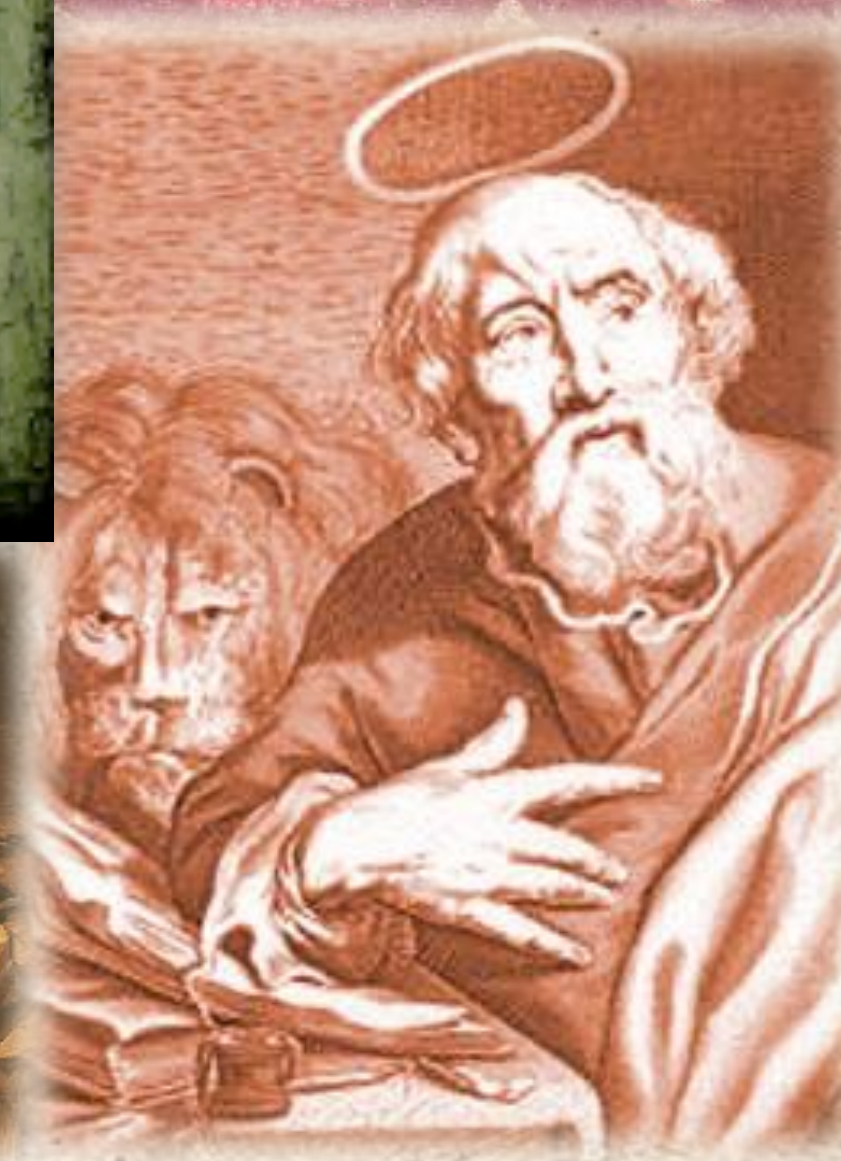
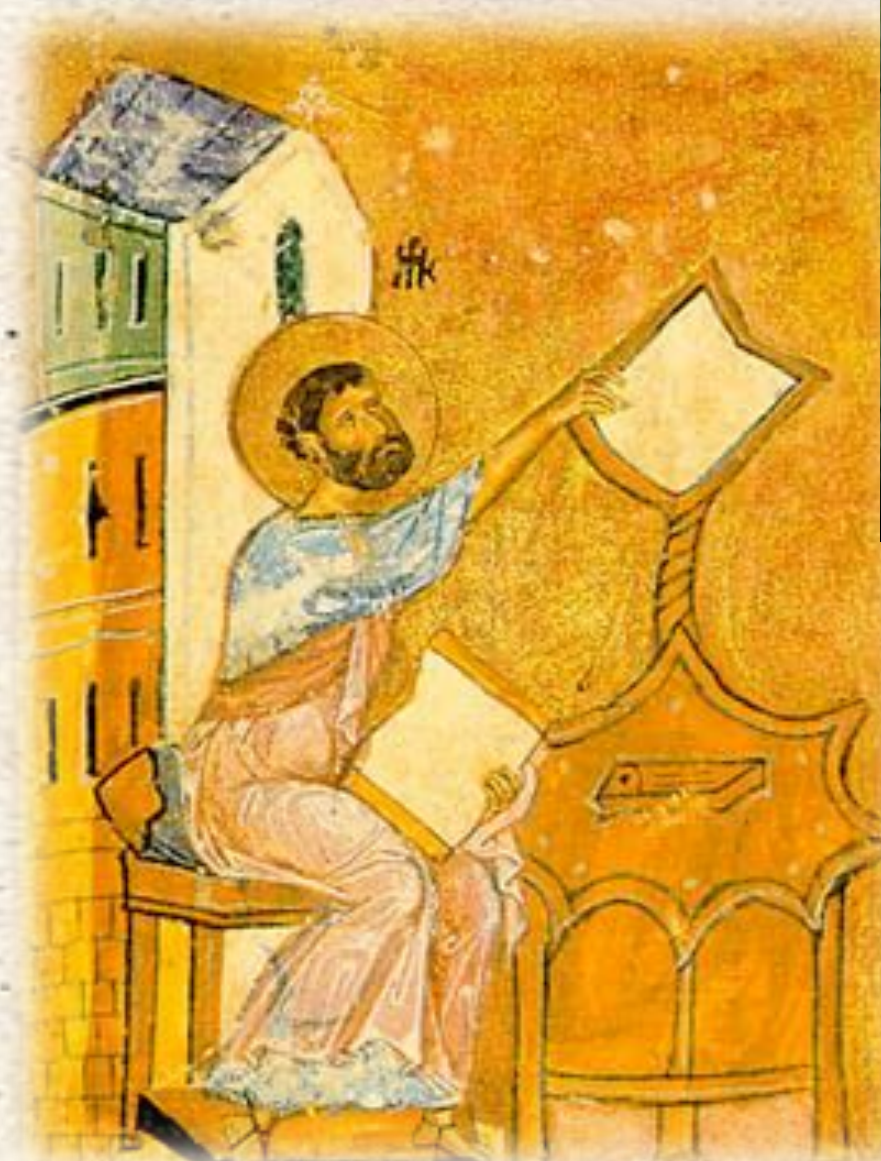
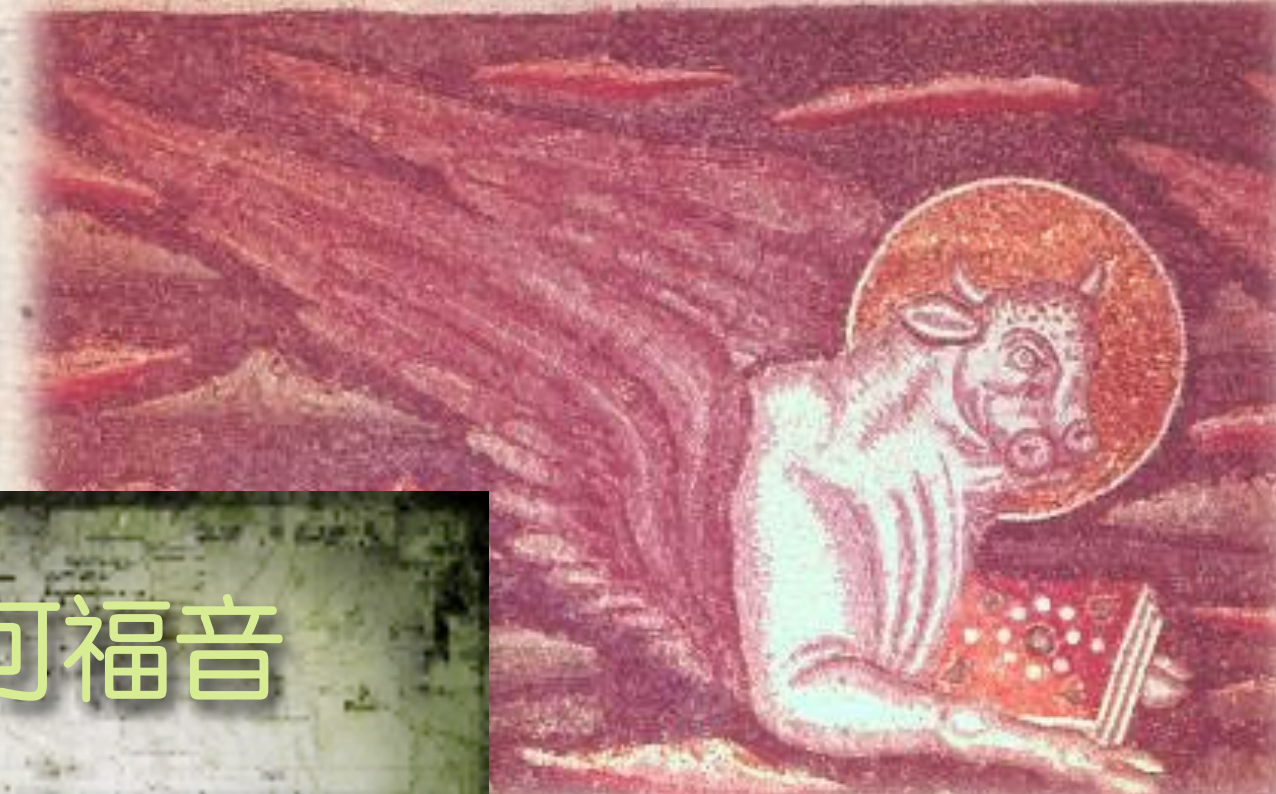


