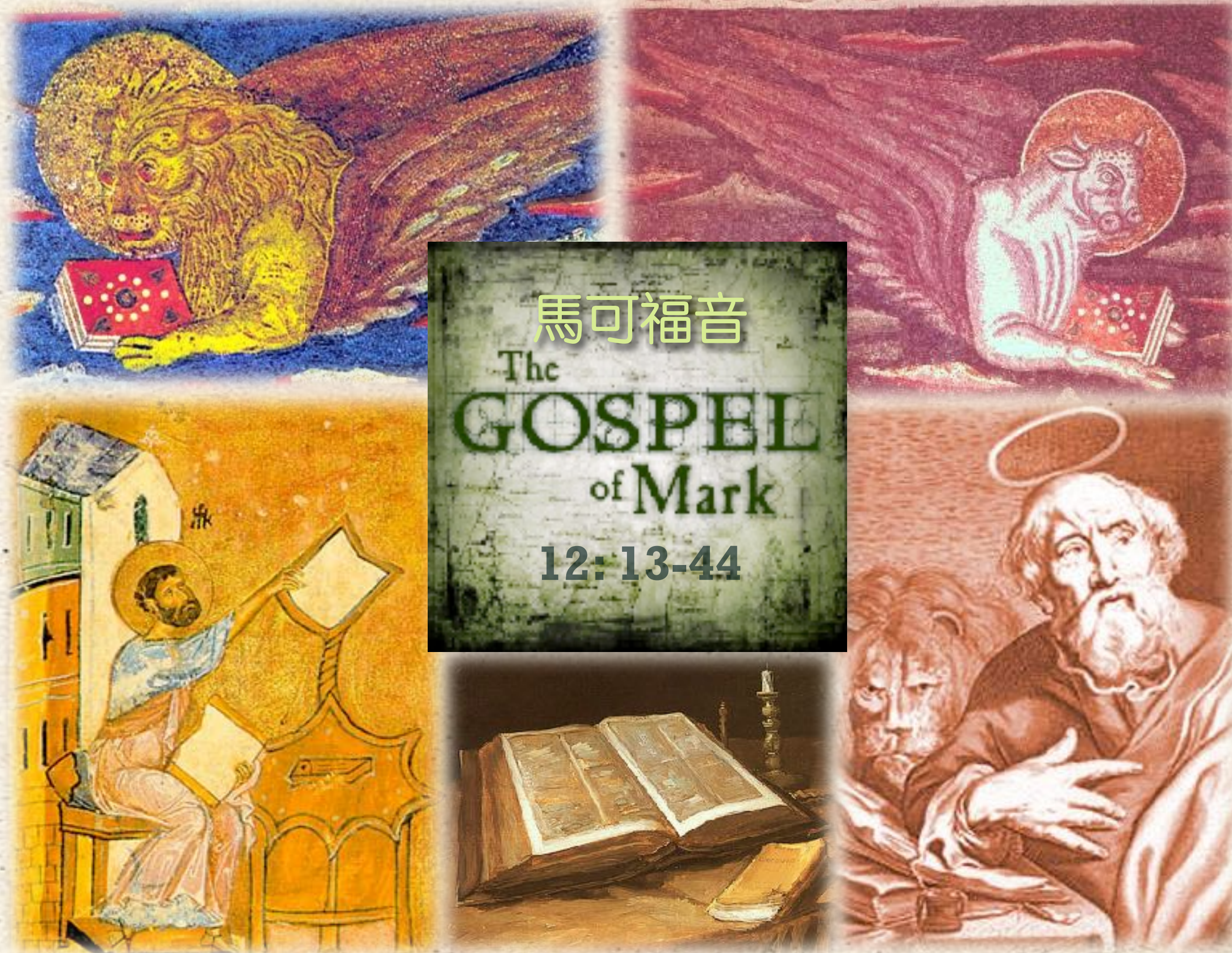


Mark 12:13- 44 Tuesday - Day of Controversy Pt. 2

馬可福音12:13-44 禮拜二－充滿了爭議性的一天（二）



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. A **Sovereign Plan** lies behind every moment with eternal consequence

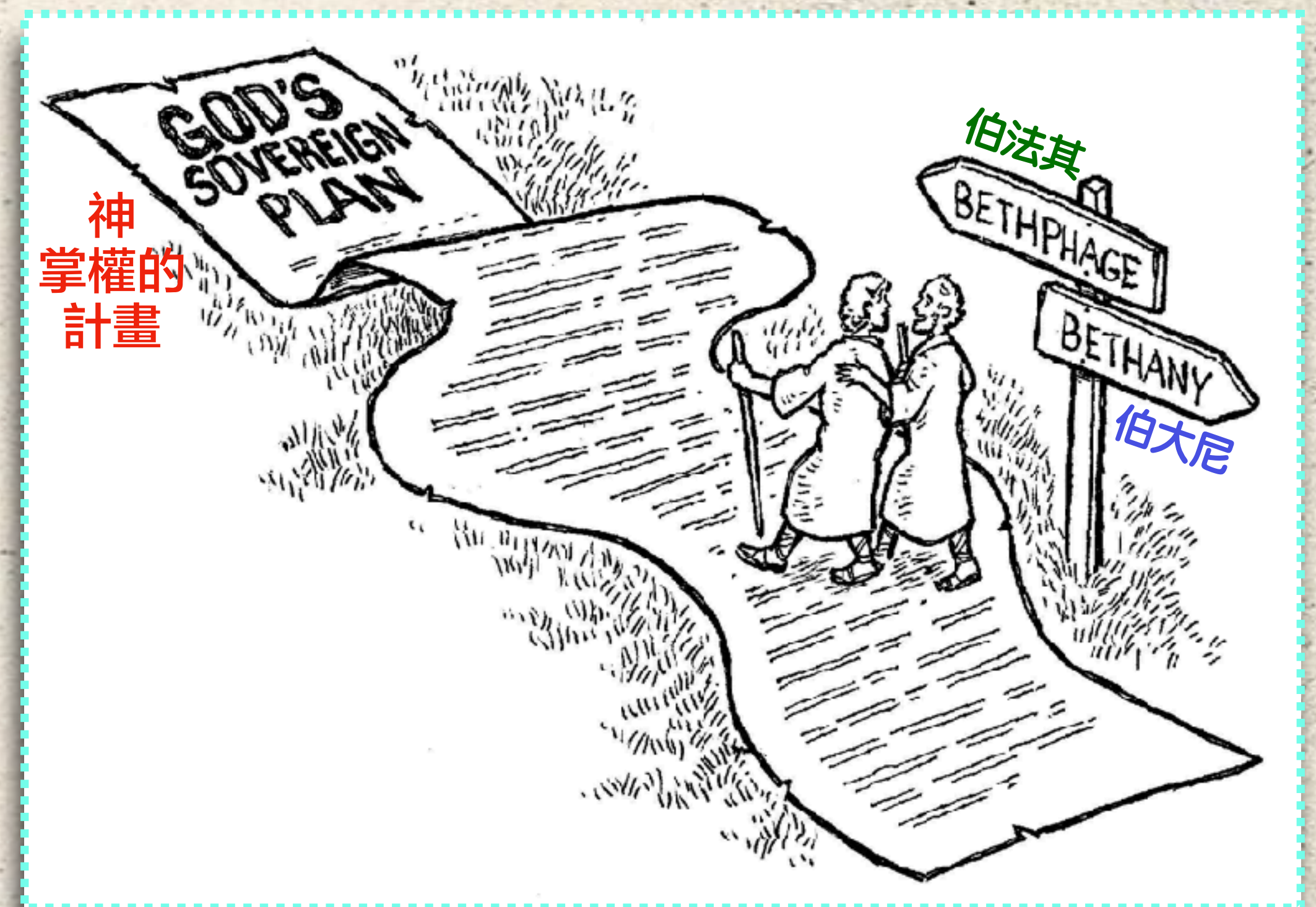
一個神掌權的計畫，在每一時刻的背後，都帶來永恆的結局

2. Mark wants the seeking reader to see the pageant and hear the crowd shouting and worshiping as their Messiah enters Jerusalem without any editorial comments (this is Peter's direct style)

