

Exhortation for China - 15 February New Testament Reading: Mark 11 劝勉词 2月15日 新约读经: 马可福音 11章

Written by Bro Allan A 作者: 艾伦弟兄

Dear Brothers and Sisters 亲爱的弟兄姐妹 Our daily readings in the New Testament have brought us to Jesus' entry into Jerusalem on a young ass. The multitude welcomed him with coats laid on the roadway and branches of trees waved and with the words, "Save now. Blessed is he that comes in the name of the Lord." 今天我们新约的读经讲到耶稣骑驴驹进入耶路撒冷, 当时众人欢迎他, 他们把将衣服和树枝铺在路上, 并喊着说: "和散那, 奉主名来的, 是应当称颂的。" The exhortation that we gain from this event is the certainty that in the Lord Jesus Christ we have one who can save us out of all our difficulties and who is soon to return as king of the whole world. Knowing these things makes us determined to follow his example in our daily lives. We look forward to the Lord's return and meanwhile we meet to remember the way of salvation provided through him. 这件事给我们的劝勉是, 在主耶稣基督里, 我们就拥有那要拯救我们脱离一切困境, 也是将要回来在这世界做王的主。认识到这一切, 我们就能下决心在我们日常的生活中追随主的榜样。我们期待主的复临, 同时, 我们聚会也就是来纪念通过他而来的救恩。

The Procession into Jerusalem 进入耶路撒冷的队伍

Jesus rode into Jerusalem at the beginning of the week. By the end of the week, he would be crucified at the cruel hands of the Romans on the wicked request of the Jews. At the beginning of the week, the Jewish multitude thought that he was about to save them and be their king. By the end of the week the same people cried out "crucify him, crucify him" and rejected him as king. But unknown to them, in his crucifixion he was providing a way for all men to be saved, whether they are Jews or non-Jews, and whether they are people who lived in the first century or people who are living in the twenty-first century. 在那一个星期开始的时候, 耶稣骑驴进入耶路撒冷, 那一个星期快要结束的时候, 他就会被钉十字架, 由于犹太人那邪恶的要求, 死在罗马人手中。就在那一个星期刚开始的时候, 犹太人还以为他来就是要拯救他们, 做他们的王, 而在这个星期结束的时候, 同样是他们喊着说: "钉死他! 钉死他!", 他们弃绝他是王。但他们不明白也没料到, 通过耶稣被钉十字架, 他为世人预备了一条救赎的道路, 不论是犹太人或非犹太人, 无论是生活在一世纪还是生活在二使一世纪的人都有救赎的盼望。

Verse 1 of Mark 11 refers to Jesus and his disciples coming near to Jerusalem, to two small towns at the Mount of Olives, Bethphage and Bethany. The Mount of Olives is the hill just to the east of the old city of Jerusalem. From the hill you can look down on the area of Jerusalem where the Jewish Temples once stood. On the opposite side of the hill, lay Bethphage and

Bethany. So from those two small towns, it was a fairly short walk of a few kilometres to go around the hill, come within sight of the city and then descend into the city. 马可福音 11 章 1 节说耶稣和门徒已经来到耶路撒冷附近，橄榄山附近的两个小镇，伯法其和伯大尼。橄榄山就在耶路撒冷老称的东边。从橄榄山上往下看就是耶路撒冷这个地方，也是圣殿的所在地。山的另一面，就是伯法其和伯大尼。所以，从这两个小镇，走几公里路，翻过橄榄山，圣殿就映入眼帘，再往下走，就进城了。

At Bethphage, Jesus sent two of his disciples to obtain a mother ass and its colt or foal. Verse 2 of Mark 11 only mentions the colt and not its mother, but in Matthew 21:2 both the ass and its colt are mentioned. It seems that Jesus rode firstly the ass and then switched to the colt. 在伯法其，耶稣让两个门徒去找一头母驴和一个小驴驹。马可福音第二节中只提到了小驴驹，而没有提到母驴。但在马太福音 21 章 2 节同时提到了母驴和小驴驹。似乎耶稣一开始骑的是母驴，后来才换成了小驴驹。

The Prophecy of Zechariah 9:9 撒迦利亚书 9: 9 的预言

The two animals are mentioned in a prophecy of this event in Zechariah 9:9. Please look at this verse. 撒迦利亚书预言了这件事情，母驴和小驴驹都被提到了。请看下面的经节。

"Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: Behold your king comes unto you; he is just and having salvation; lowly and riding upon an ass and upon the colt the foal of an ass" (Zechariah 9:9). 锡安的民哪，应当大大喜乐。耶路撒冷的民哪，应当欢呼。看哪，你的王来到你这里。他是公义的，并且施行拯救，谦谦和和地骑着驴，也是骑着驴的驹子。（撒迦利亚书 9: 9） This prophecy was given at a time when conquering kings would proudly ride into a city on a war-horse. The Greek General Alexander the Great was one who rode into Jerusalem in this way as its conqueror. Although Jesus was the anointed king who one day would rule from Jerusalem, he entered now not on a war-horse, but upon a lowly ass and its colt. He came not to conquer, but to provide salvation. Zechariah says that he came "having salvation". Other translations say that he came "saving himself". In dying a sacrificial death for others, he also saved himself from his mortality. 在写这个预言的年代，得到胜利的王通常会骑在批马上，自豪的进城。希腊的将军，亚历山大大帝，作为胜利者，就是这样进入耶路撒冷的。虽然耶稣是受膏的，将来有一天他也要统治耶路撒冷，但在进入耶路撒冷的时候，他并不是骑在批战马上，而是骑在一头卑微的驴和驴驹上。耶稣这一次来，并不是来战胜的，而是来施行拯救的。先知撒迦利亚说他“带着救恩”来，也有其他的翻译说他来“拯救他自己”。通过将自已献上，为其他人死，耶稣同样也拯救了自己，让自己脱离那可朽坏的身体。

Mark 11:2 says that the colt that the disciples were to find had never been ridden. It is though it had been reserved for the Lord. The colt had

not been broken in. Thus it was a miracle that the colt would walk quietly with a rider through a shouting crowd. Jesus calmed the colt, just as he had calmed the sea. 马可福音 11: 2 说门徒闷要去找的那驴是从来没有被人骑过的。所以这驴是为主保存的。这驴也从来没有被驯化过。因此，当这驴驮着耶稣安静的走过喧闹的人群，这就是一个奇迹。耶稣让这驴变得平静，就好象他让喧闹的人群变得平静一样。

Jews and Gentiles Involved 犹太人及外邦人的参与

The story has a number of sets of two things. There were two villages (Bethphage and Bethany, verse 1), two disciples were sent to find the animals (verse 1), the animals were found at a place where two ways met (verse 4), and there were two animals (the ass and its colt). This points to the fact that Jesus' work was for two groups of men and women, namely Jews and Gentiles. The ass could be a symbol of Israel, for Israel had behaved like a stubborn ass. The colt upon which no one had ever ridden could be a symbol of the Gentiles who in time would be tamed by the teaching of Christ. 这个故事很多地方提到的事情都是成“双”的。例如，有两个地方（伯法其和伯大尼，1节），“两”个门徒被差派去找驴，（1节）栓驴的地方是“两”条路的交汇处。（4节）有“两”头驴栓在那里，（母驴和小驴）。这预示着耶稣所做的工作是针对“两”种人的，就是犹太人和外邦人。母驴是以色列的象征，因为以色列的所作所为就像一头顽固的驴。从来没有被人骑过的小驹代表的是外邦人，因为以前他们从来没有被耶稣基督的教导驯化过。

Whatever the symbols, the reality is that the saving work of the Lord Jesus is for all men and women. No matter what our race or colour, we can all come to God through him. We are all brought together into one by our baptism into saving truth. God is no respecter of persons. 无论这些象征着什么，事实是主耶稣拯救的工作是针对所有人而言的。不论我们是什么种族，有什么肤色，我们都要通过耶稣才能来到神那里。通过洗礼，我们合而为一进入那拯救的真理中。神毫不偏待人。

The Reaction of the Crowd 人群的反应

The disciples lay their coats across the animals out of respect for the Lord who sat upon them. As the small party set out on the road to Jerusalem, they were joined by others who spread their coats upon the ground and who gathered leaves and palm fronds to carpet the roadway. Many of these would have been pilgrims who were on the last part of their trip from Galilee to Jerusalem for the feast of Passover. 出于对骑在驴上的主的尊敬，门徒们将衣服铺在驴要走过的路前。他们是站在耶稣去往耶路撒冷路上的一小群人，但其他人加入了他们，这些人也把衣服铺在路上，将树枝和棕榈叶也砍下来铺在路上。这些人中有很多都是来朝圣的，他们已经走到了旅途最后的部分，他们从加利利到耶路撒冷来过逾越节。

By the time the procession reached the highest point of the road and was in sight of Jerusalem, there was a crowd both in front of and behind Jesus. The crowd cried out the words in Mark 11:9-10 当队伍走到了这条路最高的地方，也就是可以看到耶路撒冷的地方，耶稣前后都有人群围着，在马可福音 11: 9-10 中，人群喊到：

"Hosanna; Blessed is he that comes in the name of the Lord. Blessed be the kingdom of our father David, that comes in the name of the LORD. Hosanna in the highest."

