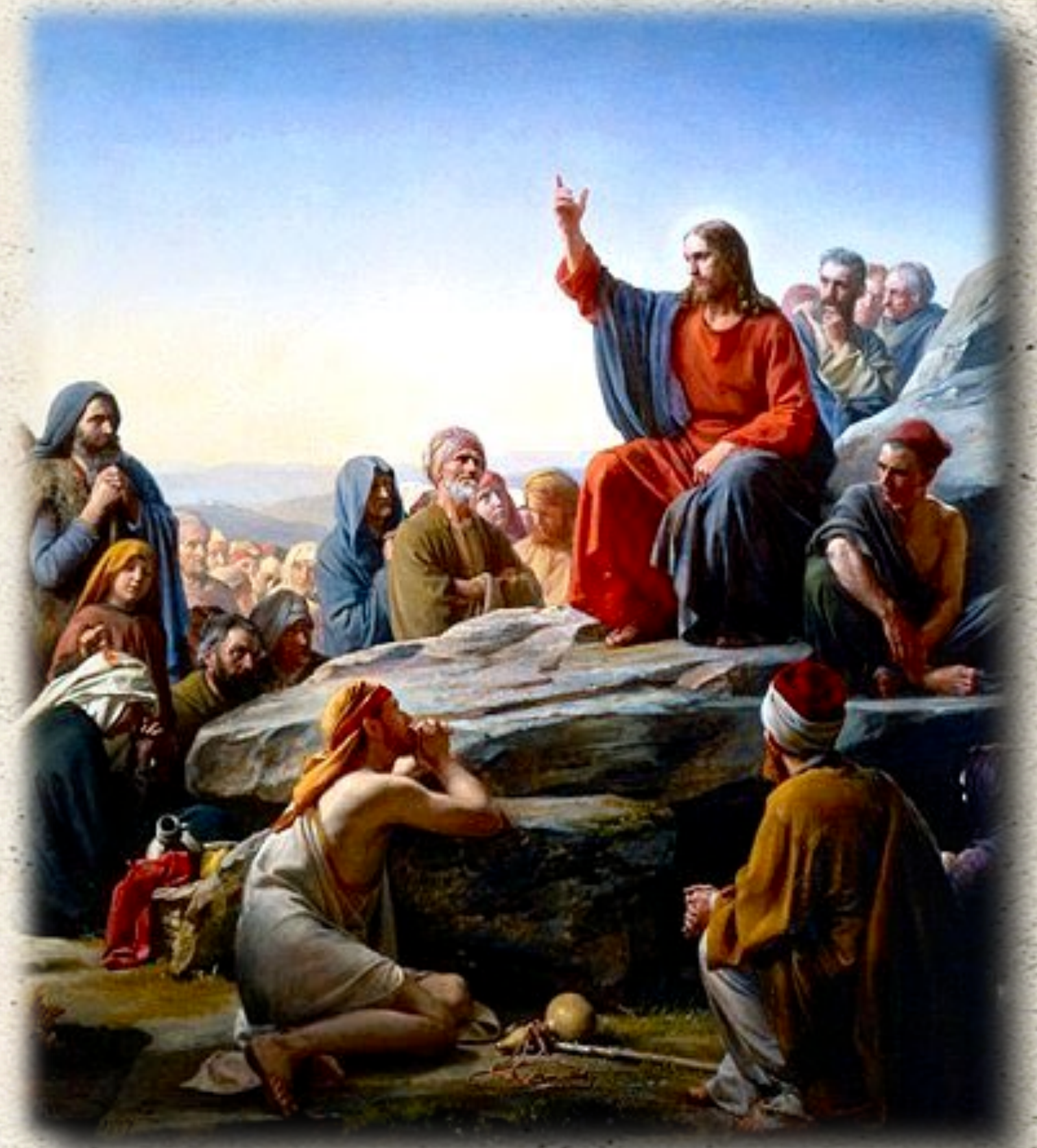
但正如他們在山谷裏剛謙卑地學到的，他們的品格在品質和表現上與基督相差甚遠

- So Jesus uses the events of the journey as teaching moments to emphasize some of the inner nature that makes a servant of the kingdom of God

所以耶穌使用旅途中的各種事件作為教導的時刻，強調一些內在的品質，來塑造一個神國的僕人

- The cross' work must undo their worldly perspective, prejudices and self-confidence

十字架的工作必須除去他們屬世的觀念、偏見和自信



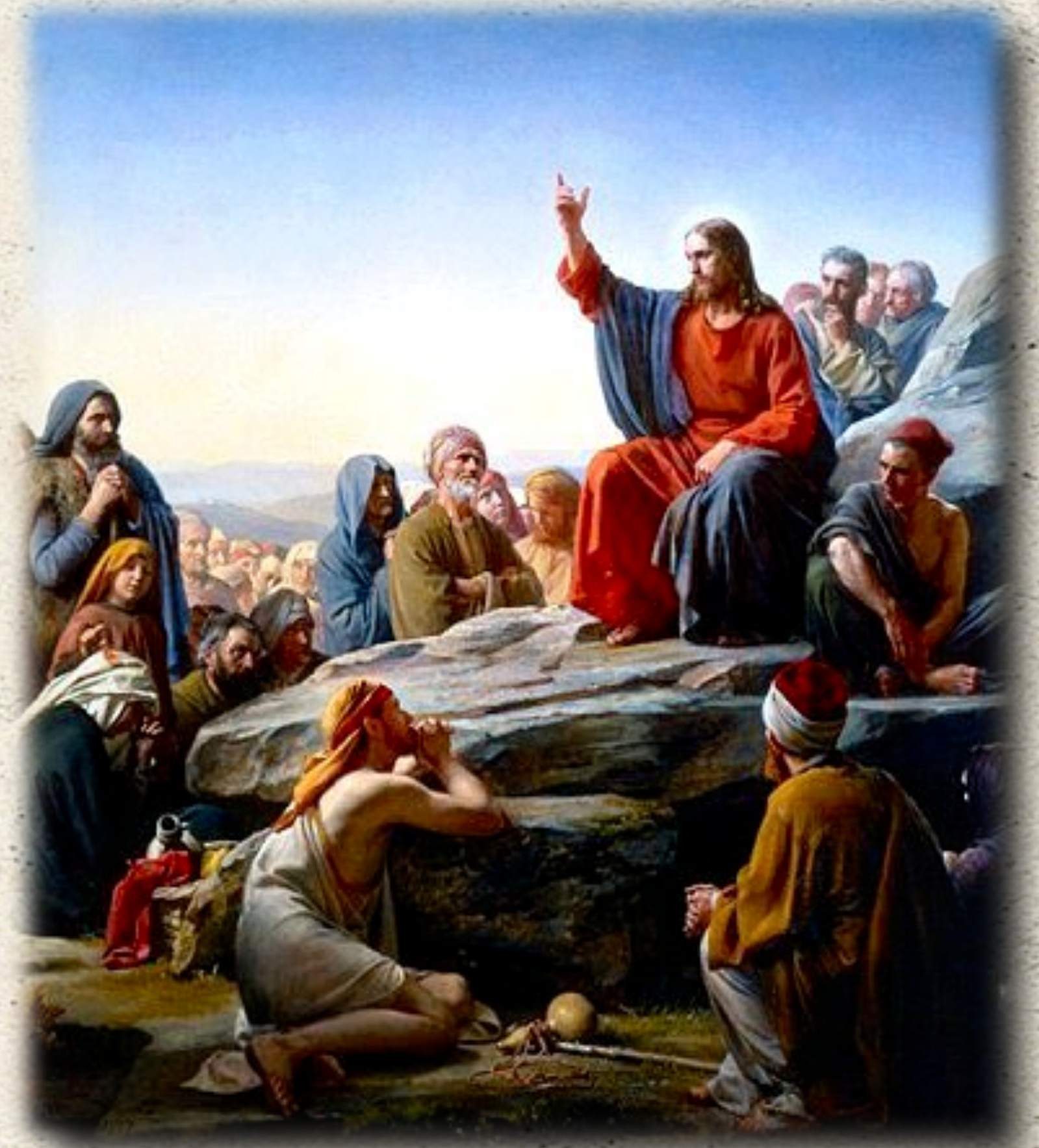
The Inner Nature of Kingdom Disciples

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● This inner nature is developed in two ways:

這一內在品質的發展包含兩方面：

1. First comes a humbling “*I must decrease that He may increase*” in the disciple’s life as outwardly one compares character to His
首先從外面與主的品格對照中，門徒的生命是一個不斷被降卑的
“我必減少祂必加增”的過程
2. Then must come the exchange of being “crucified with Christ” where one’s humility is reduced to **nothing good in my flesh** allowing the Lord’s Kingdom Nature to be lived through us
然後必須進到“與基督同釘”的交換，即一個人的謙卑被消滅到
“在我肉體裏毫無良善”，才能讓主的神國品質透過我們活出來



Jesus intensifies the disciples' training 耶穌加強門徒們的訓練

Mark 9.30 They went on from there and passed through Galilee.