馬可希望有尋求的讀者在他們的彌賽亞進入耶路撒冷時，能看盛會及聽見群眾的叫聲及敬拜聲而不參與編者的評語(這也是彼得的直接方式)

3. Jesus is clearly taking command with Messianic authority and a whole new dimension of **judgment**

耶穌顯然的以彌賽亞的權柄和審判的全新層面接受命令



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



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

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

4. The Messiah comes to His Father's House but finds nothing of Kingdom value

彌賽亞到了祂的父家，但找不到任何有國度價值的東西

5. Jesus retires to Bethany for the night

耶穌便到伯大尼去過夜了



Monday: The Markan sandwich of the Fig Tree and the Temple Cleansing

禮拜一：無花果樹環繞著潔淨聖殿的馬可式三明治

The Parable of the Fig Tree was Jesus' messianic judgment and rejection of Israel's "fruitless" offering before God in the Temple

無花果樹的比喻是耶穌的彌賽亞式審判及拒絕以色列在聖殿裡給神的“不結果子”的獻祭

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真實內在果子的審判
2. When asked about the fig tree Jesus added to His judgments the removal of the **mountains** of the outward religious Temple on Mt. Moriah and the corrupt kingdom ruling from Mt. Zion

當問及於無花果樹時，耶穌加上了祂移山的審判——要除去摩利亞山的外在宗教聖殿及來自於錫安山的腐敗統治



無花果樹的比喻— 馬可福音11:12-25

Monday: The Markan sandwich of the Fig Tree and the Temple Cleansing

禮拜一：無花果樹環繞著潔淨聖殿的馬可式三明治

The Parable of the Fig Tree was Jesus' messianic judgment and rejection of Israel's "fruitless" offering before God in the Temple

無花果樹的比喻是耶穌的彌賽亞式審判及拒絕以色列在聖殿裡給神的“不結果子”的獻祭

3. **Faith** that sees the true basis of fruitfulness in the Kingdom can remove kingdom hindrances

信心是國度裡多結果子的真基礎，就能除去國度裡的障礙

4. **Prayer** is the mountain moving vehicle of the Kingdom by which mountains are removed

禱告是國度裡移山的工具，藉著它就能移山



無花果樹的比喻－馬可福音11:12-25

Day Three of Passion Week:

Tuesday, March 28, 30A.D.-

Day of Controversy

受難週的第三天：

主後30年3月28日，禮拜二

充滿了爭議性的一天

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

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
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



Controversy #1: The Sanhedrin came questioning Jesus' authority to minister in the Temple

爭議（一）：公會的人來質問耶穌用什麼權柄在聖殿教導

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？」

Jesus took authority over the 'authorities' with one simple proposition: Was John's authority from heaven or from men?

耶穌以一個簡單的問題在“掌權的”之上施行了權柄——
“約翰的洗禮是從天上來的？是從人間來的呢？”

- By one question Jesus 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，耶穌將權柄提升到更高的層次：即——“哪個權柄更高？人的權柄還是神的權柄？”

- The Sanhedrin was afraid of men and would not answer and forfeited their authority (right to ask)

撒都該人害怕人的反應，因此不以回答而喪失了他們的權力（問問題的權利）



Jesus uses a parable to judge the Sanhedrin's misuse of their delegated authority

耶穌引用了一個比喻來審判公會濫用他們被授予的權柄

Isaiah 5: The “Song of My Beloved’s Vineyard” was God speaking to His Beloved people

以賽亞書5章: “我所愛的葡萄園之歌” 是神對祂愛的子民的說話

- God planted this vineyard for His beloved Son
神為了祂的愛子而種植了這個葡萄園
- But the “vine-growers” delegated as stewards over the vineyard abused their authority
但是被授予管家權柄的“園戶”濫用了他們的權柄

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 uses a parable to judge the Sanhedrin's misuse of their delegated authority

耶穌引用了一個比喻來審判公會濫用他們被授予的權柄

Isaiah 5: The “Song of My Beloved’s Vineyard” was God speaking to His Beloved people

