

Mark 10: 1-31: Jesus Teaches the disciples about Kingdom Character

馬可福音10:1-31 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



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

門徒們接著在有需要的山谷裏因缺少信心和禱告而被謙卑下來

1. **Humbled** when they failed in their ministry because of the prevailing **unbelief** of God's people surrounding them
他們在職事裡被謙卑，因為普遍有不相信神子民的人環繞著他們
2. The father **humbled** by his own **unbelief** as he confessed little faith and "lashed" his faith to Jesus'
那個父親承認自己的小信，並將自己的信心跟耶穌的信心“綑綁”在一起，便因著自己的不信而感到謙卑
3. **Humbled** by Jesus' **power** over the demonic strong man
藉著耶穌勝過魔鬼的“壯士”的大能而使人謙卑
4. **Humbled** to learn their failure was because they lacked a **deeper prayer life**
他們謙卑的學到了，他們的失敗是因為缺乏了更深的禱告生活



Mark 9 ends with the Lord intensifying his training of Kingdom servants

馬可福音第九章結束於 主加強神國僕人的培訓

Jesus and his disciples quietly leave Galilee for the last time as Jesus reveals the character of Kingdom Servants

耶穌啟示了神國僕人的品格後，便與祂的門徒們最後一次悄然地離開了加利利

● **Part 1** - Jesus teaches the disciples 4 **upside down kingdom** principles regarding “**True Greatness in the Kingdom**” after he caught them arguing over who was the greatest

(一) 在發現門徒們爭論誰為大之後，耶穌教導他們關於“國度裏真正的偉大”的四個顛倒的神國原則

1. **Principle #1. Greatness in his kingdom is lowly servanthood proven by humblest duties and humble treatment of others**
原則1. 在神國裏為大的，是在卑微的責任及他人的輕慢中被證實的卑微服事
2. **Principle #2: Great Servants of the kingdom *welcome* the most insignificant ‘little ones’ into the Kingdom because they see their value to the Father**
原則2: 神國的偉大僕人歡迎最無足輕重的“小子們”進入神國，因為他們看見他們在天父那裏的價值



Downward spiral of
humiliation and
correction as servants
of the Kingdom

神國的僕人
向下螺旋進行的
謙卑及糾正

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3. **Kingdom Principle #3: Humble Servants Respect those servants God has Sovereignly chosen and raised up**

神國原則3：謙卑的僕人尊重那些按著 神主權揀選並興起的僕人

4. **Kingdom Principle #4: Even Very Humble Service (a cup of water) Receives a Reward when done with a Christ like heart**

神國原則4：即使極卑微的服事（給杯水喝），若以基督的心腸來做，也會得到賞賜



Downward spiral of humiliation and correction as servants of the Kingdom

神國的僕人
向下螺旋進行的
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Part two: Jesus gives five strong warnings regarding the serious nature of Kingdom Service

第二部分：耶穌給了五個關於神國服事之嚴肅性的重大警告

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

在神國裏絆倒靈命幼嫩的信徒（小子們）是個嚴重的罪

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

神國僕人的“手”（行為）須保持最高的標準

3. Servants of the kingdom are held to the highest standard about where their **feet** walk

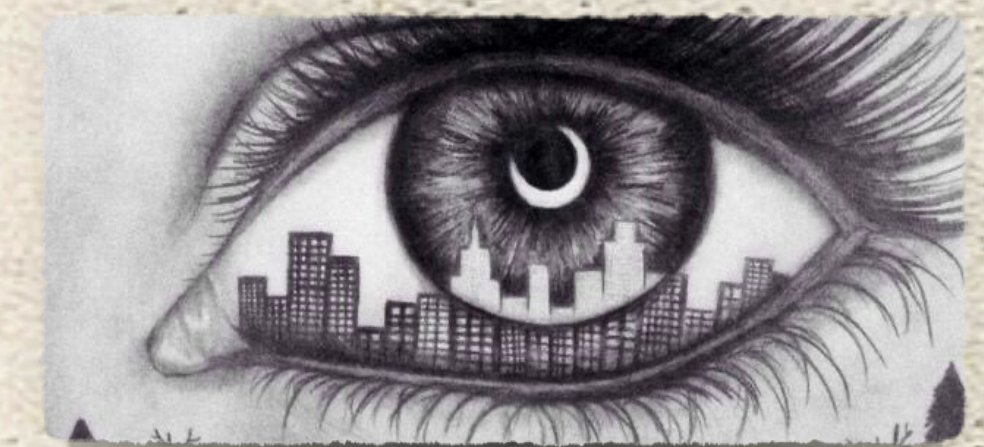
神國僕人腳所行的路須保持最高的標準

4. Servants of the kingdom are held to the highest standard about what their **eyes** lust after

神國僕人眼目渴望的要保持最高的標準

5. Everyone will be **salted** with the **fire** of judgment - either now or later

無論現在或將來- 每個人都要被審判之火的鹽醃



Mark 10:1-31 Jesus instructs his disciples on the principles of kingdom living

馬可福音10:1-31 耶穌教導祂的門徒們國度生活的原則



In Mark 10 Jesus takes his disciples beyond service into the character of Kingdom Living

在馬可福音第十章，耶穌帶領門徒們越過了服事並進入神國生活的特點

In this final chapter before reaching Jerusalem the disciples are taught matters essential to living in the Upside Down Kingdom of God

在這到達耶路撒冷前的最後一章，門徒們被教導了那些關於在顛倒的神國裏生活的必要事項

1. Marriage according to the Purpose of God

合神旨意的婚姻

2. The important place of children in the Kingdom

在神國裏孩童的重要地位

3. Wealth and the Kingdom of God 財富與神的國

4. The rewards of leaving all behind for His sake

為祂的緣故撇下一切的賞賜

5. The Kingdom priority of service in the Kingdom

在神國中的國度優先服事

6. The persistence of faith that heals Kingdom blindness

堅定持續的信心能醫治對於神國的盲目



Mark 10 takes us on the final journey of Jesus through Perea and into Jerusalem

馬可福音第10章帶領我們在耶穌最後的旅程中經過彼哩亞並進入耶路撒冷

*Mark 10.1 Getting up, He *went from there to the region of Judea and beyond the Jordan; crowds *gathered around Him again, and, according to His custom, He once more began to teach them.*

馬可福音10:1 耶穌從那裏起身，來到猶太的境界並約旦河外。眾人又聚集到他那裏，他又照常教訓他們。

Between *Mk 9.50* when he leaves Galilee and *Mk 10.1* there is a period of about 5 silent months covered in *Luke* and *John*.

在馬可福音9:50耶穌離開加利利及馬可福音10:1之間，有五個沈寂的月份被包括在路加福音及約翰福音裡

● *Mark* leaves out the events in *Luke 10-17*

馬可福音省略了路加福音10-17章裡的事件

1. Jesus sent out the 70 disciples into gentile and Galilean regions

耶穌差派了70個門徒進入外邦人及加利利一帶

2. Jesus went up to the Feast of Pentecost and returned to Perea

耶穌上去過五旬節並回到了彼哩亞



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● Mark omits the events recorded in *John 7-11*

馬可省略了約翰福音7-11章裡記載的事

1. Jesus went up to the Feast of Tabernacles and returned to Perea

耶穌上去過了住棚節並回到了彼哩亞

2. Jesus went up to the Feast of Dedication and then went back to Perea

耶穌上去過了修殿節(點燈節) 並回到了彼哩亞



#1. Mark 10: 1-12 The disciples are challenged by the principles of marriage in the kingdom
(一) 馬可福音10: 1-12 門徒們因著神國裡的婚姻原則而被挑戰



Marriage according to God's Thought or man's reasoning?

合神心意的婚姻還是人理解的婚姻？

Mark 10.2 Some Pharisees came up to Jesus, testing Him, and began to question Him whether it was lawful for a man to divorce a wife.

馬可福音10: 2 有法利賽人來問他說：「人休妻可不可以？」意思要試探他。

Mark 10.3 And He answered and said to them, "What did Moses command you?"

馬可福音10: 3 耶穌回答說：「摩西吩咐你們的是甚麼？」

Mark 10.4 They said, "Moses permitted a man TO WRITE A CERTIFICATE OF DIVORCE AND SEND her AWAY."

馬可福音10: 4 他們說：「摩西許人寫了休書便可以休妻。」

Mark 10.5 But Jesus said to them, "Because of your hardness of heart he wrote you this commandment."

