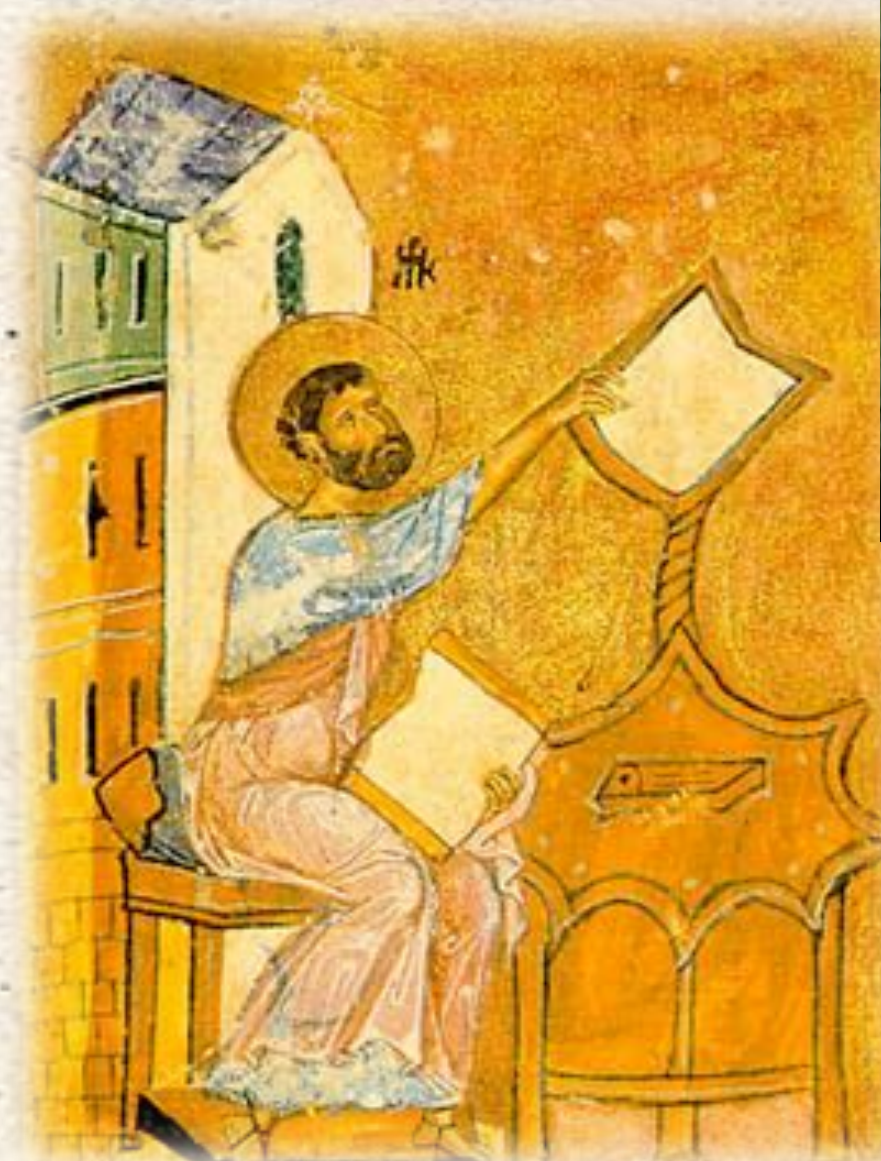
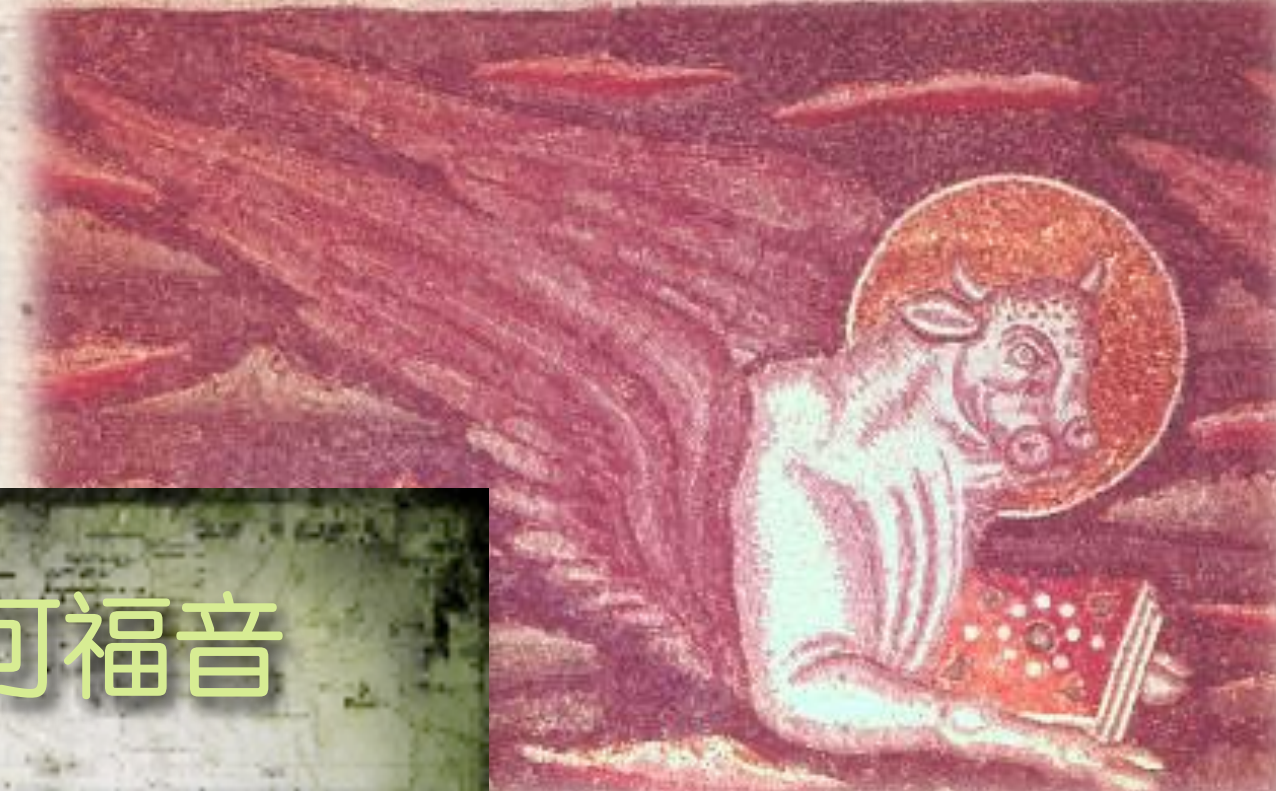


Mark 11:27-12:17: Tuesday - Day of Controversy

馬可福音11:27-12:17: 禮拜二- 充滿了爭議性的一天



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

當耶穌公開的以彌賽亞的身份進入耶路撒冷時，馬可福音的氣氛就開始改變了

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

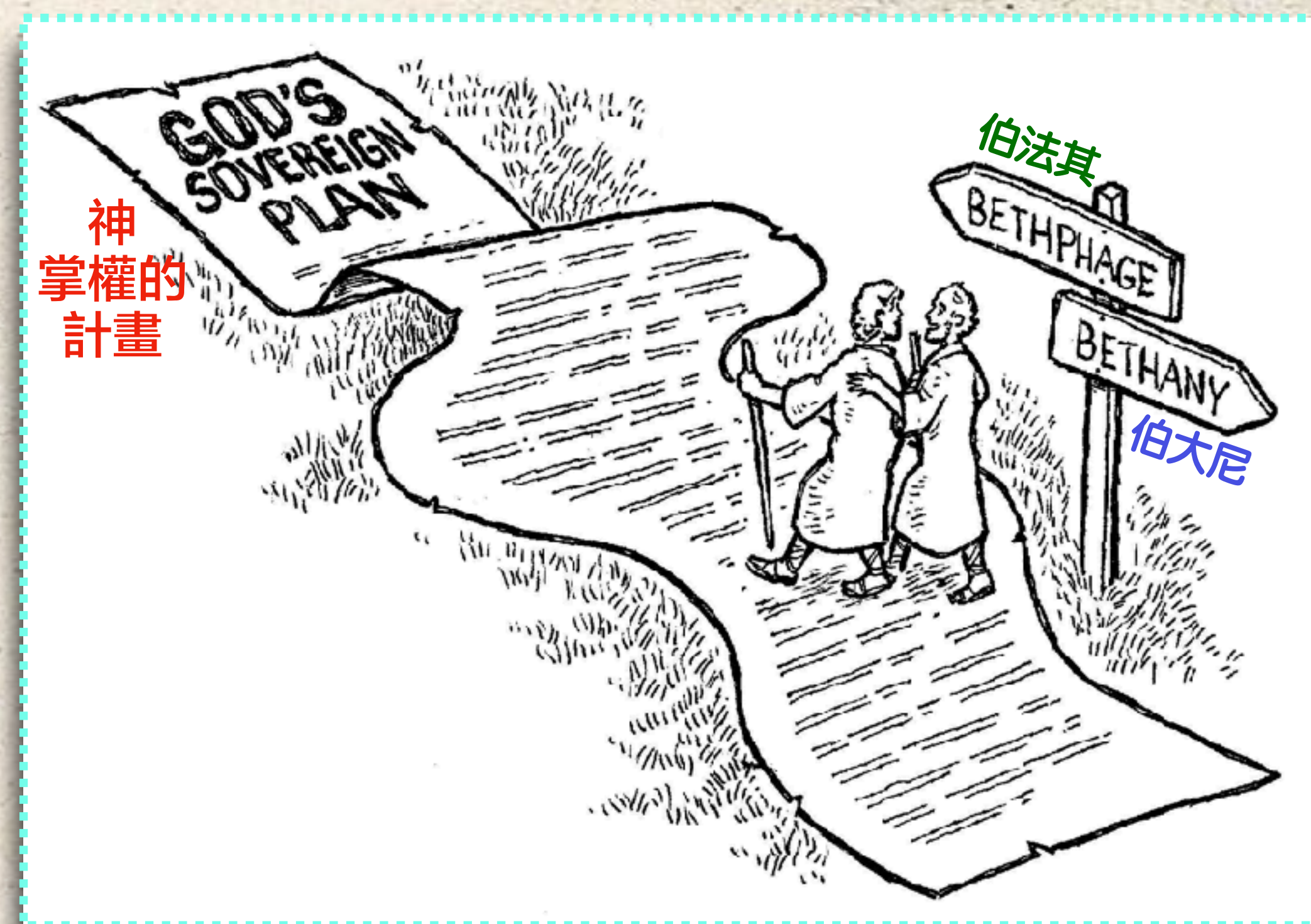
在第11章裡，耶穌以王/彌賽亞的身份，採取了刻意的及掌權的行動

1. There is an unmistakable solemnity to these actions and a sense that a Sovereign Plan lies behind every moment with eternal consequence