“和散那，奉主名来的，是应当称颂的。那将要来的我祖大卫之国，是应当称颂的。高高在上，和散那。” These words come from Psalm 118:26. Please look up this verse and read: 这些话引用的是诗篇 118: 26，请大家翻阅这句话：“Blessed is he that comes in the name of the Lord”. “耶和華名来的，是应当称颂的。”

Psalm 118 is part of a group of Psalms that was sung by the Jews at their main feasts, so it would have been in the minds of the pilgrims going up to Jerusalem. The word "Hosanna" that the crowd used means "Save, we pray thee". This comes from the previous verse of Psalm 118, namely verse 25, which reads: "Save now, I beseech thee, O Lord". 诗篇 118 篇是犹太人在他们的主要节日上唱的诗歌之一，所以对当时到耶路撒冷朝圣的人来说，这篇诗篇早就铭刻在他们心里了。人群高喊的“和撒那”是“我们祈求你拯救”的意思。这是从诗篇 118 篇 25 节中来的，就是“耶和華阿，求你拯救。”

The procession into Jerusalem was all to do with salvation. Remember that Zechariah 9:9 used the words "having salvation". Psalm 118:25 has "save now". And the name of the rider of the colt - 'Jesus', comes from the Hebrew which means, 'Yahweh shall save' - and pointed to the work of saving people from their sins. 进入耶路撒冷所要做的一切就是拯救。还记得在撒迦利亚书 9: 9 中用到了“施行拯救”这个词。诗篇 118: 25 节用了“（现在）拯救”。骑驴的人耶稣，他的名字在希伯来语中的意思就是“耶和華（神）要拯救”——这就是在预示那拯救人脱离罪的工作。

Imagine in your minds the procession moving down the dusty road from the Mount of Olives towards the Jerusalem. There was such excitement in the air. They were moving towards 'the city of David' and in their midst was a remarkable man in the line of David. The Old Testament prophecies spoke so clearly of the re-establishment of David's throne. It seemed to the crowd that the time had come for Jesus to be king. 我们可以想象，当人群从橄榄山走下那通往耶路撒冷的布满灰尘的道路时，连空气都弥漫着兴奋的气息。他们正走向那“大卫城”，在他们中间就是那大卫的后裔，那个令人惊叹的人。旧约《圣经》中的预言非常清楚的提到大卫宝座的重新建立。对那些跟着耶稣的人群来说，似乎耶稣做王的时候已经到了。

Please look at some further words from Psalm 118: 19-20. 让我们继续看诗篇 118: 19-20:

"Open to me the gates of righteousness; I will go into them and I will praise the LORD; this gate of the LORD into which the righteous shall enter". "给我敞开义门。我要进去称谢耶和华。这是耶和华的门。义人要进去。" The procession was moving down to the city and would soon enter through one of its eastern gates. Here could be the time when Jesus would take the kingdom to himself. But that was not God's plan. Now was the time when righteousness should be seen in Jesus' obedience even unto death. At his baptism, Jesus had said that he needed to be baptised to show that God was righteous (Matthew 3:15). In his death, which was now only a few days away, he would declare God's righteousness (Romans 3:25). Now was not the time to take the kingdom. Rather it was the time to show righteousness and to work salvation. 队伍继续朝城的方向走，很快他们就要进入其中的一个东门了。人们认为这里或许就是耶稣得国做王的地方了。但这并不是神的计划。现在是显现耶稣对神顺服以至于死的公义的时候了。在耶稣受洗的时候，他就说他这样做为的是尽诸般的义。（马太福音 3: 15）在几天之后，通过他的死，他就可以显明神的公义了。（罗马书 3: 25）所以当时并不是耶稣得国的时候，而是他们显现神的义并施行救恩的时候。