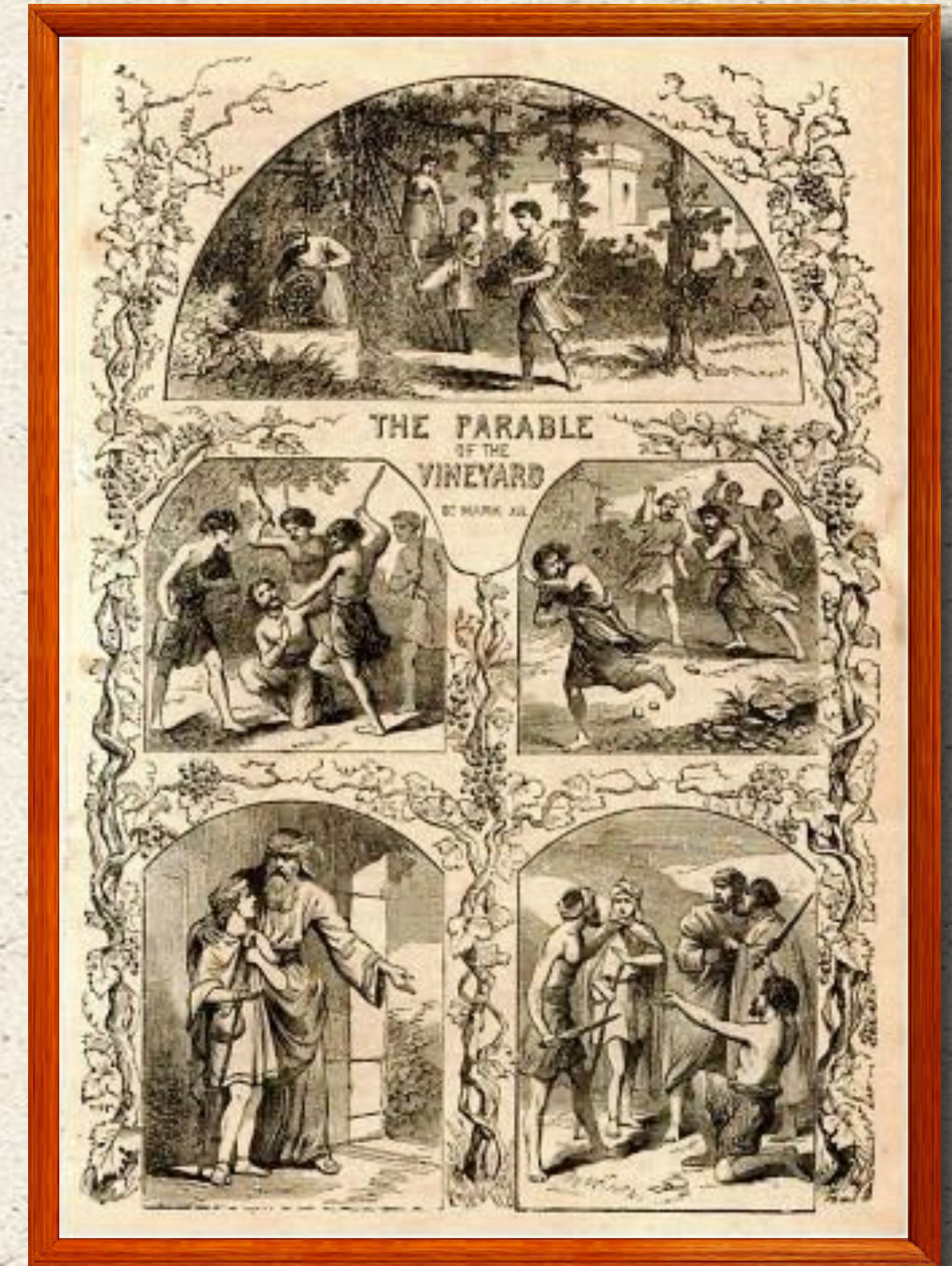
以賽亞書5章: “我所愛的葡萄園之歌” 是神對祂愛的子民的說話

- The prophets came and were beaten, John the Baptist came and was killed and finally these evil stewards killed the owners son
先知們來了而被打打了！施洗約翰來了而被殺了！最後，這些邪惡的管家們殺了主人的兒子！
- But the stone that the builders rejected will become the chief corner stone of Israel

但是，匠人所棄的石頭卻成了房角的頭塊石頭

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。





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. Wisdom and authority come from
submission to **the Living God**

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



Day of Controversy Confrontation #2:

對抗與爭議的一天（二）：

The Pharisees and Herodians

come to trap Jesus

希律黨與法利賽人來設陷阱給耶穌

Confrontation #2:

The Pharisees and Herodians “sent” to trap Jesus

對抗(2): 法利賽人及希律黨的人 “被差派” 陷害耶穌

*Mark 12.13 Then they *sent some of the Pharisees and Herodians to Him in order to trap Him in a statement.*

馬可福音12:13 後來，他們打發幾個法利賽人和幾個希律黨的人到耶穌那裏，要就着他的話陷害他。

*Mark 12.14 They *came and *said to Him, “Teacher, we know that You are truthful and defer to no one; for You are not partial to any, but teach the way of God in truth. Is it lawful to pay a poll-tax to Caesar, or not?”*

馬可福音12:14 他們來了，就對他說：「夫子，我們知道你是誠實的，甚麼人你都不徇情面；因為你不看人的外貌，乃是誠誠實實傳神的道。納稅給該撒可以不可以？」

Mark 12.15 “Shall we pay or shall we not pay?”

馬可福音12:15 我們該納不該納？」耶穌知道他們的假意，就對他們說：「你們為甚麼試探我？拿一個銀錢來給我看！」

- This was a hot topic in Jerusalem because of the growing revolutionary fervor for independence from Roman rule
這是在耶路撒冷的一個熱門話題，因為向羅馬政權獨立的革命熱火在增長之中
- They set another dilemma before Jesus - either answer would endanger Jesus
他們設了另一個難關給耶穌，無論是什麼樣的答案都會讓耶穌陷入危險



The Pharisees and Herodians come to trap Jesus

法利賽人及希律黨的人前來陷害耶穌

Mark 12.15 But He, knowing their hypocrisy, said to them, "Why are you testing Me?"

馬可福音12:15 耶穌知道他們的假意，就對他們說：「你們為甚麼試探我？」

1. Jesus immediately spotted their hypocrisy-

耶穌馬上就看清了他們的假冒偽善-

a. First because of their insincere flattery

第一，他們不真誠的諂媚

b. Second because the Pharisees and Herodians usually hated each other and would only come together in some sinister coalition

第二，法利賽人及希律黨的人通常是彼此仇恨的，他們只在作惡事時才同盟



The Pharisees and Herodians come to trap Jesus

法利賽人及希律黨的人前來陷害耶穌

Mark 12.15 But He, knowing their hypocrisy, said to them, "Why are you testing Me?"

馬可福音12:15 耶穌知道他們的假意，就對他們說：「你們為甚麼試探我？」

2. Pharisees were anti-Rome and anti-tax advocates who saw themselves on the moral high ground

法利賽人本來是反羅馬、反納稅的辯護者，他們以道德的至高點來看他們自己

3. Herodians were pro-Roman, pro-tax prominent people advocating syncretism of Roman culture and religion even as king Herod had advocated

希律黨的是擁護羅馬、擁護納稅的著名人士，他們提倡跟羅馬的文化和宗教融合，就像希律王提倡的一樣



Wisdom of Jesus outwits the Pharisees and Herodians

耶穌的智慧超過了法利賽人跟希律黨的人

Mark 12.15 But He, knowing their hypocrisy, said to them, “Why are you testing Me? Bring Me a denarius to look at.”

馬可福音12:15 我們該納不該納？」耶穌知道他們的假意，就對他們說：「你們為甚麼試我？拿一個銀錢來給我看！」

*Mark 12.16 They brought one. And He *said to them, “Whose likeness and inscription is this?” And they said to Him, “Caesar’s.”*

馬可福音12:16 他們就拿了來。耶穌說：「這像和這號是誰的？」他們說：「是該撒的。」

Mark 12.17 And Jesus said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they were amazed at Him.