And he would not have any one know it;

馬可福音9:30 他們離開那地方，經過加利利；耶穌不願意人知道。

Mark 9.31 for he was teaching his disciples

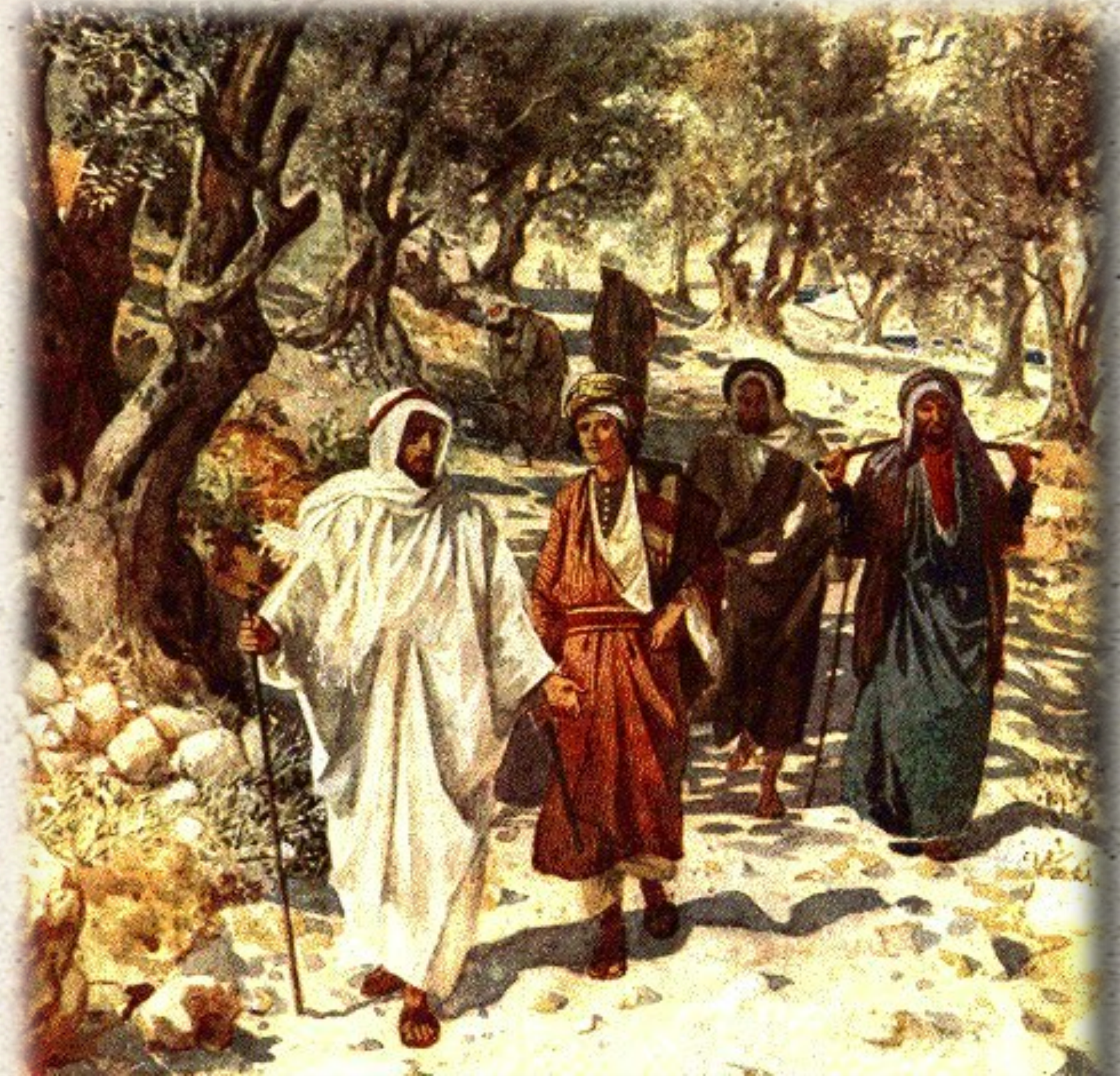
馬可福音9:31 於是教訓門徒

- Returning from Mt. Hermon Jesus and the disciples pass through Galilee but are trying to avoid public ministry and controversy

從黑門山回來後耶穌和門徒們經過加利利，但儘量避免公眾的事工和紛爭

- Chronologically this was 6 months away from his crucifixion and coincides with the occasion in *John 7* where Jesus went up to the Feast of Tabernacles “*not publicly, but as if, in secret.*” *John 7.10*

從時間順序看，此時離耶穌釘十字前還有六個月，這跟約翰福音七章講到耶穌上去過住棚節的時間一致“不是明去，似乎是暗去的”約翰福音7:10



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馬可福音9:31 於是教訓門徒

- The Lord's priority was now to deepen the spiritual understanding and character of the disciples

主當時的重點是加深門徒們屬靈的認識和他們的品格

- In most of the following incidents the disciples usually had to learn by doing things the wrong way first

在接下來絕大多數事件中，門徒們往往在犯錯之後才會學功課



LESSON: Spiritual apprehension and capacity develops slowly no matter how much teaching, knowledge and exposure to miracles occurs

功課：不論接受多少教導、知識或是經歷神蹟，屬靈的認知和能力是要漸漸增長的

Jesus again shares his heart's burden as he sets his face for Jerusalem

耶穌面向耶路撒冷時，再次分享出心中的負擔

Mark 9.31 For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

馬可福音9:31 於是教訓門徒，說：「人子將要被交在人手裏，他們要殺害他；被殺以後，過三天他要復活。」

Mark 9.32 But they did not understand this saying, and were afraid to ask Him.

馬可福音9:32 門徒卻不明白這話，又不敢問他。

- This is the **third** time he shares his secret destiny of the cross and each time something more is revealed

這是祂第三次分享關於祂十字架的隱藏的定命，並且每次啟示了更多一點

- At Caesarea Philippi his *religious opponents* ("*elders, chief priests and scribes*") are emphasized as the ones complicit in his death (*8.31*)
在該撒利亞腓立比，**宗教反對者**(長老、祭司長和文士們)被特別強調會同謀害祂死 (*8:31*)
- Coming down the mount Jesus further reveals that he would be "*treated with contempt*" (*9.12*) 下山後，耶穌進一步表明他將**被人輕慢** (*9.12*)
- Now on this covert trip through Galilee he first mentions a "*betrayal*" leading up to his death (*9.31*)
如今在這經過加利利的秘密旅程中，祂第一次提到導致他死亡的**背叛** (*9.31*)



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- Because the disciples only understood a Kingdom without a cross, they were perplexed yet afraid to ask him exactly what he meant
因為門徒們只能理解一個沒有十字架的神國，他們雖然困惑卻不敢問他這話到底是什麼意思



LESSON: the divine glory of the cross was a mystery that would only be understood after the resurrection

功課：十字架的神聖榮耀是個奧秘，只有在復活之後才能明白

Jesus instructs his disciples on the nature of
a kingdom servant

耶穌教導祂的門徒們關於神國僕人本質的事



The Occasion that Opened the Theme of Kingdom Greatness

開啟神國之偉大的主題的場合

Mark 9.33 They came to Capernaum. When he was in the house, he asked them, "What were you arguing about on the road?"

