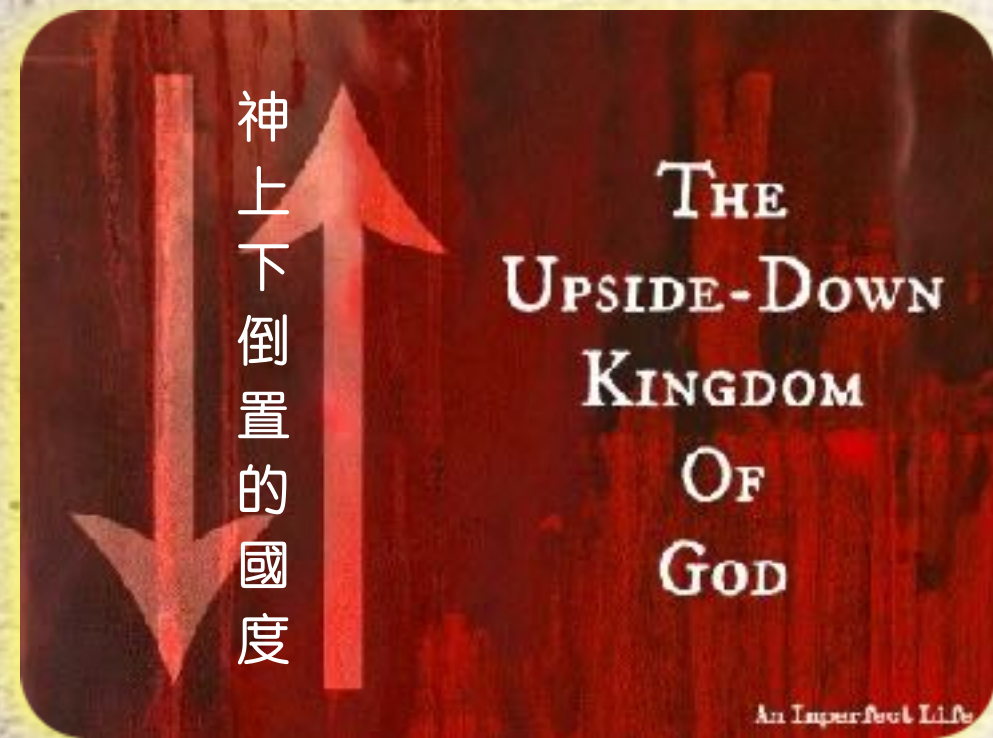


Mark 11: 1-26: Jesus enters Jerusalem as the Messiah



馬可福音11: 1-26 耶穌以彌賽亞的身份進入了耶路撒冷

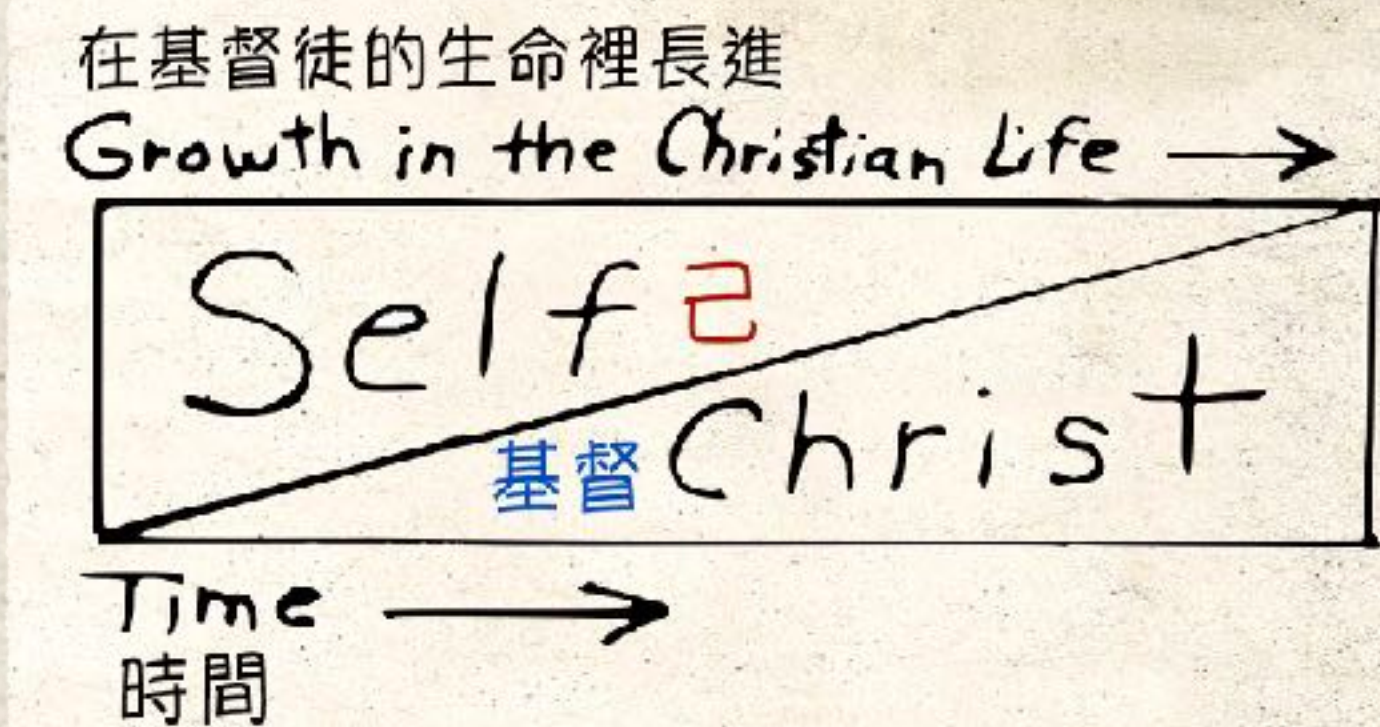


Learning to Live in the Upside Down Kingdom of God

學習在神上下倒置的國度中生活

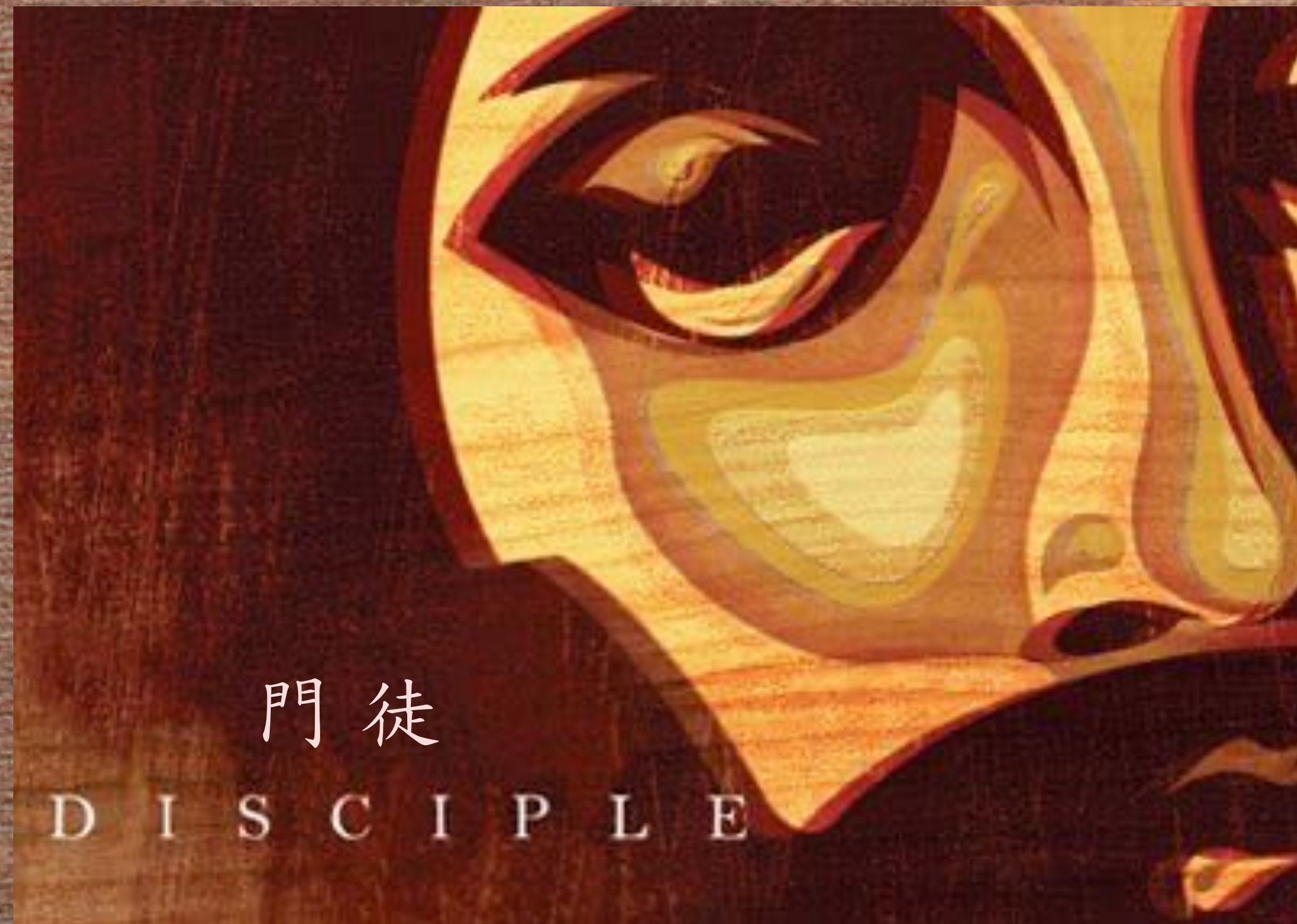
example
例子及對比
and contrast

1. "In the valley" of humiliation they learned of their spiritual weakness
在謙卑的山谷裡，他們明白了他們靈裡的軟弱
2. Jesus the childlike servant welcomed little ones into the kingdom contrasted the disciple's 'worldly' busyness and ambition
耶穌這位像孩子般的奴僕歡迎小子們進入國度，這跟門徒們“屬世的”忙碌及野心成了對比
3. The contrast between their concept of marriage and family and God's Original Purpose for Marriage and Family
他們對於婚姻及家庭的觀念及神對於婚姻及家庭的最初的旨意成了對比
4. The impossibility of entering into the Kingdom except by forsaking all to follow Jesus
除非捨棄一切跟隨耶穌，否則不可能進入國度



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

Greatness in His kingdom contrasted with greatness in the world

在他的國中最大的跟在世界上最大的之對比

Mark 10.44 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10:44 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。

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。」

1. Kingdom Greatness is the opposite as it seeks serving opportunities:

在國度中為大的是相反的，因為這人會尋找服事的機會

- 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
你們中間為首的必須作眾人的奴隸 (**doulos**) (在古代社會階層最底層的人)



作為贖價

Greatness in His kingdom contrasted with
greatness in the world

在祂的國中最大的跟在世界上最大的之對比

Mark 10.44 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10:44 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；
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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。」