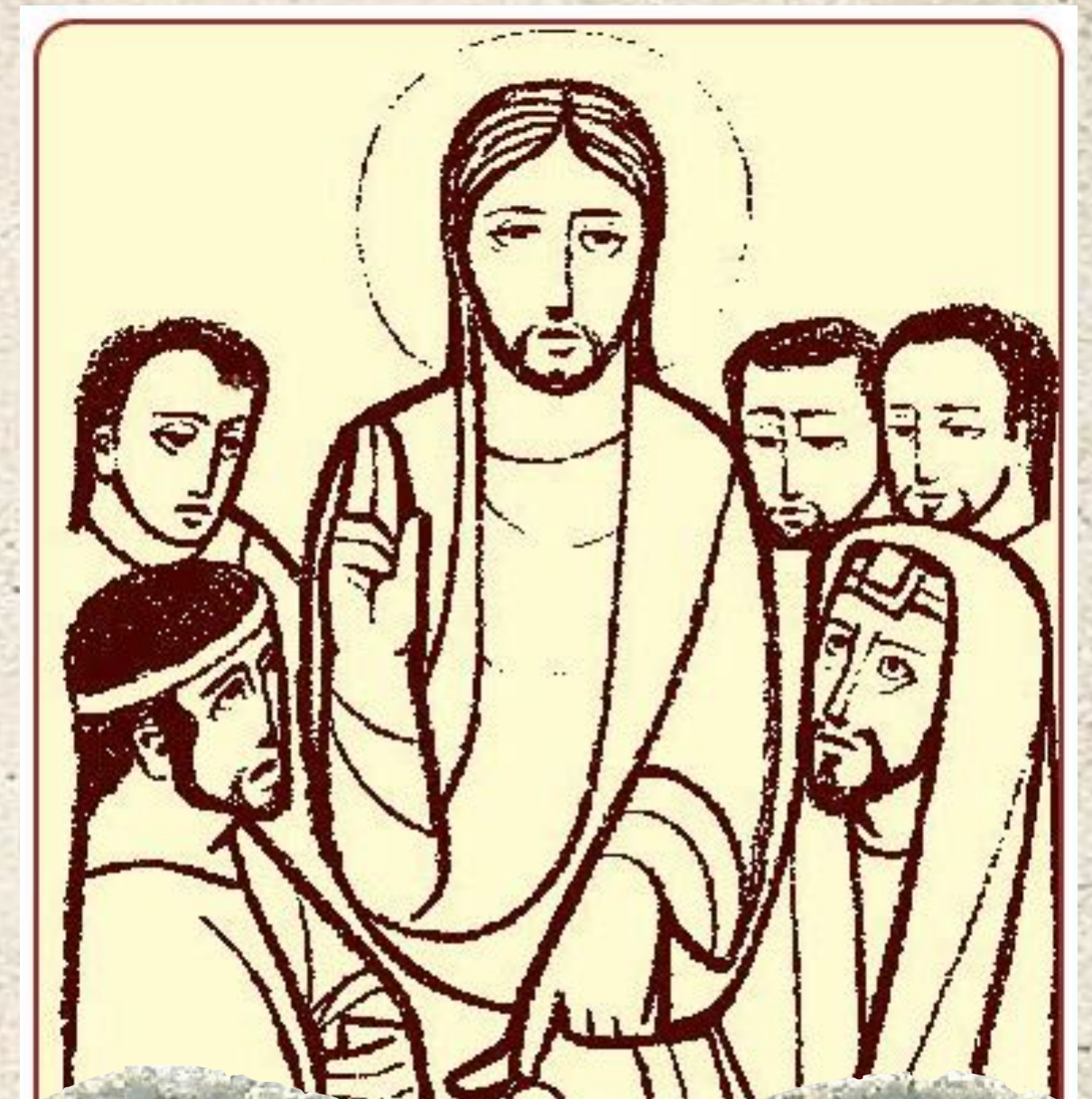
馬可福音12:17 耶穌說：「該撒的物當歸給該撒，神的物當歸給神。」他們就很希奇他。

● He looked at the the Pharisees and said, “*Render to Caesar*”

祂看著法利賽人說“當歸給該撒”

● He looked at the Herodians and said, “*Render unto God.*”

祂看著希律黨的人說“當歸給神”



The flaw in the trap of the Pharisees

法利賽人所設的陷阱的破綻

For the Pharisees their hypocrisy was their “**self righteous pride** of outward works”

對於法利賽人而言，他們的假冒偽善就是他們“外在工作的**自義的驕傲**”

1. Their hymn, “How Great I Am”

他們的詩歌-“我何等偉大”

2. They reasoned that Jesus - being a friend of sinners - was too worldly to take a real righteous stand against Roman like a Pharisee would

他們認為耶穌-作為罪人的朋友-太世俗了，無法像法利賽人那樣的對羅馬採取真正的正義立場



The flaw in the trap of the Pharisees

法利賽人所設的陷阱的破綻



But unlike the Pharisees, Jesus was truly sanctified:
He knew how to walk in the world without being of
the world

但是耶穌是真的被分別為聖的，不像法利賽人那樣：
祂知道如何處於世而不融於世

1. Holiness is not maintaining an outer isolation from
the gentiles but having a true inner sanctity of heart
that allows one to minister to those in the world

聖潔並不是外在的與外邦人隔絕，而是有真正心裡內在的
聖潔，可以使他服事那些在世界上的人

2. The Pharisees thought their fight was to establish
God's kingdom in place of the Roman empire.
Jesus knew His kingdom was not of this world

法利賽人認為，他們的鬥爭是建立神的國，以取代羅馬帝國。
耶穌知道他的國度不屬於這個世界

***"When God purifies the heart by
faith, the market is sacred as
well as the sanctuary."***

當神藉著信而潔淨心時，就連市場
也會像庇護所一樣的神聖

Luther 馬丁路德

***Lesson learned: holiness isn't escaping
or opposing the world's duties but
fulfilling them joyfully as unto the
Lord and not man***

學到的功課：聖潔不是逃避或是反對
在世界上的任務，而是喜樂的像是
對神做而不是對人做的那樣去完成它

The flaw in the trap of the Herodians

希律黨所設的陷阱的破綻

For the Herodians their hypocrisy was their “compromise” with the world

希律黨的假冒偽善是他們與世界的妥協



1. Their hymn, “All to Caesar I surrender”

他們的詩歌：“我向該撒完全順服”

2. They reasoned that Jesus was a religious zealot and would not accept Roman authority and their taxes

他們的藉口是耶穌是個宗教狂熱者，因此祂不會接納羅馬的權威及他們的徵稅



The flaw in the trap of the Herodians

希律黨所設的陷阱的破綻

To Jesus allegiance to the kingdom of God and Rome are not mutually exclusive

耶穌對神國的忠誠和對羅馬是並不互相衝突

1. The world sees **priorities** as a one-dimensional list which includes money, religion, family, civic duty, etc
世界所看見的先後次序是個單層面的清單，其中包括了金錢、宗教、家庭、公民義務等等
2. Loving God and seeking Him first transcends any list - He is not to be first in the heart but exclusive and only
愛神並先尋求祂，超越了任何的清單——祂不單是在心中的第一位，而是完全的及唯一的
3. Once the heart-issue is settled, then one can freely and naturally submit to human institutions as necessary in submitting to ordained authority
一但心的問題解決了，這個人就可以自由的並自然的順服人類的制度，作為必須順服由神安排的權柄

“Love the Lord your God with all your heart and mind and soul and strength; then do whatever you want”

“盡心、盡意、盡力的愛主、你的神；然後才去做你想要做的事”

Augustine 奧古斯丁

Lesson learned: worldliness isn't having money or things, but the compromise from not rendering to God your heart exclusively

學到的功課：屬世界並不是指擁有金錢或東西，而是在妥協中，沒有完全將你的心交托於神

The Corrupting Leaven 腐敗的酵

Mark 8:15 Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

馬可福音8:15 耶穌囑咐他們說：「你們要謹慎，防備法利賽人的酵和希律的酵。」

1. We must beware of **Pharisees** who have an outward zeal motivated by self righteousness not grace

我們必須防備法利賽人，因他們外表的熱心是出於他們的自義而非恩典

- Christians who are legalistic appeal to those who want to do good works to prove God loves them

律法主義的基督徒吸引那些想要行善的人，來證明神愛他們

- Young people often like a rigorous challenge of legalism but they later become either condemned or deluded of their holiness

年輕人通常喜歡嚴格的法制挑戰，但後來他們感受到譴責或被蒙蔽了聖潔



The Corrupting Leaven 腐敗的酵

Mark 8:15 Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

馬可福音8:15 耶穌囑咐他們說：「你們要謹慎，防備法利賽人的酵和希律的酵。」

2. We must beware of **Herodians** who claim they are believers but live a life of worldly compromise

我們需要謹防希律黨，他們自稱為信徒，但卻與世界妥協

- Christians who live such a life appeal to new believers who still love the world and serve God and Mammon

過這樣生活的基督徒吸引新蒙恩的信徒，他們仍然愛世界，並且服事神與瑪門

- The cross calls young people from a life of compromise and sin to a life of grace and holiness by the Spirit's power