馬可福音9:33 他們來到迦百農。耶穌在屋裏問門徒說：「你們在路上議論的是甚麼？」

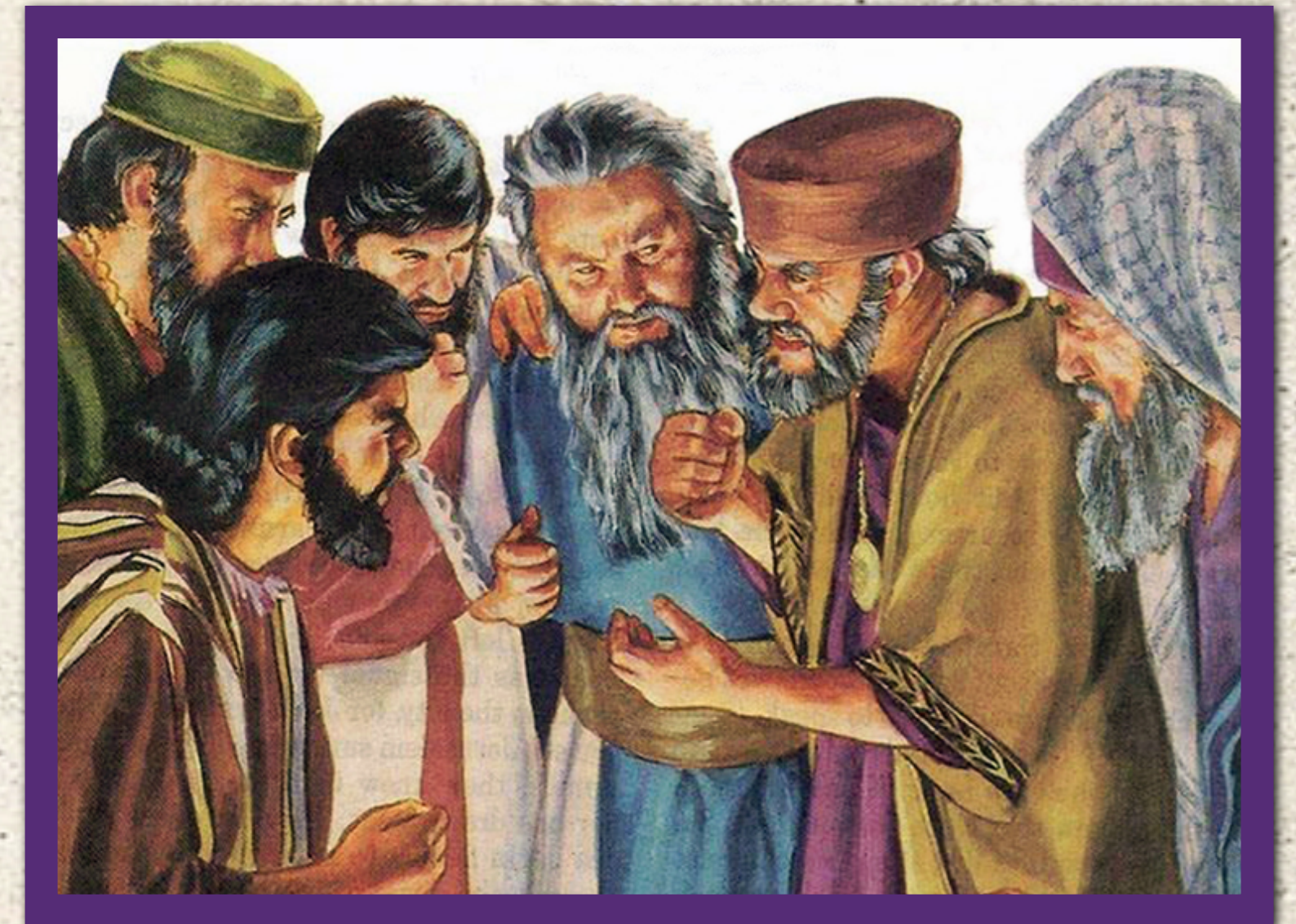
Mark 9.34 But they kept quiet because on the way they had argued about who was the greatest.

馬可福音9:34 門徒不作聲，因為他們在路上彼此爭論誰為大。

- Mark wants us to sense the contrast: while Jesus' thoughts are upon the humiliation of the coming cross the disciples are thinking about who is the greatest

馬可想讓我們意識到這個對照：當耶穌在思想要來的十字架的羞辱時，門徒們卻想著(他們中間)誰是最大的

- The disciples are **blind to the downward** way of the cross but are fervent in their **desire for upward** mobility into positions of glory
門徒們看不見十字架下行的道路，卻熱切地渴望往上進入榮耀的地位



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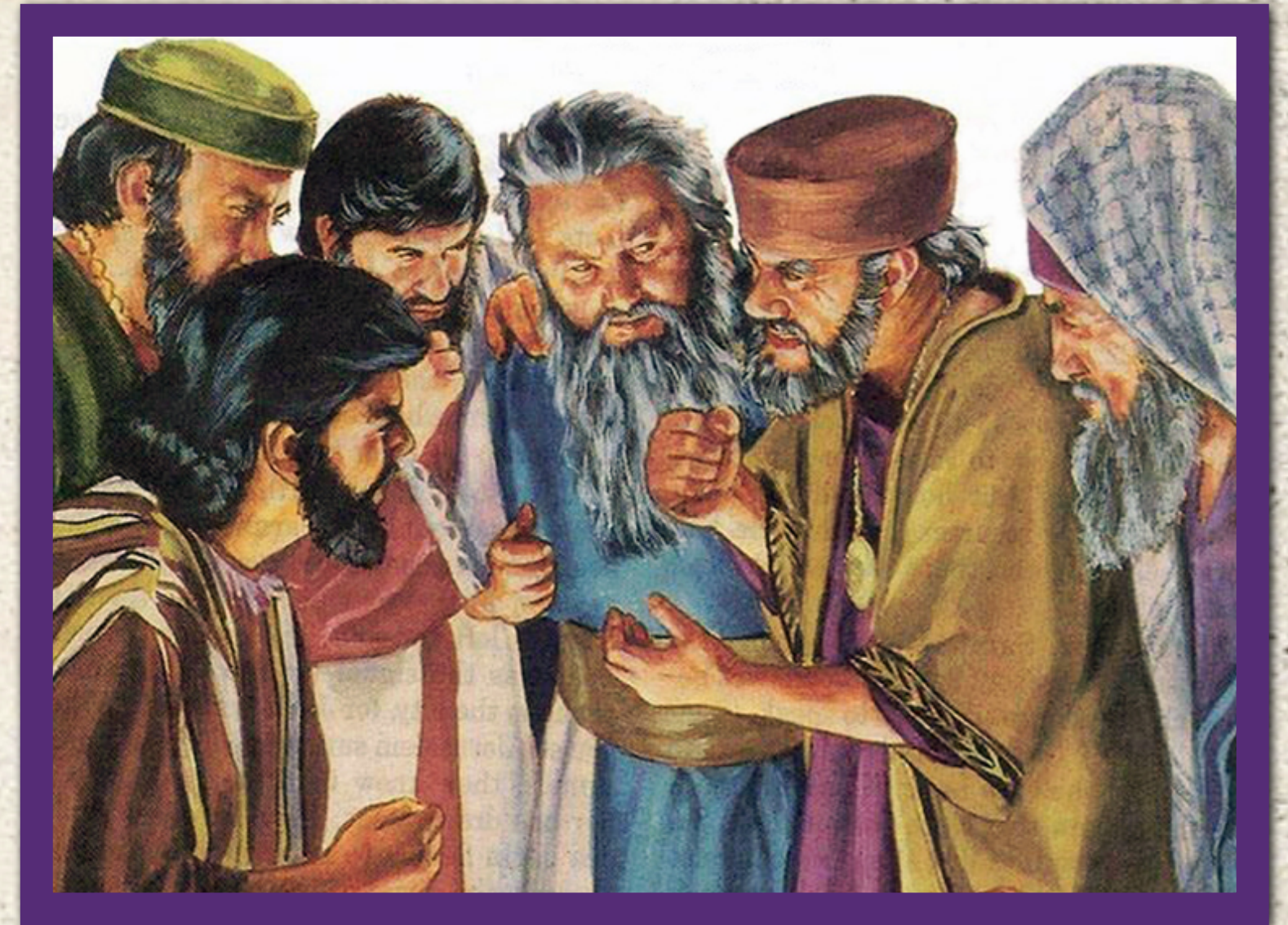
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- Perhaps the argument began from jealousy over the three who went up 'Glory Mountain'
這個爭論可能始於嫉妒那三人上了“榮耀之山”
- Their silence indicated they were immediately ashamed at being caught by Jesus arguing about who was greatest
他們的沉默顯示出，當他們被耶穌抓到彼此爭論誰為大時，立刻感到羞愧