馬可福音10: 5 耶穌說：「摩西因為你們的心硬，所以寫這條例給你們；

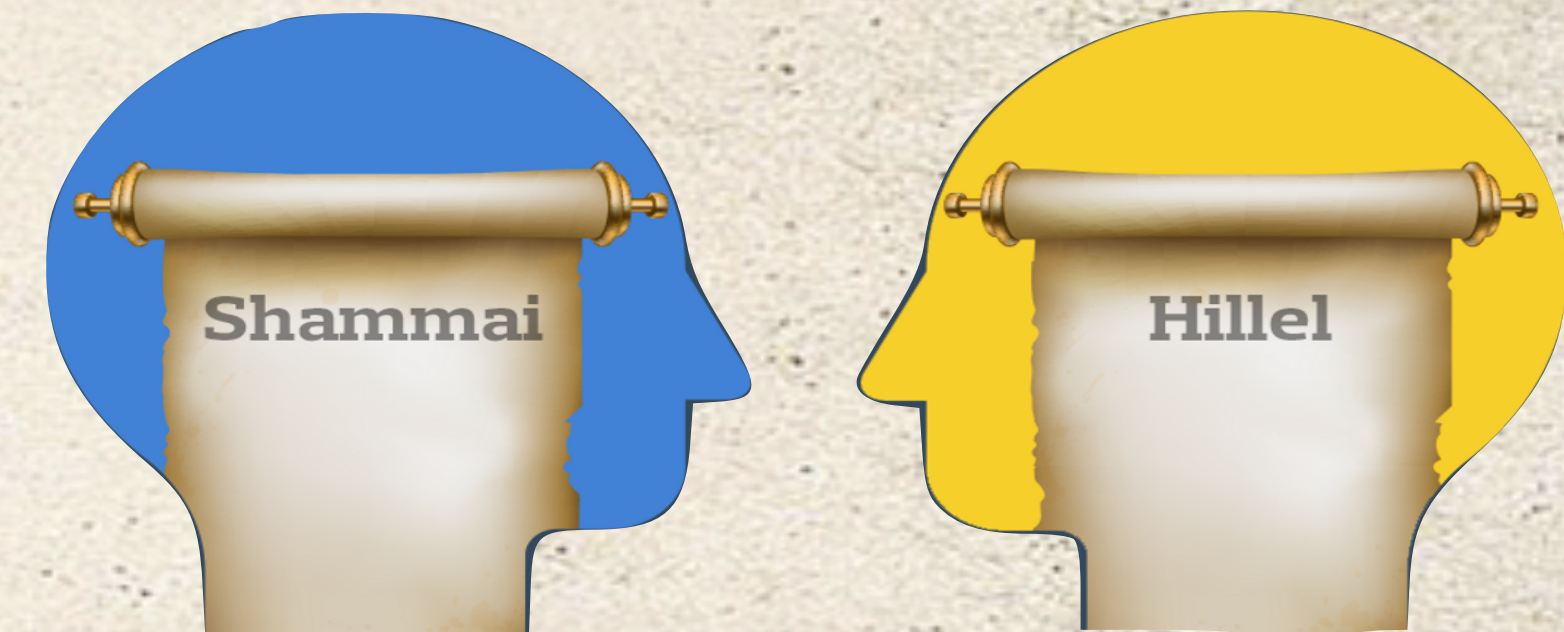
- **Pharisees were testing by asking about divorce in Herod's kingdom of Perea - the most notorious divorcer**

法利賽人在希律(最惡名昭彰的離婚者)統治的彼哩亞，以詢問離婚的事作為試探

- Jesus knew they were 'testing' not inquiring and asked a careful question, "what did Moses command you?"

耶穌知道他們是在“試探”而非詢問，就提了一個謹慎的問題：
“摩西吩咐你們的是什麼？”

離婚 Divorce Debate 辯論



Deut. 24.1 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out from his house,

申命記24:1 「人若娶妻以後，見她有甚麼**不合理的事**，**不喜悅她**，就可以寫休書交在她手中，打發她離開夫家。

**Husband must find
some indecency in her**

丈夫必須發現妻子
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**Wife no longer finds
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妻子已經不被丈夫喜悅

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- They could only answer what Moses "permitted" - not the same

他們只能回答摩西所“允許的”——是不一樣的

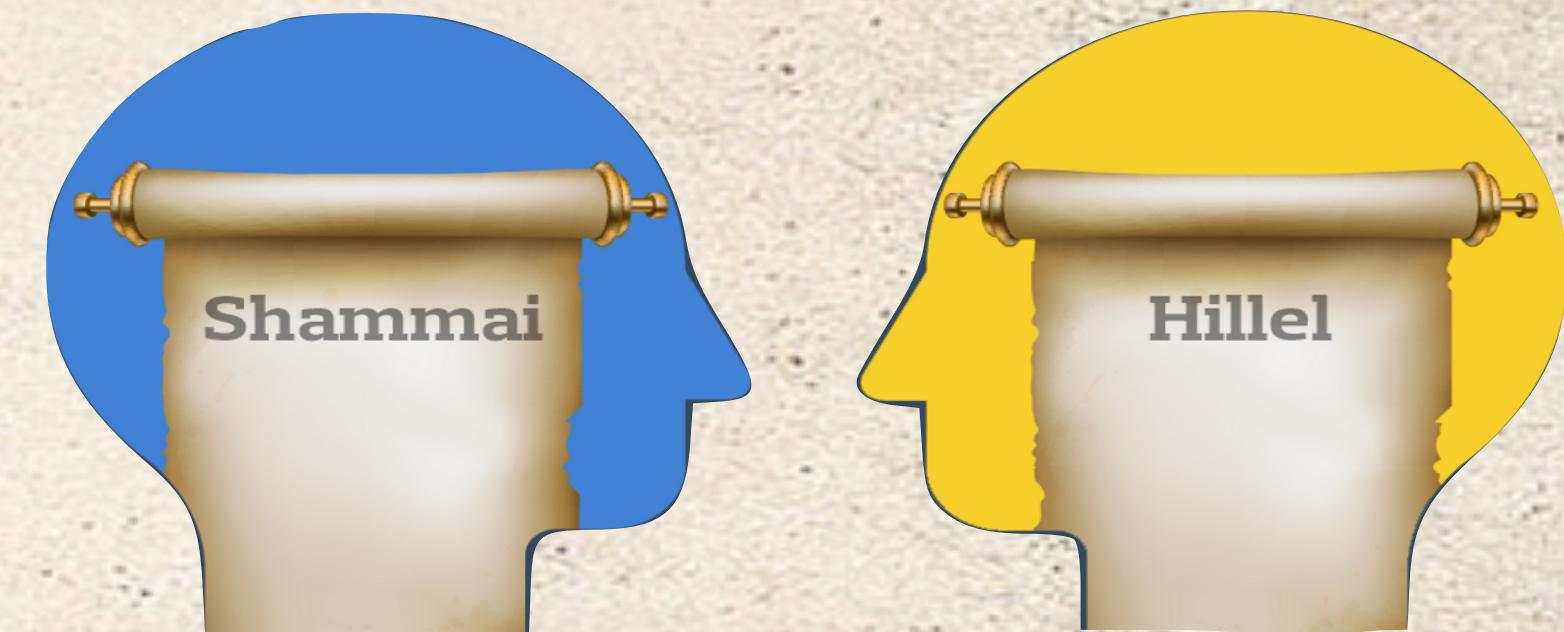
- Moses made this accommodation because of man's sinfulness as a safeguard against the mistreatment and abuse of women

摩西因人的罪，將此作了調整，作為防止凌辱、虐待女性的保障

- The **test** was to get him to side either with Moses or the 10 commandments

這個試探是想讓耶穌站在摩西的立場上或十誡的立場上

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Marriage according to God's Original Thought is based upon two spiritual principles

合乎神最初旨意的婚姻是基於二個屬靈的原則

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Mark 10.6 "But from the beginning of creation, God MADE THEM MALE AND FEMALE."

馬可福音10:6 但從起初創造的時候，神造人是造男造女。

- Knowing God's original purpose *from the beginning*, Jesus goes **over** the authority of Moses' *permission* citing God's prior authority in the Laws of Creation

認識起初神最初的目的，耶穌越過了摩西允許的權柄，直接引用神先前在創造法則中的主權

- Principle #1** - in God's Original Purpose He *created Adam* as male and female joined together - this is the image of God and the mystery of Christ and his church

原則 1 - 在神最初的目的裏，祂為著男人女人的聯合而造了亞當——這是神的形像，也是基督和祂教會的奧秘

AND
THE
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EPHESIANS 5:31

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Gen. 1.27 God created man in His own image, in the image of God He created him; male and female He created them.

創世記 1:27 神就照着自己的形像造人，乃是照着他的形像造男造女。

● God's *Purpose of Heart* created male and female for Marital Union

神的心意是為著婚姻的合一而造男造女

● Man's *hardness of heart* produced permissions to give sinners an escape back to independence through divorce
人的硬心產生了不同的許可，讓罪人借著離婚逃避而歸回獨立自主

AND
THE
Two
SH
BEC

Sin is behind most
of today's divorces
罪是今天多數離婚
背後的因素

Sin is behind today's
'single lifestyle'
罪是造成今天
“單身主義”
的幕後原因

Marriage according to God's Original Thought is based upon two spiritual principles

合乎神最初心意的婚姻乃是基於兩個屬靈的原則

Mark 10.7-8 "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND THE TWO SHALL BECOME ONE FLESH; so they are no longer two, but one flesh."

