

Mark 10: 32-52: Jesus reveals the Messiah's Servant Nature

馬可福音 10: 32-52 耶穌啟示出彌賽亞的僕人天性



馬可福音
The
GOSPEL
of Mark
10:32-52



Mark 10:32-52 馬可福音10:32-52

Jesus reveals the deepest secret of his ministry

耶穌啟示出祂職事的最深奧秘



門徒

D I S C I P L E

The disciples are learning vital spiritual lessons in the “School of Christ”

門徒們在“基督的學校”裡學習重要的屬靈功課

1. Mark compresses the events of our Lord's ministry in chapters 8-10 to emphasize his training of the disciples in His Upside Down Kingdom

馬可在8-10章裡濃縮了我們的主在職事裡的不同事件，強調了在祂上下倒置的國度裡給門徒們的訓練

2. Revelations opened the spiritual dimensions to the disciples

用啟示，向門徒們開啟了屬靈的層面

3. Contrast exposed the disciples' worldly/religious thinking, carnal actions and motives when compared to the Lord's character

用對比，將主的性格，和門徒們曝露出來的屬世界/宗教化的思想及屬肉體的行為和動機來作為比較



The disciples began to see the “Upside Down” Kingdom
on the higher ground of **revelation**

門徒們在更高的**啟示**地位中開始看見了 “上下倒置的” 國度



“In the valley” of **humiliation** the disciples learned of their spiritual weakness 在**謙卑**的山谷裡，門徒們認識了他們靈裡的軟弱

Faith overcoming unbelief through prayer 藉著禱告，信心勝過了不信

Mark 9.23 “...all things are possible to him that believes.”

馬可福音9:23 「在信的人，凡事都能。」

- Faith can overcome the world's environment through praying with prayer 藉著禱告，信心能勝過世界的環境

Prayer prepares the heart to bring deliverance from evil spiritual forces

禱告預備了心，從邪惡的靈界力量裡得釋放

Mark 9.29 “This kind can go out by nothing but by prayer.”

馬可福音9:29 「非用禱告，這一類的鬼總不能出來。」

- Prayer produces a spirit- fullness that enables intelligent faith to overcome

禱告產生出靈裡的豐滿，能使智慧的信心得勝



對比 **contrast** #1



對比 contrast #2

In Mark 9: 33-50 the disciples saw the utter contrast of their 'worldly' busyness with Jesus the **childlike servant** welcoming little ones into the kingdom

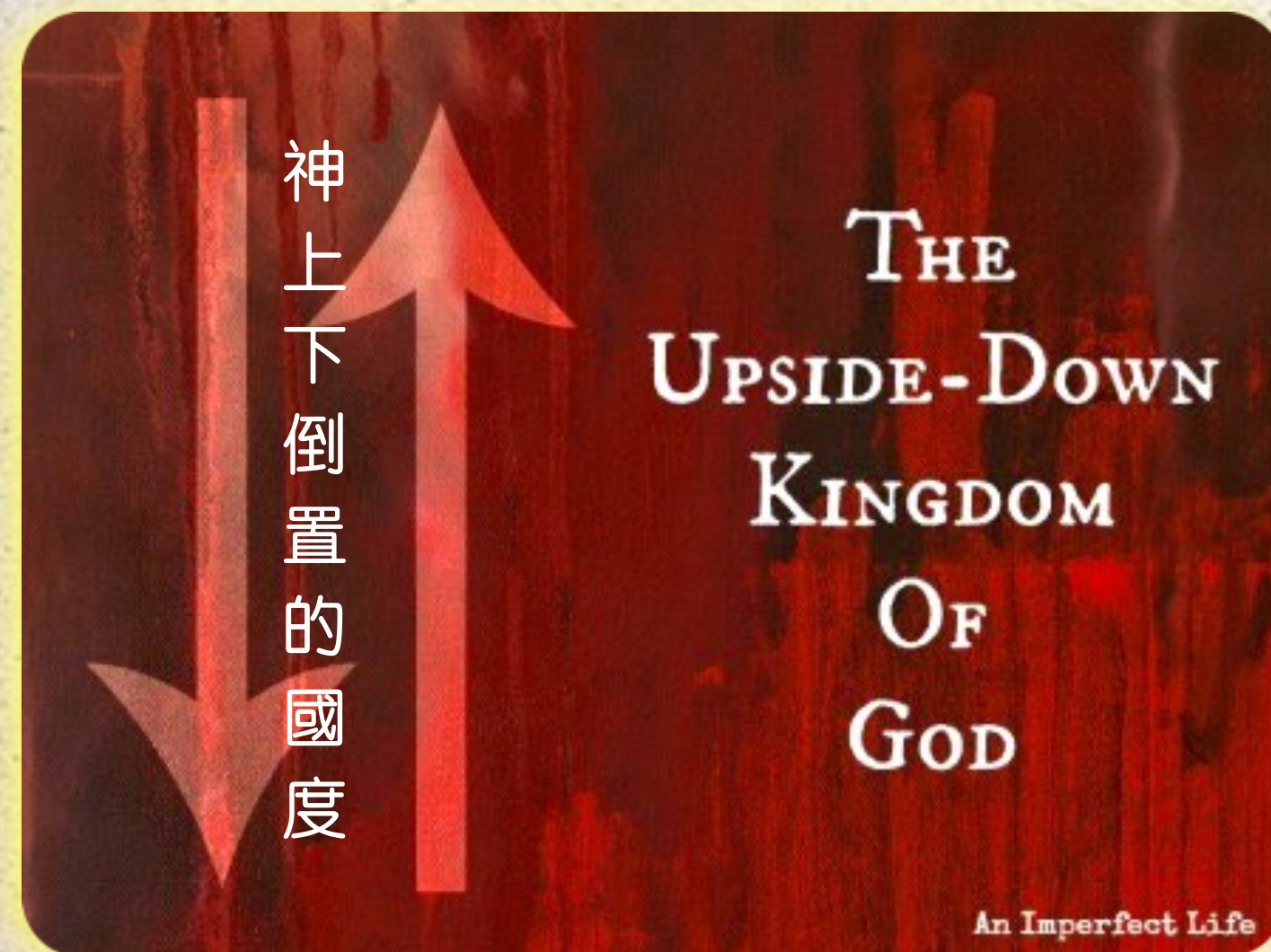
在馬可福音9:33-50裡，門徒們看見了他們“屬世的”忙碌，與耶穌那**像孩子般的**僕人歡迎小子們進入國度，是個明顯的對比



啟示與對比 Revelation and contrast #3

In Mark 10:1-16 the pharisees testing on divorce gave Jesus an opportunity to share with his disciples God's Original Purpose for **Marriage and Family**

在馬可福音10:1-16，法利賽人試探離婚的事，這給了耶穌一個機會，與祂的門徒們分享神對於**婚姻及家庭**最初的旨意



*What God
Has Joined
Together,
Let Not Man Put
**ASUNDER
ASUNDER***

凡神所配合的
人不可 **分開**

啟示與對比 Revelation and contrast #4

We saw the disciples shaken by the “impossibility” of the best of men **entering** into the kingdom

我們看到了，門徒們因著連人在最好的情況下都“不可能” **進入**神的國而感到震驚





One thing lacking for eternal life

為著永生所缺少的那一件



- The young man who thought he was already “good” and needed “to do” **one thing more** was surprised to find he needed “to do” **one thing less**