2. The Son of Man reveals that servanthood is the *very nature* of the King of the Kingdom

人子啟示在國度中作王的**本質**就是作奴僕

3. The servant is going to suffer in Jerusalem and give His life a *ransom for many*

這位僕人會在耶路撒冷受苦，並以祂的性命作為**多人的贖價**



作為贖價

Mark 11: 1-26: Jesus enters Jerusalem as the Messiah



馬可福音11: 1-26 耶穌以彌賽亞的身份進入了耶路撒冷

Mark 11-16 covers the last seven days before Calvary

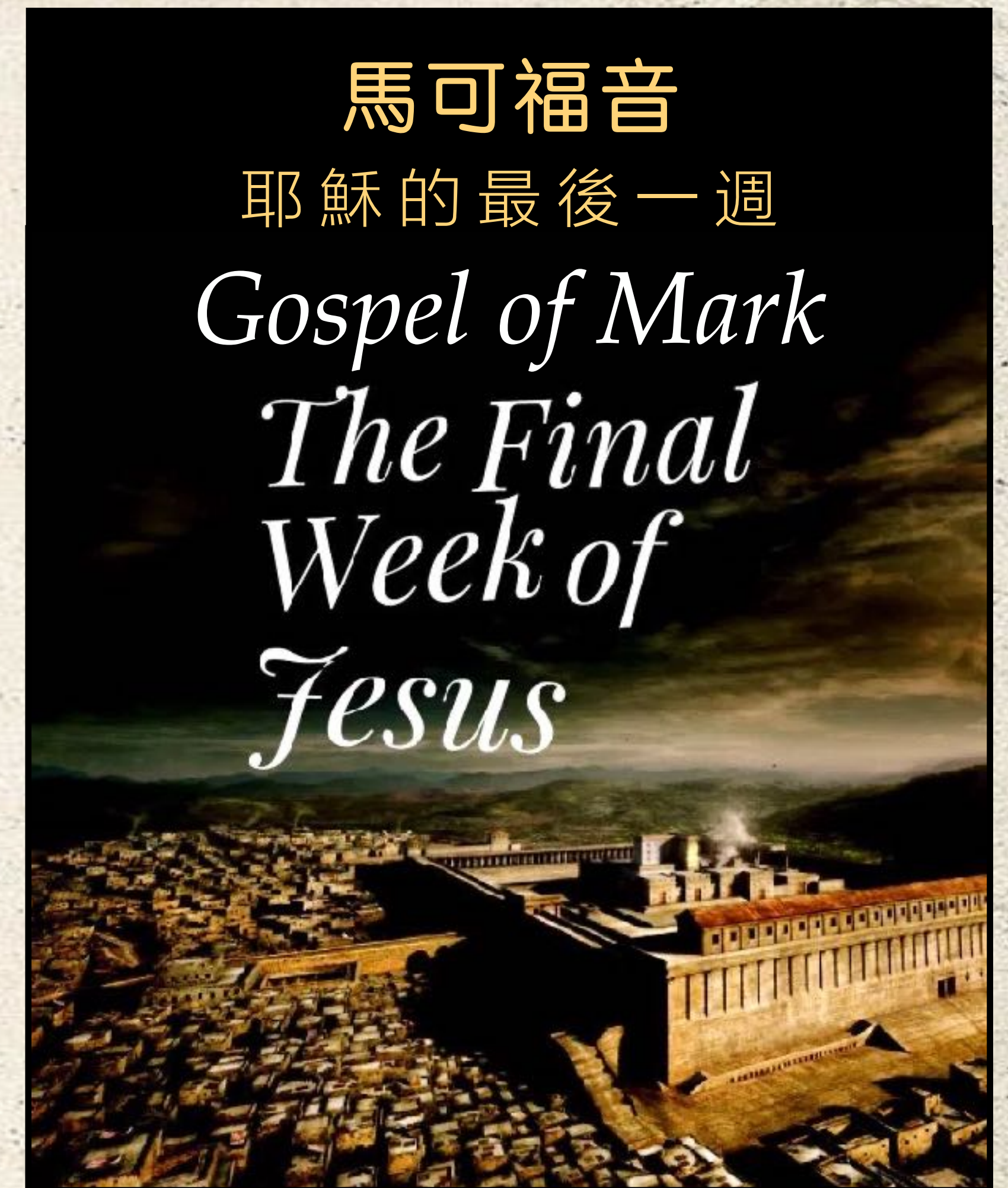
馬可福音11-16章涵蓋了去加略之前最後七天的事

1. Nearly one third of Mark's gospel is dedicated to this final week (1/2 of John's gospel covers this same time)

馬可福音有將近三分之一專門記載了這最後一週的事 (約翰福音有一半記載了這個時段)

2. Mark keeps his fast paced style showing Jesus the **servant of God** deliberately pressing toward the baptism and cup awaiting him in Jerusalem

馬可保持了他快節奏的風格，展現出神的僕人耶穌特意的向前推進朝向在耶路撒冷等候祂的杯及浸



Mark 11-16 covers the last seven days before Calvary

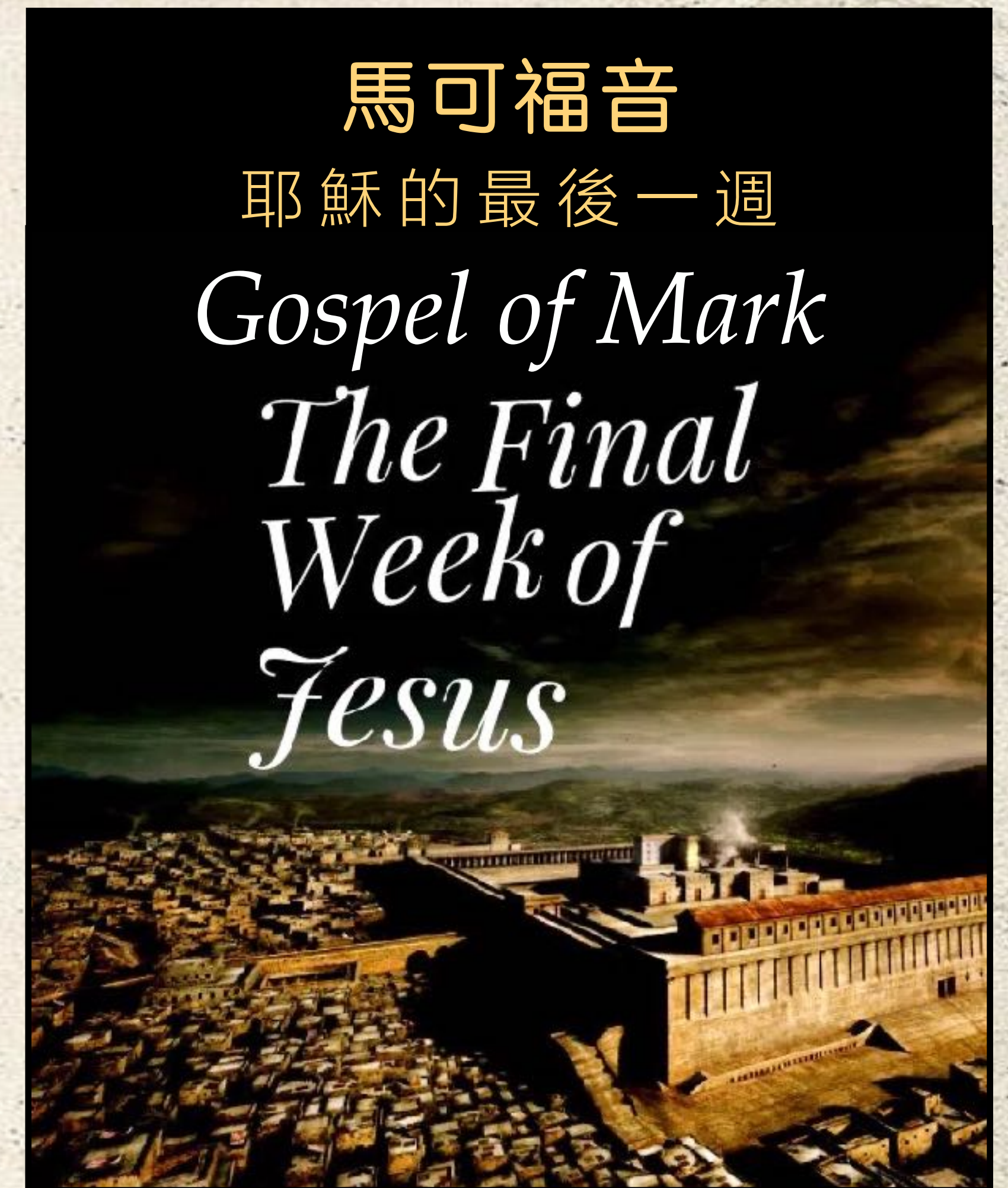
馬可福音11-16章涵蓋了去加略之前最後七天的事

3. After focusing upon Galilee as the venue of most of Jesus' ministry, *Mark 11-13* now is focused not upon Jerusalem but upon the Temple Mount where he teaches (or speaks of it) as the Messiah

在耶穌專注以加利利為主要事工的地點之後，現在在馬可福音11-13章裡，祂關注的重點不是在耶路撒冷，卻是在聖殿山上，因在那裡，祂是以彌賽亞的身份教導（或是提及它）

4. The conflict Jesus encounters is highlighted by the contrast of His majestic messianic entry into Jerusalem on Sunday with His cleansing of the Temple the following morning

耶穌所面臨的衝突是，在禮拜日祂以威嚴的彌賽亞身份進入耶路撒冷，但在第二天早上卻來潔淨聖殿，這形成了強烈的對比



Many Details of Jesus' Passover Sojourn Omitted

許多關於耶穌逾越節行程的細節被省略了

*Mark 11.1 As they *approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives...*

馬可福音11:1 耶穌和門徒將近耶路撒冷，到了伯法其和伯大尼，在橄欖山那裏...

1. Josephus estimates the population around Jerusalem during the Passover in Jesus' time to be around 2.75 million (Josephus War of the Jews bk.4, chapter 9)

約瑟夫估計耶穌時代耶路撒冷的人口在逾越節的時候

約有二百七十五萬人 (猶太戰史第二冊、第9章- 約瑟夫著)

2. The atmosphere was electric with wonder among the Galilean worshipers who were pressing up the road from Jericho to Jerusalem with Jesus

整個的氛圍是熱烈的! 加利利的敬拜者帶著驚奇，與耶穌一同邁上從耶利哥到耶路撒冷的路



The Gospel's All Record Jesus' Public Entrance into Jerusalem as the Messiah

所有的福音書全都記載了耶穌以彌賽亞的身份公開的進了耶路撒冷

Each Gospel gives us a unique angle upon the Last week in Jerusalem before Calvary

每卷福音書各給了最後一週在耶路撒冷去加略之前的獨特視角

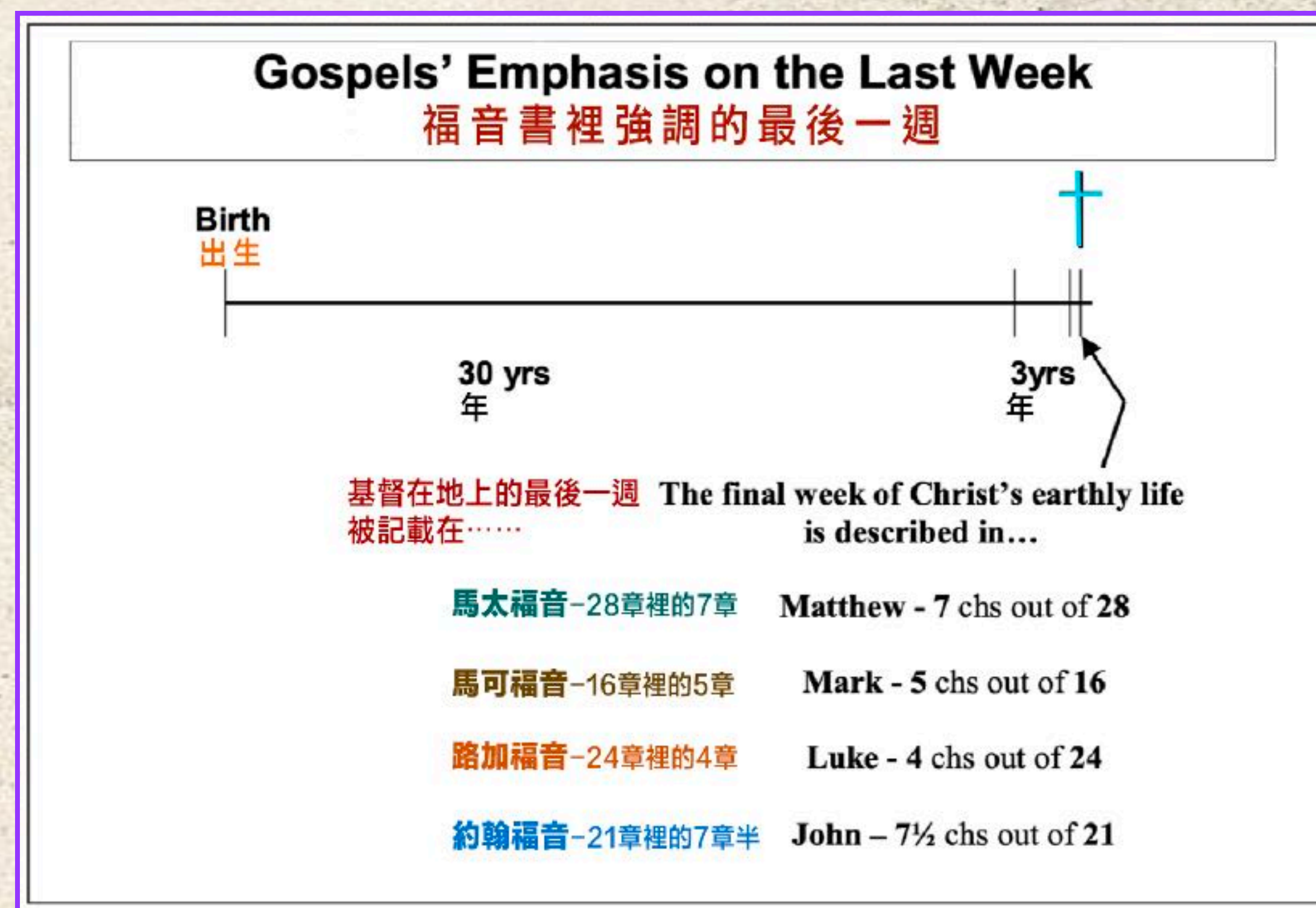
The entry into Jerusalem is recorded by all 4 gospels but only two relate it to the OT prophecy (*Zechariah 9.9*): 四卷福音書都記載了進入耶路撒冷的事，但其中只有二卷與舊約的預言有關 (*撒迦利亞書9:9*):

- Matthew testifies to Jesus as *Messiah* to Israel so he shares *Zech.9.9* “to fulfill the scriptures” *Matt. 21.4-5*