That is similar to our situation. We stay away from the things to do with the government of our countries. We do not become involved with politics. We believe that God is in control and in that in His own time He will place the Lord Jesus Christ upon the throne of David. What we must do now is prepare ourselves for that time and to help others prepare themselves. We must aim to follow righteousness. We are not righteous ourselves, but if we have faith in the way of salvation and try to put into action our faith, then God will count us righteous. (Romans 3:26). 这对我们而言也是一样的。我们远离我们国家有关政治和政府的事情，我们不让自己陷入政治中，我们相信神在掌控着一切，在他立定的时间内，他必将主耶稣差遣来坐大卫的宝座。我们现在需要做的就是为那个时刻预备好我们自己，也帮助其他人预备好他们自己。我们要将我们的目标放在追求公义上。我们本身并不是公义的，但如果我们对神拯救的道有信心，并努力将我们的信仰变为行动时，神就会称我们为义。（罗马书 3: 26）

The Fig Tree 无花果树

Mark 11:11 tells us that after entering into the Temple area, Jesus returned that night with his disciples to Bethany. Jesus was not taking any advantage from his great popularity that day and so retired to the obscurity of Bethany, where his close friends Mary and Martha and Lazarus lived. 马可福音 11: 11 节告诉我们，在进入圣殿之后，耶稣和门徒当晚又回到了伯大尼。耶稣并没有利用人们对他的欢迎做什么，他默默的退到了那偏僻的伯大尼，在那里有他亲密的朋友马利亚和马大，拉撒路也活着。

How did Jesus spend that night at Bethany? We do not know, but judging from other events, part of the night would have been spent in prayer to His Father. After the intense emotion of the day, Jesus would speak to His Father all his thoughts. He would probably speak about the great change that would come upon the city. That day the people were so responsive, but Jesus knew that that would not last. They soon would reject him, just as they had rejected all God's prophets and would suffer terribly for their failure to bring forth fruit to God. 耶稣在伯大尼是如何度过那一个晚上呢？我们不知道，但从其他的事情我们可以判断，那天晚上，有相当一部分时间他是用来向他的父祷告的。白天那紧张的情绪过后，耶稣要将他所有的思绪告诉他的父。他可能会说到耶路撒冷那城将要发生多大的变化，他进城那天，人们对他都做出了积极的响应，但耶稣知道这样的情况不会持续多久。他们很快就会弃绝他，就像他们背弃神所有的先知一样。因为他们在神面前不结果子，他们也会为此遭受磨难。

This was shown over the next two days with the fig tree that had no fruit. Mark 11:13 says that the fig tree that Jesus and disciples passed on the way back to Jerusalem had leaves. This gave it the appearance of being fruitful, but it provided nothing to eat. It showed promise, but provided disappointment. Jesus said that no one would ever eat of the tree. By the next morning, the tree had dried up - see Mark 11:20-21. 两天之后，耶稣用不结果子的无花果树的比喻说明了这个问题。马可福音 11: 13 说耶稣和门徒在回耶路撒冷的路上经过的无花果树只有叶子。有叶子的树看上去似乎有很多果子，但这无花果树却没有什麼果子可吃。它显现和预示的是神的应许，可结果得到的却是失望。耶稣说，从今以后，没有人吃那树的果子，第二天，那树就枯干了。-见马可福音 11: 20-21

This even was a parable of Israel. They looked promising, but failed to produce any fruit to God. They were about to reject God's own son. God would send upon them the Roman armies that would make their city desolate. 这可以说是针对以色列的一个比喻。他们看来是有希望的，但向神却不结任何的果子。当时，他们就快要弃绝神的儿子了。神将让罗马的军队入侵他们，他们的城市也要变为荒芜。 This acted parable challenges us also. As baptised believers we are called to bring forth fruit to God. Turn up Galatians 5:22-23 to see a list of the fruits that we must show in our lives: 这个已经实现的比喻对我们来说也是一个挑战。作为已经受了洗的信徒，我们被神呼召，要向神结果子。请大家翻到加拉太书 5: 22-23 节，这里列举了我们生命中要结出的果子：

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self-control)". "圣灵所结的果子，就是仁爱，喜乐，和平，忍耐，恩慈，良善，信实，温柔，节制。这样的事，没有律法禁止。" These are the fruits that we must show to others. They are the fruits that Christ showed so abundantly and we need to follow