那個年輕人以為他已經是“良善的”，而只需要再多“做”一件事，卻驚訝地發現— 他需要少“做”一件事

- Religious people try to get into the Kingdom in three ways:

屬宗教的人試著以三個方式進入神的國度：

1. They **pray** for the kingdom to come without bowing to the King
他們禱告求神的國度降臨，而不向王敬拜
2. They try to gain eternal life by doing **good works** by themselves without a humble dependent relationship with the Eternal God
他們藉著靠自己做善事而試著得永生，卻跟永生的神沒有謙卑倚靠的關係
3. They even try to **obey scriptures** without obeying the greatest commandment to love God with all their being
他們甚至試著順從經上的教導而沒有遵從最大的誡命去全心全意的愛神



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- ‘*Forsaking all*’ in principle is usually tested by forsaking **ONE particular sin** that God has put his finger upon - an idol, a bondage, a habit, a goal, a job
“撇下一切”在原則上通常是個試煉，要將神的手指著的某一特別的罪放棄：一個偶像、一個束縛、一個習慣、一個目標、一個工作
- The Lord placed his finger upon the **grip that Mammon** had upon the man and revealed this as one of the major barriers to entering the Kingdom
神將祂的手指向瑪門給人的網綁，並且啟示了這就是主要阻擋不能進入神的國的事
- The Lord would rather hear “*Thy will be done today*” (= obedience) than “I give you my heart and life forever and I will always be true” (sentiment)
主寧願聽“願祢的旨意今天成就”(=順服)，而不是“我願將我的心以及性命永遠給祢，並且我會永遠真誠”(情緒化的)



The disciples astonished by the impossibility of kingdom entry 門徒們因國度不可能進入而感到訝異

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

*Looking at them, Jesus *said, "With people it is impossible, but not with God; for all things are possible with God."*

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。」

- Until this point the disciples imagined there were those (including themselves) worthy of entry into the kingdom by good works and religious purity

直到這個階段之前，門徒們都想像有人(包括他們自己)都能藉著好行為以及宗教的淨化而配得進入神的國

- How deep-seated is the humanistic lie of self-hood and salvation by works

以自我為中心和藉著工作而得救的人本謊言是何等的根深蒂固



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- Jesus' penetrating look caused uneasiness and the anticipation of some hard saying

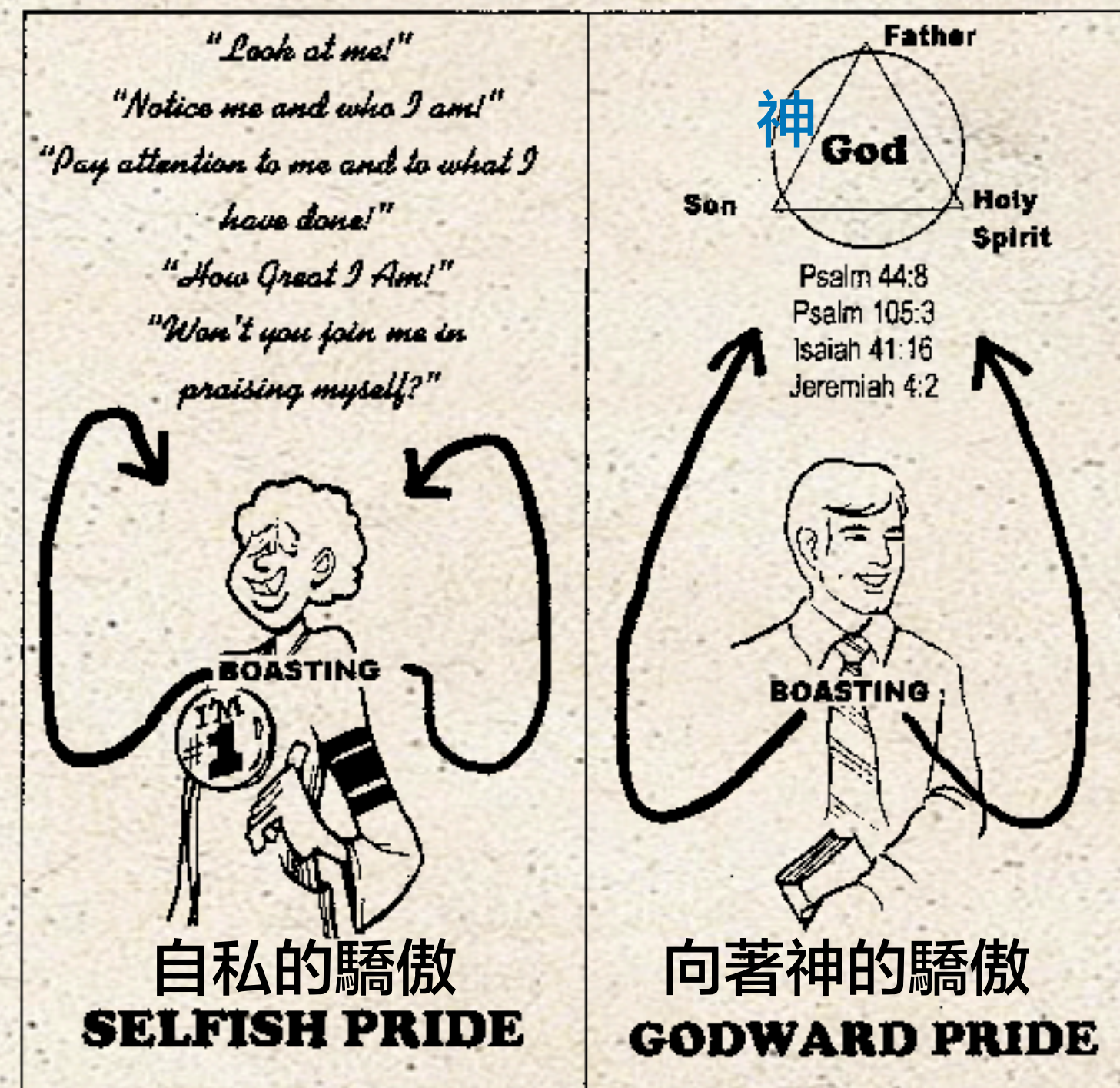
耶穌穿透性的目光令人不自在，並使他們預備要聽一些嚴厲的話語

- By walking "with God" a disciple would find that the impossibility of kingdom entry becomes possible