馬太見證了耶穌是以色列的彌賽亞，因此他分享了撒迦利亞書9:9“要應驗先知的話” 馬太福音21:4-5

- John testifies to Jesus as the *Son of God* and so shares *Zech.9.9* as **predestined** and “remembered” by his disciples after Jesus was glorified *John 12.14-16*

約翰見證了耶穌是神的兒子，因此分享了撒迦利亞書9:9中預定的以及在耶穌得榮耀之後，祂的門徒們“想起來”了



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四卷福音書都記載了進入耶路撒冷的事，但其中只有二卷與舊約的預言有關 (*撒迦利亞書9:9*):

- Luke testifies to Jesus as the “*man of sorrows*” and exclusively records Jesus weeping over Jerusalem more than His coming down the Mount of Olives *Lu.19.41ff.*

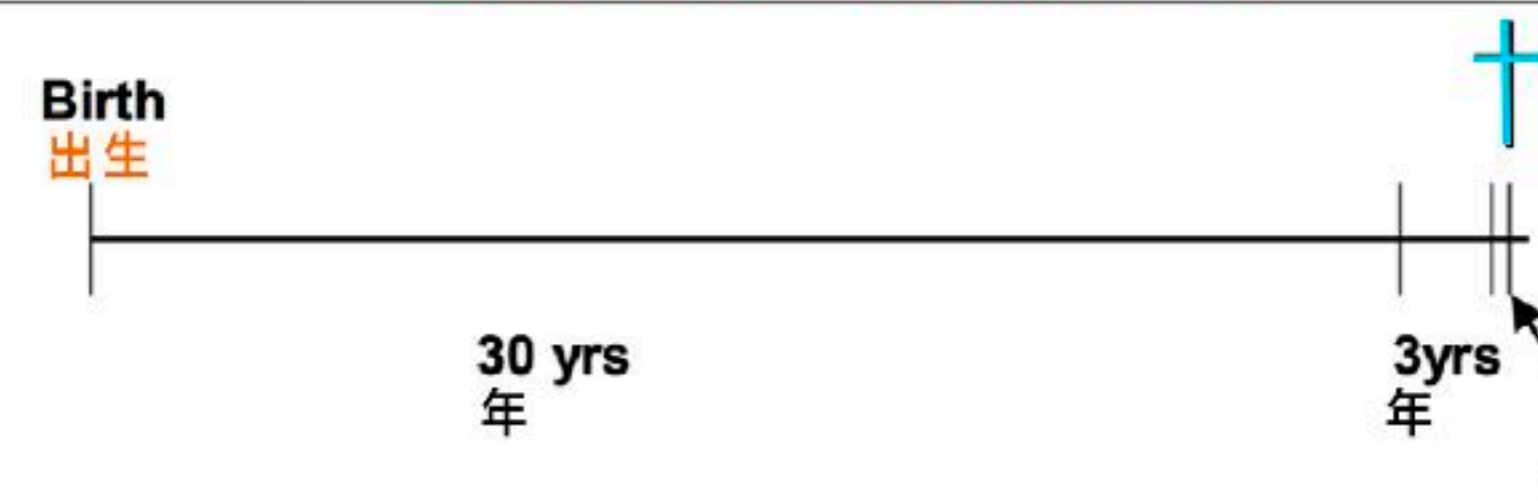
路加見證了耶穌是個“憂傷的人”，並且獨特的記載了耶穌為耶路撒冷而哭，這比記載祂從橄欖山下來更多 (*路加福音19:41*)

- Mark testifies that Jesus is the *servant of God* and therefore does not explain his actions with scriptural proofs because he wants the nobility, majesty and humility of Jesus' 'kingly' entry to speak for itself

馬可見證了耶穌是神的僕人，因此沒有以經文的證明來解釋祂的行動，因為他要耶穌“是王的”高貴、威嚴及謙卑的作為替祂自己說話

Gospels' Emphasis on the Last Week

福音書裡強調的最後一週



基督在地上的最後一週 The final week of Christ's earthly life is described in...
被記載在……

馬太福音-28章裡的7章 Matthew - 7 chs out of 28

馬可福音-16章裡的5章 Mark - 5 chs out of 16

路加福音-24章裡的4章 Luke - 4 chs out of 24

約翰福音-21章裡的7章半 John - 7½ chs out of 21

The Atmosphere of Mark's Gospel Changes as Jesus Publicly Enters Jerusalem as the Messiah

馬可福音的氣氛從耶穌公開的以彌賽亞的身份進入耶路撒冷而改變

In Chapter 11 Jesus takes deliberate and authoritative actions as a King/Messiah

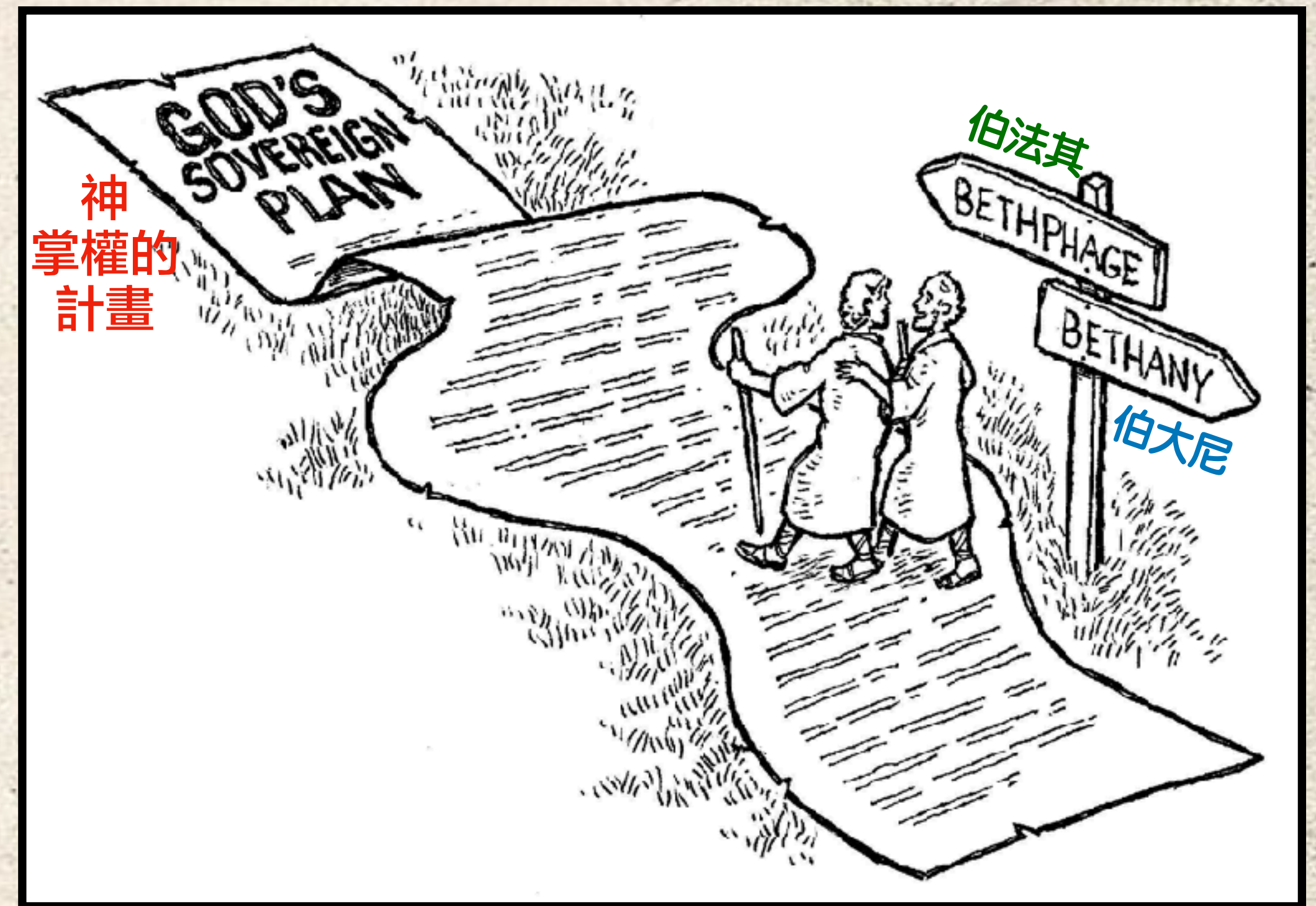
從第11章開始，耶穌如同王/彌賽亞一般，採取了特意及有權柄的行動

1. Mark records these last seven days with an unmistakable solemnity that gives the reader a sense a Sovereign Plan lies behind every detail as each moment is filled with eternal consequence

馬可嚴謹、無誤的記載了這最後的七天，使讀者感受到，在每一個細節的背後都有一個主權的計畫，而每一時刻都充滿了永恆的意義

2. Mark wants the seeking reader to see the pageant and hear the crowd shouting and worshiping without any editorial comments (this seems to be the simple and direct style Peter used when sharing gospel stories of Jesus)

馬可要讓有尋求的讀者在沒有任何編者的評語下而能看見盛會，並聽見群眾的叫聲及敬拜，（這個看起來像是彼得分享關於耶的福音故事時所用的簡單、直接的方式）



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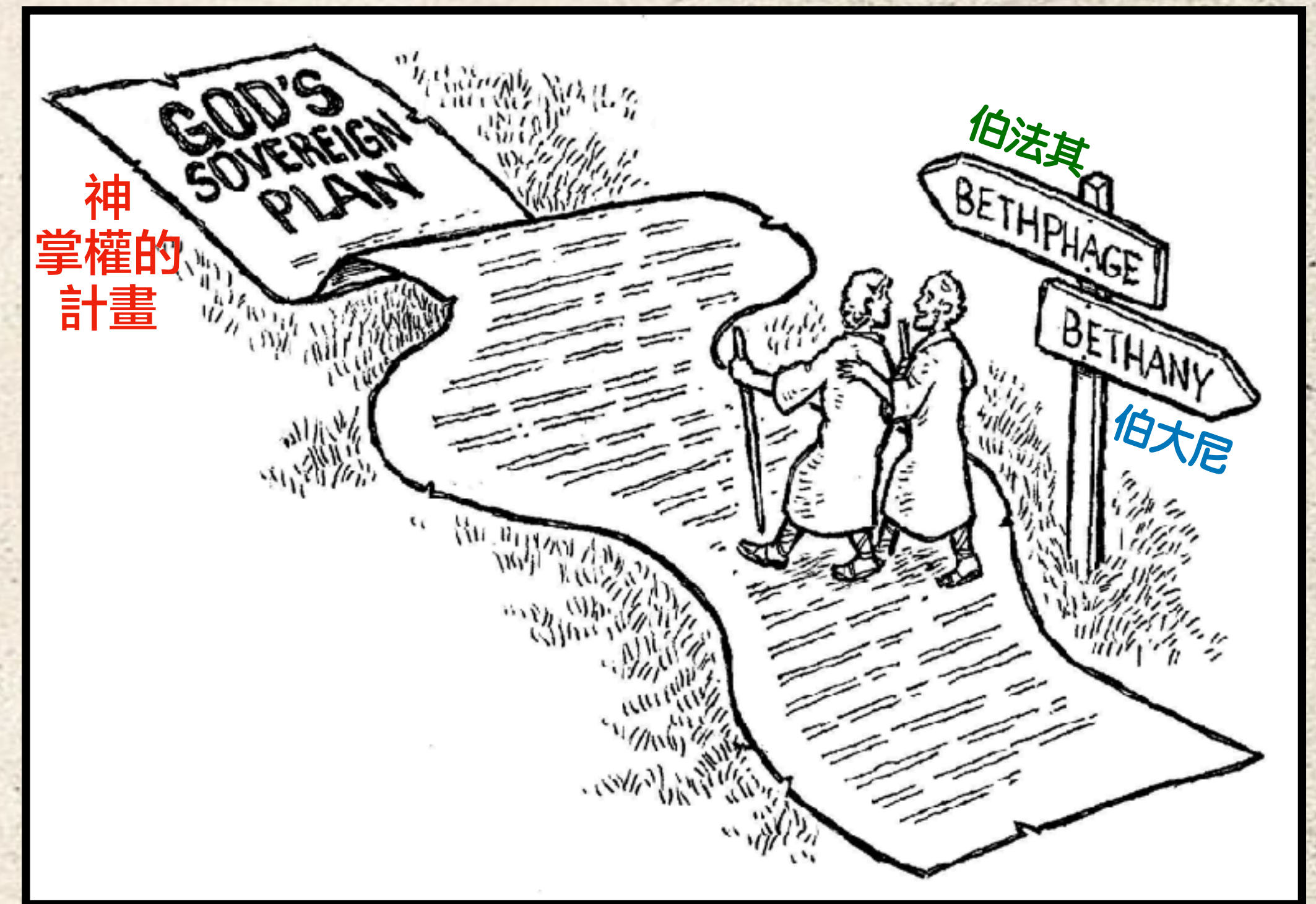
從第11章開始，耶穌如同王/彌賽亞一般，採取了定意的及有權柄的行動