這些這些嚴謹、慎重地行為並感受到，在每一個細節的背後都有一個主權的計畫，在每一時刻都充滿永恆的意義

2. The events are given without giving the OT prophecies as Mark's readers are not Jewish

由於馬可的讀者們不是猶太人，因此每個發生的事件都沒有提到舊約預言



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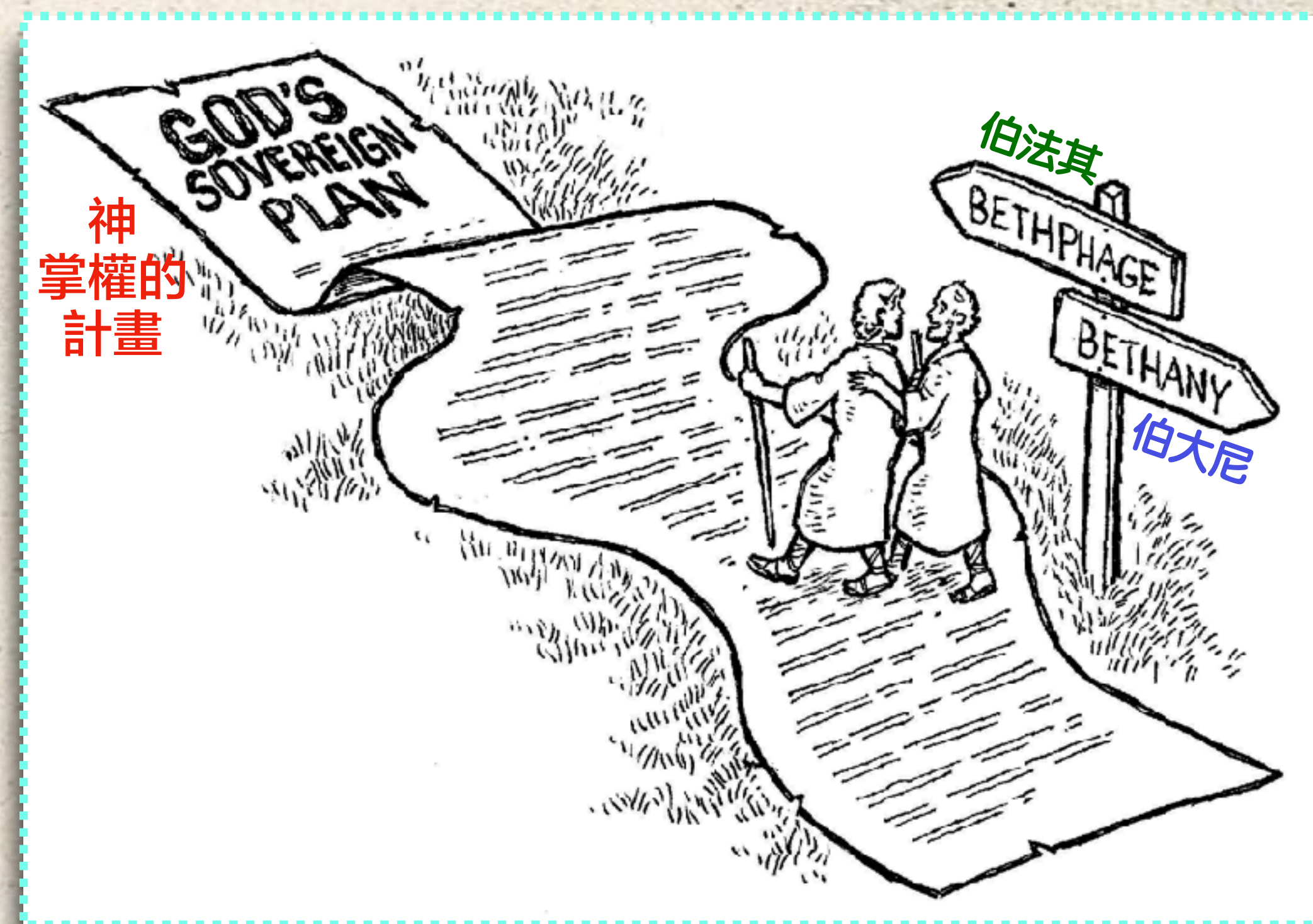
在第11章裡，耶穌以王/彌賽亞的身份，採取了特意的及掌權的行動

3. Mark wants the seeking reader to see the pageant and hear the crowd shouting and worshiping without any editorial comments (this is Peter's direct style)

馬可要讓有尋求的讀者沒有任何編輯的評語而看見節慶，並聽見群眾的叫聲及敬拜聲（這也是彼得直接了當的方式）

4. The reader can see that Jesus is clearly taking command with Messianic authority and this opens up a whole new messianic dimension of judgment

讀者們可以看見耶穌清楚的以彌賽亞的權柄施行命令，而這開啟了一個全新的、是以彌賽亞的角度來作的審判



Mark 11 the Messiah's Foreordained Destiny unfolds with Majestic Solemnity as He enters Jerusalem

在馬可福音11章裡，當祂莊嚴肅穆的進入耶路撒冷時，
彌賽亞預定的前途就展開了

1. **Palm Sunday:** Jesus openly presents himself to Israel as the Messiah coming to receive His throne

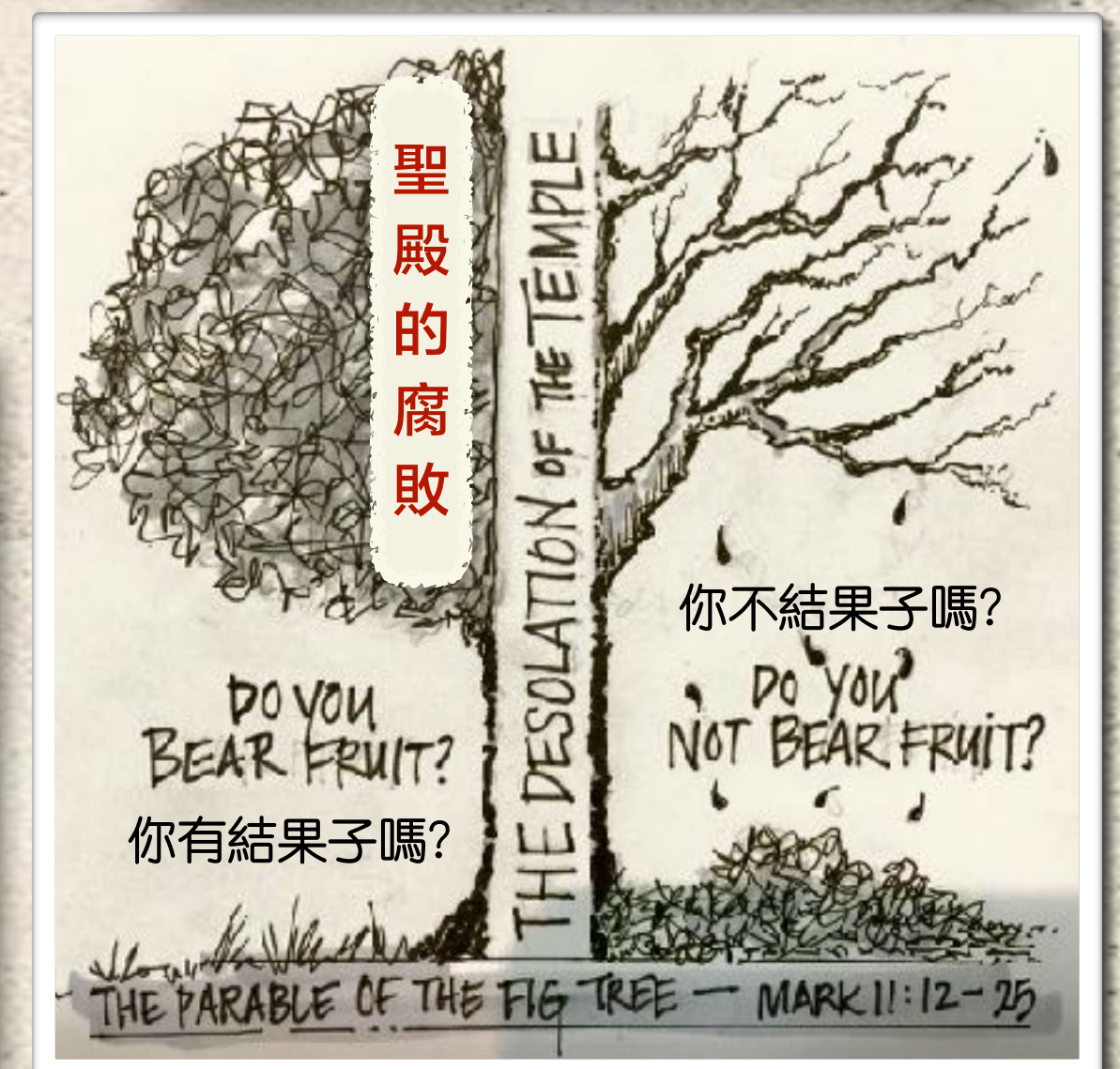
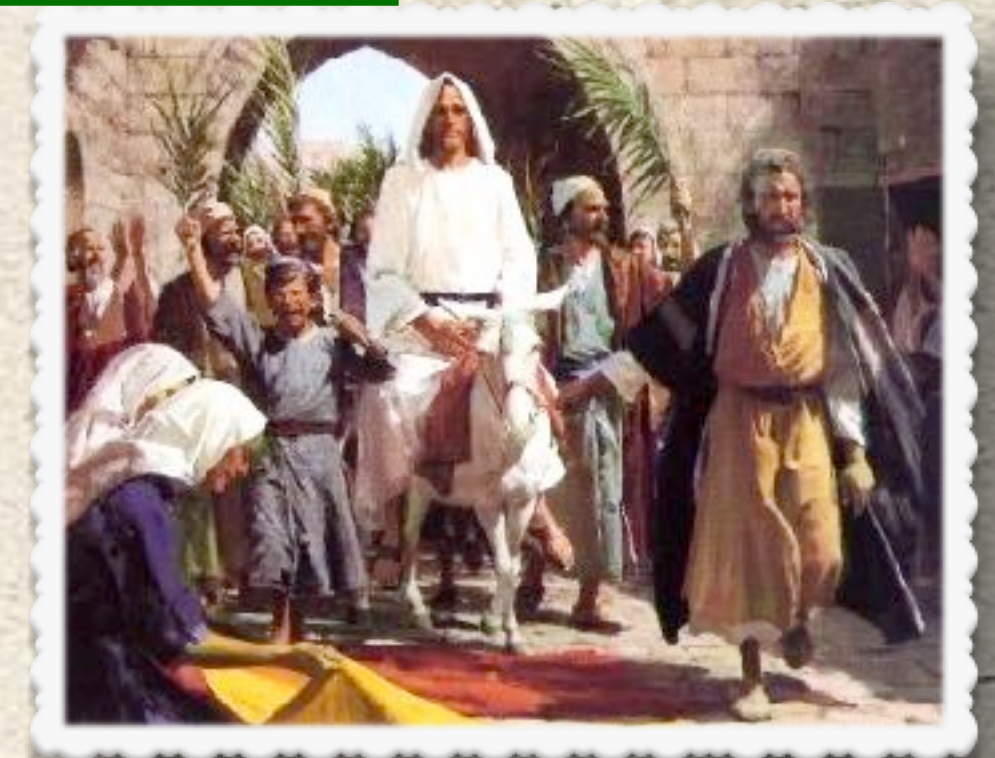
棕櫚禮拜日：耶穌公開的將祂自己呈現給以色列，作為到來的彌賽亞，要接受祂的寶座