一個門徒藉著“與神”同行，就能發現不可能進入的國度變成有可能的

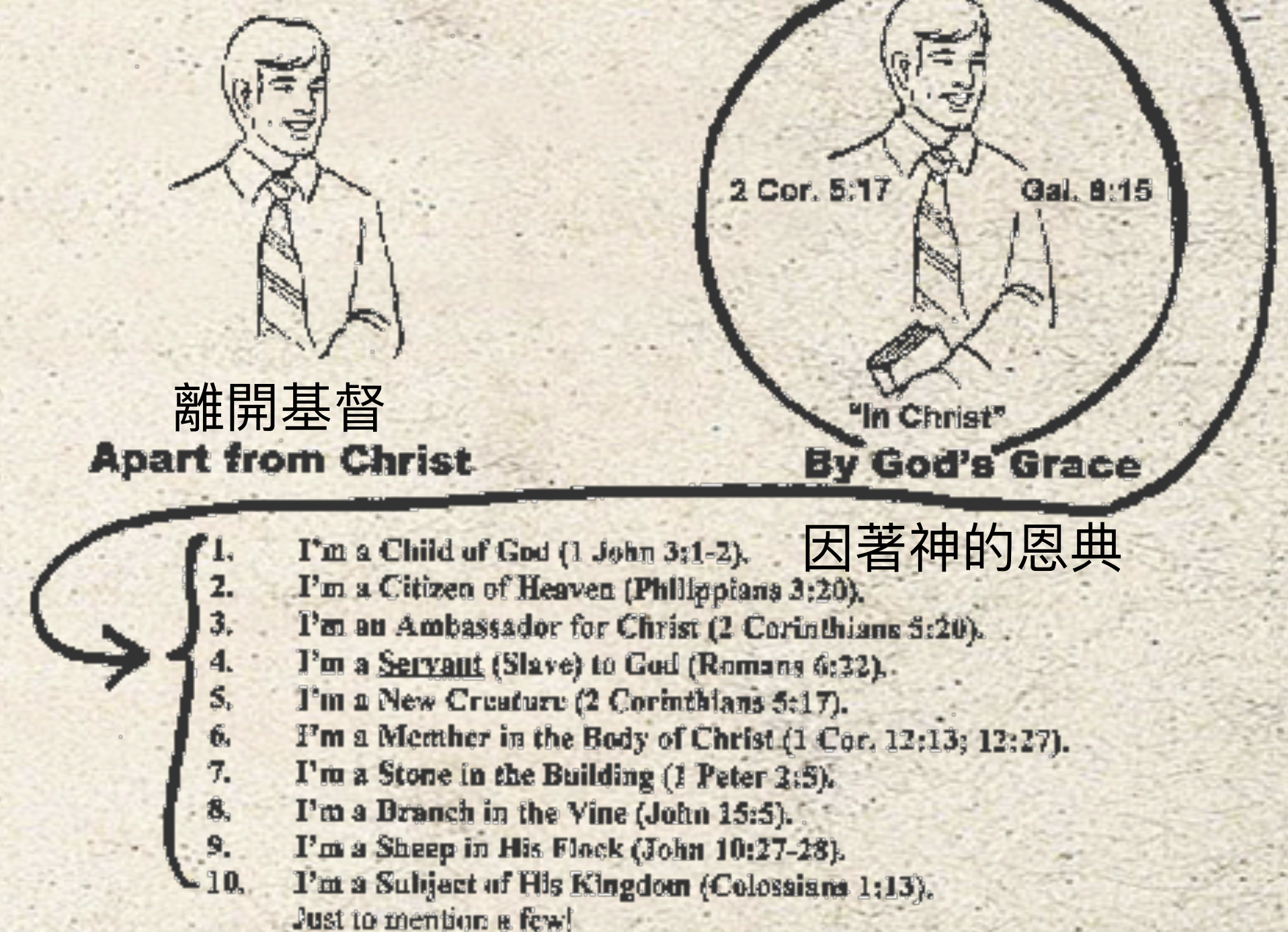
The value of 'undoing' in the early training of the disciples is vital to their kingdom service

在門徒們早期訓練裡的“拆毀”，對於他們的國度服事是至關緊要的



在 In Christ 基督裡
we are really something!
我們是有價值的

"I'm Nothing!" "I'm Really Something!"
(I'm super important!)



Final Lesson: Jesus reveals the deepest secret
of his ministry

最後的功課：耶穌啟示出關於祂職事的最深奧秘



門徒

D I S C I P L E



Jesus foretells of his death and resurrection in greater detail

耶穌預先在更多的細節上說出了祂的死與復活

Mark 10.32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,
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Mark 10.33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

馬可福音10:33 「看哪，我們上耶路撒冷去，人子將要被交給祭司長和文士，他們要定他死罪，交給外邦人。

Mark 10.34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

馬可福音10:34 他們要戲弄他，吐唾沫在他臉上，鞭打他，殺害他。過了三天，他要復活。」

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

這是祂第四次分享了祂十字架命定的秘密，而每一次又多啟示了一點

- i. At **Caesarea Philippi** his *religious opponents* (“*elders, chief priests and scribes*”) condemn him to death (8.31)
在該撒利亞腓立比，祂說出宗教敵對者(長老、祭司長及文士)會定祂死罪(8:31)
- ii. Coming down the **mount of Transfiguration** Jesus further revealed that he would be “*treated with contempt*” (9.12) by those in power
從變化山下來，耶穌更進一步的揭示了祂會“被有權利的人輕慢”(9:12)



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iii. As he leaves **Galilee** he mentioned that a “**betrayal**” would be involved in his death (9.31)

當祂離開加利利時，祂提到了一個“背叛”會發生，跟祂的死有關(9:31)

iv. Now on the way to **Jerusalem** he speaks about the treatment awaiting him from the **gentiles**

現在在往耶路撒冷的路上，祂提到了外邦人將如何的對待祂

Peter's Eyewitness account gives a sense of Jesus as he walked the way of the cross

彼得的目擊者敘述讓人感覺到耶穌行走的十字架道路

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● *Mark 10.32* is the last prediction Jesus makes on his journey which occurred about two weeks before His death

馬可福音10:32 是耶穌在祂的旅程中給的最後的預言，這發生在祂死的二週前

● In Mark we see Peter's recollection of the determined gate with which Jesus walked toward Jerusalem which was so deliberate that the disciples were frightened and troubled

在馬可福音裡，我們看見彼得回憶耶穌走向耶路撒冷那堅決的門，祂完全的刻意讓門徒們感到困惑及惶恐

● The 'baptism' that He embraced 3 yrs ago in the Jordan now has come to its hour

祂三年前在約旦河擁抱的“受浸”，現在到了它使命的時刻

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Jesus now foretells of the gentiles political involvement in mocking, scourging, spitting and killing him

耶穌現在預先說出了外邦人在政治上參與了戲弄、鞭打、吐唾沫及殺害

Mark includes these 4 predictions on the road for two reasons:

有二個原因使馬可包括了在路上說出的這四個預言：

1. The reader will see that Jesus is the literal fulfillment of the suffering servant of *Isa. 53*

讀者們可以看見耶穌就是**以賽亞書53章**裡預言的完全應驗

2. When the passion happens these predictions will assure the gospel reader that the events were not an accident or unexpected tragedy but central to the gospel

當釘十字架的事發生時，這些預言會讓福音的讀者得到肯定，這些事件並不是意外或是料想不到的悲劇，而是以福音為中心的

The mystery of the cross remained veiled but positions
in the future Kingdom were coveted

十字架的奧秘仍被帕子矇著，但未來國度的地位卻是令人垂涎的

Mark 10.35 And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you."

馬可福音10:35 西庇太的兒子雅各、約翰進前來，對耶穌說：「夫子，我們無論求你甚麼，願你給我們做。」

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Mark 10.37 And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory."

馬可福音10:37 他們說：「賜我們在你的榮耀裏，一個坐在你右邊，一個坐在你左邊。」

- James and John approached Jesus about kingdom thrones ... or was it their mother?

雅各及約翰靠近耶穌提到國度寶座的事...或是他們的母親這樣做？

Matt. 20.20 Then the mother of the sons of Zebedee came up to him, with her sons, and kneeling before him she asked him for something.