十字架呼召年輕人，藉著聖靈的能力，從一個妥協及犯罪的生命轉向恩典及聖潔的生命



Confrontation #3: 對抗（三）

*The Intellectual Sadducees
come to make fun of Jesus*

撒都該人的知識份子取笑耶穌

Sadducees 撒都該人

Mark 12.18 Some Sadducees (who say that there is no resurrection)

馬可福音12:18 撒都該人常說沒有復活的事。

The sadducees were in charge of everything in the Temple

撒都該人負責在聖殿裡的一切的事物

1. Zadok (in He. **Tsedek** = righteous) was a faithful High Priest

撒都 (希伯來文採德克=公義)是一位忠心的大祭司

● Carried out the Ark with David when he fled Absalom

當大衛逃押沙龍時, 他將約櫃抬出去

● Anointed Solomon King

膏所羅門王

2. Sadducees (in He. '**tsedukim**') were "the sons of Zadok" (*Ezek 48.11*) who Ezekiel prophesied would be the faithful priests in the second Temple (after exile)

撒都該人 (希伯來文採都克因)是撒都的子孫 (以西結書48:11), 以西結預言了

他們會在第二聖殿時期成為忠心的祭司(被擄之後)



Zadok the High Priest
大祭司撒督

Sadducees 撒都該人

Mark 12.18 Some Sadducees (who say that there is no resurrection)

馬可福音12:18 撒都該人常說沒有復活的事。

The sadducees were in charge of everything in the Temple

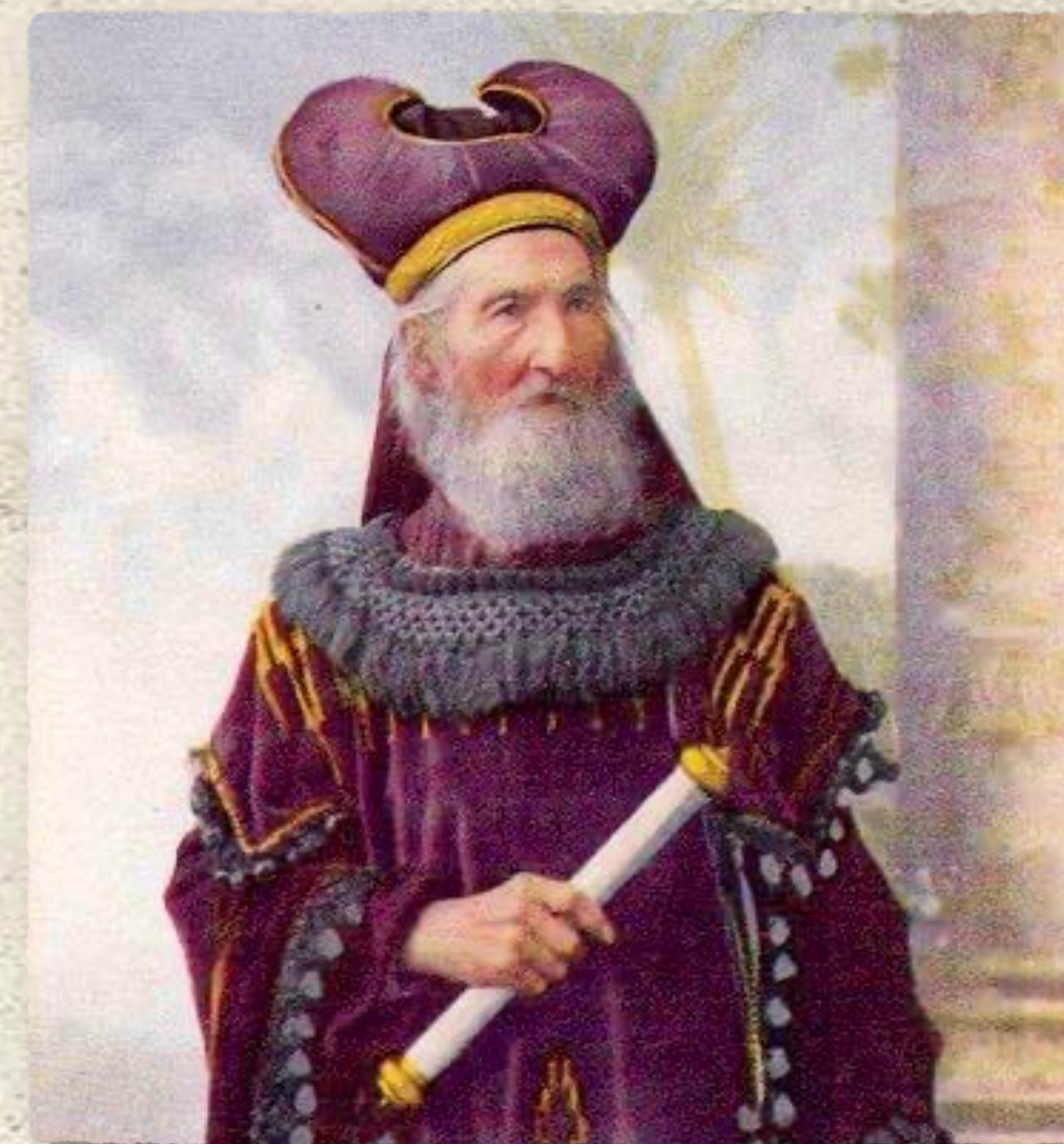
撒都該人負責在聖殿裡的一切的事物

3. They were the most powerful leaders in Jerusalem (since they could have no king), became rich and corrupted, and completely disappeared after Roman destruction in 70AD

他們是耶路撒冷最強大的領導人（因為他們沒有王），變得富有和腐敗，並在公元70年羅馬來毀滅之後，徹底消失了

4. By Jesus' time the Pharisees (He. **Pharush** = "separated") - who arose after Ezra- became the most influential sect of Judaism

到耶穌時代時，法利賽人（希伯來文**法魯什** = “分別的”） - 在以斯拉之後崛起 - 成為猶太教最有影響力的派別



Zadok the High Priest
大祭司撒督

Confrontation # 3: The Sadducees ridicule Jesus' faith with a question

對抗 (三): 撒都該人藉著一個問題來嘲笑耶穌的信心

*Mark 12.18 Some Sadducees (who say that there is no resurrection) *came to Jesus, and began questioning Him, saying,*
馬可福音12:18 撒都該人常說沒有復活的事。他們來問耶穌說：

Mark 12.19 "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES and leaves behind a wife AND LEAVES NO CHILD, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER.

馬可福音12:19 夫子，摩西為我們寫着說：『人若死了，撇下妻子，沒有孩子，他兄弟當娶他的妻，為哥哥生子立後。』

The sadducees were especially angered by the Lord's 'taking over' the Temple Mount and teaching and healing there

撒都該人特別惱怒主“接管了”聖殿山，並在那裡教導及醫治

1. They do not believe in angels, heaven, resurrection, the prophets, the Spirit or the afterlife

他們不相信天使、天堂、復活、先知、聖靈以及死後的生命

2. They were Torah scholars (Pentateuch) who only followed what Moses wrote and observed his laws and rituals

他們是教導妥拉的(摩西五經)，並只跟從摩西的記載及守他的律法及禮儀

3. Their question came from *Deut. 25.5* of the Torah where Moses demands a brother's wife be given a child in his name

他們的問題來自於妥拉裡的申命記25:5，在那裡，摩西要求一個人為弟兄的妻子在他的名下生子



Confrontation # 3: Sadducees use human philosophy to argue their case from scripture

對抗(三): 撒都該人用人類的哲學從聖經中論證他們的論點

Mark 12.20-23 “There were seven brothers; and the first took a wife, and died leaving no children. The second one married her, and died leaving behind no children; and the third likewise; and so all seven left no children. Last of all the woman died also. In the resurrection, when they rise again, which one’s wife will she be? For all seven had married her.”