3. The reader can see that Jesus is clearly taking command with Messianic authority even though the OT messianic prophecies are not mentioned

雖然沒有提及舊約裡關於彌賽亞的預言，讀者卻能看見耶穌以彌賽亞的權柄清楚的接受了吩咐

4. Jesus remains God's humble servant going to the cross in Mark and so the reaction of the crowd and the leaders in Jerusalem are not emphasized as they are in the other three gospels

在馬可福音裡，耶穌仍舊是神謙卑的僕人而上了十字架，並沒有被強調在耶路撒冷的群眾及首領的反應，像其他三卷的福音書那樣的



Day One: Palm Sunday

第一天：棕櫚星期日

*Jesus enters Jerusalem as
Israel's Messiah*

耶穌以彌賽亞的身份進入了耶路撒冷

The Messiah Prepares His Triumphal Entry

彌賽亞預備了祂的凱旋進城

*Mark 11.1-3 As they *approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He *sent two of His disciples, and *said to them, “Go into the village opposite you, and immediately as you enter it, you will find a colt tied there, on which no one yet has ever sat; untie it and bring it here. “If anyone says to you, ‘Why are you doing this?’ you say, ‘The Lord has need of it’; and immediately he will send it back here.”*

馬可福音11:1-3 耶穌和門徒將近耶路撒冷，到了伯法其和伯大尼，在橄欖山那裏；耶穌就打發兩個門徒，²對他們說：「你們往對面村子裏去，一進去的時候，必看見一匹驢駒拴在那裏，是從來沒有人騎過的，可以解開，牽來。³若有人對你們說：『為甚麼做這事？』你們就說：『主要用牠。』那人必立時讓你們牽來。」

1. This was the first act in Mark of Jesus openly acting upon His Messianic claim upon Israel and Jerusalem

這是在馬可福音裡，耶穌公開的採取了他對以色列和耶路撒冷的彌賽亞主權的第一幕

2. The disciples knew both Bethany (house of dates) and Bethpage (house of figs) on the southeast slope of Mt. Olives from their previous and regular visits

門徒們在他們之前的和定期的訪問而認識了在橄欖山東南坡的伯大尼(棗子之家)和伯法其(無花果之家)



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3. The disciples probably were surprised by the detailed list of orders and Jesus' mandate for a colt but soon realized the moment had come when they saw the crowds lining up on the mountainside

門徒們可能對於詳細列出的清單和耶穌對於驢駒子的要求感到驚訝，但當他們看到山上排成的人群時，便很快地意識到- 那時刻到了



All things had already been 'made ready'
for this prophetic moment

一切都為了這個預言性的時刻預備好了

*Mark 11.4-7 They went away and found a colt tied at the door, outside in the street; and they *untied it. Some of the bystanders were saying to them, "What are you doing, untying the colt?" They spoke to them just as Jesus had told them, and they gave them permission. They *brought the colt to Jesus and put their coats on it; and He sat on it.*

馬可福音11:4-7 他們去了，便看見一匹驢駒拴在門外街道上，就把牠解開。⁵在那裏站着的人，有幾個說：「你們解驢駒做甚麼？」⁶門徒照着耶穌所說的回答，那些人就任憑他們牽去了。⁷他們把驢駒牽到耶穌那裏，把自己的衣服搭在上面，耶穌就騎上。

Testimony:

Everything happened just as if it had been pre-planned

見證：一切事情的發生就像是事先已經被計畫好了

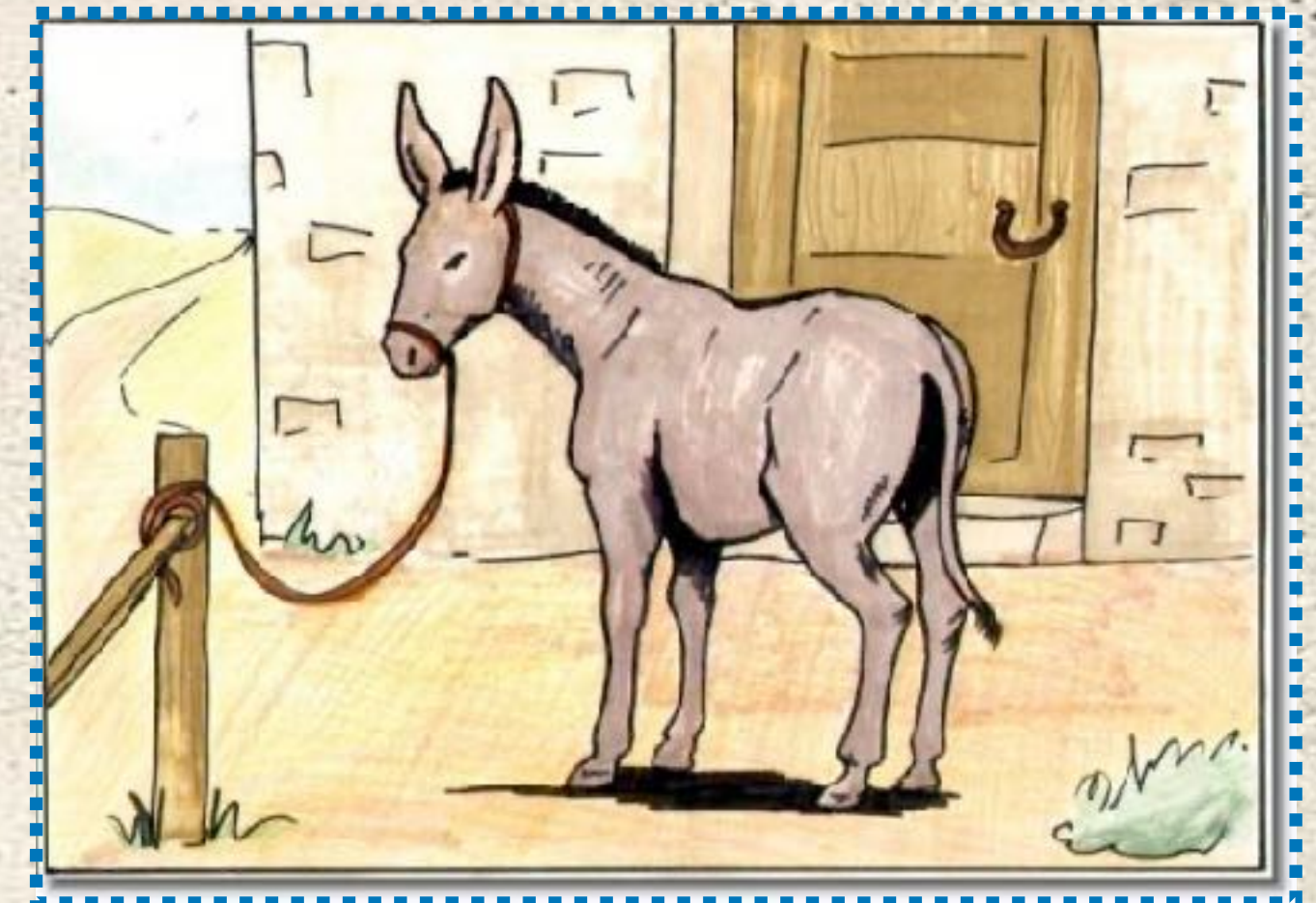
- Peter was probably one of the two disciples since this seems to be an eye witness account

彼得可能是二位門徒裡的其中一位，因為這好像是個親眼目擊者的陳述

- In Bethpage the colt was found just as Jesus said

在伯法其找到了驢駒子，就如耶穌所說的一樣

Predestined
預定了



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一切都為了這個預言性的時刻預備好了

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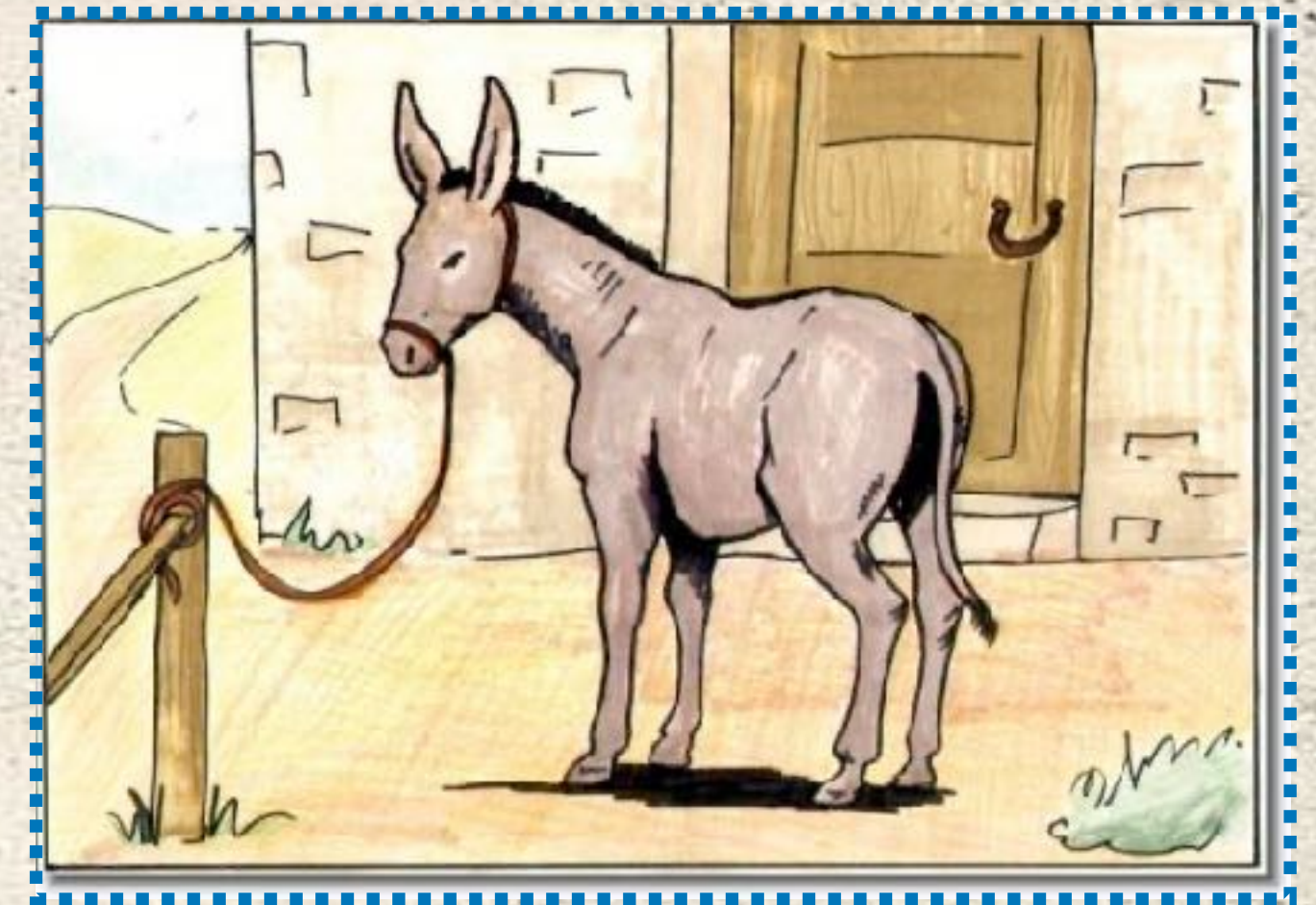
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- When asked, the disciples answered the owner, "*the Lord has need of it and when done, we'll return it to you*" (this 'appropriating' mandate was common in kingdoms where property could be taken and used for kingdom purposes and then returned)

當被問到時，門徒回答了主人：“主需要它，用完後，我們會把牠還給你”（這種“適當的”授權在當時的國中很常見，在其中的財物可以被拿走並用於國家的需要，然後還回去）

- They brought the colt and laid their coats on it as a saddle
他們帶來了驢駒子，並把他們的外衣放在上面當作鞍

Predestined
預定了



The Mount of Olives connected to Messianic prophecy

橄欖山連於彌賽亞的預言

*Mark 11.1 As they *approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives...*

馬可福音11: 1 耶穌和門徒將近耶路撒冷，到了伯法其和伯大尼，在橄欖山那裏...