馬太福音20:20 那時，西庇太兒子的母親同她兩個兒子上前來拜耶穌，求他一件事。

- Zebedee's wife (Salome?) was Mary's sister making James and John his cousins and they were using this relationship to advantage

西庇太的妻子(撒羅米?)是馬利亞的姊妹，這使雅各及約翰成了耶穌的表親，因此他們要用這個關係去得到好處



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- Ambition was clearly behind this request regardless of who initiated it and the timing of the request connects with the ambition of the rich ruler

不管是誰開始的，這個要求的背後顯然的帶著野心，而這個要求的時間跟那個年輕的官的野心有關

- Obviously the disciples had the wrong idea about Jerusalem's destiny as they believed Jesus was soon going to be the victorious Messiah over Israel and wanted to have their place secured in the Kingdom

很明顯的，門徒們對於去耶路撒冷的前途有個錯誤的觀念，因為他們相信耶穌很快的會在全以色列成為得勝的彌賽亞，因此他們想要鞏固他們在國度裡的地位



*The cost of Kingdom Service:
The cup and the baptism*

國度服事的代價：杯與受洗

The cup and the baptism of Jesus 耶穌的杯與所受的洗

Mark 10.38 But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?”

馬可福音10:38 耶穌說：「你們不知道所求的是甚麼。我所喝的杯，你們能喝嗎？我所受的洗，你們能受嗎？」

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- Jesus desires that the disciples might really understand the way of the cross

耶穌希望門徒們能真正的明白十字架的道路的意義

- Here the “cup” and “baptism” both refer to the suffering and sorrow Jesus was about to endure

在此的“杯”與“受洗”都是指著耶穌所要忍受的痛苦和悲傷而言的

- ★ The baptism of death for the sins of the world he accepted down in the Jordan R.

祂在約旦河所接受的浸，是為著世界的罪而死

- ★ The cup of bitter suffering would be drunk in the garden when the internal suffering was experienced (“*Let this cup pass from me...*”)

要在園子裡所喝的受苦的苦杯，是內在受苦的經歷（“將這杯挪去…”）



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● “*We are able.*” James and John knew little of themselves nor what they were saying

● “我們能”- 雅各及約翰對自己的認識很少，他們也不知道自己說了什麼

1. There would be a **life** left behind for His sake
為著祂的緣故，有個生命要被拋在後面
2. There would be **things** forsaken that all other men pursue
那些其他人在追求的東西必須被捨棄
3. There would be an **experience of suffering and travail** promised in fellowship with Him

在與祂的交通中，將會有應許的受苦及苦難的經歷

● Indeed James was the first apostle who would taste the cup and baptism with the Lord in martyrdom

事實上，雅各是第一位在殉道裡跟主一起嚐了那個杯及受了那個洗的使徒



Kingdom Positions are Sovereignly Appointed

國度的地位是被神主宰而任命的

Mark 10.39 And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized;

馬可福音10:39 他們說：「我們能。」耶穌說：「我所喝的杯，你們也要喝；我所受的洗，你們也要受；

Mark 10.40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

馬可福音10:40 只是坐在我的左右，不是我可以賜的，乃是為誰預備的，就賜給誰。」

- God alone sovereignly decides who sits on what throne
神自己主宰而決定誰會坐在哪個寶座上
- Jesus nowhere denies them their ambition
耶穌沒有在任何方面否定他們的野心
- Rewards are not just a question of position or favoritism granted arbitrarily
賞賜不是因著地位的問題或是特別喜愛誰而隨便給的



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賞賜不是因著地位的問題或是特別喜愛誰而隨便給的

1. Such a reward is gained with deeper spiritual credentials


這樣的賞賜是因著更深的屬靈的資格而得到的

2. A disciple does not serve **in order to** be rewarded nor suffer **in order to** gain position - it is loving service that gains

一個門徒不是因著要得賞賜而服事，也不是為著得地位而受苦；

在愛中的服事才能得著

● In the next verses Jesus comes to the heart of the Gospel of Mark and the deepest understanding of Kingdom servants
在接下來的經文裡，耶穌來到了馬可福音的核心以及對於國度的僕人最深的理解



(24) II. BAPTISM OF SUFFERING

Lk 12.50 But I have a baptism to be baptized with, how distressed I am till it is accomplished!

Mark 10.38 You do not know what you ask, can you drink the cup that I drink, and be baptized with the baptism that I am baptized with

JSM5/23

受苦的洗- 路加福音12:50
馬可福音10:38

Jesus reveals the deepest secret of his ministry

耶穌啟示出關於祂職事的最深奧秘



門徒

D I S C I P L E

Greatness in His kingdom contrasted with greatness in the world 在祂國度裡為大的與在世上為大的做對比

Mark 10.41-44

And when the ten heard it, they began to be indignant at James and John. And Jesus called them to him and said to them, “You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all.

馬可福音10:41-44

那十個門徒聽見，就惱怒雅各、約翰。⁴²耶穌叫他們來，對他們說：「你們知道，外邦人有尊為君王的，治理他們，有大臣操權管束他們。⁴³只是在你們中間，不是這樣。你們中間，誰願為大，就必作你們的用人；⁴⁴在你們中間，誰願為首，就必作眾人的僕人。

- The other disciples were upset about the intrigue of the sons of Zebedee because they had similar ambitions

其他的門徒們對西庇太的兒子的計謀感到惱怒，因為他們也有相同的野心

- Jesus gathered them together to rehearse one last time the upside down nature of kingdom

耶穌招聚他們在一起，最後一次復述了神國倒置的本質

- Authority and “lordly” power are the currency of the world

權威及“作主的”權力是世界上流通的貨幣



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🌐 Kingdom Greatness is the opposite as it seeks serving opportunities:

在國度中為大的是相反的，因為其尋找機會服事：

★ Greatness involves being a servant (**diakonos**) to the others

為大的包括了作他人的僕人(**diakonos**)

★ The **first** among you must be a **slave (doulos)** (the lowest person on the scale of ancient society) of all

在你們中間為首的，必須作眾人的僕人 (**doulos**)(在古代社會階層最低層的人)



Then Jesus reveals His very nature 然後耶穌啟示出了祂的本性

Mark 10:45 For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

馬可福音10:45 因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。」

- Jesus reveals that the Messiah himself is **by nature** a servant King and not just a temporary servant during his first coming