馬可福音10:7-8 因此，人要離開父母，與妻子連合，二人成為一體。⁸ 既然如此，夫妻不再是兩個人，乃是一體的了。

Mark 10.9 "What therefore God has joined together, let no man separate."

馬可福音10:9 所以，神配合的，人不可分開。」

● **Principle #2** - The binding nature of the marriage tie was built into the original "fabric" of man and woman (like warp and woof) to enable a vital and practical living union

原則 2- 婚姻關係的約束性在男女最初的“構造”中建立(如同經緯度彼此交錯)，能產生一種充滿活力並實際的生命聯合

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● This union involves two deliberate actions:

這一聯合包含兩個特定的行動

1. It demands that the man's obligation to his wife surpasses his obligation to parents as new partners with God in creation

它要求男子對妻子的義務超越了對其父母的義務，就如同在創造中跟神同在的新同伴

2. The union also demands that each partner deliberately cleaves to the other as joint heirs of the grace of life

這個聯合也要求每一方都特別地忠於彼此，視對方為同受生命之恩的後嗣

● Faithfully living in the light of God's intention involves denial of self to keep that bond unless broken by adultery

忠貞地活在神旨意的亮光中包括了捨己來保守這一 聯結，除非因姦淫而被打破

What God
Has Joined
Together,
Let Not Man Put
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ASUNDER
神所配合的，人不可
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The disciples are shaken as they realize how much higher
are God's ways than man's

當門徒們意識到神的路如此高過人的路時，他們震驚了

Mark 10.10 In the house the disciples began questioning Him about this again.

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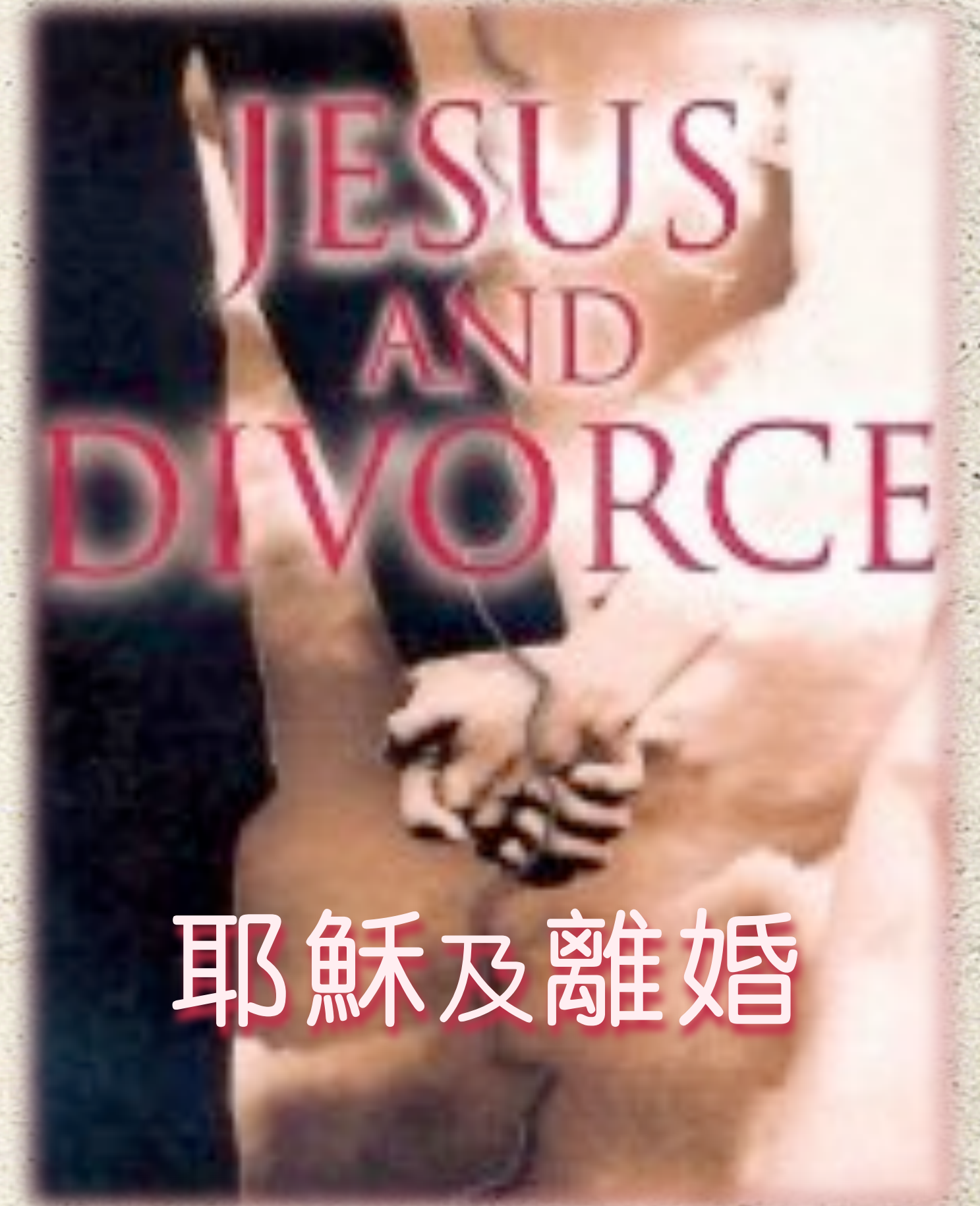
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- Jesus clearly bars the way to frivolous and easy divorce
耶穌明確地禁止了輕浮和隨意離婚之路
- Matthew gives us the disciples' fearful response to this high standard.
馬太描述了門徒們對這一高標準畏懼的回應

*Matt. 19.10 The disciples *said to Him, "If the relationship of the man with his wife is like this, it is better not to marry."*

馬太福音19:10 門徒對耶穌說：「人和妻子既是這樣，倒不如不娶。」

- Even the Lord's disciples had accepted the fallen view of marriage as a disposable property contract until Jesus spoke of its original value
甚至連主的門徒們也接受了這種墮落的婚姻觀，將其視作可以拋棄的產物合同，直到耶穌說出婚姻最初的意義為止



耶穌及離婚

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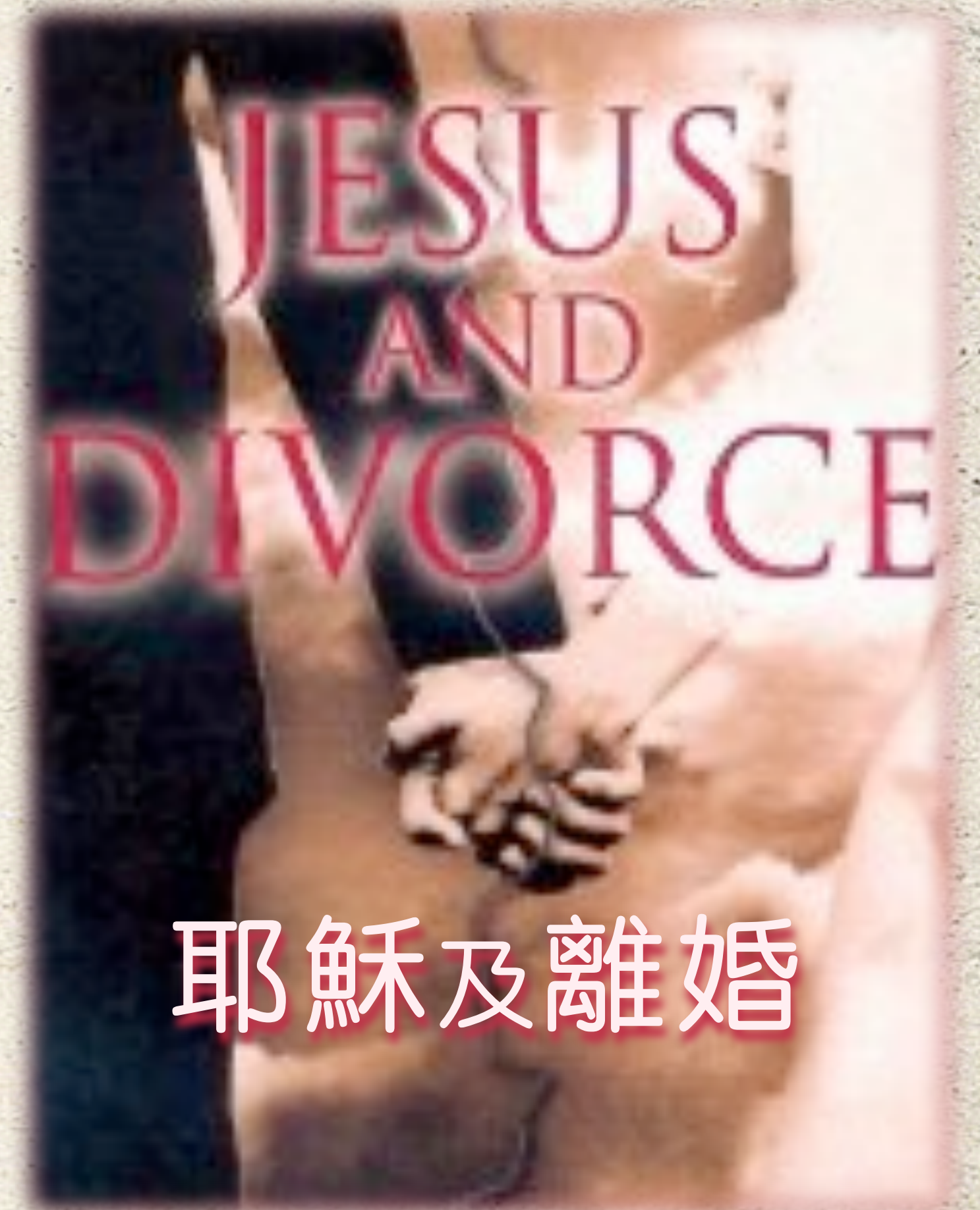
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● The revelation is that the marriage union creates as it were **one living soul** to which divorce causes great damage in two ways:

這一啟示指出婚姻的聯合如同創造了一個活的魂，而離婚在兩方面對其造成了巨大的傷害：

1. Spiritually: divorce "*tears asunder*" something living that God had created which affects their souls for life
在屬靈上：離婚“**撕毀**”神所創造的一些活的東西，這會終身影響他們的靈魂
2. Outwardly: divorce and re-marriage breaks one of the Ten Commandments and is a sin against their former spouse
外在的：離婚和重婚破壞了十誡中的一條，並且是對原配所犯的罪行



耶穌及離婚

2. Mark 10: 13-16 Jesus elevates the value of children in the Kingdom

(二) 馬可福音 10: 13-16 耶穌高升了小孩子在神國裡的價值



The disciples are rebuked for not 'seeing' the value of children and their kingdom testimony

門徒們因沒“看見”孩童的價值和他們的神國見證而受責備

Mark 10.13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

馬可福音10:13 有人帶着小孩子來見耶穌，要耶穌摸他們，門徒便責備那些人。

Mark 10.14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

馬可福音10:14 耶穌看見就惱怒，對門徒說：「讓小孩子到我這裏來，不要禁止他們；因為在神國的，正是這樣的人。」

- The disciples probably thought that with Jesus' busyness praying for little ones was a waste of time

門徒們可能以為耶穌忙於為小孩子們禱告是浪費時間

- Jesus was angry with the disciples for belittling the innate spirituality of children

耶穌因門徒們輕看孩童內在的靈性而生氣

- “*of such is the kingdom of God*”
“因為在神國的，正是這樣的人”



“Classical literature knows nothing of children. Christian literature is full of children”

-Dr. N.K. Davis

“古典的著作不認識小孩子。基督徒的著作裡充滿了小孩子”

-N.K.大維斯博士

The disciples are rebuked for not 'seeing' the value of children and their kingdom testimony

門徒們因沒“看見”孩童的價值和他們的神國見證而受責備

Mark 10.13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

馬可福音10:13 有人帶着小孩子來見耶穌，要耶穌摸他們，門徒便責備那些人。

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- Children start out with a unself-conscious openness to the kingdom (simple spirituality, receptivity, dependence and trust)

孩童在神國的起步帶著非自我意識的敞開（單純的靈性、接受、依賴和信靠）

- Today's parents, educators and media 'hinder' by snatching 'childhood' away much too early

今天的父母、教育者和媒體因過早地剝奪“童年”而成了“攔阻”



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Jesus turns the Kingdom 'upside down' by declaring adults must become like children to enter

耶穌藉著宣告成人必須像小孩子一樣才能進神的國而將神國“翻轉了”

Mark 10.15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

馬可福音10:15 我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。」

Mark 10.16 And he took them up in his arms, put his hands upon them, and blessed them.

馬可福音10:16 於是抱着小孩子，給他們按手，為他們祝福。

- **Upside down kingdom principle:** To enter the kingdom of God, adults must become childlike in their believing and receiving

顛倒的神國原則: 要進入神的國，成人必須像小孩子一樣相信和接受

- The childlikeness emphasized here is the way a child can “believe and receive” without any conditions, self-importance and hesitation

像小孩子一樣是強調這是一個孩子能“相信和接受”的方式，沒有任何條件、妄自尊大和猶疑不定

- A child like spirit is free of ambition, complicated motives, pride, secrets and obsessions which enables them to come into the Kingdom with wide-eyed wonder and curiosity

一個像孩子一樣的靈沒有野心、複雜的動機、驕傲、秘密和癡迷，這些能使他們睜大眼睛帶著驚歎和好奇進入神的國度



Christian ministers have been guilty of sacrificing their kids for career and success

基督教的牧師們被歸罪於犧牲自己的孩子
而去追逐前途及成功

#3. Mark 10: 17-31 wealth in the kingdom

(三) 馬可福音10: 17-31 財富在神國裡的價值





The “rich young ruler” 年輕的財主

Mark 10.17

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

馬可福音10:17

耶穌出來行路的時候，有一個人跑來，跪在他面前，問他說：「良善的夫子，我當做甚麼事才可以承受永生？」

- Mark gives us no information about this man
馬可沒有給我們任何有關這個人的資料

- Rich 富有

Luke 18.23 And when he heard this, he was very sorrowful: for he was very rich.

路加福音18:23 他聽見這話，就甚憂愁，因為他很富足。

- Young 年輕

Matt. 19.20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

馬太福音19:20 那少年人說：「這一切我都遵守了，還缺少甚麼呢？」

- Ruler 當官的

Luke 18.18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

路加福音 18:18 有一個官問耶穌說：「良善的夫子，我該做甚麼事才可以承受永生？」

This “rich young ruler” was a seeker of commendable outward character and sincerity

這個“年輕富裕的官”是一個外在品格和真誠上值得稱讚的尋求者

Mark 10.17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

馬可福音10:17 耶穌出來行路的時候，有一個人跑來，跪在他面前，問他說：「良善的夫子，我當做甚麼事才可以承受永生？」

- He ran to the Master with childlike enthusiasm and no reservation or sense of pride

他帶著孩子般的熱忱跑到主那裏，毫無保留或有驕傲的感覺

- He was earnestly seeking eternal life and not satisfied with the comforts of this earthly life

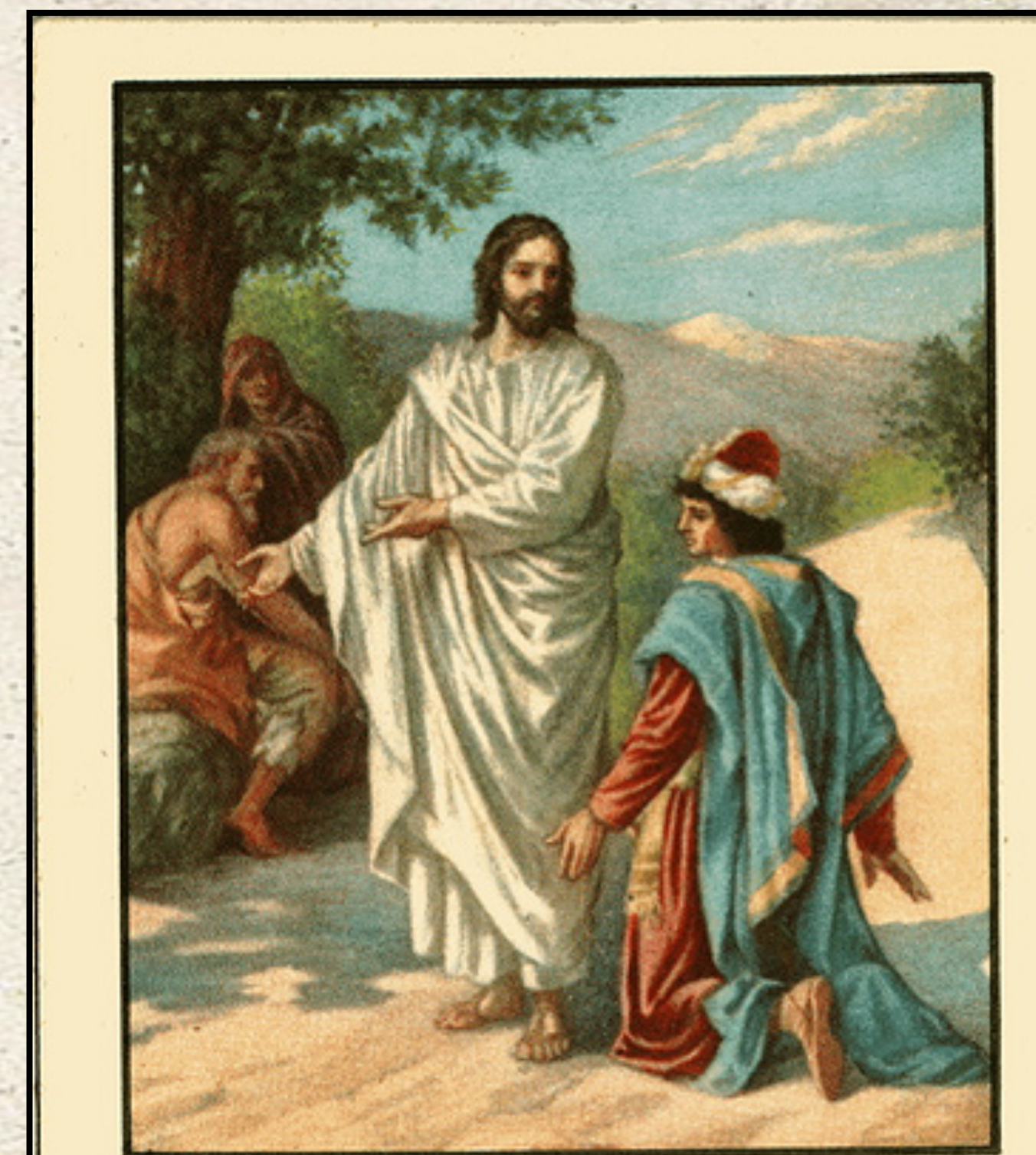
他熱切地尋找永生，不以塵世生活的舒適為滿足

- He humbly fell upon his knees and respectfully addressed him as “Good master”