1. The Messianic Journey begins with his majestic entry into Jerusalem from the Mount of Olives
彌賽亞的路程開始於祂從橄欖山榮耀的進入了耶路撒冷
2. The Messiah spoke of Jerusalem's coming judgment in his discourse sitting upon Mt. Olivet (*Mk 13*)
當彌賽亞坐在橄欖山上，在他的話語中提到了將要臨到耶路撒冷的審判(馬可福音13章)
3. Just as David faced Absalom's betrayal upon Olivet (*2Sam 15.30*), so Jesus faced Judas' betrayal in the garden on Olivet
就像大衛在橄欖山面對了押沙龍的背叛一樣(撒母耳記下15:30)；耶穌也在橄欖山的園子裡面對了猶大的背叛



Mount of Olives 19th century
19世紀的橄欖山

The disciples had no idea that the triumphal road descending the Mount of Olives was the road to Calvary
門徒們並不知道那從橄欖山往下走的得勝的路
其實就是通往加略的路

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4. David wept upon Olivet as he fled Jerusalem and Jesus also wept upon Olivet both at His entry into Jerusalem (*Lu 19.41*) and in the garden of Gethsemane (*He.5.7*)

大衛在逃離耶路撒冷時在橄欖山哭泣；而耶穌也在橄欖山上哭泣，不但是在祂進入耶路撒冷時(路加福音19:41)，並且也在客西馬尼園裡(希伯來書 5:7)

5. Ezekiel saw the Glory of the Lord leave the Temple and pause over the Mount of Olives before going up (*Ezek 11.23*)

以西結看見了神的榮耀離開聖殿時，在橄欖山停留了片刻，才上升離開(以西結書 11.23)

6. Jesus ascended from Olivet (*Acts 1.9*)
耶穌在橄欖山上升天(使徒行傳 1:9)

7. Jesus will return upon Olivet (*Zech 14.4*)
耶穌將會回橄欖山上(撒迦利亞書14.4)

Road to Calvary
通往加略的路



Mount of Olives 19th century
19世紀的橄欖山

The disciples had no idea that the triumphal road descending the Mount of Olives was the road to Calvary
門徒們並不知道那從橄欖山往下走的得勝的路
其實就是通往加略的路



1st Messianic Prophecy Fulfilled

第一個關於彌賽亞的預言的應驗

Prophecy 預言:

Zech. 9.9

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

撒迦利亞書9:9

錫安的民哪，應當大大喜樂；耶路撒冷的民哪，應當歡呼。看哪，你的王來到你這裏！他是公義的，並且施行拯救，謙謙和和地騎着驢，就是騎着驢的駒子。

Zech. 9.16-17a On that day the LORD their God will save them, as the flock of his people; for like the jewels of a crown they shall shine on his land. For how great is his goodness, and how great his beauty!

撒迦利亞書9:16-17a

當那日，耶和華－他們的神，必看他的民如群羊，拯救他們；因為他們必像冠冕上的寶石，高舉在他的地以上。

17 他的恩慈何等大！他的榮美何其盛！

- All four gospels record this prophetic entry of the Messiah into Zion but Mark leaves out the OT prophecy behind it

所有四卷福音書都提到了彌賽亞進入錫安的預言，但是馬可卻省略不提舊約預言背景

- There would be a crowd rejoicing because the righteous king was coming to save
- 有歡呼的群眾，因為公義的王要來施行拯救了

- The colt never ridden (set aside in holy preparation) would lift up the king of Judah as Jacob prophesied in **Gen.49.10**

這隻驢駒子從來沒被人騎過（被放在一邊，為著神聖的使命作預備），牠會承載猶大的王，就像雅各在創世紀49:10所預言的



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¹⁷ 他的恩慈何等大！他的榮美何其盛！

- As David rode his donkey as a humble servant king, and so would the messiah

大衛作為謙卑的奴僕君王，騎著驢駒子；
彌賽亞也是這樣的

- The goodness and the beauty of this coming King would shine upon the whole land

這位將要來臨的王的美善，會照亮全地

The Messiah enters Jerusalem with apparent Honor and Adoration

彌賽亞明顯的在愛戴及歡迎中進入了耶路撒冷

Mark 11.8-10

And many spread their coats in the road, and others spread leafy branches which they had cut from the fields. Those who went in front and those who followed were shouting:

“HOSANNA! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Blessed is the coming kingdom of our father David; Hosanna in the highest!”

馬可福音11: 8-10

有許多人把衣服鋪在路上，也有人把田間的樹枝砍下來，鋪在路上。⁹ 前行後隨的人都喊着說：

和散那！奉主名來的是應當稱頌的！那將要來的我祖大衛之國是應當稱頌的！

高高在上和散那！

The crowd that met Jesus as he rounded the bend and began his descent were probably made up of three components:

耶穌在轉彎處開始往下走時，那些遇到祂的人群可能由三類人組成：

1. **Galilean** pilgrims who were excited followers of Jesus

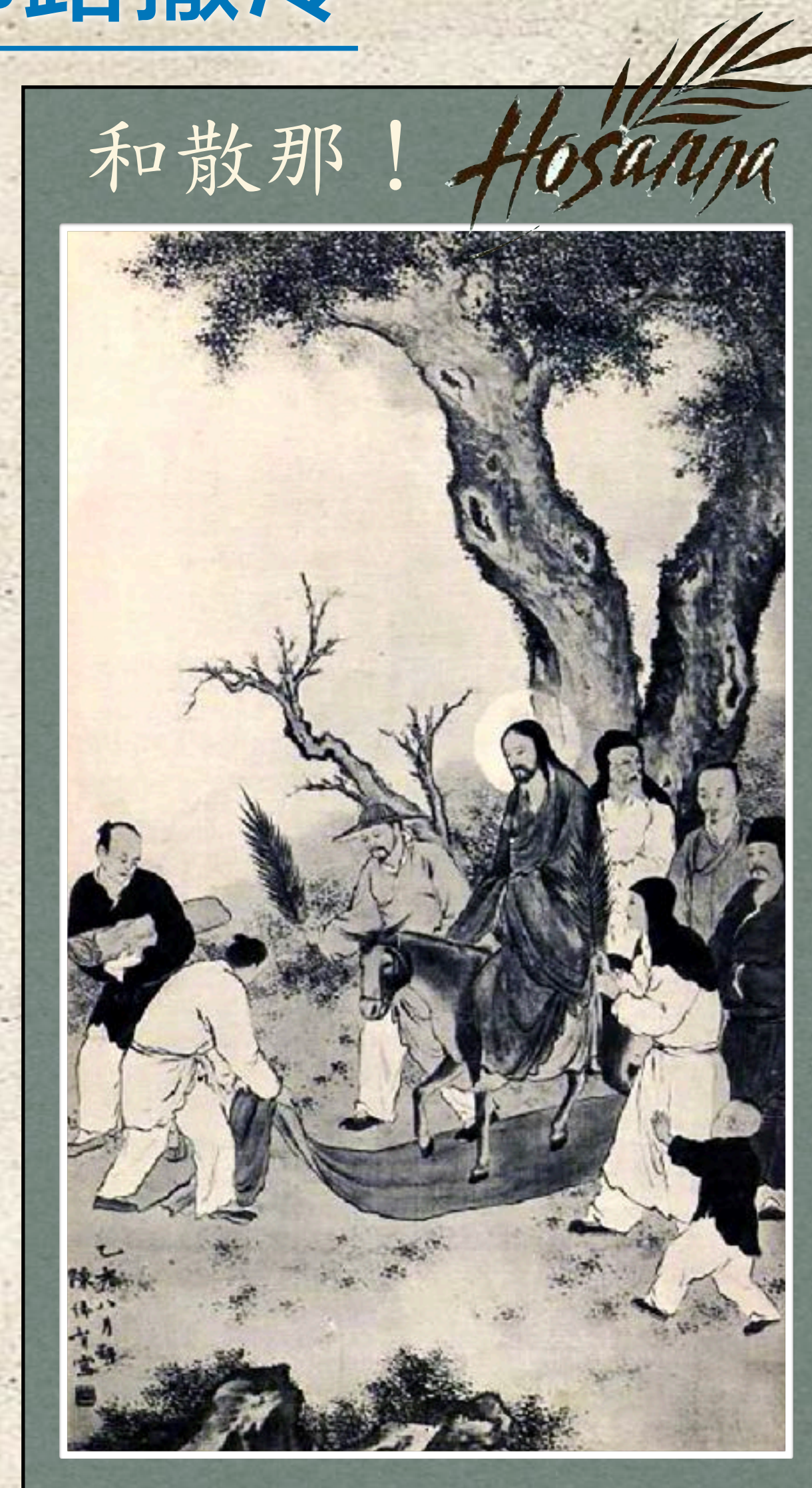
從加利利來的朝聖者，他們是跟隨著耶穌一起離開的

2. Multitudes from **Jerusalem** and **Judea** who had heard and seen him on his visits to Jerusalem

從耶路撒冷及猶大地來的群眾，他們曾在耶穌過去在耶路撒冷時見過祂或聽過祂的教導

3. a crowd of curious pilgrims and angry leaders who had heard rumors and wondered what might happen

一群好奇的朝聖客以及憤怒的領導者，他們聽見過傳言，並且想看看會有什麼事發生



The Messiah enters Jerusalem with apparent Honor and Adoration

彌賽亞明顯的在愛戴及歡迎中進入了耶路撒冷

Those lining the road began worshiping Jesus as Messiah in two ways:

那些在路邊排列的人開始以二種方式讚美耶穌：

1. As Jesus came down the mount they put coats on the ground, while those coming up from the Kidron valley found palm leaves to lay down before him

當耶穌從山上下來時，他們把外衣鋪在地上，而那些從汲淪溪谷來的人，找到了棕櫚枝，並鋪在祂面前的地上

2. The crowd began singing their familiar feast chorus from *Ps. 118:26* “*Hosanna*” which means “*Save now, we beseech*” “*Hosanna in the highest!*”

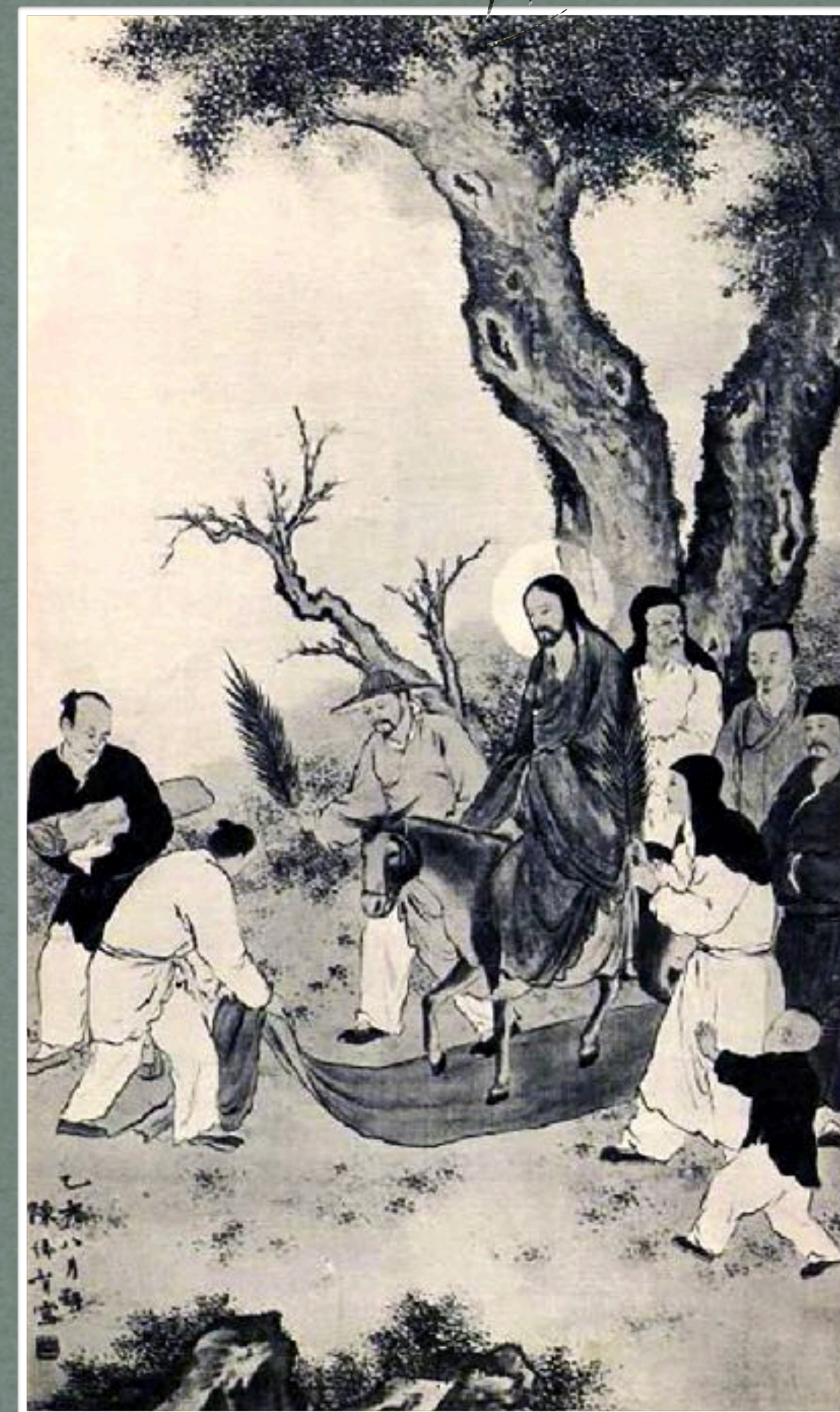
群眾從開始唱詩篇118:26他們熟悉的節慶合唱“和散那”，它的意思是“我們尋求，現今的拯救”“高高在上和散那”