his example. 这些就是我们要向别人展现的我们生命中结出的果子。这些果子也是基督丰丰富的向我们显现的。我们应当遵循他的榜样。

Cleansing the Temple 洁净圣殿

The final part of Mark 11 we will look at for exhortation is verses 15 to 17. Please read those verses. 马可福音 11 章最后能够给我们劝勉的是第 15 至 17 节 “And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves”. “他们来到耶路撒冷，耶稣进入圣殿，赶出殿里作买卖的人，推倒兑换银钱之人的桌子，和卖鸽子之人的凳子。也不许人拿着器具从殿里经过。便教训他们说，经上不是记着说，我的殿必称为万国祷告的殿吗？你们倒使它成为贼窝了。” When Jesus arrived in the Temple area, he found it filled with all the commercialism of Jewish traders seeking to make a profit from the worship of the pilgrims to Jerusalem. A place of worship had been changed into a place of monetary gain. 耶稣到了圣殿所在的地方，他发现到处都是做买卖的犹太人，他们都想着从那些到耶路撒冷朝拜的人身上赚钱。一个敬拜神的地方变成了一个赚钱的地方。 Just as he had done three years before, Jesus swept through the Temple Courts turning out all those who bought and sold, scattering the coins over the pavement as he overturned the tables of the moneychangers. 就像三年前一样，耶稣又一次洁净了圣殿。他赶出那些做买卖的人，推翻兑银钱的桌子，银钱散落在地上。

His voice clearly was heard above the scurrying footsteps: “Is it not written, My house shall be called of all nations the house of prayer? But you have made it a den of thieves.” 他高声的说：“经上不是记着说，我的殿必称为万国祷告的殿吗？你们倒使它成为贼窝了。”

The Jews of that generation had shown themselves unworthy of the grace of God and were rejected, though God’s promises to His people would still be fulfilled with a later generation of Jews. 虽然神对他的子民的应许在后来的犹太人身上仍然要实现，但那个年代的犹太人亏缺了神的恩典，被神弃绝了。

For us, the exhortation is clear. We come today to remember God’s Son who made a way of prayer open to the Father. Through his sacrificial work, we can come to God through our advocate, the Lord 这样的劝勉对我们而言是明显的。我们今天聚集在一起纪念神的儿子，他为我们提供了一条可以向神祷告的道路。因为他的献祭，我们就能够通过主，我们的中保来到神面前。

Jesus Christ, seeking forgiveness and seeking strength to walk a path of life that will lead to his kingdom, when in the earth there will be a new House of Prayer to which all nations will flow. Meanwhile we eat bread and drink wine to remember the Lord until he comes. 耶稣基督，他不断的寻求饶恕，寻求神的力量，让他可以行在通向他的国的道路上，神的国建立的时候，地上将会有一个新的万国祷告的殿。我们在这里掰饼喝酒纪念主直等到他来。

Questions for discussion after the Meeting 聚会后的问题讨论：

1. Psalm 118 contains two more verses that are quoted in the gospels. The verses are 22 and 23. Where are they quoted and what do they mean? 诗篇 118 篇中还有两节经在福音书中被引用。这两节经是 22 和 23 节。请问他们具体在那个地方被引用，有什么含义？

2. Look at a map to see where Bethany was in relation to Jerusalem. How far was it to walk from Bethany to Jerusalem? About how long would it take to walk there and back? 查看地图，找到伯大尼的具体位置。看看它和耶路撒冷的关系。从伯大尼走到耶路撒冷有多远？在伯大尼和耶路撒冷间来回一趟要多长时间？

3. When Jesus rode toward Jerusalem on the colt of the ass, the people cried out, "Blessed is he that comes in the name of the Lord" (Mark 11:9). In another gospel record, Jesus himself says these same words. When did he say these words and what was he talking about on that occasion? 当耶稣骑驴进入耶路撒冷的时候，人们高喊着说：“奉主名来的，是应当称颂的”（马可福音 11：9）根据另一个福音书的记载，这些话是耶稣自己说的。他什么时候说了这些话？当时他心里又是怎么想的？

4. Where do these quotes come from in the Old Testament, "Is it not written, My house shall be called of all nations the house of prayer? But you have made it a den of thieves." Consider why Jesus quoted these words at that time 以下的经节引自旧约的什么地方？“经上不是记着说，我的殿必称为万国祷告的殿吗？你们倒使它成为贼窝了”想一想耶稣当时为什么会引用这些话？

5. Discuss the conversation between Jesus and the scribes and elders in Mark 11:27-33. 讨论一下在马可福音 11：27-33 节中，耶稣和文士长老间的对话。* Why did the scribes and elders ask Jesus who gave him authority? 为什么文士和长老问耶稣他是从哪里得到的权柄？* Why did Jesus not give them a direct answer? 耶稣为什么不直接给他们个答案？* Why didn't they want to answer Jesus' question about the baptism of John the Baptist? 他们为什么不想回答耶稣关于施洗者约翰的问题？