耶穌啟示出彌賽亞自己的本性乃是奴僕君王，而不只是在祂第一來臨時當暫時的僕人而已

- The greatest in His kingdom are the ones who have this same self-giving nature

在祂的國度裡最大的是那些同樣有捨己的本性的人

- A servant doesn't serve in order to gain reward

一個僕人不是因為要得到獎賞而服事

- A servant serves because it is in his nature

一個僕人會服事是因為這就是他的本性

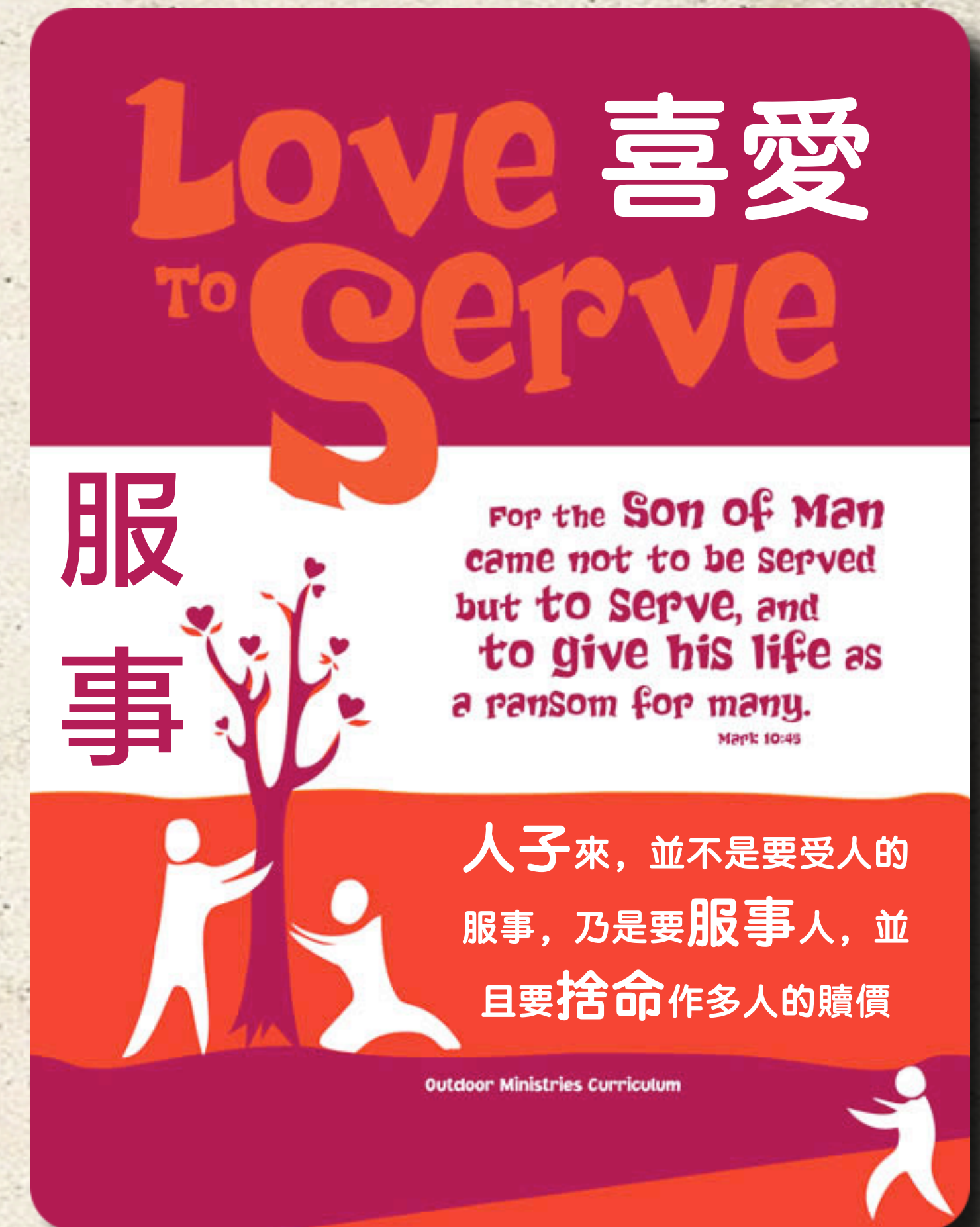


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- The Kingdom of God in eternity is powered by the self-giving love of God as it extends eternal life throughout 在神永恆的國度裡，是以神捨己的愛為動力，而延伸到整個永恆的生命裡
- This concept of the Kingdom of God is totally **upside down** from the Jewish concept of their political kingdom expectations 神國的觀念跟猶太人對於他們政治性的國度冀望是完全倒置的



Gospel Revelation: Jesus reveals the secret behind His passion

福音的啟示：耶穌揭示了祂的受苦背後的秘密

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And for the very first time the **reason** behind his going to suffer and die in Jerusalem is revealed to his disciples - “*ransom for many*”

這是祂第一次向祂的門徒們啟示祂要去耶路撒冷受苦及受死的背後原因- “作多人的贖價”

1. “*The many*” is a term referring back to *Isa. 53* where it is used 5 times to refer to “*the many*” transgressors and sinners for whom the *suffering servant* pours out his life

“多人”是個句子，引申自以賽亞書53章，在那裡用了五次“多人/眾人”過犯及罪孽的人，為了這些人，“**受苦的僕人**”將祂的命傾倒

2. “*The many*” (including gentiles) are caught in an inescapable bondage to sin’s slavery and death

“**眾人**”(包括了外邦人)，被不可逃脫的罪與死的奴役綑綁了



作為贖價

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3. Jesus was going to Jerusalem to pay the ransom with his life
耶穌要去耶路撒冷，以祂的性命作為付出的贖價

4. **Ransom** was a term used of buying back slaves and captives
贖價是個術語，用作買回奴隸及被擄的人

Jesus death as a servant of God was a deliberate laying down of his life and not an accident of history or a plan gone wrong

耶穌以神的僕人的身份死，是刻意的放下祂自己的生命，並且不是個歷史的意外或是計畫出了錯



作為贖價



One last eye witness miracle

又一個最後目擊的神蹟

Mark 10.46

*Then they *came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road.*

馬可福音10:46

到了耶利哥；耶穌同門徒並許多人出耶利哥的時候，有一個討飯的瞎子，是底買的兒子巴底買，坐在路旁。

- Mark records one last miracle exactly one week before Calvary

馬可又記載了最後的一個神蹟，正好發生在上加略的前一個星期

- It is another needy person with desperate faith that Jesus would bring to saving faith

這另一個十分有需要的人，有著迫切的信心，讓耶穌帶來拯救的信心



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- Again Mark spends several verses to give us eye witness details of a 'little one' who found Jesus' Messianic mercy

馬可再次用了幾段經文給了我們一個目擊者的細節，有關一個“小子”，找到耶穌的彌賽亞憐憫

- Setting: Jesus and a large crowd of followers were leaving Jericho to ascend to Jerusalem over 17 mi. and 3500' of uphill twisting road

場景：耶穌跟一大群跟隨的人正要離開耶利哥，走17英里及3500呎蜿蜒的上坡路到耶路撒冷去

Bartimaeus hears of Jesus and cries out in desperate faith 巴底買聽見了耶穌，並在迫切的信心中呼求

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Mark 10.47 When he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

馬可福音10:47 他聽見是拿撒勒的耶穌，就喊着說：「大衛的子孫耶穌啊！可憐我吧！」

- This is the only person healed whose name was mentioned in the synoptic gospels

在符類福音裡，這是唯一的一位名字被記載的得醫治的人

- Bartimaeus (Bar = son and Timaeus his father's name)

巴底買(巴=兒子及底買是他父親的名字)

- He heard the crowd and inquired who it was

他聽見了群眾的聲音，並詢問那是誰



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- He had no eyesight but had insight and a faith that believed Jesus was the Messiah, the Son of David

他沒有視覺，但是他有內在的看見及信心，相信耶穌就是彌賽亞、大衛的子孫

- Even as David was known for his mercy, so this man began crying out for mercy from the son of David