他謙卑地跪下，尊敬地稱呼祂為“良善的夫子”

- He saw something “good”(eternal?) and beautiful in Jesus that both attracted him and made him aware of his own lack

他看見耶穌的內在擁有某種“良善”(永恆?)和美麗，既吸引他，又讓他意識到他自己的缺乏



30. THE RICH YOUNG RULER

MARK 10: 17-27.

Come, take up the cross and follow me.—Mark

這位年輕富裕的官

馬可福音 10: 17-27 你還要拿起十字架來跟從我

Jesus turns this earnest young man “upside down” in four ways

耶穌在四方面“顛覆”這個熱切的年輕人

Mark 10.18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

馬可福音10:18 耶穌對他說：「你為甚麼稱我是良善的？除了神一位之外，再沒有良善的。」

- **Challenge #1** There is behind the young man's respectful question the “**great lie**” of **Humanism**

挑戰1：在這年輕人充滿敬意的問題背後是個人本主義的“巨大謊言”

- Man thinks he is **good by nature** and can earn his salvation by “doing something” (works)

人以為他的本性是好的，並能通過“做些什麼”(善事)來贏得救贖

- His question assumes he is also a “**good**” man like Jesus and wants to know his secret

他的問題假設他也是一個像耶穌那樣的“好”人，並想知道祂的秘訣



Jesus turns this earnest young man “upside down” in four ways

耶穌在四方面“顛覆”這個熱切的年輕人

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● **Challenge #2** Jesus' response was actually a test to see whom the man thought Jesus really was

挑戰 2：耶穌的回答事實上是個試驗，要看這個人以為的耶穌真正的是誰

- Is the Lord only saying that no man should be referred to as 'good' or is Jesus trying to open the man's eyes to his goodness and therefore his deity?

難道主只是在說沒有人應該被視作“良善的”，還是耶穌試圖開啟這人的眼睛，讓他看見祂的良善並祂的神性？

- It was as if Jesus said to the young man, “Think. What did you see in me that drew out your hunger for eternal life?”

這就好像耶穌對這年輕人說：“想一下。你在我裏面看到了什麼，以至於引出了你尋找永生的飢渴？”



Challenge #3: Jesus uses the 10 Commandments as an external challenge of righteousness

挑戰 3: 耶穌引用十誡作為行義的外在挑戰

Mark 10.19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

馬可福音10:19 誡命你是曉得的：不可殺人；不可姦淫；不可偷盜；不可作假見證；不可虧負人；當孝敬父母。」

Mark 10.20 And he answered and said unto him, Master, all these have I observed from my youth

馬可福音10:20 他對耶穌說：「夫子，這一切我從小都遵守了。」

- Jesus tests his obedience to the 6 commands of the second tablet of the Ten Commandments (human inter-relationships)

耶穌考驗他是否遵從十誡的第二個法版中的六條誡命（人與人之間的相互關係）

- The Word of God is the pathway to eternal life and Jesus connects it to eternal life 神的道是通往永生的管道，而耶穌將其連於永生

- If the man submitted to the Word of God it would indicate whether he was being 'tutored' by the Law

如果這人順服神的道，那就顯示出，他是被律法“輔導”的

- The young man, like Paul, could honestly and modestly say that outwardly he was blameless as to the Law

這個年輕人像保羅那樣，能夠誠實並謙虛地說：就著律法來說，他外在的行為是無可指摘的



He passed the tests of earnestness and Jesus “loved” this young man

他通過了誠懇度的測試並且耶穌“愛”這個年輕人

*Mark 10.21 Then Jesus beholding him loved him, and said unto him,
One thing you lack:*

馬可福音10:21 耶穌看着他，就愛他，對他說：「你還缺少一件：去變賣你所有的分給窮人，就必有財寶在天上；你還要來跟從我。」

Only Mark (Peter) notes Jesus' love for him

只有馬可(彼得)指出了耶穌對他的愛

★ He saw in him the best of human desire for righteousness, holiness and favor with God

祂看到在他裏面有人類對於公義、聖潔和尋求神喜悅的最好渴望

★ Yet he ‘lacked one thing’ - when the heart was tested there would be found a deadly, besetting sin and bondage to Mammon

然而他“還少了一件”——當他的心受到試煉時，就被發現有一個致命的罪，那就是瑪門的網綁

★ One simple **upside down** test of faith would challenge the man to repent and follow Jesus into eternal life

一個簡單的、顛覆性的信心試驗，就可以挑戰這個人，讓他悔改，並跟隨耶穌進入永生



One thing lacking 缺少的一件

Mark 10.21

Then Jesus beholding him loved him, and said unto him, One thing you lack: go your way, sell whatsoever you have, and give to the poor, and you shalt have treasure in heaven: and come, take up the cross, and follow me.

馬可福音10:21

耶穌看着他，就愛他，對他說：「你還缺少一件：去變賣你所有的，分給窮人，就必有財寶在天上；你還要來跟從我。」

● So what is the one thing lacking?

缺少的那一件是什麼？

1. Not selling everything
不是變賣所有的
2. Not giving to the poor
不是分給窮人
3. Not becoming poor 不是變成貧窮的
4. Not storing up good works in heaven
不是儲存財寶在天上
5. Not living an ascetic lifestyle
不是過禁慾的生活方式



"ONE THING THOU LACKEST..."

正確的金錢觀? **MK.10:17-22**

PROPER ATTITUDE TOWARD MONEY?
RICH MAN LOVED MONEY-MK.10:22
LOVE OF MONEY-1 TIM. 6:10
ISRAEL'S OFFERINGS-MAL. 1:7,8:3-8
WE ARE TO GIVE-1 COR.16:1,2-2 COR. 9:6-8
COVETOUS WON'T INHERIT KINGDOM-EPH.5:5

GOOD WORKS? 好行為?
CREATED UNTO GOOD WORKS-EPH.2:10
GLORIFY GOD WITH GOOD WORKS-MT.5:16
ABOUND IN GOOD WORK-1 COR.15:58-2 COR.9:8
FURNISHED UNTO GOOD WORKS-2 TIM.3:16,17
ZEALOUS OF GOOD WORKS-TIT.2:14
MAINTAIN GOOD WORKS-TIT.3:8,14
FAITH WITHOUT WORKS-JS.2:17,22
THOSE WHO FAIL-MT. 25:41-46

GODLY LIVING? 屬神的生活?
TAUGHT TO LIVE GODLY-TIT.2:11,12-2 PET.1:3
GRACE TO BE ADDED-2 PET. 1:6
EXERCISE SELF-1 TIM.4:7,8
NOT TO LOVE WORLD-1 JO. 2:15-17
NOT TO FOLLOW WORLD-ROM. 12:2
NOT TO WALK AFTER FLESH-ROM. 8:12,13
UNRIGHTEOUS WON'T INHERIT KINGDOM-1 COR.6:9,10

OBEDIENCE? 順服?
MUST DO FATHER'S WILL-MT. 7:21
"IF YE LOVE ME..."-JO. 14:15,21
OBEY FROM HEART-ROM. 6:17,18
SALVATION TO OBEIENT-HEB. 5:8,9
ALL HAVE NOT OBEYED-ROM.10:16
THOSE WHO OBEY NOT-1 PET.4:17-2 TH. 1:7-9

ARE WE TO MISS ETERNAL LIFE FOR LACKING ONE THING?
JS. 2:10

“缺少的一件事……”

馬可福音10:17-22

One thing lacking 缺少的一件

Mark 10:21

Then Jesus beholding him loved him, and said unto him, One thing you lack: go your way, sell whatsoever you have, and give to the poor, and you shalt have treasure in heaven: and come, take up the cross, and follow me.