LESSON: True Kingdom greatness cares more about doing God's Will than being famous

-功課：真正在神國裡最大的是更關心遵行神的旨意而非聲名顯赫

Principle # 1: Kingdom rewards are based upon lowliness of service

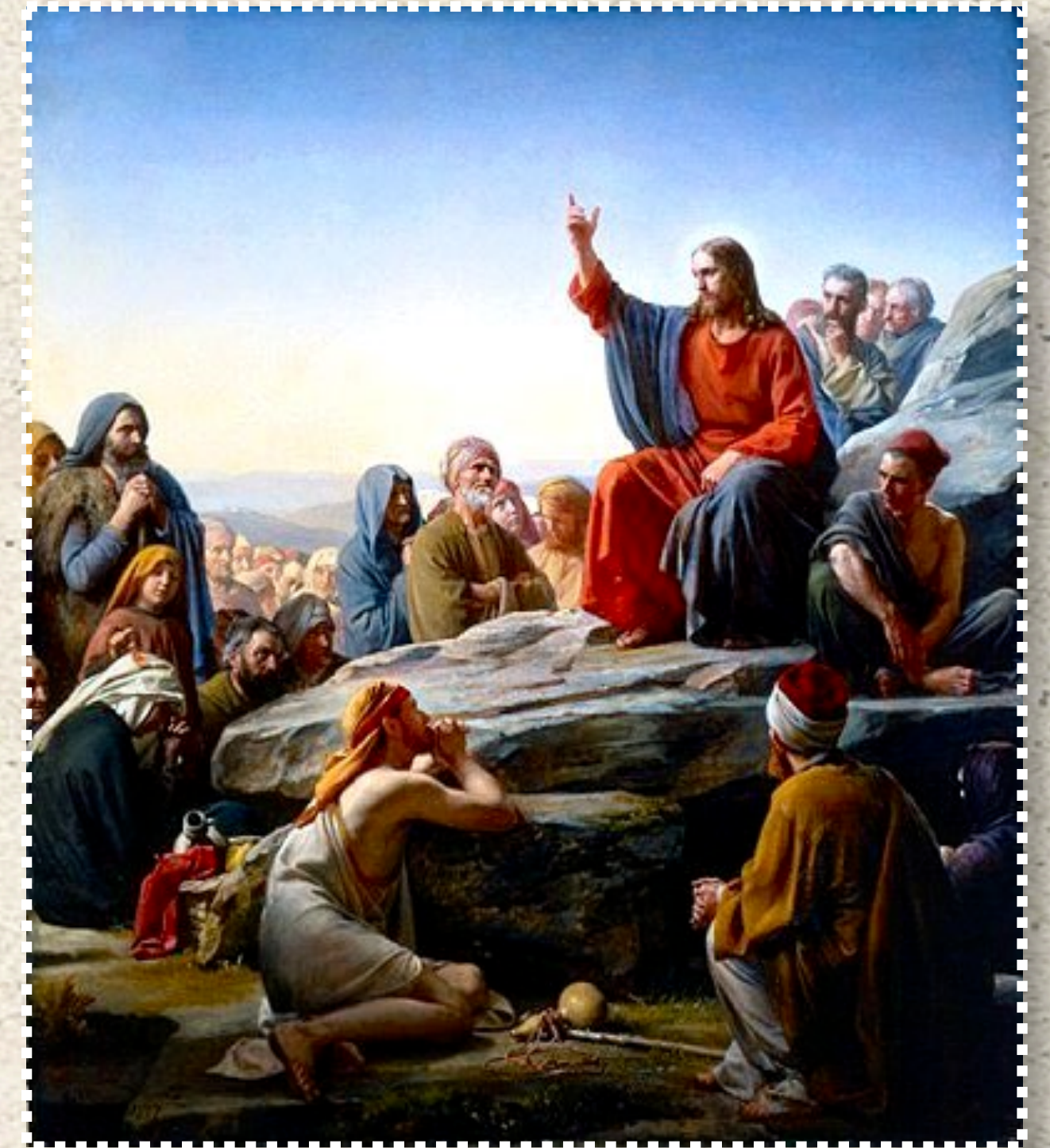
原則 1: 神國的獎賞是基於服事中謙卑的程度

Mark 9.35 Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and the servant of all."

馬可福音9:35 耶穌坐下，叫十二個門徒來，說：「若有人願意作首先的，他必作眾人末後的，作眾人的用人。」

Jesus knew of what the disciples argued and so used this moment to patiently teach them some of the **upside down principles** of the kingdom of God in contrast to this world

耶穌知道門徒們爭論的是什麼，所以用這個時刻耐心的教導他們一些神國裏相反的原則，跟這個世界作為對比



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Principle #1. Greatness in his kingdom is true servanthood proven by humblest duties and humble treatment of others

原則1. 在神國為大的是，經由謙卑的工作，和被他人低下的對待來證明的真僕人

1. **The humble servant is happy to serve even in small, unseen ways knowing that his Master sees**
這個謙卑的僕人樂於服事，即使是在很小的、看不見的方面，知道他的主人都看見



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2. **This is opposite** to the way of worldly **greatness** which avoids serving in the daily toilsome and thankless tasks which are vital to training a disciple to lead others with great kingdom humility

這跟屬世的那種的偉大相反（其避免每日的操勞和不被人感激的服事）而這對於訓練一個門徒以神國極大的謙卑來帶領其他人是至關重要的



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原則1. 在神國為大的是，經由謙卑的工作，和被他人低下的對待來證明的真僕人

3. Arguing over who is the greatest is a sign of **smallness** and pettiness of heart and self centered pride

爭論誰為大是心胸狹窄、小氣和以自我為中心之驕傲的徵兆



LESSON: True "Kingdom greatness" (Christlikeness) never argues about who is the greatest

功課：真正的“神國的偉大”(像基督)永遠不會爭論誰為大

The principle of kingdom servanthood illustrated

國度的僕人原則之表象

Mark 9.36 He took a little child and had him stand among them.