The whole scene was totally and openly messianic and Jesus no longer is hiding or discouraging others from calling Him the Christ - “*he who comes in the name of the Lord*” and “*the kingdom of our father David*”

整個的場面是完全敞開的、跟彌賽亞有關的，而耶穌不再隱藏或是阻撓他人稱祂為基督 - “奉主名來的”以及“我祖大衛之國”

和散那！

Hosanna



[Jesus Wept over Jerusalem]

耶穌為耶路撒冷哭

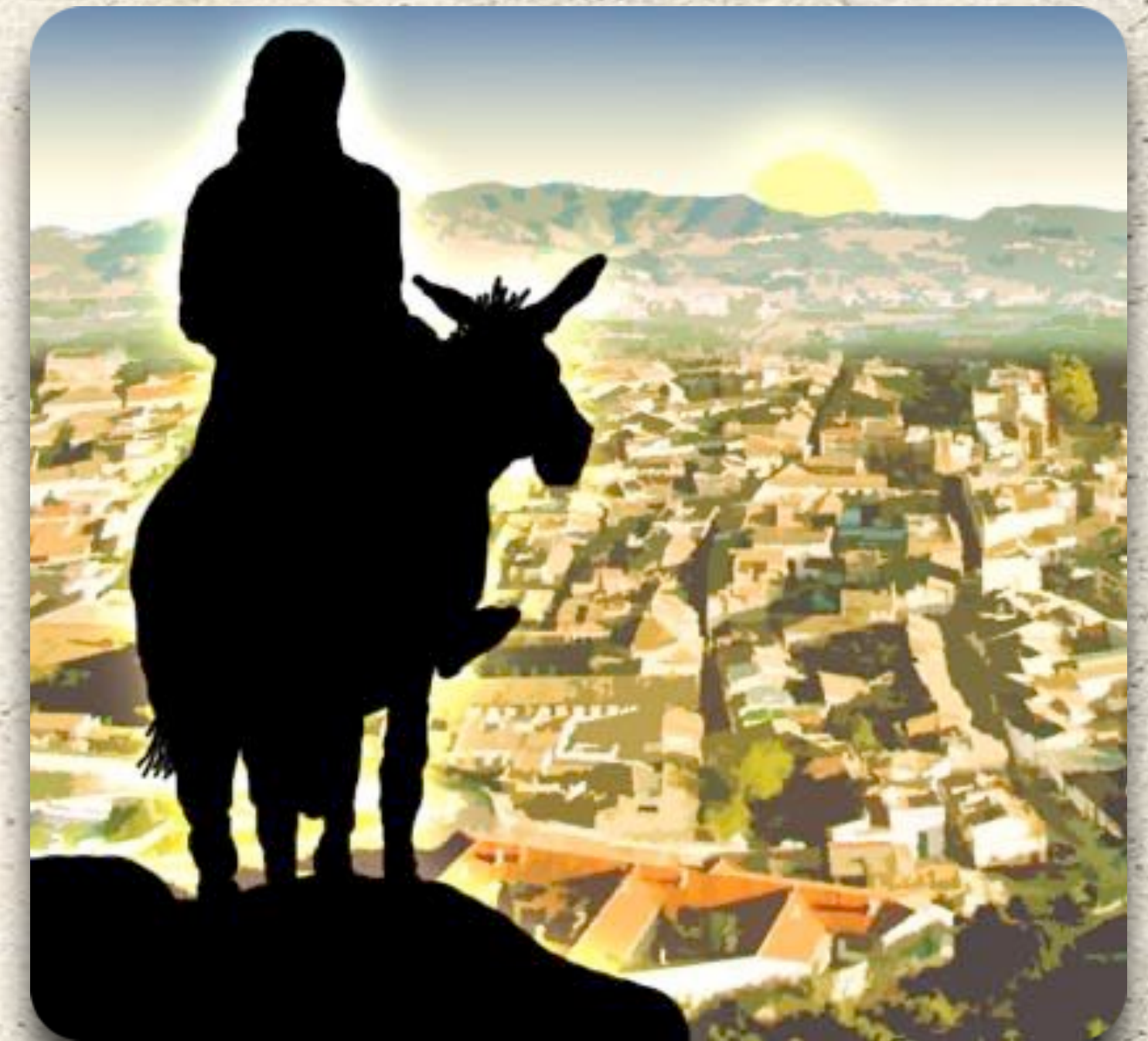
Luke 19.41-44

When He approached Jerusalem, He saw the city and wept over it, saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."

路加福音19: 41-44

耶穌快到耶路撒冷，看見城，就為它哀哭，⁴² 說：「巴不得你在這日子知道關係你平安的事；無奈這事現在是隱藏的，叫你的眼看不出來。⁴³ 因為日子將到，你的仇敵必築起土壘，周圍環繞你，四面困住你，⁴⁴ 並要掃滅你和你裏頭的兒女，連一塊石頭也不留在石頭上，因你不知道眷顧你的時候。」

- This moment from Luke adds an important insight to what follows even though Mark omits it
從路加福音可以看見，這個時刻為接下來的事情提供了重要的見解，但是馬可福音卻省略了
- Jesus could see past the beauty of Jerusalem and the worship of the crowd yet He wept loudly with a broken heart
耶穌可以看見超過耶路撒冷的美麗及敬拜的群眾以外的事，因此祂心碎的大聲為耶路撒冷哭泣



[Jesus Wept over Jerusalem]

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● He knew two things with prophetic insight:

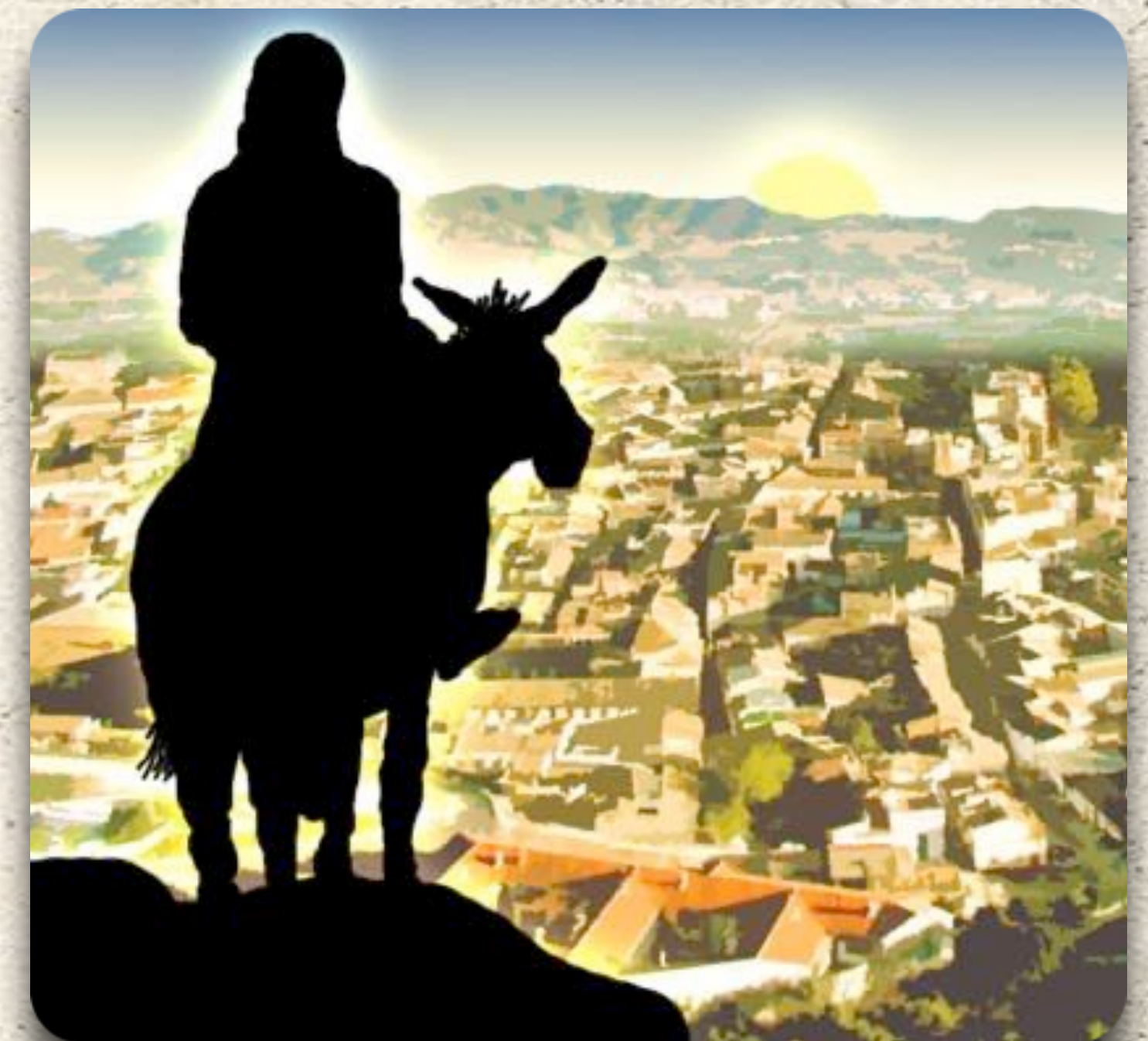
以先知的預見看見，祂知道二件事：

1. The certainty of Jerusalem's coming judgment and destruction because they 'knew not' their Messiah's visitation

耶路撒冷肯定會面臨的審判及毀滅，因為他們“不知道”他們的彌賽亞眷顧的時候

2. This worship would soon turn to rejection by the people and the prophetic unfolding of betrayal, trial, torture, and death

敬拜很快的會變成人民的拒絕，以及預言性的展開背叛、審判、折磨及死亡



The Messiah comes into His City and His Temple- but finds no home there

彌賽亞來到了祂的城及祂的殿，但卻找不到祂的家

*Mark 11.11 Jesus entered Jerusalem and came into the temple; and after looking around at everything,
He left for Bethany with the twelve, since it was already late.*

馬可福音11:11 耶穌進了耶路撒冷，入了聖殿，周圍看了各樣物件。天色已晚，就和十二個門徒出城，往伯大尼去了。

He saw the Temple in all of its Passover Glory and busyness:

祂看見了聖殿在所有的逾越節榮耀及忙碌中：

- Fragrance of 1000's of sacrifices in the air
一千多頭被宰殺的祭牲的味道充滿在空氣中
- Special choral singing by the Levites
利未支派的特別唱詩班
- Multitudes coming, looking, re-uniting, buying sacrifices
許多來來往往的人、觀望、重聚、買獻祭的牲畜
- Noise of animals and children mixed with prayers
動物及兒童的吵雜聲，夾雜著禱告的聲音



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- The verse emphasizes that Jesus looked around at everything in His Father's House but found no rest or holiness or home so he left for Bethany for the night

經文強調說，耶穌環顧了祂父親家中的一切，卻找不到安息、聖潔或居所
因此祂晚上去了伯大尼

- The Messiah was supposed to come and receive his kingdom in His City, but there was nothing there

彌賽亞本該來在祂的城裡接受祂的國度，但在那裡什麼也沒有

- This anticlimax undoubtedly disappointed the multitudes who were anticipating some great messianic event - so they all went home

這場反高潮無疑的使那些期待發生重大彌賽亞事件的民眾感到失望-因此
他們都回家了



Day Two: Monday

第二天：星期一

*The Messiah curses the Fig Tree
and Cleanses the Temple*

彌賽亞咒詛無花果樹並潔淨了聖殿

The Parable of the Fig Tree

無花果樹的比喻

Mark 11.12-14

On the next day, when they had left Bethany, He became hungry. Seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. He said to it, "May no one ever eat fruit from you again!" And His disciples were listening.