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So what is the one thing lacking?

缺少的那一件是什麼？

“come, take up the cross and follow me.”

“來，拿起十字架並跟從我”

1. **HE** is the way to eternal life 祂就是那通往永生的道路
2. The cross means forsaking anything that might be a hindrance to following Jesus
十字架意味著放棄任何可能攔阻跟隨耶穌的一切事物
3. For him, it was his worldly wealth- bondage
對他而言，那就是他的屬世的財物束縛
4. For another it may be family- bondage, or a job-bondage, or a self-bondage
對另外一個人而言，可能是家庭的束縛、或工作的束縛、或自我的束縛
5. Everyone has that one ‘domino’ that starts the chain reaction of other bondages falling
每個人都有那一個“骨牌”，會開始產生其他束縛倒塌的連鎖反應



“ONE THING THOU LACKEST...”

正確的金錢觀？ **MK.10:17-22**

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ARE WE TO MISS ETERNAL LIFE FOR LACKING ONE THING?
JS. 2:10

“缺少的一件事……”

馬可福音10:17-22

Challenge #4: One thing lacking 缺少的一件

Mark 10.21

Then Jesus beholding him loved him, and said unto him, One thing you lack: go your way, sell whatsoever you have, and give to the poor, and you shalt have treasure in heaven: and come, take up the cross, and follow me.

馬可福音10:21 耶穌看着他，就愛他，對他說：「你還缺少一件：去變賣你所有的，分給窮人，就必有財寶在天上；你還要來跟從我。」



● So what is the one thing lacking?

缺少的那一件是什麼？

“*come, take up the cross and follow me.*”

“來，拿起十字架並跟從我”

● He obeyed the last 6 commandments but not those on the first tablet - Loving God with all his heart

他遵守了後面那六條誡命，但沒有遵行第一面法版上的那些誡命——盡心愛他的神

“ONE THING THOU LACKEST...”

正確的金錢觀？ **MK.10:17-22**

PROPER ATTITUDE TOWARD MONEY?

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LOVE OF MONEY-1 TIM. 6:10
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“IF YE LOVE ME...”-JO.14:15,21
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ARE WE TO MISS ETERNAL LIFE FOR LACKING ONE THING?
JS.2:10

“缺少的一件事……”

馬可福音10:17-22

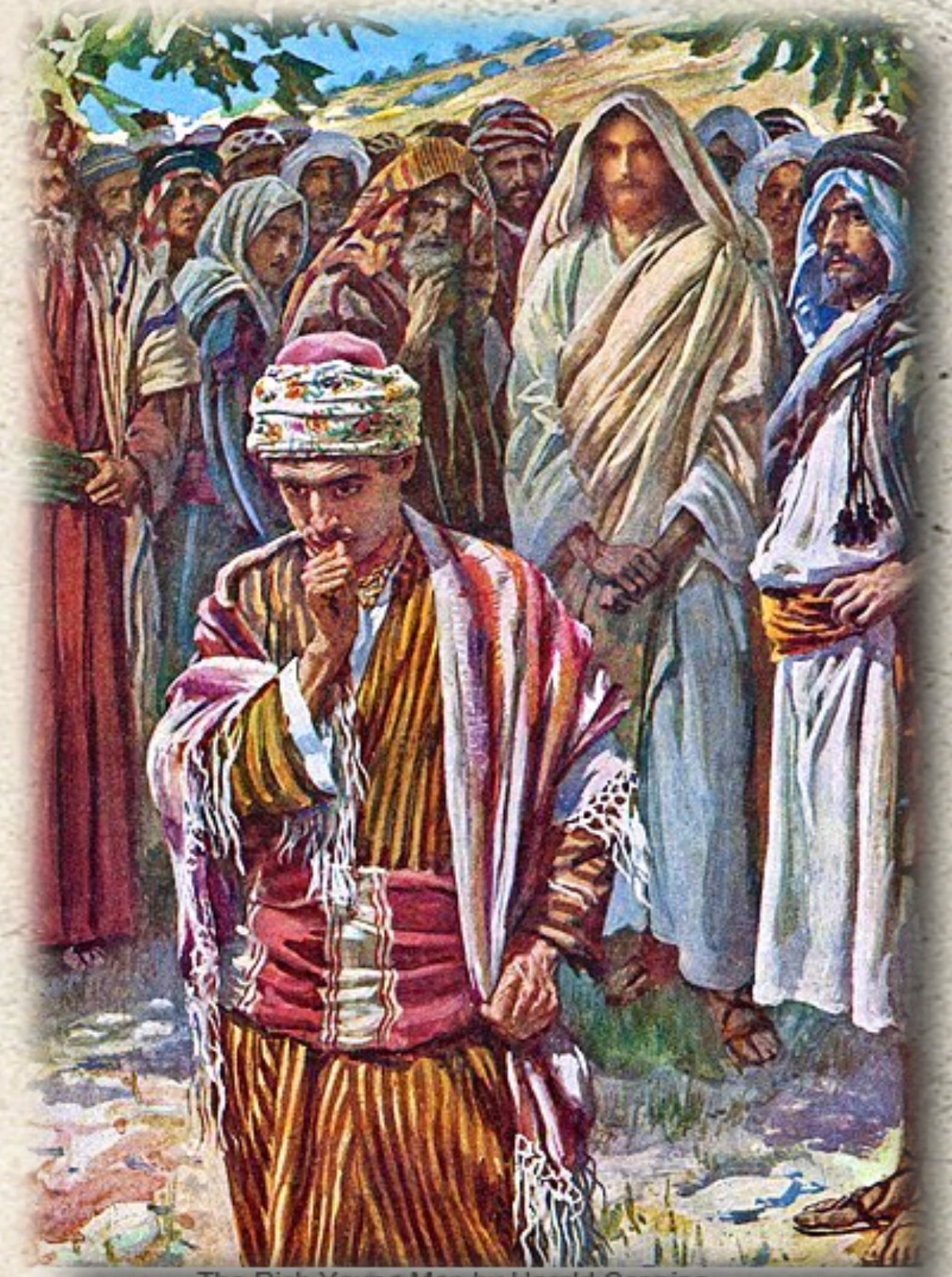
The young man saw the upside down kingdom whose inheritance was only this lowly King

那個年輕人看到一個顛倒的國度，他唯一的財產就是這位低下的王

Mark 10.22 And he was sad at that saying, and went away grieved: for he had great possessions.

馬可福音10:22 他聽見這話，臉上就變了色，憂憂愁愁地走了，因為他的產業很多。

- The young revealed that he loved his earthly possessions more than he loved God
那個年輕人顯示出一 他愛塵世的財物勝過愛神
- Youthful idealism was tested and wrecked upon the rocks of the 'lie' of good works
年輕的理想主義被試驗並撞擊在善行的“謊言”的岩石上而被擊毀
- **Upside down inheritance:** Having earthly riches is to **lack one thing** whereas leaving all to follow Jesus is riches now and a future abundant entry into **Kingdom inheritance**
顛倒的產業：擁有世上的財物就是缺少那一件，而撇下一切去跟隨耶穌是現今的富足，並且將來能豐豐富富的進入神國的產業
- Today's Christian millennials still believe a **second Christian Lie** : that they are the exception that can navigate the waters between God and Mammon and serve both
今天的千禧一代的基督徒仍舊相信一個基督徒的第二個謊言：即他們是例外，可以來回穿梭在神與瑪門的眾水之間，並且可以服事二個主人



The Rich Young Man by Harold Copping

But what Jesus said about this episode
astonished and upset the disciples

但是耶穌在這個事件裡所說的話
令門徒們震驚與不適

The disciples were astonished by Jesus' statements about wealth and the kingdom

門徒們被耶穌關於財物和神國的講論震驚了

*Mark 10.23 And Jesus, gazing around, *said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!"*

馬可福音10:23 耶穌周圍一看，對門徒說：「有錢財的人進神的國是何等地難哪！」

Mark 10.24 The disciples were amazed at His words.

馬可福音10:24 門徒希奇他的話。

- Jesus first confesses how hard it is for those who have riches to enter the kingdom of God

耶穌先承認那些富人進入神的國是多麼艱難

- This astonished the disciples for two reasons:

這個震驚門徒們的兩個原因：

1. Only Jewish men of 'leisure' (wealth) had time to keep the "613" laws of the rabbis plus do good works, study Torah, and attend all the feasts thus gaining righteous entry into the kingdom of God

只有那些“有閑”(富裕)的猶太男子才有時間去守拉比的“613”律法，外加上行善、研讀妥拉並守各種節期，以獲得稱義的進入神國

2. Jews broadly assumed that wealth was a 'proof' of God's blessing and favor
猶太人普遍認為財富是神祝福和恩寵的一個“證據”



Penetrating gaze of truth

看穿真相

Then Jesus really astonished the disciples by making a second more extreme statement

接著耶穌做了另一個更極端的聲明，徹底的震驚了門徒們

*Mark 10.24 The disciples were amazed at His words. But Jesus *answered again and *said to them, “Children, how hard it is to enter the kingdom of God!*

馬可福音10:24 門徒希奇他的話。耶穌又對他們說：「小子，倚靠錢財的人進神的國是何等地難哪！」

Mark 10.25 “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

馬可福音10:25 駱駝穿過針的眼，比財主進神的國還容易呢。」

Mark 10.26 And they were astonished out of measure, saying among themselves, Who then can be saved?