Taking him in his arms, he said to them,

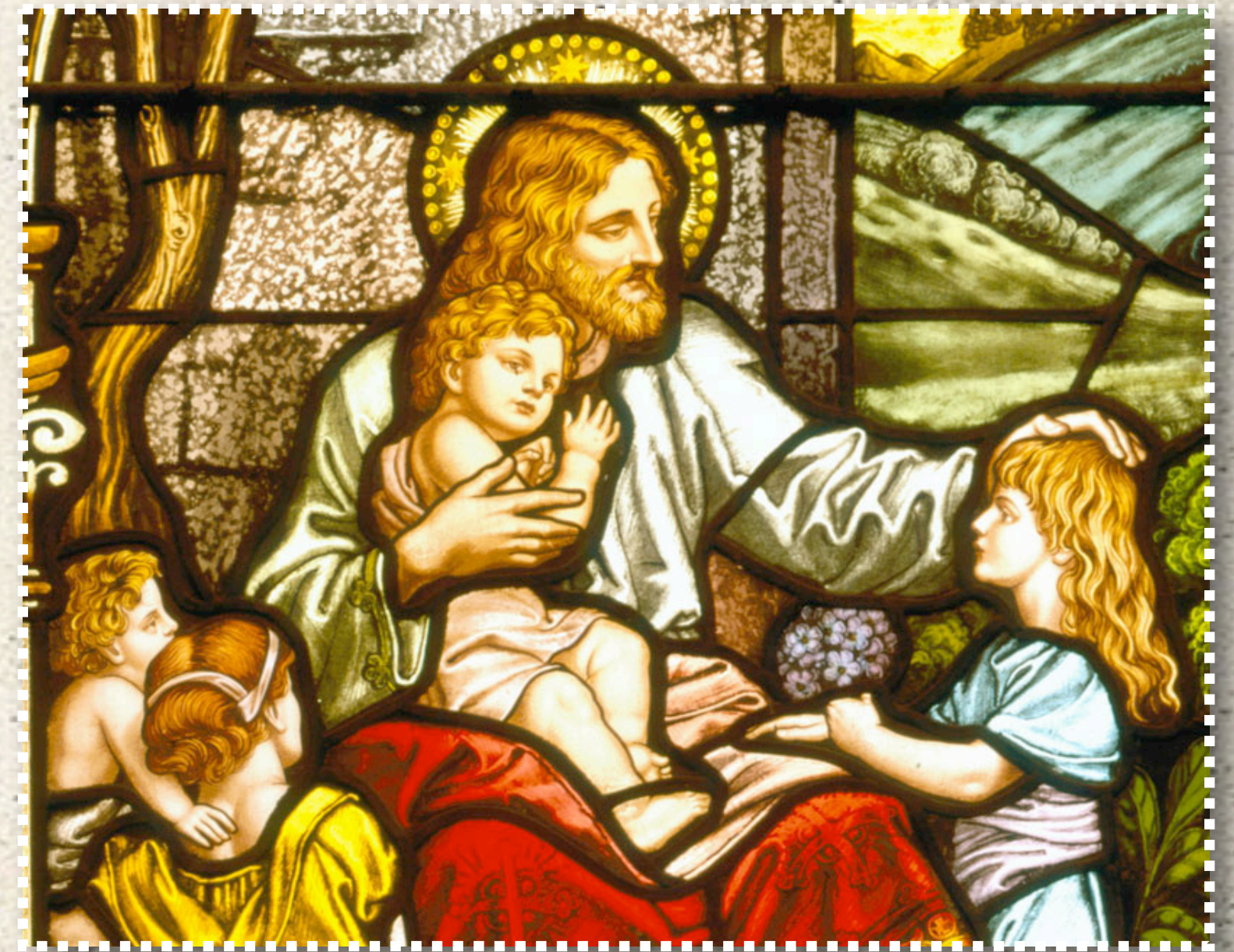
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Mark 9.37 “Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.”

馬可福音9:37 「凡為我名接待一個像這小孩子的，就是接待我；凡接待我的，不是接待我，乃是接待那差我來的。」

● **Upside down Principle #2: Great Servants of the kingdom**
welcome the most insignificant ‘little ones’ into the Kingdom
because they see their value to the Father

顛倒的原則2: 偉大的神國的僕人歡迎最微不足道的“小子們”進入國度，
因為看見他們在天父那裏的價值



The principle of kingdom servanthood illustrated

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馬可福音9:36 於是領過一個小孩子來，叫他站在門徒中間，又抱起他來對他們說：

Mark 9.37 “Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.”

馬可福音9:37 「凡為我名接待一個像這小孩子的，就是接待我；凡接待我的，不是接待我，乃是接待那差我來的。」

● **Humble Kingdom servants** who “*welcome a little child in my name*” are truly **great ambassadors** of Christ
“凡為我名歡迎一個小孩子的”謙卑神國僕人們，是真的屬於基督的偉大使者

- * Those who *welcome* such little ones *in My name* are actually *welcoming* the King and Savior into that life
那些在我的名裡歡迎這樣的小子的人，事實上是在歡迎君王和救主進入那個生命裏
- * The ‘loving arms’ that **humbly welcome** these little ones is the open door of **welcome** into the **Father’s Kingdom**
那以“愛的雙臂”謙卑的歡迎這些小子們的，是個敞開的門，歡迎人進入天父的國度裡



LESSON: Humble servants are Great Kingdom Ambassadors commissioned to bring the least into the greatness of His Kingdom

功課: 謙卑的僕人是偉大的神國大使，被授命將低微的人帶進祂的國裏

Kingdom Principle of Respecting God's Servant

尊重神之僕人的神國原則

Mark 9.38 John said to Him, "Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us."

馬可福音9: 38 約翰對耶穌說：「夫子，我們看見一個人奉你的名趕鬼，我們就禁止他，因為他不跟從我們。」

Mark 9.39 But Jesus said, "Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me."

馬可福音9: 39 耶穌說：「不要禁止他；因為沒有人奉我名行異能，反倒輕易毀謗我。」

Mark 9.40 "For he who is not against us is for us is on our side"

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馬可福音9: 41 凡因你們是屬基督，給你們一杯水喝的，我實在告訴你們，他不能不得賞賜。」

● **Kingdom Principle #3: Humble Servants Respect those servants God Sovereignly raises up**
神國原則3: 謙卑的僕人尊重那些按著神的主權興起的僕人

● Notice John's reason for hindering this servant: "*he was not following US.*"

留意約翰阻止那個僕人的理由：“他不跟從我們”

Connection: The phrase 'in my name' reminded John of another servant who used His name

聯繫: 這句“奉我的名”提醒了約翰另一個有用祂名的僕人

不敵擋我們的

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● The disciples saw the Kingdom from the perspective of authority and privilege whereas Jesus views **servanthood** from the standpoint of what furthers the Kingdom

門徒們是從權柄和特權的角度來看神國，而耶穌是從什麼能擴展神的國來看服事

* His casting out demons in Jesus' name showed he had authority-

他奉耶穌的名趕出污鬼表明他擁有權柄

* Was there some hidden ambition or was the "*son of thunder*" jealous?

是因有隱藏的野心還是“雷子”嫉妒了？

Connection: The phrase 'in my name' reminded John of another servant who used His name

聯繫：這句“奉我的名”提醒了約翰另一個有用祂名的僕人

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● **Humility** rules out any exclusive or divisive spirit from kingdom service

謙卑將任何排他的或分裂的靈排除在神國服事之外

Connection: The phrase 'in my name' reminded John of another servant who used His name

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Kingdom service is rewarded when the heart is right
even if the deed is small

當心態正確時，即使做的是小事，神國的服事也會得獎賞

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他不能不得賞賜。」

- **Upside Down Kingdom Principle #4: Even Very Humble Service (even giving a cup of water) Receives a Reward**
翻轉的神國原則4: 即使很卑微的服事(就算給杯水喝)也會得獎賞
- Humble service to another just because they are Christ's is very pleasing to the king
僅僅因他人是屬基督的就卑微的服事，這是讓王非常喜悅的



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- The Lord looks upon the heart of His servant and rewards him not on the basis of how great the ministry but how Christlike the service

主察看祂僕人的內心，而獎賞他不是基於事工多麼偉大，而是他的事奉有多少是像基督的

- There is special reward for **humble servants** who refresh another kingdom servant just because they are Christ's

有個特別的獎賞是為著那些謙卑的僕人，他們因著其他的國度僕人是屬基督的而使他們得到復甦



Kingdom footnote: A distinction not a contradiction

國度的註解：有區別而不是個矛盾

Mark 9.40 "For he who is not against us is for us is on our side"

馬可福音9:40 不敵擋我們的，就是幫助我們的。

- In *Mark 9.40* Jesus is speaking about respecting the **outward** ministry of other servants who serve with authority "in the name"

在馬可福音9:10 耶穌提到要尊重其他僕人
「在主的名裡」以權柄服事的外在職事

- This truth applies to our humble respect for those servants and ministers who are outside our sphere of ministry and who perhaps do things differently from us.

這個真理適用於我們對那些在我們事工範圍之外
也許做事與我們不同的僕人和傳道人的謙卑尊重。

Matt. 12.30 "He who is not with Me is against Me; and he who does not gather with Me scatters."