甚至大衛也是因著富有憐憫而為人所知的，因此這個人開始向大衛的子孫求告憐憫



Bartimaeus' desperate faith persisted despite obstacles

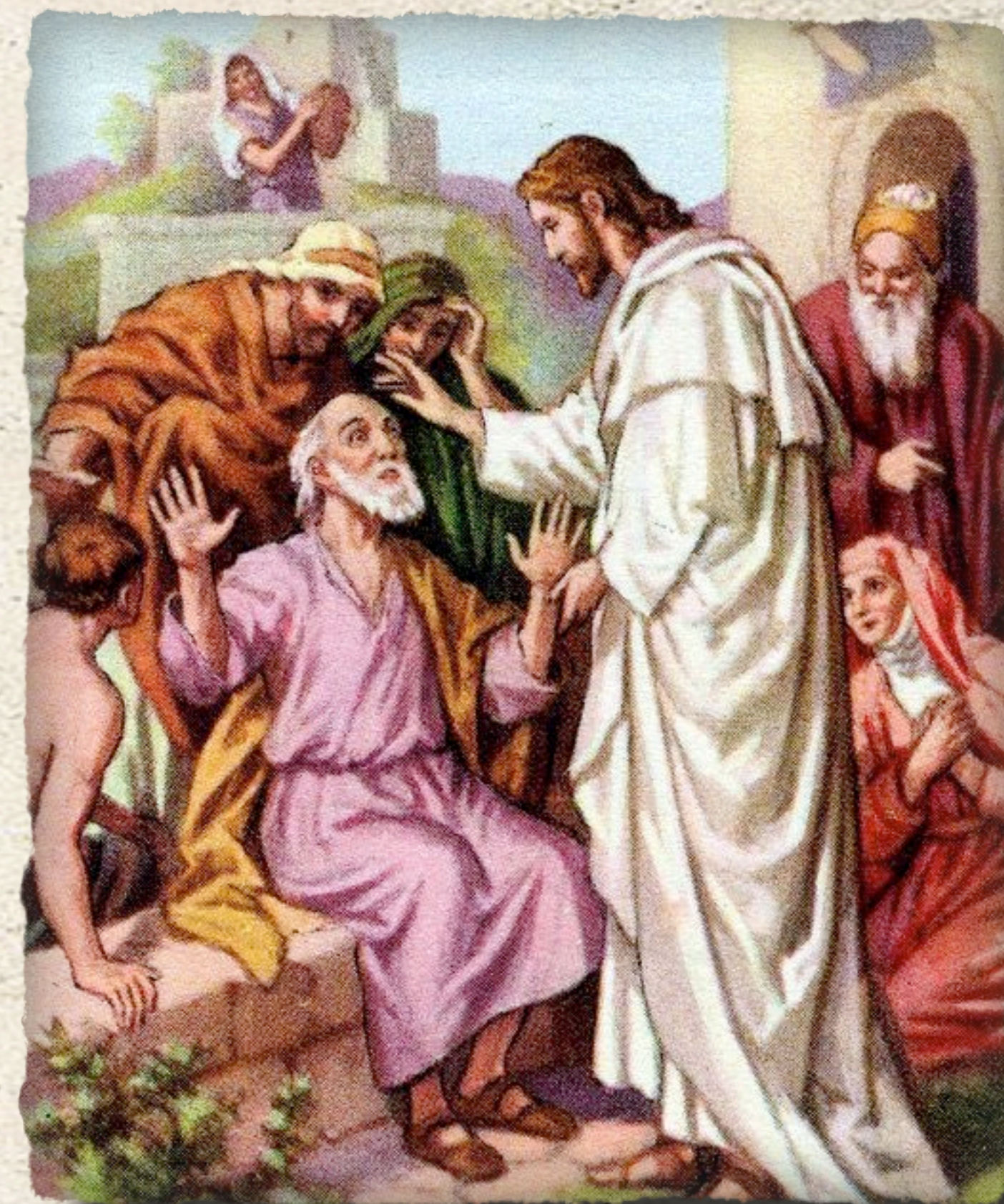
不顧任何阻擋，巴底買以迫切的信心堅定持續著

Mark 10.48 Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!"

馬可福音10:48 有許多人責備他，不許他作聲。他卻越發大聲喊着說：「大衛的子孫哪，可憐我吧！」

Jesus was probably teaching as he walked and the listeners felt rudely interrupted by this beggar's persistent shouting and crying despite disapproval

耶穌可能一邊走、一邊教導，而聽的人覺得這個乞丐儘管不被接納，卻持續的喊叫及哭求，是個很魯莽的打岔



Bartimaeus' desperate faith persisted despite obstacles

不顧任何阻擋，巴底買以迫切的信心堅定持續著

*Mark 10:49-50 And Jesus stopped and said, "Call him here." So they *called the blind man, saying to him, "Take courage, stand up! He is calling for you." Throwing aside his cloak, he jumped up and came to Jesus.*

馬可福音10:49-50 耶穌就站住，說：「叫過他來。」他們就叫那瞎子，對他說：「放心，起來！他叫你啦。」⁵⁰瞎子就丟下衣服，跳起來，走到耶穌那裏

- Jesus **stopped** and turned everything **upside down** by **choosing** to call the beggar over teaching the crowd