# Mark 12:13- 44 Tuesday - Day of Controversy Pt. 2

## 馬可福音12:13-44 禮拜二－充滿了爭議性的一天（二）





**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



# 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？還是從人間來的呢？”

- 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)

公會的人害怕人的反應，因此不以回答而喪失了他們的權力（問問題的權利）





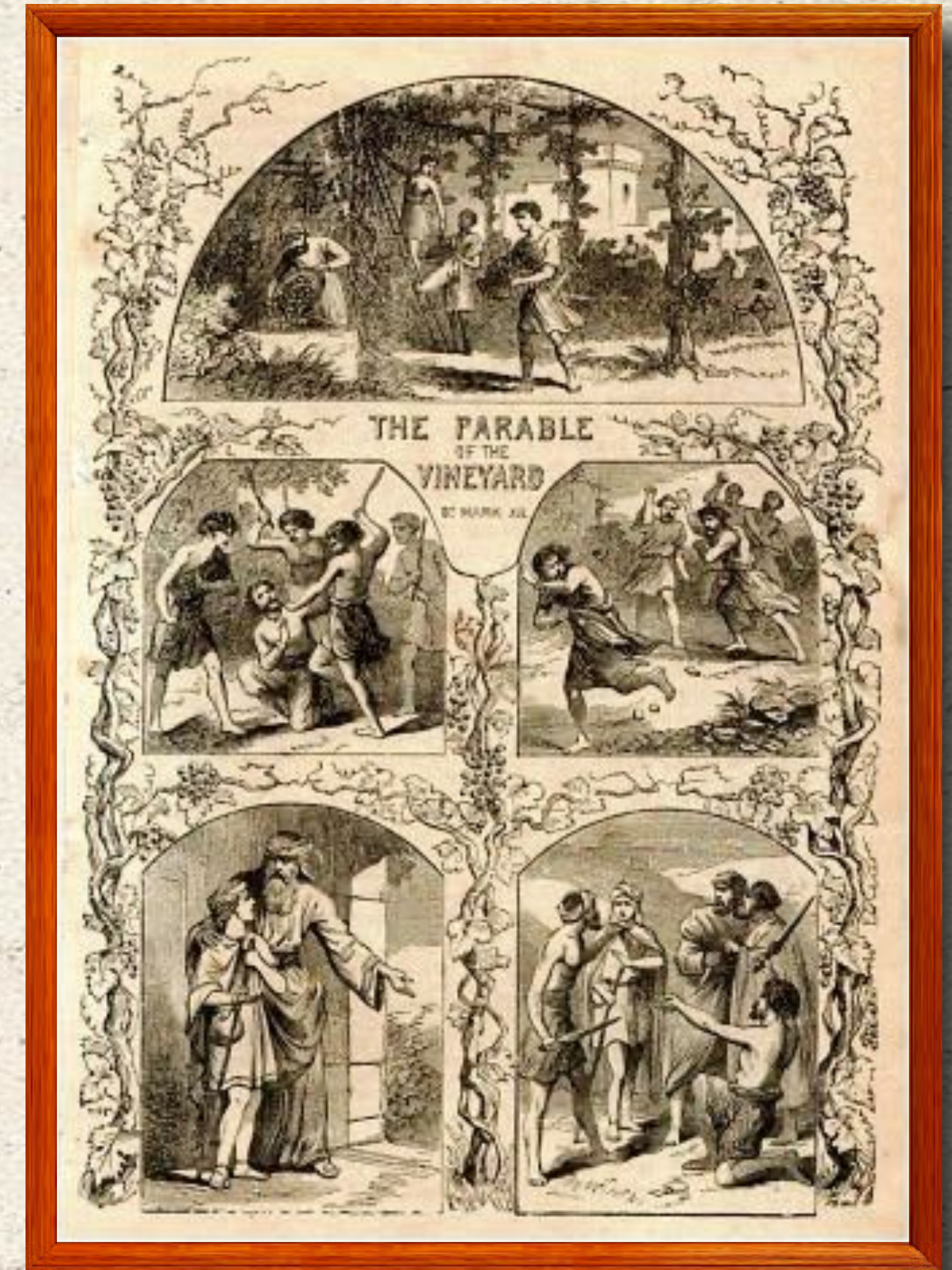
# Jesus uses a parable to judge the Sanhedrin's misuse of their delegated authority

## 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
- The Messiah’s Parable was of Judgment of the Sanhedrin for abusing their delegated authority and killing the Son  
彌賽亞的比喻是給公會的人的審判, 因為他們濫用受託的權柄並殺了神的兒子





*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



# 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-

● 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 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

守律法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，但後來他們若不被譴責，就被蒙蔽了聖潔





# 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

這樣生活的基督徒吸引新蒙恩的信徒，他們仍然愛世界，並且同時服事神與瑪門

- 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



# 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)*

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

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. 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”