馬太福音12:30 「不與我相合的，就是敵我的；
不同我收聚的，就是分散的。」

- Matthew 12.30* refers to the need for **inner unity** of co-workers **with the Lord** in the work of God or else they will end up doing that which goes against the Lord

馬太福音12:30 指的是同工們在神的工作上需要
與主有內在的合一，否則他們所做的就是抵擋神的

- This truth applies to those co-working together with Jesus in the Kingdom

這個真理應用於那些與耶穌在國度裡一起同工的人

Part two: Jesus gives four strong warnings
regarding the serious nature of
Kingdom Service

第二部分：耶穌給了四個強烈的警告
關於國度服事本身的嚴肅性

#1 Stumbling young believers (little ones) in the Kingdom is a Serious Offense

(一) 絆倒靈命幼嫩的信徒(小子們)在神國裏是個嚴重的罪

Mark 9.42 And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

馬可福音 9:42 「凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，扔在海裏。」

- This first warning is the general theme of this section and is connected to the previous by remembering the child who had been upon Jesus' knee

第一個警告是這部分大概的主題，和前面連接的是，藉著回想之前坐在耶穌膝上的孩子

- Having taught the Kingdom character which humbly respects God's servants and welcomes the 'little ones', Jesus now warns his servants to "*do violence*" (*Matt.11.12*) to themselves in dealing with their own character and walk

教導了門徒們神國的品格，即謙卑地尊重神的僕人們，並歡迎“小子們”，耶穌現在警告祂的僕人們要在他們的品格和行路中要對自己“行暴”
(馬太福音11:12)



With this donut shaped millstone the Roman sailors used to throw their shipmates overboard for breaking "the code of the sea"

羅馬水手們過去常常將他們打破“海洋法則”的船友們跟這個甜甜圈形狀的磨石一起扔到船外

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- The Servant who stumbles can offend young believers by their worldly pride, ambition, moral lapse or lack of love

叫人絆倒的僕人可能因他們屬世的驕傲、野心、道德過失或缺少愛心而觸犯了靈命幼嫩的信徒

- Jesus warns of the personal consequences of stumbling
耶穌警告絆倒人的個人的後果



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#2 The “hands” (actions) of servants of the kingdom are held to the highest standards

(二) 神國僕人的「手」(行為)是根據著最高的標準的

Mark 9.43 “If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire,

馬可福音9:43-44 ⁴³倘若你一隻手叫你跌倒，就把它砍下來；⁴⁴你缺了肢體進入永生，強如有兩隻手落到地獄，入那不滅的火裏去。

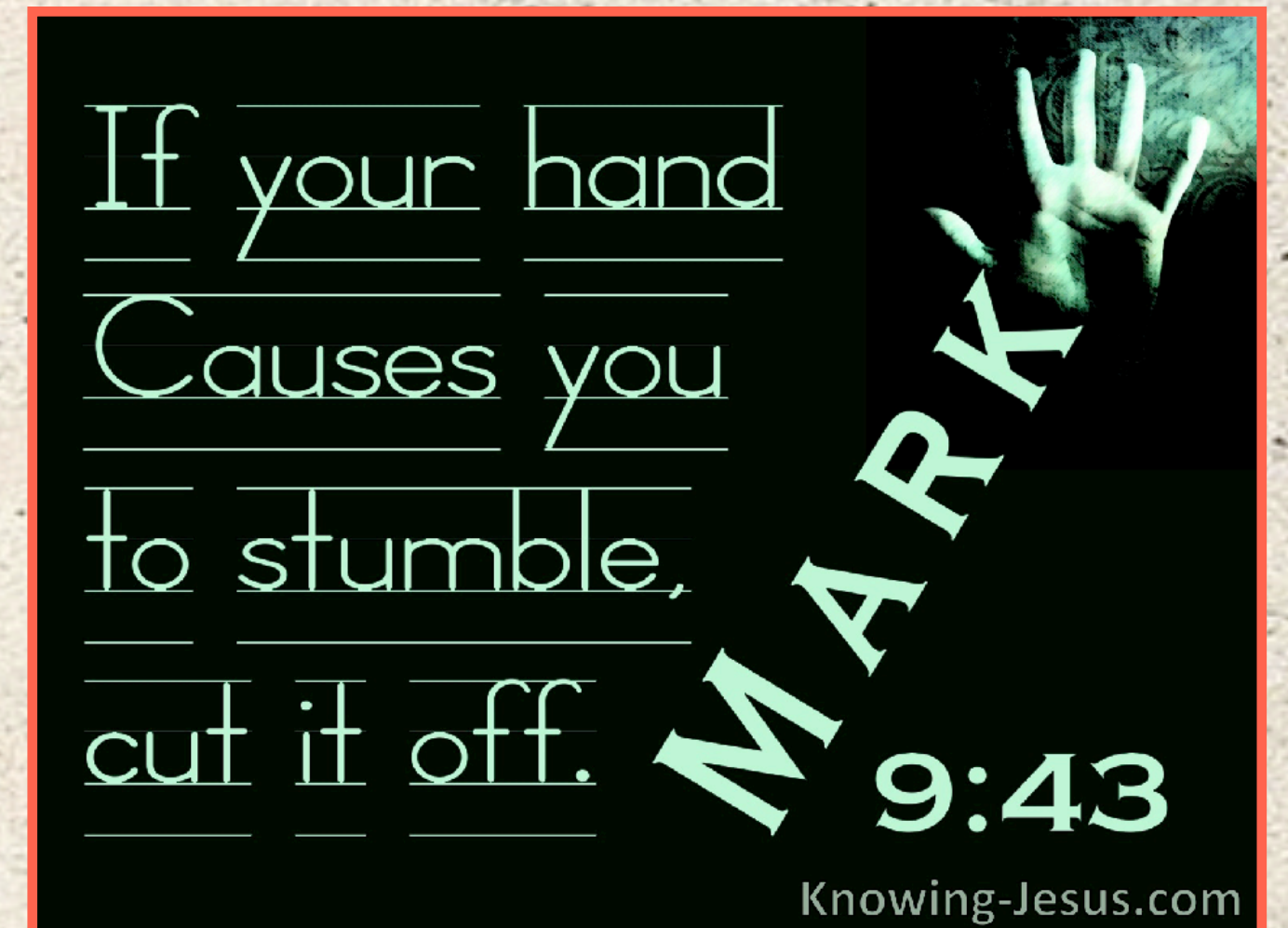
Mark 9.44 [where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.]. (在那裏，蟲是不死的，火是不滅的。)

- “*Cause thee to stumble*” The servant’s **stumble** causes others to stumble so he must be scrupulously ‘violent’ with himself to avoid stumbling others

「叫你跌倒」那個僕人的絆跌導致別人絆倒，所以他必須認真地以“暴力”對待自己以避免絆倒別人

- The “*hand*” for the servant probably refers to his grasping ambition to **possess** fame, position, money, etc.

僕人的“手”可能是指他為抓奪的野心來佔有名聲、地位、金錢等



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● Two ancient wartime medical practices are illustrated
示範了二個古代戰時的醫療措施