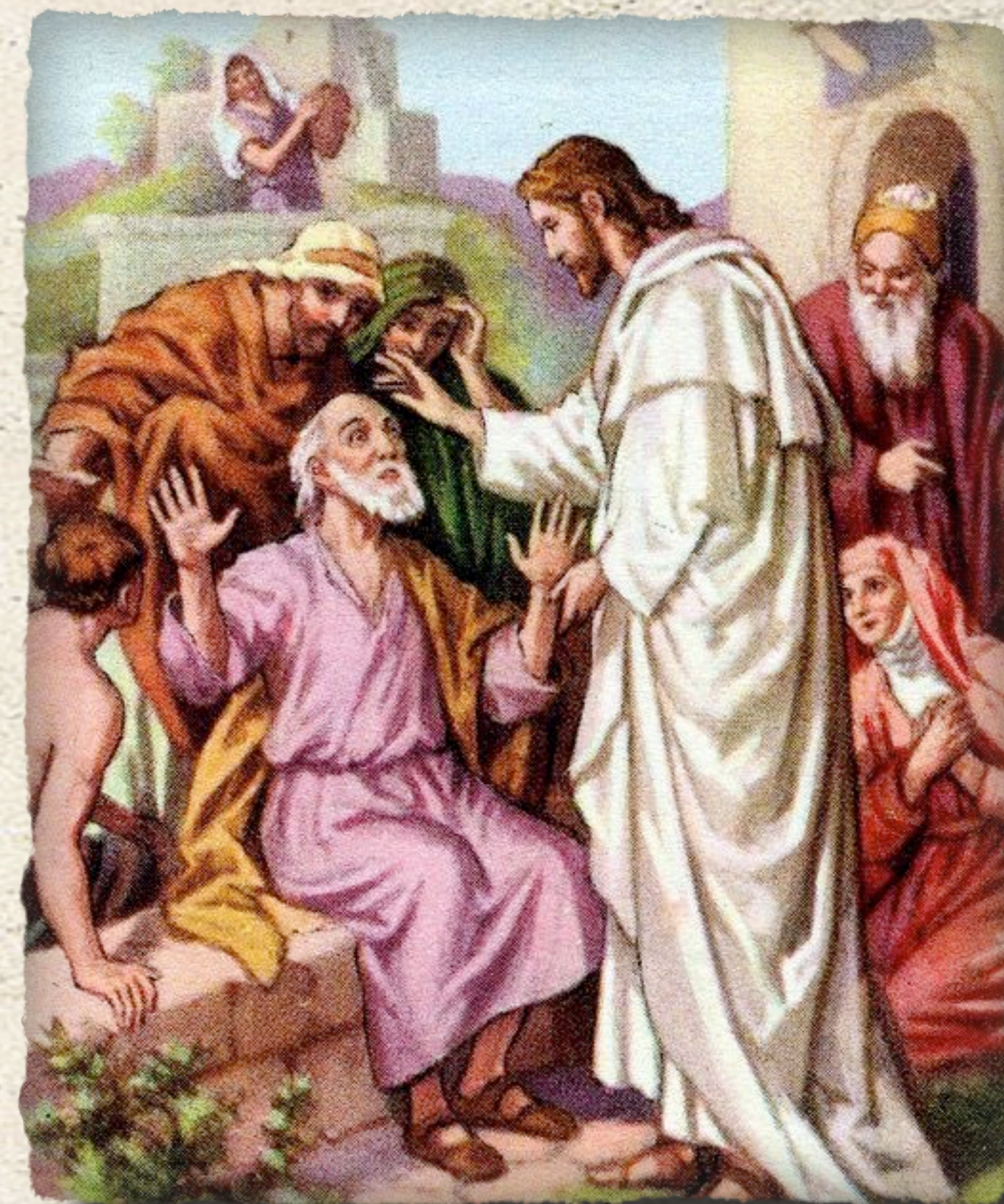
耶穌停下來，藉著選擇在教導群眾中呼召那乞丐，而將每一件事都翻轉了

- Suddenly mercy and anticipation filled the air as the crowd now became encouragers telling the man to go to Jesus

憐憫及期待忽然充滿了整個的氛圍，現在群眾反而成了鼓勵的人，叫那人走到耶穌那裡去

- The desperate man laid all aside and jumped up to Jesus

這個絕望的人將一切放下，並跳起來，到耶穌那裡



Bartimaeus' desperate faith becomes Saving faith

巴底買迫切的信心成了得救的信心

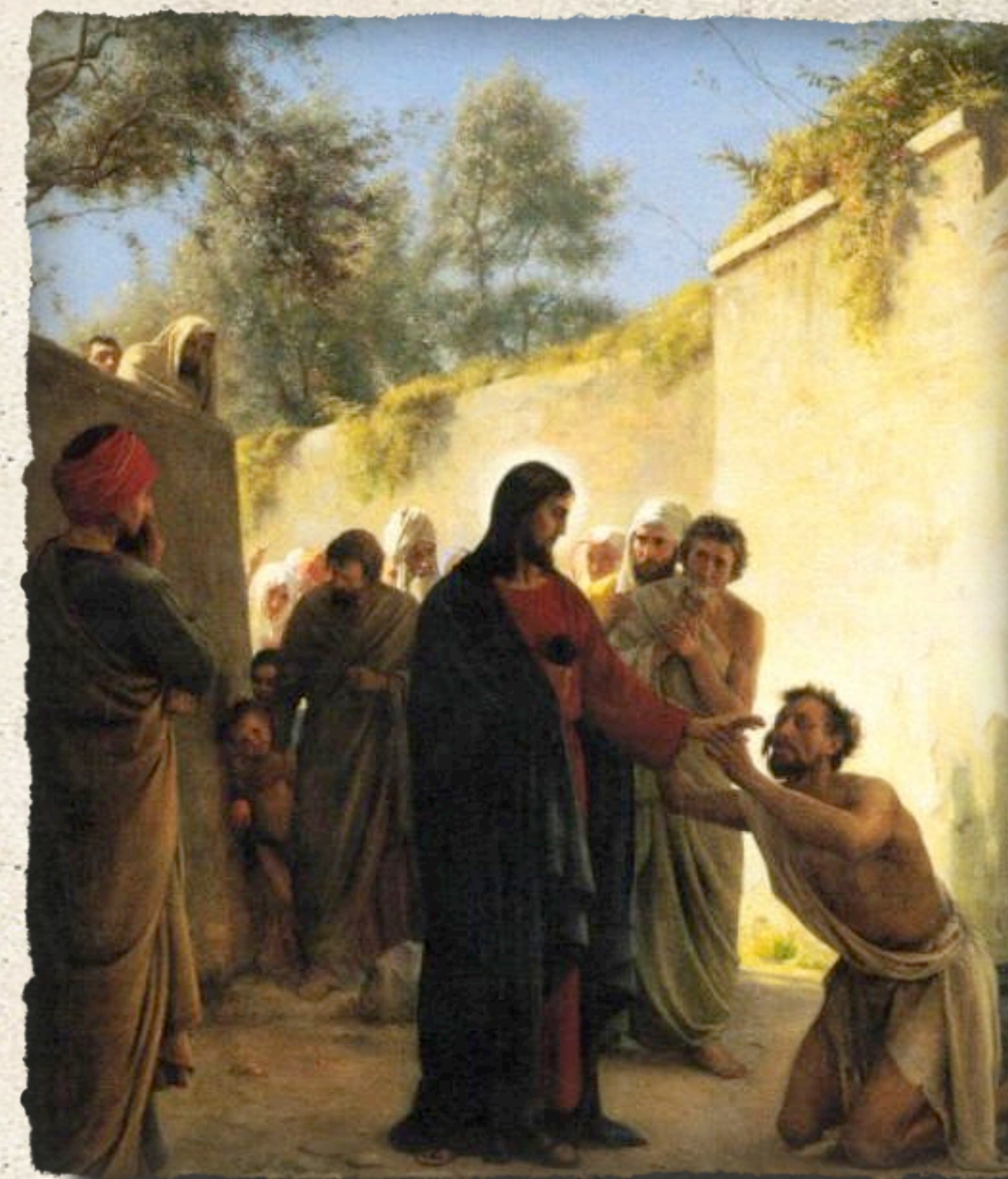
Mark 10.51 And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!"