2. With authority Jesus 'appropriates' a donkey and humbly enters Jerusalem amid the adoration of a large group of followers

耶穌憑著權柄“挪用”了一頭驢，並在一大班跟隨者的愛戴中，謙卑的進了耶路撒冷

3. But Jesus is too straightened by the cup and baptism awaiting him as He weeps and prophesies the destruction of Jerusalem

但是耶穌太直接的面對著即將臨到的杯與洗，便一邊哭泣一邊預言了耶路撒冷的毀滅



無花果樹的比喻— 馬可福音11:12-25

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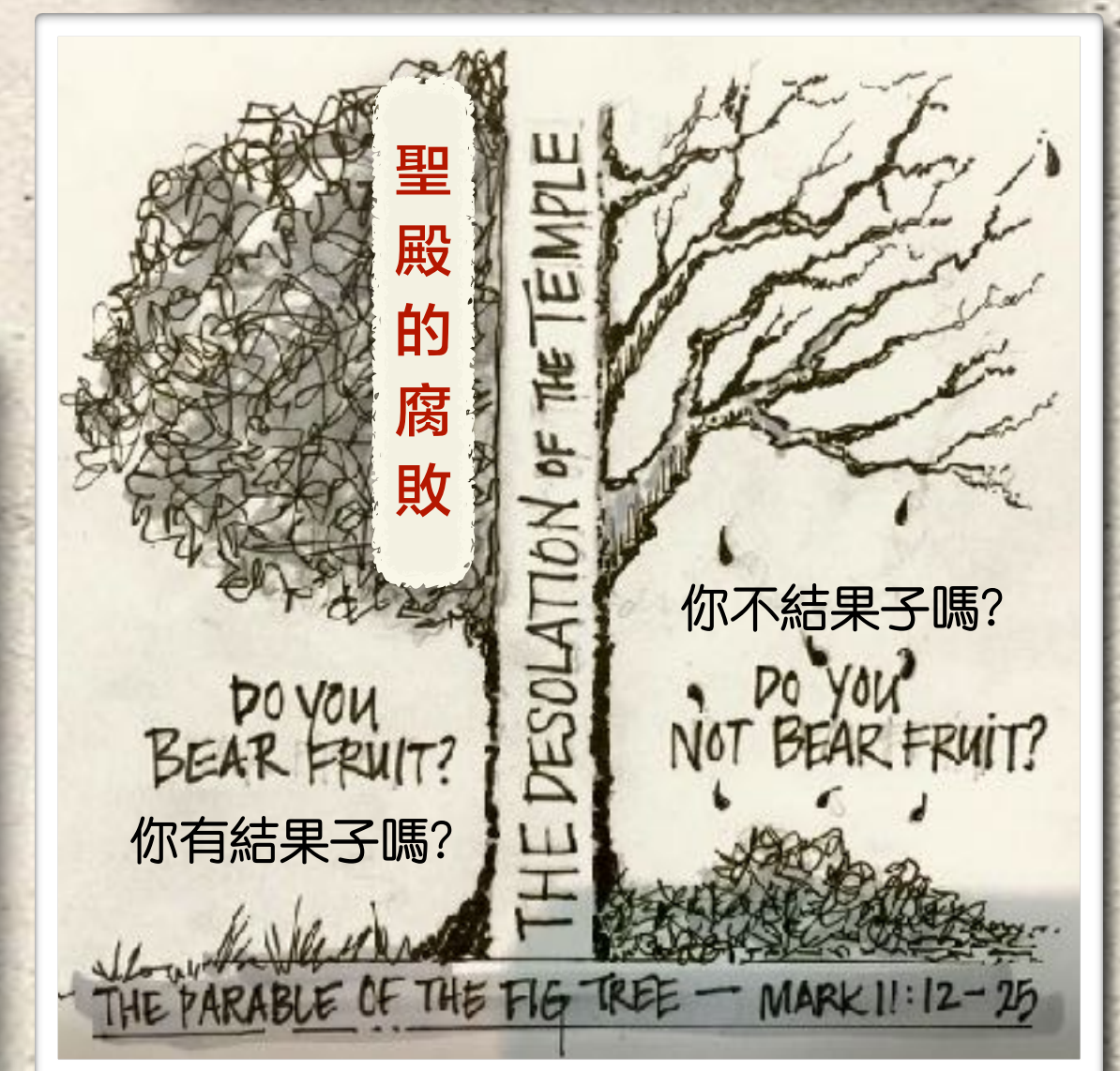
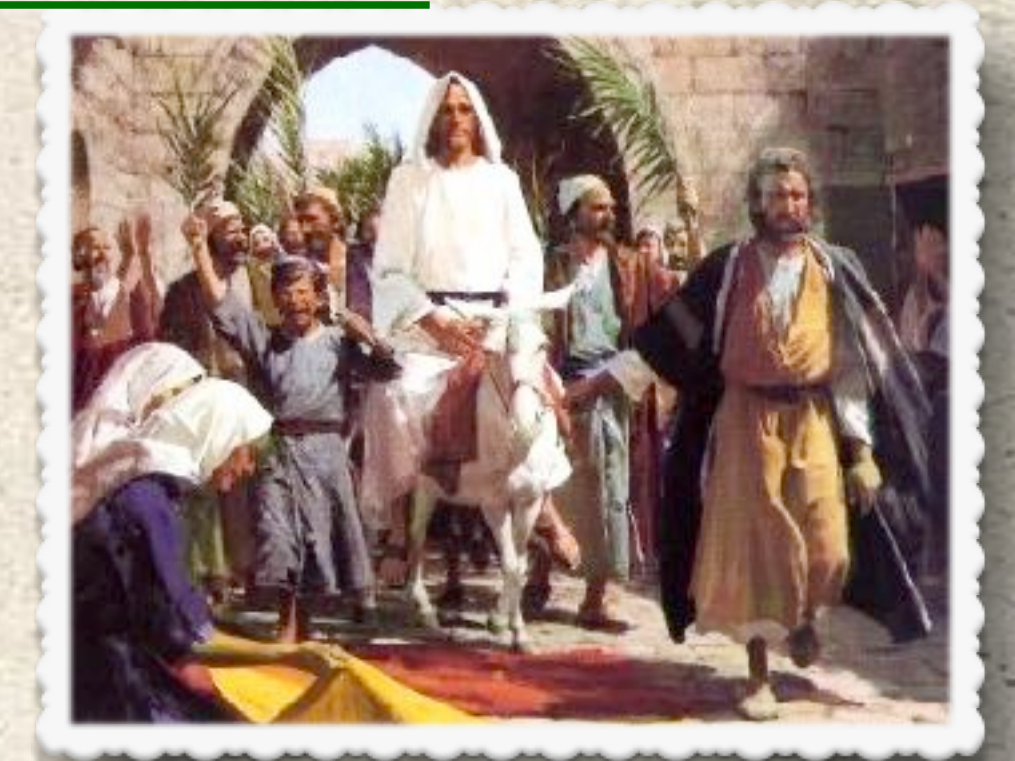
4. Monday 禮拜一:

- He curses the 'fig tree' as a parable of Messianic judgment upon Israel's leafing without fruit

祂咒詛了“無花果樹”作為彌賽亞審判以色列有葉子
而沒有果子的一個預表

- He comes to His Temple and authoritatively overturns the dove sellers and money changers who have made the Father's House a den of thieves

祂來到了祂的聖殿，並以權柄推翻了賣鴿子的及兌換
銀錢的人，因他們把父的家變成了賊窩了



無花果樹的比喻— 馬可福音11:12-25

The Fig Tree surrounding the Temple Cleansing is a Markan Sandwich

無花果樹事件環繞著潔淨聖殿，這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：在外表是咒詛及枯萎的無花果樹，而夾在中間的是潔淨聖殿

- The parable of the cursed Fig Tree was Jesus' messianic judgment and rejection of Israel's offering before God in the Temple

咒詛無花果樹的比喻是耶穌的彌賽亞審判以及拒絕以色列在聖殿裡為神獻的祭



無花果樹的比喻— 馬可福音11:12-25

The Fig Tree surrounding the Temple Cleansing is a Markan Sandwich

無花果樹事件環繞著潔淨聖殿，這是個馬可式的三明治

The disciples must learn the lesson of the fig tree and the mountain

門徒們必須學習無花果樹及山的功課

1. The **Fig Tree curse** was the Lord's judgment upon pretentious religious outward appearance devoid of real spiritual life

咒詛無花果樹是主對於宗教外在的假冒而沒有實際屬靈生命的審判

2. The **mountains** that must be removed are outward temples of religion (Mt. Zion/throne and Mt. Moriah/Temple) after the glory has departed

必須被移的群山是在神的榮耀離開後，外在的宗教聖殿（錫安山/寶座及摩利亞山/聖殿）

3. **Faith** is the true basis of fruitfulness in the Kingdom

信心是在國度裡真正多結果子的根基

4. **Prayer** is the mountain moving vehicle of faith in the Kingdom

禱告是在國度裡憑信心移山的搬運工具



無花果樹的比喻－馬可福音11:12-25

Jesus the Messiah is confronted by Jerusalem's leaders - Part 1

彌賽亞耶穌面對耶路撒冷的領袖們（一）



*Day Three of Passion Week:
Tuesday, March 28, 30 A.D.
- Day of Controversy*

神聖的禮拜第三天：主後30年3月28日禮拜二
充滿爭議的一日

Mark displays Jesus “the Messiah’s” wisdom from above on the “Day of Controversy”

在「爭議的一日」馬可展現了「彌賽亞」的屬天智慧

Mark 12.12

And they were seeking to seize Him, and yet they feared the people, for they understood that He spoke the parable against them. And so they left Him and went away.

馬可福音12:12 他們看出這比喻是指着他們說的，就想要捉拿他，只是懼怕百姓，於是離開他走了。

On **Tuesday** Jesus was confronted five times by the Jewish leaders asking questions in order to trap and accuse Jesus:

在禮拜二，耶穌有五次面對了問祂問題要設圈要控告祂的猶太首領們

1. *Mk.11.27-12.12* Chief Priest, Scribes and Elders of Jerusalem question Jesus' authority

馬可福音11:27-12:12 祭司長、文士及耶路撒冷的長老們都質疑耶穌的權柄

2. *Mk.12.13-17* Pharisees and Herodians 'trap' Jesus about paying taxes

馬可福音12:13-17 法利賽人跟希律一黨的以付稅的問題設圈套給耶穌

3. *Mk.12.18-27* Sadducees questioned Jesus about the resurrection

馬可福音12:18-27 撒都該人問耶穌有關復活的問題



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4. *Mk.12.28-34* A Scribe questions Jesus about the greatest commandment

馬可福音12:28-34 一位文士質問耶穌最大的誡命是什麼

5. *Mk.12.35-37* Jesus raises a logical problem about the Scribes' statement that the Messiah could be the Son of David

馬可福音12:35-37 耶穌提起了一個邏輯性的問題，有關文士陳明的——

彌賽亞可能是大衛子孫



The Controversies were sparked by the Messiah coming each day to His Temple in Jerusalem

爭議的燃點是因彌賽亞在耶路撒冷每天都到祂的聖殿去

From Matthew and Luke we see that Jesus used His messianic authority and returned daily to the Temple to teach and heal

從馬太及路加福音我們看見了耶穌使用祂彌賽亞的權柄並每天回到聖殿去教導及醫治

*Matt. 21.14-16 And the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant and said to Him, "Do You hear what these children are saying?" And Jesus *said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF'?"*

馬太福音21:14-16 在殿裏有瞎子、瘸子到耶穌跟前，他就治好了他們。¹⁵ 祭司長和文士看見耶穌所行的奇事，又見小孩子在殿裏喊着說：「和散那歸於大衛的子孫！」就甚惱怒，¹⁶ 對他說：「這些人所說的，你聽見了嗎？」耶穌說：「是的。經上說『你從嬰孩和吃奶的口中完全了讚美』的話，你們沒有念過嗎？」

Luke 19.47- 48 And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging on to every word He said.