**Zadok the High Priest**  
大祭司撒督



# # 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

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

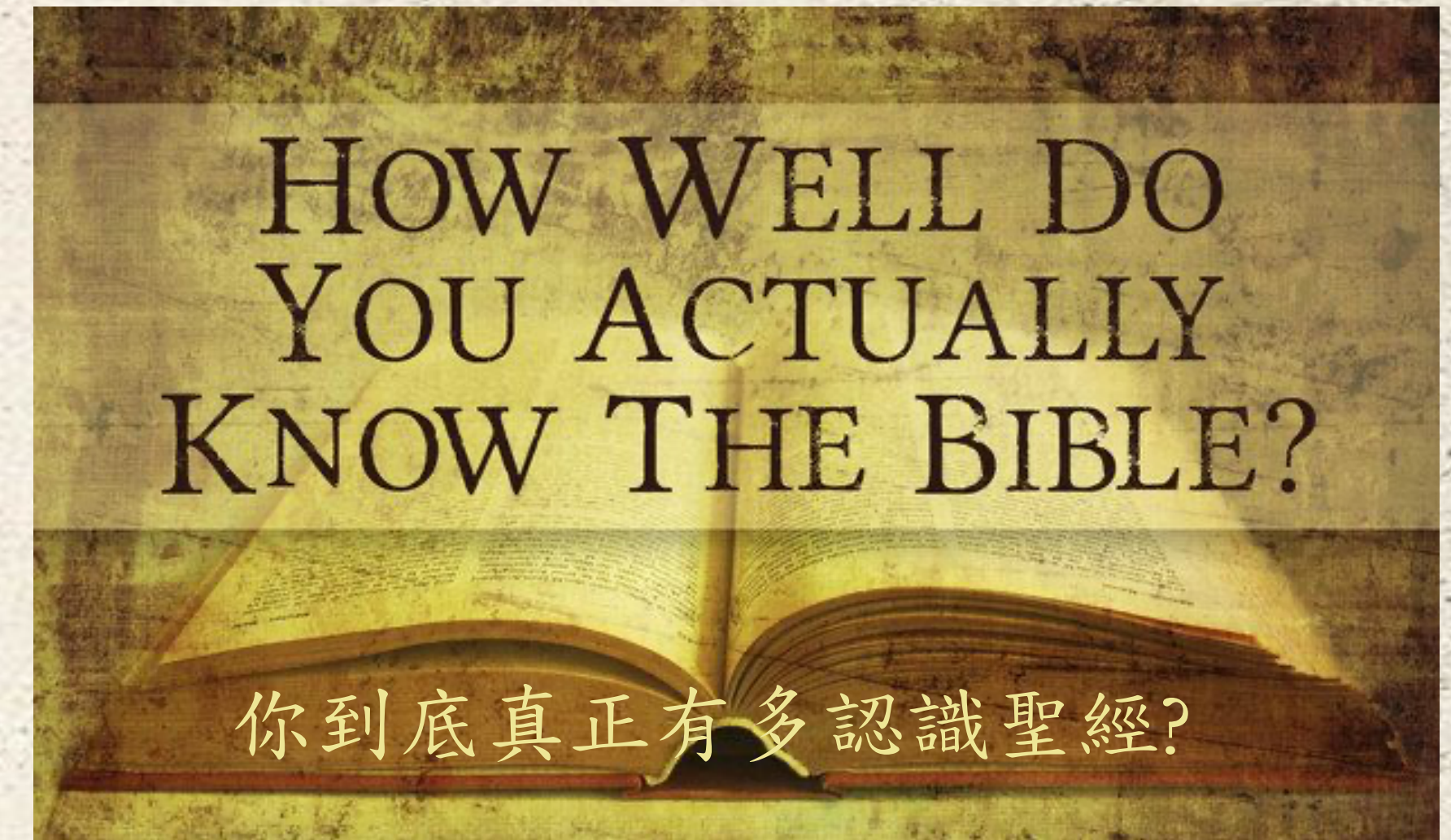
撒都該人的論點的前提在兩個重要方面有誤：

**#1: They did not understand scripture because they did not believe in 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

- They reasoned that life would go on in the “age to come” just as it does now - is “**earthbound wisdom**” without vision  
他們的理由是：生命在“將要來臨的世代”延續，就像現在一樣——這是沒有異象的“連於地的智慧”





## # 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”

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

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

文法方面：藉著時態，引用“我是…的神”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





# 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**

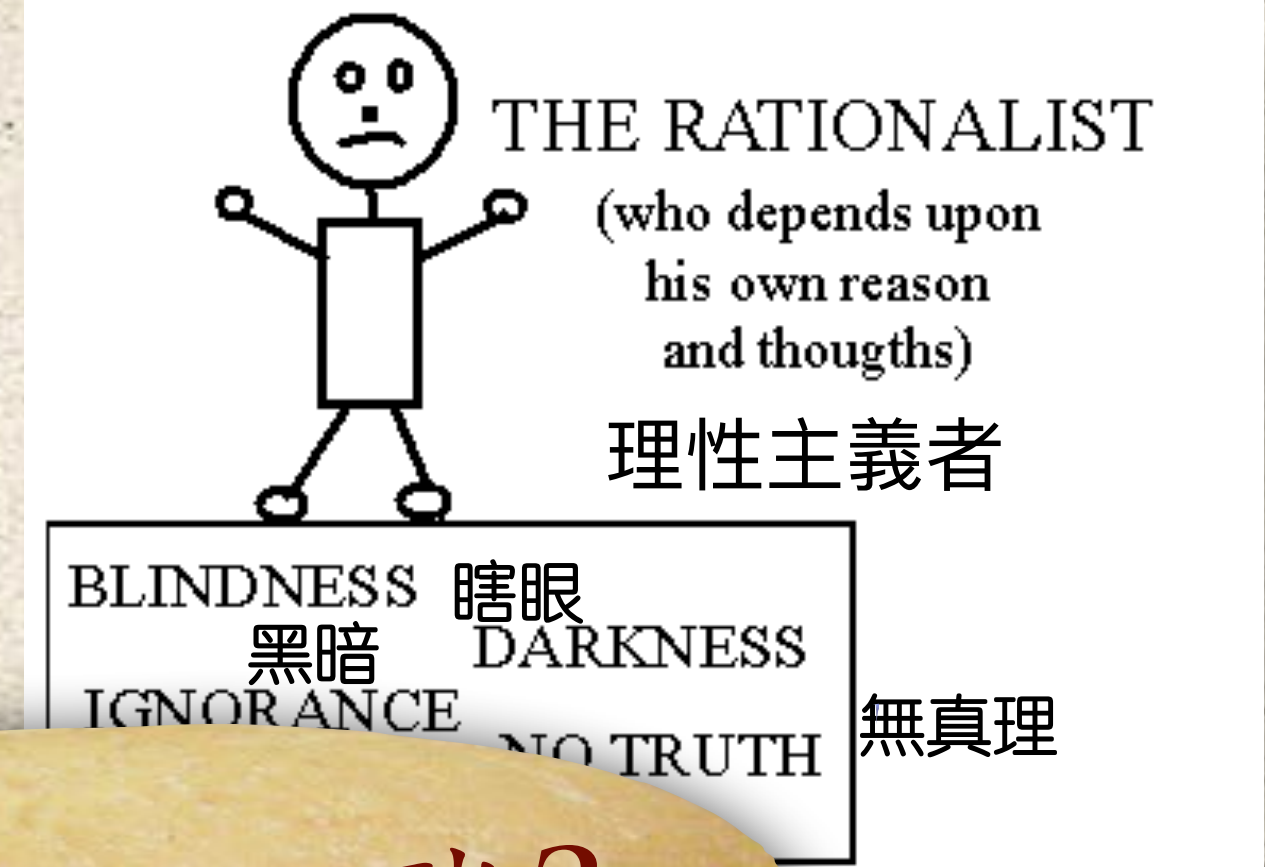
以理性主義的酵解釋神的道，以人的智慧代替了信

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

這樣的酵是以常識和現今道德相符的標準來限制和批判神的道

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



*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」



# How the Wisdom of Jesus confounded his opponents

## 耶穌的智慧如何困惑抵擋祂的人

1. In each of the confrontations Jesus went from a defensive position to the offense because of His wisdom from above  
在每一次對峙中，耶穌藉著從上頭來的智慧，都能從防守的位置成為進攻的局面
2. Whatever problem was put to him he answered from an “**unexpected angle of elevation.**”  
無論是給了祂什麼樣的問題，祂都是從“令人意想不到的提昇的角度”回答
3. In each case his opponents were only viewing things from an earthly perspective  
在每種情況下，祂的對手都只是從屬世的角度看待事物
4. But Jesus saw things from the perspective of the Kingdom of God  
但是耶穌是從神的國度的角度看事情



*James 3:17*

*But the wisdom from above is pure, peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.*

雅各書3:17

惟獨從上頭來的智慧，先是清潔，後是和平，溫良柔順，滿有憐憫，多結善果，沒有偏見，沒有假冒。



# How the Wisdom of Jesus confounded his opponents

## 耶穌的智慧如何困惑抵擋祂的人

(1) “*Sanhedrin*” questioned his human authority but Jesus answered as one submitted to Kingdom authority

“公會的人”質問耶穌關屬人的權柄從何而來，但是耶穌的回應卻顯示祂是順服神國權柄的人

(2) “*Pharisees and Herodians*” tested him from the level of earthly loyalties but Jesus knew in the Kingdom one must “*seek first the Kingdom and His righteousness*” and then “render” to God-ordained governments

“法利賽人及希律黨的人”從屬世忠誠的角度考驗祂，但是耶穌知道，在神國裡，人要先“尋求祂的國及祂的義”，然後才“交托”於神所命定的執政者



*James 3:17*

*But the wisdom from above is pure, peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.*