馬可福音10:51 耶穌說：「要我為你做甚麼？」瞎子說：「拉波尼，我要能看見。」

Jesus always asks questions which challenge the inquirer to ask in faith

耶穌總會以問題來向尋求者挑戰，讓他們用信心來求問

- *'I want to regain my sight'* = he used to be able to see
“我要能看見”= 他以前是可以看見的



Bartimaeus' desperate faith becomes Saving faith

巴底買迫切的信心成了得救的信心

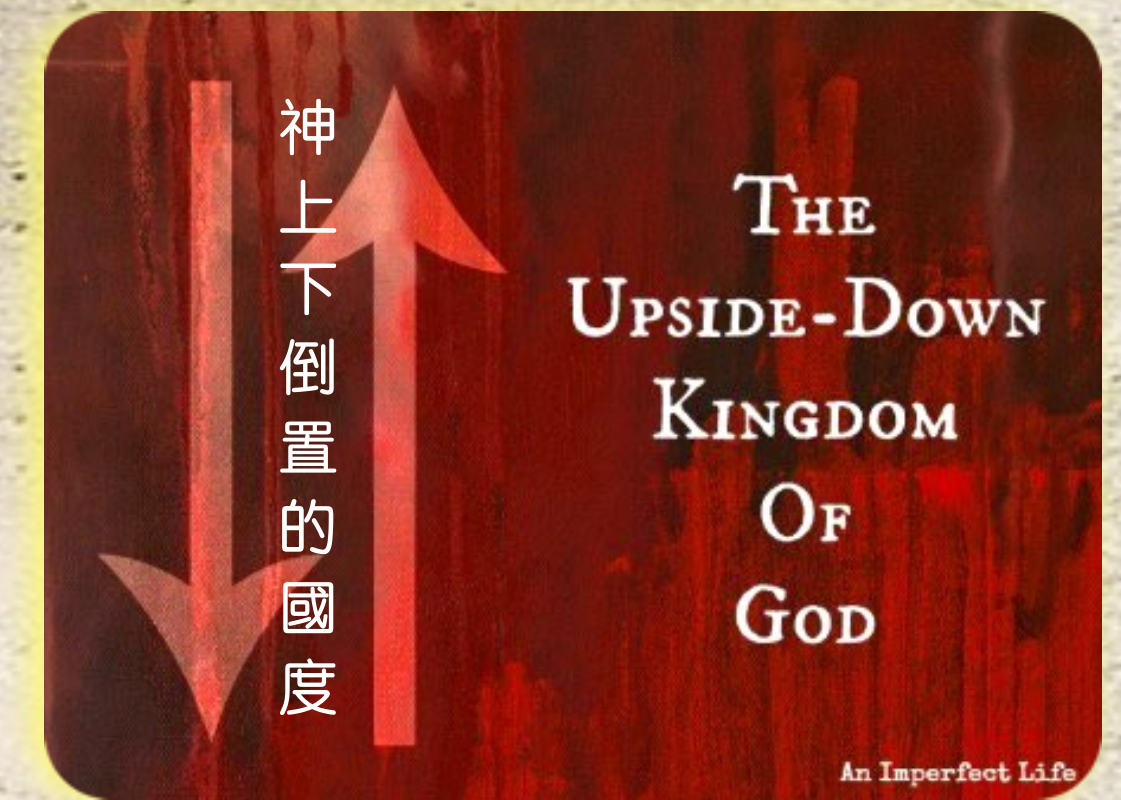
Mark 10.52 And Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and began following Him on the road.
馬可福音10:52 耶穌說：「你去吧！你的信救了你了。」瞎子立刻看見了，就在路上跟隨耶穌。

- *'Your faith has saved you'* Jesus always clarifies when the one in need has exercised faith
“你的信救了你”當一個人需要操練信心時，耶穌總會清楚地告訴他
- *'Made you well'* - again Jesus uses the Gk word sodzo which means both “healed” and “saved”
“救了你”- 耶穌再次用了希臘字“sodzo”，其意為“得醫治”及“得拯救”
- And the punchline? Bartimaeus followed Jesus as a disciple and walked up the road to Jerusalem with His new messiah and Lord
最終的重點是什麼？巴底買跟隨了耶穌作門徒，並且跟著他新的彌賽亞及救主一同走上去耶路撒冷的路



Life in the Upside Down Kingdom

在倒置的國度中的生命



Lose All to Gain All: But whatever were gains to me I now consider loss ... that I may gain Christ.
(Philippians 3:7-8)

喪失一切為著得著一切：我先前以為與我有益的，我現在因基督都當作有損的…為要得著基督（腓立比書 3:7-8）

Weak Made Strong: “when I am weak, then am I strong.” (2 Cor 12:10)

軟弱的變剛強：「因我甚麼時候軟弱，甚麼時候就剛強了」（哥林多後書 12:10）

The Last Will Be First: “So the last will be first, and the first will be last.” (Matthew 20:16)

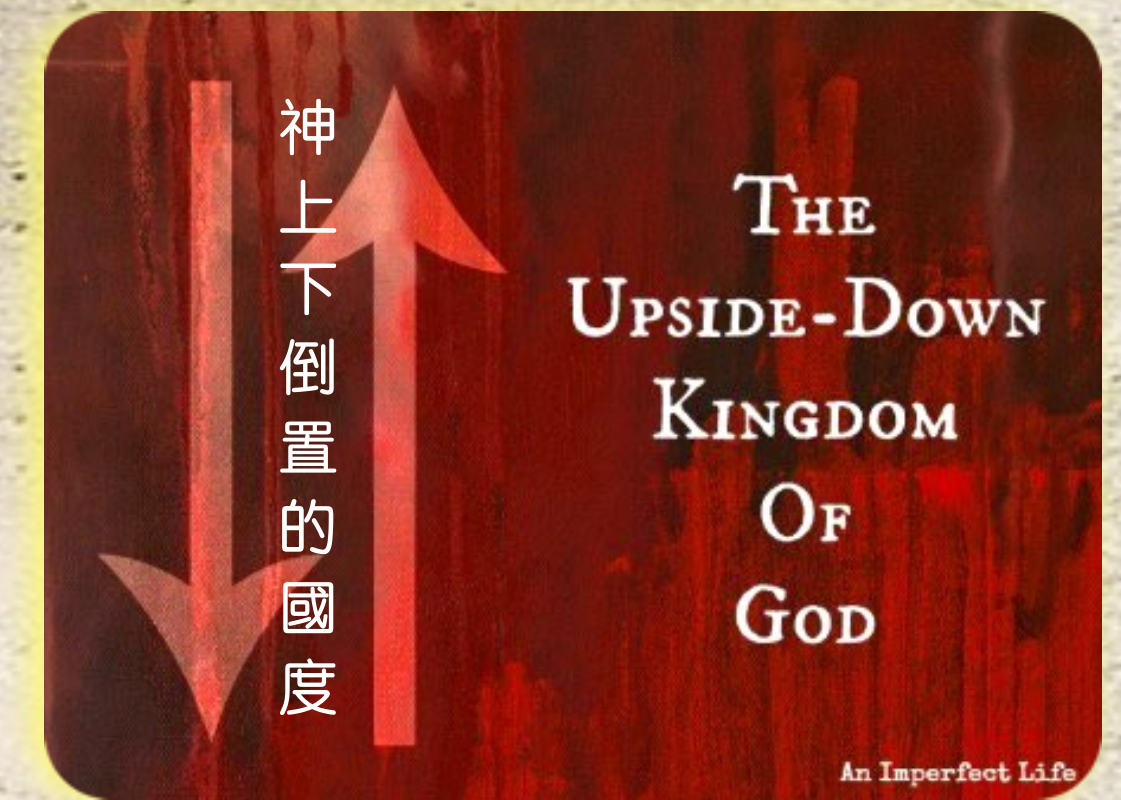
在後的要在前：「這樣，那在後的，將要在前；在前的，將要在後了。」（馬太福音 20:16）

Die to Live: “unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. (John 12:24)

因著死而生：「一粒麥子不落在地裏死了，仍舊是一粒，若是死了，就結出許多子粒來。」（約翰福音 12:24）

Life in the Upside Down Kingdom

在倒置的國度中的生命



Give to Receive: 'It is more blessed to give than to receive. (Acts 20:35)

有施就有受: 『施比受更為有福。』(使徒行傳 20:35)

Free from Sin, Slaves to Righteousness: You have been set free from sin and have become slaves to righteousness. (Romans 6:18)

從罪裡得釋放, 作義的奴僕: 你們既從罪裏得了釋放, 就作了義的奴僕。(羅馬書 6:18)

Humbled To Be Raised: Humble yourselves before the Lord, and He will lift you up. (James 4:10)

自卑的就必升高: 務要在主面前自卑, 主就必叫你們升高。(雅各書 4:10)

Losing Life To Find It: Whoever finds their life will lose it, and whoever loses their life for my sake will find it. (Matthew 10:39)

喪失生命而得著生命: 得着生命的, 將要失喪生命; 為我失喪生命的, 將要得著生命。(馬太福音 10:39)

Next time: Jesus openly enters Jerusalem as Messiah

下次：耶穌以彌賽亞的身份公開的進入耶路撒冷