路加福音19: 47-48 耶穌天天在殿裏教訓人。祭司長和文士與百姓的尊長都想要殺他，⁴⁸ 但尋不出法子來，因為百姓都側耳聽他。



Tuesday - Day of Controversy

禮拜二： 充滿了爭議的一天

*#1: Chief Priest, Scribes and Elders Challenge the
Messiah's Authority*

（一） 祭司長、文士及長老們挑戰彌賽亞的權柄

Sanhedrin 公會

Mark 11.27-28

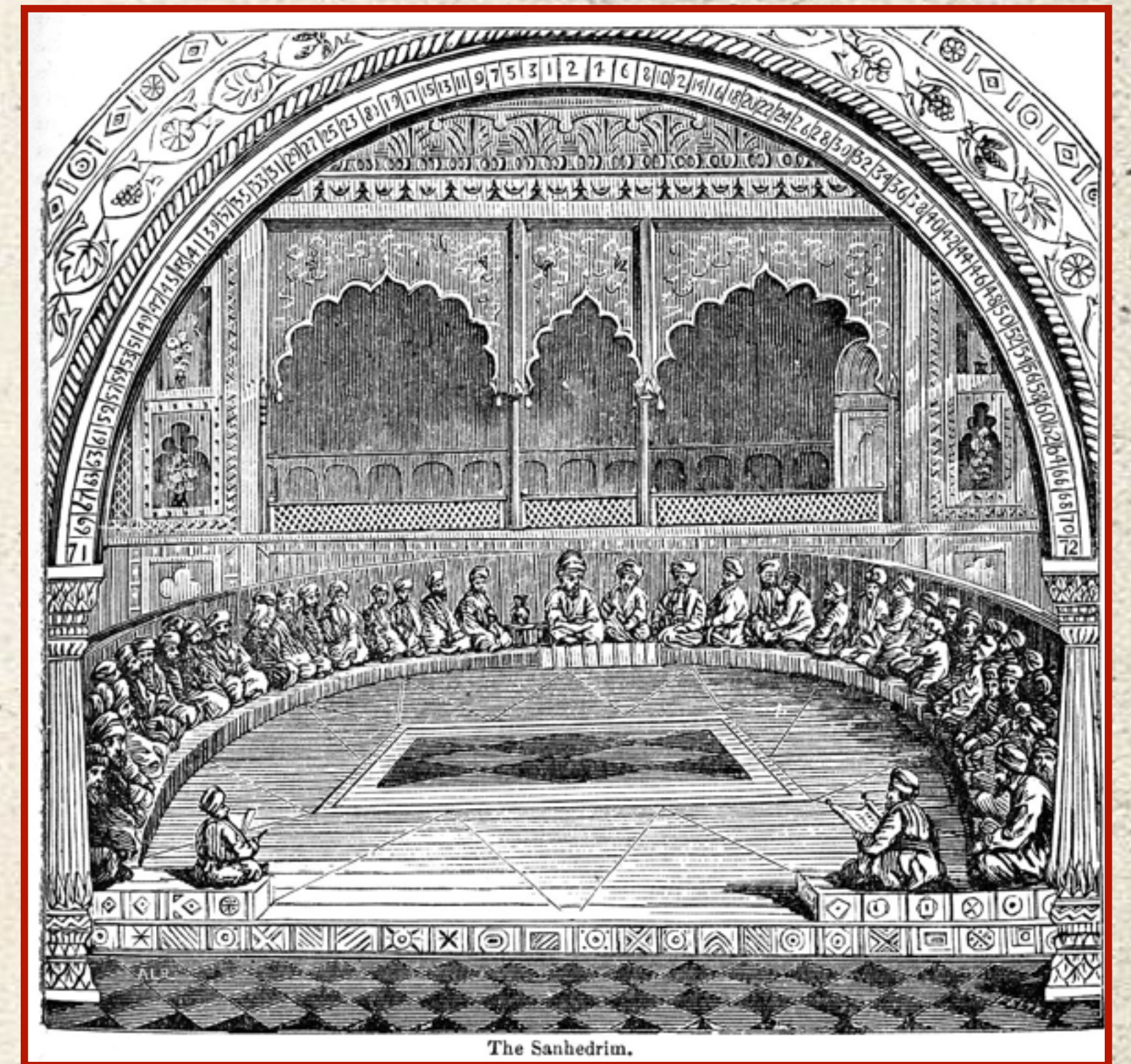
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The Sanhedrin was the Jewish Governing Body in Jerusalem
公會是在耶路撒冷的猶太管理機構

1. The Sanhedrin (in He. means ‘sitting together’) in Jerusalem was called the “Great Sanhedrin” and was composed of 71 members
公會(希伯來文是“坐在一起”之意), 在耶路撒冷的稱為“大公會”, 是由71位會員組成
2. The Great Sanhedrin in Jerusalem was the nation’s highest Jewish governing body and acted somewhat like our Supreme Court
在耶路撒冷的大公會是全國最高的猶太管理機構, 其運作有如最高法院
3. They met every day (except Sabbath and feasts) in the Temple in the Hall of hewn stones
他們每天在聖殿的鑿石堂開會(除了安息日或節慶例外)



The Sanhedrin.

Sanhedrin 公會

Mark 11:27-28

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公會是在耶路撒冷的猶太管理機構

4. Sanhedrin (translated “*council*” 22 times in NT) was made up of three components:

公會(譯為“議會”/“*council*”，在新約裡被提到22次)是由三個主要的成員組成

a. **Chief priests** and priestly family who ran the Temple

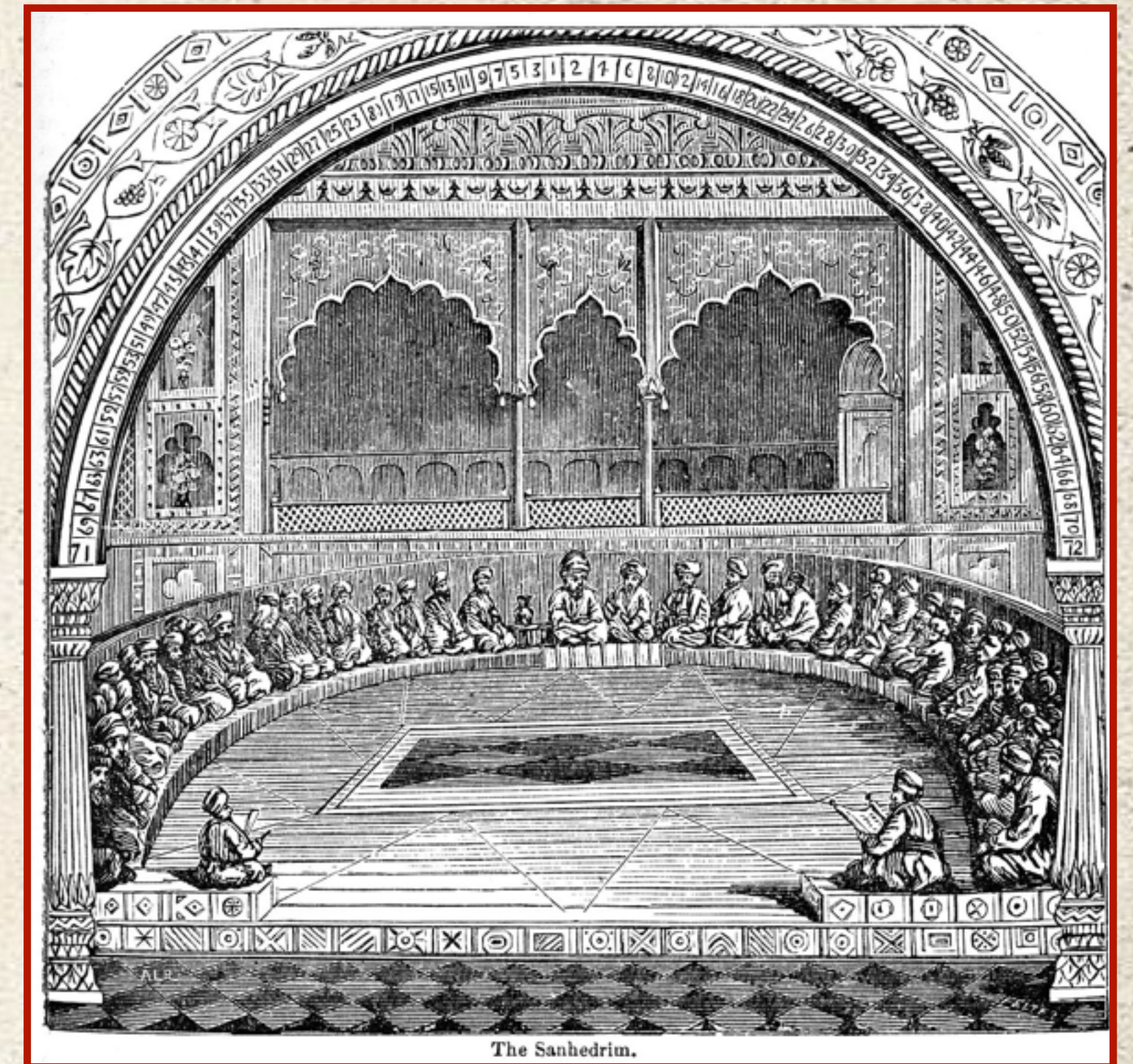
祭司長及祭司的家族，他們管理聖殿

b. **Scribes** who were the legal branch of the **Pharisees** advising on matters of biblical Law

文士- 他們是法利賽人的合法法律部門，作為予關於聖經律法的顧問

c. **Elders** (like Joseph of Arimathea) who were rich and influential civil authorities dealing with the civil rules of Jewish life in the city

長老- (有如亞力馬太的約瑟)，是有錢且有影響力的民間勢力，處理在城裡的猶太人生活中的民事規條



The Sanhedrin.

Jesus' taking possession of Jerusalem as Messiah brought immediate reaction

耶穌作為彌賽亞而得到了耶路撒冷但卻引起了立即的反應

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These leaders were to preserve Jewish life in Jerusalem

這些首領維護猶太人在耶路撒冷的生活

1. **Chief priests** were greatly upset when Jesus cleansed the Temple as it was the primary means of income for the priests

祭司長對於耶穌清理聖殿十分生氣，因為那是祭司們主要的收入來源

2. **Scribes** were upset because of the legal violations to the Jewish supplementary' laws categorized as the 'traditions of the elders'

文士們惱怒，因為違法觸犯了猶太補充的法律歸類為“長老們的傳統”



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These leaders were to preserve Jewish life in Jerusalem

這些首領維護猶太人在耶路撒冷的生活

3. **Elders** were the civil authorities of the city who were under pressure of keeping the peace in Jerusalem so Rome wouldn't restrict their freedom

長老們是這座城市的民間勢力，他們承受著維持耶路撒冷和平的壓力，這樣羅馬才不會限制他們的自由

4. The Sanhedrin's issue: "*authority*"

公會的問題就發生在“權柄”上



What authority does Jesus have to “take over” the Temple?