馬可福音12: 20-23 有弟兄七人，第一個娶了妻，死了，沒有留下孩子。²¹第二個娶了她，也死了，沒有留下孩子。第三個也是這樣。²²那七個人都沒有留下孩子；末了，那婦人也死了。²³當復活的時候，她是哪一個的妻子呢？因為他們七個人都娶過她。

- They used a form of argument known as reductio ad absurdum (reduce to absurdity)-
他們用一種辯論的方式, 是所謂的“歸謬法”(刪減至荒謬)
- They tried to show how foolish the belief in resurrection was by taking an extreme hypothetical example (7 marriages to one wife)
他們試圖通過舉一個極端的假設例子 (對一個妻子的七次婚姻) 來表明對複活的信念有多愚蠢
- But this form of argument **only works** if the original premise is right

但是這種形式的論證只有在原始前提正確的情況下才有效



reductio ad absurdum: a form of argument used to show the consequences of carrying a premise to an absurd extreme

歸謬法：一種論證形式，用於表明將前提推向荒謬極端的後果

1: Jesus answers their question with the charge of spiritual ignorance

(一) 耶穌指出他們屬靈的無知來回答他們的問題

Mark 12.24 Jesus said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of God?"

馬可福音12:24 耶穌說：「你們所以錯了，豈不是因為不明白聖經，不曉得神的大能嗎？」

Mark 12.25 "For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven."

馬可福音12:25 人從死裏復活，也不娶也不嫁，乃像天上的使者一樣

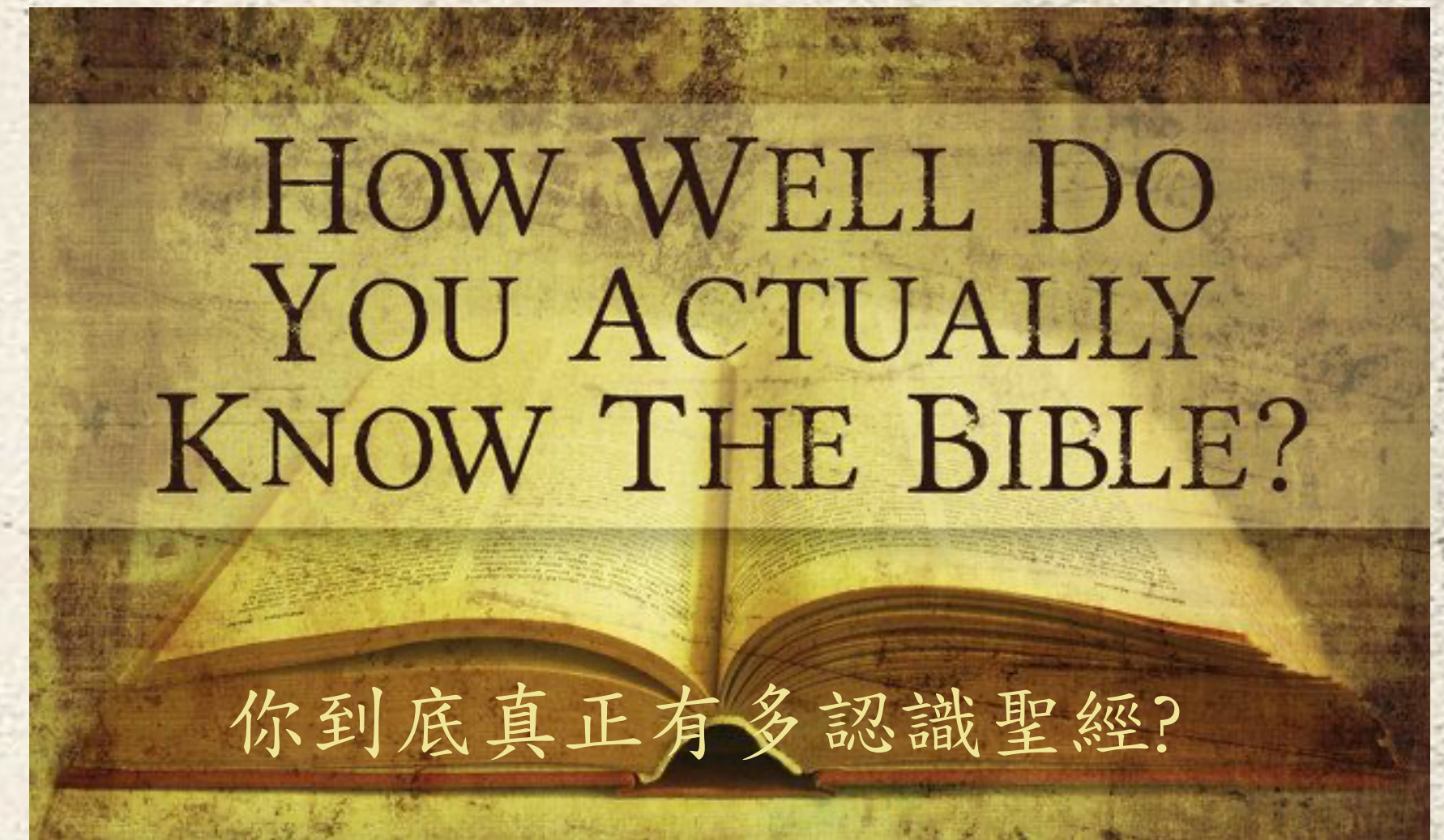
The premise of the sadducees' argument was wrong in two significant ways:

撒都該人的論點的前提在兩個重要方面有誤：

#1: They did not understand scripture because they did not believe in or the power of a living God

他們不明白經文，因為他們不相信活神的大能

Only those who know the power of God in their lives can believe how completely transforming the resurrection will be
只有那些在他們的生命裡了解神的大能的人才能相信復活將會帶來多麼完全的變化