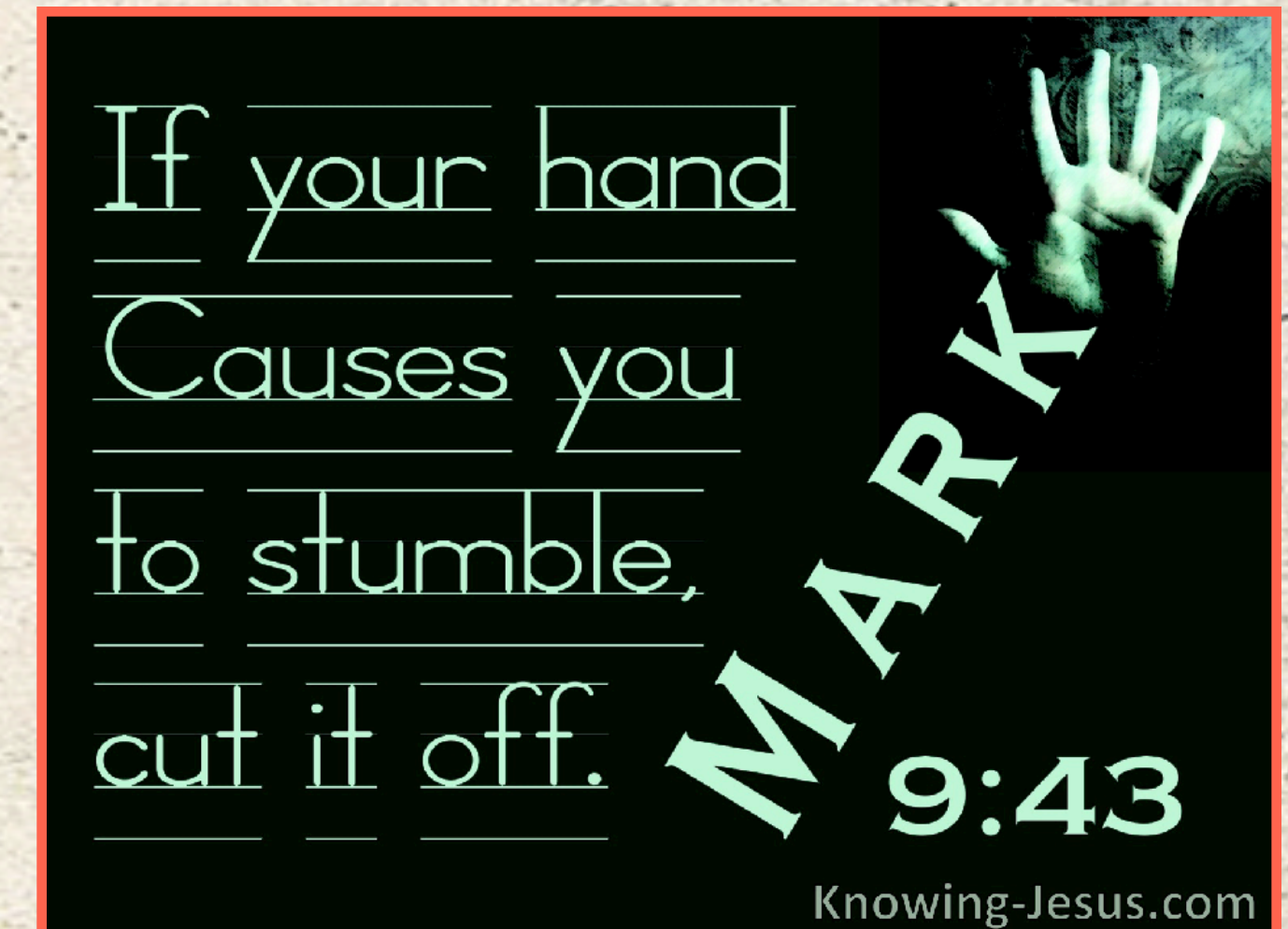
1. The soldier’s badly injured limb had to be immediately amputated before infection caused certain death

士兵受傷嚴重的肢體必須在導致死亡的感染前立即截肢

2. And once amputated the wound was immediately and painfully cauterized by fire to stop the bleeding and stop infection

一旦截肢後，傷口要立即並十分痛苦地用火消毒止血以防止感染

● The drastic decision: better amputation than death; better fire than death
這個果斷的決定：寧願截肢也不要死亡；寧願用火燒也不要死亡



倘若你一隻手叫你跌倒，
就把它砍下來
馬可福音 9:43

3 and # 4: Servants of the kingdom are held to the highest standard about where they go and what they lust after

(三)及(四) 神國的僕人去哪裡跟他們想要什麼都須守最高的準則

Mark 9.45 “If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell,

馬可福音9:45-46 倘若你一隻腳叫你跌倒，就把它 砍下來；⁴⁶ 你瘸腿進入永生，強如有兩隻腳被丟在地獄裏。

Mark 9.46 [where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.] (在那裏，蟲是不死的，火是不滅的。)

- The “foot” is the servant’s ‘going member’ and speaks of his walk
腳”是指 僕人“行走的部分”，說到他所走的路
- The places the servant goes and things that the servant does he must be willing to forego if they would offend others (even if they ‘have knowledge’ and the freedom to do)
僕人所去的地方和所做的事，如果會冒犯別人，他就必須樂意放棄（即使他們“有知識”並且有自由去行）
- This is a slippery slope and many servants have rationalized that their freedom is not violating moral law when it violates conscience
這是個滑坡，而很多僕人違反良心但未違反道德法則時，會將他們的自由合理化



3 and # 4: Servants of the kingdom are held to the highest standard about where they go and what they lust after

(三)及(四) 神國的僕人去哪裡跟他們想要什麼都須守最高的準則

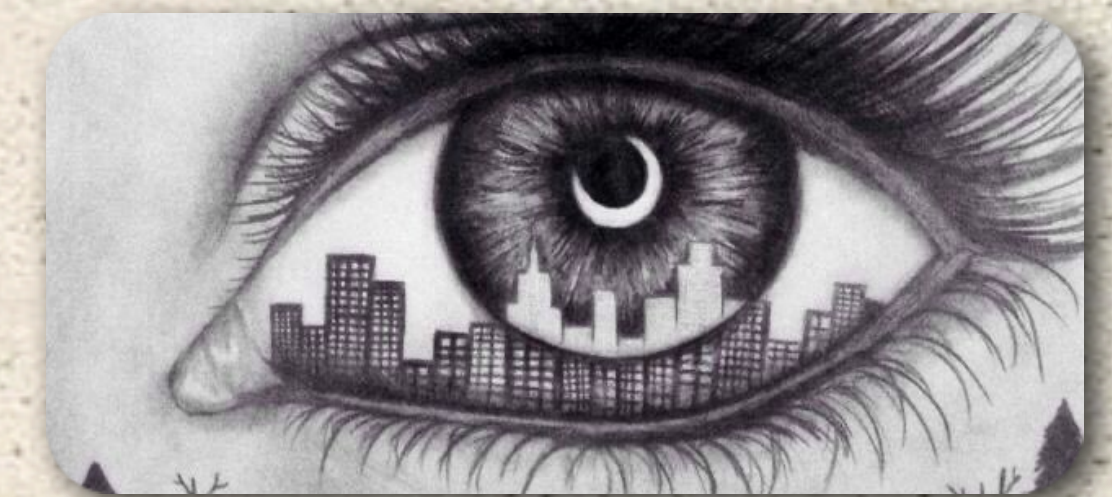
Mark 9.47 "If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell,

馬可福音9:47 倘若你一隻眼叫你跌倒，就去掉它；你只有一隻眼進入神的國，強如有兩隻眼被丟在地獄裏。

Mark 9.48 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.

馬可福音9:48 在那裏，蟲是不死的，火是不滅的。

- The lust of the “eyes” lead the way to stumbling self and others
“眼目”的情慾使自己絆倒也絆倒別人
- Carelessness about the lust of the eyes results in offensive addictions, loss of ‘purity sensitivity’ and finally severe judgment and loss
對眼目的情慾不留心的結果是觸犯人的上癮，失去了“清潔的敏感力”，至終是嚴重的審判和失喪



Footnote on “gehenna” (hell) 關於「地獄」的註解

“cast into hell (gehenna); where their worm dieth not, and the fire is not quenched.” Mark 9:44, 46, 48

「丟在地獄裏。⁴⁸在那裏，蟲是不死的，火是不滅的。」馬可福音9: 44、46、47、48

- Each of these three warnings ends by repeating the last verse of Isaiah (*Isa. 66.24*) where judgment is described in the millennial kingdom

這三個警告的每一個都以重複以賽亞書最後一節的經文為結束，那裏描述了千禧年國度的審判場景

Question: What is this punishment awaiting saved servants who offend ? is it forever or for the millennium?