耶穌有什麼權柄讓祂能“奪得”聖殿？

Mark 11.28 “By what authority are You doing these things, or who gave You this authority to do these things?”

馬可福音11:28 問他說：「你仗着甚麼權柄做這些事？給你這權柄的是誰呢？」

The Sanhedrin clearly felt Jesus encroached upon their authority and threatened not only their very positions but also the sacred Jewish traditions and institutions

公會顯然感到了耶穌侵犯他們的權威，不僅威脅他們的職位，而且還威脅了神聖的猶太傳統和制度

They therefore asked a two-fold question:

因此他們問出了雙重的問題：

1. “*By what authority...*” = what gives you the right to come in here and start doing these things?

“你仗著什麼權柄...”= 你有什麼權利來這裡，並開始做出這些事？

2. “*Who gave you this authority...*” = what rabbi, religious training, school of prophets or sect of Judaism ordained you?

“給你這權柄的是誰呢...”= 哪個拉比、宗教訓練、先知學校或猶太教派任命了你？

Jesus was clearly overruling the Temple’s ‘designated authorities’

耶穌明顯地推翻了聖殿所指派的權柄



Jesus took authority over the 'authorities' with one simple proposition

耶穌以一個簡單的提議掌握了“掌權的人”

Mark 11.29-30 And Jesus said to them, "I will ask you one question, and you answer Me, and then I will tell you by what authority I do these things.

"Was the baptism of John from heaven, or from men? Answer Me."

馬可福音11:29-30 耶穌對他們說：「我要問你們一句話，你們回答我，我就告訴你們我仗着甚麼權柄做這些事。³⁰ 約翰的洗禮是從天上來的？是從人間來的呢？你們可以回答我。」

- Jesus agreed to answer their question of authority if they would first answer one question

如果他們能先回答一個問題，耶穌就同意回答他們關於權柄的問題

- By one question Jesus immediately **elevated the issue of authority to a higher level: viz., "which authority is greater, human authority or divine authority"**?

藉著一個問題，耶穌馬上將權柄的問題提升到更高的層面：就是——“哪個權柄更高？是人的權柄還是神的權柄？”

- With one question, he virtually took divine authority over these authorities as they tried in vain to defend their human authority (the question became no longer theoretical but effectual)

藉著一個問題，耶穌直接地用屬靈的權柄來勝過他們維護不住的屬人的權柄（這問題不是神學上的，而是何更為有力）



In fact, Jesus, like John the Baptist, had divine authority
without human ordination

事實上，耶穌就像施洗約翰一樣，有著神的權柄，不需要人來任命

Mark 11.31-32 They began reasoning among themselves, saying, "If we say, 'From heaven,' He will say, 'Then why did you not believe him?' "But shall we say, 'From men'?"—they were afraid of the people, for everyone considered John to have been a real prophet.

馬可福音11:31-32 他們彼此商議說：「我們若說『從天上來』，他必說：『這樣你們為甚麼不信他呢？』」³²若說『從人間來』，卻又怕百姓，因為眾人真以約翰為先知。」

- John's baptism had a profound effect upon the multitudes awaiting the Messiah and the kingdom of God

約翰的施浸，給等候彌賽亞及神國的眾人帶來了不得了的效果

- The religious leaders neither endorsed John nor did they repent and receive his baptism

宗教的領袖們既不承認約翰，也不悔改並接受他的浸



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● The question was a **dilemma** for them no matter which answer they gave:

無論他們給出哪種答案，這個問題對他們來說都會進退二難：

1. If they answered John's authority was from man, they feared the people who knew he came from God

如果他們回答約翰的權柄是來自人的話，他們就會擔心那些知道他是來自神的人

2. If they answered that John was from God, why didn't they obey him and repent and be baptized?

如果他們回答說約翰來自神，那他們為什麼不聽從他，並悔改受洗？

3. They were now trapped: an answer would confess either spiritual blindness or disobedience

他們現在被困住了：答案會承認屬靈上的盲目或不順服



The 'authorities' disqualified themselves by refusing to answer Jesus' question

這些當權的因拒絕回答耶穌的問題而使他們的“權柄”不合乎資格

*Mark 11.33 Answering Jesus, they *said, "We do not know." And Jesus *said to them, "Nor will I tell you by what authority I do these things."*

馬可福音11:33 於是回答耶穌說：「我們不知道。」耶穌說：「我也不告訴你們我仗着甚麼權柄做這些事。」

- Jesus manifested a wisdom from above greater than Solomon's
耶穌彰顯了來自上面的智慧, 比所羅門的智慧更大
- Because they would not answer, Jesus didn't have to judge them - they judged and disqualified themselves
由於他們不回答, 耶穌不須要審判他們- 他們審判了自己並顯示了自己的不配
- Authority demands an answer and when they said, "*We don't know*", they forfeited their authoritative right to demand an answer from Jesus
掌權的要求答案, 當他們說“**我們不知道**”時, 他們喪失了向耶穌要求答案的權柄權利



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● In this controversy Jesus also revealed three spiritual signs of a lack of divine authority:

在這場爭議中，耶穌還揭示了缺乏屬神的權柄的三個屬靈蹟象：

1) Fearing people more than God

對人的畏懼超過了對神的畏懼

2) Trying to answer by human 'reasoning' among themselves rather than seeking divine wisdom from God

與其尋求來自於神的智慧，他們試著以人的“合理化”來回答

3) Wisdom from above is truthful and does not lie (*'We don't know.'*)

來自於上面的智慧是真實的，不會說謊（“我們不知道”）



*But Jesus does not undo hypocrisy
without redemptively teaching
even his enemies*

但是耶穌不會在不給予救贖的教導之前
就拆除假冒偽善
甚至對祂的敵人也是如此

Jesus uses a parable to instruct all about the danger of authority

耶穌引用了一個比喻來教導眾人關於權威的危險

Mark 12.1

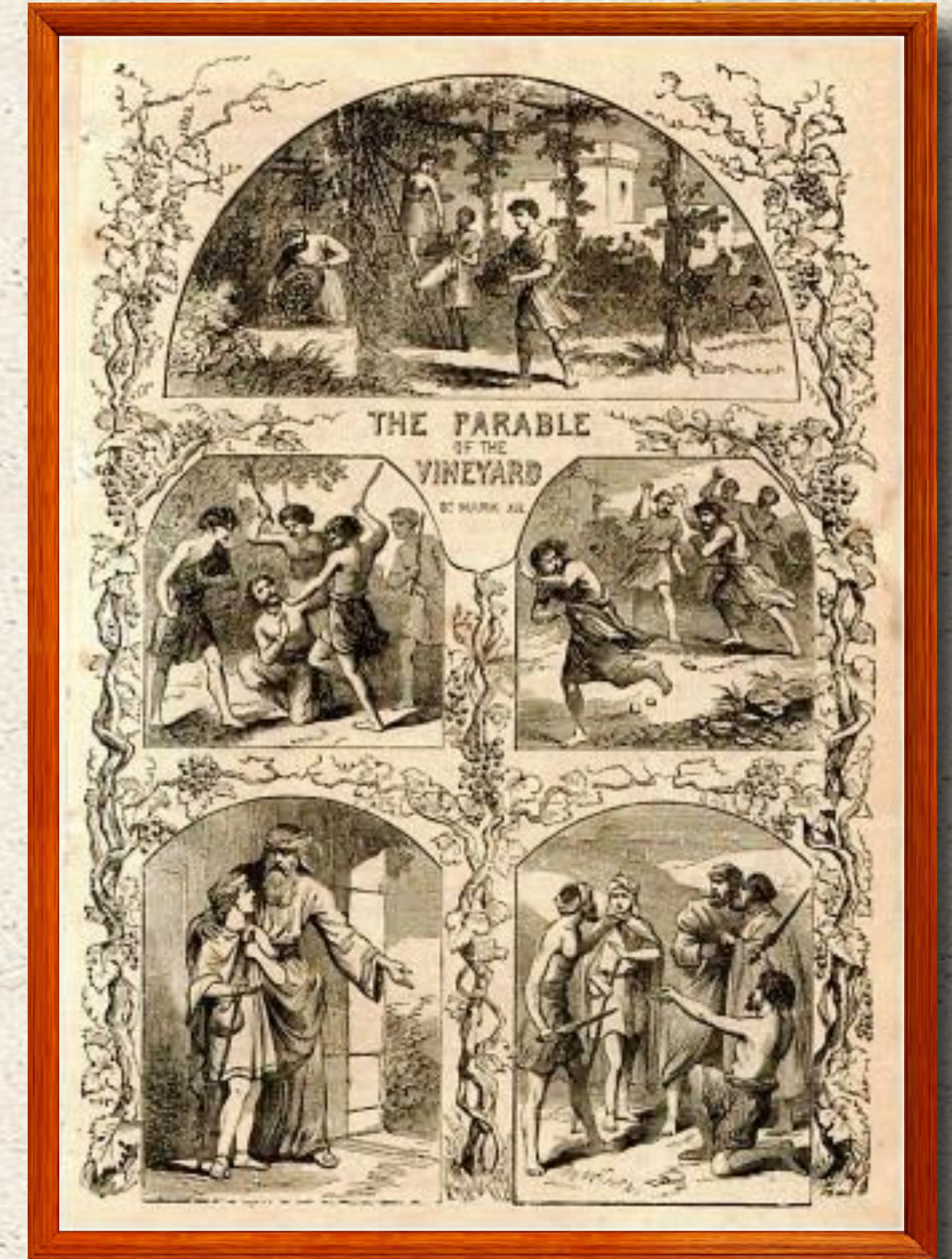
And He began to speak to them in parables: “A man PLANTED A VINEYARD AND PUT A WALL AROUND IT, AND DUG A VAT UNDER THE WINE PRESS AND BUILT A TOWER, and rented it out to vine-growers and went on a journey.

馬可福音12:1

耶穌就用比喻對他們說：「有人栽了一個葡萄園，周圍圈上籬笆，挖了一個壓酒池，蓋了一座樓，租給園戶，就往外國去了。

- Jesus begins his parable with a familiar portion from *Isaiah 5*: the “Song of the My Beloved’s Vineyard”

耶穌以以賽亞書5章裡一個大家熟悉的部分“葡萄園之歌”作為開始



Jesus adapts Isaiah's parable to apply to the Sanhedrin's corruption as God's vine growers

耶穌引用了一個比喻來教導眾人關於權威的危險

Is. 5.1 Let me sing for my beloved my love song concerning his vineyard: My beloved had a vineyard on a very fertile hill.