1: Jesus answers their question with the charge of spiritual ignorance

(一) 耶穌指出他們屬靈的無知來回答他們的問題

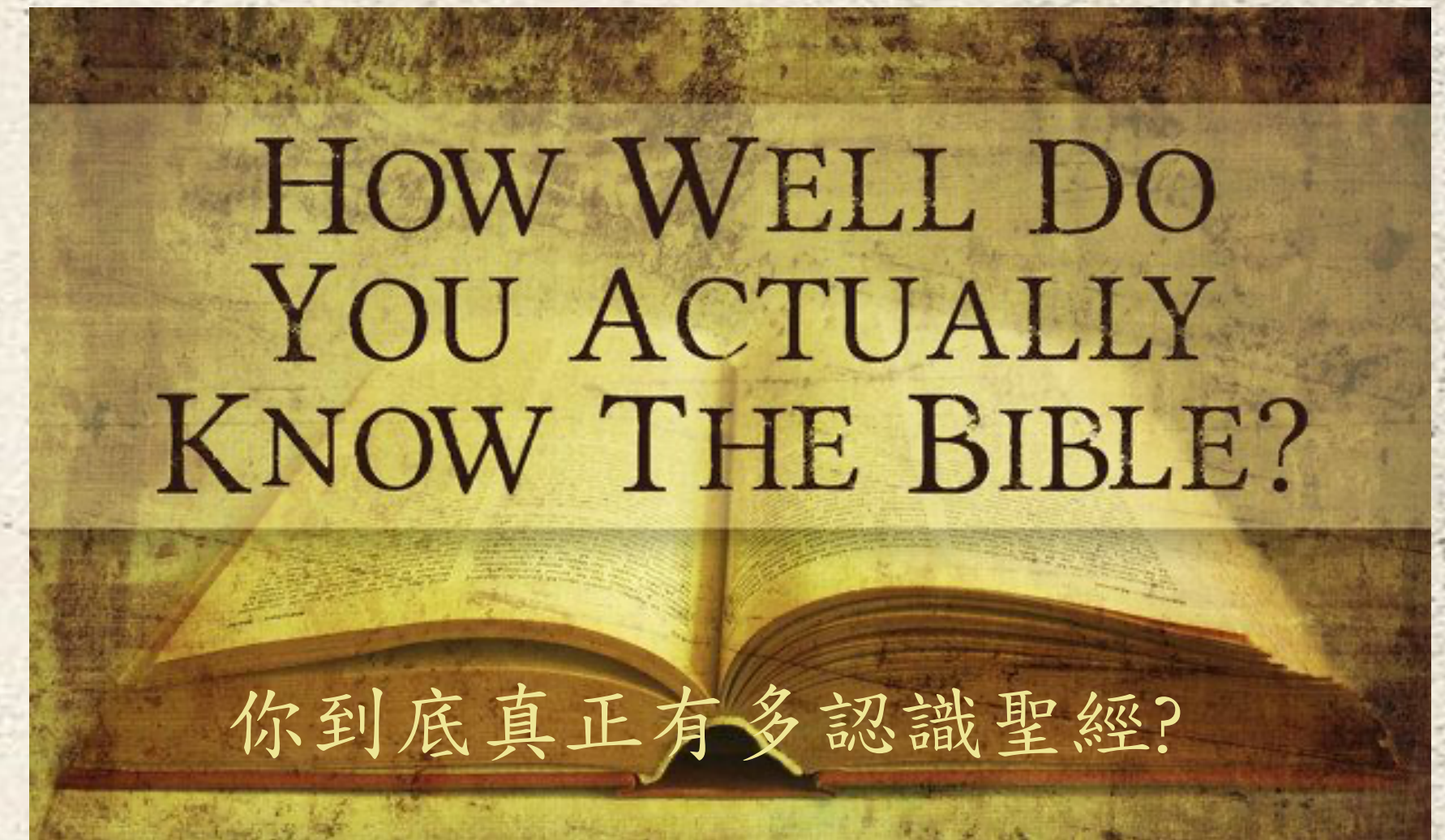
Mark 12.24 Jesus said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of God?"

馬可福音12:24 耶穌說：「你們所以錯了，豈不是因為不明白聖經，不曉得神的大能嗎？」

Mark 12.25 "For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven."

馬可福音12:25 人從死裏復活，也不娶也不嫁，乃像天上的使者一樣

- a. They reasoned that life would go on in the "age to come" just as it does now - is "**earthbound wisdom**" without vision
他們認為生命在“將來臨的世代”繼續，就像現在一樣- 是“屬地的智慧”，沒有異象
- b. Resurrection bodies in the Kingdom age will transcend all present limitations of relationships, unity and even space time
在國度裡，復活的身體會超越任何現在的關係、合一的限制，甚至空間及時間的限制
- c. Loved ones will still be remembered and loved but in deeper and more blessed ways than earth's present ties
所愛的人會繼續被記得及被愛，但是會在比現在在地上的關係方面更深及更蒙祝福



2: Jesus confronts their “scriptural knowledge” with “scriptural revelation”

(二) 耶穌以“屬靈的啟示”來面對他們的“經文知識”

Mark 12.26 “But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, and the God of Jacob’?”

馬可福音12:26 論到死人復活，你們沒有唸過摩西的書荊棘篇上所載的嗎？神對摩西說：『我是亞伯拉罕的神，以撒的神，雅各的神。』

Mark 12.27 “He is not the God of the dead, but of the living; you are greatly mistaken.”

馬可福音12:27 神不是死人的神，乃是活人的神。你們是大錯了。」

Jesus confounds them by using a Torah verse (*Ex.3.6*) which they already knew by heart but not by revelation

耶穌通過使用妥拉(出埃及記3:6)使他們困惑，他們已經內心知道了，卻不是藉著啟示



2: Jesus confronts their “scriptural knowledge” with “scriptural revelation”

(二) 耶穌以“屬靈的啟示”來面對他們的“經文知識”

Mark 12.26 “But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, and the God of Jacob’?”

馬可福音12:26 論到死人復活，你們沒有唸過摩西的書荊棘篇上所載的嗎？神對摩西說：『我是亞伯拉罕的神，以撒的神，雅各的神。』

Mark 12.27 “He is not the God of the dead, but of the living; you are greatly mistaken.”

馬可福音12:27 神不是死人的神，乃是活人的神。你們是大錯了。」

● Jesus’ revealing argument is two-fold 耶穌揭示的辯論有二方面：

a. **Grammatical:** by the tense used: “*I am the God...*” means that though Abe, Isaac and Jacob had been dead for 400 yrs. by Moses’ time, God is still their God today so they are still alive

語法方面：藉著時態，引用“我是…”表示亞伯拉罕、以撒及雅各在摩西時代已經死了400年了，而今天 神仍舊是他們的神，因此他們仍舊活著

b. **Relational:** The Eternal “*I am*” maintains an eternal relationship with his chosen ones even after death meaning there must be an afterlife

關係方面：那永遠的“我是”，與祂所揀選的人維持著永恆的關係，甚至到他們死了以後，這表示，會有死後的生命

● Jesus called them “*greatly mistaken*” which deeply wounded their pride
耶穌說他們是“大錯了”，這深深地損了他們的驕傲



Corrupting Leaven of Sadducees:

撒都該人腐敗的酵

Matt. 16.6 And Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees."