雅各書3:17

惟獨從上頭來的智慧，先是清潔，後是和平，溫良柔順，滿有憐憫，多結善果，沒有偏見，沒有假冒。



# How the Wisdom of Jesus confounded his opponents

## 耶穌的智慧如何困惑抵擋祂的人

Wisdom from above is obtained when sees earthly things from the perspective of the Kingdom of God

當從神國度的角度看世間的事物時，就會獲得從上而來的智慧

(3) “*Sadducees*” had intellectual wisdom “under the sun” while Jesus knew by the scriptures that the power of God will change our bodies and relationships in the Kingdom

“撒都該人”有“日光之下”的頭腦智慧，而耶穌藉著經文知道神的大能會改變我們的身體及在國度裡的關係

(4) “*Scribes*” only understood the coming messiah as from the human line of David but Jesus knew that He was both a “*son of David*” and the “*Son of God*”

“文士”只知道那要來臨的彌賽亞是來自於大衛的後裔，但耶穌知道，祂不但是“大衛的子孫”，也是“神的兒子”



*James 3:17*

*But the wisdom from above is pure, peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.*

雅各書3:17

惟獨從上頭來的智慧，先是清潔，後是和平，溫良柔順，滿有憐憫，多結善果，沒有偏見，沒有假冒。



# How the Wisdom of Jesus confounded his opponents

## 耶穌的智慧如何困惑抵擋祂的人

We should remember to always give an answer to those who question us from the unexpected angle of the Kingdom of God which elevates the conversation from human reasoning to God's design

對那些質疑神的國而向我們提出非預期的問題的人，我們總要記得將對話從人的論證提昇為神的計劃



*James 3:17*

*But the wisdom from above is pure, peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.*

雅各書3:17

惟獨從上頭來的智慧，先是清潔，後是和平，溫良柔順，滿有憐憫，多結善果，沒有偏見，沒有假冒。



*Confrontation #4:*

對抗（四）

*The Scribes test Jesus'*

*Bible Knowledge*

文士們考驗耶穌的聖經知識



# Scribes

## 文士



The scribes (in Gk **grammateon**) were very important to the preservation of Jewish Life

**文士(希臘文-秘書)對於保存猶太人的生活是非常重要的**

1. They were responsible for carefully writing out scriptures by hand upon scrolls without making mistakes  
他們負責仔細而不出錯的將經文抄寫在書卷上
2. As a result they became experts at interpreting the Law and were the lawyers in every village for marriages, property sales, legal disputes  
所產生的結果是他們成了解釋律法的專家，也在每個村莊裡成了婚姻、物業銷售及法律糾紛的律師

## 10 Rules for writing Holy Scripture

### 抄寫神聖經文的10個規則

1. They could only use clean animal skins to write on.  
他們只能用乾淨的動物的皮來寫
2. Each column of writing could have no less than 48, and no more than 60, lines. 每列不能少於48字, 而且不超過60行
3. The ink must be black, and made from a special recipe.  
墨水只能是黑色的, 而且是用特別的調配處方做成的
4. They must say each word aloud while they were writing.  
他們每次抄寫時, 都必須大聲朗讀那個字
5. They must wipe the pen and wash their entire bodies every time before writing the most Holy Name of God, YHWH.  
每次寫到神最聖潔的名字耶和華時, 都必須清洗全身並將筆擦淨
6. Their copy must be reviewed within thirty days, and if three corrections were required, the entire manuscript had to be redone.  
他們抄寫完後必須在30天內被審查, 如果有三個地方要改, 那整篇就必須重新抄寫
7. The letters, words, and paragraphs had to be counted, and the document became invalid if two letters touched each other.  
字母、字及段落必須被數, 如果有二個字母連在一起, 該抄寫就作廢
8. The middle paragraph, word and letter must correspond to those of the original document.  
中間的段落、字及字母必須跟原件的稿相對應
9. The documents could only be stored in sacred places (synagogues).  
文件只能被儲存在神聖的地方 (會堂)
10. As no document containing God's Word could be destroyed, all manuscripts were stored, or buried, in a genizah (Hebrew: "storage").  
由於任何包含神聖話語文獻都不可銷毀, 因此所有手稿都被保存或埋葬在"珍尼扎"(猶太文"儲存的地方") 中

*Mark 12.28 One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?"*

馬可福音12:28 有一個文士來, 聽見他們辯論, 曉得耶穌回答的好, 就問他說: 「誠命中哪是第一要緊的呢? 」



# Scribes

## 文士



The scribes (in Gk **grammateon**) were very important to the preservation of Jewish Life  
**文士(希臘文-秘書)對於保存猶太人的生活是非常重要的**

3. They were also the preachers in the synagogues and esteemed by the Jewish community for their outward piety

他們也是猶太會堂的傳道人，並因其外表虔誠而受到猶太社區的推崇

### 10 Rules for writing Holy Scripture

#### 抄寫神聖經文的10個規則

1. They could only use clean animal skins to write on.  
他們只能用乾淨的動物的皮來寫
2. Each column of writing could have no less than 48, and no more than 60, lines. 每列不能少於48字, 而且不超過60行
3. The ink must be black, and made from a special recipe.  
墨水只能是黑色的, 而且是用特別的調配處方做成的
4. They must say each word aloud while they were writing.  
他們每次抄寫時, 都必須大聲朗讀那個字
5. They must wipe the pen and wash their entire bodies every time before writing the most Holy Name of God, YHWH.  
每次寫到神最聖潔的名字耶和華時, 都必須清洗全身並將筆擦淨
6. Their copy must be reviewed within thirty days, and if three corrections were required, the entire manuscript had to be redone.  
他們抄寫完後必須在30天內被審查, 如果有三個地方要改, 那整篇就必須重新抄寫
7. The letters, words, and paragraphs had to be counted, and the document became invalid if two letters touched each other.  
字母、字及段落必須被數, 如果有二個字母連在一起, 該抄寫就作廢
8. The middle paragraph, word and letter must correspond to those of the original document.  
中間的段落、字及字母必須跟原件的稿相對應
9. The documents could only be stored in sacred places (synagogues).  
文件只能被儲存在神聖的地方 (會堂)
10. As no document containing God's Word could be destroyed, all manuscripts were stored, or buried, in a genizah (Hebrew: "storage").  
由於任何包含神聖話語文獻都不可銷毀, 因此所有手稿都被保存或埋葬在"珍尼扎"(猶太文"儲存的地方") 中

*Mark 12.28 One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?"*

**馬可福音12:28 有一個文士來, 聽見他們辯論, 曉得耶穌回答的好, 就問他說: 「誠命中哪是第一要緊的呢? 」**





## Confrontation #4: The Scribe 對抗(四): 文士

*Mark 12.28*

*One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, “What commandment is the foremost of all?”*

馬可福音12:28

有一個文士來，聽見他們辯論，曉得耶穌回答的好，就問他說：「誠命中哪是第一要緊的呢？」

1. Matthew adds that this scribe originally came to “test” Jesus

馬太補充說這個文士原本是要去「試探」耶穌的

*Matt. 22.34 But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together.*

馬太福音22:34 法利賽人聽見耶穌堵住了撒都該人的口  
他們就聚集。

*Matt. 22.35-36 One of them, a lawyer, asked Him a question, testing Him, “Teacher, which is the great commandment in the Law?”*

馬太福音22:35-36 內中有一個人是律法師，要試探耶穌，就問他說：<sup>36</sup>「夫子，律法上的誠命，哪一條是最大的呢？」





## Confrontation #4: The Scribe 對抗(四): 文士

*Mark 12.28*

*One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, “What commandment is the foremost of all?”*

馬可福音12:28

有一個文士來，聽見他們辯論，曉得耶穌回答的好，就問他說：「誡命中哪是第一要緊的呢？」

2. The Pharisees saw how Jesus’s wisdom “silenced” the Sadducees and thought their scribes could do better

法利賽人看到耶穌的智慧如何讓撒都該人“無話可說”，便認為他們的文士可以做得更好

3. There was a hot debate among Bible scholars as to ‘which of the 10 commandments’ was foremost

聖經學者之間以“十誡中的哪一條”是最重要的話題展開了激烈的辯論



# Confrontation #4: The Answer from the Heart of God

## 對抗(四): 發自神心中的答案

*Mark 12.29-31*

*Jesus answered, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' "The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these."*