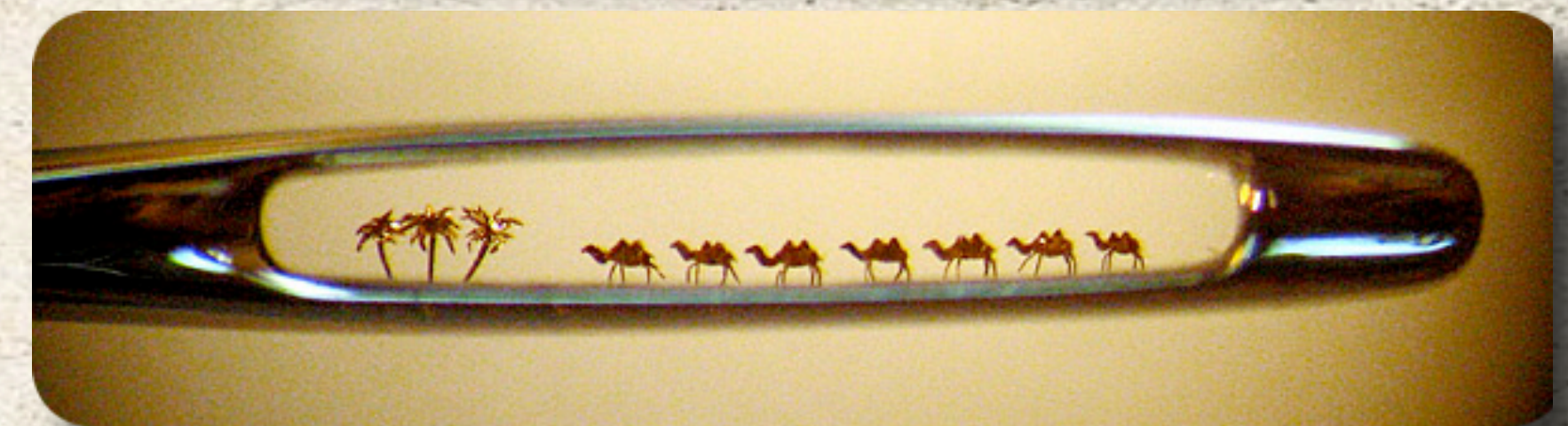
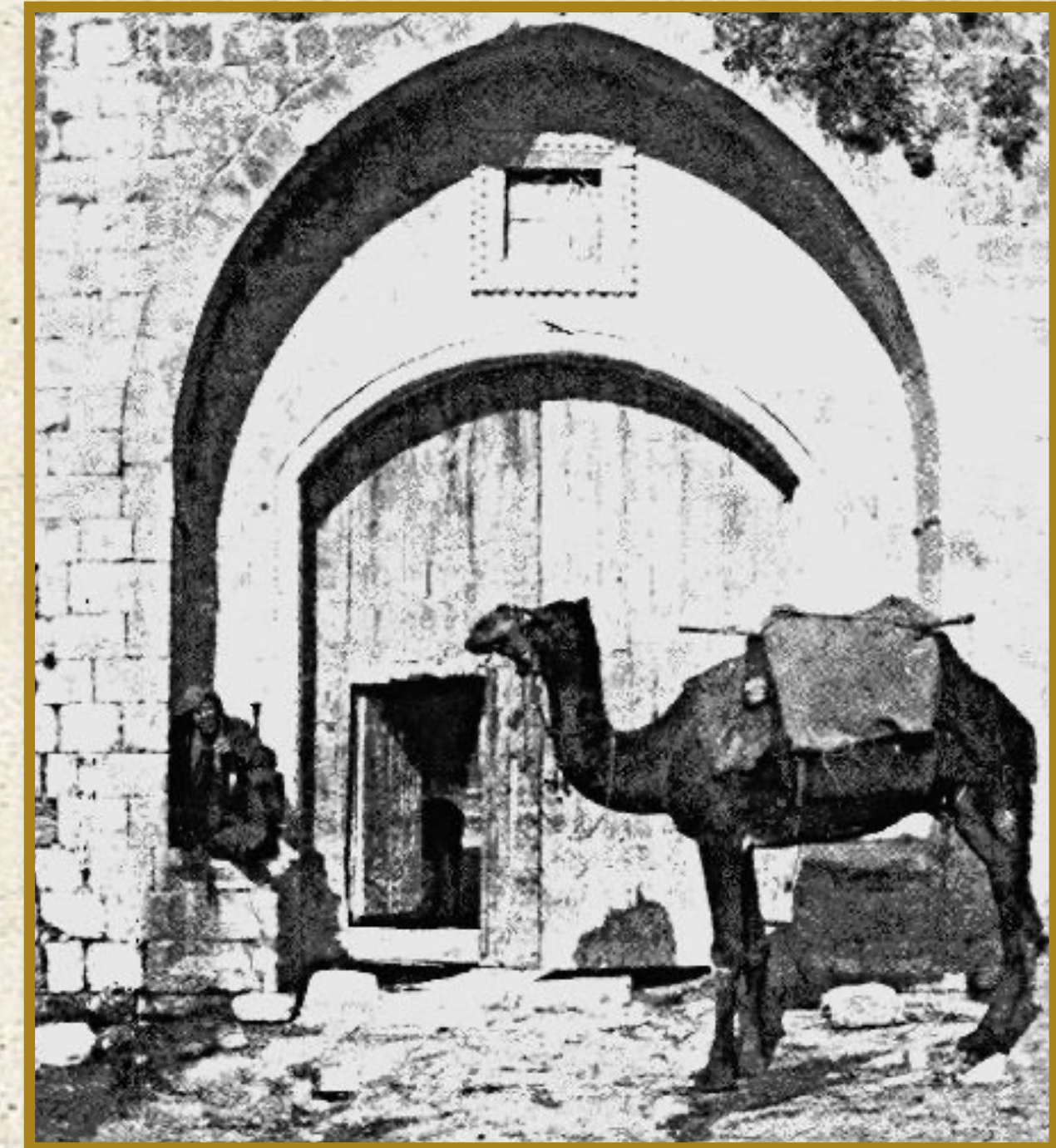
馬可福音10:26 門徒就分外希奇，對他說：「這樣誰能得救呢？」

- He shocks their childish simplicity by adding “*it is hard for anyone to enter the Kingdom of God*”