馬太福音16:6 耶穌對他們說：「你們要謹慎，防備法利賽人和撒都該人的酵。」

The teaching of the Sadducees stems from unbelief and intellectual pride

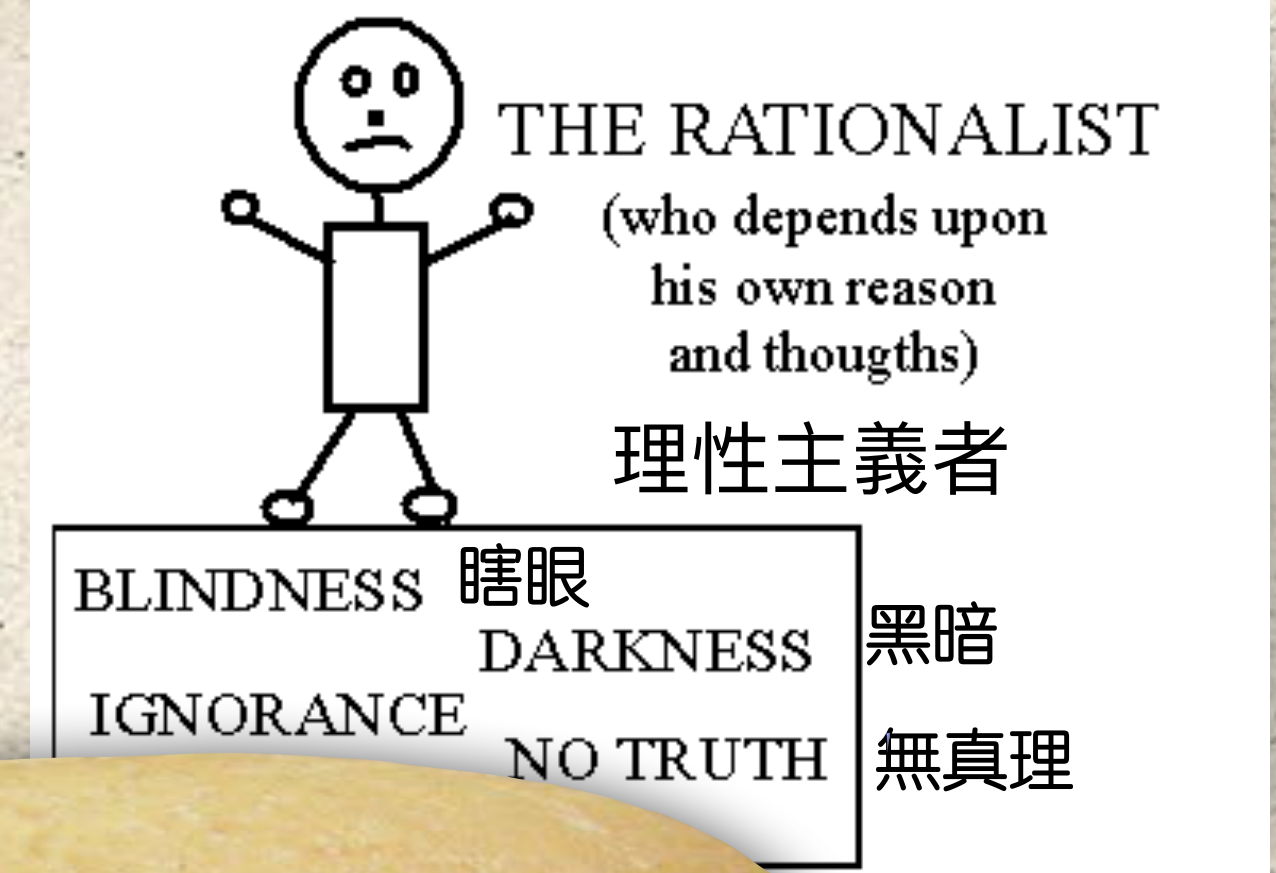
撒都該人的教導源於不信及知識上的驕傲

1. The **leaven of rationalism** interprets the Word of God replacing **faith** with **man's wisdom**

以理性主義的酵解釋神的道，以人的智慧代替了信

2. Such leaven limits and criticizes the Word of God based upon what is compatible with common sense and the ethics of the present age

這樣的酵基於與常識和現代倫理相適應的東西來限制和批評神的道



Leaven 酵?

1 Cor. 3.19 For the wisdom of this world is folly with God. For it is written, "He catches the wise in their craftiness"

哥林多前書3:19

因這世界的智慧，在神看是愚拙。如經上記着說：「主叫有智慧的，中了自己的詭計」

Corrupting Leaven of Sadducees:

撒都該人腐敗的酵

Matt. 16.6 And Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees."

馬太福音16:6 耶穌對他們說：「你們要謹慎，防備法利賽人和撒都該人的酵。」

The teaching of the Sadducees stems from unbelief and intellectual pride

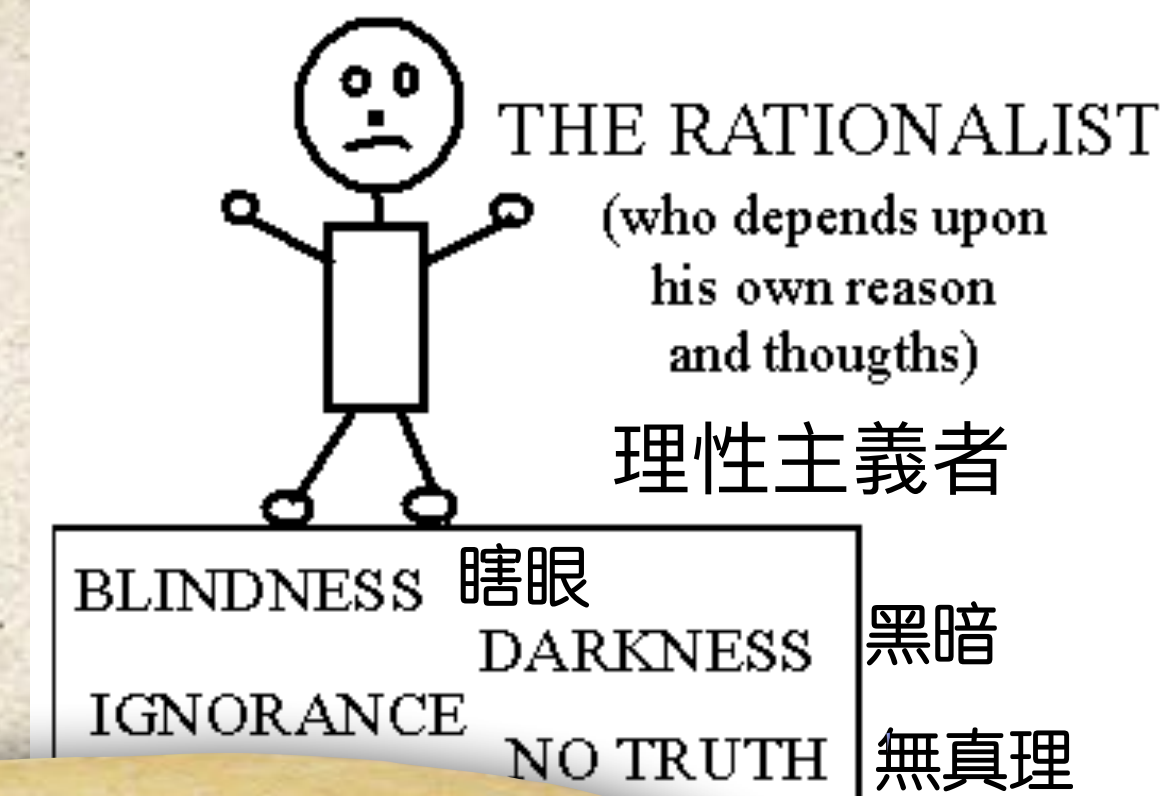
撒都該人的教導源於不信及知識上的驕傲

3. The result is a religion with a form of Godliness but devoid of God's power to change

其結果是一種宗教具有敬虔的形式，但卻缺乏神改變的力量

4. Christian Sadducees corrupt living faith in God and make service to humanitarian causes their religion without needing God's power

基督徒的撒都該人腐蝕了在神裡活潑的信心，在不需要神的力量的情況下為人道主義的服務而成了他們的宗教



Leaven 酵?

1 Cor. 3.19 For the wisdom of this world is folly with God. For it is written, "He catches the wise in their craftiness"

哥林多前書3:19

因這世界的智慧，在神看是愚拙。如經上記着說：「主叫有智慧的，中了自己的詭計」