馬可福音12:29-31 耶穌回答說：「第一要緊的就是說：『以色列啊，你要聽，主—我們神是獨一的主。<sup>30</sup> 你要盡心、盡性、盡意、盡力愛主—你的神。』<sup>31</sup> 其次就是說：『要愛人如己。』再沒有比這兩條誡命更大的了。」

1. Jesus avoided the debate by quoting *Deut. 6.4-5* and *Lev. 19.18*

耶穌藉著引用申命記6:4-5及利未記19:18裡的話而避免了辯論

2. Jesus knew the heart of God behind the Torah and so could interpret the spirit or intent of God's Word as the author

耶穌知道神在妥拉(摩西五經)背後的心意，所以能以作者的身份，來解釋神話語的靈意或目的





# Confrontation #4: The Answer from the Heart of God

## 對抗(四): 發自神心中的答案

*Mark 12:29-31*

*Jesus answered, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' 'The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these.*

馬可福音12:29-31 耶穌回答說：「第一要緊的就是說：『以色列啊，你要聽，主——我們神是獨一的主。<sup>30</sup> 你要盡心、盡性、盡意、盡力愛主——你的神。』<sup>31</sup> 其次就是說：『要愛人如己。』再沒有比這兩條誡命更大的了。」

3. The commandment debate falsely 'separated' the Law into 2 parts:  
4 'vertical commandments' and 6 'horizontal' toward men

關於誡命的辯論錯誤地將律法“分開”成了二個部分：四個“垂直的誡命(對神)”及六個“橫軸的“誡命-對人

4. Jesus challenged the Scribes that the “**foremost**” issue is not about **keeping** commandments but living daily in a loving **relationship** with God and neighbor

耶穌挑戰文士們，“**第一要緊的**”問題不是關於**持守**誡命，而是每天活出愛神和愛鄰居的關係







## Jesus' answer attracts the seeking scribe

### 耶穌的回答吸引了有尋求的文士

#### Mark 12.32-33

*The scribe said to Him, "Right, Teacher; You have truly stated that HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM; AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices."*

#### 馬可福音 12: 32-33

那文士對耶穌說：「夫子說，神是一位，實在不錯；除了他以外，再沒有別的神；<sup>33</sup> 並且盡心、盡智、盡力愛他，又愛人如己，就比一切燔祭和各樣祭祀好的多。」

1. This scribe was sincerely hungry when he heard the 'rhema of the Word' drawing him to a loving God

這位文士真誠地渴慕，當他聽到“活的話語”時，就吸引他要去充滿愛的神那邊

2. He was also willing to stand apart from his fellow debaters and acknowledge the Messiah's wisdom as based in scripture

他也願意從其他辯論者之中站開，並承認彌賽的智慧是基於聖經的

3. He also saw that all the burnt offerings and sacrifices being done in the Temple were not as important as love and mercy in the kingdom

他還看到聖殿中所做的一切燔祭和獻祭都不比在國度中的愛與憐憫重要



# Jesus catches a seeking scribe by his answers to his challengers

藉著回答向他挑戰的人，耶穌捕捉到了一位有心尋求的文士

*Mark 12.34 When Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God." After that, no one would venture to ask Him any more questions.*

馬可福音12:34 耶穌見他回答的有智慧，就對他說：「你離神的國不遠了。」從此以後，沒有人敢再問他甚麼。

The Messiah answers with Kingdom authority that this scribe was “*not far from the Kingdom*” because the Scribe revealed three hopeful characteristics:

彌賽亞以國度的權柄回答，這個文士“離神的國不遠了”，因為文士顯示出三個很有盼望的特點：

1. He was a **seeker** of the Kingdom and those who seek are not far from finding  
他是個國度的尋求者，而那些有尋求的，離尋見已經不遠了
2. He was **truthful** acknowledging Jesus' answer as true to the Word of God  
他真實的認知耶穌的答案對於神的道是真實的
3. He was willing to **forsake** his fellow scribes who opposed the Messiah and **praise** Jesus for his wisdom  
他願意離棄他的同事中反對彌賽亞的文士們，並讚美耶穌的智慧



第一要緊的就是：你要盡心、盡性、盡意、盡力  
愛主－你的神 其次就是要愛人如己，  
再沒有比這兩條誠命更大的了



# Jesus catches a seeking scribe by his answers to his challengers

## 藉著回答向祂挑戰的人，耶穌捕捉到了一位有心尋求的文士

*Mark 12.34 When Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God." After that, no one would venture to ask Him any more questions.*

馬可福音12:34 耶穌見他回答的有智慧，就對他說：「你離神的國不遠了。」從此以後，沒有人敢再問他甚麼。

The leaders were silenced, humiliated and dared not confront Jesus' wisdom and authority anymore

領袖們變得啞口無言，感到羞辱，也不敢再抵擋耶穌的智慧和權威了

"His enemies had been defeated and put to shame, their human wisdom made foolish, their hypocrisy exposed, the nets of entrapment had been rent; and they had even seen the heart of one of their own kindled into open admiration.

They henceforth renounced as hopeless the attempt to conquer Jesus in debate. No man after that dared ask Him any questions."

“祂的敵人被打敗了，被羞辱了，他們的人類智慧變得愚蠢，他們的偽善暴露了，陷害的網已經被撕破了；他們甚至看到自己內心深處的敬仰之情。

此後，他們放棄了在辯論中征服耶穌的絕望。在那之後，沒有人敢問祂任何問題。”

Mark Chadwick, Mark Commentary  
馬克·查德威克的馬可福音評論



*Final Confrontation #5:*

最後的對抗（五）

*Jesus confronts the Scribes*

耶穌與文士們的對抗



# The Messiah now deals shrewdly with the Scribes

## 彌賽亞現在精明地應對文士們

*Mark 12.35-37 And Jesus began to say, as He taught in the temple, "How is it that the scribes...."*

馬可福音12: 35-37 耶穌在殿裏教訓人，就問他們說：「文士怎麼說……」

- Jesus remained in the Temple where He continued to teach with Divine messianic authority  
耶穌留在聖殿裡，在那裡繼續以神聖的彌賽亞權威教導
- His final act in the Temple is to deal with the Scribes in wisdom and judgment because they have corrupted the Word of God by the tradition of the elders  
祂在聖殿中的最後一舉是用智慧和審判對付文士們，因為他們藉著長老們的傳統破壞了神的道
- Mark has been careful to show that not all Scribes are wicked as some have a seeking heart and desire for the truth

馬可謹慎地表明，並非所有的文士都是邪惡的，因為有些文士有尋求的心和對真理的渴望





# The Messiah now deals shrewdly with the Scribes

## 彌賽亞現在精明地應對文士們

*Mark 12.35-37 And Jesus began to say, as He taught in the temple, "How is it that the scribes...."*

馬可福音12: 35-37 耶穌在殿裏教訓人，就問他們說：「文士怎麼說……」

- But the Scribes represent the **teachers of the Word** in Israel and are therefore held to greater judgment

但是文士們代表著以色列的聖言導師，因此要受到更大的審判

1. First Jesus will pose a question that will silence these proud teachers of the Law

首先，耶穌會提出一個問題，使這些驕傲的律法老師們無言以對

2. Then Jesus will warn the people and condemn the Scribes for their pride and pretense as they vaunt themselves up before the people

然後耶穌會警告人民，並譴責文士們在人民面前自誇的驕傲和假裝





# # 1: After a day of questions comes the “Question of the Day”

## 經過了一天的提問之後，出現了 “這天的問題”

*Mark 12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?*

馬可福音12:35 耶穌在殿裏教訓人，就問他們說：「文士怎麼說基督是大衛的子孫呢？」

*Mark 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.*

馬可福音12:36 大衛被聖靈感動，說：主對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。

*Mark 12:37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.*

馬可福音12:37 大衛既自己稱他為主，他怎麼又是大衛的子孫呢？」眾人都喜歡聽他。

Jesus now questions the Scribes' familiar interpretation of the Word of God regarding the Messiah in *Psalm 110*

耶穌現在問文士們熟悉的詩篇110中有關神的道提到彌賽亞的解釋

● Question: “*How can the Scribes say the Messiah is the son of David?*”

問題：“文士們怎能說彌賽亞是大衛的子孫呢？”

耶和華對我主說：你坐在我的右邊，  
等我使你仇敵作你的腳凳

詩篇110:1



"Jehovah saith unto my Lord,  
Sit thou at my right hand...."