祂加了一句“任何人進神的國都是很難的”，震驚了他們幼稚的單純

- Jesus then breaks the tension with a little Jewish humor

耶穌接著用了一個猶太人的幽默化解了這一緊張



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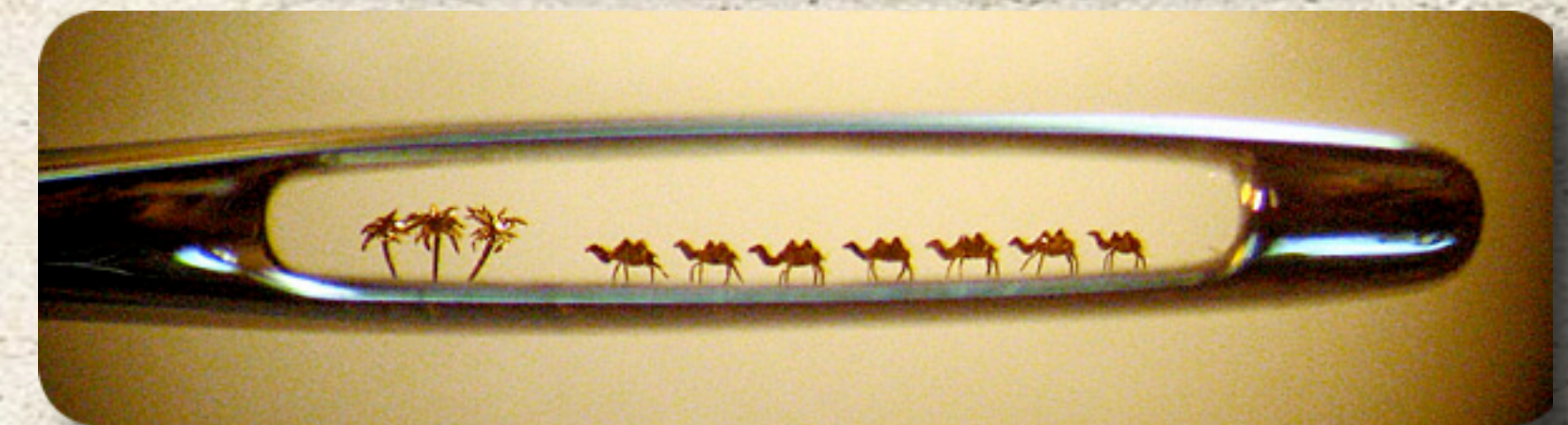
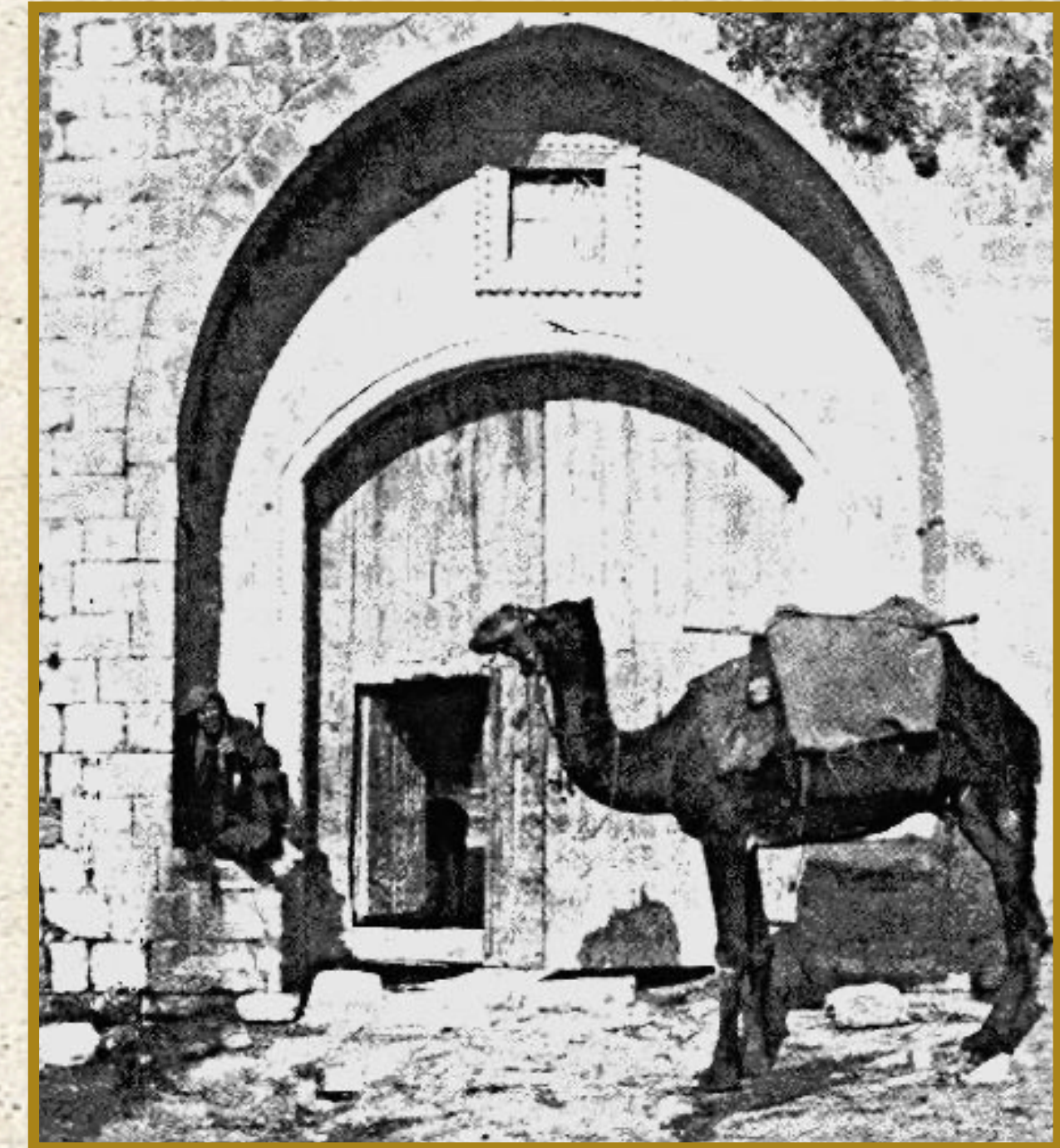
馬可福音10:26 門徒就分外希奇，對他說：「這樣誰能得救呢？」

- It might be possible that there actually was a small gate in the walls of Jerusalem called the ‘eye of the needle’

可能在耶路撒冷城牆上的確有個小門，被稱作“針眼”

- But it might just be a humorous hyperbolic image emphasizing how hard it is

但也可能只是一個幽默而誇張的畫面用來強調經過它是多麼難



Mark's Gospel Door 馬可的福音之門

*Mark 10.26 And they were astonished out of measure, saying among themselves,
Who then can be saved?*

馬可福音10:26 門徒就分外希奇，對他說：「這樣誰能得救呢？」

*Mark 10.27 And Jesus looking upon them saith, With men it is impossible, but not
with God: for with God all things are possible.*

馬可福音10:27 耶穌看着他們，說：「在人是不能，在神卻不然，因為 神凡事都能。」

- The disciples in total astonishment ask the question that Mark wants his reader to ask: *Who then can be saved?*
門徒們完全驚愕的問了一個馬可想讓他的讀者來問的問題：「這樣誰能得救呢？」
- Seekers in the world want to know what action or deed they must do to be saved
世上那些尋找的人想知道他們必須做什麼才能得救
- First he closes the door to self-salvation: “*with men it is impossible...*”
首先他關閉了自我救贖的門“在人是不能...”
- Then Jesus opens the door to faith: “*but not with God...*”
然後耶穌開了信心之門“在神卻不然...”
- *For with God all things are possible* - Jesus is not saying here that “God is able to do the impossible” but that “man is able to do the impossible [walking] with God”
因為 神凡事都能——耶穌在這裏並不是說“神可以做任何不可能的事”，而是“人如果與神（同行），就能做不可能的事”

All things
are
possible
with God.
Mark 10:27

在神凡事都能 馬可福音 10:27



Peter understood that following Jesus was the key to eternal life

彼得認識到跟隨耶穌是得永生的鑰匙

Mark 10.28 Peter began to say to Him, "Behold, we have left everything and followed You."

馬可福音10:28 彼得就對他說：「看哪，我們已經撇下所有的跟從你了。」

Mark 10.29 Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,

馬可福音10:29 耶穌說：「我實在告訴你們，人為我和福音撇下房屋，或是弟兄、姊妹、父母、兒女、田地，

Mark 10.30 but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.

馬可福音10:30 沒有不在今世得百倍的，就是房屋、弟兄、姊妹、母親、兒女、田地，並且要受逼迫 在來世必得永生。

- Peter suddenly realized that, unlike the rich young ruler, the disciples had left all to follow Him and wondered what rewards there were in heaven

彼得突然發現，不像那個富裕年輕的官，門徒們已經撇下一切跟隨祂，他猜想他們在天上的賞賜將是什麼



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在來世必得永生。

● Jesus gladly answered: If the motive for ‘forsaking’ has been “*for My sake and for the gospel’s*”

耶穌高興地回答：如果“撇下”的動機是“為了我和福音的緣故”

1. You will have 100 fold kingdom rewards “in this lifetime” (since God is debtor to none) [upside down because not yours but His]

你們“在今生”將得到神國百倍的賞賜（神既不欠任何人）[這一顛倒，不是你們的而是祂的]

2. You will have a new family larger and closer and dearer than kinfolk

你們會有一個新家庭，比親屬的範圍更大、關係更近、更親密

3. You will also have persecutions (an ‘upside down’ honor)

你們也將受逼迫（一個“顛倒”的榮耀）

4. And you will have eternal life in the age to come

你們並且會在將要來臨的世代得到永生

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REJOICE
AND
be glad
FOR YOUR
REWARD
WILL BE GREAT IN
HEAVEN

要喜樂 因為
你們在天上的賞賜是大的

Jesus admonishes the disciples once more that the Kingdom is upside down

耶穌再次警告門徒們神國是顛倒的

Mark 10.31 "But many who are first will be last, and the last, first."

馬可福音10:31 然而，有許多在前的，將要在後，在後的，將要在前。」

- Why does Jesus add this warning right here?
為什麼耶穌要在這裏加上這個警告？
- Many who start out well become entangled in treasures of this world and end up last in the kingdom
很多開始得好的信徒被今世的錢財牽累，最終在神國裏成為末後的
- Perhaps some like the rich young man who go away in defeat and sorrow will later come back and pursue the "good Master" with absolute love
也許一些人就像這個富裕的年輕人那樣，失敗而傷心地離開，之後又回來以完全的愛來追隨這位“良善的夫子”
- This 'impossible' walk of faith with the Lord has no promise of a particular reward but a guarantee of the greatest one of all - "gaining Jesus himself"
這一“不可能”的憑信與主同行並沒有一個特定賞賜的承諾，但有一位比萬有都大的給的保障——“擁有耶穌祂自己”



Next time: Jesus reveals his own servant nature as messiah

下次: 耶穌啟示了祂本身作為彌賽亞的僕人本質