馬可福音11:12-14

第二天，他們從伯大尼出來，耶穌餓了。¹³ 遠遠地看見一棵無花果樹，樹上有葉子，就往那裏去，或者在樹上可以找着甚麼。到了樹下，竟找不着甚麼，不過有葉子，因為不是收無花果的時候。¹⁴ 耶穌就對樹說：「從今以後，永沒有人吃你的果子。」他的門徒也聽見了。

- * Coming down from Bethany Jesus was hungry when they came to Bethpage (house of figs) and saw a fig tree in leaf

當他們從伯大尼下來，到了伯法其(無花果樹之家)的時候，耶穌餓了，並看見了一棵有葉子的無花果樹

- * Jesus uncharacteristically cursed the fig tree and the disciples took note

耶穌反常地咒詛無花果樹，門徒們都注意到了

- * Since Jesus asked for a colt to ride into Jerusalem, Jesus has been acting differently than the disciples were used to but they have yet to tie his actions in with the revelations of His being Messiah and Son of God

從耶穌要求騎驢駒子進入耶路撒冷以來，耶穌的行為已經不同於門徒們從前所習慣的，但是他們還沒有將祂的行為與祂是彌賽亞和神的兒子的啟示連在一起



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✳ Modern scholars worry a lot about the fig tree and feel Jesus was cruel to curse a tree that was not 'in season' for figs

現代學者對於無花果樹感到十分擔心，並感到耶穌詛咒還不是結果子時候的無花果樹是殘酷的

- In fact through the winter the fig tree has little buds which can be eaten in early Spring and leaves are a sign these are ready and edible

實際上，無花果樹經過了冬天，會結出小型的蒂，那些在早春是可以吃的，而葉子就是這些是長好了並可吃的徵兆

- They feel the Lord's ill tempered hunger was no excuse

他們覺得主的脾氣暴躁絕不是藉口

- Some say this cannot be a real saying of Jesus because He only blessed and never cursed

有人說這不真的是耶穌說的話，因為耶穌只是祝福而從不詛咒

- But clearly there is something more going on here than is a first apparent
很顯然的，在這有比粗淺的表象還多的事情正在發生



The Temple is cleansed 聖殿被潔淨了

*Mark 11.15-16 Then they *came to Jerusalem. And He entered the temple and began to drive out those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves; and He would not permit anyone to carry merchandise through the temple.*

馬可福音11:15-16 他們來到耶路撒冷。耶穌進入聖殿，趕出殿裏做買賣的人，推倒兌換銀錢之人的桌子和賣鴿子之人的凳子；
16 也不許人拿着器具從殿裏經過；

- Annas the former high priest was in charge of exchanging Roman foreign currency into Temple shekels which were then used to buy animals for sacrifice (\$million business)

前大祭司亞拿負責將羅馬的外幣兌換成聖殿用的舍客勒，然後又用聖殿的舍客勒來購買獻祭用的祭牲（數百萬元的生意）

- Traveling pilgrims often didn't bring sacrificial animals from home but bought them in the gentile court of the Temple

朝聖者通常不會從家中帶走祭祀的動物，而是在聖殿旁外邦人的院購買牠們



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16 也不許人拿着器具從殿裏經過；

- Jesus anger flared with 'unusual' authority which overturned the high priest's authority and sent all the merchants outside
耶穌的勃然大怒帶著“非比尋常”的權柄，這傾覆了大祭司的權柄，並將所有的商人都趕到外面
 - Overturned money changers 推翻兌換銀錢的桌子
 - Drove dove sellers out of area 把那裡做買賣的人趕走
 - prevented transporting animals through the area 不准把動物帶著進出那裡
- This action was yet another surprising messianic action which was prophesied in the OT
這個動作是舊約中預言的另一個令人驚訝的彌賽亞動作



The Commercial Business in the Temple is judged by the Messiah

聖殿中的商業活動被彌賽亞審判

Mark 11.17 And He began to teach and say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? But you have made it a ROBBERS' DEN."

Mark 11.18 The chief priests and the scribes heard this, and began seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching.

馬可福音11:17 便教訓他們說：「經上不是記着說：我的殿必稱為萬國禱告的殿嗎？你們倒使它成為賊窩了。」

馬可福音11:18 祭司長和文士聽見這話，就想法子要除滅耶穌，卻又怕他，因為眾人都希奇他的教訓。

- The court of the gentiles was **meant to be for God-fearing Gentiles** to come for pray and worship of God

外邦人的院原本是為了敬畏神的外邦人來祈禱和敬拜神的

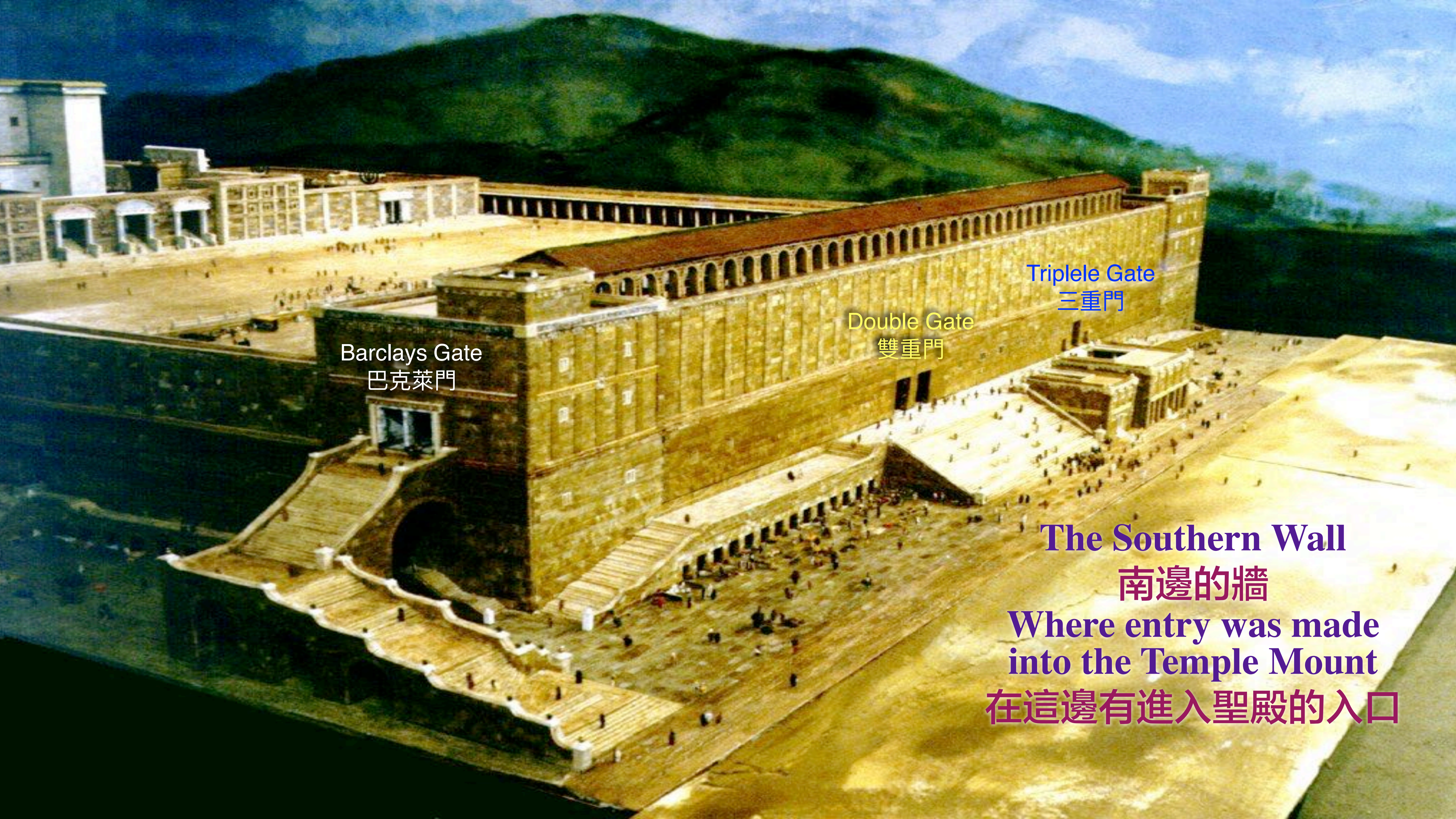
- Jesus brought judgment upon the Jewish Leaders (Sadducees) for corrupting God's original purpose for **"MY House" Isa. 56.7**

耶穌帶來猶太人的首領(撒都該人)的審判，因為他們敗壞了神對於“我的殿”最初的目的(以賽亞書56:7)

- The authorities were furious with this disruption by this false messiah and yet afraid of the crowd's total support and astonishment of Him

當局對這個錯誤的彌賽亞造成的破壞感到憤怒，但卻害怕群眾對祂的完全支持和驚嘆





Barclays Gate
巴克萊門

Double Gate
雙重門

Triple Gate
三重門

The Southern Wall
南邊的牆
Where entry was made
into the Temple Mount
在這邊有進入聖殿的入口

Here the money changers and animal sales were made
這裡是兌換銀錢及買賣牲畜的地方

Stairs from
Barclay's Gate
從巴克萊門裡面的階梯
進來的地方

Stairs from the
Double Gate
從雙重門裡面的階梯
進來的地方

Stairs from the
Triple Gate
從三重門裡面的階梯
進來的地方

The stairs outside led up into the Court of the Gentiles
從外面的階梯進來就到了外邦人的院



2nd Messianic Prophecy Fulfilled

第二個應驗的彌賽亞預言

Prophecy 預言:

Mal. 3.1 "Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts."

馬拉基書3:1 萬軍之耶和華說：「我要差遣我的使者在我前面預備道路。你們所尋求的主必忽然進入他的殿；立約的使者，就是你們所仰慕的，快要來到。」

Mal. 3.2 But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap.

馬拉基書3:2 他來的日子，誰能當得起呢？他顯現的時候，誰能立得住呢？因為他如煉金之人的火，如漂布之人的鹼。

Mal. 3.3 He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD.

馬拉基書3:3 他必坐下如煉淨銀子的，必潔淨利未人，熬煉他們像金銀一樣；他們就憑公義獻供物給耶和華。

- Malachi prophesied the coming of John the Baptist (*my messenger*)

瑪拉基書預言了施洗約翰（我的使者）的到來

- But then the Lord Messiah would suddenly come to the Temple with refiner's fire

但是後來彌賽亞主會突然帶著煉淨的火來到聖殿

- The priests and leaders who were praying and seeking for the messiah to come would not be ready when he comes

祈禱並尋求彌賽亞來臨的祭司和領袖們，在祂來臨時，並沒有做好準備



2nd Messianic Prophecy Fulfilled

第二個應驗的彌賽亞預言

Prophecy 預言:

Mal. 3.1 "Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts."

馬拉基書3:1 萬軍之耶和華說：「我要差遣我的使者在我前面預備道路。你們所尋求的主必忽然進入他的殿；立約的使者，就是你們所仰慕的，快要來到。」

Mal. 3.2 But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap.

馬拉基書3:2 他來的日子，誰能當得起呢？他顯現的時候，誰能立得住呢？因為他如煉金之人的火，如漂布之人的鹼。

Mal. 3.3 He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD.

馬拉基書3:3 他必坐下如煉淨銀子的，必潔淨利未人，熬煉他們像金銀一樣；他們就憑公義獻供物給耶和華。

- The priests (*sons of Levi*) will be refined and cleansed from all the corruption until their lives matched the purity of the precious gold and silver of the Temple furnishings

祭司們(利未之子)將在一切腐敗中被提煉及潔淨，直到他們的生活與聖殿中陳設的寶貴金銀物品的純度相匹配

- Jesus acted deliberately as Priest and ruler of the House of God as he cleansed the Temple
耶穌在潔淨聖殿時，刻意的行出了祭司和神的家的管理者該盡的職分

The Fig Tree is withered from the roots up

無花果樹從根部開始枯萎

Mark 11.19 When evening came, they would go out of the city.

馬可福音11:19 每天晚上，耶穌出城去。

*Mark 11.20-21 As they were passing by the next morning, they saw the fig tree withered from the roots up. Being reminded, Peter *said to Him, “Rabbi, look, the fig tree which You cursed has withered.”*

馬可福音11:20-21 早晨，他們從那裏經過，看見無花果樹連根都枯乾了。²¹ 彼得想起耶穌的話來，就對他說：「拉比，請看！你所咒詛的無花果樹已經枯乾了。」

- The disciples are still amazed by the power Jesus has over nature
門徒仍然對耶穌擁有超越自然的力量而感到驚訝
- But Jesus is doing something much larger in scope than condemning a barren fig tree - the Jewish nation was God's fig tree (*Micah 4.4*)
但是耶穌所做的事比譴責不結果的無花果樹要大得多-猶太民族是神的無花果樹
(彌迦書 4:4)



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● The Messiah was judging the nation 彌賽亞在審判列國：

- Israel was made to stand out from afar as a testimony of God

以色列是能讓列國在遠方都能看到的神的見證

- He saw leaves which were an outward sign of life and fruit

他看到葉子是生命和果實的外在標誌

- But there was no fruit on the tree at all- “*dead from the roots up*”

但是樹上根本沒有果實-“從根部開始死去”

● Jesus was bringing the prophetic judgment of *Jer. 8.12-13* upon the nation

耶穌帶來了先知在耶利米書8:12-13提到的對列國的審判





3rd Messianic Prophecy Fulfilled 第三個應驗的彌賽亞預言

Prophecy 預言:

Jer. 8.12 Were they ashamed when they committed abomination? No, they were not at all ashamed; they did not know how to blush. Therefore they shall fall among the fallen; when I punish them, they shall be overthrown, says the LORD.

耶利米書8:12 他們行可憎的事知道慚愧嗎？不然，他們毫不慚愧，也不知羞恥。因此他們必在仆倒的人中仆倒；我向他們討罪的時候，他們必致跌倒。這是耶和華說的。

Jer. 8.13 When I would gather them, declares the LORD, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them has passed away from them."