(Psalm 110:1) (ASV) - Bible Gateway



# # 1: After a day of questions comes the “Question of the Day”

## 經過了一天的提問之後，出現了 “這天的問題”

*Mark 12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?*

馬可福音12:35 耶穌在殿裏教訓人，就問他們說：「文士怎麼說基督是大衛的子孫呢？」

*Mark 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.*

馬可福音12:36 大衛被聖靈感動，說：主對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。

*Mark 12:37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.*

馬可福音12:37 大衛既自己稱他為主，他怎麼又是大衛的子孫呢？」眾人都喜歡聽他。

***David says the Messiah is his Lord so how could he be his son”?***

**大衛說，彌賽亞是他的主，那祂怎會是他的子孫呢？**

Problem #1: In eastern culture if David is the father he could never call his son his “lord”!

問題1：在東方文化中，如果大衛是父親，他永遠不可能稱他的兒子為“主”！

耶和華對我主說：你坐在我的右邊，  
等我使你仇敵作你的腳凳

詩篇110:1



"Jehovah saith unto my Lord,  
Sit thou at my right hand...."

(Psalm 110:1) (ASV) - Bible Gateway



# # 1: After a day of questions comes the “Question of the Day”

經過了一天的提問之後，出現了“這天的問題”

Mark 12.35-37

*And Jesus began to say, as He taught in the temple, “How is it that the scribes say that the Christ is the son of David? David himself said in the Holy Spirit, ‘THE LORD SAID TO MY Lord, “SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET.”’ “David himself calls Him ‘Lord’; so in what sense is He his son?” And the large crowd enjoyed listening to Him.*

馬可福音12:35-37 耶穌在殿裏教訓人，就問他們說：「文士怎麼說基督是大衛的子孫呢？<sup>36</sup> 大衛被聖靈感動，說：

主對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。<sup>37</sup> 大衛既自己稱他為主，他怎麼又是大衛的子孫呢？」眾人都喜歡聽他。

Notice that Jesus’ question is based upon scripture because David spoke it “in the Spirit”

注意，耶穌的問題是以經文為基礎，因為大衛是“在靈裡”說出的

- *Psalm 110* is a coronation psalm sung whenever a king of Judah was crowned

詩篇110是個加冠的詩篇，凡是猶大王被冠時就唱此詩

- The key words in this quote are “**LORD**” (JHVH) and “*my Lord*” (adonai)

在此的引用的關鍵字是“**主**”(耶和華)及“**我主**”(阿多奈)

“The **LORD** says to my **Lord**...

“**主**對我主說…… Psalm 110:1  
詩篇110:1

**主** ← capital “ORD” 耶和華  
**LORD** – YHWH (Yahweh)

**Lord** – Adonai, Shaddai  
主 ← lower case “ord” 阿多奈 沙代



# # 1: After a day of questions comes the “Question of the Day”

## 經過了一天的提問之後，出現了 “這天的問題”

Mark 12.35-37

*And Jesus began to say, as He taught in the temple, “How is it that the scribes say that the Christ is the son of David? David himself said in the Holy Spirit, ‘THE LORD SAID TO MY Lord, “SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET.”’ “David himself calls Him ‘Lord’; so in what sense is He his son?” And the large crowd enjoyed listening to Him.*

馬可福音12:35-37 耶穌在殿裏教訓人，就問他們說：「文士怎麼說基督是大衛的子孫呢？<sup>36</sup> 大衛被聖靈感動，說：

主對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。<sup>37</sup> 大衛既自己稱他為主，他怎麼又是大衛的子孫呢？」眾人都喜歡聽他。

**Problem #2: How could David ever call his son, “my Lord”?**

**問題2: 大衛怎能稱他的子孫 “我主” ？**

- Could the messiah be more than just a **human** descendent of David? 彌賽亞會不會更超過了大衛的人類子孫？
- Could this “**son**” possibly be somehow God’s ‘**divine**’ greater son of David?

是否這個兒子可能俱有“神性”？且更勝於大衛的兒子？

The silence of the Scribes exposes that they know the **letter** of the **Word** but they have no **revelation** of its meaning

沈默暴露了文士們知道話語的字句，但他們沒有其意義的啟示

“The **LORD** says to my **Lord**...

“**主**對我主說…… Psalm 110:1  
詩篇110:1

**主** ← capital “ORD” 耶和華  
**LORD** – YHWH (Yahweh)

**Lord** – Adonai, Shaddai  
主 ← lower case “ord” 阿多奈 沙代



# Jesus' deeper lesson within the "Question of the Day"

## 耶穌在“這天的問題”中帶來了更深的功課

*Mark 12.35-37*

*And Jesus began to say, as He taught in the temple, "How is it that the scribes say that the Christ is the son of David? David himself said in the Holy Spirit, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET."' "David himself calls Him 'Lord'; so in what sense is He his son?" And the large crowd enjoyed listening to Him.*

馬可福音12:35-37 耶穌在殿裏教訓人，就問他們說：「文士怎麼說基督是大衛的子孫呢？<sup>36</sup> 大衛被聖靈感動，說：

主對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。

<sup>37</sup> 大衛既自己稱他為主，他怎麼又是大衛的子孫呢？」眾人都喜歡聽他。

**Jesus is challenging these teachers to ask the most important question**

耶穌藉著問一個最重要的問題來挑戰這些教師

All these controversies in the Temple dealt with matters of lesser importance: authority, Roman taxes, the resurrection, the greatest commandment

聖殿中所有這些爭議都只涉及次要的事情：權威，羅馬稅，復活，最大的誡命

大衛的詩

<sup>1</sup> 耶和華對我主說：

OF DAVID. A PSALM.  
THE LORD SAYS TO  
MY LORD: "SIT AT MY  
RIGHT HAND UNTIL I  
MAKE YOUR ENEMIES  
A FOOTSTOOL FOR  
YOUR FEET."

你坐在我的右邊，  
等我使你仇敵作你的腳凳。

*Psalms 110:1*

詩篇110:1



# Jesus' deeper lesson within the "Question of the Day"

## 耶穌在“這天的問題”中帶來了更深的功課

*Mark 12.35-37*

*And Jesus began to say, as He taught in the temple, "How is it that the scribes say that the Christ is the son of David? David himself said in the Holy Spirit, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET."' "David himself calls Him 'Lord'; so in what sense is He his son?" And the large crowd enjoyed listening to Him.*

馬可福音12: 35-37 耶穌在殿裏教訓人，就問他們說：「文士怎麼說基督是大衛的子孫呢？<sup>36</sup> 大衛被聖靈感動，說：

主對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。

<sup>37</sup> 大衛既自己稱他為主，他怎麼又是大衛的子孫呢？」眾人都喜歡聽他。

The real issue and question of the moment: **who is the Messiah?**

這時刻問題的真正癥結是— 誰是彌賽亞？

1. The scribes' simple answer revealed a lack of spiritual insight into the deeper questions as to the divine nature of the coming Messiah

文士們的簡單答案顯示出缺乏屬靈的洞察力去看更深的問題，也就是來臨的彌賽亞的神聖本質

2. Is it possible that this very Messiah and son of David has come to His Temple and is neither recognized nor accepted?

會不會有可能這位彌賽亞及大衛的子孫來到了祂的聖殿，但沒有人認得祂及接納祂？

大衛的詩

<sup>1</sup> 耶和華對我主說：

OF DAVID. A PSALM.  
THE LORD SAYS TO  
MY LORD: "SIT AT MY  
RIGHT HAND UNTIL I  
MAKE YOUR ENEMIES  
A FOOTSTOOL FOR  
YOUR FEET."