問題：得救卻絆倒人的僕人等候的是什麼審判？是永遠的或是在千禧年？

1. **Literal** : Gehenna could be literal hell where Satan, his angels and unbelievers are eternally banished and they are too
2. **Figurative**: The context of *Isa 66.24* refers to judgment upon saved servants of the Kingdom who stumble themselves and others

但以賽亞書66:24上下文所指的是在國度裡給得救的僕人的審判，他們絆倒了自己和其他的人



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3. Here “**Gehenna**” is probably a **metaphor** picturing one being thrown upon the trash heap of rubbish in the Valley of Hinnom outside Jerusalem which continually burned and was infested with worms

在此的“地獄”可能是一幅隱喻的圖畫，形容一個人被丟進耶路撒冷城外的欣嫩子谷的垃圾堆上，那裡有不滅的火和不死的蟲

■ **Gehenna** then would picture the separation and purgation awaiting those outside Zion in the millennium whom ‘*the LORD knoweth not*’ (*Mat 7.21*)

接著，地獄刻畫了在千禧年錫安城外“主不認識”的那些人要面對的隔絕和煉獄

■ In any case ‘**Gehenna**’ is to be avoided at all costs

不論任何情況，“地獄”是個應當不惜一切代價避免的地方



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4. The message is clear: either face discipline and deal with things now (in grace) or be dealt with more harshly later (in judgments)

這個信息很清楚：要麼現在面對管教對付罪(在恩典裏)，或是將來受更嚴厲的對付(落在審判裏)



The Disciples are seeing
in practical ways the
way of the cross

門徒們從實際的角度
來看十字架的道路



Either allow the self-judgment of the cross now or face shame later at the judgment seat of Christ 要麼現在接受十字架的自我定罪，要麼面對將來基督座前被審判的羞恥

Mark 9.49 For every one shall be salted with fire.

馬可福音9:49 因為必用火當鹽醃各人。

Mark 9.50 Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

馬可福音9:50 鹽本是好的，若失了味，可用甚麼叫它再鹹呢？你們裏頭應當有鹽，彼此和睦。」

● Mark concludes this section with three sayings of Jesus regarding salt
馬可以耶穌關於鹽的三個講論來總結這部分內容

● “Salt” has three different metaphorical meanings for the disciple
“鹽”對門徒來說有三個不同的隱喻性意義

1. “*Every one salted with fire*” = here **salt** is the purifying “*baptism of the Holy Spirit and fire*” which removes all that would corrupt a disciple **now** or judges all remaining in a servant **at the judgment seat**

“用火當鹽醃各人”，這裏的鹽是“用火和聖靈受洗”的潔淨，這會除去現在會玷污門徒的一切事物，或將來在審判座前要審判僕人所有的殘餘的罪



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2. “*Saltiness*” refers to the good, healthy, tasty difference the servant’s testimony should have in the world as he bears witness of the Christ life within by grace

“鹽味”是指門徒在世上該有的不同美好、健康和可口等特徵的見證，因他見證著憑著恩典的內在基督生命



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3. “*Have salt in yourself*” = here **salt** is the present disciplining work of the cross one allows to deal with anything in our flesh that might cause division in the Kingdom (ambition, greatest, jealousy) and prevent our being “*at peace with one another*”

“你們裏頭應當有鹽”，這裏的鹽是一個人允許在現今的十字架管教工作，去對付任何在我們肉體裡可能導致神國裏分裂的東西（野心、誇大、嫉妒），它們阻擋了我們的“彼此和睦”



Without the cross, kingdom service corrupts and
stumbles those entering into the Kingdom

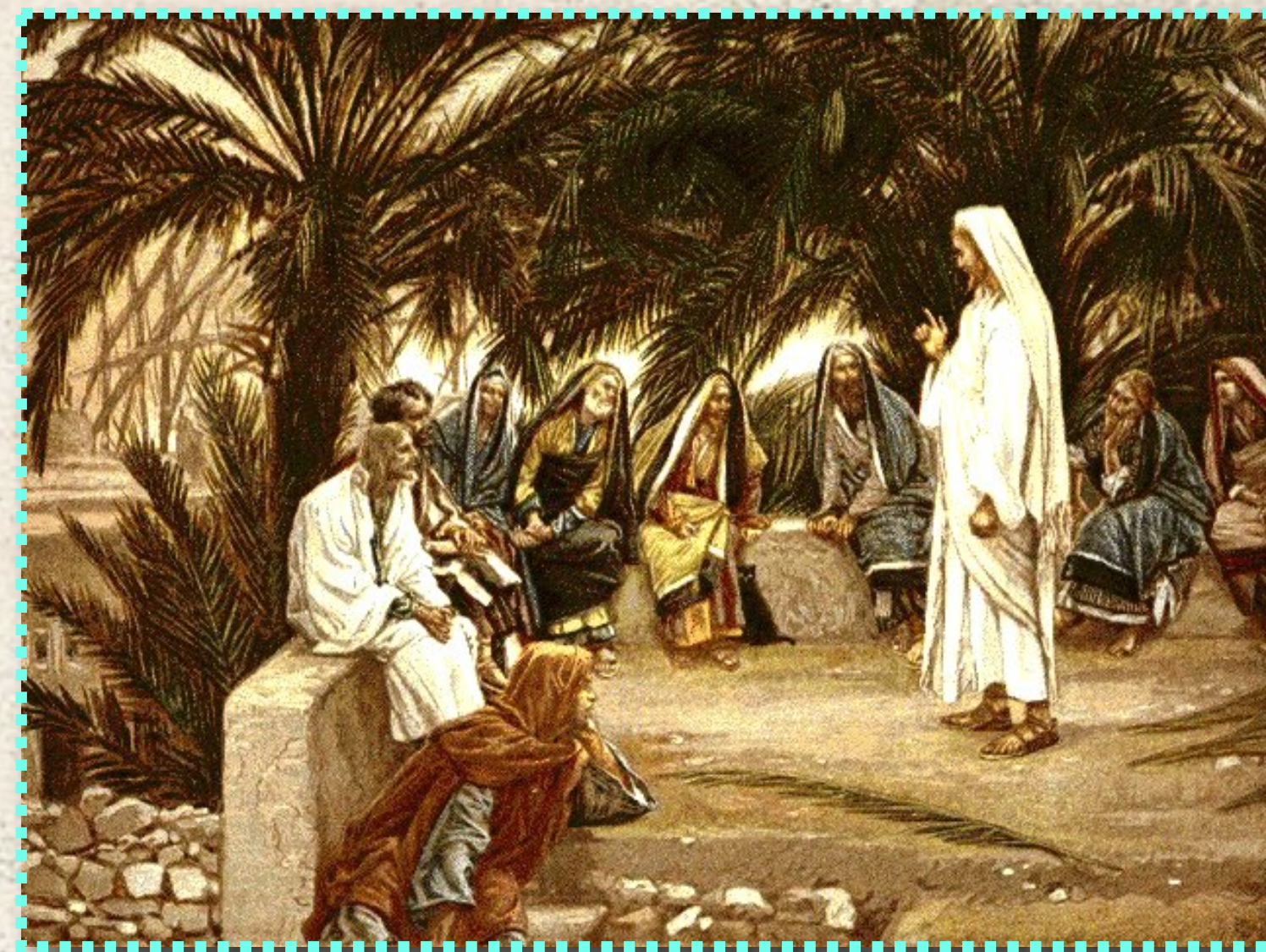
若缺少了十字架，神國的服事必然腐敗並絆倒那些正進入神國的人

1. Only the work of the cross can bring us into true Kingdom
humility and character

只有十字架的工作才能帶領我們進入真正神國的謙卑和品格

2. Christendom and 'Gracianity' today are in denial of the cross'
inner work and the clear Kingdom teaching in the gospels of
the judgment seat

今天的基督教界和“恩典論”正在否認十字架的內在工作 and 福音書中
清楚的關於審判寶座的神國教導



The cross' work is :	十字架的工作是：
amputation	截肢
cauterization	消毒防腐
salted with fire	用火來醃

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若缺少了十字架，神國的服事必然腐敗並絆倒那些正進入神國的人

3. But the fact remains that every child of God will stand before the judgment seat of Christ to give account of their deeds as a servant

然而事實是，每個神的兒女將站在基督的審判台前，以他們作為僕人所做的一切（向神）交賬

Rom. 14.10 ... we will all stand before the judgment seat of God.

羅馬書14:10 ... 因我們都要站在神的臺前。

Rom. 14.12 ... then every one of us shall give account of himself to God.

羅馬書14:12 ... 我們各人必要將自己的事在神面前說明。

2 Cor. 5.10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

哥林多後書5:10 因為我們眾人必要在基督臺前顯露出來，叫各人按着本身所行的，或善或惡受報。



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Next time: Jesus reveals more of his
upside down kingdom

下次：耶穌更多的啟示祂顛倒的國度