耶利米書8:13 耶和華說：我必使他們全然滅絕；葡萄樹上必沒有葡萄，無花果樹上必沒有果子，葉子也必枯乾。我所賜給他們的，必離開他們過去。

In *Jeremiah 8* the leaders of Jerusalem are being judged for their corruption and blindness to the impending judgment awaiting the city

在耶利米書第8章中，耶路撒冷的領袖因其腐敗和對即將到來的審判盲目而被審判

1. Jesus was judging their lack of shame at the money changing and merchandising in the Temple

耶穌審判他們不感到羞恥的在殿堂裡兌換銀錢及做買賣

2. The Lord says he would overthrow them even as Jesus did the dove merchants

主說祂會推翻他們，就像耶穌對賣鴿子的商人一樣

3. Their worship and life before the Lord had no fruit either of grapes nor of figs

他們在主面前的敬拜和生活並沒有葡萄或無花果的果子

The Fig Tree surrounding the Temple Cleansing is a Markan Sandwich

無花果樹圍繞著潔淨聖殿的事件是個馬可式的三明治

Here is another Markan sandwich: on the outside is the cursing and the withering of the fig tree and in between is the cleansing of the Temple

這是另一個馬可式的三明治：在外面是無花果樹的詛咒和枯萎，而夾在中間的是潔淨聖殿

- Only Peter gives us these two eye witness stories intertwined as one over the two “**Messiah filled**” days (*Mk 11.21 Peter *said to Him, “Rabbi, look, the fig tree which You cursed has withered.”*)

只有彼得給我們提供了這兩個目擊者的故事，將兩個“充滿了彌賽亞”的日子裡，彼此交織在一起（馬可福音 11.21 彼得...就對他說：「拉比，請看！你所咒詛的無花果樹已經枯乾了。」）

- From the very first commentary of Mark written in the fifth century A.D. by Victor of Antioch, this cursing of the Fig Tree was understood as a “**parable**” Jesus was acting out

從公元五世紀安提阿的維特 (Victor of Antioch) 撰寫的第一個馬可福音的評論起，對無花果樹的詛咒被理解為耶穌表現出來的“比喻”



無花果樹的比喻— 馬可福音11:12-25

*This Messianic Parable of the
Fig Tree has four broader
lessons for the disciples*

這個跟彌賽亞有關的無花果樹比喻
給了門徒們四個更廣泛的功課

#1 The Fig Tree's fruitlessness necessitates the removal of the Mountain

(1) 無花果樹的不結果子，使得挪去山頭成了必須的事

*Mark 11:22-24 And Jesus *answered saying to them, "Have faith in God. Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him.*

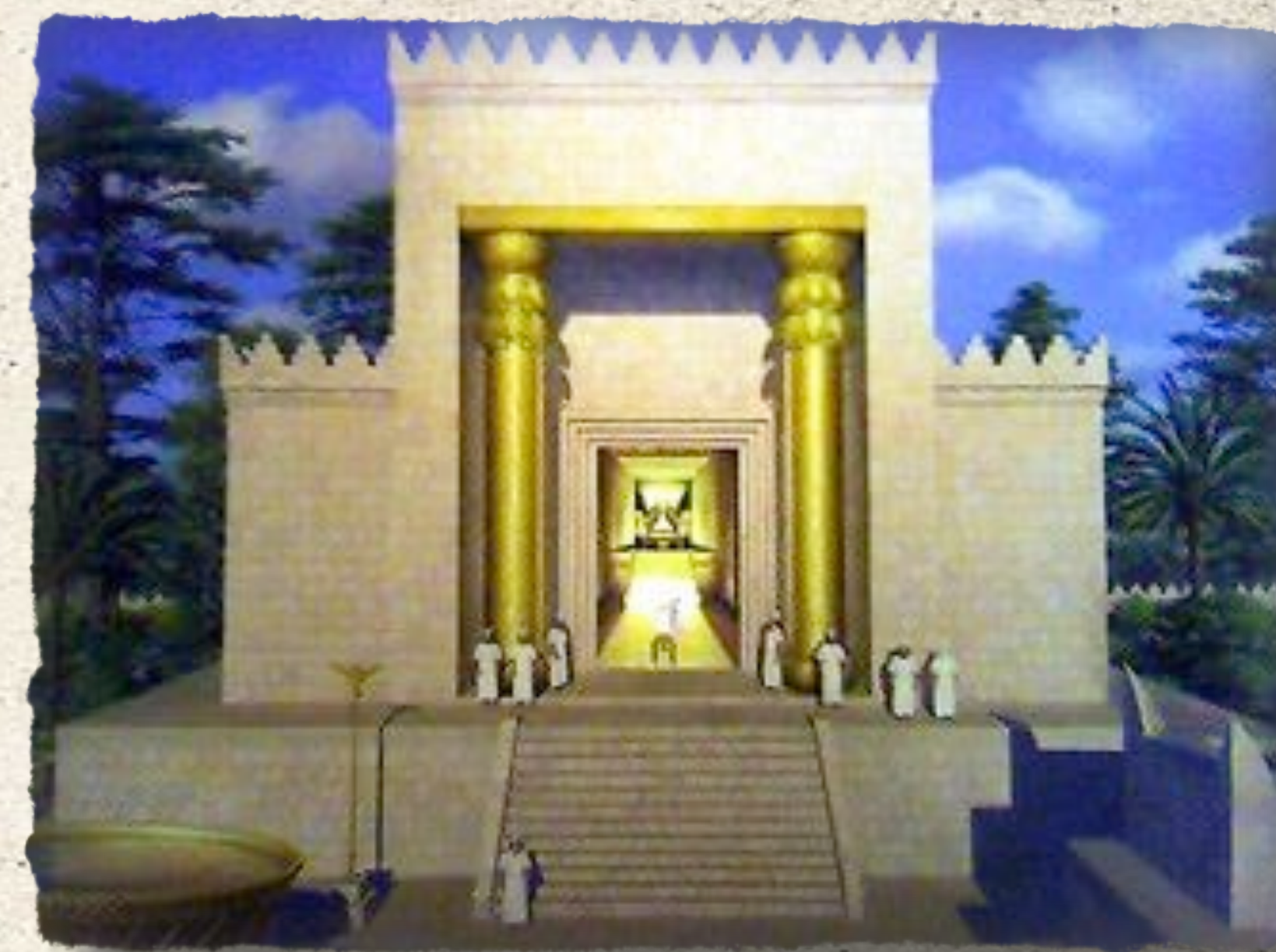
馬可福音11:22-24 耶穌回答說：「你們當信服神。²³ 我實在告訴你們，無論何人對這座山說：『你挪開此地，投在海裏！』他若心裏不疑惑，只信他所說的必成，就必給他成了。²⁴ 所以我告訴你們，凡你們禱告祈求的，無論是甚麼，只要信是得着的，就必得着。

- The '*fig tree*' judged by the messiah addresses the moral and spiritual fruitlessness of the people of God, judged not for the lack of fruit, but for the **religious deception of its leaves** which had no real fruit upon inspection - *Lu. 13.6-9*

“無花果樹”被彌賽亞審判，針對了神子民在道德和靈性上的不結果子，不是審判它缺乏果子，而是為了它的葉子是宗教上的欺騙，這被檢查時，就發現沒有真正的結果子（路加福音 13.6-9）

- The **fig tree curse** was the inner part of a deeper judgment which now leads to **removal of the mountain**

無花果樹的詛咒是更深層次的內在審判，現在導致了山被挪去



1 The Fig Tree's fruitlessness necessitates the removal of the Mountain

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Mark 11:22-24

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馬可福音11:22-24

耶穌回答說：「你們當信服神。²³我實在告訴你們，無論何人對這座山說：『你挪開此地，投在海裏！』他若心裏不疑惑，只信他所說的必成，就必給他成了。²⁴所以我告訴你們，凡你們禱告祈求的，無論是甚麼，只要信是得着的，就必得着。

● **The mountain** must be removed for **the Messiah** has two peaks:
必須將山挪去，因為彌賽亞有兩個山峰：

1. The **Temple Mount** - center of faith's corruption which has become a *den of thieves* instead of a "*house of Prayer for all Nations*"
聖殿山- 信仰腐敗的中心，已經變成了賊窩，而不是“萬國禱告的殿”
2. **Mount Zion**, the **city** once filled with the Shekinah glory of God but which now was resplendent with outer beauty (leaves) but no longer the *resting place* and **Throne of God**
錫安山- 這座城曾經充滿了神同在的榮耀，但現在因外在美(葉子)而光彩照人，但不再是安息之地和神的寶座



2. Faith is the principle of Fruitfulness

(二) 信心是結實累累的原則

*Mark 11.22-24 And Jesus *answered saying to them, “Have faith in God. Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. “Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you.”*

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- Jesus prepares the disciples for the coming mountain's removal for which they will need “faith in God” to see Zion and the Temple's messianic judgment

耶穌為門徒們面臨即將到來的移山作準備，為此他們需要“信靠神”才能看到錫安和聖殿的彌賽亞審判

- Fruitfulness** is the true mountain which is found by abiding in the Messiah by faith

結實累累是憑信住在彌賽亞裡而被發現的真正山峰



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● Living faith in God (lit. in Gk “*faith of God*”) bears the fruitfulness of an overcoming life as the believer:

在神的裡面有活的信心(希臘字“**神的信心**”)是信徒過得勝的生活所能多結的果子

1) **Sees** beyond the mountain's outward beauty to the obstacle it has become to God's purpose and therefore must be removed

看到超越山外表的美景，它成了神旨意的障礙物，因此必須被挪去

2) **Speaks** to (command) the mountain; faith is released when there is concrete expression

說出(吩咐)那山；當有具體表達時，就會釋放出信心

3) **Believes** that what is spoken is ‘already done’ without doubting in heart

相信所說的是“已經完成”的，心中不要疑惑

4) **Receives** what has been granted by faith as well even before outwardly received

甚至在外在還沒接受以前，就先要接受信心所賜予的



**FAITH FOR
FRUITFULNESS**
結果子的信心



3. The Fig Tree is also a lesson in prayer

(三) 無花果樹也是個禱告的功課

Mark 11.25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

馬可福音11:25 你們站着禱告的時候，若想起有人得罪你們，就當饒恕他，好叫你們在天上的父也饒恕你們的過犯。

Mark 11.26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

馬可福音11:26 你們若不饒恕人，你們在天上的父也不饒恕你們的過犯。

Jesus continues to show how prayer that is offered with **living faith** is dependent upon a “clean heart”

耶穌繼續顯示，禱告如何能獻上**活的信心**，是基於“潔淨的心”

- 1) The mountains and fig trees cannot be removed if there is the unforgiveness of personal anger or hurt clogging the heart's exercise of faith

如果有無法原諒人的憤怒或傷害阻塞了操練信心的心，則無法除去山和無花果樹

- 2) Forgiving from the heart of any motives but Kingdom glory must first be dealt with before the heart is free to hear a Word and act in living faith

人若心中能放下對神國榮耀之外的任何動機，才能釋放地聽到神的話和行出活潑的信心

- 3) Unforgiveness can be either a vertical mountain blocking faith's vision or a horizontal fig tree cursing the blooming of the fruit of the Spirit

不能饒恕可以是個豎立的山峰阻擋了信心的異象，或是橫行的無花果樹詛咒了聖靈果實的發旺



4. The principle behind the 'fig tree curse' and the mountain's removal: our flesh

(四) “無花果樹的詛咒” 和挪去大山的背後原則：我們的肉體

*Mark 11.22-24 And Jesus *answered saying to them, “Have faith in God. Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him.*

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1. The **leaves** are the foliage of our pretentious **flesh** which deceives us by the appearance of goodness, worth and religious values although it bears no fruit

葉子是我們自命不凡的肉體，就算它沒有結果子，卻以善良、價值和宗教價值觀的外表欺騙了我們

2. The **cross** brings the **curse of judgment** upon our 'fig tree' of flesh as it dries up our faith and prayer *by the roots* which are at enmity with his Spirit who produces godly fruit

十字架給我們肉體的“無花果樹”帶來了審判的詛咒，因為它從根部使我們的信心和祈禱枯竭，這是敵對產生敬虔果子的聖靈的



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3. Corporately our religious flesh builds up **outward church mountains** of tradition and self righteousness that cannot be moved except by repentance and a new discovery of **fruitful prayer** and **living faith** under Christ the Head

以團體而言，我們的宗教肉體，建立的是傳統外在的教會眾山，而自以為義不能被動搖，除非是在基督為元首之下的悔改，並有個新發現結果子的禱告和活潑的信心



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4. This fig tree parable applies to the church's inward fruitlessness and the mountain to her outward 'riches' which can make it a *den of thieves* or a leafy tree having a “*form of godliness but denying the power*” of mountain moving faith and Spirit fruitfulness

這個無花果樹的比喻能引用於教會的內在不結果子，而外表像山一樣的“富足”，可能成為賊窩或是有許多葉子的樹，其具有“敬虔的外表但拒絕能移山的信心能力”及聖靈的豐滿果子



Next time: religious authorities confront and test Jesus

下次：宗教的權威人士們對抗及試探耶穌