以賽亞書5:1 我要為我所親愛的唱歌，是我所愛者的歌，論他葡萄園的事：

我所親愛的有葡萄園在肥美的山岡上。

- Notice the messianic reference - God has digged this vineyard for His beloved Son

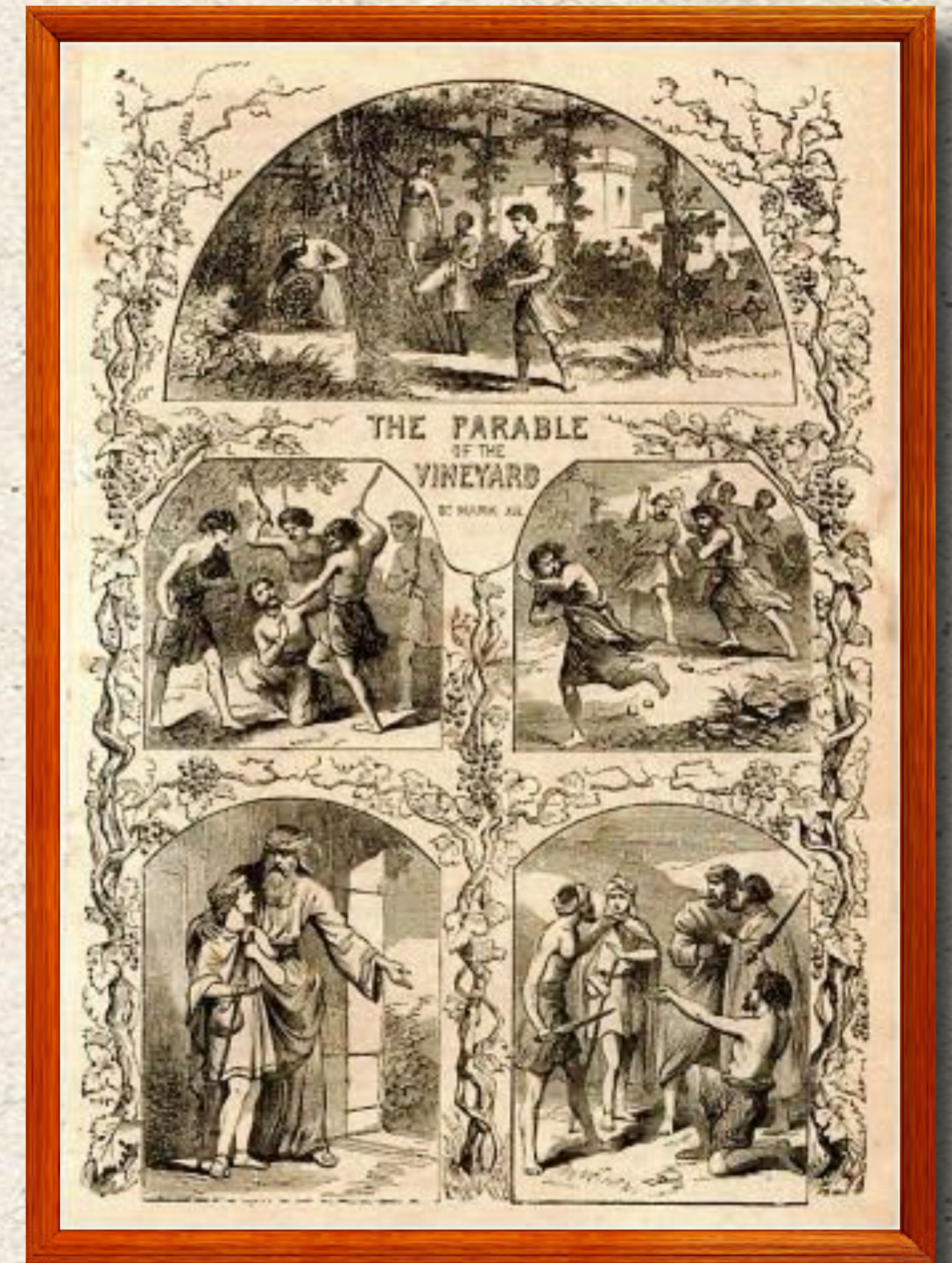
注意關於彌賽亞的資料- 神為了祂心愛的兒子挖了這個葡萄園

- Jesus adapts the song to “The parable of the vine-growers” and tells the history of the abuse of authority by these stewards of the Father's vineyard

耶穌引用了這首歌在“凶惡的園戶的比喻”裡，並說出了在父神的葡萄園中濫用權柄的歷史

- “*and went on a journey*” - God had “designated” certain men with authority as stewards of the Kingdom

“就往外國去了” 神給了以色列“有權柄的人”作為國度的管家



Most Kings and leaders throughout Israel's history abused their authority by persecuting the prophets 在整個以色列歷史中，大部分的王與首領都濫用權力並迫害先知

Mark 12.2-3 "At the harvest time he sent a slave to the vine-growers, in order to receive some of the produce of the vineyard from the vine-growers. "They took him, and beat him and sent him away empty-handed.

馬可福音12:2-3 到了時候，打發一個僕人到園戶那裏，要從園戶收葡萄園的果子。
3 園戶拿住他，打了他，叫他空手回去。

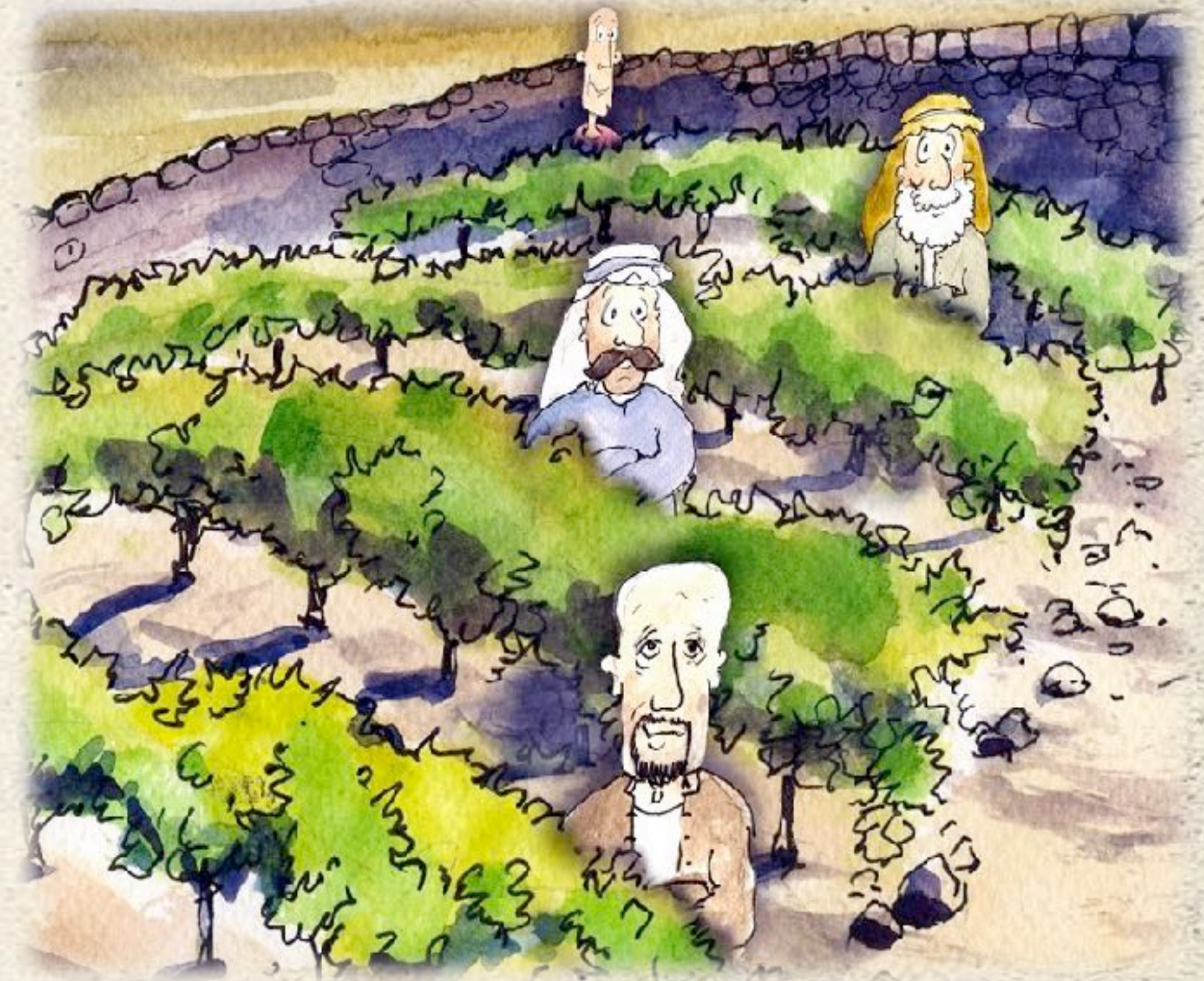
Mark 12.4-5 "Again he sent them another slave, and they wounded him in the head, and treated him shamefully. "And he sent another, and that one they killed; and so with many others, beating some and killing others.

馬可福音12:4-5 再打發一個僕人到他們那裏。他們打傷他的頭，並且凌辱他。
5 又打發一個僕人去，他們就殺了他。後又打發好些僕人去，有被他們打的，有被他們殺的。

* These 3 servants of God were obviously the prophets who were mistreated by Israel's leaders in the past
這三個神的僕人，很明顯的是先知們，他們過去曾受到以色列首領們的虐待

* John the Baptist was included as one of those lately sent by God and killed

施洗約翰也包括在內，他是後來被神差遣的，也被殺了！



The parable now specifically mentions God's sending his well-beloved son

這個比喻現在很明顯的提到了－神差遣了祂的愛子

Mark 12.6-9

“He had one more to send, a beloved son; he sent him last of all to them, saying, ‘They will respect my son.’ But those vine-growers said to one another, ‘This is the heir; come, let us kill him, and the inheritance will be ours!’ They took him, and killed him and threw him out of the vineyard. What will the owner of the vineyard do? He will come and destroy the vine growers, and will give the vineyard to others.”