你坐在我的右邊，  
等我使你仇敵作你的腳凳。

*Psalms 110.1*

詩篇110:1



## # 2: Jesus now condemns the scribes for their pride and pretense (二) 耶穌責備文士們的驕傲及假冒為善

*Mark 12.38-40 In His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets, who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation."*

馬可福音12:38-40 耶穌在教訓之間，說：「你們要防備文士；他們好穿長衣遊行，喜愛人在街市上問他們的安，又喜愛會堂裏的高位，筵席上的首座。<sup>40</sup> 他們侵吞寡婦的家產，假意作很長的禱告。這些人要受更重的刑罰！」

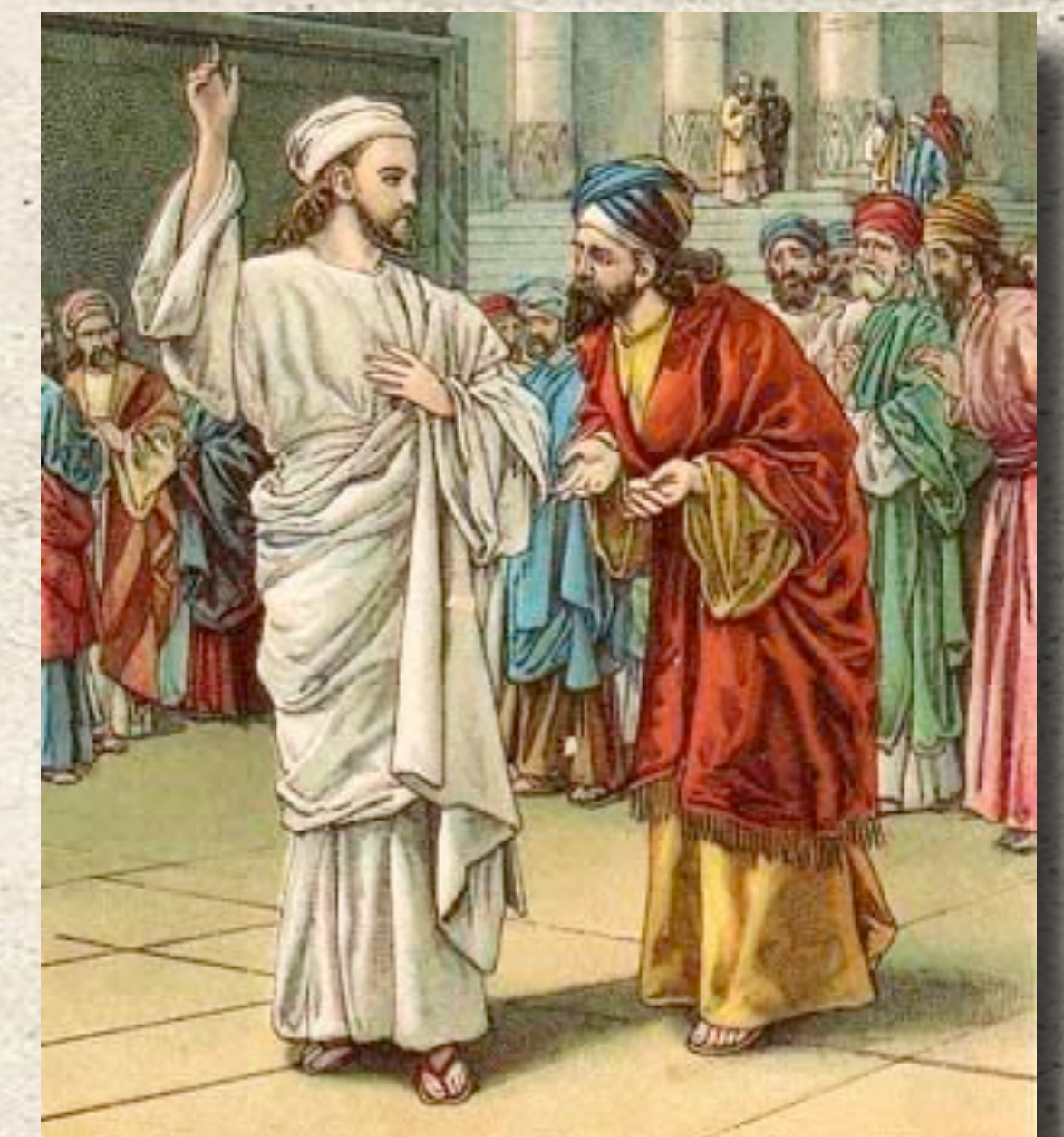
**The scribes were the big shot preachers of Israel**  
**文士們是以色列的大牌傳道人**

(a) They were proud of their humility

他們因自己的謙卑而感到驕傲

(b) They dressed up in splendid preacher robes, enjoyed public adoration, sat in prominent places in the meetings and banquets, and prayed very eloquent prayers

他們穿著華麗的傳道袍子、享受大眾的崇拜、在聚會中及宴會裡坐在凸顯的地方，並且他們做出流利的禱告





## # 2: Jesus now condemns the scribes for their pride and pretense

### (二) 耶穌責備文士們的驕傲及假冒為善

*Mark 12.38-40 In His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets, who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation."*

馬可福音12:38-40 耶穌在教訓之間，說：「你們要防備文士；他們好穿長衣遊行，喜愛人在街市上問他們的安，又喜愛會堂裏的高位，筵席上的首座。<sup>40</sup> 他們侵吞寡婦的家產，假意作很長的禱告。這些人要受更重的刑罰！」

**The scribes were the big shot preachers of Israel**  
**文士們是以色列的大牌傳道人**

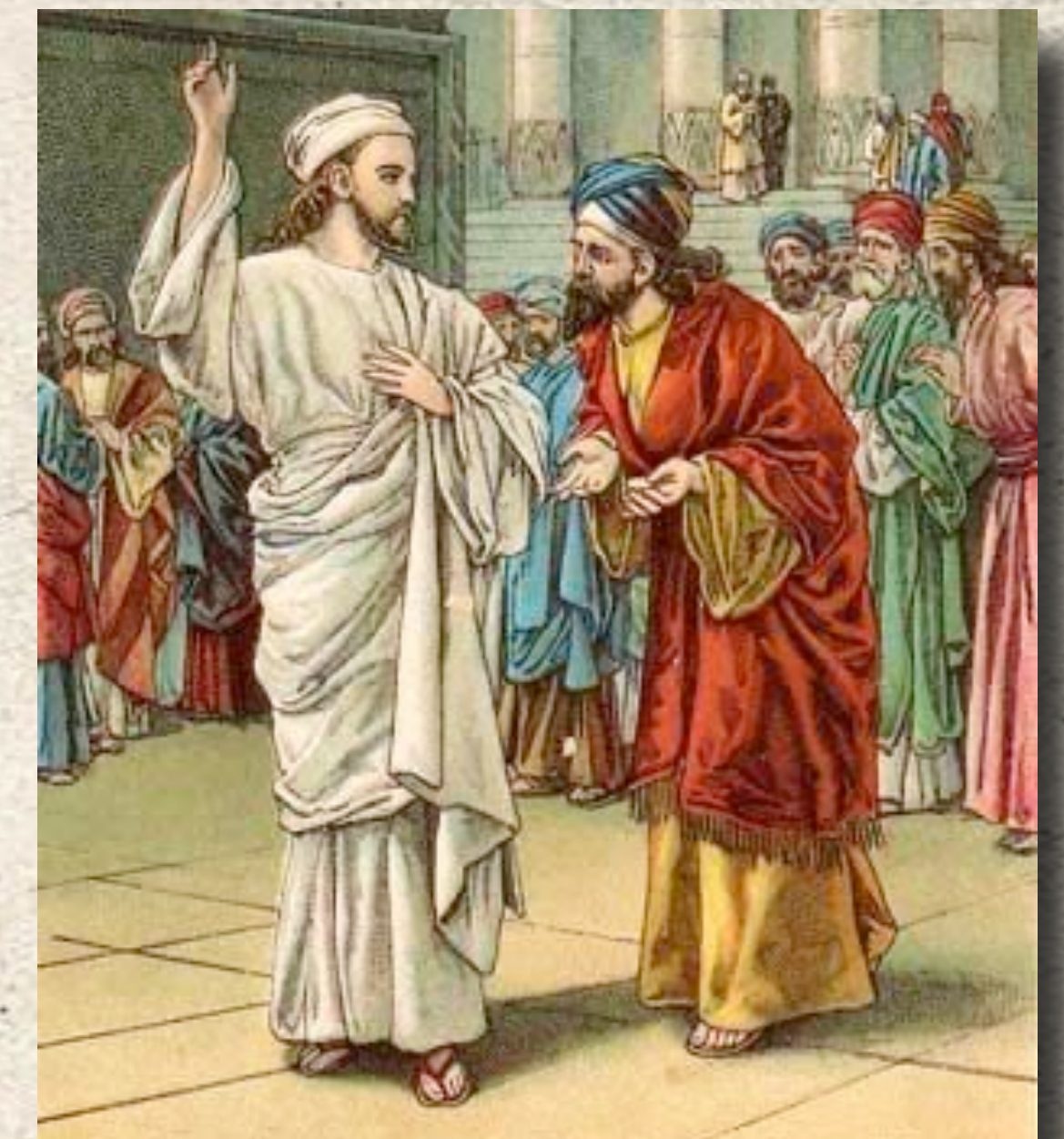
(c) It was all pretense and outward show 全是假裝及外在的表演