馬可福音12:6-9

園主還有一位是他的愛子，末後又打發他去，意思說：『他們必尊敬我的兒子。』⁷不料，那些園戶彼此說：『這是承受產業的。來吧，我們殺他，產業就歸我們了！』⁸於是拿住他，殺了他，把他丟在園外。⁹這樣，葡萄園的主人要怎麼辦呢？他要來除滅那些園戶，將葡萄園轉給別人。

- God's ownership of His vineyard Israel was a well-known prophetic image (*Isa. 5.1-4, Ps. 80.8-16, Jer. 2.21*)

神是擁有祂的葡萄園以色列的主人，這是眾所週知的預言圖像（以賽亞書5:1-4，詩篇80:8-16，耶利米書2:21）

- The beloved Son was heir of the vineyard who would die at the hands of evil men

愛子是葡萄園的繼承人，他會死在惡人的手中



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- The stewards of God's vineyard saw their chance to “own” the vineyard by killing the Son - abused authority
看守神園子的人看見了他們能藉著殺死兒子而有機會“擁有”葡萄園－濫用權柄
- The judgment involved both the death of these evil stewards and taking the vineyard from them
審判不但包括除滅那些邪惡的園戶，並將葡萄園從他們的手中奪回



Jesus now uses the Hallal (Ps. 118:22) to interpret His parable's meaning

耶穌現在引用讚美詩（詩篇118:22）來解釋那比喻的意思

Mark 12.10-11 "Have you not even read this Scripture:

馬可福音12:10-11 經上寫着說：

*'THE STONE WHICH THE BUILDERS REJECTED, 匠人所棄的石頭
THIS BECAME THE CHIEF CORNER stone; 已作了房角的頭塊石頭。
THIS CAME ABOUT FROM THE LORD, 這是主所做的，
AND IT IS MARVELOUS IN OUR EYES'?" 在我們眼中看為希奇。*

*Mark 12.12 And they were seeking to seize Him, and yet they feared the people,
for they understood that He spoke the parable against them. And
so they left Him and went away.*

馬可福音12:12 他們看出這比喻是指着他們說的，就想要捉拿他，只是懼怕百姓，於是離開他走了。

● Jesus now uses the famous Passover Hallal (Ps. 118:22) to interpret the **Parable of the Vineyard's** meaning

耶穌現在用有名的逾越節讚美詩(詩篇118:22)來解釋葡萄園的比喻

● God will make the stone they rejected (his Son) His chief cornerstone (all authority)

神會用他們所棄的石頭(祂的兒子)，成為祂房角的頭塊石頭(所有的權柄)

The Passover 'Hallal' Psalms

逾越節的讚美詩



Psalms 118.21 I thank you that you have answered me and have become my salvation.

詩篇118:21 我要稱謝你，因為你已經應允我，又成了我的拯救！

Psalms 118.22 The stone that the builders rejected has become the cornerstone.

詩篇118:22 匠人所棄的石頭，已成了房角的頭塊石頭。

Psalms 118.23 This is the LORD's doing; it is marvelous in our eyes.

詩篇118:23 這是耶和華所做的，在我們眼中看為希奇。

Jesus now uses the Hallal (Ps. 118:22) to interpret His parable's meaning

耶穌現在引用讚美詩（詩篇118:22）來解釋那比喻的意思

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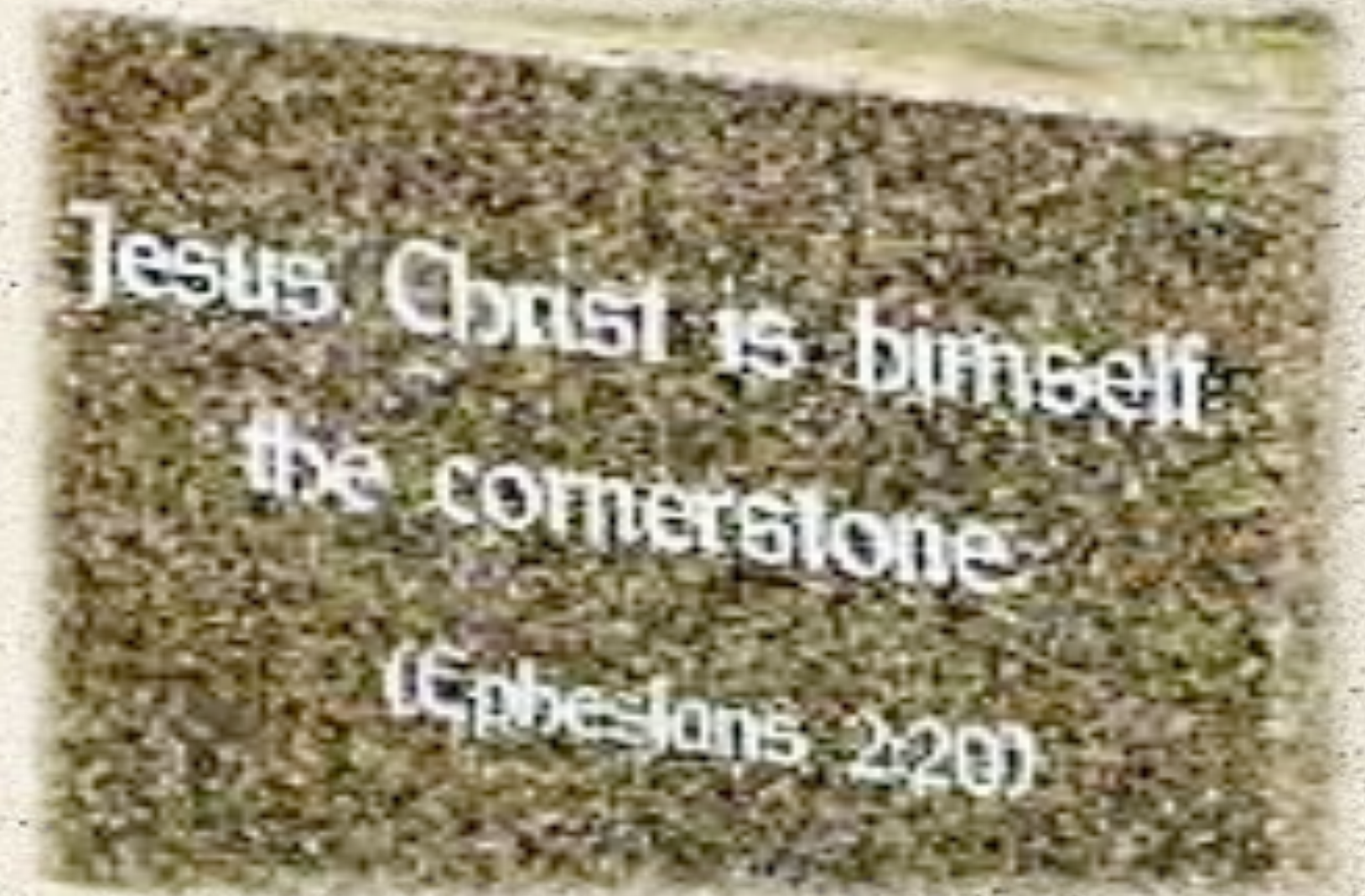
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百姓，於是離開他走了。

● These 'human authorities' already knew the messianic interpretation of this passage but now Jesus tells them they are the ones who have rejected the "*the chief corner stone*"

這些“屬人的權威們”已經知道了這段信息關於彌賽亞的解釋，但是現在耶穌告訴他們，他們就是棄絕了“房角的頭塊石頭”的人



基督耶穌自己為房角石

以弗所書2:20

*But what was Jesus teaching
about authority?*

但是耶穌關於權柄的教導是什麼？

Man's Authority is a 'delegated' authority judged by their obedience to the Lord

人的權柄是“被授予的”權柄，以他們對主的順服來判斷

“By what authority are You doing these things, or who gave You this authority to do these things?”

「你仗着甚麼權柄做這些事？給你這權柄的是誰呢？」

- Heaven's authority is delegated to men who must then be submitted under God

屬天的權柄乃是授予給那些順服神的人

- Jesus tells Israel to obey these leaders

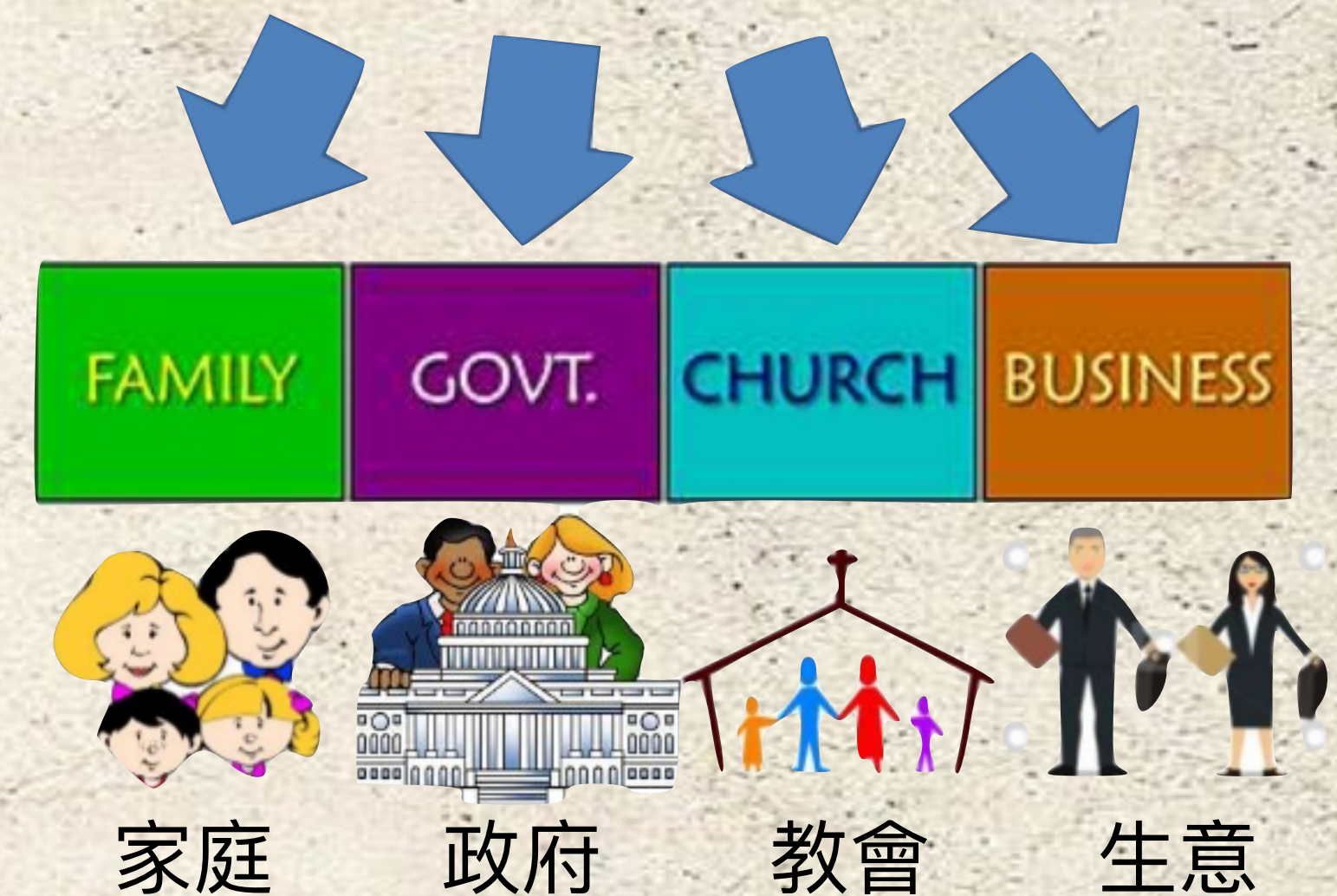
耶穌告訴以色列人要順服這些權柄

Matt. 23:2-3

“The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.”

馬太福音23: 2-3 說：「文士和法利賽人坐在摩西的位上，³ 凡他們所吩咐你們的，你們都要謹守遵行。但不要效法他們的行為；因為他們能說，不能行。」

被授予的權柄 DELEGATED AUTHORITY



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“By what authority are You doing these things, or who gave You this authority to do these things?”

「你仗着甚麼權柄做這些事？給你這權柄的是誰呢？」

- In Matthew's account of this authority controversy Jesus adds the parable about the two sons obeying their father

在馬太福音記載的這個權柄的爭議，耶穌加上了二個兒子如何順服他們的父親的比喻

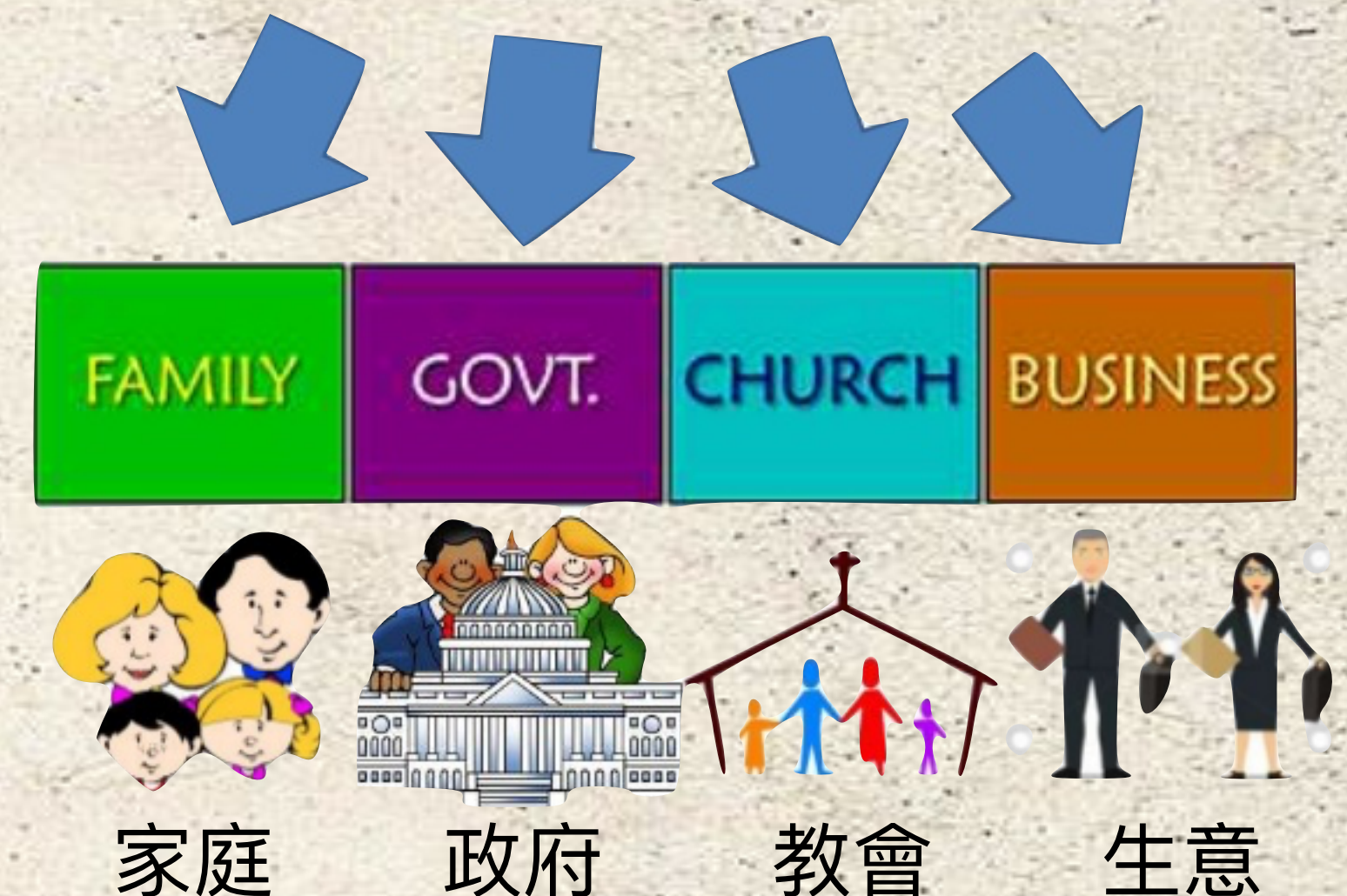
Matt. 21:28-29 “But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’ He answered and said, ‘I will not,’ but afterward he regretted it and went.

馬太福音21: 28-29 又說：「一個人有兩個兒子。他來對大兒子說：『我兒，你今天到葡萄園裏去做工。』」²⁹他回答說：『我不去』，以後自己懊悔，就去了。

Matt. 21:30-31 Then he came to the second and said likewise. And he answered and said, ‘I go, sir,’ but he did not go. Which of the two did the will of his father?”

馬太福音21: 30-31 又來對小兒子也是這樣說。他回答說：『父啊，我去』，他卻不去。³¹你們想這兩個兒子是哪一個遵行父命呢？」他們說：「大兒子。」耶穌說：「我實在告訴你們，稅吏和娼妓倒比你們先進神的國。」

被授予的權柄 DELEGATED AUTHORITY



Authority is only rightly exercised by those who are submitted to the Lord

權柄唯有在那些順服 神的人手中，才能正確的被使用

“By what authority are You doing these things, or who gave You this authority to do these things?” 「你仗着甚麼權柄做這些事？給你這權柄的是誰呢？」

- The great danger of authority is when the steward **thinks and acts** like he **‘owns’** the vineyard

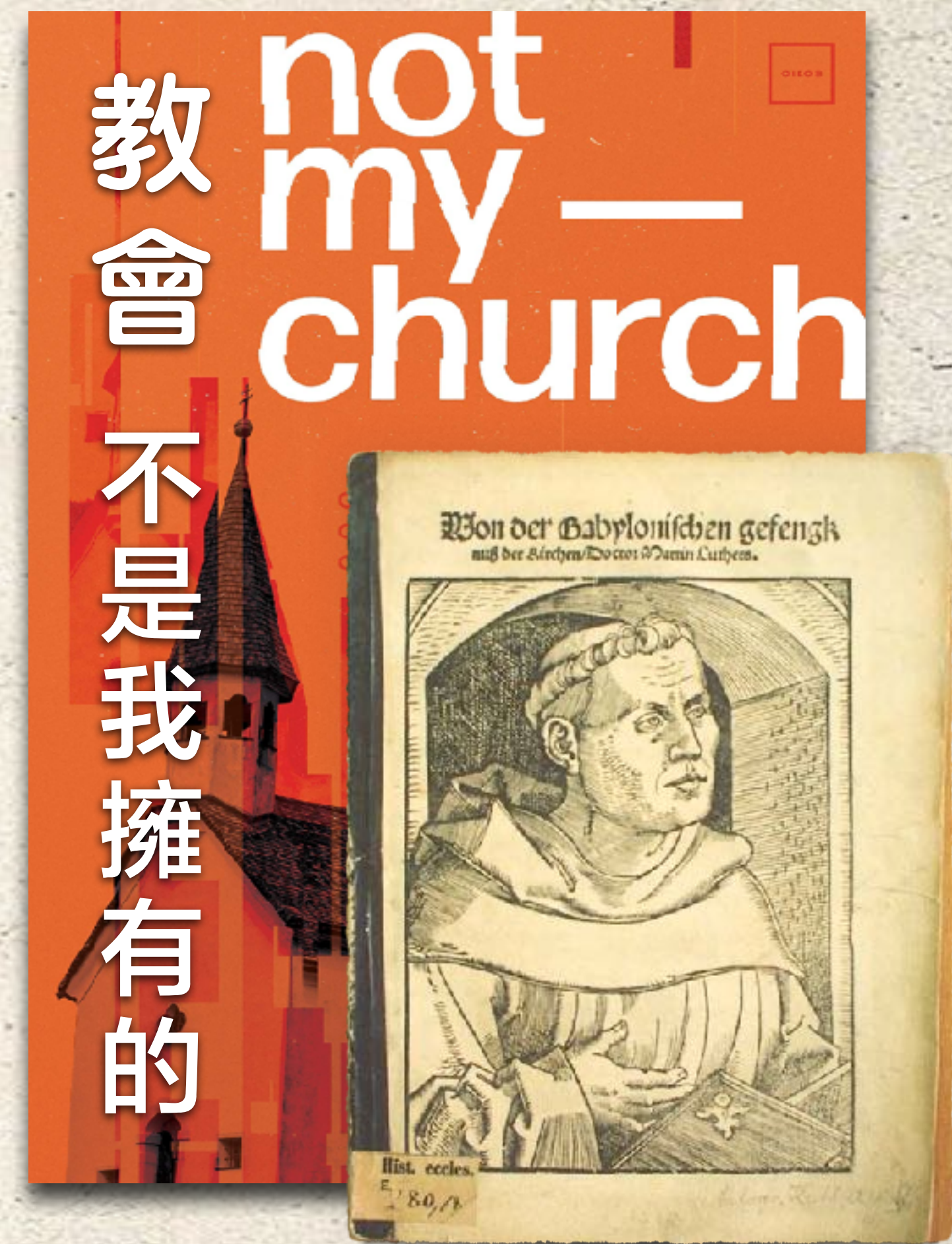
權柄的最大危險乃是管家的“思想和舉止”像是自己是“葡萄園的擁有者”

- The Chief Cornerstone of the church even today is being challenged by hirelings and stewards who call His church “my church” and rule over the people (Nicolaitans)

甚至今天教會的房角頭塊石頭也受到雇工及管家們的挑戰，他們稱神的教會為“我的教會”，並且轄管他人（尼哥拉黨）

- Such leadership not only hinders the church’s divine authority but also results in human ‘authority’ battles between the “graspers” (overthrowers) and “protectors” (perpetuators) vying for the kingdom (Parable of the mustard tree)

這種領導不僅阻礙了教會的神聖權柄，而且導致了人與人之間“抓奪者”（推翻者）及“保護者”（維繫者）之間為著神國度的“權威”之戰（芥菜樹的寓言）



Jesus the Messiah is shaking the mountain by Divine wisdom from God

彌賽亞耶穌藉著從神而來的智慧震動了山

- Jesus' mountain-moving boldness in dealing with these leaders is by the faith of God

耶穌以移山的膽量藉著神的信心來對付這些領袖

- His spiritual wisdom and discernment enables him to look behind human authority (mountain) to its faulty roots and foundations

祂的屬靈智慧及洞察力讓祂能看見人類權柄(山)背後的錯誤根基及源頭

- Because He is submitted to God he has the divine authority to overturn and overrule human authority

因著祂順服於神, 祂就有屬神的權柄來廢除和推翻人類的權威並在其之上掌權

- Jesus will use this overturning wisdom to confound the other attackers he meets 1 Cor. 3:18-20

耶穌將會以這種推翻的智慧來挫敗祂所遇見的其他攻擊者
哥林多前書3:18-20

Spiritual Wisdom

屬靈的智慧

Divine
Wisdom
at
Work™

震動了
根基

神聖的智慧
正在
運作

SHAKING THE
FOUNDATIONS



3 Keys to the Messiah's wisdom and authority

達到彌賽亞智慧及權柄的三把鑰匙

1. The ground of Authority and Wisdom is **Obedience to the Word of God**

奠定權柄及智慧的根基就是順從神的道

2. True wisdom and authority come from **obedience to the Living God**

真的智慧及權柄來自於順服活神的帶領

3. Only the **wisdom of the cross** understands the secret of God's heart for redemption and judgment

唯有十字架的智慧會明白神心中為著救贖及審判的奧秘



神的智慧



Next time: Day of Controversy continued

下次: 持續充滿爭議的一天