(d) Their preaching was full of erudition, pride and leaven

他們的講道充滿了博學，驕傲和酵

They acted holy but they abused and robbed widows and little children as they gathered money for God's work

他們表現得聖潔，但在為神的工作籌錢時卻虐待並搶奪了寡婦和小孩





# Jesus' Greatest Judgments came upon the Scribes and Pharisees

## 耶穌最大的審判臨到了文士及法利賽人

In Matthew 23 Jesus the Messiah pronounced 7 “woes” upon them for their effect upon Israel

在馬太福音23章，彌賽亞耶穌宣告了七個禍患帶給以色列的影響

1. **Matt. 23:13** “*But woe to you, scribes and Pharisees, hypocrites -*

馬太福音23:13 你們這假冒為善的文士和法利賽人有禍了！

- for standing in the way of those seeking the kingdom of heaven

他們擋住了尋求天國的人的路

2. **Matt. 23:15** “*Woe to you, scribes and Pharisees, hypocrites -*

馬太福音23:15 你們這假冒為善的文士和法利賽人有禍了！

- for making those under their influence worse than they were before

他們影響人，使他們變得比原來更糟！

3. **Matt. 23:16** “*Woe to you, blind guides*

馬太福音23:16 你們這瞎眼領路的有禍了！

- for theological hair splitting about making oaths

為神學的吹毛求疵發誓



**SEVEN TIMES, JESUS CRIED:  
“WOE TO YOU,  
SCRIBES AND PHARISEES!  
HYPOCRITES!”**

耶穌怒斥“假冒為善的文士及  
法利賽人”七次



# Jesus' Greatest Judgments came upon the Scribes and Pharisees

## 耶穌最大的審判臨到了文士及法利賽人

In Matthew 23 Jesus the Messiah pronounced 7 “woes” upon them for their effect upon Israel

在馬太福音23章，彌賽亞耶穌宣告了七個禍患帶給以色列的影響

4. **Matt. 23:23 “Woe to you, scribes and Pharisees, hypocrites!”**

馬太福音23: 23 你們這假冒為善的文士和法利賽人有禍了！

For emphasizing minutiae while neglecting greater moral issues

因著枝微末節，而忽略了更大的道德事項

5. **Matt. 23:25 “Woe to you, scribes and Pharisees, hypocrites!”**

馬太福音23: 25 你們這假冒為善的文士和法利賽人有禍了！

For scruples of ceremonial cleanness while their hearts are filthy

會顧忌儀式上的潔淨，可是心裡仍舊污穢不堪

6. **Matt. 23:27 “Woe to you, scribes and Pharisees, hypocrites!”**

馬太福音23: 27 你們這假冒為善的文士和法利賽人有禍了！

For outward cleanness like white tombs while being inwardly unclean.

外在的潔淨有如粉飾的墳墓，可是內在卻是不潔淨



**SEVEN TIMES, JESUS CRIED:  
“WOE TO YOU,  
SCRIBES AND PHARISEES!  
HYPOCRITES!”**

耶穌怒斥“假冒為善的文士及  
法利賽人”七次



# Jesus' Greatest Judgments came upon the Scribes and Pharisees

## 耶穌最大的審判臨到了文士及法利賽人

In Matthew 23 Jesus the Messiah pronounced 7 “woes” upon them for their effect upon Israel

在馬太福音23章，彌賽亞耶穌宣告了七個禍患帶給以色列的影響

7. *Matt. 23:29 “Woe to you, scribes and Pharisees, hypocrites!”*

馬太福音23: 29 你們這假冒為善的文士和法利賽人有禍了！

For building tombs honoring prophets while persecuting godly prophets today

為了榮耀先知而建造墳墓，但卻逼迫當下屬神的先知

Jesus the Messiah's makes his final Judgment of these Scribes for their hypocrisy and a final lament over the coming desolation of Jerusalem

彌賽亞耶穌因著這些文士的假冒為善而發出審判，並最後為了耶路撒冷將要面臨的荒涼而哀嘆



**SEVEN TIMES, JESUS CRIED:  
“WOE TO YOU,  
SCRIBES AND PHARISEES!  
HYPOCRITES!”**

耶穌怒斥“假冒為善的文士及法利賽人”七次



*The Messiah sees a Precious  
Contrast in a poor widow*

彌賽亞從一位窮寡婦的身上看到了  
寶貴的對比



# The Temple has one Kingdom witness within its corrupt courts: the widow

## 在聖殿裡腐敗的院內有一位國度的見證人：寡婦

*Mark 12.41-44 And He sat down opposite the treasury, and began observing how the people were putting money into the treasury; and many rich people were putting in large sums. A poor widow came and put in two small copper coins, which amount to a cent. Calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."*

馬可福音12: 41-44

耶穌對銀庫坐着，看眾人怎樣投錢入庫。有好些財主往裏投了若干的錢。<sup>42</sup> 有一個窮寡婦來，往裏投了兩個小錢，就是一個大錢。<sup>43</sup> 耶穌叫門徒來，說：「我實在告訴你們，這窮寡婦投入庫裏的，比眾人所投的更多。<sup>44</sup> 因為，他們都是自己自餘，拿出來投在裏頭；但這寡婦是自己不足，把她一切養生的都投上了。」

The Messiah sat down in the Court of Women across from the Temple offering boxes

彌賽亞在女院內坐下，就在聖殿的奉獻箱對面

Suddenly the Messiah sees a thing of beauty testifying to the upside down value of His Kingdom

忽然彌賽亞看見了美好的事情來見證祂上下顛倒的國度的價值





# The Temple has one Kingdom witness within its corrupt courts: the widow

## 在聖殿裡腐敗的院內有一位國度的見證人：寡婦

*Mark 12.41-44 And He sat down opposite the treasury, and began observing how the people were putting money into the treasury; and many rich people were putting in large sums. A poor widow came and put in two small copper coins, which amount to a cent.*

*Calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."*

馬可福音12: 41-44

耶穌對銀庫坐着，看眾人怎樣投錢入庫。有好些財主往裏投了若干的錢。<sup>42</sup> 有一個窮寡婦來，往裏投了兩個小錢，就是一個大錢。<sup>43</sup> 耶穌叫門徒來，說：「我實在告訴你們，這窮寡婦投入庫裏的，比眾人所投的更多。<sup>44</sup> 因為，他們都是自己自餘，拿出來投在裏頭；但這寡婦是自己不足，把她一切養生的都投上了。」

Before Jesus leaves His Father's House for the last time, he gathers his disciples and asks them to observe a moment of Kingdom beauty:

在耶穌最後一次離開祂父家之前，祂聚集了門徒們，並請他們察看一個國度的美好時刻：

- A widow putting the Kingdom 1st by giving all she had

一位寡婦將國度擺在第一位而給出了她擁有的一切

- In this she represented the remnant in Israel that were truly waiting for His Kingdom

在這之中，她代表了以色列的餘民就是真正等候著神的國度的人





Next time: Mark 13: Jesus speaks of the tribulation and  
His second coming

下次：耶穌提到了大災難及祂的再來

